

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

nI paAda paGkaja-bEgaDa

In the kRti ‘nI pada paGkajamula’ – rAga bEgaDa, zrI tyAgarAja tells Lord that he is totally dependent on the Lord’s mercy.

- P nI pada paGkajamulanu
nE nera namminAnu
- A bhU pAlula garvambul(a)Nacu korak-
(A) paramEzvaru cApamu druJcina (nI)
- C1 kOpamutO munu tApasi(y)iccina
zApamuna ahalya anu-dinamu
cApa rAti tanu tApam(O)rva lEn-
Apenu kani paritApamu tIrcina (nI)
- C2 vana-ruha tulita nayana saGkrandana
tanayuni bAdha sahimpani
virOcana sutu mati kaligina bhayam(e)gayaga
ghanatama dundubhi penutala tannina (nI)
- C3 jyA-vara nuta jyA-jA vara
biDauj(A)varaj(A)zrita tyAgarAja
jyA-var(A)ja rudr(A)vanI sura
bhAvanIya muni jIvan(A)nizamu (nI)

Gist

O Lord with Lotus like eyes! O Lord praised by archers! O Consort of sIta! O Lord vAmana - upEndra – younger brother of indra! O Lord on whom this tyAgarAja is dependent! O Lord cherished by Lords viSNu, brahma, ziva and brahmaNas! O Lord who is the very life of sages!

I have forever placed total faith in You (Your Lotus feet) who -

(1) broke the bow of that Lord ziva to meet the demand (of celestials) for humbling the pride of the Kings.

(2) finding ahalya, who could not bear the constant bodily distress as a black stone due to the curse pronounced on her earlier by the sage gautama in anger, relieved her misery.

(3) in order to remove the fear existing in the mind of sugrIva who could not bear the troubles of vAli, kicked away the huge carcass of dundubhi.

Word-by-word Meaning

P I (nE) have placed total (nera) faith (namminAnu) in Your (nI) Lotus (paGkajamula) Feet (pada).

A I have placed total faith in You (Your Lotus feet) who -
broke (druJcina) the bow (cApamu) of that (A) Lord ziva (paramEzvaru) to meet the demand (koraku) (korakA) (of celestials) for humbling (aNacu) the pride (garvambulu) (garvambulaNacu) of the Kings – Lords (pAlula) of Earth (bhU).

C1 I have placed total faith in You (Your Lotus Feet) who -
finding (kani) ahalya (ahalyanu) who could not bear (Orva lEni) the constant (anu dinanu) (literally daily) bodily (tanu) distress (tApamu) (tApamOrva) as a black (cApa) stone (rAti) due to the curse (zApamuna) pronounced (iccina) (literally given) on her earlier (munu) by the sage (tApasi) (tApasiyiccina) gautama in anger (kOpamutO),
relieved (tIrcina) her (Ape) (Apenu) (lEniyApenu) misery (paritApamu).

C2 O Lord with Lotus (vanaruha) like (tulita) eyes (nayana)! I have placed total faith in You (Your Lotus Feet) who –
in order to remove (egayaga) (literally fly away) the fear (bhayamu) (bhayamegayaga) existing (kaligina) in the mind (mati) of sugrIva – son (suta) (sutu) of Sun (virOcana) - who could not bear (sahimpani) the troubles (bAdha) of vAli – son (tanaya) (tanayuni) of indra (saGkrandana),
kicked away (tannina) the huge (ghanatama) carcass (penutala) of dundubhi.

C3 O Lord praised (nuta) by archers (jyA-vara)! O Consort (vara) of sItA–Earth-born (jyAjA)!

O Lord vAmana - upEndra – younger brother (avaraja) of indra (biDauja)! O Lord on whom this tyAgarAja is dependent (Azrita) (biDaujAvarajAzrita)!

O Lord cherished (bhAvanIya) by Lords viSNu – Consort (vara) of bhUdEvi - Earth (jyA) - brahma (aja) (varAja), ziva (rudra) and brAhmaNas (avanI sura) (rudrAvanI)! O Lord who is the very life (jIvana) of sages (muni)!

I have forever (anizamu) (jIvanAnizamu) placed total faith in Your Lotus Feet.

Notes –

P – pada paGkajamulanu – this is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, this is given as 'pada paGkajamula'. This needs to be checked. Any suggestions ???

