

## Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
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

## Transliteration–Tamil

Transliteration as per Harvard-Kyoto (HK) Convention  
(including Tamil letters – Short e, Short o, R and zh and nh) -

a A i I u U  
e E ai o O au M H (H – Aydavezhuthu)

k/g/h G c/s J T/D N t/d n p/b m  
y r l v zh L R n2 (n2 – vallinam)

Devanagari (Sanskrit) letters  
j z s sh ksh/tc

Category wise

vallinam – k/g/h c/s T/D t/d p/b R  
mellinam – G J N n m n2  
iDaiyinam - y r l v zh L  
Sanskrit j z s sh ksh/tc

This Kriti is available as a MS Word or (Acrobat) PDF file in Devanagari, Tamil, Telugu, Malayalam and Kannada, Assamese, Bengali, Gujarati, Oriya, Punjabi scripts. The meaning of the Kriti is also available in Tamil. If anyone is interested to receive the same by e-mail, please contact me giving the format required – MS Word or Acrobat PDF. Fonts for viewing the document in MS Word may be downloaded free from [www.cdac.in](http://www.cdac.in). Those who are having CDAC's iLeap Indian Languages software may, if they so desire, get that iLeap version of Kritis in Indian Languages also from me. Please indicate accordingly.

Please send in Your comments and suggestions.  
May Saint Thyagaraja Bless us all.  
Thyagaraja Dasa -

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## ***Preface***

nAhaM vasAmi vaikunThe na yOgi hRdaye ravau |  
madbhakta: yatra gAyanti tatra tiSThami nArada ||  
kalau kalmaSa cittAnAM pApadravyOpa jIvinAM |  
vidhikriyA vihInAnAM gatiR gOvinda kIrtanaM ||  
vipada: santu na: zazvattatra tatra jagatgurO |  
bhavatO darzanaM yastyAdapunarbhavadarzanaM ||

O nArada! Neither I live vaikunTha nor in the hearts of yOgi. I am indeed there where my bhaktas are singing (my praises).

In the kali yuga, for those who are of impure minds, those who are living on ill-gotten wealth and those who are bereft of proper conduct as stipulated in zAstra, singing the praise of Lord Govinda is the only saving grace.

O Universal Teacher! Let there always be suffering (to me) because I may have the grace of your darzanaM which accords non-return to this worldly existence.

The above words of zrImad bhAgavataM describes who a true bhaAgavata is. Such a true bhAgavata who lived in our midst in the recent times is zrI tyAgarAja. He, true to a bhAgavata, led a life full of, what we would term as 'miserable life' in terms of material wealth and happiness. Money and material possessions never attracted him and, in fact, he shunned them as hindrance to his bhakti. But what kind of rich life he led is known only to those who understand the true import of above zLOkas of zrImad bhAgavataM. We are now able to understand his worth, but to many of his contemporaries and worldly minded persons, he was just an eccentric – what an eccentric was he! May such eccentricity visit all of us!

To zrI tyAgarAja, it was the bhakti that is of prime importance; music and lyric were but instruments to pour out his heart to zrI rAma in the bhakti bhAva. In that sense, he is more than a vAggeyakkAra (a person competent in lyrics and music). Therefore, if we develop that bhakti, it would facilitate a better understanding and enjoyment of kRtis of zrI tyAgarAja.

The kRtis of zrI tyAgarAja are mostly dedicated to zrI rAma, the King of ayOdyA. To zrI tyAgarAja, zrI rAma is more than just a king who trod the length and breadth of bhArat varSa exhibiting what could be the epitome of righteous conduct for every man - He was none other than the para brahman embodied. The philosophy zrI tyAgarAja advocated in his kRtis embodies the spirit of both

bhakti and jnAna and one-ness of both, suited to different tastes, tendencies and occasions. From that angle, The kRtis of zrI tyAgarAja are considered equivalent to upaniSads.

bhakti and jnAna are not in any way different. A true bhakta, matures as a jnAni. The following couplets of thAyumAnavar, the great tamizh saint illustrate this –

I worship Thee not in any form -

For, when I seek to gather  
The flowers for Thy worship  
I see Thee seated in the flower  
And my heart dare not pluck it.

Or, when I raise my hands  
Folded for worship,  
My heart shrinks from it,  
For there you are already seated (in my hands).

When I bow, it is but half-hearted.  
Am I fit to worship Thee?

O! Thou the Sky and the rest of elements!  
O! nAdam! O! vEdam O! vEdAntam  
O! Fame Supreme!  
O! The Seed in the Land of Fame!  
O! The Germ of that Seed!  
O! Pupil of my eye! My fond thoughts!  
O! My number and my letter!  
O! Mauna Form that is my redemption!

Thou, the God of Compassion Fullness (karuNaikkaDal)  
That dances in rapture in the chit sabhA  
Defying description!

The following couplet from nammAzhvAr tiruvAymozhi also illustrates this –

muniyE! nAnmuganE! mukkaNNappa!  
tAmarait taDaGgaN karumANikkame!  
nEsaM seyda unnODu ennai onrAkkiviTTAy!  
ennai viTTu unnaip pOga oTTEn!  
irumbuNDa nIr pOla unnuL nAn onriviTTEn.

A jnAni matures as a bhakta and a bhakta matures as jnAni. The best example for this is Adi zaMkara. Only a jnAni can compose ‘jIvanmuktAnanda lahari’. And only a true bhakta can compose ‘zivAnanda lahari’ and other numerous bhakti zLOkas.

Here I have used kRti to mean kIrtana also. The meaning of words and the substance is are of more importance in my venture than than the musical magic.

I enjoyed reading and hearing the kRtis of zrI tyAgarAja and to some extent understood his deep yearning and bhakti towards his iSTa daivam zrI rAma. The great tamil saint tirumUlar states in tirumandiran (85) – ‘yAn petra inbam peruga ivvaiyagam’ – may the world also feel the joy I had the privilege of

feeling. In that humble manner, I begin to write the bhAvArtham of kRtis of zrI tyAgarAja.

Most of the kRtis of zrI tyAgarAja are in bhakti category; some of them belong to jnAna category and some directly addressed to his mind. Accordingly, the kRtis have been categorized.

## **rAga ratna-rItigauLa**

In the kRti 'rAga ratna mAlika' – rAga rItigauLa, zrI tyAgarAja states that he has created a ratna mAla of (hundreds of) songs in praise of the Lord. He calls on his fellows to participate in singing the praise of the Lord.

P rAga ratna mAlikacE raJjillun(a)Ta hari zata

A bAga sEviJci sakala bhAgyam(a)ndudAmu rArE (rAga)

C naigama SaT-zAstra purAN(A)gam(A)rtha sahitam(a)Ta  
yOgi varulu Anandamun(o)ndE san-mArgam(a)Ta  
bhAgavat(O)ttamulu gUDi pADE kIrtamul(a)Ta  
tyAgarAju kaDa tEra tArakamani cEsina zata (rAga)

Gist

It is said that Lord hari would shine forth adorned with the garland made of hundreds of exquisite rAgas.

Come, let us attain all the fortunes of life by worshipping Him devoutly with these kIrtanas.

It is said that these kIrtanas contain the true meanings of vEdas, the six zAstras, the epics and Agamas; it is said that singing of these kIrtanas lead one in the same true path of God realization following which the great ascetics attain the divine bliss; it is said that these are the kIrtanas which the best of devotees collectively sing; it is said that Lord hari would shine forth adorned with the garland made of hundreds of exquisite rAgas composed, as a means of fording the Ocean of Worldly Existence for redemption, by this tyAgarAja.

Word-by-word Meaning

P It is said that (aTa) Lord hari would shine forth (raJjillunu) (rajjillunaTa) adorned with the garland (mAlikacE) made of hundreds of (zata) exquisite (ratna) (literally precious stones) rAgas.

A Come (rArE), let us attain (andudAmu) all (sakala) the fortunes (bhAgyamu) (bhAgyamandudAmu) (of life) by worshipping Him (sEviJci) devoutly (bAga) (with these kIrtanas); because,

it is said that Lord hari would shine forth adorned with the garland made of hundreds of exquisite rAgas.

C It is said that (aTa) that these kIrtanas contain (sahitamu) (sahitamaTa) the true meanings (artha) of vEdas (naigama), the six (SaT) zAstras, the (eighteen) epics (purANA) and Agamas (purANAgamArtha);

it is said that (aTa) (singing of these kIrtanas lead one in the same) true path (san-mArgamu) (san-mArgamaTa) (of God realization) following which the great (varulu) ascetics (yOgi) attain (ondE) the divine bliss (Anandamunu) (AnandamunondE);

it is said that (aTa) (these) are the kIrtanas (kIrtanamulaTa) which the best (uttamulu) of devotees (bhAgavata) (bhAgavatOttamulu) collectively (gUDi) sing (pADE);

it is said that Lord hari would shine forth adorned with the garland made of hundreds (zata) of exquisite rAgas composed (cEsina), as (ani) a means of fording (tArakamu) (tArakamani) the Ocean of Worldly Existence for redemption (kaDa tEra), by this tyAgarAja (tyAgarAju).

Notes –

C - six zAstra - sAMkhya, yOga, vEdAnta, mImAMsA, nyAya, vaizESika.

C - purANA – 18 purANA are – brahma, brahmANDa, brahmavaivarta, mArkaNDEya, bhaviSyA, vAmana (rAjasic category exalting brahma); viSNu, bhAgavata, nAradiya, garuDa, padma, varAha (sAtvic category exalting viSNu); ziva, liGga, skanda, agni (or vAyu), matsya, kUrma (tAmasic category exalting ziva).

C - Agama – brAhmaNA (commentary of vEda mantra) and zivAgama (tantra or work inculcating the mystical worship of ziva and zakti – 28 in number)

This kRti is a kind of self-assessment of zrI tyAgarAja of his life work and who else will be more competent to assess this great bhakta than he himself? This kRti itself becomes an introduction to my present venture.

## **vara nArada-vijayazrI**

In the kRti ‘vara nArada nArayaNa smaraNa’ – rAga vijayazrI prays to sage nArada whom he describes the guru for all the worlds.

P vara nArada nArayaNa  
smaraN(A)nand(A)nubhavamu gala

A zarad-indu nibh(A)paghan(A)nagha  
sAramugAnu brOvum(i)ka (vara)

C sakala lOkamulaku sad-guruv(a)nucu  
sadA nEn(a)taD(a)nucu hariyu  
prakaTambuga kIrtin(o)saGgenE  
bhAvuka tyAgarAja nuta (vara)

Gist

O Blessed sage nArada - praised by this fortunate tyAgarAja - endowed with the experience of bliss of ever remembering Lord nArayaNa! O Sinless One whose body resemble the autumnal moon!

Isn't it that the Lord hari has conferred fame on by proclaiming that You to be the true preceptor for all the worlds and that 'I am always he'?

Please protect me now nicely.

Word-by-word Meaning

P O Blessed (vara) sage nArada endowed (gala) with the experience (anubhavamu) of bliss (Ananda) of ever remembering (smaraNa) (smaraNAnandAnuhavamu) Lord nArayaNa!

A O Sinless One (anagha) whose body (apaghana) (literally limbs) resemble (nibha) (nibhApaghanAnagha) the autumnal (zarad) moon (indu) (zarad-indu)! Please protect me (brOvumu) now (ika) (brOvumika) nicely (sAramugAnu);

O Blessed sage nArada endowed with the experience of the bliss of ever remembering Lord nArayaNa!

C Isn't it that the Lord hari (hariyu) has conferred (osaGgenE) fame (kIrtini) (kIrtinosaGgnE) on by proclaiming (prakaTambuga) that (anucu) You to be the true preceptor (sad-guruvu) (sadguruvanucu) for all (sakala) the worlds (lOkamulaku) and that (anucu) 'I (nEnu) am always (sadA) he (ataDu)' (nEnataDanucu)?  
O Blessed sage nArada - praised (nuta) by this fortunate (bhAvuka) tyAgarAja - endowed with the experience of the bliss of ever remembering Lord nArayaNa!

Notes –

C – sadguruvanucu – this is how it is given in the books of TKG and TSV/ AKG. In the books of CR and ATK, it is given as 'sadguruDanucu'. This needs to be checked. Any suggestions ???

C – nEnataDanucu – The following verse in the zrImad bhagavad gIta, Chapter 10 is relevant –

azvattha: sarvavRkSANAM dEvarSINAM ca nArada: |  
gandharvANAM citraratha: siddhAnAM kapilO muni: || 26 ||

“Of all trees (I am) the azvattha, and nArada of dEvaRSis; citraratha of gandharvas am I, and the muni kapila of the perfected ones.”

## **zrI nArada muni-bhairavi**

In the kRti 'zrI nArada muni' – rAga bhairavi, zrI tyAgarAja praises sage nArada – his mentor.

P zrI nArada muni guru rAya kaNTi-  
m(E) nATi tapamO guru rAya

C1 manasAra kOriti guru rAya nEDu  
kanulAra kanukoNTimi guru rAya (zrI)

C2 mI sEva dorikenu guru rAya bhava  
pAzamu tolagenu guru rAya (zrI)

C3 nIvE su-jnAna sukhi guru rAya  
nIvE(y)ajnAna zikhi guru rAya (zrI)

C4 rAjillu vINe gala guru rAya tyAga-  
rAjuni brOcina sad-guru rAya (zrI)

Gist

O Chief Preceptor, sage zrI nArada having the shining lute! O Chief and Benevolent Preceptor who protected this tyAgarAja!

I have beheld You; I don't know this to be the fruit of penance performed when.

I besought You whole-heartedly; today I have beheld You to my heart's content.

I attained (the privilege of) service to You; the bondage of Worldly Existence has terminated.



You are verily the enjoyer of comfort of true knowledge; You are verily the fire which destroys ignorance.

#### Word-by-word Meaning

P O Chief (rAya) Preceptor (guru), sage (muni) zrI nArada!  
I have beheld (kaNTimi) You; I don't know this to be the fruit of penance (tapamO) performed when (E nATi) (kaNTimE); O Chief (rAya) Preceptor (guru)!

C1 O Chief (rAya) Preceptor (guru)! I besought (kOriti) You whole-heartedly (manasAra);

O Chief (rAya) Preceptor (guru)! Today (nEdu) I have beheld (kanukoNTimi) You to my heart's content (kanulAra) (literally to the eyes' content);

O Chief Preceptor, sage zrI nArada! I have beheld You; I don't know this to be the fruit of penance performed when.

C2 O Chief (rAya) Preceptor (guru)! I attained (dorikenu) (the privilege of) service (sEva) to You (mI);

O Chief (rAya) Preceptor (guru)! The bondage (pAzamu) of Worldly Existence (bhava) has terminated (tolagenu);

O Chief Preceptor, sage zrI nArada! I have beheld You; I don't know this to be the fruit of penance performed when.

C3 O Chief (rAya) Preceptor (guru)! You (nIvE) are verily the enjoyer of comfort (sukhi) of true knowledge (su-jnAna);

O Chief (rAya) Preceptor (guru)! You (nIvE) are verily the fire (zikhi) which destroys ignorance (ajnAna) (nIvEyajnAna);

O Chief Preceptor, sage zrI nArada! I have beheld You; I don't know this to be the fruit of penance performed when.

C4 O Chief (rAya) Preceptor (guru) having (gala) the shining (rAjillu) lute (vINe)!

O Chief (rAya) and Benevolent Preceptor (sad-guru) who protected (brOcina) this tyAgarAja!

O Chief Preceptor, sage zrI nArada! I have beheld You; I don't know this to be the fruit of penance performed when.

Notes –

General – 'rAya' – the word occurring in the krIti is given as 'rAyA' in the book of TKG. In all other books 'rAya' is given. This needs to be checked. Any suggestions ???

## **zrI nArada nAda-kAnaDa**

In the kRti 'zrI nArada nAda' – rAga kAnaDa, zrI tyAgarAja sings praises of zrI nArada.

P zrI nArada nAda sarasIruha bhRGga zubh(A)Gga

A dIna mAna rakSaka jagad(I)za bh(E)za saGkAza (zrI)

C vEda janita vara vINA vAdana tatvajna  
khEda hara tri-tApa rahita khEcara vinuta

yAdava kulaj(A)pta sadA mOda hRdaya muni varya  
zrIda tyAgarAja vinuta zrIkara mAM pAlaya (zrI)

Gist

O Lord zrI nArada! O Bee which hovers over (or drinks the nectar of) the Lotus called nAda! O Auspicious Limbed! O Protector of the honour of the humble people! O Lord of the Universe! O Lord who resembles the moon! O Expert in playing the blessed lute – born of vEdas! O Lord who removes afflictions! O Lord who is beyond the triad of afflictions! O Lord praised by tumburu – the gandharva! O Friend of kRSNa - born in the race of yAdu! O Lord whose heart is always in a state of bliss! O Lord sought by ascetics! O Bestower of prosperity! O Lord praised by this tyAgarAja! O Lord who causes prosperity!  
Please protect me.

Word-by-word Meaning

P O Lord zrI nArada! O Bee (bhRGga) which hovers over (or drinks the nectar of) the Lotus (sarasIruha) called nAda! O Auspicious (zhubha) Limbed (aGga) (zubhAGga)!

A O Protector (rakSaka) of the honour (mAna) of the humble people (dIna)! O Lord (Iza) of the Universe (jagat) (jagadIza)! O Lord who resembles (saGkAza) the moon – Lord (Iza) of lunar asterisms (bha) (bhEza)!  
O Lord zrI nArada! O Bee which hovers over (or drinks the nectar of) the Lotus called nAda! O Auspicious Limbed!

C O Expert (tatvajna) (literally philosopher) in playing (vAdana) the blessed (vara) lute (vInA) – born (janita) of vEdas!  
O Lord who removes (hara) afflictions (khEda)! O Lord who is beyond (rahita) (literally bereft of) the triad (tri) of afflictions (tApa)! O Lord praised (vinuta) by tumburu – the gandharva (khEcara)!  
O Friend (Apta) of kRSNa – born in the race (kulaja) (kulajApta) of yAdu (yAdava)! O Lord whose heart (hRdaya) is always (sadA) in a state of bliss (mOda)! O Lord sought (varya) by ascetics (muni)!  
O Bestower (da) of prosperity (zrI) (zrIda)! O Lord praised (vinuta) by this tyAgarAja! O Lord who causes (kara) prosperity (zrI) (zrIkara)! Please protect (pAlaya) me (mAM);  
O Lord zrI nArada! O Bee which hovers over (or drinks the nectar of) the Lotus called nAda! O Auspicious Limbed!

Notes –

A – jagatIza – The significance of this epithet is not clear. ‘jagatI’ is a metre in ancient Sanskrit texts – for more information on ‘jagatI metre’ please visit - <http://www.utexas.edu/cola/centers/lrc/eieol/vedol-9-R.html>  
Any suggestions ???

A – bhEza – bha+Iza – ‘bha’ means the number ‘27’ and ‘stars of lunar asterism’.

C – vInA - ‘mahati’ is the name of nArada’s vInA – source – <http://www.omenad.net/articles/veenorig.htm>

C – Veda janita vInA vAdana – views of well-known vInA player E Gayatri are – “ The scriptures, ... talk of two veenas – Deivee and Manushi. The human body itself is the Deivee Veena. The wooden instrument that human beings play on is the Manushi. .... the distance between the centre of the eyebrows and mulaadhaara is 48 inches, the same as the distance between the bridge and the beginning of the frets of the veena. In the same way as the vertebrae sections become smaller and smaller as they go up, the distance between the frets also get narrower. .... Veena is the only instrument prescribed by the divine scriptures as

an instrument containing many universal code secrets to help reveal the ultimate truth to the human being. That is why it has been given an exalted status in Carnatic music". Source –

<http://www.hinduonnet.com/thehindu/fr/2002/01/04/stories/2002010401120600.htm>

Please also visit the website for fuller information on Veena –

<http://www.musicalnirvana.com/introduction/origin.html>

C – tri-tApa – tApa-traya - AdhyAtmika, Adhi-daiivika, Adhi-bhautika – (ourselves, others, will of God).

C – khEcara – This word means ‘one moving in the air’, ‘a bird’, ‘a gandharva’ and also Lord ziva. In my opinion, this word might mean ‘tumburu’ – the chief gandharva – celestial musicians who is often associated with sage nArada.

Incidentally ‘KhEchari’ is the name of a mudra defined in hatha yOga. For more details, please visit web site –

<http://www.santosha.com/philosophy/hathayoga-pradipika-chapter3.html>

C – muni varya – vAlmIki was initiated by sage nArada.

General – To know more about ‘nArada’, please visit –

<http://www.wisdomworld.org/additional/ListOfCollatedArticles/Narada.html>

‘Narada Bhakti Sutras’ is the most famous work of sage nArada.

## nArada guru svAmi-darbAru

In the kRti ‘nArada gurusvAmi’, rAga darbAru, zrI tyAgarAja sings praises of sage nArada.

- P nArada guru svAmi(y)ikanaina  
nann(A)darimpav(E)mi I karav(E)mi
- A sAreku saGgIta yOga naigama  
pAraGgatuDaina parama pAvana (nArada)
- C itihAsa purAN(A)gama caritamu-  
l(e)vari valla kaligE  
patini dAnam(i)vva buddhi satya-  
bhAmak(e)Tula kaligE  
dyuti jita zarad-abhra ninu vinA muni  
yatulak(e)varu kaligE  
kSitini tyAgarAja vinuta nammiti  
cinta dIrci prahlAduni brOcina (nArada)

Gist

O Lord Preceptor nArada! O Supremely holy Lord preceptor nArada who ever has profound knowledge of music, yOga and vEdas! O Lord whose splendour surpasses the autumnal cloud! O Lord praised by this tyAgarAja! I have placed full faith in You; O Lord preceptor nArada who protected prahlAda in this very Earth by relieving his worry!

Why won't You be gracious towards me even now? What kind of dearth (of compassion) is this?

At whose behest legends, epics, various sciences and histories were created? How else the idea of giving away her husband as a gift occurred to satyabhAma? Who else is there for ascetics and self restrained other than You?

Word-by-word Meaning

P O Lord (svAmi) Preceptor (guru) nArada! Why (Emi) won't You be gracious (Adarimpavu) towards me (nannu) (nannAdarimpavEmi) even now (ikanaina) (svAmiyikanaina)? What (Emi) kind of dearth (karavu) (karavEmi) (of compassion) is this?

A O Supremely (parama) holy (pAvana) Lord preceptor nArada who ever (sArekeu) has profound knowledge (pAraGgatuDaina) (literally one who has gained the other shore) of music (saGgIta), yOga and vEdas (naigama)!  
why won't You be gracious towards me even now? what kind of dearth of compassion is this?

C At whose (evaru) behest (valla) legends (itihAsa) (literally history), epics (purANa), various sciences (Agama) and histories (caritamulu) (caritamulevari) were created (kaligE)?

How else (eTula) the idea (buddhi) of giving away (ivva) her husband (patini) as a gift (dAnamu) (dAnamivva) occurred (kaligE) to satyabhAma (satyabhAmaku) (satyabhAmakeTula)?

O Lord whose splendour (dyuti) surpasses (jita) the autumnal (zarad) cloud (abhra) (zarad-abhra)! Who else (evaru) is there (kaligE) for ascetics (muni) and self restrained (yatulu) (yatulakevaru) other than (vinA) You (ninu)?

O Lord praised (vinuta) by this tyAgarAja! I have placed full faith (nammiti) in You;

O Lord preceptor nArada who protected (brOcina) prahlAda (prahlAduni) in this very Earth (kSitini) by relieving (dIrci) his worry (cinta)!

Why won't You be gracious towards me even now? What kind of dearth of compassion is this?

Notes –

C - itihAsa purANa – nArada is the initiator of every epic.

C – satyabhAma – the reference here is to the story of satyabhAma – wife of kRSNa. In order to keep kRSNa always to herself, she observes certain religious rites, as advised by sage nArada. As part of the rites, she first gifts away Him (kRSNa) to sage nArada and then tries to buy Him back by offering wealth equivalent to the weight of zrI kRSNa. The exact place where this story is found is not known. However, the gist of the story is given in the web site - <http://www.reference.com/browse/wiki/Rukmini>

C – zarad-abhra – The autumn clouds are white and shining.

## **guru lEka-gaurimanOhari**

In the kRti 'guru lEka(y)eTuvaNTi' – rAga gaurimanOhari, zrI tyAgarAja describes the importance of preceptor.

P guru lEka(y)eTuvaNTi guNiki teliyaga pOdu

A karukaina hRd-rOga gahanamunu koTTanu sad-(guru)

C tanuvu suta dhana dAra dAyAdi bAndhavulu  
janiyiJci cedaran jAlini karuNatO  
manasun(a)NTaka sEyu mand(a)nucu tattva  
bOdhana jEsi kApADu tyAgarAj(A)ptuDagu (guru)

Gist

No matter how virtuous one is, without a preceptor, it is not possible for him to know.

No matter how virtuous one is, without a competent preceptor, it is not possible for him to know to destroy the thorny thicket of affliction of the heart.

No matter how virtuous one is, it is not possible for him to know, without a preceptor like (sage nArada) - the benefactor of this tyAgarAja, who protects compassionately by imparting knowledge of the reality which is like a medicine, to keep away from the mind the grief of dissipation of body, children, wealth, wife, cousins and relatives after having attained these.

#### Word-by-word Meaning

P No matter how (eTuvanTi) virtuous (guNi) (guNiki) one is, without (IEka) (IEkayeTuvanTi) a preceptor (guru), it is not possible (pOdu) for him to know (teiyaga).

A No matter how virtuous one is, without a competent (sad) (literally pious) preceptor, it is not possible for him to know  
to destroy (koTTanu) the thorny (karukaina) thicket (gahanamunu) of affliction (rOga) of the heart (hRd) (hRdrOga).

C No matter how virtuous one is, it is not possible for him to know, without a preceptor like (sage nArada) - the benefactor (AptuDagu) of this tyAgarAja (tyAgarAjAptuDagu),  
who protects (kApADu) compassionately (karuNatO) by imparting knowledge (bodhana jEsi) of the reality (tattva) which is like (anucu) a medicine (mandu) (mandanucu),  
to keep away (aNTaka sEyu) (literally does not touch) from the mind (manasuna) (manasunaNTaka) the grief (jAlini) of dissipation (cedaru) of body (tanuvu), children (suta) (literally son), wealth (dhana), wife (dAra), cousins (dAyAdi) and relatives (bhAndhavulu) after having attained (janiyiJci) (literally having been born) these.

Notes –

C – kApADu – this is how it is given in the books of TKG and TSV/AKG; in the book of CR, this is given as 'kApADA'. This needs to be checked. Any suggestions ???

C – tyAgarAjAptuDagu – this is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, this is given as 'tyAgarAjAptuDanu'. In my humble opinion, 'tyAgarAjAptuDagu' is the appropriate word. This needs to be checked. Any suggestions ???

## ***bhakti mALA of zrI tyAgarAja***

### **rAma bhakti-zuddhabaGgALA**

In the kRti 'rAma bhakti sAmrAjyaM' – rAga zuddha baGgALA – zrI tyAgarAja describes the ecstasy he experienced. This song is addressed to his mind.

P rAma bhakti sAmrAjyam-  
(E) mAnavulak(a)bbEnO manasa

A mAnavula sandarzanam-

(a)tyanta brahmAnandamE (rAma)

C IAg(a)ni vivarimpa lEnu  
cAla sv(A)nubhava vEdyamE  
IIIA sRSTa jaga(t)rayam(a)nE  
kOLAhala tyAgarAja nutuDagu (rAma)

Gist

O my mind!  
To whomsoever was attainable the empire of devotion to zrI rAma!  
Even beholding those persons, is indeed an intense Supreme bliss.  
I cannot describe (the empire) to be of such and such nature; it is  
knowable only through self experience;  
To whomsoever was attainable the uproarious empire - of devotion to zrI  
rAma – Lord praised by this tyAgarAja - called the three worlds projected  
sportingly!

Word-by-word Meaning

P O my mind (manasA)! To whomsoever (E mAnavulaku) was attainable  
(abbEnO) (mAnavulakabbenO) the empire (sAmrAjyamu) (sAmrAjyamE) of  
devotion (bhakti) to zrI rAma!

A Even beholding (sandaranamu) those (A) persons (mAnavula), is  
indeed an intense (atyanta) (sandaranamatyanta) Supreme bliss  
(brahmAnandamu) (brahmAnandamE);

O my mind! to whomsoever was attainable the empire of devotion to zrI  
rAma!

C I cannot (lEnu) describe (vivarimpa) (the empire) to be (ani) of such and  
such nature (I lAgu) (I lAgani);  
it is knowable (vEdyamE) only (cAla) through self (sva) experience  
(anubhava) (svAnubhava);

O my mind! to whomsoever was attainable the uproarious (kOLAhala)  
empire of devotion to zrI rAma – Lord praised (nutuDagu) by this tyAgarAja -  
called (anE) the three (trayamu) worlds (jagat) (jagatrayamanE)  
projected (sRSTa) sportingly (IIIA)!

Notes –

A – In the book of TKG, the word ‘manasA’ is given at the end of  
anupallavi which is not found in other books. This needs to be checked. Any  
suggestions ???

## **koluvaiyunnADE-dEvagAndhAri**

In the kRti ‘koluvaiyunnADE’ – rAga dEvagAndhAri, zrI tyAgarAja  
describes the Court of Lord where he, as a servant, offers betel (leaves) rolls.

P koluvai(y)unnADE kOdaNDa pANi

A sa-lalita matulai sAreku zIlulai  
valacucu kOri vacci sEvimparE (koluvai)

C1 janakaja bharat(A)dulatO  
maJci naivEdyambulu

canuvuna vEDukan-  
(A)ragiJci merupu kOTla gEru  
kanaka paTamu sommulanu  
dhariJci vEd(O)ktamaina  
sanaka vacanamulacE  
tOSiJci Azritula pOSiJci (koluvai)

C2 varamagu vAsanalu  
parimaLimpa sannidhilO velugucu  
sura vAra satulu bAga  
naTimpan(a)di gAka  
parAzara nArada munul(e)lla  
nutimpa(y)ententO nenaruna  
sura pati vAg(I)zulu  
sEvimpa mEnu pulakarimpa (koluvai)

C3 uDu rAja mukhuDu zESa  
zayya paini celaGgaga kani  
puDami kumAri su-gandhamu  
puyya nammuna vAralakE  
kaDa kaNTini kOrina varam-  
(i)yya tyAgarAju nenaruna  
aDug(a)Duguku maDupulan-  
(a)ndiyya zrI rAmayya (koluvai)

Gist

Behold, the wielder of kOdaNDA is holding Court!

Always being gentle minded and having virtuous conduct, lovingly beseeching (the Lord), worship Him.

Behold, the Lord kOdaNDA pAni is holding Court (a) having partaken nice sacred food offerings lovingly and sportingly along with sIta, bhArata and others, (b) wearing golden (hued) garments and ornaments rivalling crores of lighting, (c) being pleased with the recitations as proclaimed in the vEdas uttered by sage sanaka (and others), and (d) nurturing those dependent on Him.

Behold, the Lord kOdaNDA pAni is holding Court (a) as the celestial dancing girls, shining with fine scents wafting, dance nicely in His presence, (b) as parAzara, nArada and all other sages extol Him, (c) as indra, brahmA and others worship Him with great love, and (d) as my body feels horripilation.

Behold, the Lord zrI rAma – the kOdaNDA pAni is holding Court (a) as sIta applies fragrant sandal paste beholding the Lord resplendently shining on the couch of zESa, (b) bestowing the desired boons, by His side glances, to those who believe in Him, and (c) as this tyAgarAja lovingly presents rolls of betel leaves to Him at every step.

Word-by-word Meaning

P Behold (unnADE) (literally He is there), the wielder (pANi) of kOdaNDA is holding Court (koluvu) (koluvaiyunnADE)!

A Behold, the Lord kOdaNDA pAni is holding Court!

Always (sAreku) being gentle (salalita) minded (matulai) and having virtuous conduct (zIlulai), lovingly (valacucu) beseeching (kOri vacci) (the Lord), worship (sEvimparE) Him.

C1 Behold, the Lord kOdaNDA pAni is holding Court –

having partaken (AragiJci) nice (maJci) sacred food offerings (naivEdayambulu) lovingly (canuvuna) and sportingly (vEDukanu)

(vEDukanAragiJci) along with sIta – daughter of King janaka (janakaja), bharata and others (AdulatO) (bharatAdulatO),  
wearing (dhariJci) golden (hued) (kanaka) garments (paTamu) and ornaments (sommulanu) rivalling (gEru) crores of (kOtlA) lighting (merupu),  
being pleased (tOSiJci) with the recitations (vacanamulacE) as proclaimed (uktamaina) in the vEdas (vEdOktamaina) uttered by sage sanaka (and others), and  
nurturing (pOSiJci) those dependent (Azritula) (tOSiJciyAzritula) on Him.

C2 Behold, the Lord kOdaNDa pAni is holding Court –  
as the celestial (sura) dancing (vAra) girls (satulu), shining (velugucu) with fine (varamagu) scents (vAsanalu) wafting (parimaLimpa), dance (naTimpanu) nicely (bAga) in His presence (sannidhilO), further (adi gAka) (naTimpanadi),  
as parAzara, nArada and all (ella) other sages (munulu) (munulella) extol (nutimpa) Him,  
as indra – Lord (pati) of celestials (sura), brahmA – Consort (Iza) of sarasvati (vAk) (vAgIza) - and others (vAgIzulu) worship (sEvimpa) Him with great (ententO) (nutimpayententO) love (nenaruna), and  
as my body (mEnu) feels horripilation (pulakarimpa).

C3 Behold, the Lord (ayya) zrI rAma (rAmayya) – the kOdaNDa pAni is holding Court –  
as sIta - daughter (kumAri) of Earth (puDami) - applies (puyya) fragrant sandal paste (su-gandhamu) beholding (kani) the Lord – the Moon – Lord (rAja) of stars (uDdu) (uDurAja) - faced (mukhuDu) - resplendently shining (celaGgaga) on (paini) the couch (zayya) of zESa,  
bestowing (iyya) the desired (kOrina) boons (varamu) (varamiyya), by His side (kaDa) glances (kaNtini), to those (vAralakE) who believe (nammina) in Him, and  
as this tyAgarAja (tyAgarAju) lovingly (nenaruna) presents (andiyya) (literally reach) rolls of betel leaves (maDupulanu) (maDupulanandiyya) to Him at every step (aDugaDuguku).

## **appa rAma-pantuvarAli**

In the kRti ‘appa rAma bhakti’ – rAga pantuvarALi – zrI tyAgarAja extols the potency of rAma bhakti.

- P appa rAma bhakti(y)entO  
gopparA mA(yappa)
- A trippaTalanu tIrci kaNTi  
reppa valenu kAcu mA(yappa)
- C1 lakSmi dEvi valacunA  
lakSmaNuNDu kolucunA  
sUkSma buddhi gala bharatuDu  
jUci jUci solasunA mA(yappa)
- C2 zabari(y)eGgil(i)ccunA  
candra dharuDu meccunA  
abala svayamprabhaku daivam-  
(a)cala padavin(i)ccunA mA(yappa)



C3 kapi vAridhi dATunA  
kaliki rOTa kaTTunA  
aparAdhi tyAgarAjuk-  
(A)nandamu heccunA mA(yappa)

Gist

Devotion to our father rAma is indeed very best which, by bringing to an end the wandering(s) (of the mind), protects the devotee like the eye lids (protecting) the eyes!

Devotion to our father rAma is indeed very best but for which –

(1) would lakSmI dEvi so fervently love Him? or

(2) would lakSmaNa serve Him with such dedication? or

(3) would bharata, having a sharp intellect, feel ecstatic by beholding Him again and again? or

(4) would zabari offer (already) tasted (and thus unfit for offering) fruits?

or

(5) would Lord ziva - wearer of (crescent) moon extol Him? or

(6) would the Lord bestow eternal state to the lass svayamprabha? or

(7) can a monkey leap across the mighty ocean? or,

(8) can an ordinary cow-herd woman tie the Lord to mortar? or

(9) can bliss be heightened to this sinner tyAgarAja?

Word-by-word Meaning

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

A Devotion to our (mA) father rAma is indeed very best which, by bringing to an end (tIrci) the wandering(s) (trippaTalanu) (of the mind), protects (kAcu) the devotee like (valenu) the eye (kaNTi) lids (reppa) (protecting) the eyes!

C1 Devotion to our (mA) father rAma is indeed very best but for which - would lakSmI dEvi so fervently love (valacunA) Him? or would lakSmaNa (lakSmaNuNDu) serve (kolucunA) Him with such dedication? or would bharata (bharatuDu) having (gala) a sharp (sUkSma) intellect (buddhi) feel ecstatic (solasunA) by beholding Him again and again (jUci jUci)?

C2 Devotion to our (mA) father rAma is indeed very best but for which – would zabari offer (iccunA) (already) tasted (and thus unfit for offering) (eGgili) (zabariyeGgiliccunA) fruits? or would Lord ziva - wearer (dharuDu) of (crescent) moon (candra) extol (meccunA) Him? or would the Lord (daivamu) bestow (iccunA) eternal (acala) (daivamacala) state (padavini) (padaviniccunA) to the lass (abala) svayamprabha (svayamprabhaku)?

C3 Devotion to our (mA) father rAma is indeed very best but for which – can a monkey (kapi) leap across (dATunA) the mighty ocean (vAridhi)? or, can an ordinary cow-herd woman (kaliki) tie (kaTTunA) the Lord to mortar (rOTa)? or can bliss (Anandamu) be heightened (heccunA) to this sinner (aparAdhi) tyAgarAja (tyAgarAjuku) (tyAgarAjukAnandamu)?

Notes –

General – In the book of TSV/AKG, the rAga is given as ‘kAmavardhini’.

A – kAcu – this is how it is given in the book of CR; however, in all other books it is given as ‘kAcunA’. As the anupallavi is required to be connected to pallavi in order to complete the meaning, ‘kAcu’ is appropriate; it is not possible to connect anupallavi to pallavi with ‘kAcunA’. Any suggestions ???

C2 – zabariyeGgiliccunA – this is how it is given in all the books other than CR wherein it is given as ‘zabariyeGgiliniccunA’. This needs to be checked. Any suggestions ???

C2 – zabariyeGgiliccunA - ‘eGgili’ means ‘leftover of eatables’ – As per vAlmIki rAmAyaNa, AraNya kANDa, Chapter 74 (rAma meeting zabari), there is no mention of zabari offering bitten and tasted fruits. The following verses are relevant -

pAdyamAcamanIyaM ca sarvaM prAdAt yathAvidhi | 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, ...

zabari said -

mayA tu saMcitaM vanyaM vividhaM puruSarSabha || 17 ||  
tavArthE puruSavyAghra pampAyAstIrasambhavaM | | 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 zabari offering tasted fruits, please visit web site - <http://members.rediff.com/saivani/Sabari.htm> )

C2 - candra dharuDu meccunA - The reference to Lord ziva is from phalazruti of viSNu sahasranAmaM where dEvi pArvathi asks Lord ziva the means for hearing the thousand(s of) names of viSNu recited by the learned every day. The Lord ziva replies that simple repetition of the name of ‘rAma’ would be equal to reciting viSNu sahasranAmaM.

C2 - abala svayamprabhA - The story of svayaMprabhA comes in the kiSkindA kANda of rAmAyaNa. During their search of sIta, AJJanEya 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 merusAwarNi 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 zrI rAma. This is found in adhyAtma rAmAyaNa – kiSkindA kANda – 6<sup>th</sup> Chapter.

C3 - kapi vAridhi dATunA – Before leaping over the ocean AJJanEya 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" (zrImad vAlmIki rAmAyaNa, sundara kANda, Chapter 1, verses 38 – 42).

However, in spite of his best efforts he could not locate sIta – even though azOka 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, lakSmaNa and sItA and other Gods before venturing into azOka vana (ibid, verse 59). And, there, he finds sItA.

It is indeed strange that the grace of the very person who sent AJJanEya on this mission (zrI rAma) and the person searched (sItA) should be sought. zrI

tyAgarAja enjoys this contradiction in the kRti 'rAma rAma nIvAramu gAma' – rAga Ananda bhairavi wherein he states - 'marugu jEsukonun(a)TTi mahima rArA' – 'O Lord who seems as if His Might is screened'. zrI tyAgarAja worshipped zrI rAma as para brahman.

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

C3 - kaliki rOta kaTTunA - The episode in kRSNAvatara where yazOda ties zrI kRSNa – as a child – to a mortar is mentioned here. The following verses in zrImad bhAgavataM, Book 10, Chapter 9 are relevant –

svamAtu: svinnagAtrAyA visrastakabarasraja: |  
dRSTvA parizrAmAM kRSNa: kRpayA AsIt svabandhanE ||  
nAyaM sukhApO bhagavAn dEhinAM gOpikAsuta: |  
jnAninAM cAtmabhUtAnAM yathA bhaktimatAmiha || (18,21)

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

Lord kRSNa 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 yazOda’ wherein he wonders at the fortune of a milk-maid who could tie the Supreme Lord to a mortar.

## inta bhAgyamani-punnAgavarALi

In the kRti ‘inta bhAgyamani nirNayimpa’ – rAga punnAgavarALi, zrI tyAgarAja praises the greatness of the Lord.

- P inta bhAgyam(a)ni nirNayimpa  
brahm(E)ndr(A)dula taramA
- A cintanIya zrI rAghava ninu madi  
cintiJcu su-janula pUjiJcina vArik(inta)
- C1 mati hInul(ai)na nemmati lEni vAr(ai)na-  
(n)ati pApa kRtul(ai)nan(e)nnaTiki  
sad-gati rAni vAr(ai)na zrI rAma  
zruti purANa nuta prati lEni ninu  
sannuti sEyu bhaktula jata gUDina vArik(inta)
- C2 sAreku mAya saMsAramandu cAla  
dUrina vAr(ai)na kAmAdula  
pUrita matul(ai)na sakala vEda  
sAra ninnu manasAra nammina sudhA  
pUra cittula sEva kOrina vArik(inta)
- C3 bhArma cEla nIdu marmamu teliyani  
karma mArgul(ai)na tyAgarAja nuta

dharma rahitul(ai)na lOkamulu nirmiJcina nIdu  
zarmamu smariyiJcu nirmala matula  
zarmam(e)Jcina vArik(inta)

Gist

O Lord rAghava, worthy of being meditated on! O Lord zrI rAma! O Lord praised by vEdas and epics! O Lord of golden hued garments! O Lord praised by this tyAgarAja – One who is unrivalled, the essence of all vEda, who established all the worlds!

Is it possible even for brahma, indra and others to ascertain as to how fortunate are they –

even if they be (1) weak minded, (2) not having peace of mind, (3) who committed much sins, (4) who would never (be eligible to) attain blessedness, (5) ever deeply immersed in the illusory Worldly Existence, (6) whose minds are brimming with desires etc (kAma, krOdha, lObha, mOha, mada, mAtsarya), (7) treading the path of (vEdic) actions not knowing Your secret, or (8) bereft of righteous conduct –

if they (a) worship those virtuous people who think of You in their minds; (b) join the company of those devotees who (always) extol You; (c) seek the service of those whose minds are filled with nectar by believing wholeheartedly in You, or (d) desire happiness for those pure minded who always ponder on Your title – tAraka nAma?

Word-by-word Meaning

P Is it possible (taramA) even for brahma, indra and others (Adula) (brahmEndrAdula) to ascertain (nirNayimpa) as to (ani) how (inta) fortunate (bhAgyamu) (bhAgyamani) they are?

A O Lord rAghava, worthy of being meditated on (cintanIya) (literally thought of)!

Is it possible even for brahma, indra and others to ascertain as to how fortunate are they (vAriki) who worship (pUjiJcina) those virtuous people (sujanula) who (always) think (cintiJcu) of You (ninu) in their minds (madi)?

C1 Be they (aina) weak (hInulu) (hInulaina) minded (mati), be (ainanu) they (vAru) (vAraina) not having (lEni) peace of mind (nemmati),

be they (aina) who committed (kRtulu) (kRtulaina) much (ati) (vArainanati) sins (pApa), be (aina) they (vAru) (vAraina) who would never (ennaTiki) (kRtulainanennaTiki) (be eligible to) attain (rAni) blessedness (sadgati),

O Lord zrI rAma! O Lord praised (nuta) by vEdas (zruti) and epics (purANa)!

if they (vAriki) join (gUDina) the company (jata) of those devotees (bhaktula) who (always) extol (sannuti sEyu) You (ninu) – One who is unrivalled (prati lEni),

is it possible even for brahma, indra and others to ascertain as to how fortunate are they?

C2 Be (aina) they (vAru) (vAraina) ever (sAreku) deeply (cAla) immersed (dUrina) (literally entered) in (andu) the illusory (mAya) Worldly Existence (saMsAramu) (saMsAramandu),

be (aina) they whose minds (matulu) (matulaina) are brimming (pUrita) with desires (kAma) etc (Adula) (kAmAdula) (kAma, krOdha, lObha, mOha, mada, mAtsarya),

if they (vAriki) seek (kOrina) the service (sEva) of those whose minds (cittula) are filled (pUra) with nectar (sudha) by believing (nammina) wholeheartedly (manasAra) in You (ninna) – the essence (sAra) of all (sakala) vEda, is it possible even for brahma, indra and others to ascertain as to how fortunate are they?

C3 O Lord of golden (bharna) hued garments (cEla)! be they (aina) treading the path (mArgulu) (mArgulaina) of (vEdic) actions (karma) not knowing (teliyani) Your (nIdu) secret (marmamu),

O Lord praised (nuta) by this tyAgarAja! be they (aina) bereft of (rahitulu) (rahitulaina) righteous conduct (dharma),

if they (vAriki) desire (eJcina) happiness (zarmamu) (zarmameJcina) for those pure (nirmala) minded (matula) who always ponder (smariyJcu) on Your (nIdu) title – tAraka nAma (zarmamu) – who established (nirmiJcina) all the worlds (lOkamulu),

is it possible even for brahma, indra and others to ascertain as to how fortunate are they?

Notes –

A – cintanIya – this is how it is given in all the books other than that of TKG wherein it is given as ‘muni cintanIya’ and the word ‘muni’ is given in brackets, which means there is some doubt about the word. As the word ‘cintanIya’ by itself makes proper sense and also from the point of rhyme, ‘muni’ does not seem appropriate. This needs checking. Any suggestions ???

C3 – karma mArgulaina - In this regard the following verse from zrImad-bhagavad-gIta, Chapter 3 is relevant –

yajnArthAtkarmaNO(a)nyatra lOkO(a)yaM karma bandhana: |  
tadarthaM karma kauntEya mukta saGga: samAcara || 9 ||

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (Translation by Swami Swarupananda)

C3 – smariyJcu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘smariJcu’. This needs to be checked. Any suggestions ???

C3 – zarmamu smariyJcu – the most important title of Lord zrI rAma – according to zrI tyAgarAja – is that His name is ‘tAraka nAma’ meditating on which enables fording the Ocean of Worldly Existence.

## nI bhakti-jayamanOhari

In the kRti ‘ nI bhakti bhagya sudhA’ – rAga jayamanOhari defines the purpose of life.

P nI bhakti bhAgya sudhA  
nidhi(n)IdEdE janmamu

A bhU-bhAramu gAni sura  
bhU surulai janiJcina (nI)

C vEdOktambau karmamu  
veta galgu gat(A)gatamau  
nAd(A)tmaka tyAgarAja  
nAth(A)pramEya sadA (nI)

Gist

O Essence of nAda! O Master of this tyAgarAja! O Immeasurable Lord!  
Swimming the nectarine ocean of fortune called Your devotion is indeed  
(human) birth.

Even if one is born as a celestial or brAhmaNa, it is but a burden on the  
Earth.

The path of (religious) rites as propounded in vEda results in distressing  
repeated births and deaths.

Word-by-word Meaning

P Swimming (IdEdE) the nectarine (sudhA) ocean (nidhini) (nidhinIdEdE)  
of fortune (bhAgya) called Your (nI) devotion (bhakti) is indeed (human) birth  
(janmamu).

A Even if one is born (janiJcina) as a celestial (sura) or brAhmaNa (bhU  
sura (surulai), it is but (gAni) a burden (bhAramu) on the Earth (bhU);

Swimming the nectarine ocean of fortune called Your devotion is indeed  
(human) birth.

C The path of (religious) rites (karmamu) as propounded (uktambau) in  
vEda (vEdOktambau) results in distressing (veta galgu) repeated births and  
deaths (gatAgatamu) (gatAgatamau) (literally going and coming);

O Essence (Atmaka) of nAda! O Master (nAtha) of this tyAgarAja! O  
Immeasurable Lord (apramEya)!

Swimming the nectarine ocean of fortune called Your devotion is indeed  
(human) birth.

Notes -

A – janiJcina – this is how it is given in all the books other than that of  
TSV/AKG, wherein it is given as ‘janmiJcina’. This needs to be checked. Any  
suggestions ???

C - gatAgamu - zrI tyAgarAja states that the karma gati (performance of  
one’s duties as stipulated in the vEda) always results in repeated births for  
enjoying or suffering the results of puNya and pApa earned thereof; but these  
merits and demerits never get exhausted by following the path.

The great telugu composer and devotee of Lord veGkatEzvara –  
annamAcArya, in his kRti ‘nAnATi batuku’ says - tegadu pApamu tIradu  
puNyamu – meaning ‘the sins cannot be rent asunder and the merits would not  
be exhausted’. For the complete song, please visit the web site -  
<http://www.karnatik.com/c1508.shtml>

In this regard, the following verses of zrImad-bhagavad-gITA, Chapter 2  
are relevant –

yAmimAM puSpitAM vAcaM pravadantyavipazcita: ||  
vEdavAdarata: pArtha nAnyadastItivAdina: || 42 ||  
kAmAtmAna: svargaparA janmakarma phalapradAM ||  
kriyAvizESabahulAM bhOgaizvayagatiM prati || 43 ||  
bhOgaizvayaprasaktAnAM tayApahRtacEtasAM ||  
vyasAyAtmika buddhi: samAdhau na vidhIyatE || 44 ||

“O Partha, no set determination is found in the minds of those that are  
deeply attached to pleasure and power, and whose discrimination is stolen away  
by the flowery words of the unwise, who are full of desires and look upon heaven  
as their highest goal and who, taking pleasure in the panegyric words of the

Vedas, declare that there nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire). ” (Translation by Swami Swarupananda)

## **cintistustunnADE-mukhAri**

In the kRti ‘cintistunnADE yamuDu’ – rAga mukhAri, zrI tyAgarAja says that the Lord of Death is worried because people had taken to chanting of names of Lord.

P	cintistunnADE yamuDu
A	santatamu sujanul(e)lla sad-bhajana jEyuTa jUci (cintistu)
C1	zUla pAza dhRta bhaTa jAlamula jUci mari mI kOlAhalamul(u)Dugu kAlam(A)yen(a)nucu (cintistu)
C2	vAridhi zOSimpa jEyu krUra kumbhajuni rIti ghOra narak(A)dul(a)Nacu tAraka nAmamunu talaci (cintistu)
C3	dAri teliya lEka tirugu- vAral(ai)na cAlun(a)NTE sAram(a)ni tyAgarAju saGkIrtanamu pADEr(a)nucu (cintistu)

### **Gist**

The Lord of Death is worried.

Looking at all pious people ever involved in devoutly singing names of Lord, the Lord of Death is worried.

Looking at the multitude of (his army of) warriors wielding trident and noose, telling them that now time has come for abatement of your uproar, the Lord of Death is worried.

In the same manner as the ferocious sage agastya (one born of pitcher) who dried up the ocean, thinking of the sacred name of the Lord which subdues even the terrible hell etc., the Lord of Death is worried.

He thought that it would be sufficient if atleast there are people who wander about not knowing the path (of salvation) (so that he could lay hand on them), but, noting that they also are singing the songs of the tyAgarAja considering them to be the essence (of the tAraka nAma), the Lord of Death is worried.

### **Word-by-word Meaning**

P The Lord of Death (yamuDu) is worried (cintistunnADE) (literally pondering).

A Looking (jUci) at all (ella) pious people (sujanulu) (sujanulella) ever (santatamu) involved in (jEyuTa) devoutly singing names of Lord (sad-bhajana),

the Lord of Death is worried.

C1 Looking at (jUci) the multitude (jAlamula) of (his army of) warriors (bhaTa) wielding (dhRta) trident (zUla) and noose (pAza),  
telling (anucu) them that now (mari) time (kAlamu) has come (Ayenu) (kAlamAyenanucu) for abatement (uDugu) of your (mI) uproar (kOlAhalamulu) (kOlAhalamuluDugu),  
the Lord of Death is worried.

C2 In the same manner (rItI) as the ferocious (krUra) sage agastya – one born of pitcher (kumbhajuni) – who dried up (zOSimpa jEyu) the ocean (vAridhi),  
thinking (talaci) of the sacred (tAraka) (literally to cross over) name (nAmamunu) of the Lord which subdues (aNacu) even the terrible (ghOra) hell (naraka) etc. (Adulu) (narakAdulaNacu),  
the Lord of Death is worried.

C3 He thought that (aNTE) it would be sufficient (cAlunu) (aNTE) (cAlunaNTE) if atleast (aina) there are people (vAralu) who wander about (tirugu) (tiruguvAralaina) not (IEka) knowing (teliya) the path (dAri) (of salvation) (so that he could lay hand on them), but  
noting (anucu) that they also are singing (pADERu) (pADERanucu) the songs (saGkIrtanamu) of the tyAgarAja (tyAgarAju) considering them (ani) to be the essence (sAramu) (sAramani) (of the tAraka nAma),  
the Lord of Death is worried.

Notes –

C1 – kAlamAyenanucu – this is how it is given in all the books other than TKG, wherein it is given as 'kAlamAyenEyanucu'. This needs to be checked. Any suggestions ???

C2 – vAridhi zOSimpa – The episode of sage agastya drinking up the ocean is found in mahAbhArata, Book 3 – Vana Parva – Sections 104 and 105. Please visit web site for full translation of mahAbharata –  
<http://www.sacred-texts.com/hin/mo3/index.htm>

C2 – tAraka nAma – the name 'rAma'. Please refer to discourse of kAJci paramAcArya on the subject -  
<http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

C3 – sAramani – zrI tyAgarAja states that his songs are the essence of the name of the 'rAma' - tAraka nAma.

## padavi nI-sALakabhairavi

In the kRti 'padavi nI sadbhakti' – rAga sALaka bhairavi, zrI tyAgarAja states that one's real status is the true devotion to the Lord.

P padavi nI sad-bhakti kalguTE

A cadivi vEda zAstr(O)paniSattula  
satta teliya lEnidi padaviyA (padavi)

C1 dhana dAra sut(A)gAra sampadalu  
dharaN(I)zula celimi(y)oka padaviyA (padavi)

C2 japa tap(A)di(y)Nim(A)di siddhulacE  
jagamulan(E)cuTa(y)adi padaviyA (padavi)



C3 rAga lObha yuta yajn(A)dulacE  
bhOgamul(a)bbuTa(y)di padaviyA (padavi)

C4 tyAgarAja nutuDau zrI rAmuni  
tatvamu teliyanid(o)ka padaviyA (padavi)

Gist

Existence of true devotion towards You is the (real) status.  
Being erudite, is it a status not knowing the purport of vEda, zAstra and upaniSad etc?

1. Are acquisitions like wealth, wife, offspring, house as also friendship of kings, a status?

2. Deceiving the World with siddhis - aNimA and others - attained by repetition of mantras, penances – is it a status?

3. Attaining enjoyments as a result of (performance of) sacrificial oblations etc tainted with desires and covetousness – is it a status?

4. Is it a status not knowing the true nature of zrI rAma - one praised by this tyAgarAja?

Word-by-word Meaning

P Existence (kalguTE) of true devotion (sad-bhakti) towards You (nI) is the (real) status (padavi).

A Being erudite (cadivi), is it a status (padaviyA) not knowing (teliya lEnidi) the purport (satta) (literally Truth or Existence) of vEda, zAstra and upaniSad etc (zAstrOpaniSattula)?

Existence of true devotion towards You is the (real) status.

C1 Are acquisitions (sampadalu) like wealth (dhana), wife (dAra), offspring (suta) (literally son), house (AgAra) (sutAgAra) as also friendship (celimi) of kings - Lords (Izulu) of Earth (dharaNI) (dharaNIzula), a (oka) (celimiyoka) status (padaviyA)?

Existence of true devotion towards You is the (real) status.

C2 Deceiving (EcuTa) the World (jagamulanu) with siddhis (siddhulacE) - aNimA and others (Adi) - attained by (Adi) (arising from) repetition of mantras (japa), penances (tapa) (tapAdiyaNimAdi) – is it (adi) (literally that) (jagamulanEcuTayadi) a status (padaviyA)?

Existence of true devotion towards You is the (real) status.

C3 Attaining (abbuTa) enjoyments (bhOgamulu) as a result of (cE) (literally with) (performance of) sacrificial oblations (yajna) etc (Adulu) (yajnAdulacE) tainted with (yuta) desires (rAga) and covetousness (lObha) – is it (adi) (bhOgamulabbuTayadi) a status (padaviyA)?

Existence of true devotion towards You is the (real) status.

C4 Is it a (oka) status (padaviyA) not knowing (teliyanidi) (teliyanidoka) the true nature (tatvamu) of zrI rAma (rAmuni) – one praised (nutuDau) by this tyAgarAja?

Existence of true devotion towards You is the (real) status.

Notes –

C2 – japa tapAdi – part of Eight-Fold (aSTAGga) yOga – yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAnaM, samAdhi

C2 - aNimAdi siddhulu - Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip

of finger); prAkAmiya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmiya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGala nigaNDu.

Please refer to zrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website –

<http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>

Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

C4 – zrI rAmuni tatvamu – zrI tyAgarAja worshipped zrI rAma as paramAtma – same as ‘satta’ mentioned in anupallavi – though the form (zrI rAma) was his iSTa daivaM – the chosen idol. Please refer to kRti ‘zyAma sundarAMga’ – rAga dhanyAsi

## rAma sItA rAma-balahaMsa

In the kRti ‘rAma sItArAma rAma’ – rAga balahaMsa, zrI tyAgarAja asks Lord to accept his services.

- P rAma sItA rAma rAma rAja tanaya rAma dazaratha  
rAma sItA rAma rAma raghu kul(A)bdhi sOma
- C1 uragamulu penagin(a)Tl(u)nnadi nA manasu  
karuNa jEsi kaNTa jUci karamu paTTu rAma (rAma)
- C2 sat-sati pati sEva sEyu candamuna nA manasu  
utsavamulu sEyuTak(u)ppoGgenu rAma (rAma)
- C3 kalpa bhUjamuna tIga kaTTu rIti manasu  
kalpamul(e)nnaina viDici kadaladu zrI rAma (rAma)
- C4 advaita sAmrAjyamul(a)bbin(a)TTu rAma  
sad-vairAgyamu nidhiyu sAyujyamE rAma (rAma)
- C5 Agama nigamamulakun(a)rtham(i)di rAma  
tyAgarAjucE cEyiJci bhOgam(a)ndu rAma (rAma)

Gist

O Lord rAma! O Lord sItA rAma! O Prince! O Lord dazratha rAma! O Moon born in the Ocean of raghu Dynasty!

My mind is constricted as if entwined by snakes; showing mercy, looking at me, hold my hands.

Similar to a devoted wife rendering service to her husband, my mind is zestful for undertaking festivities to You.

Like vines entwine the Wish-Tree, my mind shall not move away from You no matter how many eons pass by.

In the same manner as attainment of the empire of non-duality, the wealth of real indifference to Worldly pleasures too amounts to being united with You.

This is the purport of the zAstras and vEdas; accepting service by the hands of this tyAgarAja, enjoy.

Word-by-word Meaning

P O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince – son (tanaya) of King (rAja)! O Lord rAma!

O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon (sOma) born in the Ocean (abdhi) of raghu Dynasty (kula) (kulAbdhi)!

C1 My (nA) mind (manasa) is (unnadi) constricted as if (aTlu) entwined (penagina) (penaginaTlunnadi) by snakes (uragamulu);

O Lord rAma! showing (jEsi) mercy (karuNa), looking (kaNTa jUci) at me , hold (paTTu) my hands (karamu);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince! O Lord rAma! O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon born in the Ocean of raghu Dynasty !

C2 O Lord rAma! Similar to (candamuna) a devoted wife (sat-sati) rendering (sEyu) service (sEva) to her husband (pati),

my (nA) mind (manasu) is zestful (uppoGgenu) for undertaking (sEyuTaku) (sEyuTakuppoGgenu) festivities (utsavamulu) to You;

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince! O Lord rAma! O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon born in the Ocean of raghu Dynasty !

C3 O Lord rAma! Like (rIti) vines (tIga) entwine (kaTTu) the Wish-Tree (kalpa bhUja) (bhUjamuna),

my mind (manasu) shall not move (kadaladu) away (viDici) from You no matter how many (enni) eons (kalpamulu) pass by (aina) (kalpamulennaina);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince! O Lord rAma! O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon born in the Ocean of raghu Dynasty !

C4 O Lord rAma! In the same manner (aTTu) as attainment (abbina) (abbinaTTu) of the empire (sAmrAjamulu) (literally empires) (sAmrAjamulabbinaTTu) of non-duality (advaita),

O Lord rAma! the wealth (nidhiyu) of real indifference to Worldly pleasures (sad-vairAgyamu) too amounts to being united with You (sAyuujyamE);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince! O Lord rAma! O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon born in the Ocean of raghu Dynasty !

C5 O Lord rAma! This (idi) is the purport (arthamu) of the zAstras (Agama) and vEdas (nigamamulu) (nigamulakunu) (nigamulakunarthamidi);

O Lord rAma! accepting service (cEyiJci) by the hands of this tyAgarAja (tyAgarAjucE), enjoy (bhOgamu andu) (bhOgamandu);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Prince! O Lord rAma! O Lord dazratha rAma! O Lord sItA rAma! O Lord rAma! O Moon born in the Ocean of raghu Dynasty !

Notes –

General – The order of the kRtis is as given in all the books other than that of TKG wherein, caraNas 2 and 3 are interchanged. This needs to be checked. Any suggestions ???

C2 – candamuna – This is how it is given in all the books other than that of TKG, wherein it is given as ‘candAna’. According to context, ‘candamuna’ seems to be the appropriate word. Any suggestions ???

C2 – uppoGgenu – This is how it is given in all the books other than that of TKG, wherein it is given as ‘uppoGgini’. As ‘uppoGgenu’ is the appropriate word, the same has been adopted. Any suggestions ???

C3 – kaTTu rIti manasu – this is how it is given in all books other than that of TKG, wherein it is given as 'kaTTu rIti nA manasu'. This needs to be checked. Any suggestions ???

C3 – kalpa bhUja – kalpa vRkSa – One of the five trees that emerged while churning the Milk Ocean. It is stated to be entwined by vines – In the lalitA sahasranAmAM, one of the names of Mother is 'bhaktimat kalpa latika' – to the devotees, wishes-yielding kalpa creeper.

C3 – kalpa - A day of brahmA or 1000 yugAs – 4,320,000 mortal years

- this is the duration of the World.

- 30 such days of brahmA is one month and 12 months a year

- 100 such years is the lifetime of brahmA

- 50 such years have elapsed and we are in 51<sup>st</sup> year of brahmA

- known as zvEta varAha kalpa

- At the end of 100 years of brahmA the world is annihilated

Source – Monier's Sanskrit Dictionary

C3 – kadaladu – This is how it is given in all the books other than that of TKG, wherein it is given as 'kadalanu'. According to the context, 'kadaladu' is the appropriate word. Any suggestions ???

C4 – advaita sAmrAjamu – State of non-duality - Please refer to kRti of sadAziva brahmEndra – 'khElati piNDANDE' wherein he mentions 'haMsas-sOhaM sOhaM- haMsamiti'.

C4 – sAyujya - The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-saMbhaSaNE |  
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

O Lord of bhavAnI! I attain -

to similarity of form with Thee by performing Thy ritualistic worship;

to closeness with Thee by singing Thy praise;

to residence in Thy heavenly plane by associating and conversing with Thy noble devotees; and

to oneness with Thee by contemplating on Thy form constituted of the whole of this living and non-living world.

Thus in this very embodiment I shall attain life's fulfilment.

(Translation by Swami Tapasyananda)

C4 – sad-vairAgyamu – real indifference to Worldly pleasures is considered as sAyujya by zrI tyAgarAja.

C5 – bhOgamandu – This is how it is given in all the books other than that of TKG, wherein it is given as 'bhOgamandu'. 'bhOgamandu' seems to be more appropriate; this word has been used by zrI tyAgarAja in two other kRitis also ('namminavArini maracEdi' – rAga bhairavi and 'E nOmu nOcitimO' – rAga punnAgavarALi). Any suggestions ???

C5 – bhOgamandu – Enjoy - this is to be related to caraNa 2 wherein zrI tyAgarAja states that he is zestful for performing services to Him. This is called 'kAntAsakti' (love as that of a wife) in nArada bhakti sUtras (sUtra 82).

## **bhava nuta-mOhanaM**

In the kRti 'bhava nuta nA' – rAga mOhanaM, zrI tyAgarAja calls Lord, who is tired, to relax in his mind.

P bhava nuta nA hRdayamuna ramimpumu

baDalika tIra

- A bhava tAraka nAtO bahu palkina  
baDalika tIra kamala saM(bhava)
- C1 pavana suta priya tanakai tirigina  
baDalika tIra  
bhavanamu jEri nanu verapiJcina  
baDalika tIra kamala saM(bhava)
- C2 varamagu naivEdyamulanu jEyani  
baDalika tIra  
parava lEka sari pOyinaTT(A)Dina  
baDalika tIra kamala saM(bhava)
- C3 prabala jEsi nanu brOcedav(a)nukonna  
baDalika tIra  
prabhu nIvu tyAgarAjuniki  
baDalika tIra kamala saM(bhava)

Gist

O Lord praised by Lord ziva! O Lord who carries across the Ocean of Worldly Existence! O Lord praised by Lord brahma! O Lord who is dear to AJjanEya!

Deign to relax in my heart to overcome Your fatigue – (a) of conversing a lot with me; (b) of wandering for my sake; (c) for astounding me by coming to my house; (d) of (my) not preparing sacred food items to You; and (e) for talking (to such a great Lord), without offering food, as if it is alright.

You are Lord of this tyAgarAja; You protected me by making me famous; deign to relax in my heart to overcome Your fatigue for having so intended.

Word-by-word Meaning

P O Lord praised (nuta) by Lord ziva (bhava)! Deign to relax (ramimpumu) (literally sport) in my (nA) heart (hRdayamuna) to overcome (tIra) Your fatigue (baDalika).

A O Lord who carries across (tAraka) the Ocean of Worldly Existence (bhava)!

O Lord praised (nuta) by Lord brahma – born (saMbhava) in Lotus (kamala)! Deign to relax in my heart to overcome (tIra) Your fatigue (baDalika) of conversing (palkina) (literally talking) a lot (bahu) with me (nAtO).

C1 O Lord who is dear (priya) to AJjanEya – son (suta) of vAyu (pavana)!  
O Lord praised (nuta) by Lord brahma – born (saMbhava) in Lotus (kamala)! Deign to relax in my heart to overcome (tIra) Your fatigue (baDalika) of –

wandering (tirigina) for my (tanakai) sake;  
astounding (verapiJcina) (literally alarming) me by coming (jEri) to my house (bhavanamu).

C2 O Lord praised (nuta) by Lord brahma – born (saMbhava) in Lotus (kamala)! Deign to relax in my heart to overcome (tIra) Your fatigue (baDalika) of –

(my) not preparing (jEyani) sacred (varamagu) food items (naivEdyamulanu) to You, and

for talking (ADina) (to such a great Lord) without offering food (parava lEka) (literally spread) as if (aTTu) it is alright (sari pOvu) (sari pOyinaTTu) (pOyinaTTADina).

C3 O Lord praised (nuta) by Lord brahma – born (saMbhava) in Lotus (kamala)!

You (nIvu) are Lord (prabhuvu) of this tyAgarAja (tyAgarAjuniki); You protected (brOcedavu) me by making (jEsi) me (nanu) famous (prabala);

deign to relax in my heart to overcome (tIra) Your fatigue (baDalika) for having so intended (anukonna) (brOcedavanukonna).

Notes –

General – In the book of Shri CR, the ‘tiredness’ (baDalika) has been attributed to zrI tyAgarAja. In my humble opinion, it is the tiredness of the Lord that zrI tyAgarAja is mentioning in the kRti.

C2 – parava lEka – This is how it is given in all the books. ‘parava’ has two different roots – (1) ‘paracu’ – to spread (like food items); (2) ‘paranA’ – regard, respect. In the case of ‘paranA’, the ending vowel would be elongated as ‘paravA’.

If it is taken in the first sense ‘to spread’, then it should be joined to the first half of the caraNa and interpreted as ‘for not preparing nice (sacred) food items and not offering (parava lEka) (literally spreading) the same and talking as if it is alright’.

If it is taken in the second sense ‘regard’, then the second half could be interpreted separately – ‘talking without regard (paravA lEka) as if it is alright’.

As the ending vowel of the word ‘parava’ is not elongated, it has to be taken in the first sense only.

C2 – saripOyinaTTu – this is how it is given in all the books. this is mostly a colloquial usage. This is used idiomatically to mean ‘it was alright’, ‘it didn’t matter’. Any suggestions ???

C3 – brOcedavanukonna – This is how it is given in all the books other than that of Shri TKG, where it is given as ‘brOcanukonna’. As the version given here seems to be appropriate, it has been adopted. Any suggestions ???

C3 – anukonu – This has been translated as ‘intention’; however, in fact, as the Lord is ‘satya saGkalpa’, His very intention or thought is as good as accomplished. This is also called ‘cittamu’ – ‘will’ – please refer to zrI tyAgarAja kRti ‘nI cittamu nA bhAgyamu’ – rAga vijayavasanta.

C3 – kamala sambhava – In the book of Shri TKG, this is given as ‘jalaja sambhava’ whereas, it is given as ‘kamala sambhava’ in all other books. Though both mean same thing, this needs to be checked. Any suggestions ???

General – According to great hari-kathA exponent Brahma Shri TS Balakrishna Sastrigal, this song was sung by zrI tyAgarAja after the Lord visited his house one evening together with sITa and AJjanEya in the garb of an old couple and a young sanyAsi (respectively). According to him, zrI tyAgarAja spoke to the Lord throughout the night without offering any proper seat or food and when they left early in the morning next day, he beheld them as Lord rAma, sITa and AJjanEya. Regretting his action of not showing proper respect to the Lord, zrI tyAgarAja sang this song asking the Lord to relax in his heart.

## **mOhana rAma-mOhanaM**

In the kRti ‘mOhana rAma mukha’ – rAga mOhanaM, zrI tyAgarAja sings ecstatically the praise of the Lord.

P mOhana rAma mukha jita sOma  
mudduga palkumA

- A mOhana rAma modaTi daivamA  
mOhamu nIpai monasi(y)unnadirA (mOhana)
- C dhara manuj(A)vatAra mahima vini  
sura kinnara kimpuruSa vidyAdhara  
sura pati vidhi vibhAkara candr(A)dulu  
karagucu prEmatO  
vara mRga pakSi vAnara tanuvulacE  
girini velayu sItA vara cira kAlamu  
guri tappaka mai maraci sEviJciri  
vara tyAgarAja varad(A)khila jagan(mOhana)

#### Gist

O Captivating Lord rAma whose face vanquishes the moon! O Captivating Lord rAma - the foremost God! O Consort of sItA shining on the Mount prasravaNa or suvEla! O Bestower of boons on this blessed tyAgarAja! O Lord zrI rAma who captivates the whole Universe!

Please speak to me charmingly.

I have been captivated by You.

Having heard Your greatness of having incarnated as a human being in the World, celestials, kinnara, kimpuruSa, vidyAdhara, indra, brahmA, Sun, moon and others, melting with love, having embodied as blessed animals, birds and monkeys, without missing the aim, worshipped You for a long time bereft of body consciousness.

#### Word-by-word Meaning

P O Captivating (mOhana) Lord rAma whose face (mukha) vanquishes (jita) the moon (sOma)! Please speak (palkumA) to me charmingly (mudduga).

A O Captivating Lord rAma - the foremost (modaTi) (literally first) God (daivamA)! I have been captivated by You (mOhamu nIpai monasiyunnadirA) (literally attraction (mOhamu) towards You (nIpai) has developed (monasiyunnadirA)).

O Captivating Lord rAma whose face vanquishes the moon! Please speak to me charmingly.

C Having heard (vini) Your greatness (mahima) of having incarnated (avatAra) as a human being (manuja) (manujAvatAra) in the World (dhara), celestials (sura), kinnara, kimpuruSa, vidyAdhara, indra – Lord (pati) of celestials, brahmA (vidhi), Sun (vibhAkara), moon (candra) and others (Adulu) candrAdulu),

melting (karagucu) with love (prEmatO), having embodied (tanuvulacE) as blessed (vara) animals (mRga), birds (pakSi) and monkeys (vAnara),

O Consort (vara) of sItA shining (velayu) on the Mount (girini) prasravaNa or suvEla!

without missing (tappaka) the aim (guri), worshipped (sEviJciri) You for a long (cira) time (kAlamu) bereft of consciousness (maraci) of the body (mai);

O Bestower of boons (varada) on this blessed (vara) tyAgarAja!

O Lord zrI rAma who captivates (mOhana) the whole (akhila) (varadAkhila) Universe (jagat) (jaganmOhana) whose face vanquishes the moon! Please speak to me charmingly.

#### Notes –

P – mOhana – The word does not denote the physical attraction only, but the magnetism of personality.

C – dhara manujAvatAra – This refers to zrImad vAlmIki rAmAyaNa, bAla kANDa, Chapter 17. Please visit website for complete translation of the chapter giving details the progeny of various vAnara –

[http://www.valmikiramayana.net/bala/sarga17/bala\\_17\\_prose.htm](http://www.valmikiramayana.net/bala/sarga17/bala_17_prose.htm)

C – kinnara – demi-gods of human figure and head of horse (or with a horse's body and head of human being).

C – kimpuruSa – Class of beings allied to kinnaras – regarded as attendants of kubEra.

C – vidyAdhara – artists of heaven

C – candra – zrImad vAlmIki rAmAyaNa does not seem to contain any specific reference as to who is the progeny of candra is.

C – pakSi – this may refer to jaTAyu and sampAti (brothers) sons of aruNa. While jaTAyu fights rAvaNa during abduction of sItA, it is sampAti who locates sItA and tells hanuMan about her being kept captive in laGkA.

But, jaTAyu introduces himself to zrI rAma as 'friend of dazaraatha'; therefore, jaTAyu's birth seems to precede rAmAvatAra. For complete details of creation, as retold by jaTAyu, please refer to zrImad-vAlmIki rAmAyaNa, AraNya kANDa, Chapter 14.

C – girini velayu – This may refer to Mount prasravaNa where zrI rAma and lakSmaNa stayed for rainy season after killing vAli. However, zrI tyAgarAja, in his kRti 'giripai nelakonna' again mentions 'giri', where another interpretation has been given in the following website -

[http://www.madhuramurali.org/mm/year2001/aug2001/ji\\_gp2001b.html](http://www.madhuramurali.org/mm/year2001/aug2001/ji_gp2001b.html)

“In 'Skanda Puraana' it is said that one who meditates on 'Suvela Parvatha Rama' (Rama on Mount Suvela) in his last days will be blessed with a place in the Vaikunta. Since the Swami was aware of this, he meditated upon this Suvela Parvatha Rama and sang this kirtan of 'Giripai nelakonna Ramuni'”

zrI rAma climbs suvEla mountain and surveys the city of laGkA from that vantage point – vAlmIki rAmAyaNa, yuddha kANDa, Chapter 38 refers.

C – guri tappaka – The words of brahmA to celestials (contained in zrImad vAlmIki rAmAyaNa, bAla kANDa, Chapter 17) are –

“Let mighty and guise changing helpmates be procreated to that truth abiding and valorous Vishnu who is the well-wisher of all of us.”

## **nI dayacE rAma-yadukulakAmbhOji**

In the kRti 'nI dayacE rAma' – rAga yadukulakAmbhOji, zrI tyAgarAja ecstasically praises the Lord.

P nI dayacE rAma nity(A)nanduD(ai)ti

A nAda brahm(A)nanda ras(A)kRti gala (nI)

C vara mRdu bhASa su-svara maya bhUSa  
vara tyAgarAja vAg-cEl(A)vRta (nI)

Gist

O Lord zrI rAma - who has the form of the essence of Supreme bliss of nAda (OR bliss of nAda brahma)! O Lord who is fine soft spoken! O Lord whose adornment is of the nature of sweet (sapta) svara! O Lord who wears fine garment of words of this tyAgarAja!

By Your grace, I have become eternally blissful.

Word-by-word Meaning



P O Lord zrI rAma! By Your (nI) grace (dayacE), I have become (aiti) eternally (nitya) blissful (AnanduDu) (nityAnanduDaiti).

A O Lord zrI rAma – who has (gala) the form (AkRti) of the essence (rasa) (rasAkRti) of Supreme bliss (brahmAnanda) of nAda (OR bliss of nAda brahma)!  
By Your grace, I have become eternally blissful.

C O Lord who is fine (vara) soft (mRdu) spoken (bhASa)! O Lord whose adornment (bhUSa) is of the nature (maya) of sweet (sapta) svara (su-svara)!  
O Lord who wears (AvRta) fine (vara) garment (cEla) of words (vAk) (vAgcELAvRta) of this tyAgarAja!  
O Lord zrI rAma! By Your grace, I have become eternally blissful.

Notes –

A – nAda brahma – There is an interesting article in the website –  
<http://www.hindu.com/seta/2005/01/13/stories/2005011300111500.htm>  
Please also refer to ‘tirumandiram’ of tamizh saint tirumUlar – ‘zivAnandakkUttu’ – verses 2724 to 2803 – Please visit the following website for translation of the verses –  
<http://www.sivasiddhanta.com/resources/books/tirumantiram/TantraNine.html>. An article written by Dr V Raghavan on nAda brahma is found in the website – <http://sky.prohosting.com/guruguha/updaug02.html>

## **rAma rAma rAma-ceJcuruTi**

In the kRti ‘rAma rAma rAma’ – rAga ceJcuruTi, zrI tyAgarAja asks Lord to hold his hand.

P rAma rAma rAma rAma rArA sItA rAma

C1 santatambu padamulan(a)rcintu  
EkAntamunanu ninn(A)rAdhintu sItA (rAma)

C2 tanivi tIra ninnu kaugilintu nAdu  
dAham(e)lla tIrci sEvintu sItA (rAma)

C3 kanulu callagAnu ninnu kandu nAdu  
tanuvu pulakariJca meccukondu sItA (rAma)

C4 aDug(a)Duguku maDupulan(a)ndittu  
ninn(a)nusariJci mella palkanittu sItA (rAma)

C5 kannula jADalanu telisi naDutu rAma  
kaDama jAli dUramunanu viDutu sItA (rAma)

C6 pAmara viSay(A)dula nE maratu rAma  
nI manasunu celimi jEsi karatu sItA (rAma)

C7 kosari kosari sannidhi nE kolutu rAma  
kOri suraTicE visarucu pilutu sItA (rAma)

C8 toDari mEn(o)saGgi toDalan(a)nutu ninn-  
(e)DabAyaka bhAvamunanu talatu sItA (rAma)

- C9 sammatamunan(i)ttunu ceyi vrAlu rAma  
kammani viDem(i)mmani nann(E)lu sItA (rAma)
- C10 iTlu dorakunA brahmak(ai)na nEn-  
(i)lanu velasi nIvE nEn(ai)na sItA (rAma)
- C11 nikkamugA tALa jAla raTTu rAma  
ekkuvagA nAdu ceTTa paTTu sItA (rAma)
- C12 jADala vinnapamu telusukOrA nI-  
vADu gAka tyAgarAju vErA sItA (rAma)

Gist

O Lord zrI rAma! O Lord zrI sItA rAma!  
Please come.

(1) I shall always worship Your Holy feet; I shall propitiate You in privacy.

(2) I shall embrace You to my heart's content; I shall worship You quenching all my thirsts.

(3) I shall behold You to the satiation of my eyes; I shall extol You such that my body would feel horripilation.

(4) I shall reach rolls of betel leaves at every step; I shall gently make You speak by adhering to You.

(5) I shall conduct myself by understanding the signal of Your eyes; I shall leave far behind all my wants.

(6) I shall forget the objects of senses etc. born of ignorance; I shall melt Your heart by showing affection.

(7) I shall serve in Your holy presence by demanding again and again; I shall invite seeking You while fanning You with a fan.

(8) Subsequently, I shall press Your thighs by offering my body; I shall meditate with feeling without being separated from You.

(9) I shall give my consent in my own hand writing; please command me to give scented betel leaves.

(10) Would such a thing be possible to attain even for brahma that, in this World, I becoming effulgent, You have become myself.

(11) Truly, I cannot bear this disgrace; hold my hand much.

(12) Please understand my entreaty by cue; is this tyAgarAja different other than being Your's?

Word-by-word Meaning

P O Lord zrI rAma, rAma, rAma, rAma! Please come (rArA); O Lord zrI sItA rAma!

C1 I shall always (santatambu) worship (arcintu) Your Holy feet (padamulanu) (padamulanarcintu); I shall propitiate (ArAdhintu) You (ninnu) (ninnArAdhintu) in privacy (EkAntamunanu);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C2 I shall embrace (kaugilintu) You (ninnu) to my heart's content (tanivi tIra) (literally relieve desire); I shall worship (sEvintu) You quenching (tIrci) all (ella) my (nAdu) thirsts (dAhamu) (dAhamella);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C3 I shall behold (kandunu) You (ninnu) to the satiation (callagAnu) (literally coolness) of my eyes (kanulu); I shall extol (meccukondu) You such that my (nAdu) body (tanuvu) would feel horripilation (pulakariJca);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C4 I shall reach (andittu) rolls of betel leaves (maDupulanu) (maDupulandittu) at every step (aDugaDuguku); I shall gently (mella) make You speak (palkanittu) by adhering (anusariJci) to You (ninnu) (ninnanusariJci);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C5 I shall conduct myself (naDutu) by understanding (telisi) the signal (jADalanu) (literally cue) of Your eyes (kannula); O Lord rAma! I shall leave (viDutu) far behind (dUramunanu) all (jAli) (literally multitude) my wants (kaDama);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C6 I (nE) shall forget (maratu) the objects of senses (viSaya) etc. (Adula) (viSayAdula) born of ignorance (pAmara); O Lord zrI rAma! I shall melt (karatu) Your (nI) heart (manasunu) (literally mind) by showing (jEsi) affection (celimi) (literally friendship);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C7 I (nE) shall serve (kolutu) in Your holy presence (sannidhi) by demanding again and again (kosari kosari); I shall invite (pilutu) seeking (kOri) You while fanning (visarucu) You with a fan (suraTicE);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C8 Subsequently (toDari), I shall press (anutu) Your thighs (toDalanu) (toDalananutu) by offering (osaGgi) my body (mEnu) (mEnosaGgi); I shall meditate (talatu) (literally think) with feeling (bhAvamunanu) without being separated (eDabAyaka) from You (ninnu) (ninneDabAyaka);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C9 I shall give (ittunu) my consent (sammatamunanu) (sammatamunanittunu) in my own hand (ceyi) writing (vrAlu); O Lord zrI rAma! Please command (Elu) me (nannu) (nannElu) to give (immani) scented (kammani) betel leaves (viDemu) (viDemimmani);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C10 Would such a thing (iTlu) be possible to attain (dorakunA) even (aina) for brahma (brahmakaina) that, in this World (ilanu), I (nEnu) (nEnilanu) becoming effulgent (velasi), You (nIvE) have become (aina) myself (nEnu) (nEnaina);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C11 Truly (nikkamugA), I cannot (jAla) bear (tALa) this disgrace (raTTu); O Lord zrI rAma! Hold (paTTu) my (nAdu) hand (ceTTa) (literally marry) much (ekkuvagA);

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

C12 Please understand (telusukOrA) my entreaty (vinnapamu) by cue (jADala); Is this tyAgarAja (tyAgarAju) different (vErA) other than (gAka) being Your's (nIvADu)?

O Lord zrI sItA rAma, rAma, rAma, rAma! Please come; O Lord zrI sItA rAma!

Notes –

General – the whole kRti is in the bhAva of kAntA-Asakti – love of God as that of a wife – please refer to nArada bhakti sUtra 82. Please refer to wordings of CharaNa 11 wherein he says 'ceTTa paTTu' which literally means 'marry me'.

C6 – manasunu – In the books of TKG and TSV/AKG, this is given as 'manasuna'. In the present context, either it should be 'manasu' or 'manasunu'. This needs to be checked. Any suggestions ???

C6, 7 and 8 – pAmara viSayAdula maratu – I shall forget the ignorance-born sense objects; suraTicE visarucu pilutu – I shall call You while fanning with a fan; mEnosagi toDalananutu – I shall press Your thighs by offering my body.

In this regard, the following nArada bhakti sUtra is relevant –

sA na kAmayamAnA nirOdharUpatvAt || 7 ||

yathA vrajagOpikAnAM || 21 ||

tadvihInaM jArANAmiva || 23 ||

nAstyEva tasmin tatsukhasukhitvaM || 24 ||

“bhakti (described before as parama prEma or Supreme Love) is not of the nature of lust, because it is a form of renunciation.” (7) “Such indeed was the bhakti of the gOpis of vraja.” (21) “Had they lacked this knowledge of the object the Divinity of the object of their love, their love would have been similar to the base passion of a mistress for her paramour.” (23) “There, ie., in that profane love of the mistress for her paramour, her happiness does not at all consist in the happiness of the other.” (24) (Translations by Swami Tyagisananda)

It needs to be noted that zrI tyAgarAja has first made the statement ‘I shall forget the ignorance-born sense objects.’ Once the sense objects drop off, the love that remains cannot be seen in the light of common sexual love. Please refer to ‘The Gospel of Sri Ramakrishna’, Chapter 23 for complete information of what divine love means.

C10 – nIvE nEnaina - sArUpya - “Gajendra was by the touch of the Supreme Lord instantly freed from the ignorance of being bound and had achieved the selfsame form with four arms and yellow garments (sArUpya-mukti)...” (SB.VIII.4.6)

<http://www.srimadbhagavatam.org/canto8/chapter4.html>

To know more about the four stages - sAlOkya, sAmIpya, sArUpya and sAyuja, the vaiSNavaite zESatva-dAsatva, please visit site -

[http://www.swami-krishnananda.org/brahma/brahma\\_o8a.html](http://www.swami-krishnananda.org/brahma/brahma_o8a.html)

C11 – tALa jAla raTTu –A cry of anguish in this caraNa means that the previous statement (C10) (nIvE nEnaiana - sArUpya) is an expectation only and not an accomplishment.

## **mummUrtulu-aThANA**

In the kRti ‘mummUrtulu gumikUDi’ – rAga aThANA, zrI tyAgarAja states that even the Trinity sing the praise of zrI rAma.

- P mummUrtulu gumikUDi pogaDE  
muccaTa vinukOrE
- A sammatiga rAju koDuk(a)naga vini  
saMzayamu tIraKa zrI rAmuni (mum)
- C rOsamutO raghurAmuni guNamula  
rUDiga tama guNamulan(a)Tu vrAasi  
trAsuna(n)iDa sari nilva lEd(a)ni  
tyAgarAja nutuD(e)vaDO(y)anucunu (mum)

### **Gist**

Please listen to the conversation of the Trinity praising (zrI rAma) concertely.

Having heard that zrI rAma is a prince, their doubt not having been dispelled, listen to their conversation of the Trinity praising zrI rAma concertedly and whole heartedly.

Being piqued, writing down the virtues of zrI raghurAma and their own well-known virtues, as they placed there on a scale, finding that the scale did not balance, listen to the conversation of the Trinity praising zrI rAma concertedly, (wondering) as to ‘who this person praised by tyAgarAja could be’.

### **Word-by-word Meaning**

P Please listen (vinukOrE) to the conversation (muccaTa) of the Trinity (mummUrtulu) praising (pogaDE) (zrI rAma) concertely (gumikUDi) (literally crowding).

A Having heard (vini) that (anaga) zrI rAma is a prince - son (koDuku) (koDukanaga) of King (rAju) (dazaratha),  
their doubt (saMzayamu) not having been dispelled (tIraKa),  
listen to their conversation of the Trinity praising zrI rAma (rAmuni) concertedly and whole heartedly (sammatiga).

C Being piqued (rOsamutO), writing down (vrAsi) the virtues (guNamula) of zrI raghurAma and their own (tama) well-known (rUDiga) virtues (guNamulanu), as they placed (iDa) there (aTu) (guNamulanaTu) on a scale (trAsuna) (trAsunaniDa),  
finding that (ani) the scale did not (lEdu) (lEdani) balance (sari nilva),  
listen to the conversation of the Trinity concertedly praising zrI rAma, wondering as to (anucu) ‘who this person (evaDO) praised (nutuD) (nutaDevDOyanucu) by tyAgarAja could be’.

## **rAma kathA-madhyamAvati**

In the kRti ‘rAma kathA sudhA rasa pAnaM’ – rAga madhyamAvati zrI tyAgarAja describes the benefits of singing (and listening to) the story of zrI rAma.

- P rAma kathA sudhA rasa pAnam(o)ka  
rAjyamu jEsunE
- A bhAmA maNi jAnaki saumitri  
bharat(A)dulatO bhUmi velayu zrI (rAma)
- C dharmAd(y)akhila phaladamE manasA  
dhairy(A)nanda saukhya nikEtanamE  
karma bandha jvalan(A)bdhi nAvamE  
kali haramE tyAgarAja vinutudagu (rAma)

Gist

O Mind! To drink the nectarine juice of story of zrI rAma, shining on the Earth along with jAnaki - a jewel of women, lakSmaNa, bhArata and others, is equal to a rule of a kingdom.

It bestows the fruits of puruSArtha; it is the veritable abode of all qualities like courage, bliss and comfort; it is the boat which enables one to cross the flaming ocean of bondage resulting from actions; it is the destroyer of the effects of kali yuga; to drink the nectarine juice of story of zrI rAma – the Lord praised by this tyAgarAja - is equal to a rule of a kingdom.

Word-by-word Meaning

P To drink (pAnamu) the nectarine (sudhA) juice (rasa) of story (kathA) of zrI rAma is equal (jEsunE) to (rule of) a kingdom (rAjyamu).

A To drink the nectarine juice of story of zrI rAma, shining (velayu) on the Earth (bhUmi) along with jAnaki - a jewel (maNi) of women (bhAmA), lakSmaNa - son of sumitriA (saumitri), bhArata and others (AdulatO) (bharatAdulatO), is equal to a rule of a kingdom.

C O Mind (manasA)! It bestows the fruits (phaladamE) of puruSArtha - dharma and (Adi) all others (akhila) (dharmAdyakhila); it is the veritable abode (nikEtanamE) of all qualities like courage (dhairyA), bliss (Ananda) (dhairyAnanda) and comfort (saukhya); it is the boat (nAvamE) which enables one to cross the flaming (jvalana) ocean (abdhi) (jvalanAbdhi) of bondage (bandha) resulting from actions (karma); it is the destroyer (haramE) of the effects of kali yuga; to drink the nectarine juice of story of zrI rAma – the Lord praised (vinutudagu) by this tyAgarAja - is equal to a rule of a kingdom.

Notes -

A – zrI – (the ending word) 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 'sItA'. This needs to be checked. Any suggestions ???

A – bharatAdulatO - According to vAlmIki rAmayaNa, a half of viSNu became zrI rAma, a quarter bhArata, one-eighth each laKSmaNa and zatrugna; vAli, sugrIva, tAra, gandhamAdana, nala, nIla, mainda-dvividA, suSEna, sarabha and hanumAn were the sons of indra, sUrya, bRhaspati, kubEra, vizvakarma, agni, azvinikumAras, varuna, parjanya and vAyu respectively; all other vAnaras are the sons of other gods, RSis etc. (zrimad-vAlimIki rAmAyaNa, bAla kANda, Chapter 17)

C - dharmAdyakhila – puruSArtha – (four-fold objects of human pursuit) righteous action (dharma), wealth (artha), desires (kAma) and deliverance (mOkSa).

C – kali haramE - The following zLOka extolling singing the glory of Lord as a panacea for all the ills of the current epoch – kali – is restated here by zRI tyAgarAja –

kalau kalmaSa cittAnAM pApadravyOpa jIvinAM |  
vidhikriyA vihInAnAM gatir gOvinda kIrtanaM ||

“In the kali, those of corrupted mind, those who live on ill-gotton wealth and those who live transgressing duties as ordained in zAstras, can save themselves only by singing the glory of gOvinda (Lord).”

C - nAvameE – the name ‘rAma’ is called ‘tAraka nAma’ which enables one to cross of the Ocean of Worldly Existence.

## **muddu mOmu-sUryakAntaM**

In the kRti ‘muddu mOmu’ – rAga sUryakAntaM, zRI tyAgarAja sings the beauty of the Lord.

P muddu mOmu ELAgu celaGgenO  
munul(e)Tla kani mOhiJcirO

A kadd(a)nucunu cira kAlamu hRdayamu  
karagi karagi nilcu vArik(e)duTa rAmuni (muddu)

C manasu nirmalamagu bhU-sura kRtamau  
maJci pUjA phalamO tolutaTi tapamO  
ghana nibha dEhuni janana svabhavamO  
dhana pati sakhuDaina tyAgarAj(A)rcituni (muddu)

Gist

I wonder how did the charming face of Lord rAma appear to those who waited for Him for a long time melting in their hearts with the conviction about His impending arrival and how the ascetics became entranced by beholding the face of the Lord!

Was it (beholding the charming face of the Lord) due to the fruits of a fervent worship performed by the pure minded sages? Or was it due to the penances undertaken by them formerly? Or was it the nature of the Lord (whose body resembles the rain-cloud) by birth? I wonder how did the charming face of the Lord rAma - worshipped by Lord ziva - tyAgarAja - looked like and how the sages became enraptured by beholding the face of the Lord!

Word-by-word Meaning

P (I wonder) how (ELAgu) did the charming (muddu) face (mOmu) (mOmuyELAgu) of the Lord (rAma) appear (celaGgenO) and how (eTla) the ascetics (munulu) became entranced (mOhiJcirO) by beholding (kani) the face of the Lord!

A (I wonder) how did the charming face of Lord rAma (rAmuni) appear to (eduTa) (literally before) those (vAriki) – who waited (nilcu) (literally stand) (nilcuvArikeduTa) for Him for a long (cira) time (kAlamu) melting (karagi karagi) in their hearts (hRdayamu) with the conviction about His impending arrival (kaddanucunu) (literally believing in Existence of Lord), and

how they became entranced by beholding the face of the Lord!

C Was it (beholding the charming face of the Lord) due to the fruits (phalamO) of a fervent (maJci) worship (pUja) performed (kRtamaU) by the pure (nirmalamagu) minded (manasu) sages (bhU-sura) (literally brahmins)? Or was it due to the penances (tapamO) undertaken by them formerly (tolutaTi) Or was it the nature (svabhAvamO) of the Lord - whose body resembles (nibha) the rain-cloud (ghana) - by birth (janana)? I wonder how did the charming face of the Lord (rAma) - worshipped (arcita) by Lord ziva (tyAgarAja) (tyAgarAjArcituni) - friend (sakhuDaina) of kubEra - Lord (pati) of wealth (dhana) - appear and how the sages became enraptured by beholding the face of the Lord!

Notes -

A - kaddu - Conviction about Existence of God. However, here it refers to the conviction of ascetics about the impending arrival of the Lord.

A - karagi karagi nilcu vAru - this refers to the ascetics who awaited the arrival of rAma - as given in zrImad-vAlmIki rAmAyaNa, ayOdhyA kANda, Chapter 116 and AraNya kANda, Chapter 1 refer.

C - bhU-sura - this may refer to vaziSTha, vizvAmitra, agastya and other RSis who play prominent role in rAmAyaNa. (Though vizvAmitra is considered as rAja-RSi, he became a brahma-RSi as proclaimed by sage vaziSTha.)

C - bhU-sura kRtamaU - this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'bhU-sura kRtamO'. 'kRtamO' by itself does not convey any meaning. This needs to be checked. Any suggestions ???

C - dhanapati sakhuDaina tyAgarAja arcita - In the book TKG, this has been translated as 'when Lord ziva, adored by kubEra, the god of wealth, extols rAma.....'. In the book of TSV/AKG also, it is given as 'worshipped by tyAgarAja - the friend of kubEra (ziva)'.

In the kRti 'mariyAda gAdayya' - rAga bhairavam, similar wordings occur - 'dhanada sakhuDagu tyAgarAja pUjita' which makes correct sense 'worshipped by tyAgarAja like Lord ziva - the friend of kubEra'. In my humble opinion, in this kRti also the word 'sakhuDagu' should be there instead of 'sakhuDaina'. However, if 'sakhuDaina' is correct, then it would refer to Lord ziva. As the version given is same in all books, it has been translated as 'Lord ziva' here also. This needs to be checked. Any suggestions ???

C - dhanapati sakhuDaina - The story regarding the friendship between kubEra and Lord ziva is given in Shiv Mahapurana - Rudra Samhita - Gunanidhi - The Brahmin's son. Please visit site for full story -

<http://www.urday.com/rudra.html>

C - tyAgarAja - Lord ziva at tiruvArur.

## lAvaNya rAma-pUrNaSaDjaM

In the kRti 'lAvaNya rAma' - rAga pURNaSaDjaM, zrI tyAgarAja praises the qualities of zrI rAma.

P lAvaNya rAma kanulAra jUDavE ati

A zrI vanitA citta kumuda  
zIta kara zat(A)nanyaja (lAvaNya)

C nI manasu nI sogasu



nI dinusu vErE  
tAmasa mata daivam(E)la  
tyAgarAja nuta divya (lAvaNya)

Gist

O Exceedingly and divinely charming rAma! O Moon who blossoms the lily of the mind of blessed sItA! O Lord who is as charming as a hundred cupids! O Lord praised by this tyAgarAja!  
Please look at me gracefully.  
Your mind, Your elegance and Your variety is totally different; why should I seek the grace of Gods of sects of inertia?

Word-by-word Meaning

P O Exceedingly (ati) charming (lAvaNya) rAma! Please look at me (jUDavE) gracefully (kanulAra) (literally clearly).

A O Moon – the cooler (zIta kara) (who blossoms) the lily (kumuda) of the mind (citta) of blessed (zrI) sItA (vanitA) (literally woman)!  
O Lord who is as charming as a hundred (zata) cupids – unique born (ananyaja) (zatAnanyaja)! Please look at me gracefully.

C Your (nI) mind (manasu), Your (nI) elegance (sogasu) and Your (nI) variety (dinusu) is totally different (vErE);  
why (Ela) should I seek the grace of Gods (daivamu) (daivamEla) of sects (mata) of inertia (tAmasa)? O Lord praised (nuta) by this tyAgarAja!  
O divinely (divya) charming rAma! Please look at me gracefully.

Notes –

P – kanulAra – If this statement is from a devotee, it would be translated as ‘to the satisfaction of eyes’; here it refers to the Lord. Therefore, it has been translated as ‘gracefully’. Any suggestions ???

A – ananyaja – Please visit the website to know more about cupid – ‘unique born’ - <http://www.mythfolklore.net/india/encyclopedia/kama.htm>

C – tAmasa mata – Generally this means ‘worship of ziva’ and kaula mArga of zakti worship.

## alakalallalADaga-madhyamAvati

In the kRti ‘alakalallalADaga’ – rAga madhyamAvati, zrI tyAgarAja wonders how sage vizvAmitra would have enjoyed the beauty of zrI rAma.

P alakal(a)llalADaga gani  
A rAN-muni(y)eTu poGgenO

A celuvu mIraganu  
mArIcuni madam(a)Nacu vELa (alaka)

C muni kanu saiga telisi ziva  
dhanuvunu viriceDi samaya-  
muna tyAgarAja  
vinutuni mOmuna raJjillu (alaka)

Gist

I wonder how vizvAmitra – that royal sage – exulted beholding the curls shining in the face of zrI rAma – the Lord praised of this tyAgarAja, being tossed about with exceeding beauty,

(1) at that time when He subdued the arrogance of mArIca and (2) at that time when, He, understanding the eye signal of the sage, broke the bow of Lord ziva!

