

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

zrIkAnta nIyeDa-bhavapriya

In the kRti ‘zrIkAnta nIyeDa’ – rAga bhavapriya, zrI tyAgarAja asks Lord to protect his devotees by showing them the right path.

P zrI kAnta nI(y)eDa bal(A)tibala
celagaGga lEdA vAdA

A pAk(A)ri nuta nIvAri
bal(A)blamunu teliyaga lEdA (zrI)

C kAka daityu(n)Eka zaramunan(E)ya
kaJjaj(A)stramai paraga lEdA
zrIkara dvijulai dAri(n)e ruga lEni
cinta nIku tOcad(E)mi tyAgarAja nuta (zrI)

Gist

O Beloved of lakSmI! 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 with You with a flourish? Is there any dispute?

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

When You discharged a reed (or blade of grass) against crow demon, did it not blaze forth as brahmAstra? Why the worry about people born as brAhmaNa and yet not knowing the (right) path, doesn't occur to You?

Word-by-word Meaning

P O Beloved (kAnta) of lakSmI (zrI)! Aren't (lEdA) the two mantras – bala and atibala (balAtibala) with You (nIyeDa) with a flourish (celagaGga)? Is there any dispute (vAdA)?

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

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

C When You discharged (Eya) (literally throw) a (Eka) reed (or blade of grass) (zaramunanu) (zaramunanEya) against crow (kAka) demon (daityunu) (daityunEka),

did it not (lEdA) blaze forth (paraga) as brahmAstra – missile (astramu) of brahmA – born of Lotus (kaJjaja) (kaJjajAstramai)?

O Lord who causes (kara) of Prosperity (zrI)! Why (Emi) concern (cinta) (literally worry) about people born as brAhmaNa (dvijulai) and yet not (lEni) knowing (eruga) the (right) path (dArini) (dArineruga), doesn't occur (tOcadu) (tOcadEmi) to You (nIku)?

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

Notes -

P - bala and atibala – sage vizvAmitra initiated zrI rAma and lakSmaNa in these two mantras, by chanting which one can overcome hunger, thirst and sleep. For the mantra please refer to-

<http://www.valmikiramayana.net/bala/sarga22/balaitrans22.htm>

P – celagaGga – this is how it is given in the book of CR; in the book of TKG, it is given as 'celaGgaga'; in the book of TSV/AKG, it is given as 'celaGga'. 'celaGga' and 'celaGgaga' do not seem to be correct; therefore, 'celagaGga' has been adopted. This needs to be checked. Any suggestions ???

A – lEdA – this is how it is given in all the books other than that of TKG, where it is given as 'lEdEmi'. Though there is no change in the meaning, this needs to be checked. Any suggestions ???

A - 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. (zrImad bhAgavatam – Book 8 : 10).

C - kAka daitya – This refers to crow demon (kAkAsura) against whom zrI rAma aimed a brahmAstra for harassing Mother sItA – (zrImad vAlmIki rAmAyaNa – sundara kANda – Chapter 38).

C - zaramuna – zara is also a kind of grass or reed used as arrow – According to the Monier's Sanskrit – English Dictionary, saccharum sara is the reed used for arrows. Saccharam refers to sugar cane. According to zrImad vAlmIki rAmAyaNa – sundara kANda – Chapter 38 –

sa darbhasaMstarAd gRhya brahmaNO(a)strENa yOjayat|
sa dIpta iva kAlagnirjajvAlAbhimukhO dvijaM || 29 ||

“Taking a blade of grass (darbha – kuza 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.”

C – zrI kara dvijulai – this is how it is given in the books of CR and TSV/AKG. How in the book of TKG and in the book of ATK, this is given as 'zrI karAdvijulai' which needs to be split as 'zrI+kara+advijulai'. If this is correct, then it will be translated as 'though born as brAhmaNa (dvija) but act otherwise (advija)'. Overall, there seems to be no change in the meaning. This needs to be checked. Any suggestions ???

C – dvija – this word means both brAhmaNa and a bird. As given in the above quote (zrImad vAlmIki rAmAyaNa), the word used to indicate 'kAkAsura' is 'dvija'; therefore, zrI tyAgarAja seems to ridicule zrI rAma for his inaction.

