

Jagadananda Karaka

Ragam – Natai
Talam – Adi
Tyagaraja

DETAILED MEANINGS: Courtesy Mrs. Jayasri Akella, Ramesh and parents of Dr. Srikanth Vedantam

General Meaning:

Shri Thyagaraja has described Sri Rama as Parabrahma, which is greater than the trimurthis. Pancharathna kirtanas are famous like the countless small kirtanas whose, length, substance and greatness have epic proportions. In these births, tenets of worship, benevolent rule and the incidents of Rama and Krishna avatars are told lucidly.

Pallavi:

Jagadaananda Kaaraka - Jaya - Jaanaki Praana Naayakaa

Jagath= world
Ananda= happiness
Karaka= bestower
Jaya= Victory to you!
Janaki= Sita
Praana Naayaka= Husband

[Meaning: Bestower (“kaaraka”) of happiness (“Ananda”) to the world (“jagada”), Sita’s (“janaki”) husband (“prana nayaka”), Victory to you (“jaya”)!]

P P	P np	pm gm	P N	S S	; N	S ;	; ;	
Jaga	daa -	----	nan	da Kaa	ra	ka		
P P	n n P	n n P	; sn	N – N	S ;	pn sn	pmgm	
Jaga	da--	---	- nan	- da	Kaa	--- ra	ka ----	
P P	n n P	Psn	R ;	; sn	pm R	; gm	pn pm	
Jaga	da	---	nan	--	- - da	Kaa	- raka-	
P P	n n P	Psn	R ;	rs sn	np pm	gm rs	gm pm	
Jaga	daa	--	nan	----	- - da	Ka –ra	kaa--	
P P	rs sn	np pm	mr rs	np – S	; S	gm pn	pm gm	
Jaya	Jaa - -	-- na- ki - - -		-- Praa na		Naa- -	ya- ka-	
P P	n P m	g M g	G M	pn – P	; pm	R ;	S ;	
Jaga	daa	---	nan-	da- Kaa ra-		ka	--	

Anupallavi

**Gagana Adipa - Sath Kulaja - Raja Raajeshwaraa
Sugunaakara - Sura Sevy - Bhavya Daayakaa Sadaa Sakala**

Gagana= skies
Adhipa = King
Sath kula= best race
Ja = born in
Raja Rajeswara= King of kings
Suguna kara = one with noble character
Sevy = worshipped by
Sura = devathas
Daayaka= bestower of
Bhavya = success
Sadaa sakala= at all times

Meaning:

Born (“ja”) in the best race (“sath kula”) of Surya, the king (“adhipa”) of the skies (“gagana”). King of kings (“raja rajeshwaraa”), fund of the noblest character (“suguna kara”). One worshipped by the devas (“sura”), bestower (“daayaka”) of all successes (“bhavya”) at all times to all the worlds (“sadaa sakala”).]

; n n , S , ; p n , S , | P N S ; ; ; sn N ||
Gaga naa dipa Sath Kula ja

P n n , S , ; p n , S , | pp ns , n – pn sn pm gm ps ||
Gaga naa dipa Sath Kula ja Raja Raajeshwaraa

np -n n , S , ; p n , S , | pp ns , n – pn sn pm - R ; ||
Gaga naa dipa Sath Kula ja Raja Raajeshwaraa

m g pm n p s n s R s sn pm | R – , r r s S , n P , m gm ||
Sugu naa kara Sura Se-vya Bhav- vya Daa - ya kaa Sa daa Sa ka la

Charanams

1. Amara Tharaka Nichaya - Kumudahitha PariPurnaa Anagha - Sura-asura Puja - Dadi Payodhi Vaasa Haranaa - Sundara Thara Vadana - Sudhaamaya Vacho Brinda - Govinda Saananda - Maa Varaa - Jaraaptha - Shubakaraa Aneka

Amara = devas (Without death)
Taraka = collection of stars
Nichaya = moon
Kumuda = flower
Pari purna = Blemishless
Anagha = sinless
Sura asura puja = worshipped by devathas and rakshasas
Dadhi = curd
Payodhi = milk
Vaasa harana = stealing from the pots
Sundara thara vadana = one who has the countenance
Sudhaa maya = filled with nectar, sweet
Vacho brinda = words
Govinda = Govu + Vinda : String that ties the cow
Sa ananda = sath + Ananda = true happiness
Maa Varaa = lord of lakshmi
Jaraaptha = ever young
Aneka Subhakaraa = giver of all kinds of successes

[Meaning: The moon (“nichaya”) amongst the Milky Way (“thaaraka”) of the devas (“amara”).

