

## Kapali

Ragam: Mohanam

Talam: Adi

Composer: Papanasam Sivan

Version: T Rukmini

Meaning: (Courtesy: Sujatha, <https://sujamusic.wordpress.com/2013/03/11/kapali/>)

pallavi

kApAli karuNai nilavu pozhi vadana madiyan oru

anupallavi

AbAla gOpAlam Azhi shUz dalattavarum

bhUpAlarum ashTa dik pAlarum poTrum adbhuta

charaNam

madi punal aravu konDrai tumbai arugumattai punai mAsaDaiyAn

vidi talai mAlai mArban uritta kariya vempuliyin tOluDaiyAn

adira muzhangum uDukkaiyum tirushUlamum angiyum kurangamum ilangiDum kaiyyAn

tudi migu tirumEni muzhudum sAmbal tulanga edir mangaiyar manam kavara jagan mOhana

Meaning: (Courtesy: <https://sujamusic.wordpress.com/2013/03/11/kapali/> and R Shankar: <https://www.rasikas.org/forums/viewtopic.php?t=4126> )

In the pallavi, the composer describes the presiding deity of mylApUr (kapAlI) thus: He is the handsome (vadana - face, madiyan - like the moon - a handsome, charming man) one (oru) that grants/gives liberally/showers in abundance (pozhi) compassion (karuNai) on his devotees on a permanent basis (nilavu).

***His compassion (karuNai) pours (pozhi) like moonlight (nilavu), his face (vadana) is like a moon (madiyan) (=handsome), the one who holds a skull (kApAli).***

In the anupallavi, the poet continues to describe him as the amazing/wondrous (adbhuta) one that is praised (pORRum/pOTrum) by one and all: by children/cowherds (Ap(b)AlagOpAlam), those (avar) who inhabit this land/earth (talam) that is surrounded (SUr) by the seas (Azhi), kings (bhUpAlar) and the deities/demi-gods that guard (pAlakarum) the eight (asTha) directions (dik).

***The marvellous (arpuda) one who is worshipped by (pOTrum) by the young (bAla) cowherd gOpAlam) (= Krishna?), those from the place (dalattavar) surrounded (shUzh) by the ocean (Azhi), the kings (bhUpAlar) and the keepers (pAlar) (= deities) of the eight (ashta) directions (dik).***

In the caraNam, Sri sivan goes on to describe him as the one whose matted locks (mASaDayAn) bear (punai) the moon (madi), the gangA (punal - river), and is adorned by konrai, tumbai, and unmattai (Umattai) flowers as well as the sacred aRuk(g)am grass, and a snake (aravam). He is the one whose chest (mArban) is adorned by a garland (mAlai) of heads (talai), one of which is brahmA's (vidhi) fifth head[1]. He wears garments made of skin (tOluDayAn) stripped (uritta) from an elephant (kariyin) and tiger (vempuli). He is the one who holds in his many bright/shining (ilangiDu) hands (kaiyAn) a drum (uDukkai) that sounds (muzhangum) very loudly (adira), a trident (triSulam), the sacred fire (ank(g)i), and a deer (kurank(g)am). Even the ashes (Sambal) that cover his skin (tirumEni) all over (muzhudum) seem to shine (tulangum) with the divine lustre that lights him up (dyutimigu) so much so, that this enchanter (mOhana)[2] of the world (jagam) captures (kavazh) the hearts/minds (manam) of women (magaiyar) who cross his path (edir).

***He whose matted hair (masadaiyAn) is adorned (punai) with the moon (madi), the river (punal) (=Ganga), the snake (aravu), kondrai flower (=Indian laburnum, a yellow flower), tumbai flower (=leucas, a white wildflower), arugam grass and Umattai flower (=datura, a purple flower). He whose chest (mArbAn) is adorned by a garland (mAlai) of Brahma's (vidi) head (talai), he who wears a skin (tOluDaiyAn) skinned (uritta) from a dark (kariya) [alternate : kariyin=of an elephant] mighty tiger (vem puli) . With his hands (kai) shining (ilangidum) with a drum (uDukkai) which makes a startling (adira) loud noise (muzhangum), a trident (tirushUlam), fire (angi) and a deer (kurangam). Worship***