Word-by-word Meaning

P I wonder how (eTu) vizvAmitra – that (A) royal (rATTu) sage (muni) (rAN-muniyeTu) – exulted (poGgenO) beholding (gani) the (Lord's) curls (alakalu) being tossed about (allalADaga) (alakalallalADaga)!

A I wonder how vizvAmitra – that royal sage – exulted beholding the Lord's curls being tossed about with exceeding (mIraganu) beauty (celuvu),  
at that time (vELa) when He subdued (aNacu) the arrogance (madamu) (madamaNacu) of mArIca (mArIcuni)!

C I wonder how vizvAmitra – that royal sage – exulted beholding the curls, shining (raJjillu) in the face (mOmuna) of zrI rAma – the Lord praised (vinuta) (vinutuni) of the tyAgarAja, being tossed about,  
at that time (samayamuna) when, He, understanding (telisi) the eye (kanu) signal (saiga) of the sage (muni), broke (viriceDi) the bow (dhanuvunu) of Lord ziva!

## vAcAmagOcaramE-kaikavazi

In the kRti 'vAcAmagOcaramE' – rAga kaikavazi, zrI tyAgarAja relates two incidents to illustrate the greatness of zrI rAma.

P vAcAm-agOcaramE manasa  
varNimpa taramE rAma mahima

A rE-cAri mArIcuni paDaga koTTi  
reNDO vAni zikhik(o)sagenE (vAcAM)

C mAnavatI madin(e)rigi  
cAmaram(au)Tak(a)stramun(E)ya kani  
mAnambukai meDa dAcaga  
mAdhavuNDu kani karagi vEgame  
dIn(A)rti bhaJjanuDai prANa  
dAnamb(o)saga munu canina  
bANambun(a)Tu cedara jEya lEda  
gAna lola tyAgarAja nutu mahima (vAcAM)

Gist

O My Mind! How is it possible to describe the greatness of zrI rAma? It is beyond words.

Having thrashed the demon mArIca – the night prowler, He slayed subAhu - the second one.

Understanding the mind of His Spouse to make a fan (of animal tail), when Lord mAdhava discharged a missile to sever the tail of the animal, as the animal, having seen the missile, projected its neck (in front of the missile) in order to die and save its honour rather than losing its hair, having seen this, the

Lord taking pity, by becoming the reliever of the distress of the humble animal, in order to grant its life back, did He not quickly scatter then and there the missile which was already on its way to the target? How is it possible to describe the greatness of zrI rAma – Enjoyer of music - praised by this tyAgarAja? It is beyond words.

(Understanding the mind of His Spouse to make a fan (of animal tail), Lord mAdhava discharged a missile to sever the tail of animal; the animal, seeing the missile, projected its neck (in front of the missile) in order to die and save its honour rather than losing its hair; seeing this, the Lord taking pity, in order to grant its life back, quickly scattered the missile which was already on its way to the target.)

#### Word-by-word Meaning

P O My Mind (manasA)! How is it possible (taramE) to describe (varNimpa) the greatness (mahima) of zrI rAma? It is beyond (agOcaramE) (literally unreachable) words (vAcAM) (vAcAmagOcaramE).

A Having thrashed (padaga koTTi) the demon mArIca (mArIcuni) – the night (rE) prowler (cAri), He slayed (zikhiki osagenE) (zikhikosagenE) (literally offered to the fire-God) subAhu - the second one (reNDO vAni);

O My Mind! How is it possible to describe the greatness of zrI rAma? It is beyond words.

C Understanding (erigi) the mind (madini) (madinerigi) of His Spouse (mAnavatI) (literally woman) to make (auTaku) a fan (of animal tail) (cAmaramu),

when Lord mAdhava (mAdhavuNDu) discharged (Eya) a missile (astramunu) (cAramauTakastramunEya) to sever the tail of the animal,

as the animal, having seen (kani) the missile, projected (dAcagA) its neck (meDa) (in front of the missile) in order to die and save its honour (mAnambukai) rather than losing its hair,

having seen (kani) this, the Lord taking pity (karagi) (literally melt), by becoming the reliever (bhaJjanuDai) of the distress (Arti) of the humble (dIna) (dInArti) animal,

in order to grant (dAnambu osaga) (dAnambosaga) (literally give charity) its life (prANa) back, did He not (IEdA) quickly (vEgame) scatter (cedara jEya) then and there (aTu) the missile (bANambunu) (bANambunaTu) which was already (munu) on its way (canina) to the target?

O My Mind! How is it possible to describe the greatness (mahima) of zrI rAma – Enjoyer (lOla) of music (gAna) - praised (nuta) (nutu) by this tyAgarAja? It is beyond words.

#### Notes -

P – vAcAmagOcara – Please also refer to lalitA sahasranamaM (415) ‘manO vAcAmagOcarA’.

A - mArIcuni – In this regard, the following verses of zrImad vAlmIki rAmAyaNa – bAlakANDa – Chapter 30 is relevant –

sa tEna paramAstrENa mAnavEna samAhata: |  
sampUrNaM yOjana zataM kSipta: sAgarasamplavE ||  
vigRhya sumahaccAstramAgnEyaM raghunandana: |  
subAhUrasi cikSEpa sa viddha: prApatad bhuvI || 18, 22 ||

“Forcibly hit with that highly excellent missile presided over by manu, the ogre (mArIca) was flung in mid ocean, a distance of a full one hundred yOjana (800 miles).

zrI rAma quickly invoked the most excellent missile presided over by the god of fire and hurled it at the breast of subAhu and, pierced by it, the latter fell dead on the ground.”

C - cAmara – This episode is not found in zrImad vAlmIki rAmAyaNa. Any suggestions ???

C - cAmara – used as a fan in temples and for kings . It is generally made from yak’s tail, particularly the silver hued tail. This is also known as chowrie – the tamizh equivalent of savuri. In tamizh mythology, a deer by name ‘kavari mAn’ is mentioned which would not live if it happens to lose even a single hair from its body. Yak is found in himAlayA or Tibet only (nearest to India); also there is no such myth about yAk losing its life to save its honour. Therefore, the reference must be to kavari mAn.

The following verse from tirukkuRaL (tamizh) is relevant – For complete verses, please visit the web site - <http://www.penkatali.org/tirukkuRaL.html>

mayir nIppin vAzhAk kavarimA annAr  
uyir nIppar mAnaM varin (969)

“The deer ‘kavari’ would not live even if one hair is shed from its body (considering it to be a matter of honour); such like people, would cease to live if their honour is at stake.”

C – bANambunaTu cedara jESina – Sort of guided missile which could be controlled (including self-destructed) before hitting the target. There are other similar instances given below.

In the case of Crow demon (kAkAsura) also, zrI rAma redirected the brahmAstra from actually slaying the crow.

In the episode of bridging a causeway over the sea, zrI rAma redirected the missile aimed at the Lord of Oceans. This refers to zrImad vAlmIki rAmAyaNa, yuddha kANda, Chapter 22, verses 30 to 40. Sinful marauders of terrible aspects and deeds dwelling the region of drumakulya – aka – marukAntAra (present day Marwar, Bikaner and Rajasthan) were slayed by the brahmAstra of zrI rAma which was discharged aimed at Lord of Oceans.

The story of arjuna withdrawing brahmAstra aimed at asvattAma is mentioned in mahAbhArata – Book 10, sauptika parva – Chapters 14 and 15 . For the complete story, please visit website –

<http://www.sacred-texts.com/hin/m10/index.htm>

The story in brief is contained in the web sites -

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00072.html>

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00087.html>

## **Emani mATADitivO-tODi**

In the kRti ‘Emani mATADitivO’ – rAga tODi, zrI tyAgarAja extols the quality of speech of zrI rAma.

P Emani mATADitivO rAma  
evari manasu(y)E vidhamO delisi

A mAma maradul(a)nujulu tali-daNDrulu

bhAmalu parijanulu sva-vazamauTak(Emani)

C rAjulu munulu sur(A)surulu vara dig-  
rAjulu mari zUrulu zazi dhara dina  
rAjulu lObaDi naDavanu tyAga-  
rAja vinuta naya bhayamuga mudduga (Emani)

Gist

O Lord zrI rAma! O Lord well-praised by this tyAgarAja! I wonder, in what way You spoke - some times with prudence and some times instilling fear, but always charmingly to - the Kings, sages, celestials and asura, the blessed Lords of (eight) cardinal points, and the brave ones, Lord ziva, the Sun - understanding how each one's mind is in order that everyone - maternal uncle, sister-in-law, younger brothers, parents, wife or women, servants - could come around to Your point of view and all of them would do your bidding.

Word-by-word Meaning

P O Lord zrI rAma! I wonder, in what way (Emani) You spoke (mATADitivO) understanding (delisi) how (E vidhamO) each one's (evari) mind (manasu) (manasuyE) is ?

A In order that everyone like -  
(maternal) uncle (mAma), sister-in-law (maradulu), younger brothers (anujulu) (maradulanujulu),  
parents (tali-daNDrulu), wife or women (bhAmalu), servants (pari janulu) -  
could come around to Your point of view (sva-vazamauTaku) (literally to have control over them),  
O Lord zrI rAma! I wonder, in what way You spoke understanding how each one's mind is?

C O Lord well-praised (vinuta) by this tyAgarAja! O Lord zrI rAma! I wonder, in what way , knowing how each one's mind is, You spoke - some times with prudence (naya) and some times instilling fear (bhayamuga), but always charmingly (mudduga) to -  
the Kings (rAjulu), sages (munulu), celestials (sura) and asura (asurulu) (surAsurulu), the blessed (vara) Lords (rAjulu) of (eight) cardinal points (dik) (digrAjulu), and (mari)  
the brave ones (zUrulu), Lord ziva - wearer (dhara) of moon (zazi), the Sun - Lord (rAju) (rAjulu) of Day (dina) -  
so that all of them would do your bidding (lObaDi naDavanu) (literally obey Your word).

Notes -

A - tali-daNDrulu - this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'talli taNDrulu'. As the word 'tali-daNDrulu' is a proper telugu word, the same has been adopted. Any suggestions ???

C - zUrulu - this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as 'sUrulu'. As 'zUrulu' is the appropriate word, the same has been adopted. Any suggestions ???

C - zazi - this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as 'zaza'. This needs to be checked. Any suggestions ???

## IEkanA ninnu-asAvEri

In the kRti 'IEkanA ninnu juTTukonAru' – rAga asAvEri, zrI tyAgarAja praises the Lord about his qualities.

- P IEkanA ninnu juTTukonnAru  
Eka hRdayulai nity(A)nandamu
- A zrI kara karuNA sAgara nirupama  
cinmay(A)zrita cintAmaNi nI(y)eDa (IEkanA)
- C1 saundaryamulalO sukhamu sItammaku  
saumitriki kanula jADala sukhamu (IEkanA)
- C2 sundara mukhamuna sukhamu bharatuniki  
su-jnAna rUpamuna sukhamu ripughnuniki (IEkanA)
- C3 caraNa yugamunandu sukham(A).JjanEyuniki  
vara guNa tyAgarAja varad(A)nandamu (IEkanA)

Gist

O Lord who causes prosperity! O Ocean of Compassion! O Peerless Lord!  
O Lord Embodied as Intellect or consciousness! O Lord of blessed qualities! O  
Bestower of Boons to this tyAgarAja! People derive everlasting bliss being single-  
minded; that's why they are surrounding You.

You have 'thought gem', which fulfills desires of those dependent on  
You; Mother sItA, derives comfort in Your beauty; lakSmaNa derives comfort in  
Your eye signal; bharata derives comfort in Your charming face; zatrugna  
derives comfort in Your form of wisdom; AJjanEya derives comfort at Your holy  
feet.

Word-by-word Meaning

P Is it without (IEkanA) the reason that they derive everlasting (nityA)  
bliss (Anandamu) (nityAnandamu) being single (Eka) minded (hRdayulai),  
people are surrounding (juTTukonnAru) You (ninnu)?

A O Lord who causes (kara) prosperity (zrI)! O Ocean (sAgara) of  
Compassion (karuNA)! O Peerless (nirupama) Lord! O Lord Embodied (maya) as  
Intellect or consciousness (cit) (cinmaya)!

is it without the reason that the 'thought gem' (cintAmaNi), which fulfills  
desires of those dependent on You (Azrita) (cinmayAzrita), is with You (nIyeDa),  
that people are surrounding You?

C1 Is it without the reason that to Mother sItA (sItammaku), there is  
comfort (sukhamu) in Your beauty (saundaryamulalO), and  
to lakSmaNa (saumitriki) there is comfort (sukhamu) in Your eye  
(kanula) signal (jADala), that they are surrounding You?

C2 Is it without the reason that to bharata (bharatuniki) it is comfort  
(sukhamu) in Your charming (sundara) face (mukhamuna), and  
to zatrugna (ripughnuniki) it is comfort (sukhamu) in Your form  
(rUpamuna) of wisdom (sujnAna), that they are surrounding You?

C3 Is it without the reason that to AJjanEya (AJjanEyuniki) it is comfort (sukhamu) (sukhamAJjanEyuniki) in (andu) Your holy feet (caraNa yugamu) (yugamunandu) that he is surrounding You?

O Lord of blessed (vara) qualities (guNa)! O Bestower of Boons (varada) to this tyAgarAja!

Is it without the reason that they derive everlasting bliss (Anandamu) (varadAnandamu) being single minded, people are surrounding You?

Notes -

A - cintAmaNi – thought gem – a fabulous gem supposed to yields its possessor all desires.

A – Azrita cintAmaNi – this could be taken as a separate epithet also. However, in my humble opinion, if this could be joined to the pallavi through the word ‘nIyeDa’, it is more appealing. It has, accordingly, been translated. Any suggestions ???

## rAma bANamu-sAvEri

In the kRti ‘rAma bANa’ – rAga sAvEri, zrI tyAgarAja sings the praises of the arrows of zrI rAma.

P rAma bANa trANa zauryam-  
(E)mani delupudurA O manasA

A bhAmak(A)sapaDu rAvaNa mUla  
balamula nEla kUla jEyu (rAma)

C tammuDu baDalina vELa sura ripu  
temmani cakkera paJc(I)yaga kani  
lemm(a)nucunu(y)indr(A)ri balka  
samayammani lEvagA  
sammatitO nilabaDi kOdaNDapu  
jyA ghOSamul(a)zanula jEsi tA  
nemmati gala tODunu jUcEnurA  
nijamaina tyAgarAja nutuDagu (rAma)

Gist

O My Mind! How shall I describe the protecting prowess of the arrows of zrI rAma – praised by this tyAgarAja - which made the core strengths or forces of rAvaNa - who coveted His wife – to bite the dust?

When lakSmaNa fatigued, rAvaNa fetched sweets and distributed them; at that time, indrajit called out to his forces to rise, and the forces rose considering it to be opportune moment; then zrI rAma, standing there with determination, raised the thunder of twang of His bow kOdaNDa, and thus, I saw Him declaring Himself as a truly trust-worthy companion (to lakSmaNa as also those who repose faith in Him).

Word-by-word Meaning

P O My Mind (manasA)! How (Emani) shall I describe (delupudurA) (literally inform) the protecting (trANa) prowess (zauryamu) (zauryamEmani) of the arrows (bANa) of zrI rAma?

A O My Mind! How shall I describe the protecting prowess of the arrows of zrI rAma which made (jEyu) the core (mUla) strengths or forces (balamula) of

rAvaNa - who coveted (AsapaDu) His wife (bhAmaku) (bhAmakAsapaDu) – to bite (kUla) (literally knock down) the dust (nEla) (literally earth)?

C When (vELa) lakSmaNa - His Younger brother (tammuDu) fatigued (baDalina), seeing (kani) rAvaNa – enemy (ripu) of celestials (sura) – fetching (temmani) (literally call for) sweets (cakkera) (literally sugar) and distributing (paJci Iyaga) (paJciIyaga) them, and then,

indrajit – enemy (ari) of indra – called out (balka) (to his forces) to (anucu) rise (lemmu) (literally get up) (lemmanucunu), and as the forces rose (lEvagA) considering it to be (ani) opportune moment (samayammu) (samayammani),

He (zrI rAma), standing there (nilabaDi) with determination (sammatitO) raising (jEsi) (literally making) the thunder (azanula) of twang of His bow (jyA ghOSamu) (jyAghOSamulazanula) kOdaNDa (kOdaNDapu), and thus,

I (tA) saw (jUcEnurA) Him (declaring) as (anu) a truly (nijamaina) trust-worthy (nemmata gala) companion (tODu) (tODanu) (to lakSmaNa as also those who repose faith in Him);

How shall I describe the protecting prowess of the arrows of zrI rAma - the One praised (nutuDagu) by this tyAgarAja?

Notes –

P - delupudurA – this is how it is given in all books other than that of TKG, wherein it is given as ‘pogaDudurA’. This needs to be checked. Any suggestions ???

C – cakkera paJciIyaga – in the vAlmiki rAmAyaNa, there is no such mention – this seems to be poetical imagination of the bard.

C – tODunu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘tODanu’. In the present context ‘tODunu’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – nijamaina – This has been attached to the previous statement. However, it can be attached to pallavi also.

## **samukhAna nilva-kOkilavarALi**

In the kRti ‘samukhAna nilva’ – rAga kOkilavarALi, zrI tyAgarAja extols the greatness of zrI rAma.

P samukhAna nilva galgunA kamal(A)nana

A kSama galgu bhU tanaya lakSmaN-  
(A)di mahAtmulake gAni(y)anyulaku (samukhAna)

C kamal(A)san(A)d(y)amara dik-patulu  
kalaza vAridhilo jUDa nEraka  
gumi gUDi moral(i)Da kAryamulu  
kona sAgen(a)Ta tyAgarAja vinuta (samukhAna)

Gist

O Lotus Faced! O Lord praised by this tyAgarAja!

Excepting for the great personages like sItA and lakSmaNa who are endowed with patience, is it possible for others to stand in Your Court?

brahmA and other celestials and the Lords of directions, unable to behold You in the Ocean of Milk, their jobs could be accomplished only when they made submissions collectively assembling together.



## Word-by-word Meaning

P O Lotus (kamala) Faced (Anana) (kamalAnana)! Is it possible (galgunA) for anyone to stand (nilva) in Your Court (samukhAna) (literally presence)?

A Excepting (gAni) for the great personages (mahAtmulu) (mahAtmulukE) like (Adi) sItA – daughter (tanaya) of the Earth (bhU) and lakSmaNa (lakSmaNAdi) who are endowed (galgu) with patience (kSama),

O Lotus Faced! is it possible for others (anyulaku) (gAniyanyulaku) to stand in Your Court?

C brahma – seated (Asana) in Lotus (kamala) and other (Adi) celestials (amara) (kamalAsanAdyamara) and the Lords (patulu) of directions (dik), unable (nEraka) to behold (jUDa) You in the Ocean (vAridhilO) of Milk (kalaza) (literally pitcher of nectar),

their jobs (kAryamulu) could be accomplished (konasAgenaTa) only when they made submissions (moraliDa) collectively assembling (gUDi) together (gumi);

O Lord praised (vinuta) by this tyAgarAja! O Lotus Faced! is it possible for anyone to stand in Your Court?

Notes –

A – kSama galgu – this may apply not only to sItA but also to lakSmaNa and other great personalities whom zrI tyAgarAja refers.

A – kSama galgu – rAma wages a war in order to obtain release of sItA and then coolly says to her ‘to go wherever she feels like’; sItA undergoes fire ordeal and then calmly goes with rAma to ayOdhyA with no remorse or anger; this is the epitome of ‘kSama’.

After abduction of sItA, when asked by rAma to identify the jewels dropped by sItA, lakSmaNa replies ‘I recognise only the anklet because of my bowing at her feet every day’. Such a person is castigated by sItA of having evil intent because lakSmaNa was unwilling to leave sItA alone when rAma went after mArIca – the golden stag.

C – kAryamulu kona sAgenaTa – This, probably, refers to pleading of brahma and others for incarnation of the Lord viSNu in order to kill rAvaNa – zrImad-vAlmiki rAmAyaNa, bAla kANDa, Chapter 15.

C – vinuta – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nuta’. This needs to be checked. Any suggestions ???

## **evarani nirNayiJciri-dEvAMRtavarSiNi**

In the kRti ‘evarani nirNayiJcirirA’ – rAga dEvAMRtavarSiNi – nAdacintAmaNi, zrI tyAgarAja describes the meaning of the name ‘rAma’.

P evarani nirNayiJcirirA ninn-  
(e)Tl(A)rAdhiJcirirA naravarul(evarani)

A zivuD(a)nO mAdhavuD(a)nO kamala  
bhavuD(a)nO para-brahmam(a)nO ninn(evarani)

C ziva mantramunaku ma jIvamu  
mAdhava mantramunaku rA jIvamu(y)I  
vivaramu telisina ghanulaku mrokkeda  
vitarNa guNa tyAgarAja vinuta (evarani)

Gist

What did the most eminent of humans determine as to who You are? And, how did they worship You? As Lord ziva or as Lord viSnu or as brahma or as the Supreme Lord?

For the ziva mantra (OM namazzivAya), 'ma' is the soul; for the viSnu mantra (OM NamO nArAyanAya), 'rA' is the soul; I salute these great personages who understand this detail. O Lord having the quality of munificence praised by this tyAgarAja!

Word-by-word Meaning

P What did the most eminent (varulu) of humans (nara) determine (nirNayiJcirirA) as to who (evaru) You are (ani) (varulevarani)? And, how (eTla) did they worship (ArAdhiJcirirA) You (ninnu) (ninneTlArAdhiJcirirA)?

A What did the most Eminent of humans determine as to who You (ninnu) are –

as (anO) Lord ziva (zivuDu) (zivuDanO) or as (anO) Lord viSnu (mAdhavuDu) (mAdhavuDanO) or as (anO) brahma – One seated (bhavuDu) (bhavuDanO) in Lotus (kamala) or as (anO) the Supreme (para) Lord (brahmamu) (brahmamanO)?

And, how did they worship You?

C For the ziva mantra (mantramunaku) – (OM namazzivAya) - 'ma' is the soul (jIvamu); for the viSnu (mAdhava) mantra (mantramunaku) -Om NamO nArAyanAya – 'rA' is the soul (jIvamu);

I salute (mrokkeda) these great personages (ghanulaku) who understand (telisina) this (I) (mrokkedayI) detail (vivaramu);

O Lord having the quality (guNa) of munificence (vitaraNa), praised (vinuta) by this tyAgarAja! What did the most eminent of humans determine as to who You are? And, how did they worship You?

Notes –

P – nara varu(levarani) – this is how it is given in the book of TKG; in the book of TSV/AKG, it is given as 'nara varu (evarani)'; in the book of CR, this is given as 'naravara (evarani)'.

If 'nara varu' is correct, then it could be connected to pallavi. If 'nara vara' is correct, then it should be treated as an epithet of Lord and cannot be connected to pallavi. This needs to be checked. Any suggestions ???

It is stated that Gopalakrishna Bharati (Tamil composer) – a contemporary of tyAgarAja visited latter and sang a song (sabhApatikku) eulogising Lord ziva – that there is no God equal to Lord ziva. It is stated that then and there, zrI tyAgarAja extempore composed this song. If this is true, then 'nara varulu evarani' would be the correct rendering.

A – kamala bhavuDu – this is how it is given in the books of CR and TSV/ AKG. However, in the book of TKG, it is given as 'kamala'. As the word here means 'lotus', 'kamala' is appropriate (kamala – means lakSmI). This needs to be checked. Any suggestions ???

C – ma jIvanamu – In all the books it is given as 'ma jIvamu'. From the discourse referred below, it is clear that the (second) syllable of 'namazzivAya' is referred – ie 'ma' and not 'mA'. Similarly, 'rA' is the second syllable of 'nArAyanAya'; there 'rA jIvanamu' is correct. Any suggestions ???

C – ziva mantra – mAdhava mantra - Please refer to discourse of kAJci paramAcArya candra zEKharEndra sarasvati on 'tAraka nAma' reproduced at Appendix 'K'.

C – tyAgarAja vinuta – The caraNa ends with these words in the books of CR and TSV/AKG. However, the word ‘ninnu’ is given at the end in the book of TKG. This needs to be checked. Any suggestions ???

There is a story about initiation of (the hunter who later became) vAlmIki by sage nArada. It is stated that he was so sinful that he could not repeat the mantra ‘rAma’; therefore, sage narada reversed it as ‘mAra’ and asked him to repeat the same which when chanted repeatedly becomes ‘rAma’. Please visit - [http://web.onetel.net.uk/~suman11/magazine\\_articles\\_November4.htm#Dhyana](http://web.onetel.net.uk/~suman11/magazine_articles_November4.htm#Dhyana),  
a,

## nitya rUpa-kApi

In the kRti ‘nitya rUpa evari’ – rAga kApi, zrI tyAgarAja extols the greatness of zrI rAma – the Supreme Lord.

P nitya rUpa(y)evari pANDityam(E)mi naDucurA

A satyamaina(y)Ajna mIra sAmarthyamu galadA (nitya)

C bhAnu pagalu rEyi ratna sAnu juTTaDA  
pUni zESuD(a)mita bhAra bhUmi mOyaDA  
vInul(a)ndu kAZI pati nI nAmamu palkaDA  
mAni tyAgarAja vinuta mahim(A)spadamagu nI mundu (nitya)

Gist

O Lord of Form of eternity! O Respectable Lord praised by this tyAgarAja!

Can anyone’s erudition (or skill) hold before You - the very source of all might?

Does anyone have the capability to transgress Your ordination based on eternal Truth?

Would the Sun dare to stop circling the Mount Meru day and night? would zESa refuse to bear the huge burden of the Earth resolutely? would Lord ziva – the Lord of kAZI – fail to whisper in the ears Your name?

Word-by-word Meaning

P O Lord of Form (rUpa) of eternity (nitya)! Can (Emi) anyone’s (evari) erudition (or skill) (pANDityamu) hold (naDucurA) before You?

A Does anyone have (galadA) the capability (sAmarthyamu) to transgress (mIra) Your ordination (Ajna) based on eternal Truth (satyam) (satyamaina);  
O Lord of Form of eternity! Can anyone’s erudition (or skill) hold before You?

C Would the Sun (bhAnu) dare to stop circling (juTTaDA) the Mount Meru (ratna sAnu) day (pagalu) and night (rEyi)?  
would zESa (zESuD) refuse to bear (mOyaDA) the huge (amita) (zESuDamita) burden (bhAra) (literally weighty) of the Earth (bhUmi) resolutely (pUni)?

would Lord ziva – the Lord (pati) of kAZI – fail to whisper (palkaDA) (literally talk) in the (andu) ears (vInula) (vInulandu) Your (nI) name (nAmamu)?

O Respectable (mAni) Lord praised (vinuta) by this tyAgarAja!

O Lord of Form of eternity! Can anyone's erudition (or skill) hold before (mundu) You (nI) - the very source (Aspadamagu) of all might (mahima) (mahimAspadamagu)?

Notes –

A – satyamu – the very basis of Existence (sat) (OM-tat-sat); truth is not the appropriate terminology, because the word 'truth' as we linguistically understand, has an opposite 'untruth' or 'lie'. But here the word 'satyamu' goes beyond the dvandva – the duality – truth-untruth; good-bad; etc.

The following verse from kaThOpaniSad, II.iii. refers –

bhayAdasyAgnistapati bhayAttapati sUrya: |  
bhayAdindrazca vAyuzca mRtyurdhAvati paJcama: || 3 ||

“From fear of Him Fire burns, from fear shines the Sun; from fear run Indra and Air, and Death, the fifth.” (Translation by Swami Gambhirananda)

C - ratna sAnu – Mount Meru – The North Pole is considered to be Mount Meru where the Sun never sets for six months. Please refer to a folklore on the subject in the website - <http://www.siskiyous.edu/shasta/fo/lem/taf.htm> and <http://www.apollonius.net/celestialship.html>

C – zESa – Stated to support the seven nether regions (pAtAlAs) with seven upper regions, and therefore, the entire world.

C – kAzI pati – “Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear.” – Dialogue between zrI rAma and AJjanEya in the muktikA upaniSad – Source –

[http://www.geocities.com/hindu\\_shastras/ebooks/upanishads/muktika\\_upanis\\_had.htm](http://www.geocities.com/hindu_shastras/ebooks/upanishads/muktika_upanis_had.htm) and <http://www.celextel.org/108upanishads/muktika.html>

## sukhiyevArO-kAnaDa

In the kRti 'sukhiyevArO' – rAga kAnaDa, zrI tyAgarAja extols the greatness of the tAraka nAma.

P sukhi(y)evArO rAma nAma sukhi(y)evArO

A sukhi(y)evArO sumukhi(y)evArO  
akhila sAramagu tAraka nAma (sukhi)

C satyamu tappaga sakala lOkulaku  
bhRtyuDai daiva bhEdamu lEka  
nityamaina su-svara gAnamutO  
nirantaramu tyAgarAja nuta (sukhi)

Gist

Whoever is that joyous person! Whoever is that joyous person immersed in (chanting) the name of Lord zrI rAma which carries one across (the Ocean of Worldly Existence), being the essence of everything!

Whoever is that joyous person, remaining unflinching in truthfulness, becoming a servant to all people, showing no differentiation between Gods and, together with the eternal music of sweet seven svara, ceaselessly immersed (in chanting the name of) zrI rAma – the Lord praised by this tyAgarAja!

## Word-by-word Meaning

P Whoever (evarO) is that joyous person (sukhi) (sukhiyevArO)! Whoever (evvarO) is that joyous person (sukhi) (sukhiyevArO) immersed in (chanting) the name (nAma) of Lord zrI rAma!

A Whoever (evarO) is that joyous person (sukhi) (sukhiyevArO)! Whoever (evarO) is cheerful person (sumukhi) (sumukhiyevArO)!

Whoever is that joyous person immersed in (chanting) the name (nAma) (of Lord zrI rAma) which carries one across (tAraka) (the Ocean of Worldly Existence), being the essence (sAramagu) of everything (akhila)!  
Whoever is that joyous person!

C Whoever is that joyous person - remaining unfailing (tappaga) in truthfulness (satyamu), becoming a servant (bhRtyuDai) to all (sakala) people (lOkulaku), showing no (lEka) differentiation (bhEdamu) between Gods (daiva) and, together with the eternal (nityamaina) music (gAnamutO) of sweet seven svara (su-svara), ceaselessly (nirantaramu) immersed (in chanting the name of) zrI rAma – the Lord praised (nuta) by this tyAgarAja!

Notes –

C – bhRtyuDai – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bhRtyuDaina’. In the present context, ‘bhRtyuDai’ seems to be the appropriate word. This needs to be checked. Any suggestions ???

C – tAraka nAma - Please refer to discourse of kAJci paramAcArya on the subject reproduced at Appendix ‘K’.

C – tyAgarAja nuta – these are the ending words of the caraNa as given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, the word ‘nAma’ is also found at the end of the caraNa. This needs to be checked. Any suggestions ???

## enduNDi veDalitivO-darbAru

In the kRti ‘enduNDi veDalitivO’ – rAga darbAru, zrI tyAgarAja exults in the greatness of Lord rAma.

P enduNDi veDalitivO E(v)UrO nE teliya  
ipuDaina telupa(v)ayya

A anda candamu vErai naDatal(e)lla tri-guN(A)tItamai-  
(y)unndE gAni zrI rAma (endu)

C ciTukaNTE(n)aparAdha cayamula dagiliJcE  
ziva lOkamu gAdu  
vaTu rUpuDai balini vaJciJci(y)Nacu vAni  
vaikuNThamu gAdu  
viTa vacanamul(A)Di ziramu drumpa baDDa  
vidhi lOkamu gAdu  
diTavu dharmamu satyamu mRdu bhASalu galugu  
divya rUpa tyAgarAja vinuta nIv(endu)

Gist

O Lord zrI rAma! O Lord of divine form endowed with courage, righteousness, truth and soft speech! O Lord praised by this tyAgarAja!

Where from did You proceed? which is Your abode? I do not know; atleast now please let me know.

Your beauty and charm being totally different nature, all Your conducts are indeed beyond the three qualities (sAtvika, rAjasa and tAmasa).

Yours is not the abode of Lord ziva where, for flimsy reasons, one is imposed hefty penalties; Your abode is not vaikuNTha of Lord viSNu who subdued the King bali by deceit manifesting in the form of a brahmacAri; Yours is not the abode of brahma whose head was cut off for speaking false words.

#### Word-by-word Meaning

P O Lord (ayya)! Where from (enduNDi) did You proceed (veDalitivO)? which (E) is Your abode (UrO) (EvUrO) (literally native place)? I (nE) do not know (teliya); atleast now (ipuDaina) please let me know (telupu) (telupavayya).

A Your beauty (anda) and charm (candamu) being totally different nature (vErai),

all (ella) Your conducts (naDataLu) (naDatalella) are (unnadE) indeed (gAni) beyond (atItamu) the three (tri) qualities (guNa) (sAtvika, rAjasa and tAmasa) (tri-guNAtItamaiyunnadE);

O Lord zrI rAma! Where from did You proceed? which is Your abode? I do not know; atleast now please let me know.

C Yours is not (gAdu) the abode (lOkamu) of Lord ziva where, for flimsy reasons (cuTukaNTenu) (literally for crack of knuckles), one is imposed (dagiliJcE) (literally entangled) hefty (cayamula) (literally numerous) penalties (aparAdha) (ciTukaNTenaparAdha);

Your abode is not (gAdu) vaikuNTha (vaikuNThamu) of Lord viSNu who (vAni) subdued (aNacu) the King bali (balini) by deceit (vaJciJci) (vaJciJciyaNacu) manifesting in the form (rUpuDai) of a brahmacAri (vaTu);

Yours is not (gAdu) the abode (lOkamu) of brahma (vidhi) whose head (ziramU) was cut off (drumpa baDDa) for speaking (Adi) false (viTa) (literally indiscreet) words (vacanamulu) (vacanamulADi);

O Lord of divine (divya) form (rUpa) endowed with (galugu) courage (diTavu), righteousness (dharmamu), truth (satyamu) and soft (mRdu) speech (bhASalu)!

O Lord praised (vinuta) by this tyAgarAja! Where from did You (nIvu) proceed? Which is Your abode? I do not know; atleast now please let me know.

#### Notes –

C – ziva lOkamu – The particular episode on which this statement is made by zrI tyAgarAja is not clear. Any suggestions ???

C – vaikuNThamu – The complete story of the avatAra of the Lord as vAmana is contained in zrImad bhAgavatam, Book Eight, Chapters 18 – 23. Please also visit the website for English rendition of the ibid chapters – <http://srimadbhagavatam.com/8/18/en>

C – vidhi lOkamu – there are conflicting stories about how brahma's fifth head was cut off. One relates to zatarUpa found in matsya purANa; the other relates to brahma taking the form of swan in search of Lord ziva's head. From the wordings of the kRti, 'false words', the latter episode is meant by zrI tyAgarAja. In Adi zaGkarAcArya's saundarya lahari – verse 70, this incident is brought out. Please visit the website –

<http://www.advaitavedanta.co.uk/content/view/124/1> for the meaning of the verse. The hill town tiruvaNNAmalai in Tamil Nadu is said to be the place where Lord ziva took the form of huge column of fire.

## evariccirirA-madhyamAvati

In the kRti 'evariccirirA zara' - rAga madhyamAvati, zrI tyAgarAja praises the might of the weapons of zrI rAma.

- P evar(i)ccirirA zara cApamulu nIk-  
(i)na kul(A)bdhi candra
- A avatariJcu vELan(u)NDenO lEka  
avanik(E)gi(y)ArjiJcitivO zrI rAma nIk(evaru)
- C okaT(E)si padi nUrai veyyai  
cikapikal(A)Di zatrulan(a)Nacen(a)Ta  
vikaluni kAkini brOva tri-mUrtulu  
venuka tIsiraTa  
sakala nadI patikai drumakulyula  
saMhariJcenaTa  
prakaTa kIrta galigina kOdaNda pANi  
zrI tyAgarAja vinuta nIk(evaru)

### Gist

O Moon born in the Ocean of Solar dynasty! O Lord zrI rAma! O Lord kOdaNda pANi whose fame is well-known! O Lord praised by this tyAgarAja!

Who gave arrows and bow to You?

Were they there when You incarnated or, did You acquire them after coming down to the Earth?

We hear that when You shot one (arrow), it multiplied as tens, hundreds and thousands and, subdued Your enemies by scattering them; we hear that even the Trinity backed out from protecting the crow, who was later rendered deformed (in the eye); we hear that they (Your arrows/missiles) destroyed the dwellers of drumakulya at the behest of varuNa.

### Word-by-word Meaning

P O Moon (candra) born in the Ocean (abdhi) of Solar (ina) dynasty (kula) (kulAbdhi)! Who (evaru) gave (icciri) (evariccirirA) arrows (zara) and bow (cApamulu) to You (nIku) (nIkina)?

A Were they there (uNDenO) when (vELanu) (vELanuNDenO) You incarnated (avatariJcu) or (lEka),

O Lord zrI rAma! did You acquire (ArjiJcitivO) them after coming (Egi) down to the Earth (avaniki) (avanikEgiyArjiJcitivO)?

O Moon born in the Ocean of Solar dynasty! Who gave arrows and bow to You (nIku)?

C We hear (aTa) that when You shot (Esi) one (arrow) (okaTi) (okaTEsi), it multiplied as tens (padi), hundreds (nUrai) and thousands (veyyai) and, subdued (aNacenu) Your enemies (zatrulanu) (zatrulanaNacenaTa) by scattering (cikapikalADi) them;

we hear that (aTa) even the Trinity (tri-mUrtulu) backed out (venuka tIsiri) (tIsiraTa) from protecting the crow (kAkini), who was later rendered deformed (in the eye) (vikaluni);

we hear that (aTa) they (Your arrows/missiles) destroyed (saMhariJcenu) (saMhariJcenaTa) the dwellers of drumakulya (drumakulyula) at the behest of varuNa - the Lord (patikai) of all (sakala) rivers (nadI);

O Lord kOdaNDa pANi (one who wields kOdaNDa) whose fame (kIrti) is (galgina) well-known (prakTa)! O Lord praised (vinuta) by this tyAgarAja!

O Moon born in the Ocean of Solar dynasty! Who gave arrows and bow to You (nIku)?

Notes –

P – cApamulu – 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 ‘cApamu’. This needs to be checked. Any suggestions ???

C – okaTEsi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘okaTESina’. This needs to be checked. Any suggestions ???

C - okaTEsi padi nUrai veyyai – The following verses from zrImad vAlmIki rAmAyaNa, AraNya kANDa – Chapter 31 – Words spoken by akampana to rAvaNa –

yEna yEna ca gacchanti rAkSasA bhayakarSitA: ||  
tEna tEna sma pazyanti rAmamEvAgrata: stithaM |  
itthaM vinAzitaM tEna janasthAnaM tavAnagha || 19, 20 ||

“Whatever way the ogres stricken with fear went they beheld rAma alone standing in front on that very way. In this manner, was Your janasthAna laid waste by him.”

yuddha kANDa – Chapter 93 –

tE tu rAma sahasrANi raNE pazyanti rAkSasA: |  
puna: pazyanti kAkusthamEkamEva mahAhavE || 27 ||  
anIkaM daza sAhasraM rathAnAM vAtaraMhasAM |  
aSTAdaza sahasrANi kuJjarANAM tarasvinAM ||  
caturdaza sahasrANi sArOhANAM ca vAjinaM |  
pUrNE zata sahasrE dvE rAkSasAnAM padAtinAM ||  
divasasyASTabhAgEna zarairagnizikhOpamai: |  
hatAnyEkEna rAmENa rakSasAM kAmarUpiNAM || 31 – 33 ||

“The aforesaid ogres for their part beheld thousands of rAma on the battle field, while at other times they saw only one rAma – a scion of kAkustha.” (27)

“In the eighth part of a day (one hour and a half) an army of ogres capable of changing their form at will, consisting of a myriad chariots possessing the swiftness of the wind, also eighteen thousand fleet-footed elephants, fourteen thousand horses with their riders, and a full two lakhs of ogres fighting on foot, was exterminated by zrI rAma single-handed with his arrows resembling tongues of fires.” (31-33)

C – cikapikalADi – In all the books the word ‘cakapakalADi’ has been given. There are two similar words in telugu –(1) ‘cikapika’ meaning ‘scatter’, ‘piecemeal’, ‘fragments’ and (2) ‘cekapika’ meaning ‘fierceness’, ‘troubling’. ‘cikapika’ seems to be appropriate in the context and the same has been adopted. Any suggestions ???

C – tIsiraTa - this is how it is given in all the books other than that of TKG, wherein it is given as ‘tIsinAraTa’. This needs to be checked. Any suggestions ???

C – tri mUrtulu venuka tIsiraTa – The following verses from zrImad vAlmIki rAmAyaNa, sundara kANDa, chapter 38 are relevant –

anusRSTastadA kAkO jagAma vividhAM gatiM |



trAnakAma imaM IOkaM sarvaM vai vicacAra ha ||  
sa pitrA ca parityakta: sarvaizca paramaSibhi: |  
trIMlIOkAN samparikramya tamEva zaraNam gata: || 31, 32 ||

“Seeking protection when given chase to (by the missile), the crow then sought various asylums and thus actually ranged this whole universe: so it is said. Having duly travelled through all the three worlds, nay, deserted by his father (indra) all the great RSis, he sought zrI rAma alone as his refuge.”

C – drumakulya – This refers to zrImad vAlmIki rAmayaNa, yuddha kANDa, Chapter 22, verses 30 to 40. Sinful marauders of terrible aspects and deeds (AbhIras) dwelling the region of drumakulya – aka – marukAntAra (present day Marwar, Bikaner and Rajasthan ) were destroyed by the brahmAstra of zrI rAma which was originally discharged against Lord of Oceans. This was done at the behest of Lord of Oceans. To know more about AbhIras please visit website - <http://vedabase.net/sb/2/4/18/en>

C – tyAgarAja vinuta - this is how it is given in all the books other than that of TKG, wherein it is given as ‘tyAgarAja nuta’. This needs to be checked. Any suggestions ???

## kArubAru-mukhAri

In the kRti ‘kArubAru sEyuvAru’ – rAga mukhAri, zrI tyAgarAja praises the reign of zrI rAma.

- P kArubAru sEyuvAru  
galarE nIvale sAkEta nagarini
- A UrivAru dEza janulu vara munul-  
(u)ppoGgucunu bhAvukul(a)yyE (kAru)
- C nelaku mUDu vAnal(a)khila vidyala  
nErpu kaligi dIrgh(A)yuvu kaligi  
calamu garva rahitulu gA lEdA  
sAdhu tyAgarAja vinuta rAma (kAru)

Gist

O Lord rAma praised by this pious tyAgarAja!

There is none like You to rule over the town of sAkEta.

There is none like You to rule over the town of sAkEta such that the people of the town, the citizens of the country and the blessed sages could become exultingly fortunate.

Being bestowed with three spells of rains every month, attaining proficiency in all spheres of knowledge and attaining a long life, did they not remain without trickery and arrogance?

Word-by-word Meaning

P There is none (galarE) like You (nIvale) to rule (kArubAru sEyuvAru) over the town (nagaru) (nagarini) of sAkEta.

A There is none like You to rule over the town of sAkEta such that - the people of the town (UrivAru), the citizens (janulu) of the country (dEza), and the blessed (vara) sages (munulu) could become (ayyE) exultingly

(uppoGgucu) (literally swelling with pride) (munuluppoGgucu) fortunate (bhAvukulu) (bhAvukulayyE).

C Being bestowed (kaligi) with three (mUDu) spells of rains (vAnalu) every month (nelaku),  
attaining (kaligi) proficiency (nErpu) in all spheres (akhila) (vAnalakhila) of knowledge (vidyala) and  
attaining (kaligi) a long (dIrgha) life (Ayuvu) (dIrghAyuvu),  
did they (people) not (lEdA) remain (gA) without (rahitulu) (literally bereft of) trickery (calamu) and arrogance (garva)?  
O Lord rAma praised (vinuta) by this pious (sAdhu) tyAgarAja!  
there is none like You to rule over the town of sAkEta.

Notes -

P – karubAru – this word is not found in the Dictionary. It is derived from urdu word ‘kar-o-bar’ meaning Work, labour, business, affairs, dealings, transactions etc. This urdu word is derived from saMskRta root ‘kR’. please visit web site for urdu words –

<http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?p.5:46.platts>

C – nelaku mUDu vAnalu –In tamizh, this is called ‘mummAri’. Please refer to ANDAL tiruppAvai ‘OGgi ulagaLanda’ wherein she describes the benefits of singing the praise of the Lord. zrI tyAgarAja has brought, in condensed form, the description of the reign of zrI rAma, contained in zrImad vAlmIki rAmayaNa – yuddha kANDa, Chapter 128 (rAma paTTAbhiSEkaM), verses 98 – 106.

The description of ‘mummAri’ – three rains in a month - is given in tamizh treatise ‘vivEka cintAmaNi’, verse 26 as under –

26. vEdamOdiya vEdiyark kOrmazhai  
nIdimannar neRiyinuk kOrmazhai  
mAdar kaRpuDai mangaiyark kOrmazhai  
mAdamUnRu mazhaiyenap peyyumE

26. வேதமோதிய வேதியர்க் கோர்மழை  
நீதிமன்னர் நெறியினுக் கோர்மழை  
மாதர் கற்புடை மங்கையர்க் கோர்மழை  
மாதமுன்று மழையெனப் பெய்யுமே

“One rain for the sake those brahmins who are well-versed in vEdas; one rain for the sake of those kings who follow the path of righteous conduct; one rain for the sake of those women who are virtuous by conduct – thus thrice it rains in a month.” – Source - <http://kuravanji.com/?cat=24&paged=9>

C – calamu – this is how it is given in all the books and the meaning derived is ‘intrigue’. There are two similar words in telugu (1) ‘calamu’ – meaning ‘trembling’, ‘unsteady’ etc, and (2) ‘chalamu’ meaning – ‘trick’, ‘stragem’. In the present context, the second word is appropriate. However, in many of the tyAgarAja kRtis ‘calamu’ is used to mean ‘chalamu’. This needs to be checked. Any suggestions ???

## talacinantanE-mukhAri

In the kRti ‘talacinantanE nA’ – rAga mukhAri, zrI tyAgarAja extols the greatness of zrI rAma.

P talacin(a)ntanE nA tanuv(E)mO jhall(a)nerA

A jalaja vairi dhar(A)di vidh(I)ndrula  
celimi pUjal(a)ndina ninu nE (talaci)

C1 rOTiki kaTTa tagina nI lIlalu  
mUTik(e)kkuvaina nIdu guNamulu  
kOTi madana lAvaNyamu(l)aina  
sATi gAni divya rUpamunu (talaci)

C2 nidr(A)lasya rahita zrI rama  
bhadr(A)nilaja sulabha saMsArac-  
chidr(A)rtini tIrcu zaktini vidhi  
rudr(A)dula nutamau caritambunu (talaci)

C3 pAda vijita muni taruNI zApa  
mOda tyAgarAja vinuta dharApa  
nAda brahmAnanda rUpa  
vEda sAramau nAmadhEyamunu (talaci)

Gist

O Lord zrI rAma who is bereft of sleep and tiredness! O Lord who is easily accessible to the blessed AJjanEya! O Lord who removed the curse of ahalyA by Your feet! O Lord praised by this delighted tyAgarAja! O Ruler of the Earth (OR O Consort of bhU-dEvi! O Embodiment of Supreme Bilss of nAda! (OR) O Supreme Lord manifesting as nAda! O Embodiment of Bliss!

The moment I think (of You), my body is quite thrilled.

My body is quite thrilled the moment I think of You, who got the friendship and worship of Lord ziva, brahmA, indra and others.

My body is quite thrilled the moment I think of (a) Your divine sports of subjecting Yourself to be bound to a mortar, (b) Your virtues which are loftier than those of Trinity, (c) Your divine form which cannot be equalled by the beauty of even a crore cupids, (d) Your might in relieving the distress of those pierced by the Worldly Existence, (e) Your conduct praised even by brahmA, ziva and others, and (f) Your name which is the essence of the vEdas.

Word-by-word Meaning

P The moment (antanE) I think (talacina) (talacinantanE) (of You), my (nA) body (tanuvu) is quite (EmO) thrilled (jhallanerA).

A My body is quite thrilled the moment I (nE) think of You (ninu), who – got (andina) the friendship (celimi) and worship (pUjalu) (pUjalandina) of Lord ziva – the wearer (dharA) of (digit) of moon – the enemy (vairi) of lotus (jalaja), brahmA (vidhi), indra (vidhIndrula) and others (Adi) (dharAdi).

C1 My body is quite thrilled the moment I think of –  
Your (nI) divine sports (lIlalu) of subjecting (tagina) Yourself to be bound (kaTTa) to a mortar (rOlu) (rOTiki),  
Your (nIdu) virtues (guNamulu) which are loftier (ekuvaina) than those of Trinity (mUTiki), and  
Your divine (divya) form (rUpamunu) which cannot (gAni) be equalled (sATi) by the beauty (lAvaNyamulu) of even (aina) (lAvaNyamulaina) a crore (kOTi) cupids (madana).

C2 O Lord zrI rAma who is bereft (rahita) of sleep (nidra) and tiredness (Alasya) (nidrAlasya) (literally sloth)! O Lord who is easily accessible (sulabha) to the blessed (bhadra) AJjanEya – the son of vAyu (anilaja) (bhadrAnilaja)!

my body is quite thrilled the moment I think of –

Your might (zaktini) in relieving (tIrcu) the distress (Artini) of those pierced (chidra) by the Worldly Existence (saMsAra) (saMsAracchidrArtini), and

Your conduct (caritambunu) praised (nutamau) even by brahmA (vidhi), ziva (rudra) and others (Adi) (rudrAdula).

C3 O Lord who removed (vijita) the curse (zApa) of ahalyA – wife (tarunI) of sage (muni) gautama – by Your feet (pAda)!

O Lord praised (vinuta) by this delighted (mOda) tyAgarAja! O Ruler (pa) of the Earth (dharA) (dharApa) (OR O Consort of bhU-dEvi)!

O Embodiment (rUpa) of Supreme Bilss (brahmAnanda) of nAda! (OR) O Supreme Lord (brahma) manifesting as nAda! O Embodiment (rUpa) of Bliss (Ananda)!

my body is quite thrilled the moment I think of Your name (nAmadhEyamunu) which is the essence (sAramau) of the vEdas.

Notes –

P – jhallane – this is how it is given in the book of CR; in all other books it is given as ‘jallane’. According to telugu dictionaries ‘zallu’ or ‘dzallu’ (third form of ‘j’) are the correct words. As the third form of ‘j’ is not available, ‘jhallu’ ‘jhallane’ has been adopted. Any suggestions ???

C1 – rOTiki kaTTa – Refers to episode where yazOdA tied zrI kRSNa to a mortar - zrImad bhAgavataM – Book 10 – Chapter 9.

C1 – lAvaNyamulaina – this is how it is given in all the books other than that of TKG, wherein it is given as ‘lAvaNyamunaina’. This needs to be checked. Any suggestions ???

C2 – nidrAlasya rahita – Refers to zrImad vAlmIki rAmAyaNa – bAla kANda – Chapter 22 wherein sage vizvAmitra initiates the Lord and lakSmaNa in the mantra called balA atibala by chanting which one can overcome sleep and hunger.

C2 – rudrAdula – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘zacrAdula’. This needs to be checked. Any suggestions ???

C3 – pAda vijita muni taruNI zApa – Refers to zrImad vAlmIki rAmAyaNa – bAlakANda – Chapter 49.

C3 – dharApa – though this has been translated ‘ruler of Earth’, in my humble opinion, ‘Consort of bhU dEvi’ may also be suitable. Any suggestions ???

C3 – nAda brahmAnanda rUpa – Though this may be taken as a single phrase, in my humble opinion, it should be split as nAda brahma and Ananda rUpa. Any suggestions ???

## **Emani pogaDudurA-vIravasanta**

In the kRti ‘Emani pogaDudurA’ – rAga vIravasanta, zrI tyAgarAja extols the greatness of the Lord.

P Emani pogaDudurA zrI rAma ninn(Emani)

A zrIman-nabhOmaNi vaMza lalAma  
bhuvana vAsi mA rAma ninn(Emani)

C zivuniki tAmasa guNam(i)cci kamala

bhavuniki rAjasa guNam(o)sagi zacI  
dhavuni garva hRdayunigA jEsina  
dAzarathI tyAgarAja vinuta ninn(Emani)

Gist

O Our Lord zrI rAma – the Distinguished One of the Solar dynasty, residing in this Earth, praised by tyAgarAja!

How shall I extol You who bestowed the quality of inertia to Lord ziva, the quality of action to brahmA and made indra proudy!

Word-by-word Meaning

P O Lord zrI rAma! how (Emani) shall I extol (pogaDudurA) You (ninnu)?

A O The Distinguished One (lalAma) (literally the auspicious mark on the forehead) of the Solar – the jewel (maNi) of the blessed (zrIman) sky (nabhO) (zrImannabhOmani) - dynasty (vaMza)!

O Our (mA) Lord rAma residing (vAsi) in this Earth (bhuvana)! how shall I extol You (ninnu)?

C O Lord zrI rAma – son of King dazaratha (dAzarathI), praised (vinuta) by this tyAgrarAja who –

having bestowed (icci) the quality (guNamu) (guNamicci) of inertia (tAmasa) to Lord ziva (zivuniki),

having bestowed (osagi) the quality (guNamu) (guNamosagi) of action (rAjasa) to brahmA – abiding (bhavuDu) (bhavuniki) in the Lotus (kamala),

made (jEsina) indra – husband (dhavuni) of zacI the proud (garva) hearted (hRdaya) (hRdayunigA)!

how shall I extol You (ninnu)?

Notes –

General – In the book of TSV/AKG, it has been stated that after assigning tAmasa and rAjasa qualities to ziva and brahmA respectively, zrI rAma retained ‘sattva’ guNa Himself. This seems to be an appropriate observation.

## oka mATa-harikAmbhOji

In the kRti ‘oka mATa oka bANa’ – rAga harikAmbhOji, zrI tyAgarAja praises the qualities of the Lord.

P oka mATa oka bANam-  
(o)ka patnI vratuDE manasA

A oka cittamu kalavADE  
oka nADunu maravakavE (oka)

C cira jIvitvamu nirjara  
vara mOkSam(o)saGgunE  
dhara baragE dEvuDE  
tyAgarAja nutuDu (oka)

Gist

O My Mind! Lord zrI rAma - praised by this tyAgarAja is vowed to one Word, one arrow and one wife. He has unwavering mind (OR He is single willed);

He confers long-life and the blessed state of emancipation; He is the God effulgent on this Earth.

Never forget Him.

#### Word-by-word Meaning

P O My Mind (manasA)! Lord zrI rAma is vowed (vratuDE) to one (oka) Word (mATa), one (oka) arrow (bANamu) and one (oka) (bANamoka) wife (patnI).

A He has (kalavADE) unwavering (oka) (literally one) mind (cittamu) (OR single (oka) willed (cittamu)); never (oka nADunu) (literally not even one day) forget (maravakavE) Him;

O My Mind! Lord zrI rAma is vowed to one word, one arrow and one wife.

C He confers (osaGgunE) long-life (cira jIvitvamu) and non-decaying (nirjara) blessed (vara) state of emancipation (mOkSamu) (mOkSamosaGgunE); He is the God (dEvuDE) effulgent (baragE) on this Earth (dhara);

O My Mind! Lord zrI rAma - praised (nutuDu) by this tyAgarAja - is vowed to one word, one arrow and one wife.

#### Notes –

P – oka bANamu – this may be translated as ‘single aim’ or ‘never failing in one’s aim’.

P – oka patnI – One of the reasons for which zrI rAma is called ‘maryAda puruSottama’ is his vow for single wife. This is one of ‘limits’ (maryAda) set by zrI rAma as opposed to even his own father – dazaratha – who is stated to have had 60,000 wives other than 4 queens.

A – oka cittamu – ‘cittamu’ also means ‘will’. In viSNu sahasra nAma, one of the names of the Lord is ‘siddha sankalpa.’ (253)

“Siddhasankalpah -Sankalpa means “intellectual willing and wishing”. One who gains all that He wishes for, or One who immediately gains what He wills is called Siddha-sankalpah. Ordinarily we fail to gain what we demand because of the disintegration within ourselves. The Lord, the Perfect, is One who instantaneously gains all that He wishes; hence the Upanishads define Him as the Satya Sankalpavaan.” – Source - <http://www.mypurohith.com>

C – cira jIvitvamu – This is how it is given in the book of TSV/AKG. In the book of books of TKG and CR, this is given as ‘ciraJjIvitvamu’; in the book of TKG, ‘cirajIvitvamu’ is given as an alternative. According to Sanskrit Dictionary ‘cirajIvin’ is the correct word. However, as per Telugu dictionary, both ‘cira jIvi’ and ‘ciraJjIvi’ are correct. This needs to be checked. Any suggestions ???

C – mOkSamu – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘saukhyamu’; in the book of TKG, ‘saukhyamu’ is given as an alternative. If ‘saukhyamu’ is correct, then ‘nirjara vara saukhyamu’, would mean ‘heavenly comfort’. In my opinion, it is doubtful whether zrI tyAgarAja would ever commend ‘heavenly comfort’ as a goal. Therefore, ‘mOkSamu’ seems to be the appropriate word. This needs to be checked. Any suggestions ???

C – cira jIvitvamu nirjara vara mOkSamu – zrI tyAgarAja seems to mean ‘bhukti’ and ‘mukti’ here.

C – baragE – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as ‘baragu’. This needs to be checked. Any suggestions ???

## sarasa sAma dAna-kApinArAyaNi

In the kRti 'sarasa sAma dAna' – rAga kApinArAyaNi, zrI tyAgarAja extols the Lord about the way He dealt with rAvaNa.

P sarasa sAma dAna bhEda daNDa catura  
sATi daivam(e)varE brOvavE

A parama zAmbhav(A)grEsaruND(a)gucu  
palku rAvaNuDu teliya lEka pOye (sarasa)

C hitavu mATal(e)ntO bAga palkitivi  
satamugAn(a)yOdhyan(i)ttun(a)NTivi  
nata sahOdaruni rAju cEsi rAka  
hatamu jEsitivi tyAgarAja nuta (sarasa)

Gist

O Elegant Lord who is adept in the four-fold actions (of rAja dharma) – conciliation, gift or bribe, creation of dissension and punishment! O Lord praised by this tyAgarAja!

rAvaNa being the eminent devotee of the great Lord ziva, could not understand Your words!

You nicely conveyed much beneficial words; You said that 'I shall offer even ayOdhyA for ever'; as he (rAvaNa) did not listen even after making vibhISaNa – his brother who supplicated before You – as King of laGka, You ultimately slayed him;

Which God is equal to You? deign to protect me.

Word-by-word meaning

P O Elegant Lord (sarasa) who is adept (catura) in the four-fold actions (of rAja dharma) - conciliation (sAma), gift or bribe (dAna), creation of dissension (bhEda) and punishment (daNDa)!

which (evarE) God (daivamu) (daivamevarE) is equal (sATi) to You? deign to protect (brOvavE) me.

A But, rAvaNa (rAvaNuDu) being (agucu) the eminent (agrEsaruNDu) devotee of the great (parama) (literally supreme) Lord ziva (zAmbhava) (literally related or belonging to zambhu) (zAmbhavAgrEsaruNDagucu), could not (lEka pOye) understand (teliya) Your words (palku)!

O Elegant Lord who is adept in the four-fold actions (of rAja dharma) - conciliation, gift or bribe, creation of dissension and punishment! which God is equal to You? deign to protect me.

C You conveyed (palkitivi) (literally uttered) well (bAga) very (entO) beneficial (hitavu) words (mATalu) (mATalentO);

You said (aNTivi) that 'I shall offer (ittunu) even ayOdhyA (ayOdhyanu) for ever' (satamugAnu) (satamugAnayOdhyAnittunaNTivi);

as he (rAvaNa) did not listen (rAka) (literally come) even after making (cEsi) vibhISaNa – his brother (sahOdara) (sahOdaruni) who supplicated (nata) before You – as King (rAju) of laGka, You ultimately slayed (hatamu jEsitivi) him;

O Lord praised (nuta) by this tyAgarAja!

O Elegant Lord who is adept in the four-fold actions (of rAja dharma) – conciliation, gift or bribe, creation of dissension and punishment! which God is equal to You? deign to protect me.

Notes –

P – sAma dAna bhEda daNDa - Four-fold method of rAja dharma in dealing with enemy - conciliation, gifts/bribe, sowing dissensions and war/punishment. – please refer to dEvi bhAgavataM, Book 1, Chapter 7 - <http://www.sacred-texts.com/hin/db/bko1cho7.htm>

P – dAna – bhEda - As brought in the note on caraNa, it is not clear whether zrI rAma did actually entice rAvaNa by offering ayOdhyA. vibhISaNa sought asylum of the the Lord voluntarily and this would not amount to ‘creating dissension’. Therefore, as per zrImad vAlmIki rAmAyaNa, zrI rAma did not resort to ‘dAna’ or ‘bhEda’ – but only ‘sAma’ and ‘daNDa’.

C - satamugAnayOdhyantunu – ‘I shall give you ayOdhya for ever’ – the purported statement of zrI rAma, addressed to rAvaNa, is not found in zrImad vAlmIki rAmAyaNa. In sundara kANda, AJjanEya, after seeing sItA, assumes himself the task of meeting rAvaNa; in the Court of rAvaNa, AJjanEya does not make any such statement (of giving even ayOdhya to rAvaNa). Subsequently, in yuddha kANda, zrI rAma despatches aGgada (son of vAli) as a messenger to rAvaNa to ask him to return sItA; even here, there is no such mention of ayOdhyA being bestowed on rAvaNa. Therefore, the source of the statement of zrI tyAgarAja is not traceable. Any suggestions ???

## kadaluvADu-nArAyaNagauLa

In the kRti ‘kadalE vADu gADE’ – rAga nArAyaNagauLa, zrI tyAgarAja extols the greatness of Lord.

P kadaluvADu kADE rAmuDu  
kathal(e)nnO kalavADE

A modalu tAn(ai)nADE tuda  
modalu lEnivAD(ai)nADE (kadalu)

C kalpanal(e)nnaDu lEdu  
saGkalpamulE kalavADu zESa  
talpa zayanuDE vADu zrI  
tyAgarAja nutuD(ai)nADu (kadalu)

Gist

zrI rAma is the immovable Lord - not One who ever moves; He has numerous stories about His incarnations.

He has become the origin - primal cause; He has become the One who has neither beginning nor ending.

Never is there any imagination or fancies in Him; He has only volitions; He reclines on the couch of zESa; He has become the One praised by this tyAgarAja.

Word-by-word Meaning

P zrI rAma (rAmuDu) is the immovable Lord - not (kADE) One (vADu) who ever moves (kadalu); He (vADE) has (kala) numerous (ennO) stories (kathalu) (kathalennO) about His incarnations.

A He (tAnu) has become (ainADE) (tAnainADE) the origin - primal cause (moDalu); He has become (ainADE) the One who (vADu) (vADainADE) has neither (lEni) beginning (modalu) nor ending (tuda);



zrI rAma is the immovable Lord; He has numerous stories about His incarnations.

C Never is there (ennaDu lEdu) any imagination or fancies (kalpanalu) (kalpanennaDu) in Him; He has (kalavADu) only volitions (saGkalpamulE);  
He reclines (zayanuDE) on the couch (talpa) of zESa; He has become (ainADu) the One praised (nutuDu) (nutuDainADu) by this tyAgarAja;  
zrI rAma is the immovable Lord; He has numerous stories about His incarnations.

Notes –

General – Endings of words ‘kadalu’, ‘modalu’, ‘nutuDainADu’ are as given in all the books other than that of TKG, where all these words end with ‘E’ (kadale, modale, nutuDainADE). This needs to be checked. Any suggestions ???

P – kadaluvADu kADE – The appropriate saMskRta words are ‘acala’, ‘kUTastha’, ‘sthANu’

A – modalu tAnainADE – the appropriate saMskRta word is ‘AdimUla’

A – tuda modalu lEnivADainADE – the appropriate saMskRta words are – ‘Adyanta rahita’.

C – saGkalpamu kalavADu – The Supreme Lord is called (among many other names) as ‘satya kAma’ and ‘satya saGkalpa’.

viSNu sahasranAmAM (253) – ‘siddha saGkalpa:’ – “Sankalpa means ‘intellectual willing and wishing’. One who gains all that He wishes for, or One who immediately gains what He wills is called Siddha-sankalpah. Ordinarily we fail to gain what we demand because of the disintegration within ourselves. The Lord, the Perfect, is One who instantaneously gains all that He wishes; hence the Upanishads define Him as the Satya Sankalpavaan.” (Meanings: based upon the commentary of Shankaracharya) Source - <http://www.mypurohith.com>

C – saGkalpa – The saGkalpa of the Supreme Lord (Or Izvara) is called ‘satya or siddha’. On the other hand saGkalpa (resolve) of man which is always with a motive is decried as being the source of bondage. The following verse from zrImad-bhagavad-gItA, Chapter 6 refers –

saGkalpaprabhavAnkAmAMstyaktvA sarvAnazESata: ||  
manasaivEndriyagrAmAM viniyamy samantata: || 24 ||

“Abandoning without reserve all desires born of saGkalpa, and completely restraining by the mind alone, the whole group of senses from their objects in all directions.....”; (Continued in Next verse) (Translation by Swami Swarupananda)

C – zESa – zESa and zESatvam have been briefly defined in the site – <http://www.radioramanuja.com/articles/12.html>

## paluku kaNDa-navarasakannaDa

In the kRti ‘paluku kaNDa cakkera’ – rAga navarasakannaDa, zrI tyAgarAja describes the sweetness of the words of the Lord.

P paluku kaNDa cakkeranu kERunE  
paNatulAra jUDarE

A koluvu kUTamunanu kolucu vArini  
pilici dAzarathi prEma mIra palike (paluku)

C surula kAminI maNula gAnam-  
(A)daraNan(A)lakiJcucunu zRGgAra  
rasa yukta vAra ramaNul(A)Da jUci  
sarasa tyAgarAjunitOnu pogaDE (paluku)

Gist

The words (spoken by the Lord) would surpass the (sweetness of) sugar-candy; behold, O Maidens!

The words spoken by Lord rAma calling with great love those who are serving Him in the Assembly hall, would surpass the sweetness of sugar-candy.

Listening kindly to the music of best of celestial women and watching as the charming (endowed with the flavour of love) dancing girls dance, the nice words of praise uttered by Lord rAma to this tyAgarAja, would surpass the sweetness of sugar candy.

Word-by-word Meaning

P The words (paluku) (spoken by the Lord) would surpass (kERunE) (literally deride) the (sweetness of) sugar-candy (kaNDA cakkeranu); behold (jUDarE), O Maidens (paNatulAra)!

A The words spoken (palikE) by Lord rAma – son of King dazaratha (dAzarathi) –

calling (pilici) with great (mIra) love (prEma) those (vArini) who are serving (kolucu) Him in the Assembly (koluvu) hall (kUTamunanu),  
would surpass the sweetness of sugar-candy; behold, O Maidens!

C Listening (AlakiJcucunu) kindly (AdaraNanu) to the music (gAnamu) (gAnamAdaraNanAlakiJcucunu) of best (maNulu) of celestial (surula) women (kAminI) and

watching (jUci) as the charming – endowed (yukta) with the flavour (rasa) of love (zRgAra) - dancing girls (vAra ramaNulu) dance (ADa),

the nice (sarasa) words of praise (pogaDE) uttered by Lord rAma to this tyAgarAja (tyAgarAjanitOnu),

would surpass the sweetness of sugar candy; behold, O Maidens!

Notes –

General – This kRti is in the nAyaki bhAva.

P – paNatulAra – This is how it is given in all the books. In the book of TKG, the meaning derived is ‘maids’ and in the book of TSV/AKG, ‘friends’. However, as per telugu dictionary, ‘paNati’ does not have any such meaning.

Therefore, assuming the meaning is correct, a suitable word for ‘woman’ or similar words is needed here. Looking from rhyme point of view, words starting with ‘p’ seems to be appropriate. There are three words in Telugu - ‘polati’, ‘paDati’ and ‘paDucu’ meaning ‘woman’ or ‘damsel’. ‘paDatulAra’ seems nearest to the word ‘paNatulAra’.

A – palikE – 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 ‘paluku’. In the present context ‘palikE’ seems to be appropriate. This needs to be checked. Any suggestions?

C – pogaDE - 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 ‘pogaDu’. This needs to be checked. Any suggestions?

C – zRGgAra rasa – nava rasa - zRGgAra - love, vIra - valour, bIbhatsa - disgust, raudra - anger, hAsya - mirth, bhayAnaka - terror, karuNa - pity, adbhuta

- wonder, zAnta – tranquility; in some places, vAtsalya – parental fondness is also taken as the tenth rasa.

C – vAra ramaNulu – the dEva dAsis nominated in earlier times for dancing in the temples.

C – tyAgarAjunitOnu – this is how it is given in the books of TSV/AKG and CR. In the books of TKG and ATK, this is given as ‘tyAgarAja nutinitOnu’. However, the meaning derived is ‘with tyAgarAja’. Therefore, ‘nutunitOnu’ does not seem to be correct. This needs to be checked. Any suggestions.

## **ramiJcuvArevarurA-supOSiNi**

In the kRti ‘ramiJcuvArevarurA’ – rAga supOSiNi, zrI tyAgarAja extols the true significance of the name of the Lord.

P	ramiJcuvAr(e)varurA ragh(U)ttamA ninu vinA
A	zam(A)di SaD-guNa gaNA sakala bhuvana janulalO (rami)
C	rAma(y)anE su-marmamu rama(y)anE zarmamu lasa(d)amara varulak(a)bbenO tyAgarAja sannuta (rami)

Gist

O Most Eminent of the raghus! O Lord endowed with the series of six-fold virtues beginning with control of mind! O Lord well-praised by this tyAgarAja!

Without You, whoever would attain bliss?

Without You, whoever among people in all the Worlds would attain bliss?

Were even the effulgent celestial personages able to perceive the high secret of the word ‘rAma’ and the (consequent) delight called ‘rama’?

Word-by-word Meaning

P O Most Eminent (uttama) of the raghus (raghu) (raghUttamA)! Without (vinA) You (ninu), whoever (evarurA) would attain bliss (ramiJcuvAru) (literally be delighted) (ramiJcuvArevarurA)?

A O Lord endowed with the series (gaNA) of six-fold (SaD) virtues (guNa) beginning with (Adi) control of mind (zama) (zamAdi)!

O Most Eminent of the raghus! Without You, whoever among people (janulalO) in all (sakala) the Worlds (bhuvana) would attain bliss?

C Were even the effulgent (lasat) celestial (amara) (lasadamara) personages (varulaku) able to perceive (abbenO) (literally attain) (varulakabbenO)

the high (su) secret (marmamu) of the word (anE) ‘rAma’ (rAmayanE) and the (consequent) delight (bliss) (zarmamu) called (anE) ‘rama’ (ramayanE)?

O Lord well-praised (sannuta) by this tyAgarAja! O Most Eminent of the raghus! Without You, whoever would attain bliss?

Notes –

A – zamAdi SaDguNa – Six Virtues – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed. Source - <http://lists.advaita-vedanta.org/archives/advaita-l/2005-January/014664.html>

Please refer to declaration of zrI rama in zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 18, verse 20 –

nAhamarthaparO dEvi lOkamAvastumutsahE |  
viddhi mAmRSibhistulyaM vimalaM dharmamAsthitam || 20 ||

“I do not desire to live in the world as a slave to material gains. Know me to be devoted to immaculate righteousness like the RSis.”

C – rAmayanE sumarmamu ramayanE zarmamu – this is how it is given in all the books other than that TKG, wherein it is given as ‘ramyanE sumarmamu rAmayanE zarmamu’; the adopted version is given as an alternative in that book.

C - rAma – Please refer to the discourse of kAJci paramAcArya candrazEkharEndra sarasvati on the true significance of word ‘rAma’. Source – <http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

C – ramayanE zarmamu – the delight called ‘rama’ – consequent on knowing the high secret of the word ‘rAma’. Please refer to zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 17, verse 14 –

yazca rAmaM na pazyEttu yaM ca rAmO na pazyati |  
ninditaH sarva lOkESu svAtmApyEnaM vigarhatE || 14 ||

“He who did not behold zrI rAma and whom zrI rAma did not notice was indeed despised in the eyes of all men; even his own self would reproach him.”

## ElAvatAra-mukhAri

In the kRti ‘ElAvatAramettukoNTivi’ – rAga mukhAri or sAlakabhairavi, zrI tyAgarAja ecstatically wonders about the purpose of the incarnation of the Lord.

P El(A)vatAram(e)ttukoNTivi  
Emi kAraNamu rAmuDai

A Alamu sEyuTakA ayOdhyA  
pAlana sEyuTakA O rAghava (Ela)

C yOgulu jUcuT(a)ndukA bhava  
rOgula brOcuT(a)ndukA zata  
rAga ratna mAlikalu raciJcina tyAga-  
rAjuku varam(o)saguT(a)ndukA (Ela)

Gist

O Lord rAghava!

Why did You incarnate as Lord rAma? What is the reason?

Is it for waging war? Or is it for ruling over ayOdhyA?

Is it for the purpose that the ascetics could behold You? or is it for the purpose of protecting those afflicted by the disease of Worldly Existence? or is it

for the purpose of bestowing boon on this tyAgarAja who composed garlands of hundreds of rAgas?

Word-by-word Meaning

P Why (Ela) did You incarnate (avatAramu ettukoNTivi) (ElAvatAramettukoNTivi) as Lord rAma (rAmuDai)? What (Emi) is the reason (kAraNamu)?

A Is it for waging (sEyuTakA) (literally do) war (Alamu)? Or is it for ruling (pAlana sEyuTakA) over ayOdhyA (ayOdhya)?

O Lord rAghava! Why did You incarnate as Lord rAma? What is the reason?

C Is it for the purpose (anduka) that the ascetics (yOgulu) could behold (jUcuTa) (jUcuTanduka) You? or

is it for the purpose (anduka) of protecting (brOcuTa) (brOcuTanduka) those afflicted by the disease (rOgula) of Worldly Existence (bhava)? or

is it for the purpose (anduka) of bestowing (osaguTa) boon (varamu) (varamosaguTanduka) on this tyAgarAja (tyAgarAjuku) who composed (raciJcina) garlands (mAlikalu) of hundreds (zata) of exquisite (ratna) (literally precious stones) rAgas?

why did You incarnate as Lord rAma? what is the reason?

Notes –

C – yOgulu jUcuTanduka – meaning ‘in order to be beheld by yOgis’ – this is how it is given in all the books other than that of TKG wherein it is given as ‘yOgulanu jUcuTakA’ – meaning ‘to look up the yOgis’. The meaning derived in the book of TKG is that ‘to communicate with yOgis’. In the books of CR and TSV/AKG, the meaning derived is ‘to enable yOgis to behold You’. From vAlmiki rAmayaNa it is clear that the sages and ascetics were anxiously waiting for zrI rAma to relieve their problems with rAkSasas. Therefore, it is in the interest of the yOgis that zrI rAma embodied and not vice-versa. Please also refer to kRti ‘muddu mOmu’ rAga sUryakAntaM wherein zrI tyAgarAja describes the ecstasy of the ascetics in beholding the Lord. This needs to be checked. Any suggestions ???

C – jUcuTanduka – brOcutanduka – varamoguTanduka – these words are as given in all the books other than that of TKG, wherein these are given as ‘jUcutakA’, ‘brOcutakA’ and varamosaGguTakA’. This needs to be checked. Any suggestions ???

## **para lOka sAdhanamE-pUrikalyANi**

In the kRti ‘para lOka sAdhanamE manasa’ – rAga pUrikalyANi, zrI tyAgarAja addresses his mind and states that chanting of name of zrI rAma will deliver one from the clutches of saMsAra.

P para lOka sAdhanamE manasa

A smara lObha mOh(A)di pApulanu  
smariyiJcackE zrI rAma bhajana (para)

C janan(A)di rOga bhay(A)dulacE  
jagamandu kalgu dur(A)salacE  
tanay(A)di bAndhavula bhramacE

tagalan(I)du tyAgarAja nutuni bhajana (para)

Gist

O My Mind! The collective singing of praises of zrI rAma – praised by this tyAgarAja - is indeed the means (of attaining) the future World (of non-return).

Do not think of (actions leading to) the enemies like desire, greed, obsession etc.

It (collective singing) will not allow You to get caught in the snare of – (a) the great dreads called (repeated) birth, disease etc, (b) the evilsome temptations that exist in the World and (c) the bewilderment caused by relationships like offspring etc.

Word-by-word Meaning

P O My Mind (manasA)! The collective singing of praises (bhajana) of zrI rAma is indeed the (sure) means (sAdhanamE) (of attaining) the future (para) (literally other) World (of non-return) (IOka).

A O My Mind! Do not think (smariyiJcakE) of (actions leading to) the enemies (pApulu) (literally sinners) like desire (smara) (literally lust), greed (IObha), obsession (mOha) etc (Adi) (mOhAdi);

The collective singing (bhajana) of praises of zrI rAma is indeed the sure means of attaining the future World (of non-return).

C The collective singing of the praises (bhajana) of zrI rAma – praised (nutuni) by this tyAgarAja - will not allow (Idu) You to get caught (tagulanu) (tagulanIdu) in the snare (cE) (literally hands) of -

the great dreads (bhayAdula) (bhayaAdulacE) called (repeated) birth (janana), disease (rOga) etc (Adi) (jananAdi),

the evilsome temptations (durAsala) (durAsalacE) that exist (kalgu) in (andu) the World (jagamu) (jagamandu) and

the bewilderment (bhrama) (bhramacE) caused by relationships (bhAndavula) like offspring (tanaya) (literally sons) etc (Adi) (tanayAdi);

therefore, it is indeed the sure means of attaining the future World (of non-return).

Notes –

A – smara IObha – the word ‘smara’ means ‘remember’ and ‘lust’. It seems zrI tyAgarAja has used this word (smara) to mean ‘kAma’. If such a meaning is taken, ‘kAma, IObha, mOha etc’ to mean the six enemies kAma, krOdha, IObha, mOha, mada, mAtsarya. Otherwise, the word ‘smara’ will need to be translated as the cautionary word ‘Remember!’. Any suggestions ???

## **sItamma mAyamma-vasanta**

In the kRti ‘sItamma mAyamma’ – rAga vasanta zrI tyAgarAja states all the great bhaktas are his most intimate relatives.

P sItamma mAyamma zrI rAmuDu mA taNDri

A vAt(A)tmaja saumitri vainatEya ripu mardana  
dhata bhara(A)dulu sOdarulu mAku O manasA (sItamma)

C param(E)za vasiSTha parAzara nArada zaunaka zuka  
sura pati gautama lamb(O)dara guha sanak(A)dulu

dhara nija bhAgavat(A)grEsarul(e)varO vAr(e)llanu  
vara tyAgarAjuniki parama bandhavulu manasA (sItamma)

Gist

O My Mind! sItamma is our mother and zrI rAma is our father.  
AJjanEya, lakSmaNa, garuDa, zatrughna, brahma, bhArata and others  
are our brothers.

Lord ziva, sages vasiSTha, parAzara, nArada, zaunaka and zuka, indra,  
sage gautama, Lord gaNeza, Lord subrahmaNya, sage sanaka and others, and all  
those whoever are true and foremost of devotees on the earth, are the most close  
relatives to this blessed tyAgarAja.

Word-by-word Meaning

P sItamma is our mother (mAYamma) and zrI rAma (rAmudu) is our (mA)  
father (taNDri).

A O My Mind! AJjanEya – mindborn (Atmaja) of Wind God (vAta)  
(vAtAtmaja), lakSmaNa - son of sumitrA (saumitri), garuDa - son of vinata  
(vainatEya), zatrughna – vanquisher (mardana) of enemies (ripu),  
brahma (dhata), bhArata and others (Adulu) (bharatAdulu) are our  
(mAku) brothers (sOdarulu);  
sItamma is our mother and zrI rAma is our father.

C O My Mind! Lord ziva (paramEza), sages vasiSTha, parAzara, nArada,  
zaunaka and zuka,  
indra - Lord (pati) of celestials (sura), sage gautama, Lord gaNeza –  
protruberant (lamba) bellied (udara) (lambOdara), Lord subrahmaNya (guha),  
sage sanaka and others (Adulu) (sanakAdulu), and  
all (ellanu) those (vAru) (vArellanu) whoever (evarO) are true (nija) and  
foremost (agrEsarulu) of devotees (bhAgavata) (bhAgavatAgrEsarulevarO) on  
the earth (dhara),  
are the most close (parama) relatives (bandhavulu) to this blessed (vara)  
tyAgarAja (tyAgarAjuniki);  
sItamma is our mother and zrI rAma is our father.

Notes –

C – sanakAdulu - sana, sanaka, sanatkumAra, sanandana – mind born  
sons of brahma.

## **zrI janka tanayE-kalakaNThi**

In the kRti ‘zrI janaka tanayE’ – rAga kalakaNThi, zrI tyAgarAja sings  
praises of Mother sITA.

P zrI janaka tanayE zrita kamal(A)layE

A rAja(n)navamaNi bhUSaNE zrI  
raghu rAma sati satataM mAm(a)va (zrI)

C zata vadan(A)d(y)Azara jaladhar(A)nilE  
nata mAnava mAnasa sat-sadanE  
zata makha kirITa lasan-maNi gaNa  
nIrAjita caraNE tyAgarAj(A)rcitE (zrI)

Gist

O Daughter of King janaka! O Mother abiding in the Lotus (called heart) of those dependent on You! O Mother who is adorned with best precious stones! O Consort of zrI raghu rAma! O Mother who is like a gale which blows away the (dark) clouds called rAvaNa (hundred faced) and other demons! O Mother who is abiding in the hearts of the devoted people! O Mother whose feet are irradiated by the sparkling gem stones studded in the diadem of indra! O Mother who is worshipped by this tyAgarAja!

Deign to protect me ever.

#### Word-by-word Meaning

P O Daughter (tanayE) of King janaka! O Mother abiding (AlayE) in the Lotus (kamala) (kamalAlayE) (called heart) of those dependent (zrita) on You!

A O Mother who is adorned (bhUSaNE) with best (rAja) precious stones (nava maNi) (rAjannavamaNi)! O Consort (sati) of zrI raghu rAma! Deign to protect (ava) me (mAM) (mAmava) ever (satataM);

O Daughter of King janaka! O Mother abiding in the Lotus (called heart) of those dependent on You!

C O Mother who is like a gale (anilE) which blows away the (dark) clouds (jala dhara) (jaladharAnilE) called rAvaNa – hundred (zata) faced (vadana) and other (Adi) demons (Azara) (vadanAdyAzara)!

O Mother who is abiding (sat-sadanE) in the hearts (mAnasa) of the devoted (nata) people (mAnava)!

O Mother whose feet (caraNE) are irradiated (nIrAjita) by the sparkling (lasat) gem stones (maNi gaNa) (lasanmaNi) studded in the diadem (kirITa) of indra (zata makha)!

O Mother who is worshipped (arcitE) by this tyAgarAja (tyAgarAjArcitE)!

O Daughter of King janaka! O Mother abiding in the Lotus (called heart) of those dependent on You!

#### Notes –

A - nava maNi – pearl (mauktika), ruby (mANikya), topaz (puSparAga), diamond (vajra), emerald (marakata), lapis lazuli, coral (pavazhaM) , sapphire (indra nIla), gOmEda, cat's eye gem (vaiDUrya).

C - zata vadana – Though this word has been translated as 'rAvaNa', no such definition is available in the dictionary. It is understood that 'hundred headed rAvaNa' is mentioned in Ananda Ramayana – Please refer to website – <http://www.ramanuja.org/sv/bhakti/archives/apr97/0056.html>

C – nIrAjita – The feet of Mother is irradiated (by the precious stones of diadems) when indra and others bow at Her feet.

## dEhi tava pada-zahAna

In the kRti 'dEhi tava pada' – rAga zahAna, zrI tyAgarAja sings praises of sItA.

P dEhi tava pada bhaktim  
vaidEhi patita pAvani mE sada

A aihik(A)muSmika phaladE  
kamal(A)san(A)nanyaja vara janani (dEhi)

C1 kalaza vArAzi janitE  
kanaka bhUSaNa lasitE



kalazaja gIta muditE  
kAkutstha rAja sahitE (dEhi)

C2 akhil(A)NDa rUpiNi  
aLi kula nibha vENi  
makha saMrakSaNa rANi  
mama bhAgya kAriNi (dEhi)

C3 zaraN(A)gata pAlanE  
zata mukha mada damanE  
taruN(A)ruN(A)bjA nayanE  
tyAgarAja hRt-sadanE (dEhi)

Gist

O Mother vaidEhi - Redeemer of the fallen!  
O Mother who bestows the fruits of this world and the next world! O  
Blessed Mother of brahma and cupid!  
O Mother born in the Ocean of pitcher of nectar! O Mother resplendent  
with golden ornaments! O Mother who enjoys the songs of sage agastya! O  
Mother united with King zrI rAma of the lineage of kAkutstha!  
O Mother of the form of the entire Universe! O Mother whose tresses are  
dark like a swarm of bees! O Queen of zrI rAma – protector of sacrificial  
oblations! O Cause of my fortune!  
O Protector of those who have sought refuge! O Destroyer of the  
arrogance of rAvaNa! O Lotus eyed resembling early dawn! O Mother abiding in  
the heart of this tyAgarAja!  
Deign to bestow on me unceasing devotion to Your holy feet.

Word-by-word meaning

P O Mother vaidEhi (born in vidEha) - Redeemer (pAvani) of the fallen  
(patita)! Deign to bestow (dEhi) on me (mE) unceasing (sadA) devotion  
(bhaktim) to Your (tava) holy feet (pada).

A O Mother who bestows the fruits (phaladE) of this world (aihika) and the  
next world (amuSmika) (aihikAmuSmika)!  
O Blessed (vara) Mother (janani) of brahma – seated (Asana) in Lotus  
(kamala) and cupid (ananyaja) (kamalAsanAnanyaja)!  
O Mother vaidEhi - Redeemer of the fallen! Deign to bestow on me  
unceasing devotion to Your holy feet.

C1 O Mother born (janitE) in the Ocean (vArAzi) of pitcher of nectar  
(kalaza)! O Mother resplendent (lasitE) with golden (kanaka) ornaments  
(bhUSaNa)!  
O Mother who enjoys (muditE) the songs (gIta) of sage agastya – born of  
pitcher (kalazaja)! O Mother united with (sahitE) King (rAja) zrI rAma of the  
lineage of kAkutstha!  
O Mother vaidEhi - Redeemer of the fallen! Deign to bestow on me  
unceasing devotion to Your holy feet.

C2 O Mother of the form (rUpiNi) of the entire (akhila) Universe (aNDA)  
(akhilANDA)! O Mother whose tresses (vENi) are dark like (nibha) a swarm  
(kula) of bees (aLi)!  
O Queen (rANi) of zrI rAma – protector (saMrakSaNa) of sacrificial  
oblations (makha)! O Cause (kAriNi) of my (mama) fortune (bhAgya)!  
O Mother vaidEhi - Redeemer of the fallen! Deign to bestow on me  
unceasing devotion to Your holy feet.

C3 O Protector (pAlanE) of those who have sought refuge (zaraNAgata)! O Destroyer (damanE) of the arrogance (mada) of rAvaNa – hundred (zata) headed (mukha)!

O Lotus (abja) eyed (nayanE) resembling early (taruNa) dawn (aruNa) (taruNArUNAbja)! O Mother abiding (sadanE) in the heart (hRt) (hRt-sadanE) of this tyAgarAja!

O Mother vaidEhi - Redeemer of the fallen! Deign to bestow on me unceasing devotion to Your holy feet.

Notes –

C1 – kAkutstha (also known as puraJaya or indravAha - in the lineage of ikSvAku) – One standing on the hump of the bull – indra; please refer to zrImad bhAgavataM, Book 9, chapter 6. Please visit website –

<http://vedabase.net/sb/9/6/en>

C3- zata mukha – Though this word has been translated as ‘rAvaNa’, no such definition is available in the dictionary. It is understood that ‘hundred headed rAvaNa’ is mentioned in Ananda Ramayana – Please refer to website –

<http://www.ramanuja.org/sv/bhakti/archives/apr97/0056.html>

## mA jAnaki-kAmbhOji

In the kRti ‘mA jAnaki ceTTa’ – rAga kAmbhOji – zrI tyAgarAja describes the greatness of sItA and how zrI rAma attained even higher greatness because of what she did and did not do.

P mA jAnaki ceTTa paTTaga  
maharAja(v)aitivi

A rAja rAja vara rAjIv(A)kSa vinu  
rAvaN(A)ri(y)ani rAjillu kIrtiyu (mA)

C kAnak(E)gi Ajna mIraka  
mAy(A)kAram(u)nici zikhi centanE(y)uNDi  
dAnavuni veNTanE cani azOka  
taru mUlan(u)NDi  
vAni mATalaku kOpagiJci kaNTa  
vadhyyiJcakanE(y)uNDi  
zrI nAyaka yazamu nIkE kalga  
jEya lEda tyAgarAja paripAla (mA)

Gist

O Most excellent of Emperors! O Lotus Eyed! O spouse of lakSmI! O nourisher of this tyAgarAja!

Listen, You became very famous because you married our Mother jAnaki!

The great fame as vanquisher of rAvaNa also is because you married our Mother jAnaki.

(a) Having come along with you to the forest, (b) donning shadow form without disobeying your command, having remained with Fire-God (in Her true form), (c) having gone (as shadow) along with rAvaNa – the demon, (d) having remained at laGka under the azOka tree, (e) having not reduced him (rAvaNa) to ashes by her eyes by getting enraged by his words, did She not bring great fame to you alone?

Word-by-word Meaning

P You became (aitivi) very famous (maharAjavu) (literally great, opulent or emperor) (maharAjavaitivi) because you married (ceTTa paTTaga) (literally take hand in marriage) our (mA) Mother jAnaki!

A O Most excellent (vara) of Emperors (rAja rAja)! O Lotus (rAjIva) Eyed (akSa) (rAjIvAkSa)! Listen (vinu);  
The great (rAjillu) (literally shining) fame (kIrtiyu) as (ani) vanquisher (ari) (literally enemy) of rAvaNa (rAvaNAariyani) also  
is because you married our Mother jAnaki.

C Having come (Egi) along with you to the forest (kAnaku), donning (unici) shadow (mAya) form (AkAramunu) (mAyAkAramunici) without disobeying (mIraka) your command (Ajna) (kAnakEgiAjna), having remained (uNDi) with (centanE) (literally near) (centanEyuNDi) Fire-God (zikhi) (in Her true form),

having gone (cani) (as shadow) along with (veNTanE) rAvaNa – the demon (dAnavuni), having remained (uNDi) at laGka under (mUlanu) (literally at the root) (mUlanuNDi) the azOka tree (taru),

having not reduced him (rAvaNa) to ashes (vadhiyiJcakanE uNDi) (literally not slaying) (vadhiyiJcakanEyuNDi) by her eyes (kaNTa) by getting enraged (kOpagiJci) by his (vAni) words (mATalaku),

O spouse (nAyaka) of lakSmI (zrI)! O nourisher (paripAla) of this tyAgarAja! did She not (IEdA) bring (kalga jEya) (literally produce) great fame (yazamu) to you alone (nIkE)?

You became a famous person because you married our Mother jAnaki!

Notes –

P – ceTTa paTTu – Take hand in marriage. This is known as ‘pANi grahaNa’.

“Pani Grihanam (Vedic) - Literally this means ‘holding of hands’. Because this is the first most important Vedic ritual, scholars believe that this should be done during the auspicious time. Normally the bride folds fingers her right hand fingers into a conical form upwards and the groom holds it in his hand folded downwards by surrounding all her fingers. (One authority says that ‘If he holds her hand leaving her thumb then they both will have only female children and if he holds only her thumb leaving out the fingers, then they will have only male children’). The following prayers are recited by the groom:-

‘Hey maid, I am holding your hand so that you will have several good children and live happily with me till ripe old age. The God Aryama has given you to me to lead the life of a householder.’

‘The gods Bhaga and Agni were leading this life before me with you and have now given you to me for the purpose of raising my family.’

‘Hey Goddess Saraswathi, you are blessed with all the luck, riches and food and so we who have held our hands today, hope to get riches and pleasures by your blessing. I announce this loudly in front of all so that you will definitely bless me.’

‘Hey Maid, Let Vayu (god of wind) who has the capacity to travel in all directions, who keeps a gold coin in his hand to give to those who pray him and who is the friend of fire God (Agni) who has the capacity to purify everything as well as the capacity to make raw food eatable, enter your mind and make you love me for every minute of our future lives.’”

Source - [http://www.keralaiyers.com/iyer\\_wdng5.html](http://www.keralaiyers.com/iyer_wdng5.html)

P – maharAju – The literally meaning ‘emperor’ is not applicable here. This is a way of speaking in telugu to express somebody’s greatness or fame.

A – rAja rAja vara rAjIvAkSa – the word ‘vara’ can be attached to either of the two epithets – ‘rAja rAja’ or ‘rAjIvAkSa’. Any suggestions ???

C - dAnavuni veNTanE cani - According to vAlmIki rAmAyaNa (AraNya kANDa) –

vAmEna sItAM padmAkSIM mUrdhajESu karENa sa: |  
UrvOstu dakSiNENaiva parijagrAha pANinA || (XLIX – 17)  
tasyAstad vimalaM vaktramAkAzO rAvaNAGkagaM |  
na rarAja vinA rAmaM vinAlamiva paGkajaM || (LII – 18)

“With his left hand he caught hold of the Lotus eyed sItA by her locks, while with his right hand he clasped her by her thighs.

Lying in the lap of rAvaNa in the air, that fair countenance of sItA did not shine bereft as she was without zrI rAma any more than lotus detached from its stalk.”

For a great bhakta like zrI tyAgarAja, abduction of sItA, by violating her physically, would look preposterous. Therefore, zrI tyAgarAja follows the line of adhyAtma rAmAyaNa. (zrI tulasidAsa also has adopted the same line in his rAmcaritra mAnas.) According to adhyAtma rAmayaNa, zrI rAma instructs sItA to hide her real form in the fire and don ‘shadow’ (chAya) form; to stay thus for one year till rAvaNa is killed and then be restored. Accordingly, it was not real sItA who was abducted by rAvaNa but her shadow (mAya). Source – adhyAtma rAmAyaNa (tamizh) translated by ‘hariNi’ (given under references).

C - vadhiyiJcakanEyuNDi - At lankA, sItA was kept captive under an azOka tree. There, when rAvaNa threatened sItA that she would be forcibly taken to the gynaeceum as his queen, sItA was indeed enraged and uttered the following words (as per vAlmIki rAmAyaNa – sundara kANDa, Chapter 22) –

asandEzAttu rAmasya tapascAnupAlanAt |  
na tvAm kurmi dazagrIva bhasma bhasmArhatEjasa || 20 ||

“Though I am capable of reducing you to ashes by my own power, I do not do so because I do not have the mandate of zrI rAma and also because I want to preserve the power of my asceticism.”

zrI tyAgarAja states that sItA, by sparing rAvaNa’s life, brought glory to zrI rAma as the vanquisher of rAvaNa.

## sariyevvarE-zrIraJjani

In the kRti ‘(nI) sari evvarE zrI jAnaki’ – rAga zrIranjani – zrI tyAgarAja extols the greatness of sItA.

P sari evvarE zrI jAnaki nI  
A paramAtumunikai gaDitEri sada  
sirul(i)ccuTaku cEri kolicina nI (sari)  
C vanamandu bhayaGkaramaina  
tAvuna niltun(a)ni manasu telisi  
kanakAGgi(y)andanduna rAja sukhambunu  
kalga jEsitivE tyAgarAja nutE (nI)

Gist

O Mother jAnaki! O Golden limbed! O Mother praised by this tyAgarAja!  
Who is equal to you?

Who is equal to you, who, becoming expert for zI rAma - the Supreme Lord, served Him by remaining together for providing comforts always?

Having determined that 'I would remain in the forest' – a terrible place, understanding His mind, You indeed made available such royal pleasures then and there!

Word-by-word Meaning

P O Mother jAnaki (zrI jAnaki)! Who (evvarE) is equal (sari) to you (nI)?

A O Mother jAnaki! Who is equal to you (nI) – who becoming expert (gaDitEri) for zI rAma - the Supreme Lord (paramAtmunikai), served (kolcina) Him by remaining together (cEri) for providing (iccuTaku) comforts (sirulu) (siruliccuTaku) always (sadA)?

C Having determined that (ani) 'I would remain (niltunu) (literally stand) (niltunani) in the forest (vanamandu) – a terrible (bhayaGkaramaina) place (tAvuna)',

O Golden (kanaka) limbed (aGgi)! understanding (telisi) His mind (manasu), You indeed made available (kalga jEsitivE) such royal (rAja) pleasures (sukhambunu) then and there (andanduna) (kanakAGgiyandanduna)!

O Mother praised (nutE) by this tyAgarAja! Who is equal to you?

Notes -

A – vanamandu niltunani – Please refer to zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapters 28 – 30. sItA 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.

## **pakkala nilabaDi-kharaharapriya**

In the kRti 'pakkala nilabadi kolice muccata' – rAga kharaharapriya – zrI tyAgarAja wonders as to how fortunate sItA and lakSmaNa are to be by the side of zrI rAma.

P pakkala nilabaDi kolicE muccata  
bAga delpa rAdA

A cukkala rAyani gEru mOmu gala  
su-dati sItamma saumitri rAmunik(i)ru (pakkala)

C tanuvucE vandanam(o)nariJcuc(u)nnArA  
canuvuna nAma kIrtana sEyuc(u)nnArA  
manasuna dalaci mai maraciy(u)nnArA  
nenar(u)Jci tyAgarAjunitO hari hari mIr(i)ru (pakkala)

Gist

O Mother sItA and O lakSmaNa!

Won't you tell me in detail about the grandeur of your serving zrI rAma - having a face that puts to shame the moon- by standing on His either side?

Are you bodily paying obeisance to Him? or are you busy chanting His names lovingly? or are you in trance meditating in the mind on Him? won't you kindly tell this tyAgarAja in detail about the grandeur of both of you serving zrI rAma by standing on His either side? Pardon my asking.

## Word-by-word Meaning

P Won't (rAdA) you tell me (delpa) in detail (bAga) about the grandeur (muccata) of your serving (kolicE) (zrI rAma) by standing (nilabaDi) on His either side (pakkala)?

A O Mother (amma) sItA (sItamma) - beautiful teathed (sudati), and O lakSmaNa – son of sumitrA (saumitri)!

won't you tell me in detail about the grandeur of your serving zrI rAma (rAmuniki) having (gala) a face (mOmu) that puts to shame (gEru) the moon – the king (rAyani) of stars (cukkala) - by standing on His either (iru) (literally both) (rAmunikiru) side?

C Are (unnArA) you bodily (tanuvucE) paying (onariJcucu) obeisance (vandanamu) (vandanamoraniJcucunnArA) to Him? or

are (unnArA) you busy (sEyucu) (sEyucunnArA) chanting (kIrtana) His names (nAma) lovingly (canuvuna)? or

are (unnArA) you in trance (mai maraci) (maraciyunnArA) (literally unaware of body consciousness) meditating (dalaci) (literally think) in the mind (manasuna) on Him?

won't you kindly (nenaru uJci) (nenaruJci) tell this tyAgarAja (tyAgarAjunitO) in detail about the grandeur of both (mIru) of you serving zrI rAma by standing on His either (iru) (mIriru) side?

Pardon my asking (hari hari)!

Notes –

C - hari hari – Exclamation - O Lord O Lord – At times this is used, in colloquial language, to beg pardon of venerable people for saying something which should not have been said.