A - bhUpAlula garvambulaNacu – The episode pertains to the test of strength in the court of the King janaka for the marriage of sItA. When sage vizvAmitra asks King janaka to show the bow of ziva, the King tells him that "not even the hosts of gods, demons, ogres, gandharvAs, yakSAs, kinnarAs and nAgAs were able to string the bow. How can there be any capacity in human beings". As the bow was brought in, the sage asks zrI rAma to take a look at the bow "vatsa rAma dhanu: pazya". Before any could see the total sequence of events, the bow broke when zrI rAma tried to string it.

C1 – tApamOrva lEnApenu – this is how it is given in the books of TGK and TSV/AKG. However, in the books of CR and ATK, this is given as 'tApamOrvaniyApenu'. This needs to be checked. Any suggestions ???

C2 - virOcana sutu mati galigina bhayamu – At the time making friendship with sugrIva, zrI rAma assures him that he would kill his brother vAli. However, since sugrIva did not know about zrI rAma and his prowess, he keeps on harping on the might of his brother. Whereupon zrI rAma asks sugrIva to tell what feat He should accomplish in order to prove his prowess. sugrIva points to seven gigantic sAl trees which he says vAli would be able denude them by shaking their boughs and he could pierce each one of them with his arrows. He also points to the huge carcass of the dundubhi lying there who was killed by vAli. Then zrI rAma kicks the carcass with his toe and hurls it to a distance of ten yOjanas – eighty miles. As the doubt of sugrIva was still not clear, zrI rAma takes an arrow and aims at the sAl trees; the arrow pierces all the seven trees in one go and returns to His quiver. Thus sugrIva was satisfied that zrI rAma would be able to kill vAli.

C2 – penu tala tannina– this is how it is given in all the books. In the books of CR and TSV/AKG, the meaning derived is 'kicked the body'. However, there is no word for 'body' here. 'penu' means 'great', 'big' etc; 'tala' means 'head'; 'tannina' means 'kicked'; 'penu tala' may mean 'big head'; 'tala tannina' means 'trample'.

In this regard, the following verses in zrImad-vAlmIki rAmAyaNa, kiSkinDhA kANDa, chapter 11 are relevant –

Evamuktva tu sugrIvam sAntvayaMllakSmaNAgraja: |
rAghavO dundubhE: kAyaM pAdAGguSThEna lllayA ||
tOlaitva mahAbAhuzcikSEpa dazayOjanaM |
asurasya tanuM zuSkAM pAdAGguSThEna vIryavAn || 84,85 ||

“Saying so and lifting, in sport the carcass of dundubhi with his toe, the mighty armed and powerful zrI rAma (a scion of raghu), the eldest (half-) brother of lakSmaNa, for his part hurled the dried up skeleton of the demon to a distance of ten yOjanas (eighty miles), (thereby) reassuring sugrIva.”

The operative words used are 'kAya' meaning 'body' and 'tanuM zuSkAM' meaning 'carcass', 'skeleton' and 'pAdAGguSTa' meaning 'big toe'. Therefore, a suitable word for 'body', 'carcass', or 'skeleton' is required here. The telugu word for 'carcass' or 'body' is 'pIniga' or 'pInuga'; for 'skeleton' it is 'asti paJjara' or 'kaGkALa'. The telugu word 'pAdAGguSTha' is 'penu vrElu', 'pedda vElu' or 'boTana vElu'.

Therefore, the probable word used for 'carcass' is 'pIniga' or 'pInuga'. Accordingly it would be 'pInuganu tannina' or 'pInugala tannina'.

Alternatively, it could be 'penu vElu tannina' meaning 'kicked by toe'. But, in this case the words 'ghanatama dundubhi' is not in proper form to be an object. Also, connecting the caraNa to the pallavi would not be very satisfactory.

Therefore, the first option 'pInugala tannina' seems to be more probable. This needs to be checked. Any suggestions ???

C3 – biDaujAvaraja – One of the names of Lord viSnu is 'upEndra' – the avatAra of vAmana - please refer to viSnu sahasra nAmAM – 151 and 152.

C3 – jyAvara bhAvanIya – In some books, this is translated as 'kings'; however, in my humble opinion, the context refers to the Trinity; therefore, this has been translated as 'viSnu' – consort (vara) of bhUdEvi – Earth (jyA). Any suggestions ???

