

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

kRpAlavAla-nAdavarAngiNi

In the kRti ‘kRpAlavAla’ – rAga nAdavarAngiNi, SrI tyAgarAja pities those who are deceived by the siddhis.

P ¹kRp(A)lavAla kalA dhara SEkhara
 kRt(A)bhivandana SrI rAma

A nRp(O)ttama SaraN(A)gata jan(A)gha
 nivAraN(A)bjA hit(A)nvaya SaSAnka (kRpA)

C ²apavarga phala ³kAmamulanu jUci ⁴aDDamai
 ⁵aNim(A)di siddhula mOsa buccedar(a)yya
 su-pavitra rUpa sadA karuNa jUDu
 sura pAlaka tyAgarAja nuta (kRpA)

Gist

O Ocean of compassion! O Lord SrI rAma saluted by Lord Siva! O Excellent among kings! O Lord who relieves the sins of people who have sought Your refuge! O Moon born in the solar dynasty! O Lord of Most Holy Form! O Protector of celestials! O Lord praised by this tyAgarAja!

Tempted by the desires resulting from (yOgic concentration for) liberation, people are ruined by supernatural powers - aNimA and the like - which stand on the way (to liberation); please always show mercy.

Word-by-word Meaning

P O Ocean (AlavAla) of compassion (kRpA) (kRpAlavAla)! O Lord SrI rAma saluted (kRta abhivandana) (kRtAbhivandana) by Lord Siva – one who wears (dhara) the digit of the Moon (kalA) on His head (SEkhara)!

A O Excellent (uttama) among kings (nRpa) (nRpOttama)! O Lord who relieves (nivAraNa) the sins (agha) of people (jana) (janAgha) who have sought (Agata) Your refuge (SaraNa) (SaraNagata)!

O Moon (SaSAnka) born in the Solar (Sun) – favourable (hita) to Lotus – born of water (abja) (nivAraNAbja) – dynasty (anvaya) (hitAnvaya)!

O Ocean of compassion! O Lord SrI rAma saluted by Lord Siva – one who wears the digit of the Moon on His head!

C O Lord (ayya)! tempted (jUci) (literally looking) by the desires (kAmamulanu) resulting from (phala) (yOgic concentration for) liberation (apavarga), people are ruined (mOsa buccedaru) (buccedarayya) by supernatural powers (siddhula) - aNimA and the like (Adi) (aNimAdi) - which stand on the way (aDDamai) (to liberation);

O Lord of Most Holy (su-pavitra) Form (rUpa)! please always (sadA) show (jUDu) mercy (karuNa);

O Protector (pAlaka) of celestials (sura)! O Lord praised (nuta) by this tyAgarAja!

O Ocean of compassion! O Lord SrI rAma saluted by Lord Siva – one who wears the digit of the Moon on His head!

Notes –

Variations –

¹ – kRpAlavAla – nRpAlavAla : nRpAlavAla does not seem to be appropriate.

³ – kAmamulanu – kAmulanu.

References –

⁵ – aNimAdi - Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; ISitA – supreme dominion; vaSitA – subjugating by magic; kAmAvaSAyitA – suppressing all desires : Source – Monier's Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, ISitA and vaSitA and garimA – making oneself heavy at will – Source tamizh pingala nigaNDu.

Please also refer to SrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website –

<http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>

Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

Comments -

² – apavarga phala – 'apavarga' generally means liberation (mOksha or mukti). mOksha is the acme and end-result of all human endeavours and Lord's grace; therefore, there cannot be any 'result' (phala) accruing from mOksha. If it were so, it would not be called 'mOksha'. mOksha is realising one's true identity – this is explained through a story by Swami Vivekananda -

"There was once a baby lion left by its dying mother among some sheep. The sheep fed it and gave it shelter. The lion grew apace and said "Ba-a-a" when the sheep said "Ba-a-a". One day another lion came by. "What do you do here?" said the second lion in astonishment: for he heard the sheep-lion bleating with the rest. "Ba-a-a," said the other. "I am a little sheep, I am a little sheep, I am frightened." "Nonsense!" roared the first lion, "come with me; I will show you." And he took him to the side of a smooth stream and showed him that which was reflected therein. "You are a lion; look at me, look at the sheep, look at yourself." And the sheep-lion looked, and then he said, "Ba-a-a, I do not look like the sheep – it is true, I am a lion!" and with that he roared a roar that shook the hills to their depths."

