

Transliteration–Telugu

Transliteration as per 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 G
c ch j jh 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
z S s h

ADa mODi-cArukEzi

In the kRti ‘ADa mODi galadA’ - rAga cArukEzi – tyAgarAja pleads with the Lord to respond to him.

P ADa mODi galadA rAm(a)yya mATa(lADa)
A tODu nIDa nIvE(y)anucunu bhakti
gUDina pAdamu paTTina nAtO mATa(lADa)
C caduvul(a)nni telisi zaGkar(A)MzuDai
sadayuD(A)zuga saMbhavuD mrokka
kadal tammuni palka jEsitivi gAkanu
tyAgarAju ADina mATa(lADa)

Gist

O Lord rAma! O Merciful Lord!

Is it justified to be capricious in talking to me who, considering You alone to be my constant companion (like a shadow), is endowed with devotion towards You and has held Your Feet?

When AJjanEya – born of Wind God as an aspect of Lord ziva and also being erudite, saluted You (and enquired about You), You asked lakSmaNa to convey the details to him; however, is it justified to be capricious in talking to this tyAgarAja even if he talks to You?

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! Is it justified (galadA) to be capricious (mODi) in talking (mATalu Ada) (mATalADa) to me?
A O Lord rAma! Is it justified to be capricious in talking (mATalADa) to me (nAtO) who -
considering You alone (nIvE) to be (anucunu) (nIvEyanucunu) my constant companion (tODu nIDa) (like a shadow),
is endowed with (gUDina) devotion (bhakti) towards You and
has held (paTTina) Your Feet (pAdamu)?

C O Merciful Lord (sadayuDa)! When AJjanEya – born (saMbhavuDu) of Wind God (Azuga) (literally quick moving) (sadayuDAzuga) as an aspect (aMzuDai) of Lord ziva (zaGkara) (zaGkarAMzuDai) and also being erudite (caduvulu anni telisi) (literally one who has mastered all) (caduvulanni), saluted (mrokka) You (and enquired about You),

You asked (jĒsitivi) (literally do) lakSmaNa - your younger brother (tammuni) to convey (palka) the details (kadalu) (literally stories) to him; however (gĀkanu), is it justified to be capricious in talking (mATalADa) to this tyAgarAja (tyAgarAju) even if he talks (ADina) to You?

Notes –

P – galadA – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'galadE'. The whole kRti is in second person, whereas, 'galadE' is in third person. Therefore, 'galadA' is the appropriate word. This needs to be checked. Any suggestions ???

C – zaGkara aMzuDu – The story of how AJjanEya came to be described as a portion of Lord ziva is given in the following website – http://www.saibabaofindia.com/story_of_hanuman.htm

C – tammuni palka – In their first meeting between AJjanEya and zrĪ rAma, the latter, while appreciated the scholarship of AJjanEya, did not directly talk to him, but asked lakSmaNa to speak to him. Please refer to zrĪmad vAlmĪki rAmAyaNa – kiSkindA kANdA – Chapter 3.

Devanagari

प. आड मोडि गलदा रामय्य माट(लाड)

अ. तोडु नीड नीवे(य)नुचुनु भक्ति

गूडिन पादमु पट्टिन नातो माट(लाड)

च. चदुवु(ल)न्नि तेलिसि शंक(रां)शुडै

सदय(डा)शुग सम्भवुडु म्रोक्क

कदलु तम्मुनि पल्क जेसितिवि गाकनु

त्यागराजु आडिन माट(लाड)

English with Special Characters

pa. āḍa mōḍi galadā rāmayya māṭa(lāḍa)

a. tōḍu nīḍa nīvē(ya)nucunu bhakti

gūḍina pādamu paṭṭina nātō māṭa(lāḍa)

ca. caduvu(la)nni telisi śaṅka(rāṅ)śuḍai

sadaya(ḍā)śuga sambhavuḍu mrokka

kadalu tammuni palka jēsītivi gākanu

tyāgarāju āḍina māṭa(lāḍa)

Telugu

- ప. ఆడ మోడి గలదా రామయ్య మాట(లాడ)
అ. తోడు నీడ నీవే(య)నుచును భక్తి
 గూడిన పాదము పట్టిన నాతో మాట(లాడ)
చ. చదువు(ల)న్ని తెలిసి శంక(రాం)శుడై
 సదయ(డా)శుగ సమ్భవుడు మ్రొక్క
 కదలు తమ్ముని పల్క జేసితివి గాకను
 త్యాగరాజు ఆడిన మాట(లాడ)