## mitri bhAgyamE-kharaharapriya

In the kRti 'mitri bhAgyamE' – rAga karaharapriya, zrI tyAgarAja describes lakSmaNa's delight.

P mitri bhAgyamE bhAgyamu  
saumitri bhAgyamE bhAgyamu

A citra ratnamaya zESa talpamandu  
sItA patini(y)unici(y)Ucu sau(mitri)

C bAguga vinta rAgamulan(A)lApamu  
sEyaga mEnu pulakariJcaga  
tyAgarAja nutuDagu zrI rAmuni  
tattv(A)rthamunu pogaDi jucu sau(mitri)

Gist

The fortune of lakSmaNa is indeed the real fortune!

The fortune of lakSmaNa is indeed the real fortune who is privileged to place the Lord zrI rAma on the pretty gem-studded bed of zESa and gently rock it.

The fortune of lakSmaNa is indeed the real fortune, in feeling bodily horripilation while appreciating the true nature of zrI rAma – one who is praised of this tyAgarAja, as he (tyAgarAja) performs nicely the exposition of exquisite rAgAs (in praise of the Lord).

## Word-by-word Meaning

P The fortune (bhAgyamE) of lakSmaNa - son of mitrA (mitrA) is indeed the real fortune (bhAgyamu); the fortune (bhAgyamE) of lakSmaNa - son of sumitrA (saumitri) is indeed the real fortune (bhAgyamu)!

A The fortune of lakSmaNa is indeed the real fortune - who is privileged to place (unici) the Lord zrI rAma – Consort (patini) of sItA – on the pretty (citra) gem-studded (ratnamaya) bed (talpa) of zESa and gently rock (UJcu) it.

C The fortune of lakSmaNa is indeed the real fortune - in feeling bodily (mEnu) horripilation (pulakariJcaga) while appreciating (pogaDi jucu) (literally praise) the true nature (tatvArthamunu) of zrI rAma (rAmuni) – one who is praised (nutuDagu) of this tyAgarAja, as he (tyAgarAja) performs (sEyaga) nicely (bAguga) the exposition (AlApamu) of exquisite (vinta) rAgAs (rAgamulanu) (rAgamulanAlApamu) (in praise of the Lord).

Notes –

P – As given in all the books other than that of TSV/AKG, wherein it is given as ‘mitri bhAgyamE bhAgyamu manasA sau(mitri)’. This needs to be checked. Any suggestions ???

P – mitri – the form of the word is not clear. This word is not found in Sanskriti or Telugu Dictionary. ‘mitrA’ (su-mitrA) is the name of mother of lakSmaNa. Therefore, by dropping ‘sau’ from ‘saumitri’, ‘mitri’ would also mean lakSmaNa only. Therefore, this word has been translated as ‘lakSmaNa’. Any suggestions ???

P – saumitri bhAgyamu – The characterisation of sumitrA by tulasi das as given in the website goes to prove that lakSmaNa imbibed those qualities from his mother - <http://www.urday.com/sumitra.html>

A – unici – This is how it is given in all the books other than that of ATK, wherein it is given as ‘uniki’. As ‘uniki’ is a noun and, as a verb is required in the present context, ‘unici’ has been adopted. Any suggestions ???

A – zESa – (literally ‘remainder’) Adi zESa embodied as lakSmaNa. The portrayal of anupallavi is indeed very interesting. zrI tyAgarAja states ‘seating the Lord (unici) in the zESa talpa’; as lakSmaNa himself is zESa, where is he seating the Lord? Further zrI tyAgarAja states that he (lakSmaNa) rocks (Ucu) the Lord. Therefore, the whole portrayal means that ‘lakSmaNa is mentally enjoying his own nature as zESa’. Any suggestions ???

C - rAmuni tattvArthamu pogaDi –zrI tyAgarAja considers zrI rAma as ‘parabrahman’ ie ‘pUrNa’ and not as ‘viSNOrardhaM’ (one half of Lord viSNu) –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

When a part of ‘this infinite’ (zESa) praises ‘that infinite’ (rAma) what will be the result? Is it brahmAnanda that zrI tyAgrAja is referring to? - “khElati piNDANDE haMsas sOhaM sOhaM haMsamiti” (sadAziva brahmEndra kRti)

## kaNTa jUDumI-vAcaspati

In the kRti 'kaNTa jUDumI oka pAri' – rAga vAcaspati – zrI tyAgarAja tries to fathom the ecstasy experienced by lakSmaNa when zrI rAma praised him for the service rendered.

- P kaNTa jUDumI oka pAri krE
- A baNTuDai velayu bAgu kAni tappu  
taNTal(e)lla mAnukonna nannu krE(kaNTa)
- C ala nADu saumitri pAda sEva  
celarEgi cEyu vELa sItatO  
palki jUci(n)anta pulakAnkituDai  
paragina(y)aTu tyAgarAjuni krE(kanTa)

### Gist

Deign to look at me once at least by a side glance who - other than the comfort of being known as Your servitor, has desisted from all kinds of faults and evils.

That day, when lakSmaNa - the son of sumitRA - was exultingly performing service at Your feet, having mentioned (in appreciation of his craftsmanship) to sItA, the moment You looked at him, the way he attained state of horripilation, deign to look at this tyAgarAja also at least once by a side glance.

### Word-by-word Meaning

- P Deign to look (jUDumI) at me (nannu) at least once (oka pAri) by a side glance (krE kaNTa).
- A Deign to look at me (nannu) once at least by a side (krE) glance who - other than (kAni) the comfort (bAgu) of being known (velayu) as Your servitor (baNTuDai) (literally guard), has desisted (mAnukonna) from all (ella) kinds of faults (tappu) and evils (taNTalu) (taNTalella).
- C That (ala) day (nAdu), when (vELa) lakSmaNa - the son of sumitRA (saumitri) - was exultingly (celarEgi) performing (cEyu) service (sEva) at Your feet (pAda), having mentioned (palki) (in appreciation of his craftsmanship) to sItA (sItatO), the moment (anta) You looked (jUcina) (jUcinanta) at him, the way (aTu) he attained (paragina) (literally shine) (paraginayaTu) state of horripilation (pulakAnkituDai), deign to look at this tyAgarAja (tyAgarAjuni) also at least once by a side (krE) glance.

### Notes -

P – jUDumI – This is how it is given in the book of TKG. However, it is given as 'jUDumi' in other books. As 'jUDumI' is the appropriate form, the same has been adopted.

P – krE – This is how it is given in all the books other than that of TKG where it is given as 'krI'. 'krE kaNTa' means 'side glance'; 'krI kaNTa' means 'downcast glance'. As 'downcast' means 'dejection', this is not meant here. Therefore, 'krE kaNTa' should be the appropriate word. It has accordingly been adopted. Any suggestions ???



A – taNTa – this is how it is given in all the books. However, the correct word seems to be ‘taNTA’. However, ‘tappu taNTalu’ as a single phrase may be correct, but the same is not found in the Telugu Dictionary. This needs to be checked. Any suggestions ???

C – ala nADu saumitri - The episode referred here is that when the trio (zrI rAma, sItA and lakSmaNa) reached pancavaTi, zrI rAma asked lakSmaNa to build a cottage for their living. When lakSmaNa finished the job, zrI rAma was so impressed by his dedication and craftsmanship that he (zrI rAma) embraced him and praised him in front of sItA. zrI tyAgarAja visualizes as to how lakSmaNa would have felt then. The relevant zIokas in the vAlmIki rAmAyaNa – AraNyakANda, Chapter 15 are -

prItOsmi tE mahat karma kRtamidam prabhO |  
pradEyO yannimittam tE pariSvaGgO mayA kRta: ||  
bhAvajnEna kRtajnEna dharmajnEna ca lakSmaNa |  
tvayA putrENa dharmAtmA na saMvRtta: pitA mama || 28, 29 ||

“O lakSmaNa! I am pleased with you. You have accomplished this great work, and, as a reward for which, I embrace you. You being the knower of (my) feelings, grateful and what is right, (I consider that) with you as his son, our pious minded father is not dead. (From the manner you look after our welfare, I feel as if our father is not dead but present here in your form.)”

## **sandEhamunu-rAmapriya**

In the kRti ‘sandEhamunu dIrpumayya’ – rAga rAmapriya - zrI tyAgarAja asks zrI 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 rAmayya
- A nand(A)rcita pada yugamulu mElO  
nAgarIkamagu pAduka yugambulu mElO (sandEha)
- C vara maunul(e)lla caraNambulanu  
smariyimpa nIdu padam(o)saGgenE  
bharat(A)rcanacE pAdukalu  
dhara ninn(o)saGgE tyAgarAja bhAgyama (sandEha)

Gist

O Lord zrI rAma residing at ayOdhya! O Fortune of this tyAgarAja!

Please clear my doubt whether Your Feet worshiped by sananda (and others) are superior or the elegant pair of sandals of your Feet are superior?

When all the illustrious sages meditated on Your Lotus Feet, they (Lord’s feet) bestowed Your abode – vaikuNTha; but, Your sandals worshipped by bharata bestowed Your Self - the wearer.

Word-by-word Meaning

P O Lord (ayya) zrI 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 (osaGgenE) Your (nIDu) abode – vaikuNTha (padamu) (padamosaGgenE); but,

Your sandals (pAdukalu) worshipped (arcanacE) by bharata (bharatArcanacE) bestowed (osaGge) Your Self (ninnu) (ninnosaGge) - the wearer (dhara);

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

Notes –

A – nanda – this may either mean the mind-born sons of brahma – sana, sanaka, sananda, sanAthana or the foster father of kRSNa. In my opinion, the former is the correct one.

A – 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 vaiSNava literature. Please visit the website to know more about 'pAduka sahasraM' – <http://www.sadagopan.org/srps/srps1.htm>

C – bharatArcana cE pAdukalu - Repeated efforts by bharata to make zrI rAma to return to ayOdhya failed to move zrI rAma. Ultimately, bharata places a pair of new sandals in front of zrI rAma and requests him (zrI rAma) to step on them. zrI 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 zrI rAma who was present in the form of sandals.

C – dhara – this is how it is given in the book of TSV/AKG; in all other books, it is given as 'dharaNi'; in the book of TKG, 'dhara' is given as an alternative word. In the present context, a word meaning 'wearer' is required. The appropriate word would either be 'dhara' or 'dhArin'. Therefore, 'dhara' has been adopted. This needs to be checked. Any suggestions ???

## **ADa mODi-cArukEzi**

In the kRti 'ADa mODi galadA' - rAga cArukEzi – tyAgarAja pleads with the Lord to respond to him.

P ADa mODi galadA rAm(a)yya mATa(lADa)

A tODu nIDa nIvE(y)anucunu bhakti  
gUDina pAdamu paTTina nAtO mATa(lADa)

C caduvul(a)nni telisi zaGkar(A)MzuDai  
sadayuD(A)zuga saMbhavuDu mrokka  
kadalu tammuni palka jEsitivi gAkanu  
tyAgarAju ADina mATa(lADa)

Gist

O Lord rAma! O Merciful Lord!

Is it justified to be capricious in talking to me who, considering You alone to be my constant companion (like a shadow), is endowed with devotion towards You and has held Your Feet?

When AJjanEya – born of Wind God as an aspect of Lord ziva and also being erudite, saluted You (and enquired about You), You asked lakSmaNa to

convey the details to him; however, is it justified to be capricious in talking to this tyAgarAja even if he talks to You?

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! Is it justified (galadA) to be capricious (mODi) in talking (mATalu Ada) (mATalADa) to me?

A O Lord rAma! Is it justified to be capricious in talking (mATalADa) to me (nAtO) who -  
considering You alone (nIvE) to be (anucunu) (nIvEyanucunu) my constant companion (tODu nIDa) (like a shadow),  
is endowed with (gUDina) devotion (bhakti) towards You and  
has held (paTTina) Your Feet (pAdamu)?

C O Merciful Lord (sadayuDa)! When AJjanEya – born (saMbhavuDu) of Wind God (Azuga) (literally quick moving) (sadayuDAzuga) as an aspect (aMzuDai) of Lord ziva (zaGkara) (zaGkarAMzuDai) and also being erudite (caduvulu anni telisi) (literally one who has mastered all) (caduvulanni), saluted (mrokka) You (and enquired about You),  
You asked (jEsitivi) (literally do) lakSmaNa - your younger brother (tammuni) to convey (palka) the details (kadalu) (literally stories) to him;  
however (gAkanu), is it justified to be capricious in talking (mATalADa) to this tyAgarAja (tyAgarAju) even if he talks (ADina) to You?

Notes –

P – galadA – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘galadE’. The whole kRti is in second person, whereas, ‘galadE’ is in third person. Therefore, ‘galadA’ is the appropriate word. This needs to be checked. Any suggestions ???

C – zaGkara aMzuDu – The story of how AJjanEya came to be described as a portion of Lord ziva is given in the following website –  
[http://www.saibabaofindia.com/story\\_of\\_hanuman.htm](http://www.saibabaofindia.com/story_of_hanuman.htm)

C – tammuni palka – In their first meeting between AJjanEya and zrI rAma, the latter, while appreciated the scholarship of AJjanEya, did not directly talk to him, but asked lakSmaNa to speak to him. Please refer to zrImad vAlmIki rAmAyaNa – kiSkinda kANDa – Chapter 3.

## nagu mOmu kana lEni-AbhEri

In the kRti ‘nagumOmu kanalEni’ -rAga AbhEri, zrI tyAgarAja seems to assume the bhAva of vibhISaNa requesting the Lord to give him refuge.

P nagu mOmu kana lEni nA jAlI telisi  
nannu brOvaga rAdA zrI raghuvara nI

A naga rAja dhara nIdu parivArul(e)lla  
ogi bOdhana jEseDu vAralu gArE(y)iTul(u)NDudurE nI (nagu)

C khaga rAju nI(y)Anati vini vEga cana lEDO  
gaganAnik(i)laku bahu dUramb(a)ninADO  
jagam(E)lE paramAtma evaritO nE moral(i)Dudu  
vaga jUpaku tALanu nann(E)lukOrA tyAgarAja nuta nI (nagu)

Gist

O zrI raghuvara! O Lord who bore mandara on His back! O Lord praised by this tyAgarAja! O Supreme Lord who rules the universe!

Realising my plight of being unable to behold Your smiling face, can't You protect me?

Aren't all those in Your retinue the ones who render proper advice to You? would they remain (unconcerned) like this?

Didn't garuDa proceed fast or quickly hearing your command? or, did he say that it is much distance between vaikunTha and the earth? With whom else shall I complain? don't tell excuses; I can't bear it; please govern me.

#### Word-by-word Meaning

P O zrI raghuvara! realising (telisi) my (nA) plight (jAli) of being unable (lEni) to behold (kana) Your (nI) smiling (nagu) face (mOmu), can't (rAdA) You protect (brOvaga) me (nannu)?

A O Lord who bore (dhara) mandara - king (rAja) of mountains (naga) on His back!

Aren't (gArE) all (ella) those in Your (nIDu) retinue (parivArulu) (parivArulella) the ones (vAralu) who render (jEseDu) proper (ogi) advice (bODhana) to You? would they remain (uNDudurE) (unconcerned) like this (iTulu) (gArEyiTuluNDudurE)?

O zrI raghuvara! realising my plight of being unable to behold Your (nI) smiling face, can't You protect me?

C Didn't (lEDO) garuDa – King (rAju) of birds (khaga) - proceed (cana) fast or quickly (vEga) hearing (vini) your (nI) command (Anati) (nIyAnati)?

or, did he (garuDa) say (aninADO) that it is much (bahu) distance (dUrambu) (dUrambaninADO) between vaikunTha (gagananiki) (literally sky) and the earth (ila) (ilaku) (gaganAnikilaku)?

O Supreme Lord (paramAtmA) who rules (ELE) the universe (jagamu) (jagamELE)! With whom else (evaritO) shall I (nE) complain (moralu iDudu) (moraluDudu)?

don't tell (jUpaku) (literally show) excuses (vaga); I can't bear it (tALanu); please govern (ElukOrA) me (nannu) (nannElukOrA);

O Lord praised (nuta) by this tyAgarAja! O zrI raghuvara! realising my plight of being unable to behold Your (nI) smiling face, can't You protect me?

#### Notes -

P – brOvaga rAdA – this is how it is given in the books of CR and ATK. However in the books of TKG and TSV/AKG, this is given as 'brOva rAdA'; however, in the book of TKG, th rOman version is given as 'brOva rA rAdA'. This needs to be checked. Any suggestions ???

A – ogi – this is how it is given in all the books. There are two similar words in telugu – 'ogi' meaning 'duly' and 'Ogu' meaning 'evil', 'wicked'; From rhyme point of view, a short vowel seems to be appropriate. Therefore, the word adopted here is 'ogi' and the meaning derived is 'duly'. Any suggestions ???

A – bODhana – this word has both positive and negative meanings. Accompanied by words like 'tattva' (tattva bODhana) it will give positive meaning - 'philosophical teaching'. On the other hand, when preceded by words like 'evari' (evari bODhana), this will give a negative meaning – whose instigation. Therefore, in this case, the previous word being 'duly', 'bODhana' has been taken in a positive sense as 'advice'. Any suggestions ???

A – ogi bODhana jEseDu vAralu gArE – this phrase is a little confusing. Taking meaning 'due advice' for (ogi bODhana), if the remaining words of translated as it is, it would simply mean, 'they (Your retinue) are not the ones who would give due advice'. However, taking caraNa where garuDa's case is cited,

such a meaning militates against the sense of the kRti. Therefore, in my humble opinion, this is not an affirmative sentence, but interrogatory. Accordingly, if we translate, this would mean ‘Aren’t the people of Your retinue the ones who would give due advice?’. Any suggestions ???

A – iTuluNDudurE – this is how it is given in the book of CR; in the book of TKG, this is given as ‘aTuluNDadurA’; in the book of TSV/AKG, this is given as ‘aTuluNDudurE’. The word ‘aTulu’ (that way) or ‘iTulu’ (this way) may not be much of worry. However, the word ‘uNDudurE’ meaning ‘they will be like this’ and ‘uNDadurA’ meaning ‘it won’t be like this’ are diametrically opposite.

In my humble opinion, in keeping with the previous phrase ‘ogi bOdhana jEseDu vAralu gArE’ which is interrogatory, the context demands a question ‘would they be like this?’ Therefore, the word given in the books of CR and TSV/AKG seem to be appropriate. The version given in the book of TKG ‘aTuluNDadurA’, (it won’t be like this) involves a change in the gender – from masculine plural to neutre singular. Therefore, it may not be appropriate. Any suggestions ???

C - khaga rAju - The episode of gajEndra mOkSaM is implied here. As soon as the cry of gajEndra ‘O AdimUlaM’ was heard, the Lord immediately rushed on garuDa and saved gajEndra. Therefore, zrI tyAgarAja ridicules zrI rAma whether in his case garuDa has feigned his inability to take the Lord.

C - jagamELE paramAtma - How is it possible for the Lord who wields power over the whole universe would not to know the plight of an individual? - this is what zrI tyAgarAja asks. Sri Ramakrishna Paramahansa would say ‘The mother is happy till the child is busy playing. But the moment she hears the cry of the child – either due to hunger or some other reason, she hurries to take care of the child’. In the kRti ‘sItA nAyaka’ – rAga rItigauLa, zrI tyAgarAja states ‘iGgitamerigi...brOcu ... dora’ – Lord who protects understanding the indications or intentions (of the devotees).

C – evaritO nE – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, the word ‘nE’ is not found. This needs to be checked. Any suggestions ???

The great harikathA exponent Sri TS Balakrishna Sastrigal attributes this kRti to the episode of vibhISaNa’s surrender. This kRti does not name vibhISaNa but all the circumstances aptly describe the episode. It is as if vibhISaNa sang this kRti hearing which, the Lord declared his vow which is considered as zaraNagati zAstRa by bhaktAs (vAlmIki rAmAyaNa – yuddha kaNDa) -

sakRdEva prapannAya tavAsmIti ca yAcate |  
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || XVIII -33

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.”

## **zrI rAma pAdama-amRtavAhini**

zrI tyAgarAja describes the glory of zrI rAma’s Lotus Feet in the kRti ‘zrI rAma pAdama’ – rAga AmRta vAhiNi.

P      zrI rAma pAdama nI kRpa cAlunE  
         cittAniki rAvE

A      vArija bhava sanaka sanandana  
         vAsav(A)di nAradul(e)lla pUjiJcE (zrI)

C dArini zilayai tApamu tALaka  
vAramu kannIrunu rAlcaga  
zUra ahalyanu jUci brOcitivi  
A rIti dhanyu sEyavE tyAgarAja gEyama (zrI)

Gist

O Holy feet of zrI rAma, worshipped by brahma, sages sanaka, sanandana, nArada, indra and others, and sung about by this tyAgarAja!

Your grace is indeed enough; be firmly implanted in my mind. You protected by finding the brave ahalya, ever shedding tears, unable to withstand the distress of having become a stone and lying on the wayside; deign to beatify me too in the same manner.

Word-by-word Meaning

P O Holy feet (pAdama) of zrI rAma! Your (nI) grace (kRpa) is indeed enough (cAlunE); be firmly implanted (rAvE) (literally come) in my mind (cittAniki).

A O Holy feet of zrI rAma worshipped (pUjiJcE) by –  
brahma – abiding (bhava) in Lotus (vArija) - sages sanaka, sanandana, and indra (vAsava), nArada (nAradulu) and others (Adi) (vAsavAdi) – all these (ella) (nAradulella)!

Your grace is indeed enough; be firmly implanted in my mind.

C Finding (jUci) the brave (zUra) ahalya (ahalyanu), ever (vAramu) shedding (rAlcaga) tears (kannIrunu), unable to withstand (tALaka) the distress (tApamu) of having become a stone (zilayai) and lying on the wayside (dArini), You protected her (brOcitivi);

deign to beatify (dhanyu sEyavE) me too in the same (A) manner (rIti);

O Holy Feet of zrI rAma sung about (gEyama) by this tyAgarAja! Your grace is indeed enough; be firmly implanted in my mind.

Notes -

C - zUra ahalya - ahalyA was cursed by her husband, sage gautama for her transgression in knowingly conceding to the amorous advances of indra who came to the Azrama in the guise of her husband while he (sage gautama) was away. She was cursed to remain hidden from human perception for thousands of years till redeemed by zrI rAma.

C - dArini zilayai - According to popular notion, ahalyA was lying as a stone; however, vAlmIki rAmAyaNa says that sage gautama cursed her to be 'lying on ashes' (bhasma zAyinI).

## entani nE-mukhAri

zrI tyAgarAja describes zrI zabari's beatitude in the kRti – entani nE varNintunu zabari – rAga mukhari.

P entani nE varNintunu zabari bhAgyam(entani)

A dAntula vara kAntalu jagam-  
(a)nta niNDi(y)uNDaga (entani)

C kanulAra sEviJci kammani phalamulan(o)sagi  
tanuvu pulakariJca pAda yugamulaku mrokki  
ina kula pati samukhambuna punar-AvRtti rahita pada-

munu pondina tyAgarAja nuturAli puNyambunu (entani)

Gist

How shall I describe the blessedness of zabari?

While the blessed wives of ascetics abound throughout the Earth, how shall I describe the blessedness of zabari?

How shall I describe the merit of zabari – praised by this tyAgarAja who - having beheld the Lord to her heart's (eyes') content, having offered Him the sweetest fruits, having worshipped His Feet such that she had horripilation, attained the state of Liberation in the sacred presence of zrI rAma – the Chief of Solar Dynasty?

Word-by-word Meaning

P How (entani) shall I (nE) describe (varNintunu) the blessedness (bhAgyamu) of zabari?

A While the blessed (vara) wives (kAntalu) of ascetics (dAntula) abound (niNDi uNDaga) (niNDiyuNDaga) throughout (anta) the Earth (jagamu) (jagamanta),  
how shall I describe the blessedness of zabari?

C How shall I describe the merit (puNyambuna) of zabari – praised (nuturAli) by this tyAgarAja who -  
having beheld (sEvinci) the Lord to her heart's (eyes') content (kanulAra),  
having offered (osagi) Him the sweetest (kammani) fruits (phalamulanu) (phalamulanosagi),  
having worshipped (mrokki) His Feet (pAda yugamulaku) such that she had horripilation (tanuvu pulakariJca),  
attained (pondina) the state (padamunu) of Liberation (punar-AvRtti rahita) (literally beyond return) in the sacred presence (samukhambuna) of zrI rAma – the Chief (pati) of Solar (ina) Dynasty (kula)?

Notes -

A – dAntula vara kAntalu – The implication is that while zrI rAma went to homes many great ascetics – atri-anusUya, zarabhaGga, sutIkSna, agastya - none had the fortune of attaining liberation, whereas zabari – an illiterate - whose supreme devotion to her guru and her firm conviction that zrI rAma would come one day, enabled her to attain liberation.

C - AvRtti - The cycle of repeated births and deaths.

## **evarikai-dEvamanOhari**

In the kRti 'evarikai avatAramettitivo?' – rAga dEvamanOhari - zrI tyAgarAja sings praises of the Lord for having embodied on earth.

P evarkai(y)avatAram(e)ttitivO  
ipuDaina delupa(v)ayya rAmayya (evarikai)

A avaniki rammani pilicina maharAj-  
(e)vaDO vAniki mrokkeda rAma (evarikai)

C vEda varNanIyamau nAmamutO  
vidhi rudrulaku mElmiyagu rUpamutO  
mOda sadanamagu paTu caritamutO

muni-rAja vESiyau tyAgarAja nuta (evarikai)

Gist

O Lord rAma! O Lord praised by this tyAgarAja!  
At least now tell me as to for whose sake You took this incarnation.  
I salute that great person who called You to come to the Earth.  
With a name extolled even in vEdas, with a physical form so superior even to brahmA and rudra, and with an impeccable character which is a store house of great joy (for the listeners), donning the garb of kingly ascetic, for whose sake You took this incarnation?

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! O Lord (ayya)! At least now (ipuDaina) tell me (delupu) (delupavayya) as to for whose sake (evarikai) You took (ettitivo) this incarnation (avatAramu) (evarkai(y)avatAram(e)ttitivo).

A O Lord rAma! I salute (mrokkEda) him (vAniki) – that great person (maharAju) - who (evaDO) (maharAjevaDO) called (pilicina) You to come (rammani) to the Earth (avaniki);

O Lord rAma! At least now tell me as to for whose sake You took this incarnation.

C With a name (nAmamutO) extolled (varNanIyamau) even in vEdas, with a physical form (rUpamutO) so superior (mElmiyagu) even to brahmA (vidhi) and rudra (rudralaku), and with an impeccable (great) (paTu) character (caritamutO) which is a store house (sadanamagu) of great joy (mOda) (for the listeners), donning the garb (vESiyau) of kingly (rAja) ascetic (muni),  
O Lord praised by this tyAgarAja (tyAgarAjanuta)!  
O Lord rAma! at least now tell me as to for whose sake You took this incarnation.

Notes -

P – evarikai avatAramettitivo – The great harikathA exponent zrI TS Balakrishna Sastrigal in his Thyagaraja Ramayanam states that zrI tyAgarAja implies rAvaNa in this kRti as the person responsible for making the Supreme Lord to incarnate as human being.

A - maharAju - zrI tyAgarAja's bhakti towards zrI rAma is so great that even His (zrI rAma's) enemy (rAvaNa) deserves mention because but for rAvaNa, the incarnation of zrI rAma would not have materialized.

The greatness of rAvaNa, in terms of his prowess, is well known. But he was also known as womanizer. However, in case of sIta, the way he conducted himself, is an intrigue seen in the background of his reputation as a womanizer. Considering the fact that rAvaNa physically touched the dEvi and carried her on his lap, it really confounds one as to why he desisted from molesting her; but prayed for her consent to be his consort, for a whole year. It does not fit into the character of a womanizer. Also from today's standard, this is inconceivable. Therefore, it is certain that rAvaNa knew what he was doing.

rAvaNa is no ordinary king. He is well-versed vEdas. He is a great musician. He recited sAma vEda on his vINA sacrificing his ten heads one by one to please Lord ziva. In his kingdom vEda adhyayana was very much prevalent as is seen by AnjanEya during his sojourn of laGka. For a king who sent his spies to daNDakA forest to find out about zrI rAma, it is very astonishing that he just looked on when zrI rAma and his army was building causeway over the ocean. Looking from this angle, rAvaNa was indeed waiting for zrI rAma to redeem him.



Therefore, there is no surprise that zrI tyAgarAja calls rAvaNa a great person (maharAju) for having brought zrI rAma to the Earth.

P and C – In the book of TSV/AKG, at the end of pallavi and charaNa, the word ‘nI’ is given (nIvevarakai). This needs to be checked. Any suggestions ???

A – mrokkeda – this is how it is given in all the books other than that of TKG, wherein it is given as ‘mrokkenu’. ‘mrokkeda’ seems to be appropriate word. This needs to be checked. Any suggestions ???

C – vEda varNanIyamau – The purport of these words is not very clear. Whether the name ‘rAma’ is mentioned in the vEdAs or whether the two syllables ‘rA’ and ‘ma’ have been specifically extolled therein, is not known. However, please refer to discourse of kAJci paramAcArya candrazEkharEndra sarasvati on ‘tAraka nAma’ given at Appendix ‘K’.

C – muni rAja – zrI tyAgarAja is reflecting the words uttered by zrI rAma Himself in response to kaikEyI’s words commanding Him to leave for forest – zrImad vAlmIki rAmAyaNa, ayOdhyA kANda, Chapter 19 refers –

nAhamartha parO dEvi lOkamAvastumutsahE  
viddhi mAmRSibhistulyaM vimalaM dharmamAsthitam || 20 ||

“I do not desire to live in the world as a slave to material gains. Know me to be devoted to immaculate righteousness like RSis.”

## **baNTu rIti-haMsanAdaM**

In the kRti ‘baNTu rIti koluv(u)iyavayya’ – rAga – haMsanAdaM – zrI tyAgarAja yearns for the privilege of being a servant (armed guard) in the Assembly of zrI rAma.

P baNTu rIti koluv(i)yya(v)ayya rAma

A tuNTa viNTi vAni modalaina  
mad(A)dula koTTi nEla kUla jEyu nija (baNTu)

C rOmAJcam(a)nu ghana kaJcukamu  
rAma bhaktuD(a)nu mudra biLLayu  
rAma nAmam(a)nu vara khaDgam(i)vi  
rAjillun(a)yya tyAgarAjunike (baNTu)

Gist

O Lord rAma!

Give me the privilege of being in Your service as a true servitor – who will make, the six interanal enemies - desire, conceit etc. - bite dust by thrashing them.

Give the privilege of being in Your service as a servitor to this tyAgarAja on whose person shines these – (a) a strong armour called horripilation, (b) a royal badge called ‘devotee of zrI rAma’, and (c) the divine sword called the ‘name of rAma’.

Word-by-word Meaning

P O Lord (ayya) rAma! Give (iyyi) me the privilege of being in Your service (koluvu) (koluviyyavayya) as (rIti) a servitor (baNTu) (literally armed guard).

A O Lord rAma! Give me the privilege of being in Your service as a true (nija) servitor –

who will make (jEyu) the six interanal enemies - desire - originating from (modalaina) cupid (kAma) - sugar cane (tuNTa) archer (viNTi vADu) (viNTi vAni), conceit (mada) etc. (Adula) (madAdula), bite dust (nEla kUla) (literally knock down to earth) by thrashing (koTTi) them.

C O Lord (ayya) rAma! give the privilege of being in Your service as a servitor to this tyAgarAja (tyAgarAjunikE) on whose person shines (rAjillu) (rAjillunayya) these (ivi) -

a strong (ghana) armour (kaJcukamu) called (anu) horripilation (rOmAJcamu) (rOmAJcamanu),

a royal (mudra) badge (biLLayu) called (anu) ‘devotee (bhaktuDanu) (bhaktuDanu) of zrI rAma’, and

the divine (vara) sword (khaDgamu) (khaDgamivi) called (anu) the ‘name (nAmamu) (nAmamanu) of rAma’.

Notes -

A – tuNTa viNTi vAni modalaina – As per telugu dictionary, ‘tuNTa vilukAdu’ refers to kAma - cupid. Therefore, ‘tuNTa vinTivAni modalaina’ should be taken to mean ‘desire – originating from kAma’ Accordingly the anupallavi would read ‘kAma, madAdula koTTi nEla kUla jEyu nija’. Any suggestions ???

A – modalaina – this may be taken to mean ‘beginning with’ also. Accordingly, it will be translated as ‘kAma modalaina madAdula koTTi ...’

A – madAdula - kAma, krOdha, lObha, mOha, mada, mAtsarya – desire, anger, greed, obsession, conceit, jealousy.

A –koTTi – this is how it is given in all the books other than that of TKG, where it is given as ‘paTTi’. As ‘koTTi’ seems to be appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C – the word ending ‘u’ in ‘rOmaJcamanu’, ‘rAma bhaktuDanu’ and ‘rAma nAmamanu’ are as given in the books of CR, ATK and TSV/AKG. However, in the book of TKG, these are given with ending ‘E’

## vinanAsakoni-pratApavarALi

In the kRti ‘vinanAsakoni’ – rAga pratApavarALi, zrI tyAgarAja asks Lord to let him also hear the sweet words spoken by Him to sItA.

P vinan(A)sakoni(y)unnAnurA vizva rUpuDa nE

A manasAraga vInula vinduga madhuramaina palukula (vina)

C sItA ramaNIto(n)Omana-guNTal(A)Di gelucuTa  
cEtan(o)karik(o)karu jUci(y)A bhAvam(e)rigi  
sAkEt(A)dhipa nijamagu prEmatO balkukonna muccaTa  
vAt(A)tmaja bharatulu vinnaTula tyAgarAja sannuta (vina)

Gist

O Lord of Universal Form! O Lord of ayOdhyA well-praised by this tyAgarAja! I am desirous of listening to my heart’s content, as a feast to my ears, the elegant sweet words, as heard by AJjanEya and bharata, which You and sItA spoke to each other, with true love, looking at each other, understanding the feeling in each other’s heart, immediately after winning the game Omana-guNTa with sItA.

Word-by-word Meaning

P O Lord of Universal (vizva) Form (rUpuDa)! I (nE) am (unnAnurA) desirous (Asakoni) of listening (vinanu) (vinanAsakoniyunAnurA) (to Your words).

A O Lord of Universal Form! I am desirous of listening to – the sweet (madhuramaina) words (palukula), to my heart's content (manasAraga) (literally mind's content) as a feast (vinduga) to my ears (vInula).

C O Lord of Universal Form! O Lord (adhipa) of ayOdhyA (sAkEta) (sAkEtAdhipa) well-praised (sannuta) by this tyAgarAja!

I am desirous of listening to – the elegance (muccaTa) of (You and sItA) conversing (balkukonna) with true (nijamagu) love (prEmatO), looking (jUci) at each other, (okarikokaru) understanding (erigi) the (A) (jUciyA) (literally that) feeling (bhAvamu) (bhAvamerigi) (in each other's heart), immediately after (cEtanu) (cEtanokarikokaru) winning (gelucuTa) by playing (ADi) the game (called) Omana-guNTa (Omana-guNTalu) with the beautiful (ramanI) (ramanItOnu) (ramaNitOnOmana-guNTalADi) sItA, as (aTula) heard (vinna) (vinnaTula) by AJjanEya – mind-born (Atmaja) of Wind God (vAta) (vAtAtmaja) and bharata (bharatulu).

Notes –

C – Omana-guNTa – (tamizh pannAGguzhi or pallAGguzhi) – A game played indoors in a wooden board carved with 14 (a pair of 7 each) slots using either tamarind or other seeds or sea shells.

## centanE sadA-kuntaLavarALi

In the kRti 'centanE sadA' – rAga kuntaLvarALi, zrI tyAgarAja pleads with the Lord to keep him always near Him like AJjanEya and bharata.

P centanE sadA(y)uJcukO(v)ayya

A mantuk(e)kku zrImantuDau  
hanumantu rItigA zrI kAnta (centanE)

C talacina panulanu nE telisi  
talatO naDaci santasilludurA  
palumAru palka pani lEdurA rAma  
bharatuni vale tyAgarAja nuta (centanE)

Gist

O Lord rAma!! O Beloved of lakSmI! O Lord praised by this tyAgarAja!  
Please always keep me near You.  
In the same manner as AJjanEya – one who is very rich in wisdom – please always keep me near You.  
Understanding the tasks thought of by You, I shall exult by executing them by any means; there is no need to tell me again and again; like bharata, please always keep me near You.

Word-by-word meaning

P O Lord (ayya)! Please always (sadA) keep (uJcukO) (sadAyuJcukOvayya) me near (centanE) You.

A O Beloved (kAnta) of lakSmI (zrI)! In the same manner (rItigA) as AJjanEya (hanumantu) – one who is very (ekku) rich (zrImantuDau) in wisdom (mantuku) (mantukekku) –

O Lord! please always keep me near You.

C Understanding (telisi) the tasks (panulanu) thought of (talacina) by You, I (nE) shall exult (santasilludurA) by executing them by any means (talatO naDaci);

O Lord rAma! there is no (lEdurA) need (pani) to tell (palka) again and again (palumAru) (literally many a times);

O Lord praised (nuta) by this tyAgarAja! like (vale) bharata (bharatuni), please always keep me near You.

Notes –

C – talatO naDaci – ‘talato nadici vastunnu’ – ‘I will come even though I walk on my head’ (Telugu Dictionary).

C – The great Tamil Saint kAraikkAl ammaiAr is stated to have gone to kailAsa walking on her head because she felt that the place to be too worthy of respect to walk by foot. Source - <http://www.thevaaram.org/12/12024006.htm> (verse 55).

C – pani lEdurA rAma – this is how it is given in the book of TSV/AKG; in the book of TKG, it is given as ‘pani lEdurA’; in the book of CR, it is given as ‘pani lEdu rAma’. This needs to be checked. Any suggestions ???

## nA jIvAdhAra-bilahari

In the kRti ‘nA jIvAdhAra’ – rAga bilahari, zrI tyAgarAja ecstatically describes the Lord to be everything to him.

P nA jIvAdhAra  
nA nOmu phalamA

A rAjIva lOcana  
rAja rAja zirO-maNi (nA)

C nA cUpu prakAzamA  
nA nAsika parimaLamA  
nA japa varNa rUpamA  
nAdu pUjA sumamA  
tyAgarAja nuta (nA)

Gist

O Substratum of my life! O Fruit of my religious vows!  
O Blue-Lotus eyed! O crown jewel of Emperors!  
O brilliance of my sight! O Fragrance of my nose! O Embodiment of words of my chant! O Flowers of my worship! O Lord praised by this tyAgarAja!

Word-by-word Meaning

P O Substratum (AdhAra) of my life (jIva) (jIvAdhAra)! O Fruit (phalamA) of my (nA) religious vows (nOmu)!

A O Blue-Lotus (rAjIva) eyed (lOcana)! O crown (ziras) (literally head) jewel (maNi) (zirO-maNi) of Emperors (rAja rAja)!

O Substratum of my life! O Fruit of my religious vows!

- C O brilliance (prakAzamA) of my (nA) sight (cUpu)!  
O Fragrance (parimaLamA) of my (nA) nose (nAsika)!  
O Embodiment (rUpamA) of words (varNa) of my (nA) chant (japa)!  
O Flowers (sumamA) of my (nAdu) worship (pUjA)!  
O Lord praised (nuta) by this tyAgarAja!  
O Substratum of my life! O Fruit of my religious vows!

Notes -

General – The word endings ‘jIvAdhAra’, ‘lOcana’ should be elongated. However, only short vowel is given in all the books. On the other hand, in some books ending of word ‘nAsika’ has been elongated which is not correct. This needs to be checked.

C – japa varNa rUpamA – Please refer to lalitA sahasra nAmam (850) – varNa rUpiNi.

General - This is the ecstatic state of mind where the bhakta sees everything to be the Lord only; there are no prayers, no appeals, no desires – just exultation in being near or one with the Lord. The following quotes are relevant –

praznOpaniSad–

ESa hi draSTA spraSTa zrOta ghrAta rasayitA manta  
bOddhA kartA vijnAnAtmA puruSa: |  
sa parE(a)kSarE Atmani sampratiSThatE || 9 ||

“It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the puruSa. He is established in the supreme immutable Atma.” (Translation - Swami Sarvananda)

kaThOpaniSad –

yEna rUpaM rasaM gandhaM zabdAn sparzAMsca maithunAn |  
EtEnaiva vijnAnAti kimatra pariziSyatE | Etadvai tat || II.i.3 ||

“What remains here (unknowable to the Self) through which very Self people perceive colour, taste, smell, sound, touch, and sexual pleasure? This indeed is that (Self).” (Translation - Swami Gambhirananada)

zrImad bhagavat gIta –

zrOtraM cakSu: sparzanaM ca rasanaM ghrANamEva ca |  
adhiSTaya manascAyaM viSayAnupasEvatE || XV. 9 ||

“Presiding over the ear, the eye, the touch, the taste, and the smell, as also the mind, He experiences objects.” (Translation - Swami Swarupananda)

## **marugElarA-jayantazrI**

In the kRti ‘marugElarA O rAghava’ – rAga jayantazrI – zrI tyAgarAja pours out his heart.

- P marug(E)larA O rAghava  
A marug(E)la car(A)cara rUpa  
parAtpara sUrya sudhA-kara lOcana (marugu)  
C anni nIv(a)nucu antaraGgamuna

tinnagA vetagi telusukoNTin(a)yya  
ninnE gAni madin(e)nna jAlan(o)rula  
nannu brOva(v)ayya tyAgarAja nuta (marugu)

Gist

O rAghava! O Lord of the form of both moving and non-moving! O Supreme Lord who is beyond everything! O Lord who has Sun and Moon as eyes! O Lord praised by this tyAgarAja!

Why do You conceal Yourself from me,

Having searched my inner recess, I have directly perceived that everything is You alone; I shall not even think in my mind of anyone other than You; therefore, protect me.

Word-by-word Meaning

P O rAghava! Why (ElarA) do You conceal (marugu) (marugElarA) Yourself from me?

A Why (Ela) do You conceal (marugu) (marugEla) Yourself from me, O Lord of the form (rUpa) of both moving (cara) and non-moving (acara) (carAcara)!

O Supreme Lord who is beyond everything (parAtpara)! O Lord who has Sun (sUrya) and Moon - one who sheds nectar (sudhA-kara) - as eyes (lOcana)!

O rAghava! Why do You conceal ourself from me?

C O Lord (ayya)! Having searched (vetagi) my inner recess (antaraGgamuna), I have directly (tinnaga) perceived (telusukoNTini) (telusukoNTinayya) that (anucu) everything (anni) is You alone (nIvu) (nIvanucu);

I shall not (jAlanu) even think (enna) in my mind (madini) (madinenna) of anyone (orulua) (jAlanorula) other than (gAni) You (ninnE);

O Lord (ayya) praised (nuta) by this tyAgarAja! Therefore, protect (brOvu) (brOvavayya) me (nannu).

O rAghava! Why do You conceal Yourself from me?

## ennaDu jUtunO-kalAvati

In the kRti 'ennaDu jUtunO' – rAga kalAvati, zrI tyAgarAja laments as to when he will see the Lord.

P ennaDu jUtunO ina kula tilaka ninn(ennadu)

A pannaga zayana bhakta jan(A)vana  
punnama canduru bOlu mukhamunu (ennaDu)

C dharaNijA saumitri bharata ripughna  
vAnara yUtha pati varuD(A)JjanEyuDu  
karuNanu okarik(o)karu varNimpan-  
(A)daraNanu pilicE ninu tyAgarAj(A)rcita (ennaDu)

Gist

O The Eminent of the Solar dynasty! O Lord reclining on zESa! O Protector of the devotees lot! O Lord worshipped by this tyAgarAja!

When shall I see Your face which resembles Full Moon?

As sIta, lakSmaNa, bhārata, zatrughna, sugrIva, and the blessed AJjanEya describe to one-another about Your compassion, You call them with kindness; when shall I see You?

Word-by-word Meaning

P O The Eminent (tilaka) (literally auspicious mark on the forehead) of the Solar (ina) dynasty (kula)! When (ennaDu) shall I see (jUtunO) You?

A O Lord reclining (zayana) on zESa – the snake (pannaga)! O Protector (avana) of the devotees (bhakta) lot (jana) (janAvana)!

O The Eminent of the Solar dynasty! when shall I see Your face (mukhamunu) which resembles (bOlu) Full (punnama) Moon (canduru)?

C As sIta – born of Earth (dharaNijA), lakSmaNa – son of sumitrA (saumitri), bhārata, zatrughna (ripughna – ripu – zatra), sugrIva – the Chief (pati) of the multitude (yUtha) of monkeys (vAnara), and the blessed (varuD) AJjanEya (AJjanEyuDu) (varuDAJjanEyuDu) –

describe (varNimpa) to one-another (okariki okuru) (okarikokaru) about Your compassion (karuNanu),

O Lord worshipped (arcita) by this tyAgarAja – who calls (pilicE) them with kindness (AdaraNanu) (varNimpanAdaraNanu),

O The Eminent of the Solar dynasty! when shall I see You?

## **nEnendu vetukudurA-karnATakabehAg**

In the kRti ‘nEnendu vetukudurA’ – rAga karnATaka behAg, zrI tyAgarAja curses his own faults for the Lord not manifesting.

P n(E)nendu vetukudurA hari

A nAlgu mOmula vAni mora-  
n(A)lagiJci rAni ninnu (nEnendu)

C kaluS(A)tmuDai duS-karma yutuDai  
palumAru dur-bhASiyai  
ilalO bhakt(A)grEsarula  
vESiyai tyAgarAja pUjita (nEnendu)

Gist

O Lord hari! O Lord worshipped by this tyAgarAja!

Where will I search for You?

Where will I search for You who did not come heeding the appeal of even that brahmA – the four headed?

Remaining here as impure minded, performing evil deeds, uttering abusive language many a times, and donning the garb as the eminent of devotees, where will I search for You?

Word-by-word Meaning

P O Lord hari! Where (endu) will I (nEnu) (nEnendu) search (vetukudurA) for You?

A O Lord hari! Where will I search for You (ninnu) who –

did not come (rAni) heeding (AlagiJci) the appeal (moranu) (moranAlagiJci) of even that (A) brahmA – the four (nAlgu) headed (mOmula vAni)?

C O Lord hari! Remaining here (ilalO) (literally World) as - impure (kaluSa) minded (AtmuDu) (kaluSATumuDai), performing (yutuDai) evil deeds (duS-karma), uttering abusive language (dur-bhASiyai) many a times (palumAru), and donning the garb (vESiyai) as the eminent (agrEsaruDu) of devotees (bhakta) (bhaktAgrEsarula),  
O Lord worshipped (pUjita) by this tyAgarAja! where will I search for You?

Notes –

A – nAlgu mOmula vAni mora – the exact episode where the Lord did not heed the prayer of brahmA is not known. Any suggestions ???

## **mAru palkaga-zrIranJani**

In the kRti ‘mAru palkagunnAvEmirA’ – rAga zrIranjani, zrI tyAgarAja makes a fervent appeal to zrI rAma to respond to his pleas.

P mAru palkag(u)nnAv(E)mirA  
mA man(O)ramaNa

A jAra cOra bhajana jesitina  
sAkEta sadana (mAru)

C dUra-bhAram(a)ndu nA hRday-  
(A)ravindam(a)ndu nelakonna  
dArin(e)rigi santasillin-  
(a)TTi tyAgarAja nuta (mAru)

Gist

O Delighter of the mind of lakSmI! O Dweller of ayOdhyA!  
O Lord praised by this tyAgarAja who is exulting having understood the method in which You are abiding (at once) everywhere – in far away places as also in the lotus of my heart!

(OR)

O Lord abiding (at once) everywhere – in far away places as also in the lotus of my heart - praised by this tyAgarAja who is exulting having understood the right path!

Why do you remain (silent) without uttering a word in response?  
Did I extol adulterers and thieves?

Word-by-word Meaning

P O Delighter (ramaNa) of the mind (manas) (manOramaNa) of lakSmI (mA)! Why (EmirA) do you remain (silent) (unnAvu) without uttering (palkaga) a word in response (mAru) (palkagunnAvEmirA)?

A O Dweller (sadana) of ayOdhyA (sAkEta)! Did I extol (bhajana) (literally chant names) of adulterers (jAra) and thieves (cOra)?

Why do you remain silent without uttering a word in response? O Delighter of the mind of lakSmI!



C O Lord praised (nuta) by this tyAgarAja who (aTTi) is exulting (santasillina) (santasillinaTTi) having understood (erigi) the method (dArini) (dArinerigi) in which You are abiding (nelakonna) (at once) everywhere – in (andu) far away places (dUra-bharamu) (dUra-bhAramandu) as also in (andu) the lotus (aravindamu) of my (nA) heart (hRdaya) (hRdayAravindamandu)!

(OR)

O Lord abiding (nelakonna) (at once) everywhere – in (andu) far away places (dUra-bharamu) (dUra-bhAramandu) as also in (andu) the lotus (aravindamu) of my (nA) heart (hRdaya) (hRdayAravindamandu) - praised (nuta) by this tyAgarAja who (aTTi) is exulting (santasillina) (santasillinaTTi) having understood (erigi) the right path (dArini) (dArinerigi)!

Why don't You utter a word in response? O Delighter of the mind of lakSmI!

Notes –

A – cOra – This telugu word also means ‘a beautiful woman’. However, the general meaning ‘thief’ has been adopted. Any suggestions ???

A – jAra cOra – Lord kRSNa is also called so in the Dikshitar kRti ‘mArA rati priyam’ rAga – ratipriya and in the tyAgarAja kRti – ‘vara lIla gAna’ – rAga zaGkarAbharaNam (caraNa 5).

C – nelakonna – caraNa can be translated in two ways – (1) taking ‘dUra bhAramandu nA hRdayAravindamandu nelakonna’ – as an epithet of the Lord - ‘One who is abiding at once far away and right in my heart’ and connected to ‘tyAgarAja nuta’; (2) this whole phrase can be taken as an adjective of ‘dAri’ – ‘O Lord praised by tyAgarAja who is exulting having known the method (dari) in which You are abiding at one far away and right in my heart’. Both alternatives are given. Any suggestions ???

C – dAri – generally this word means ‘path’. However, this word also means ‘method’. Depending on alternative – as given above – ‘dAri’ would mean either ‘method’ or (right) path. Any suggestions ???

C – dUra bhAramandu – hRdayAravindamandu – at once far away and very near – the following verse from zrImad-bhagavad-gItA, Chapter 13, refers –

bahirantazca bhUtAnAmacaraM caramEva ca ||  
sUkSmatvattadavijnEyaM dUrasthaM cAntikE ca tat || 15 ||

“Without and within (all) beings; the unmoving and also the moving; because of Its subtelety incomprehensible; It is far and near.” (Translation by Swami Swarupananda).

## **calamElarA-mArgahindOLaM**

In the kRti ‘calamElarA sAkEta rAma’ – rAga mArgahindOLaM zrI tyAgarAja pleads to Lord not to delay his grace.

P calam(E)larA sAkEta rAma

A valaci bhakti mArgamutOnu ninnu  
varNincuc(u)nna nAtO (calamu)

C endu pOdu nE(n)Emi sEyudunu  
eccOTa nE mora peTTudunu  
dandanalatO proddu pOvalenA  
tALa jAlarA tyAgarAja nuta (calamu)

Gist

O Lord zrI rAmA of ayOdhya! O Lord Praised by this tyAgarAja!  
Why are You cross with me who, adopting the path of devotion, is ever engaged in extolling You lovingly?  
Where shall I go? what shall I do? in which place (with whom) shall I complain? should I be wasting away my time putting up with Your tricks? I am unable to bear any more.

Word-by-word Meaning

P O Lord zrI rAmA of ayOdhya (sAkEta)! Why (ElarA) are You cross (calamu) (calamElarA) with me?

A O zrI rAmA of ayOdhya! Why are You cross with me (nAtO) who, adopting the path (mArgamutOnu) of devotion (bhakti), is ever engaged (unna) in extolling (varNiJcucu) (varNiJcucunna) You (ninna) lovingly (valaci) ?

C Where (endu) shall I go (pOdu)? what (Emi) shall I (neNu) (nEnEmi) do (sEyudunu)? in which place (with whom) (eccOTa) shall I (nE) complain (mora peTTudunu)?  
should I be wasting away (pOvalenA) (literally spend) my time (proddu) putting up with Your tricks (dandanalatO)? O Lord Praised (nuta) by this tyAgarAja! I am unable (jAlarA) to bear (tALa) any more;  
O Lord zrI rAmA of ayOdhya! why are You cross with me?

Notes -

A – nAtO – this is how it is given in all books other than that of TKG, wherein it is given as ‘nApai’. This needs to be checked. Any suggestions ???

C – eccOTa nE – this is how it is given in all books other than that of TKG, wherein it is given as ‘eccOTani’. This needs to be checked. Any suggestions ???

## nA morAlakimpa-dEvagAndhAri

In the kRti ‘nA morAlakimpavEmi’ – rAga dEvagAndhAri, zrI tyAgarAja pleads with Lord not to turn a deaf ear to his prayers. This is also one of the ninda-stuti.

P nA mor(A)lakimpav(E)mi zrI rAmA

A nI mahimalu vini vini nEn-  
(e)ntO nera nammiti (nA)

C1 oka vana caruD(a)la nADu  
sahOdara bAdhalu  
tALaka moral(i)Da brOcitivi  
tanaku sugrIvamu kAdA (nA)

C2 oka nizi caruD(a)nna mATal-  
(O)rvaka zaraN(a)nag(A)  
zuka vacanamulaku nADu  
palukul(a)nni vibhISaNamA (nA)

C3 pUsalu kUrcina(y)aTuvale  
pUni bhajiJcaga  
Asalugala tyAgarAju  
dAsuD(a)nucu telisi (nA)

Gist

O Lord zrI rAma!  
Why don't You listen to my entreaty?  
Having heard repeatedly Your greatness, I believed You completely.  
That day when sugrIva, unable to bear troubles created by his brother,  
complained, you protected him; isn't it that I too have a fine voice?  
While You protected vibhISaNa who, unable to bear the words of his  
elder brother, sought your refuge, do all my words sound hoarse to You against  
those parrot-like sweet words (of vibhISaNa)?  
While I resolutely chant your names (continuously) like the beads strung  
in a rosary, even after knowing that this tyAgarAja who has ardent desire  
(towards You) to be your servant, why don't you listen to my entreaty?

Word-by-word Meaning

P O Lord zrI rAma! Why (Emi) don't You listen (Alakimpavu) to my (nA)  
entreaty (mora) (morAlakimpavEmi)?

A Having heard repeatedly (vini vini) Your (nI) greatness (mahimalu), I  
(nEnu) believed (nammiti) You completely (entO nera) (nEnentO).  
O Lord zrI rAma! Why don't You listen to my entreaty?

C1 That day (ala nADu) when sugrIva - a (oka) forest (vana) dweller  
(caruD), unable to bear (tALaka) troubles (bAdhalu) created by his brother  
(sahOdara), complained (moraliDa),  
you protected (brOcitivi) him; isn't it (kAdA) that I (tanaku) too have a  
fine voice (su-grIva) (literally neck)?  
O Lord zrI rAma! Why don't you listen to my entreaty?  
(While you protected sugrIva – beautiful necked - You are not showing  
similar mercy towards me as I too have sugrIva – fine voice.)

C2 (While You protected) vibhISaNa - a (oka) night (nizi) prowler (caruD)  
– who, unable to bear (Orvaka) the words (mATalu) (mATalOrvaka) of his elder  
brother (anna) (caruDanna), sought your refuge (zaraNanaga),  
do all (anni) my (nAdu) words (palukulu) (palukulanni) sound hoarse  
(vibhISaNamA) (literally terrifying) to You against those (A) (zaraNanagA)  
parrot-like (zuka) sweet words (vacanamulaku) (of vibhISaNa)?  
O Lord zrI rAma! Why don't you listen to my entreaty?  
(You protected vibhISaNa – the hoarse voiced; but You are not showing  
similar mercy towards me; is it because against his parrot-like voice, does my  
voice sound hoarse – vibhISaNa?.)

C3 While I resolutely (pUni) chant (bhajiJcaga) your names (continuously)  
like (aTuvale) the beads (pUsalu) strung (kUrcina) (kUrcinayaTuvale) in a rosary,  
even after knowing (telisi) that this tyAgarAja (tyAgarAju) who has  
ardent desire (Asalugala) (towards You) to be (anucu) your servant (dAsuD)  
(dAsuDanucu),  
why don't you listen to my entreaty?

Notes -

C1 – vana cara - sugrIva – In all the books this has been taken to mean  
'fine voice'. As per Sanskrit and Telugu Dictionaries 'grIva' does not have such a

meaning. However, the meaning given in the books has been retained. Any suggestions ???

C1 and C2 - sugrIva – vibhISaNa – zrI tyAgarAja uses these proper nouns in their literal meaning to convey his message.

C2 – nizi cara - vibhISaNa – According to On-line Telugu Dictionary, this word also means ‘treachery’. However, the Sanskrit meaning seems to be appropriate.

## **mATADavEmi-nlAmbari**

In the kRti ‘mATADavEmi nAtO’ – rAga nlAmbari, zrI tyAgarAja asks the Lord to speak to him sweetly.

- P mAT(A)Dav(E)mi nAtO  
mAdhurya pUrN(A)dhara
- A sATi dorakani rAma  
svAmi madi raJjilla (mATa)
- C edur(e)duru jUci(y)endu kAnaka nA  
hRdayamunak(e)ntO hitavu lEka  
sadayuDa nEn(u)NDaga  
samukhamu dorikitE  
nIrada varNa zrI tyAgarAj-  
(A)rcita mudduga (mATa)

Gist

O Lord with lips brimming with sweetness! O Peerless Lord rAma-svAmi!  
O Merciful Lord! O rain-cloud hued Lord! O Lord worshipped by this tyAgarAja!  
Why wouldn't You speak to me so that my mind might exult?  
Having looked forward for You again and again and not finding You  
anywhere, while I am very uneasy in my mind, then, when Your holy presence is  
found, why wouldn't You speak to me charmingly?

Word-by-word Meaning

P O Lord with lips (adhara) brimming (pUrNa) (pUrNAdhara) with  
sweetness (mAdhurya)! Why (Emi) wouldn't You speak (mATADavu)  
(mATADavEmi) to me (nAtO)?

A O Peerless (sATi dorakani) (literally equal cannot be found) Lord rAma-  
svAmi! O Lord with lips brimming with sweetness! Why wouldn't You speak to  
me so that my mind (madi) might exult (raJjilla)?

C Having looked forward for You again and again (edureduru jUci) and not  
finding (kAnaka) You anywhere (endu) (jUciyendu),  
while I (nEnu) am (uNDaga) (nEnuNDaga) very (entO) uneasy (hitavu  
lEka) (literally comfort-less) in my (nA) mind (hRdayamunaku) (literally heart)  
(hRdayamunakentO),  
then, O Merciful Lord (sadayuDa)! when Your holy presence  
(samukhamu) is found (dorikitE),  
O rain-cloud (nIrada) hued (varNa) Lord! O Lord worshipped (arcita) by  
this tyAgarAja (tyAgarAjArcita)!  
O Lord with lips brimming with sweetness! why wouldn't You speak to  
me charmingly (mudduga)?

## palukavEmi nA daivamA-pUrNacandrika

In the kRti 'palukavEmi nA daivamA' – rAga pUrNacandrika, zrI tyAgarAja pleads with Lord zrI rAma not to ignore his appeals.

- P palukav(E)mi nA daivamA  
parulu navvunadi nyAyamA
- A aluga kAraNam(E)mirA rAma  
nIv(A)DiJcin(a)Tlu(y)ADina nAtO (paluka)
- C talli taNDri bhaktin(o)sagi rakSiJciri  
takkina vAral(e)ntO hiMsiJciri  
telisi(y)Urak(u)NDEdi(y)ennALLurA  
dEv(A)di dEva tyAgarAjunitO (paluka)

### Gist

O My Lord! O Lord rAma! O Lord of celestials and others!  
Why are you not speaking to me? Is it fair for others to laugh at me?  
What is the reason for being angry? Why are you not speaking to me who  
has been dancing to your tune?  
My parents graced me by imbibing devotion; however, others bothered  
me a lot; having known all these, how long will you remain unconcerned? why are  
you not speaking to this tyAgarAja?

### Word-by-word Meaning

P O My (nA) Lord (daivamA)! Why (Emi) are you not speaking (palukavu)  
(palukavEmi) to me? Is it fair (nyAyamA) for others (parulu) to laugh  
(navvunadi) at me?

A O Lord rAma! What (EmirA) is the reason (kAraNamu)  
(kAraNamEmirA) for being angry (aluga)?  
O My Lord! Why are you not speaking to me (nAtO) who has been  
dancing (ADina) to your (nIvu) tune (ADiJcinaTlu) (literally the way you made  
me dance) (nIvADiJcinaTluyADina)? Is it fair for others to laugh at me?

C My parents (talli taNDri) (literally father and mother) graced (rakSiJciri)  
(literally protect) me by imbibing (osagi) (literally bestowing) devotion (bhaktini)  
(bhaktinosagi);  
however, others (takkina vAralu) bothered (hiMsiJciri) me a lot (entO)  
(vAralentO);  
having known (telisi) all these, how long (ennALLurA) will you remain  
(uNDEdi) unconcerned (Uraka) (telisiyUrakuNDEdiyennALLurA)?  
O Lord (dEva) of celestials (dEva) and others (Adi) (dEvAdi)! why are  
you not speaking to this tyAgarAja (tyAgarAjunito)? Is it fair for others to laugh  
at me?

### Notes –

A – ADiJcinaTlu – this is how it is given in the books of in the books of  
TKG and TSV/AKG; however in the books of CR and ATK, it is given as  
'ADiJcinaTu'.

## parAku nIkElarA-kiraNAvaLi

In the kRti 'parAku nIkElarA' – rAga kiraNAvaLi, zrI tyAgarAja asks Lord why is showing unconcern for him.

- P parAku nIk(E)larA rAma  
A car(A)caramula vasiyiJcu O  
sAras(A)kSa nA panul(a)NTE(n)I (parAku)  
C purAna zabari(y)osaGgina(y)aTu nE  
bhujiJcukonna zESamA rAma  
dharA talamuna guhuni vale patra  
talpam(o)narcitinA zrI tyAgarajupai (parAku)

Gist

O Lord rAma! O Lotus Eyed who abides in all moving and non-moving!  
When it comes to my job, why do You have this unconcern? Did I offer the left-over of food as offered by zabari, or bed of leaves on the surface of the Earth as (offered by) guha earlier? Why do You have this unconcern towards this tyAgarAja?

Word-by-word Meaning

P O Lord rAma! Why (ElarA) doYou (nIku) (nIkElarA) have this unconcern (parAku) towards me?

A O Lotus (sArasa) Eyed (akSa) (sArasAkSa) who abides (vasiyiJcu) in all moving (cara) and non-moving (acara) (carAcaramula)!  
when it comes to (aNTEnu) my (nA) job (panulu), why do You have this (I) (panulaNTEnI) unconcern?

C O Lord rAma! Did I (nE) offer (onarcitinA) –  
the left-over (zESamA) of food (bhujiJcukonna) (literally after eating) as (aTu) offered (osaGgina) (zabariyosaGginayaTu) by zabari, or  
bed (talpamu) (talpamonarcitinA) of leaves (patra) on the surface (talamuna) of the Earth (dharA) as (offered by) (vale) guha (guhuni) earlier (purAna)?

O Lord rAma! Why do You have this unconcern towards this tyAgarAja (zrI tyAgarAjupai)?

Notes –

C – purAna – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'purANa'. If this is correct, then it will be an epithet of the Lord. This needs to be checked. Any suggestions ???

C – zabari – bhujiJcukonna zESa – Left over of eatables – As per vAlmiki rAmAyaNa, AraNya kANDa, Chapter 74 (rAma meeting zabari), there is no mention of zabari offering bitten and tasted fruits. The following verses are relevant -

pAdyamAcamanIyaM ca sarvaM prAdAt yathAvidhi | 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, ...

zabari said -

mayA tu saMcitaM vanyaM vividhaM puruSarSabha || 17 ||  
tavArthE puruSavyAghra pampAyAstIrasambhavaM || 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 zabari offering tasted fruits, please visit web site - <http://members.rediff.com/saivani/Sabari.htm> )

C – patra talpamu – As per vAlmIki rAmAyaNa, ayOdhya kANDa, Chapter 50, guha offers zrI rAma and others ‘excellent beds’, but zrI rAma declines the offer. The following verses are relevant –

guha said -

bhakSyAM bhOjyaM ca pEyaM ca lEhyaM caitadupasthitaM |  
zayanAni ca mukhyAni vAjinaM khAdanaM ca tE || 39 ||

zrI rAma said –

azvAnAM khAdanEnAhamarthI nAnyEna kenacit |  
EtAvatAtra bhavata bhaviSyAmi supUjita: || 45 ||

“Here are at your service dishes requiring mastication (such as rice) and those which can be eaten without mastication (such as milk boiled with rice and sugar), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds (for you to sleep on) as well as food for your horses.” (39)

“I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you.” (45)

C – onarcitina – this will qualify both zabari and guha.

C – zrI tyAgarAjapai – this is how it is given in all the books other than that of TKG, wherein the word ‘zrI’ is missing. This needs to be checked. Any suggestions ???

## manavini vinumA-jayanArAyaNi

In the kRti ‘manavini vinumA’ – rAga jayanArAyaNi, zrI tyAgarAja pleads with Lord to listen to his appeal.

P manavini vinumA marava samayama

A kanugona kOri duS-kalpana mAniti  
kanikaramuna ninu pADuc(u)nna nA (manavi)

C parulaku hitamagu bhAvana gAni  
ceracu mArgamula cintimpa lEnu  
parama dayAkara bhakta manOhara  
dhar(A)dhipa kar(A)rcita tyagarAju (manavi)

Gist

O supremely compassionate Lord! O Lord who wins the heart of the devotees! O Lord worshipped by the hands of kings (Lord of Earth)!

Please listen to my plea; is this the time to forget me?

Desiring to behold You, I desisted from all evilsome fancies; kindly listen to my plea, who remains singing about You.

My intention is to be helpful to others and did not consider ways of harming them; please listen to the plea of this tyAgrarAja.

Word-by-word Meaning

P Please listen (vinumA) to my plea (manavini); is this the time (samayamA) to forget (marava) me?

A Desiring (kOri) to behold (kanugona) You, I desisted (mAniti) from all evilsome fancies (duSkalpana);  
kindly (kanikaramuna) listen to my (nA) plea, who remains (unna) singing (pADucu) (pADucunna) about You (ninu);  
is this the time to forget me?

C My intention (bhAvana) is to be helpful (hitamagu) to others (parulaku) and (gAni) did not (lEnu) consider (cintimpa) ways (mArgamula) of harming (ceracu) them;

O Supremely (parama) compassionate (dayAkara) Lord! O Lord who wins (hara) (literally snatch) the heart (manas) (manOhara) of the devotees (bhakta)!

O Lord worshipped (arcita) by the hands (kara) (karArcita) of kings – Lord (adhipa) of Earth (dhara) (dharAdhipa)!

please listen to the plea of this tyAgrarAja (tyAgarAju); is this the time to forget me?

Notes –

C – parulaku – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘orulaku’. Though both the words means almost same thing, this needs to be checked. Any suggestions ???

## evari mAta-kAmbhOji

In the kRti ‘evari mATa vinnAvO’ – rAga kAmbhOji, zrI tyAgarAja pleads with Lord not to ignore him.

P evari mATa vinnAvO rAvO  
indu lEvO bhaLi bhaLi

A avanilOn(A)rSEya pauruSEyam-  
(a)ndi cOdyam(e)ruga lEn(a)yya (evari)

C bhakta parAdhInuD(a)nucu  
parama bhAgavatula  
vyakta rUpuDai palikina muccaTa  
yuktam(a)nucun(u)NTi  
zakti gala mahA-dEvuDdu nIv(a)ni  
santOSamunan(u)NTi  
satta cittuDagu tyAgarAja nuta  
satya sandhuD(a)nukoNTin(i)lalO (evari)

Gist

O Lord praised by this tyAgarAja!  
I don’t know whose words You listened to. Won’t You come? Or ain’t You here? Well Done!



In this World, having attained knowledge of vEdas and zAstras etc, I did not learn scepticism.

I assumed that the tidings of Your utterance, to Your supreme devotees, by actually manifesting before them, that You are entirely engaged in attending to (the welfare of) Your devotees, to be correct; I remained happy that You are the mighty Lord having prowess; I assumed You to be true to word who is good hearted; I don't know whose words You listened to in this World.

Word-by-word meaning

P O Lord! I don't know whose (evari) words (mATa) You listened to (vinnAvO). Won't You come (rAvO)? Or ain't You (IEvO) here (indu)? Well Done (bhaLi bhaLi)!

A O Lord (ayya)! In this World (avanilO), having attained (andi) knowledge of vEdas (ArSEya) (literally derived from RSis) (avanilOnArSEya) and zAstras etc (pauruSEyamu) (pauruSEyamandi),

I did not (IEnu) (IEnayya) learn (eruga) scepticism (cOdyamu) (literally questioning) (cOdyameruga);

I don't know whose words You listened to. Won't You come? Or ain't You here? Well Done!

C I assumed (uNTi) that (anucunu) the tidings (muccaTa) of Your utterance (palikina),

to Your supreme (parama) devotees (bhAgavatula), by actually manifesting before them (vyakta rUpuDai) that (anucu),

You are entirely engaged in attending (parAdhInuD) (parAdhiNuDanucu) to (the welfare of) Your devotees (bhakta), to be correct (yuktamu) (yuktamanucunuNTi);

I remained (uNTi) happy (santOSamunanu) (santOSamunanuNTi) that (ani) You (nIvu) (nIvani) are the mighty Lord (mahA-dEvuD) having (gala) prowess (zakti);

I assumed (anukoNTini) You to be true to word (satya sandhuDu) who is good (satta) hearted (cittuDagu);

O Lord praised (nuta) by this tyAgarAja! I don't know whose words You listened to in this World (ilalO) (sandhuDanukoNTinilalO). Won't You come? Or ain't You here? Well Done!

Notes –

P – bhaLi bhaLi – Well Done – This is a sarcastic usage.

A – pauruSEya – The following explanation given by kAJci mahAsvAmi candrazEkharEndra sarasvati in the following website, clarifies the term –

“...revealed texts - we call the same 'apauruseya' (not the work of a human author). What men do of their own accord is 'pauruseya' and what the paramatman reveals, using man as a mere instrument, is 'apauruseya'.

Source – 'Hindu Dharma' - English translation of certain invaluable and engrossing speeches of Sri Sri Sri Chandrasekharendra Saraswathi MahaSwamiji at various times during the years 1884 to 1994. website - <http://www.kamakoti.org/hindudharma/part5/chap1.htm>

A – ArSEya – derived from RSis – With reference to the meaning 'pauruSEya' (as given above), ArSEya, in my humble opinion, would mean the same as 'apauruSEya' – vEdas – revealed texts – derived from RSis – the mantra draSTA – 'seer' of mantras.

A – cOdy – The term also means 'wonderment', 'raising questions' etc. Keeping in view the statements made by zrI tyAgarAja in the caraNa, I feel that what zrI tyAgarAja wants to convey is that he had glibly accepted Lord's words unhesitatingly as true; but he now finds them to be not so. He wonders whether

that is because of somebody's instigation (evari mAta vinnAvO). The same kind of doubt is voiced by the zrI tyAgarAja in the kRti 'nagu mOmu gana lEni' – rAga AbhEri also – whether the people surrounding Him are instigating Him not to have compassion on the him.

General – Please visit the site for a discussion on the kRti –  
<http://www.ibiblio.org/sripedia/oppiliappan/archives/jun03/msg00011.html>

## **pAhi rAmacandra-yadukulakAmbhOji**

In the kRti 'pAhi rAmacandra' – rAga yadukulakAmbhOji, zrI tyAgarAja pleads with Lord to protect him.

- P pAhi rAmacandra rAghava harE mAM  
pAhi rAmacandra rAghava
- C1 janaka sutA ramaNa kAvavE gati nIvu  
ganuka nannu vEga brOvavE (pAhi)
- C2 enta vEDukonna nIku nA(y)andu isum-  
anta daya lEka(y)uNDunA (pAhi)
- C3 kaSTamulanu tIrca(m)aNTini nIvu  
nAk(i)STa daivam(a)nukoNTini (pAhi)
- C4 ambuj(A)kSa vEga jUDarA nI kaTAKS-  
ambu lEni janmam(E)larA (pAhi)
- C5 ATal(a)nucu tOci(y)unnadO lEka nA  
lalATa likhita marmam(e)TTidO (pAhi)
- C6 zOdhanalaku nEnu pAtrama rAma  
yazO dhanulaku nuti pAtrama (pAhi)
- C7 nIvu nannu jUDa vELarA kanna kanna  
tAvula nE vEDa jAlarA (pAhi)
- C8 nannu brOcu vAru lErurA rAma nI  
kanna daivam(e)ndu lEdurA (pAhi)
- C9 rAja rAja pUjita prabhO harE tyAga-  
rAja rAja rAghava prabhO (pAhi)

Gist

O Lord rAmacandra! O Lord rAghava! O Consort of sItA! O Lotus Eyed!  
O Lord rAma – the subject of praise by those who are rich in honour or fame! O  
Lord worshipped by Emperors! O Lord of this tyAgarAja!

Please protect me;

As You are my refuge, please protect me quickly.

Is it possible that You would not have even a little mercy towards me, no  
matter how much I entreat You?

I entreated You to relieve my troubles; I considered You to be the Lord of  
my liking.

Please look at me quickly; what for this life devoid of Your grace?

Does my appeal seem to You to be a plaything? Otherwise, I do not know  
what kind of fate is written on my fore-head.

Am I to be subjected to Your tests?  
It is time for You to look at me; I shall not beg at any and every place.  
There is none who would protect me; nowhere is a God better than You.

#### Word-by-word Meaning

P Please protect (pAhi) me, O Lord (harE) rAmacandra! O Lord rAghava!  
Please protect (pAhi) me (mAM), O Lord rAmacandra! O Lord rAghava!

C1 O Consort (ramaNa) of sItA – the daughter (sutA) of King janaka! Please protect (kAvavE) me; as (ganuka) You (nIvu) are my refuge (gati), please protect (brOvavE) me (nannu) quickly (vEga);

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C2 Is it possible (uNDunA) that You (nIku) would not have (IEka) (IEkayuNDunA) even a little (isumanta) mercy (daya) towards (andu) me (nA), no matter how much (enta) I entreat (vEdukonna) You?

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C3 I entreated (aNtini) (literally asked) You to relieve (tIrca) (tIrcamaNTini) my troubles (kaSTamulanu); I considered (anukoNTini) You (nIvu) to be the Lord (daivamu) (daivamanukoNTini) of my (nAku) liking (iSTa) (nAkiSTa);

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C4 O Lotus (akSa) Eyed (ambuja) (ambujAkSa)! Please look (jUDarA) at me quickly (vEga); what for (ElarA) this life (janmamu) (janmamElarA) devoid (IEni) of Your grace (kaTAKSambu) (literally side glance)?

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C5 Does my appeal seem (tOciyunnadO) to You to be (anucu) a plaything (ATalu) (ATalanucu)? Otherwise (IEka), I do not know as to what kind (eTTidO) of fate (marmamu) (literally secret) (marmameTTidO) is written (likhitamu) (literally writing) on my (nA) fore-head (lalATa).

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C6 Am I (nE) to be subjected (pAtrama) to Your tests (zOdhanalaku)? O Lord rAma – the subject (pAtrama) of praise (nuti) by those who are rich (dhanulaku) in honour or fame (yazO)!

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C7 It is time (vELarA) for You (nIvu) to look at me (nannu); I (nE) shall not (jAlarA) beg (vEDa) (literally beseech) at any and every (kanna kanna) place (tAvula);

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C8 There is none (IErurA) who (vArU) would protect (brOcu) me (nannu); O Lord rAma! Nowhere (endu lEdurA) is a God (daivamu) (daivamendu) better than (kanna) You (nI);

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

C9 O Lord (prabhO) worshipped (pUjita) by Emperors (rAja rAja)! O Lord (rAja) of this tyAgarAja! O Lord (prabhO) rAghava!

Please protect me, O Lord rAmacandra! O Lord rAghava! Please protect me, O Lord rAmacandra! O Lord rAghava!

Notes –

General – The order of caraNas are as given in all the books other than that of TKG, wherein caraNas 4 and 6 are interchanged.

C1 – gati nIvu – In the book of TKG, this is given as ‘harE nIvu’. In the books of CR, ATK and TSV/AKS, the word ‘gati’ is found. Without the word ‘gati’ the sentence does not convey any meaning. Therefore, the word ‘gati’ is the correct one. Any suggestions ???

C4 – nI kaTAkSa - In the book of TKG, the word ‘harE’ is found before ‘nI kaTAkSa’.

C6 – rAma – In the book of TKG, the word ‘harE’ is found before ‘rAma’.

## palukavEmi patita pAvana-Arabhi

In the kRti ‘palukavEmi patita pAvana’ – rAga Arabhi, zrI tyAgarAja pleads with Lord to respond to him.

P palukav(E)mi patita pAvana karuNa  
jilkav(E)mi sujana jIvana

C1 Orcina tApam(A)rcina  
aGgalArcina enta nErcina (pa)

C2 talacina ninnu kolicina(y)enta  
valacina bAga pilicina (pa)

C3 telipina manasu nilipina pUja  
salipina matamu kalipina (pa)

C4 kAJcina ninnu bhajiJcina madamu  
vaJcina uramunan(u)Jcina (pa)

C5 paTTina enta tiTTina ninnu  
juTTina padamu paTTina (pa)

C6 ADina ninnu pADina(y)enta  
vEDina koniyADina (pa)

C7 kOrina marugu jErina ninnu  
dUrina(y)enta pOrina (pa)

C8 telisina buddhi kalasina jUci  
solasina pEru telisina (pa)

C9 mrokkina nI cE jikkina(y)entO  
sokkina nIkE dakkina (pa)

C10 nAga rAja zayana vEga rA zrI

tyAgarAja nuta ghRNA sAgara (pa)

Gist

O Purifier of the fallen! O Livelihood of the good people! O Lord reclining on zESa! O Lord praised by this tyAgarAja! O Ocean of mercy!

Why don't You speak to me? Why wouldn't You shower Your grace on me?

1. Whether I tolerate, or I subdue my (emotional) suffering, or I cry of sorrow, or I learn much, why wouldn't You shower Your grace on me?

2. Whether I think of You, or I serve You much, or I love You ardently, or I call You, why wouldn't You shower Your grace on me?

3. Whether I communicate to You, or I control my mind, or I perform worship, or I go according to Your opinion, why wouldn't You shower Your grace on me?

4. Whether I behold You, or I chant Your names, or I bend my pride, or I seat You in my bosom, why wouldn't You shower Your grace on me?

5. Whether I get hold of You, or I scold You much, or I circumambulate You, or I hold Your holy feet, why wouldn't You shower Your grace on me?

6. Whether I speak to You, or I sing about You, or I beseech You much, or I praise You, why wouldn't You shower Your grace on me?

7. Whether I pray to You, or I hide from You, or I abuse You, or I struggle much with You, why wouldn't You shower Your grace on me?

8. Whether I understand much about You, or I adhere to You mentally, or I become tired looking for You, or I realise the true significance of Your name, why wouldn't You shower Your grace on me?

9. Whether I salute You, or I am caught in Your hands, or I am enamoured much about You, or I submit to You alone, why wouldn't You shower Your grace on me?

10. Please come quickly.

Word-by-word Meaning

P O Purifier (pAvana) of the fallen (patita)! Why (Emi) don't You speak (palukavu) (palukavEmi) to me? O Livelihood (jIvana) of the good people (sujana)! Why wouldn't You (Emi) shower (jilkavu) (jilkavEmi) Your grace (karuNa) on me?

C1 Whether I tolerate (Orcina), or I subdue (Arcina) my (emotional) suffering (tApamu) (tApamArcina), or I cry of sorrow (aGgalArcina), or I learn (nErcina) much (enta),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C2 Whether I think (talacina) of You, or I serve (kolicina) You much (enta) (kolicinayenta), or I love (valacina) You ardently (bAga), or I call (pilicina) You,

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C3 Whether I communicate (telipina) to You, or I control (nilipina) (literally stop) my mind (manasu), or I perform (salipina) worship (pUja), or I go according (kalipina) to Your opinion (matamu),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C4 Whether I behold (kAJcina) You, or I chant (bhajiJcina) Your names (ninnu) (literally You), or I bend (vaJcina) my pride (madamu), or I seat (uJcina) You in my bosom (uramunanu) (uramunanuJcina),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C5 Whether I get hold (paTTina) of You, or I scold (tiTTina) You much (enta), or I circumambulate (juTTina) You (ninna), or I hold (paTTina) Your holy feet (padamu),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C6 Whether I speak (ADina) to You, or I sing (pADina) about You (ninna), or I beseech (vEDina) You much (enta) (pADinayenta), or I praise (koniyaADina) You,

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C7 Whether I pray (kOrina) to You, or I hide from You (marugu jErina) (literally to go under cover), or I abuse (dUrina) You (ninna), or I struggle (pOrina) much (enta) (dUrinayenta) with You,

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C8 Whether I understand (telisina) much about You, or I adhere (kalasina) (literally agree) to You mentally (buddhi), or I become tired (solasina) looking (jUci) for You, or I realise (telisina) the true significance of Your name (pEru),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C9 Whether I salute (mrokkina) You, or I am caught (jikkina) in Your (nI) hands (cE), or I am enamoured (sokkina) much (entO) (jikkina) about You, or I submit (dakkina) to You alone (nIkE),

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

C10 O Lord reclining (zayana) on zESa – the King (rAja) of serpents! Please come (rA) quickly (vEga); O Lord praised (nuta) by this tyAgarAja! O Ocean (sAgara) of mercy (ghRNA)!

O Purifier of the fallen! why don't You speak to me? O Livelihood of the good people! why wouldn't You shower Your grace on me?

Notes –

General – In the book of TKG, at the end of each caraNa, 'rAma' is given; however, the same is not found in other books. This needs to be checked. Any suggestions ???

C4 – madamu vaJcina – This is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, it is given as 'mudamu vaJcina'. However, the meaning taken in the book of CR is 'subdued the arrogance'. Therefore, the word 'madamu' seems to be appropriate. This needs to be checked. Any suggestions ???

C9 – nI cE jikkina – This is how it is given in all books other than that of TKG, wherein this is given as 'nIkE jikkina', without giving any appropriate meaning. As 'nI cE jikkina' along with the meaning seems to be appropriate, it has, accordingly, been adopted here. Any suggestions ???

**mAkElarA vicAramu-ravicandrika**

In the kRti 'mAkElarA vicAramu' – rAga ravicandrika, zrI tyAgarAja expresses his total dependence on zrI rAma.

- P mAk(E)larA vicAramu maruk(a)nna  
zrI rAmacandra
- A sAkEta rAja kumAra  
sad-bhakta mandAra zrI kara (mAkEla)
- C jata kUrci nATaka sUtramunu  
jagam(e)lla meccaga karamunan(i)Di  
gati tappaka ADiJcedavu sumI  
nata tyAgarAja gir(I)za vinuta (mAkEla)

Gist

O Lord zrI rAmacandra, Father of Cupid! O Prince of ayOdhya! O Wish Tree of true devotees! O bestower fortune! O Lord worshipped by this tyAgarAja and praised by ziva – Lord of Mountains!

Why should we worry?

Having set up the drama (of Universe), holding in your hands the strings (of the puppets), you make us (Or the Universe) dance without missing even a single beat, to the appreciation of the whole universe! Aha!

Word-by-word Meaning

P O Lord zrI rAmacandra, Father (anna) of Cupid (maruku) (marukanna)!  
Why (ElarA) should we (mAku) (literally for us) (mAkElarA) worry (vicAramu)?

A O Prince (rAja kumAra) of ayOdhya (sAketa)! O Wish Tree (mandAra)  
of true (sad) devotees (bhaktA)! O bestower (kara) Fortune (zrI) (zrIkara)!  
O Lord zrI rAmachandra, Father of Cupid! Why should we worry?

C Having set up (jata kUrci) (literally harmonising or joining pairs) the  
drama (nATaka) (of Universe), holding (iDi) in your hands (karamunanu)  
(karamunaniDi) the strings (sUtramunu) (of the puppets),  
you make us (Or the Universe) dance (ADiJcedavu) without missing  
(tappaka) even a single beat (gati),  
to the appreciation (meccaga) of the whole (ella) universe (jagamu)  
(jagamella)! Aha! (sumI)  
O Lord worshipped (nata) by this tyAgarAja and praised (vinuta) by ziva  
– Lord (Iza) of Mountains (giri) (girIza)!  
O Lord zrI rAmachandra, Father of Cupid! Why should we worry?

Notes -

C – jata kUrci – This has been translated as 'set up'; however, this may also meaning 'pairing' - dvandva. Everything in the Universe is in pairs starting from zruti-laya, male-female, pairs of opposites etc. In zrImad-bhagavad-gItA, Chapter 10, verse 33, zrI kRSNa says that He is 'dvandva: sAmAsikasya' – 'I am the dvandva of all the compounds'.

C – 'sUtramunu' and 'gati tappaka ADiJcedavu sumI' – these words have been taken in the modified form from the books of ATK and CR as these are the typical Telugu usage. Any suggestions ???

C – nATaka – this word seems to be common for both 'jata kUrci' and 'sUtramunu'. Any suggestions ???

C - nATaka sUtramunu - One of the names of the Lord is sUtradhAri – meaning holder of strings of puppets; it also means 'director of the drama'.

Please also refer to kRti 'upacAramulu cEkonavayya' – rAga bhairavi wherein zrI tyAgarAja calls the Lord 'kapaTa nATaka sUtradhAri'.

## **nannu brOva nIkinta-AbhOgi**

In the kRti 'nannu brOva nIkinta tAmasama' – rAga Abhogi laments about the delay in protecting him.

- P nannu brOva nIk(i)nta tAmasama  
nApai nEram(E)mi palkuma
- A cinna nADE nI celimi kalga kOri  
cintimpa lEdA zrI rAma (nannu)
- C nija dAsa varulaku tammulatO  
nIvu bAga puTTaga lEdA  
gaja rAja rakSaka tanayulanu  
kani peJca lEdA tyaAgarAja nuta (nannu)

Gist

O zrI rAma! O saviour of gajEndra! O Lord Praised by this tyAgarAja!  
Why so much delay by you in protecting me? Tell me, what my fault is. In order to develop attachment towards you, did I not contemplate right from the days of my childhood? Were you not gloriously born with your younger brothers for the sake of true and great devotees? Did you not bear and rear (your) sons?

Word-by-word Meaning

- P Why so much (inta) delay (tAmasama) by you (nIku) (nIkinta) in protecting (brova) me (nannu)? Tell me (palkuma), what (Emi) my (nApai) fault (nEramu) (nEramEmi) is.
- A O zrI rAma! In order (kOri) to develop (kalga) (literally arise) attachment (celimi) (literally friendship) towards you (nI), did I not (lEdA) contemplate (cintimpa) (literally think) right from the days (nADE) of my childhood (cinna)?  
Why so much delay by you in protecting me? Tell me, what my fault is.
- C Were you (nIvu) not (lEdA) gloriously (bAga) born (puTTaga) with your younger brothers (tammulatO) for the sake of true (nija) and great (varulu) (varulaku) devotees (dAsa)?  
O saviour (rakSaka) of gajEndra – the King (rAja) of elephants (gaja)! O Lord Praised (nuta) by this tyAgarAja! Did you not (lEdA) bear (kani) and rear (peJca) (your) sons (tanayulanu)?  
Why so much delay by you in protecting me? Tell me, what my fault is.

## **Ela nI daya rAdu-aThANA**

In the kRti 'Ela nI daya rAdu' – rAga aThANA, zrI tyAgarAja yearns for the mercy of the zrI rAma.

- P Ela nI daya rAdu parAku jEsedav-  
(E)la samayamu kAdu



- A      bAla kanaka maya cEla sujana pari-  
pAla zrI ramA lOla vidhRta zara  
jAla zubbhAda karuNAlavAla ghana  
nIla navya vana mAlIk(A)bharaNa (Ela)
- C1      rArA dEv(A)di dEva rArA mahAnubhAva  
rArA rAjIva nEtra raghu vara putra  
sAratara sudhA pUra hRdaya  
parivAra jaladhi gambhIra danuja  
saMhAra dazaratha kumAra budha jana  
vihAra sakala zruti sAra nAdupai (Ela)
- C2      rAj(A)dhiraAja muni pUjita pAda ravi  
rAja lOcana zaraNya ati lAvaNya  
rAja dhara nuta virAja turaga sura  
rAja vandita pad(A)ja janaka dina  
rAja kOTi sama tEja danuja gaja  
rAja nicaya mRga rAja jalaja mukha (Ela)
- C3      yAga rakSaNa parama bhAgavat(A)rcita  
yOg(I)ndra su-hRd bhAvit(A)d(y)anta rahita  
nAga zayana vara nAga varada  
punnAga suma dhara sad(A)gha mOcana  
sadA gatija dhRta pad(A)gam(A)nta cara  
rAga rahita zrI tyAgarAja nuta (Ela)

#### Gist

O Youth wearing golden hued garments! O Protector of virtuous people!  
O Lord Enamoured by lakSmI! O Wielder of multitude of arrows! O Bestower of  
Auspiciousness! O Merciful Lord! O dark-Blue hued like rain-cloud! O Lord  
adorned with garland of fresh forest flowers!

O Lord of celestials and others! O Noble Minded Lord! O Lotus eyed! O  
Descendant of blessed King raghu! O the Excellent One! O Lord with retinue  
whose hearts are brimming with nectar (of bliss)! O Majestic like ocean! O  
Slayer of asuras! O Son of King dazaratha! O Lord resident in the hearts (or  
minds) of wise people! O Essence of all vEda!

O King of Kings! O Lord whose feet are worshipped by sages! O Lord who  
has Sun and Moon as eyes! O Refuge of all! O Most Handsome One! O Lord  
Praised by Lord ziva! O Lord speeding on garuDa! O Lord whose feet are  
worshipped by indra! O Father of brahmA! O Lord whose splendour is equal to a  
crore Suns! O Lord who is like a Lion to the multitude of great elephants called  
demons! O Lotus faced!

O Protector of sacrificial oblations! O Lord worshipped by supreme  
devotees! O Lord cherished in the holy hearts of eminent sages! O Lord who has  
no beginning or end! O Lord reclining on zESa! O Bestower of boons to gajEndra!  
O Lord adorned with punnAga flowers! O Lord who always delivers from  
sins! O Lord whose feet are held by AJjanEya! O Indweller of zastras! O Lord  
who is bereft of desires or attachments! O Auspicious Lord praised by this  
tyAgarAja!

Why your mercy does not descend on me? Why do You show unconcern  
towards me? This is not the appropriate time to do so. Deign to come.

#### Word-by-word Meaning

P      Why (Ela) your (nI) mercy (daya) does not descend (rAdu) on me? Why  
(Ela) do You show (jESedavu) (jESedavEla) (literally do) unconcern (parAku)  
towards me? This is not (kAdu) the appropriate time (samayamu) to do so.

A O Youth (bAla) wearing golden (kanaka) hued (maya) garments (cEla)! O Protector (paripAla) of virtuous people (sujana)! O Lord Enamoured (lOla) by lakSmI (zrI ramA)! O Wielder (vidhRta) of multitude (jAla) of arrows (zara)!

O Bestower (da) of Auspiciousness (zubha) (zubhada)! O Merciful Lord (karuNAlavAla)! O dark-Blue hued (nIla) like rain-cloud (ghana)! O Lord adorned (AbharaNa) with garland (mAlika) (mAlikAbharaNa) of fresh (navya) forest flowers (vana)!

why your mercy does not descend on me? why do You show unconcern towards me? this is not the appropriate time to do so.

C1 O Lord (dEva) of celestials (dEva) and others (Adi) (dEvAdi)! deign to come (rArA); O Noble Minded Lord (mahAnubhAva)! deign to come (rArA);

O Lotus (rAjIva) eyed (nEtra)! O Descendant (putra) (literally son) of blessed (vara) King raghu! deign to come (rArA);

O the Excellent One (sAratara)! O Lord with retinue (parivara) whose hearts (hRdaya) are brimming (pUra) with nectar (sudhA) (of bliss)! O Majestic (gambhIra) like ocean (jaladhi)! O Slayer (saMhAra) of asuras (danuja)!

O Son (kumAra) of King dazaratha! O Lord resident (vihAra) in the hearts (or minds) of wise (budha) people (jana)! O Essence (sAra) of all (sakala) vEda (zruti)!

why your mercy does not descend on me (nAdupai)? why do You show unconcern towards me? this is not the appropriate time to do so.

C2 O King (rAja) of Kings (adhirAja) (rAjAdhirAja)! O Lord whose feet (pAda) are worshipped (pUjita) by sages (muni)! O Lord who has Sun (ravi) and Moon (rAja) as eyes (lOcana)! O Refuge (zaraNya) of all! O Most (ati) Handsome (lAvaNya) One!

O Lord Praised (nuta) by Lord ziva – one who wears (dhara) digit of moon (rAja)! O Lord speeding (turaga) on garuDa (virAja)! O Lord whose feet (pada) are worshipped (vandita) by indra – Lord (rAja) of celestials (sura)! O Father (janaka) of brahma (aja) (padAja)!

O Lord whose splendour (tEja) is equal to (sama) a crore (kOTi) Suns – Lord (rAja) of day (dina)! O Lord who is like a Lion – king (rAja) of animals (mRga) - to the multitude (nicaya) of great (rAja) elephants (gaja) called demons (danuja)! O Lotus (jalaja) faced (mukha)!

why your mercy does not descend on me? why do You show unconcern towards me? this is not the appropriate time to do so.

C3 O Protector (rakSaNa) of sacrificial oblations (yAga)! O Lord worshipped (arcita) by supreme (parama) devotees (bhAgavata) (bhAgavatArcita)! O Lord cherished (bhAvita) in the holy hearts (suhRd) of eminent (indra) sages (yOgi) (yOgIndra)! O Lord who has no (rahita) beginning (Adi) or end (anta) (bhAvitAdyanta)!

O Lord reclining (zayana) on zESa – the serpent (nAga)! O Bestower of boons (varada) to gajEndra - the blessed (vara) elephant (nAga)! O Lord adorned with (dhara) with punnAga flowers (suma)! O Lord who always (sadA) delivers (mOcana) from sins (agha)!

O Lord whose feet (pada) are held (dhRta) by AJjanEya – born of Wind God (sadA gatija)! O Indweller (anta cara) of zastras (Agama) (padAgamAnta)! O Lord who is bereft (rahita) of desires or attachments (rAga)! O Auspicious (zrI) Lord praised (nuta) by this tyAgarAja!

why your mercy does not descend on me? why do You show unconcern towards me? this is not the appropriate time to do so.

Notes –

General – According to the great hari kathA Exponent, Sri TS Balakrishna Sastrigal, zrI tyAgarAja sang the kRti on beholding the Lord zrI rAma and lakshmaNa as youths proceeding for yAga saMrakSaNa.

P – jEsedavEla – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘jEsEvEla’. This needs to be checked. Any suggestions ???

C1 – sudhA pUra hRdaya – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘sudhA pUrNa hRdaya’. This needs to be checked. Any suggestions ???

C1 – dazratha kumAra – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘madana sukumAra’ – since this epithet seems to be doubtful, the former has been adopted. This needs to be checked. Any suggestions ???

C2 – muni pUjita pAda – this is how it is given in all books other than that of TKG, wherein it is given as ‘pada’. This needs to be checked. Any suggestions.

C3 – AgamAnta cara – Though ‘anta’ also means ‘inside’, ‘inner’, in my humble opinion, this should be ‘AgamAntaH cara’ (AgamAntazcara). Any suggestions ???

C3 – punnAga – botanical name - Rottleria Tinctoria – native of Kamboja. This flower is considered sacred to viSNu and also lalItA. – For details of some sacred flowers – <http://www.flowersofindia.net/mythology.html>

## E pApamu-aThANA

In kRti ‘E pApamu jEsitirA’ – rAga aThANA, zrI tyAgarAja yearns for the grace of zrI rAma.

- P E pApamu cEsitirA rAma nIk-  
(E)pATaina daya rAdu nEn(E)
- A nI pAdamulanu kana moral(i)DitE  
nI pATuna vini vinanaTT(u)NDuTaku nEn(E)
- C1 nAda rUpuDav(a)ni vini nE zrI  
nAtha ninu nammitini  
nAda puramuna(n)uNDiyu nann-  
(A)dariJcaka Urak(u)NDuTaku nEn(E)
- C2 gAravimpa daya rAdA pAlu  
kAru mOmu jUpa rAdA  
Urak(u)NDuTa mariyAdA nA  
durA telpu vAr(e)vvaru lErA (E)
- C3 enduk(a)nucu sairintunurA rAma  
mundu venuka tOcadurA  
mundara nilici palukarA nA-  
(y)andu nIku Ivaraku marapurA (E)
- C4 kannA vArini vEDinAnA nA-  
(y)anna ninn(A)DukonnAnA  
ninnu nammina vADanu kAnA muni  
sannuta kapaTamul(a)nni nAtOnA (E)
- C5 vinav(a)yya ina kula dhanamA rAma

ninnu nammi(y)iGka duritamA  
bhuvanamuna nIk(i)di ghanamA nI  
manas(i)TuvanTid(a)nucunu telupumA (E)

C6 sadayuDai iGka parAkA nA  
hRdaya vAsuDdu nIvE gAka  
idi buddhi(y)anucu telpa lEka nADu  
modalugAnu Urak(u)nnAvu gAka (E)

C7 rAja zEkhara sannut(A)Gga  
tyAgarAja hRd(a)bjA su-bhRGga  
rAjita karuN(A)pAGga rati  
rAja janaka pApa dhvAnta pataGga nEn(E)

Gist

O Lord rAma! O Spouse of lakSmI! O My Father! O Lord praised by sages! O Treasure of the Solar race! O Lord whose form has been well-praised by Lord ziva! O Holy Bee of the Lotus of the heart of this tyAgarAja! O shining Lord with merciful glance! O Father of cupid! O Sun who dispels the darkness of sins!

Please tell me as to what sin did I commit that you do not have pity on me by any means?

Please tell me as to what sin did I commit that, when I beseech to behold Your holy feet, You should remain pretending as if You have not heard?

Having heard that You are embodiment of nAda, I believed you (that you will have grace on me); even though You are in nAda pura (or embodiment of nAda), please tell as to what sin did I commit that you should remain unconcerned without taking care of me.

Won't You have mercy to show affection towards me? won't You show me your innocent face? is it proper for You to remain unconcerned? is there none who would inform You about my suffering?

Please tell me for what purpose should I endure (this misery); I would not know which way to go; deign speak to me by appearing before me; so far it has been forgetfulness by You towards me.

Did I pray to all and sundry? did I ever blame you? am I not the one who believed You? should you display all Your deceptions only with me?

Please listen to me; why is there distress even after having reposed faith in you? is it honourable for You in the Earth? at least tell me that Your mind is of such and such nature.

Though You very merciful, why this unconcern even now? further, You are resident in my heart; but, You remain idle since long without advising me that 'this is wisdom'.

Word by Word Meaning

P O Lord rAma! please tell me as to what (E) sin (pApamu) did I (nEnu) (nEnE) commit (cEsitirA) that you (nIku) do not have pity (daya rAdu) on me by any means (EpATaina) (nIkEpATaina)?

A O Lord rAma! please tell me as to what sin did I commit that, when I beseech (moraliDitE) to behold (kana) Your (nI) holy feet (pAdamulanu),

You (nI pATuna) should remain (uNDutaku) pretending as if You have not heard (vini vinanaTTu) (vinanaTTuNduTaku)?

