

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

appa rAma-pantuvarAli

In the kRti ‘appa rAma bhakti’ – rAga pantuvarALi (tALa rUpakaM) –
SrI tyAgarAja extols the potency of rAma bhakti.

- P appa rAma bhakti(y)entO
gopparA mA(yappa)
- A trippaTalanu tIrci kaNTi
reppa valenu ¹kAcu(n)A mA(yappa)
- C1 lakshmi dEvi valacunA
lakshmaNuNDu kolucunA
sUkshma buddhi gala bharatuDu
jUci jUci solasunA mA(yappa)
- C2 ²Sabari(y)engil(i)ccunA
³candra dharuDu meccunA
⁴abala svayamprabhaku daivam-
(a)cala padavin(i)ccunA mA(yappa)
- C3 ⁵kapi vAridhi dATunA
⁶kaliki rOTa kaTTunA
aparAdhi tyAgarAjuk-
(A)nandamu heccunA mA(yappa)

Gist

Devotion to our father rAma is indeed very best!

That devotion to our father rAma, which, putting an end to the roaming
of mind, protects (so involuntarily) like eye-lids, is indeed very best.

Had it not been so -
would lakshmi dEvi so fervently love Him?
would lakshmaNa serve Him with such dedication?

would bharata, having such a sharp intellect, feel ecstatic beholding Him again and again?

would Sabari offer (already) tasted fruits (unfit for offering)?
would Lord Siva glorify Him?
would the Lord bestow eternal state to the maid svayamprabha?

can a monkey leap across the mighty ocean?
can a woman tie the Lord to mortar? and
can bliss heighten to this defaulter tyAgarAja?

Devotion to our father rAma is indeed very best!

Word-by-word Meaning

P Devotion (bhakti) to our (mA) father (appa) (mAyappa) rAma is indeed very (entO) (bhaktiyentO) best (gopparA)!

A That (A) devotion to our (mA) father rAma, which, putting an end (tIrci) to the roaming of mind (trippaTalanu), protects (kAcu) (kAcunA) (so involuntarily) like (valenu) eye-lids (kaNTi reppa), is indeed very best.

C1 Devotion to our (mA) father rAma is indeed very best. Had it not been so -

would lakshmi dEvi so fervently love (valacunA) Him?
would lakshmaNa (lakshmaNuNDu) serve (kolucunA) Him with such dedication?
would bharata (bharatuDu), having (gala) such a sharp (sUkshma) intellect (buddhi), feel ecstatic (solasunA) beholding Him again and again (jUci jUci)?

C2 Devotion to our (mA) father rAma is indeed very best. Had it not been so -

would Sabari offer (iccunA) (already) tasted (engili) (SabariyengiliccunA) fruits (unfit for offering)?
would Lord Siva - wearer (dharuDu) of (crescent) moon (candra) - glorify (meccunA) Him?
would the Lord (daivamu) bestow (iccunA) eternal (acala) (literally steady) (daivamacala) state (padavini) (padaviniccunA) to the maid (abala) svayamprabha (svayamprabhaku)?

C3 Devotion to our (mA) father rAma is indeed very best. Had it not been so -

Can a monkey (kapi) leap across (dATunA) the mighty ocean (vAridhi)?
Can a woman (kaliki) tie (kaTTunA) the Lord to mortar (rOTa)?
Can bliss (Anandamu) heighten (heccunA) to this defaulter (aparAdhi) tyAgarAja (tyAgarAjuku) (tyAgarAjukAnandamu)?

Notes –

Variations -

rAga - pantuvarALi - kAmavardhini.

¹ – kAcunA – this is how it is given in all the books. There is some doubt about this word. In my opinion, this should be 'kAcu' or 'kAcE' and not 'kAcunA'. However, 'n' has been taken as sandhi and translated accordingly.

² – SabariyengiliccunA – SabariyengilinicunA.