(Complete Works of Swami Vivekananda, Vol 8 - The Essence of Religion.

http://www.ramakrishnavivekananda.info/vivekananda/volume_8/vol_8_frame.htm

Therefore, the meaning of the word 'apavarga' (combined with 'phala') needs to be gone into.

The following quotes from tirumandiram - by tirumUlar are relevant- There are Five gradations of mukti (2474 - 2477, 2864, 2865) (1) Jiva mukti is the atIta - beyond consciousness state; (2) Para mukti is upaSanta (Divine Peace); (3) Siva mukti is Ananda (Divine Bliss); (4) Turiya – svarupa; (5) Nirvana (Ariya Turiyatita).

By ashtanga yoga eight siddhis are attained (669); Siddhis lead to Mukti only by Sakti's Grace (670); Beyond Siddhis is True Goal (671); Siddhis lead to Kamiya Loka (672); Samadhi transcends siddhis (631) (The yogi who attains samadhi, does not seek the eight siddhis. He transcends them. He walks with God. He becomes one with the God.) (Translation by Dr B Natarajan). For verses of tirumandiram and translation please visit website –

<http://www.tamilnation.org/sathyam/east/thirumurai/thirumanthiram/introduction.htm>

According to patanjali yOga sUtras, samadhi is two types – sa-bIja samAdhi (I.46) and nir-bIja samadhi (I.51). According to Sri Ramakrishna Paramahansa, there are five types of samAdhi - sa-vikalpa, nir-vikalpa, chetana, jada, unmana and sthita (The Gospel of Sri Ramakrishna pp 639).

The following are the views of Swami Chinmayananda –

“There are three types of samadhi : Savikalpa samadhi, Nirvikalpa samadhi and Sahaja samadhi. In Savikalpa samadhi there can be thoughts inside the trance, but the trance will not be disturbed or perturbed. The thoughts are like children playing in a room when the father is deeply absorbed in his studies. The children are playing, but they do not disturb him. So in Savikalpa samadhi there can be a turbulence of thoughts and ideas, but the divine trance that the seeker is enjoying will not be affected.

In Nirvikalpa samadhi there is no thought, no idea, nothing whatsoever. All is tranquility, or you can say tranquility's flood. Here nature's dance comes to an end. The restless activity of human nature cannot play its role. There is no thought, no idea, no form, only the transcendental Silence and boundless Peace, Light and Delight. In this expanse of infinite Peace, Light and Delight, there exist only the seeker and his Beloved Supreme, who have become one.

Then comes a samadhi known as Sahaja samadhi. In this samadhi, after having attained the highest realm of consciousness, one can remain on earth and enter into multifarious activities while maintaining his highest realisation. It is as if one is sitting quietly inside a jet plane which is flying at a speed of seven-hundred miles per hour, but one does not notice any motion at all. In Sahaja samadhi one maintains the highest transcendental consciousness within and, at the same time, throws himself into the world's activities in order to transform humanity and free humanity from ignorance. This samadhi is for those who have reached the Highest and whom the Highest Absolute Supreme wants to manifest Himself in and through.” Source –

http://www.yogaofsrchinmoy.com/yoga/samadhi_fld/samadhi

⁴ – aDDamai aNimAdi – The following verse of SrImad-bhAgavataM, Book 11, Chapter 15 is relevant –

upAsakasya mAmEvaM yOgadhAraNayA munEH |
siddhayaH pUrvakathitA upatishThantyaSEshataH || 31 ||
antarAyAn vadantyEtA yunjatO yOgamuttamaM |
mayA sampadyamAnasya kAlakshapaNahEtavaH || 33 ||

kRshNa said -

“The aforesaid siddhis in their entirety wait upon the sage who worships Me through yOgic concentration as detailed in the foregoing verses.”

“Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.”

The following verse of patanjali yOga sUtra is also relevant –

bhava pratyayO vidEha prakRtilayAnAM || I. 19 ||
tadvairAgyAdapi dOshabIjakshayE kaivalaM || III. 51 ||
sthanyupanimantraNE sangasmayAkaraNaM
punaranishTa-prasangAt || III.52||

“When such concentration is not accompanied by non-attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature.” (I.19)

“By giving up even these powers, the seed of evil is destroyed and liberation follows. (III.51)

When tempted by the invisible beings in high places, let the yogi feel neither allured nor flattered; for he is in danger of being caught once more by ignorance.” (III. 52) (Translation by Swami Prabhavananda)