*well (tudi migu) the One who enchants the world (jagan mohana), his sacred body (tiru mEni) shining (tulanga) with ashes (sAmbal), who captures the heart of (manam kavara) the women (mangaiyar) who come before him (edir).*

Pallavi:

Kapali Karunai Nilavu Pozhi Vadana madiyanoru

*His compassion (karuNai) pours (pozhi) like moonlight (nilavu), his face (vadana) is like a moon (madiyan) (=handsome), the one who holds a skull (kApAli).*

1	2	3	4	5	6	7	8	
G ; ; ;	P ; ; ;	R ; S ;	S D S R	G ; ; ;	DP DP	R ; S ;	S D S R	
Ka	paa	li --	- - - -	Ka	paa ---	li --	- - - -	
G ; rgP	; gp DP	R ; S ;	; ; ; ;	P D S - D	DP - P G	- G G D P	- G R S R	
Ka	- paa	li --	- - - -	Karunai Ni	la vu	Pozhi	Vadana ma	diyanoru
G ; rgP	; gp dsdp	R ; S ;	; ; ; ;	P D S - D	D rs - dp D	- pd rs DP	- G dp gr sr	
Ka	- paa ---	li --	- - - -	Karunai Ni	la vu	Pozhi	Va- da- na ma	diya- no- ru-
srgrpS,	; dp DP	R ; S ;	; ; ; ;	P D S - D	D rs - dp D	- pd rs DP	- G dp gr sr	
Ka	- paa ---	li --	- - - -	Karunai Ni	la vu	Pozhi	Va- da- na ma	diya- no- ru-
srgrpS,	; dp DP	R ; S ;	; ; ; ;	sr G rs	R sd S	dp D	pd rs sd dp pg dp gr sr	
Ka	- paa ---	li --	- - - -	Karu nai-Ni	la- vu	Po-zhi	Va- da- na ma-di-ya-no- ru-	
srgrpdsrg	rs- dp DP	R ; S ; ; ; ; ;		sr gp g- rs	r - ds rg	r rs d - pd	srs sd p - pg dp gr sr	
Ka	- paa ---	li --	- - - -	Karu - nai-Ni	la- vu -	Po-zhi	Va- da- na-madi-ya-no- ru-	
GR S ;	; dp DP	R ; S ; ; ; ; ;		sr gp g- rs	r - ds rg	r rs d - pd	srs sd p - pg dp gr sr	
Ka- -	paa ---	li --	- - - -	Karu - nai-Ni	la- vu -	Po-zhi	Va- da- na-madi-ya-no- ru-	
Gr- Dp -r S	-dp DP	R ; S ; ; ; ; ;		RD S ;	; ; ; ;	; ; ; ;	; ; ; ;	
Ka- -	paa ---	li --	- - - -	----				

Anupallavi:

AbAla gopAlam Azhi shUz dalattavarum  
bhUpAlarum ashTa dik pAlarum poTrum adbhuta

In the anupallavi, the poet continues to describe him as the amazing/wondrous (adbhuta) one that is praised (pORRum/pOTrum) by one and all: by children/cowherds (Ap(b)AlagOpAlam), those (avar) who inhabit this land/earth (talam) that is surrounded (SUR) by the seas (Azhi), kings (bhUpAlar) and the deities/demi-gods that gaurd (pAlakarum) the eight (asTha) directions (dik).

*The Kapaali who is praised by children/cowherds (Ap(b)AlagOpAlam) ..*

1	2	3	4	5	6	7	8	
G ; ; P	; D ;	S ; D- S	; ; S ;	; ; ; ;	; ; ; ;	; ; ; ;	; ; ; ;	
A	paa	la	Go - paa	lam				

*The Kapaali who is praised by children/cowherds (Ap(b)AlagOpAlam), and those (avar) who inhabit this land/earth (talam) that is surrounded (SUR) by the seas (Azhi),..*