References -

² – Sabari engili iccuna - 'engili' means 'leftover of eatables' – As per vAlmIki rAmAyaNa, AraNya kANDa, Chapter 74 (rAma meeting Sabari), there is no mention of Sabari offering bitten and tasted fruits. The following verses are relevant -

pAdyam-AcamanIyaM ca sarvaM prAdAt yathA-vidhi | 7 ||

..and offered (to the honoured guests) with due ceremony water to bathe their feet and rinse their mouth with and every (other) form of hospitality, ...

Sabari said -

mayA tu saMcitaM vanyaM vividhaM purusha-rshabha || 17 ||
tavArthE purusha-vyAghra pampAyAs-tIra-sambhavaM | 18 ||

“O Jewel among men! Produce of the forest of every description growing on the brink of pampA has therefore been gathered by me for you, O tiger among men!”

(For the traditional version of Sabari offering tasted fruits, please visit web site - <http://members.rediff.com/saivani/Sabari.htm>)

³ - candra dharuDu meccuna - The reference to Lord Siva is from phala ruti of vishNu sahasra nAma, where dEvi pArvathi asks Lord Siva the means for hearing the thousand(s) of names of vishNu recited by the learned every day. Lord Siva replies that simple repetition of the name of 'rAma' would be equal to reciting vishNu sahasra nAma.

⁴ - abala svayamprabha - The story of svayaMprabha comes in the kishkindA kANda of rAmAyaNa. During their search of sIta, AnjanEya and others reach a divine cave, where they find a wonderful city guarded by an aged ascetic woman by name svayamprabha. She is daughter of merusAvarNi and has been granted boons by Gods. However, vAlmIki rAmAyaNa doesn't seem to contain any further reference about her emancipation in the hands of SrI rAma. This is found in adhyAtma rAmAyaNa – kishkindA kANda – 6th Chapter.

⁵ - kapi vAridhi dATuna – Before leaping over the ocean AnjanEya utters these words to the monkeys –

"As an arrow loosed by SrI rAma would fly with the speed of wind, I too would likewise course to lanka guarded by rAvaNa. If I don't find sIta in lanka, I shall certainly proceed with the same speed to heaven. If I don't find sIta in heaven even after exerting myself, I shall bring rAvaNa, in chains. At all events I shall return successful with sIta" (SrImad vAlmIki rAmAyaNa, sundara kANda, Chapter 1, verses 38 – 42).

However, in spite of his best efforts he could not locate sIta – even though aSOka vana, where sIta was kept as captive, was just in his sight. He becomes despondent and even contemplates of becoming an ascetic (ibid Chapter 13, verse 54). Then, drawing up courage, prays to rAma, lakshmaNa and sIta and other Gods before venturing into aSOka vana (ibid, verse 59). And, there, he finds sIta.

It is indeed strange that the grace of the very person who sent AnjanEya on this mission (SrI rAma) and the person searched (sIta) should be sought. SrI tyAgarAja enjoys this contradiction in the kRti 'rAma rAma nIvAramu gAmA' – rAga Ananda bhairavi wherein he states - 'marugu jEsukonunaTTi mahima rArA'

– ‘O Lord who seems as if His Might is screened’. SrI tyAgarAja worshipped SrI rAma as para brahman.

The great hari kathA exponent Brahma Sri TS Balakrishna Sastrigal explains (in his discourse on ‘Tyagaraja Ramayana’) the feat of AnjanEya leaping across the ocean as the effect of devotion of AnjanEya. But when the bhakta develops ego and thus boastfulness, the job undertaken does not fructify. The boastful AnjanEya at the beginning of the journey, realises his limits and hence prayer to SrI rAma and mother sItA for their grace – for searching sItA herself.

⁶ - kaliki rOta kaTTunA - The episode in kRshNAvatara where yaSOda ties SrI kRshNa – as a child – to a mortar is mentioned here. The following verses in SrImad bhAgavataM, Book 10, Chapter 9 are relevant –

sva-mAtuH svinnagAtrAyA visrasta-kabara-srajaH |
dRshTvA pariSramaM kRshNaH kRpayA AsIt sva-bandhanE ||
nAyaM sukhApO bhagavAn dEhinAM gOpika-sutaH |
jnAninAM cAtma-bhUtAnAM yathA bhaktimatAm-iha || (18,21)

“Perceiving the over-exertion of His mother, whose body was bathed in perspiration, the wreaths tied around his braid fallen down, SrI kRshNa allowed himself to be bound by Himself out of (sheer) compassion.

