

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

rAmacandra-suraTi

In the kRti ‘rAmacandra nI daya’ – rAga suraTi, zrI tyAgarAja pleads with Lord to protect him without further delay.

P rAmacandra nI daya
rAma(y)Ela rAd(a)ya

A kAma kOTi sundar-
(A)kAra dhRta mandara
prEma mIra mundara
piluva rAka(y)undurA (rA)

C1 kAnanambu tApamO
kaika mIdi kOpamO
nEnu jEyu pApamO
nIku zakti lOpamO (rA)

C2 ADud(a)nna rOsamO
alanAD(u)pAsamO
mEDa lEni vAsamO
mEmu jEyu dOsamO (rA)

C3 kallal(ai)na nEyamA
kaNTE nIku hEyamA
tallaDilla nyAyamA
tyAgarAja gEyamA (rA)

Gist

O Lord zrI rAmacandra! O Lord rAma! O Embodiment of beauty like a crore cupids! O Lord who bore mandara mountain on His back! O Lord sung about by this tyAgarAja!

If one is calls You with exceeding love, is it proper not to come before?

Why Your grace does not come? Is it -

(1) because of the grief which You suffered in the forest; or

(2) because of anger towards kaikEyI; or

- (3) because of sins committed by me; or
 (4) because of dearth of Your might; or
 (5) because You feel piqued by the unpleasant words uttered by Your wife; or
 (6) because You went without food those days in the forest; or
 (7) because You had to live in forests where there were no palaces; or
 (8) because of faults committed by me?

Is mine a false love or do You feel repugnance if You see me? Is it justifiable for me to remain perplexed?

Word-by-word Meaning

P O Lord zrI rAmacandra! O Lord rAma! Why (Ela) (rAmayEla) Your (nI) grace (daya) does not come (rAdu) (rAdaya)?

A O Embodiment (AkAra) of beauty (sundara) (sundarAkAra) like a crore (kOTi) cupids (kAma)! O Lord who bore (dhRta) mandara mountain on His back! If one is calls (piluva) You with exceeding (mIra) love (prEma), is it proper not to come (rAka undurA) (rAkayundurA) before (mundara)?

O Lord zrI rAmacandra! O Lord rAma! Why Your grace does not come?

C1 Is it because of the grief (tApamO) which You suffered in the forest (kAnanambu) or because of anger (kOpamO) towards (mIdi) kaikEyI (kaika)? is it because of sins (pApamo) committed (jEyu) by me (nEnu) or because of dearth (lOpamO) of Your (nIku) might (zakti)?

O Lord zrI rAmacandra! O Lord rAma! Why Your grace does not come?

C2 Is it because of You feel piqued (rOsamO) by (unpleasant) words uttered (anna) by Your wife (ADudi) (ADudanna) or because You went without food (upAsamO) those days (alanADu) (alanADupAsamO) in the forest?

is it because You had to live (vAsamO) in forests where there were no (lEni) palaces (mEDa) or because of faults (dOsamO) committed (jEyu) by me (mEmu) (literally us)?

O Lord zrI rAmacandra! O Lord rAma! Why Your grace does not come?

C3 Is (aina) mine a false (kallalu) (kallalaina) love (nEyamA) (literally friendship) or do You (nIku) feel repugnance (hEyamA) if You see (kaNTE) me?

is it justifiable (nyAyamA) for me to remain perplexed (tallaDilla)? O Lord sung about (gEyamA) by this tyAgarAja!

O Lord zrI rAmacandra! O Lord rAma! Why Your grace does not come?

Notes –

A – sundarAkAra dRta mandara – this is how it is given in all the books other than that of TKG, wherein it is given as ‘sundara kara dhRta mandara’. mandara mountain was borne by Lord ViSNu on His back (not in the hands) in the kUrmAvatAra; therefore, ‘kara dhRta mandara’ seems to be wrong. Accordingly the given version has been adopted.

C1 – kaika mIdi – this is how it is given in the book of CR; in the book of TKG, this is given as ‘kaika mIda’; in the book of TSV/AKG, this is given as ‘kaika mIdu’. ‘kaika mIdi’ seems to be appropriate and has been adopted. Any suggestions ???

C1 – lOpamO – This is how it is given in the book of CR and ATK. However, in the book of TKG, it is given as ‘lObhamO’. In the present context, ‘lOpamO’ is the appropriate word. Any suggestions ???

C2 - ADudanna rOsamO - Please refer to zrImad vAlmiki rAmAyaNa, ayOdhyA kANDa, Chapters 28 – 30. When zrI rAma is banished to the forest for

14 years, sItA wants to accompany Him. But zrI rAma shows reluctance. Among other arguments, sItA also says that her sojourn in the forest was foretold by a bhikSiNi even before her marriage. Ultimately, she ridicules zrI rAma about his manhood to make Him relent. This is what zrI tyAgrAja says that might have piqued zrI rAma.