C1 O Spouse (nAtha) of lakSmI (zrI)! Having heard (vini) that (ani) You are embodiment (rUpuDavu) (rUpuDavani) of nAda, I (nE) believed (nammitini) you (ninu) (that you will have grace on me);

even though You are (uNDiyu) in nAda pura (or embodiment of nAda),  
please tell as to what sin did I commit that you should remain  
(uNDutaku) unconcerned (Uraka) (literally do nothing) (UrakUNDuTaku)  
without taking care (AdariJcaka) of me (nannu).

C2 Won't You have (rAdA) mercy (daya) to show affection (gAravimpa)  
towards me?  
won't (rAdA) You show (jUpa) me your innocent (pAlu kAru) (literally  
child like) face (mOmu)?  
is it proper (mariyAdA) (literally honourable) for You to remain  
(uNDuTa) unconcerned (Uraka) (UrakuNDuTa)?  
is there none (evvaru lErA) who would inform (telpu vAru) (vArevvaru)  
You about my (nA) suffering (durA)?  
please tell me as to what sin did I commit that You don't have pity on me  
by any means.

C3 O Lord rAma! Please tell me for what purpose (enduku anucu)  
(endukanucu) should I endure (sairuntunurA) (this misery);  
I would not know which way to go (mundu venuka tOcadura);  
deign speak (palukarA) to me by appearing (nilici) (literally standing)  
before me (mundara);  
so far (Ivaraku) it has been forgetfulness (marapurA) by You (nIku)  
towards me (nAyandu);  
please tell me as to what sin did I commit that You don't have pity on me  
by any means.

C4 O My (nA) Father (anna) (nAyanna)! did I pray (vEDinAnA) to all and  
sundry (kanna vArini)?  
did I ever blame (ADukonnAnA) you (ninnu) (ninnADukonnAnA)?  
am I not (kAnA) the one who believed (nammina vADanu) You (ninnu)?  
O Lord praised (sannuta) by sages (muni)! should you display all (anni)  
Your deceipts (kapaTamulu) (literally cunningness) (kapaTamulanni) only with  
me (nAtOnA)?  
please tell me as to what sin did I commit that You don't have pity on me  
by any means.

C5 O Lord (ayya) rAma - the treasure (dhanamA) of the Solar (ina) race  
(kula)! Please listen to me (vinu) (vinavayya);  
why is there distress (duritamA) even after (iGka) having reposed faith  
(nammi) (nammiyiGka) in you (ninnu)?  
is it (idi) honourable (ghanamA) for You (nIki) (nIkidi) in the Earth  
(bhuvanamuna)?  
at least tell me (telpumA) that (anucunu) Your (nI) mind (manasu) is of  
such and such nature (iTuvanTidi) (manasiTuvanTidanucunu);  
please tell me as to what sin did I commit that You don't have pity on me  
by any means.

C6 Though You very merciful (sadayuDai), why this unconcern (parAkA)  
even now (iGka)?  
further (gAka), You (nIvE) are resident (vAsuDuvu) in my (nA) heart  
(hRdaya); but (gAka), You remain (unnAvu) idle (Uraka) since long (nADu  
modalugAnu) (literally from that day onwards) without (lEka) advising (telpa)  
(literally tell) me that (anucu) 'this (idi) is wisdom (buddhi) (buddhiyanucu)';  
please tell me as to what sin did I commit that You don't have pity on me  
by any means.

C7 O Lord whose form (aGga) (literally limbs) has been well-praised (sannuta) (sannutAGga) by Lord ziva – one who wears digit of the moon (rAja) on the head (zEkhara)!

O the Holy Bee (su-bhRGga) of the Lotus (abja) of the heart (hRt) (hRdabja) of this tyAgarAja!

O shining (rAjita) Lord with merciful (karuNA) glance (apAGga) (literally outer corner of eye)! O Father (janaka) of cupid - the spouse (rAja) of rati! O Sun (pataGga) who dispels the darkness (dhvAnta) of sins (papa)!

please tell me as to what sin did I (nEnu) commit that You don't have pity on me by any means.

Notes –

General – In the book of CR, the word 'nEnu' is given at the end of pallavi, anupallavi and all caraNas. However, in the books of TKG and TSV/AKG, this is given only at the end of pallavi, anupallavi, caraNa 1 and caraNa 7. This needs to be checked. Any suggestions ???

A – nI pATuna – Here, 'pATuna' is a colloquial usage and the word has no special meaning.

C1 – nAda puramuna – This is how it is given in all the books other than that of TKG, wherein it is given as 'nA dApuramuna'. This needs to be checked. Any suggestions ???

C1 – nAda puramuna –The significance of this word 'nAda puramu' is not clear. Dr. V Raghavan, in his Introductory Thesis in the book of CR, says that zrI tyAgarAja is playing pun on the word 'nada puram' as 'nAda puram'. However, the word 'nada puram' (meaning tiruvaiyAru) itself is not given in the kRti – may be this is taken as implied. It is not clear whether tiruvaiyAru is also known as 'nAda pura'.

However, the version given in the book of TKG (nA dApuramuna), is also doubtful because the form of the word - 'dApuramuna' does not seem to be proper in the context. This needs to be checked. Any suggestions ???

C2 and C3 – This is the order of caraNas in all the books other than that of TKG, wherein these two are reversed.

C3 – nA durA – In the books of TSV/AKG, this is given as 'nA dUra'; in the books of CR and ATK, this is given as 'nA dUrA'. The meaning derived is 'disress' in all the books. 'dUrA' is not found in the dictionary; 'dUra' does not have meaning of 'distress'. 'durA' might have been derived from the word 'durada'. This needs to be checked. Any suggestions ???

C5 – bhuvanamuna – this is how it is given in all the books other than that of TKG, wherein it is given as 'bhavamuna'. This needs to be checked. Any suggestions ???

C7 – hRdabja – this is how it is given in all the books other than that of TKG, wherein it is given as 'hRdAbja'. This needs to be checked. Any suggestions ???

## O ramA ramaNa-kEdAraM

In the kRti 'O ramAramaNa' – rAga kEdAraM, zrI tyAgarAja pleads with Lord to have mercy on him.

P O ramA ramaNa rAma rAma  
nEn(O)rva jAla raghurAma

C1 sAras(A)kSa manasAra nammitini  
cErarA nI(v)upacAram(A)yegA (O ramA)

C2 aGgalArpu kani poGgagAnu zrI

- raGga nI madi karaGga lEdurA (O ramA)
- C3 ninnu nammi nE khinnuDaiti  
Apannu narulak(E)m(u)nnad(i)ddharini (O ramA)
- C4 cuTTi cuTTi nA guTTun(a)GgaDina  
peTTa jEsi cE paTTak(u)NTitivi (O ramA)
- C5 dhIruD(a)Jcu ninu kOrukunna nI  
vAral(I) vyasana vAridhi(n)IdirA (O ramA)
- C6 mETiyau paluku bOTi patiki(y)E  
nATi krOdhamO tODi vAralalO (O ramA)
- C7 mAna rakSaka purANa sajjana  
nidAnuD(a)nucu ninu dAnam(a)Digitini (O ramA)
- C8 gAna nIku sari gAna lOla(y)ika  
kAna rAru pedd(A)na peTTudunu (O ramA)
- C9 yOga siddhulaku E gati(y)anucu  
vEga tOcadA tyAgarAja nuta (O ramA)

#### Gist

O Beloved of lakSmI! O Lord rAma! O Lord raghurAma! O Lotus Eyed!  
O Lord of zrI raGga! O Saviour of our honour! O The Ancient One! O Lord  
Enamoured by music! O Lord Praised by this tyAgarAja!

I am not to able withstand the distress.

I believed you whole heartedly; deign to be united with me – isn't it  
indeed Your service?

Even after noticing my lamentation, Your mind has not melted to feel  
perturbed.

Having believed you, I became dejected; what hope is there in this world  
for hapless people?

Repeatedly, having exposed my honour, you reminded without holding  
my hand.

Did Your people who besought You as a Hero, struggle in this Ocean of  
distress?

I do not know whether the great brahmA has some previous wrath  
(against me that my fate is like this) in the midst of my compeers.

I begged alms considering You to be the source of the pious people.

One cannot find any equal to you in music; I shall swear strongly.

Will it not occur to You quickly as to what else is the scope for those who  
are accomplished in asceticism?

#### Word-by-word Meaning

P O Beloved (ramaNa) of lakSmI (ramA)! O Lord rAma! O Lord rAma! O  
Lord raghurAma! I (nEnu) am not (jAla) to able withstand (Orva) (nEnOrva)  
the distress.

C1 O Lotus (sArasa) Eyed (akSa) (sArasAkSa)! I believed (nammitini) you  
whole heartedly (manasAra);

deign to be united (cErarA) with me – isn't it indeed (AyegA) Your (nI)  
service (upacAramu) (nIvupacAramAyegA)?

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I  
am not able to withstand the distress.

C2 O Lord of zrIraGga! Even after noticing (kani) (listening to) my lamentation (aGgalArpu), Your (nI) mind (madi) has not (lEdurA) melted (karaGga) to feel perturbed (poGgagAnu) (literally boil over);

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C3 Having believed (nammi) you (ninnu), I (nE) became dejected (khinnuDaiti); what hope is there (Emunnadi) in this world (iddharini) for hapless (Apannu) people (narulaku) (narulakEmunnadiddharini)?

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C4 Repeatedly (cuTTi cuTTi), having exposed (aGgaDina peTTa jEsi) (literally displayed in a shop) my (nA) honour (guTTunu) (guTTunaGgaDina), you remined (uNTivi) without holding (paTTaka) (paTTakuNTitivi) my hand (cE);

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C5 Did Your (nI) people (vAralu) who besought (kOrukonna) You (ninu) as (aJcu) a Hero (dhIruDu) (dhIruDaJcu), struggle (IdirA) in this (I) (vArall) Ocean (vAridhi) (vAridhinIdirA) of distress (vyasana)?

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C6 I do not know whether the great (mETiyau) brahma – Consort (patiki) of sarasvati – Goddess (bOTi) of speech (paluku) - has some previous (E nATi) (literally which day) (patikiyE) wrath (krOdhamO) (against me that my fate is like this) in the midst of my compeers (tODi vAralaO);

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C7 O Saviour (rakSaka) of our honour (mAna)! O The Ancient One (purANa)! I begged (aDigitini) alms (dAnamu) (dAnamaDigitini) considering You (ninu) to be (anucu) the source (nidAnuDu) (nidAnuDanucu) of the pious people (sajjana);

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C8 O Lord Enamoured (lOla) by music (gAna)! One cannot (rAru) find (kAna) any (ika) (literally further) (lOkayika) equal (sari) to you (nIku) in music (gAna); I shall swear (Ana peTTudunu) strongly (pedda) (peddAna);

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

C9 O Lord Praised (nuta) by this tyAgarAja! Will it not occur (tOcaDA) to You quickly (vEga) as to (anucu) what else (E) is the scope (gati) (gatiyanucu) for those who are accomplished (siddhulaku) in asceticism (yOga)?

O Beloved of lakSmI! O Lord rAma! O Lord rAma! O Lord raghurAma! I am not able to withstand the distress.

Notes –

General – The version of kRti as given in the books of CR, ATK and TSV/ AKG has been adopted; there are a number of errors in the version given in the book of TKG.



C6 – paluku bOTi patiki – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR and ATK, it is given as ‘paluku bOTiki’. This needs to be checked. Any suggestions ???

## madilOna yOcana-kOlAhalaM

In the kRti ‘madilOna yOcana’ – rAga kOlAhalaM, zrI tyAgarAja asks the Lord whether any thought of protecting him has occurred to Him.

P madilOna yOcana puTTa lEdA  
maharAja rAj(E)zvarA

A padi vEsamulalO rAma vEsamu  
bahu bAganucu kOru nannu brOva (madi)

C iTTi vELa nIdu maTTu jUpum(a)ni  
illAlu nItO muccaT(A)DadO nA  
raTTu nI manasuk(e)TTu tOcenO  
rakSiJcuTaku tyAgarAja nuta (madi)

Gist

O Lord of Emperors and Kings! O Lord praised by this tyAgarAja!  
Has the thought not yet arisen in your mind (to protect me)?

Has the thought not yet arisen in your mind to protect me who beseeches  
You in the faith that, of Your ten embodiments, the embodiment as rAma is the  
best one?

At this time wouldn't your wife talk to You to show Your might? I do not  
know as to how my disgrace seemed to Your mind; has the thought not arisen in  
Your mind for protecting me?

Word-by-word Meaning

P O Lord (IzvarA) of Emperors (maharAja) and Kings (rAja) (rAjEzvarA)!  
Has the thought (yOcana) not yet arisen (puTTa lEdA) in your mind (madilOna)  
(to protect me)?

A O Lord of Emperors and Kings! has the thought not yet arisen in your  
mind to protect (brOva) me (nannu) who beseeches (kOru) You in the faith that,  
of Your ten (padi) embodiments (vEsamulalO) (literally garbs), the  
embodiment (vEsamu) as rAma is (anucu) the best (bahu bAgu) (bAganucu) one?

C At this (iTTi) time (vELa) wouldn't your wife (illAlu) talk (muccaTa  
ADadO) (literally converse) (muccaTADadO) to You (nItO) to (ani) show  
(jUpumu) (jUpumani) Your (nIdu) might (maTTu) (literally limit)?

I do not know as to how (eTTu) my (nA) disgrace (raTTu) seemed  
(tOcenO) (literally occurred) to Your (nI) mind (manasuku) (manasukeTTu);

O Lord praised (nuta) by this tyAgarAja! O Lord of Emperors and Kings!  
has the thought not arisen in You mind for protecting (rakSiJcuTaku) me?

Notes –

C – A different version of the caraNa is given in the book of TSV/AKG.  
However, the meaning derived in the book is the same as given above. The same  
version is found in the book of TKG also as an alternative caraNa. However, the  
books of CR and ATK has only the above given version. This needs to be checked.  
Any suggestions ???

The different version of the caraNa is as under –

iTTi vELa nIk(e)TTu tOcun(a)ni  
illAlito muccaTADedu  
raTTu nI manasuk(e)TTu tOcunO  
rakSiJcuTaku tyAgarAja nuta

This version is very confused; neither the words are cogent nor they are of appropriate form to derive any meaning. This is another instance to establish that the kRtis of zrI tyAgarAja have been extensively corrupted – within a span of 100 odd years.

## **karuNA samudra-dEvagAndhAri**

In the kRti 'karuNA samudrA' – rAga dEvagAndhAri, zrI tyAgarAja states that probably because of his sins he is experiencing misery and pleads with the Lord to protect him.

P karuNA samudra nanu  
kAvavE zrI rAma bhadra

A zaraN(A)gata hRc-chidra  
zamana nirjita nidra (karuNA)

C nA pApamu nAtOn(u)NTE  
zrIpa nI biruduk(E)mi bratuku  
E pApula zApamO  
enduk(I) calamu tyAgarAja nuta (karuNA)

Gist

O Ocean of mercy! O Auspicious zrI rAma! O Lord who gives solace to the people who have sought refuge with broken hearts! O Lord who has conquered sleep! O Consort of lakSmI! O Lord praised by this tyAgarAja!  
Please protect me.

If my sins remain with me, then of what avail your appellation (that You destroy sins of those who seek Your refuge)? I do not know which sinners' curse is this; why this obstinacy?

Word-by-word Meaning

P O Ocean (samudrA) of mercy (karuNA)! O Auspicious (bhadra) zrI rAma (rAmabhadra)! Please protect (kAvavE) me (nanu).

A O Lord who gives solace (zamana) (literally calms) to the people who have sought (Agata) refuge (zaraNa) (zaranAgata) with broken (chidra) (literally torn asunder) hearts (hRt) (hRchidra)! O Lord who has conquered (nirjita) sleep (nidra)!

O Ocean of mercy! O Blessed zrI rAma bhadra! Please protect me.

C O Consort (pa) of lakSmI (zrI) (zrIpa)! If my (nA) sins (pApamu) remain (uNTE) with me (nAtOnu) (nAtOnuNTE),  
then of what (Emi) avail (bratuku) (literally livelihood) your (nI) appellation (biruduku) (birudukEmi) (that You destroy sins of those who seek Your refuge)?

I do not know which (E) sinners' (pApula) curse (zApamO) is this;  
why (enduku) this (I) (endukI) obstinacy (calamu)?

O Lord praised (nuta) by this tyAgarAja! O Ocean of mercy! O Blessed zrI rAma bhadra! Please protect me.

Notes –

A - nirjita nidra – Though the Lord is beyond all guNA – sAtvic, rAjasa, tAmasa - this specific reference may be to the two groups of incantations (mantra grAmaM) known as ‘baLA’, ‘ati baLA’ bestowed on zrI rAma and lakSmaNa by sage vizvAmitra. By chanting these one would be able to overcome sleep, hunger and thirst. These mantra are considered as daughters of brahma. (zrImad rAmAyaNa – bAlakANDa – Chapter 22)

## nIvE kAni-bilahari

In the kRti ‘nIvE kAni nannevaru’ – rAga bilahari, zri tyAgarAja states that he none else to resort to seek protection.

- P nIvE kAni nann(e)varu kAtururA  
nIraja daLa nayana
- A kAvalasina kOrikal(i)cci nannu cAla  
karuNiJci brOcE talli taNDrivi (nIvE)
- C1 munu mA vaMzamuna kalugu peddalu  
tapamulanu jEsi(y)ArjiJcina dhanamu  
vinav(a)yya bahu janmamulanu nEn(a)nEka  
virula vEla pUjiJcina phalamu (nIvE)
- C2 zaraN(A)gata jana pApa jvalanamunu  
zamana jEyu jala pUrita ghanamu  
sura muni jana yOgi gaNamula hRdayamu  
su-gRhamau sa(c)cid(A)nanda ghanamu (nIvE)
- C3 sAgara zayana nadulalO mElaina  
svar-nadI snAnAmbuna kalgu phalamu  
tyAgarAju varam(a)ni brahm(A)duluku  
satyamu jEsi palkina tArakamu (nIvE)

Gist

O Lotus petal eyed! O Lord! O Lord reclining in the Ocean of Milk!  
Who else than You will protect me?

Please listen! You are my Mother and Father who protects me very compassionately by granting all necessary wishes.

You are the wealth earned, ere long, by fore-fathers born in our lineage, by performing penances, and (You are) the fruit of my worshipping with thousands of flowers in many of my earlier births.

You are the rain bearing cloud that extinguishes the flames of sins of those people who have sought refuge in You; You are the quintessence sat-cit-Ananda who has the heart(s) of multitude of celestials, sages and ascetics as nice abode.

You are indeed the fruit attained by one who takes holy dip in the gaGGA - the heavenly river which is the most sacred of all rivers; Your name is the ferry that takes one cross the Ocean of Worldly Existence, which, this tyAgarAja told to brahma and others by swearing, to be a boon.

Word-by-word Meaning

P O Lotus (nIraja) petal (daLa) eyed (nayana)! Who (evaru) else than You (nIvE kAni) will protect (kAtururA) me (nannu) (nannevaru)?

A You are my Mother (talli) and Father (taNdri) (taNDrivi) who protects (brOcE) me (nannu) very (cAla) compassionately (karuNiJci) by granting (icci) all necessary (kAvalasina) wishes (kOrikalU) (kOrikalicci);  
O Lotus petal eyed! Who else than You will protect me?

C1 You are the wealth (dhanamu) earned (ArjiJcina), ere long (munu), by fore-fathers (peddalu) (literally elders) born (kalugu) in our (mA) lineage (vaMzamuna), by performing penances (tapamulanu jEsi) (jEsiyArjiJcina), and  
O Lord (ayya)! Please listen (vinu) (vinavayya)! (You are) the fruit (phalamu) of my (nEnu) worshipping (pUjiJcina) with thousands (anEka vEla) (literally many thousands) (nEnanEka) of flowers (virula) in many (bahu) of my earlier births (janmamulanu);  
O Lotus petal eyed! Who else than You will protect me?

C2 You are the rain bearing (jala pUrita) (literally water filled) cloud (ghanamu) that extinguishes (zamana jEyu) the flames (jvalanamunu) of sins (pApa) of those people (jana) who have sought (Agata) refuge (zaraNu) (zaraNagata) in You;  
You are the quintessence (ghanamu) sat-cit-Ananda (saccidAnanda) who has the heart(s) (hRdayamu) of multitude (gaNamula) of celestials (sura), sages (muni jana) and ascetics (yOgi) as nice abode (sugRhamau);  
O Lotus petal eyed! Who else than You will protect me?

C3 O Lord reclining (zayana) in the Ocean (sAgara) of Milk! You are indeed the fruit (phalamu) attained (kalgu) by one who takes holy dip (snAnambuna) in the gaGgA - the heavenly (svar) river (nadI) which is the most sacred (mElaina) of all rivers (nadulalO);  
Your name is the ferry (tArakamu) that takes one cross the Ocean of Worldly Existence, which, this tyAgarAja told (palkina) to brahma and others (Aduluku) (brahmAduluku) by swearing (satyamu jEsi), to be (ani) a boon (varamu) (varamani);  
O Lotus petal eyed! Who else than You will protect me?

Notes -

A – brOcE – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘brOcu’. This needs to be checked. Any suggestions ???

C2 - sat-cit-Ananda – Triple designation of paramAtmA – Supreme Lord – Existence (sat), Pure Consciousness (cit), bliss (Ananda)

C3 – svar-nadI – It is given as ‘svarNadI’ in the books of TKG and CR; in the book of TSV/AKG, it is given as ‘suvarnadI’; in the book ATK, it is given as ‘svarNa nadI’. As per Monier’s saMskRta dictionary, the following words refer to gaGgA – ‘svar-gaGgA’ and ‘sura nadI’. Therefore the appropriate word might be ‘svar-nadI’. This needs to be checked. Any suggestions ???

## **kAla haraNa-zuddhasAvEri**

In the kRti ‘kAla haraNamElarA’ – rAga zuddha sAvEri, zrI tyAgarAja asks Lord as to why He is delaying His grace.

P kAla haraNam(E)larA  
harE sItA rAma

- A kAla haraNam(E)la suguNa  
jAla karuNALavAla (kAla)
- C1 cuTTi cuTTi pakSul(e)lla  
ceTTu vedaku rIti bhuvini  
puTTaganE nI padamula  
paTTukonna nannu brOva (kAla)
- C2 poDavuna(y)ent(A)Dukonna  
bhUmini tyAgambu rIti  
kaDu velasi(y)unna nIvu  
gAka(y)evaru nannu brOva (kAla)
- C3 dina dinamu tirigi tirigi  
dikku lEka zaraNu jocci  
tanuvu dhanamu nIdE(y)aNTi  
tyAgarAja vinuta rAma (kAla)

Gist

O Lord sItA rAma? O Most Merciful Lord with multitude of virtues! O Lord rAma, well-praised by this tyAgarAja!

Why delay?

In the same manner as all birds search their tree (where their nest is located) by roaming here and there, why delay in protecting me who has got hold of your holy feet right from my birth in this World?

No matter how much highly I praise You, who else is there to protect me than You who is shining very brightly in this World as personification of sacrifice?

Every day having roamed everywhere and not finding any refuge, having sought Your refuge I surrendered wealth called my body (or my body and wealth) as Yours.

Word-by-word Meaning

P Why (ElarA) delay (kAla haraNamu) (literally holding time) (haraNamElarA), O (harE) Lord sItA rAma?

A Why (Ela) delay (kAla haraNamu) (haraNamEla), O Most Merciful (karuNALavAla) Lord with multitude (jAla) of virtues (suguNa)!

Why delay, O Lord sItA rAma?

C1 In the same manner as (rIti) all (ella) birds (pakSulu) (pakSulella) search (vedaku) their tree (ceTTu) (where their nest is located) by roaming here and there (cuTTi cuTTi),

O Lord sItArAma! why delay in protecting (brOva) me (nannu) who has got hold (paTTukonna) of your (nI) holy feet (padamulu) right from my birth (puTTaganE) in this World (bhuvini)?

C2 No matter how much (enta) highly (poDavuna) I praise (ADukonna) (literally speak) (poDavunayentADukonna) You,

who else (evaru) is there to protect (brOva) me (nannu) than (gAka) (gAkayevaru) You (nIvu) who is shining (velasiyunna) very brightly (kaDu) (literally much) in this World (bhUmini) as (rIti) personification of sacrifice (tyAgambu)?

O Lord sItArAma! why delay?

C3 Every day (dina dinamu) having roamed everywhere (tirigi tirigi) and not finding (IEka) any refuge (dikku),  
 having sought (jocci) Your refuge (zaraNu) I surrendered (aNTi) (literally say) wealth (dhanamu) called my body (tanuvu) (or my body and wealth) as Yours (nIdE) (nIdEyaNTi);  
 O Lord rAma, well-praised (vinuta) by this tyAgarAja! O Lord sItArAma! why delay?

Notes –

C1 – puTTaganE – In the book of Shri CR and ATK this is given as ‘puTTu lEkanE’; however, the meaning derived is ‘from my very birth’. Therefore, ‘puTTaganE’ seems to be appropriate word. In the book of Shri TKG, this is given as an alternative word. In the book of Shri TSV/AKG, this is given as ‘puTTagAna’. This needs to be checked. Any suggestions ???

C3 – tanuvu dhanamu – this can be translated as ‘body’ and ‘wealth’. However, in my opinion, offering ‘wealth’ does not make much sense. Therefore, this need to be translated as ‘wealth called body’. If the meaning of ‘wealth’ is taken, the additional caraNa given below contradicts it. Whereas in this caraNa, he says that he is offering his ‘wealth’, in the additional caraNa, he asks ‘why delay in bestowing my material wealth’. Any suggestions ???

General - In the book of TKG one more caraNa is given – see below – the same is not found in any other book. Further the ‘signautre’ of ‘tyAgarAja’ comes again in this caraNa. Also, in view of the contradiction between caraNas 3 and this additional caraNa (as brought out above), the authenticity of the additional caraNa is questionable.

iSTa daivamA man(O)-  
 bhISTam(I)ya lEka(y)iGka  
 kaSTamA tyAgarAju  
 kAmit(A)rtha phalam(o)saGga (kAla)

O Lord of my liking! Why trouble me yet without bestowing my wishes? Why delay in granting the fruits of material objects desired by this tyAgarAja?

O Lord (daivamA) of my liking (iSTa)! Why trouble (kaSTamA) me yet (iGka) without bestowing (Iya lEka) (lEkayiGka) my wishes (manObhISTamu) (literally wishes of mind) (manObhISTamIya)?

O Lord sItArAma! why delay in granting (osaGa) the fruits (phalamu) (phalamosaGga) of material objects (artha) desired (kAmita) (kAmitArtha) by this tyAgarAja (tyAgarAju)?

## pAlintuvO-kAntAmaNi

In the kRti ‘pAlintuvO pAlimpavO’ – rAga kAntAmaNi, zrI tyAgarAja asks the Lord to tell him whether He would protect him or not.

P pAlintuvO pAlimpavO  
 bAgaina palku palki nanu

A ElAgu ninn(A)Dukonna nEram-  
 (e)Jca pani lEdu nA paini (pAlintu)

C param(A)rthamagu nija mArgamuna  
 vara dEzikuND(A)nat(I)yagA  
 paripUrNamau bhakti mArgamE(y)ani

bhAviJcina tyAgarAjuni (pAlintu)

Gist

I do not know whether You would protect me or not by speaking nice words.

There is no need to consider my faults as to how I blamed You.

I do not know whether You would protect this tyAgarAja or not who, because sage nArada - the blessed preceptor – gave permission for (adopting) the true path which leads to highest truth, considered that it (true path) is only the path of total devotion.

Word-by-word Meaning

P I do not know whether You would protect (pAlintuvO) me (nanu) or not (pAlimpavO) (literally not protect) by speaking (palki) nice (bAgaina) words (palku).

A There is no need (pani lEdu) to consider (eJca) my (nA paini) (literally on me) faults (nEramu) (nErameJca) as to how (ELagu) I blamed (ADukonna) You (ninnu) (ninnADukonna);

I do not know whether You would protect me or not by speaking nice words.

C I do not know whether You would protect this tyAgarAja (tyAgarAjuni) or not who,

because sage nArada - the blessed (vara) preceptor (dEzikuNDu) – gave (IyagA) permission (Anati) (dEzikuNDAnatIyagA) for (adopting) the true (nija) path (mArgamuna) which leads to highest truth (paramArthamagu),

considered (bhAviJcina) that it (true path) is (ani) only the path (mArgamE) (mArgamEyani) of total (paripUrNamau) devotion (bhakti).

Notes -

P – pAlintuvO pAlimpavO – this can either be taken as a doubt expressed by zri tyAgarAja or a blunt question – ‘will You protect me or not?’. The question form is more likely in view of the wordings contained in anupallavi and caraNam.

C – paramArthamagu – Please refer to ‘paramArtha stuti’ of svAmi dEzikan on Lord vijaya rAghava at tirupputkuzhi (near kAncipuram) where rAma is believed to have performed last rites for jaTAyu. [http://www.ibiblio.org/sripedia/ebooks/vdesikan/paramartha\\_stuti/index.html](http://www.ibiblio.org/sripedia/ebooks/vdesikan/paramartha_stuti/index.html)

C – mArgamuna – this is how it is given in the book of CR; however, in the books of TKG and TSV/AKG, it is given as ‘mArgamunu’. In the present context, ‘mArgamuna’ is the appropriate word. Any suggestions ???

C - vara dEzikuNDu – This refers to sage nArada who initiated zri tyAgarAja in the path of devotion. However, he does not mention him by name in the kRti. Please refer to kRti ‘iGka daya’ – rAga nArAyaNagauLa and kRti ‘nijamaitE’ - rAga bhairavi where zri tyAgarAja uses ‘vara dEzika’ to mean sage nArada.

## **iGka yOcanaitE-ghaNTA**

In the kRti ‘iMka yOcanaitE’ – rAga ghaNTA, zri tyAgarAja pleads with Lord not to delay his compassion.

P iGka yOcan(ai)tE nEn(E)mi sEyudurA

- A paGkaj(A)kSa nIv(a)NTi  
parama dayA nidhiki (iGka)
- C1 tIra rAni pOrAyE  
sAreku mEnu sagamAyE  
nEram(E)mO teliyad(A)yE-  
(y)AraDik(i)ka tALadAyE (iGka)
- C2 zrI pati(y)ennikalu lEni  
tApa trayamulan(a)lasiti gAni  
pApa gaNamul(a)nniyu puruSuni  
rUpamai bAdhiJcaga (iGka)
- C3 vAg(A)dhipa vandya  
ninnE gAni(y)orula nammani  
tyAgarAjuni paini  
bAgAyE zrI rAma (iGka)

Gist

O Lotus Eyed! O Consort of lakSmI! O Lord worshipped by brahma!

It has become a struggle without an end and (consequently) my body is much emaciated; I have not been able to know what my fault is; the slander (or disgrace) has now become unbearable.

I have become fatigued due to limitless triad of desires (wife, children and wealth); and, the whole multitude of my sins, assuming the form of a person, afflict me.

It is very nice on this tyAgaraja who would not believe anyone other than You! If Supreme Ocean of mercy like You still keeps pondering, what shall I do?

Word-by-word Meaning

P If (aitE) You still (iGka) keep pondering (yOcana) (yOcanaitE), what (Emi) shall I (nEnu) (nEnEmi) do (sEyudurA)?

A O Lotus (paMkaja) Eyed (akSa) (paMkajAkSa)! If Supreme (parama) Ocean (nidhi) (nidhiki) of mercy (dayA) like (aNTi) You (nIvu) (nIvaNTi), still keeps pondering, what shall I do?

C1 It has become (AyE) a struggle (pOru) (pOrAyE) without an end (tIra rAni) and (consequently) my body (mEnu) is much (sAreku) emaciated (sagamAyE) (literally has become half);

I have not been able to know (teliyadAyE) what (EmO) my fault (nEramu) (nEramEmO) is; the slander (or disgrace) (AraDiku) has now (ika) (AraDikika) become unbearable (tALadAyE);

If You still keep pondering, what shall I do?

C2 O Consort (pati) of lakSmI (zrI)! I have become fatigued (alasiti) due to limitless (ennikalu lEni) (literally count-less) triad (trayamulanu) (trayamulanalasiti) of desires (tApa) (wife, children and wealth); and (gAni),

when the whole (anniyu) multitude (gaNamulu) (gaNamulanniyu) of my sins (pApa), assuming the form (rUpamai) of a person (puruSuni), afflict (bAdhiJcaga) me,

if You still keep pondering, what shall I do?

C3 O Lord worshipped (vandya) by brahma – Consort (adhipa) of sarasvati (vAk) (vAgAdhipa)! It is very nice (bAgAyE) on this tyAgaraja (tyAgarAjunipai)



who would not believe (nammani) anyone (orula) other than (gAni) You (ninnE) (gAniyorula)!

O Lord zrI rAma! if You still keep pondering, what shall I do?

Notes -

C2 - puruSuni rUpamai – Probably zrI tyAgarAja is referring to some individual who is tormenting him; he considers that person to be the sum-total of his own sins. Please also refer to kriti ‘eTula kApADuduvO’ – rAga Ahiri where he mentions his cousins as responsible for the torments.

## ramA ramaNa bhAramA-vasantabhairavi

In the kRti ‘ramA ramaNa bhAramA’ – rAga vasantabhairavi, zrI tyAgarAja pleads with the Lord to protect him.

P ramA ramaNa bhAramA nannu brOva zrIkara

A pumAnuD(a)ni gAd(a)ni nAtO  
telpumA nar(O)ttama samAna rahita (ramA)

C1 sari nIk(e)varu dorakar(a)ni garvamu  
adiyu gAka dharalO janulu marma-  
(m)erigi nammukona lEr(a)NTi dharm(A)di  
mOkSa varamul(o)saGgi bhakta  
varula gAcina kIrti viNTi mari mari  
nann(i)ndarilO ceyi baTTi brOva  
zaraNu jocciti(n)ayya dari nIv(a)nu-  
konnAnu caraName gati(y)aNTi (ramA)

C2 smaraNa delisi(y)ELE paramAtmuDu  
nIvE(y)annAnu pAmarulatO  
sari pOyinaTule nI gOcaramulanE  
palkukonnAnu nA mATal(e)lla  
karuNatO nijamu sEya varadA  
daNDamul(i)DinAnu zrI rAma rAma  
parama pAvana nAma zaraja lOcana nann-  
(A)daraNa sEyuTak(i)nta karuvaina vidham(E)mi (ramA)

C3 vyAjamulaku nEnu rA jAlan(a)NTenu  
gOpAla gati lEka nItO  
nA jAli delupa bOte lAjamulu  
vEgagan(E)la zrI rAma rAma  
AjAnu bAha rAja rAja  
sakala loka pAla vinu bhakta tyAga-  
rAjuni(y)iNTa nIvu rAjillinAvu ganuka  
nI japamunu nIdu pUjala viDuva jAla (ramA)

Gist

O Beloved of lakSmi! O Lord who causes prosperity! O Most Eminent of men! O Peerless Lord! O Lord who bestows boons! O Lord zrI rAma! O Lord whose name which is supremely hallowed! O Lotus Eyed! O Lord gOpAla! O Lord whose hands reach to the knees! O King of Kings! O Lord who protects all Worlds!

Is it a burden to protect me? What is the reason that You became so miserly in showing affection towards me? Even though I am not game for your pretexts, having no other recourse, if I tell You about my grief, why do You get irritated? Please tell me whether You are a man or not.

Please listen; (1) You are vain that none can be found who is equal to You; (2) I heard about your fame in protecting the blessed devotees by conferring on them that kind of boons which are otherwise attainable only as a result of the objects of human pursuit - puruSArtha; (3) people in the Earth would not believe your acts by simply knowing the secrets of zAstras.

(4) I sought your refuge to protect me by holding my hand in front of these people; (5) I am convinced that You are my shelter; (6) I also considered that only Your feet as my refuge; (7) from the days when I cognized myself, I have considered that only You to be the Supreme Lord who reigns over the Universe and me); (8) I have been talking about Your appearances in the same manner as ignorant people; (9) I prostrated before You, so that You may have mercy on me to make all my words to come true.

(10) You are effulgent in the home of this tyAgarAja who is Your devotee; (11) therefore, I shall not abandon either chanting of Your names or Your worship.

#### Word-by-word Meaning

P O Beloved (ramaNa) of lakSmi (ramA)! is it a burden (bhArama) to protect (brOva) me (nannu), O Lord who causes (kara) prosperity (zrI)!

A Please tell (telpumA) me (nAtO) whether (ani) You are a man (pumAnuD) (pumAnuDani) or (ani) not (gAdu) (gAdani), O Most Eminent (uttamA) of men (nara) (narOttama)! O Peerless (samAna rahita) Lord!

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity!

C1 You are vain (garvamu) that (ani) none (evuru) can be found (dorakaru) (dorakarani) who is equal (sari) to You (nIku) (nIkevaru); further (adiyu gAka),

I heard (viNTi) about your fame (kIrti) in protecting (gAcina) the blessed (varula) devotees (bhakta)

by conferring (osaGgi) on them that kind of (aNTi) boons (varamulu) (varamulosaGgi) (which are otherwise attainable only as a result of the objects of human pursuit - puruSArtha) of righteous conduct (dharma) etc (Adi) (dharmAdi) (dharma, artha, kAma) and also emancipation (mOkSa),

which people (janulu) in the Earth (dharalO) could not (IEru) (IEraNTi) believe (nammukona) by (simply) knowing (erigi) the secrets (marmamu) (marmamerigi) (of zAstras);

O Lord (ayya)! again and again (mari mari), I sought (jocitini) (jocitinayya) your refuge (zaraNu) to protect (brOva) me (nannu) by holding (baTTi) my hand (cEyi) in front of these people (indarilO) (nannindarilO);

I am convinced (anukonnAnu) that You (nIvu) are my shelter (dari); I also considered that only Your feet (caraName) as (aNTi) my refuge (gati) (gatiyaNTi);

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity!

C2 From the days when I cognized myself (smaraNa delisi), I have considered (annAnu) (literally say) that only You (nIvE) (nIvEyannAnu) to be the Supreme Lord (paramAtmuDu) who reigns (ElE) (over the Universe or me);

I have been talking (palkukonnAnu) about Your (nI) appearances (gOcaramulanE) in the same manner as (sari bOyinaTulE) (literally be equal to) ignorant people (pAmarulatO);

I prostrated (daNDamulu iDinAnu) (daNDamuliDinAnu) before You, O Lord who bestows boons (varadA)! so that You may have mercy (karuNatO) on me to make (sEya) all (ella) my (nA) words (mATalu) to come true (nijamu);

O Lord zrI rAma! O Lord rAma! O Lord whose name (nAma) which is supremely (parama) hallowed (pAvana)! O Lotus (zaraja) Eyed (lOcana)!

what (Emi) is the reason (vidhamu) (vidhamEmi) (literally method) that You became so (inta) miserly (karuvaina) (literally to go scarce) in showing (sEyuTaku) (sEyuTakinta) affection (AdaraNa) towards me (nannu)?

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity!

C3 Even though (aNTEnu) I (nEnu) am not game (rA jAlanu) (literally will not come) (jAlanaNTEnu) for your pretexts (vyAjamulaku),

O Lord gOpAla! having no (lEka) other recourse (gati lEka), if I tell (delupa bOTE) You (nItO) about my (nA) grief (jAli), why (Ela) do You get irritated (lAjamulu vEgaganu) (vEgaganEla)?

O Lord zrI rAma! O Lord rAma! O Lord whose hands (bAha) reach to the knees (AjAnu)! O King (raja) of Kings (rAja)! O Lord who protects (pAla) all (sakala) Worlds (lOkA)!

please listen (vinu); You (nIvu) are effulgent (rAjillinAvu) in the home (inTa) of this – Your devotee (bhakta) – tyAgarAja (tyAgarajuni) (tyAgarAjuniyiNTa); therefore (ganuka), I shall not (jAla) abandon (viDuva) either chanting (japamunu) of Your (nI) names or Your (nIdu) worship (pUjala);

O Beloved of lakSmi! is it a burden to protect me, O Lord who causes prosperity!

Notes -

A – pumAnuDani –Are You man? sItA advanced the same argument to make zrI rAma relent to allow her to accompany the Lord to the forest. The following verse in vAlmIkI rAmayaNa, ayOdhya kANDa, Chapter 30 is relevant –

sItA asks -

kiM tvAmanyata vaidEha: pitA mE mithilAdhipa: |  
rAma jAmAtaraM prApya striyaM puruSavighraM || (3) ||

“Securing you as his son-in-law, did my father, Janaka, the King of Mithila, recognize you to be woman in the form of a man?”

C1 – kIrti viNTi mari mari – this is how it is given in all the books other than that of TKG, wherein the word ‘viNTi’ is not found. This needs to be checked. Any suggestions ???

C1 – dharmAdi – righteous conduct (dharma), pursuit of wealth (artha), pursuit of desire (kAma) and final emancipation (mOkSa) – these are called puruSArtha – the objects of human pursuit. It is generally believed that emancipation is attainable only through pursuit of these methods. Please also see next notes.

C1 – nammukona lEraNTi varamulosaGgi – The episodes of redemption of ahalyA, the conferring of emancipation on jaTAyu, the vulture and also on zabari are considered as the exceptional grace of Lord zrI rAmA which could not be explained by way of zAstrAs; such grace which confers emancipation to those who were otherwise not qualified from the normal stand-point of puruSArtha, is what zrI tyAgarAja calls ‘unbelievable’.

C2 – smaraNa delisi – cognition of one’s life (memory) seems to start from around the age of four. This seems to be the implication of these words. Unless this is an exaggeration, this would be what zrI tyAgarAja calls ‘sahaja bhakti’ – devotion co-born – in the kRti ‘svara rAga sudhA’.

C2 – gOcaramulanE – this has been translated as ‘appearances’. Any suggestions ???

C2 - gOcaramulanE balku konnAnu – The Lord is beyond the reach of senses, mind and intellect – He being the substratum of all; this has been aptly described by zrI tyAgarAja in the kRti ‘vAcAmagOcaramE’. However, in this kRti, zrI tyAgarAja says that he has been speaking of the Lord, like ignorant people (pAmarulu), as if He is perceivable by senses, mind and intellect (gOcaramulu); but prays that his words be proved true – that the Lord may actually manifest (in a perceptible form). Probably this is what described by zrI tyAgarAja in the ‘mOhanam’ rAga kRtis – ‘nannu pAlimpa’ and ‘bhava nuta’ wherein he describes about the physical appearance of the Lord along with sIta and AJjanEya.

C3 - lAjamulu vEgaganEla – this is a phrase used to indicate irritation – In tamizh it is called ‘eLLuM koLLuM veDikka’ – like grain or pulses (dry sesame, horse-gram etc) placed on a hot fry-pan, burst forth. This is compared to the countenance of an individual who feels irritated. zrI tyAgarAja uses the term ‘lAjamulu’ which means rice grain. The same is applicable to soaked paddy put on fry-pan as also pop-corn.

C3 - AjAnu bAhu – A regal person. One of the 32 sAmudrika lakSaNa for a man.

## inta tAmasamaitE-sAvEri

In the kRti ‘inta tAmasamaitE’ – rAga sAvEri, zrI tyAgarAja pleads with Lord to show mercy on him.

P inta tAmasamaitE entani  
sairintu Emi sEyudu rAma

A kantu janaka nannu vinta jEsitE ninn-  
(U)ranta navvarA sItA  
kAnta nanu karuNimpa (inta)

C1 rAjIva lOcana rAjitO rAv(E)mirA  
jIvanamu nIvErA jImUt(A)bha tanO  
rAjIv(A)sana janaka rAjillu raghu vaMza  
rAja rAja nIvErA jIv(A)dhAra (inta)

C2 sundara mUrTi nA(y)andu daya rAdu nE-  
n(e)ndu pOdurA nI(y)andu cittamu gAni-  
(y)endunnAvO rAk(E)ndu zEkhara nuta nIk-  
(e)ndu anumAnam(i)ndu vadana (inta)

C3 gauravam(E)di zRGgAra vAridhE  
brOvaga rAdA pAvanamu kArAdA muni hRday-  
(A)gAra pratyakSamu kArAdA(y)ika muddu  
gAra tyAgarAjuni gAravimpa (inta)

Gist

O Lord rAma! O Father of cupid! O Consort of sItA! O Lotus Eyed! O Lord with splendrous body like the Sun! O Father of brahmA! O Lord of Kings of the shining dynasty of raghu! O Lord of handsome form! O Lord praised by Lord ziva! O Moon Faced! O Ocean of Beauty! O Lord who abides in the heart of the sages!

If there is this much delay in showing mercy on me, how much shall I endure? what shall I do?

If you behave with me strangely, won't the people laugh at You? Why don't You come willingly? You are my livelihood; You are the prop of my life.

You do not seem have mercy towards me; but, where shall I go? my mind is with You, but , where are You without coming? where is doubt for You?

What kind of prestige is this? why don't You protect me? are You prohibited to purify me? are You prohibited to manifest before me? if even now there is delay in showing affection to this tyAgarAja with Your charming face, how much shall I endure?

#### Word-by-word Meaning

P If there is this much (inta) delay (tAmasamaitE) (in protecting me), how much (entani) shall I endure (sairintu)? what (Emi) shall I do (sEyudu)? O Lord rAma!

A O Father (janaka) of cupid (kantu)! If you behave (jEsitE) with me (nannu) strangely (vinta), won't the people (Uranta) (literally town) laugh (navvarA) at You (ninna) (ninnUranta)?

O Consort (kAnta) of sItA! If there is this much delay in showing mercy (karuNimpa) on me (nanu), how much shall I endure? what shall I do?

C1 O Lotus (rAjIva) Eyed (lOcana)! Why (EmirA) don't You come (rAvu) (rAvEmirA) willingly (rAjitO)? O Lord with splendrous (Abha) body (tanO) like the Sun (jImUta) (jImUtAbha)! You are (nIvErA) my livelihood (jIvanamu);

O Father (janaka) of brahma – seated (Asana) in the Lotus (rAjIva) (rAjIvAsana)! O Lord (rAja) of Kings (rAja) of the shining (rAjillu) dynasty (vaMza) of raghu! You are (nIvErA) the prop (AdhAra) of my life (jIva) (jIvAdhAra);

if there is this much delay, how much shall I endure? what shall I do?

C2 O Lord of handsome (sundara) form (mUruti)! You do not seem have (rAdu) mercy (daya) towards (andu) me (nA) (nAyandu); but, where (endu) shall I (nE) (nEnendu) go (pOdurA)? my mind (cittamu) is with (andu) You (nI) (nIyandu), but (gAni);

where are (endunnAvO) (gAniyendunnAvO) You without coming (rAka)? O Lord praised by Lord ziva – one who wears the (digit of) moon (indu) (rAkEndu) on the head (zEkhara)! where (endu) is doubt (anumAnamu) for You (nIku)?

O Moon (indu) (nIkenduyanumAnamindu) Faced (vadana)! if there is this much delay, how much shall I endure? what shall I do?

C3 O Ocean (vAridhE) of Beauty (zRMgAra)! what (Edi) kind of prestige (gauravamu) (gauravamEdi) is this? why don't (rAdA) You protect (brOvaga) me? are You prohibited (kArAdA) to purify (pAvanamu) me?

O Lord who abides (agAra) in the heart (hRdaya) (hRdayAgAra) of the sages (muni)! are You prohibited (kArAdA) to manifest (pratyakSamu) before me?

if even now (ika) (kArAdAyika) there is delay in showing affection (gAravimpa) to this tyAgarAja (tyAgarAjuni) with Your charming face (muddu gAra) (literally charmingly), how much shall I endure? what shall I do?

Notes –

**raghu nandana rAja-zuddhadEzi**

In the kRti 'raghu nandana rAja' – rAga zuddhadEzi, zrI tyAgarAja pleads with Lord to sport in his mind.

- P raghu nandana rAja mOhana  
ramiyimpavE nA manasuna
- A nagaj(A)nilaja nArad(A)di hRn-  
nALika nivAsuDaina gAni zrI (raghu)
- C cittamandu ninn(u)Jci prEmatO  
cintiJcu sadbhaktulan-  
(u)ttam(O)ttamul(a)Jcu nA madin-  
(u)Jci pUjiJca lEdA  
tattarambu dIrucu kAraNambu nIvE  
tALa jAlan(i)ka tyAgarAja nuta (raghu)

Gist

O Lord raghu nandana! O King of charm! O Lord praised by this tyAgarAja!

Even though You are abiding in the Lotus of the hearts of pArvati, AJjanEya, sage nArada and others, deign to exult in my mind too.

Considering that those true devotees, who contemplate on You lovingly by seating You in their minds, to be the eminent of the eminent, did I not worship by seating You in my mind? You are the source for relieving my anxiety; I cannot endure any further.

Word-by-word Meaning

P O Lord raghu nandana! O King (rAja) of charm (mOhana)! deign to exult (ramiyimpavE) in my (nA) mind (manasuna).

A Even though (gAni) You are abiding (nivAsuDaina) in the Lotus (nALika) of the heart(s) (hRt) (hRn-nALika) of pArvati – daughter of himavAn – the Mountain (naga) (nagaja), AJjanEya – son of Wind God (anilaja), sage nArada and others (Adi) (nArardAdi),

O Lord raghu nandana! O King of Charm! deign to exult in my mind too.

C Considering that those true devotees (sad-bhaktulanu), who contemplate (cintiJcu) on You lovingly (prEmatO) by seating (uJci) You (ninnu) (ninnuJci) in (andu) their minds (cittamu) (cittamandu), to be (aJcu) the eminent of the eminent (uttamOttamulu) (sadbhaktulanuttamOttamulaJcu),

did I not (lEdA) worship (pUjiJca) by seating (uJci) You in my (nA) mind (madini) (madinuJci)?

O Lord praised (nuta) by this tyAgarAja! You (nIvE) are the source (kAraNambu) for relieving (dIrucu) my anxiety (tattarambu); I cannot (jAlanu) endure (tALa) any further (ika) (jAlanika);

O Lord raghu nandana! O King of charm! deign to exult in my mind.

Notes –

A – nALika – This is how it is given in the books of CR and TSV/AKG; however, in the book of TKG, this is given as 'nALiKA'. As per Sanskrit Dictionary, both 'nALika' and 'nALiKA' seem to be correct. This needs to be checked. Any suggestions ???

A – nivAsuDaina – this is how it is given in all the books other than that of TKG, wherein it is given as 'nivAsuDai'; as 'nivAsuDai' does not complete sentence, 'nivAsuDaina' has been adopted. Any suggestions ???

## yuktamu kAdu -zrIrAgaM

In the kRti 'yuktamu kAdu' – rAga zrIrAgaM, zrI tyAgarAja pleads with the Lord not to delay protecting him.

P yuktamu kAdu nanu rakSiJcaka(n)uNDEdi rAma

A bhakta vatsala patita pAvana tri-  
zaktiyu kalgina dEvuDu nIvai (yukatamu)

C1 toli duSkRtamulan(a)NacE nI birud-  
(i)lanu taDusukonenO  
paliki boMkaD(a)nu nI kIrtiyu nE  
bAga lEdu anenO  
telisi teliyani nI dAsula brOva  
dEva daya rAn(a)nenO munu  
velasina bhaktulakE nI zaktiyu  
selavai pOyenO telpumu (yuktamu)

C2 vadda(y)uNDu janak(A)tmaja palka  
vadd(a)nenO lEka  
niddura jituD(a)ti kOpamutODanu  
nIk(E)la(y)anenO  
mudduga bhataruD(A)nanda bASpamula  
kanula niJcenO  
padduna pavana sutuDu vadd(a)ni nI  
padamu paTTukonenO telpumu (yuktamu)

C3 callani nI bhaktiyu lEd(a)ni vidhi  
kallal(A)DukonenO nA  
valla kAd(a)ni paluku celi mikkili  
vArtal(A)DukonenO  
ullamunanu zrI tyAgarAju  
ninn(u)Jcukona maracenO  
cellal(ai)na dharma saMvardhani  
cEra pOkum(a)nenO telpumu (yuktamu)

Gist

O Lord zrI rAma! O Lord kind to devotees! O Redeemer of those fallen!  
You being the Lord having the three powers of projection, sustenance  
and in-folding, it is not appropriate for You to remain without protecting me.

Has Your attribute of subduing one's previous wrong-doings become  
ineffective in this World? or, is Your fame of being 'true to word' not good  
enough? or, Your grace would not come to protect unfamiliar devotees? or, have  
all Your powers been expended in protecting the earlier devotees?

Did sItA ask You not to speak to me? or did lakSmaNa say 'not to  
bother'? or, did bhārata charmingly fill his eyes with tears of joy looking at which  
You forgot about me? or did AJjanEya, holding Your holy feet, prevent You?

Did brahma tell a lie that my devotion is not good enough? or, did  
sarasvati say that it is not possible for her to vouch for me? or, did this tyAgarAja  
forget to seat You in his heart? or, did Your sister - dharma saMvardhani ask You  
not to meet me? Please let me know.

Word-by-word Meaning

P O Lord zrI rAma! It is not (kAdu) appropriate (yuktamu) for You to remain (uNDEdi) without protecting (rakSiJcakanu) (rakSiJcakanuNDEdi) me (nanu).

A O Lord who is kind (vatsala) to devotees (bhakta)! O Redeemer (pAvana) of those fallen (patita)!  
You being (nIvai) the Lord (dEvuDu) having (kalgina) the three (tri) powers (zaktiyu) (projection, sustenance and in-folding),  
it is not appropriate for You to remain without protecting me.

C1 Has Your attribute (birudu) of subduing (aNacE) one's previous (toli) wrong-doings (duSkRtamulanu) (duSkRtamulanaNacE) become ineffective (taDusukonenO) (literally become soggy) in this World (ilanu) (birudilanu)? or,  
did Your fame (kIrtiyu) that (anu) 'He will not fail (boMkaDu) (boMkaDanu) in His word (paliki) (literally having said)', say (anenO) that 'I (nE) am not (lEdu) good enough (bAga)'? or,

O Lord (dEva)! Did Your grace (daya) say (aneNO) that 'I would not come (rAnu) (rAnanenO) to protect (brOva) Your (nI) devotees (dAsula) (literally servants) who are not familiar (telisi teliyani)'? or,  
have all Your (nI) powers (zaktiyu) been expended (selavai pOyenO) in protecting the devotees (bhaktula) (bhaktulakE) who shone (velasina) earlier (munu)? please let me know (telpumu);  
it is not appropriate for You to remain without protecting me.

C2 Did sItA – daughter (Atmaja) (literally self-born) of King janaka (janakAtmaja), who is (uNDu) always by Your side (vadda) (vaddayuNDu) tell (anenO) 'do not (vaddu) (vaddanenO) speak (palka)' (to me)? or else (lEka),  
did lakSmaNa – one who has conquered (jituDu) sleep (niddura), tell (anenO) very (ati) (jituDati) angrily (kOpamutODanu), 'Why (Ela) do You (nIku) (nIkElayanenO) bother'? or,

did bharata (bharatuDu) charmingly (mudduga) fill (niJcenO) his eyes (kanula) with tears (bASpamula) of joy (Ananda) (bharatuDAnanda) (looking at which You forgot about me)? or  
did AJjanEya – son (sutuDu) of vAyu (pavana), hold (paTTukonenO) Your (nI) holy feet (padamu) swearing (padduna) saying (ani) 'don't do it (vaddu) (vaddani)'? please let me know (telpumu);  
it is not appropriate for You to remain without protecting me.

C3 Did brahmA (vidhi) tell (ADukonenO) a lie (kallalu) (kallalADukonenO) that (ani) 'His (nI) (literally your) devotion (bhakti) is not (lEdu) (lEdani) good enough (callani) (literally cool)'? or,

did sarasvati – the goddess (celi) (literally woman) of speech (paluku), utter (ADukonenO) many (mikkili) a words (vArtalu) (vArtalADukonenO) that (ani) 'it is not possible (valla kAdu) (kAdani) for me (nA) (to vouch for him)'? or,

did this tyAgarAja (tyAgarAju) forget (maracenO) to seat (uJcukona) You (ninnu) (ninnuJcukona) in his heart (ullamunanu) (literally mind)? or,

did Mother dharma saMvardhani (name of pArvati at tiruvaiyAru) who is (aina) Your sister (cellalu) (cellalaina), tell (anenO) 'don't go (pOkumu) (pokumanenO) to meet (cEra) (literally join) him'? please let me know (telpumu);  
it is not appropriate for You to remain without protecting me.

Notes –

P – rakSiJcakanuNDEdi – this is how it is given in the book of TSV/AKG; in the book of CR, this is given as 'rakSiJcakayuNDEdi'; in the book of TKG, it is given as 'rakSimpakayuNDEdi'. This needs to be checked. Any suggestions ???

C1 – nE bAga lEdu – zrI tyAgarAja mixes freely the 'persons' (first, second and third persons) and also direct and indirect speeches. Therefore, some



times it becomes very difficult to derive appropriate meanings. In the present context, it is not clear whether 'nE' - 'I' - refers to the 'fame' or to 'tyAgarAja'? Going by the previous leg of the caraNa, this should refer to 'fame'. A similar problem is encountered in caraNa 3 also - 'nI bhaktiyu' - please refer to note below. Any suggestions ???

C1 - telisi teliyani - munu velasina bhaktulakeE - this is how it is given in the book of TKG and TSV/AKG. However, in the book of CR, it is given as 'munu telisi teliyani' and 'velasina bhaktulakeE' - 'munu' seems to have been interchanged. This needs to be checked. Any suggestions ???

C3 - callani nI bhaktiyu - The word 'nI' does not fit into the context. In my humble opinion, this should be 'nA' or 'vAni'. This needs to be checked. Any suggestions ???

## dharmAtma-kEdAragauLa

In the kRti 'dharmAtma nannipuDu' - rAga kEdAragauLa, zrI tyAgarAja pleads with Lord not to delay protecting him.

- P dharmAtma nann(i)puDu daya jUDavE(y)ana  
marmamuna palukunadi maJcidO
- C1 patita pAvanuD(a)ni bAga pErai nIku  
mati lEka(y)uNDunadi maJcidO (dharma)
- C2 gati lEni nanu nIvu kAvavE(y)aNTi  
sammati lEka(y)uNDunadi maJcidO (dharma)
- C3 ninu jUDa padi vEla kanulu kAvalen(a)NTi  
manupaka(y)uNDunadi maJcidO (dharma)
- C4 Emi nEranu pAdame migula gati(y)aNTi  
nA mIda nepam(e)JcuTa maJcidO (dharma )
- C5 nIdu mAyala cEta niSThUram(E)la  
mamm(A)dukOkanu(y)uNDa maJcidO (dharma)
- C6 nATi vacanamul(e)lla nayamu sEyavE(y)aNTi  
mAT(A)DakuNDunadi maJcidO (dharma)
- C7 rAja nuta zrI tyAgarAja rakSaka zrita  
samAja nanu maracunadi maJcidO rAma (dharma)

Gist

O Virtuous Lord! O Lord rAma praised by Kings! O Protector of this tyAgarAja! O Lord found in the assembly of dependents! O Lord rAma!

While I beseech You 'show mercy on me now', is it good for You to talk secretly?

While having a great fame as redeemer of the fallen, is it good for You to remain without understanding?

I entreated You 'protect me who has no refuge'; is it good for You to be not in agreement with that?

I said 'one needs ten thousand eyes in order to behold You'; is it good for You to remain careless?

I said 'I know nothing; Your holy feet alone are totally my refuge'; is it good for You to count (or consider) my faults?

Why this harshness because of Your grand illusion? (OR) Why this cruelty by Your deceptions? is it good for You to remain without supporting me?  
I besought 'please fulfil all Your promises made earlier'; is it good for You to remain without even talking to me?  
Is it good for You to forget me?

#### Word-by-word Meaning

P O Virtuous Lord (dharmAtma)! While I beseech (ana) You 'show (jUDavE) (jUDavEyana) mercy (daya) on me (nannu) now (ipuDu) (nannipuDu)', is it good (maJcidO) for You to talk (palukunadi) secretly (marmamuna)?

C1 While having a great (bAga) fame (pEru) (literally name) (pErai) as (ani) redeemer (pAvanuDu) (pAvanuDani) of the fallen (patita),  
is it good (maJcidO) for You (nIku) to remain (uNDunadi) without (IEka) (IEkayuNDunadi) understanding (mati)?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C2 I entreated (aNTi) You (nIvu) 'protect (kAvavE) (kAvavEyaNTi) me (nanu) who has no (IEni) refuge (gati)';  
is it good (maJcidO) for You to be (uNDunadi) not (IEka) (IEkayuNDunadi) in agreement (sammati) with that?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C3 I said (aNTi) 'one needs (kAvalenu) (kAvalenaNTi) ten (padi) thousand (vElu) (vEla) eyes (kanulu) in order to behold (jUDa) You (ninu)';  
is it good (maJcidO) for You to remain (uNDunadi) careless (manupaka) (manupakayuNDunadi)?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C4 I said (aNTi) 'I know nothing (Emi nEranu) (literally not learnt anything); Your holy feet alone (pAdamE) are totally (migula) (literally much) my refuge (gati) (gatiyaNTi)';  
is it good (maJcidO) for You to count (or consider) (eJcuTa) my (nA mIda) (literally on me) faults (nepamu) (nepameJcuTa)?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C5 Why (Ela) this harshness (niSThUramu) (niSThUramEla) because of (cEta) Your (nIdu) grand illusion (mAyala)? (OR) why this cruelty by You deceptions?  
is it good (maJcidO) for You to remain (uNDa) without supporting (AdukOkanu) (AdukOkanuyuNDa) me (mammu) (literally us)?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C6 I besought (aNTi) 'please fulfil (nayamu sEyavE) (literally make good) (sEyavEyaNTi) all (ella) Your promises (vacanamulu) (vacanamulella) made earlier (nATi) (literally that day)';  
is it good (maJcidO) for You to remain (uNDunadi) without even talking (mATADaka) (mATADakuNDunadi) to me?  
O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

C7 O Lord rAma praised (nuta) by Kings (rAja)! O Protector (rakSaka) of this tyAgarAja!

O Lord found in the assembly (samAja) of dependents (zrita)! O Lord rAma! is it good (maJcidO) for You to forget (maracunadi) me (nanu)?

O Virtuous Lord! While I beseech You 'show mercy on me now', is it good for You to talk secretly?

Notes –

General – Word 'rAma' appears at the end of pallavi and all caraNas in the book of TKG. However, the word is not found in the book of CR and TSV/AKG excepting in the last caraNa. This needs to be checked. Any suggestions ???

General - caraNas 5 and 6 are interchanged in the book of TKG.

C2 – mati lEka uNDunadi – remaining without understanding – this may be taken as a 'ninda'.

C3 - ninu jUDa padi vEla kanulu kAvale – Please refer to kRti 'veGkaTeza ninu sEvimpa' rAga madhyamAvati wherein zrI tyAgarAja states 'veGkaTEza ninu sEvimpanu padi vEla kannulu kAvalen(a)yya'.

C4 – Emi nEranu – this is how it is given in the book of CR and TSV/AKG; in the book of CR, the meaning derived is 'I am guileless'. But, in the book of TKG, this is given as 'Emi nEramu' and the meaning derived is 'forever'. In view of the word 'nepameJcuTa', 'Emu nEranu' seems to be more appropriate. This needs to be checked. Any suggestions ???

C6 – mATADakuNDunadi – this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as 'mATalADakuNDunadi'. This needs to be checked. Any suggestions ???

C7 – maracunadi – this is how it is given in the book of CR and TSV/AKG. However, in the book of TKG, this is given as 'maracinadi'. This needs to be checked. Any suggestions ???

## kuvalaya daLa-nATakuraJji

In the kRti 'kuvalaya daLa nayana' – rAga nATakuraJji, zrI tyAgarAja pleads with Lord to protect him without further delay.

P kuvalaya daLa nayana brOvavE  
kunda kuDmala radana

C1 mamata miJci nIdu paini  
marulukonna nEn(e)ndu pOdu (kuvalaya)

C2 kamanIy(A)nanamunu talaci nE  
karagi nilva jUDav(E)Ti guNamu (kuvalaya)

C3 manasu telisi nIvu nannu  
maraci maravan(a)Tl(u)nnAvu (kuvalaya)

C4 mahilO kali bhayamO rAvu  
mahima lEni daivamA nIvu (kuvalaya)

C5 dEva zirOmaNi nIv(a)nucunu  
E vELa madini pADuc(u)NTi (kuvalaya)

C6 anya matamul(e)ruga zrI

rAjanya bhajana jESiti madi karaga (kuvalaya)

C7 nEnu bhuvini mAni nIvu ghRNa  
hInuD(a)nucu pEru rAdO(y)ani (kuvalaya)

C8 buddhin(o)sagi tyAgarAjuni  
vadda nilici pUja konumu bAga (kuvalaya)

Gist

O Lotus petal Eyed! O Lord who has teeth like jasmine buds! O King!  
Please protect me;

I have been enamoured by You with great affection; where else could I  
go?

What kind of behaviour is this that, while I stand melting thinking of  
Your lovable face, You would not look at me?

Knowingly, having forgotten me, You remain as if You have not forgotten  
me.

Is it because of fear of the kali yuga in this world, that You would not  
come? Are You such a deity who does not have prowess?

I have always been singing in my mind that You are the crown jewel of  
celestials.

I do not know other paths; I have been just chanting Your names to the  
melting of my heart.

I have abandoned the World because of the fear that You might earn  
(bad) name of being merciless.

Bestowing on me the right knowledge, standing near this tyAgarAja,  
please accept well my worship.

Word-by-word Meaning

P O Lotus (kuvalaya) petal (daLa) Eyed (nayana)! Please protect (brOvavE)  
me; O Lord who has teeth (radana) like jasmine (kunda) buds (kuDmala)!

C1 Where else (endu) could I (nEnu) (nEnendu), who has been enamoured  
(marulukonna) by You (nIdupaini) with great (miJci) (literally excessive)  
affection (mamata), go (pOdu)?

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine  
buds!

C2 What (ETi) kind of behaviour (guNamu) (literally quality) is this that,  
while I (nE) stand (nilva) melting (karagi nilva) thinking (talaci) of Your lovable  
(kamanIya) face (Ananamunu) (kamanlyAnanamunu), You would not look  
(jUDavu) (jUDavETi) at me?

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine  
buds!

C3 Knowingly (manasu telisi), having forgotten (maraci) me (nannu), You  
(nIvu) remain (unnAvu) as if (aTlu) You have not forgotten (maravanu)  
(maravanaTlunnAvu) me;

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine  
buds!

C4 Is it because of fear (bhayamO) of the kali yuga in this world (mahilO),  
that You would not come (rAvu)? Are You (nIvu) such a deity (daivamA) who  
does not (lEni) have prowess (mahima)?

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine  
buds!

C5 I have always (E vELa) been (uNTi) singing (pADucu) (pADucuNTi) in my mind (madini) that (anucunu) You (nIvu) (nIvanucunu) are the crown jewel (zirOmaNi) of celestials (dEva);

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine buds!

C6 I do not know (eruga) other (anya) paths (matamulu) (literally means of worship) (matamuleruga); O King (zrI rAjanya)! I have been just chanting (bhajana jEsiti) Your names to the melting (karaga) of my heart (madi) (literally mind);

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine buds!

C7 I (nEnu) have abandoned (mAni) the World (bhuvini) because (ani) of the fear that You (nIvu) might earn (rAdO) (literally come) (rAdOyani) (bad) name (pEru) of (anucu) being merciless (ghRNa hInuDu) (hInuDanucu);

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine buds!

C8 Bestowing (osagi) on me the right knowledge (buddhini) (buddhinosagi), standing (nilci) near (vadda) this tyAgarAja (tyAgarAjuni), please accept (konumu) well (bAga) my worship (pUja);

O Lotus petal Eyed! Please protect me; O Lord who has teeth like jasmine buds!

Notes –

P – kuDmala – In some books, ‘kuTmala’ is found; as per Dictionary, both are correct.

C2 – talaci nE karagi – 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 ‘talacucu karagi’. This needs to be checked. Any suggestions ???

C3 – maraci maravanaTlu – a colloquial usaga for ambivalent attitude.

C6 – anya matamulu -This word is normally used by zrI tyAgarAja to refer to the six modes of worship (SaNmata) – viSNu, ziva, zakti, gaNapati, subrahmaNya, sUrya. However, in the present context, this is not the meaning because, ‘bhajana’ is common to all the said modes. zrI tyAgarAja here means other ways of approaching Lord through ‘karma’, ‘jnAna’ etc. Therefore, ‘anya’ refers to all such means other than ‘bhakti’. Any suggestions ???

C7 – ghRNa hInuDu – This is how it is given in the books of TKG and TSV/AKG and the meaning derived is ‘merciless’. In the book of CR and ATK, this is given as ‘guNa hInuDu’ and the meaning derived is ‘meritless’. However, ‘ghRNa’ seems to be more appropriate from the context. This needs to be checked. Any suggestions ???

C7 – ghRna hInuDu – In all the books this has been translated as ‘will you not earn bad name if you abandon me’ – (or words to that effect). However, in my humble opinion, in view of the ending word of the caraNa ‘ani’, this would mean ‘I abandoned this World fearing that You would get a bad name of being merciless.’ Any suggestions ???

## **sArvabhauma-rAgapaJjaraM**

In the kRti ‘sArvabhauma sAkEta’ – rAga rAgapaJjaraM, zrI tyAgarAja pleads with Lord to have compassion on him.

- P sArvabhauma sAkEta rAma  
manasAra palka rAdA dEvatA (sArva)
- A pArvatI ramaN(A)rcita pAda ramA  
pati vandyA parAtpara dIna bandhO (sArva)
- C muddu mudduga mATal(A)Dinadi  
mundu rAka sadA veta jenducunu  
kaddu kadd(a)nucu cira kAlamunu  
karaguc(u)NDavalenA tyAgarAja nuta (sArva)

Gist

O Lord zrI rAma of ayOdhya - the Great Ruler of the Universe! O Great Ruler of the deities! O Lord whose feet are worshipped by Lord ziva! O Lord saluted by viSNu! O Lord who is beyond all! O Lord who is kind to the humble! O Lord praised by this tyAgarAja!

It was earlier that You spoke very charmingly to me; but, now, because You are not manifesting before me, shall I always remain grief-struck and melt away for a long time in the fond hope that You are certainly there? Can't You speak to me frankly?

Word-by-word meaning

P O Lord zrI rAma of ayOdhya (sAkEta) - the Great Ruler (sArvabhauma) of the Universe! Can't (rAdA) You speak (palka) to me frankly (manasAra) (literally to one's heart's content)? O Great Ruler of the deities (dEvatA)!

A O Lord whose feet (pAda) are worshipped (arcita) by Lord ziva - the Consort (ramaNa) (ramaNArcita) of parvatI! O Lord saluted (vandyA) by viSNu - the Consort (pati) of lakSmI (ramA)!

O Lord who is beyond all (parAtpara)! O Lord who is kind (bandhu) (bandhO) (literally a relative) to the humble (dIna)!

O Lord zrI rAma of ayOdhyA - the Great Ruler of the Universe! Can't You speak to me frankly! O Great Ruler of the deities!

C It was earlier (mundu) that You spoke (mATalu ADinadi) (mATalADinadi) very charmingly (muddu mudduga) to me;

but, now because You are not manifesting (rAka) (literally come) before me, shall I always (sadA) remain (uNDavalenA) grief-struck (veta jenducunu) and melt away (karagucu) (karagucuNDavalenA) for a long (cira) time (kAlamu) (in the fond hope) that (anucu) You are certainly there (kaddu kaddu) (kaddanucu)?

O Lord praised (nuta) by this tyAgarAja! O Lord zrI rAma of ayOdhyA - the Great Ruler of the Universe! Can't You speak to me frankly! O Great Ruler of the deities!

Notes -

A - ramA pati vandyA - This is how it is given in the book of TKG and ATK. However, in the books of CR and TSV/AKG this is given as 'yuga bhakta vandyA'; in the book of TKG, the same (yuga bhakata vandyA) is given as an alternative. In my opinion, 'ramA pati vandyA' may not be incorrect because of the word 'dEvatA sArvabhauma' used by zrI tyAgarAja to indicate that he is addressing zrI rAma as 'parabrahman' - the Supreme Lord of whom the trinity - brahma, ziva, viSNu are the three aspects. This needs to be checked. Any suggestions ???

C - kaddu kaddu - The assertion that God is there. Please also refer to kRti 'kaddanu vAriki' rAga tODi.

## 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) (rAma(y)Ela) 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 tyAgarAja 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.

## **rAma daivamA-suraTi**

In the kRti ‘rAma daivamA’ – rAga suraTi, zrI tyAgarAja criticises the Lord for His delaying tactics.

P rAma daivamA  
rAka rAka lObhamA



- A mOmu jUpumA jagan-  
mOhana-karamA (rAma)
- C1 doGga jADal(E)la illu  
baGgAr(A)yenA  
raGgaD(A) vibhISaNuniki  
paGga nAmam(i)Dina rIti (rAma)
- C2 venna tA bhujjJci gOpa  
kanya mukhamuna  
tinnagan(a)landin(a)TTu  
dIna rakSakA sItA (rAma)
- C3 nErpu jUpumA  
aGgalArpu bApumA  
Orpu galgu tyAgarAju  
oka pAri zaraN(a)NTE (rAma)

Gist

O Lord rAma! O Lord who has mesmerised the universe! O Protector of the humble! O Lord sIta rAma!

Are You gradually becoming stingy?

Deign to show Your face.

Why these stealthy signals? Has Your house become golden? Are You (gradually) becoming stingy in the same manner as Lord raGganAtha deceived that vibhISaNa?

Are You (gradually) becoming stingy in the same manner as You, having consumed butter, smeared it (butter) nicely on the faces of maidens of cow-herds?

Deign to display Your skills; please relieve my distress; while this patient tyAgarAja has sought Your refuge once and for all, are You (gradually) becoming stingy?

Word-by-word meaning

P O Lord (daivamA) rAma! Are You gradually (rAka rAka) becoming stingy (lObhamA)?

A O Lord who has mesmerised (mOhana-karamA) the universe (jagat) (jagan-mOhana)! Deign to show (jUpumA) Your face (mOmu);  
O Lord rAma! Are You gradually becoming stingy?

C1 Why (Ela) these stealthy (doGga) signals (jADalu) (jADalEla)? Has Your house (illu) become (AyenA) golden (baGgAru) (baGgArAyenA)?

O Lord rAma! Are You gradually becoming stingy in the same manner (rIti) as Lord raGganAtha (raGgaDu) deceived (paGga nAmamu iDina) (nAmamiDina) that (A) (raGgaDA) vibhISaNa (vibhISaNuniki)?

C2 O Protector (rakSakA) of the humble (dIna)! O Lord sIta rAma! Are You gradually becoming stingy in the same manner (aTTu) –

as You (tA), having consumed (bhujjJci) butter (venna), smeared (alandina) it (butter) nicely (tinnaganu) (tinnaganalandinaTTu) on the faces (mukhamuna) of maidens (kanya) of cow-herds (gOpa)?

C3 Deign to display (jUpumA) Your skills (nErpu); please relieve (bApumA) my distress (aGgalArpu);

while this patient (Orpu galgu) tyAgarAja (tyAgarAju) has sought (aNTE)  
Your refuge (zaraNu) (zaraNaNTE) once and for all (oka pAri),  
O Lord rAma! are You gradually becoming stingy?

Notes –

P – rAka rAka lObhamA – in all the books this has been translated as ‘are You (of late) gradually becoming stingy?’. However, the proper word for ‘gradually’ is ‘rAnu rAnu’. Further, in all the books it is given as ‘rAga rAga’ which is not the correct form. In tamil ‘vara vara’ is the word used for ‘gradually’. It is not clear whether the tamil word ‘vara vara’ has been literally taken into telugu. However, as this version has been given in all the books, the meaning is left as it is, but the kRti words have been changed to ‘rAka rAka’. Any suggestions ???

C1 – raGgaDu – Please refer to sthala purANa of zrI raGgaM – please visit website - <http://www.ramanuja.org/sv/temples/srirangam/>

C1 – paGga nAmamu – this is a colloquial expression to indicate deception; literally it means ‘the mark applied by vaiSNavaitees on their forehead.

C2 – gOpa kanya – this is how it is given in the books of TKG and TSG/AKG. However, in the book of CR, this is given as ‘gOpi kanya’. This needs to be checked. Any suggestions ???

## Ivaraku jUcinadi-zaGkarAbharaNaM

In the kRti ‘Ivaraku jUcinadi’ – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord not to delay His grace.

P Ivaraku jUcinadi cAladA  
iGkan(A) rItiyA

A pAvanamu sEyu zaktik(a)Nagani  
pApamu kaladA kari varada nann(Ivaraku)

C1 zrI zaraN(A)zug(A)zana zayana  
parEza nI pada kuzEzay(A)rcanamu  
nE jEyaka durAsacE bhava pAza  
baddhuDai gAsi tALani nann(Ivaraku)

C2 para lOka bhaya virahitulaina  
narulu nAdupai mari(y)asUyala  
paracina bAdhalu taramu gAka nI  
caraNa yugamulanu zaraN(o)ndina nann(Ivaraku))

C3 nAg(A)zana sadA gamana ghRNA  
sAgara ninu vinA(y)evaru  
nIvE gati(y)ani vE-vEga moralan(i)Du  
tyAgarAjuni rAga rahita (Ivaraku)

Gist

O Abode of lakSmI! O Lord reclining on zESa! O Foremost Lord! O Lord who always proceeds on garuDa! O Ocean of Mercy! O Lord bereft of attachment! Is so far watching me not enough? Should You adopt the same attitude further also?

Is there any sin which could not be quelled by Your purifying might?

(1) Instead of worshipping Your Lotus Feet, impelled by evil desires, having been caught in the noose of Worldly Existence, I am unable to bear the distress; (2) the troubles caused again by those who do not have fear of future World, out of jealousy towards me, are not within my capacity (to withstand).

Therefore, I sought refuge at Your holy feet; I made appeals very quickly that You alone are refuge.

Is so far watching this tyAgarAja not enough? Who is there for me other than You?

Word-by-word Meaning

P Is so far (Ivaraku) watching (jUcinadi) me not enough (cAladA)? Should You adopt the same (A) attitude (rItiyA) further also (iGkanu) (iGkanA)?

A Is there (kaladA) any sin (pApamu) which could not be quelled (aNagani) (literally subdued) by Your purifying (pAvanamu sEyu) might (zaktiki) (zaktikaNagani)?

Is watching me (nannu) so far not enough? Should You adopt the same attitude further also?

C1 O Abode (zaraNa) of lakSmI (zrI)! O Lord reclining (zayana) on zESa – the eater (azana) of air (Azuga) (zaraNAzugAzana)! O Foremost Lord (parEza)!

Is it not enough so far watching me (nannu), who (nE) (literally me) - instead of worshipping (arcanamu jEyaka) Your (nI) Lotus (kuzEzaya) (kuzEzayArcana) Feet (pada),

impelled by evil desires (durAsacE), having been caught (baddhuDai) in the noose (pAza) of Worldly Existence (bhava), is unable to bear (tALani) the distress (gAsi)?

Should You adopt the same attitude further also?

C2 Is it not enough so far watching me (nannu), who – not being (gAka) within my capacity (tarmu) (to withstand) the troubles (bAdhalu) caused (paracina) again (mari) by those (narulu) who do not have (virahitulaina) fear (bhaya) of future (para) World (lOka), out of jealousy (asUyala) towards me (nAdupai),

sought (ondina) refuge (zaraNu) (zaraNondina) at Your (nI) holy feet (caraNa yugamulanu)?

Should You adopt the same attitude further also?

C3 O Lord who always (sadA) proceeds (gamana) on garuDa – the eater (azana) of snakes (nAga) (nAgAzana)! O Ocean (sAgara) of Mercy (ghRNA)! Who (evaru) is there for me other than (vinA) (vinAyevaru) You (ninu)?

O Lord bereft (rahita) of attachment (rAga)! is it not enough so far watching this tyAgarAja (tyAgarAjuni) –

who has made (iDu) appeals (moralanu) (moralaniDu) very quickly (vE-vEga) that (ani) You alone (nIvE) are refuge (gati) (gatiyani)?

Should You adopt the same attitude further also?

Notes –

C3 – nannI - the ending word – this is how it is given in all the books. However, in order to connect to pallavi, it should read only as ‘I’ because, in this caraNa ‘tyAgarAjuni’ is the word to be connected to pallavi; ‘nannI’ cannot be connected to pallavi. This needs to be checked. Any suggestions ??

## Emi nEramu-zaGkarAbharaNaM

In the kRti ‘Emi nEramu nannu’ – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to show mercy.

- P Emi nEramu nannu brOva  
enta bhAramu nAvalla
- A sAmaja rAja varaduD(a)ni munu  
lasat kIrti kalga lEdA nApai (Emi)
- C dIna bandhuvu dEva dEvuD-  
(a)samAna ghanuD(a)ni dharmAtmuD(a)nucunu  
jnAna dhanulu guNa gAnamu sEya  
birAna jUDavu tyAgarAj(A)rcita nApai (Emi)

Gist

O Lord worshipped by this tyAgarAja!  
What is my fault? How much burdensome is it to protect me?  
Earlier, did not great fame accrue to You as bestower of boon on  
gajEndra?

While persons endowed with the wealth of wisdom extol Your virtues  
that You are (1) benefactor of the humble, (2) the Lord of celestials, (3) peerless  
Great One, and (4) righteous minded, You would not deign to look at me quickly.

Word-by-word Meaning

P What (Emi) is my (nAvalla) (literally because of me) fault (nEramu)?  
How much (enta) burdensome (bhAramu) is it to protect (brOva) me (nannu)?

A Earlier (munula), did not (lEdA) great (lasat) (literally shining) fame  
(sat-kIrti) accrue (kalga) to You as (ani) bestower of boon (varaduDu)  
(varaduDani) on gajEndra – the king (rAja) of elephants (sAmaja)?  
what is my (nApai) fault? How much burdensome is it to protect me?

C While persons endowed with the wealth (dhanulu) of wisdom (jnAna)  
(literally knowledge) extol (gAnamu sEya) (literally sing) Your virtues (guNa) -  
that You are benefactor (bandhuvu) (literally relation) of the humble  
(dIna),  
that (ani) You are the Lord (dEvuD) of celestials (dEva) and peerless  
(asamAna) (dEvuDasamAna) Great One (ghanuD) (ghanuDani), and  
that (anucunu) You are righteous minded (dharmAtmuDu)  
(dharmAtmuDanucunu),  
You would not deign to look (jUDavu) at me quickly (birAna);  
O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
what is my (nApai) fault? How much burdensome is it to protect me?

Notes –

P – nAvalla – This can be attached to ‘bhAramu’ – ‘how much burden is  
it because of me’. However, there is already the word ‘nannu’ (nannu brOva);  
therefore, ‘nAvalla’ would become superfluous. Further, in accordance with  
‘nApai’ given in anupallavi and caraNa, connecting to the pallavi, ‘nAvalla’ has  
been attached to ‘Emi nEramu’. Any suggestions ???

C – dIna bandhuvu – This is how it is given in the books of CR and ATK.  
However, in the book of TKG, it is given as ‘dIna bhandhuvani’. In the book of  
TSV/AKG, this is given as ‘dINa bandhu’. This needs to be checked. Any  
suggestions ???

**O rAma O rAma-Arabhi**

In the kRti 'O rAma O rAma OMkAra' – rAga Arabhi, zrI tyAgarAja pleads with Lord to have compassion on him.

- P O rAma O rAma OGkAra dhAma  
O rAma O rAma onariJcu prEma
- C1 nA mElu(n)andaru navvuTak(A)yen-  
(E)mani tALudun(i)ka dEva rAya (O)
- C2 nann(E)cin(a)nduku nayam(E)mi kaligE  
ninnE nera nammiti nIvE nA saliga (O)
- C3 nIkE tagi(y)unnAnu nijamu nA mATa  
sAkEta rAma rakSaNa cE(y)I pUTa (O)
- C4 dhara lOna rakSakulu lEru dEva  
maracitE veracitE mAk(E)mi dOva (O)
- C5 I janmam(e)nduku evaru tanak(E)la  
rAjIva nEtra daya rAnidi mELA (O)
- C6 hRdayamu caluv(ai)tE mudamu nI pAlu  
su-dayALuDav(ai)tE sukhamu nIv(E)lu (O)
- C7 Atmakai(y)okaT(ai)na AsiJca lEdu  
paramAtma nIk(a)ni palka manas(E)la rAdu (O)
- C8 nIr(ai)na pAl(ai)na nIkE(y)anukoNTi  
tIraina cakkani dEvat(a)nukoNTi (O)
- C9 nIk(A)siJciti kAni nimiSamu mAna  
Ekamai nann(E)lukOk(u)NTE(y)Ana (O)
- C10 nI kaNTE dorakunA nirupama gAtra  
parAk(E)la zrI tyAgarAjuni mitra (O)

Gist

O Lord zrI rAma! O Lord abiding in OM! O Lord of celestials! O Lord rAma abiding in ayOdhyA! O Lotus Eyed! O Supreme Lord! O Friend of this tyAgarAja!

Show affection towards me.

1. My good fortune has become mockery for all; In what manner shall I tolerate further?

2. What benefit did You derive for deceiving me? I believed You alone totally; You are my protection.

3. I am (keeping myself) suitable for Your grace; my words are true; please protect me this moment.

4. There are no protectors for me in the Earth; if You forget or are surprised (at my plea), what is the way out for me?

5. What is the use of this birth? why anyone else for me? Is it good for Your grace not to descend on me?

6. If my heart becomes cool, my happiness is Yours; if You become very gracious, it is indeed comfort for me; You please govern me.

7. I did not desire even a single thing for myself; why wouldn't You condescend to tell me that whatever I desired are all for You (Your worship)?

8. Whether it is milk or water, I assumed that it is meant for You alone; I have firmed up in my mind that You are the final nice Lord.

9. I desired for You; and, I shall not leave You even for a minute; if You remain without governing me by uniting with me, I shall swear by Your honour.

10. Is it possible to find a better person than You with such a peerless majesty? Why this unconcern?

#### Word-by-word Meaning

P O Lord zrI rAma! O Lord zrI rAma! O Lord abiding (dhAma) in OM (OGkAra)!

O Lord zrI rAma! O Lord zrI rAma! Show (onariJcu) affection (prEma) towards me.

C1 My (nA) good fortune (mElu) has become (Ayenu) mockery (navvuTaku) for all (andaru) (mElunandaru);

O Lord (rAya) of celestials (dEva)! In what manner (Emani) (navvuTakAyenEmani) shall I tolerate (tAludunu) further (ika) (tAludunika)?

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C2 What (Emi) benefit (nayamu) (nayamEmi) did You derive (kaligE) (literally come about) for (anduku) deceiving (Ecina) me (nannu) (nannEcinanduku)?

I believed (nammiti) You alone (ninnE) totally (nera); You (nIvE) are my (nA) protection (saliga);

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C3 I am (unnAnu) (keeping myself) suitable (tagi) (tagiyunnAnu) for Your grace (nIkE) (literally for You); my (nA) words (mATa) are true (nijamu);

O Lord rAma abiding in ayOdhyA (sAkEta)! please protect (rakSaNa cE) me this (I) (cEyI) moment (pUTa);

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C4 O Lord (dEva)! There are no (lEru) protectors (rakSakulu) for me in (lOna) the Earth (dhara);

if You forget (maracitE) or are surprised (veracitE) (literally fear) (at my plea), what (Emi) is the way out (dOva) for me (mAku) (mAkEmi)?

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C5 What is the use (enduku) of this (I) birth (janmamu)? why (Ela) anyone else (evaru) (janmamendukevaru) for me (tanaku) (tanakEla)?

O Lotus (rAjIva) Eyed (nEtra)! Is it good (mElA) for Your grace (daya) not to descend (rAnidi) on me?

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C6 If my heart (hRdayamu) becomes (aitE) cool (caluva) (caluvaitE), my happiness (mudamu) is Yours (nI palu);

if You become (aitE) very gracious (su-dayALuDavu) (sundayALudavaitE), it is indeed comfort (sukhamu) for me; You (nIvu) please govern (Elu) (nIvElu) me;

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C7 I did not (IEdu) desire (AsiJca) even (aina) a single thing (okaTi) (okaTaina) for myself (Atmakai);

O Supreme Lord (paramAtma)! why (Ela) wouldn't You condescend (manasu rAdu) (manasEla) to tell (palka) me that (ani) whatever I desired are all for You (Your worship) (nIku) (nIkani)?

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C8 Whether it is (aina) milk (pAlu) (pAlaina) or water (nIru) (nIraina), I assumed (anukoNTi) that it is meant for You alone (nIkE) (nIkEyanukoNTi);

I have firmed up (anukoNTi) in my mind that You are the final (tIraina) nice (cakkani) Lord (dEvata) (dEvatanukoNTi);

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C9 I desired (AsiJciti) for You (nIku) (nIkAsiJciti); and (kAni), I shall not leave (mAna) You even for a minute (nimiSamu);

if You remain (uNTE) without governing (ElukOka) (ElukOkuNTE) me (nannu) by uniting with me (Ekamai), I shall swear by Your honour (Ana) (nannElukOkuNTEyAna);

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

C10 Is it possible to find (dorakunA) a better person than You (nIkAANTE) with such a peerless (nirupama) majesty (gAtra)?

O Friend (mitra) of this tyAgarAja (tyAgarAjuni)! Why (Ela) this unconcern (parAku) (parAkEla)?

O Lord zrI rAma! O Lord zrI rAma! O Lord abiding in OM! O Lord zrI rAma! O Lord zrI rAma! Show affection towards me.

Notes –

P – OMkAra dhAma – Please refer to zrI tyAgarAja's kRti 'jagadAnanda kAraka' where he describes the Lord as 'OMkAra paJjara kIrA' – 'the parrot singing in the cage called OMkAra'. The following pataJjali yOga sUtra is relevant –

tasya vAcaka: praNav: || I.27) ||

“The word which express Him is OM.”  
(Translation by Swami Prabhavananda)

C1 – mElu – good fortune – In view of the pleadings in the subsequent caraNas, it is not clear whether this word has been used in real sense or as a sarcasm. Any suggestions ???

C8 – dEvatanukoNTi – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'dEva kanukoNTi'. From the context, 'dEvatanukoNTi' seems to be appropriate. This needs to be checked. Any suggestions ???

## **rArA raghuvIra-aThANA**

In the kRti 'rArA raghuvIra veNTa rArA' – rAga aThANA, zrI tyAgarAja yearns for constant companionship of the Lord.

P rArA raghuvIra veNTa rArA tODu

- C1 anudinamu ninu manasuna kanugoni  
AnandamAye dayALO (rArA)
- C2 sakala sujanulu kolucu sannidhi kani  
callanAye dayALO (rArA)
- C3 palu vidha ceDu dur-viSaya cayamul-  
(e)DabAyanAye dalALO (rArA)
- C4 toDari(y)aDugaDuguk(i)di buddhi(y)ani  
santOSamAye dayALO (rArA)
- C5 sumukhamunanu tilakamu celagaga kani  
sokkanAye dayALO (rArA)
- C6 kavagoni bhavamuna poralaka nIdu  
kAryamAye dayALO (rArA)
- C7 dazaratha tanaya zubha carita pAlita  
tyAgarAja dayALO (rArA)

#### Gist

O Lord raghuvIra! O Merciful Lord! O Son of King dazaratha! O Lord of auspicious exploits or conduct! O protector of this tyAgarAja!

Please come; come along with me as my companion.

I became happy beholding you always in my mind.

Beholding your holy presence served by all pious minded persons, my mind became cool.

I could abandon the multitude of various kinds of corrupting evil-some sense objects.

Your following me at every step, advising that 'this is wise', has been joyful.

I became enamoured seeing the auspicious mark shining on (the forehead of) your holy face.

My life could be of Your purpose instead of wallowing in the ocean of worldly existence being caught in the pairs of opposites – dvaMdva – pain and pleasure, good and bad etc.

#### Word-by-Word Meaning

P O Lord raghuvIra (literally Hero of the race of raghu)! please come (rArA); come (rArA) along (veNTa) (literally behind) with me as my companion (tODu).

C1 O Merciful Lord (dayALO)! I became happy (AnandamAye) beholding (kanugoni) you (ninu) always (anudinamu) (literally everyday) in my mind (manasuna);

O Lord raghuvIra! please come; come along with me as my companion.

C2 O Merciful Lord (dayALO)! Beholding (kani) your holy presence (sannidhi) served (kolucu) by all (sakala) pious minded (su-janulu) persons, my mind became cool (callanAye);

O Lord raghuvIra! please come; come along with me as my companion.

C3 O Merciful Lord (dayALO)! I could abandon (eDabAyanAye) the multitude (cayamulu) (cayamuleDabAyanAye) of various (palu) kinds (vidha) of corrupting (ceDu) evil-some (dur) sense objects (viSaya);



O Lord raghuvIra! please come; come along with me as my companion.

C4 O Merciful Lord (dayALO)! Your following (toDari) me at every step (aDugaDuguku) advising that (ani) 'this (idi) (toDariyaDugaDugukidi) is wise' (buddhi) (buddhiyani) has been joyful (santOSamAye);

O Lord raghuvIra! please come; come along with me as my companion.

C5 O Merciful Lord (dayALO)! I became enamoured (sokkanAye) seeing (kani) the auspicious mark (tilakamu) shining (celagaga) on (the forehead of) your holy face (su-mukhamunanu);

O Lord raghuvIra! please come; come along with me as my companion.

C6 O Merciful Lord (dayALO)! My life could be of Your (nIdu) purpose (kAryamAye) instead of wallowing (poralaka) in the ocean (bhavamuna) of worldly existence being caught in the pairs (kavagoni) of opposites – dvaMdva – pain and pleasure, good and bad etc;

O Lord raghuvIra! please come; come along with me as my companion.

C7 O Merciful Lord (dayALO)! O Son (tanaya) of King dazaratha! O Lord of auspicious (zubha) exploits or conduct (caritra)! O protector (pAlita) of this tyAgarAja!

O Lord raghuvIra! please come; come along with me as my companion.

Notes -

C6 - kava – (Sanskri dvaMdva) pairs of opposites. In this regard the following couplet of nArada bhakti sUtra is relevant -

ya: karmaphalaM tyajati karmANi  
sannyasyati tatO nirdvaMdvO bhavati | (47)

“He who gives up the fruits of all the work, renounces all selfish activities and passes beyond all pairs of opposites such as pleasure and pain.” (Translation Swami Tyagisananda)

C6 – kava – the following verse from zrImad bhagavat gItA, Chapter 5 is also relevant –

jnEya: sa nityasaMnyAsI yO na dvESTi na kAMkSati |  
nirdvaMdvO hi mahAbAhO sukhaM bandhAtpramucyate || 3 ||

“He should be known as a constant saMnyAsI, who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.” (Translation Swami Swarupananda)

## **nIvADa nE gAna-sAraGga**

In the kRti 'nIvADa nE gAna' – rAga sAraGga zrI tyAgarAja states that he cannot bear the separation from the Lord.

P nIvADa nE gAna nikhila lOka nidAna  
nimiSam(O)rva kalana

A dEv(A)di dEva bhU-dEva vara pakSa  
rAjIv(A)kSa sAdhu jana jIvana sanAtana (nI)

C satyambu nityambu samaramuna zauryambu  
atyanta rUpambu amita balamu  
nity(O)tsavambu kala nIku nija dAsuD(a)ni  
tathyambu palku zrI tyAgarAj(A)rcita (nI)

Gist

O Lord who is the origin of all the worlds! O Lord of celestials and others!  
O Lord who is ever on the side of blessed brAhmaNas! O Lotus Eyed! O Lord who  
is the very life of pious people! O Eternal Lord! O Lord worshipped by this  
tyAgarAja!

Can I bear even for a moment (the thought of) myself not being Your's?

Please concede - say 'so be it' (for the statement) - that 'I am dedicated  
servant to You' - who has the attributes - of ever adherence to truth, valour in  
the battle, exceedingly beautiful form and limitless might - which are of  
unceasing celebration to me.

Word-by-word Meaning

P O Lord who is the origin (nidAna) of all the (nikhila) worlds (lOka)! Can  
(kalanA) I bear (Orva) even for a moment (nimiSamu) (nimiSamOrva) (literally  
minute) (the thought of) myself (nE) not being (gAna) Your's (nIvADa)?

A O Lord (dEva) of celestials (dEva) and others (Adi) (dEvAdi)! O Lord  
who is ever on the side (pakSa) of blessed (vara) brAhmaNas (bhU-dEva)! O  
Lotus (rAjIva) Eyed (akSa) (rAjIvAkSa)!

O Lord who is the very life (jIvana) of pious (sAdhu) people (jana) ! O  
Eternal (sanAtana) Lord!

O Lord who is the origin all the worlds! Can I bear even for a moment  
(the thought of) myself not being Your's?

C O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! Please  
concede - say (palku) 'so be it' (tathyambu) (for the statement) that (ani) 'I am  
dedicated (nija) (literally true) servant (dAsuD) to You' (nIku) (dAsuDani) who  
has the attributes (kala) of -

ever (nityambu) adherence to truth (satyambu), valour (zauryambu) in  
the battle (samaramuna), exceedingly (atyanta) beautiful form (rUpambu) and  
limitless (amita) might (balamu) -

which are of unceasing (nitya) (literally ever) celebration (utsavambu)  
(nityOtsavambu) to me;

O Lord who is the origin all the worlds! Can I bear even for a moment  
(the thought of) myself not being Your's?

Notes -

C - tathyambu - 'tathAstu' - 'so be it' or 'Amen' - This is the way of  
confirming a statement.

## endu kaugilinturA-zuddhadEzi

In the kRti 'endu kaugilinturA' - raga zuddhadEzi, zrI tyAgarAja sings  
ecstatically to the Lord.

P endu kaugilinturA ninn-  
(e)ntani varNinturA ninn(endu)

A andamaina kunda radana

indirA hRn-mandira ninn(endu)

C nIdu palukE palukurA  
nIdu kulukE kulukurA  
nIdu taLukE taLukurA  
nijamaina tyAgarAja nuta ninn(endu)

Gist

Lord with beautiful jasmine (like) teeth abiding in the heart of lakSmI! O Lord praised by this tyAgarAja!

Where shall I embrace You? What shall I describe You?

Your speech is indeed the speech; Your gait is indeed the gait; Your gleam is indeed the gleam; where shall I embrace You – who is the Pure Existence?

Word-by-word Meaning

P Where (in which part) (endu) shall I embrace (kaugilintura) You (ninnu)? What (entani) (ninnentani) shall I describe (varNinturA) You?

A O Lord with beautiful (andamaina) jasmine (like) (kunda) teeth (radana) abiding (mandira) in the heart (hRt) (hRn-mandira) of lakSmI (indirA)!  
where shall I embrace You? what shall I describe You?

C Your (nIdu) speech (palukE) is indeed the speech (palukurA); Your (nIdu) gait (kulukE) is indeed the gait (kulukurA);  
Your (nIdu) gleam (taLukE) is indeed the gleam (taLukurA); O Lord praised (nuta) by this tyAgarAja!  
where shall I embrace You – who is (aina) the Pure Existence (nijamu) (nijamaina)? what shall I describe You?

Notes –

P – kaugilinturA – In all the books it is given as ‘kaugalinturA’. The correct spelling of the word is ‘kaugilinturA’.

C – nijamu – the ‘sat’ of sat-cit-Ananda.

## **evaritO nE-mAnavati**

In the kRti ‘evaritO nE delpudu’ – rAga mAnavati zrI tyAgarAja pleads to zrI rAma that he cannot go to anyone else with his problems.

P evaritO nE delpudu rAma nAlOni jAlini

A kava goni sadA bhajana sEya  
kAryamul(a)nni vErAye (evaritO)

C gaNanAthu sEya kOraga kaDu  
vAnaruDai tIrega  
guNamaya mAy(A)mbuda samIra  
gOpAla tyAgarAja nuta (evaritO)

Gist

O Lord gOpAla - the Wind that blows away the cloud of illusion consisting of three qualities! O Lord Praised by this tyAgarAja!

