

# 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

## sandEhamunu-rAmapriya

In the kRti 'sandEhamunu tIrpumayya' – rAga rAmapriya (tALa Adi) -  
SrI tyAgarAja asks SrI rAma a question - which one is better – the Lotus Feet of  
Lord or the pAduka which adorns the feet of Lord.

P sandEhamunu tIrpum(a)yya  
sAkEta nilaya rAm(a)yya

A <sup>1</sup>nand(A)rcita pada yugamulu mEIO  
nAgarIkamagu <sup>2</sup>pAduka yugambulu mEIO (sandEha)

C vara maunul(e)lla caraNambulanu  
smariyimpa nIdu padam(o)sangenE  
<sup>3</sup>bharat(A)rcanacE pAdukalu  
<sup>4</sup>dhara ninn(o)sangE tyAgarAja bhAgyamA (sandEha)

Gist

O Lord SrI rAma residing at ayOdhyA! O Fortune of this tyAgarAja!

Please clear my doubt.

Which is superior – whether Your Feet worshiped by sananda (and  
others) or the elegant pair of sandals of Your Feet?

Your Feet, meditated by illustrious sages, bestowed Your abode –  
vaikuNTha; but

Your sandals, worshipped by bharata, bestowed Yourself - the wearer.

Which is superior – Your Feet or Your sandals?

Word-by-word Meaning

P O Lord (ayya) SrI rAma (rAmayya) residing (nilaya) at ayOdhyA  
(sAkEta)! Please clear (tIrpumu) (tIrpumayya) my doubt (sandEhamunu).

A O Lord rAma residing at ayOdhya! Please clear my doubt whether -  
Your Feet (pada yugamulu) worshiped (arcita) by sananda (and others)  
(nanda) (nandArcita) are superior (mElO) or  
the elegant (nAgarIkamagu) pair (yugambulu) of sandals (pAduka) of  
your Feet are superior (mElO)?

C When all (ella) the illustrious (vara) sages (maunulu) (maunulella)  
meditated (smariyimpa) (literally loving remembrance ) on Your Lotus Feet  
(caraNambulanu), they (Lord's feet) bestowed (osangenE) Your (nIdu) abode –  
vaikuNTha (padamu) (literally position) (padamosangenE); but,

With the worship (arcanacE) of Your sandals (pAdukalu) by bharata  
(bharatArcanacE), they (sandals) bestowed (osange) Your Self (ninnu)  
(ninnosange) - the wearer (dhara);

O Fortune (bhAgyamA) of this tyAgarAja! O Lord rAma residing at  
ayOdhya! Please clear my doubt.

Notes –

Variations –

<sup>4</sup> – dhara – dharaNi : In the present context, a word meaning 'wearer' is  
required. The appropriate word would either be 'dhara' or 'dhArin'. Therefore,  
'dhara' has been adopted.

References -

<sup>1</sup> – nanda – mind-born sons of brahmA – sana, sanaka, sananda,  
sanAthana.

<sup>2</sup> – pAduka – It is in rAmAyaNa, the worship of the sandals is introduced  
for the first time; since then the pAduka has been given a very sacred placed in  
the vaishNava literature. Please visit the website to know more about 'pAduka  
sahasraM' – <http://sadagopan.org/srps/srpspaddhathis.htm>

<sup>3</sup> – bharatArcana cE pAdukalu - Repeated efforts by bharata to make SrI  
rAma to return to ayOdhyA failed to move SrI rAma. Ultimately, bharata places a  
pair of new sandals in front of SrI rAma and requests Him (SrI rAma) to step on  
them. SrI rAma does so for a moment and then steps down. Then bharata carries  
the sandals on his head and proceeds to nandigrAma. He placed the sandals on  
the throne and looked after the kingdom as a servant of SrI rAma who was  
present in the form of sandals.