Karpaka tree (“kumuda hitha”) to the devas.

Blemish less (“paripurna”), sinless (“anagha”) one.

Praised (“puja”) by devas and asuras (“sura asura”).

An expert in stealing (“vaasa haranaa”) curd (“dadhi”) and milk (“payodhi”) from milk pots. One who has the best countenance (“sundara thara vadana”) and utters the nectar dripping sweetest (“sudhamaya”) words (“vacho brinda”).

One who is always happy immortal and ever young (“govinda, saananda Jaraaptha”). Lord of Lakshmi (“maa varaa”).

Giver of all successes to everyone who come to you (“aneka shubakaraa”)]

l. ssn p ; mp s s r s s m m r | sm M ; P ; pm mp mm ||
amaraTha raka nichaya ku mudahitha Pari Pu rnaa nagha sura- sura

R s – m r s S n P m g m P | S s – n n s n n s n P r s n p ||
puja dadi payo dhivaasa haranaa Sunda ra dara vada na Sudhaa maya va sho

, s n p M np m R – p m r S | , pp – s S n – p m r S , r g m ||
brinda Govin- da Saa nan- da maa varaa ja raa ptha Shu ba karaa ne- ka

2. Nigama Neeraja Amruthaja Poshaka - Animisha Vairi Vaaridha Sameerana - Khaga Thuranga - Sath Kavi Hrudaalaya - Aganitha Vaanaraa Adhipa Natha Angriyuga

Nigama = Vedas
Neeraja = lotus
Amrutha ja = born in amrutha
Poshaka = one who expounds
Animisha = devathas
vairi = enemies
sameeram = wind (hurricane)
vaaridha sameerana = hurricane to the dark clouds

Khaga = garuda
Thuranga = vehicle
Sath kavi = noble poets
Hrudaalaya = in the temple of their hearts
Aganith = countless
Vaarana = vaanara
Adhipa natha = worshipped by the leader
Angri yuga = pair of feet

[Meaning:

One who expounds (“poshaka”) the sweet (“amrutha”) words dripping from the lotus (“neeraja”) called the Vedas (“nigama”).
One who sweeps the enemies (“vairi”) of the devas (“animisha”) as the hurricane (“vaaridha sameerana”) sweeps the dark clouds.
One who has the garuda (“khaga”) as his vehicle (“thuranga”).
One who resides in the hearts (“hruda - aalaya”) of the greatest poets (“sath kavi”).
One whose feet (“angriyuga”) is worshipped (“natha”) by Sugriva the leader (“adhipa”) of the countless (“aganitha”) monkeys (“vaanaraa”).]

2. sn p m , n P m r s- n , r S | s n p - s , s R s r s- p , m n p ||
Nigama Nee rajaa Mruthaja Po shaka Nimisha vai ra vaa ridha Sa mee - rana

s n p - r , r S p s n p , m g m | p p s s , n P m r s - s , r g m ||
Khaga thu ran ga Sath kavi hrudaa laya - aga nitha vaa naraa dhi pa na than griyuga

**3. Indra Neela Mani Sannibha Apaghana - Chandra Surya Nayana -
Aprameya - Vaageendra Janaka - Sakalesha - Shubra Naagendra Shayana -
Samana Vairi Sannutha**

Indra neela mani = blue diamond of indra
sannibha = like, equivalent (diamonds)
apa: got
Ghana : Grand
chandra surya = moon and sun
nayana = eyes
chandra surya nayana = one who has moon and sun as eyes
aprimeya = one who is beyond comprehension
vaak + indra , vaageendra = Husband of the goddess of learning, i.e. refers to Brahma (husband of Saraswati)
janaka = father
sakalesa = lord of everything
subra nagendra sayana = one who is rests on the great white snake
samana vairi = enemy of death
sannuthanga = praised

[Meaning:

One who has (“apa”) a grand (“ghana”) body like (“sannibha”) the blue (“neela”) diamond (“mani”) of Indira.
One who as the moon (“chandra”) and the sun (“surya”) as eyes (“nayana”).
One whose greatness is beyond comprehension (“aprimeya”). Father (“janaka”) of Brahma (“vageendra”).
Thou are the lord of everything (“sakalesha”).
One who has the white (“subra”) snake (“naga”) king (“indra”) as his bed (“shayana”).
One who is worshipped (“sannutha”) by lord Siva, the enemy (“vairi”) of death (“samana”) Yama.]