Whom else shall I inform the distress I am going through? Having been caught in the pairs (of opposites), all my efforts to chant always Your names have come to naught. (It is as if) I desired to mould (of clay) the form of gaNeza and ended up much like monkey.

Word-by-word Meaning

P O Lord! Whom else (evaritO) shall I (nE) inform (delpudu) the distress (jAlini) I am going through (nAlOni)?

A O Lord! Having been caught (goni) in the pairs (of opposites) (kava), all (anni) my efforts (kAryamulu) (kAryamulanni) to chant always (sadA) Your names (bhajana sEya) have come to naught (vErAyE);

O Lord! Whom else shall I inform the distress I am going through?

C (It is as if) I desired (kOraga) to mould (of clay) (sEya) the form of gaNeza (gaNanAthu), it ended up (tIrega) much (kaDu) like monkey (vAnaruDai);

O Lord gOpAla - the Wind (samIra) that blows away the cloud (ambuda) of illusion (mAyA) (mAyAmbuda) consisting of (maya) three qualities (guNa)! O Lord Praised (nuta) by this tyAgarAja!

O Lord! Whom else shall I inform the distress I am going through?

Notes –

A – kava goni – The pairs of Oppsites – pleasure – pain; good – bad etc. The following verse in zrImad bhagavat gIta – Chapter 7 refers –

yESAM tvantagataM pApaM janAnAM puNyakarmaNaM |  
tE dvandvamOhanirmuktA bhajantE mAM dRDavratA: || 28 ||

Those men of virtuous deeds, whose sin has come to an end – they, freed from the delusion of the pairs of opposites, worship Me with firm resolve.

C – gaNanAthu sEya - In tamizh, it is called ‘piLLaiyAr piDikkak kuraGgAnadu’.

C – guNa maya – In some books this has been translated as an epithet of the Lord – Ocean of Virtues. In my humble opinion, ‘guNa maya’ qualifies the word ‘mAyA’. In this regard, the following verse from zrImad-bhagavad-gItA, Chapter 14 is relevant –

sattvam rajastama iti guNA: prakRtisambhavA: ||  
nibadhnanti mahAbAhO dEhE dEhinamavyayam || 5 ||

sattva, rajas and tamas – these gunAs, O might-armed, born of prakRti, bind fast in the body the indestructible embodied one. (Translation by Swami Swarupananda).

“Prakrti, Maya and Pradhana are approximate words (synonyms) and stress the material origin of life.” (explanation of brahma sUtra - 1.1.5)-source - <http://www.bhagavadgitausa.com/THE%20BRAHMA%20SUTRA.htm>

**vaddanE vAru-SaNmukhapriya**

In the kRti 'vaddanE vAru' – rAga SaNmukhapriya, zrI tyAgarAja tells Lord that he has none else to approach; therefore, He should have compassion on him.

P vaddanE vAru lEru

A addampu mOmunu jUDa nEn-  
anayam(a)GgalArcitE jUci (vaddanE)

C kOrikal(i)lalO divilO  
koJcem(ai)na lEni nA manasu  
dAri teliyu daivamu nIvu sumI  
tyAgarAja hRd-bhUSaNa ninu vinA (vaddanE)

Gist

O Embellishment of the heart of this tyAgarAja!  
While I ever cry out to behold Your mirror-like face, there is none to console looking at me.

Aren't You the God who knows the bent of my mind which has absolutely no demands either in this World or for Heaven? there is none other than You to console me.

Word-by-word Meaning

P There is none (vAru lEru) to console (vaddanE) (literally say don't) me.

A While I (nEnu) ever (anayamu) cry out (aGgalArcitE) (literally lament) (nEnanayamaGgalArcitE) to behold (jUDa) Your mirror-like (addampu) face (mOmunu),  
there is none to console looking (jUci) at me.

C Aren't (sumI) You (nIvu) the God (daivamu) who knows (teliyu) the bent (dAri) (literally manner) of my (nA) mind (manasu) which has absolutely no (koJcemaina) (literally even a little) demands (kOrikal) either in this World (ilalO) (kOrikalilalO) or for Heaven (divilO) (literally in Heaven)?  
O Embellishment (bhUSaNa) of the heart (hRt) (hRdbhUSaNa) of this tyAgarAja!  
there is none other than (vinA) You (ninu) to console me.

Notes -

P – vaddanE (vaddu+anE) – This is colloquial usage. A mother comforts her crying child telling 'vaddu vaddu' (don't don't).

C – dAri teliyu – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'dAri teliya'. As the meaning derived in both the books is that 'dAri teliyu' (who knows the thoughts of my mind), the same has been adopted. This needs to be checked. Any suggestions ???

C - kOrikalilalO divilO – The following verses of zrImad bhAgavataM – Book 10 – Chapter 80 - The Words of zrI kRSNa to sudAma (kucEla) -

prAyO gRhESu tE cittakAmavihtaM tathA |  
naivAtipriyasE vidvan dhanESu viditaM hi mE ||  
kEcit kurvanti karmANi kAmairahatacEtasa: |  
tyajanta: prakRtIrdaiIryathAhaM lOkasaGgrahaM || 29, 30 ||

"I know that, even though you are leading the life of a householder, your heart is free from worldly desires. I am also aware that having realised the truth, you do not entertain any love for wealth.

In this World, people who have shaken off worldly desires brought forth by Divine mAyA, and who yet perform their prescribed duties with a heart unswayed by desire, just as I do, for the sake of setting an example before the World, are very rare.”

## nIkE teliyaka-Anandabhairavi

In the kRti ‘nIkE teliyaka’ – rAga Anandabhairavi, zrI tyAgarAja explains his aim of beholding the Lord everywhere.

P nIkE teliyaka pOtE  
nEn(E)mi sEyudurA

A lOk(A)dhAruDavai nA  
lOni prajvaliJcu jAli (nIkE)

C endendu jUcinan(e)ndendu palikinan-  
(e)ndendu sEviJcinan(e)ndendu pUjiJcinan-  
(a)ndandu nIv(a)ni tOcuT(a)nduku nI  
pAd(A)ravindamunu dhyAniJcinad-  
(e)ndukani tyAgarAja sannuta (nIkE)

Gist

O Lord well-praised by this tyAgarAja! You being the prop of this Universe, if even You do not understand the (fire of) distress blazing inside me, what shall I do?

I meditated on Your Lotus Feet in order to perceive You alone in all places, wherever I look or wherever I speak or wherever I pray or wherever I worship; therefore, if even You do not understand as to why I meditated on Your Lotus Feet, what shall I do?

Word-by-word Meaning

P If even You (nIkE) do not (pOtE) understand (teliyaka), what (Emi) shall I (nEnu) (nEnEmi) do (sEyudurA)?

A You being the prop (AdhAruDavai) of this Universe (lOkA) (lOkAdhAruDavai),  
if even You do not understand the (fire of) distress (jAli) blazing (prajvaliJcu) inside (lOni) me (nA), what shall I do?

C Wherever (endendu) I look (jUcinanu) or wherever (endendu) (jUcinanendendu) I speak (balikinanu) or wherever (endendu) (balkinanendendu) I pray (sEviJcinanu) or wherever (endendu) (sEviJcanendendu) I worship (pUjiJcinanu),  
in order to (anduku) perceive (tOcuTa) (tOcuTanduku) in all those places (andandu) (pUjiJcinanandandu) as (ani) You (nIvu) (nIvani) alone (that I meditated on Your Lotus Feet);

O Lord well-praised (sannuta) by this tyAgarAja! therefore, if even You do not understand as to (ani) why (enduku) I meditated (dhyAniJcinadi) (dhyAniJcinadendukani) on Your (nI) Lotus (aravindamunu) Feet (pAda) (pAdAravindamunu), what shall I do?

## mRdu bhASaNa-mAruvadhanyAsi

In the kRti 'mRdu bhASaNa' – rAga mAruvadhanyAsi, zrI tyAgarAja pleads with Lord to save him.

P mRdu bhASaNa nata vibhISaNa

A sudurAsa mAnpaga lEni nanu  
sukha cittugan(e)varu sEturA (mRdu)

C vara dAnav(A)mbuda samIraNa  
varad(A)nagh(A)mara pAlaka  
dara hAsa sadguNa bhUSa parAt-  
para tyAgarAja kar(A)rcita (mRdu)

Gist

O Lord who is soft spoken! O Lord worshipped by vibhISaNa! O Great gale which blows away the clouds of demons! O Bestower of boons! O Sinless One! O Protector of the celestials! O Smiling Faced! O Lord who is adorned with best virtues! O Supreme Lord who is beyond everything! O Lord worshipped by the hands of tyAgarAja!

Who will make me – who has not abandoned very evil desires - calm minded?

Word-by-word Meaning

P O Lord who is soft (mRdu) spoken (bhASaNa)! O Lord worshipped (nata) by vibhISaNa!

A Who (evaru) will make (sEtura) me (nanu) – who has not (lEni) abandoned (mAnpaga) very evil desires (su-durAsa) - calm (sukha) (literally comfort) minded (cittuganu) (cittuganevaru)?

O Lord who is soft spoken! O Lord worshipped by vibhISaNa!

C O Great (vara) gale (samIraNa) which blows away the clouds (ambuda) of demons (dAnava) (dAnavAmbuda)!

O Bestower of boons (varada)! O Sinless (anagha) One! O Protector (pAlaka) of the celestials (amara) (varAnaghAmara)!

O Smiling Faced (dara hAsa)! O Lord who is adorned (bhUSa) with best virtues (sadguNa)!

O Supreme Lord who is beyond (para) everything (parAt) (parAtpara)! O Lord worshipped (arcita) by the hands (kara) (karArcita) of tyAgarAja!

O Lord who is soft spoken! O Lord worshipped by vibhISaNa!

Notes –

C – dara hAsa – In the book of TKG, this is given as 'dhara hAsa'. As the meaning taken is 'smiling face', this should be 'dara hAsa'. Any suggestions ???

## E tAvuna nErcitivO-yadukulakAmbhOji

In the kRti 'E tAvuna nErcitivO' – rAga yadukulakAmbhOji, zrI tyAgarAja makes 'ninda stuti' of the Lord.

P E tAvuna nErcitivO rAma  
enduk(i)nta gAsi

A sItA lakSmaNa bharata ripughna  
vAtAtmajulatO(n)ADu nATakam(E tAvuna)

C Alu vajrAla sommul(a)DigirO  
anujulu tali-daNDrul(a)nnam(a)DigirO  
zIlulaina vara bhaktulu pilicirO cira  
kAlamu tyAgarAja nuta nIv(E tAvuna)

Gist

O Lord zrI rAma! O Lord praised by this tyAgarAja!  
Where did You learn (this drama)? Why this much trouble?  
Where did You learn the drama You are enacting together with sIta,  
lakSmaNa, bharata, zatrughna and AJjanEya?  
Did Your wife ask for diamond jewellery? or did (younger) brothers and  
parents ask for food? or did the blessed pious devotees call You? Where did You  
learn this drama for a long time ?

Word-by-word Meaning

P O Lord zrI rAma! Where (E tAvuna) did You learn (nErcitivO) (this  
drama)? Why (enduku) this much (inta) trouble (gAsi)?

A O Lord zrI rAma! Where did You learn the drama (nATakmu) You are  
enacting (ADu) together with (tOnu) sIta, lakSmaNa, bharata, zatrughna  
(ripughna) and AJjanEya – son of vAyu (vAtAtmaja) (vAtAtmajulatOnADu)?  
Why this much of trouble?

C Did Your wife (Alu) ask (aDigirO) for diamond (vajrAla) jewellery  
(sommulu) (sommulaDigirO)? or  
did (younger) brothers (anujulu) and parents (tali-daNDrulu) ask  
(aDigirO) for food (annamu) (tali-daNDrulannamaDigirO)? or  
did the blessed (vara) pious (zIlulu) (zIlulaina) devotees (bhaktulu) call  
(pilicirO) You?  
O Lord praised (nuta) by this tyAgarAja! O Lord zrI rAma! Where did  
You (nIvu) learn this drama for a long (cira) time (kAlamu)? Why this much of  
trouble?

Notes –

P – endukinta gAsi – There is some about whom ‘gAsi’ – ‘trouble’  
pertains to. Does it pertain to the Lord in enacting the drama or to the trouble  
faced by zrI tyAgarAja. However, from the implication of the kRti as explained  
below, it seems that it pertains to the Lord. Any suggestions ???

A – vAtAtmajulatOnADu – this is how it is given in the books of ATK and  
CR. However, in the books of TKG and TSV/AKG, it is given as  
‘vAtAjamajulatOnADE’. This needs to be checked. Any suggestions ???

C – tali daNDrulu – this is how it is given in the books of ATK and CR.  
(This form of word is also correct as per telugu dictionary.) However, in the books  
of TKG and TSV/AKG, it is given as ‘talli taNDrulu’. This needs to be checked.  
Any suggestions ???

C – bhaktulu pilicirO – In the kRti ‘evarikai avatAramettitivo’ – rAga  
dEvamanOhari, zrI tyAgarAja, implicitly, praises rAvaNa for having called the  
Lord to come to the Earth. Therefore, the implication of this kRiti, in my humble  
opinion, is this -

‘Have You come to the Earth to procure jewellery for Your wife or food  
for Your brothers, mothers and father; or have You come because devotees called  
You? No, You came here to protect the virtuous people from the wicked. As You



are not carrying out Your own charter – in that You have failed to protect me, it seems to me that You are enacting a drama.’

It is also possible that the last question ‘have You come because pious devotees called You?’ may itself be the answer to the question raised in anupallavi.

## **cinna nADE-kalAnidhi**

In the kRti ‘cinna nADE nA ceyi baTTitivE’ – rAga kalAnidhi zrI tyAgarAja describes his agony caused in the absence of grace of the Lord.

P cinna nADE nA ceyi paTTitivE  
A enna rAni(y)UDigamu gaikoni  
entO ninnu pAlanamu cEtun(a)ni (cinna)  
C iTTi vELa viDan(A)DudAm(a)nO  
ElukondAm(a)ni(y)eJcinAvO teliya  
guTTu brOvavE suguNa vAri nidhi  
goppa daivamA tyAgarAja nuta (cinna)

Gist

O Ocean of virtues! O Excellent Lord! O Lord Praised by this tyAgarAja!  
Haven’t You held my hand since my child-hood?

Accepting my numerous services, haven’t You held my hand since my  
child-hood stating ‘I shall protect You well’?

I do not know as to what You have thought now – whether to abandon  
me or to govern me. Please protect my honour.

Word-by-word Meaning

P Haven’t You held (paTTitivE) my (nA) hand (ceyi) since my child-hood  
(cinna nADE)?

A Accepting (gaikoni) my numerous (enna rAni) (literally uncountable)  
services (UDigamu),  
haven’t You held my hand since my child-hood stating (ani) ‘I shall  
protect (pAlanamu cEtunu) (cEtunani) You (ninnu) well (entO) (literally much)’?

C I do not know (teliya) as to what You have thought (eJcinAvO) now (iTTi  
vELa) (literally this moment) –

whether (anO) to abandon me (viDanADudAmu) (literally ‘let’s  
abandon’) (viDanaDudAmanO) or (ani) to govern me (ElukondAmu) (literally  
‘let’s govern’) (ElukondumaniyeJcinAvO); please protect (brOvavE) my honour  
(guTTu), O Ocean (vAri nidhi) of virtues (suguNa)!

O Excellent (goppa) Lord (daivamA)! O Lord Praised (nuta) by this  
tyAgarAja! haven’t You held my hand since my child-hood?

Notes -

A – ninnu – this is how it is given in the book of CR and ATK. However,  
in the books of TKG and TSV/AKG, this is given as ‘nannu’. ‘ninnu’ is the  
appropriate word because the subsequent word ‘cEtunani’ (cEtunu + ani). This  
means ‘I shall protect’. Therefore, the object would be ‘You’ and not ‘me’. (I shall  
protect You). However, had the ending word been ‘cEtuvani’ (cEtuvu + ani), then  
‘nannu’ would have been appropriate (that You shall protect me). As ‘cEtunani’ is

given in all the books, 'ninnu' is the appropriate word. This needs to be checked. Any suggestions ???

C – ElukondAmani – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as 'Elukondumani'. The version given in the book of CR and ATK is appropriate and the same has been adopted. This needs to be checked. Any suggestions ???

## nIku tanaku-bEgaDa

In the kRti 'nIku tanaku RNa' – rAga bEgaDa, zrI tyAgarAja tells the Lord that the bondage between them is continuing for many births.

P nIku tanaku RNa RNi bhAvamu lEd(a)nedaru

A lEka nIkE daya lEdO zrI rAma (nIku)

C1 cinna nAD(A)diga cittam(a)ndu nela-konna vADavai nA kOrke sAgak(u)NTE (nIku)

C2 karagi karagi pAda kamalamandu vrAla karuNintun(a)ni nApai kannada jEsitE (nIku)

C3 I janmamuna nAdu pUjala gaikoni rAjillu zrI tyAgarAjuni maracitE (nIku)

Gist

O Lord zrI rAma – the shining Lord!

People say that there is no notion of debt and debtor between You and me; or else, is it that You have no compassion towards me?

Even though You are established in my mind right from my childhood, if my wishes remain unaccomplished, people say that there is no notion of debt and debtor between You and me.

While I beseech You crying at Your Lotus Feet, if You show disregard towards me after promising that 'I shall protect', people say that there is no notion of debt and debtor between You and me.

Having accepted my worship in this life, if You forget this tyAgarAja, people say that there is no idea of debt and debtor between You and me.

Word-by-word Meaning

P People say (anedaru) that there is no (lEdu) (lEdanedaru) notion (bhAvamu) of debt (RNa) and debtor (RNi) between You (nIku) and me (tanaku).

A People say that there is no notion of debt and debtor between You and me;

O Lord zrI rAma! or else (lEka), is it that You (nIkE) have no (lEdO) compassion (daya) towards me?

C1 Even though You being (vADavai) the one established (nelakonna) in (andu) my mind (cittamu) (cittamandu) right from (Adiga) my childhood (cinna nADu) (nADAdiga),

if my (nA) wishes (kOrke) remain unaccomplished (sAgakuNTE), people say that there is no notion of debt and debtor between You and me.

C2 While I beseech (vrAla) You crying (karagi karagi) (literally melding) at (andu) Your Lotus (kamalamu) (kamalamandu) Feet (pAda),  
if You show disregard (kannada jEsitE) towards me (nApai) (literally on me) after promising that (ani) 'I shall protect' (karuNintunu) (karuNintunani),  
people say that there is no notion of debt and debtor between You and me.

C3 Having accepted (gaikoni) my (nAdu) worship (pUjala) in this (I) life (janmamuna),  
if You forget (maracitE) this tyAgarAja (zrI tyAgarAjuni),  
people say that there is no idea of debt and debtor between You – the shining One (rAjillu) - and me.

Notes –

P – RNa RNi – debt – debtor – to know about the three kinds of debts that every person has, as prescribed in Hindu scriptures, please visit the followings sites –

[http://www.aryabhattach.com/astrology\\_software/dailyroutine.htm](http://www.aryabhattach.com/astrology_software/dailyroutine.htm)

<http://www.sacred-texts.com/hin/sbe14/sbe1470.htm>

A promise made is also known as 'debt' (RNa). From the wordings of caraNa 3, it is clear that having accepted (gaikoni) the worship (pUjala) of the devotee, the Lord becomes indebted to protect the devotee. Therefore, in my humble opinion, this existence of relationship between the Lord and the devotee and the redemption of the promise to protect the devotee is what zrI tyAgarAja seems to refer as 'RNa and RNi bhAvamu'. Any suggestions ???

P – RNa RNi – Please refer to Tiruvarutpa of Ramalinga Adigal – ivarkkum enakkum (இவர்க்கும் எனக்கும்)– 4496 to 4500 wherein the Saint sings in a similar vein. – Source –

<http://www.tamilnation.org/sathyam/east/vallalar/mp135b.htm>

Please also refer to kRti 'dAzarathi nI RNamu' rAga tODi also where zrI tyAgarAja wonders as to how he would repay the Lord.

C3 – janmamuna – this is how it is given in all the books; however, in the book of TSV/AKG, this is given as 'jagamuna'. This needs to be checked. Any suggestions ???

C3 – zrI tyAgarAjuni – this is how it is given in all the books other than that of TKG, wherein the word 'zrI' is not found. This needs to be checked. Any suggestions ???

## ennALLUrakE-zubhapantuvarALi

In the kRti 'ennaLLUrakEyunduvO jUtAmu' – rAga zubhapantuvarALi zrI tyAgarAja, in a mock anger, taunts zrI rAma 'let me see how long you are going to remain unconcerned'.

P ennaLL(U)rakE(y)unduvO jUtAmu  
evar(a)DigE vAru lErA zrI rAma

A konnaLLu sAkEta puram(E)la lEdA  
kORika munulaku konasAga lEdA (ennALLu)

C sati mATalan(A)lakiJci sad-bhakta kOTula  
saM-rakSiJcaga lEdA  
matimantula brOcE matamu mAd(a)na lEdA  
satatamu zrI tyAgarAju nammaga lEdA (ennALLu)

Gist

O Lord zri rAma!

Let me see how long You are going to remain unconcerned. Is there none to question you?

Did you not rule over ayOdhya for a long time? Didn't you fulfil the wishes of the sages?

Did you not protect well the great devotees heeding to the request of your wife? Did you not proclaim that 'protecting the wise is my principle'? Hasn't this tyAgarAja believed You always?

#### Word-by-word Meaning

P O Lord zri rAma! Let me see (jUtAmu) how long (ennALLu) You are going to remain (unduvO) unconcerned (UrakE) (ennALLUrakEyunduvO). Is there none (evaru lErA) to question you (aDigE vAru) (evaraDigE)?

A Did you not (lEdA) rule (Ela) over ayOdhya (sAkEta puramu) (puramEla) for a long time (konnALLu) (literally a few days)? Didn't (lEdA) You fulfil (konasAga) the wishes (kOrika) of the sages (munulaku) (literally to the sages)?

O Lord zri rAma! Let me see how long You are going to remain unconcerned. Is there none to question you?

C Did you not (lEdA) protect well (saM-rakSiJcaga) the great devotees (sad-bhakta kOTula) heeding (AlakiJci) (literally listening) to the request (mATalanu) (literally words) (mATalanAlakiJci) of your wife (sati)?

Did you not (lEdA) proclaim (ana) (literally say) that 'protecting (brOcE) the wise (matimantula) is my (mAdi) (literally our) (mAdana) principle (matamu)?'

Hasn't (lEdA) this tyAgarAja (zrI tyAgarAju) believed (nammaga) You always (satatamu)?

O Lord zri rAma! Let me see how long You going to remain unconcerned. Is there none to question you?

#### Notes –

P – ennALLUrakE – this is how it is given in the books of TKG and TSV/ AKG. In the book of CR and ATK, this is given as 'ennALLuyUrakE'. This needs to be checked. Any suggestions ???

P – evaraDigE - this is how it is given in the books of TKG and TSV/ AKG. In the book of CR and ATK, this is given as 'evaraDigeDu'. This needs to be checked. Any suggestions ???

P – vAru lErA – this is how it is given in the books of CR and ATK. In the book of TKG and TSV/ AKG, this is given as 'vAru lEdA'. This needs to be checked. Any suggestions ???

A – konnALLu – This word literally means 'a few days'. As per zrImad vAlmiki rAmAyaNa, yuddha kANDa, Chapter 128 (rAma paTTAbhiSEka) –

daza varSa sahasrANi daza varSa zatAni ca |  
bhrAtRbi: sahita: zrImAn rAmO rAjyamakArayat || 106 ||

“With his (three younger half-) brothers the glorious zrI rAma ruled for ten and one thousand years.”

Therefore, 'konnALLu' has been translated as 'a long time'.

C – mATalanAlakiJci - this is how it is given in the books of CR and ATK. In the book of TKG and TSV/ AKG, this is given as 'mATanAlakiJci'. This needs to be checked. Any suggestions ???

C – brOcE - this is how it is given in the books of TKG and TSV/AKG. In the book of CR and ATK, this is given as 'brOcu'. This needs to be checked. Any suggestions ???

C – zrI tyAgarAju - this is how it is given in the books of TSV/AKG. In the book of ATK and CR, this is given as 'zrI tyAgarAja nuta'. In the book of TKG, this is given as 'tyAgarAju'. From the wordings of the caraNa, the word 'nuta' seems to be wrong. This needs to be checked. Any suggestions ???

## daya jUcuTakidi-gAnavAridhi

In the kRti 'daya jUcuTakidi' – rAga gAna vAridhi, zrI tyAgarAj pleads with Lord have compassion on him.

P      daya jUcuTak(i)di vELarA dAzarathI  
A      bhava vAraNa mRg(E)za jalaj(O)d-  
         bhav(A)rti hara maJjuL(A)kAra nanu (daya)  
C      munu nIv(A)nat(i)ccina  
         panul(A)sa koni nE  
         manasAraga nidAnamuga  
         salpinAnu vara tyAgarAj(A)pta nanu (daya)

Gist

O Son of King dazaratha! O Lion to the elephantine Worldly Existence! O Lord who relieved the distress of brahma! O Lord of beautiful form! O Benefactor of this blessed tyAgarAja!

This is the time for You to show mercy on me.

Having loved the tasks which You assigned to me earlier, I carried them out whole-heartedly and patiently.

Word-by-word Meaning

P      O Son of King dazaratha (dAzarathI)! This (idi) is the time (vELa) for You to show (jUcuTaku) (jUcuTakidi) mercy (daya) on me.

A      O Lion – King (Iza) of animals (mRga) (mRgEza) - to the elephantine (vAraNa) Worldly Existence (bhava)!

O Lord who relieved (hara) the distress (Arti) of brahma – born (udbhava) of Lotus (jalaja) (jalajOdbhavArti)! O Lord of beautiful (maJjuLa) form (AkAra) (maJjuLkAra)!

O Son of King dazaratha! This is the time for You to show mercy on me (nanu).

C      Having loved (Asa koni) the tasks (panulu) (panulAsa) which You (nIvu) assigned (Anati iccina) (literally commanded) (nIvAnaticcina) to me earlier (munu),

I (nE) carried them out (salpinAnu) whole-heartedly (manasAraga) and patiently (nidAnamuga);

O Benefactor (Apta) of this blessed (vara) tyAgarAja (tyAgarAjApta)! O Son of King dazaratha! This is the time for You to show mercy on me (nanu).

Notes –

P – dAzarathI – This is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, this is how it is given. ‘dAzarathE’. This needs to be checked. Any suggestions ???

A – bhava – Excepting in the book of Shri CR, this is given as ‘bhaya’; in the book of Shri TKG, ‘bhava’ is given as an alternative word. However, in all words, the meaning taken is ‘Worldly Existence’. Therefore, ‘bhava’ has been adopted. Any suggestions ???

A - jalajOdbhavArti – This, probably, refers to the slaying of demons madhu and kaiTabha. brahmA prays to yOga mAya in order to wake up Lord viSNu to destroy these demons. dEvi bhAgavataM, skanda 1, Chapter 3 and durgA sapta-zati, prathama caritra refer.

## parAku jEsina-jujAhuli

In the kRti ‘parAku jEsina nIkEmi’ – rAga jujAhuli, zrI tyAgarAja pleads with the Lord not to ignore him.

P parAku jEsina nIk(E)mi  
phalamu galigerA parAtparA

A sur(A)vanI sur(A)pta mA  
var(A)jar(A)paghana nAyeDa (parAku)

C mudAna nIdu pad(A)ravinda-  
mulanu baTTi mrokkaga lEdA  
nidAna rUpa dari dApu lEd-  
(u)dAra zrI tyAgarAja nuta (parAku)

Gist

O Supreme Lord whose is beyond Everything! O Benefactor of celestials and brAhmins! O Consort of lakSmi! O Lord who has ever-youthful (or tireless) limbs! O Lord of the form as the original cause! O Lord who is generous! O Lord praised by this tyAgarAja!

What benefit did You derive by having shown unconcern towards me? Did I not worship by holding Your Lotus Feet joyfully? I have no refuge or shelter.

Word-by-word Meaning

P O Supreme Lord whose is beyond Everything (parAtparA)! What (Emi) benefit (phalamu) (literally result) did You (nIku) (nIkEmi) derive (galigerA) by having shown (jEsina) unconcern (parAku) towards me?

A O Benefactor (Apta) of celestials (sura) and brAhmins (avanI sura) (surAvanI)! O Consort (vara) of lakSmi (mA) (mAvara)! O Lord who has ever-youthful (or tireless) (ajara) limbs (apaghana) (varAjarApaghana)!

What benefit did You derive by having shown unconcern towards me (nAyeDa)?

C Did I not (lEdA) worship (mrokkaga) by holding (baTTi) Your Lotus (aravindamulanu) Feet (pada) (padAravindamulanu) joyfully (mudAna)?

O Lord of the form (rUpa) as the original cause (nidAna)! I have no (lEdu) refuge (dari) or support or shelter(dApu);

O Lord who is generous (udAra) (lEdudAra)! O Lord praised (nuta) by this tyAgarAja! what benefit did You derive by having shown unconcern towards me?

Notes -

P – galigerA – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘galugurA’ – the same is given as alternative word in the book of TKG. From the context, ‘galigerA’ seems to be appropriate. This needs to be checked. Any suggestions ???

A – surAvanI surApta– this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘surAvana surApta’. The same is given as an alternative in the book of TKG also. This needs to be checked. Any suggestions ???

## **ennALLu nI trOva-kApi**

In the kRti ‘ennALLu nI trOva’ – rAga kApi, zrI tyAgarAja pleads with Lord to have compassion on him.

- P        ennALLu nI trOva jUtu rAma  
          Emani nE proddu trOtu
- C1        nIkE manas(i)cci nEnu rAma  
          nI mEn(a)ni peJcinAnu (ennALLu)
- C2        dharanu karmamulanu kOri(y)uNTi  
          talacukonnadi vEre dAri (ennALLu)
- C3        andari vale nEn(I) bhuvilO bomma-  
          l(A)Tal(A)Dudu gAni madilO (ennALLu)
- C4        rAmayya naluguri lOna nA lO  
          marmamulu delpa valenA (ennALLu)
- C5        rasikulaku sari pOnu vaTTi  
          tasukulakE hAsyamaunu (ennALLu)
- C6        toli bhaktula vadda koluvO rAvO  
          kalugu dhanamulaku selavO (ennALLu)
- C7        enduku inta parAku rAma  
          ikanu tappu peTTa pOku (ennALLu)
- C8        entani rAltu kannIru jAli-  
          (n)evaritO telipitE tIru (ennALLu)
- C9        tanakE puTTina(y)illu nIvu  
          tappaka nI kRpa cellu (ennALLu)
- C10       AsiJcinadE tappa nIk-  
          (A) buddhi vaddu mA(y)appa (ennALLu)
- C11        kali marmamu teliya lEni nA  
          vale dInuD(i)la lOnu galaDA (ennALLu)
- C12        palumAru ninu dUrukoNTi A  
          phalamunan(a)nubhaviJcukoNTi (ennALLu)

- C13 toli karmamu rAka pOnA bhakti  
velugucE tIraka pOnA (ennALLu)
- C14 pUl(a)mmi bratikE vAru rAma  
pullal(a)mma pilva rAru (ennALLu)
- C15 A culakana nIku gAdA rAma  
Ecu buddhi viDa rAdA (ennALLu)
- C16 O jagad(I)za khar(A)rE tyAga-  
rAju nIvAD(a)ni pErE (ennALLu)

Gist

O Lord zrI rAma! O My father! O Lord of the Universe! O enemy of khara the demon!

- (1) How long shall I look forward for You? How shall I spend time?
- (2) Surrendering my mind to You alone, I reared this body as Yours.
- (3) In the Earth, I remained desiring actions; but the path that I thought of was different.
- (4) I shall play the role of a puppet like everyone else in this world; but, in my mind, how long shall I look forward for You?
- (5) Should You reveal my inner secrets in front of others? It may be alright only for the people who enjoy music; but it will be a joke for the mere triflers.
- (6) May be, You are present in the midst of the earlier devotees. Won't You come? Does it involve any expenditure of Your wealth?
- (7) Why this much of unconcern? Please do not find further faults with me.
- (8) How much tears shall I shed? By complaining to whom shall my grief be relieved?
- (9) This body is born for You; You please do not miss it; Your grace is sufficient.
- (10) Is my desiring (You) itself wrong? You please do not have that behaviour.
- (11) Is there a fool like me in this World who does not know the secrets of this kali age?
- (12) I have been abusing You in many ways; I am now experiencing the result.
- (13) Is it possible that the effect of previous sins would not have effect on one? however, will these remain without being relieved by the light of devotion?
- (14) One who has been earning his livelihood by selling flowers, will not come to sell fire-wood even if invited; (If I stoop so,) wouldn't that be slighting You? Won't You abandon Your thoughts of deceiving me?
- (15) Only for name-sake this tyAgarAja is known as Yours.

Word-by-word Meaning

P O Lord zrI rAma! How long (ennALLu) shall I look forward (trOva jUtu) for You (nI)? How (Emani) shall I (nE) spend (trOtu) time (proddu)?

C1 O Lord zrI rAma! surrendering (icci) (literally give) my mind (manasu) (manasicci) to You alone (nIkE), I (nEnu) reared (peJcinAnu) this (I) body (mEnu) as (ani) (mEnani) Yours (nI);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?



C2 In the Earth (dharanu), I remained desiring (kOriyuNTi) actions (karmamulanu); but the path (dAri) that I thought of (talacukonnadi) was different (vEre);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C3 I (nEnu) shall play (ADudu) the role (ATalu) of a puppet (bommalu) (bommalATalADudu) like everyone else (andari vale) in this (I) (nEnI) world (bhuvilo); but (gAni),

O Lord zrI rAma! in my mind (madilo), how long shall I look forward for You? How shall I spend time?

C4 & C5 O Lord (ayya) zrI rAma (rAmayya)! Should You reveal (delpavalenA) (literally inform) my (nA) inner (IO) secrets (marmamulu) in front of others (naluguri lOna)?

It may be alright (sari pOnu) only for the people who enjoy music (rasikulakE); but it will be a joke (hAsyamaunu) for the mere (vaTTi) triflers (tasukulakE);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C6 May be, You are present (koluvO) in the midst of (vadda) the earlier (toli) devotees (bhaktula). Won't You come (rAvO)? Does it involve any expenditure (selavO) of Your (kalugu) wealth (dhanamulaku)?

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C7 Why (enduku) this much (inta) of unconcern (parAku)? O Lord zrI rAma! Please do not find (peTTa pOku) further (ikanu) faults (tappu) with me;

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C8 How much (entani) tears (kannIru) shall I shed (rAltu)? By complaining (telipitE) to whom (evaritO) shall my grief (jAli) (jAlinevaritO) be relieved (tIru)?

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C9 This body (illu) (literally house) is born (puTTina) for You (tanakE); You (nIvu) please do not miss (tappaka) it; Your (nI) grace (kRpA) is sufficient (cellu);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C10 Is my desiring (You) (AsiJcinadE) itself wrong? O My (mA) father (appa) (mAyappa)! You (nIku) please do not have (vaddu) that (A) (nIkA) behaviour (buddhi) (literally thought);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C11 Is there (galaDA) a fool (dInuDdu) (literally humble) like me (nA vale) in this World (ila lOnu) (dInuDila) who does not (lEni) know (teliya) the secrets (marmamu) of this kali age?

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C12 I have been abusing (dUrukoNTi) You (ninu) in many ways (palamAru); I am now experiencing (anubhaviJcukoNTi) the (A) result (phalamunanu) (literally fruits) (phalamunanubhaviJcukoNTi);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C13 Is it possible that the effect of previous (toli) sins (karmamu) would not (pOnA) have effect (rAka) (literally come) on one? however, will these remain without (pOnA) being relieved (Iraka) by the light (velugucE) of devotion (bhakti)?

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C14 & C 15 One (vAru) who has been earning his livelihood (bratikE) by selling (ammi) flowers (pUlu) (pUlammi), will not come (rAru) to sell (amma) fire-wood (pullalu) (pullalamma) even if invited (pilva) (literally called);

O Lord zrI rAma! (If I stoop so,) wouldn't (gAdA) that (A) be slighting (culakana) You (nIku)? Won't (rAdA) You abandon (viDa) Your thoughts (buddhi) of deceiving (Ecu) me?

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

C16 O Lord (Iza) of the Universe (jagat) (jagadIza)! O enemy (ari) (arE) of khara the demon (kharArE)! Only for name-sake (pErE) this tyAgarAja (tyAgarAju) is known as (ani) Yours (nIvADu) (nIvADani);

O Lord zrI rAma! How long shall I look forward for You? How shall I spend time?

Notes –

P – trOva – this is how it is given in all books other than that of TKG, wherein it is given as 'dOva'. This needs to be checked. Any suggestions ???

General – In the books of CR and TSV/AKG, caraNas 2 and 3 are interchanged; caraNas 9 and 14 are interchanged. However, as caraNas 14 and 15 should come together – one caraNa alone should not be separated – otherwise, the meaning will get distorted. This needs to be checked. Any suggestions ???

C6 – rAvO – this is how it is given in all the books other than that of TKG, wherein it is given as 'rAvu'. 'rAvO' is the appropriate word. Any suggestions ???

C14 & 15 – A culukana – From the example of 'a flower vendor will not deign to sell fire-wood even if invited', it seems that zrI tyAgarAja is refusing to adopt any path other than devotion; if he changes his path, it would be slighting the Lord even though He is delaying His grace. This is further substantiated by caraNa 2, wherein zrI tyAgarAja states 'while I am pursuing the path of action, what I thought was different' and caraNa 3 wherein he states that 'while I shall continue to play the game of puppet like anyone else, but in my mind, how long shall I look forward to You?' Any suggestions ???

C16 – khara – One of the demons associated with zUrpaNakkA who was killed by zrI rAma in the battle at daNDaka forest.

## **endukO nI manasu-kalyANI**

In the kRti 'endukO nI manasu karagadu' – rAga kalyANI zrI tyAgarAja pleads with the Lord to have compassion on him.

P endukO nI manasu karagadu  
Emi nEramO teliya

A endu jUcina kAni dazaratha  
nandanugA bhAviJcina nApai (endukO)

- C1 sumukhulaina(y)I lOkulu nann-  
(a)sUyalacE jUcedaru  
vimukhulai(y)entaTi vADani bahu  
vidhamula dUredaru  
samukhamunaku yOgyuDu kAD-  
(a)ni mari jUDakan(e)Jcedaru  
gamakamunanu rakSiJceDi vAralu  
kArani ninnE kOrina nApai (endukO)
- C2 dhana tanaya kaLatr(A)dula jUci  
tamad(a)ni bhramasedaru  
venuka mundu teliyani(y)A  
dhanikula vembaDi tirigedaru  
ina kula jala nidhi sOma rAma nann-  
(i)Tula sEyak(a)ni vEyyAru  
manavul(a)Dugu nApaini karuNatO  
manniJci kApADanu rAma (endukO)
- C3 rAga rahita zrI rAma inta  
parAku jEyaka  
zaraN(A)gata vatsala nammiti  
tAraka nAma parAtpara  
tyAgarAja hRdaya sadanuD(a)ni-  
(y)atyantamu vEDitirA  
nIvE gati(y)anucu rEyi pagalu  
veyyi vEla moralu peTTina nApai (endukO)

#### Gist

O zrI rAma, the Moon born in the Ocean of solar race! O zrI rAma who is devoid of attachments! O Lord having parental love towards those who have sought refuge in You! O Lord having the name as the one who carries across the ocean of worldly existence! O Lord who is beyond all!

Why your heart would not melt on me who apprehended, wherever I look, only as the son of King dazaratha?

These people who are good natured look at me with envy; (they) becoming hostile, considered me despicable and abused me in various ways; (they) considered me as unworthy of presence and decided that I am not to be seen again; why your heart would not melt on me who besought You alone knowing that these people are not the ones who would protect me nicely?

People are confounded looking at wealth, children, wife etc. as belonging to them; they wander after those unfamiliar rich; why your heart would not melt to protect compassionately by pardoning me - who appeals to You thousands of times not to make me too (behave) in this way?

Please do not be so much unconcerned; I believed in You, I very ardently prayed to you as the Lord abiding in the heart of this tyAgarAja; why your heart would not melt on me who made millions of entreaties day and night that only you are my refuge?

#### Word-by-word Meaning

P Why (endukO) your (nI) heart (manasu) (literally mind) would not melt (karagadu) on me (nApai)? I do not know (teliya) what (Emi) my fault (nEramO) is.

A Why your heart would not melt on me (nApai) who -

apprehended (bhAviJcina), wherever (endu kAni) I look (jUcina), only as the son (nandanugA) of King dazaratha?  
I do not know what my fault is.

C1 These (I) people (IOkulu) who are good natured (sumukhulaina) (sumukhulainayI) look (jUcedaru) at me (nannu) with envy (or jealousy) (asUyalacE) (nannasUyalacE);  
(they) becoming hostile (vimukhulai), considered (ani) me despicable (entaTi vADu) (literally 'what a man?') (vADani) and abused (dUredaru) me in various (bahu) ways (vidhamula);  
(they) considered me as (ani) unworthy (yOgyuDu kADu) (kADani) of presence (samukhamunaku) and decided (eJcedaru) (literally considered) that I am not to be seen (jUDakanu) (jUDakaneJcedaru) again (mari);  
why your heart would not melt on me (nApai) who besought (kOrina) You alone (ninnE) knowing that these people (vAralu) are not the ones (kArani) who would protect (rakSiJceDi) me nicely (gamakamunanu)?  
I do not know what my fault is.

C2 People are confounded (bhramasedaru) looking at (jUci) wealth (dhana), children (tanaya), wife (kaLatra) etc (Adula) (kaLatrAdula) as (ani) belonging to them (tamadi) (tamadani);  
they wander (tirigedaru) after (vembaDi) those (A) unfamiliar (venuka mundu teliyani) (literally not known earlier) (teliyaniyA) rich (dhanikula);  
O zrI rAma, the Moon (sOma) born in the Ocean (jala nidhi) of solar (ina) race (kula)!  
why your heart would not melt on me (nApaini) -  
who appeals (manavulu aDugu) (literally make appeals) (manavulaDugu) to You thousands of times (veyyAru) that (ani) 'do not make (sEyaku) (sEyakani) me (nannu) too (behave) in this way' (iTula) (nanniTula) -  
to protect (kApADanu) compassionately (karuNatO) by pardoning (manniJci) me?  
O zrI rAma! I do not know what my fault is.

C3 O zrI rAma who is devoid of (rahita) attachments (or affections) (rAga)! Please do not (jEyaka) be so much (inta) unconcerned (parAku);  
O Lord having parental love (vatsala) towards those who have sought (Agata) refuge in You (zaraNu) (zaraNagata)!  
I believed (nammiti) in You, O Lord having the name (nAma) as the one who carries across (tAraka) the ocean of worldly existence!  
O Lord who is beyond all (parAtpara) (literally beyond the farthest)!  
I very ardently (atyantamu) prayed (vEDitirA) to you as (ani) the Lord abiding (sadanuDu) (sadanuDaniyatyantamu) in the heart (hRdaya) of this tyAgarAja;  
why your heart would not melt on me (nApai) who made (peTTina) millions (veyyi vEla) (literally a thousand thousand) of entreaties (moralu) day (pagalu) and night (rEyi) that (anucu) only you (nIvE) are my refuge (gati) (gatiyanucu)?  
I do not know what my fault is.

Notes –

C1 – gamakamunanu – The usage of this word is not clear.

C3 – rEyi – It is given as 'rEyu' in all the books. Here, the word means 'night'. Therefore, 'rEyi' is the correct word; 'rEyu' has a different meaning. Therefore 'rEyi' has been adopted. This needs to be checked. Any suggestions ???

## anupama guNa-aThANA

In the kRti ‘anupama guNAmbudhi’ – rAga aThANA, zrI tyAgarAja prays to zrI rAma to have mercy on him.

- P anupama guN(A)mbudhi-  
(y)ani ninnu nera nammi-  
(y)anusariJcina vADanaiti
- A manupakayE(y)unnAvu  
manu patI vrAsi mE-  
(m)anupa mAk(e)varu  
vinumA daya rAni (anupama)
- C1 janaka jAmAtavai  
janakajA mAtavai  
janaka jAlamu cAlu  
cAlunu hari (anupama)
- C2 kanaka paTa dhara nannu  
kana kapaTam(E)la tanu  
kanaka paThanamu  
sEtu kAni pUni (anupama)
- C3 kalalOnu nIvE  
sakala lOka nAtha  
kOkalu lOkuva kan(i)cci  
kAcinadi vini (anupama)
- C4 rAja kula kalaz(A)bdhi  
rAja sura pAla  
gaja rAja rakSaka tyAga-  
rAja vinuta (anupama)

### Gist

O King! O Father! O Lord hari! O Lord wearing golden (hued) garments!  
O Lord of all worlds! O Moon born in the ocean of Royal lineage! O the protector  
of celestials! O protector of gajEndra – the King of elephants! O Lord praised by  
this tyAgarAja!

Having totally believed that you are the incomparable Ocean of Virtues, I  
became your adherent.

You remain without protecting me; please listen, who else is there for us  
through whom we can send in writing (about our plight)? Therefore, may Your  
mercy be showered on us.

You are the son-in-law on King janaka; You are Earth in patience; quite  
enough of your deceit.

Why this pretence to look at me? Without seeing You, I shall indeed  
decidedly keep reciting (Your names till You show up).

Even in my dreams only You are there; having heard about Your saving  
draupadi, looking at her humiliation, by giving sarees, I completely believed that  
you are the incomparable Ocean of virtues and I became your adherent.

### Word-by-word Meaning

P Having totally (nera) believed (nammi) that (ani) you are the  
incomparable (anupama) Ocean (ambudhi) of Virtues (guNa)

(guNAmbudhiyani), I became (aiti) your adherent (anusariJcina vADu) (nammiyanusariJcina) (vADanaiti).

A O King – Lord (patI) of men (manu)! You remain (unnAvu) without protecting (manupakayE) (manupakayEyunnAvu) me;  
please listen (vinumA), who else (evaru) is there for us (mAku) (mAkevaru) through whom we (mEmu) can send (anupa) (mEmanupa) in writing (vrAsi) (about our plight)? Therefore, may Your mercy (daya) be showered (rAni) (literally let it come) on us;  
Having completely believed that you are the incomparable Ocean of virtues, I became your adherent.

C1 You are the son-in-law (jamAtavai) on King janaka;  
You are Earth – mother (mAtavai) of slitA – daughter of king janaka (janakajA) in patience;  
O Father (janaka)! quite enough (cAlu cAlunu) of your deceit (jAlamu);  
O Lord hari! Having completely believed that you are the incomparable Ocean of virtues, I became your adherent.

C2 O Lord wearing (dhara) golden (hued) (kanaka) garments (paTa)!  
Why (Ela) this pretence (kapaTamu) (literally hypocrisy) (kapaTamEla) to look (kana) at me (nannu)?  
Without seeing (kanaka) You (tanu), I shall indeed (kAni) decidedly (pUni) keep (sEtu) reciting (paThanamu) (Your names till You show up);  
Having completely believed that you are the incomparable Ocean of virtues, I became your adherent.

C3 O Lord (nAtha) of all (sakala) worlds (lOka)! Even in my dreams (kalalOna) only You are (nIvE) there;  
having heard (vini) about Your saving (kAcinadi) draupadi, looking (kani) at her humiliation (lOkuva), by giving (icci) (kanicci) sarees (kOkalu),  
I completely believed that you are the incomparable Ocean of virtues and I became your adherent.

C4 O Moon (rAja) born in the ocean (kalazAbdhi) (literally Ocean of Milk) of Royal (rAja) lineage (kula)! O the protector (pAla) of celestials (sura)!  
O protector (rakSaka) of gajEndra – the King (rAja) of elephants (gaja)!  
O Lord praised (vinuta) by this tyAgarAja!  
having completely believed that you are the incomparable Ocean of virtues, I remain your adherent.

Notes –

C1 – janakajA mAtavai – ‘You are patient like Earth’ - I have followed the translation given in other books. This can be taken in two senses – (1) You are very patient; therefore forbear my faults (positive sense) and (2) You are too patient bordering insensitivity because You do not take note of my pleadings (negative sense). The latter seems to be more appropriate in view of the wordings of anupallavi where zrI tyAgarAja states that the Lord is not protecting. Any suggestions ???

## **kSIrasAgara zayana-dEvagAndhAri**

In the kRti ‘kSIra sAgara zayana’ – rAga dEvagAndhAri, zrI tyAgarAja quotes various instances when the Lord responded to the prayer of His devotees and asks why He is neglecting him.

P kSIra sAgara zayana nannu  
cintala peTTa valenA rAma

A vAraNa rAjunu brOvanu vEgamE  
vaccinadi vinnAnurA rAma (kSIra)

C narI maNiki cIral(i)ccinadi  
nADE nE vinnAnurA  
dhIruDau rAma dAsuni bandhamu  
tIrcinadi vinnAnurA  
nIraj(A)kSikai nIradhi dATina  
nI kIrtini vinnAnurA  
tAraka nAma tyAgarAja nuta  
dayatOn(E)lukOrA rAma (kSIra)

Gist

O Lord reclining in the Ocean of Milk! O Lord rAma! O Lord whose name carries one across (the ocean of Worldly Existence)! O Lord praised by this tyAgarAja!

Should You keep me in distress?

I heard about Your coming speedily in order to protect gajEndra.

I heard long ago about Your giving sarees to draupadi; I also heard about Your bringing to an end the incarceration of brave rAma dAsu; I even heard about Your fame in crossing the ocean for the sake of sItA; please govern me with compassion.

Word-by-word Meaning

P O Lord reclining (zayana) in the Ocean (sAgara) of Milk (kSIra)! O Lord rAma! Should You keep (peTTa valenA) me (nannu) in distress (cintala)?

A O Lord rAma! I heard (vinnAnurA) about Your coming (vaccinadi) speedily (vEgamE) in order to protect (brOvanu) gajEndra - the King (rAjunu) of elephants (vAraNa);

O Lord reclining in the Ocean of Milk! O Lord rAma! Should You keep me in distress?

C I (nE) heard (vinnAnurA) long ago (nADE) about Your giving (iccinadi) sarees (cIralu) (cIraliccinadi) to draupadi – gem of a woman (nArI maNiki);

I also heard (vinnAnurA) about Your bringing to an end (tIrcinadi) the incarceration (bandhamu) of brave (dhIraDau) rAma dAsu (dAsuni);

I even heard (vinnAnurA) about Your (nI) fame (kIrtini) in crossing (dATina) the ocean (nIradhi) for the sake of sItA - the Lotus (nIraja) eyed (akSi) (nIrajAkSikai);

O Lord whose name (nAma) carries one across (tAraka) (the ocean of Worldly Existence)! O Lord praised (nuta) by this tyAgarAja! O Lord rAma! Please govern (ElukOrA) me with compassion (dayatOnu) (dayatOnElukOrA);

O Lord reclining in the Ocean of Milk! O Lord rAma! Should You keep me in distress?

Notes –

A - vAraNa rAju – refers to gajEndra mOkSaM.

C – vinnAnurA – In the book of TSV/AKG, the word ‘rAma’ is given after the three occurrences. However, this is not found in other books only in the last line of caraNa. This needs to be checked.

C - nArimaNi – draupadi - refers to mahAbharata (Book 2 – sabha parva- Chapter 67). To read the complete story, please visit site – <http://www.sacred-texts.com/hin/mo2/mo2o67.htm>

C - rAmadAsu – This relates to bhadrAcala rAmadAsu who was Devan under Moghul King. For complete story, please site – <http://www.engr.mun.ca/~adluri/telugu/classical/satakams/rit/dasarathi.html>

## **munupE teliyaka-baGgALa**

In the kRti ‘munupE teliyaka pOyenA’ – rAga baGgALa, zrI tyAgarAja appeals to Lord zrI rAma to take pity on him and protect him.

- P      munupE teliyaka pOyenA  
         muni nuta daya lEd(A)yenA
- A      anuv(i)sumanta lEd(a)nucunu nann-  
         (a)layiJci vEDuka jUCuTaku (munu)
- C      A nATi maJci naDatanu jUCi nIv-  
         (a)tyanta kRpa sEya lEdA  
         I nADu nA madi iTT(au)n(a)ni nIk-  
         (i)na kula tilaka zrI tyAgarAja nuta (munu)

Gist

O Lord praised by sages! O Jewel of Solar race! O Lord praised by this tyAgarAja!

In order to say that I am not at all fit (Or it is not at all convenient for You) and to keep watching the fun by making me run around, couldn't You know earlier?

Having seen my good conduct of those days, didn't You show such a very intense compassion towards me? couldn't you know earlier that now my mind would become like this?

Is it that there is no compassion towards me?

Word-by-word Meaning

P      O Lord praised (nuta) by sages (muni)! couldn't You know (teliyaka pOyenA) earlier (munupE)? Is it that there is no (lEdAyenA) compassion (daya) towards me?

A      In order to say (anucu) that I am not (lEdu) (lEdanucu) at all (isamuantana) (literally very little) fit (anuvu) (literally fitness) (anuvismanta) (Or it is not at all convenient for You) and to keep watching (jUCuTaku) the fun (vEDuka) by making me (nannu) run around (alayiJci),

O Lord praised by sages! couldn't You know earlier? or, is it that there is no compassion towards me?

C      Having seen (jUCi) my good (maJci) conduct (naDatanu) of those days (A nATi), didn't (lEdA) You (nIvu) show (sEya) such a very intense (atyanta) (nIvatyanta) compassion (kRpa) towards me?

O Jewel (tilaka) (literally mark on forehead) of Solar (ina) race (kula)! O Lord praised (nuta) by this tyAgarAja!

O Lord praised by sages! couldn't you (nIku) (nIkina) know earlier that (ani) now (I nADu) (literally this day) my (nA) mind (madi) would become



(aunu) like this (iTtu) (iTtaunani)? Is it that there is no compassion towards me?

Notes –

A – anuvisumanta – the word ‘anuvu’ has many meanings ‘convenience’, ‘fit’, ‘suitable’. From the wordings of the song, it seems that the meaning ‘fit’ or ‘suitable’ may be more appropriate. Accordingly, it has been translated. The alternative meaning ‘that it is not at all convenient for You’ has also been given. Any suggestions ???

## sAkSi lEdanucu-baGgALa

In the kRti ‘sAkSi lEdanucu’ – rAga baGgALa, zrI tyAgarAja asks Lord to accept his devotion as true and have compassion on him.

- P sAkSi lEd(a)nucu sAdhimpakE  
satya sandha sad-bhakta pAlaka
- A vIkSak(A)dul(e)lla navvarA jagat-  
sAkSi vaMza nIradhi pUrNa candra (sAkSi)
- C zakti nIyeDa niNDARA lEdA parA-  
zakti brOva lEdA viSayam(a)ndu  
virakti kalgu zrI tyAgarAjuni nija  
bhakti nIv(e)ruga lEvA mAnavula (sAkSi)

Gist

O Lord who is true to His Words! O protector of true devotees! O Full Moon risen in the ocean of race of Sun!

Do not assert that or because there are no witnesses; won't all those who are watching laugh?

Aren't there abundant powers with You? Doesn't pArvati protect her devotees? Are you not aware of the true devotion of this tyAgarAja having indifference towards sense objects? Do not assert that or because there are no human witnesses.

Word-by-word Meaning

P O Lord who is true to His Words (satya-sandha)! O protector (pAlaka) of true (sad) devotees (bhakta)! Do not assert (sAdhimpakE) (literally persist in saying) that or because (anucu) there are no (lEdu) (lEdanucu) witnesses (sAkSi).

A O Full (pUrNa) Moon (candra) risen in the ocean (nIradhi) of race (vaMza) of Sun – witness (sAkSi) of the World (jagat)!

O Lord who is true to his words! O protector of true devotees! Do not assert that or because there are no witnesses; won't all (ella) those who are watching (vIkSakAdulu) (vIkSakAdululella) - laugh (navvarA)?

C Aren't there (lEdA) abundant (niNDARA) powers (zakti) with You (nIyeDa)? Doesn't (lEdA) pArvati (parA zakti) protect (brOva) her devotees?

Are you (nIvu) not (lEvA) aware (eruga) (nIveruga) of the true (nija) devotion (bhakti) of this tyAgarAja (zrI tyAgarAjuni) having (kalgu) indifference (virakti) towards (andu) sense objects (viSayamu) (viSayamandu)?

O Lord who is true to his words! O protector of true devotees! do not assert that or because there are no human (mAnavula) witnesses.

## tanavAri tanamu-lEdA

In the kRti 'tanavAri tanamu lEdA' – rAga bEgaDa, zrI tyAgarAja pleads with Lord not to delay in having compassion on him.

- P tanavAri tanamu lEdA  
tArak(A)dhip(A)nana vAda
- A ina vaMza rAjulak(I) guNamul-  
(e)nnaDaina kaladA nAdupai (tana)
- C1 alanADu annam(A)ragiJcu vELa  
balu vAnarula paGktin(u)Jca lEdA (tana)
- C2 pEra pEra pilici hAramulu prEma  
mIra mIr(o)saga lEdA nAdupai (tana)
- C3 rAma rAma rAma racca sEyakavE  
tAmasambu(y)Ela tyAgarAja nuta (tana)

Gist

O Moon Faced! O Lord rAma rAma rAma! O Lord praised by this tyAgarAja!

Don't You have the sense of belonging towards me? Is it still debatable?

Was there ever this kind of attitude with the kings of Solar race?

That day, when food was being partaken, did you not seat the best of monkeys in the same batch (as Your's)?

Didn't You present necklaces to them (best of monkeys) with overflowing love by calling each one by name? Don't You have the same sense of belonging to You towards me?

Please do not quarrel with me; why this delay?

Word-by-word Meaning

P O Moon – Lord (adhipa) of stars (tAraka) – Faced (Anana) (tArakAdhipAnana)! Don't You have (lEdA) the sense (tamanu) of belonging (tanavAri) towards me? Is it still debatable (vAda)?

A Was there (kaladA) ever (ennaDaina) this (I) kind of attitude (guNamulu) (guNamulennDaina) with the kings (rAjulaku) (literally to the kings) (rAjulakI) of Solar (ina) race (vaMza)?

O Moon faced! Don't You have the sense of belonging towards me (nAdupai)? Is it still debatable?

C1 That day (alanADu), when (vELa) food (annamu) was being partaken (AragiJcu) (annamAragiJcu), did you not (lEdA) seat (uJca) the best (balu) of monkeys (vAnarula) in the same batch (paGktini) (paGktinuJca) (as Your's)?

O Moon faced! Don't You have the sense of belonging towards me? Is it still debatable?

C2 Didn't (lEdA) You (mIru) present (osaga) (mIrosaga) necklaces (hAramulu) to them (best of vAnaras) with overflowing (mIra) love (prEma) by calling (pilici) each one by name (pEra pEra)?

O Moon faced! Don't You have the same sense of belonging to You towards me (nAdupai)? Is it still debatable?

C3 O Lord rAma rAma rAma! please do not quarrel (racca sEyakavE) with me; why (Ela) this delay (tAmasambu) (tAmasambuyEla)?

O Lord praised (nuta) by this tyAgarAja! O Moon faced! Don't You have the sense of belonging towards me? Is it still debatable?

Notes –

General – The order of caraNas are as given in the book of TKG. In other books, caraNas 1 and 2 are inter-changed. The order given in the book of TKG seems to be logical. This needs to be checked. Any suggestions ???

C1 - annamAragiJcu vELa – In the vAlmIki rAmAyaNa there is no such episode of a feast where zrI rAma and vAnaras sit together. Any suggestions ???

C2 – pEra pEra pilici hAramulu - This refers to the last chapter (Coronation of zrI rAma) of yuddha kANDa of vAlmIki rAmAyaNa.

## IEmi telpa-navanItaM

In the kRti 'IEmi telpa peddal' – rAga navanItaM, zrI tyAgarAja projects his destitution.

P IEmi telpa peddal(e)varu lErO

A A mahimal(e)lla mAni  
I mahilO puTTirO (IEmi)

C nI rUpamunu pUni manasu  
nirmalulai(y)uNDa lEdA  
dhArA dhar(A)bha zarIra  
tyAgarAja vinuta (IEmi)

Gist

O Lord whose body has the splendour of rain-cloud! O Lord well-praised by this tyAgarAja!

Are there no great souls who would inform You about my poverty?

Or, are they born in this World shedding all those might?

Having assumed Your Form, are they not existing here with purified mind?

Word-by-word meaning

P Are there (evaru) no (lErO) great souls (peddal) (peddalevaru) who would inform (telpa) You about my poverty (IEmi)?

A Are there no great souls who would inform You about my poverty? or, are they born (puTTirO) in this (I) World (mahilO) shedding (mAni) all (ella) those (A) might (mahimalu) (mahimalella)?

C Having assumed (pUni) Your (nI) Form (rUpamunu), are they not (lEdA) existing (uNDa) here with purified (nirmalulai) (nirmalulaiyuNDa) mind (manasu)?

O Lord whose body (zarIra) has the splendour (Abha) of rain-cloud (dhArA dhara) (dharAbha)! O Lord well-praised (vinuta) by this tyAgarAja!

are there no great souls who would inform You about my poverty?

Notes –

A – A mahimalella – this is how it is given in the book of TSV/AKG; in the book of TKG, this is given as ‘I mahimalella’. This needs to be checked. Any suggestions ???

C – rUpamunu – this is how it is given in the book of TSV/AKG; in the book of TKG, it is given as ‘rUpamuna’. As ‘rUpamunu’ is appropriate, the same has been adopted. Any suggestions ???

C – nI rUpamunu pUni – this refers to the stage of sArUpyaM. The four stages of mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord, sArUpya – being of likeness of Lord, sAyujya – union with Lord. The following verse from Adi Sankaracarya’s Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-sAMbhASaNE |  
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

O Lord of bhavAnI! I attain -  
to similarity of form with Thee by performing Thy ritualistic worship;  
to closeness with Thee by singing Thy praise;  
to residence in Thy heavenly plane by associating and conversing with  
Thy noble devotees; and  
to oneness with Thee by contemplating on Thy form constituted of the  
whole of this living and non-living world.  
Thus in this very embodiment I shall attain life’s fulfilment.  
(Translation by Swami Tapasyananda)

The following verse from tirumandiram is also relevant – (please refer transliteration of Tamil alphabets given above) -

taGgiya sArUpan tAneTTAM yOgamAn  
taGguJ canmArggan tanilanRik kaikUDA  
aGgat tuDalsiddi sAdana rAguvar  
iGgiva rAga vizhivaRRa yOgame (1510)

தங்கிய சாரூபந் தானெட்டாம் யோகமாந்  
தங்குஞ் சன்மார்க்கந் தனிலன்றிக் கைகூடா  
அங்கத் துடல்சித்தி சாதன ராகுவர்  
இங்கிவ ராக விழிவற்ற யோகமே

The state of Sarupya is, no doubt, reached  
Through the eight fold yoga way;  
But unless it be Sanmarga-in-Yoga,  
The Sarupya state cannot be;  
The yoga way but leads to bodily Siddhis diverse;  
But for the Sarupya state to realize,  
None these but the pure way of Jnana-in-Yoga.  
(Translation by Dr. B Natarajan)

“To reach the world of the ishhta-devata (Chosen favourite deity) and live in that world is called sAlokya-padavi. The next stage is the sAmIpya stage. This is the stage where one lives in the beatific presence of that God. The next stage which is sArUpyam is the process of becoming that very form by continuously meditating on the form. The ultimate is the sAyujya-padavi where one becomes in essence the object of one’s adoration. This is an identity status, both in form and essence.”

Discourse of kAnci mAhaSvAmi on saundarya lahari - Source  
<http://www.advaita-vedanta.org/archives/advaita-1/2003-October/012978.html>

C – tyAgarAja vinuta – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘tyAgarAja nuta’. This needs to be checked. Any suggestions ???

## **mahima taggiJcukO-riSabhapriya**

In the kRti ‘mahima taggiJcukOvaiyya’ – rAga riSabhapriya, zrI tyAgarAja asks Lord not to be so stiff with him.

P mahima taggiJcukO(v)ayya  
mahini satya svarUpuD(a)nu  
mahA rAja rAj(E)zvara nI

A vihita mArga bhaktulugA mahAtmulu  
velayaga vina lEdA svakIyamagu (mahima)

C paniki rAni panulu jEsi zaraN(a)nu  
vAri vetalu tIrci brocitive  
tanivi tIra namminaD(a)nucu zrI  
tyAgarAja nuta tappul(A)Daku (mahima)

Gist

O The Great Overlord of Emperors! O Lord praised by this tyAgarAja!  
Condescend to tone down a bit Your own greatness (OR Condescend to safeguard Your greatness) that You are the Embodiment of Truth in this Earth.

Have we not heard about great personages shining as devotees in the decreed path?

Didn't You protect by relieving the distress of those who sought your refuge after having indulged in useless pursuits? please do not find fault with me because I have believed in You whole heartedly.

Word-by-word Meaning

P O The Great (mahA) Overlord (Izvara) of Emperors (rAja rAja) (rAjEzvara)! O Lord (ayya)! Condescend to tone down (taggiJcukO) (taggiJcukOvaiyya) a bit Your (nI) greatness (mahima) (OR Condescend to safeguard Your greatness) that (anu) You are the Embodiment (svarUpuDu) (svarUpuDanu) of Truth (satya) in this Earth (mahini).

A Have we not (lEdA) heard (vina) about great personages (mahAtmulu) shining (velayaga) as devotees (bhaktulugA) in the decreed (vihita) path (mArga)?

O The Great Overlord of Emperors! Condescend to tone down a bit Your own (svakIyamagu) greatness that You are the Embodiment of Truth in this Earth.

C Didn't You protect (brocitive) by relieving (tIrci) the distress (vetalu) of those (vAri) who sought (anu) your refuge (zaraNu) (zaraNanu) after having indulged (jEsi) (literally done) in useless (paniki rAni) pursuits (panulu) (literally tasks)?

please do not find fault (tappulADaku) with me because (anucu) I have believed (namminADu) (literally He has believed) in You whole heartedly (tanivi tIra) (literally entire satisfaction);

O Lord praised (nuta) by this tyAgarAja! O The Great Overlord of Emperors! Condescend to tone down a bit Your greatness that You are the Embodiment of Truth in this Earth.

Notes –

General – In the absence of any contextual reference, it is very difficult to translate truthfully such kRtis, particularly, vihita mArga – (prescribed path) - tappulADaku – (don't nit-pick) – what these refer to is not clear.

What zrI tyAgarAja wants to say, in my humble opinion, is that 'I have surrendered to You (believed You whole heartedly) in keeping with Your exhortation (zrImad-bhagavad-gItA, Chapter 18, verses 65 and 66); do not start nit-picking; now You keep Your side of promise.

The relevant verses of zrImad-bhagavad-gItA, Chapter 18 are –

manmanA bhava madbhaktO madyAji mAM namaskuru |  
mAmEvaiSyasi satyaM tE pratijAnE priyO(a)si mE ||  
sarva dharmAnparityajya mAmEkaM zaraNaM vraja |  
ahaM tvA sarva pApEbhyO mOkSayiSyAmi mAzuca: || 65,66 ||

“Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou are dear to Me. (65) Relinquishing all dharmA take refuge in Me alone; I will liberate thee from all sins; grieve not.” (66) (Translation by Swami Swarupananda)

P – mahima taggiJcukO – In all the books it is given as 'mahima dakkiJcukO' and the meaning derived in all the books is 'tone down Your greatness'. In telugu the appropriate word for 'tone down' is 'taggiJcukO'. However, 'dakkiJcukO' meaning 'safeguard', 'protect' also seems to be appropriate. In the latter sense, it would mean that zrI tyAgarAja is asking the Lord to remember that he has a great glory and He must live up to it. Therefore, the alternative meaning also has been included. However, from the example of 'protecting those who sought refuge after performing useless jobs', it seems that it is more of a relaxation of the prowess than safeguarding it. Any suggestions ???

C - paniki rAni pani jEsi zaraNanu vAru – The reference may be to sugrIva. He sought refuge of zrI rAma only to safeguard his own welfare.

The story of ajAmila in zrImad bhAgavatam is also relevant because having wasted a whole life, at the death bed he uttered the name of 'nArAyaNa' – to call his son who has been named so. That was sufficient enough reason for the Lord to send his emissaries to rescue him from the clutches of yama kiMkaras.

## **rAma nIvAdukonduvO-kalyANi**

In the kRti 'rAma nIvAdukonduvO' – rAga kalyANi, zrI tyAgarAja pleads with Lord to have compassion on him without counting his mistakes.

- P      rAma nIv(A)dukonduvO konavO  
         toli mA nOmu phalamu eTuladO
- A      nA manasuna nI(y)andu prEma mIraganu  
         namminAm(a)nucu cAla tirigedamu kAni  
         nijam(a)nucu (rAma)
- C1     bhava sAgaramuna kalugu  
         bAdhal(a)NTaka(y)uNDuTak-  
         (a)vivEka mAnavula celimi(y)-  
         abbak(u)NDuTaku

avani(y)andu kalugu vEd-  
(A)gama marmamu telisi  
nava nIrada nibha dEha  
namminadi cAlun(a)nucu (rAma)

C2 paddu tappaganu(y)uNDu  
bhaktulaku nitya sukhamu  
kadd(a)nucu palikina  
peddala nammi  
muddu kAru nI rUpamunu  
mOdamutO dhyAniJcucunE  
proddu pO-gaDinAmu kAni  
pUrNa zazi vadana zrI (rAma)

C3 nI japamE dikku kAni  
nIraja lOcana mAku  
vAji kari dhanamulu  
varamu kAdurA  
jAji suma dharaNa  
bhUjA manOhara zrI tyAga-  
rAja nuta bahu ravi  
tEja mA tappul(e)Jcaka (rAma)

Gist

O Lord rAma! O Lord whose body resembles fresh rain-bearing cloud! O Full Moon Faced Lord! O Lotus Eyed! O Lord adorned with jasmine flowers who has captivated the mind of sItA – born of Earth! O Lord praised by this tyAgarAja! O Lord whose has radiance of innumerable Suns!

I do not know whether You will treat me kindly or not and what is the result of religious vows undertaken by me in the past.

I went about thinking much in my mind that I have placed faith in You with abundant Love, but, I do not know whether you would accept it as true and treat me kindly or not.

I do not know whether you would treat me kindly or not, considering my placing faith in You, understanding the secrets of vEda and Agama, to be sufficient, (a) in order that the troubles existing in the ocean of Wordly Existence do not touch me, and (b) in order that friendship of those indiscriminate people, found in this World, is not attained by me.

Having believed the elders who said that there is eternal happiness to those devotees who remain unwavering in their resolve, I spent time by meditating joyfully on Your most charming form; yet, I do not know whether you would treat me kindly or not.

For me, chanting Your names only is the refuge, and not boons of possessions like horse, elephant and wealth; I do not know whether, without considering my faults, you would treat me kindly or not.

Word-by-word Meaning

P O Lord rAma! I do not know whether You (nIvu) will treat me kindly (AdukonduvO) or not (konavO) and what (eTuladO) is the result (phalamu) of religious vows (nOmu) undertaken by me (mA) in the past (toli).

A I went about (tirigedamu) (literally be engaged) thinking much (cAla) in my (nA) mind (manasuna) that (anucu) I have placed faith (namminAmu) (namminAmanucu) in (andu) You (nI) (nIyandu) with abundant (mIraganu) Love (prEma),

but (kAni), O Lord rAma! I do not know whether you would accept it as (anucu) true (nijamu) (nijamanucu) and treat me kindly or not; I do not know what is the result of religious vows undertaken by me in the past.

C1 O Lord whose body (dEha) resembles (nibha) fresh (nava) rain-bearing cloud (nIrada)! I do not know whether you would treat me kindly or not, considering (anucu) my placing faith (namminadi) in You, understanding (telisi) the secrets (marmamu) of vEda and Agama (vEdAgama), to be sufficient (cAlunu) (cAlunanucu),

in order that (uNDuTaku) the troubles (bAdhalu) existing (kalugu) in the ocean (sAgaramuna) of Wordly Existence (bhava) do not touch (aNTaka) (bAdhalaNTakayuNDuTaku) me, and

in order that (uNDutaku) friendship (celimi) of those (mAnavula) indiscriminate (avivEka) people (mAnavula), found (kalugu) in (andu) this World (avani) (avaniyandu), is not attained (abbaka) (abbakuNDuTaku) by me;

O Lord rAma! I do not know what is the result of the religious vows undertaken by me in the past.

C2 Having believed (nammi) the elders (peddala) who said (palikina) that (anucu) there is (kaddu) (kaddanucu) eternal (nitya) happiness (sukhamu) to those devotees (bhaktulaku) who remain (uNDu) unwavering (tappaganu) (tappaganuyuNDu) in their resolve (paddu),

I spent (pO-gaDinAmu) time (proddu) by meditating (dhyAniJcucunE) joyfully (mOdamutO) on Your (nI) most charming (muddu kAru) (literally charm oozing) form (rUpamunu); yet (kAni),

O Full (pUrNa) Moon (zazi) Faced (vadana) Lord! O Lord zrI rAma! I do not know whether you would treat me kindly or not; I do not know what is the result of the religious vows undertaken by me in the past.

C3 O Lotus (nIraja) Eyed (lOcana)! For me (mAku), chanting Your (nI) names only (japamE) is the refuge (dikku), and (kAni) not (kAdurA) boons (varamu) of possessions like horse (vAji), elephant (kari) and wealth (dhanamulu);

O Lord adorned (dharaNa) with jasmine (jAji) flowers (suma) who has captivated the mind (manOhara) of sItA – born of Earth (bhUjA)! O Lord praised (nuta) by this tyAgarAja! O Lord whose has radiance (tEja) of innumerable (bahu) Suns (ravi)!

O Lord zrI rAma! I do not know whether, without considering (eJcaka) my (mA) faults (tappulu) (tappuleJcaka), you would treat me kindly or not; I do not know what is the result of the religious vows undertaken by me in the past.

Notes –

P – eTuladO – This is how it is given in all books other than CR, wherein it is given as ‘eTuladiyO’. This needs to be checked. Any suggestions ???

A – tirigedamu – this is how it is given in all the books other than that of TKG where it is given as ‘tirigEmu’. This needs to be checked. Any suggestions ???

C2 – mOdamutO – this is how it is given in all the books other than that of TKG where it is given as ‘mOdamuna’. This needs to be checked. Any suggestions ???

C3 – jAji suma dharaNa – this can be taken as an epithet of sItA (bhUjA) also.

C3 – suma dharaNa – this is how it is given in all the books other than that of TKG where it is given as ‘suma dhara’. This needs to be checked. Any suggestions ???

C3 – bhUjA manOhara - this is how it is given in all the books other than that of TKG where it is given as ‘pUja manOhara’; however, the meaning taken



therein is 'captor of sItA's heart'. As the correct word for 'sItA' is 'bhUjA', it has accordingly been adopted. This needs to be checked. Any suggestions ???

## **nI dAsAnudAsuDu-hamIrkalyANi**

In the kRti 'nI dAsAnu dAsadanu' – rAga hamIr kalyANi, zrI tyAgarAja asks the Lord, 'What is the use of the name that I am Your devotee when You do not have compassion on me?'

P nI dAs(A)nudAsuDan(a)ni pErE Emi phalamu

A pEda sAdhul(a)ndu nIku prEma lEka pOye (nI)

C1 sarivAriLO nannu cauka jEsitivi kAni  
karuNimpa lEka nIdu karmam(a)nedavu kAni (nI)

C2 rOsamu lEd(A)ye rucira vAkkulu pOye  
dAsula brOcitiv(a)Ta tyAgarAj(i)lalO (nI)

Gist

I have only a name as 'servant of Your servants'; what is the use?  
You do not have love towards poor pious people.

You made me look cheap among my compeers and, without showing compassion on me, You stated 'It is Your fate'.

You are not piqued (at what I say); You have forgotten Your splendid words; we hear that You protected Your devotees; in this World, this tyAgarAja has only a name as 'servant of Your servants'; what is the use?

Word-by-word Meaning

P I have only a name (pErE) as (ani) 'servant (anudAsuDanu) of Your (nI) servants' (dAsa) (dAsAnudAsuDanani); what (Emi) is the use (phalamu) (literally result)?

A You (nIku) do not have (lEka pOye) love (prEma) towards (andu) poor (pEda) pious people (sAdhulu) (sAdhulandu);  
I have only a name as 'servant of Your servants'; what is the use?

C1 You made (jEsitivi) me (nannu) look cheap (cauka) among my compeers (sarivAriLO) and (kAni)  
without (lEka) showing compassion (karuNimpa) on me, You stated (anedavu) 'It is Your (nIdu) fate (karmamu) (karmamanedavu)';  
therefore (kAni), I have only a name as 'servant of Your servants'; what is the use?

C2 You are not piqued (rOsamu lEdAye) (at what I say);  
You have forgotten (pOye) (literally left) Your splendid (rucira) words (vAkkulu);  
we hear that (aTa) You protected (brOcitivi) (brocitivaTa) Your devotees (dAsula);  
in this World (ilalO), this tyAgarAja (tyAgarAjilalO) has only a name as 'servant of Your servants'; what is the use?

Notes –

C2 – rOsamu lEdAye – This is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, it is given as ‘rOsamu lEsamu lEdAye’. This needs to be checked. Any suggestions ???

C2 - rucira vAkkulu - zri tyAgarAja asks whether the following declaration of his vow - made at the time of surrender of vibhISaNa - contained in vAlmIki rAmAyaNa – yuddha kaNDa - which is considered as zaraNAgati zAstRa by bhaktAs - has been forgotten -

sakRdEva prapannAya tavAsmIti ca yAcate |  
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || XVIII -33

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.”

## enduka daya-tODi

In the kRti ‘enduku daya rAdu’ – rAga tODi, zri tyAgarAja asks Lord to have pity on him.

- P enduku daya rAdurA zri rAmacandra nIk(enduku)
- A sandaDi(y)ani maracitivO(y)indu lEvO nIk(enduku)
- C1 sAreku dur-viSaya sAram(a)nubhaviJcu  
vAri celimi sEya nEraka mEnu  
zri rAma sagam(A)yenu jUci jUci  
nIraja daLa nayana nirmal(A)paghana nIk(enduku)
- C2 tIrani bhava nIradhi(y)AraDi sairimpa  
nEraka bhayam(o)ndaga paGkaja patra  
nIru vidham(a)llADaga(n)iTTi nanu jUci  
nIrad(A)bha zarIra nirupama zUra nIk(enduku)
- C3 jAg(E)la idi samayamu gAdu jEsitE-  
(n)E gati paluka(v)ayya zri rAma  
nIvE gAni dari lEd(a)yya dIna zaraNya  
tyAgarAja vinuta tAraka carita nIk(enduku)

Gist

O Lord zri rAmacandra! O Lord zri rAma! O Lotus petal Eyed! O Lord of pure body! O Lord whose body resembles the thunder-cloud! O Hero Incomparable! O Refuge of humble lot! O Lord praised by this tyAgaraja! O Lord who has a history enabling fording the ocean of Worldly Existence!

Why wouldn’t you have compassion on me? Have you forgotten (my pleas) to be some sort of noise or is it that You are not here?

Because I often happened to have the friendship of those enjoying the essence evilsome sense-object, my body is emaciated; having seen me again and again, why wouldn’t you have compassion on me?

As I happened to endure the onslaught of never-ending ocean of Worldly Existence, I was tossed about like water droplet on the Lotus leaf because of fear; even after looking at me in such a state, why wouldn’t You have compassion on me?

Why this hesitation! This is not at all the time to hesitate; if You do so, tell me where would I go? I have no refuge other than You; why wouldn’t You have compassion on me?

## Word-by-word Meaning

P O Lord zrI rAmacandra! Why (enduku) wouldn't you (nIku) have (rAdurA) compassion (daya) on me?

A Have you forgotten (maracitivO) (my pleas) to be (ani) some sort of noise (sandaDi) (sandaDiyani) or is it that You are not (lEvO) here (indu) (maracitivOyindu)?

O Lord zrI rAmacandra! Why wouldn't you have compassion on me?

C1 Because I often (sAreku) happened (nEraka) to have (sEya) the friendship (celimi) of those (vAru) enjoying (anubhaviJcu) the essence (sAramu) (sAramanubhaviJcu) evilsome sense-objects (dur-viSaya),

O Lord zrI rAma! my body (mEnu) is emaciated (sagamAyenu) (literally became half);

having seen me again and again (jUci jUci), O Lotus (nIraja) petal (daLa) Eyed (nayana)! O Lord of pure (nirmala) body (apaghana) (nirmalApaghana)! why wouldn't you (nIku) have compassion on me?

C2 As I happened (nEraka) to endure (sairimpa) the onslaught (AraDi) of never-ending (tIrani) ocean (nIradhi) (nIradhiyAraDi) of Worldly Existence (bhava),

I was tossed about (allADaga) like (vidhamu) water droplet (nIru) on the Lotus (paGkaja) leaf (patra) because of (ondaga) fear (bhayamu) (bhayamondaga);

even after looking (jUci) at me (nanu) in such a state (iTtI) (vidhamallADaganiTTi), O Lord whose body (zarIra) resembles (Abha) the thunder-cloud (nIrada)! O Hero (zUra) Incomparable (nirupama)! why wouldn't You (nIku) have compassion on me?

C3 Why (Ela) this delay or hesitation (jAgu) (jAgEla)! This (idi) is not (gAdu) at all the time (samayamu) to hesitate; if You do so (jEsitE), O Lord (ayya) zrI rAma! tell me (paluku) (palukavayya) where (E) (jEsitEnE) would I go (gati)?

O Lord (ayya)! I have no (lEdu) (lEdayya) refuge (dari) other (gani) than You (nIvE);

O Refuge (zaraNya) of humble (dIna) lot! O Lord praised (vinuta) by this tyAgaraja! O Lord who has a history (carita) enabling fording (tAraka) the ocean of Worldly Existence! why wouldn't You (nIku) have compassion on me?

## Notes –

General – caraNas 1,2 are interchanged in the books of CR and ATK. This needs to be checked. Any suggestions ???

C1 – durviSaya sAra – This is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'sAgara'. This needs to be checked. Any suggestions ???

C2 – bhayamondaga – this is how it is given in the book of CR. In the books of TKG and TSV/AKG, this is given as 'bhayamandaga'. However, 'ondaga' seems to be appropriate and hence adopted. This needs to be checked. Any suggestions ???

C2 – paGkaja patra nIru vidhamu –(meaning 'water droplet on the lotus leaf'). This is how it is given in the book of TSV/AKG and the same as an alternative in the book of TKG. However, in the book of CR, this is given as 'nIra vidhi'. zrI tyAgarAja has used the same simile in the kRti 'karuNa jUDavamma' rAga tODi. This needs to be checked. Any suggestions ???

C2 – iTTu nanu jUci – In the book of CR, this is given in caraNa 1. This needs to be checked. Any suggestions ???

C3 – zrI rAma – this is how it is given in the books of CR and TSV/AKG, However, in the book of TKG, this is given as ‘zrI rAmacandra’. This needs to be checked. Any suggestions ???

## dAcukOvalenA-tODi

In the kRti ‘dAcukOvalenA’ – rAga tODi, zrI tyAgarAja appeals to Lord not to hide his grace.

- P dAcukOvalenA dAzarathi nIdu daya
- A jUcuvAralalOna culakanE nanu jUci (dAcu)
- C1 kanikaramu kAntapai galigi mudd(i)Du vELa  
janakaja nA mATa samayam(a)ni balkina (dAcu)
- C2 karagi padamulanu vrAla gani karuNa sEyu vELa  
bharatuD(e)ntO nannu bhaktuD(a)ni balkitE (dAcu)
- C3 nEmamuna paricarya nErpuna bogaDu vELa  
saumitri tyAgarAjuni mATa balkina (dAcu)

### Gist

O Lord rAma – son of King dazaratha! Should you hide Your compassion by belittling me in front of others?

At that time when You kiss Your spouse affectionately, considering it to be an appropriate time, even if sItA broaches my topic, should You still hide Your compassion?

Seeing bharata prostrate at Your Feet melting with love, at that time when You show compassion on him, if he tells much about me that I am a devotee, should You still hide Your compassion?

At that time when You praise the skill of lakSmaNa for his service with self-control, even if he broaches the topic of this tyAgarAja, should You still hide Your compassion?

### Word-by-word Meaning

P O Lord rAma – son of King dazaratha (dAzarathi)! Should you hide (dAcukOvalenA) Your (nIdu) compassion (daya)?

A O Lord rAma – son of King dazaratha! Should you hide Your compassion by belittling (culkanE jUci) (literally looking lightly) me (nanu) in front of others (jUcuvAralalalOna) (who are watching me)?

C1 At that time (vELa) when You kiss (muddiDu) Your spouse (kAntapai) affectionately (kanikaramu galgi),  
considering it to be (ani) an appropriate time (samayamu) (samayamani), even if sItA – daughter of King janaka (janakaja) - broaches (balkina) my (nA) topic (mATa) (literally word),  
O Lord rAma! should You still hide Your compassion?

C2 Seeing (gani) bharata (bharatuDu) prostrate (vrAla) at Your Feet (padamulanu) melting (karagi) with love,

at that time (vELa) when You show (sEyu) compassion (karuNa) on him,  
if he (bharata) tells (balktitE) much (entO) (bharatuDento) about me (nannu)  
that (ani) I am a devotee (bhaktuDu) (bhaktuDani),  
O Lord rAma! should You still hide Your compassion?

C3 At that time (vELa) when You praise (bogaDu) the skill (nErpunu) of  
lakSmaNa – son of sumitrA (saumitri) - for his service (paricarya) with self-  
control (nEmamuna),  
even if he (lakSmaNa) broaches (balkina) the topic (mATa) (literally  
word) of this tyAgarAja (tyAgarAjuni),  
O Lord rAma! should You still hide Your compassion?

## A daya zrI raghuvara-Ahiri

In the kRti ‘A daya zrI raghuvara’ – raga Ahiri, zrI tyAgarAja appeals  
Lord to have compassion on him.

P A daya zrI raghuvara nED(E)la  
rAd(a)ya O day(A)mbudhi nIku

A mOdamutO sad-bhakti marmamunu  
bOdhana jEsi sadA brOcina nIk(A daya)

C ninnu tiTTi koTTi himsa beTTina-  
d(a)nniyu nann(a)na lEdA  
enna rAni nindala tALumani  
manniJcaga lEdA  
annamu tAmbULam(o)sagi dEhamu  
minna sEya lEdA  
kanna talli taNDri mEm(a)nucu  
tyAgarAjuniki paravazam(I) lEdA (A daya)

Gist

O Lord zrI raghuvara! O Ocean of Compassion! Why wouldn't You have  
that compassion today?

Why wouldn't You, who always protected me kindly by teaching the  
secrets of true devotion, have that compassion today?

Didn't You say “all violence perpetrated on you by abusing and beating,  
amounts to having been done to Me”? didn't You commend me to forbear  
abuses, no matter what happens? didn't You make my body shine by offering  
food and betel leaves? didn't You bestow on this tyAgarAja exhilaration by  
asserting that “We are the parents who bore You”?

Word-by-word Meaning

P O Lord (aya) zrI raghuvara! O Ocean (ambudhi) of Compassion (daya)  
(dayAmbudhi)! Why (Ela) wouldn't You (nIku) have (rAdu) (rAdaya) (literally  
come) that (A) compassion (daya) today (nEDu) (nEDEla)?

A O Lord zrI raghuvara! O Ocean of Compassion! Why wouldn't You  
(nIku),  
who always (sadA) protected (brOcina) me kindly (mOdamutO) by  
teaching (bodhana jEsi) the secrets (marmamunu) of true devotion (sadbhakti),  
have that compassion today?

C Didn't (lEdA) You say (ana) "all (anniyu) violence (himsa) perpetrated (beTTinadi) (beTTinadanniyu) on you by abusing (tiTTi) and beating (koTTi), amounts to having been done to Me (nannu) (nannana)"?

didn't (lEdA) You commend (manniJcaga) me to (ani) forbear (tALumu) (tALumani) abuses (nindala), no matter what happens (enna rAni)?

didn't (lEdA) You make (sEya) my body (dEhamu) shine (minna) by offering (osagi) food (annamu) and betel leaves (tAmbUlamu) (tAmbUlamosagi)?

didn't (lEdA) You bestow (I) on this tyAgarAja (tyAgarAjuniki) exhilaration (paravazamu) by asserting that (anucu) "We (mEmu) (mEmanucu) are the parents (talli taNDri) (literally mother and father) who bore (kanna) You"?

O Lord zrI raghuvara! O Ocean of Compassion! Why wouldn't You have that compassion today?

Notes –

P – rAdaya – though this has been split as 'rAdu+aya'; however, the word 'aya' does not seem to be available. It is not known whether this is a colloquial usage to mean 'Lord' (ayya). Any suggestions ???

C – In the book of TSV/AKG, the caraNa is divided into two; beginning from 'annamu tAmbUlamu' has been treated as the second caraNa. All other books contain the whole as a single caraNa.

C – manniJcaga – this word means 'forgive', 'respect', 'honour', 'obey', 'accede' etc. In the present context, there is some doubt about meaning of this word, particularly in view of the background of the song given below. Any suggestions ???

C - paravazamu – the state of trance and the resultant bliss experienced by yOgis.

Background of the Song - The great exponent of harikathA – zrI TS Balakrishna Sastrigal, in his discourse 'tyAgarAja caritraM', states that this song was sung by zrI tyAgarAja after the incident wherein his elder brother beat him and consequently zrI tyAgarAja remained in coma for more than five days. During the period of coma, Lord zrI rAma, along with sltA appeared before him and spoke to his inner body (sUkSma zarIra) on the lines as stated in the song 'ninnu tiTTi koTTi hiMsa beTTinadanniyu nannu' – 'the violence – verbal and physical – perpetrated on you amounts to having been done to Me'. Subsequently, the Lord is said to have soothed zrI tyAgarAja's body by touching the wound; after the incident zrI tyAgarAja woke up, as if from sleep, fully recovered. According to zrI Balakrishna Sastrigal, in this song, zrI tyAgarAja asks the Lord to pardon his brother for the offence.

## **gAravimpa rAdA-ghaNTA**

In the kRti 'gAravimpa rAdA' – rAga ghaNTA, zrI tyAgarAja pleads with Lord to have regard for his appeals.

P gAravimpa rAdA garuDa gamana vAdA nanu

A zrI ramA manOharA zrita hRdaya vihArA  
cEra rAvad(E)mirA zrI raghuvara dhIrA (gAra)

C1 pErukaina lEdA pilicina rA rAdA sari-  
vAral(A)Da lEdA vini varada karuNa rAdA  
mArU balga vAdA mummArU namma lEdA (gAra)

C2 tanayuD(A)Du mATa talli daNDrulak(a)di(y)ATa gAdA

ninu pADina pATa vini nI muddu nOTan-  
(E)m(a)na valadE(y)iccOTa  
mAdhava(y)ika tera cATA (gAra)

C3 rUkal(o)sagi konna sati rUpamul(e)Tl(u)nna  
zrI kara guNam(u)nna celini celimi vIDar(a)nna  
parAku nIku minna tyAgarAja vinut(A)bhinna (gAra)

Gist

O Lord who comes on garuDa! O Beloved of lakSmi! O Lord who abides in the hearts of those dependent on You! O Brave Lord raghuvara! O Lord who Bestows boons! O Lord mAdhava! O Lord who causes auspiciousness! O My father! O Lord praised by this tyAgarAja! O Wholesome Lord!

Can't You be kind to me? is there any dispute? Why wouldn't You come to unite with me?

Won't You (come) atleast for namesake? won't You come even if I call You? aren't my peers ridiculing me? won't You have mercy even after hearing me? is there any dispute about responding to me? aren't You going to believe me definitely?

Aren't the words uttered by a child a fun for the parents? having heard the song sung by me on You, what would You say here with Your charming mouth? why are You still hiding behind the screen?

No matter how the looks of a wife, who has been obtained (in marriage) by paying fee – strI dhana, is, if she is virtuous, one would not leave the companionship of that woman; is it noble for You to show unconcern?

(No matter what my disqualifications are, because I am devoted to You, it is not correct on Your part to abandon me.)

Word-by-word Meaning

P O Lord who comes (gamana) on garuDa! Can't You (rAdA) be kind (gAravimpa) to me (nanu)? is there any dispute (vAdA)?

A O Beloved (manOhara) (literally one who steals the heart) of lakSmi (zrI ramA)! O Lord who abides (vihAra) in the hearts (hRdaya) of those dependent (zrita) on You! O Brave (dhIrA) Lord raghuvara! why (Emi) wouldn't You come (rAvadi) (rAvadEmirA) to unite (cEra) with me?

O Lord who comes on garuDa! can't You be kind to me? is there any dispute?

C1 Won't You (lEdA) (come) atleast for namesake (pErukaina)? won't (rAdA) You come (rA) even if I call (pilicina) You?

aren't (lEdA) my peers (sari vArala) ridiculing (ADa) me (vAraLADa)? O Lord who Bestows boons (varada)! won't You have (rAdA) mercy (karuNa) even after hearing (vini) me?

is there any dispute (vAdA) about responding (mArU balka) to me? aren't (lEdA) You going to believe (namma) me definitely (mummaRu)?

O Lord who comes on garuDa! can't You be kind to me? is there any dispute?

C2 Aren't (gAdA) the (adi) words (mATa) uttered (ADu) by a child (tanayuDu) (literally son) (tanayuDADu) a fun (ATa) for the parents (talli daNDRulaku) (literally mother and father) (daNDRulakadiyATa)?

having heard (vini) the song (pATa) sung (pADina) by me on You (ninu), what (Emi) would (valadE) You say (ana) (Emana) here (iccOTa) (valadEyiccOTa) with Your (nI) charming (muddu) mouth (nOTa)

(nOTanEmana)? O Lord mAdhava! why are You still (ika) hiding behind the screen (tera cATA)?

O Lord who comes on garuDa! can't You be kind to me? is there any dispute?

C3 No matter how (eTla) the looks (rUpamulu) of a wife (sati), who has been obtained (konna) (in marriage) by paying (osagi) fee – strI dhana (rUkalu) (literally money) (rUkalosagi), is (unna) (rUpamuleTlunna), O Lord who causes auspiciousness (zrIkara)! O My father (anna)! if she is (unna) virtuous (guNamu) (guNamunna), one would not leave (vIDaru) (vIDaranna) the companionship (celimi) of that woman (celini);

is it noble (minna) for You (nIku) to show unconcern (parAku)? O Lord praised (vinuta) by this tyAgarAja! O Wholesome Lord (abhinna) (tyAgarAjAbhinna)!

O Lord who comes on garuDa! Can't You be kind to me? is there any dispute?

(No matter what my disqualifications are, because I am devoted to You, it is not correct on Your part to abandon me.)

Notes -

C2 – ninu pADina pATa – Emana valadEyiccOTa – This is sort of running dialogue between zrI tyAgarAja and the Lord. It seems zrI tyAgarAja is asking the Lord to respond to his song as he is singing. As this involves a 'bhAva' – state of mind, it is not possible to render a correct translation unless one is gifted to have insight into the mind of the bard. Any suggestions ???

C2 – Emana valadEyiccOTa – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'Emana valadiccOTa'. This needs to be checked. Any suggestions ???

C3 - rUkalosagi – In olden days the bride groom used to pay money to the bride which was known as 'kanya dhanaM' or 'kanya zulkaM' – ie a girl's property. The practice of vara dakSiNa – dowry – money given from the bride's side to bridegroom, it seems, is a practice brought about very recently. A research article on the Hindu (Brahmin) marriage and the functions thereof, are given in the website –

[http://www.keralaiyers.com/iyer\\_wdng1.html](http://www.keralaiyers.com/iyer_wdng1.html)

C3 – rUkalosagi – In the book of CR, this has been translated 'a wife purchased for money, however, beautiful, cannot have such a lasting relationship with the husband as one who has been chosen for her virtues'. In my humble opinion, the wordings of the kriti does not bring out such a message, if we keep in mind that in olden days 'kanya zulkaM' was in vogue wherein the bride-groom used to pay for the bride. Therefore, 'rUkalosagi' would mean 'kanya zulkaM' and not 'purchased'. Please refer to the previous notes on the same subject.

C3 – minna – this is how it is given in the books of TKG and TSV/AKG. However, this is given as 'munna' in the book of CR. From the context, the word 'munna' does not make sense. Even the word 'minna' is difficult to translate. However, it has been translated as 'noble' This needs to be checked. Any suggestions ???

C3 – vinutAbhinna – this is how it is given in the book of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'vinuta bhinna'. In my humble opinion, the word 'abhinna' is the correct one. This needs to be checked. Any suggestions ???

C3 – abhinna – same as 'pUrNa' - the term is indefinable. However, the following upaniSad zLOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||



“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

## **evaru teliyanu poyvedaru-punnAgavarALi**

In the kRti ‘evaru teliyanu poyvedaru’ – rAga punnAgavarALi, zrI tyAgarAja criticizes those who indulge all sorts of activities but do not try to know the Lord.

- P evaru teliyanu poyvedaru  
vivaramu lEni pUjalu jEsedaru
- C1 mudamuna parula rUkalaku para  
sudatulak(A)ziJci tA gUDuTaku  
udaramu nimpuTa koraku cAla  
Uran(U)ra tirigedr(A)varaku (evaru)
- C2 konna tottula mATa mIra lEka  
anna tammula talli daNDRula nEram-  
(e)nnuTa pani gAni sAramaina  
pannaga zayana nI padamu nammedarA (evaru)
- C3 Alu biDDalanu nammedaru vArik-  
(A)ziJci parula kompala muJcedaru  
kAluni valla niNDARu rAma  
kaSTamu jendi bhuvini puTTedaru (evaru)
- C4 peddalatO kallal(A)Di rAma  
buddhi lEni dhanikula tA vEDi  
vadd(a)na vAritO mODi iTlu  
proddu pOvuTa gAni patitula gUDi (evaru)
- C5 Isuna mariyAda lEdu niNDu  
kAsu galgina vAnik(a)nniTa vAdu  
Asa nIyeDa galga bOdu nija  
dAsulu evarO kana cEta gAdu (evaru)
- C6 pannuga manakE zakti(y)ani  
anni kallal(a)nucunu doGga bhakti  
anna id(E)Ti virakti rAma  
kanna taNDri idiyA pEda yukti (evaru)
- C7 yOgulu mEn(e)ruga lEka tamakE  
gati(y)ani dhyAninturu gAka  
bhOgi zayana ElukOka rAma  
tyAgarAjunipai nIk(i)Gka parAkA (evaru)

Gist

O Lord reclining on zESa! O Lord rAma! O Father - who begot me!

People perform non-descript (all sorts of) worships; but, no one has understood (what true devotion is) (or whoever has known or understood You).

People, happily hanker after others’ wealth and others’ women; in order to secure these for themselves, and for procuring wants for filling their tummies, wander much from place to place.

People are not able to contravene the words of their wives; they make it their job to count the faults of their brothers and parents; they never believe in Your nectarine feet.

People believe their wives and children; having loved them, they ruin other's families; people are born in this World after undergoing considerable suffering in the hands of Lord of Death.

People speak falsehood with elders; they beseech idiotic rich; they resent those who advise them against such behaviour; they spend their days in this way by joining the company of those fallen.

Because of envy, people do not have propriety of conduct; he who has a lot of wealth, argues about everything; they never cultivate love towards You; they are unable to discern who the true devotees are.

People think that they alone have all the powers; by practicing false devotion, they declare that everything to be false; what kind of (false) dispassion is this? Is this the method adopted by this poor man?

Only the ascetics will meditate, bereft of body consciousness, considering their selves alone to be their goal; instead of protecting, why do You still look unconcerned towards this tyAgarAja?

#### Word-by-word Meaning

P People perform (jEsEru) non-descript (all sorts of) (vivaramu lEni) worships (pUjalu); but, no one (evaru) has understood (teliyanu poyedaru) (what true devotion is).

