

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

jnAnamosaga-pUrikalyANi

In the kRti 'jnAnamosaga rAdA' – rAga pUrikalyANi (tALa rUpakaM),
SrI tyAgarAja pleads with Lord to bestow on him the jnAna that the Lord is
everything.

P jnAnam(o)saga rAdA garuDa gamana vAdA

A nI nAmamu cE nA madi ¹nir-malam(ai)nadi (jnAna)

C paramAtmuDu jIvAtmuDu ²padu nAlugu lOkamulu
nara ³kinnara kimpurushulu nArad(A)di munulu
⁴paripUrNa nish-kaLanka niravadhi sukha dAyaka
vara tyAgarAj(A)rcita vAramu ⁵tAn(a)nE (jnAna)

Gist

O Lord who rides garuDa!
O Perfect! O Blemish-less! O Bestower uninterrupted bliss! O Holy Lord
worshipped by this tyAgarAja!

Won't you condescend to bestow on me the true wisdom?
Or is it contentious?

My mind has become pure by chanting Your name.

Won't you condescend to bestow on me the true wisdom that indeed You
are ever the Supreme-Self, the Individual-Self, all the fourteen worlds, men,
celestial beings (musicians) kinnara, kimpurusha, sages nArada etc?

Word-by-word Meaning

P O Lord who rides (gamana) garuDa! Won't you condescend (rAdA) to
bestow (osaga) (on me) the true wisdom (jnAnamu) (jnAnamosaga)? Or is it
contentious (vAdA)?

A My (nA) mind (madi) has become (ainadi) pure (nir-malamu) (nirmalamainadi) by chanting (cE) Your (nI) name (nAmamu);
O Lord who rides garuDa! Won't You condescend to bestow (on me) the true wisdom? Or is it contentious?

C O Perfect (paripUrNa)! O Blemish-less (nish-kaLanka)! O Bestower (dAyaka) uninterrupted (nir-avadhi) bliss (sukha) (literally comfort)! O Holy (vara) Lord worshipped (arcita) by this tyAgarAja (tyAgarAjarcita)!
O Lord who rides garuDa! Won't you condescend to bestow (on me) the true wisdom that (anE) indeed You (tAnu) (tAnanE) are ever (vAramu) –
the Supreme-Self (paramAtmuDu), the Individual-Self (jIvAtmuDu), all the fourteen (padu nAlugu) worlds (lOkamulu), men (nara), celestial beings (musicians) kinnara, kimpurusha (kimpurushulu), sages (munulu) nArada etc. (Adi) (nAradAdi)? Or is it contentious?

Notes –

Variations -

rAga – pUri kalyANi - shadvidha mArgiNi – gamanaSrama.

¹ – nirmalamainadi –nirmalamaiyunnadi.

² - padu nAlugu – padi nAlugu.

References -

² – padu nAlugu lOkamulu - Fouteen Worlds – (upper regions) bhUIoka, bhuarlOka, svarlOka, maharlOka, janarlOka, tapOlOka, satyalOka – (lower regions) Atala, vitala, sutala, rasAtala, talAtala, mahAtala and pAtAla.

³ - kinnara – kimpurusha – reckoned among the gandharva – celestial choristers – and celebrated as musicians; also attached to the service of kubEra.

⁴ - paripUrNa – The term is indefinable. However, the following upanishad SlOka is relevant –

OM pUrNamadaH pUrNamidaM pUrNAt pUrNam-udacyatE |
pUrNasya pUrNam-AdAya pUrNam-Eva avaSishyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

Comments -

⁵ – tAnanE – The word 'tAnu' means 'oneself'. In one book, this has been translated as 'realise that I am myself paramAtma etc'; in another book, this has been translated as 'realise and experience the unity of Supreme paramAtma and the individual jIvAtma and identify myself with the entire creation of the fourteen worlds etc'; in yet another book, this has been translated as 'paramAtma, jIvAtma and everything is You alone'.

As 'jIvAtma' is already mentioned (paramAtma – jIvAtma), the word 'tAnu' might not mean 'one's Self'. Therefore, 'tAnu' has been translated as 'You'.

In my humble opinion, it is not correct to say 'I am paramAtma'. Please refer to shaT-padI SlOka of Adi Sankara –

satyapi bhEdApagamE nAtha tavAhaM na mAmakInastvam |
sAmudrO hi tarangaH kvacana samudrO na tArangaH || 3 ||

"Oh! Protector! Even with the difference (between You and me) passing off, I become Yours but You do not become mine. Indeed (though there is no difference between the waves and the ocean) the wave belongs to the ocean but nowhere (never) does the ocean belongs to the wave." (3)
Source - <http://www.kamakoti.org/shlokas/kshlok15.htm>