Tamil

- ప. ఆడ³ మోడి³ క³లతా³ రామయ్య మాడ(లాడ³)
అ. తోడు³ నీడ³ నీవే(య)నుచును భక్తి
 కూడి³న పాద³ము పట్టిన నాతో మాడ(లాడ³)
చ. చదువు(ల)న్ని తెలిసి శంక(రాం)శుడై
 సదయ(డా)శుగ సమ్భవుడు మ్రొక్క
 కదలు తమ్ముని పల్క జేసితివి గాకను
 త్యాగరాజు ఆడిన మాడ(లాడ³)

సోల పకరం పిణ్ణంకలక్రమా, ఇరామయ్య?

తొడర్ నిమిల్ నీయేయెనం పత్తియడన్
కూడియ, (ఁనత్తు) తిరువడియెం పఱ్ఱిన్, ఁన్ఱుడన్
 సోల పకరం పిణ్ణంకలక్రమా, ఇరామయ్య?

కల్వీయణత్తమ్ కఱ్ఱు, శంకరణుడయ ఇయల్పిణిల్
వాయుక్కుం పిఱ్ఱన్తవన్ (అణుమన్) వణ్ణంక, కనివుడయోణే!
వివరంకన్ తంపియెం పకరం శెయ్తాయన్ఱో! ఆయిణుం,
తియారాశన్ పకరన్తాలుం
 సోల పకరం పిణ్ణంకలక్రమా, ఇరామయ్య?

వివరంకన్ - అణుమణిన్ కేలవికణ్ఱుక్కు పతిల్

Kannada

- ప. ఆడ మోడి గలదా రామయ్య మాట(లాడ)
అ. తోడు నీడ నీవే(య)నుచును భక్తి
 గూడిన పాదము పట్టిన నాతో మాట(లాడ)
చ. చదువు(ల)న్ని తెలిసి శంక(రాం)శుడై
 సదయ(డా)శుగ సమ్భవుడు మ్రొక్క

ಕೆಡಲು ತಮ್ಮನಿ ಪೆಲ್ಕ ಜೇಸಿತಿವಿ ಗಾಕನು
ತ್ಯಾಗರಾಜ ಆಡಿನ ಮಾಟ(ಲಾಡ)

Malayalam

ಪ. ಅರಯ ಡೋಯಿ ಗಲರಾ ರಾಢಯ್ಯ ಢಾಡ(ಲಾಢ)
ಅ. ತೋಢು ನೇಢ ನೇವೇ(ಯ)ನುಫುನು ಡಕತಿ
ಗುಢಿನ ಪಾಢಢು ಪಢ್ಢಿನ ನಾತೋ ಢಾಡ(ಲಾಢ)
ಫ. ಫಱುಢು(ಲ)ನಿ ತೇಲಿಸಿ ಶಂಕ(ರಾಂ)ಶುಡೇ
ಸಢಯ(ಢಾ)ಶುಗ ಸಢ್ಢುಢು ಷೋಕ್ಲ
ಕಢಲು ತಢ್ಢುನಿ ಪಢ್ಢ ಜೇಸಿತಿವಿ ಗಾಕನು
ತ್ಯಾಗರಾಜು ಅರಯಿಗ ಢಾಡ(ಲಾಢ)

Assamese

ಪ. ಆಢ ಢೋಡಿ ಗಲಢಾ ರಾಢಯ್ಯ ಢಾಟ(ಲಾಢ)
ಅ. ತೋಡು ನೇಡ ನೇವೇ(ಯ)ನುಫುನು ಡಕತಿ
ಗುಢಿನ ಪಾಢಢು ಪಢ್ಢಿನ ನಾತೋ ಢಾಟ(ಲಾಢ)
ಫ. ಫಱುಢು(ಲ)ನಿ ತೇಲಿಸಿ ಶಂಕ(ರಾಂ)ಶುಡೇ
ಸಢಯ(ಢಾ)ಶುಗ ಸಢ್ಢುಢು ಷೋಕ್ಲ
ಕಢಲು ತಢ್ಢುನಿ ಪಢ್ಢ ಜೇಸಿತಿವಿ ಗಾಕನು
ತ್ಯಾಗರಾಜು ಆಢಿನ ಢಾಟ(ಲಾಢ)