C1 People happily (mudamuna) hankering (AziJci) after others' (parula) wealth (rUkalaku) (literally money) and others' (para) women (sudatulaku) (sudatulakAziJci), and in order to secure (gUDuTaku) these for themselves (tA), and

for procuring wants (koraku) for filling (nimpuTa) their tummies (udaramu), wander (tirigedaru) much (cAla) from place to place (UranUra) till (Avaraku) (tirigedarAvaraku) then;

but none has understood (what true devotion is).

C2 Unable (lEka) to contravene (mIra) (literally exceed) the words (mATa) of their (konna) (literally obtained) wives (women) (tottula),

excepting for (gAni) making it their job (pani) to count (ennuTa) the faults (nEramennuTa) of their brothers (anna tammula) (literally elder and younger brothers) and parents (talli daNdrula) (literally mother and father),

O Lord reclining (zayana) on zESa - the snake (pannaga)! did they ever believe (nammedarA) in Your (nI) nectarine (sAramaina) feet (padamu)?

none has understood (what true devotion is).

C3 People believe (nammedaru) their wives (Alu) and children (biDDalanu); having loved (AziJci) them (vAriki) (vArikAziJci), they ruined (muJcedaru) (literally drowned) other's (parula) families (kompalu);

O Lord rAma! people are born (puTTedaru) in this World (bhuvini) after undergoing considerable (niNDARu) suffering (kaSTamu jendi) in the hands of (valla) (literally because of) Lord of Death (kAla) (kAluni);

yet, none has understood (what true devotion is).

C4 O Lord rAma! People speak (ADi) falsehood (kallalu) (kallalADi) with elders (paddalatO);

they (tA) beseech (vEDi) idiotic (buddhi lEni) rich (dhanikula);

they resent (mODi) those (vAritO) who advise (ana) them against (vaddana) such behaviour;

excepting for (gAni) spending (pOvuta) their days (proddu) in this way (iTlu) by joining the company (gUDi) of those fallen (patitula), none has understood (what true devotion is).

C5 Because of envy (Isuna), they do not have (lEdu) of propriety of conduct (maryAda); he (vAniki) who has (galgina) a lot of (niNDu) wealth (kAsu), argues (vAdu) about everything (anniTa) (vAnikanniTa);  
they never cultivate (galga bOdu) love (Asa) towards You (nIyeDa); they are unable (cEta gAdu) to discern (kana) (literally see) who (evarO) the true (nija) devotees (dAsulu) are;  
none has understood (what true devotion is).

C6 People think nicely (pannuga) that (ani) they alone (manakE) (literally we) have all the powers (zakti) (zaktiyani);  
by practicing false (doGga) devotion (bhakti), they declare (anucunu) that everything (anni) to be (anucunu) false (kallalu) (kallalanucunu);  
O Father (anna)! what kind (ETi) of dispassion (virakti) is this (idi) (idETi)?  
O Lord rAma, my Father (taNDri) who begot (kanna) me! Is this (idiyA) the method (yukti) of this poor man (pEda)?  
none has understood (what true devotion is).

C7 Only (gAka) the ascetics (yOgulu) will meditate (dhyAninturu), bereft of (lEka) body (mEnu) consciousness (eruga) (mEneruga), considering their selves alone (tamakE) to be (ani) their goal (gati) (gatiyani);  
O Lord reclining (zayana) on zESa – the snake (bhOgi)! O Lord rAma! instead of protecting (ElukOka), why do You (nIku) still (iGka) (nIkiGka) look unconcerned (parAkA) towards this tyAgarAja (tyAgarAjunipai)?  
none has understood (what true devotion is).

Notes –

P – teliyanu poyvedaru – this is how it is given in the books of CR; in the book of TKG, it is given as ‘teliya poyyEru’; in the book of TSV/AKG, it is given as ‘teliyanu poyyEru’. This needs to be checked. Any suggestions ???

evaru teliyanu poyvedaru – this may also be taken as a question ‘whoever has known or understood You?’

C1 – A varaku – It is not clear whether this is to be joined with ‘tirigedaru’ or to the pallavi. If it is joined with ‘tirigedaru’, it will mean ‘they wandered till then – till they procured their wants. On the otherhand, if it is to be joined with pallavi, it will mean ‘they would not realize till they have procured their wants’. ‘varaku’ is same as ‘varaikku’ of tamizh. tamizh, ‘varai’ and telugu ‘vara’ mean ‘limit’. May be zrI tyAgarAja uses this word in the noun form. If it is so, the meaning would be ‘they do not know the limit of such such wandering’. Any suggestions ???

C5 – The first half of the caraNa, being contextual, is very difficult to translate correctly. Any suggestions ???

C6 – kallalanucunu, idiyA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘kallanucunu’, idA’. From the context, ‘kallalanucunu’ and ‘idiyA’ seem to be appropriate and these have been adopted. This needs to be checked. Any suggestions ???

C7 – General (first half) – the exact significance of the first half of the caraNa is not clear. The books have taken contradictory views – in the book of TKG and TSV/AKG, it is taken to mean ‘True devotees (or yOgis) will meditate on you considering you to be their refuge’; however, in the book of CR, the meaning given is ‘those false yOgis without knowing the real nature of their material body and what their fate will be, engage themselves in meditation’.

In my humble opinion, in view of the word 'gAka', zRI tyAgarAja seems to state that 'Unlike a yOgi who could meditate on his Self without body consciousness, I am Your devotee who has surrendered to You; You should protect me'. If we also consider the pallavi where zRI tyAgarAja decries non-descript worships, surrender to the Lord seems to be message of the kRti. Any suggestions ???

C7 – tAmakE gatiyani – The purport of these words is not very clear, though this has been translated as 'considering You to be the refuge'. However, there is some doubt. Any suggestions ???

## **nI daya rAdA-vasantabhairavi**

In the kRti 'nI daya rAdA' – rAga vasantabhairavi, zRI tyAgarAja pleads with Lord to have mercy on him.

- P nI daya rAdA
- A kAd(a)nE vAr(e)varu kalyAna rAma (nI)
- C1 nannu brOcuvAr(i)lanu nADE teliya  
ina vaMza tilaka nIk(i)nta tAmasamA (nI)
- C2 anniTikin(a)dhikAruD(a)ni nE pogaDitE  
manniJcitE nIdu mahimaku takkuvA (nI)
- C3 rAma rAma rAma tyAgarAja hRt-sadana  
nA madi tallaDille nyAyamA vEgamE (nI)

Gist

O The Auspicious Lord rAma! O Lord - the Most eminent of the solar dynasty! O Lord rAma resident in the heart of this tyAgarAja!

Won't Your mercy descend on me quickly? Who is there to say 'no' to You? Even though You knew that day itself who my protector in this World is, why this much delay on Your part? Even though I extol You to be the controller of everything, would it diminish Your prowess if You forgive me? My mind is perplexed; is it fair?

Word-by-word Meaning

- P Won't Your (nI) mercy (daya) descend (rAdA) on me (literally come)?
- A O The Auspicious (kalyANa) Lord rAma! Who (vAru) is there (evaru) to say (anE) 'no' (kAdu) (kAdanE) to You (Or who is there to stop You)?  
won't Your mercy descend on me?
- C1 Even though You knew (teliya) that day (nADE) itself who my (nannu) protector (brOcuvAru) in this World (ilanu) (brOcuvAri)lanu) is,  
O Lord - the Most eminent (tilaka) (literally distinguishing mark on the forehead) of the solar (ina) dynasty (vaMza)!  
why this much (inta) delay (tAmasamA) on Your (nIku) (nIkinta) part?  
won't Your mercy descend on me?
- C2 Even though I (nE) extol (pogaDitE) You to be (ani) the controller (adhikAruDu) of everything (anniTiki) (anniTikinadhikAruDani),  
would it diminish (takkuvA) Your (nIdu) prowess (mahimaku) if You forgive (manniJcitE) me? won't Your mercy descend on me?

C3 O Lord rAma! O Lord rAma! O Lord rAma! O Lord resident (sadana) in the heart (hRt) of this tyAgarAja!  
my (nA) mind (madi) is perplexed (tallaDille); is it fair (nyAyama)?  
won't Your mercy descend on me quickly (vEgamE)?

Notes –

C2 – anniTikinadhikAruDani – this is how it is given in all the books other than that of TKG, wherein it is given as 'anniTkadhikarivani'. This needs to be checked. Any suggestions ???

C3 – tallaDille - this is how it is given in all the books other than that of TKG, wherein it is given as 'tallaDillaga'. This needs to be checked. Any suggestions ???

## **rAkA zazi vadana-Takka**

In the kRti 'rAkA zazi vadana' – rAga Takka, zRI tyAgarAja begs Lord to have mercy on him.

P rAkA zazi vadana(y)iGka parAkA

A nIk(A) guNamu kArAd-  
(a)vanI kAnta karuNA svAnta (rAkA)

C1 nammi(y)unna nija dAsulaku  
nammikalan(o)sagi maraturA  
tammi kanulan(o)ka pAri nanu  
daya jUDa rAdA mariyAdA (rAkA)

C2 pAri pAri ninn(a)nudinamu  
kOri kOrina vArini(y)I  
dAri brOcitivA mAyA  
dhAri rArA(y)ElukOrA (rAkA)

C3 nIvE telusukonduv(a)nucunu  
bhAviJcucunu nEnu nI pada  
sEva jEsiti mahAnu-  
bhAva tyAgarAjunipai (rAkA)

Gist

O Full-moon Faced Lord! O Consort of bhU-dEvi! O Mercy Embodied! O Lord who is the prop of Illusion! O Magnanimous Lord!

Why this unconcern towards this tyAgarAja even now? That kind of behaviour (of unconcern) doesn't behove You.

Having imbibed faith in those true devotees who believe You, is it fair to forget them? won't You look at me once with mercy with Your Lotus Eyes? is it decorum not to do so?

Did you protect those who time and again earnestly prayed to You daily, in this way? Deign to come and govern me.

I performed service at Your holy feet considering in my mind that You Yourself would understand.

Word-by-word Meaning

P O Full-moon (rAkA zazi) Faced (vadana) Lord! Why this unconcern (parAkA) even now (iGka)?

A That (A) kind of behaviour (guNamu) (of unconcern) doesn't behave (kArAdu) You (nIku) (nIkA);

O Consort (kAnta) of bhUdEvi (avanI)! O Mercy (karuNA) Embodied (svAnta)! O Full-moon Faced Lord! Why this unconcern even now?

C1 Having imbibed (osagi) faith (nammikalanu) (nammikalanosagi) in those true (nija) devotees (dAsulaku) who believe (nammiyunna) You, is it fair to forget (maraturA) them?

won't (rAdA) You look (jUDa) at me (nanu) once (oka pAri) with mercy (daya) with Your Lotus (tammi) Eyes (kanulanu) (kanulanoka)? is it decorum (mariyAdA) not to do so?

O Full-moon Faced Lord! why this unconcern even now?

C2 Did you protect (brOcitivA), those (vArini) who time and again (pAri pAri) earnestly (kOri) prayed (kOrina) to You daily (anudinamu) (ninnanudinamu), in this (I) way (dAri) (vAriniyIdAri)? O Lord who is the prop (dhAri) of Illusion (mAya)! Deign to come (rArA) and govern (ElukOrA) (rArAyElukOrA) me;

C3 I performed (jEsiti) service (sEva) at Your (nI) holy feet (pada) considering in my mind (bhAviJcucunu) that (anucunu) You Yourself (nIvE) would understand (telusukonduvu) (telusukonduvanucunu);

O Magnanimous (mahAnubhAva) Lord! O Full-moon Faced Lord! why this unconcern towards (pai) this tyAgarAja (tyAgarAjunipai)?

Notes –

General – In the book of CR, the words (C1) 'maraturA', 'daya jUDa rAdA', 'mariyAdA', (C2) 'rArA', 'ElukOrA' are all given with short 'a' at the end. This needs to be checked.

C2 – mAya dhAri – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'mAya dhAri'; in my humble opinion, 'mAya dhAri' is more appropriate. This needs to be checked. Any suggestions ???

## **jaya jaya zrI raghurAma-maGgaLakaiziki**

In the kRti 'jaya jaya zrI raghurAma' – rAga maGgaLakaiziki (or gauri), zrI tyAgarAja begs the Lord to have mercy on him.

P jaya jaya zrI raghurAma  
sajjana hRday(A)rNava sOma

C1 sammatamuna nA mEnu nI  
somm(a)ni vEdukonAnu (jaya)

C2 gati hInuDai(y)alasi vacciti  
nIvE kAvalasi (jaya)

C3 anyula nE kOritinA  
rAjanya ninnu dUritinA (jaya)

C4 ninnE nA madi kOra rAma  
nann(a)layiJcuTa mErA (jaya)

C5 nanu maravaku zubha karamA

- ninn(a)nusariJca nA taramA (jaya)
- C6 mAk(i)ka(y)evvaru lERu jUDa  
nIk(i)ka nyayamu gAdu (jaya)
- C7 AdariJcanu parAkA(y)I  
khEdamul(i)kan(e)ndAka (jaya)
- C8 viparItamul(e)JcitiO  
E aparAdhamu jESitiO (jaya)
- C9 vAsi lEd(a)nucu calamO nE  
jEsina pUjA phalamO (jaya)
- C10 nI sari vElpulu lERu rAma  
nA sari dInulu lERu (jaya)
- C11 telupanu evvaru lEdA nA  
kalavaramulu vina rAdA (jaya)
- C12 pAdamulaku vandanamu nA  
mIdan(E)la dandanamu (jaya)
- C13 tALa jAla(y)I raTTu rAma  
jAlam(E)la ceyyi baTTu (jaya)
- C14 nara varul(I) dharalOna nI  
karuNa lEd(a)naga valenA (jaya)
- C15 nEram(e)JcuTaku pOka sari  
vAralu navvagan(I)ka (jaya)
- C16 mAnamu nIdE summi  
abhimAnamun(E)lukommi (jaya)
- C17 pAdamulE gati(y)aNTi kali  
bAdha taramu gAd(a)NTi (jaya)
- C18 chakkani nI rUpamunu gani  
sokkiti nA hRdayamuna (jaya)
- C19 kaTa kaTa pAvana nAma  
manas(i)Tu tirugani zrI rAma (jaya)
- C20 AziJcina nA paini nIk(A)zu  
niNDa daya rAni (jaya)
- C21 nA bhAgyamu nIdErA  
padmanAbh(A)mara parivAra (jaya)
- C22 cAlu cAlu raghuvIra  
nann(E)lukOrA manasAra (jaya)
- C23 rAjita nava maNi bhUSa  
tyAgarAja vinuta mRdu bhASa (jaya)

Gist

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

O King! O Lord rAma! O Lord who causes Auspiciousness! O Lord whose name purifies sins! O Lord with Lotus navel! O Lord who has celestials as His retinue! O Lord raghuvIra! O Lord shining with ornaments studded with precious stones! O Lord well-praised by this tyAgarAja! O Lord who is soft spoken!

(1) I whole-heartedly prayed to You considering my body to be Your property. (2) Not finding any refuge, I have come to You exhausted; I desire You alone. (3) Have I sought anyone else or did I slander You? (4) While my mind seeks You alone, does it behove You to make me run around? (5) Please do not forget me; am I capable of conforming to You (to Your standards)? (6) I now have none; it is not fair for You to keep watching further. (7) Why do You show unconcern in being kind to me? How long will this grief last? (8) Have I ever thought any thing which is perverse or have I committed any offence? (9) Is this obstinacy because I am not fit? Or, are these the fruits of the worship performed by me? (10) There is no God equal to You and there is no wretch equal to me. (11) Is there none to communicate to You? Won't You listen to my babble? (12) I salute to Your holy feet; why do You play this trick on me? (13) I am unable to bear this disgrace; why this deception? please hold my hand. (14) Should even pious people say that, in this World, Your mercy is not there? (15) Don't start counting or considering my faults; don't allow my compeers to laugh at me. (16) Isn't my honour Yours indeed? please govern me with affection. (17) Your Feet alone are my refuge because it is not possible for me to undergo the miseries of this kali yuga. (18) Having seen Your charming form, I was enamoured in my heart. (19) Alas! May Your mind be turned towards me too! (20) May You have mercy quickly and abundantly on me who has loved You. (21) My fortune is in Your hands. (22) It is enough; deign to govern me whole-heartedly.

#### Word-by-word Meaning

P Victory (jaya jaya) to Lord zrI rAghurAma - the Moon (sOma) risen in the Ocean (arNava) called the heart (hRdaya) (hRdayArNava) of the pious people (sajjana)!

C1 I whole-heartedly (sammatamuna) prayed (vEDukonnAnu) to You considering my (nA) body (mEnu) to be (ani) Your (nI) property (sommu) (sommani);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C2 Not finding (hInuDai) any (other) refuge (gati), I have come (vacciti) to You exhausted (alasi) (hInuDaiyalasi); I desire (kAvalasi) You alone (nlvE).

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C3 O King (rAjanya)! Have I (nE) sought (kOritinA) anyone else (anyula) or did I slander (dUritinA) You (ninnu)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C4 O Lord rAma! While my (nA) mind (madi) seeks (kOra) You alone (ninnE), does it behove (mErA) You to make me run around (alayiJcuTa) (alayiJcuTamErA)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!



C5 O Lord who causes (karamA) Auspiciousness (zubha) (zubhakaramA)! Please do not forget (maravaku) me (nanu); am I capable (taramA) of conforming (anusariJca) to You (ninnu) (to Your standards) (ninnanusariJca)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C6 I (mAku) (literally we) now (ika) have none (evvaru lEru) (mAkikayevvaru); it is not (gAdu) fair (nyAyamu) for You (nIku) to keep watching (jUDa) further (ika);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C7 Why do You show unconcern (parAkA) in being kind (AdariJcanu) to me? How long (endAkA) will this (I) grief (khEdamulu) last (ika) (khEdamulikanendAkA)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C8 Have I ever thought (eJcitinO) any thing which is perverse (viparItamulu) (viparItamuleJcitinO ) or have I committed (jEsitinO) (literally do) any (E) offence (aparAdhamu) (EyaparAdhamu)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C9 Is this obstinacy (calamu) because I am not (lEdanucu) fit (vAsi)? Or, are these the fruits (phalamO) of the worship (pUjA) performed (jEsina) by me (nE)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C10 O Lord rAma! There is no God (vElpulu) equal (sari) to You (nI) and there is no (lEru) wretch (dInulu) equal (sari) to me (nA);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C11 O Lord! Is there none (evvaru lEdA) to communicate (telupanu) to You? Won't (rAdA) You listen (vina) to my (nA) babble (kalavaramulu)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C12 I salute (vandanamu) to Your holy feet (pAdamulaku); why (Ela) do You play this trick (dandanamu) on (mIdanu) (mIdanEla) me (nA)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C13 O Lord rAma! I am unable (jALa) to bear (tALa) this (I) (jAlayI) disgrace (raTTu); why (Ela) this deception (jAlamu) (jAlamEla)? please hold (baTTu) my hand (ceyyi);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C14 Should (valenA) even pious (varulu) people (nara) say that (anaga), in this (I) (varulI) World (dharalOna), Your (nI) mercy (karuNa) is not there (lEdu) (lEdanaga)?

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C15 Don't start (pOka) (literally go) counting or considering (eJcuTaku) my faults (nEramu) (nErameJcuTaku); don't allow (Ika) my compeers (sari vAralu) to laugh (navvaganu) (navvaganIka) at me;

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C16 Isn't my honour (mAnamu) Yours (nIdE) indeed (summI)? please govern (Elukommi) me with affection (abhimAnamuna) (abhimAnamunElukommi);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C17 Your Feet alone (pAdamule) are my refuge (gatiyaNTi) because it is not possible (taramu gAdaNTi) for me to undergo the miseries (bAdha) of this kali yuga;

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C18 Having seen (gani) Your (nI) charming (chakkani) form (rUpamu), I was enamoured (sokkiti) in my (nA) heart (hRdayamuna);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C19 O Lord whose name (nAma) purifies (pAvana) sins! O Lord zrI rAma! Alas (kaTa kaTa)! May Your mind (manasu) be turned (tirugani) towards me (iTU) (literally here) (manasiTu) too!

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C20 May You (nIku) have (rAni) (literally come) mercy (daya) quickly (Azu) (nIkAzu) and abundantly (niNDa) on me (nApaini) who has loved (AziJcina) You;

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C21 O Lord with Lotus (padma) navel (nAbha)! O Lord who has celestials (amara) (padmanAbhAmara) as His retinue (parivAra)! My (nA) fortune (bhAgyamu) is in Your hands (nIdErA);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C22 O Lord raghuvIra! It is enough (cAlu cAlu); deign to govern (ElukOrA) me (nannu) (nannElukOrA) whole-heartedly (manasAra);

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

C23 O Lord shining (rAjita) with ornaments (bhUSa) studded with precious stones (nava maNi)! O Lord well-praised (vinuta) by this tyAgarAja! O Lord who is soft (mRdu) spoken (bhASa)!

Victory to Lord zrI rAghurAma - the Moon risen in the Ocean called the heart of the pious people!

Notes –

C5 - ninnu anusariJca – The purport of this statement, in my humble opinion, is that the 'standards set by zrI rAma are too high to be adhered to by anyone'.

zrI rAma is called maryAda puruSottama – this may mean two things – one that He never transgressed the limits of morality and two – He set limits for morality, not necessarily transgressing the earlier standards. The privations undergone by the Lord are indeed self-imposed. From the arguments advanced by King dazaratha, Queen kauzalya, bhārata, lakSmaNa and even sage vaziSTa and other priests against exile of rAma, it is amply clear that rAma would have been well-justified, by the standards of morality, not to go for exile. But, zrI rAma set new standards for morality.

I feel that the statement of zrI tyAgarAja ‘is it possible for me to conform to Your standards?’ indeed brings out the inability of human beings to set such high standards for themselves. But zrI tyAgarAja who had, indeed, set such high standards for himself in his life, should say so, makes one to shudder at the thought of the standards set by zrI rAma. Indeed, a worthy disciple for a worthy preceptor! But, what unique preceptor and what a unique disciple!

C21 - amara parivAra – the monkeys (vAnara) who served zrI rAma are born of celestials.

C23 – nava maNi - nava ratna – pearl (mauktika), ruby (mANikya), topaz (puSparAga), diamond (vajra), emerald (marakata), lapis lazuli, coral (pavazhaM) , sapphire (indra nIla), gOmEda, cat’s eye gem (vaiDUrya).

## **nI daya galguTE-rItigauLa**

In the kRti ‘nI daya galguTE’ – rAga rItigauLa, zrI tyAgarAja pleads with Lord to have compassion on him.

- P      nI daya galguTE bhAgyam(a)ni  
         nijamugan(E)la tOcado
- A      nAda rUpa nIrada sannibha dina  
         nAth(A)nvaya bhUSaNa mRdu bhASaNa (nI)
- C1     a-vivEkulaina dAra tanayulan-  
         (a)nudinamunu kalasi  
         bhava sAgaramunu(n)Ida lEka  
         bhayamuna ceyy(a)lasi  
         avan(I)zula gAci sukhamu  
         lEkan(A)yAsamu solasi  
         vividhamulagu nI mAya lOpala  
         tagilina tanak(I)(y)avadhulanu telisi (nI)
- C2     vEga lEci tA(n)ati lObhi janula  
         vembaDigA tirigi  
         rOgiyai tA kOrina kOrkelu  
         rOyaka mEnu karagi  
         bhOga bhAgyamula korak(a)nya surula  
         bhU surula kOri tirigi  
         E gatiyu lEka(y)I sukhambul(i)Tl(a)ni  
         tana madini tA(n)erigi (nI)
- C3     nAga nAyaka zayan(E)ndu dina  
         nAtha nayana sIt(A)Gka  
         yOgi vandita pad(A)ravinda  
         yuga zaraN(A)kaLaGka  
         rAga lObha mad(A)dula goTTi  
         rakSiJcE birud(A)Gka

tyAgarAja pUjita raghu nAyaka  
tArakam(a)ni teliyu niz-zaGka (nI)

Gist

O Embodiment of nAda! O Lord resembling the rain-cloud! O Adornment of the Solar dynasty! O Lord who is soft spoken! 3. O Lord reclining on zESa! O Lord who has Moon and Sun as eyes! O Lord in whose lap sItA is seated! O Lord whose Lotus feet are worshipped by ascetics! O Refuge of all! O faultless One! (OR O Refuge of faultless people!) O Lord wearing the appellation as being the One who protects by destroying the (internal enemies) desire, coveteousness, arrogance etc! O Lord raghu nAyaka worshipped by this tyAgarAja! O Lord who is undoubtedly perceptible to be the one who carries across the Ocean of Wordly Existence!

Why wouldn't it truly occur to people that the real fortune is having Your grace alone?

(1) Having mixed every-day with discrimination-less wife and children, (2) having become fatigued due to fear of not being able to swim the Ocean of Worldly Existence, (3) being tired and languishing because of not deriving (expected) comfort by waiting on the Kings, (4) even after knowing that one has these troubles because he is caught in the varied nature of Your delusion, why wouldn't it truly occur to people that the real fortune is having Your grace alone?

(5) Getting up early, roaming behind very coveteous persons and thus having become sick, (6) the body having become emaciated being unable to abandon one's desired demands, (7) getting nowhere by wandering after other celestials and brAhmins for wants of pleasures and wealth, why wouldn't it truly occur to people that the real fortune is having Your grace alone, by one-self understanding in one's mind that these comforts are of this nature only ?

Word-by-word Meaning

P Why (Ela) wouldn't it truly (nijamuganu) (nijamuganEla) occur (tOcadO) to people that (ani) the real fortune (bhAgyamu) (bhAgyamani) is having (galguTE) Your (nI) grace (daya) alone?

A O Embodiment (rUpa) of nAda! O Lord resembling (san-nibha) the rain-cloud (nIrada)! O Adornment (bhUSaNa) of the Solar – Lord (nAtha) of Day (dina) – dynasty (anvaya) (nAthAnvaya)! O Lord who is soft (mRdu) spoken (bhASaNa)!

Why wouldn't it truly occur to people that the real fortune is having Your grace alone?

C1 Having mixed (kalasi) every-day (anudinamunu) with discrimination-less (a-vivEkulaina) wife (dAra) and children (tanayulu) (tanayulanudinamunu), having become fatigued (ceyyi alasi) (literally hands becoming tired) due to fear (bhayamuna) of not being able (lEka) to swim (Ida) the Ocean (sAgaramunu) (sAgaramununIda) of Worldly Existence (bhava),

being tired (AyAsamu) (lEkanAyAsamu) and languishing (solasi) because of not deriving (lEkanu) (expected) comfort (sukhamu) by waiting (gAci) on the Kings – Lords (Izulu) of Earth (avanI) (avanIzulu),

even after knowing (telisi) that (anu) one (tanaku) has these (I) troubles (avadhulu) (tanakIyavadhulanu) because he is caught (tagilina) in (lOpala) the varied nature (vividhamulagu) of Your (nI) delusion (mAya),

why wouldn't it truly occur to people that the real fortune is having Your grace alone?

C2 Getting up (lEci) early (vEga) (literally dawn), one (tAnu) roaming (tirigi) behind (vembaDiga) very (ati) (tAnati) covetous (lObhi) persons (janula) and thus having become sick (rOgiyai),  
the body (mEnu) having become emaciated (karagi) being unable to abandon (rOyaka) one's (tA) desired (kOrina) demands (kOrkalu),  
getting nowhere (E gatiyu lEka) by wandering (tirigi) (tirigiyE) after other (anya) celestials (surula) and brAhmins (bhU-surula) for wants (koraku) (korakanya) of pleasures (bhOga) and wealth (bhAgyamula),  
why wouldn't it truly occur to people that the real fortune is having Your grace alone, by one-self (tAnu) understanding (erigi) in one's (tana) mind (madini) that (ani) these (I) comforts (sukhambulu) are of this nature (iTlu) (sukhambuliTlani) only ?

C3 O Lord reclining (zayana) on zESa – the Chief (nAyaka) of serpents (nAga)! O Lord who has Moon (indu) (zayanEndu) and Sun – Lord (nAtha) of the Day (dina)- as eyes (nayana)! O Lord in whose lap (aGka) sItA (sItAGka) is seated!

O Lord whose Lotus (aravinda) feet (pada yuga) (padAravinda) are worshipped (vindita) by ascetics (yOgi)! O Refuge (zaraNa) of all! O faultless One (akaLaMka)! (OR O Refuge of faultless people!)

O Lord wearing (aGka) the appellation (birudu) as being the One who protects (rakSiJcE) by destroying (goTTi) the (internal enemies) desire (rAga), covetousness (lObha), arrogance (mada) etc (Adula) (madAdula)!

O Lord raghu nAyaka worshipped (pUjita) by this tyAgarAja! O Lord who is undoubtedly (niz-zaGka) perceptible (teliyu) to be (ani) the one who carries across (tArakamu) (tArakamani) the Ocean of Wordly Existence!

why wouldn't it truly occur to people that the real fortune is having Your grace alone?

Notes –

## **rAmAbhirAma ramaNIya-darbAru**

In the kRti 'rAmAbhirAma ramaNIya' – raga darbAru, zrI tyAgarAja pleads with Lord to have compassion on him.

P rAm(A)bhirAma ramaNIya nAma  
sAmaja ripu bhIma sAkEta dhAma (rA)

C1 vanaja lOcana nI valana(y)alasiTini  
manasuna daya lEdu(y)allADi phalam(E)mi (rA)

C2 manasu celi nIkE marulukonnadi gAni  
canuvuna ceYi paTTi mamula rakSimpavu (rA)

C3 kOri kOri ninnu koluvaga nI  
dAri vEr(ai)nadi dhAta vrAl(E)mO (rA)

C4 kamanIyamagu pAnpu gAviJciti(n)a ndu  
ramiyimpaka nannu racca jESedavu (rA)

C5 dikku nIv(a)ni nEnu dina dinamunu namma-  
(y)ekkuva takkuval(a)ndu(y)enaseDu guNam(E)mO (rA)

C6 nIkE daya puTTi nIvu brOvavale

rAk(E)ndu mukha tyAgarAja varada zrI(rA)

Gist

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra! O Lord residing in ayOdhyA! O Lotus Eyed! O Full-moon Faced Lord! O bestower of boons to this tyAgarAja!

I became weary because of You; there is no compassion in Your heart! what is the use of wandering?

The maid of my mind has been enamoured by You alone; but, You wouldn't protect me by holding my hand with love.

In spite of my serving You with great desire, I do not know whether it is as ordained by brahmA for Your path becoming different.

I made a beautiful bed for You; but, instead of enjoying therein, You troubled me.

While I believe everyday that You are my refuge, what mentality is this of finding shortcomings in it?

You should protect me by having mercy on Your own accord.

Word-by-word Meaning

P O Lord rAma, the delightful (abhirAma) One! O Lord with a sweet (ramaNIya) name (nAma)! O Terror (bhIma) of the enemy (ripu) of gajEndra – the elephant (sAmaja)! O Lord residing (dhAma) in ayOdhyA (sAkEta)!

C1 O Lotus (vanaja) Eyed (lOcana)! I became weary (alasitasini) because (valanu) (valanayalasitasini) of You (nI);

there is no (lEdu) compassion (daya) in Your (nI) heart (manasuna) (literally mind)! what (Emi) is the use (phalamu) (phalamEmi) of wandering (allADi) (lEduyallADi)?

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

C2 The maid (celi) of my mind (manasu) has been enamoured (marulukonnadi) by You alone (nIkE); but (gAni),

You wouldn't protect (rakSimpavu) me (mamula) by holding (paTTi) my hand (ceyi) with love (canuvuna);

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

C3 In spite of my serving (koluvaga) You (ninnu) with great desire (kOri kOri),

I do not know (EmO) whether it is as ordained (vrAlu) (literally writing) (vrAlEmO) by brahmA (dhAta) for Your (nI) path (dAri) becoming (ainadi) different (vEru) (vErainadi);

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

C4 I made (gAviJcitini) a beautiful (kamanIyamagu) bed (pAnpu) for You; but,

instead of enjoying (ramiyimpaga) therein (andu) (gAviJcitanandu), You troubled (racca jEsedavu) me (nannu);

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

C5 While I (nEnu) believe (namma) everyday (dina dinamunu) that (ani) You (nIvu) (nIvani) are my refuge (dikku),

what (EmO) mentality (guNamu) is this of finding (enaseDu) shortcomings (ekkuva takkuvalu) (nammayekkuva) in it (andu) (takkuvalanduyenaseDu)?

O Lord rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

C6 You (nIvu) should protect (brOvavale) me by having (puTTi) (literally arise) mercy (daya) on Your own accord (nIkE);

O Full-moon (rAkA indu) (rAkEndu) Faced (mukha) Lord! O bestower of boons (varada) to this tyAgarAja!

O Lord zrI rAma, the delightful One! O Lord with a sweet name! O Terror of the enemy of gajEndra – the elephant! O Lord residing in ayOdhyA!

Notes –

P – sAmaja ripu bhIma sAkEta dhAma – In all the books other than TKG, this line is given as part of Pallavi. In the book of TKG, this line is given as Anupallavi. This needs to be checked. Any suggestions ???

C1 – nI valanayalāsītini – daya lEduyallADi – this is how it is given in all the books other than that of TKG, wherein these are given as ‘nI valanayasiti nI’ – ‘daya lEdu mallADi’. These need to be checked. Any suggestions ???

C2 – manasu – baTTi mamula rakSimpavu – this is how it is given in all the books other than that of TKG, wherein these are given as ‘manasuna’ – ‘baTTi mamu rakSimpumu’. ‘manasuna’ is not correct usage in the present context. ‘rakSimpumu’ is not in keeping with the wordings of other caraNas. These need to be checked. Any suggestions ???

C3 – vrAlEmO – this is how it is given in all the books other than that of TKG, wherein it is given as ‘vrAtEmO’. ‘vrAlEmO’ seems to be more appropriate. This needs to be checked. Any suggestions ???

C4 – jEsedavu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘jEsEvu’. ‘jEsedavu’ seems to be more appropriate. This needs to be checked. Any suggestions ???

C5 – ekkuva - this is how it is given in all the books other than that of TKG, wherein it is given as ‘ekku’. ‘ekkuva’ is the appropriate word. This needs to be checked. Any suggestions ???

C5 – enaseDu – enayu – In the books of CR and TSV/AKG, this has been translated as ‘consider’ ‘find’ (shortcomings). However, the telugu word does not have such a meaning. The nearest meaning that could be given to the word is ‘associate’. As the meaning ‘find’ may not have any change in the sense, the same has been adopted. Any suggestions ???

## **rAma lObhamEla-darbAru**

In the kRti ‘rAma lObhamEla’ – rAga darbAru, zrI tyAgarAja pleads with the Lord to have compassion on him.

P rAma lObham(E)la nanu  
rakSiJcupaTla nIk(i)nta zrI (rAma)

A sOm(A)rka lOcana suguNa  
sutrAm(A)dul(e)lla navvarA (rAma)

C1 zaraN(a)nukonna  
kAk(A)suruni rAvaNuni  
sOdaruni brOva lEdA  
saraguna karini gAcina zrI(rAma)

C2 gati lEni vELa  
draupadi vEgamE kRSNA(y)ana  
ati prEmatO vEJcEsina  
mati nED(e)ndu pOyenO (rAma)

C3 DEgakai mEn(o)saGgu  
rAghav(A)nvayamuna  
bAga janmiJcina  
tyAgarAja nuta zrI(rAma)

Gist

O Lord zrI rAma! O Lord of virtues who has Moon and Sun as his Eyes! O Lord who saved gajEndra immediately! O Lord zrI rAma - praised by this tyAgarAja - born nicely in the race of rAghava whose king (zibi) offered his body to a falcon!

Why so much miserliness for You when it comes to protecting me? Won't indra and all othes deride?

Didn't You protect the crow demon and vibhIShaNa who sought refuge in You? Where has that mind vanished today which condescended to come quickly, with much love, when draupadi, left with no other resort, called 'kRSNA'?

Word-by-word Meaning

P O Lord zrI rAma! Why (Ela) so much (inta) miserliness (lObhamu) (lObhamEla) for You (nIku) (nIkinta) when it comes to protecting (rakSiJcupaTla) me (nanu)?

A O Lord of virtues (suguNa) who has Moon (sOma) and Sun (arka) (sOmArka) as his Eyes (lOcana)!

Won't indra (sutrAma) (literally one who protects well) and all (ella) othes (Adulu) (sutrAmAdulella) deride (navvarA)?

O Lord zrI rAma! Why so much miserliness for You when it comes to protecting me?

C1 Didn't (lEdA) You protect (brOva) the crow (kAka) demon (asura) (kAkAsuruni) and vibhISaNa – the brother (sOdaruni) of rAvaNa - (rAvaNuni) who sought (anukonna) refuge (zaraNu) (zaraNanukonna) in You?

O Lord who saved (gAcina) gajEndra – the elephant (karini) immediately (saraguna)! O Lord zrI rAma! why so much miserliness for You when it comes to protecting me?

C2 Where (endu) has that mind (mati) vanished (pOyenO) (literally gone) today (nEDu) (nEDendu)

which condescended to come (vEJcEsina) quickly (vEgamE) with much (ati) love (prEmatO) when (vELa) draupadi, left with no (lEni) other resort (gati), called (ana) 'kRSNA' (kRSNAyana)?

O Lord zrI rAma! Why so much miserliness for You when it comes to protecting me?

C3 O Lord zrI rAma - praised (nuta) by this tyAgarAja - born (janmiJcina) nicely (bAga) in the race (anvayamuna) of rAghava (rAgavAnvayamuna) whose king (zibi) offered (osaGgu) his body (mEnu) (mEnosaGgu) to a falcon (DEgakai)!

why so much miserliness for You when it comes to protecting me?

Notes –



C1 – kAkAsura – zrImad vAlmIki rAmAyaNa – sundara kANDa – Chapter 38 refers.

C1 – vibhISaNa – zrImad vAlmIki rAmAyaNa – yuddha kANDa – Chapter 18 refers.

C2 – draupadi – mahAbhArataM - Book 3 – vana parva - draupadi haraNa parva – Chapter 261 refers.

C3 – DEgakai – The following verse from zrImad-vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 12 refers –

zaibya: zyEnakapOtIyE svamAMsaM pakSiNE dadau |  
alarkazcakSuSI dattvA jagAma gatimuttamAM || 43 ||

kaikEyi spoke to King dazaratha -

“In the course of dispute between hawk and a dove (who were no other than Indra, the ruler of Gods, and the God of fire respectively) the ruler of the zibis gave away his own flesh to the bird (which would not be satisfied otherwise); and, parting with his own eyes, King alarka attained to the highest destiny.”

The story is also found in mahAbhArataM – vana parva – tIrtha yAtra parva – Chapters 130, 131. where it refers to King uzInara and not ‘zibi’. For full story, please visit web sites –

<http://www.sacred-texts.com/hin/mo3/mo3130.htm> and

<http://www.hinduism.co.za/doing.htm#The%20Story%20of%20King%20Sibi>

For Chinese and Japanese version of the story, please visit website –

<http://www.salagram.net/VWHChinaJapanKorea.html>

In zrImad vAlmiki rAmAyaNa, the name of ‘uzInara’ or ‘zibi’ is not found in the raghu dynasty chart read out by sage vasiSTha before the marriage of zrI rAma (bAlakANDa – Chapter 70 refers). However, zrI rAma mentions a different story of falcon and dove as an example in support of his decision for accepting vibhISaNa’s surrender. (yuddha kANDa – Chapter 18, verses 24-25 refers).

[http://www.valmikiramayana.net/yuddha/sarga18/yuddha\\_18\\_frame.htm](http://www.valmikiramayana.net/yuddha/sarga18/yuddha_18_frame.htm)

In zrImad bhAgavataM, the name of King zibi is mentioned as one of great bhAgavata – ibid – Book 2 – Chapter 7, verse 45.

## aDigi sukhamu-madhyamAvati

In the kRti ‘aDigi sukhamu’ – rAga madhyamAvati, zrI tyAgarAja pleads for compassion on him.

P aDigi sukhamul(e)vvar(a)nubhaviJcirirA  
Adi mUlama rAma

A saDalani pApa timira kOTi sUrya  
sArvabhauma sAras(A)kSa sad-guNa ninn(aDigi)

C1 AzrayiJci varam(a)Digina sIta  
aDaviki pOnAye  
Azara haraNa rakkasi(y)iSTamaDugan-  
(a)puDE mukku pOye O rAma ninn(aDigi)

C2 vAsiga nArada mauni varam(a)Duga  
vanita rUpuD(A)ye  
AsiJci durvAsuD(a)nnamaDuga  
apuDE mandamAye O rAma ninn(aDigi)

C3 sutuni vEDuka jUDa dEvaki(y)Duga  
yazOda jUDanAye  
satul(e)lla rati bhikSam(a)Duga vAri vAri  
patula vIDanAye O rAma ninn(aDigi)

C4 nIkE daya puTTi brOtuvO brOvavO  
nI guTTu bayalAye  
sAkEta dhAma zrI tyAgarAja nuta  
svAmi ETi mAya O rAma ninn(aDigi)

Gist

O Lord rAma, the primitive cause! O Lord who is like a crore Suns in destroying the darkness of clinging sins! O Sovereign Lord of the Universe! O Lotus Eyed! O Virtuous One! O Slayer of demons! O Lord residing at ayOdhyA praised by this tyAgarAja!

Has anyone ever enjoyed comforts by entreating You?

(1) Being dependent on You, sItA, who asked a boon, had to go to the forest; (2) when zUrpanakha, the demoness asked You to fulfill her desire (of being wife), then and there she lost her nose; (3) when the famous sage nArada asked for a boon (to know the nature of mAya), he happened to attain the form of a woman; (4) when sage durvAsa asked (the pANDavas) desiring food, then and there he lost appetite; (5) whereas dEvaki desired to behold the spectacle (of child-hood sports) of her son, it was yazOda who happened to behold Him; (6) when all gOpis asked for union with the Lord, they had to abandon their respective husbands.

I do not know whether You on Your own accord would have grace and whether You would protect me or not; Your secrets have been exposed; what kind of delusion is this?

Word-by-word Meaning

P O Lord rAma, the primitive (Adi) cause (mUlamA)! Has anyone (evvaru) ever enjoyed (anubhaviJcirA) comforts (sukhamulu) (sukhamulevvaranubhaviJcirirA) by entreating (aDigi) You?

A O Lord who is like a crore (kOTi) Suns (sUrya) in destroying the darkness (timira) of clinging (saDalani) (literally which does not fall off) sins (pApa)!

O Sovereign Lord of the Universe (sArvabhauma)! O Lotus (sArasa) Eyed (akSa) (sArasAkSa)! O Virtuous One (sadguNa)!

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C1 Being dependent (AzrayiJci) on You, sItA who asked (aDigina) a boon (varamu) (varamaDigina), had to go (pOnAye) to the forest (aDaviki);

O Slayer (haraNa) of demons (Azara)! When zUrpanakha the demoness (rAkkasi) asked (aDuga) You to fulfill her desire (iSTamu) (rakkasiyiSTamaDuga) (of being wife), then and there (apuDE) she lost (pOye) her nose (mukku);

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C2 When the famous (vAsiga) sage (mauni) nArada asked (aDuga) for a boon (varamu) (varamaDuga) (to know the nature of mAya), he happened to attain (Aye) the form (rUpuDu) (rUpuDAye) of a woman (vanita);

when sage durvAsa (durvAsuDu), asked (aDuga) (the pANDavas) desiring (AsiJci) food (annamu), then and there (apuDE) he lost appetite (mandamAye);

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C3 Whereas dEvaki desired (aDuga) (dEvakiyaDuga) to behold (jUDa) the spectacle (vEduka) (of child-hood sports) of her son (sutuni), it was yazOda who happened to behold (jUDanAye) Him;

When all (ella) gOpis (satulu) (satulella) (literally virtuous women) asked (aDuga) for union (rati bikSamu) (bikSamaDuga) (literally amorous play) with the Lord, they had to abandon (vIDanAye) their respective (vAri vAri) husbands (patula);

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C4 I do not know whether You on Your own accord (nIkE) would have (puTTi) grace (daya) and whether You would protect (brOtuvO) me or not (brOvavO) (literally not protect);

Your (nI) secrets (guTTu) have been exposed (bayalAye);

O Lord (svAmi) residing (dhAma) at ayOdhyA (sAkEta) praised (nuta) by this tyAgarAja! What kind of (ETi) delusion (mAya) is this?

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

Notes –

C1 – sIta aDaviki pOnAye - In the kRti ‘sari evvarE mA jAnaki’, zrI tyAgarAja extols sIta for the courage she showed in going to the forest in the following words –

vanamandu bhayaGkaramaina  
tAvuna niltunani manasu telisi  
kanakAGgiyandanduna rAja sukhambunu  
kalga jEsitivE tyAgarAja nutE

“Having deliberately taken a decision to remain in the terrible forest abode, You brought such impossible royal pleasures to your spouse.”

Therefore, what zrI tyAgarAja means by ‘she had to go to forest’, may be the banishment of sIta. Though there is doubt about the authenticity of utara kANDa – whether it is indeed part of vAlmIki rAmAyaNa, the following verses from Chapter 42 of utara kANDa are relevant –

tapOvanAni puNyAni draSTumicchAmi rAghava |  
gaGgAtIrOpaviSTAnAmRSINAmugratejasAM ||  
phalamULAzinAM dEva pAdamULESu varitituM |  
ESa mE parama: kAmO yanmUlaphalabhOjinAM || 33,34 ||

sIta said -

“O rAghava! I wish to visit the holy penance-groves and to stay, O Lord! at the feet of sages, endowed with an overwhelming effulgence living on the banks of the gaGgA, and living only on fruits and (edible) roots.”

This entreaty was, perhaps, an excuse for sending sIta to the forest on banishment.

C1 – rakkasi mukku pOye – episode of zUrpanakha – zrImad vAlmIki rAmAyaNa – AraNya kANDa, Chapters 17 and 18 refers.

C2 – nArada – vanita rUpuDu - sage nArada becomes a woman being caught in the web of mAya – For complete story, please refer to dEvi

bhAgavatam – 6<sup>th</sup> Book – Chapters 28 and 29 – Please visit the web site for the story - <http://www.sacred-texts.com/hin/db/db03.htm> - (6th Book - 28,29)

C2 – durvAsuDu annamaDaga – this refers to episode of sage durvAsa along with his great number disciples visited pANDavas at the behest of duryOdhana. mahAbhArata – vana parva – draupadi haraNa parva – Section 261 (CCLXI) refers. For a brief of the story, please visit web site- [http://www.suite101.com/article.cfm/mythology\\_from\\_india/97554](http://www.suite101.com/article.cfm/mythology_from_india/97554)

C3 – dEvaki - “The Balakrishna temple at Udupi enshrines an image of Krishna believed to have been made by the divine architect Viswakarma. Legend has it that Krishna's mother Devaki and his wife Rukmini wished to enjoy his childhood pranks, at the end of the Dwapara yuga. The divine architect Viswakarma then created this image of Krishna bearing a churn in his right hand and a string in his left. Rukmini worshipped this image every day.”

<http://www.templenet.com/Karnataka/udupi.html>  
[http://www.rukminiresidency.com/in\\_around.html](http://www.rukminiresidency.com/in_around.html)

C3 – yaSoda who could not see the marriage of her son kRSNa, in the next birth becomes ‘vakula dEvi’ and arranges the marriage of Lord SrInivAsa at tirumala. Please visit the website for full story –

<http://www.ibiblio.org/sripedia/ramanuja/archives/apr05/msg00041.html>

For pictures of SrinivAsa kalyANam visit –

[http://www.tirumala.org/maintemple\\_kalyanamstart.htm](http://www.tirumala.org/maintemple_kalyanamstart.htm)

C3 – patula – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘putulella’. This needs to be checked. Any suggestions ???

C3 – patula vIDanAye – In response to query of parIkSit, sage zuka tells him the following (among other things) (zrImad-bhAgavataM, Book 10, Chapter 33 refers) –

“Deluded by His mAYa the men of vraja did not regard zrI kRSNa with jealousy; (for) each of them took his womenkind to be present by his side.” (38)

In an earlier episode brahma, in order to find out who kRSNa indeed was, steals cows, calves and cowherds and hides them for one year. During that period, kRSNa becomes all the cows, their calves and cowherds and returns home, Himself driving the cattle - zrImad-bhAgavataM, Book 10, Chapter 13 refers.

## sarasIruhAnana-mukhAri

In the kRti ‘sarasIruhAnana rAma’ – rAga mukhAri, zrI tyAgarAja pleads with Lord to protect him so that he could desist from the company of wicked people.

P sarasIruh(A)nana rAma  
samayamu brOva cid-ghana

A para bhAmalan(A)ziJci(y)annamiDi  
pagalu rEyi sarasam(A)DuvArin(o)lla (sara)

C brAhmaNikamu bAya nIcula  
bratuk(A)yen(a)di gAka(y)I kalilO  
brahmam(ai)na mATalu nErcukoni  
baragEr(a)yya tyAgarAja nuta (sara)

Gist

O Lotus Faced Lord rAma! O pure intellect or consciousness! O Lord praised by this tyAgarAja!

It is time to protect me so that I may detest those who, coveting others' wives, provide for them, and indulge in frolicks with them day and night.

As they abandoned the right method of living stipulated for brahmins, their way of life has become that of mean people; further, in this kali yuga, people flourish having learnt vocabulary connected with Supreme Lord.

#### Word-by-word Meaning

P O Lotus (sarasIruha) Faced (Anana) (sarasIruhAnana) Lord rAma! It is time (samayamu) to protect (brOva) me, O pure (ghana) (literally dense) intellect or consciousness (cid) (cid-ghana)!

A O Lotus Faced Lord rAma! O pure intellect or consciousness! It is time to protect me so that I may detest (olla) those (vArini) who – coveting (AziJci) others' (para) wives (bhAmalanu), provide for them (annamiDi) (bhAmalanAziJciyannamiDi) (literally feed), and indulge (ADu) in frolicks (sarasamu) (sarasamADuvArinolla) with them day (pagalu) and night (rEyi).

C As they abandoned (bAya) the right method of living stipulated for brahmins (brAhmaNikamu), their way of life (bratuku) has become (Ayenu) that of mean people (nIcula); further (adi gAka) (bratukAyenadi)

O Lord (ayya)! in this (I) (gAkayI) kali yuga, people flourish (baragEru) (baragErayya) having learnt (nErcukoni) vocabulary (mATalu) connected with (aina) Supreme Lord (brahmamu) (brahmamaina);

O Lord praised (nuta) by this tyAgarAja! O Lotus Faced Lord rAma! It is time to protect me; O pure intellect or consciousness!

#### Notes –

P – cid-ghana – This refers to paramAtma – the Supreme Self as 'dense or pure consciousness or intellect or knowledge'.

A – rEyi – It is given as 'rEyu' in all the books. Here, the word means 'night'. Therefore, 'rEyi' is the correct word because 'rEyu' has a different meaning than 'night'. The plural of 'rEyi' is 'rElu'. This needs to be checked. Any suggestions ???

C – brAhmaNika – In mahAbharata, Anusasana Parva (Book 13), Section 141 onwards, there is an interesting conversation between Lord mahAdEva, umA and nArada on thee duties pertaining to the four varNas. Please visit the site for full text – <http://www.sacred-texts.com/hin/m13/m13b105.htm>

The duties of brahmins are stipulated in manu smRti, Chapter 4 - Please visit the web-site for complete translation of manu smRti – <http://www.sacred-texts.com/hin/manu/manuo4.htm>

C – brahmamaina mATala – This is a stinging indictment of those who freely use the word 'brahman' without ever trying to know the true meaning, leave alone practising such methods which are conducive to spiritual progress.

## **rAma rAma rAma sItA-husEni**

In the kRti 'rAma rAma rAma sItA' – rAga husEni, zrI tyAgarAja pleads with the Lord to have compassion on him.

P rAma rAma rAma sItA rAmaNa pApa haraNa

C1 centa rAka(y)uNDuT(e)vari celimi niNDu kalimi (rAma)

- C2 manam(E)cedam(a)nucu(y)inta madama kAma dama (rAma)
- C3 nanu vinA gati evvar(a)nucu nagavO lEka biguvO (rAma)
- C4 zazi mukha nann(E)cunadi yazama nAdu vazama (rAma)
- C5 karuNa jUtun(a)nucu palka karavA brOva baruvA (rAma)
- C6 rAmA(y)ani moral(i)Da madi rAyA dEva rAyA (rAma)
- C7 inni vinnapamulaku madi(y) inuma mATa vinumA (rAma)
- C8 lEmi telpa peddal(e)varu lErA nIdu pOrA (rAma)
- C9 uNDinanu ninnu pOli(y)undurE(y)ADukundurE (rAma)
- C10 bhaLi bhaLi tana karmam(e)nta balamO lEka calamO (rAma)
- C11 valaci pADi(y)inta palka valenA tALa galanA (rAma)
- C12 ila rakSaNa sEya lEni kulama vyAkulama (rAma)
- C13 vazamu kAdu tyAgarAja varada kunda su-rada (rAma)

#### Gist

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins! O Vanquisher of desires! O Moon Faced! O Lord of celestials! O Bestower of Boons on this tyAgarAja! O Lord with very beautiful teeth like jasmine flowers!

(1) Your remaining without coming near me is because of whose great wealth of friendship? (2) Do You pride much that You have deceived me? (3) Are You derisively laughing as to who else is his refuge, otherwise is it reticence? (4) Is it glory to You to deceive me? Is there anything in my capacity? (5) Is it scarce even to say that You would show mercy, or is it a burden to protect me? (6) As I beseech You chanting Your names, is Your mind stony that it does not move? (7) In spite of so many appeals, is Your mind made of iron that it does not melt? Please listen to my words. (8) Are there no elders to inform You about my poverty, or is it a harassment by You? (9) Even if there are elders, they also would resemble You and would slander me. (10) Wonderful! How powerful is my fate, or is it obstinacy on Your part? (11) Is it necessary that I should tell this much singing lovingly? Can I withstand this misery? (12) Is Your dynasty one such which does not protect anyone on the Earth, or are you perplexed? (13) It is no more in my capacity.

#### Word-by-word Meaning

P O Lord rAma rAma rAma! O Delighter (ramaNa) of sItA! O Destroyer (haraNa) of sins (pApa)!

C1 Your remaining (uNDuTa) without coming (rAka) (rAkayuNDuTevari) near (centa) me is because of whose (evari) great (niNDu) wealth (kalimi) of friendship (celimi)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C2 O Lord Vanquisher (dama) of desires (kAma)! Do You pride (madamO) much (inta) that (anucu) 'I (manamu) have deceived (Ecedamu) him' (manamEcEmanucuyinta) (Do You pride that You have deceived me)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C3 Are You (derisively) laughing (nagavO) that (anucu) 'Who (evvaru) (evvaranucu) is the refuge (gati) other than (vinA) me (nanu)'; otherwise (IEka) is it reticence (biguvO)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C4 O Moon (zazi) Faced (mukha)! Is it glory (yazamA) to You to deceive (Ecnadi) me (nannu) (nannEcnadi)? Is there anything in my (nAdu) capacity (vazamA)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C5 Is it scarce (karavA) even to say (palka) that (anucu) 'I shall show (jUtunu) (jUtunanucu) mercy (karuNa)' ? Or, is it a burden (baruvA) to protect (brOva) me?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C6 O Lord (rAyA) of celestials (dEva)! As I beseech (moraliDa) You chanting (ani) 'rAma' (rAmAyani), is Your mind (madi) stony (rAyA) (that it does not move)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C7 In spite of so many (inni) appeals (vinnapamulaku), is Your mind (madi) made of iron (inumA) (madiyinumA) (that it does not melt)? Please listen (vinumA) to my words (mATa);

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C8 Are (evaru) there no (IEra) elders (peddalu) (peddalevaru) to inform (telpa) You about my poverty (IEmi)? Or is it a harassment (pOrA) by You (nIdu)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C9 Even if there are (uNDinanu) (elders), they also would resemble (pOli undurE) You (ninnu) and they would slander (ADukondurE) (pOliyundurEyADukondurE) me!

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C10 Wonderful (bhaLi bhaLi)! How powerful (balamO) is my (tana) fate (karmamu) (karmamenta)! Or (IEka), is it obstinacy (calamO) on Your part?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C11 Is it necessary (valenA) that I should tell (palka) this much (inta) singing (pADi) lovingly (valaci)? Can I (galanA) withstand (tALa)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C12 Is Your dynasty (kulamA) one such which does not (sEya lEni) protect (rakSaNa) anyone on the Earth (ila) or are you perplexed (vyAkulamA)?

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

C13 O Bestower of Boons (varada) on this tyAgarAja! O Lord with very beautiful teeth (su-rada) like jasmine flowers (kunda)! It is no more (kAdu) in my capacity (vazamu);

O Lord rAma rAma rAma! O Delighter of sItA! O Destroyer of sins!

Notes –

General – The order of the caraNas is as given in the books of CR and ATK because they are given in a logical order, whereas in the books of TKG and TSV/AKG, the order is haphazard. This needs to be checked. Any suggestions ???

General – The words ‘celimi’ ‘kalimi’ (C1), ‘manamEcedamanucu’ (C2), ‘nannEcunadi’ (c4), ‘balka’ (C5) are as given in the books of CR and ATK as these are the appropriate telugu forms of the words. These need to be checked. Any suggestions ???

General – The words ‘lErA’, ‘pOrA’ (C8), ‘varada’, ‘surada’ (c13) are as given in the books of CR and ATK, whereas in the books of TKG and TSV/AKG, these are given as ‘lErO’, ‘pOrO’ (C8), ‘varadA’, ‘suradA’ (C13). These need to be checked. Any suggestions ???

C1 – celimi niNDu kalimi – great wealth of friendship – In my humble opinion, zrI tyAgarAja implies sItA or may Lord ziva. Therefore, the words ‘celimi’ and ‘kalimi’ are not to be translated separately. Accordingly, the version ‘celimO’, ‘kalimO’ do not seem appropriate. Even otherwise, the form of the words are not proper telugu forms – it should be ‘celimiyO’, ‘kalimiyO’ and not as given in the books. Any suggestions ???

## enduku nirdaya-harikAmbhOji

In the kRti ‘enduku nirdaya’ – rAga harikAmbhOji, zrI tyAgarAja pleads with Lord to show mercy.

- P enduku nirdaya evar(u)nnArurA  
A indu nibh(A)nana ina kula candana (enduku)  
C1 parama pAvana parimaL(A)pa ghana (enduku)  
C2 nE para dEzi bApavE gAsi (enduku)  
C3 uData bhakti kani ubbatillaga lEdA (enduku)  
C4 zatrula mitrula samamuga jUcE nIk(enduku)  
C5 dharalO nIvai tyAgarAjupai (enduku)

Gist

O Lord with face resembling the moon! O The Most Excellent of the Solar Dynasty! O Supremely Holy! O Lord with Fragrant limbs!

Didn’t You swell seeing the devotion of the squirrel? I have no abode; deign to relieve my distress. You look at friends and foes with equanimity; You being everywhere in the Earth, why this mercilessness on this tyAgarAja? Who else is there?

Word-by-word Meaning

P Why (enduku) this mercilessness (nirdaya)? Who (evaru) else is there (unnArurA) (evarunnArurA)?

A O Lord with face (Anana) resembling (nibha) (nibhAnana) the moon (indu)! O The Most Excellent (candana) of the Solar (ina) Dynasty (kula)! why this mercilessness? Who else is there?



C1 O Supremely (parama) Holy (pAvana)! O Lord with Fragrant (parimaLa) limbs (apaghana) (parimaLApaghana)!  
why this mercilessness? Who else is there?

C2 I (nE) have no abode (para dEzi) (literally an alien); deign to relieve (bApavE) my distress (gAsi);  
why this mercilessness? Who else is there?

C3 Did You not (lEdA) swell (ubbatillaga) seeing (kani) the devotion (bhakti) of the squirrel (uData)?  
why this mercilessness? Who else is there?

C4 Why this mercilessness for You (nIku) who looks at (jUcE) friends (mitrula) and foes (zatrula) with equanimity (samamuga)? Who else is there?

C5 You being everywhere (nIvai) in the Earth (dharalO),  
why this mercilessness on this tyAgarAja (tyAgarAjupai)? Who else is there?

Notes –

C1 – parimaLa apaghana – In this connection, the following quote is relevant – Source – ‘Practice of Brahmacharya’ by Swami Sivananda – downloadable book from website –  
[http://sivanandaonline.org/graphics/EBOOKS/swami\\_sivanandaji/introduction.html](http://sivanandaonline.org/graphics/EBOOKS/swami_sivanandaji/introduction.html)

“The body of a man who is truly an Oordhvaretas has the scent of a lotus. A man who is not a Brahmachari, in whom gross semen is formed, may, on the other hand, smell like a buck goat.”

C3 – uData bhakti – the devotion of squirrel – its contribution in building the bridge across the ocean. This episode is not found in zrImad vAlmIki rAmAyaNaM. However, it is a folklore in Tamil Nadu and it is found in the works of the great vaiSNavaita Saint tirumazhisai AzhvAr – source –  
<http://www.ramanuja.org/sv/ramayana/vn-ramayana1.html>

## **zrI rAma zrI rAma-zahAna**

In the kRti ‘zrI rAma zrI rAma’ – rAga zahAna, zrI tyAgarAja pleads with the Lord to protect him.

P zrI rAma zrI rAma zrI manOharamA

C1 ElarA nI daya int(ai)na rAd(a)ya (zrI)

C2 cAlada sadaya sAmi tALad(a)ya (zrI)

C3 ippuDE lEd(a)Ta ikanu brOtuv(a)Ta (zrI)

C4 eppuDO kaTa kaTa ika dayALuv(a)Ta (zrI)

C5 iGka(y)I marmamA idi nIku dharmamA (zrI)

C6 paGkaja vadanamA bAguga jUDumA (zrI)

C7 E janma pApamO evvari zApamO (zrI)

- C8 EnATi kOpamO neriya nA pApamO (zrI)
- C9 ennALL(I) dInata idi nIku yOgyatA (zrI)
- C10 paliki boGkav(a)Ta parama zAntuDav(a)Ta (zrI)
- C11 bhakta kAntuD(a)Ta padma nEtruD(a)Ta (zrI)
- C12 sarvamu nIv(a)Ta satya rUpuD(a)Ta (zrI)
- C13 rAga virahita tyAgarAja nuta (zrI)

Gist

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI! O Kind hearted! O Lotus Faced! O Lord bereft of desires! O Lord praised by this tyAgarAja!

You are stated not to fail in Your word; You are stated to be very tranquil; You are stated to be the husband of the devotees; You are stated to be Lotus Eyed; You are stated to be everything; You are stated to be embodiment of truth.

Why wouldn't You have even a little compassion?

Isn't it enough? It is not possible to bear.

(You say) You wouldn't show mercy now itself; (You say) You would protect later on. Alas! I do not know, when; yet You are called Merciful Lord.

Why this secrecy even now? Is it justified for You?

Please look at me well.

I know not this to be the sin committed by me in which birth; or, I know not whose curse it is.

I know not this to be anger of which period; or, I know not whether it is due to much sin of mine.

How long is this pitiable state? Does it behove You?

Word-by-word Meaning

P O Lord zrI rAma! zrI rAma! O Lord who has stolen (haramA) the heart (manas) (literally mind) (manOharamA) of lakSmI (zrI)!

C1 O Lord (aya)! Why (ElarA) wouldn't You have (rAdu) (literally come) (rAdaya) even (aina) a little (inta) (intaina) compassion (daya)?

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C2 O Kind hearted (sadayA)! Isn't it enough (cAladA)? O Lord (sAmi)! O Lord (aya)! It is not possible to bear (tALadu) (tALadaya);

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C3 & 4 (You say) You wouldn't (lEdaTa) show mercy now itself (ippuDE); (You say) You would protect (brOtuvaTa) later on (ikanu);

Alas (kaTa kaTa)! I do not know, when (eppuDO); yet (ika) You are called Merciful Lord (dayALuvaTa);

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C5 Why this (I) secrecy (marmamA) even now (iGka) (iGkayI)? Is it (idi) justified (dharmamA) (literally righteous conduct) for You (nIku)?

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C6 O Lotus (paGkaja) Faced (vadanamA)! Please look (jUDumA) at me well (bAguga);

O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C7 I know not this to be the sin (pApamO) committed by me in which (E) birth (janma); or, I know not whose (evvari) curse (zApamO) it is.  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C8 I know not this to be anger (kOpamO) of which period (EnATi); or, I know not whether it is due to much (neriya) sin (pApamO) of mine (nA);  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C9 How long (ennALLu) is this (I) pitiable state (dInata)? Does it (idi) behave (yOgyatA) You (nIku)?  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C10 You are stated (aTa) not to fail (boGkavu) (bOGkavaTa) in Your word (paliki) (literally having uttered); You are stated (aTa) to be very (parama) tranquil (zAntuDu) (zAntuDaTa);  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C11 You are stated (aTa) to be the husband (kAntuDu) (kAntuDaTa) of the devotees (bhakta); You are stated (aTa) to be Lotus (padma) Eyed (nEtruDu) (nEtruDaTa);  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C12 You (nIvu) are stated (aTa) (nIvaTa) to be everything (sarvamu); You are stated (aTa) to be embodiment (rUpuDu) (rUpuDaTa) of truth (satya);  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

C13 O Lord bereft (virahita) of desires (rAga)! O Lord praised (nuta) by this tyAgarAja!  
O Lord zrI rAma! zrI rAma! O Lord who has stolen the heart of lakSmI!

Notes -

General – caraNas 4 and 5 are as given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, these caraNas are reversed. From the flow of the kRti, the order given in the book of CR and ATK seem to be appropriate. This needs to be checked. Any suggestions ???

C1 – rAdaya – This is how it is given in the books of TKG and TSV/AKG; in the book of CR, it is given as ‘rAdayA’. This should be split as ‘rAdu+aya’ or ‘rAdu+ayA’. Here, this word ‘aya’ or ‘ayA’ means ‘ayya’. But the form of the word ‘aya’ or ‘ayA’ is not clear. The same usage is found in the kRti ‘rAmacandra’ rAga suraTi also. This needs to be checked. Any suggestions ???

C2 – sAmi – this is how it 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 ‘svAmi’. This needs to be checked. Any suggestions ???

C2 – tALadaya – This is how it is given in the books of TKG and TSV/AKG; in the book of CR, it is given as ‘tALadaya’. Please see remarks on ‘rAdayA’ (C1) given above. This needs to be checked. Any suggestions ???

C4 – marmamA – This is how it is given in the books of CR and ATK. In the book of TKG and TSV/AKG, this is given as ‘karmamA’. This needs to be checked. Any suggestions ???

C8 – neriya – there is doubt about this word. In my humble opinion, this should be ‘neraya’ meaning ‘much’; it has been translated accordingly. This needs to be checked. Any suggestions ???

## karuNA jaladhi-kEdAragauLa

In the kRti 'karuNA jaladhi' – rAga kEdAragauLa, zrI tyAgarAja pleads with the Lord to have compassion on him.

P karuNA jaladhi dAzarathi  
kamanIya suguNa nidhi

A taruN(A)ruNa nibha caraN(A)sura mada  
haraN(A)zrita jana zaraN(A)dbhuta guNa (karuNA)

C1 manavini vinaka yOcana jESitE  
nE vinan(a)yya zrI rAma O parama  
pAvana tAraka nAma suguNa dhAma  
janaka tanay(A)vana catur-mukha  
janaka janaka vacana su-pari-  
pAlanamu jEsina vanaja lOcana  
sanaka nuta mA dhanamu nIvE (karuNA)

C2 sura muni vara nuta sarasamutO nannu  
karuNiJcitE nIDu taNDri sommu  
veravaka pO nEradu enduku vAdu  
hari gaN(A)dhipa paricar(A)gama  
cara parAtpara taramu kAd(i)ka  
caraNa bhakti vitaraNamugan(I)  
taruNam(i)di zrI kara dhar(A)dhipa (karuNA)

C3 dhana madamunan(u)NDu manujula nEnu  
yAcana sEyaga lEnurA tyAgarAja  
vinuta ghRNA sAgara samIra  
tanaya sEvita dhanada nuta  
sajjana manOhara ghana rava svava  
manasu cAlA vinadurA(y)I  
tanuvu nId(a)ni vinuti jEseda (karuNA)

Gist

O Son of King dazaratha – the Ocean of Compassion! O Lovable Ocean of virtues!

O Lord whose feet resembles the (redness of) early dawn! O Destroyer of the arrogance of demons! O refuge of the dependent people! O Lord with wonderful qualities!

O Lord zrI rAma! O Supremely Holy! O Lord whose name carries one across the Ocean of Worldly Existence! O Abode of virtues! O Protector of sItA! O Father of brahmA! O Lotus Eyed who carried out well the word of (His) father! O Lord praised by sage sanaka!

O Lord praised by blessed bRhaspati! (OR O Lord well praised by celestials and sages)! O Lord who is attended by sugrIva! O Lord indwelling in the zAstras! O Supreme Lord who is beyond everything! O Lord who causes prosperity! O Ruler of Earth (Or O Consort of bhU-dEvi)!

O Lord praised by this tyAgarAja! O Ocean of Mercy! O Lord worshipped by AJJanEya! O Lord praised by kubEra! O Lord who steals the heart of virtuous people! O Lord whose voice is like (majesty of) thunder of rain-cloud!

I shall not agree if You keep pondering without listening to my appeal; You alone are our wealth.

If You gracefully show mercy on me, Your ancestral property will not happen to be exhausted; don't be afraid; therefore, why this dispute?

It is not possible for me any longer; this is opportune moment to bestow bountifully devotion to Your holy feet;

I shall not beg those people who are arrogant about their wealth; my mind will not at all listen; I extol You because this body is Yours.

#### Word-by-word Meaning

P O Son of King dazaratha (dAzarathi) – the Ocean (jaladhi) of Compassion (karuNA)! O Lovable (kamanIya) Ocean (nidhi) of virtues (suguNa)!

A O Lord whose feet (caraNa) resembles (nibha) the (redness of) early (taruNa) dawn (aruNa) (taruNAruNa)! O Destroyer (haraNa) of the arrogance (mada) of demons (asura) (caraNAsura)!

O refuge (zaraNa) of the dependent (Azrita) (haraNAzrita) people (jana)!  
O Lord with wonderful (adbhuta) (zaraNAdbhuta) qualities (guna)!

O Son of King dazaratha – the Ocean of Compassion! O Lovable Ocean of virtues!

C1 O Lord (ayya) zrI rAma! I (nE) shall not agree (vinanu) (literally listen) (vinanayya) if You keep pondering (yOcana jEsitE) without listening (vinaka) to my appeal (manavini);

O Supremely (parama) Holy (pAvana)! O Lord whose name (nAma) carries one across (tAraka) the Ocean of Worldly Existence! O Abode (dhAma) of virtues (suguNa)!

O Protector (avana) of sItA – daughter (tanaya) (tanayAvana) of King janaka! O Father (janaka) of brahmA – the four (catur) faced (mukha)!

O Lotus (vanaja) Eyed (lOcana) who carried out well (su-paripAlanamu jEsina) the word (vacana) of (His) father (janaka)!

O Lord praised (nuta) by sage sanaka! You alone (nIvE) are our (mA) wealth (dhanamu);

O Son of King dazaratha – the Ocean of Compassion! O Lovable Ocean of virtues!

C2 O Lord praised (nuta) by blessed (vara) bRhaspati – sage (muni) of celestials (sura) (OR O Lord well praised by celestials and sages)!

If You gracefully (sarasamutO) show mercy (karuNiJcitE) on me (nannu), Your (nIDu) ancestral (taNDri) (literally father) property (sommu) will not happen to be exhausted (pO nEradu) (literally go away); don't be afraid (veravaka); therefore, why (enduku) this dispute (vAdu)?

O Lord who is attended (paricara) by sugrIva – the head (adhipa) of the multitude (gaNa) (gaNAdhipa) of monkeys (hari)! O Lord indwelling (cara) in the zAstras (Agama)!

O Supreme Lord who is beyond everything (parAtpara)! It is not possible (taramu kAdu) for me any longer (ika) (kAdika);

This (idi) is opportune moment (taruNamu) (taruNamidi) to bestow (I) (literally give) bountifully (vitaraNamuganu) (vitaraNamuganI) devotion (bhakti) to Your holy feet (caraNa);

O Lord who causes prosperity (zrI kara)! O Ruler (adhipa) of Earth (dhara) (dharAdhipa) (Or O Consort of bhU-dEvi)!

O Son of King dazaratha – the Ocean of Compassion! O Lovable Ocean of virtues!

C3 O Lord praised (vinuta) by this tyAgarAja! I (nEnu) shall not (lEnurA) beg (yAcana sEyaga) those people (manujula) who are arrogant (madamunanu uNDu) (madamunanuNDu) about their wealth (dhana);

O Ocean (sAgara) of Mercy (ghRNA)! O Lord worshipped (sEvita) by A.JjanEya – son (tanaya) of Wind God (samIra)! O Lord praised (nuta) by kubEra – one who bestows wealth (dhanada)!

O Lord who steals (hara) the heart (manas) (manOhara) of virtuous people (sajjana)! O Lord whose voice (svara) is like (majesty of) thunder (rava) of rain-cloud (ghana)!

My mind (manasu) will not at all (cAlA) listen (vinadurA); I extol (vinuti jEseda) You because (ani) this (I) (vinadurAyI) body (tanuvu) is Yours (nIdu) (nIdani);

O Son of King dazaratha – the Ocean of Compassion! O Lovable Ocean of virtues!

Notes –

P – dAzarathi – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘dAzarathE’. This needs to be checked. Any suggestions ???

P – kamanIya suguNa nidhi – This is how it is given in all the books other than that of TKG, wherein it is given as ‘kalyANa suguNa nidhi’. This needs to be verified. Any suggestions ???

A – Azrita jana zaraNa – This is how it is given in all the books other than that of TKG, wherein it is given as ‘Azrita jana caraNa’. The correct word, in my opinion, is ‘zaraNa’. This needs to be checked. Any suggestions ???

C2 – vitaraNamaganI (vitaraNamaganu + I) – 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 ‘vitaraNamosaganu’ (vitaraNamu + osaganu). The saMskRta word ‘vitaraNa’ means ‘granting’, ‘bestowal’. However, the telugu word ‘vitaraNa’ means ‘bounty’, ‘liberality’. In view of words ‘I’ or ‘osaganu’ it is clear that, in both versions, the telugu meaning has been taken. However, the ‘I’ is more appropriate than ‘osaganu’ because, an adverb is needed here; ‘vitaraNamaganu’ is an adverb; ‘vitaraNamu osaganu’ is not appropriate. Therefore, ‘vitaraNamaganI’ has been adopted. This needs to be checked. Any suggestions ???

C3 – manujula – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘janulanu’. This needs to be checked. Any suggestions ???

C3 – dhanada – bestower of wealth – This should mean either lakSmI or kubEra. In view of the following word ‘nuta’, this may not refer to lakSmI. Therefore, it should refer to kubEra. kubEra’s praise of Lord zrI rAma is contained in zrImad-vAlmIki rAmAyaNa, utara kANDa, Chapter 41, wherein he sends puSpaka vimAna to be at the disposal of the Lord. Any suggestions ???

## **iGka daya-nArAyaNagauLa**

In the kRti ‘iGka daya rAkuNTE’ – rAga nArAyaNagauLa, zrI tyAgarAja pleads with Lord to have compassion on him.

- P iGka daya rAkuNTE entani sairinturA
- C1 AziJcina nann(E)la aDug(a)Duguku rAv(E)la  
vAsiga sItA lOLA vara dEzika paripAla (iGka)
- C2 entani tALukondurA ikanainanu rAk(u)ndurA  
intaTikini bAgandurA evarini vEDukondurA (iGka)
- C3 nirjara varul(i)ka lErA nI sari-vAr(a)yyedarA  
durjana jalada samIra dora nIvani(y)uNDedarA (iGka)

C4      nayana nindita sarOja naga dhara zrI raghu rAja  
bhaya hara bhakta samAja pAlita tyAgarAja (iGkA)

Gist

O Lord who nicely remains enamoured by sItA! O Protector of nArada - the blessed preceptor! O Wind which blows away the cloud of evil persons! O Lord whose eyes ridicule the Lotus! O Lord who bore the mandara mountain! O Lord zrI raghu rAja! O Lord who removes fear! O Lord found in the assembly of devotees! O Protector of this tyAgarAja!

If even now Your grace does not descend, how much shall I tolerate?

Why wouldn't You come at every step to govern me who has desired You?

How much shall I endure? Is it possible that One would (be so stubborn that He would) not come even now? Would anyone approve of Your actions this much? Whom shall I beseech?

Are there no blessed celestials now? (Yes, there are many, but) can they become equal to You? I remain with firm conviction that You are the Lord.

Word-by-word Meaning

P      If even now (iGkA) Your grace (daya) does not descend (rAkuNTE) (literally not come), how much (entani) shall I tolerate (sairinturA)?

C1      Why (Ela) wouldn't You come (rAvu) (rAvEla) at every step (aDugaDuguku) to govern (Ela) me (nannu) (nannEla) who has desired (AziJcina) You?

O Lord who nicely remains (vAsiga) enamoured (lOla) by sItA! O Protector (paripAla) of nArada - the blessed (vara) preceptor (dEzika)!

If even now Your grace does not descend, how much shall I tolerate?

C2      How much (entani) shall I endure (tALukondurA)? Is it possible that One would (be so stubborn that He would) not come (rAkundurA) even now (ikanainanu)?

Would anyone approve (bAgandurA) (literally say 'nice') of Your actions this much (intaTikini)? Whom (evarini) shall I beseech (vEDukondurA)?

If even now Your grace does not descend, how much shall I tolerate?

C3      Are there no (lErA) blessed (varulu) celestials (nirjara) now (ika) (literally presently) (varulika)? (Yes, there are many, but) can they become (ayyedarA) equal (sari-vAru) (sari-vArayyedarA) to You (nI)?

O Wind (samIra) which blows away the cloud (jalada) of evil persons (durjana)! I remain (uNDedarA) with firm conviction that You (nIvani) (nIvaniyuNDedarA) are the Lord (dora);

If even now Your grace does not descend, how much shall I tolerate?

C4      O Lord whose eyes (nayana) ridicule (nindita) the Lotus (sarOja)! O Lord who bore (dhara) the mandara mountain (naga)! O Lord zrI raghu rAja!

O Lord who removes (hara) fear (bhaya)! O Lord found in the assembly (samAja) of devotees (bhakta)! O Protector (pAlita) of this tyAgarAja!

If even now Your grace does not descend, how much shall I tolerate?

Notes –

C1 – vara dEzika – Though not mentioned specifically, in my humble opinion, this refers to the sage nArada who is considered as the universal teacher and whom zrI tyAgarAja himself worships as his own preceptor.

C2 – intaTikini bAgandurA – Though this is how it is given in all the books, these words do not seem to be correct or their form is not correct. This needs to be checked. Any suggestions ???

C2 – evarini – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘evarani’. The word ‘evarini’ seems to be appropriate in the context. This needs to be checked. Any suggestions ???

C3 – sari-vArayedarA – This is how it is given in all the books other than that of TKG, wherein it is given as ‘sari-tanakayyErA’. In the present context, the word ‘sari-vArayedarA’ seems appropriate. Accordingly, it has been adopted. This needs to be checked. Any suggestions ???

C3 – nirjara varulika lErA – Literally this translates to ‘are there no blessed celestials now?’ But taking into account subsequent statements, in my humble opinion, this is not a question, but an affirmation. In totality, the caraNa would be translated as ‘There are indeed many blessed celestials, but can they become equal to You? Therefore, I remain with firm conviction that You are the Lord’. Any suggestions ???

C3 – nIvaniyuNDedarA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nIvaniyunnArA’. This needs to be checked. Any suggestions ???

## **innALLu daya-nArAyaNagauLa**

In the kRti ‘innALLu daya rAkunna’ – rAga nArAyaNagauLa, zrI tyAgarAja pleads with Lord for compassion.

- P innALLu daya rAkunna vainam(E)mi  
ipuDaina telupa(v)ayya
- A cinna nATan(u)NDi ninnE kAni nEn-  
(a)nyula nammitinA O rAma (innALLu)
- C1 ala nADu taraNi sut(A)rtini tIrpanu  
velasi nilvaga lEdA adiyu gAka  
balamu jUpa lEdA vAni nEra-  
mulaku tALukoni celimi jEsi pada-  
mula bhaktin(I)yaga lEdA nAyandu nIk(innALLu)
- C2 dhana gaj(A)zvamulu tanaku kaluga jEyum-  
(a)ni nE ninn(a)DigitinA iGka nE  
kanakam(i)mm(a)ninAnA zrI rAma nA  
manasuna ninu kula dhanamuga saM-  
rakSaNamu jEsiti kAni maracitinA (innALLu)
- C3 talli taNDri(y)anna tammulu nIv(a)ni  
ullamu raJjilla peddalatOnu  
kallal(A)Daka molla sumamula nI  
callani padamula kollal(A)Ducu veda  
calliti kAni tyAgarAjunipai nIk(innALLu)

Gist

O Lord zrI rAma!

What is the reason for Your grace not descending on me so far; please let me know atleast now.

From my childhood days, did I believe anyone else than You?



That day, in order to relieve the distress of sugrIva did You not stand there shinningly? Further, did You not show Your might? did You not bestow on him devotion to Your feet by tolerating his faults and showing friendship towards him? Then, what is the reason for Your grace not descending on me so far?

Did I ask You to grant me wealth, elephants and horses? Futher, did I ask You to give me gold? I secured You in my mind as my family wealth and, did I forget You?

With joy in my mind that You are my mother, father, elder brother and younger brother, and without uttering falsehood to elders or great men, I only showered jasmine flowers on Your comfort-giving feet by beholding them (Your feet); then, what is the reason for Your grace not descending on this tyAgarAja so far?

#### Word-by-word Meaning

P O Lord (ayya)! What (Emi) is the reason (vainamu) (vainamEmi) (literally details) for Your grace (daya) not descending (rAkunna) (literally not coming) on me so far (innALLu); please let me know (telupu) (telupavayya) atleast now (ipuDaina).

A O Lord rAma! From (uNDi) my childhood (cinna) days (nATa) (nATanuNDi), did I (nEnu) believe (nammitinA) anyone else (anyula) (nEnanyula) than (kAni) You (ninnE)?

O Lord ! What is the reason for Your grace not descending on me so far; please let me know atleast now.

C1 That day (ala nAdu), in order to relieve (tIrpanu) the distress (Artini) of sugrIva – the son (suta) (sutArtini) of Sun (taraNi) – did You not (lEdA) stand (nilvaga) there shinningly (velasi)? Further (adiyu gAka), did You not (lEdA) show (jUpa) Your might (balamu)?

did You not (lEdA) bestow (Iyaga) on him devotion (bhaktini) (bhaktinIyaga) to Your feet (padamula) by tolerating (tALukoni) his (vAni) faults (nEramulaku) and showing (jEsi) friendship (celimi) towards him? Then,

O Lord ! What is the reason for Your (nIku) grace not descending on (andu) me (nA) (nAyandu) so far; please let me know atleast now.

C2 Did I (nE) ask (aDigitinA) You (ninnu) (ninnaDigitinA) to (ani) grant (kaluga jEyumu) (jEyumani) me (tanaku) wealth (dhana), elephants (gaja) and horses (azvamulu) (gajAzvamulu)? Futher (iGka),

did I (nE) ask (aninAnA) You to give (immu) (immaninAnA) me gold (kanakamu)?

O Lord zrI rAma! I secured (saMrakSaNamu jEsiti) (literally protect) You (ninu) in my (nA) mind (manasuna) as my family (kula) wealth (dhanamuga) and (kAni),

did I forget (maracitinA) You?

O Lord ! What is the reason for Your grace not descending on me so far; please let me know atleast now.

C3 With joy (raJjilla) in my mind (ullamu) that (ani) You (nIvu) are my mother (talli), father (taNDri), elder brother (anna) (taNDriyanna) and younger brother (tammulu), and

without uttering (ADaka) falsehood (kallalu) (kallalADaka) to elders or great men (peddalutOnu),

I only (kAni) showered (veda calliti) (literally scattering seeds) jasmine (molla) flowers (sumamulu) on Your (nI) comfort-giving (callani) (literally cool) feet (padamula) by beholding (kollalADucu) (literally plunder) them (Your feet);

O Lord ! What is the reason for Your (nIku) grace not descending on this tyAgarAja (tyAgarAjunipai) so far; please let me know atleast now.

Notes –

P – daya rAkunna – this is how it is given in all the books other than that of TKG, wherein it is given as ‘daya rAkunta’. As ‘rAkunna’ is the appropriate word, the same has been adopted.

A – cinna nATa – this is how it is given in the books of CR and ATK. However, in the book of TKG, this is given as ‘cinna nADa’. As ‘nATa’ is the appropriate form, the same has been adopted.

A – In the book of TKG, word ‘nI’ is found at the end of anupallavi. This is not given in other books. This needs to be checked. Any suggestions ???

C1 – bhaktinIyaga – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bhaktIyaga’. This needs to be checked. Any suggestions ???

C3 – talli taNDriyanna - this is how it is given in all the books other than that of TKG, wherein it is given as ‘talli taNDrulanna’. This needs to be checked. Any suggestions ???

C3 – padamula - this is how it is given in all the books other than that of TKG, wherein it is given as ‘padamu’. This needs to be checked. Any suggestions ???

## **evarurA ninu vinA-mOhanaM**

In the kRti ‘evarurA ninu vinA’ - rAga mOhanaM, zRI tyAgarAja pleads with Lord to have compassion on him.

- P evarurA ninu vinA gati mAku
- A savana rakSaka nity(O)tsava sItA pati (evaru)
- C1 rAdA nAdupai nI daya vina  
rAdA mura vairi kAdA daya palka  
rAdA(y)idi mariyAdA nAtO  
vAdamA nE bhEdamA mAku (evaru)
- C2 rAka nann(E)ca nyAyamA  
parAkA nEn(a)NTE hEyamA rAma  
rAka zazi mukha nIk(A)ziJciti  
sAkumA puNya zLOkamA mAku (evaru)
- C3 zrIz(A)ri gaN(A)rAtivi nAd-  
(A)za teliyaka pOtivi  
Apag(E)z(A)rcita pAlit(E)za nava  
kAzamA sva-prakAzamA mAku (evaru)
- C4 rAjA bigu nIk(E)larA tyAga-  
rAj(A)rcita tALa jAlarA rAma  
I jAlamu sEya rAjA brOva  
saGkOcamA sura bhUjamA mAku (evaru)

Gist

O Protector of sacrificial oblations! O Lord who is an eternal joy for the devotees! O Consort of sItA! O Lord rAma! O Full-moon Faced! O Celebrated Lord! O Consort of lakSmI! O Lord worshipped by varuNa (Or O Lord worshipped by Lord Siva)! O Lord who protected Lord ziva! O Lord whose hue is

like fresh flower of wild sugar-cane! O Lord who is self-effulgent! O King! O Lord worshipped by this tyAgarAja! O Wish-Tree!

Who is refuge for us other than You?

Won't Your grace descend on me? Won't You listen? Aren't You the enemy of demon mura? Can't You speak with compassion? Is this honourable for You? Why this dispute with me? Am I different from You?

Is it fair to deceive me without coming? Why this unconcern? Why this disgust in my case? I loved You; please fulfil my desire.

You are destroyer of multitude of enemies! But, You have failed to take note of my desire.

Why this rigidity for You? I am unable to bear; do You consent for this procrastination or deception? Are You hesitating to protect me?

#### Word-by-word Meaning

P Who (evarurA) is refuge (gati) for us (mAku) other than (vinA) You (ninu)?

A O Protector (rakSaka) of sacrificial oblations (savana)! O Lord who is an eternal (nitya) joy (utsava) (literally festival) (nityOtsava) for the devotees! O Consort (pati) of sItA!

Who is refuge for us other than You?

C1 Won't Your (nI) grace (daya) descend (rAdA) (literally come) on me (nAdupai)? Won't (rAdA) You listen (vina)? Aren't You (kAdA) the enemy (vairi) demon mura? Can't (rAdA) You speak (palka) with compassion (daya)?

Is this (idi) (rAdAyidi) honourable (mariyAdA) for You? Why this dispute (vAdamA) with me (nAtO)? Am I (nE) different (bhEdamA) from You?

Who is refuge for us (mAku) other than You?

C2 Is it fair (nyAyamA) to deceive (Eca) me (nannu) (nannEca) without coming (rAka)? Why this unconcern (parAkA)? Why this disgust (hEyamA) in my case (nEnaNTE)? O Lord rAma!

O Full-moon (rAkA zazi) Faced (mukha)! I loved (AziJciti) You (nIku) (literally for You) (nIkAziJciti); please fulfil (sAkumA) my desire; O Celebrated Lord (puNya zOka) (literally Well-spoken of)!

Who is refuge for us (mAku) other than You?

C3 O Consort (Iza) of lakSmI (zrI)! You are destroyer (arAtivi) (literally enemy) of multitude (gaNa) (gaNArAtivi) of enemies (ari) (zrIzAri)! But, You have failed (pOtivi) to take note of (teliyaka) my (nAdu) desire (Aza) (nAdAza);

O Lord worshipped (arcita) by varuNa - Lord (Iza) of rivers (Apaga) (Or O Lord worshipped by Lord Siva!) (ApagEzArcita)! O Lord who protected (palita) Lord ziva (Iza) (pAlitEza)! O Lord whose hue is like fresh (nava) flower of wild sugar-cane (kAza) (kAzamA)! O Lord who is self-effulgent (sva-prakAzamA)!

Who is refuge for us (mAku) other than You?

C4 O King (rAjA)! Why (ElarA) this rigidity (bigu) for You (nIku) (nIkElarA)? O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! I am unable (jAlarA) to bear (tALa); O Lord rAma!

Do You consent (rAjA) for this (I) procrastination or deception (jAlamu sEya)? Are You hesitating (saGkOcamA) to protect (brOva) me? O Wish-Tree (kalpa vRkSa)- celestial (sura) tree (bhUja) (bhUjamA)!

Who is refuge for us (mAku) other than You?

Notes –

General – In the book of CR, the anupallavi is given as part of pallavi – there is no separate anupallavi.

A – savana – this is how it is given in the books of TKG and CR. However, in the book of TSV/AKG, this is given as ‘sava’. Both generally mean same thing, ‘savana’ means ‘sacrificial oblation’ and ‘sava’ means ‘any sacrifice’. This needs to be checked. Any suggestions ???

C2 – rAka nannEca – This is how it is given in all the books other than that of TKG, wherein it is given as ‘ninnEca’. From the context, ‘nannEca’ seems to be appropriate. This needs to be checked. Any suggestions ???

C3 – ari gaNa arAtivi – this may also mean six internal enemies (SaDripu) – kAma, krOdha, lObha, mOha, mada, mAtsarya.

C3 – ApagEzArcita – Worshipped by varuNa – Lord of rivers. However, Lord ziva at tiruvaivyAru is also known as ‘pancApagEza’ – ‘Lord of five rivers’.

C3 – nAva kAzama – 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 ‘nA prakAzama’; in the book of TKG ‘nA prakAzama’ is given as an alternative. This needs to be checked. Any suggestions ???

If ‘nava kAzama’ is correct, then this may be translated as ‘dark-green hued like wild sugarcane’. kAza or kAsa – the botanical name is ‘Saccharum spontaneum’ or wild sugarcane. In Tamil dictionary, ‘kAsAmbU mEnian’ or ‘kAsAmbU vaNNan’ are given as epithets of viSNu. This means ‘Lord whose hue is like that of flower of kAsa’ ie, ‘nANal’ – means ‘grass’; in the kRti ‘sundaratara dEhaM’, zrI tyAgarAja describes Lord as ‘nava dUrva dala nIlam’.

C4 – tAla jAlarA rAma – this is how it is given in the books of TKG and TSV/AKG. However, in the books of CR, instead of ‘rAma’, it is given as ‘rAja’. This needs to be checked. Any suggestions ???

## **rAmA ninu nammina-mOhanaM**

In the kRti ‘rAmA ninu nammina’ – rAga mOhanaM, zrI tyAgarAja pleads with the Lord to have compassion on him.

- P      rAmA ninu nammina vAramu  
         kAmA sakala lOk(A)bhi(rAma)
- A      pAmara jana dUra vara guNa  
         ghRN(A)pAGga zubh(A)Gga  
         muni hRd-abja bhRGga (rAma)
- C1     vAlAyamugAnu rAnu  
         jAg(E)la suguNa zrI dazaratha  
         nRpAla hRday(A)nanda kara zrI  
         lOla pAla velayum(i)ka  
         phAla lOcana hRday-  
         (A)lay(A)pta jana pAla kanaka maya  
         cElay(i)ka parAk(E)lay(i)puDu  
         mamm(E)la nIdu manas(E)la rAdu (rAma)
- C2     nIvE gati(y)aNTini kAni  
         nE vEr(E)mi(y)eruganu mundara  
         rAvE nI pada paGkaja bhaktin-  
         (I)vE bhAvaj(A)ri nuta  
         dEva nIdu pada sEvA phalamu mamu  
         kAvunE patita  
         pAvana tri-daza nAtha nIya muni

jIvan(A)nizamu brOvav(E)la zrI rAma (rAma)

C3 dhArA dhara nibha dEha jan-  
(A)dhAra durit(A)gha jalada  
samIra tyAgarAja hRday-  
(A)gAra sAra hIna  
saMsAram(a)ndu vEsAri ninnu  
manasAra nammukona nEra lEni nEn-  
(U)rakay(i)ka vicAram(a)nduTaku  
mEra kAdu zrI rAma (rAma)

Gist

O Lord zrI rAma! O Lord who brings delight to all the worlds! O Lord who is far removed from wicked people! O Lord with blessed qualities! O Lord whose ends of eyes shower mercy! O Lord with auspicious limbs! O Bee that hovers over the lotus of the heart of sages! O Lord of virtues! O Lord who delights the heart of the king zrI dazaratha! O Lord who is enamoured by lakSmI! O Lord who abides in the heart of Lord ziva – who has eye on the fore-head! O protector of people who are dear to You! O Lord who wears golden hued garments! O Lord praised by Lord ziva – enemy of cupid! O Redeemer of the fallen! O Lord who leads indra – Lord of the thirty-three celestials! O Livelihood of sages! O Lord whose body resembles the rain-cloud! O Prop of the people! O Wind that blows away the cloud of severe sins! O Lord abiding in the heart of this tyAgarAja!

Am I not the one who believed You?

Why this delay in coming certainly? Please shine now onwards by our side. Why this unconcern even now? Why Your mind would not condescend now to protect me?

I considered that You alone are my refuge; I do not know anything else; please come before me; please bestow on me devotion to the Lotus of Your feet; the fruits of service to Your feet would save me; why would You not protect me always?

It is not proper that I who, being vexed in this sap-less Worldly Existence, did not happen or learn to believe You whole-heartedly, should further be subjected to grief unnecessarily.

Word-by-word Meaning

P O Lord rAma (rAmA)! Am I (vAramu) (literally are we) not (kAmA) the one who believed (nammina) You (ninu)? O Lord who brings delight (abhirAma) to all (sakala) the worlds (lOka) (lOkAbhirAma)!

A O Lord who is far removed (dUra) from wicked (pAmara) people (jana)! O Lord with blessed (vara) qualities (guNa)! O Lord whose ends of eyes (apAGga) shower mercy (ghRNa) (ghRNApAGga)!

O Lord with auspicious (zubha) limbs (aGga) (zubhAGga)! O Bee (bhRGga) that hovers over the lotus (abja) of the heart (hRt) (hRd-abja) of sages (muni)!

O Lord rAma! Am I not the one who believed You? O Lord who brings delight to all the worlds!

C1 Why (Ela) this delay (jAgu) (jAgEla) in coming (rAnu) certainly (vAlAyamugAnu)? O Lord of virtues (suguNa)!

O Lord who delights (Ananda kara) the heart (hRdaya) (hRdayAnanda) of the king (nRpAla) zrI dazaratha! O Lord who is enamoured (lOla) by lakSmI (zrI)! Please shine (velayumu) now onwards (ika) by our side (pAla).

O Lord who abides (Alaya) in the heart (hRdaya) of Lord ziva – who has eye (IOcana) on the fore-head (phAla)! O protector (pAla) of people (jana) who are dear (Apta) (hRdayAlayApta) to You!

O Lord who wears golden (kanaka) hued (maya) garments (cEla)! Why (Ela) this unconcern (parAku) even now (ika) (cElayika)? Why (Ela) Your (nIdu) mind (manasu) would not condescend (rAdu) now (ipuDu) (parAkElayipuDu) to protect (Ela) me (mammu) (literally us) (mammEla)?

O Lord rAma! Am I not the one who believed You? O Lord who brings delight to all the worlds!

C2 I considered that (aNTini) You alone (nIvE) are my refuge (gati) (gatiyaNTini); and (kAni), I do not know (eruguanu) anything (Emi) else (vEru) (vErEmiyeruganu);

Please come (rAvE) before (mundara) me; please bestow (IvE) on me devotion (bhaktini) (bhaktinIvE) to Your (nI) Lotus (paGkaja) feet (pada); O Lord praised (nuta) by Lord ziva – enemy (ari) of cupid (bhAvaja) (bhavajAri)!

O Lord (dEva)! The fruits (phalamu) of service (sEvA) to Your (nIdu) feet (pada) would save (kAvunE) me (mamu); O Redeemer (pAvana) of the fallen (patita)!

O Lord who leads (nIya) indra – Lord (nAtha) of the thirty-three (tri-daza) celestials! O Livelihood (jIvana) of sages (muni)! O Lord zrI rAma! Why (Ela) would You not protect (brOvavu) (brOvavEla) me always (anizamu) (jIVanAnizamu)?

O Lord rAma! Am I not the one who believed You? O Lord who brings delight to all the worlds!

C3 O Lord whose body (dEha) resembles (nibha) the rain-cloud (dhArA dhara) (literally bearer of rain)! O Prop (AdhAra) of the people (jana) (janAdhAra)! O Wind (samIra) that blows away the cloud (jalada) of severe (durita) sins (agha) (duritAgha)!

O Lord abiding (AgAra) in the heart (hRdaya) (hRdayAgAra) of this tyAgarAja!

O Lord zrI rAma! It is not (kAdu) proper (mEra) that I (nEnu) who – being vexed (vEsAri) in (andu) this sap-less (sAra hIna) Worldly Existence (saMsAramu) (saMsAramandu),

did not (lEni) happen or learn (nEra) to believe (nammukona) You (ninnu) whole-heartedly (manasAra),

should further (ika) be subjected (anduTaku) (literally attain) to grief (vicAramu) (vicAramanduTaku) unnecessarily (Uraka) (nEnUrakayika);

O Lord rAma! Am I not the one who believed You? O Lord who brings delight to all the worlds!

Notes –

P – rAmA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘rAma’. This needs to be checked.

P – ninu – this is how it is given in all the books other than that of TKG, wherein, it is given as ‘ninnu’. This needs to be checked.

A – muni hRdabja – this is how it is given in all the books other than that of TKG wherein it is given as ‘muni hRdayAbja’. This needs to be checked. Any suggestions ???

C1 – zrI lOla – The ‘zrI’ is missing the books of CR and ATK. Without ‘zrI’, the word ‘lOla’ does not make any sense. Any suggestions ???

C2 – tri-daza - 3 x 10 (in round number for 3 x 11) – 12 Adityas, 8 vAsus, 11 rudras, 2 azvins = 33; their lord – tridaza-nAtha – indra

C3 – nEra lEni – telugu word ‘nEra’ has two meanings – ‘happen’ and ‘learn’ and both seem to fit in the context. However, ‘happen’ seems to be more appropriate. Any suggestions ???

C3 – anduTaku – this is how it is given in all the books. However, in the present context, ‘anduTa’ is the appropriate word. Any suggestions ???

## **rAma rAma rAma rAmayani-mOhanaM**

In the kRti ‘rAma rAma rAma rAmayani’ – rAga mOhanaM, zrI tyAgarAja pleads with Lord to have compassion on him.