Devanagari

प. ज्ञान(मो)सग रादा गरुड गमन वादा
अ. नी नाममु चे ना मदि निर्मल(मै)नदि (ज्ञा)
च. परमात्मदु जीवात्मदु पदु-नालुगु लोकमुलु
नर किन्नर किम्पुरुषुलु नार(दा)दि मुनुलु
परिपूर्ण निष्कळंक निरवधि सुख दायक
वर त्यागरा(जा)चित वारमु ता(न)ने (ज्ञा)

English with Special Characters

pa. jñāna(mo)saga rādā garuḍa gamana vādā
a. nī nāmamu cē nā madi nirmala(mai)nadi (jñā)
ca. paramātmuḍu jīvātmuḍu padu-nālugu lōkamulu
nara kinnara kimpuruṣulu nāra(dā)di munulu
paripūrṇa niṣkaḷaṅka niravadhi sukha dāyaka
vara tyāgarā(jā)rcita vāramu tā(na)nē (jñā)

Telugu

ప. జ్ఞాన(మొ)సగ రాదా గరుడ గమన వాదా
అ. నీ నామము చే నా మది నిర్మల(మై)నది (జ్ఞా)
చ. పరమాత్ముడు జీవాత్ముడు పదు-నాలుగు లోకములు
నర కిన్నర కిమ్పూరుషులు నార(దా)ది మునులు
పరిపూర్ణ నిష్కళంక నిరవధి సుఖ దాయక
వర త్యాగరా(జూ)ర్చిత వారము తా(న)నే (జ్ఞా)

Tamil

ప. శ్రాన(మొ)సక³ రాతా³ కరుడ³ క³మన వాతా³
అ. నీ³ నామము శే నా మతి³ నిర్మల(మై)నది³ (శ్రా)
చ. పరమాత్ముడు³ జీవాత్ముడు³ పదు³-నాలుగు³ లోకములు
నర కిన్నర కిమ్పూరుషులు నార(తా³)తి³ మునులు
పరిపూర్ణ నిష్కళంక నిరవధి⁴ సుఖ దాయక

வர த்யாக³ரா(ஜா)ர்சித வாரமு தா(ன)னே (ஞா)

மெய்யறிவு அருளலாகாதா, கருடன் ஏறுவோனே? வாதா?

உனது நாம பஜனை செய்து, எனதுள்ளம் மாசற்றதாகியது;
மெய்யறிவு அருளலாகாதா, கருடன் ஏறுவோனே? வாதா?

பரிபூரணனே! களங்கமற்றோனே! இடையறா சுகமருள்வோனே!
தியாகராசன் தொழும் மேலோனே!

பரமான்மா, சீவான்மா, பதினான்கு உலகங்கள்,
மனிதர், கின்னர, கிம்புருடர்கள், நாரதர் முதலான முனிவர்கள்,
எவ்வமயமும் தானேயெனும்

மெய்யறிவு அருளலாகாதா, கருடன் ஏறுவோனே? வாதா?

கின்னர, கிம்புருடர்கள் - வானோரின் இசைக்கலைஞர்கள் - குபேரனின் பணியாட்கள்
தானே - நீயேயென

Kannada

ಪ. ಜ್ಞಾನ(ಮೋ)ಸಗೆ ರಾದಾ ಗರುಡ ಗಮನ ವಾದಾ

ಅ. ನೀ ನಾಮಮು ಚೇ ನಾ ಮದಿ ನಿರ್ಮಲ(ಮೈ)ನದಿ (ಜ್ಞಾ)

ಚ. ಪರಮಾತ್ಮುಡು ಜೀವಾತ್ಮುಡು ಪದು-ನಾಲುಗು ಲೋಕಮುಲು

ನರ ಕಿನ್ನರ ಕಿಮ್ಮುರುಷುಲು ನಾರ(ದಾ)ದಿ ಮುನುಲು

ಪರಿಪೂರಣ ನಿಷ್ಕಳಂಕ ನಿರವಧಿ ಸುಖ ದಾಯಕ

ವರ ತ್ಯಾಗರಾ(ಜಾ)ರ್ದಿತ ವಾರಮು ತಾ(ನ)ನೇ (ಜ್ಞಾ)

Malayalam

೧. ಅಣಾ(ಮೊ)ಸಗ ರಾದಾ ಗರುಡ ಗಮನ ವಾದಾ

೨. ನೀ ನಾಮಮು ಚೇ ನಾ ಮದಿ ನಿರ್ಮಲ(ಮೈ)ನದಿ (ಜ್ಞಾ)

೩. ಪರಮಾತ್ಮುಡು ಜೀವಾತ್ಮುಡು ಪದು-ನಾಲುಗು ಲೋಕಮುಲು

ನರ ಕಿನ್ನರ ಕಿಮ್ಮುರುಷುಲು ನಾರ(ದಾ)ದಿ ಮುನುಲು

ಪರಿಪೂರಣ ನಿಷ್ಕಳಂಕ ನಿರವಧಿ ಸುಖ ದಾಯಕ

ವರ ತ್ಯಾಗರಾ(ಜಾ)ರ್ದಿತ ವಾರಮು ತಾ(ನ)ನೇ (ಜ್ಞಾ)