3. P n p , n p m M p m , p m g | G m - g , m r s N s - g , m P ||
Indra Nee la mani sanni paa paghana Chandra Su rya naya na pra me ya Vaa

P n p s n r s M r - s n p M | g m p - s n p - p n p - m r s s r g m ||
geendra ja naka Saka leshta Shu - bra Naa gen-dra Sha yana Samana Vai-riSan-nutha

**4. Pada Vijitha Mouni Chaapa - Sava Paripaala - Vara Manthra Grahana Lola
- Parama Shantha Chittha - Janakajaa Adipa - Saroja BhavaVaradaa - Akila**

Pada vijitha mouni = sage gauthama
saapa = curse
Sava = yagna
Pari paala vara = protector,

Sava paripaala vara = one protected the yagna , lord rama
 Vara manthra Grahana lola= one who learnt the mantra from viswamitra
 Parama saantha = very peaceful
 Chitta = mind
 Parama saantha chitta = one who has a very peaceful mind
 Janaka ja = sita
 adhipa = lord
 janaka jaadhipa = lord of sita
 Saroja bhava= one who is born from the lotus, brahma
 Vara daa = granter of boon

Akhila = Whole

**[Meaning: Remover (“vijitha”) of Gauthamas’ (“mouni”) curse (“chaapa”) by the touch of his divine feet (“paada”).
 Protector (“paripaala”) of yagas (“sava”).
 One who took great interest (“lola”) in understanding (“grahana”) the best mantras Bala and adhibala from Vishwamithra.
 One who has a very peaceful mind (“parama shaantha Chitta”).
 Lord (“adhipa”) of Sita (“janakajaa”).
 Granter of boon (“varadaa”) to Brahma (“saroja bhava”).
 Giver of happiness to the entire world (“akila”).]**

4. P n p m p N p M - n p m p n | P , - m m p M , g m p n P p ||
 Pa da vi ji tha Mou ni Chaa pa Sava Pari paa la vara Man thra graha naLola

n s r s , s- P p - m r s N p m | s S n p n s r R , s , n p m ||
 Parama Shan tha Chittha Janaka Jaadipa Saroja BhavaVara daa - - - kila

5. Srushti Stthiyantha Kaaraka - Amitha Kamitha Phaladaa - Asamana Gaathra - Shachee Pathi Sutha Apdhi Madahara - Anuraga Raaga Raajitha Katha Saarahitha

srushti = creation
 sthiti = sustenance
 anthya = destruction
 kaara = reason, (here: one who is responsible for the three functions)
 amitha = countless
 kaamitha phala = fruits of desires

Asamaana = incomparable
 gathra= body
 asamaana gathra = one who has a body beyond comparison
 sachee pathi Sutha= Son of the husband of sachee (reference to Vali, the son of Indra)
 abdhi= seas, ocean
 mada harana = one who subdues the ego of
 anuraga raaga ra jitha kadha = story of love and desire, ramayana
 saara = essence
 hitha = one who is the reason behind ramayana

**[Meaning:
 One who does (“kaaraka”) the three functions of creation (“srushti”), protection (“sthithi”) and destruction (“antha”).
 One who fulfils (“daa”) countless (“amitha”) prayers (“kaamitha phala”).
 One who has a body (“gaathra”) beyond comparison (“asamaana”).
 One who subdues (“hara”) the pride (“mada”) of Indira’s (“sachi pathi”) son (“sutha”) Vali and king of the seas (“abdhi”).
 One who is the essence (“sarahitha”) of Ramayana, the story (“katha”) that is embodiment (“raajitha”) of love (“anuraaga”) and desire (“raga”).]**

5. S P M R s P m G p m | G m p n p G m P m G p m ||
 Srushti Stthiyantha Kaaraka kaa mitha Ka mitha Phala daa samana gaa thra Sha

R n p m R - s n p m r , r S | p S - m P r g m P - s , n p m ||
 chee pathi sutha pdhi madaharaa nura ga ra a ra jitha katha Saarahitha

6. Sajjana Maanasa Abdhi Sudhakara - Kusuma Vimaana - Surasaa Ripu Karaabja Laalitha Charana - Avaguna Asuragana Mada Haranaa - Sanaathana Aja nutha

Sajjana = nobleman

Maanasa abdhī= in the sea of their hearts
 Sudhakara= moon
 kusuma = flower
 vimana = here: pushpaka vimana
 surasaa ripu = hanuman
 kara abja= lotus like hands
 laalitha= caressed
 charana = feet
 avaguna= evil character
 asura gana= group of demons
 mada harana = one who subdued their ego
 sanaathana= immortal
 ajanutha= worshipped by brahma