Comments -

## Devanagari

प. सन्देहमुनु तीर्पु(म)य्य

साकेत निलय रामय्य

अ. न(न्दा)र्चित पद युगमुलु मेलो

नागरीकमगु पादुका युगम्बुलु मेलो (स)

च. वर मौनु(ले)ल्ल चरणम्बुलनु

स्मरियिम्प नीदु पद(मो)संगेने

भर(ता)र्चन चे पादुकलु

धर नि(न्नो)संगे त्यागराज भाग्यमा (स)

### English with Special Characters

pa. sandēhamunu tīrpu(ma)yya

sākēta nilaya rāmayya

a. na(ndā)rcita pada yugamulu mēlō

nāgarīkamagu pādukā yugambulu mēlō (sa)

ca. vara maunu(le)lla caraṇambulanu

smariyimpa nīdu pada(mo)saṅgenē

bhara(tā)rcana cē pādukalu

dhara ni(nno)saṅgē tyāgarāja bhāgyamā (sa)

### Telugu

ప. సన్దేహమును తీర్పు(మ)య్య

సాకేత నిలయ రామయ్య

అ. న(న్దా)ర్చిత పద యుగములు మేలో

నాగరీకమగు పాదుకా యుగములు మేలో (స)

చ. వర మౌను(లె)ల్ల చరణమ్బులను

స్మరియిమ్మ నీదు పద(మొ)సంగెనే

భర(తా)ర్చన చే పాదుకలు

ధర ని(న్నొ)సంగే త్యాగరాజ భాగ్యమా (స)

### Tamil

ప. సన్దే<sup>3</sup>హమును తీర్పు(మ)య్య

సాకేత నిలయ రామయ్య

అ. నన్ద(తా<sup>3</sup>)ర్చిత పత్<sup>3</sup> యుక్<sup>3</sup>ములు మేలొ

నాక<sup>3</sup>రీకమక్<sup>3</sup> పాతు<sup>3</sup>కా యుక్<sup>3</sup>మ్పులు మేలొ (స)

చ. వర మెఱాను(లె)ల్ల చరణమ్పులను

స్మరియిమ్ప నీత్తు<sup>3</sup> పత్<sup>3</sup>(మొ)సంగెనే

ప<sup>4</sup>ర(తా)ర్చన శే పాతు<sup>3</sup>కలు

త<sup>4</sup>ర న్నిన్(నొ)సంగే త్యాక<sup>3</sup>రాజ పా<sup>4</sup>క్<sup>3</sup>యమా (స)

ఐయత్తిణైత్ తీర్ప్పీరయ్యా,

సాకేత నకర్రుఱైయే, ఇర్రామయ్యా

நந்தர் தொழுத (உனது) திருவடி இணை மேலோ?  
நாகரீகமான (உனது) பாதுகை இணை மேலோ?  
ஐயத்தினைத் தீர்ப்பீரய்யா,  
சாகேத நகருறையே, இராமய்யா

உயர் முனிவர்கள் யாவரும் (உனது) திருவடிகளினை  
சிந்திக்க, உனது பதத்தினை யளித்தனவே;  
பரதன் தொழுத பாதுகைகளோ,  
அணிவோன் உன்னை யளித்தனவே; தியாகராசனின் பேறே!  
ஐயத்தினைத் தீர்ப்பீரய்யா,  
சாகேத நகருறையே, இராமய்யா

நந்தர் - முனிவர் - பிரமனின் மைந்தர்  
நாகரீகமான - புதுமையான  
உனது பதம் - வைகுண்டம்  
அணிவோன் - இராமன்

## Kannada

ಪ. ಸನ್ನೇಹಮುನು ತೀರ್ಪು(ಮ)ಯ್ಯ  
ಸಾಕೇತ ನಿಲಯ ರಾಮಯ್ಯ  
ಅ. ನ(ನ್ನಾ)ರ್ದಿತ ಪದ ಯುಗಮುಲು ಮೇಲೋ  
ನಾಗರೀಕಮಗು ಪಾದುಕಾ ಯುಗಮುಲು ಮೇಲೋ (ಸ)  
ಚ. ವರ ಮೌನು(ಲಿ)ಲ್ಲ ಚರಣಮುಲನು  
ಸ್ಮರಿಯಿಮ್ಮ ನೀಡು ಪದ(ಮೊ)ಸಂಗನೇ  
ಭರ(ತಾ)ರ್ದನ ಚೇ ಪಾದುಕಲು  
ಧರ ನಿ(ನ್ನಿ)ಸಂಗೇ ತ್ಯಾಗರಾಜ ಭಾಗ್ಯಮಾ (ಸ)