Assamese

১. জ্ঞান(মো)সগ বাদা গৰুড গমন বাদা

২. নী নামমু চে না মদি নিৰ্মল(মৈ)নদি (জ্ঞা)

৩. পৰমাআত্ম জীৱাআত্ম পদু-নালুগু লোকমুলু

নৰ কিন্নৰ কি \square ৰুসুলু নাৰ(দা)দি মুনুলু (kimpurusulu)

ପରିପୂର୍ଣ୍ଣ ନିଃକଳଂକ ନିରବଧି ସୁଖ ଦାୟକ
ବର ଶ୍ରୀଗବା(ଜା)ଚିତ ବାବମୁ ତା(ନ)ନେ (ଜା)

Bengali

ପ. ଜ୍ଞାନ(ମୋ)ସଗ ରାଦା ଗରୁଡ ଗମନ ବାଦା
ଅ. ନୀ ନାମମୁ ଚେ ନା ମଦି ନିର୍ମଳ(ମୈ)ନଦି (ଜା)
ଚ. ପରମାତ୍ମୁଡୁ ଜୀବାତ୍ମୁଡୁ ପଦୁ-ନାଲୁଞ୍ଚ ଲୋକମୁଲୁ
ନର କିମ୍ପର କିମ୍ପୁରୁଷୁଲୁ ନାର(ଦା)ଦି ମୁନୁଲୁ (kimpuruṣulu)
ପରିପୂର୍ଣ୍ଣ ନିଃକଳଂକ ନିରବଧି ସୁଖ ଦାୟକ
ବର ଶ୍ରୀଗରା(ଜା)ଚିତ ବାରମୁ ତା(ନ)ନେ (ଜା)

Gujarati

ପ. ଜ୍ଞାନ(ମାଁ)ସଗ ରାଦା ଗରୁଡ ଗମନ ବାଦା
ଅ. ନୀ ନାମମୁ ଥେ ନା ମଦି ନିର୍ମଳ(ମୈ)ନଦି (ଜା)
ଅ. ପରମାତ୍ମୁଡୁ ଶ୍ରୀବାତ୍ମୁଡୁ ପଦୁ-ନାଲୁଞ୍ଚ ଲୋକମୁଲୁ
ନର କିମ୍ପର କିମ୍ପୁରୁଷୁଲୁ ନାର(ଦା)ଦି ମୁନୁଲୁ
ପରିପୂର୍ଣ୍ଣ ନିଃକଳଂକ ନିରବଧି ସୁଖ ଦାୟକ
ବର ଶ୍ରୀଗରା(ଜା)ଚିତ ବାରମୁ ତା(ନ)ନେ (ଜା)

Oriya

ପ. ଜ୍ଞାନ(ମୋ)ସଗ ରାଦା ଗରୁଡ ଗମନ ବାଦା
ଅ. ନୀ ନାମମୁ ଚେ ନା ମଦି ନିର୍ମଳ(ମୈ)ନଦି (ଜା)
ଚ. ପରମାତ୍ମୁଡୁ ଜୀବାତ୍ମୁଡୁ ପଦୁ-ନାଲୁଞ୍ଚ ଲୋକମୁଲୁ
ନର କିମ୍ପର କିମ୍ପୁରୁଷୁଲୁ ନାର(ଦା)ଦି ମୁନୁଲୁ
ପରିପୂର୍ଣ୍ଣ ନିଃକଳଂକ ନିରବଧି ସୁଖ ଦାୟକ
ବର ଶ୍ରୀଗରା(ଜା)ଚିତ ବାରମୁ ତା(ନ)ନେ (ଜା)

Punjabi

ପ. ਗਿਆਨ(ମୋ)ସଗ ରାଦା ଗରୁଡ ଗମନ ବାଦା
ଅ. ନୀ ନାମମୁ ଚେ ନା ମଦି ନିରମଳ(ମୈ)ନଦି (ଗିଆ)

ਚ. ਪਰਮਾਤਮੁਡੁ ਜੀਵਾਤਮੁਡੁ ਪਦੁ-ਨਾਲੁਗੁ ਲੋਕਮੁਲੁ
ਨਰ ਕਿੱਨਰ ਕਿਮਪੁਰੁਸੁਲੁ ਨਾਰ(ਦਾ)ਦਿ ਮੁਨੁਲੁ
ਪਰਿਪੂਰਣ ਨਿਸ਼ਕਲੰਕ ਨਿਰਵਧਿ ਸੁਖ ਦਾਯਕ
ਵਰ ਤਯਾਗਰਾ(ਜਾ)ਰਿਚਤ ਵਾਰਮੁ ਤਾ(ਨ)ਨੇ (ਗਿਆ)