C2 – upAsamu – the colloquial version of the word ‘upa-vAsamu’. This actually forms part of religious vows. Here it is a ridicule.

Devanagari

प. रामचन्द्र नी दय

राम(ये)ल रादय

अ. काम कोटि सुन्द-

(रा)कार धृत मन्दर

प्रेम मीर मुन्दर

पिलुव राक(यु)न्दुरा (रा)

च1. काननम्बु तापमो

कैक मीदि कोपमो

नेनु जेयु पापमो

नीकु शक्ति लोपमो (रा)

च2. आडु(द)न्न रोसमो

अलना(डु)पासमो

मेड लेनि वासमो

मेमु जेयु दोसमो (रा)

च3. कल्ललैन नेयमा

कण्टे नीकु हेयमा

तल्लडिल्ल न्यायमा

त्यागराज गेयमा (रा)

English with Special Characters

pa. rāmacandra nī daya

rāma(yē)la rādaya

a. kāma kōṭi sunda-

(rā)kāra dhṛta mandara

prēma mīra mundara

piluva rāka(yu)ndurā (rā)
 ca1. kānanambu tāpamō
 kaika mīdi kōpamō
 nēnu jēyu pāpamō
 nīku śakti lōpamō (rā)
 ca2. āḍu(da)nna rōsamō
 alanā(ḍu)pāsamō
 mēḍa lēni vāsamō
 mēmu jēyu dōsamō (rā)
 ca3. kallalaina nēyamā
 kaṅṭē nīku hēyamā
 talladilla nyāyamā
 tyāgarāja gēyamā (rā)

Telugu

ప. రామచన్ద్ర నీ దయ
 రామ(యే)ల రాదయ
 అ. కామ కోటి సున్ద-
 (రా)కార ధృత మన్దర
 ప్రేమ మీర మున్దర
 పిలువ రాక(యు)న్దురా (రా)
 చ1. కాననమ్బు తాపమో
 కైక మీది కోపమో
 నేను జేయు పాపమో
 నీకు శక్తి లోపమో (రా)
 చ2. ఆడు(ద)న్న రోసమో
 అలనా(డు)పాసమో
 మేడ లేని వాసమో
 మేము జేయు దోసమో (రా)
 చ3. కల్లలైన నేయమా

కణ్ణే నీకు హేయమా
తల్లడిల్ల న్యాయమా
త్యాగరాజ గేయమా (రా)

Tamil

- ప. రామశన్త్రీ నీ త్య
రామ(యే)ల రా(త్య)
అ. కామ కోడి సున్త్రీ-
(రా)కార త్⁴ **ఋ**త మన్త్రీ
ప్రేమ మీర మున్త్రీ
పిలువ రాక(య)న్త్రీ (రా)
స1. కాననంపు తాపమో
కైక మీతి³ కోపమో
నేను జ్యేష్ఠ పాపమో
నీకు **స**క్తి లోపమో (రా)
స2. ఆ(న్)త్రీ(న్)న రోసమో
అలనా(న్)పాసమో
మేడ³ లేని వాసమో
మేఘ జ్యేష్ఠ తో³సమో (రా)
స3. కల్లలైన నేయమా
కండే నీకు వేయమా
తల్లడి³ల్ల న్యాయమా
త్యాక³రాజ కే³యమా (రా)

ఇరామశన్తీరా! ఓనతు తయె,
ఇరామా! ఁన్ వారాతయ్యా?

మతన కోడి ఁజ్జిలురువత్తోనె!
మన్తర మలెశ్ శమన్తవనె!
కాతల్ మీర, ఁతిరీల్,
అమైత్తాల్, వారామలిరుప్పరొ?
ఇరామశన్తీరా! ఓనతు తయె,
ఇరామా! ఁన్ వారాతయ్యా?

1. కానకత్తీన్ తుయరత్తాలొ?
కైకైయీయీన్ మీతాన కోపత్తాలొ?
నాన్ శెయ్యుమ్ పావత్తాలొ?
ఓనక్కు వల్లమె కుఱెవాలొ?
ఇరామశన్తీరా! ఓనతు తయె,
ఇరామా! ఁన్ వారాతయ్యా?
2. (అన్) మనెవి పకన్ఱ వొక్కత్తాలొ?
(అడవియీల్) అన్ఱయె పడ్డినీయాలొ?
(అడవియీల్) మేడయన్ఱ వాశత్తీనాలొ?

ಯಾಂ ಸುಯ್ಯುಂ ಕುಠ್ಠತ್ತಿಢಾಲೂ?
ಇರಾಢಸಢ್ಠಿರಾ! ಁಢತು ತಯೆ,
ಇರಾಢಾ! ಁಢ ವಾರಾತಯ್ಯಾ?