[Meaning: You are the moon (“sudhaakara”) of the noblemen (“sajjana”) who are as sweet as the sea (“abdhī”) of amruta. You ride on the Pushpaka (“kusuma”) Vimana. Your feet (“charana”) are pleasantly caressed (“laalitha”) by the lotus hands (“kara-abja”) of Hanuman (“surasaa ripu”). You are the lord who subdued (“mada harana”) the demon (“asura gana”) like forces of evil character (“ava-guna”). You are immortal (“sanaathana”) and worshipped (“nutha”) by Brahma (“aja”).]

6. S n p R s- m r s- p p , m r- s | g m p m , m- n p P- n s r S s ||
 Sajjana Maa na Sap - dhi Sudha kara Ku suma- Vi ma na Sura saa Ripu Karaapja

P m r s n P s n P r s n p | , m r s n P- s S p p , m g m ||
 Laalitha Charana vaguna Suragana Mada ha rana Sanaa thanaa Janatha

7. Omkaara Panjara Keerapura - Hara Saroja Bhava Keshavaadi Rupa - Vaasava Ripu Janaka Anthaka - Kalaadhara - Kaladara aptha - Ghrunaakara - Sharana Agatha Jana Paalana - Sumano Ramana - Nirvikaara - Nigama Saarithara

Omkaara = pranavam
 Panjara = cage
 keera = parrot
 pura hara = siva
 saroja bhava= brahma
 keshava = vishnu
 adi rupa= other forms
 sava ripu janaka anthaka= one who killed ravana(sava ripu janaka)
 kalaadhara= one who bears moon, siva
 kalaa dhara aptha= embodiment of all arts (kala)
 ghruna aakara= abode of compassion
 saranaa gatha jana paalana = one who takes care of those who surrender at his feet
 sumano ramana = one who gives happiness to noblemen
 nirvikaara = attributeless
 nigama saara thara= essence of vedas

[Meaning: You are the parrot who lives (“pura”) in the cage (“panjara”) of Pranava (“Omkaara”). You are the sum total (“rupa”) of Siva (“hara”), Brahma (“saroja bhava”) and Vishnu (“keshava”) and others (“aadi”). {Alt: (?) The destroyer of Tripura - who took form from the lotus } Thou art the slayer (“anthaka”) of Ravana, Father (“janaka”) of Indirajit (“vaasava ripu”). You are the embodiment of all arts (“kalaadhara”). You are the embodiment of all arts (“kala dhara aptha”). {Alt: You are dear (“aptha”) to Siva, who is the embodiment of arts }. You are the abode of compassion (“ghrunaakara”) giving succor (“paalana”) to those who surrender to you (“sharana-agatha jana”). You give happiness to noblemen (“sumano ramana”). You are beyond description using attributes (“nirvikaara”). You are the essence (“saarithara”) of Vedas (“nigama”).]

7. S , s , s- S r s N , s s n | p p s s , n- p n s n p m R- n p ||
 Om kaa ra Pan jara Kee ra pura hara Saro ja Bhava Ke- - sha vaa di Ru

, m r , s n p m r s S p s n p | , m r s S- p p , p- n s , r g- m ||
 pa Vaa sava ripu Janakaan thaka Kalaa dhara ka la da ra ptha Ghrunaa kara - sha

r G m p n p- s , s n- p s S- m | m r S r N s p n m p , - m g m ||
 ranaaga tha jana Paa lana Sumano Ra mana Nir vikaara Nigama Saa rathara

8. Karadrutha Shara Jaalaa - Asura Madaa Apaharanaa - Avanee Sura - Suraa Vana Kaveena - Bilaja Mouni Krutha Charithra Sannutha - Shree Thiagaraajanutha

kara drutha = hands adorned
sara jaala = group of arrows
asura mada apaharana = destroyer of ego of asuras
avanee sura = God-equivalent of the earth, a true Brahmin
sura vana kaveena = protect the gods
bilaja mouni = muni born from an anthill, valmiki
krutha charithra= one who has the epic written by valmiki
sannutha = spread your fame by that epic
sri thyagaraaja nutha = praised by Sri Thyagaraja

Meaning:

*Your hands ("kara") are adorned ("drutha") with numerous arrows ("shara jaala").
You are the destroyer ("apaharanaa") of the ego ("mada") of the Asuras.
You are the protector ("kaveena") of Brahmins, the god-equivalents on earth ("avanee sura"); and the gods ("sura").
You are famous and your fame is spread ("sannutha") through the epic ("charithra") Ramayana written ("krutha") by poet Valmiki ("bilaja mouni").
You are the lord worshipped ("nutha") by Shri Thyagaraja.]*

8. p m r s n p S S , - m r s S | , p m r S - n p , - p m r S - p m ||
Karadrutha Shara ja laa su ra madaa apahara na Vanee sura su raa vana

p N n p n s - r , r - m p n P p | s n p m R - n p m r - S , r g m ||
kavane Bilaja mouni krutha charithra san-nutha shree thia- - ga raa janutha

9. Puraana Purusha - Nru Varaathmajaa - Asritha Paraadheenakara - Viraadha Raavana Viraavana - Anagha Paraashara Manohara - Vikrutha Thiagaraaja Sannutha

Puraana purusha= ageless god
Nru = king, here dasaratha
Nru Varaathma ja = son of dasharatha
Asritha paraadeena = protector of followers (slave of the believers)
Khara , viraatha, ravana = rakshasas such as Khara , viraatha, ravana
Viraavana = slayer
Anagha = sinless
Paraasara = vyasa
Manohara= friend (one whose heart is stolen by)
Vikrutha= Imperfect

Thyagaraaja sannutha: Praised by Tyagaraja

Meaning:

*Ageless ("puraana") God ("purusha")!
The son ("jaa") of king ("nru") Dasaratha ("varaathma").
The helper and protector ("paraadheenakara") of the followers ("asritha").
Slayer ("viraavana") of Kara, Viratha, and Ravana.
You delight ("manohara") the sinless ("anagha") Parashara muni.
Praised ("sannutha") by the imperfect ("vikrutha")mortal Tyagaraja.]*

9. p P n p m n p - m M p m g m r | s R - s m g p m n P m g m p n ||
Puraana Purusha Nru Varaathma Jaa-sritha Paraa dhee - na kara viraadha Raavana

p S s r s m r s R - s n p M | g G m p s n p m R s s r g m ||
Viraava Naanagha Paraa sha ra Mano hara Vi krutha Thia- garaaja San-nutha

10. Aganitha Guna - Kanaka Chela - Saala Vidhalanaa - Arunaa Abha Samaana Charanaa - Apaara Mahimaa - Athbhutha Sukavijana Hruth Sadana - Sura Muni Gana Vihitha - Kalasha Neera Nidhijaa Ramana - Paapa Gaja Nrusimha Vara Thiagaraajaadi Nutha

aganitha guna= countless qualities
kanaka chela= golden coloured silk clothes
saala vidhalana= piercing saala trees (by krishna)
aruna abhasamaana charana = red coloured feet
apaara mahima = limitless fame

adbhutha su kavi jana = very great poets
hruth sadanaa = dwells in hearts
sura muni gana = group of devas, saints
vihitha = does many good things
neera nidhi jaa ramana= lord of lakshmi
papa = sin
gaja = elephant
nrusimha = lord narasimha
vara thyagaraaja nutha= worshipped by shri thyagaraaja

Meaning:

One who has countless ("aganitha") good qualities ("guna").

One who adorns saffron colored ("kanaka") silk clothes ("chela").

One who pierced Mara trees ("saala vidhalanaa").

One who has divine rosy ("aruna abha samaana") feet ("charana").

Thy fame ("mahimaa") is limitless ("apaara").

One who dwells ("sadana") in the hearts ("hruth") of very great ("adbhutha") poets ("su-kavijana").

One who does many good things ("vihitha") for the devas ("sura") and saints ("muni gana").

The lord of Lakshmi ("Kalasha neera nidhi jaa ramana").

Who is Narasimha to the elephant ("gaja") called Sin ("papa").

Thou art worshipped ("nutha") by great men ("aadi") like Shri Thyagaraja.]

10. ppnp pn pp-m Pn P,n |p-p mm,-pM n p M s n pm ||
Aganitha Guna Kana ka Chela Saa la Vi dha la naa ru naa bha Sa maana Charana

,Pm gm P , mr s pm rs | np mr s-sn p m rs-p mp-sr ||
apaara Mahimaa thbhutha Su ka vijana hruth sada na su ra mu nigana vi hi tha kala

s-Pn sr S mrs-p , mrs | nPp sn P rS-s , n pm ||
sha neera nidhi jaa ramana paa pagaja Nrusimha Vara Thia garaa jaa di nutha