Devanagari

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

English with Special Characters

- pa. śrīkānta nī(ye)ḍa ba(lā)tibala
celagaṅga 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
śrīkara dvijulai dāri(ne)ruga lēni
cinta nīku tōca(dē)mi tyāgarāja nuta (śrī)

Telugu

- ప. శ్రీకాంత నీ(యె)డ బ(లా)తిబల
చెలగంగ 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
శ్రీకర ద్విజులై దారి(నె)రుగ లేని
చింత నీకు తోచ(దే)మి త్యాగరాజ నుత (శ్రీ)

Tamil

- ప. శ్రీకాంత నీ(యె)డ³ ప³(లా)తిప³ల
సెలక³ంగ³ లేతా³ వాతా³

அ. பா(கா)ரி நுத நீவாரி
ப³(லா)ப³லமுனு தெலியக³ லேதா³ (பூநீ)
ச. காக தை³த்யு(னே)க ஸரமுன(னே)ய
கஞ்ஜ(ஜா)ஸ்த்ரமை பரக³ லேதா³
பூநீகர த்³விஜுலை தா³ரி(னெ)ருக³ லேனி
சிந்த நீகு தோச(தே³)மி த்யாக³ராஜ நுத (பூநீ)

மா மணாளா! உன்னிடம் 'பலை அதிபலை'
எனும் (மந்திரங்கள்) விளங்கவில்லையா? வாதா?

இந்திரனால் போற்றப் பெற்றோனே! உன்னவர்களின்
பலமும், பலக்கேடும் உனக்குத் தெரியாதா?
மா மணாளா! உன்னிடம் 'பலை அதிபலை'
எனும் (மந்திரங்கள்) விளங்கவில்லையா? வாதா?

காக்கையரக்கனை நோக்கி ஓர் புல்லினை யெறிய (அது)
பிரமாத்திரமாகி சுடர்விடவில்லையா?
மங்களமருள்வோனே! அந்தணர்களாகியும் நன்னெறி யறியாத
கவலை, உனக்கு தோன்றாததேனோ?
தியாராகராசனால் போற்றப் பெற்றோனே!
மா மணாளா! உன்னிடம் 'பலை அதிபலை'
எனும் (மந்திரங்கள்) விளங்கவில்லையா? வாதா?

புல் - தெர்ப்பை

Kannada

ஃ. த்ரீகாந்ந நீ(யீ)தீ ப(லா)திபல
தீலகங் லீடா வடா
அ. ஃ(கா)ரி ஸுத நீவாரி
ப(லா)பலமூஸு தீலியக லீடா (த்ரீ)
தீ. காக தீ³த்யு(நீ)க த்ரமூஸு(நீ)யீ
க³ஜ்ஜ(கா)ஸ்த்ரமீ ஃரக லீடா
த்ரீகர தீ³கலீ தாரி(நீ)ருக லீனி
தீ³ந்ந நீக தீ³க(தீ)மீ த்யாக³ராஜ ஸுத (த்ரீ)

Malayalam

ஃ. ஸ்ரீகாந்ந நீ(யை)ல ஸ(லா)திபல
ஃலகங் லேடா வடா
அ. ஃ(கா)ரி ஸுத நீவாரி

ബ്ര(ലാ)ബലമുനു തെലിയഗ ലേദാ (ശ്രീ)
ച. കാക ദൈത്യു(നേ)ക ശരമുന(നേ)യ
കൺജ(ജാ)സ്ത്രൈമെ പരഗ ലേദാ
ശ്രീകര ദിജുലൈ ദാരി(നെ)രൂഗ ലേനി
ചിന്ത നീകു തോച(ദേ)മി അഗരാജ നൂത (ശ്രീ)

Assamese

പ. ശ്രീകാന്ത നീ(യെ)ട വ(ലാ)തിവല
ചേലഗംഗ ലേദാ വാദാ
അ. പാ(കാ)രി നൂത നീവാരി
വ(ലാ)വലമുനു തെലിയഗ ലേദാ (ശ്രീ)
ച. കാക ദൈത്യു(നേ)ക ശരമുന(നേ)യ
കജ(ജാ)സ്ത്രൈമെ പരഗ ലേദാ
ശ്രീകര ദിജുലൈ ദാരി(നെ)രൂഗ ലേനി
ചിന്ത നീകു തോച(ദേ)മി അഗരാജ നൂത (ശ്രീ)

