

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

paripUrNa kAma-pUrIkalyANi

In the kRti ‘paripUrNa kAma bhAvmuna’ – rAga pUrIkalyANi (tALa Adi), SrI tyAgarAja complains to the Lord about the problems he is facing from mean-minded persons.

P ¹paripUrNa kAma bhAvamuna maracinAmA
A paraMa kArUNik(O)ttama bhava ²jIvanaja bhav(A)rcita (pari)
C sAkEt(A)dhipa nI mukha sarasI-ruhamunu jUpi
 sAkeDu madi lEd(E)Ti ³savaraNa rAma
 I kalin(a)nusarincina hIna jAti martyula
 cIkAku paDaga taramE SrI-kara ⁴tyAgarAja nuta (pari)

Gist

O Lord who has no desires (left to be fulfilled)!
O Foremost among most compassionate!
O Lord worshipped by Lord Siva and brahmA!
O Lord of ayOdhyA!
O Lord rAma!
O Lord who causes prosperity!
O Lord praised by this tyAgarAja!

Did I ever forget You even in my thoughts?

Don't You have the intention of protecting me by showing Your face Lotus? What kind of gracefulness is this?

Is it possible for me to suffer the abuses of the lowly people who follow the ways of this kali yuga?

Word-by-word Meaning

P O Lord who has no desires (left to be fulfilled) (paripUrNa kAma)! Did I ever forget (maracinAmA) (literally did we) You even in my thoughts (bhAvamuna) (literally idea)?

A O Foremost (uttama) among most (parama) compassionate (kAruNika) (kAruNikOttama)!

O Lord worshipped (arcita) by Lord Siva (bhava) and brahmA – abiding in (bhava) (bhavArcita) Lotus – born of water (jIvanaja)!

O Lord who has no desires! Did I ever forget You even in my thoughts?

C O Lord (adhipa) of ayOdhyA (sAkEta) (sAkEtAdhipa)!

Don't You have (IEdu) the intention (madi) of protecting (sAkeDu) (literally foster) me by showing (jUpi) Your (nI) face (mukha) Lotus (sarasI-ruhamunu)?

O Lord rAma! What kind of (ETi) (IEdETi) gracefulness (savaraNa) is this?

Is it possible (taramE) for me to suffer (paDaga) the abuses (cIkAku) of the lowly (hIna jAti) people (martyula) who follow (anusarincina) the ways of this (I) kali yuga (kalini) (kalinanusarincina)?

O Lord who causes (kara) prosperity (SrI)! O Lord praised (nuta) by this tyAgarAja!

O Lord who has no desires! Did I forget You even in my thoughts?

Notes –

Variations –

³ – savaraNa – savaraNara.

⁴ – tyAgarAja nuta – tyAgarAja vinuta.

References -

¹ – paripUrNa kAma – ‘ One of fulfilled desires’. Please refer to interpretation of ‘kAmI’ in vishNu sahasra nAma (653) by Adi SankarAcArya – Source website –

<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/vishnu-sahasranamam-meanings.htm>

Please also refer to following verse in SrImad-bhAgavataM, Book 6, Chapter 19 (Procedure of observing vow of pumsavana – prayer to vishNu and lakshmi) –

alam tE nir-apEkshAya pUrNa-kAma namO(a)stu tE |
mAhA vibhUti-patayE namaH sakala-siddhayE || 4 ||

“Whatever You already have is enough for You, (absolutely) unconcerned as You are, O Lord whose desire is (ever) sated! My obeisance be to You, the Lord of mahAlakshmi (who embodies in Herself the highest glory and fortune)! Hail to You, the Abode of mystic powers!”

The following verse in SrImad bhagavadgItA is relevant –

na mE pArthAsti kartavyaM trishu lOkEshu kincana |
nAnavAptavyam-avAptavyaM varta Eva ca karmaNi || III.22 ||

“I have, O son of pRthA, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet I continue in action.”

Comments -

² - jIvanaja – 'jIvana' also means 'water' – life giver. Therefore, 'jIvanaja' means Lotus.

³ – savaraNa – Though this word means 'elegance', 'beauty', 'neatness', 'gracefulness' etc., colloquially, this word is normally used as a ridicule, to mean 'facade'.