Devanagari

प. नी पद पंकजमुलनु

ने नेर नम्मिनानु

अ. भू पालुल गर्वम्बु(ल)णचु कोर(का)

परमेश्वरु चापमु द्रुञ्चिन (नी)

च1. कोपमुतो मुनु तापसि(यि)ञ्चिन

शापमुन अहल्य अनु-दिनमु

चाप राति तनु ताप(मो)र्व

ले(ना)पेनु कनि परितापमु तीर्चिन (नी)

च2. वन रुह तुलित नयन संक्रन्दन

तनयुनि बाध सहिम्पनि विरोचन

सुतु मति कलिगिन भय(मे)गयग

घनतम दुन्दुभि पेनुतल तन्निन (नी)

च3. ज्या-वर नुत ज्या-जा वर बिडौ(जा)-

वर(जा)श्रित त्यागराज

ज्या-व(रा)ज रु(द्रा)वनी सुर

भावनीय मुनि जीव(ना)निशमु (नी)

English with Special Characters

pa. nī pada paṅkajamulanu

nē nera namminānu

a. bhū pālula garvambu(la)ṅacu kora(kā)

paramēśvaru cāpamu druñcina (nī)

ca1. kōpamutō munu tāpasi(yi)ccina

śāpamuna ahalya anu-dinamu

cāpa rāti tanu tāpa(mō)rva

lē(nā)penu kani paritāpamu tīrcina (nī)

ca2. vana ruha tulita nayana saṅkrandana

tanayuni bādha sahimpani virōcana

sutu mati kaligina bhaya(me)gayaga

ghanatama dundubhi penutala tannina (nī)
ca³. jyā-vara nuta jyā-jā vara biḍau(jā)-
vara(jā)śrita tyāgarāja
jyā-va(rā)ja ru(drā)vanī sura
bhāvanīya muni jīva(nā)niśamu (nī)

Telugu

ప. నీ పద పంకజములను
నే నెర నమ్మినాను
అ. భూ పాలుల గర్వమ్ము(ల)ణచు కొర(కా)
పరమేశ్వరు చాపము ద్రుఞ్చిన (నీ)
చ1. కోపముతో మును తాపసి(యి)చ్చిన
శాపమున అహల్య అను-దినము
చాప రాతి తను తాప(మో)ర్ష
లే(నా)పెను కని పరితాపము తీర్చిన (నీ)
చ2. వన రుహ తులిత నయన సంక్రందన
తనయుని బాధ సహిమ్మని విరోచన
సుతు మతి కలిగిన భయ(మె)గయగ
ఘనతమ దుస్తుభి పెనుతల తన్నిన (నీ)
చ3. జ్యో-వర నుత జ్యో-జా వర బిడౌ(జా)-
వర(జా)శ్రిత త్యాగరాజ
జ్యో-వ(రా)జ రు(ద్రా)వనీ సుర
భావనీయ ముని జీవ(నా)నిశము (నీ)

Tamil

ప. నీ³ పత³ పంకజములను
నే³ నెర నమ్మినాను
అ. ప్త⁴ పాలుల కర్వంపు³(ల)ణశు కొర(కా)
పరమేశ్వరు చాపము త్³రుఞ్చిన (నీ)
చ1. కోపముతో మును తాపసి(యి)చ్చిన
శాపమున అహల్య అను-తి³నము
చాప రాతి తను తాప(మో)ర్వ
లా(నా)పెను కని పరితాపము తీర్చిన (నీ)
చ2. వన రుహ తులిత నయన సంగ్రందన
తనయుని బాధ సహిమ్మని విరోచన
సుతు మతి కలిగిన భయ(మె)గయగ
ఘనతమ దుస్తుభి పెనుతల తన్నిన (నీ)
చ3. జ్యో-వర నుత జ్యో-జా వర బిడౌ(జా)-
వర(జా)శ్రిత త్యాగరాజ
జ్యో-వ(రా)జ రు(ద్రా)వనీ సుర
భావనీయ ముని జీవ(నా)నిశము (నీ)

- ಅ. ಭೂ ಪಾಲುಲ ಗರ್ವ್ವೆ(ಲ)ಣಚು ಕೊರ(ಕಾ)
 ಪರಮೇಶ್ವರು ಚಾಪಮು ದ್ರುಞ್ಚಿನ (ನೀ)
- ಚಗ. ಕೋಪಮುತೋ ಮುನು ತಾಪಸಿ(ಯಿ)ಚ್ಚಿನ
 ಶಾಪಮುನ ಅಹಲ್ಯ ಅನು-ದಿನಮು
 ಚಾಪ ರಾತಿ ತನು ತಾಪ(ಮೋ)ರ್ವ್ವೆ
 ಲೇ(ನಾ)ಪೆನು ಕನಿ ಪರಿತಾಪಮು ತೀರ್ಚಿನ (ನೀ)
- ಚ೨. ವನ ರುಹ ತುಲಿತ ನಯನ ಸಂಕ್ರನ್ದನ
 ತನಯುನಿ ಬಾಧ ಸಹಿಮ್ಪನಿ ವಿರೋಚನ
 ಸುತು ಮತಿ ಕಲಿಗಿನ ಭಯ(ಮೆ)ಗಯಗ
 ಘನತಮ ದುನ್ದಭಿ ಪೆನುತಲ ತನ್ನಿನ (ನೀ)
- ಚ೩. ಜ್ಯಾ-ವರ ನುತ ಜ್ಯಾ-ಜಾ ವರ ಬಿಡೌ(ಜಾ)-
 ವರ(ಜಾ)ಶ್ರಿತ ತ್ಯಾಗರಾಜ
 ಜ್ಯಾ-ವ(ರಾ)ಜ ರು(ದ್ರಾ)ವನೀ ಸುರ
 ಭಾವನೀಯ ಮುನಿ ಜೀವ(ನಾ)ನಿಶಮು (ನೀ)