Lord kRshNa is not so easily accessible in this world to those identified with their body or even to men of wisdom who have become one with Him; but only to those possessed of devotion to Him.”

Please also refer to kRti of Papanasam Sivan – ‘enna tavam saidanai yaSOda’ wherein he wonders at the fortune of a milk-maid who could tie the Supreme Lord to a mortar.

Comments -

Devanagari

- प. अप्प राम भक्ति(ये)न्तो गोप्परा मा(यप्प)
अ. त्रिप्पटलनु तीर्चि कण्टि रेप्प वलेनु काचु(ना) मा(यप्प)
च१. लक्ष्मि देवि वलचुना लक्ष्मणुण्डु कोलुचुना
सूक्ष्म बुद्धि गल भरतुडु जूचि जूचि सोलसुना मा(यप्प)
च२. शबरि(ये)ङ्गि(लि)ञ्चुना चन्द्र धरुडु मेञ्चुना
अबल स्वयम्प्रभकु दैव(म)चल पदवि(नि)ञ्चुना मा(यप्प)
च३. कपि वारिधि दाटुना कलिकि रोट कट्टुना
अपराधि त्यागराजु(का)नन्दमु हेञ्चुना मा(यप्प)

English with Special Characters

- pa. appa rāma bhakti(ye)ntō gopparā mā(yappa)
a. trippaṭalanu tīrci kaṅṭi reppa valenu kācu(nā) mā(yappa)
ca1. lakṣmi dēvi valacunā lakṣmaṅuṅḍu kolucunā

sūkṣma buddhi gala bharatuḍu jūci jūci solasunā mā(yappa)
ca2. śabari(ye)ṅgi(li)ccunā candra dharuḍu meccunā
abala svayamprabhaku daiva(ma)cala padavi(ni)ccunā mā(yappa)
ca3. kapi vāridhi dāṭunā kaliki rōṭa kaṭṭunā
aparādhi tyāgarāju(kā)nandamu heccunā mā(yappa)

Telugu

ప. అప్ప రామ భక్తి(యె)న్తో గొప్పరా మా(యప్ప)
అ. త్రిప్పటలను తీర్చి కణ్ణి రెప్ప వలెను కాచు(నా) మా(యప్ప)
చ1. లక్ష్మి దేవి వలచునా లక్ష్మణుణ్ణు కొలుచునా
సూక్ష్మ బుద్ధి గల భరతుడు జూచి జూచి సొలసునా మా(యప్ప)
చ2. శబరి(యె)జ్జీ(లి)చ్చునా చన్ద్ర ధరుడు మెచ్చునా
అబల స్వయమ్ప్రభకు దైవ(మ)చల పదవి(ని)చ్చునా మా(యప్ప)
చ3. కపి వారిధి దాటునా కలికి రోట కట్టునా
అపరాధి త్యాగరాజు(కా)నన్దము హెచ్చునా మా(యప్ప)

Tamil

ప. అప్ప రామ ప⁴క్తి(యె)న్తో గొప్పరా మా(యప్ప)
అ. త్రిప్పటలను తీర్చి కణ్ణి రెప్ప వలెను కాచు(నా) మా(యప్ప)
చ1. లక్ష్మి దేవి వలచునా లక్ష్మణుణ్ణు కొలుచునా
సూక్ష్మ బుద్ధి గల భరతుడు జూచి జూచి సొలసునా మా(యప్ప)
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అబల స్వయమ్ప్రభకు దైవ(మ)చల పదవి(ని)చ్చునా మా(యప్ప)
చ3. కపి వారిధి దాటునా కలికి రోట కట్టునా
అపరాధి త్యాగరాజు(కా)నన్దము హెచ్చునా మా(యప్ప)

எமதப்பன் இராமனின் பக்தி எவ்வளவோ உயர்ந்ததடா!