Devanagari

प. परिपूर्ण काम भावमुन मरचिनामा
अ. परम कारुणि(को)त्तम भव जीवनज भ(वा)चित (प)
च. साके(ता)धिप नी मुख सरसी-रुहमुनु जूपि
साकेडु मदि ले(दे)टि सवरण राम
ई कलि(न)नुसरिञ्चिन हीन जाति मर्त्युल
चीकाकु पडग तरमे श्री-कर त्यागराज नुत (प)

English with Special Characters

pa. paripūrṇa kāma bhāvamuna maracināmā
a. parama kāruṇi(kō)ttama bhava jīvanaja bha(vā)rcita (pa)
ca. sākē(tā)dhīpa nī mukha sarasī-ruhamunu jūpi
sākeḍu madi lē(dē)ṭi savaraṇa rāma
ī kali(na)nusariñcina hīna jāti martyula
cīkāku paḍaga taramē śrī-kara tyāgarāja nuta (pa)

Telugu

ప. పరిపూర్ణ కామ భావమున మరచినామా
అ. పరమ కారుణి(కో)త్తమ భవ జీవనజ భ(వా)ర్చిత (ప)
చ. సాకే(తా)ధిప నీ ముఖ సరసీ-రుహమును జూపి
సాకెడు మది లే(దే)టి సవరణ రామ
ఈ కలి(న)నుసరించిన హీన జాతి మర్త్యుల
చీకాకు పడగ తరమే శ్రీ-కర త్యాగరాజ నుత (ప)

Tamil

ప. పరిపూర్ణ కామ పా⁴వమ్రున మరచినామా
అ. పరమ కారుణి(కో)త్తమ ప⁴వ జీవనజ ప⁴(వా)ర్చిత (ప)
శ. సాకే(తా)ధి⁴ప నీ మ్రుక² సరసీ-రుహమ్రును జూపి
సాకెడు³ మతి³ లే(తే³)డి సవరణ రామ
ః కలి(న)నుసరించిన హీన జాతి మర్త్యుల

சீகாகு பட³க³ தரமே ஸ்ரீ-கர த்யாக³ராஜ நுத (ப)

இச்சைகள் நிறைவேறப்பெற்றோனே!
உணர்வினில் (உன்னை) மறந்தோமா?

மிக்கு கருணையுள்ளத்தோரில் உத்தமனே!
பவன் மற்றும் கமலத்தில் அமர்வோனால் போற்றப் பெற்றோனே!
இச்சைகள் நிறைவேறப்பெற்றோனே!
உணர்வினில் (உன்னை) மறந்தோமா?

சாகேத நகரத் தலைவா! உனது முகத் தாமரையினைக் காண்பித்து,
காக்கும் எண்ணமில்லையா? இஃதென்ன அழகய்யா, இராமா?
இக்கலியின் வழி நடக்கும் இழிந்த குல மக்களின்
தூற்றல்களைப் பட முடியுமா? நலமருள்வோனே!
தியாகராசனால் போற்றப் பெற்றோனே!
இச்சைகள் நிறைவேறப்பெற்றோனே!
உணர்வினில் (உன்னை) மறந்தோமா?

பவன் - சிவன்
கமலத்தில் அமர்வோன் - பிரமன்

Kannada

ಪ. ಪರಿಪೂರ್ಣ ಕಾಮ ಭಾವಮುನ ಮರಚಿನಾಮಾ
ಅ. ಪರಮ ಕಾರುಣಿ(ಕೋ)ತ್ತಮ ಭವ ಜೀವನಜ ಭ(ವಾ)ರ್ದಿತ (ಪ)
ಚ. ಸಾಕೇ(ತಾ)ಧಿಪ ನೀ ಮುಖ ಸರಸೀ-ರಹಮುನು ಜೂಪಿ
ಸಾಕೆಡು ಮದಿ ಲೇ(ದೇ)ಟಿ ಸವರಣ ರಾಮ
ಈ ಕಲಿ(ನ)ನುಸರಿಞ್ಜನ ಹೀನ ಜಾತಿ ಮರ್ತ್ಯುಲ
ಚೇಕಾಕು ಪಡೆಗೆ ತರಮೇ ಶ್ರೀ-ಕರ ತ್ಯಾಗರಾಜ ನುತ (ಪ)

Malayalam

ಪ. ಪರಿಪೂರ್ಣ ಕಾಮ ಭಾವಮುನ ಮರಚಿನಾಮಾ
ಅ. ಪರಮ ಕಾರುಣಿ(ಕೋ)ತ್ತಮ ಭವ ಜೀವನಜ ಭ(ವಾ)ರ್ದಿತ (ಪ)
ಛ. ಸಾಕೇ(ತಾ)ಧಿಪ ನೀ ಮುಖ ಸರಸೀ-ರಹಮುನು ಜೂಪಿ
ಸಾಕೆಡು ಮದಿ ಲೇ(ದೇ)ಟಿ ಸವರಣ ರಾಮ
ಈ ಕಲಿ(ನ)ನುಸರಿಞ್ಜನ ಹೀನ ಜಾತಿ ಮರ್ತ್ಯುಲ
ಚೇಕಾಕು ಪಡೆಗೆ ತರಮೇ ಶ್ರೀ-ಕರ ತ್ಯಾಗರಾಜ ನುತ (ಪ)