“....Upto a certain point, temptation increases with spiritual growth. As the aspirant ceases to be a mere beginner and gains some mystical experience, his personality becomes magnetic. He finds that he can exert psychological power over others, and also sexual attraction. At the same time, his own senses grow keener and more capable of enjoyment. It is therefore easy for him to become involved in power and sex-relationships which will make him forget his original purpose.....” (Notes by Swami Prabhavananda in patanjali yOga sUtras pp 144)

In regard to those fallen from the path of yOga (yOga-bhrashTa), the following verses from SrImad-bhagavad-gItA, Chapter 6 are relevant –

“Having attained to the worlds of the righteous, and dwelling there for everlasting years, one fallen from yOga reincarnates in the home of pure and the prosperous.” (41)

“There, he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O Son of the kurus.” (43) (Translation by Swami Swarupananda)

The following verse from kaThOpanishad is also relevant of disincarnate gods (vidEha) –

yama tells nacikEta –

“(Since) I know that this treasure (comprising of fruits of action) is impermanent – for that permanent entity cannot be attained through impermanent things – therefore, (knowingly) did I pile up the nAcikEta fire with impermanent things, and have (thereby) attained (relative) permanence.” (I.ii.10)

From the foregoing references, it may be seen that (a) mukti has many stages of which nirvANa is the final stage; (b) nirvikalpa samAdhi and nirvAna mean same; (c) dread of fall from the path of yOga – because of temptations of siddhis - is possible only for those who have not reached the nirvANa – nirvikalpa samAdhi stage; (d) according to tirumandiram, siddhis help attainment of

nirvANa if they are not used for personal gains; (e) therefore, in this kRti 'apavarga' does not mean 'nirvANa – nirvikalpa samAdhi, but lower levels only.

² – apavarga phala kAmamulanu jUci aNimAdi siddhula mOsa buccedarayya – Based on the references cited above, the translation of this statement is as under –

“aNimAdi siddhis (phala) stand on the way (aDDamai) – not necessary obstructing but tempting - and wait on those who are on the path of liberation (apavarga). Therefore, if they desire (kAmamulu) these siddhis, they are ruined (mOsa buccedaru) (According to SrImad-bhagavad-gItA – reference quoted above – they are considered as 'fallen from the path of yOga').

I may humbly submit that without actually going through the process of yOgic concentration and reaching consummation, any amount of intellectual analysis will be futile. Therefore, if there are any mistakes in above statements (other than quotations), the viewers may please pardon me.

Devanagari

प. कृ(पा)लवाल कला धर शेखर
कृ(ता)भिवन्दन श्री राम
अ. नृ(पो)त्तम शर(णा)गत ज(ना)घ
निवार(णा)ब्ज हि(ता)न्वय शशांक (कृ)
च. अपवर्ग फल काममुलनु जूचि अडुमै
अणि(मा)दि सिद्धुल मोस बुद्धेद(र)य्य
सु-पवित्र रूप सदा करुण जूडु
सुर पालक त्यागराज नुत (कृ)

English with Special Characters

pa. kṛ(pā)lavāla kalā dhara śēkhara
kṛ(tā)bhivandana śrī rāma
a. nṛ(pō)ttama śara(ṇā)gata ja(nā)gha
nivāra(ṇā)bja hi(tā)nvaya śaśāṅka (kṛ)
ca. apavarga phala kāmamulanu jūci aḍḍamai
aṇi(mā)di siddhula mōsa bucceda(ra)yya
su-pavitra rūpa sadā karuṇa jūḍu
sura pālaka tyāgarāja nuta (kṛ)

Telugu

ప. కృ(పా)లవాల కలా ధర శేఖర
కృ(తా)భివన్దన శ్రీ రామ
అ. నృ(పో)త్తమ శర(ణా)గత జ(నా)ఘ
నివార(ణా)జ్ఞ హి(తా)న్వయ శశాంక (కృ)
చ. అపవర్గ ఫల కామములను జూచి అడ్డమై
అణి(మా)ది సిద్ధుల మోస బుచ్చెద(ర)య్య
సు-పవిత్ర రూప సదా కరుణ జూడు
సుర పాలక త్యాగరాజ నుత (కృ)

Tamil

ప. క్క(బా)లవాల కలా త⁴ర శేక²ర
క్క(తా)పి⁴వన్ద³న ప్త¹ రామ
అ. న్న(పో)త్తమ శర(ణా)క³త జ్ఞ(నా)క⁴
నివార(ణా)ప్³జ్ఞ హి(తా)న్వయ శశాంక (క్క(బా))
చ. అపవర్క³ ప²ల కామములను జూచి అడ్డ³మై
అణి(మా)తి³ సిద్ధు⁴ల మోస పుచ్చె³ద(ర)య్య
సు-పవిత్ర రూప సదా కరుణ జూడు
సుర పాలక త్యాగరాజ నుత (క్క(బా))

కరుణైక కడలే! కలయణి శేకరనాల్
వన్దిక్కప్పెర్న ఇరామా!