(மனத்தின்) திரிதல்களைத் தீர்த்து, கண்ணிமைபோல் காக்கும் அந்த
எமதப்பன் இராமனின் பக்தி எவ்வளவோ உயர்ந்ததடா!

(அன்றேல்),

1. இலக்குமி தேவி மருவுவாளா? இலக்குவன் சேவைபுரிவானா?
நுண்ணறிவுடை பரதன், கண்டு கண்டு மயங்குவானா?
எமதப்பன் இராமனின் பக்தி எவ்வளவோ உயர்ந்ததடா!
2. சபரி எச்சில் கொடுப்பாளா? பிறையணிவோன் மெச்சுவானா?
அபலை சுயம்பிரபையினுக்கு, தெய்வம் நிலையான பதவியளிக்குமா?
எமதப்பன் இராமனின் பக்தி எவ்வளவோ உயர்ந்ததடா!
3. குரங்கு கடலினைத் தாண்டுமா? பெண்ணொருத்தி உரலில் கட்டுவாளா?

குற்றவாளி தியாகராசனுக்கு, ஆனந்தமும் பெருகுமா?
எமதப்பன் இராமனின் பக்தி எவ்வளவோ உயர்ந்ததடா!

பிறையணியோன் - சிவன்
சுயம்பிரபை - இராமன் முத்தியளித்த ஒரு பெண்
பெண்ணொருத்தி உரலில் கட்டுவாளா - யசோதை கண்ணணைக் கட்டியது

Kannada

- ಪ. ಅಪ್ಪ ರಾಮ ಭಕ್ತಿ(ಯೆ)ನೋ ಗೊಪ್ಪರಾ ಮಾ(ಯಪ್ಪ)
ಅ. ತ್ರಿಪ್ಪಟಲನು ತೀರ್ಚಿ ಕಣ್ಣಿ ರೆಪ್ಪ ವಲೆನು ಕಾಚು(ನಾ) ಮಾ(ಯಪ್ಪ)
ಚ. ಲಕ್ಷ್ಮಿ ದೇವಿ ವಲಚುನಾ ಲಕ್ಷ್ಮಣುಣ್ಣು ಕೊಲುಚುನಾ
ಸೂಕ್ಷ್ಮ ಬುದ್ಧಿ ಗಲ ಭರತುಡು ಜೂಚಿ ಜೂಚಿ ಸೊಲಸುನಾ ಮಾ(ಯಪ್ಪ)
ಚ೨. ಶಬರಿ(ಯೆ)ಜ್ಜಿ(ಲಿ)ಚ್ಚುನಾ ಚೆನ್ನ ಧರುಡು ಮೆಚ್ಚುನಾ
ಅಬಲ ಸ್ವಯಮ್ಪು ಭಕು ದೈವ(ಮ)ಚಲ ಪದವಿ(ನಿ)ಚ್ಚುನಾ ಮಾ(ಯಪ್ಪ)
ಚ೩. ಕಪಿ ವಾರಿಧಿ ದಾಟುನಾ ಕಲಿಕಿ ರೋಟ ಕಟ್ಟುನಾ
ಅಪರಾಧಿ ತ್ಯಾಗರಾಜು(ಕಾ)ನನ್ನಮು ಹೆಚ್ಚುನಾ ಮಾ(ಯಪ್ಪ)

Malayalam

೧. ಅಪ್ಪ ರಾಮ ഭക്തി(യെ)നോ ഗൊപ്പರಾ മാ(യപ്പ)
അ. ത്രിപ്പടലനു തീർച്ചി കണ്ടി രെപ്പ വലെനു കാച്ചു(നാ) മാ(യപ്പ)
ച1. ലക്ഷ്മി ദേവി വലച്ചുനാ ലക്ഷ്മണുണ്ഡു കൊലുച്ചുനാ
സൂക്ഷ്മ ബുദ്ധി ഗല ഭരതുഡു ജൂചി ജൂചി സൊലസുനാ മാ(യപ്പ)
ച2. ശബരി(യെ)ജ്ജി(ലി)ച്ചുനാ ചെನ್ನ ധരുഡു മെച്ചുനാ
അബല സ്വയമ്പ്രഭകു ദൈവ(മ)ചല പദവി(നി)ച്ചുനാ മാ(യപ്പ)
ച3. കപി വാരിധി ദാടുനാ കലികി രോട കട്ടുനാ
അപരാധി ത്യാഗരാജു(കാ)നന്നമു ഹെച്ചുനാ മാ(യപ്പ)