Bengali

പ. ശ്രീകാന്ത നീ(യെ)ട വ(ലാ)തിവല
ചേലഗംഗ ലേദാ വാദാ
അ. പാ(കാ)രി നൂത നീവാരി
വ(ലാ)വലമുനു തെലിയഗ ലേദാ (ശ്രീ)
ച. കാക ദൈത്യു(നേ)ക ശരമുന(നേ)യ
കജ(ജാ)സ്ത്രൈമെ പരഗ ലേദാ
ശ്രീകര ദിജുലൈ ദാരി(നെ)രൂഗ ലേനി
ചിന്ത നീകു തോച(ദേ)മി അഗരാജ നൂത (ശ്രീ)

Gujarati

പ. ശ്രീകാന്ത നീ(യ്)ട ങ(ലാ)തിവല
യ്ലേഗാംഗ ലേദാ വാദാ
അ. പാ(കാ)രി നൂത നീവാരി
ങ(ലാ)വലമുനു തെലിയഗ ലേദാ (ശ്രീ)

ਯ. ਡਾਡ ਫੈਲ੍ਯੁ(ਨੇ)ਡ ਸ਼ਰਮੁਨ(ਨੇ)ਯ
ਡੁਯ(ਯ)ਸੁਤ੍ਰਮੈ ਪਰਗ ਲੇਖ
ਸ਼੍ਰੀਕਰ ਫਿੰਯੁਲੈ ਫਾਰਿ(ਨੇ)ਰਗ ਲੇਨਿ
ਚਿਨ੍ਤ ਨੀਕੁ ਤੋਚ(ਏ)ਮਿ ਤ੍ਯਾਗਰਾਯ ਨੁਤ (ਸ਼੍ਰੀ)

Oriya

ੲ. ਗੁੰਕਾਠ ਨੀ(ਲੇ)ਠ ਵ(ਲਾ)ਠਿਵਲ
ਠੇਲਗੰਗ ਲੇਖਾ ਖਾਧਾ
ਐ. ਘਾ(ਕਾ)ਰਿ ਨੂਠ ਨੀਖਾਰਿ
ਵ(ਲਾ)ਵਲਮੂਨੂ ਠੇਲਿਯੁਗ ਲੇਖਾ (ਗੁੰ1)
ੳ. ਕਾਕ ਧੋਰੁਯ(ਨੇ)ਕ ਗਿਰਮੁਨ(ਨੇ)ਯ
ਕਞ(ਕਾ)ਸੁਠੋ ਘਰਗ ਲੇਖਾ
ਗੁੰਕਰ ਧੁੰਯੁਲੈ ਧਾਰਿ(ਨੇ)ਰੁਗ ਲੇਨਿ
ਠਿਠ ਨੀਕੁ ਠੋਚ(ਏ)ਮਿ ਠਯਾਗਰਾਯ ਨੂਠ (ਗੁੰ1)

Punjabi

ੲ. ਸ਼੍ਰੀਕਾਨਤ ਨੀ(ਯੇ)ਡ ਬ(ਲਾ)ਤਿਬਲ
ਚੇਲਗੰਗ ਲੇਖਾ ਵਾਧਾ
ਅ. ਪਾ(ਕਾ)ਰਿ ਨੁਤ ਨੀਵਾਰਿ
ਬ(ਲਾ)ਬਲਮੁਨੁ ਤੇਲਿਯੁਗ ਲੇਖਾ (ਸ਼੍ਰੀ)
ੳ. ਕਾਕ ਫੈਤ੍ਯੁ(ਨੇ)ਕ ਸ਼ਰਮੁਨ(ਨੇ)ਯ
ਕਵਜ(ਜਾ)ਸੁਤ੍ਰਮੈ ਪਰਗ ਲੇਖਾ
ਸ਼੍ਰੀਕਰ ਫਿੰਯੁਲੈ ਫਾਰਿ(ਨੇ)ਰੁਗ ਲੇਨਿ
ਚਿਨ੍ਤ ਨੀਕੁ ਤੋਚ(ਏ)ਮਿ ਤ੍ਯਾਗਰਾਯ ਨੁਤ (ਸ਼੍ਰੀ)