

# 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

## SrI kAnta nIyeDa-bhavapriya

In the kRti ‘SrI kAnta nIyeDa’ – rAga bhavapriya (tALa Adi), SrI tyAgarAja asks Lord to protect His devotees by showing them the right path.

P SrI kAnta nI(y)eDa <sup>1</sup>bal(A)tibala  
<sup>2</sup>celanga <sup>3</sup>IEdA vAdA

A <sup>4</sup>pAk(A)ri nuta nIvAri  
bal(A)blamunu teliyaga lEdA (SrI)

C <sup>5</sup>kAka daityun(E)ka <sup>6</sup>Saramunan(E)ya  
kanjaj(A)stramai paraga lEdA  
<sup>7</sup>SrI kara dvijulai dArin(e)ruga lEni  
cinta nIku tOcad(E)mi tyAgarAja nuta (SrI)

Gist

O Beloved of lakshmi!  
O Lord praised by indra!  
O Lord who causes of Prosperity! O Lord praised by this tyAgarAja!

Aren't the two mantras – bala and atibala - shining with You?  
Is there any dispute?

Don't You know the strength and weaknesses of Your people?

When You discharged a blade of grass against crow demon, didn't it  
blaze forth as brahmAstra?

Why worry about people, though being brAhmaNas, not knowing the  
(right) path, wouldn't occur to You?

Word-by-word Meaning

P O Beloved (kAnta) of lakshmi (SrI)! Aren't (IEdA) the two mantras – bala and atibala (balAtibala) shining (celanga) with You (nIyeDa)? Is there any dispute (vAdA)?

A O Lord praised (nuta) by indra – enemy (ari) of demon pAka (pAkAri)! Don't You know (teliyaga IEdA) the strength (bala) and weaknesses (abalamu) (balAbalamu) of Your (nI) people (vAri) (nIvAri)?

O Beloved of lakshmi! Aren't the two mantras – bala and atibala shining with You? Is there any dispute?

C When You discharged (Eya) (literally throw) a (Eka) blade of grass (Saramunanu) (SaramunanEya) against crow (kAka) demon (daityunu) (daityunEka),

didn't (IEdA) it blaze forth (paraga) as brahmAstra – missile (astramai) of brahma – born of Lotus (kanjaja) (kanjajAstramai)?

O Lord who causes (kara) of Prosperity (SrI)! Why (Emi) worry (cinta) about people, though being brAhmaNas (dvijulai), not (IEni) knowing (eruga) the (right) path (dArini) (dArineruga), wouldn't occur (tOcadu) (tOcadEmi) to You (nIku)?

O Lord praised (nuta) by this tyAgarAja! O Beloved of lakshmi! Aren't the two mantras – bala and atibala shining with You? Is there any dispute?

Notes –

Variations –

<sup>2</sup> – celanga – celangaga - celaganga.

<sup>3</sup> – IEdA – IEdEmi.

<sup>7</sup> – SrI kara dvijulai – SrI karAdvijulai : 'SrI karAdvijulai' will be split as 'SrI+kara+advijulai'. If this is correct, then it will be translated as 'acting contrary to brAhmaN-hood (advijulai)'. Overall, there seems to be no change in the meaning.

References –

<sup>1</sup> - bala and atibala – sage viSvAmitra initiated SrI rAma and lakshmaNa in these two mantras, by chanting which one can overcome hunger, thirst and sleep. For the mantra please refer to SrImad vAlmIki rAmAyaNa, bAla kANDa, Chapter 22 - <http://www.valmikiramayan.net/bala/sarga22/balaitrans22.htm>

<sup>4</sup> - pAkAri – The episode relates to amRta mantana (churning of the milk-ocean for nectar). After the nectar was given to dEvas only, a fight broke out between dEvas and asuras. In the battle indra killed the asura pAka. (SrImad bhAgavatam – Book 8 : 10).

<sup>5</sup> - kAka daitya – This refers to crow demon (kAkAsura) against whom SrI rAma aimed a brahmAstra for harassing Mother sItA – (SrImad vAlmIki rAmAyaNa – sundara kANDa – Chapter 38).