Assamese

- প. অপ্প বাম ভক্তি(য়ে)নো গোপ্পৰা মা(য়প্প)
অ. ত্ৰিপ্পটলনু তীৰ্চি কণ্টি বেপ্প বলেনু কাচু(না) মা(য়প্প)
চ১. লক্ষ্মি দেৱি বলচুনা লক্ষ্মণুণ্ডু কোলুচুনা
সূক্ষ্ম বুদ্ধি গল ভৰতুডু জুচি জুচি সোলসুনা মা(য়প্প)
চ২. শবৰি(য়ে)জ্জি(লি)চুনা চন্দ্র ধৰুডু মেচুনা
অবল স্বয়ম্ভকু দৈৱ(ম)চল পদৰি(নি)চুনা মা(য়প্প) (svayamprabhaku)

ଚଓ. କପି ବାରିଧି ଦାଟୁନା କଲିକି ରୋଟ କଟୁନା

ଅପରାଧି ଆଗରାଜୁ(କା)ନନ୍ଦମୁ ହେଚୁନା ମା(ୟମ୍ପ)

Bengali

ପ. ଅମ୍ପ ରାମ ଭକ୍ତି(ୟେ)ନ୍ତୋ ଗୋମ୍ପରା ମା(ୟମ୍ପ)

ଅ. ତ୍ରିମ୍ପଟଲନୁ ଶୀର୍ଟି କର୍ଣ୍ଣି ରେମ୍ପ ବଲେନୁ କାଚୁ(ନା) ମା(ୟମ୍ପ)

ଚଓ. ଲକ୍ଷ୍ମି ଦେବି ବଲଚୁନା ଲକ୍ଷ୍ମଣୁ କୋଲୁଚୁନା

ସୂକ୍ଷ୍ମ ବୁଦ୍ଧି ଗଲ ଭରତୁଡୁ ଜୂଟି ଜୂଟି ସୋଲସୁନା ମା(ୟମ୍ପ)

ଚଓ. ଶବରୀ(ୟେ)ଙ୍ଗି(ଲି)ଚୁନା ଚନ୍ଦ୍ର ଧରୁଡୁ ମେଚୁନା

ଅବଲ ସ୍ଵୟଂ ଭକ୍ତ ଦୈବ(ମ)ଚଳ ପଦବି(ନି)ଚୁନା ମା(ୟମ୍ପ) (svayamprabhaku)

ଚଓ. କପି ବାରିଧି ଦାଟୁନା କଲିକି ରୋଟ କଟୁନା

ଅପରାଧି ଆଗରାଜୁ(କା)ନନ୍ଦମୁ ହେଚୁନା ମା(ୟମ୍ପ)

Gujarati

ପ. ଅମ୍ପ ରାମ ଭକ୍ତି(ୟ)ନ୍ତୋ ଗୋମ୍ପରା ମା(ୟମ୍ପ)

ଅ. ତ୍ରିମ୍ପଟଲନୁ ଶୀର୍ଟି କର୍ଣ୍ଣି ରେମ୍ପ ବଲେନୁ କାଚୁ(ନା) ମା(ୟମ୍ପ)

ଚଓ. ଲକ୍ଷ୍ମି ଦେବି ବଲଚୁନା ଲକ୍ଷ୍ମଣୁ କୋଲୁଚୁନା

ସୂକ୍ଷ୍ମ ବୁଦ୍ଧି ଗଲ ଭରତୁଡୁ ଜୂଟି ଜୂଟି ସୋଲସୁନା ମା(ୟମ୍ପ)