## Malayalam

ಪ. ಸುನೇಹಮುನು தீர்வு(ம)ய்ய  
சாகேத நிலைய ராமய்ய  
அ. ந(நா)ர்ச்சித பத யுಗಮುಲು மேலோ  
நಾಗரீகமಗು ಪಾದುಕಾ ಯುಗಮುಲು மேலோ (ಸ)  
ಏ. ವರ ಮೌನು(ಲಿ)ಲ್ಲ ಚರಣಮುಲನು  
ಸ್ಮರಿಯಿಮ್ಮ ನೀಡು ಪದ(ಮೊ)ಸಂಗನೇ  
ಭರ(ತಾ)ರ್ದನ ಚೇ ಪಾದುಕಲು  
ಧರ ನಿ(ನ್ನಿ)ಸಂಗೇ ತ್ಯಾಗರಾಜ ಭಾಗ್ಯಮಾ (ಸ)

## Assamese

প. সন্দেহমুন্ তীৰ্পু(ম)য়্য

সাকেত নিলয় বাময়য়

অ. ন(ন্দা)র্চিত পদ যুগমুলু মেলো

নাগরীকমণ্ড পাদুকা যুগম্বুলু মেলো (স)

চ. বর মৌনু(লে)ল্ল চরণম্বুলনু

স্মরিয়ি□ নীদু পদ(মো)সংগেনে (smariyimpa)

ভব(তা)র্চন চে পাদুকলু

ধব নি(ন্নো)সংগে অাগবাজ ভাণ্যমা (স)

## Bengali

প. সন্দেহমুনু তীর্পু(ম)য়য়

সাকেত নিলয় বাময়য়

অ. ন(ন্দা)র্চিত পদ যুগমুলু মেলো

নাগরীকমণ্ড পাদুকা যুগম্বুলু মেলো (স)

চ. বর মৌনু(লে)ল্ল চরণম্বুলনু

স্মরিয়ি□ নীদু পদ(মো)সংগেনে (smariyimpa)

ভব(তা)র্চন চে পাদুকলু

ধব নি(ন্নো)সংগে অাগবাজ ভাণ্যমা (স)

## Gujarati

પ. સન્દેહમુનુ તીર્પુ(મ)યય

સાકેત નિલય বাময়য়

અ. ન(ન્દા)ર્ચિત પદ યુગમુલુ મેલો

નાગરીકમણ્ડ પાદુકા યુગમ્બુલુ મેલો (સ)

ચ. વર મૌનુ(લે)લ્લ ચરણમ્બુલનુ

સ્મરિયિમ્પ નીદુ પદ(મો)સંગેને

ભવ(તા)ર્ચન ચે પાદુકલુ

ધવ નિ(ન્નો)સંગે ત્યાગવજ ભાણ્યમા (સ)

## **Oriya**

- ପ. ସକ୍ଷେପୁନୁ ତୀର୍ଥୁ(ମ)ୟା  
ସାକେତ ନିଲୟ ରାମୟା
- ଅ. ନ(ନା)ର୍ଚିତ ପଦ ଯୁଗମୁଲୁ ମେଲୋ  
ନାଗରୀକମଗୁ ପାଦୁକା ଯୁଗମୁଲୁ ମେଲୋ (ସ)
- ଚ. ଓର ମୌନୁ(ଲେ)ଲୁ ଚରଣମୁଲୁ  
ସୁରିୟିମ ନୀଦୁ ପଦ(ମୋ)ସଂଗେନେ  
ଭର(ତା)ର୍ଚିତ ତେ ପାଦୁକଲୁ  
ଧର ନି(ନେ)ସଂଗେ ତ୍ୟାଗରାଜ ଭାଗ୍ୟମା (ସ)

## **Punjabi**

- ଧ. ସନଦେହମୁନୁ ଡୀରପୁ(ମ)ଜନ  
ସାକେତ ନିଲୟ ରାମୟା
- ଅ. ନ(ନଦା)ରିଚିତ ପଦ ଯୁଗମୁଲୁ ମେଲୋ  
ନାଗରୀକମଗୁ ପାଦୁକା ଯୁଗମୁଲୁ ମେଲୋ (ସ)
- ଚ. ବର ମୌନୁ(ଲେ)ଲୁ ଚରଣମୁଲୁ  
ସମରିୟିମ ନୀଦୁ ପଦ(ମୋ)ସଂଗେନେ  
ଭର(ତା)ର୍ଚିତ ତେ ପାଦୁକଲୁ  
ଧର ନି(ନେ)ସଂଗେ ତ୍ୟାଗରାଜ ଭାଗ୍ୟମା (ସ)