<sup>6</sup> - Saramu – means 'grass' and 'shaft' – rAmAyaNa, ibid chapter refers –

sa darbha-saMstarAd gRhya brahmaNO(a)strENa yOjayat|  
sa dIpta iva kAlAgnir-jajvAlAbhimukhO dvijaM || 29 ||

“Taking a blade of grass (darbha – kuSa grass) from his mat, he charged it with the potency of the mystic missile presided over by brahma. It burst into flames like the blazing fire of universal destruction before the bird.”

[http://www.valmikiramayan.net/sundara/sarga38/sundara\\_38\\_frame.htm](http://www.valmikiramayan.net/sundara/sarga38/sundara_38_frame.htm)

(In the website, this is given as SIOka 30)

Comments -

<sup>7</sup> – dvija – this word means both brAhmaNa and a bird. As given in the above quote (SrImad vAlmIki rAmAyaNa), the word used to indicate 'kAkAsura' is 'dvija'; therefore, SrI tyAgarAja puns on the word, to ridicule SrI rAma for his inaction against erring brAhmaNas.

### Devanagari

- प. श्री कान्त नी(ये)ड ब(ला)तिबल  
चेलंग लेदा वादा  
अ. पा(का)रि नुत नीवारि  
ब(ला)बलमुनु तेलियग लेदा (श्री)  
च. काक दैत्यु(ने)क शरमुन(ने)य  
कञ्ज(जा)स्रमै परग लेदा  
श्री कर द्विजुलै दारि(ने)रुग लेनि  
चिन्त नीकु तोच(दे)मि त्यागराज नुत (श्री)

### English with Special Characters

- pa. śrī kānta nī(ye)ḍa ba(lā)tibala  
celaṅga lēdā vādā  
a. pā(kā)ri nuta nīvāri  
ba(lā)balamunu teliyaga lēdā (śrī)  
ca. kāka daityu(nē)ka śaramuna(nē)ya  
kañja(jā)stramai paraga lēdā  
śrī kara dvijulai dāri(ne)ruga lēni  
cinta nīku tōca(dē)mi tyāgarāja nuta (śrī)

### Telugu

- ప. శ్రీ కాన్త నీ(యె)డ బ(లా)తిబల  
చెలంగ లేదా వాదా  
అ. పా(కా)రి నుత నీవారి  
బ(లా)బలమును తెలియగ లేదా (శ్రీ)  
చ. కాక దైత్యు(నే)క శరమున(నే)య  
కజ్జ(జా)స్త్రమై పరగ లేదా

ಶ್ರೀ ಕರ ದ್ವಿಜುಲೈ ದಾರಿ(ನಿ)ರುಗ ಲೆನಿ  
ವಿನ್ ನೆಕು ಷೆವ(ದೇ)ಮಿ ತ್ಯಾಗರಾಜ ನುತ (ಶ್ರೀ)

## Tamil

- ಪ. ಫ್ರಿ ಕಾಂತ ನೆ(ಯ)ಲ<sup>3</sup> ಪ<sup>3</sup>(ಲಾ)ತಿಪ<sup>3</sup>ಲ  
ಸೆಲಂಕ<sup>3</sup> ಲೇತಾ<sup>3</sup> ವಾತಾ<sup>3</sup>  
ಅ. ಪಾ(ಕಾ)ಗಿ ನುತ ನೆವಾಗಿ  
ಪ<sup>3</sup>(ಲಾ)ಪ<sup>3</sup>ಲಮುನು ತೆಲಿಯಕ<sup>3</sup> ಲೇತಾ<sup>3</sup> (ಫ್ರಿ)  
ಕ. ಕಾಕ ತಾತ್ಯು(ನೇ)ಕ ಷರಮುನ(ನೇ)ಯ  
ಕಂಞ(ಞಾ)ಸ್ತರಮೆ ಪರಕ<sup>3</sup> ಲೇತಾ<sup>3</sup>  
ಫ್ರಿ ಕರ ತ್ವಿಜುಲೈ ತಾಗಿ(ನೇ)ರುಕ<sup>3</sup> ಲೇನಿ  
ಸಿಂತ ನೆಕು ತೋಸ(ತೇ)ಮಿ ತ್ಯಾಕ<sup>3</sup>ರಾಜ ನುತ (ಫ್ರಿ)

ಮಾ ಮಣಾಗಾ! ಒನ್ನಿಡಮ್ 'ಪಲೆ ಅತಿಪಲೆ'  
ಂನುಮ್ ಮಂತಿರಂಕಗ್ ತಿಕುಱಿವಿಲೈಯಾ? ವಾತಾ?