మన్మథుత్తమనే! శరణదైన్తేగిన్ పావంగలైక్
కలైవోనే! పరితి కులత్తిన మతియే!
కరుణైక కడలే! కలయణి శేకరనాల్
వన్దిక్కప్పెర్న ఇరామా!

మృత్తిప్ పయిన్ ఇశ్శైకలైక్ కణ్డు, కృత్కిదుమ్
అణిమాతి శిత్తికలైన్ వన్దిక్కప్పెర్న ఇరామా;
తూయి ఉరువోనే! ఎవ్వమయిదుమ్ కరుణై కాడ్డువాయ్;
వాణోరై ప్పేణువోనే! తియారాశనాల్ పోర్నప్పెర్నోనే!
కరుణైక కడలే! కలయణి శేకరనాల్
వన్దిక్కప్పెర్న ఇరామా!

కలై - పిరై
కలయణి శేకరన్ - శివన్

Kannada

ಪ. ಕೃ(ಪಾ)ಲವಾಲ ಕಲಾ ಧರ ಶೇಖರ

ಕೃ(ತಾ)ಭಿವನ್ದನ ಶ್ರೀ ರಾಮ

ಅ. ನೈ(ಪೋ)ತ್ತಮ ಶರ(ಣಾ)ಗತ ಜ(ನಾ)ಘ

ನಿವಾರ(ಣಾ)ಬ್ಜ ಹಿ(ತಾ)ನ್ವಯ ಶಶಾಂಕ (ಕೃ)

ಚ. ಅಪವರ್ಗ ಫಲ ಕಾಮಮುಲನು ಜೂಚಿ ಅಡ್ಡಮೈ

ಅಣಿ(ಮಾ)ದಿ ಸಿದ್ಧುಲ ಮೋಸ ಬುಚ್ಚಿದ(ರ)ಯ್ಯ

ಸು-ಪವಿತ್ರ ರೂಪ ಸದಾ ಕರುಣ ಜೂಡು

ಸುರ ಪಾಲಕ ತ್ಯಾಗರಾಜ ನುತ (ಕೃ)

Malayalam

ಎ. ಕ್ಯು(ಪಾ)ಲವಾಲ ಕಲಾ ಧರ ಶೇಖರ

ಕ್ಯು(ತಾ)ಭಿವನ್ದನ ಶ್ರೀ ರಾಮ

ಆ. ನ್ಯು(ಪೋ)ತ್ತಮ ಶರ(ಣಾ)ಗತ ಜ(ನಾ)ಘ

ನಿವಾರ(ಣಾ)ಬ್ಜ ಹಿ(ತಾ)ನ್ವಯ ಶಶಾಂಕ (ಕೃ)

ಏ. ಅಪವರ್ಗ ಫಲ ಕಾಮಮುಲನು ಜೂಚಿ ಅಡ್ಡಮೈ

ಅಣಿ(ಮಾ)ದಿ ಸಿದ್ಧುಲ ಮೋಸ ಬುಚ್ಚಿದ(ರ)ಯ್ಯ

ಸು-ಪವಿತ್ರ ರೂಪ ಸದಾ ಕರುಣ ಜೂಡು

ಸುರ ಪಾಲಕ ತ್ಯಾಗರಾಜ ನುತ (ಕೃ)

Assamese

ಪ. ಕ್(ಪಾ)ಲವಾಲ ಕಲಾ ಧರ ಶೇಖರ

ಕ್(ತಾ)ಭಿವನ್ದನ ಶ್ರೀ ರಾಮ

ಅ. ನ್(ಪೋ)ತ್ತಮ ಶರ(ಣಾ)ಗತ ಜ(ನಾ)ಘ

ನಿವಾರ(ಣಾ)ಬ್ಜ ಹಿ(ತಾ)ನ್ವಯ ಶಶಾಂಕ (ಕ್)

ಚ. ಅಪವರ್ಗ ಫಲ ಕಾಮಮುಲನು ಜೂಚಿ ಅಡ್ಡಮೈ

ಅಣಿ(ಮಾ)ದಿ ಸಿದ್ಧುಲ ಮೋಸ ಬುಚ್ಚಿದ(ರ)ಯ್ಯ

ಸು-ಪವಿತ್ರ ರೂಪ ಸದಾ ಕರುಣ ಜೂಡು

ಸುರ ಪಾಲಕ ತ್ಯಾಗರಾಜ ನುತ (ಕ್)