- P rAma rAma rAma rAma(y)anin(a)nta  
rAjapu jUp(E)larA O rAma
- C1 ETi janmam(i)di ETi bratuku rAma  
Em(e)JcukonnAvO O rAma (rAma)
- C2 ATalaina nAdu pATala vinucu  
mATal(A)Dav(e)ndukO O rAma (rAma)
- C3 sarivAriLO nannu karuNa jUci nAdu  
karamu paTTav(e)ndukO O rAma (rAma)
- C4 Asakonna nAdu gAsi tIrpa lEka  
vAsiy(E)mi kaligenO O rAma (rAma)
- C5 dayatO nanu zESa zayana indarilOna  
nayamu sEya takkuvA O rAma (rAma)
- C6 patita pAvana nIku hitulaina vAri  
jatagUDaka pOtinA O rAma (rAma)
- C7 nATi bhaktulu nIk(E)Ti vAvulo koJca  
pATi lEka pOyenA O rAma (rAma)
- C8 ala nADu nI vAru kolicin(a)Tula nAdu  
talapu gAka pOyenA O rAma (rAma)
- C9 brOci brOvakanu jUci jUDakanu  
EcuTake tOcenA O rAma (rAma)
- C10 O jaga(d)avana sarOja nayana tyAga-  
rAja rakSaka suguNa O rAma (rAma)

Gist

O Lord rAma! O Lord reclining on the couch of zESa! O Redeemer of the fallen! O Protector of the Universe! O Lotus Eyed! O Protector of this tyAgarAja! O Lord of virtues!

The moment I call You ‘rAma, rAma, rAma’, why that harsh look?

What kind of life is this and what kind of livelihood is this? What have You thought?

Why wouldn’t You talk to me while You hear my playful songs?

Why wouldn’t You hold my hand by showing mercy on me amidst my peers?

I loved You; but, what kind of comfort has come about You without relieving my grief?

Will it be demeaning to You if You show kindness to me among these people?

Did I fail to join the company of those who are dear to You?  
What kind of relatives were Your earlier devotees to You? Is there not even a little consideration?

Were not my thoughts such as those of Your people who served You earlier?

Did it occur to You only to deceive me by pretending to protect and pretending to look at me?

#### Word-by-word Meaning

P The moment (anta) I call (anina) You 'rAma, rAma, rAma' (rAmayaninanta), why (ElarA) that harsh (rAjapu) (literally royal) look (jUpu) (jUpElarA)?

C1 What (ETi) kind of life (janmamu) is this (idi) (janmamidi) and what kind of (ETi) livelihood (bratuku) is this? O Lord rAma! What (Emi) have You thought (eJcukunnAvO) (EmeJcukonnAvO)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C2 Why (endukO) wouldn't You talk (mATalu ADavu) (mATalADavendukO) to me while You hear (vinucu) my (nAdu) playful (ATalaina) songs (pATala)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C3 Why (endukO) wouldn't You hold (paTTavu) (paTTavendukO) my (nAdu) hand (karamu) by showing (jUci) mercy (karuNa) on me (nanu) amidst my peers (sarivAriLO)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C4 What (Emi) kind of comfort (vAsi) (vAsiyEmi) has come about (kaligenO) You instead of (IEka) relieving (tIrpa) the grief (gAsi) of mine (nAdu) who has loved (Asakonna) You? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C5. O Lord reclining (zayana) on the couch of zESa! Will it be demeaning (takkuvA) to You if You show kindness (nayamu sEya) to me (nanu) among these people (indarilO)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C6 O Redeemer (pAvana) of the fallen (patita)! Did I fail to join the company (jatagUDaka pOtinA) of those (vAri) who are dear (hitulaina) to You (nIku)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C7 What kind of (ETi) relatives (vAvulO) (literally blood relations) were Your earlier (nATi) devotees (bhaktulu) to You (nIku) (nIkETi)? Is there not (IEka pOyenA) even a little (koJca) consideration (pATi)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C8 Were not (gAka pOyenA) my (nAdu) thoughts (talapu) such (aTula) as those of Your people (nIvAru) who served (kolicina) (kolicinaTula) You earlier (ala nADu)? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C9 Did it occur (tOcenO) to You only to deceive (EcuTake) me by pretending to protect (brOci brOvakanu) (literally as if protecting, but not indeed protecting)



and pretending to look (jUci jUDakanu) (literally as if looking but not indeed looking) at me? O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

C10 O Protector (avana) of the Universe (jagat) (jagadavana)! O Lotus (sarOja) Eyed (nayana)! O Protector (rakSaka) of this tyAgarAja! O Lord of virtues (suguNa)! O Lord rAma!

The moment I call You 'rAma, rAma, rAma', why that harsh look?

Notes –

P – rAma rAma rAma rAma – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as 'rAma rAma rAma rAmA' – vowel elongated at the end. This needs to be checked. Any suggestions ???

P – rAjapu jUpu – In the books of CR and ATK, this is given as 'rAjapu'. zrI tyAgarAja seems to imply that the looks of the Lord is not benign. This word has been used in the kRti 'parama pAvana' rAga pantuvarALi, caraNa 9 also.

C1 – ETi bratuku – This is how it is given in the books of CR and ATK. In the book of TKG, it is given as 'ETiki bratuku'. This needs to be checked. Any suggestions ???

## entanucu sairintunu-yadukulakAmbhOji

In the kRti 'entanucu sairintunu' – rAga yadukulakAmbhOji, zrI tyAgarAja pleads with Lord to have compassion on him.

P entanucu sairintunu sItA  
kAntu daya rAdu

A (muni) cintanIya zrI rAmacandra nA  
centa rAn(i)Gka manasu rAdA (enta)

C1 sama rahit(A)samAna nE dAsuD-  
(A)samAna pAlana nA moralu  
vEsam(A)yenA sujan(A)vana zubha  
karam(A)pta parivAr(A)mara vinuta  
ramA ramaNa(y)itaramA nIku nE(nenta)

C2 bha-rAja mukha vRSabha rAjapa nuta  
ibha rAja varada sadA bhakta  
sulabha rAjanya zubhada satata  
mauni rAja nuta(y)avani rAja paricara  
nirAtaGka nirAmaya nE(nenta)

C3 virAja vAhana virAjamAna  
kavi rAja rakSaka nA tapamul-  
(a)nnivi rAjasamulEnA jnAna-  
m(o)sagar(A)ja janaka naga rAja dhara tyAga-  
rAja nuta nAga rAja zayana (enta)

Gist

O Lord zrI rAmacandra, meditated by sages!

O Peerless Lord! O Unique Lord! O Lord who is peerless in nourishing! O Protector of pious people! O Lord who causes auspiciousness! O Lord who is surrounded by friends! O Lord praised by the celestials! O Delighter of lakSmI!

O Moon Faced! O Lord praised by Lord ziva – Lord of nandi! O Bestower of boons to gajEndra! O Lord who is ever easily accessible to devotees! O King! O Lord who bestows auspiciousness! O Lord ever praised by the eminent sages! O Lord who has kings as His attendants! O Lord who is free from fear! O Lord who is free from illness!

O Lord who has garuDa as carrier! O Protector of the vAlmIki – the brilliant king of poets! O Father of brahma! O Lord who bore mandara mountain! O Lord praised by this tyAgarAja! O Lord reclining on the couch of zESa!

How much shall I tolerate? Even then, the grace of zrI rAma – Consort of sItA – would not come.

Won't You condescend to come near me even now?

I am Your servant; have my pleadings become a pretence? am I alien to You?

Are all my penances of the nature of seeking (worldly) desires? Deign to bestow true knowledge.

#### Word-by-word Meaning

P How much (entanucu) shall I tolerate (sairintunu)? Even then, the grace (daya) of zrI rAma – Consort (kAnta) (kAntu) of sItA – would not come (rAdu).

A O Lord zrI rAmacandra, meditated (cintanIya) by sages (muni)! Won't You condescend (manasu rAdA) to come (rAnu) near (centa) me (nA) even now (iGka) (rAniGka)?

How much shall I tolerate? Even then, the grace of zrI rAma – Consort of sItA – would not come.

C1 O Peerless (sama rahita) Lord! O Unique (asamAna) (rahitAsamAna) Lord! I (nE) am Your servant (dAsuDa)! O Lord who is peerless (asAmana) (dAsuDAsamAna) in nourishing (pAlana)!

Have my (nA) pleadings (moralu) become (AyenA) a pretence (vEsamu) (vEsamAyenA)? O Protector (avana) of pious people (sujana) (sujanAvana)!

O Lord who causes (karamA) auspiciousness (zubha)! O Lord who is surrounded (parivAra) (literally retinue) by friends (Apta) (karamApta)! O Lord praised (vinuta) by the celestials (amara) (parivArAmara)!

O Delighter (ramaNa) of lakSmI (ramA)! Am I alien (itaramA) to You (nIku)?

How much shall I (nEnu) tolerate? Even then, the grace of zrI rAma – Consort of sItA – would not come.

C2 O Moon – Lord (rAja) of stars (bha) – Faced (mukha)! O Lord praised (nuta) by Lord ziva – Lord (pa) of nandi - King (rAja) (rAjapa) of bulls (vRSabha)!

O Bestower of boons (varada) to gajEndra – the elephant (ibha)! O Lord who is ever (sadA) easily accessible (sulabha) to devotees (bhakta)!

O King (rAjanya)! O Lord who bestows (da) auspiciousness (zubha) (zubhada)! O Lord ever (satata) praised (nuta) by the eminent (rAja) sages (mauni)!

O Lord who has kings – Lords (rAja) of Earth (avani) (nutayavani) – as His attendants (paricara)! O Lord who is free from fear (nirAtaGka)! O Lord who is free from illness (nirAmaya)!

How much shall I (nEnu) tolerate? Even then, the grace of zrI rAma – Consort of sItA – would not come.

C3 O Lord who has garuDa – king (rAja) of birds (vi) (virAja) - as carrier (vAhana)! O Protector (rakSaka) of the vAlmIki – the brilliant (virAjamAna) king (rAja) of poets (kavi)!

Are all (annivi) my penances (tapamulu) (tapamulannivi) of the nature of seeking (worldly) desires (rAjasamulu) (rAjasamulEnA)?

Deign to bestow (osagarA) true knowledge (jnAnamu), O Father (janaka) of brahmA (aja) (jnAnamosagarAja)! O Lord who bore (dhara) mandara – Lord (rAja) of mountains (naga)!

O Lord praised (nuta) by this tyAgarAja! O Lord reclining (zayana) on the couch of zESa – the king (rAja) of serpents (nAga)!

How much shall I tolerate? Even then, the grace of zrI rAma – Consort of sItA – would not come.

Notes –

A – muni – this word is given in brackets in all the books. The significance of the same is not clear.

A – sama rahita asamAna – ‘sama rahita’ and ‘asamAna’ mean almost same thing – ‘peerless’. However, ‘sama rahita’ can be split as ‘samara+hita’, but no suitable meaning seems to be available. Any suggestions ???

C2 – vRSabha rAjapa nuta – the word ‘pa’ generally means ‘protector’; however, from the context, it has been translated as ‘rider’. In the book of TSV/AKG, this seems to have been translated as ‘praised by nandikEzvara’; this might be true if the epithet is ‘vRSabha rAja nuta’; as there is ‘pa’ in addition, this would mean one who is ruler of nandikEzvara – ziva. Any suggestions ???

C3 – virAjamAna kavi rAja rakSaka – In the book of TKG, this has been translated as ‘protector of radiant jaTAyu’. ‘virAjamAna’ is a telugu word in adjectival form derived from saMskRta word ‘virAja’; therefore, this word cannot mean ‘jaTAyu. Of the words ‘kavi rAja’, ‘vi-rAja’ may be taken as ‘jaTAyu’; however, in that case, ‘ka’ is left alone; therefore, it needs to be split as ‘kavi+rAja’ only; the meaning taken is ‘vAlmIki’ because in the kRti ‘nArAyaNa hari’ – rAga yamuna kalyANi, zrI tyAgarAja uses ‘kavIna’ (kavi+ina) to mean ‘vAlmIki’; therefore, it has been, accordingly, translated here. Any suggestions ???

## rAma sItA rAma-zaGkarAbharaNaM

In the kRti ‘rAma sItA rAma’ – rAga zaMkarAbharaNaM, zrI tyAgarAja while singing praises of the Lord, asks Him to protect him.

P rAma sItA rAma rAma  
rAma sItA rAma rAma

C1 tappul(e)nna pOtE mAku  
goppatanamu rAdu mA-  
(y)appa daya cEsi kaNDla  
kappukoni pAlimpavE (rAma)

C2 dApu lEka nEnu nIdu  
prApu kOrukoNTi kAni  
rEpu mAp(a)nucu dOva  
jUpaka rA(v)ayya brOva (rAma)

C3 nIla varNa pApamulak-  
(A)layam(ai)tini nAdu  
jAli tIrci bhayamu nIk-  
(E)lay(a)ni(y)AdukoVe (rAma)

- C4 vAlAyamuga kRpAla-  
vAla rakSiJcu kanaka  
cEla(y)indarilO nAdu  
ceyi lAg(i)yya samayamu (rAma)
- C5 itarul(a)ndu manasu pOdu  
vetalu nIku teliya rAdu  
gatiyu mummATiki lEdu  
kSitin(e)vvarini vEDa pOdu (rAma)
- C6 rAma rAma nitya zatra  
bhIma bhIma nuta gata  
kAma kAma vairi nuta  
nAma nA madini rAvE (rAma)
- C7 dEva dEv(A)rcita sarva  
jIva jIvana mahAnu-  
bhAva bhAvaja rUpa zrI-  
p(A)va pAvana rAghava (rAma)
- C8 mAya mA(y)eDa vaddur-  
(A)dhyEya dhyEya viSayAl(E)la  
rOyarO(y)eppuDu dEva  
rAya rAya(y)I dEhamu (rAma)
- C9 rAja rAja vandita  
virAja rAja harE dina  
rAja rAja nayana tyAga-  
rAja rAja dazaratha (rAma)

#### Gist

O Lord rAma! O Lord sItA rAma! O Our Lord! O Dark-blue hued! O Merciful Lord! O Lord who wears golden garments! O Eternal Lord! O Terror of enemies! O Lord praised by formidable persons! O Lord from whom desires have fled! O Lord whose name is praised by Lord ziva! O Lord worshipped by celestials! O Life-support of all living beings! O Most Eminent! O Lord of the form of cupid! O Consort of lakSmI! O the Holy One! O Lord rAghava! O Supreme Lord who is imponderable! O Lord who is object of meditation or fit to be meditated on! O Lord of celestials! O Lord saluted by Emperors! O Lord of garuDa! O Lord hari! O Lord who has Sun and moon as eyes! O Lord of this tyAgarAja! O Lord dazaratha rAma!

If You start counting or consider my faults, greatness shall never be attained by me; kindly protect us by overlooking faults - closing Your eyes.

I sought Your support as there was no (other) shelter; therefore, without turning me away by dilly-dallying, please come to protect.

I became the abode of sins; relieving my distress, please support me by assuring 'why are You afraid'.

Please surely protect me; it is time for You to lift me up in the midst of these people.

My mind would not be fixed on other Gods; but, my distress would not be known to You; there is definitely no (other) refuge; whom shall I entreat in this World?

please come to my mind; please protect me;

Please do not subject me to Your delusion; Alas! why the people would never abhor sense objects? is this body made of stone (to withstand the effects of sense indulgence)?

## Word-by-word Meaning

P O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C1 If You start counting or consider (enna pOtE) my faults (tappulu) (tappulenna), greatness (goppatanamu) shall never be attained (rAdu) (literally come) by me (mAku) (literally us);

O Our (mA) Lord (appa) (mAyappa)! kindly (daya cEsi) protect (pAlimpavE) us by overlooking faults - closing (kappokoni) Your eyes (kaNDla);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C2 I (nEnu) sought (kOrukoNTi) Your (nIDu) support (prApu) as there was no (IEka) (other) shelter (dApu); therefore (kAni)

without turning me away (dOva jUpaka) (literally show exit) me by (anucu) dilly-dallying (rEpu mApu) (mAnanucu) (literally morning and evening), please come (rAvayya) to protect (brOva);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C3 O Dark-blue (nIla) hued (varNa)! I became (aitini) the abode (Alayamu) of sins (pApamulaku) (pApamulakAlayamaitini);

relieving (tIrci) my distress (jAli), please support (AduKOvE) me by assuring (ani) 'why (Ela) are You (nIku) (nIkElayaniyAduKOvE) afraid (bhayamu) (literally have fear)';

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C4 O Merciful Lord (kRpAlavAla), please surely (vAlAYamuga) protect (rakSiJcu) me!

O Lord who wears golden (kanaka) garments (cEla)! it is time (samayamu) for You to lift (ceyi lAgu iyya) (literally to pull hand) (lAgiyya) me (nAdu) up in the midst of these people (indariLO) (cElayindariLO);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C5 My mind (manasu) would not be fixed (pOdu) (literally go) on (andu) other Gods (itarulu) (itarulandu); but, my distress (vetalu) would not (rAdu) be known (teliya) to You (nIku);

there is definitely (mummATiki) (literally thrice) no (IEdu) (other) refuge (gatiyu) (literally destitution); whom (evvarini) shall I entreat (vEDa pOdu) in this World (kSitini) (kStinevvarini)?

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C6 O Lord rAma! O Lord rAma! O Eternal (nitya) Lord! O Terror (bhIma) of enemies (zatra)! O Lord praised (nuta) by formidable persons (bhIma)!

O Lord from whom desires (kAma) have fled (gata)! O Lord whose name (nAma) is praised (nuta) by Lord ziva – enemy (vairi) of cupid (kAma)! please come (rAvE) to my (nA) mind (madini);

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C7 O Lord (dEva)! O Lord worshipped (arcita) by celestials (dEva) (dEvArcita)! O Life-support (jIvana) of all (sarva) living beings (jIva)! O Most Eminent (mahAnubhAva)!

O Lord of the form (rUpa) of cupid (bhAvaja)! O Consort (pa) of lakSmI (zrI)! please protect (ava) (pAva) me; O the Holy One (pAvana)! O Lord rAghava!

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C8 Please do not (vaddura) subject me (mAyeDa) (literally towards me) to Your delusion (mAya); O Supreme Lord who is imponderable (adhyEya)! O Lord who is object of meditation or fit to be meditated on (dhyEya) (vaddurAdhyEya)!

Alas! why (Ela) the people would never (eppuDu) abhor (rOyarO) (rOyarOyepDu) sense objects (viSayAla) (viSayAlEla)? O Lord (rAya) of celestials (dEva)! is this (I) body (dEhamu) made of stone (rAya) (rAyaI) (to withstand the effects of sense indulgence)?

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

C9 O Lord saluted (vandita) by Emperors (rAja rAja)! O Lord (rAja) of garuDa (virAja)! O Lord hari (harE)!

O Lord who has Sun - Lord (rAja) of day (dina) – and moon (rAja) as eyes (nayana)! O Lord (rAja) of this tyAgarAja! O Lord dazaratha rAma!

O Lord rAma! O Lord sItA rAma! O Lord rAma! O Lord rAma! O Lord sItA rAma! O Lord rAma!

Notes –

P - rAma sItA rAma rAma rAma sItA rAma rAma – this is given twice in the book of CR. This needs to be checked. Any suggestions ???

C5 – mummATiki – surely – certainly. When a word is repeated thrice, it is taken as certainty.

C6 – bhIma nuta – kAma vairi nuta nAma – ‘bhIma’ may be translated as ‘ziva’ also. But as ‘ziva’ is again appearing in the same charaNā (kAma vairi), ‘bhIma’ has been translated as ‘formidable people’. In the book of TSV/AKG, this has been translated as ‘praised by bhIma’ (pANDava). Any suggestions ???

C7 – zrI pAva pAvana (zrI pa+ava+pAvana) – 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 ‘zrIpAva pAvana’ which does not make sense. This needs to be checked. Any suggestions ???

C8 – vaddurAdhyEyadhyEya - This is how it is given in the book of TKG and TSV/AKG. This could be split as vaddura+adhyEya+dhyEya. In the book of TKG, the meaning taken is ‘worthy of being meditated upon’ and in the book of TSV/AKG, the meaning of the epithet is missing. In the books of CR and ATK, it is given as ‘dhyEya dhyEya’ without giving any meaning. The meaning of ‘dhEya dhEya’ is not clear. Any suggestions ???

C8 – dhyEya – Object of Meditation or fit to be meditated upon. In this regard, the following verse from zrImad-bhAgavataM, Book 10, Chapter 38 refers –

mamAdyAmaGgalaM naSTaM phalavAMzcaiva mE bhava: |  
yannamasyE bhagavatO yOgidhyEyAGghripaGkajam || 6 ||

(akrUra thought) “All my evil has been destroyed today; nay, my birth too has become fruitful in that I shall bow to the lotus feet of the almighty Lord, that are fit to be meditated upon by yOgis.”

C8 – adhyEya – Not an object of meditation. lalitA sahasranAmam (254) refers – ‘dhyAna-dhyAtR-dhyEya rUpA’ – who is meditation, the person

meditating and the object meditated upon. (Translation by Swami Tapasyananda) The para dEvi being all rolled into one - 'meditation', 'person meditating' and 'object meditated upon', She, in reality, is not an object of meditation. Please refer to kRti 'vAcAmagOcaramE' – rAga kaikavazi.

C8 – rAyayI dEhamu – This is the version given in the books of CR, ATK and TSV/AKG. However, in the book of TKG, this is given as 'rAma I dEhamu'. In my humble opinion, the version given herein is appropriate; otherwise, 'rAma I dEhamu' by itself does not convey any meaning. Any suggestions ???

## **zazi vadana-candrajyOti**

In the kRti 'zazi vadana bhakta' – rAga candrajyOti, zrI tyAgarAja says that Lord has destroyed his vanity as He did to mArIca.

- P zazi vadana bhakta jan(A)vana  
zaMkara nE tALa galana
- A pasitanam(a)ndE muni yAgamuna nI  
bAhu parAkramamun(e)ruganA rAkA (zazi)
- C dina dinam(au)pAsana japa tapa dhyAnam-  
(a)nu yAgamu vELa manasuna puTTina  
ghana Dambuni tODanu mArIcuni  
pani ceracina(y)A tyAgarAj(A)rcita (zazi)

Gist

O Moon Faced Lord! O Protector of the devotee lot! O Lord who causes auspiciousness! O Full-moon Faced Lord!

O That Moon Faced Lord - worshipped by this tyAgarAja – who destroyed the terrible vanity arising in my mind – at the time of performing daily sacrificial oblations called activities like domestic fire worship, recitation, penance, meditation, in the same manner as You did with mArIca!

Am I not aware of the might of Your arms, even in your youth, during the sacrificial oblations of sage vizvAmitra?

Will I be able to bear (this misery)?

Word-by-word Meaning

P O Moon (zazi) Faced (vadana) Lord! O Protector (avana) of the devotee (bhakta) lot (jana) (janAvana)! O Lord who causes (kara) auspiciousness (zaM) (zaMkara)! Will I (nE) be able (galana) to bear (tALa) (this misery)?

A Am I not aware (eruganA) of the might (parAkramamu) (parAkramamuneruganA) of Your (nI) arms (bAhu), even in (andE) your youth (pasitanamu) (pasitanamandE), during the sacrificial oblations (yAgamuna) of sage (muni) vizvAmitra?

O Full-moon (rAkA zazi) Faced Lord! O Protector of the devotee lot! O Lord who causes auspiciousness! Will I be able to bear (this misery)?

C O That (A) Moon Faced Lord - worshipped (arcita) by this tyAgarAja (tyAgarAjArcita) – who

destroyed (ceracina) (literally ruined) the terrible (ghana) vanity (Dambuni tODanu) (literally with vanity) arising (puTTina) (literally born) in my mind (manasuna) –

at the time (vELa) of performing daily (dina dinamu) sacrificial oblations (yAgamu) called (anu) activities like domestic fire worship (aupAsana) (dinamaupAsana), recitation (japa), penance (tapa), meditation (dhyAnamu) (dhyAnamanu),

in the same manner (pani) (literally job) as You did with mArIca (mArIcuni);

O Protector of the devotee lot! O Lord who causes auspiciousness! Will I be able to bear (this misery)?

Notes –

A – parAkramamuneruganA – this is how it is given in the books of ATK and CR. In the book of TKG, this is given as ‘parAkramamununeruganA’. This needs to be checked. Any suggestions ???

C - Dambuni – In the book of TKG and TSV/AKG, it is given as ‘Dambhuni’; in the book of CR and ATK, it is given as ‘dambhuni’. In the present context, a word which means ‘pride’, ‘vanity’, etc is required.

Dambamu, Dambaramu, Dambu, dambhamu, dambIkamu – all these telugu words have similar meaning - ‘pride’ ‘ostentation’, ‘show’, ‘hypocrisy’ etc.

Considering the form of the word ‘Dambuni’, it seems zrI tyAgarAja has used the word ‘Dambu’. It has accordingly been adopted. Any suggestions ???

C – mArIcuni pani – From the following words of mArIca - addressed to rAvaNa, it is evident that his (mArIca) pride was destroyed by zrI rAma while saving his life. zrImad-vAlmIki rAmAyaNa, AraNya kANda, Chapter 38 refers –

avajAnannahaM mOhAd bAlO(a)yamiti rAghavaM |  
vizvAmitrasya tAM vEdimabhyadhAvaM kRtatvara: ||  
tEna muktastatO bANa: zita: zatrunibarhaNa: |  
tEnAhaM tADita: kSipta: samudrE zatayOjanE ||  
nEcchata tAta mAM hantuM tAdA vIrENa rakSita: |  
rAmasya zaravEgEna nirastO bhrAntacEtana: ||  
pAtitO(a)haM tAdA tEna gambhIrE sAgarAmbhasi ||  
prApya saMjnAM cirAt tAta laGkAM prati gata: purIM || 18 – 21 ||

mArIca said -

“Disregarding rAma through ignorance, thinking that he was a mere boy, I rushed with speed towards the altar occupied by vizvAmitra.

By him was discharged at that time a sharp arrow capable of destroying the enemy. Struck by it I was cast into the sea at a distance of a hundred yOjana (800 miles).

Spared on that occasion by the hero, who did not want to kill me, and flung by the impetus of rAma’s arrow at that moment, I was hurled by him into the deep waters, rendered unconscious. Regaining consciousness after a long time, I proceeded towards the city of laGka.”

## **nIkE daya rAka-nlAmbari**

In the kRti ‘nIkE daya rAka nEjEyu’ – rAga nlAmbari, zrI tyAgarAja asks the Lord to have mercy on him without which his efforts will not bear any fruit.

P nIkE daya rAka nE jEyu panul(e)lla  
neravErunA rAma

A EkOpiJcaka nEnu nI(v)anu jnAnik-  
(E)lAgu sukham(i)ccunE O rAghava (nIkE)



- C1 manasu nilvani vAru mAyA jAlamu jEsi  
mari mukti konan(au)nE  
kanu saMjnaku rAni kAntanu balimini  
karamiDa vazam(au)nE O rAghava (nIkE)
- C2 vADika lEni vidyala cEta sabhalOna  
vAdiJca pOn(au)nE  
cADi vinna mATa madini nilpa lEni  
sarasuni vitam(au)nE O rAghava (nIkE)
- C3 meppulakai bahu dharmamu jEsitE  
migula brOva tagunE  
tappu mATalu kAdu tAraka nAma  
zrI tyAgarAjuni paini O rAghava (nIkE)

#### Gist

O Lord zrI rAma! O Lord rAghava! O Lord whose name is the carrier across the ocean of Worldly Existence!

Can any of the tasks performed by me be accomplished unless You Yourself have compassion on this tyAgarAja?

How could comfort be attainable to that (so called) wise man who, without being united with You, says 'I am You'?

Otherwise, -

(a) would it not amount to persons whose mind could not be restrained, attaining mukti by resorting to trickery?

(b) would it not amount to a woman who would not consent to a signal of the eye, conceding when molested?

(c) would it not amount to a person arguing in an assembly on a subject not acquainted with?

(d) would it not amount to the kind of a gentleman who could not keep to himself a matter he heard stealthily?

(e) if one undertakes a great charity for ostentation, would he not be worthy of being saved much?

Pardon me; these are not incorrect statements.

Notes - As seen from empirical evidence, all the above (a) to (e) are not true; therefore, the implication is that nothing can be accomplished without the spontaneous grace of the Lord. (These are only similes and should not be stretched too far; otherwise, they would violate the spirit of the point being made by zrI tyAgarAja.)

#### Word-by-word Meaning

P O Lord zrI rAma! Can any (ella) (literally all) of the tasks (panulu) (panulella) performed (jEyu) by me (nE) be accomplished (neravErunA) unless You Yourself (nIkE) have (rAka) (literally come) compassion (daya)?

A O Lord rAghava! How (ELagu) could comfort (sukhamu) be attainable (iccunE) (literally give) (sukhamiccunE) to that (so called) wise man (jnAniki) (jnAnikELagu) who, without being united (EkOpiJcaka) with You, says (anu) 'I (nEnu) am You' (nIvu) (nIvanu)?

O Lord zrI rAma! Can any of the tasks performed by me be accomplished unless You Yourself do not have compassion?

C1 Otherwise (mari), would it not amount to (aunE) persons (vAru) whose mind (manasu) could not be restrained (nilvani), attaining (konanu) (konanaunE) mukti by resorting (jEsi) to trickery (mAyA jAlamu)?

O Lord rAghava! would it not amount to (aunE) a woman (kAntanu) who would not consent (rAni) to a signal (saMjnaku) of the eye (kanu), conceding (vazamu) (literally bring under influence) (vazamaunE) when molested (balimini karamiDa) (literally forcibly lay hand)?

O Lord zrI rAma! Can any of the tasks performed by me be accomplished unless You Yourself do not have compassion?

C2 (Otherwise,) would it not amount to (aunE) a person arguing (vAdiJca pOnu) (pOnaunE) in an assembly (sabhalOna) on a subject (vidyala cEta) not (lEni) acquainted (vADika) with?

O Lord rAghava! would it not amount to (aunE) the kind of (vitamu) (vitamaunE) a gentleman (sarasuDu) (sarasuni) who could not (lEni) keep (nilpa) (literally stop) to himself (madini) (literally in mind) a matter (mATa) (literally words) he heard (vinna) stealthily (cADi)?

O Lord zrI rAma! Can any of the tasks performed by me be accomplished unless You Yourself do not have compassion?

C3 (Otherwise,) if one undertakes (jEsitE) (literally do) a great (bahu) charity (dharmamu) for ostentation (meppukai), would he not be worthy (tagunE) of being saved (brOva) much (migula)?

O Lord rAghava! O Lord whose name (nAma) is the carrier (tAraka) across the ocean of Worldly Existence! Pardon me; these are not (kAdu) incorrect (tappu) statements (mATalu);

O Lord zrI rAma! Can any of the tasks performed by me be accomplished unless You Yourself do not have compassion on (paini) this tyAgarAja (zrI tyAgarAjuni)?

Summary of kRti –

Your grace is essential for accomplishment of any job, otherwise,

(1) a person, without being united with the Lord, may attain comfort just by uttering ‘I am He’ (sOhaM – ahaM brahmAsmi);

(2) one can attain mukti by resorting to trickery;

(3) an unwilling woman would concede when forced;

(4) one could argue on an unacquainted subject;

(5) A gentleman is the one who could not keep a secret; and

(6) a person undertaking ostentatious and huge charity would be saved.

Notes –

General – O rAghava – This word is found at the end of each caraNa in all the books. However, in the book of TKG, this word is given at the end of pallavi and also at the end of each segment of all caraNas. This needs to be checked. Any suggestions

P – nIkE daya rAka – Unless You Yourself have compassion – Spontaneous compassion cannot come unless there is yearning.

“... When one realizes that there is nothing enjoyable either in this world or in heavens or elsewhere, then comes a thirst for the enjoyment of the God like a chataka bird yearns for crystal-clear water of direct rain. The manifestation of such a yearning was Thakur... (Ramakrishna Kathamrta)

[http://www.kathamrita.org/apostle/mo8\\_16.htm](http://www.kathamrita.org/apostle/mo8_16.htm)

A – EkOpiJcu (EkOpiJcaka – negative) – This seems to be the colloquial usage of the word ‘EkI-bhaviJcu’. In tamizh, this word is available as it is ‘EgOpittal. This word means ‘coalesce’ ‘be united’.

A – nEnu nIvu – In all the books this has been taken as ‘one who has the (lower) ahaMkAra bhAva ‘I’ and ‘You’. However, in my humble opinion, looking

at the sequence of the wordings, this refers to the mahAvAkya ‘hamsa’ (hamsa-sOhaM) or ‘aham brahma smi’ (see notes below). As the kRti is in second person, being directly addressed to the Lord, ‘He’ is changed to ‘You’. Otherwise, if ahaMkAra (ego) is meant, then the word ‘EkOpiJcaka’ may not be necessary; ‘nEnu nIvanu jnAnikELAgu sukhamiccunE’ itself conveys the meaning. This is further clarified from caraNa 1 where zrI tyAgarAja says ‘otherwise, one can attain mukti by resorting to trickery’.

These mahA vAkyas are prescribed as mantras for meditation. zrI tyAgarAja seems to say that mere repetition of these mantras (‘hamsa’ or ‘aham brahma smi’) will not result in bliss unless the truth is apprehended by the practitioner – this is what meant by ‘EkOpiJcaka’ – without being united.

bhramara-kITa-nyAya- “The Bhramara or the wasp is said to sting the insects or the Kitas which it brings to its hive and through stinging them and poisoning them makes them feel its presence alone everywhere, at all times. The insects, so to say, meditate on the presence of the wasp, at all times, and in turn become wasps themselves thereby. This is to show that by meditating on the formula ‘Aham Brahma Smi’ or ‘I am Brahman’ the Jiva becomes Brahman itself in the end.” Source –

<http://www.dlshq.org/download/vedbegin.htm>

hamsa upanishad."It is so called because it deals with the Hamsa Mantra prescribing the procedure for doing yoga for raising the Kundalini from the Mooladhara to Sahasrara. Breathing in is called 'Ham' and breathing out as 'Sa' to be done 21,600 times in a day. Hence, Hamsa a.k.a.Ajapa Hamsa Mantra Japa through which the practitioner hears 10 kinds of sounds progressively, the 10th when he reaches 'Mega nadham' and attains Brahma Sakshatkara"

<http://www.sriyaishnava.org/sgati/sddsv1/vo1o11.htm>

A – jnAniki – Here this word is not to be taken in literal sense. This may either be a sarcasm or may refer to a boastful person who, without actually apprehending the truth, merely based on theoretical knowledge, preaches. This is what criticised in caraNa 1.

C2 – sarasuni vitamaunE – the word ‘sarasuDu’ have different meanings - ‘gentleman’, ‘man of good taste’; colloquially, this word also means ‘playboy’, ‘womaniser’ and ‘libertine’. However, from the context and looking at other examples, the meaning of ‘gentleman’ has been adopted, because it is natural for a libertine not to be confidant, but a gentleman would keep secrets.

C3 – jEsitE – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as ‘jEsina’. From the context, it seems ‘jEsitE’ seems to be appropriate. This needs to be checked. Any suggestions ???

## telIya lERu rAma-dhEnuka

In the kRti ‘telIya lERu rAma bhakti mArgamu’ – rAga dhEnuka zrI tyAgarAja takes pity on those who go about their daily karma without understanding the purpose of such karma.

P telIya lERu rAma bhakti mArgamunu

A ilan(a)ntaTa tirugucunu kaluvariJcedaru gAni (telIya)

C vEga lEci nITa mungi bhUti pUsi  
vELLan(e)Jci veliki zLAghanIyulai  
bAga paikam(A)rjana lOlul(a)irE  
gAni tyAgarAja vinuta (telIya)

Gist

O zrI rAma - praised by this tyAgarAja! People are not aware of the path of bhakti. Roaming all over the Earth, they babble as if in a dream; but, they are not aware of the path of bhakti.

Getting up at dawn, taking bath in water, smearing sacred ash on the body, performing japa by counting the fingers, presenting externally as praise-worthy, excepting that they became much covetous in earning money, they are not aware of the path of bhakti.

#### Word-by-word Meaning

P O zrI rAma! People are not (IEru) aware (teliya) of the path (mArgamunu) of bhakti.

A Roaming (tirugucunu) all over (antaTa) the Earth (ilanu) (ilanantaTa), they babble as if in a dream (kaluvariJcedaru);  
but (gAni), O Lord zrI rAma! they are not aware of the path of bhakti.

C Getting up (IEci) at dawn (vEga), taking bath (munigi) (literally dip) in water (nITa), smearing (pUsi) sacred ash (bhUti) on the body,  
performing japa by counting (eJci) the fingers (vELLa) (veLLaneJci),  
presenting externally (veliki) as praise-worthy (zLAghanIyulai),  
excepting (gAni) that they became (airE) much (bAga) covetous (IOlulu) (IOlulairE) of earning (Arjana) (literally acquiring) money (paikamu) (paikamArjana),  
O Lord Praised by this tyAgarAja (tyAgarAjanuta)! they are not aware of the path of bhakti.

Notes –

P – rAma bhakti – this may also be translated ‘people are not aware of the path of devotion to Lord zrI rAma’. Any suggestions ???

C – vELLaneJci – counting fingers (instead of rosary).

C – veliki – in telugu, there are two words ‘veliki’ (external) and ‘veligi’ (shining). In the present context, the word ‘veliki’ (external) is the appropriate word; therefore, the constant ‘ka’ should not be softened as ‘ga’. Any suggestions ???

## idE bhAgyamu-kannaDa

In the kRti ‘idE bhAgyamu gAka’ – rAga kannaDa, zrI tyAgarAja states that there is no greater fortune than worshipping the Lord.

P idE bhAgyamu gAka  
(y)Emi(y)unnadirA rAma

A sadA nI pada paGkajamulanu  
sammataMuga pUjiJcu vArik(idE)

C1 sundara dazaratha nandana hRday-  
(A)ravindamuna ninn(u)Jci tAnE  
brahmAnandam(a)nubhaviJci adiyu gAka  
indu dharu modal(a)ndarini sura  
bRnda bhU-sura bRndamula  
tAn(e)ndu kani(y)Anandamuga  
nI(y)andu bhAvana jenduc(u)NDu vArik(idE)

C2 Aza pAzamula tega kOsi(y)anniyu madi

rOsi karmamu bAsi ninnu karuNA  
vArAzi(y)ani pUja jEsi dus-saGgati  
jEsi mEnu gAsi jendaka  
zr(I)za dEv(A)dh(I)za ninu  
kAz(I)za nutuD(a)ni Aza nIyeDa  
kIza bhaktiyu jEsina vArik(idE)

C3 bhOgi zayana nIvE gati(y)ani paTTi  
rAg(A)dula tODa pURita bhava  
sAgaramunu dATi santatamunu  
yAga pAlana jAgarUka  
sadA gatija hita yOgi nuta  
vEd(A)gam(A)dula vEga nuti(n)iDu  
bhAgavatuDagu tyAgarAjunik(idE)

Gist

O zrI rAma! O Handsome son of King dazaratha! O Consort of lakSmI! O Lord of deities! O Lord reclining on zESa! O Protector of sacrificial oblations! O ever alert Lord (in attending to the needs of devotees)! O Lord who is kind to AJjanEya! O Lord praised by sages!

This indeed is a great fortune; what else is there better?

For those who always worship your lotus feet whole heartedly, this indeed is a great fortune.

It is indeed a great fortune for those who (a) seating You in the lotus of their hearts, (b) themselves experiencing the Supreme bliss and, (c) beholding everywhere all those beginning with Lord ziva, the multitude of celestials and the multitude of brAhmaNa, (d) remain blissfully absorbed in You.

It is indeed a great fortune for those who, instead of bodily being distressed due to bad company, have love towards You and remain devoted like monkeys, regarding you as the one praised by Lord ziva by, (a) severing asunder desire, passion etc., (b) abandoning everything even mentally, (c) leaving aside all (desire oriented) rituals, and (d) worshipping You as the ocean of mercy.

It is indeed a great fortune for this tyAgarAja - Your true devotee who (a) holding fast to You alone as refuge, (b) crossing the brimming ocean of worldly existence in the company of rAga etc., (c) extols You ever as ardently as vEda, Agama etc.

Word-by-word Meaning

P O zrI rAma! This indeed (idE) is a great fortune (bhAgyamu); what else (gAka Emi) is there (unnadirA) (gAkayEmiyunnadirA) better?

A O zrI rAma! For those (vAriki) who always (sadA) worship (pUjiJcu) your (nI) lotus (paGkajamulanu) feet (pada) whole heartedly (sammata-muga), this indeed is a great fortune; what else is there better?

C1 O Handsome (sundara) son (nandana) of King dazaratha! it is indeed a great fortune for those (vAriki) who (tAnu) (literally self)-seating (uJci) You (ninnu) (ninnuJci) in the lotus (aravindamuna) of their hearts (hRdaya) (hRdayAravindamuna), themselves (tAnE) experiencing (anubhaviJci) the Supreme bliss (brahmAnandamu) (brahmAnandamanubhaviJci) and, further (adiyu gAka), beholding (kani) everywhere (endu) (tAnendu) all those (andarini) beginning with (modalu) Lord ziva – one who sports (dharu) the moon (indu) (modalandarini), the multitude (bRnda) of celestials (sura) and the multitude (bRndamula) of brAhmaNa (bhUsura),

remain (uNDu) blissfully (Anandamuga) (kaniyAnandamuga) absorbed (bhAvana jenducu) (jenducuNDu) in (andu) You (nI) (nIyandu); what else is there better?

C2 O Consort (Iza) of lakSmI (zrIza)! O Lord (adhIza) of deities (dEva)! It is indeed a great fortune for those (vAriki) who –  
instead of bodily (mEnu) being distressed (gAsi jendaka) due to bad company (dus-saGgati jEsi),  
have love (Aza) towards You (nIyeDa) and remain devoted (bhaktiyu jEsina) like monkeys (kIza),  
regarding you (ninu) as (ani) the one praised (nutuDu) (nutuDani) by Lord ziva – Lord (Iza) of kAzi (kAzIza) by,  
severing (kOsi) asunder (tega) desire (Aza), passion (pAza) etc. (pAzamula),  
abandoning (rOsi) everything (anniyu) (kOsiyanniyu) even mentally (madi),  
leaving aside (bAsi) all (desire oriented) rituals (karmamu),  
worshipping (pUja jEsi) You (ninnu) as (ani) the ocean (vArAzi) (vArAziyani) of mercy (karuNa) ;  
what else is there better?

C3 O Lord reclining (zayana) on zESa (bhOgi)! O Protector (pAlana) of sacrificial oblations (yAga)! O ever alert (jAgarUka) Lord (in attending to the needs of devotees)! O Lord who is kind (hita) to AJjanEya – son of Wind God – one who always (sadA) moves (gati) (gatiya)! O Lord praised (nuta) by sages (yOgi)!  
it is indeed a great fortune for this tyAgarAja (tyAgarAjuniki) - Your true devotee (bhAgavatuDagu) who –  
holding fast (paTTi) to You alone (nIvE) as (ani) refuge (gati) (gatiyani),  
crossing (dATi) the brimming (pUrita) ocean (sAgaramunu) of worldly existence (bhava) in the company (tODa) of rAga etc. (Adi) (rAgAdula),  
extols (nuti iDu) (nutiniDu) You ever (santatamunu) as ardently (vEga) (literally pace) as vEda, Agama etc (vEdAgamAdula);  
what else is there better?

Notes –

A – pUjiJcu – This is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘sEviJcu’. This needs to be checked.

C1 and C2 are interchanged in the book of CR. This needs to be checked.  
Any suggestions ???

C1 – bhAvamu jenducuNDu – the whole caraNa is very esoteric as it describes a state of mind experiencing brahmAnanda. Only those who reach such a state of mind can truly comprehend what zrI tyAgarAja states.

C2 – madi rOsi – In this regard, the following verse from zrImad bhagavad gItA, Chapter 2 is relevant –

viSayA vinivartantE nirAhArasya dEhina: |  
rasavarjaM rasO(a)pyasya paraM dRSTvA nivartatE || 59 ||

“Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the supreme.”

C3 – rAgAdula tODa – This is how it is given in the books of CR and ATK. In the books of TKG and TSV/AKG, it is given as ‘rAgAdula tODi’. In the present context ‘tODa’ is the appropriate word; accordingly, it has been adopted here.  
Any suggestions ???

C3 - bhava sAgaramunu dATi –In this regard, the following couplets of nArada bhakti sUtra are relevant –

kastarati kastarati mAyAM ya: saGgAn tyajati  
yO mahAnubhAvaM sEvatE nirmamO bhavati | (46)  
sa tarati sa tarati sa lOkAMstArayati | (50)

“Who crosses, who crosses the mAya? He who avoids all contacts with such objects of senses as are likely to inflame passions, resorts to spiritually great souls, serves them, and gets rid of all possession in the service of the needy. He crosses indeed, he crosses this mAyA and carries also the world across it.”

## tulasI daLamulacE-mAyAmALavagauLa

In the kRti ‘tulasI daLamulacE’ – rAga mAyAmALavagauLa, zrI tyAgarAja conveys the ecstasy he feels in worshipping the Lord.

- P tulasI daLamulacE santoSamugA pUjintu
- A palumAru cira kAlamu  
paramAtmuni pAdamulanu (tulasI)
- C sarasIruha punnAga campaka pATala kuravaka  
karavIra mallikA sugandha rAja sumamul  
dharan(i)vi(y)oka paryAyamu dharmAtmuni sAkEta  
pura vAsuni zrI rAmuni vara tyAgarAja nutuni (tulasI)

Gist

I shall worship the holy feet of the Supreme Lord - Lord zrI rAma - the embodiment of righteousness, the resident of ayOdhyA town, extolled by this blessed tyAgarAja, often for a long time, with pleasure in this earth, in this one birth (opportunity), with lotus, punnAga, campaka, trumpet flower, henna, oleander, jasmine and tube-rose flowers and sacred basil leaves.

Word-by-word Meaning

P I shall worship (pUjintu) with pleasure (santoSamugA) with the sacred basil (talasI) leaves (daLamulacE).

A I shall worship the holy feet (pAdamulanu) of the Supreme Lord (paramAtmuni) often (palumAru) for a long (cira) time (kAlamu) with pleasure with the sacred basil leaves.

C I shall worship, with pleasure in this earth (dharanu), in this (ivi) one (oka) (dharaniviyoka) birth (paryAyamu) (literally occasion or opportunity), with pleasure,

the Lord zrI rAma - the embodiment of righteousness (dharmAtmuni), the resident (vAsuni) of ayOdhyA (sAkEta) town (pura), extolled (nutuni) by this blessed (vara) tyAgarAja –

with lotus (sarasIruha), punnAga, campaka, trumpet flower (pATala), henna (kuravaka), oleander (karavIra), jasmine (mallikA) and tube-rose (sugandha rAja) flowers (sumamul) and sacred basil leaves.

Notes -

C - punnAga – punnai – tamizh – botanical name - Rottleria tinctoria.

C - campaka – seNbagaM – tamizh – botanical name - Michelia champaka.

C - pATala – pAdiri – tamizh – botanical name - Stereospermum suaveolens.

C – kuravaka (or kuraNTakamu)–amaranth - marudANi – tamizh

C - karavIra – araLi – tamizh – however, this is also given as ‘alari’. There are six kinds of alari – ARRalari, Izhattalari, kuGgumavalari, sevvalari, nIralari and veLLalari.

C - sugandha rAja – sampamgi – tamizh – rajani gandha – hindi

C – ivi – this word means ‘these’. Therefore, this word might refer to the ‘flowers’ mentioned in the caraNa. However, from the sequence of its occurrence – ‘ivi+oka+paryAyamu’, this has been joined to ‘oka’ to mean ‘this one opportunity of birth as a human being’. Any suggestions ???

## sAkEta nikEtana-kannaDa

In the kRti ‘sAkEta nikEtana’ – rAga kannaDa, zrI tyAgarAja implores Lord for not keeping His word of protecting him.

P sAkEta nikEtana sAkedan(a)naga lEdA

A nIkE marulaitini nIkEla(y)I guNamu (sAkEta)

C rAk(E)ndu mukha(y)inta parAk(E)mi nenaruna nI  
rAkE migula kOritirA kEzi haraNa  
rAk(E)mi ceppakurA kEkalu vEturA  
kEzava zrI tyAgarAja nuta zubha carita (sAkEta)

Gist

O Resident of ayOdhya! O Full Moon faced! O slayer of demon kEzi! O Lord kEzava! O Lord whose story is auspicious to hear! O Lord praised by this tyAgarAja!

Didn’t You say that you will nourish me?

I fell in love with You alone; why do You have this habit (of not keeping your word)?

Why this much of unconcern? I lovingly much desired only your arrival; please do not tell any excuses without coming; otherwise, I will shout.

Word-by-word Meaning

P O Resident (nikEtana) of ayOdhya (sAkEta)! Didn’t (lEdA) You say (anaga) that you will nourish (sAkedanu) (literally rear) (sAkedananaga) me?

A I fell in love (marulaitini) with You alone (nIkE); why (Ela) do You (nIku) have this (I) (nIkElayI) habit (guNamu) (literally quality) (of not keeping your word)?

O Resident of ayOdhya! Didn’t You say that you will nourish me?

C O Full Moon (rAkA indu) (rAkEndu) faced (mukha)! Why (Emi) this much (inta) (mukhayinta) of unconcern (parAku) (parAkEmi)?

O slayer (haraNa) of demon kEzi! I lovingly (nenaruna) much (migula) desired (kOritirA) only your (nI) arrival (rAkE);

please do not tell (ceppakurA) any excuses (Emi) without coming (rAka) (rAkEmi); otherwise, I will shout (kEkalu vEturA);



O Lord kEzava! O Lord whose story (carita) is auspicious (zubha) to hear!  
O Lord praised (nuta) by this tyAgarAja!  
O Resident of ayOdhya! didn't You say that you will nourish me?

Notes –

A – marulaitini – this is how it is given in all the books other than that of TKG, wherein it is given as 'marulainadi'. As 'marulaitini' is the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???

C - kEzi haraNa – This episode refers to Lord zrI kRSNa slaying the horse-demon called kEzi sent by kaMsa – zrImad bhAgavataM – Book 10 – Chapter 37. Please visit website for the complete story –

<http://www.harekrsna.com/philosophy/associates/demons/vrindaban/kesi.htm>

C – rAkEmi – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'rAkEmaina'. This needs to be checked. Any suggestions ???

C – kEkalu vEturA – this is how it is given in the books of CR and ATK. In the book of TKG and TSV/AKG, this is given as 'kEkalu vEtururA'. In my humble opinion, in the present context 'kEkalu vEturA' seems appropriate. This needs to be checked. Any suggestions ???

## nADADina mATa-janaraJjani

In the kRti 'nADADina mATa' – rAga janaranjani, zrI tyAgarAja pleads with the Lord to keep His word of protecting him.

P nAD(A)Dina mATa nEDu tappa valadu  
nA taNDri zrI rAma

A EDAdi nADuga eDa bAyani vAni  
pODimiga kApADudun(a)ni cinna (nADADina)

C talaku vaccina bAdha tala pAgaku jEtu  
valaci nammina vAni valaOna taguludu  
ila bhakti sAgaram(I)da jEtun(a)ni  
tala pOsi palkitivE tyAgarAj(A)rcita (nADADina)

Gist

O My Father Lord zrI rAma! O Lord worshipped by this tyAgarAja!

You should not fail today in the promise made by You that day.

You should not fail today in the promise made by You in my young days that 'I shall gracefully protect him who is not separated from me'; I am waiting for the past one Year.

Isn't it that, after due deliberation, You said that (a) 'I shall divert the danger that comes to your head, towards your headgear'; (b) 'I shall be caught in the net of one who believes me lovingly'; and (c) 'here I shall make you to swim in the ocean of devotion'?

Word-by-word Meaning

P O My (nA) Father (taNDri) Lord zrI rAma! You should not fail (tappa valadu) today (nEDu) in the promise (mATa) (literally word) made (ADina) (literally spoken) by You that day (nADu) (nADADina).

A O My Father Lord zrI rAma! You should not fail today in the promise made by You in my young (cinna) days that (ani) 'I shall gracefully (pODimiga)

protect (kApADudunu) (kApADudunani) him (vAni) who is not separated (eDa bAyani) from me'; I am waiting for the past (nADuga) one Year (EDAdi).

C O Lord worshipped (arcita) by this tyAgarAja! Isn't it that, after due deliberation (tala pOsi), You said (palkitivE) that (ani) -

'I shall divert (jEtu) (literally do) danger (bAdha) (literally difficulty) that comes (vaccina) to your head (talaku), towards your headgear (tala pAga) (pAgaku)';

'I shall be caught (taguludu) in the net (valalOna) of one (vAni) who believes (nammina) me lovingly (valaci)'; and

'here (ila) I shall make (jEtonu) (jEtonani) you to swim (Ida) in the ocean (sAgaramu) (sAgaramIda) of devotion (bhakti)';

O My Father Lord zrI rAma! You should not fail today in the promise made by You that day.

Notes –

A – EDAdi nADuga – cinnA nADADina – These two statements conflict with one another. Therefore, in order to complete the sense, 'I have been waiting' (for the past (nADuga) one year (EDAdi)) has been added.

A – kApADudunani – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'kApADuduvani'. From the flow of language 'kApADudunu' seems appropriate. This needs to be checked. Any suggestions ???

C – talapAgaku jEtu – this is it is given in all the books other than that of CR, wherein it is given as 'cEDu'. This needs to be checked. Any suggestions ???

C - talaku vaccina bAdha talapAgaku – this is a saying in tamizh 'talaikku vandadu talaippAgaiyODu pOnadu' – derived from the episode in mahAbhArata (karNa parva – Chapter 90) when karNa aimed a weapon (astra) at the chest of arjuna – to kill him; but Lord kRSNa – the charioteer - pressed the chariot into the ground by his toe and the weapon missing the target took away the crown of arjuna; thus he was saved from any harm. Please visit website -

<http://www.sacred-texts.com/hin/mo8/mo8090.htm>

## gaTTiganu-bEgaDa

In the kRti 'gaTTigAnu nanu ceyi' – rAga bEgaDa, zrI tyAgarAja asks the Lord as to when He will hold his hand firmly?

P gaTTigAnu nanu ceyi  
pattEd(e)nnaTikO

A puTTina nATanuNDi  
iTTi vidhamulE kAni (gaTTi)

C1 goppa tanamu manad(a)ni madam-  
(e)ppaTikini talak(e)kki  
tappu palukul(A)Ducu tAn-  
(u)ppatillucunu  
teppuna(y)iGgitam(e)rugaka  
meppulak(A)ziJcu(y)A  
cappani prabhuvula kaDananu  
trippaTa(y)ElarA(y)anucunu (gaTTi)

C2 varamaina sajjanulanu  
paricArakulan(e)llanu  
sari jEsi dAnam(o)sagi

param(e)Jcakanu  
kari dhana madamulu kaligina  
narulanu pUjiJceDu(y)A  
taram(e)rugani dhanikula-  
(y)anusaraNam(E)larA (y)anucunu (gaTTi)

C3 ziva pUjala mariyunu  
mAdhava pUjalun(o)nariJcucu  
bhuvu tA sari jEseDi vAr-  
(e)var(a)nucunu(y)eJcu  
avivEka dhana mattula  
ziva ziva vEDaga vadd(a)ni  
kuvalaya daLa lOcana su-  
vibhava tyAgarAja vinuta (gaTTi)

Gist

O Lotus petal Eyed! O Exalted Lord! O Lord well praised by this  
tyAgarAja!

While things are happening only in this manner since my birth, when are  
you going to hold my hand firmly?

When are you going to hold my hand firmly saying –

(1) “why are you roaming around the places of those insipid lords who -  
(a) always being arrogant, (b) remaining swollen with pride about their high  
status, (c) speaking inappropriate language without knowing place and occasion,  
(d) aspire for quick fame”?

(2) “why do you follow those rich who - (a) do not know the worth of  
people, (b) make charities (without distinction) considering great pious persons  
and also all their attendants as equals, (c) without worrying about salvation,  
worship (other) humans who are conceited about their possessions like elephants  
and wealth”?

(3) “for God’s sake, do not beseech those wealth-inebriated-  
indiscriminate persons who – (a) some times perform worship of Lord ziva and at  
other times worship of Lord viSNu, (b) think that in this World none else can  
perform (worship) like them”?

Word-by-word Meaning

P When (ennaTikO) are you going to hold (paTTEdi) (pattEdennaTikO)  
my (nanu) hand (ceyi) firmly (gaTTigAnu)?

A While (kAni) things are happening only in this (iTti) manner  
(vidhamulE) since (nATanuNDi) my birth (puTTina),  
when are you going to hold my hand firmly?

C1 When are you going to hold my hand firmly saying (anucunu)  
“why (Elara) are you roaming around (trippaTa)  
(trippaTayElarAyanucunu) the places (kaDananu) of those (A) insipid (cappani)  
lords (prabhavula) who (tAnu) –  
always (eppaTikini) being arrogant (madamu talaku ekki)  
(madameppaTikini) (talakekki) (literally pride gone to their heads) remaining  
swollen with pride (uppatillucunu) (tAnuppatillucunu) about (ani) (literally that)  
their (manadi) (literally our’s) (manadani) high (goppa) status (tanamu),  
speaking (ADucu) inappropriate (tappu) (literally wrong) language  
(palukulu) (palukulADucu) (literally words) without knowing (erugaka) place and  
occasion (iGgitamu), and  
aspire (AziJcu) for quick (teppuna) (literally quickly)  
(teppunayiGgitamerugaka) fame (meppuluku) (meppulakAziJcuyA)”?

C2 When are you going to hold my hand firmly saying (anucunu)  
 “why (Elara) do you follow (anusaraNamu) (literally following) those (A)  
 rich (dhanikula) (dhanikulayanusaraNamElarAyanucunu) who –  
 do not know (erugani) the worth (taramu) (taramerugani) of people,  
 make charities (dAnamu osagi) (dAnamosagi) (without distinction) considering  
 great (varamaina) pious persons (sajjanulanu) and also all (ellanu) their  
 attendants (paricArakulu) (paricArakulanellanu) as equals (sari jEsi), and  
 without worrying (eJcakanu) (literally thinking) about salvation  
 (paramu) (parameJcakanu), worship (pUjiJceDu) (pUjiJceDuyA) (other)  
 humans (narulanu) who are conceited (madamulu kalgina) about their  
 possessions like elephants (kari) and wealth (dhana)”?

C3 O (Blue) Lotus (kuvalaya) (literally water-lily) petal (daLa) Eyed  
 (IOcana)! O Exalted Lord (su-vibhava)! O Lord well praised (vinuta) by this  
 tyAgarAja!

When are you going to hold my hand firmly saying (ani) -  
 “for God’s sake (ziva ziva), do not (vaddu) (vaddani) beseech (vEDaga) to  
 those wealth (dhana) inebriated (mattula) indiscriminate persons (avivEka) -  
 who some times perform (onariJcucu) worship (pUjala) of Lord ziva and  
 at other times (mariyunu) worship (pUjalunu) (pUjalanonariJcucu) of Lord  
 viSNu (mAdhava),  
 think (eJcu) that (anucunu) in this World (bhuvu) none else (vAru evaru)  
 (literally who else) (vArevaranucunu(y)eJcu) can perform (jEsEDi) (worship) like  
 (sari) them (tA)”?

Notes –

C1 – uppatillucunu – This is how it is given in all the books. Also, from  
 the sequence also this seems to be original version. However, the correct telugu  
 word is ‘ubbatillu’.

C3 - ziva ziva – Pious people close their ears by saying the words ‘ziva  
 ziva’ whenever they hear wrong words.

## **idi samayamurA -chAyAnATa**

In the kRti ‘idi samayamurA’ – rAga chAyAnATa, zrI tyAgarAja asks Lord  
 to keep His word of protecting him.

P idi samayamurA ina kula tilaka

A vidaLita kali durmada gaja gamana  
 modaTa palkinadi nijamuga jEya (idi)

C kali puruSuDu nATakamunu kaTTa  
 talacinADu zrI tyAgarAja nuta  
 khala matamul(a)nE yAgamulaku  
 mEkaluga narula jEsi nI daya jUDa (idi)

Gist

O Pride of Solar dynasty! O Lord who rent asunder the arrogance of kali  
 puruSa! O Lord whose gait is like an elephant! O Lord praised by this tyAgarAja!

Now is the time (to fulfil Your promise);

Now is the time to fulfil what you said earlier.

kali puruSa is contemplating to enact a drama by making men as  
 (sacrificial) goats in the sacrificial oblations called base sects; now is the time to  
 show Your compassion on us.

## Word-by-word Meaning

P Now (idi) is the time (samayamurA) (to fulfil Your promise); O Pride (tilaka) (literally auspicious mark on forehead) of Solar (ina) dynasty (kula)!

A O Lord who rent asunder (vidaLita) the arrogance (dur-mada) of kali puruSa! O Lord whose gait (gamana) is like an elephant (gaja)!  
now is the time to fulfil (nijamuga jEya) (literally make true) what you said (palkinadi) earlier (modaTa); O Pride of Solar dynasty!

C kali puruSa (puruSuDu) is contemplating (talacinADu) to enact a drama (nATakamunu kaTTa) by making (jEsi) men (narula) as (sacrificial) goats (mEkaluga) in the sacrificial oblations (yAgamulaku) called (anE) base (khala) sects (matamulu) (matamulanE);

O Lord praised (nuta) by this tyAgarAja! now is the time to show (jUDa) Your (nI) compassion (daya) on us; O Pride of Solar dynasty!

Notes –

A - vidaLita kali durmada and kali puruSuDu – In this regard the following verses of zrImad bhAgavataM – Book One – Chapter 17 are relevant –

abhyarthitastadA tasmai sthAnAni kalayE dadau |  
dyUtaM pAnaM striya: sUnA yatrAdharmazcaturvidha: ||  
punazca yAcamAnAya jAtarUpamadAtprabhu: |  
tatO(a)nRtaM madaM kAmAM rajO vairaM ca paJcamaM ||  
amUni paJca sthAnAni hyadharma prabhava: kali : |  
auttarEyENa dattAni nyavasat tannidEzakRt ||  
athaitAni na sEvatE babhUSu: puruSa: kvacit |  
vizESatO dharmazllo rAjA lOkapatirguru: || 38 – 41 ||

“Thus entreated by kali, the King (parIkSit) then allocated to him the following (four) places – dice, wine, women, and shambles – the hotbeds of four vices (falsehood, intoxication, passion and cruelty).

On kali asking for more abodes, the mighty King assigned him gold (as the fifth abode). Thus he allotted to him falsehood, intoxication, passion and slaughter with animosity as the fifth.

In obedience to the King’s command, kali the progenitor of unrighteousness, occupied these five abodes assigned by parIkSit.

Hence a man seeking blessedness, especially a pious monarch, a leader of the people and a religious preceptor should never resort to these.”

A - modaTa palkinadi – When read in conjunction with ‘kali puruSa’, zrI tyAgarAja probably refers to the statement of Lord kRSNa in zrImad bhagavat gIta, Chapter 4 –

yadA yadA hi dharmasya glAnirbhavati bhArata |  
abhyutthAnamadharmasya tadAtmaAnaM sRjAmyahaM ||  
paritrANaya sAdhUnAM vinAzAya ca duSkRtAM |  
dharmasaMsthApanArthAya saMbhavAmi yugE yugE || (7, 8) ||

“Whenever, O Descendent of Bharata, there is decline of dharma, and rise of adharma, then I body Myself forth.

For the protection of the good, for the destruction of the wicked, and for the establishment of dharma, I come into being in every age.” (Translation by Swami Swarupananda)

C – khala matamulanE yAgamulaku – When read in conjunction with anupallavi where ‘kali puruSa’ is mentioned, zrI tyAgarAja means the pursuit of such activities which lead to the abodes of kali puruSa (dice, wine, women, and shambles and gold - falsehood, intoxication, passion, cruelty and animosity) as stated above.

But, in many kRtis, zrI tyAgarAja uses the word ‘mata’ to mean all such practices other than bhakti – particularly the path of vEdic karma – for the sake enjoyments.

C – jEsi nI – this is how it is given in all books other than that of Shri TKG where it is given as ‘jEsunE’. As the words ‘jEsi nI’ are appropriate in the context, the same has been adopted. Any suggestions ???

## **idi nIku mEra-punnAgavarALi**

In the kRti ‘ idi nIku mEra gAdu’ – rAga – punnAgavarALi, zrI tyAgarAja pleads with Lord to show compassion.

- P      idi nIku mEra gAdurA zrI rAma nA  
         madi tallaDillenurA
- A      padilamuga golcitE  
         bhAvamu vErai(y)unnadi (idi)
- C1     gati lEni vArini kaDa tErcu daivam(a)ni  
         patita pAvana nammiti zrI rAma  
         ninn(a)ti vEgamuna vEDiti santatamu  
         sammatini ninnE kOriti zrI rAma (idi)
- C2     parama dayALu(v)ani pAlana sEtuv(a)ni  
         saraguna dEva rAya golcina nApai  
         karuNa lEd(a)ni kannIr(A)ye jUci nI manasu  
         karagad(e)ndukurA O sItA rAma (idi)
- C3     anniTa niNDina adbhut(A)nanda ghana  
         mannana sEya rAdA zrI rAma  
         nIk(e)nna rAni puNyamu rAdA zrI tyAgarAja  
         sannuta nIvADanu gAdA zrI rAma sItA rAma (idi)

Gist

O Lord zrI rAma - Purifier of the fallen! O Lord of the celestials! O the Wonderful pure Bliss who pervades everything (in the Universe)! O Lord well-praised by this tyAgarAja!

This is not reasonable for You; my mind is agitated. Even when I serve You steadily, your assumption seems to be different.

I believed that, for those who do not have any refuge, You are the Lord who redeems them (from the Ocean of Worldly Existence); I always prayed to You with utmost haste; I sought You alone with my whole heart.

As You did not show compassion on me, who served You swiftly as the Supremely Compassionate Lord and that You would nourish me, I am in tears; having seen me, why won't Your heart melt?

Won't You forgive me? Won't You earn merit anyway?      Am I not Your's?

Word-by-word Meaning

P O Lord zrI rAma! This (idi) is not (gAdu) reasonable (mEra) (literally limit) for You (nIku); my (nA) mind (madiO) is agitated (tallaDillenurA).

A Even when I serve (golcitE) You steadily (padilamugA), your assumption (bhAvamu) seems (unnadi) to be different (vEraI) (vEraiyunnadi).

O Lord zrI rAma! This is not reasonable for You; my mind is agitated.

C1 O Lord zrI rAma - Purifier (pAvana) of the fallen (patita)! I believed (nammiti) that (ani), for those (vArini) who do not have (lEni) any refuge (gati), You are the Lord (daivamu) who redeems (kaDa tErcu) them (from the Ocean of Worldly Existence);

I always (santatamu) prayed (vEDiti) to You (ninnu) with utmost (ati) (ninnati) haste (vEgamuna); I sought (kOriti) You alone (ninnE) with my whole heart (sammatini) (literally with the consent);

O Lord sItA rAma! This is not reasonable for You; my mind is agitated.

C2 O Lord (rAya) of the celestials (dEva)! as (ani) You did not show (lEdu) (lEdani) compassion (karuNa) on me (nApai),

who served (golcina) You swiftly (saraguna) as (ani) the Supremely (parama) Compassionate (dayAlu) (dayaLuvani) Lord and that (ani) You would nourish (pAlana sEtuvu) (sEtuvani) me,

I am in tears (kannIrAye); having seen (jUci) me, why (endukurA) won't Your (nI) heart (manasu) melt (karagadu) (karugadendukurA)?

O Lord sItA rAma! This is not reasonable for You; my mind is agitated.

C3 O the Wonderful (adbhuta) Pure (ghana) of Bliss (Ananda) (adbhutAnanda) who pervades (niNDina) (literally fill) everything (anniTa) (in the Universe)!

O Lord zrI rAma! Won't (rAdA) You forgive (mannana sEya) me? Won't You (nIku) earn (rAdA) merit (puNyamu) anyway (ennarAni) (nIkennarAni)?

O Lord well-praised (sannuta) by this tyAgarAja! Am I not (gAdA) Your's (nIvADanu)?

O Lord zrI rAma! O Lord sItA rAma! This is not reasonable for You; my mind is agitated.

Notes –

P – gAdurA, tallaDillenurA – this is how it is given in the book of TKG. However, in the book of CR, this is given as 'gAdura' and 'tallaDillenura'. This needs to be checked. Any suggestions ???

C1 – kOriti zrI rAma – this is how it is given in the books of CR and TSV/ AKG. However, in the book of TKG, this is given as 'kOriti sItA rAma'. This needs to be checked. Any suggestions ???

C3 – enna rAni – this may be translated also as 'countless'. Any suggestions ???

C3 - puNyamu rAdA – this is a way of supplication in prayer to show mercy stating that it will earn merit for the giver.

C3 – zrI rAma sItA rAma – this is how it is given in the books of CR and TSV/ AKG. However, in the book of TKG, 'zrI rAma' is not given. This needs to be checked. Any suggestions ???

## **ennaDO rakSiJcitE-saurASTraM**

In the kRti 'ennaDO rakSiJcitE' – rAga saurASTraM, zrI tyAgarAja asks Lord not to ignore him after showing compassion once.

P ennaDO rakSiJcitE nIv(i)puD-

(I) vaganu(y)uNDa valenA

- A pannaga zayana peddala sva-  
bhAvam(i)Tl(u)NDaga bAguga nannE nIv(enna)
- C1 cIkaTi cEtanu gAsi jendi(y)I  
lOkulu sakala karmamulakai mana  
rAka koraku jUcedar(a)ni telisi  
vibhAkaraDu madini  
prAkaTamuga tA rAnu cellun(a)ni  
vyAkuluDai ati vEgamunanu  
vEkuva jAmuna tOSamu kalaganu  
tA karuNan(a)ruNuni banupa lEdA (enna)
- C2 nIru lEka sajjana gaNamulu mana  
dArini jUcEr(a)nucu telisi  
kAvEri tAnu rAnu cellun(a)nucu  
vicAra hRdayurAlai  
sAreku vaccun(a)nucu santOSamu  
vIrulak(e)llanu kalga paDamaTi  
mAruta caJcalamula banipi  
celamal(U)ra cEya lEdA rAma (enna)
- C3 garviJcina(y)A rAvaNa bAdhala-  
n(O)rva lEkanu vibhISaNuDu ninnu  
sarva lOkA zaraNyA vandanam(a)na  
nirvikAruDai nIvu  
sarvadA rakSiJcedan(a)nucu  
sArvabhauma laGk(A)dhipatyamunu  
sarvajnuni lakSmaNun(i)mm(a)nagA  
sarva sannuta tyAgarAjunI (enna)

Gist

O Lord reclining on the couch of zESa! O Lord praised by everyone!

Just because You protected this tyAgarAja some time before, should You remain in this manner now? The nature of great people is like this –

(1) The Sun, came to know that people of this World, have become vexed because of darkness, and that they are looking forward for his arrival for their needs in order to perform all their actions or duties; he became worried that he could not afford to come out openly; therefore, in order to bring joy to the people in the early hours of the day, he, out of compassion, immediately, command aruNa (to usher light).

(2) River Kaveri came to know that multitude virtuous people, without water, are looking forward for her arrival; she became worried in the heart that she could not afford to come; therefore, in order to bring happiness to people and assure them that she would come certainly, she made water to spring forth (in the river bed) by commanding the movement of Western Wind.

(3) When vibhISaNa, unable to bear the torments of that conceited rAvaNa, addressed to You as ‘O Refuge of all the Worlds! Salutations’, You, being ever-changeless Supreme Lord, stated that You would protect ever people who took refuge in You; accordingly, You asked the all-knower lakSmaNa to confer the sovereign overlordship of laGkA on vibhISaNa.

Word-by-word Meaning



P O Lord! Just because You protected (rakSiJcitE) me some time before (ennaDO), should You (nIvu) remain (uNDavalenA) in this (I) manner (vaganunu) (vagananuNDavalenA) now (ipuDu) (nIvipuDI)?

A O Lord reclining (zayana) on the couch of zESa – the serpent (pannaga)! As the nature (svabhAvamu) of great people (peddala) is (uNDaga) like this (iTlu) (svabhAvamiTluNDaga),  
even if You (nIvu) (nIvennaDO) had protected me (nannE) well (bAguga) some time before, should You remain now in this manner?

C1 Having come to know (telisi) that (ani) people (IOkulu) of this (I) World, having become (jendi) (jendiyI) vexed (gAsi) because of (cEtanu) darkness (cIkaTi),  
they are looking (jUcedaru) (jUcedarani) forward for his (mana) (literally my) arrival (rAka) for their needs (koraku) in order to perform all (sakala) their actions or duties (karmamulakai),  
the Sun (vibhAkaruDu) being worried (vyAkuluDai) in his mind (madini) that (ani) he (tA) could not afford to come (rAnu cellunu) (cellunani) out openly (prAkaTamuga) (literally public, manifest),  
in order to bring (kalaganu) joy (tOSamu) to the people in the early (vEkuva) hours (jAmuna) of the day,  
did he (tA) not (IEdA) out of compassion (karuNanu) immediately (ati vEgamunanu) (literally very quickly) command (banupa) aruNa (aruNuni) (karuNanaruNuni) (to usher light)?  
Therefore, O Lord! Just because You protected me some time before, should You now remain in this manner?

C2 Having come to know (telisi) that (anucu) multitude (gaNamulu) virtuous people (sajjana), without (IEka) water (nIru), are looking forward (jUcEru) (jUcEranucu) for her (mana) (literally my) arrival (dArini) (literally path),  
river kAvEri having become worried (vicAra) in the heart (hRdayurAlai) that (anucu) she (tAnu) could not afford to come (rAnu cellunu) (cellunanucu),  
in order to bring (kalga) happiness (santOSamu) to all (ellanu) these people (vIrulaku) (vIrulakellanu) (to assure) that (anucu) she (kAvEri) would come (vaccunu) (vaccunanucu) certainly (sAreku),  
did she not (IEdA) make (cEya) water (celamalu) to spring (Ura) (celamalUra) forth (in the river bed) by commanding (banipi) the movement (caJcalamula) of Western (paDamaTi) Wind (mAruta)?  
Therefore, O Lord rAma! Just because You protected me some time before, should You now remain in this manner?

C3 vibhISaNa (vibhISaNuDu) unable (IEkanu) to bear (Orva) the torments (bAdhalanu) (bAdhalanOrva) of that (A) conceited (garviJcina) (garviJcinayA) rAvaNa,  
when he addressed (ana) You (ninnu) as ‘O Refuge (zaraNyA) of all (sarva) the Worlds (IOka)! Salutations’ (vandanamu) (vandanamana),  
You (nIvu), becoming ever-changeless Supreme Lord (nirvikAra) (nirvikAruDai), stating (anucu) that You would protect (rakSiJcedanu) (rakSiJcedananucu) ever (sarvaDA) (people who took refuge in You),  
having asked (anagA) the all-knower (sarvajna) (sarvajnuni) lakSmaNa (lakSmaNuni) to confer (immu) (lakSmaNunimmanagA) the sovereign (sArvabhauma) overlordship (Adhipatyamunu) of laGka (laGkAdhipatyamunu) on vibhISaNa,  
O Lord praised (sannuta) by everyone (sarva)! just because You protected this tyAgarAja (tyAgarAjuni) well some time before, should You now remain in this manner?

Notes –

General – zrI tyAgarAja, through the examples, asks the Lord to send a harbinger pending arrival of the grace of the Lord.

A – peddala svabhAvamiTluNDaga – the behaviour of elders was like this - zrI tyAgarAja cites three examples in the caraNas.

C1 – aruNanu banupa – The story about aruNa becoming the charioteer of the Sun is contained in mahAbhArataM – Adi parva – Astika parva – Section 24. For full story, please visit site –

<http://www.sacred-texts.com/hin/mo1/mo1025.htm>

C2 – mAruta caJcalamu – During South West Monsoon, Tamil Nadu does not get much rains. However, during the month of ASADa (ADi) river kAvEri gets water consequent on rains in the Western Ghats. Even today 18<sup>th</sup> day of ADi month is celebrated as ‘ADipperukku’ in Tamil Nadu. Before the water actually reaches, the Western Wind blows and springs rise up in the river. This phenomenon is described here.

C2 – celama – in all the books this word is given as ‘calama’. As the meaning derived is ‘spring’, the correct telugu word for the same has been adopted. This needs to be checked. Any suggestions ???

C2 – kAvEri – This story of kAvEri appears in tamizh ‘kanda purANaM’ written by kacciyappa sivAcArya’ (given in the references). For complete story on kAvEri, please visit site –

<http://www.freeindia.org/biographies/sages/agasthya/page9.htm>

C3 – zarva lOka zaraNya – zrI tyAgrAja uses the exact words as given in the vAlmiki rAmayaNa – yuddha kANDa – Chapter 17 –

nivEdayata mAM kSipraM rAghavAya mahAtmanE |  
sarvalOkazaraNyAya vibhISaNamupasthitaM || 17 ||

“Communicate to the high-souled zrI rAma who is capable of protecting all the worlds, the fact of myself, vibhISaNa, being present.”

C3 – nirvikAruDai – In my humble opinion, the purpose of this statement is to indicate that, on hearing the call ‘sarva lOka zaraNya’, zrI rAma rises above the level of the manifestation as zrI rAma, and as the Supreme changeless Lord who has the burden of protecting even the wicked, decided to give refuge to vibhISaNa. Any suggestions ???

C3 – sarvajna – the epithet used for lakSmaNa is significant and is in keeping with the epithet used for zrI rAma ‘nirvikAra’. lakSmaNa being the manifestation of zESa – knew the secrets of zrI rAma’s actions – therefore, the epithet ‘all-knower’. Any suggestions ???

C3 – sArvabhauma – it is not clear whether zrI tyAgarAja uses this word as an epithet of the Lord or whether as a qualifier for the word ‘laGkAdhipatyamu’ (overlordship of laGkA). In view of flow of the kRti this has been treated in latter sense. However, if this is used as an epithet of the Lord, then it would be translated as ‘ O Universal Monarch! indeed You asked the all-knower lakSmaNa to confer the overlordship of laGkA on vibhISaNa’. Any suggestions ???

C3 – immanagA – this word is to be connected to the pallavi to complete the sense.

C3 – sarva sannuta – The action of zrI rAma in conferring the overlordship of laGkA to vibhISaNa even before the war effort commenced is reminiscent of the statement of zrI kRSNa in zrImad bhagavad gItA, Chapter 11 and therefore worthy of praise by everyone –

tasmAttvamuttiSTha yazO labhasva  
jitvA zatrUn bhUGkSva rAjyaM samRddhaM |

mayaivaitE nihata: pUrvamEva  
nimittamAtraM bhava savyasAcin || 33 ||

“Therefore, do thou arise and acquire fame. Conquer enemies, and enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O savyasAcin (arjuna).” (Translation by Swami Swarupananda)

## Eti yOcanalu-kiraNAvaLi

In the kRti ‘ETi yOcana’ – rAga kiraNAvaLi, zrI tyAgarAja asks Lord not to slip on his word.

- P ETi yOcanalu jEsedavurA  
eduru palkuvAr(e)varu lErurA
- A nOTi mATa jArcaga rAdurA  
kOTi vElpulalO mETiyaina nIv(ETi)
- C meNDu zUrulalO venuka tIyav(a)ni  
reNDu mATal(A)DE vADu gAd(a)ni  
aNDa kOTla pAliJcu vAD(a)ni  
caNDa maunul(A)Da tyAgarAja nuta (ETi)

Gist

O Lord praised by this tyAgarAja!  
What are You pondering about? There is none to counter You.  
It does not behove one to slip from his word; being the eminent one among crores of Gods, what are You pondering about?  
As the great sages proclaim (1) that among numerous heroes You are the One who does not back-track, (2) that You are the One who does not speak two words and (3) that You are the One who rules the crores of Universes, what are You pondering about?

Word-by-word Meaning

P What (ETi) are You pondering about (yOcanalu jEsedavurA)? There is none (evaru lErurA) to counter (eduru palkuvAru) (literally say) (palkuvArevaru) You.

A It does not behove (rAdurA) one to slip (jArcaga) from his word (nOTi mATa) (literally word of mouth);  
being the eminent one (mETiyaina) among crores (kOTi) of Gods (vElpulalO), what are You (nIvu) pondering about? There is none to counter You.

C As the great (caNDa) (literally severe) sages (manulu) proclaim (ADa) (maunulADa) –  
that (ani) among numerous (meNDu) heroes (zUrulalO) You are the One who does not back-track (venuka tIyavu) (tIyavani) (literally does not go back),  
that (ani) You are the One (vADu) who does not (gAdu) (gAdani) speak (ADE) two (reNDu) words (mATalu) (mATalADE) and  
that (ani) You are the One (vADu) (vADani) who rules (pAliJcu) crores (kOTla) of Universes (aNDa),

O Lord praised (nuta) by this tyAgarAja! what are You pondering about?  
there is none to go counter You.

Notes –

C – reNDu mATalu – go back on one's word.

C – gAdani – this is how it is given in the books of TKG and TSV/AKG;  
however, in the book of CR, it is given as 'gADani'. This needs to be checked. Any  
suggestions ???

## **yOcana kamala-darbAru**

In the kRti 'yOcana kamala' – rAga darbAru, zrI tyAgarAja pleads with  
Lord not to ponder any longer but protect him.

- P yOcana kamala lOcana nanu brOva
- A sUcana teliyakan(o)rula  
yAcana sEtun(a)nucu nIku  
tOcena dyuti vijit(A)yuta  
virOcana nannu brOvan(i)Gka (yOcana)
- C kEcana nija bhakta nicaya pApa  
vimOcana gala birudul(e)lla koni  
nann(E)canA kRta vipina cara  
var(A)bhiSEcana tyAgarAja pUjita (yOcana)

Gist

O Lotus Eyed! O Lord whose splendour surpasses ten thousand suns! O  
Redeemer of true devotees from multitude of their sins! O Lord who crowned  
sugrIva! O Lord worshipped by this tyAgarAja!

Are You still pondering about protecting me?

Did it occur to You that without understanding the hints (or indications),  
I would beg others?

What for, having got all available appellations – just to deceive me?

Word-by-word Meaning

P O Lotus (kamala) Eyed (lOcana)! Are You pondering (yOcana) about  
protecting (brOva) me (nanu)?

A Did it occur (tOcena) to You (nIku) that (anucu) without understanding  
(teliyakanu) the hints (or indications) (sUcana), I would beg (yAcana sEtunu)  
(sEtunanucu) others (orula) (teliyakanorula)?

O Lord whose splendour (dyuti) surpasses (vijita) ten thousand (ayuta)  
(vijitAyuta) suns (virOcana)!

O Lotus Eyed! Are You still (iGka) pondering about protecting (brOvanu)  
(brOvaniGka) me (nannu)?

C What for (kEcana), O Redeemer (vimOcana) of true (nija) devotees  
(bhakta) from their multitude (nicaya) of sins (pApa), having got (koni) all (ella)  
available (gala) appellations (birudulu) (birudulella) – just to deceive (EcanA)  
(nannEcanA) me (nannu)?

O Lord who crowned (kRta vara abhiSEcana) (varAbhiSEcana) (literally  
performed sprinkling of holy water) sugrIva – the forest (vipina) dweller (cara)!  
O Lord worshipped (pUjita) by this tyAgarAja!

O Lotus Eyed! Are You pondering about protecting me?

Notes –

P – yOcana – In all the books this has been translated as ‘hesitate’. The Telugu word (and the same Tamil word) does not have such a meaning. Only in a secondary sense, it can be translated as ‘hesitate’. Therefore, it has been translated as ‘ponder’. Any suggestions ???

C – kEcana – What for? This sentence is in a colloquial form and therefore, seemingly incomplete. Any suggestions ???

C – nannEcanA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘ninnEcanA’. ‘nannEcanA’ is appropriate in the present context. This needs to be checked. Any suggestions ???

C – Ecu (EcanA) – this telugu word has been variedly translated in the books as ‘deceive’, ‘delude’, ‘tease’ etc. The similar tamizh word ‘Eyttal’ has such meanings. However, the telugu word ‘Ecu’ does not seem to have such meanings. In many kRtis zRI tyAgarAja uses this word, the meaning of which corresponds to the Tamil word – ‘to deceive’, rather than Telugu word. Any suggestions ???

C – vipina cara varAbhiSEcana – this is how it is given in all books other than that of TKG, wherein ‘vara’ is not given ie., ‘vipina carAbhiSEcana’. This needs to be checked. Any suggestions ???

C – kRta abhiSEcana – zRI rAma commands AJJanEya to instal sugrIva as the king of kiSkinda; zRI rAma does not directly instal sugrIva on the throne. zRI mad vAlmiki rAmAyaNaM – kiSkinda kANDaM – chapter 26 refers.

## maracE vADana-kEdAraM

In the kRti ‘maracE vADana rAma’ – rAga kEdAraM, zRI tyAgarAja emphatically states that there is no question of his ever forgetting the Lord.

P maracE vADana rAma ninu  
madana janaka

A marakat(A)Gga nI(y)okka  
madin(e)Jca valadu (maracE)

C kAni mAnavulu karuNa lEka nApai  
lEni nEramul(e)Jcina kAni  
zRI nijamuga nA centa jErina kAni  
rAni nI dayA tyAgarAja nuta (maracE)

Gist

O Lord rAma! O Father of cupid! O Lord whose body is Emerald-hued! O Lord praised by this tyAgarAja!

Am I the one to ever forget You?

Do not think so in your mind.

Even if people who are antagonistic to me, mercilessly, find non-existent faults with me, or even if wealth actually comes to me, (it doesn’t matter,) let your grace come.

Word-by-Word Meaning

P O Lord rAma! O Father (janaka) of cupid (madana)! Am I the one (vADana) to ever forget (maracE) You (ninu)?

A O Lord whose body (aGga) is Emerald-hued (marakata) (marakatAGga)! Do not (valadu) think (eJca) so in your (nIyokka) mind (madini) (madineJca).

O Lord rAma! O Father of cupid! Am I the one to ever forget You?

C Even if (kAni) people (mAnavulu) who are antagonistic (kAni) to me, mercilessly (karuNA lEka), find (eJcina) (literally count) non-existent (lEni) faults (nEramulu) (nEramuleJcina) with me (nApai), or even if (kAni) wealth (zrI) actually (nijamuga) comes (centa jErinA) to me (nA), (it doesn't matter,) let your (nI) grace (dayA) come (rAni);  
O Lord praised (nuta) by this tyAgarAja! am I the one to ever forget you?

Notes –

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

A – nIyokka – this word is found in all the books other than that of TKG. This needs to be checked. Any suggestions ???

## marakata maNi-varALi

In the kRti 'marakata maNi varNa' – rAga varALi, zrI tyAgarAja pleads with Lord not to forget him and treat him as a son.

P marakata maNi varNa rAma nannu  
maravaka nA(y)anna

A parama puruSa binna brOvumu  
dEvara zaraN(a)nukonna (marakata)

C vara bhakta su-parNa vAhana  
karuNA rasa pUrNa  
dharaNi tanayak(u)nna prEma rasamu  
tyAgarAjuk(I)y(a)nna (marakata)

Gist

O Emerald hued Lord rAma! O My Father! O Supreme Lord! O Lord! O Lord who has garuDa – a great devotee – as Your vehicle! O Lord brimming with the nectar of compassion!

Please do not forget me.

Please quickly protect me; Please do not forget me - who has sought refuge in You.

Deign to give this tyAgarAja the same kind of nectarine love which sIta has towards You.

Word-by-word Meaning

P O Emerald (marakata maNi) hued (varNa) Lord rAma! O My (nA) Father (anna) (nAyanna)! Please do not forget (maravaka) me (nannu).

A O Supreme (parama) Lord (puruSa)! Please quickly (binna) protect (brOvumu) me, O My Lord (dEvara)!

O Emerald hued Lord rAma! O My Father! please do not forget me - who has sought (anukonna) refuge (zaraNu) (zaraNanukonna) in You.

C O Lord who has garuDa – beautiful winged (su-parNa) – a great (vara) devotee (bhakta) – as Your vehicle (vAhana)! O Lord brimming (pUrNa) with the nectar (rasa) of compassion (karuNA)!

O My Father (anna)! deign to give (Iyi) this tyAgarAja (tyAgarAjuku) (tyAgarAjukIyanna) the same kind of nectarine (rasamu) love (prEma) which sIta - daughter (tanaya) of Earth (dharaNi) - has (unna) (tanayakunna) towards You;

O Emerald hued Lord rAma! O My Father! please do not forget me.

Notes –

P – varNa – this is how it is given in the books of TKG and TSV/AKG; in the books of CR and ATK, this is given as ‘varNA’. This needs to be checked. Any suggestions ???

P – puruSa – this is how it is given in the books of TKG and TSV/AKG; in the books of CR and ATK, this is given as ‘puruSA’. This needs to be checked. Any suggestions ???

A – binna – This is how it is given in all the books. However, according to Telugu Dictionary, ‘birana’, ‘birina’, ‘binne’, are the words which means ‘quickly’. This needs to be checked. Any suggestions ???

A – zaraNanukonna – this is how it is given in all the books other than that of TKG, where it is given as ‘zaraNamukonna’. This needs to be checked. Any suggestions ???

C – tyAgarAjunikIyanna – this is how it is given in all the books other than that of TKG, where it is given as ‘tyAgarAjunikIvanna’. This needs to be checked. Any suggestions ???

## **raghu vara nannu-pantuvarALi**

In the kRti ‘raghuvara nannu marava’ – rAga pantuvarALi, zrI tyAgarAja states that he has none but the Lord to protect him.

- P raghuvara nannu marava tagunA
- A naga dhara bhakta jan(A)gha nivAraNa (raghu)
- C1 talli taNdrul(a)nna tammulu(y)unna  
polatiki(y)okaDu puruSuND(au)nA (raghu)
- C2 para daivamulu bAgu sommulu  
sura nuta maGgaLa sUtramul(au)nA (raghu)
- C3 cEsina puNya cayamu brahmaNya  
Asan(o)saGgiti anupama lAvaNya (raghu)
- C4 manasuna nIkE marulukonnAnu  
sajjana hita tyAgarAja nuta zubhA kara (raghu)

Gist

O Lord raghuvara! O Bearer of Mountain – mandara or gOvardhana! O Reliever of the sins of devotees! O Lord praised by celestials! O Lord dear to brahma! O Lord of Peerless beauty or handsomeness! O Lord well disposed to pious people! O Lord praised by this tyAgarAja! O Lord who causes auspiciousness!

Is it proper to forget me?

For a woman, even if there are parents - mother and father and brothers - elder brothers and younger brothers, can one be equal to husband?

(For a woman,) even if there other Gods and/or fine ornaments, will they (these) be equal to the sacred tAli or tAliboTTu?

Probably because of merits which I earned, that You fulfilled my desire.

In my mind, I am in love with You;

Word-by-word Meaning

P O Lord raghuvara! Is it proper (tagunA) to forget (marava) me (nannu)?

A O Bearer (dhara) of Mountain (naga) – mandara or gOvardhana! O Reliever (nivAraNa) of the sins (agha) of devotees (bhakta jana) (janAgha)!  
O Lord raghuvara! Is it proper to forget me?

C1 For a woman (polatiki), even if there are (unna) parents - mother (talli) and father (taNDri) and brothers - elder brothers (anna) (tanDrulanna) and younger brothers (tammulu) (tammuluyunna),  
can one (okaDu) (polatikiyokaDu) be equal to (aunA) (literally become) husband (puruSuNDu) (puruSuNDAunA)?  
O Lord raghuvara! Is it proper to forget me?

C2 (For a woman,) even if there other (para) Gods (daivamulu) and/or fine (bAgu) ornaments (sommulu), O Lord praised (nuta) by celestials (sura)!  
will they (these) be equal (aunA) (literally become) to the sacred tAli or tAliboTTu (maGgaLa sUtramulu) (sUtramulaunA)?  
O Lord raghuvara! Is it proper to forget me?

C3 O Lord dear to brahma (brahmaNya)! probably because of merits (puNya cayamu) which I earned (cEsina), that You fulfilled (osaGgiti) (literally bestowed) my desire (Asanu) (AsanosaGgiti);  
O Lord of Peerless (anupama) beauty or handsomeness (lAvaNya)! O Lord raghuvara! Is it proper to forget me?

C4 In my mind (manusuna), I am in love (marulukonnAnu) with You (nIkE);  
O Lord well disposed (hita) to pious people (sajjana)! O Lord praised (vinuta) by this tyAgarAja! O Lord who causes (kara) auspiciousness (zubhA)! O Lord raghuvara! Is it proper to forget me?

Notes -

General – In the book of TSV/AKG, the rAga is given as ‘kAma vardhini’. This needs to be checked. Any suggestions ???

General – The whole kRti is in the kAntAsakti bhAva (love of God as that of a wife) as defined in the nArada bhakti sUtrAs.

P – In the book of TKG, at the pallavi, the word ‘O’ is found at the end of pallavi, which is not available in any other book. This needs to be checked. Any suggestions ???

C1 – puruSuNDAunA – this is how it is given in the books of TKG and TSV/AKG. But, in the books of CR and ATK, this is given as ‘puruSuDuyaunA’. This needs to be checked. Any suggestions ???

C2 – tammuluyunna – In all the books, it is given as ‘tammuluyunna’. However, in the present context, the word ‘unna’ should be elongated at the end - ‘unna’ in order to convey correct sense. This needs to be checked. Any suggestions ???

C3 – brahmaNya – Please refer to viSNu sahasranAmaM (661). The meaning as given in the following website is – ‘One who is a great friend of Brahman. The term Brahman includes in its connotation the Sastra, Tapas, Vedas, Truth, Knowledge, etc. Sree Narayana is a protector and friend of all these. Here Brahman means Jeeva-a friend of all individuals.’

[http://www.mypurohith.com/Rituals/VISHNU\\_SAHASRANAAM.asp](http://www.mypurohith.com/Rituals/VISHNU_SAHASRANAAM.asp)



C4 – tyAgarAja nuta – this is how it is given in all the books other than that of TKG, where it is given as ‘vinuta’. This needs to be checked. Any suggestions ???

C4 – zubhAkara – This is how it given in all books. In the Roman version given in the book of TKG, it is given as ‘zubhakara’. As per Sanskrit dictionary, both words seems to mean same. Any suggestions ???

## upacAramu jEsEvAru-bhairavi

In the kRti ‘upacAramu jEsEvAru’ – rAga bhairavi, zrI tyAgarAja asks Lord not to forget him.

P upacAramu jEsEvAr(u)nnAr(a)ni maravakurA

A kRpa kAvalen(a)ni nE nI  
kIrtini balkucun(u)NDaga (upacAra)

C vAkiTanE padilamuga vAt(A)tmajuD(u)nnaD(a)ni  
zrIkarulagu nI tammulu cEri(y)unnAr(a)ni  
EkAntamunanu jAnaki(y)ErpaDi(y)unnad(a)ni  
zrI kAnta parul(E)l(a)ni zrI tyAgarAja vinuta (upacAra)

Gist

O Consort of lakSmi! O Lord praised by this tyAgarAja!  
Just because there are people to render service to You, please do not forget me.

While I am extolling here Your fame in order to obtain Your grace, just because there are people to render service to You, please do not forget me.

Just because, AJjanEya is present steadily at the door itself, Your younger brothers are along with You to do Your bidding, and jAnaki is anointed for Your privacy, thinking that as to why should You have others (for rendering service), please do not forget me.

Word-by-word Meaning

P Just because (ani) there are people (unnAru) to render (jEsEvAru) (jEsEvArunnArani) service (upacAramu) to You, please do not forget me (maravakurA).

A While I (nE) am (uNDaga) extolling (balkucunu) (balkucunuNDaga) (here) Your (nI) fame (kIrtini) in order to (ani) obtain (kAvalenu) (kAvalenani) Your grace (kRpa),  
just because there are people to render service to You, please do not forget me.

C Just because (ani) AJjanEya – son of vAyu (vAtAtmajuD) - is present (unnADu) (vAtAtmajuDunnADani) steadily (padilamuga) at the door itself (vAkiTanE),

just because (ani) Your (nI) younger brothers (tammulu) are (unnAru) along (cEri) (cEriyunnArani) with You to do Your bidding (zrIkarulagu), and

just because (ani) jAnaki is (unnadi) anointed (ErpaDi) (jAnakiyErpaDiyunnadani) for Your privacy (EkAntamunanu),

O Consort (kAnta) of lakSmi (zrI)! O Lord praised (vinuta) by this tyAgarAja! thinking that (ani) as to why (Ela) should You have others (parulu) (parulElani) (for rendering service),

please do not forget me.

Notes –

C – zrIkarulaku – ‘zrI kAryamu’ means ‘holy duties’; it has been translated in that sense. Any suggestions ???

C – jAnakiyErpaDiyunnadani – this is how it is given in all the books other than that TKG, wherein it is given as ‘jAnakiyErpaDiyunnArani’. This needs to be checked. Any suggestions ???

## **nammina vArini-bhairavi**

In the kRti ‘nammina vArini maracEdi’ – rAga bhairavi, zrI tyAgarAja asks the Lord whether it is proper to forget those who have believed in Him.

P nammina vArini maracEdi nyAyamA rAma

A kamma viltuni kanna mA cakkani  
kalyANa rAma ninnu(nammi)

C1 cinna nATan(u)Ndi nI cittam(U)ra naDici  
enna rAni(y)UDigamul(e)Jcucu pUjiJci ninnu(nammi)

C2 Asa miJci rAma ninn(a)ntaraGgamunan(u)Jci  
vAsi vAsi(y)anucunu varNiJcucunun(e)ntO ninnu(nammi)

C3 bhOgamul(a)ndu vELa buddhi nIyeDan(u)JcE  
tyAgarAja sannuta tAraka carita ninnu(nammi)

Gist

O Lord rAma! O Our nice kalyANa rAma who bore the cupid! O Lord praised by this tyAgarAja who places his mind in You even at the time of enjoying Worldly pleasures! O Lord who has a history of being the redeemder of people from the Ocean of Worldly Existence!

Is it fair to forget those who believe in You?

Is it fair to forget those who, by conducting themselves from young age such that their minds be steeped in Your thoughts, believe in You by worshipping You considering that whatever comes to be Your tasks?

Is it fair to forget those who, being enamoured by You, seating You in the heart, believe in You much that extolling You to be the greatest comfort?

Word-by-word Meaning

P O Lord rAma! Is it fair (nyAyamA) (literally justice) to forget (maracEdi) those (vArini) who believe (nammina) in You?

A O Our (mA) nice (cakkani) kalyANa rAma who bore (kanna) the cupid – the wielder of fragrant (kamma) bow (viltuni)!

O Lord rAma! Is it fair to forget those who believe in You (ninnu)?

C1 O Lord rAma! Is it fair to forget those who -

by conducting themselves (naDaci) from (uNDi) young (cinna) age (nADu) (nATanuNDi) such that (their minds) be steeped (Ura) in Your (nI) thoughts (cittamu) (cittamUra), and

believe in You (ninnu) by worshipping (pUjiJci) You considering (eJcucu) that whatever (enna) comes (rAni) to be Your tasks (Udigamulu) (rAniyUDigamuleJcucu)?

C2 O Lord rAma! Is it fair to forget those who -  
 being enamoured (Asa miJci) (literally with great love) by You, seating  
 (uJci) You (ninnu) in the heart (antaraMgamunanu)  
 (ninnantaraMgamunanuJci),  
 believe in You (ninnu) – O Lord zrI rAma - much (entO) that extolling  
 (varNiJcucunu) (literally describe) (varNiJcucunentO) You to be (anucunu)  
 the greatest comfort (vAsi vAsi) (vAsiyanucunu)?

C3 O Lord praised by this tyAgarAja who places (uJcE) his mind (buddhi)  
 (literally intellect) in You (nIyeDa) (nIyeDanuJcE) even at the time (vELa) of  
 enjoying (andu) Worldly pleasures (bhOgamulu) (bhOgamulandu)!

O Lord who has a history (carita) of being the redeemder (tAraka) (of  
 people from the Ocean of Worldly Existence)!