3. (ಁಢತು ಢೆಯಢ) ಕಢ್ಢಢಾಢ ಢೆಯಢಾ?
(ಁಢಢಢಕ) ಕಢಢಾಲುಢಕುಕು ಕಾಞ್ಞುಂಪೂ?
(ಢಾಢ) ತವಿಂಪುಠಲ ಢ್ಢಿಯೂ?
ತಿಯಾಕರಾಸಢಾಲ ಪಾಡುಂ ಪುಠ್ಠೂಢೇ!
ಇರಾಢಸಢ್ಠಿರಾ! ಁಢತು ತಯೆ,
ಇರಾಢಾ! ಁಢ ವಾರಾತಯ್ಯಾ?

ಢೇಢು - ಁಂಪರಿಕು

Kannada

ಪ. ರಾಢುಚೆಢ್ಢು ಢೀ ದಯೆ
ರಾಢು(ಯೇ)ಲ ರಾದಯೆ

ಅ. ಕಾಢು ಕೂೀಟಿ ಸುಢ್ಢು-
(ರಾ)ಕಾರ ಧೃತ ಢುಢ್ಢರ
ಪ್ರೇಢು ಢೀರ ಢುಢ್ಢರ
ಪಿಲುವ ರಾಕ(ಯು)ಢ್ಢುರಾ (ರಾ)

ಚ. ಕಾಢುಢು ತಾಪಢೇ
ಕೈಕ ಢೀದಿ ಕೂೀಪಢೇ
ಢೇಢು ಚೇಯು ಪಾಪಢೇ
ಢೀಕು ಶಕ್ತಿ ಲೂೀಪಢೇ (ರಾ)

ಚ. ಅಡು(ದ)ಢ್ಢು ರೂೀಸಢೇ
ಅಲಢಾ(ಡು)ಪಾಸಢೇ
ಢೇಡ ಲೇಢಿ ವಾಸಢೇ
ಢೇಢು ಚೇಯು ದೂೀಸಢೇ (ರಾ)

ಚ. ಕಲ್ಲಲೈಢು ಢೇಯಢಾ
ಕಣ್ಣೇ ಢೀಕು ಹೇಯಢಾ
ತಲ್ಲಡಿಲ್ಲ ಢ್ಯಾಯಢಾ
ತ್ಯಾಗರಾಜ ಗೇಯಢಾ (ರಾ)

Malayalam

- പ. രാമചന്ദ്ര നീ ദയ
രാമ(യേ)ല രാദയ
- അ. കാമ കോടി സുന്ദ-
(രാ)കാര ധൃത മന്ദര
പ്രേമ മീര മുന്ദര
പിലുവ രാക(യു)ന്ദുരാ (രാ)
- ച1. കാനനമുഖ്യ താപമോ
കൈക മീദി കോപമോ
നേനു ജേയു പാപമോ
നീകു ശക്തി ലോപമോ (രാ)
- ച2. ആധു(ദ)ന്ന രോസമോ
അലനാ(ഡു)വാസമോ
മേഡ ലേനി വാസമോ
മേമു ജേയു ദോസമോ (രാ)
- ച3. കല്ലലൈന നേയമാ
കണ്ടേ നീകു ഹേയമാ
തല്ലഡില്ല ന്യായമാ
ത്യാഗരാജ ഗേയമാ (രാ)

Assamese

- প. বামচন্দ্র নী দয়
বাম(য়ে)ল বাদয়
- অ. কাম কোটি সুন্দ-
(বা)কাৰ ধৃত মন্দৰ
প্ৰেম মীৰ মুন্দৰ
পিলুৰ ৰাক(য়ু)ন্দুৰা (ৰা)
- চ১. কাননসু তাপমো
কৈক মীদি কোপমো
নেনু জেয়ু পাপমো
নীকু শক্তি লোপমো (ৰা)
- চ২. আডু(দ)ন্ন ৰোসমো
অলনা(ডু)পাসমো
মেড লেনি ৰাসমো

মেমু জেয়ু দোসমো (ৰা)

চ৩. কল্ললৈন নেয়মা

কণ্ঠে নীকু হেয়মা

তল্লডি়িল্ল ন্যায়মা

আগৰাজ গেয়মা (ৰা)

Bengali

প. ৰামচন্দ্ৰ নী দয়

ৰাম(য়ে)ল ৰাদয়

অ. কাম কোটি সুন্দ-

(ৰা)কাৰ ধৃত মন্দৰ

প্ৰেম মীৰ মুন্দৰ

পিলুব ৰাক(য়ু)ন্দুৱা (ৰা)

চ১. কাননস্বু তাপমো

কৈক মীদি কোপমো

নেনু জেয়ু পাপমো

নীকু শক্তি লোপমো (ৰা)