Bengali

ಪ. ಕ್(ಪಾ)ಲವಾಲ ಕಲಾ ಧರ ಶೇಖರ

ಕ್(ತಾ)ಭಿವನ್ದನ ಶ್ರೀ ರಾಮ

ଅ. ନୃ(ପୋ)ତ୍ତମ ଶର(ମା)ଗତ ଜ(ନା)ସ
ନିବାର(ମା)ଜ୍ଞ ହି(ତା)ନ୍ୟ ଶଶାଂକ (କ୍)
ଚ. ଅପବର୍ଗ ଫଳ କାମମୂଳନୁ ଜୁଟି ଅଞ୍ଜମୈ
ଅଗି(ମା)ଦି ସିନ୍ଧୁଲ ମୋସ ବୁଝେଦ(ର)ୟ
ସୁ-ପବିତ୍ର ରୂପ ସଦା କରୁଣ ଜୁଡୁ
ସୁର ପାଳକ ଆଗରାଜ ନୁତ (କ୍)

Gujarati

୫. ହୃ(ପା)ଲବାଲ ଡଳା ଘର ଶୈଖର
ହୃ(ତା)ଲିବନ୍ଦନ ଶ୍ରୀ ରାମ
ଅ. ନୃ(ପୋ)ତ୍ତମ ଶର(ମା)ଗତ ଜ(ନା)ସ
ନିବାର(ମା)ଜ୍ଞ ହି(ତା)ନ୍ୟ ଶଶାଂକ (କ୍)
୫. ଅପବର୍ଗ ଫଳ କାମମୂଳନୁ ଜୁଟି ଅଞ୍ଜମୈ
ଅଗି(ମା)ଦି ସିନ୍ଧୁଲ ମୋସ ବୁଝେଦ(ର)ୟ
ସୁ-ପବିତ୍ର ରୂପ ସଦା କରୁଣ ଜୁଡୁ
ସୁର ପାଳକ ଆଗରାଜ ନୁତ (କ୍)

Oriya

ପ. କୃ(ପା)ଲବାଲ ଡଳା ଘର ଶୈଖର
କୃ(ତା)ଲିବନ୍ଦନ ଶ୍ରୀ ରାମ
ଅ. ନୃ(ପୋ)ତ୍ତମ ଶର(ମା)ଗତ ଜ(ନା)ସ
ନିବାର(ମା)ଜ୍ଞ ହି(ତା)ନ୍ୟ ଶଶାଂକ (କ୍)
ଚ. ଅପବର୍ଗ ଫଳ କାମମୂଳନୁ ଜୁଟି ଅଞ୍ଜମୈ
ଅଗି(ମା)ଦି ସିନ୍ଧୁଲ ମୋସ ବୁଝେଦ(ର)ୟ
ସୁ-ପବିତ୍ର ରୂପ ସଦା କରୁଣ ଜୁଡୁ
ସୁର ପାଳକ ଆଗରାଜ ନୁତ (କ୍)

Punjabi

୫. ହୃ(ପା)ଲବାଲ ଡଳା ଘର ଶୈଖର

ਕ੍ਰਿ(ਤਾ)ਭਿਵਨਦਨ ਸ਼੍ਰੀ ਰਾਮ

ਅ. ਨ੍ਰਿ(ਪੋ)ਤਤਮ ਸ਼ਰ(ਣਾ)ਗਤ ਜ(ਨਾ)ਘ

ਨਿਵਾਰ(ਣਾ)ਬਜ ਹਿ(ਤਾ)ਨ੍ਰੂਯ ਸ਼ਸ਼ਾਂਕ (ਕ੍ਰਿ)

ਚ. ਅਪਵਰਗ ਫਲ ਕਾਮਮੁਲਨੁ ਜੂਚਿ ਅੱਡਮੈ

ਅਣਿ(ਮਾ)ਦਿ ਸਿਦਧੁਲ ਮੋਸ ਬੁੱਚੇਦ(ਰ)ਯਜ

ਸੁ-ਪਵਿਤ੍ਰ ਰੂਪ ਸਦਾ ਕਰੁਣ ਜੂਡ

ਸੁਰ ਪਾਲਕ ਤਯਾਗਰਾਜ ਨੁਤ (ਕ੍ਰਿ)