Bengali

ಪ. ಆಢ ಢೋಡಿ ಗಲಢಾ ರಾಢಯ್ಯ ಢಾಟ(ಲಾಢ)
ಅ. ತೋಡು ನೇಡ ನೇವೇ(ಯ)ನುಫುನು ಡಕತಿ
ಗುಢಿನ ಪಾಢಢು ಪಢ್ಢಿನ ನಾತೋ ಢಾಟ(ಲಾಢ)
ಫ. ಫಱುಢು(ಲ)ನಿ ತೇಲಿಸಿ ಶಂಕ(ರಾಂ)ಶುಡೇ
ಸಢಯ(ಢಾ)ಶುಗ ಸಢ್ಢುಢು ಷೋಕ್ಲ
ಕಢಲು ತಢ್ಢುನಿ ಪಢ್ಢ ಜೇಸಿತಿವಿ ಗಾಕನು
ತ್ಯಾಗರಾಜು ಆಢಿನ ಢಾಟ(ಲಾಢ)

Gujrati

ಪ. ಆಢ ಢೋಡಿ ಗಲಢಾ ರಾಢಯ್ಯ ಢಾಟ(ಲಾಢ)

- ਅ. ਤੀਠੁ ਨੀਠ ਨੀਵੇ(ਪ)ਨੁਚੁਨੁ ਭਕਿਤ
ਗੂਡਿਨ ਪਾਏਮੁ ਪਟਿਟਨ ਨਾਤੀ ਮਾਟ(ਲਾਠ)
- ਬ. ਚਢੁਵੁ(ਲ)ਠਿ ਤੱਲਿਸਿ ਚੰਡ(ਰਾਂ)ਸੁਡੈ
ਸਏਯ(ਲ)ਸੁਗੁ ਸਮਯਵੁਡੁ ਮੁੱਝ
ਠਢਲੁ ਤਮੁਨਿ ਪਲਕ ਜੱਸਿਤਿਵਿ ਗਾਠਨੁ
ਲੁਗਾਰਾਜੁ ਆਡਿਨ ਮਾਟ(ਲਾਠ)

Oriya

- ੳ. ਆਠ ਮੋਠਿ ਗਯਦਾ ਰਾਮਯੁ ਮਾਰ(ਲਾਠ)
- ਅ. ਠੋਠੁ ਨੀਠ ਨੀਝੇ(ਲ)ਨੂਰੁਨੁ ਭਠਿ
ਗੂਠਿਨ ਧਾਦਮੁ ਧਠਿਨ ਨਾਠੋ ਮਾਰ(ਲਾਠ)
- ੳ. ਠਠੁਠੁ(ਲ)ਨੁ ਠੇਠਿਵਿ ਗਾਯ(ਰਾਂ)ਗੁਠੈ
ਬਧਯ(ਠ)ਗੁਗੁ ਬਮੁਠੁਠੁ ਮੁੱਝ
ਯਧਲੁ ਠਮੁਨਿ ਧਠਕ ਠੇਠਿਠਿਠਿ ਗਾਯਨੁ
ਠੁਗਾਰਾਯੁ ਆਠਿਨ ਮਾਰ(ਲਾਠ)

Punjabi

- ੳ. ਆਠ ਮੋਠਿ ਗਲਦਾ ਰਾਮਯੁ ਮਾਟ(ਲਾਠ)
- ਅ. ਤੋਠੁ ਨੀਠ ਨੀਵੇ(ਯ)ਠਚੁਨੁ ਠਕਿਤ
ਗੂਡਿਨ ਪਾਦਮੁ ਪੱਟਿਨ ਨਾਤੋ ਮਾਟ(ਲਾਠ)
- ੳ. ਚਢੁਵੁ(ਲ)ਨਿਨ ਤੇਲਿਸਿ ਸੰਕ(ਰਾਂ)ਸੁਡੈ
ਸਢਯ(ਡਾ)ਸੁਗੁ ਸਮਠਵੁਡੁ ਮੁੱਕ
ਕਢਲੁ ਤੱਮੁਨਿ ਪਲਕ ਜੇਸਿਤਿਵਿ ਗਾਕਨੁ
ਤੁਗਾਰਾਜੁ ਆਡਿਨ ਮਾਟ(ਲਾਠ)