ಇಂತಿರನಾಲ್ ಪೋರ್ಪ್ ಪೆರ್ನೋನೇ! ಒನ್ನವಂಕಗಿನ್  
ಅಂಱಲುಮ್, ಅಂಱಲೆಕೆಡುಮ್ (ಒನಕ್ಕುತ್) ತೆರಿಯವಿಲೈಯಾ?  
ಮಾ ಮಣಾಗಾ! ಒನ್ನಿಡಮ್ 'ಪಲೆ ಅತಿಪಲೆ'  
ಂನುಮ್ ಮಂತಿರಂಕಗ್ ತಿಕುಱಿವಿಲೈಯಾ? ವಾತಾ?

ಕಾಕ್ಕೆಯರಕ್ಕನೇ ನೋಕ್ಕಿ ಓರ್ ಪುಲಿಲೇನೆ ಂರಿಯ (ಅತು)  
ಪಿರಮಾತ್ತಿರಮಾಕಿ ಓಗಿರವಿಲೈಯಾ?  
ಸೀರುಲೆವೋನೇ! ಅಂತಣರಾಕಿಯುಮ್, ನೆಱಿ ಯರಿಯಾತ  
ಕವಲೆ, ಒನಕ್ಕುತ್ ತೋನ್ಱಾತೇನ್? ತಿಯಾರಾಕರಾಸನ್ ಪೋರ್ಪುಮ್  
ಮಾ ಮಣಾಗಾ! ಒನ್ನಿಡಮ್ 'ಪಲೆ ಅತಿಪಲೆ'  
ಂನುಮ್ ಮಂತಿರಂಕಗ್ ತಿಕುಱಿವಿಲೈಯಾ? ವಾತಾ?

ಪುಲ್ - ತೆಂಪು  
ನೆಱಿ - ಅಂತಣಗಿನ್ ನೆಱಿ

## Kannada

ಪ. ಶ್ರೀ ಕಾನ್ತ ನೀ(ಯೆ)ಡ ಬ(ಲಾ)ತಿಬಲ

ಚಿಲಂಗೆ ಲೇದಾ ವಾದಾ

ಅ. ಪಾ(ಕಾ)ರಿ ನುತ ನೀವಾರಿ

ಬ(ಲಾ)ಬಲಮುನು ತೆಲಿಯಗೆ ಲೇದಾ (ಶ್ರೀ)

ಚ. ಕಾಕ ದೈತ್ಯು(ನೇ)ಕ ಶರಮುನ(ನೇ)ಯ

ಕಂಞ(ಜಾ)ಸ್ತಮೈ ಪರಗೆ ಲೇದಾ

ಶ್ರೀ ಕರ ದ್ವಿಜುಲೈ ದಾರಿ(ನಿ)ರುಗ ಲೇನಿ

ಚಿನ್ನ ನೀಕು ತೋಚೆ(ದೇ)ಮಿ ತ್ಯಾಗರಾಜ ನುತ (ಶ್ರೀ)

### Malayalam

- ಪ. ശ്രീ കാന്ത നീ(യെ)ഡ ബ(ലാ)തിബല  
ചെലംഗ ലേദാ വാദാ  
അ. പാ(കാ)രി നുത നീവാരി  
ബ(ലാ)ബലമുനു തെലിയഗ ലേദാ (ശ്രീ)  
ച. കക ദൈത്യു(നേ)ക ശരമുന(നേ)യ  
കഞ്ജ(ജാ)സ്മൈ പരഗ ലേദാ  
ശ്രീ കര ദിജുലൈ ദാരി(നെ)രൂഗ ലേനി  
ചിന്ത നീകു തോച(ദേ)മി ത്യാഗരാജ നുത (ശ്രീ)