1 2 3 4 5 6 7 8  
 G ; ; P ; ; D ; D ; ; - G R ; G ; | S R G , p R S ; S S D Srs SD D P D ; ||  
 A paa la Go - paa lam A- zhi- Shu- zda la - Tta- - va- rum

dpG ; P ; ; D ; D ; ; - G R ; G ; | S R G , p R S ; S D S Rgr RS Srs SD D P ||  
 A paa la Go - paa lam A- zhi- Shu- da la - Tha- - va- -- rum-

Pd Srs sd rs S D P D ; D ; ; - G R ; G ; | S R G , p R S ; S D S Rgr RS Srs SD D P ||  
 A - - - - paa- - - la - Go - paa - lam A- zhi- Shu- da la - Tha- - va- -- rum-

*... the remarkable One (Adbhuta) praised (Potrum) by kings (bhUpAlar) and the deities/demi-gods that guard (pAlakarum) the eight (asTha) directions (dik).*

1 2 3 4 5 6 7 8  
 D ; ; S ; ; Srg rs D ; D , s -dp D ; | D rs sd s d D P dp G GR - ; d p , g R S ; ||  
 Bhu—paa - la-- rum - A - shta- Di kpa—la- - - rum- Po- - trum- A- dbhu- ta

D ; ; S rG, rsS rsS D ; D , s -dp D ; | Rgr - S rs D sd P dp - dp G ; - d p , g R S ; ||  
 Bhu - paa - la-- rum - A - shta- Di kpa—la- - rum- Po- - trum- A- dbhu- ta

Chitta Swaram:

G ; ; P G R S R D ; ; - S P D S R | G ; ; - G D P G R G ; ; - S D P G R ||  
 G ; ; G P D S R D ; ; - D R S D P | D ; ; - G R S D P G ; ; - S D P G R ||

srgpdsrg rs- dp D P R ; S ; ; ; ; | sr gp g- rs r - ds rg r rs d - pd srs sd p - pg dp gr sr ||  
 Ka - paa --- li - - - - - Karu - nai-Ni la- vu - Po-zhi Va- da- na-madi-ya-no- ru-

GR S ; ; dp D P R ; S ; ; ; ; | sr gp g- rs r - ds rg r rs d - pd srs sd p - pg dp gr sr ||  
 Ka- - paa --- li - - - - - Karu - nai-Ni la- vu - Po-zhi Va- da- na-madi-ya-no- ru-

Gr- Dp -r S -dp D P R ; S ; ; ; ; | R D S ; ; ; ; ; ; ; ; ; ; ||  
 Ka- - paa --- li - - - - - - - - -

Charanam

madi punal aravu konDrai tumbai arugumattai punai mAsaDaiyAn  
 vidi talai mAlai mArban uritta kariya vempuliyin tOluDaiyAn  
 adira muzhangum uDukkaiyum tirushUlamum angiyum kurangamum ilangiDum kaiyyAn  
 tudi migu tirumEni muzhudum sAambal tulanga edir mangaiyar manam kavara jagan mOhana

*In the caraNam, SrI sivan goes on to describe him as the one whose matted locks (mASaDayAn) bear (punai) the moon (madi), the gangA (punal - river), and is adorned by konrai, tumbai, and unmattai (Umattai) flowers as well as the sacred aRuk(g)am grass, and a snake (aravam). He is the one whose chest (mArban) is adorned by a garland (mAlai) of heads (talai), one of which is brahma's (vidhi) fifth head[1]. He wears garments made of skin (tOluDayAn) stripped (uritta) from an elephant (kariyin) and tiger (vempuli). He is the one who holds in his many bright/shining (ilangiDu) hands (kaiyAn) a drum (uDukkai) that sounds (muzhangum) very loudly (adira), a trident (triSulam), the sacred fire (ank(g)i), and a deer (kurank(g)am). Even the ashes (SAmbal) that cover his skin (tirumEni) all over (muzhudum) seem to shine (tulangum) with the divine lustre that lights him up (dyutimigu) so much so, that this enchanter (mOhana)[2] of the world (jagam) captures (kavazh) the hearts/minds (manam) of women (magaiyar) who cross his path (edir).*