Malayalam

೧. ಗೌ ಪಠ ಪಂಕಜಮುಲಗು
 ಗೇ ನೇರ ನಮ್ನಿನಾಗು
೨. ಟ್ಪ ಪಾಲ್ಪುಲ ಗರವ್ವೆ(ಲ)ಣಚು ಕೊರ(ಕಾ)
 ಪರಮೇಶ್ವರು ಚಾಪಮು ದ್ರುಞ್ಚಿನ (ನೀ)
೩. ಕೋಪಮುತೋ ಮುನು ತಾಪಸಿ(ಯಿ)ಚ್ಚಿನ
 ಶಾಪಮುನ ಅಹಲ್ಯ ಅನು-ದಿನಮು
 ಚಾಪ ರಾತಿ ತನು ತಾಪ(ಮೋ)ರ್ವ್ವೆ
 ಲೇ(ನಾ)ಪೆನು ಕನಿ ಪರಿತಾಪಮು ತೀರ್ಚಿನ (ನೀ)
೪. ವನ ರುಹ ತುಲಿತ ನಯನ ಸಂಕ್ರನ್ದನ
 ತನಯುನಿ ಬಾಧ ಸಹಿಮ್ಪನಿ ವಿರೋಚನ
 ಸುತು ಮತಿ ಕಲಿಗಿನ ಭಯ(ಮೆ)ಗಯಗ
 ಘನತಮ ದುನ್ದಭಿ ಪೆನುತಲ ತನ್ನಿನ (ನೀ)
೫. ಜ್ಯಾ-ವರ ನುತ ಜ್ಯಾ-ಜಾ ವರ ಬಿಡೌ(ಜಾ)-
 ವರ(ಜಾ)ಶ್ರಿತ ತ್ಯಾಗರಾಜ
 ಜ್ಯಾ-ವ(ರಾ)ಜ ರು(ದ್ರಾ)ವನೀ ಸುರ
 ಭಾವನೀಯ ಮುನಿ ಜೀವ(ನಾ)ನಿಶಮು (ನೀ)

Assamese

প. নী পদ পংকজমূলনু

নে নেৰ নস্মিনানু

অ. ভূ পালুল গৰ্বস্ব(ল)ণচু কোৰ(কা)

পৰমেশ্বৰু চাপমু দ্ৰুঞিওন (নী)

চ১. কোপমুতো মুনু তাপসি(য়ি)চ্চিন

শাপমুন অহল্য অনু-দিনমু

চাপ ৰাতি তনু তাপ(মো)ৰ্

লে(নো)পেনু কনি পৰিতাপমু তীৰ্চিন (নী)

চ২. ৰন ৰুহ তুলিত নয়ন সংক্ৰন্দন

তনয়ুনি বাধ সহি□নি ৰিৰোচন (sahimpani)

সুতু মতি কলিগিন ভয়(মে)গয়গ

ঘনতম দুন্দুভি পেনুতল তন্নিন (নী)

চ৩. জয়া-ৰৰ নুত জয়া-জা ৰৰ বিড়ো(জা)-

ৰৰ(জা)শ্ৰিত অ্যাগৰাজ

জয়া-ৰ(ৰা)জ ৰু(দ্রা)ৰনী সুৰ

ভাৰনীয় মুনি জীৰ(নো)নিশমু (নী)

Bengali

প. নী পদ পংকজমূলনু

নে নেৰ নস্মিনানু

অ. ভূ পালুল গৰ্বস্ব(ল)ণচু কোৰ(কা)

পৰমেশ্বৰু চাপমু দ্ৰুঞিওন (নী)