Assamese

প. পৰিপূৰ্ণ কাম ভাৰমুন মৰচিনামা
অ. পৰম কাৰুণি(কো)ত্তম ভৱ জীৱনজ ভ(ৱা)ৰ্চিত (প)

ଚ. ସାକେ(ତା)ଧିପ ନୀ ମୁଖ ସରସୀ-ରୁହମୁନୁ ଜୁପି
ସାକେଡୁ ମଦି ଲେ(ଦେ)ଟି ସରବଣ ବାମ
ଈ କଲି(ନ)ନୁସରିଷ୍ଠିନ ହିନ ଜାତି ମଂୟୁଲ
ଟୀକାକୁ ପଡ଼ଗ ତରମେ ଶ୍ରୀ-କର ଆଗରାଜ ନୁତ (ପ)

Bengali

ପ. ପରିପୂର୍ଣ କାମ ଭାବମୁନ ମରଚିନାମା
ଅ. ପରମ କାରୁଣି(କୋ)ତମ ଭବ ଜୀବନଜ ଭ(ବା)ଚିତ (ପ)
ଚ. ସାକେ(ତା)ଧିପ ନୀ ମୁଖ ସରସୀ-ରୁହମୁନୁ ଜୁପି
ସାକେଡୁ ମଦି ଲେ(ଦେ)ଟି ସରବଣ ରାମ
ଈ କଲି(ନ)ନୁସରିଷ୍ଠିନ ହିନ ଜାତି ମଂୟୁଲ
ଟୀକାକୁ ପଡ଼ଗ ତରମେ ଶ୍ରୀ-କର ଆଗରାଜ ନୁତ (ପ)

Gujarati

ପ. ପରିପୁର୍ଣ୍ଣ ଡାମ ଭାବମୁନ ମରଚିନାମା
ଅ. ପରମ କାରୁଣି(ଡୋ)ତମ ଭବ ଜୀବନଜ ଭ(ବା)ଚିତ (ପ)
ଧ. ସାକେ(ତା)ଧିପ ନୀ ମୁଖ ସରସୀ-ରୁହମୁନୁ ଜୁପି
ସାକେଡୁ ମଦି ଲେ(ଦେ)ଟି ସରବଣ ରାମ
ଈ କଲି(ନ)ନୁସରିଷ୍ଠିନ ହିନ ଜାତି ମଂୟୁଲ
ଟୀକାକୁ ପଡ଼ଗ ତରମେ ଶ୍ରୀ-କର ଆଗରାଜ ନୁତ (ପ)

Oriya

ପ. ପରିପୁର୍ଣ୍ଣ କାମ ଭାବମୁନ ମରଚିନାମା
ଅ. ପରମ କାରୁଣି(କୋ)ତମ ଭବ ଜୀବନଜ ଭ(ବା)ଚିତ (ପ)
ଚ. ସାକେ(ତା)ଧିପ ନୀ ମୁଖ ସରସୀ-ରୁହମୁନୁ ଜୁପି
ସାକେଡୁ ମଦି ଲେ(ଦେ)ଟି ସରବଣ ରାମ
ଈ କଲି(ନ)ନୁସରିଷ୍ଠିନ ହିନ ଜାତି ମଂୟୁଲ
ଟୀକାକୁ ପଡ଼ଗ ତରମେ ଶ୍ରୀ-କର ଆଗରାଜ ନୁତ (ପ)

Punjabi

ਪ. ਪਰਿਪੂਰਣ ਕਾਮ ਭਾਵਮੁਨ ਮਰਚਿਨਾਮਾ

ਅ. ਪਰਮ ਕਾਰੁਣਿ(ਕੋ)ਤਤਮ ਭਵ ਜੀਵਨਜ ਭ(ਵਾ)ਰਿਚਤ (ਪ)

ਚ. ਸਾਕੇ(ਤਾ)ਧਿਪ ਨੀ ਮੁਖ ਸਰਸੀ-ਰੁਹਮੁਨੁ ਜੂਪਿ

ਸਾਕੇਡੁ ਮਦਿ ਲੇ(ਦੇ)ਟਿ ਸਵਰਣ ਰਾਮ

ਈ ਕਲਿ(ਨ)ਨੁਸਰਿਵਿਚਨ ਹੀਨ ਜਾਤਿ ਮਰਤਜੁਲ

ਚੀਕਾਕੁ ਪਡਗ ਤਰਮੇ ਸ਼੍ਰੀ-ਕਰ ਤਜਾਗਰਾਜ ਨੁਤ (ਪ)