চ২. আড়ু(দ)ল্ল ৰোসমো

অলনা(ডু)পাসমো

মেড লেনি বাসমো

মেমু জেয়ু দোসমো (ৰা)

চ৩. কল্ললৈন নেয়মা

কণ্ঠে নীকু হেয়মা

তল্লডি়িল্ল ন্যায়মা

আগৰাজ গেয়মা (ৰা)

Gujarati

- પ. રામચન્દ્ર ની દય
રામ(યે)લ રાદય
- અ. કામ કોટિ સુન્દ-
(રા)કાર ધૃત મન્દર
પ્રેમ મીર મુન્દર
પિલુવ રાક(યુ)ન્દુરા (રા)
- ચ૧. કાનનમ્બુ તાપમો
કૈક મીદિ કોપમો
નેનુ જેયુ પાપમો
નીકુ શક્તિ લોપમો (રા)
- ચ૨. આડુ(દ)જ્ઞ રોસમો
અલના(ડુ)પાસમો
મેડ લેનિ વાસમો
મેમુ જેયુ દોસમો (રા)
- ચ૩. કલ્લલૈન નેયમા
કરટે નીકુ હેયમા
તલ્લડિલ્લ ન્યાયમા
ત્યાગરાજ ગેયમા (રા)

Oriya

- ପ. ରାମଚନ୍ଦ୍ର ନୀ ଦୟ
ରାମ(ୟେ)ଲ ରାଦୟ
- ଅ. କାମ କୋଟି ସୁନ୍ଦ-
(ରା)କାର ધૃત ମନ୍ଦર
પ્રેમ મીર મુન્દર
ପિલୁવ રાକ(ୟુ)ନ୍દુરા (ରା)
- ଚ ૧. કાનନମ୍ବୁ ତାପମો
કૈક મીદિ કોપમો
નેનુ જેયુ પાપમો
નીકુ શક્તિ લોપમો (રા)
- ଚ ૨. આડુ(દ)જ્ઞ રોસમો
અલના(ડુ)પાસમો
મેડ લેનિ વાસમો
મેમુ જેયુ દોસમો (રા)
- ଚ ૩. કલ્લલૈન નેયમા
કરટે નીકુ હેયમા
તલ્લડિલ્લ ન્યાયમા
ત્યાગરાજ ગેયમા (રા)

ਨੀਕੁ ਗਿਣਿ ਲੋਚਿ ਮੋ (ਰਾ)

ੳ੭. ਆਠੁ(ੳ)ਨੁ ਚੋਖਿ ਮੋ

ਅਲਨਾ(ਠੁ)ਪਾਸਿ ਮੋ

ਮੋਠੁ ਲੋਚਿ ਖਾਸਿ ਮੋ

ਮੋਮੁ ਚੋਖੁ ਚੋਖਿ ਮੋ (ਰਾ)

ੳ੮. ਕਲੁਲੋਚਿ ਨੇਚੁ ਮੋ

ਕਲੋ ਨੀਕੁ ਚੋਖੁ ਮੋ

ਠਲੁਠਲੁ ਨਪਾਚੁ ਮੋ

ਠਪਾਗਗਾਠੁ ਚੋਖੁ ਮੋ (ਰਾ)

Punjabi

ੳ. ਰਾਮਚਨਦੁ ਨੀ ਦਯ

ਰਾਮ(ਯੋ)ਲ ਰਾਦਯ

ਅ. ਕਾਮ ਕੋਟਿ ਸੁਨਦ-

(ਰਾ)ਕਾਰ ਧ੍ਰਿਤੁ ਮਨਦਰ

ਪ੍ਰੇਮ ਮੀਰ ਸੁਨਦਰ

ਪਿਲੁਵ ਰਾਕ(ਯੁ)ਨਦੁਰਾ (ਰਾ)

ੳ੧. ਕਾਨਨਮਥੁ ਤਾਪਸੋ

ਕੈਕ ਮੀਦਿ ਕੋਪਸੋ

ਨੇਨੁ ਜੇਯੁ ਪਾਪਸੋ

ਨੀਕੁ ਸ਼ਕਿਤ ਲੋਪਸੋ (ਰਾ)

ੳ੨. ਆਠੁ(ੳ)ਨਨੁ ਚੋਖਿ ਮੋ

ਅਲਨਾ(ਠੁ)ਪਾਸਿ ਮੋ

ਮੋਠੁ ਲੋਚਿ ਵਾਸਿ ਮੋ

ਮੋਮੁ ਜੇਯੁ ਚੋਖਿ ਮੋ (ਰਾ)

ੳ੩. ਕੱਲਲੋਚਿ ਨੇਚੁ ਮੋ

ਕਣਟੇ ਨੀਕੁ ਹੇਯਮਾ

ਤੱਲਡਿੱਲ ਨਜਾਯਮਾ

ਤਜਾਰਾਜ ਰੋਯਮਾ (ਰਾ)