*He whose matted hair (masadaiyAn) is adorned (punai) with the moon (madi), the river (punal) (=Ganga), the snake (aravu), kondrai flower (=Indian laburnum, a yellow flower), tumbai flower (=leucas, a white wildflower), arugam grass and Umattai flower (=datura, a purple flower).*

P P P P P D S- D ; P- p d s d P-G G R | G dp G R S, r G rg P ; ; ; ; ; ; ; ||  
Madi punal A ra vu Kondrai Thon-- dai A -ruvum Mathai Punai Maa- shadai yaaN

D P D G P D rsS- D ; P- p d s d P-G G R | G dp G R S, r G rg P ; ; ; ; ; ; ; ||  
Madi punal A ra vu Kondrai Thon-- dai A -ruvum Mathai Punai Maa- shadai yaaN

*He whose chest (mArbAn) is adorned by a garland (mAlai) of Brahma's (vidi) head (talai), he who wears a skin (tOluDaiyAn) skinned (uritta) from a dark (kariya) [alternate : kariyin=of an elephant] mighty tiger (vem puli) .*

PG P D S ; S - D ; P- P D S - D D P | G dp G R S, r G P D, p R S ; ; ; ; ; ||  
Vithi Thalai Maa lai Maar ban U ri tha Kariyin Vem pu- li yai Tho-ludai - - - yai - - - -

PG P D srg r S - sd sd P- P D rsS - D D P | G dp G R srsr G -pd sd P R S ; ; ; ; ; ||  
Vithi Thalai Maa lai Maar ban U ri tha Kariyin Vem pu- li yai Tho-lu dai - - - yai - - - - - - -

*With his hands (kai) shining (ilangidum) with a drum (uDukkai) which makes a startling (adira) loud noise (muzhangum), a trident (tirushUlam), fire (angi) and a deer (kurangam).*

SDPG R G P ds D P G dp dp grS S D | S, r G R R, p P G P, d S D D ; ; ; ; ; || (RDS);  
Adi ra mu zhangum Udu kai yumThi ru - shu- lamum Angiyum Kurangamum Elan gidikaiyal

GRSD P D R S D P G dp dp grS S D | S, r G R - R, p P G - P, d S D RDS; ||  
Adiramuzhangum Udu kaiyumThi ru --shu- lamum Angiyum Ku ranga mum E lan gidikaiyal

GRS - gr rs D R S D rs D P dpdp grS sd | S, r G R - R, p P G - P, d S D D ; ; ; ; ; ||  
Adiramuzhangum Udu kaiyumThi ru --shu- lamum Angiyum Ku ranga mum E lan gidikaiyal

*Worship well (tudhi migu) the One who enchants the world (jagan mohana), his sacred body (tiru mEni) shining (tulanga) with ashes (sAmbal), who captures the heart of (manam kavara) the women (mangaiyar) who come before him (edir).*

PG PD SRS, r G pg RSSR S - D | D, grS D D, rs D - P P, sd P - G G dp gr sr ||  
TudhimiguThirumen ni mu- zhudum Sham bal Thu lan gai ya dir Mangai-yarMa namKavar Ja gan Mohana

Chitta Swaram: (2<sup>nd</sup> speed)

G ; ; ; P G R S R D ; ; ; - S P D S R | G ; ; ; - G D P G R G ; ; ; - S D P G R ||  
G ; ; ; G P D S R D ; ; ; - D R S D P | D ; ; ; - G R S D P G ; ; ; - S D P G R ||

srgpdsrg rs- dp D P R ; S ; ; ; ; ; | sr gp g- rs r - ds rg r rs d - pd srs sd p - pg dp gr sr ||  
Ka - paa --- li - - - - - Karu - nai-Ni la- vu - Po-zhi Va- da- na-madi-ya-no- ru-

GR S ; ; ; dp D P R ; S ; ; ; ; ; | sr gp g- rs r - ds rg r rs d - pd srs sd p - pg dp gr sr ||  
Ka- - paa --- li - - - - - Karu - nai-Ni la- vu - Po-zhi Va- da- na-madi-ya-no- ru-

Gr- Dp -r S -dp D P R ; S ; ; ; ; ; | R D S ; ; ; ; ; ; ; ; ; ; ; ||  
Ka- - paa --- li -