ଚଓ. ଶବରୀ(ୟ)ଙ୍ଗି(ଲି)ଚୁନା ଚନ୍ଦ୍ର ଧରୁଡୁ ମେଚୁନା

ଅବଲ ସ୍ଵୟମ୍ପ୍ରଭକ୍ତ ଦୈବ(ମ)ଚଳ ପଦବି(ନି)ଚୁନା ମା(ୟମ୍ପ)

ଚଓ. କପି ବାରିଧି ଦାଟୁନା କଲିକି ରୋଟ କଟୁନା

ଅପରାଧି ଆଗରାଜୁ(କା)ନନ୍ଦମୁ ହେଚୁନା ମା(ୟମ୍ପ)

Oriya

ପ. ଅମ୍ପ ରାମ ଭକ୍ତି(ୟେ)ନ୍ତୋ ଗୋମ୍ପରା ମା(ୟମ୍ପ)

ଅ. ତ୍ରିମ୍ପଟଲନୁ ଶୀର୍ଟି କର୍ଣ୍ଣି ରେମ୍ପ ବଲେନୁ କାଚୁ(ନା) ମା(ୟମ୍ପ)

ଚଓ. ଲକ୍ଷ୍ମି ଦେବି ବଲଚୁନା ଲକ୍ଷ୍ମଣୁ କୋଲୁଚୁନା

ସୂକ୍ଷ୍ମ ବୁଦ୍ଧି ଗଲ ଭରତୁଡୁ ଜୂଟି ଜୂଟି ସୋଲସୁନା ମା(ୟମ୍ପ)

ଚଓ. ଶବରୀ(ୟେ)ଙ୍ଗି(ଲି)ଚୁନା ଚନ୍ଦ୍ର ଧରୁଡୁ ମେଚୁନା

ଅବଲ ସ୍ଵୟମ୍ପ୍ରଭକ୍ତ ଦୈବ(ମ)ଚଳ ପଦବି(ନି)ଚୁନା ମା(ୟମ୍ପ)

ੳੳ. ਕਏ ਖ਼ਾਰਿਏ ਧਾਰੂਨਾ ਕਯਿਕਿ ਕੋਰ ਕਯੂਨਾ

ਅਏਕਏ ੳਯਾਗਕਯੂ(ਕਾ)ਨਯਨੂ ਕੁਯੂਨਾ ਯਾ(ਕੁਏਏ)

Punjabi

ੲ. ਅੱਲ ਰਾਮ ਭਕਿਤ(ਯੇ)ਨਤੋ ਗੱਪਰਾ ਮਾ(ਯੱਲ)

ਅ. ਤ੍ਰਿੱਪਟਲਨੁ ਤੀਰਿਚ ਕਟਿਟ ਰੋਲ ਵਲੇਨੁ ਕਾਚੁ(ਨਾ) ਮਾ(ਯੱਲ)

ਚੳ. ਲਕਿਸ਼ਮ ਦੇਵਿ ਵਲਚੁਨਾ ਲਕਸ਼ਮਣੁਣੁ ਕੋਲੁਚੁਨਾ

ਸੂਕਸ਼ਮ ਬੁਦਿਲ ਗਲ ਭਰਤੁਣੁ ਜੂਚਿ ਜੂਚਿ ਸੋਲਸੁਨਾ ਮਾ(ਯੱਲ)

ਚੲ. ਸ਼ਬਰਿ(ਯੇ)ਕਿਗ(ਲਿ)ਚਚੁਨਾ ਚਨਦੁ ਧਰੁਣੁ ਮੋਚੁਨਾ

ਅਬਲ ਸੂਯਮਪ੍ਰਭਕੁ ਦੇਵ(ਮ)ਚਲ ਪਦਵਿ(ਨਿ)ਚਚੁਨਾ ਮਾ(ਯੱਲ)

ਚੳ. ਕਪਿ ਵਾਰਿਧਿ ਦਾਟੁਨਾ ਕਲਿਕਿ ਰੋਟ ਕੋਟੁਨਾ

ਅਪਰਾਧਿ ਤਯਾਗਰਾਜੁ(ਕਾ)ਨਨਦਮੁ ਹੋਚੁਨਾ ਮਾ(ਯੱਲ)