

Karpagame

Ragam: Madhyamavathi (22nd Mela (Kharaharapriya) Janyam)

ARO: S R2 M1 P N2 S ||

AVA: S N2 P M1 R2 S ||

Talam: Adi

Papanasam Sivan

Version: D K Jayaraman / Vijay Siva

Pallavi:

karpakamE (karunai) kaDaikkaN pArAi

Anupallavi:

shirparai yOgiyar sidhhargaL jnaAniyar

tiruvudai adiyavar karudum varam udavum tirumagaLum kalaimagaLum paravu tirumayilaik-

Charanam:

sattu cidhAnandam adAi sakala uyirkkuyirai avaL nI

tattuvamasyAdi mahA vAkkiya tatpara vastuvum nI

sattuva guNamDu bhakti sheibavar bhava tApamum pApamum ara immayil vara

santAna saubhAgya sampattoDu marumaiyil niradhishaya inbamum tarum

MEANING: (Courtesy: Ravi Shankar: <http://rasikas.org/forum/viewtopic.php?f=11&t=10497>)

Oh karpagAmbika ("karpagame") of the holy ("tiru") town of mylApUr ("mayilai") [1], please look ("pArAi") at me from the corner ("kaDai") of your eyes ("kaN").

The knowledgeable souls ("jnAiyar"), mystics ("sidhargaL") and ascetics ("yOgiyar") who exist in a state of conscious ("cit") bliss ("parai") [3] pray to you.

You are the one who grants ("udavum") [2] the boons ("varam") desired ("karudum") by your ("tiruvudai") devotees ("aDiyavar") including the above souls. You are karpagAmbika of the holy ("tiru") town of mylApUr ("mayilai"), praised ("paravu(m)") by lakshmi ("tirumagaLum") and sarasvati ("kalaimagaLum").

Oh karpagAmbika, you ("nI") are the one ("avaL") who has become the essence of the concept of ("adAi") existence ("sat/sattu"), thought ("cit"), and happiness ("Anandam"), the very life-force ("uyirAi") of all ("sakala") living beings ("uyirkku").

You ("nI") are the meaning/interpretation ("tatpara [4] vastuvum") of grand ("mahA") pronouncements ("vAkkiya") like 'that ("tat") thou ("tvam") art/are ("asi") [5]' and others ("Adi").

Oh devi, you not only cause the destruction ("ara") of worldly ("bhava") miseries ("tApamum") and sins ("pApamum") that beset the lives of people who show ("Seibavar") their devotion ("bhakti") to you with ("ODu") excellent ("sattuva") [6] moral character ("guNam") in this birth ("immayil"),

... and bless them ("vara") with the good fortune ("saubhAgya") of progeny ("santAna") along with ("ODu") wealth ("sapat"), ...

...but you also grant ("tarum") them unsurpassed ("niradiSaya") bliss ("inbamum") in their next birth ("marumayil") as well.

FOOTNOTES

[1] mylai - mayilai - the name is supposed to have originated from the sthala purANam - where pAravti incarnates as a peahen ("mayil") and worships Siva in form of lingam made of sand - 'mayilAi vanda iDam mayilApuri'

[2] udavum literally means ("one who") helps

[3] parai is a state of consciousness where ascetics and mystics experience divine bliss by remaining inactive

[4] tatpara - I have taken this to be derived from tAtparya

[5] *tat tvam asi* is the basis of advaita - that preaches the oneness of the paramAtamA (that/tat”) and the jIvAtmA (tvam/you”).

[6] *sattva guN*, *sAtvik guN* refers to the superior character trait, which makes the person magnanimous, true, honest, wise and pure.

Pallavi:

karpakamE (karunai) kaDaikkaN pArAi

Oh karpagAmbika (“karpagamE”) of the holy (“tiru”) town of mylApUr (“mayilai”) [1], please look (“pArAi”) at me from the corner (“kaDai”) of your eyes (“kaN”).

; , p Kar	, r S paga	R ; me-	; ; --	; rm - Kan	P , m paa-	R ; rai-	; S --	
; , p Kar	, r S paga	R ; me-	; ; --	mRm Kan--	P , m paa-	R ; rai-	; S --	
r m s- p mayilai Kar	, r S paga	R ; me-	, r S kaDai	R ,m Kan--	P , m paa-	R ; rai-	; S --	
r m s- p mayilai Kar	, r S paga	R ; me-	, r S kaDai	R ,m Kan--	<u>pn</u> P m paa-	mrpm rai-	nppm --	
Rs -p Kar	, r S paga	<u>rsnp</u> ,p me-	N S ka runai	rmpn Kan--	snpm paa-	mrpm rai-	nppm --	
Rs- p Kar	, r S paga	R ; me-	; ; --	rmP Kan--	N- <u>pmR</u> - paa-	RS rai-	S ; --	

Anupallavi:

shirparai yOgiyar sidhhargaL jnaAniyar

tiruvudai adiyavar karudum varam udavum tirumagaLum kalaimagaLum paravu tirumayilaik-

The knowledgeable souls (“jnAiyar”), mystics (“sidhhargaL”) and ascetics (“yOgiyar”) who exist in a state of conscious (“cit”) bliss (“parai”) [3] pray to you.