চ১. কোপমুতো মুনু তাপসি(য়ি)চ্চিন

শাপমুন অহল্য অনু-দিনমু

চাপ ৰাতি তনু তাপ(মো)ৰ্

লে(নো)পেনু কনি পৰিতাপমু তীৰ্চিন (নী)

- ଅ. ଭୂ ପାଲୁଲ ଗର୍ଭମୁ(ଲ)ଶରୁ କୋର(କା)
 ପରମେଶ୍ଵରୁ ଚାପମୁ ଦୁଃଖିନ (ନୀ)
- ଚ୧. କୋପମୁତୋ ମୁନୁ ଚାପସି(ୟ)କିନ
 ଶାପମୁନ ଅହଲ୍ୟ ଅନୁ-ଦିନମୁ
 ଚାପ ରାତି ତନୁ ଚାପ(ମୋ)ର୍ଷ
 ଲେ(ନା)ପେନୁ କନି ପରିଚାପମୁ ଚୀର୍ଚିନ (ନୀ)
- ଚ୨. ଖନ ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ଦନ
 ତନୟୁନି ବାଧ ସହିଞ୍ଜନି ଖିରୋଚନ
 ସୁତୁ ମତି କଲିଗିନ ଭୟ(ମୋ)ଗୟଗ
 ଘନତମ ଦୁରୁଭି ପେନୁତଲ ଚନିନ (ନୀ)
- ଚ୩. ଜ୍ୟା-ଝର ନୁତ ଜ୍ୟା-ଜା ଝର ବିଡ଼ୌ(ଜା)-
 ଝର(ଜା)ଶ୍ଚିତ ତ୍ୟାଗରାଜ
 ଜ୍ୟା-ଝ(ରା)ଜ ରୁ(ଦ୍ରା)ଝନୀ ସୁର
 ଭାଝନୀୟ ମୁନି ଜୀଝ(ନା)ନିଶମୁ (ନୀ)

Punjabi

୫. ନୀ ୫୯ ପଂକଜମୁଲଟୁ
 ନେ ନେର ନିମିନାଟୁ
- ଅ. ଭୃ ପାଲୁଲ ଗର୍ଭମୁ(ଲ)ଶରୁ କୋର(କା)
 ପରମେଶ୍ଵରୁ ଚାପମୁ ଦୁଃଖିନ (ନୀ)
- ଚ୧. କୋପମୁତୋ ମୁନୁ ଚାପସି(ୟ)କିନ
 ଶାପମୁନ ଅହଲ୍ୟ ଅନୁ-ଦିନମୁ
 ଚାପ ରାତି ତନୁ ଚାପ(ମୋ)ର୍ଷ
 ଲେ(ନା)ପେନୁ କନି ପରିଚାପମୁ ଚୀର୍ଚିନ (ନୀ)
- ଚ୨. ଖନ ରୁହ ତୁଲିତ ନୟନ ସଂକ୍ରନ୍ଦନ
 ତନୟୁନି ବାଧ ସହିଞ୍ଜନି ଖିରୋଚନ
 ସୁତୁ ମତି କଲିଗିନ ଭୟ(ମୋ)ଗୟଗ
 ଘନତମ ଦୁରୁଭି ପେନୁତଲ ଚନିନ (ନୀ)
- ଚ୩. ଜ୍ୟା-ଝର ନୁତ ଜ୍ୟା-ଜା ଝର ବିଡ଼ୌ(ଜା)-
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 ଜ୍ୟା-ଝ(ରା)ଜ ରୁ(ଦ୍ରା)ଝନୀ ସୁର
 ଭାଝନୀୟ ମୁନି ଜୀଝ(ନା)ନିଶମୁ (ନୀ)

ਸੁਤੁ ਮਤਿ ਕਲਿਗਿਨ ਭਯ(ਮੇ)ਗਯਗ

ਘਨਤਮ ਦੁਨਦੁਭਿ ਪੇਨੁਤਲ ਤੰਨਿਨ (ਨੀ)

ਚੜ. ਜਜਾ-ਵਰ ਨੁਤ ਜਜਾ-ਜਾ ਵਰ ਬਿਡੋ(ਜਾ)-

ਵਰ(ਜਾ)ਸ਼ਿਤ ਤਜਾਗਰਾਜ

ਜਜਾ-ਵ(ਰਾ)ਜ ਰੁ(ਦ੍ਰਾ)ਵਨੀ ਸੁਰ

ਭਾਵਨੀਯ ਮੁਨਿ ਜੀਵ(ਨਾ)ਨਿਸ਼ਮੁ (ਨੀ)