### Assamese

- প. শ্রী কান্ত নী(য়ে)ড ব(লা)তিবল  
চেলংগ লেদা বাদা  
অ. পা(কা)ৰি নুত নীবাৰি  
ব(লা)বলমুনা তেলিয়গ লেদা (শ্রী)  
চ. কাক দৈত্য়ু(নে)ক শৰমুন(নে)য়  
কঞ্জ(জা)স্মমৈ পৰগ লেদা  
শ্রী কৰ দ্বিজুলৈ দাৰি(নে)ৰুগ লেনি  
চিন্ত নীকু তোচ(দে)মি অগৰাজ নুত (শ্রী)

### Bengali

- প. শ্রী কান্ত নী(য়ে)ড ব(লা)তিবল  
চেলংগ লেদা বাদা  
অ. পা(কা)ৰি নুত নীবাৰি  
ব(লা)বলমুনা তেলিয়গ লেদা (শ্রী)  
চ. কাক দৈত্য়ু(নে)ক শৰমুন(নে)য়  
কঞ্জ(জা)স্মমৈ পৰগ লেদা  
শ্রী কৰ দ্বিজুলৈ দাৰি(নে)ৰুগ লেনি  
চিন্ত নীকু তোচ(দে)মি অগৰাজ নুত (শ্রী)

## Gujarati

- પ. શ્રી કાન્ત ની(યં)ઠ બ(લા)તિબલ  
ચંલંગ લેદા વાદા
- અ. પા(કા)રિ ગુત નીવારિ  
બ(લા)બલમુનુ તંલિયગ લેદા (શ્રી)
- ચ. કાક દૈત્યુ(ને)ક શરમુન(ને)ય  
કઞ્ચ(જા)સ્ત્રમૈ પરગ લેદા  
શ્રી કર દ્વિજુલૈ દારિ(નં)રાગ લેનિ  
ચિન્ત નીકુ તોચ(દે)મિ ત્યાગરાજ ગુત (શ્રી)

## Oriya

- ପ. ଶ୍ରୀ କାନ୍ତ ନୀ(ୟ)ଠ ବ(ଲା)ତିବଲ  
ଚંଲଙ୍ଗ ଲେଦା વાଦା
- ଅ. ପା(କା)ରି ગୁତ ନીવાରି  
બ(ଲା)બଲମୁନୁ ତંଲિୟଗ ଲେଦା (ଶ୍ରୀ)
- ଚ. କାକ ଦୈତ୍ୟୁ(ନେ)କ ଶରମୁନ(ନେ)ୟ  
କଞ୍ଚ(ଜା)ସ୍ତ୍ରମୈ ପରଗ ଲେଦା  
ଶ୍ରୀ କର ଦ୍ଵିଜୁଲୈ ଦାରି(ନେ)ରୁଗ ଲେନି  
ଚିନ୍ତ ନୀକୁ ତୋଚ(ଦେ)ମି ତ୍ୟାଗରାଜ ଗୁତ (ଶ୍ରୀ)

## Punjabi

- ਪ. ਸ਼੍ਰੀ ਕਾਨਤ ਨੀ(ਯੇ)ਠ ਬ(ਲਾ)ਤਿਬਲ  
ਚੰਲੰਗ ਲੇਦਾ ਵਾਦਾ
- ਅ. ਪਾ(ਕਾ)ਰਿ ਗੁਤ ਨੀਵਾਰਿ  
ਬ(ਲਾ)ਬਲਮੁਨੁ ਤੇਲਿਯਗ ਲੇਦਾ (ਸ਼੍ਰੀ)
- ਚ. ਕਾਕ ਦੈਤਜੁ(ਨੇ)ਕ ਸ਼ਰਮੁਨ(ਨੇ)ਯ  
ਕਵਜ(ਜਾ)ਸਤ੍ਰਮੈ ਪਰਗ ਲੇਦਾ  
ਸ਼੍ਰੀ ਕਰ ਦ੍ਵਿਜੁਲੈ ਦਾਰਿ(ਨੇ)ਰੁਗ ਲੇਨਿ  
ਚਿਨਤ ਨੀਕੁ ਤੋਚ(ਦੇ)ਮਿ ਤਯਾਗਰਾਜ ਗੁਤ (ਸ਼੍ਰੀ)