; , s Chit	, s S para	sn sn yo- - -	P M gi ya	; , p -- Si	, s N S ;	S S ddhar gal jnya	ni yar	
; , s Chit	, s S para	sn rs yo- - -	n-p <u>Pnp</u> gi ya	M , p -- Si	, s N S ;	S S ddhar gal jnya	ni yar	
; , s Chit	, s S para	sn rs yo- - -	n-p <u>Pnp</u> gi ya	M , p -- Si	, s N nsrm	r-s S ddhar gal jnya	- ni yar	
; , s Chit	, s S para	<u>nS-nrsS</u> yo- - -	n-P m - gi ya	; , p -- Si	, r S srpm	r- s S ddhar gal jnya	- ni yar	
; , s Chit	, s S para	<u>nrs-nrsS</u> yo- - -	n P m - gi ya	; , p -- Si	, s N S ;	S S ddhar gal jnya	- ni yar	

You are the one who grants (“udavum”) [2] the boons (“varam”) desired (“karudum”) by your (“tiruvuDai”) devotees (“aDiyavar”) including the above souls. You are karpagAmbika of the holy (“tiru”) town of mylApUr (“mayilai”), praised (“paravu(m)”) by lakshmi (“tirumagaLum”) and sarasvati (“kalaimagaLum”).

s s n s m m r s m r s - n p n s r | m r s n P - r s | n p m - p m r - r m || m r s
tiruvudai adiyavar karudum varam udavum tirumagaLum kalaimagaLum paravu tirumayilaik-

Charanam:

sattu cidhAnandam adAi sakala uyirkkuyirai avaL nI
tattuvamasyAdi mahA vAkkiya tatpara vastuvum nI
sattuva guNamodu bhakti sheibavar bhava tApamum pApamum ara immayil vara
santAna saubhAgya sampattoDu marumaiyil niradhishaya inbamum tarum

Oh karpagAmbika, you (“nI”) are the one (“avaL”) who has become the essence of the concept of (“adAi”) existence (“sat/sattu”), thought (“cit”), and happiness (“Anandam”), the very life-force (“uyirAi”) of all (“sakala”) living beings (“uyirkku”).

P p m P - R m -r M -p n p -m | p m -r s R P | M - P ; ; ||
Sathu Chidaa nandam A dai Sakala U yi ru kuyir ai - a vaLNee - -

P p m P - R p -m P -p n p -m | p m -r s R p m | P ; ; ||
Sathu Chidaa nandam A dai Sakala U yi ru kuyir ai - avaL Nee - -

P p m P - R n -p N -p n p -m | p m -r s R n p | P N ; ; ||
Sathu Chidaa nandam A dai Sakala U yi ru kuyir ai - avaL Nee - -

P p m P - R n -p N -p n p -m | p m -r s R S | N rs np ; ; ||
Sathu Chidaa nandam A dai Sakala U yi ru kuyir ai - avaL Nee - -

You (“nI”) are the meaning/interpretation (“tatpara [4] vastuvum”) of grand (“mahA”) pronouncements (“vAkkiya”) like ‘that (“tat”) thou (“tvam”) art/are (“asi”) [5]’ and others (“Adi”).

R m r M P n -p sn P pm | R r s R p m | R ; R S ||
Ta ttuva masya di Maha vA - kiya Tat para Vasthuvum nI - -

R m r M P n -p S s n pm | R r s R p m | nppm R S ||
Ta ttuva masya di Maha vA - kiya Tat para Vasthuvum nI - -

Oh devi, you not only cause the destruction (“ara”) of worldly (“bhava”) miseries (“tApamum”) and sins (“pApamum”) that beset the lives of people who show (“Seibavar”) their devotion (“bhakti”) to you with (“ODu”) excellent (“sattuva”) [6] moral character (“guNam”) in this birth (“immayil”),

S s n p mp n P p -m r m -r s R s r M r m | pp -m p N , ||
Sathuva Gunamudum BhakthiSei BhavarBhava Thaapamum Paapamum Ara-yum nE -

S s n p mp n P p -m r m -r s R s r M r m | pp -N p m - p r ||
Sathuva Gunamudum BhakthiSei BhavarBhava Thaapamum Paapamum Ara-Im mayil Vara

... and bless them (“vara”) with the good fortune (“saubhAgya”) of progeny (“santAna”) along with (“ODu”) wealth (“sampat”), ...

P , -r , s -s r m R s s n sn | S ; ; ; ; pr ||
San-- thaa na Sow - - bha gya Sam-path- (ne) vara

...but you also grant (“tarum”) them unsurpassed (“niradiSaya”) bliss (“inbamum”) in their next birth (“marumayil”) as well.

sn p-r , s-r p m R s s n S | s s-m r s n-r s | n p m-n p m- rm || r S
 San-- thaa na Sow-- bha gya Sam-path- Thodu Marumayil nira thishaya In -ba mum Tharum

Rs- p , r S R ,- n p m - rm |Rs- p , r S | R ,- n p m - rm ||
 Tharum Kar paga me- In -ba mum Tharum Kar paga me- In -ba mum

Rs - p , r S rsnp,p N S | rmpn snpm | mrpm nppm ||
 Tharum Kar paga me- ka runai Kan-- paa- rai- - -

Rs- p , r S R ; ; ; | m r s- p , r S | R ; ; pm ||
 Kar paga me- - - mayilai Kar paga me thiru

m r s- p , r S R ; ; ; | R ,m P , m | R ; ; S ||
 mayilai Kar paga me- Kan-- paa- rai- - -