O Lord rAma! Is it fair to forget those who believe in You?

Notes –

C1 – cinnanATanuNDi nI cittamUra – this is how it is given in the book  
 of CR. However, in the books of TKG and TSV/AKG, this is given as ‘cinna  
 nADanuNDi cittamu rA’. In the book of TKG, ‘cittamUra’ has been given as an  
 alternative word. This needs to be checked. Any suggestions ???

## **nATi mATa-dEvakriya**

In the kRti ‘nATi mATa maracitivO’ – rAga dEvakriya, zrI tyAgarAja  
 pleads with the Lord to keep His word.

P nATi mATa maracitivO O rAma cinna

A mATi mATiki nApai mannana jEyucu  
 ETiki yOcana(y)I bhAgyamu nId(a)nu (nATi)

C taruNula bAgu nartanamula jUcu vELa  
 caraNamulanu kani karagucu sEvimpa  
 bharatuni kara cAmaramunu nilpucu  
 karuNanu tyAgarAja varaduD(a)ni palkina (nATi)

Gist

O Lord rAma! Have you forgotten the words You spoke in my young  
 days showering grace on me again and again and telling ‘why do You hesitate?  
 this fortune is Yours’?

While You were watching the nice dance of the damsels, beholding Your  
 holy feet, as I worshipped You melting in my heart, have you forgotten the words  
 You spoke, with compassion, to bharata stopping the chowrie in his (fanning)  
 hand that tyAgarAja is indeed blessed (Or ‘Look at the blessed tyAgarAja’)?

Word-by-word Meaning

P O Lord rAma! Have you forgotten (maracitivO) the words (mATa) You  
 spoke in my young (cinna) days (nATi)?

A O Lord rAma! Have you forgotten the words You spoke in my young  
 days, showering (jEyucu) (literally do) grace (mannana) on me (nApai) again and  
 again (mATi mATiki), and telling (anu)

‘why (ETiki) (jEyucuyETiki) do You hesitate (yOcana)? this (I) (yOcanayI) fortune (bhAgyamu) is Yours’ (nIdi) (nIdanu)?

C While (vELa) You were watching (jUcu) the nice (bAgu) dance (nartanamula) of the damsels (taruNulu),

beholding (kani) Your holy feet (caraNamulanu), as I worshipped (sEvimpa) You melting (karagucu) in my heart,

O Lord rAma! have you forgotten the words You spoke (palkina), with compassion (karuNanu), to bhārata, stopping (nilpucu) the chowrie (cAmaramunu) in his (bharatuni) (fanning) hand (kara) that (ani) tyAgarAja is indeed blessed (varaduDu) (varaduDani) (Or ‘Look at the blessed tyAgarAja’)?

Notes –

General – What zrI tyAgarAja is describing in this kRti, being a very personal experience, cannot be adequately explained by anyone else; readers are requested to draw their own conclusions. As stated above, this being a personal experience of zrI tyAgarAja, if others feel that the translation is not upto to the mark, kindly pardon me.

## sanAtana-phalamaJjari

In the kRti ‘sanAtana parama’ – rAga phalamaJjari, zrI tyAgarAja pleads with Lord show compassion on him.

P sanAtana parama pAvana  
ghanA-ghana varNa kamal(A)nana

A tanavAD(a)nE(y)abhimAnamu  
daivam(ai)na nIk(E)la galgadO (sanAtana)

C rAj(A)dhip(A)nvaya sAgara  
rAju nIvai vilasillitE  
tEjarillagA kRpa jUtuvE  
I jagAna tyAgarAja sannuta (sanAtana)

Gist

O Eternal Lord! O Supremely Holy! O Lord who is dark-cloud hued! O Lotus Faced! O Lord well-praised by this tyAgarAja!

Being a God, why wouldn’t You have affection towards me that I am Yours?

If You are indeed shining as the moon born in the ocean of the dynasty of emperors, You would surely have, gloriously, shown grace (towards me) in this world.

Word-by-word Meaning

P O Eternal Lord (sanAtana)! O Supremely (parama) Holy (pAvana)! O Lord who is dark-cloud (ghanA-ghana) hued (varNa)! O Lotus (kamala) Faced (Anana) (kamalAnana)!

A Being (aina) a God (daivamu) (daivamaina), why (Ela) wouldn’t You (nIku) (nIkEla) have (galgadO) (literally arise) affection (abhimAnamu) towards me that (anE) I am Yours (tanavADu) (tanavADanEyabhimAnamu)?

O Eternal Lord! O Supremely Holy! O Lord who is dark-cloud hued! O Lotus Faced!

C If You (nIvu) (nIvai) are indeed shining (vilasillitE) as the moon (rAju) born in the ocean (sAgara) of the dynasty (anvaya) of emperors (rAja adhipa) (rAjAdhipAnvaya),  
 You would surely have, gloriously (tEjarillagA), shown (jUtuvE) grace (kRpa) (towards me) in this (I) world (jagAna);  
 O Lord well-praised (sannuta) by this tyAgarAja!  
 O Eternal Lord! O Supremely Holy! O Lord who is dark-cloud hued! O Lotus Faced!

Notes –

A – galgadO – this is how it is given in all the books other than that of TKG, wherein it is given as ‘kalugadu’. This needs to be checked. Any suggestions ???

## paritApamu-manOhari

In the kRti ‘paritApamu gani’ – rAga manOhari, zrI tyAgarAja reminds Lord about his promise.

P paritApamu kani(y)ADina  
 palukulu maracitivO nA

A sari lEni sItatO  
 sarayu madhyambuna nA (pari)

C varamagu baGgAru vADanu  
 merayucu padi pUTalapai  
 karuNiJcedan(a)nucu krE-  
 kanula tyAgarAjuni (pari)

Gist

Have You forgotten the words You uttered, while You were shining in the nice golden boat, in the midstream of river sarayu alongwith the peerless sItA, looking with side glance at the pitiable state of this tyAgarAja, that you would show grace after ten days?

Word-by-word Meaning

P Have You forgotten (maracitivO) the words (palukulu) You uttered (ADina) seeing (kani) (kaniyADina) my (nA) pitiable state (paritApamu)?

A Have You forgotten the words You uttered seeing my pitiable state while You were in the midstream (madhyambuna) of river sarayu alongwith the peerless (sari lEni) sItA (sItatO)?

C Have You forgotten the words You uttered,  
 while shining (meryucu) in the nice (varamagu) golden (baGgAru) boat (vADanu),  
 looking with side (krE) glance (kanula) at the pitiable state of this tyAgarAja (tyAgarAjuni),  
 that (anucu) you would show grace (karuNiJcedanu) (karuNiJcedananucu) after (pai) ten (padi) days (pUTala)?

Notes –

C – vADa – This is how it is given in all the books other than that of CR, wherein it is given as ‘vODa’. The words ‘vADa’ and ‘ODa’ have similar meaning – ‘a boat’. If ‘ODa’ has been used by zrI tyAgarAja, then when it is joined to ‘baGgAru’, it could become ‘vODa’. This needs to be checked. Any suggestions ???

C – padi pUTa – In the book of TKG TKG, this has been translated as ‘ten days’; in the book of CR and TSV/AKG, this has been translated as ‘five days’. pUTa means a part of the day. Therefore ‘padi pUTa’ may mean five days also if each daytime or nighttime is taken as one pUTa. However, in the absence of any definite measurement involved, it has been translated as ‘ten days’. Any suggestions ???

C – krE-kanula – this is how it is given in the books of CR and ATK. However, in the book of TKG and TSV/AKG, this is given as ‘krI-kanulanu’. There is a difference between these two words – ‘krI-kanula’ means ‘down-cast glance’ or ‘dejection’; ‘krE-kanula’, as per telugu dictionary, means ‘askance’ or ‘side-long glance’ or ‘suspiciously’. However, the saMskRta, telugu and tamizh word ‘kaTakSa’ which also is ‘side-glance’ means ‘anugraha’, ‘karuNa’, ‘kindness’, ‘favour’. Therefore, in the present context, considering the preceding word ‘karuNiJceda’, the appropriate word seems to be ‘krE-kanula’ ie ‘kaTakSa’ and not ‘krI-kanula’. This needs to be checked. Any suggestions ???

According to Shri TS Balakrishna Sastrigal, the great exponent of harikathA, this song pertains to the fag end of life of zrI tyAgarAja and after he sang this song, he attained mOkSa as promised by the Lord.

## nA moralanu-Arabhi

In the kRti ‘nA moralanu vini’ – rAga Arabhi, zrI tyAgarAja makes ninda stuti of the Lord.

- P nA moralanu vini EmaravalenA  
pAmara manujulalO O rAma
- A tOmara nArAcamulai manasuku  
tOcenA bhakta pApa vimOcana (nA)
- C1 ibha rAjEndruDu ekkuvaina laJcam-  
(i)ccinad(E)mirA  
sabhalO mAnamu pOvu samayambuna  
sati(y)Em(i)ccenurA O rAma (nA)
- C2 bhAgavat(A)grEsara rasik(A)vana  
jAgarUkuD(a)ni pErE  
rAga svara yuta prEma bhakta jana  
rakSaka tyAgarAja vandita (nA)

Gist

O Lord zrI rAma! O Redeemer of sins of devotees! O Protector of most eminent of devotees and those who enjoy music! O Protector of devotee lot possessing love along with music! O Lord worshipped by this tyAgarAja!

In the midst of wicked people, should You overlook me even after hearing my pleas?

Did my pleas pinch Your mind as lances and arrows?

1. What kind of huge bribe was given by gajEndra (that You came fast on garuDa to save him)? What did draupadi give You when she was about to lose her honour in the assembly (that You immediately responded by providing endless lengths of saree to save her honour)?

2. You just have a name that You are always vigilant in attending to the pleas of Your devotees.

#### Word-by-word Meaning

P O Lord zrI rAma! In the midst of wicked (pAmara) people (manujalO), should You overlook (EmaravalenA) me even after hearing (vini) my (nA) pleas (moralanu)?

A Did my pleas pinch (tOcenA) (literally occur) Your mind (manasuku) as lances (tOmara) and arrows (nArAcamulu) (nArAcamulai)?

O Redeemer (vimOcana) of sins (pApa) of devotees (bhakta)! O Lord zrI rAma! In the midst of wicked people, should You overlook me even after hearing my pleas?

C1 O Lord! What kind (EmirA) of huge (ekuvaina) bribe (laJcamu) was given (iccinadi) (laJcamiccinadEmirA) by gajEndra – the Overlord (rAjEndruDu) of elephants (ibha) (that You came fast on garuDa to save him)?

O Lord zrI rAma! What (Emi) did draupadi – the chaste woman (sati) give (iccenurA) (satiyEmiccenurA) You when (samayambuna) she was about to lose (pOvu) her honour (mAnamu) in the assembly (sabhalO) (that You immediately responded by providing endless lengths of saree to save her honour)?

O Lord zrI rAma! In the midst of wicked people, should You overlook me even after hearing my pleas?

C2 O Protector (avana) of most eminent (agrEsara) of devotees (bhAgavata) (bhAgavatAgrEsara) and those who enjoy (rasika) (rasikAvana) music! You just have a name (pErE) that (ani) You are always vigilant (jAgarUkuDu) (jAgarUkuDani) in attending to the pleas of Your devotees;

O Protector (rakSaka) of devotee (bhakta) lot (jana) possessing love (prEma) along with (yuta) music (rAga svara) ! O Lord worshipped (vandita) by this tyAgarAja!

O Lord zrI rAma! In the midst of wicked people, should You overlook me even after hearing my pleas?

## **valla kAdanaka-zaGkarAbharaNaM**

In the kRti ‘valla kAdanaka’ – rAga zaGkarAbharaNaM (or harikAmbhOji), zrI tyAgarAja pleads with Lord not to abandon him.

P valla kAd(a)naka sItA  
vallabha brOvu nA

A (nI)(v)alla nATi bhakta caritam-  
(e)lla vrAyan(E)larA (valla)

C stambhamunanu taru marugunanu  
DimbhuDai yazOda(y)oDini  
dambhuDai mucukunduni  
DAsi marugucu  
sambhaviJci yuga yugamuna  
sarasa tyAgarAja vinuta  
kumbhaka rEcaka vidulanu  
kOri brOcInAvu nA(valla)

Gist

O Consort of sItA! O sweet Lord praised by this tyAgarAja!

Please do not say that 'it is not possible for me'; Please protect me.

Why all those stories of earlier devotees were written?

Having incarnated in every epoch (as propounded in zrImad-bhagavad-gItA), You have protected the practitioners of yOga – stopping breath and exhalation – by seeking them - (sometimes) approaching them and (sometimes) hiding (from them) –inside the pillar (as narasimha to save prahlAda), behind a tree (as rAma to save sugrIva), as a babe in the lap of yazOdA (as kRSNa to destroy the demons sent by kaMsa and, then, kaMsa himself), and as a deceiver (kRSNa) for mucukunda.

Word-by-word Meaning

P O Consort (vallabha) of sItA! Please do not say (anaka) that 'it is not (kAdu) (kAdanaka) possible (valla) for me (nA)'; Please protect (brOvu) me.

A Why (ElarA) all (ella) those stories (caritamu) (caritamella) of earlier (alla nATi) devotees (bhakta) were written (vrAyanu) (vrAyanElarA)?

O Consort of sItA! Please do not say that 'it is not possible for me'; please protect me.

C Having incarnated (sambhaviJci) in every epoch (yuga yugamuna) (as propounded in zrImad-bhagavad-gItA), O sweet (sarasa) Lord praised (vinuta) by this tyAgarAja!

You have protected (brOcinAvu) the practitioners (vidulanu) (literally experts) of yOga – stopping breath (kumbhaka) and exhalation (rEcaka) – by seeking (kOri) them - (sometimes) approaching (DAsi) them and (sometimes) hiding (marugucu) (from them) –

inside the pillar (stambhamunanu) (as narasimha to save prahlAda),

behind (marugunanu) a tree (taru) (as rAma to save sugrIva),

as a babe (DimbhuDai) in the lap (oDini) of yazOdA (yazOdayoDini) (as kRSNa to destroy the demons sent by kaMsa and, then, kaMsa himself), and as a deceiver (dambhuDai) (kRSNa) for mucukunda (mucukunduni);

O Consort of sItA! Please do not say that 'it is not possible for me'; please protect me.

Notes –

General – In the book of TKG, 'harikAmbhOji' is given as an alternative rAga.

P – brOvu – From the flow of the language, it would be appropriate if this word is 'brOva'. In its present form, it stands separately. If it is 'brOva', then the translation would be 'Please do not say that 'It is not possible for me to protect''. Any suggestions ???

A – nI – the beginning word of anupallavi is given in brackets in all the books, the purpose of which is not clear. By having this word 'nI' the meaning of anupallavi gets twisted – 'Why did you write the stories of earlier devotees'? Obviously, in my humble opinion, this is not the intended meaning. The stories were caused to be written by the acts of the Lord and not directly written by Lord. The word 'nI', along with sandhi 'v', has been omitted from translation. This needs to be checked. Any suggestions ???

A – nA – this is the ending word of anupallavi as found in the book of TKG. However, this word is not found in the books of CR and TSV/AKG. This needs to be checked. Any suggestions ???

C – mucukunduni – This is how it is given in the book of TKG; in the books of CR and TSV/AKG, this is given as 'mukunduni'; in the book of ATK, this



is given as 'mudukunduni'. However, in all the books the meaning derived in 'mucukunda'.

C – dambhuDai mucukunduni – In all the books, it is found as 'dambhuDaina'. In the book of TKG, this has been translated as 'caused the arrogant mucukunda to dig his own grave'. In the book of CR, it is translated as 'dandy mucukunda'. A reading of the story of mucukunda reveals that mucukunda was a very pious person – therefore, the words 'arrogant' and 'dandy' would not apply to him.

'dambha' means 'deceit'; it is kRSNa who, with the intention of bestowing grace on mucukunda, enacted a drama of deception by making mucukunda to burn to ashes the kAlayavana. Therefore, the word 'dambha' should be applied to kRSNa.

If 'dambhuDaina' is adopted, it contravenes the story of mucukunda; therefore, the syllable 'na' has been dropped; the word 'dambhuDai' has been applied to kRSNa. This needs to be checked. Any suggestions ???

C – mucukunda – Son of King mAndhAta of ikSvAku dynasty - the story in brief is available in the website –

<http://www.urday.com/muchukunda.html> (If the site does not open, please go to [www.urday.com](http://www.urday.com) and search for Mythological Tales and select 'Muchukunda'.)

The full story of mucukunda is contained in zrImad bhAgavataM, Book 10, Chapter 50. It is also stated that mucukunda was a devotee of Lord ziva. Please visit website to know more about viDaGga sthalams – temples of Lord ziva – Thiruvarur is one such viDaGga sthalam.

<http://www.shaivam.org/siddomain/vidanga.html>

## rAma nIpai tanaku-kEdAraM

In the kRti 'rAma nIpai tanaku prEma' – rAga kEdAraM, zrI tyAgarAja states that his love towards the Lord will never wane.

P rAma nIpai tanaku prEma pOdu sItA

A tAmarasa nayana nId(E)mO mAya kAni (rAma)

C1 manasu nI padamulanE jEra  
kanulu nI rUpamunE kOra  
vinu nI pErulake nOr(U)ra  
tanapai idi nI karuNarA (rAma)

C2 janani janak(A)ptul(a)nyulu  
dhana kanaka guru vElpulu  
dinamu nIvE(y)anu mATalu  
anagha(n)ivi nA bhUSaNamulu (rAma)

C3 bhOg(A)nubhavamul(a)ndu  
bAguga buddhi nI(y)andu  
tyAgarAjuni hRdayam(a)ndu  
vAg-Iz(A)nandam(a)ndu (rAma)

Gist

O Lord sItA rAma! O Lotus Eyed! O Sinless One!  
My Love towards you shall never wane.  
No matter howsoever be your illusion, my love towards you shall never wane.

Please Listen (vinu)! My mind reaching your feet only, eyes longing to behold your holy form only, tongue thirsting to chant your names only - all these are nothing but Your grace towards me.

Daily uttering that You alone are my mother, father, friends and relatives, others, wealth, gold, preceptor and Deities - these words are my ornaments.

Even amidst enjoyments of worldly pleasures, my mind is verily immersed in You; therefore, Bliss Supreme is attained in the heart of this tyAgarAja.

#### Word-by-word Meaning

P O Lord sItA rAma! My (tanaku) (literally for me) Love (prEma) towards you (nIpai) shall never wane (pOdu) (literally go away) .

A O Lotus (tAmarasa) Eyed (nayana)! No matter (kAni) howsoever (EmO) be your (nIdi) (nIdEmO) Illusion (mAya),  
O Lord sItA rAma! my love towards you shall never wane.

C1 My mind (manasu) reaching (jEra) your feet only (padamulanE), eyes (kanulu) longing (to behold) (kOra) your (nI) holy form only (rUpamunE),  
please Listen (vinu)! tongue (nOru) thirsting (Ura) (to chant) your (nI) names only (pErulakE), -  
all these (idi) are nothing but Your grace (karuNarA) towards me (tanapai);  
O Lord sItA rAma! my love towards you shall never wane.

C2 Daily (dinamu) uttering (anu) that –  
You alone (nIvE) (nIvEyanu) are my mother (janani), father (janaka), friends and relatives (Aptulu), others (anyulu) (janakAptulanyulu), wealth (dhana), gold (kanaka), preceptor (guru) and Deities (vElpulu) -  
O Sinless One (anagha)! these (ivi) (anaghanivi) words (mATalu) are my (nA) ornaments (bhUSaNamulu);  
O Lord sItA rAma! My love towards you shall never wane.

C3 Even amidst (andu) enjoyments (anubhavamulu) of worldly pleasures (bhOga) (bhOgAnubhavamulandu), my mind (buddhi) (literally intellect) is verily (bAguga) immersed in (andu) You (nI) (nIyandu);  
therefore, Bliss (Anandamu) Supreme (brahmA) - the Lord (Iza) of Speech (vAk) (vAgIza) (vAgIzAnandamandu) is attained (andu) (literally reached) in (andu) the heart (hRdayamu) (hRdayamandu) of this tyAgarAja (tyAgarAjuni);  
O Lord sItA rAma! My love towards you shall never wane.

#### Notes –

C1 – vinu – This is how it has been given in all the books other than that of ATK, wherein it is given as ‘vInula’. In my humble opinion, if the word ‘vInula’ is taken, this word seems to stand alone and the meaning is not complete. Therefore, ‘vInula’ may not be correct. Any suggestions ???

C1 – vinu – It needs to be checked whether this word is correct. In my humble opinion, if it is ‘vini’, then it combines well as ‘vini nI pErulakE nOrUra’. However, the word as it stands, has been translated to mean ‘listen’. Any suggestions ???

C1 – tanapai – In the book of ATK, it is given as ‘tanavai’. In my humble opinion, ‘tanavai’ may not be correct as it does not convey any meaning. Any suggestions ???

C1 – manasu – kanulu – nOru – In this regard, the following verse from ‘zivAnanda lahari’ of Adi zaMkarAcArya is relevant –

pApOtpAta vimOcanAya ruciraizvaryAya mRtyuJjaya  
stOtra dhyAna nati pradakSiNa saparyALOkanAkarNanE |  
jihvA-citta-zirOGghri-hasta-nayana-zrOtrairahaM prArthitO  
mAmAjnApaya tannirUpaya muhur-mAmEva mA mE(a)vaca: || 41 ||

“O destroyer of death! For the destruction of sin and for the attainment of great prosperity (ie., liberation), I am requested by the tongue to sing Thy praise, by the mind to contemplate on Thee, by the head to prostrate to Thee, by the legs to circumambulate Thee, by the hands to worship Thee, by the eyes to see Thee and by the ears to hear Thy stories. Direct me to these endeavours, and remind of them. May I not become speechless (nor lose the powers of any of the organs mentioned above, so that I may practice devotion to Thee without impediment).” (Translation by Swami Tapasyananda)

C2 – anagha – This is how it is given in the book of TKG. However, in the books of CR and ATK, it is given as ‘anaga’. In my humble opinion, the word ‘anaga’ does not fit in the context. Therefore ‘anagha’ seems to be correct. This needs to be checked. Any suggestions ???

C3 - vAgIzAnandamu – vAgIza - brahma; therefore brahmaAnanda – Bliss Supreme – has been rendered as vAgIzAnandamu.

## **ninnE bhajana-nATa**

In the kRti ‘ninnE bhajana sEyu’ – rAga nATa, zrI tyAgarAja states that he will not pray to any other God and dependent solely on Him.

P ninnE bhajana sEyu vADanu

A pannaga zAyi parula vEDa lEnu (ninnE)

C snAn(A)di japa tapa yOga dhyAna  
samAdhi sukha prada  
sItA nAtha sakala lOkA pAlaka  
tyAgarAja sannuta (ninnE)

Gist

O Lord reclining on the couch of zESa!

O Lord who bestows all the comforts that accrues from such actions like bath in holy waters, mental repetition of Your names (with rosary), penance, asceticism, meditation and identification with object of meditation etc! O Consort of sItA! O Nourisher of the entire Worlds! O Lord well-praised by this tyAgarAja!

I chant Your names only.

I shall not beseech others.

Word-by-word Meaning

P I chant ( bhajana sEyu vADanu) (literally I am the one who chants) Your names only (ninnE).

A O Lord reclining (zAyi) on the couch of zESa – the serpent (pannaga)! I shall not (lEnu) beseech (vEDa) others (parula);

I chant Your names only.

C O Lord who bestows (prada) all the comforts (sukha) that accrues from such actions like bath in holy waters (snAna), mental repetition of Your names (with rosary) (japa), penance (tapa), asceticism (yOga), meditation (dhyAna) and identification with object of meditation (samAdhi) etc (Adi) (snAnAdi)!

O Consort (nAtha) of sItA! O Nourisher (pAlaka) of the entire (sakala) Worlds (IOka)! O Lord well-praised (sannuta) by this tyAgarAja!  
I chant Your names only.

Notes -

C – samAdhi – The following verse from ‘pataJjali yOga sUtra’ (I.41) defines the term –

kSINavRttErabhijAtasyEva maNErgrahItR-grahaNa-grAhyESu  
tatsthatadaJjanataA samApatti: || 41 ||

“Just as the pure crystal takes colour from the object which is nearest to it, so the mind, when it is cleared of thought waves, achieves sameness or identity with the object of its concentration. This may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of concentration is known as samAdhi.” (Translation by Swami Prabhavananda)

C - samAdhi sukha prada – Of the eightfold (aSThAGga yOga - yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNA, dhyAna, samAdhi), samAdhi is ultimate state of human endeavour. All great saints including zrI rAmakRSNa paramahaMsa and zrI ramaNa maharSi have, in their teachings confirmed this fact. Therefore, when zrI tyAgarAja asserts that he derives the same ultimate benefit of a yOgi by chanting (bhajana) the names of the Lord, he only confirms the oft-repeated statement that bhakti and jnAna are but two different paths to reach the same goal.

## **itara daivamula-chAyAtaraGgiNi**

In the kRti ‘itara daivamula’ – rAga chAyAtaraGgiNi, zrI tyAgarAja states that it is for the Lord whether He wants to protect him or abandon him.

P itara daivamula vallan-  
(i)lanu saukhyamA rAma

A mata bhEdamu lEka sadA  
madini marulu konna tanak(itara)

C manasu telisi brOcinanu  
maracinanu nIvE rAma  
tanavAD(a)na taruNam(i)dE  
tyAgarAja sannuta (itara)

Gist

O Lord rAma! O Lord praised by this tyAgarAja!

In this World, is comfort attainable from other Gods, by me who has fallen in love (with You) for ever in the mind without any differentiation in the forms of worship?

It is upto You, whether You protect me by knowing my mind or You forget me; but, this indeed is the opportune moment to declare that I am Your’s.

## Word-by-word Meaning

P O Lord rAma! In this World (ilanu), is comfort attainable (saukhyamA) from (vallanu) (literally by) (vallanilanu) other (itara) Gods (daivamula)?

A O Lord rAma! In this World, is comfort attainable from other Gods, by me (tanaku) who has fallen in love (marulu konna) (with You) for ever (sadA) in the mind (madini) without (lEka) any differentiation (bhEdamu) in the forms of worship (mata) (literally opinion)?

C O Lord rAma! It is upto You only (nIvE), whether You protect (brOcinanu) me knowing (telisi) my mind (manasu) or You forget (marinanu) me; but,

this indeed (idE) is the opportune moment (taruNamu) (taruNamidE) to declare (ana) (literally say) that I am Your's (tanavADu) (literally "He is My man") (tanavADana);

O Lord praised by this tyAgarAja! Is comfort in this World attainable from other Gods?

Notes –

C – mata – zrI tyAgarAja refers to six-fold formal worship of Lord viSNu, ziva, zakti, gaNapati, subrahmaNya and sUrya.

A – mata bhEdamu lEka – In the kRti 'nI cittamu nA bhAgyamu' – rAga vijayavasanta, zrI tyAgarAja states -

para daivamula jUcu(n)antanE  
bhAvam(a)ndu nIvai baragedav(a)yya

"The moment I look at other Gods, in my mind, that form was effulgent as You."

In the kRti 'paramAtmuDu veligE' – rAga vAgadhIzvari, zrI tyAgarAja states -

hari(y)aTa haruD(a)Ta surul(a)Ta narul(a)Ta  
akhil(A)NDa kOTul(a)Ta(y)andarilO (parama)

"Know unerringly the grandeur with which the Supreme Lord is effulgent as and in Lord viSNu, Lord ziva, celestials, men and millions of universes."

Therefore, zrI tyAgarAja worshipped paramAtmA in the form of zrI rAma. The following verse from zrImad-bhagavad-gItA, Chapter 7 is relevant –

yE yathA mAM prapadyantE tAMstathaiva bhajAmyahaM |  
mama vartmAnuvartantE manuSyA: pArtha sarvaza: || 11 ||

"In whatever way men worship Me, in the same way do I fulfil their desires; (it is) My path, O Son of pRthA (that) men tread, in all ways." (Translation Swami Swarupananda)

A – madini marulukonna – In this regard, the following nArada bhakti sUtra is relevant –

sA tvasmin paramaprEmarUpA || 2 ||

"That (bhakti) is of the nature of supreme Love of God." (Translation by Swami Tyagisananda)

Tamil poet bhArathi, in his poem ‘cinnaJciRu kiLiyE kaNNamma’ brings out the various forms of love – all directed towards the same Lord. Love is an indivisible emotion; we in our ignorance give it various names.

C – manasu telisi brocinanu maracinanu – ‘manasu telisi’ also means ‘knowingly’. Therefore, it is also possible to translate as ‘whether You knowingly protect or forget’. However, ‘manasu’ seems to refer to the mind of tyAgarAja and not that of Lord. Any suggestions ???

## **ninnE nera-pantuvarALi**

In the kRti ‘ninnE nera nammi’ – rAga pantuvarALi, zrI tyAgarAja states that he has placed total faith in the Lord.

- P      ninnE nera namminAnurA  
         O rAma rAmayya
- A      anni kallal(a)nucu ADi pADi vEDi  
         pannaga zayana nE cinna tanamu nADE (ninnE)
- C1     vEda zAstra purANa vidyalacE bhEda  
         vAdamulu tIraka bhramayu vArala jUci (ninnE)
- C2     bhOgamula koraku bhuvilO rAjasammuna  
         yAgAdul(o)nariJci alayu vArala jUci (ninnE)
- C3     I janmamuna ninnu rAji jEsukona lEka  
         rAjillar(a)ni tyAgarAja rAja rAghava (ninnE)

Gist

O Lord rAma! O Lord rAmayya! O Lord reclining on the couch of zESa! O Lord rAghava – master of this tyAgarAja!

Considering everything (else) as false, I have fully believed You alone, since my childhood days, beseeching You by dancing and singing.

I have fully believed You alone -

(a) having seen people being confounded, unable to resolve their arguments about duality (and non-duality) with their (academic) knowledge of vEda, zAstra and purANa;

(b) having seen people wandering about, in this World, by performing sacrificial oblations etc endowed with quality of passion, for the sake of enjoyments; and

(c) having realised that, in this life, none can shine forth without being consented by You.

Word-by-word Meaning

P      O Lord rAma! O Lord rAmayya! I have fully (nera) believed (namminAnurA) You alone (ninnE).

A      O Lord reclining (zayana) on the couch of zESa – the snake (pannaga)! O Lord rAma! O Lord rAmayya!

Considering (anucu) everything (else) (anni) as false (kallalu) (kallalanucunu), I have fully believed You alone, since my childhood (cinna tanamu) days (nADE),

beseeching (vEDi) You by dancing (ADi) and singing (pADi).

C1 Having seen (jUci) people (vArala) being confounded (bhramayu) – unable to resolve (tIraka) their arguments (vAdamulu) about duality (bhEda) (and non-duality) with their (academic) knowledge (vidyalacE) of vEda, zAstra and purANa,

O Lord rAma! O Lord rAmayya! I have fully believed You alone.

C2 Having seen (jUci) people (vArala) wandering about (alayu), in this World (bhuvilO),

by performing (onariJci) sacrificial oblations etc (yAgAdulu) (yAgAdulonariJci) endowed with quality of passion (rAjasummuna), for the sake of (koraku) enjoyments (bhOgamulu),

O Lord rAma! O Lord rAmayya! I have fully believed You alone.

C3 Having realised that (ani), in this (I) life (janmamuna), none can shine forth (rAjillaru) (rAjillarani) without (lEka) being consented (rAji jEsukona) by You (ninnu),

O Lord rAghava – master (rAja) of this tyAgarAja! O Lord rAma! O Lord rAmayya! I have fully believed You alone.

Notes –

General – In the book of TSV/AKS, the rAga is given as ‘kAma vardhini’. This needs to be checked. Any suggestions ???

A – anni kallalanucu – considering all to be false. This would refer to statements in caraNas 1 (ascertaining ‘Reality’ with mere academic knowledge of vEda, zAstra and purANa) and 2 (performance of sacrificial oblations etc for the sake of enjoyment).

A – ADi pADi – the typical bhAgavata approach of collective singing bhajans etc to the accompaniment of music and dance. Here the word ‘dance’ does not mean mere ‘postures’ or ‘shaking body and hands’, but spontaneous, rapturous, totally involuntary movements. Such dances are recorded in the life of Sri Ramakrishna Paramahansa. However, as per bhramara-kITa nyAya, such voluntary actions too could result in achieving the aim.

bhramara-kITa-nyAya- “The Bhramara or the wasp is said to sting the insects or the Kitas which it brings to its hive and through stinging them and poisoning them makes them feel its presence alone everywhere, at all times. The insects, so to say, meditate on the presence of the wasp, at all times, and in turn become wasps themselves thereby. This is to show that by meditating on the formula ‘Aham Brahma Asmi’ or ‘I am Brahman’ the Jiva becomes Brahman itself in the end.” Source – <http://www.dlshq.org/download/vedbegin.htm>

C1 – bhEda vAdamulu – arguments about bhEda and abhEda. bhEda - dvaita as propounded by madhvAcArya is considered as bhEda vAda. Please visit the following site to more about bhEda vAda and madhvAcArya – <http://www.dvaita.org/overview.shtml> ; abhEda – the advaita vEdAnta.

C1 – bhramayu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bhramasE’. This needs to be checked. Any suggestions ???

C2 – yAgAdulonariJci – In this regard the following verse from zrImad-bhagavad-gIta, Chapter 3 is relevant –

yajnArthAtkarmaNO(a)nyatra lOkO(a)yaM karma bandhana: |  
tadarthaM karma kauntEya mukta saGga: samAcara || 9 ||

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (yajna also means viSNu). (Translation by Swami Swarupananda)

C3 – ninnu rAji jEsukona lEka – Whether one follows the path of knowledge or path of karma, unless it is done with a sense of surrender, the grace of the Lord – a sine-qua-non for realisation of ‘Reality’ – will not be forthcoming.

C3 – tyAgarAja rAja – this is how it is given in all the books other than that of TKG, where it is given as ‘tyAgarAja vandya’. This needs to be checked. Any suggestions ???

## **nI cittamu nizcalamu-dhanyAsi**

In the kRti ‘nI cittamu nizcalamu’ – rAga dhanyAsi, zrI tyAgarAja reiterates that he has placed total faith on the Lord.

- P      nI cittamu nizcalamu  
         nirmalam(a)ni ninnE namminAnu
- A      nA cittamu vaJcana caJcalam(a)ni  
         nannu viDan(A)DakumI zrI rAma (nI)
- C      guruvu cilla giJja guruvE bhramaramu  
         guruDE bhAskaruDu guruDE bhadruDu  
         guruDE(y)uttama gati guruvu nIv(a)nukoNTi  
         dharanu dAsuni brOva tyAgarAja nuta    (nI)

Gist

O Lord zrI rAma - praised by this tyAgarAja!

As Your mind is steady and pure, I believe in You alone. Please don't You abandon me because my mind is crafty and capricious.

The preceptor is the clearing nut (to cleanse evils of disciple); the preceptor is the wasp (to transform the disciple like himself); the preceptor is the Sun (to dispel darkness of avidya); the preceptor is the auspicious one; the preceptor is the best refuge; I have assumed You to be preceptor; in order to protect this servant (of Yours) on the Earth, I believe in You alone.

Word-by-word Meaning

P      As (ani) Your (nI) mind (cittamu) is steady (nizcalamu) (literally unwavering) and pure (nirmalamu) (literally spotless) (nirmalamani), I believe (namminAnu) in You alone (ninnE).

A      O Lord zrI rAma! Please don't You abandon (viDanADakumI) me (nannu) because (ani) my (nA) mind (cittamu) is crafty (vaJcana) and capricious (caJcalamu) (caJcalamani);  
         as Your mind is steady and pure, I believe in You alone.

C      The preceptor (guruvu) is the clearing nut (cilla giJja) (to cleanse evils of disciple); the preceptor (guruvE) is the wasp (bhramaramu) (to transform the disciple like himself);

         the preceptor (guruDE) is the Sun (bhAskaruDu) (to dispel darkness of avidya); the preceptor (guruDE) is the auspicious one (bhadruDu);

         the preceptor (guruDE) is the best (uttama) refuge (gati); I have assumed (anukoNTi) You (nIvu) (nIvanukoNTi) to be (my) preceptor (guruvu);



in order to protect (brOva) this servant (dAsuni)(of Yours) on the Earth (dharanu), O Lord praised (nuta) by this tyAgarAja! I believe in You alone, as Your mind is steady and pure.

Notes -

C - cilla giJja – (Botanical name - strychnos potatorum) (tERRAkkoTTai - tamizh) Clearing Nut (somewhere called Cleaning Nut). According to website [http://ecoheritage.cpreec.org/04\\_topics/01\\_sacred\\_trees/01\\_sacred\\_trees\\_data.html](http://ecoheritage.cpreec.org/04_topics/01_sacred_trees/01_sacred_trees_data.html) (Serial 13)

tEtra (tamizh) tree is the sthala vRkSaM of Lord tyAgEza – TiruvArur.

“The fruit is also employed by the native practitioners of Hindostan, under the name of nirmali, as an emetic and in dysentery. They do not contain strychnine. In clearing water, one of the dried nuts is rubbed hard for a short time around the inside of the earthen water pot; on settling, the water is left pure and tasteless. The seeds contain a large quantity of an albuminous principle, upon which their virtues probably depend.” - Quote from website -

<http://www.henriettesherbal.com/eclectic/usdisp/strychnos-pota.html>

For names of plants in various languages, please also refer to website - <http://www.hindunet.org/saraswati/Indian%20Lexicon/strychnos.htm>

C - cilla giJja – The great saint kabIr has sung in the same manner. The following verse in kabIr’s dOhas is relevant –

gur dhObI sikh kapDa, sAbU sirjan hAr  
surati silA par dhOiyE, nikasE jyOti apAr (Doha 15)

Guru the washer man, disciple is the cloth; the name of God liken to the soap; wash the mind on foundation firm; to realize the glow of Truth.

For complete details about dOhas of kabIr, please visit the site – <http://www.boloji.com/kabir/dohas/kd15.htm>

C-bhramaramu - bhramara-kITa-nyAya- “The Bhramara or the wasp is said to sting the insects or the Kitas which it brings to its hive and through stinging them and poisoning them makes them feel its presence alone everywhere, at all times. The insects, so to say, meditate on the presence of the wasp, at all times, and in turn become wasps themselves thereby. This is to show that by meditating on the formula ‘Aham Brahma Asmi’ or ‘I am Brahman’ the Jiva becomes Brahman itself in the end.” Source –

<http://www.dlshq.org/download/vedbegin.htm>

The legend about wasp turning other insectst as themselves may be based on the peculiar behaviour of wasps in laying their eggs - "wasps primarily parasitize eggs of moths and butterflies" – Source –

<http://insects.tamu.edu/extension/bulletins/b-6071.html>

## **zrI rAma rAma rAma sItA-sAvEri**

In the kRti ‘zrI rAma rAma sItA hRt’ – rAga sAvEri, zrI tyAgarAja tells the Lord that he has placed total faith in him.

P zrI rAma rAma rAma sItA hRj-jaladhi sOma

C1 nI pAdamula bhakti niNDARugan(o)sagi

kApADu nA pApam(E) pATi rAma (zrI)

C2 paliki konnALL(i)puDu palukak(u)NDina viDutunA  
kula dharmamulan(e)lla talaci nanu brOva(v)ayya (zrI)

C3 palumAru ninu pADi pADi vEDukonnAnu  
kala kalamani nAtO palukav(E)m(a)yya ipuDu (zrI)

C4 lOkul nera nammukonaka nI pAdamu-  
l(i)ndAka nA madi(n)uJca krI kaNTa jUcedav(E)mi (zrI)

C5 rAja zEkhara dEva rAja rAjIva bhava  
pUj(A)rha zrI tyAgarAjuni moral(A)lakiJcu (zrI)

Gist

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon  
in the Ocean of heart of sItA! O Lord worthy of worship by Lord ziva, indra and  
brahma!

(1) Please protect me by granting me devotion to Your Holy Feet  
abundantly; if You do so, of what significance my sins? (2) Having talked to me  
for some time, if You remain without speaking to me now, will I leave You?  
considering all the traditions, of Your race, of protecting those who sought refuge,  
please protect me too. (3) I have prayed to You many a times by singing again and  
again; why don't You pleasingly talk to me now? (4) Instead of believing much  
other people, even though I seat Your holy feet so far in my mind, why do You  
look at me with disregard? (5) Please listen to the appeals of this tyAgarAja.

Word-by-word Meaning

P O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon  
(sOma) in the Ocean (jaladhi) of heart (hRt) (hRjJaladhi) of sItA!

C1 Please protect (kApADu) me by granting (osagi) me devotion (bhakti) to  
Your (nI) Holy Feet (pAdamula) abundantly (niNDARuganu)  
(niNDARaganosagi);

O Lord rAma! (if You do so,) of what (E) significance (pATi) my (nA) sins  
(pApamu) (pApame) in the face of Your prowess?

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon  
in the Ocean of heart of sItA!

C2 Having talked (paliki) to me for some time (konnALLu), if You remain  
(uNDina) without speaking (palukaka) (palukakuNDina) to me now (ipuDu)  
(konnALLipuDu), will I leave (viDutunA) You?

O Lord (ayya)! considering (talaci) all (ella) the traditions  
(dharmamulanu) of Your race (kula) (of protecting those who sought refuge),  
please protect (brOvu) (brOvavayya) me (nanu) too;

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon  
in the Ocean of heart of sItA!

C3 I have prayed (vEDukonnAnu) to You (ninu) many a times (palumAru)  
by singing again and again (pADi pADi);

O Lord (ayya)! why (Emi) don't You pleasingly (kala kalamani) talk  
(palukavu) (palukavEmayya) to me (nAtO) now (ipuDu)?

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon  
in the Ocean of heart of sItA!

C4 Instead of believing (nammukonaka) much (nera) other people (lOkula), even though I seat (uJca) Your (nI) holy feet (padamulanu) so far (indAkanu) (pAdamulanindAka) in my (nA) mind (madini) (madinuJca),  
why (Emi) do You look (jUcedavu) (jUcedavEmi) at me with disregard (krI kaNTa) (literally down-cast eyes)?

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon in the Ocean of heart of sItA!

C5 O Lord worthy (arha) of worship (pUja) (pUjArha) by Lord ziva – one who wears on the head (zEkhara) the digit of moon (rAja), indra – Lord (rAja) of celestials (dEva) and brahma – resident (bhava) in Lotus (rAjIva)!

please listen (AlakiJcu) to the appeals (moralu) (moralAlakiJcu) of this tyAgarAja (tyAgarAjuni).

O Lord zrI rAma! O Lord rAma! O Lord rAma! O Lord who is the Moon in the Ocean of heart of sItA!

Notes –

P – zrI rAma rAma rAma – this is how it is given in all the books other than that of TSV/AKG, wherein ‘rAma’ occurs twice only. This needs to be checked. Any suggestions ???

C2 – palukakuNDina – this is how it is given in all the books other than that TKG, wherein it is given as ‘palukakuNTE’. This needs to be checked. Any suggestions ???

C2 – kula dharmamula – this is how it is given in the book of TKG. However in all other books it is given as ‘kula marmamula’. In the book of CR, the meaning taken is ‘traditions’; in the book of TSV/AKG, the meaning taken is ‘prestige’. The word ‘marmamu’ does not seem to be appropriate in the context. This needs to be checked. Any suggestions ???

C4 – padamulindAka nA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘padamulanindAkanu’. This needs to be checked. Any suggestions ???

C4 – jUcedavEmi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘jUDavEmi’ which is giving an opposite meaning. Therefore, ‘jUcedavEmi’ has been adopted. Any suggestions ???

C5 – rAjIva bhava – the word ‘rAjIva’ is found only in the book of TKG and not in other books. However, from the context, ‘rAjIva’ seems to be essential. This needs to be checked. Any suggestions ???

C5 – moralAlakiJcu – in the book of TKG, this is given as ‘morAlakiJcu’; in the books of CR and TSV/AKG, this is given as ‘moralAlakiJci’. While the version ‘moralAlakiJci’ is more appropriate, the ending is not appropriate because there is nothing in the pallavi to link with. Therefore, the ending as given in the book of TKG has been adopted. This needs to be checked. Any suggestions ???

## **bhuvini dAsuDAnE-zrIraJjani**

In the kRti ‘bhuvini dAsuDAnE’ – rAga zrIraJjani – zrI tyAgarAja says that whatever may be Lord’s will, he will happily accept.

P bhuvini dAsuD(a)nE pErAsacE  
boMkul(A)DitinA budha manO-hara

A avivEka mAnavula kOri kOri  
aDDa drOva trokkitinA brOvavE (bhuvini)

C cAla saukhyamO kaSTamO nEnu  
jAli jenditinA sari vArilO  
pAla muJcina nITa muJcina  
padamulE gati tyAgarAja nuts (bhuvini)

Gist

O Lord who steals the minds of wise! Did I utter any falsehood out of greed for being called as Your servant in this Earth? Did I tread any short cut beseeching people with no discrimination? Was I grief stricken whether there were comforts or troubles?

Among my peers, whether You lift me up or throw me down, Your holy feet alone are my refuge. Please protect me.

Word-by-word Meaning

P O Lord who steals (hara) the minds (manas) (manOhara) of the wise (budha)!

Did I utter (ADitinA) any falsehood (boMkulu) (boMkulADitinA) out of (cE) greed (pErAsa) (pErAsacE) for being called as (anE) Your servant (dAsuD) (dAsuDanE) in this Earth (bhuvini)?

A Did I tread (trokkitinA) any short cut (aDDa drOva) beseeching much (kOri kOri) the people (mAnavula) with no discrimination (avivEka)? Please protect (brOvavE) me.

O Lord who steals the mind of the wise! Did I utter any falsehood out of greed for being called as Your servant in this Earth?

C Be it much (cAla) comfort (saukhyamO) or a lot of troubles (kaSTamO), was I (nEnu) grief (jAli) stricken (jenditinA)?

among my peers (sari vArilO), whether You lift me up (pAla muJcina) or throw me down (nITa muJcina), Your holy feet alone (padamulE) are my refuge (gati);

O Lord praised by this tyAgarAja! O Lord who steals the mind of the wise! Did I utter any falsehood out of greed for being called as Your servant in this Earth?

Notes –

C – pAla muJcina nITa muJcina – the exact meaning of which is not known; it has been translated keeping in view the context. If there are any better meaning, please send your suggestions ???

## parulanu vEDanu-balahaMsa

In the kRti ‘parulanu vEDanu’ – rAga balahaMsa, zrI tyAgarAja states categorically that he will not approach anyone else.

P parulanu vEDanu  
patita pAvanuDA

A kari varadA nIvE  
kAGkSatO brOvum(i)ka (paru)

C amara vara nIdu  
nAm(A)tizayambE  
jIvanamu sEYuc(u)nnAnu zrI

tyAgarAja vinuta (paru)

Gist

O Purifier of the fallen! O Lord who bestowed boons on gajEndra! O Excellent of the celestials! O Lord praised by this tyAgaraja!  
I shall not beseech others.  
Further also, You alone should protect me willingly.  
I am still carrying on my livelihood only because of the wonder called Your name.

Word-by-word Meaning

P O Purifier (pAvanuDA) of the fallen (patita)! I shall not beseech (vEDanu) others (parulanu).

A O Lord who bestowed boons (varadA) on gajEndra – the elephant (kari)! Further also (ika), You alone (nIvE) should protect (brOvumu) (brOvumika) me willingly (kAGkSatO) (literally desire);  
O Purifier of the fallen! I shall not beseech others.

C O Excellent (vara) of the celestials (amara)! I am still carrying on (sEyucunnAnu) my livelihood (jIvanamu) only because of the wonder (atizayambE) called Your (nIdu) name (nAma) (nAmAtizayambE);  
O Lord praised (vinuta) by this tyAgaraja! O Purifier of the fallen! I shall not beseech others.

Notes –

A – kAGkSa – this is how it is given in the book of TSV/AKG. However, in the book of TKG, in the saMskRta version, it is given as ‘AkAGkSa’ and in the English version as ‘kAGkSa’. According to saMskRta and telugu dictionaries, both words mean same.

C – sEyucunnAnu – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as ‘sEyunnAnu’. As the word ‘sEyucunnAnu’ is appropriate, the same has been adopted. This kRti is not available in the books of CR and ATK. This needs to be checked. Any suggestions ???

## vErevvarE gati-suraTi

In the kRti ‘vErevvarE gati’ – rAga suraTi, zrI tyAgarAja pleads with Lord to show mercy.

P vEr(e)vvarE gati  
vEmArulaku sItA pati

A Ir(E)Du lOkamulak-  
(A)dhAruDagu ninnu vinA (vEre)

C bRNdArak(A)di muni  
bRnda zuka sanaka  
sanandana zrI nArad-  
(A)ravind(O)dbhava zrI bhava  
purandarulaku  
tyAgarAjuniki ninnu vinA (vEre)

Gist

Who else is the refuge? Undoubtedly, it is You O Lord zrI rAma – Consort of sItA!

Who is refuge than You, the prop of all the fourteen Worlds?

Who else than You is refuge to the celestials and others, the multitudes of ascetics, sages zuka, sanaka, sanandana, nArada, Lord brahmA, Lord ziva, indra and others, as also to this tyAgarAja?

Word-by-word meaning

P Who (evvarE) else (vEru) (vErevvarE) is the refuge (gati)? Undoubtedly (vEmArulaku) (literally a thousand times), it is (You) O Lord zrI rAma – Consort (pati) of sItA!

A Who is the refuge than (vinA) You (ninnu) - O Lord zrI rAma - who is the prop (AdhAruDagu) of all the fourteen – double seven (IrEDu) Worlds (lOkamulaku) (lOkamulakAdhAruDagu)?

C Who is the refuge than (vinA) You (ninnu) – to the celestials (bRndAraka) and others (Adi) (bRndArakAdi), the multitudes (bRnda) of ascetics (muni), sages zuka, sanaka, sanandana, nArada, Lord brahmA – born (udbhava) of lotus (aravinda) (nAradAravindOdbhava), Lord ziva (zrI bhava), indra (purandara) and others (purandarulaku), as also to this tyAgarAja (tyAgarAjuniki)?

Notes –

P – vEmArulaku sItApati - Pallavi wordings may be taken as an assertion or as an interrogation with an implied answer.

C – zrI bhava – this is how it is given in all the books other than that of TKG, where the word ‘zrI’ is missing. This needs to be checked. Any suggestions ???

## **ninnE nera namminAnu-Arabhi**

In the kRti ‘ninnE nera namminAnu’- rAga Arabhi, zrI tyAgarAja pleads with Lord to protect him as he placed total faith in Him.

P ninnE nera namminAnu  
nIraj(A)kSa nanu brOvumu

A kanna kanna vArini vEDu-  
konnAnu phalamu lEd(a)ni nE (ni)

C1 dAra tanayula udara  
pUraNamu sEyu koraku  
dUra dEzamulanu  
saJcAramu jESi  
sAram(i)ntaina lEka vEsAri I  
saMsAra pArAvAram-  
(a)ndu kalugu phala(m)I  
dAri(y)ani telisi rAma (ni)

C2 saJcita karmamu  
tolagiJci nan(n)E vELa  
karuNiJci brOcu daivamu  
nIv(a)nucu yAciJci

koJcepu narula  
nutiyiJcanu nA vallanu  
kAd(a)Jcunu dus-saGgati  
cAliJci santatamu rAma (ni)

C3 bhU-talamunan(o)kkari  
cEti dhanam(a)pahariJcu  
ghAtakula para-lOka  
bhItiyu lEni  
pAtakula paTTi yama  
dUtalU koTTeDi vELa  
brOtun(a)ni palkan(e)vari  
cEta kAd(a)ni zrI rAma (ni)

C4 endu niNDi(y)uNDu raghu  
nandana vEga nA manasun-  
(a)ndu talacina(y)ant-  
(A)nandamai tOcE  
sundara vadana yOgi  
bRnda vandita pAd-  
(A)ravinda yuga tyAgarAja  
vandanIya santatamu (ni)

Gist

O Lotus Eyed! O Lord zrI rAma! O Lord raghu nandana, who exists filling everywhere (or everything)! O Beautiful faced Lord whose form, the moment I think of, quickly comes to my mind blissfully! O Lord whose Lotus feet are worshipped by the multitude of ascetics! O Lord worshipped by this tyAgarAja!

I have believed You alone much; please protect me.

Even though I besought all and sundry people, realising that there is no result, I have believed You alone much.

1. (a) Having travelled to distant lands for fulfilling the wants of stomach of wife and children, (b) having come to grief as there was not even a little substance (in that), and (c) having realised that this is the kind of result that exists in this Ocean of Worldly Existence, I have believed You alone much.

2. (a) Entreating You as the God for mercifully protecting me at all times by getting rid of my accumulated results of actions, (b) having put an end to evil-company, because it is not possible for me to extol petty people, I have always believed You alone much.

3. Realising that it is not within the capacity of anyone to say that he would protect, at that time when the messengers of Lord of Death getting hold, thrash (a) the cruel people who, in this Earth, snatch away another's wealth, and (b) the sinners who do not have the fright of next World, I have believed You alone much.

Word-by-word Meaning

P O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! I have believed (namminAnu) You alone (ninnE) much (nera); please protect (brOvumu) me (nanu).

A Even though I besought (vEDukonnAnu) all and sundry (kanna kanna) people (vArini), realising that (ani) there is no (lEdu) (lEdani) result (phalamu),  
O Lotus Eyed! I (nE) have believed You alone much; please protect me.

C1 Having travelled (saJcAramu jEsi) to distant (dUra) lands (dEzamulanu) for fulfilling (pUraNamu sEyu) the wants (koraku) of stomach (udara) of wife (dAra) and children (tanayula) (tanayulayudara),

having come to grief (vEsAri) as there was not (IEka) even a little (intaina) substance (sAramu) (sAramintaina) (in that), and

having realised (telisi) that (ani) this (I) is the kind (dAri) (literally manner) (dAriyani) of result (phalamu) (phalamI) that exists (kalugu) in (andu) this (I) Ocean (pArAvaramu) (pArAvAramandu) of Worldly Existence (saMsAra),

O Lord zrI rAma! O Lotus Eyed! I have believed You alone much; please protect me.

C2 Entreating (yAciJci) You (nIvu) as (anucu) (nIvanucu) the God (daivamu) for mercifully (karuNiJci) protecting (brOcu) me (nannu) at all (E) (nannE) times (vELa) by getting rid (tolagiJci) of my accumulated (saJcita) results of actions (karmamu),

having put an end (cAliJci) to evil-company (dus-saGgati), because it is not possible (kAdaJcunu) for me (nA valla) to extol (nutiyiJcanu) petty (koJcepu) people (narula),

O Lord zrI rAma! O Lotus Eyed! I have always (santatamu) believed You alone much; please protect me.

C3 Realising that (ani) it is not within the capacity (cEta kAdu) (kAdani) of anyone (evari) to say (palkanu) (palkanevari) that (ani) he would protect (brOtunu) (brOtunani),

at that time when (vELa) the messengers (dUtalU) of Lord of Death (yama) getting hold (paTTi), thrash (koTTeDi)

the cruel people (ghAtakula) who, in this Earth (bhU-talamuna), snatch away (apahariJcu) another's (okkari cEti) (talamunanokkari) wealth (dhanamu) (dhanamapahariJcu), and

the sinners (pAtakula) who do not (lEni) have the fright (bhItiyu) of next World (para-lOka),

O Lord zrI rAma! O Lotus Eyed! I have believed You alone much; please protect me.

C4 O Lord raghu nandana, who exists (uNDu) filling (niNDi) (niNDiyuNDu) everywhere (or everything) (endu)!

O Beautiful (sundara) faced (vadana) Lord whose form, the moment (anta) I think (talacina) of, quickly (vEga) comes (tOcE) (literally occur) to (andu) my (nA) mind (manasuna) (manasanandu) blissfully (Anandamai) (talacinayantAnandamai)!

O Lord whose Lotus (aravinda) feet (pAda yuga) (pAdAravinda) are worshipped (vandita) by the multitude (bRnda) of ascetics (yOgi)! O Lord worshipped (vandanIya) by this tyAgarAja!

O Lord zrI rAma! O Lotus Eyed! I have always (santatamu) believed You alone much; please protect me.

Notes –

C2 – brocu daivamu nIvanucu yAciJci – This is how it is given in the books of CR and ATK. However, it is given as 'brOvu daivamu nIvaJcuyAsiJci' in the book of TKG. As the former language seems to be more appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

## viDa jAladurA-janaraJjani

In the kRti 'viDajAladurA nA manasu' – rAga janaraJjani, zrI tyAgarAja affirms his devotion at all costs.

P viDa jAladurA nA manasu vinarA



A aDiy(A)salacE tagili nEn-  
(A)rtibaDina padambulanu (viDa)

C tanuv(E) panuluku canina mari  
kana rAnidi kanugonina  
ninugA bhAviJci santasilliti  
zrI tyAgarAja nuta (viDa)

Gist

O Lord praised by this tyAgarAja!  
Please listen; my mind shall not let go Your holy feet.  
Even if I come to grief being entangled in base desires, my mind shall not  
let go Your holy feet.  
In whatever jobs the body might be involved, and even if I happen to see  
things not to be seen, feeling everything to be You alone I remained happy.

Word-by-word Meaning

P Please listen (vinarA); my (nA) mind (manasu) shall not (jAladurA) let  
go (viDa) Your holy feet.

A Even if I (nEnu) come to grief (ArtibaDina) (nEnArtibaDina) being  
entangled (tagili) in (cE) (literally in the hands of) base (aDi) desires (Asala)  
(aDiyAsalacE),  
please listen; my mind shall not let go Your holy feet (padambulanu).

C In whatever (E) jobs (panulaku) the body (tanuvu) (tanuvE) might be  
involved (canina) (literally go), and (mari)  
even if I happen to see (kanugonina) things not to be (rAnidi) seen  
(kana),  
feeling (bhAviJci) everything to be You alone (ninugA) I remained happy  
(santasilliti);  
O Lord praised (nuta) by this tyAgarAja! please listen; my mind shall not  
let go Your holy feet.

Notes

A – ArtibaDina – this is how it is given in all the books other than that of  
TKG, wherein it is given as ‘ArtibaDina’. This needs to be checked.

C – tyAgarAja nuta – this is how it is given in all the books other than  
that of TKG, wherein it is given as ‘tyAgarAja vinuta’. This needs to be checked.  
Any suggestions ???

## nI pAda 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 TKG 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 to 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 lIlayA ||  
tOlayitva 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 vEla 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 ???

## raghu nAyaka-haMsadhvani

In the kRti 'raghu nAyaka nI pAda yuga' – rAga haMsadhvani, zri tyAgarAja tells the Lord that he will never let go His holy feet.

- P raghu nAyaka nI pAda yuga  
rAjIvamula nE viDa jAla zri (raghu)
- A agha jAlamula bAradOli nann-  
(A)darimpa nIvE gati kAda zri (raghu)
- C bhava sAgaramu dATa lEka nE  
balu gAsipaDi nI marugu jEritini  
avani(A)dhip(A)zrita rakSaka  
Ananda-kara zri tyAgarAja nuta (raghu)

Gist

O Lord zri raghu nAyaka! O Consort of sItA – Earth-born! O Protector of those seeking refuge in You! O Lord who causes Bliss! O Lord praised by this tyAgarAja!

I shall not let go Your Lotus feet.

Aren't You alone refuge for supporting me by driving away the multitude of sins?

Unable to cross over the Ocean of Worldly Existence, having become very weary, I reached your shelter.

Word-by-word Meaning

P O Lord zri raghu nAyaka! I (nE) shall not let go (viDa jAla) Your Lotus (rAjIvamula) feet (pAda yuga).

A Aren't (kAda) You alone (nIvE) refuge (gati) for supporting (Adarimpa) me (nannu) (nannAdarimpa) by driving away (bAradOli) the multitude (jAlamu) of sins (agha)? therefore,

O Lord zri raghu nAyaka! I shall not let go Your Lotus feet.

C Unable (IEka) to cross over (dATa) the Ocean (sAgaramu) of Worldly Existence (bhava), having become very (balu) weary (gAsipaDi), I (nE) reached (jEritini) your (nI) shelter (marugu);

O Consort (adhipa) of sItA – Earth-born (avanijA)! O Protector (rakSaka) of those seeking refuge (Azrita) (avanijAdhipAzrita) in You! O Lord who causes Bliss (Ananda-kara)! O Lord praised (nuta) by this tyAgarAja!

O zrI raghu nAyaka! I shall not let go Your Lotus Feet.

Notes –

A – bAradOli – this is how it is given in all books other than that of Shri TKG where it is given as 'bAradrOli'.

C – Ananda-kara – This is how it is given in all the books other than that TKG, wherein it is given as 'AnandAkara'. As the meaning derived is 'bestower of joy', the word 'Ananda-kara' – has been adopted. This needs to be checked. Any suggestions ???

## intakanna delpa-sAvEri

In the kRti 'intakanna del pa taramA' – rAga sAvEri, zrI tyAgarAja says that he is ever bound to Him.

P intakanna delpa taramA jaga(d)-  
Izvara nE nIk(i)taramA nItO

C1 nITi lOni rAjIvamurA rAma  
ninnu nammi bratuku jIvamurA (inta)

C2 nIvE tanak(i)ha paramu rAma  
ninnu nammina kApuramu (inta)

C3 ghanamunu kOru cAtakamu rIti  
gAciti hRt-pAtakamu (inta)

C4 rajan(I)zu jUcu kumudamu rIti  
rAjillu ninu jUDa mudamu (inta)

C5 nI karuna rAja yOgamu mAku  
nI mayamE rAja bhOgamu (inta)

C6 rAghava zubha kara mUrTi  
tyAgarAju nIvAD(a)ni kIrTi (inta)

Gist

O Lord of the Universe! O Lord rAma! O Lord rAgahava! O Lord of the Form who causes auspiciousness!

Is it possible to say anything more to You? Am I alien to You?

(1) A fish lives only in water; similarly, I am sustained because of faith in You; (2) You alone are my happiness in this World and the future World - hereafter; (3) this home is dependent on You; (4) as the bird cAtaka yearns for the arrival of rain-cloud, I am waiting for the descent of Your grace; (5) as the white lily looks forward for the moon for blossoming, so also it is delightful to look at You who is shining; (6) Your grace is a great windfall for us; (7) it is the great enjoyment to be completely filled with You (Your thoughts); and (8) this tyAgarAja is famed as Your man.

Word-by-word Meaning

P Is it possible (taramA) to say (delpa) anything more (intakanna) to You (nItO)? O Lord (Izvara) of the Universe (jagat) (jagadIzvara)! Am (nE) I alien (itaramA) to You (nIku) (nIkitaramA)?

C1 O Lord rAma! a fish (rAjivamu) (rAjIvamura) lives only in (lOni) water (nITi lOni); (similarly,) I am (jIvamura) (literally this person) sustained (bratuka) because of faith (nammi) in You (ninnu);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

C2 O Lord rAma! You alone (nIvE) are my (tanaku) (happiness in) this World (iha) (tanakiha) and the future World - hereafter (paramu); this home (kApuramu) is dependent (nammina) on You (ninnu);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

C3 As (rIti) the bird cAtaka (cAtakamu) yearns for (kOru) arrival of rain-cloud (ghanamunu), I am waiting (gAciti) for the descent (pAtakamu) (literally fall) of Your grace (hRt) (literally heart);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

C4 As (rIti) the White Lily (kumudamu) looks forward (jUCu) for the moon – the Lord (Iza) of night (rajanI) (rajanIza) for blossoming, so also it is delightful (mudamu) to look (jUDa) at You (ninu) who is shining (rAjillu);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

C5 Your (nI) grace (karuna) is a great windfall (rAja yOgamu) for us (mAKu); it is the great (rAja) (literally royal) enjoyment (bhOgamu) to be completely filled (mayamE) (literally of the form) with You (nI) (Your thoughts);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

C6 O Lord rAgahava! O Lord of the Form (mUrTi) who causes (kara) auspiciousness (zubha)! this tyAgarAja (tyAgarAju) is famed (kIrTi) as (ani) Your man (nIvADu) (nIvADani);  
is it possible to say anything more to You? O Lord of the Universe! Am I alien to You?

Notes -

P – nItO – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nAtO’. In the present context, nAtO’ does not seem to be appropriate. Therefore, ‘nItO’ has been adopted. This needs to be checked. Any suggestions ???

C1 - rAjIvamu – blue Lotus Flower- Species of fish – Cyprinus niloticus – looking at other similies used by zrI tyAgarAja in the following caranAs , to my understanding, this word should be translated as ‘fish’ and not ‘lotus’ because, it is the fish – and not Lotus - which will die the moment it is out of water. Though Lotus may also wither away after some time, ‘fish’ seems to be more appropriate.

C1 - jIvamura – means ‘person’ and not life – in the same way as jIvAtmA.

C3 - cAtaka – bird Cucculus melanoleucus – said to subsist on rain drops.

C5 – karuNa – this is how it is given in all the books other than that of TKG, wherein it is given as ‘karuNE’. This needs to be checked. Any suggestions ???

C5 - rAja yOgamu – A configuration of the planets, denoting the highest prosperity and honor to one born under its influence – (Source - Tamil Dictionary). A constellation under which princes are born or a configuration of planets etc at birth denoting a person destined for kingship – (Source – Monier’s Sanskrit Dictionary). Generally, one of the astrological predictions when the person is destined to receive a windfall. For more information visit – <http://www.truthstar.com/articles/astrovoga.asp>

C5 - mayamE – this is how it is given in all books other than that of TKG, wherein it is given as ‘mAyamE’. As ‘mayamE’ seems to appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C6 – mUrTi – kIrti – this is how it is given in all the books other than that of TKG, wherein these are given as ‘mUrtE’, ‘kIrtE’. As ‘mUrTi’ and ‘kIrti’ are appropriate, the same have been adopted. This needs to be checked. Any suggestions ???

## sudhA mAdhurya-sindhurAmakriya

In the kRti ‘sudhA mAdhurya’ – rAga sindhurAmakriya, zrI tyAgarAja asks Lord to bestow on him devotion to Lord.

P sudhA mAdhurya bhASaNa sudhAkar(A)nana

A kath(A)MRtamucE bahu kAlamu-  
(y)Akali tIriy(u)nnAnu brOvumu (sudhA)

C dur(A)tmulagu bhU-kirAtakula  
cEra rAd(a)nucu sundar(A)kAra nI  
parAyaNula celimi rA kOru  
tyAgarAja nuta O parAtpara su-guNa (sudhA)

Gist

O Lord whose speech is as sweet as nectar! O Moon Faced! O Lord praised by this tyAgarAja! O Lord of Beautiful Form! O Lord who is Beyond all! O Lord of virtues!

Tasting Your nectarine story for long time, I remain with my hunger satiated; deign to protect me.

I yearn for the friendship of those devoted to You, in order that I should not join the company of evilsome savages on the Earth.

Word-by-word Meaning

P O Lord whose speech (bhASaNa) is as sweet (mAdhurya) as nectar (sudhA)! O Moon (sudhAkara) Faced (Anana) (sudhAkarAnana)!

A O Lord whose speech is as sweet as nectar! O Moon Faced!  
Tasting (cE) (literally with) Your nectarine (aMRtamu) story (kathA) (kathAMRtamucE) for long (bahu) time (kAlamu), I remain (unnAnu) with my hunger (Akali) satiated (tIri) (tIriyunnAnu); deign to protect (brOvumu) me.

C O Lord praised (nuta) by this tyAgarAja who -  
yearns (rA kOru) (literally seek to come) for the friendship (celimi) of those devoted (parAyaNula) to You (nI)

in order that (anucu) he should not (rAdu) (rAdanucu) join (cEra) the  
(company of) evilsome (durAtmulagu) savages (kirAtakula) on the Earth (bhU);  
O Lord of Beautiful (sundara) Form (AkAra) (sundarAkAra)! O Lord who  
is Beyond all (parAtpara)! O Lord of virtues (su-guNa)!

Notes –

A – Akali tIriyunnAnu – The tamizh tirukkuRaL verse is relevant –

sevikku uNavu illAda pOzhdu siRidu  
vayiRRukkuM Iyap paDuM (412)

“When there is no food available for the ears to enjoy, a little food would  
be given to the stomach.” (A rasikA feels hunger only when there is nothing to  
hear.)

C – durAtmulagu – this is how it is given in the book of CR. However, in  
the book of TKG, this is given as ‘durAtmulaku’. In my humble opinion, since the  
word ‘durAtmulu’ qualifies ‘kirAtakulu’, it should be ‘durAtmulagu’; it has  
accordingly been adopted. With ‘ka’ sound, the caraNa does not make sense. This  
needs to be checked. Any suggestions ???

## nenaruJcinAnu-mAlavi

In the kRti ‘nenarauJcinAnu anniTiki’ – rAga mAlavi, zrI tyAgarAja  
states that he has total faith in Him.

P      nenar(u)JcinAnu anniTiki  
         nidAnuD(a)ni nEnu nIdupai

A      ghan(A)gha jImUt(A)zuga jaladhi  
         gambhIra pAdamulapai (nenaru)

C      kalilO mATala nErcukoni  
         kAntalanu tanayula brOcuTakai  
         zilAtmuDai paluka nEranura  
         zrI tyAgarAj(A)pta nIyeDa (nenaru)

Gist

O Gale that blows away the clouds of serious sins! O Lord who is majestic  
like the Ocean! O Benefactor of this tyAgarAja! You being the original cause of  
everything, I loved You/Your feet. In order to protect wife and children, I shall  
not speak like a stone-hearted, by learning the art of speech;

Word-by-word Meaning

P      You being (ani) the original cause (nidAnuD) (nidAnuDani) of  
everything (anniTiki), I (nEnu) loved (nenaru uJcinAnu) (literally place love)  
(nenaruJcinAnu) You (nIdupai) (literally on You).

A      O Gale (Azuga) that blows away the clouds (jImUta) (jImUtAzuga) of  
serious (ghana) sins (gha) (ghanAgha)! O Lord who is majestic (gambhIra) like  
the Ocean (jaladhi)!

You being the original cause for everything, I loved Your feet  
(pAdamulapai) (literally on Your feet).



C In the kali (kalilO), in order to protect (brOcuTakai) wife (kAntalanu) and children (tanayula), I shall not (nEranura) speak (paluka) like a stone-hearted (zilAtmuDai) by learning (nErcukoni) the art of speech (mATala);

O Benefactor (Apta) of this tyAgarAja (tyAgarAjApta)! You being the original cause for everything, I loved You (nIyeDa) (literally on You).

Notes –

P – nidAnuDu – This is how it is given in the book of TKG. In the book of CR, this is given as ‘nidhAnuDu’ – meaning ‘store-house’, ‘treasure’; If this is correct, then it will be translated as ‘store-house for everything’. However, all books seems to have taken the meaning of ‘nidAnuDu’. This needs to be checked. Any suggestions ???

## **smaraNE sukhamu-janaraJjani**

In the kRti ‘smaraNE sukhamu’ – rAga janaraJjani, zrI tyAgarAja states that it is joyous to remember the name of zrI rAma.

P smaraNE sukhamu rAma nAma  
naruDai puTTin(a)nduku nAma

A vara rAja yOga niSThulau vArik-  
(A)nandam(a)ndeT(a)TTu (smaraNE)

C rAma nAma zravanaNamu valla  
nAma rUpamE hRdayamu niNDi  
prEma puTTa sEyaga lEdA  
niSkAma tyAgarAju sEyu nAma (smaraNE)

Gist

For having been born as a human being, remembrance of name of Lord zrI rAma only is the true comfort.

In the same manner as bliss accrues to those who remain firmly established in the blessed rAja yOga, for having been born as a human being, remembrance of the name of Lord zrI rAma only is the true comfort.

Isn’t it that because of listening to the name of zrI rAma, the very form of the name, having filled the heart, enabled to generate pure love towards the Lord? therefore, for having been born as a human being, remembrance of the name of Lord zrI rAma, without desires, as done by this tyAgarAja, is the true comfort.

Word-by-word Meaning

P For having been (anduku) born (puTTina) (puTTinanduku) as a human being (naruDai), remembrance (smaraNE) of name (nAma) of Lord zrI rAma only is the true comfort (sukhamu).

A In the same manner (aTTu) as bliss (Anandamu) accrues (andeTu) (literally attained) to those (vAriki) (vArikAnandamandeTaTTu) who remain firmly established (niSThulau) in the blessed (vara) rAja yOga,  
for having been born as a human being, remembrance of the name of Lord zrI rAma only is the true comfort.

C Isn’t it (lEdA) that because of (valla) listening (zravaNamu) to the name (nAma) of zrI rAma, the very form (rUpamE) of the name (nAma), having filled

(niNDi) the heart (hRdayamu), enabled to generate (puTTa sEyaga) pure love (prEma) towards the Lord?

therefore, for having been born as a human being, remembrance of the name of Lord zrI rAma, without desires (niSkAma), as done (sEyu) by this tyAgarAja, is the true comfort.

Notes –

P – smaraNa – mental recitation.

P – smaraNE sukhamu – This is how it is given in all the books other than that of TKG, wherein the word ‘O’ is given after these two words. This needs to be checked. Any suggestions ???

A - rAja yOga – bhagavad gIta Chapter 9 deals with the subject. rAja yOga is briefly explained in the following words in the book ‘Patanjali Yoga Sutras’ (notes to II.45) (by Swami Prabhavananda) –

“Raja Yoga is often called the yoga of meditation. It is, not so easy to define as the other yogas (Bhakti, Karma and Jnana yogas), since, in a sense it combines all of them. For meditation may include God-dedicated action (i.e, ritual worship), discrimination and concentration upon a chosen aspect of God. Raja Yoga is also concerned with the study of the body as a vehicle of spiritual energy. It describes, for example, the nature and function of the various psychic centres, such as the ‘lotus of the heart’. Since Raja Yoga stresses the value of formal, scientific meditation, it is primarily for those who desire to lead monastic, or at least predominantly contemplative lives. But it should certainly be studied by every spritually minded person. It teaches us the importance of technique in prayer.”

C – nAma zravanaNamU valla – zrImad bhAgavataM is full of examples of this statement. However, here this may specifically mean zabari, AJJanEya, svayamprabha and vibhISaNa.

C – prEma – Please visit website for Ramakrishna Paramahansa’s explanation of ‘prEma bhakti’ –

<http://www.kathamrita.org/kathamrita2/k2sec05.htm>

C – niSkAma – the following verse from zrImad bhagavad-gItA, Chapter 7 is relevant –

caturvidhA bhajantE mAM janA: sukRtinO(a)rjuna |  
ArtO jijnAsurarthArthI jnAnI ca bharatarSabha ||  
tESAM jnANi nityayukta EkabhaktirviziSyatE |  
priyO hi jnAninO(a)tyarthamahaM sa ca mama priya: || 16,17 ||

“Four kinds of virtuous men worship Me, O arjuna – the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise, O bull among the bhAratas.

Of them, the wise man, ever-steadfast, (and fixed) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.”

(Seeker of enjoyment: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from mAyA.) (Translation and Notes – Swami Swarupananda)

For more on ‘niSkAma karma’ please visit website –

<http://www.sriramakrishnamath.org/magazine/vk/2001/8-2-1.asp>

**zrIpatE nIpada-nAgasvarAvaLi**

In the kRti 'zrIpatE nI pada' – rAga nAgasvarAvaLi, zrI tyAgaraja states that his livelihood is remembrance of Lord's feet.

P zrIpatE nI pada cintanE jIvanamu

A nE para dEzi nA gAsi  
bApavE canuvuna daya cEsi (zrI)

C rAj(A)dhirAja ravi kOTi tEja  
pUjiJci ninn(i)ndr(A)dulu dig-  
rAjulai velaya lEdA  
rAjillu zrI tyAgarAjuniki (zrI)

Gist

O Shining Consort of lakSmI! O Overlord of Kings! O Lord who has splendour of a crore Suns!

Only remembrance of Your holy feet is my livelihood.

I have no abode; kindly, having mercy, relieve my distress.

Didn't indra and others shine as Lords of Cardinal Points by worshipping You? To this tyAgarAja, remembrance of Your holy feet is the livelihood.

Word-by-word Meaning

P O Consort (patE) of lakSmI (zrI)! Only remembrance (cintanE) of Your (nI) holy feet (pada) is my livelihood (jIvanamu).

A I (nE) have no abode (para dEzi) (literally alien); kindly (canuvuna), having (cEsi) mercy (daya), relieve (bApavE) my (nA) distress (gAsi);  
O Consort of lakSmI! Only remembrance of Your holy feet is my livelihood.

C O Overlord (adhirAja) of Kings (rAja) (rAjAdhirAja)! O Lord who has splendour (tEja) of a crore (kOTi) Suns (ravi)!

Didn't (lEdA) indra and others (Adulu) shine (velaya) as Lords (rAjulai) of Cardinal Points (dik) (digrAjulai) by worshipping (pUjiJci) You (ninnu) (ninnindrAdulu)?

O shining (rAjillu) Consort of lakSmI! To this tyAgarAja (zrI tyAgarAjuniki), only remembrance of Your holy feet is the livelihood.

Notes –

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

C – digrAjulu - Eight Cardinal Points – their Lords and Elephants - East – indra – airAvada; South-East – agni – puNDarIka; South – yama – vAmana; South-West – nirRti or sUrya – kumuda; West – varuNa – aJjana; North-West – vAyu or pAvana – puSpadanta; North – kubEra – sArvabhauma; North-East – IzAnana or sOma or candara or pRthvi – supradIpa.

C – rAjillu – it is not clear whether this should be applied to the Lord or to zrI tyAgarAja. However, as this is an entreaty, it has been applied to the Lord. Any suggestions ???

**nIvErA kula dhanamu-bEgaDa**

In the kRti 'nIvErA kuladhanamu' – rAga bEgaDa, zRI tyAgarAja states the Lord is his only livelihood and wealth.

- P nIvErA kula dhanamu santatamu  
nIvErA jIvanamu
- A I varakunu teliyakunna nA nEramu  
dEvara kSama cEsi dayatOn(E)lukOrA (nI)
- C1 mAdhava sItA var(A)nuja sahita  
maGgaLa kara param(A)dbhutha carita  
gAdhi yAga saMrakSaNa satata  
gatij(A)pta nata jan(A)vRta vidhi vinuta (nI)
- C2 su-jana nicaya pApa hima caNDa sUrya  
su-svara jita ghana rava mAdhurya  
aja mukh(A)ri samara nirupama zaurya  
Ananda kanda sundara sura varya (nI)
- C3 rAghava sarv(O)nnata sva-prakAza  
ramaNIya kara pATita laGk(E)za  
tyAgarAja vara hRdaya nivEza  
taraNi zazAGka lOcana jAnak(I)za (nI)

#### Gist

O Lord! O Lord mAdhava! O Consort of sItA! O Lord who is accompanied by lakSmaNa! O Lord who causes auspiciousness! O Lord whose story is most wonderful! O Protector of the sacrificial oblations of sage vizvAmitra! O Benefactor of AJjanEya! O Lord surrounded by people who supplicate! O Lord praised by brahma!

O Glowing Sun who melts away the snow of sins of virtuous people! O Lord whose sweet voice surpasses the sweetness of thunder of rain-clouds! O Lord of incomparable prowess in the war against rAvaNa! O Lord who is the root of bliss! O Most Handsome Lord! O Lord sought by celestials!

O Lord rAghava! O Exalted of all! O Self-effulgent! O Lord who causes delight! O Lord who slayed rAvaNa! O blessed Lord abiding in the heart of this tyAgarAja! O Lord who has Sun and Moon as eyes! O Lord of jAnakI!

Only You are my family wealth; Only You are forever my livelihood.

Pardoning my fault of not realising till now, please govern me with compassion.

#### Word-by-word Meaning

P Only You (nIvErA) are my family (kula) wealth (dhanamu); Only You (nIvErA) are forever (santatamu) my livelihood (jIvanamu).

A O Lord (dEvara)! Pardoning (kSama cEsi) my (nA) fault (nEramu), of not realising (teliyakunna) till now (I varakunu), please govern me (ElukOrA) with compassion (dayatOnu) (dayatOnElukOrA).

Only You are my family wealth; Only You are forever my livelihood.

C1 O Lord mAdhava! O Consort (vara) of sItA! O Lord who is accompanied (sahita) by lakSmaNa - younger brother (anuja) (varAnuja)! O Lord who causes (kara) auspiciousness (maGgaLa)! O Lord whose story (carita) is most (parama) wonderful (adbhuta) (paramAdbhuta)!

O Protector (saMrakSaNa) of the sacrificial oblations (yAga) of sage vizvAmitra (gAdhi)! O Benefactor (Apta) of AJjanEya – son of Wind God – one

who moves (gati) (gatija) (gatijApta) ceaselessly (satata)! O Lord surrounded (AvRta) by people (jana) (janAvRta) who supplicate (nata)! O Lord praised (vinuta) by brahma (vidhi)!

Only You are my family wealth; only You are forever my livelihood.

C2 O Glowing (caNDa) Sun (sUrya) who melts away the snow (hima) of sins (pApa) of virtuous people (su-jana nicaya) (literally multitude of virtuous people)! O Lord whose sweet voice (su-svara) surpasses (jita) the sweetness (mAdhurya) of thunder (rava) of rain-clouds (ghana)!

O Lord of incomparable (nirupama) prowess (zaurya) in the war (samara) against rAvaNa - the enemy (ari) of brahma (aja) and others (mukha) (mukhAri)! O Lord who is the root (kanda) of bliss (Ananda)! O Most Handsome (sundara) Lord! O Lord sought (varya) by celestials (sura)!

Only You are my family wealth; only You are forever my livelihood.

C3 O Lord rAghava! O Exalted (unnata) of all (sarva) (sarvOnnata)! O Self-effulgent (sva-prakAza)! O Lord who causes (kara) delight (ramaNIya)! O Lord who slayed (pATita) (literally torn asunder) rAvaNa – the Lord (Iza) of laGka (laGkEza)!

O blessed (vara) Lord abiding (nivEza) in the heart (hRdaya) of this tyAgarAja! O Lord who has Sun (taraNi) and Moon (zazAGka) as eyes (lOcana)! O Lord (Iza) of jAnakI (jAnakIza)!

Only You are my family wealth; only You are forever my livelihood.

Notes –

A- nA nEramu – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, the word ‘nA’ is not given. This needs to be checked. Any suggestions ???

A – I varaku teliyakunna nA nEramu – the fault of not realising that You are my family wealth and my livelihood.

C2 – aja mukhAri – aja mukha – goat-faced – dakSa – father of sati (pArvatI). Therefore, aja mukhAri – would mean ziva. However, in the present context, such a meaning is not appropriate. Therefore, ‘mukha’ has been translated as ‘and others’. Any suggestions ???

C3 – sva-prakAza – this is it is given in the book of CR. However, in the books of TKG and TSV/AKG, this has been given as ‘su-prakAza’. This needs to be checked. Any suggestions ???

C3 – svaprakAza – The following verse from kaThOpaniSad is relevant

na tatra sUryO bhAti na candra tArakaM  
nEmA vidyutO bhAnti kutO(y)amagni: |  
tamEva bhAntamanubhAti sarvaM  
tasya bhAsa sarvamidaM vibhAti || (II.ii.15) ||

“There the sun does not shine, neither do the moon and the stars; do these flashes of lightning shine. How can this fire? He shining, all these shine; through his luster all these are variously illumined.” (Translation by Swami Gambhirananda)

## sAmiki sari-bEgaDa

In the kRti ‘sAmiki sari jeppa’ – rAga bEgaDa, zrI tyAgarAja states that there is none equal to Lord rAma.

P sAmiki sari jeppa jAla vElupula rAma

A nA manas(a)tanipai  
nATi(y)uNDaga(n)orula (sAmiki)

C1 ETi yOcana cAlun-  
(e)vvarik(e)TulO vrAlu  
mATal(A)DuTa mElu  
madik(i)dE padi vElu (sAmiki)

C2 tana kaNTik(e)ntO muddu  
tappad(A)Dina paddu  
canuvu cEyu(n)E proddu  
callani cUpu kaddu (sAmiki)

C3 anni vElupula lOna(n)-  
atani sari kAna  
tannu brOcina ghana  
tyAgarAja sakhuDaina (sAmiki)

Gist

As my mind is firmly established in Him, I am not able tell other Gods as equal to zrI rAma - the dearest friend of this tyAgarAja and who protected me.

What kind of pondering is this? it's enough; who knows what one's fate is; it is enough that He talks; this itself is a great treasure to my mind.

The Lord's form is very charming to my eyes; His word shall not fail; He always has a cool loving.

Among all the Gods I am unable to find anyone equal to Him.

Word-by-word Meaning

P Among all Gods (vElupula), I am not able (jAla) to tell (jeppa) anyone as equal (sari) to Lord (sAmiki) zrI rAma.

A As my (nA) mind (manasu) is firmly established (nATiyuNDaga) in Him (atanipai) (manasatanipai),

I am not able tell other Gods (orula) (nATiyuNDaganorula) as equal to zrI rAma.

C1 What (ETi) kind of pondering (yOcana) is this? it's enough (cAlunu); who knows what (eTulO) one's (evvariki) (cAlunevvarikeTulO) fate (vrAlu) (literally the writing) is;

it is enough (mElu) (literally better) that He talks (mATalADuTa); this (idE) itself is a great treasure (padi vElu) (literally ten thousand) to my mind (madiki) (madikidE);

among all Gods, I am not able to tell any one as equal to zrI rAma.

C2 (The Lord's form) is very (entO) (kaNTikentO) charming (muddu) to my (tana) eyes (kaNTiki); His word (ADina paddu) (literally promise made) shall not fail (tappadu) (tappadADina);

He always (E proddu) has (kaddu) a cool (callani) loving (canuvu cEyu) (cEyunE) look (cUpu);

among all Gods, I am not able to tell any one as equal to zrI rAma.

C3 Among (lOna) all (anni) the Gods (vElupula) I am unable to find (kAna) anyone equal (sari) to Him (atani) (lOnanatani);

among all Gods, I am not able to tell any one as equal to zrI rAma- the dearest (ghana) (literally thick) friend (sakhuDaina) of this tyAgarAja and who protected (brOcina) me (tannu).

Notes –

A - manasatanipai – this is how it is given in the book of TKG; in the book of TSV/AKG, it is given as ‘manasunatanipai’; in the book of CR, it is given as ‘manasanatanipai’. ‘manasatanipai’ seems to be appropriate. This needs to be checked. Any suggestions ???

C1 - tappadADina - this is how it is given in all the books other than that of TKG, wherein it is given as ‘tappaDADina’. Both forms are appropriate. This needs to be checked. Any suggestions ???

C2 – canuvu – this is how it is given in all the books other than of TSV/AKG, wherein it is given as ‘canavu’. Both forms are correct. This needs to be checked. Any suggestions ???

## **kAru vElpulu-kalyANi**

In the kRti ‘kAru vElpulu nIku sari’ – rAga kalyANi, zrI tyAgarAja states that there is no God equal to zrI rAma.

- P kAru vElpulu nIku sari
- A kAruku jilakara sambA-  
k(a)ntaram(ai)naTTu kAni (kAru)
- C1 diviTiki dIpamu rIti  
kAvETiki kAluvala rIti kAni (kAru)
- C2 tammi vairiki tArakala rIti  
kamma viltuniki kAnti narulu rIti kAni (kAru)
- C3 sAgaramunaku sarassu rIti  
tyAgarAja vinuta dharalO nIku sari (kAru)

Gist

O Lord praised by this tyAgarAja! Much like –  
(a) there is difference between fine rice and coarse rice;  
(b) what a lamp is to a torch;  
(c) what canals are to river kAvEri;  
(d) what stars are to moon;  
(e) what radiant men are to cupid; and  
(f) what a lake is to an ocean -  
in this Universe, other Gods are not equal to You.

Word-by-word Meaning

- P (Other) Gods (vElpulu) are not (kAru) equal (sari) to You (nIku).
- A Much (kAni) like there is (ainaTTu) difference (antaramu) between fine rice (jilakara sambA) (sambAkantaramainaTTu) and coarse rice (kAruku), (other) Gods are not equal to You.
- C1 Much (kAni) like (rIti) what a lamp (dIpamu) is to a torch (diviTiki) and what canals (kAluvala) are to river kAvEri (kAvETiki),

(other) Gods are not equal to You.

C2 Much (kAni) like (rIti) what stars (tArakala) are to moon – enemy (vairi) (vairiki) of Lotus (tammi), and what radiant (kAnti) men (narulu) are to cupid – flower (kamma) archer (viltuDu) (viltuniki),  
(other) Gods are not equal to You.

C3 O Lord praised (vinuta) by this tyAgarAja!  
Like (rIti) what a lake (sarassu) is to an ocean (sAgaramunaku), in this Universe (dharalO) other Gods are not equal (sari) to You (nIku).

Notes -

P – sari – this is how it is given in the books TKG and TSV/AKG; however, in the books of CR and ATK, it is given as ‘sari kArU’. This needs to be checked. Any suggestions ???

A - kArU – A coarse variety of rice being cheap preferred by poor.

A - jilakara samba – A fine variety of rice grown in Tamil Nadu (‘sIraga samba’ – tamizh) (samba rice which is as thin as cummin seeds – jilakara) preferred by sophisticated.

C1 – diviTi – It is given as ‘dIvaTi’ in the books of TKG and TSV/AKG; it is given as ‘divaTi’ in the books of CR and ATK. The correct telugu word is ‘diviTi’. Therefore, ‘diviTi’ has been adopted. Any suggestions ???

C1 – kAluvalu – This is how it is given in the books of TKG and TSV/AKG; in the book of CR, this is given as ‘kAlavalu’. Both forms are correct.

C2 - tammi – this is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, it is given as ‘tamma’. The correct word is ‘tammi’. Any suggestions ???

C3 – dharalO nIku sari – This is how it is given in all the books other than that of TSV/AKG, wherein, word ‘rAma’ is found before ‘nIku’. This needs to be checked.

## **nIvaNTi daivamu-bhairavi**

In the kRti ‘nIvaNTi daivamu’ – rAga bhairavi, zrI tyAgarAja states that he finds none equal to zrI rAma.

P nIv(a)NTi daivamu nE gAna  
nIraj(A)kSa zrI rAma

A bhAviJci jUcupaTla  
paTT(A)bhiraMa candra (nIvaNTi)

C ADina ninn(A)Da valegA  
pADina ninnu pADa valegA  
gUDina ninnu gUDa vale nI  
jADa telisina tyAgarAjuniki (nIvaNTi)

Gist

O Lotus Eyed Lord zrI rAma! O Lord paTTAbhiraMa candra!  
When deeply contemplated, I do not find a God like You.

To this tyAgarAja who understands Your hints, should one speak, You should be spoken about; should one sing, You should be sung about; should one be united, one should be united with You.

Word-by-word Meaning



P O Lotus (nIraja) Eyed (akSa) (nIrajAkSa) Lord (ayya) zrI rAma (rAmaYya)! I (nE) do not find (gAna) a God (daivamu) like (aNTi) You (nIvu) (nIvaNTi).

A O Lord paTTAbhirAma candra (the Delightful (abhirAma) Lord (candra) (literally moon) wearing diadem (paTTa) (literally (paTTAbhirAma)! when deeply contemplated (bhAviJci jUcupaTla), O Lotus Eyed Lord zrI rAma! I do not find a God like You.

C To this tyAgarAja (tyAgarAjuniki) who understands (telisina) Your (nI) hints (jADa), should one speak (ADina), You (ninnu) should be (valegA) spoken about (ADa); should one sing (pADina), You (ninnu) should be (valegA) sung about (pADa); should one be united (gUDina), one should be (vale) united (gUDa) with You (ninnu); O Lotus Eyed Lord zrI rAma! I do not find a God like You.

Notes –

A – bhAviJci jUcupaTla – this refers to a state of mind and cannot be adequately represented in a language; ‘deep contemplation’ is only an approximation. Any suggestions ???

A – paTTAbhirAma candra – Either the word has to be taken as a whole or it should be split as ‘paTTa+abhirAma+candra’ or ‘paTTAbhirAma+candra’. In my humble opinion, it should not be split as ‘paTTAbhi+rAma+candra’, because, there is no word as ‘paTTAbhi’, though it is generally used colloquially. Any suggestions ???

## **rAma nI samAnamu-kharaharapriya**

In the kRti ‘rAma nI samAnamu’ – rAga kharaharapriya, zrI tyAgarAja sings praises of the Lord.

P rAma nI samAnam(e)varu  
raghu vaMz(O)ddhAraka

A bhAmA maruvampu molaka  
bhakti(y)anu paJjarapu ciluka (rAma)

C paluku palukulaku tEne-  
(l)oluku mATal(A)Du  
sODaralu gala hari tyAgarAja  
kula vibhUSa mRdu su-bhASa (rAma)

Gist

O Lord rAma who elevated the Solar dynasty! O parrot singing in the cage of devotion of Your wife who is tender like the shoot of sweet marjoram! (OR O parrot singing in the cage of tender – like shoot of sweet marjoram - devotion of Your wife!) O Lord having brothers who, when they speak, honey drips from each word! O Adornment of Solar dynasty and the family of this tyAgarAja! O Lord who speaks soft and sweet words!

Who is equal to You?

## Word-by-word Meaning

P O Lord rAma who elevated (uddhAraka) the Solar (raghu) dynasty (vaMza) (vaMzOddhAraka)! Who (evaru) is equal (samAnamu) (samAnamevaru) to You (nI)?

A O parrot (ciluka) singing in the cage (paJjarapu) of (anu) devotion (bhakti) (bhaktiyanu) of Your wife (bhAmA) who is tender like the shoot (molaka) of sweet marjoram (maruvampu)! (OR O parrot singing in the cage of tender – like shoot of sweet marjoram - devotion of Your wife!)

O Lord rAma who elevated the Solar dynasty! Who is equal to You ?

C O Lord having (gala) brothers (sOdaralu) who, when they speak (maTAlADu), honey (tEne) drips (oluku) (tEneloluku) from each word (paluku palukulaku)!

O Adornment (vibhUSa) of Solar (hari) dynasty (kula) and the family (kula) of this tyAgarAja! O Lord who speaks soft (mRdu) and sweet words (su-bhASa)!

O Lord rAma who elevated the Solar dynasty! Who is equal to You ?

Notes –

A – maravamu – sweet marjoram – marukkozhundu (tamil).

A – maruvampu molaka – This may be taken as qualifying either 'bhAmA' (tender wife) or 'bhakti' (tender devotion). But normally, the word 'tender' word qualifies only 'love' and not 'devotion'. Any suggestions ???

C – hari – This word also means 'Sun'. Therefore, this may be taken as 'hari kula vibhUSa'; accordingly, this has been translated as 'Adornment of Solar family and tyAgarAja's family' – taking 'kula' as common for both. Any suggestions ???

## rAma ninnu vinA-zaGkarAbharaNaM

In the kRti 'rAma ninnu vinA' – rAga zaMkarAbharaNaM, zRI tyAgarAja says that there is none else to protect him.

P rAma ninnu vinA nanu  
rakSimpan(o)rula kAna

C1 talli taNDri(y)anna tammulu  
daivamu nIv(a)ni  
ullamunanu(y)anniTa ninu  
callaga bAguga jUceda (rAma)

C2 pAvaNa nI bhakti sada  
pAliJcunu mOkSam(o)sagu  
mA-vara nI sannidhini  
pramANamu jEsi palkeda (rAma)

C3 sattva guNambunanu-  
(y)upAsanam(o)nariJciri peddalu  
tattvamu telisenu(y)ika bhava  
taraN(O)pAyamu nIv(a)ni (rAma)

C4 lOkulu nija dAsula kani  
lOpaDu dur-asUyalatO

zrI kara ninu dUSiJcina  
ceDi pOIeru kAni (rAma)

C5 kOrina kOrikal(o)sageDu  
zrI ramaNa ninn(a)nizamu  
cEriti zaraN(a)nukoNTini  
zrI tyAgarAja nuta (rAma)

Gist

O Lord zrI rAma! O Holy One! O Consort of lakSmI! O Lord who causes prosperity! O Beloved of lakSmI who bestows wishes sought for! O Lord praised by this tyAgarAja!

For protecting me, I do not find anyone excepting You.

Considering You as my mother, father, elder and younger-brothers and God, I beheld You coolly and nicely everywhere (or in everything) in my mind.

Devotion to You will nourish the devotees and bestow on them emancipation; I state this by attesting in Your Holy presence.

Those great personages performed Your worship together with the quality of purity (desirelessness); they understood the reality that, in this World, You are the means to ford the Ocean of Worldly Existence.

Ordinary people, seeing Your true devotees, yielding to evil-some envy, even if they abuse You, they, indeed, will not be ruined.

I adhered to You always; I considered that You are my refuge;

Word-by-word Meaning

P O Lord zrI rAma! For protecting (rakSimpanu) me (nanu), I do not find (kAna) anyone (orula) (literally others) (rakSimpanorula) excepting (vinA) You (vinA).

C1 Considering You (nIvu) as (ani) (nIvani) my mother (talli), father (taNDri), elder (anna) (taNDriyanna) and younger-brothers (tammulu) and God (daivamu),

I beheld (jUceda) You (ninnu) coolly (callaga) and nicely (bAguga) everywhere (or in everything) (anniTa) in my mind (ullamunanu) (ullamunanuyanniTa);

O Lord zrI rAma! For protecting me, I do not find anyone excepting You.

C2 O Holy One (pAvana)! Devotion (bhakti) to You (nI) will nourish (pAliJcunu) the devotees and bestow (osagu) on them emancipation (mOkSamu) (mOkSamosagu);

O Consort (vara) of lakSmI (mA)! I state (palkeda) this by attesting (pramANamu jEsi) in Your (nI) Holy presence (sannidhini);

O Lord zrI rAma! For protecting me, I do not find anyone excepting You.

C3 Those great personages (peddalu) performed (onariJciri) Your worship (upAsanamu) together with the quality (guNambunanu) (guNambunanuyupAsanamonariJciri) of purity (desirelessness) (sattva); and

they understood (telisenu) the reality (tattvamu) that (ani), in this World (ika) (telisenika), You (nIvu) (nIvani) are the means (upAyamu) to ford (taraNa) (taraNOpAyamu) the Ocean (bhava) of Worldly Existence;

O Lord zrI rAma! For protecting me, I do not find anyone excepting You.

C4 Ordinary people (lOkulu), seeing (kani) Your true (nija) devotees (dAsula), yielding to (lOpaDu) evil-some envy (dur-asUyalatO),

even if they abuse (dUSiJcina) You (ninu), O Lord who causes (kara) prosperity (zrI)! they, indeed (kAni), will not be ruined (ceDi pOIeru);

O Lord zrI rAma! For protecting me, I do not find anyone excepting You.

C5 O Beloved (ramaNa) of lakSmI (zrI) who bestows (osageDu) wishes (kOrikalU) (kOrikalosageDu) sought for (kOrina)!

I adhered (cEriti) (literally joined) to You (ninnu) always (anizamu) (ninnanizamu); I considered (anukoNTini) that You are my refuge (zaraNu) (zaraNanukoNTini);

O Lord praised (nuta) by this tyAgarAja! O Lord zrI rAma! For protecting me, I do not find anyone excepting You.

Notes –

C4 – dUSiJcina ceDi pOlEru – This is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, this is given as ‘dUSiJcina ceDi pOyEru’. From the context, it seems that zrI tyAgarAja asserts that ‘those who abuse the Lord out of envy towards true devotees will not be ruined’. However, in the book of CR, an opposite meaning has been taken that ‘they will be ruined’.

The previous word ‘dUSiJcina’ – ‘even if they abuse’, is correctly given in all the books. Therefore, the meaning ‘they will not be ruined’ is more appropriate. However, if the word ‘dUSiJcina’ is changed to ‘dUSiJci’, then ‘ceDi pOyEru’ may be correct. This needs to be checked. Any suggestions ???

C4 – dUSiJcina ceDi pOlEru - In this regard, the slaying of zizupAla by zrI kRSNa is relevant. Please refer to zrImad bhAgavataM, Book 10, Chapter 74-website -

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/sisupala.htm> and mahAbhArataM, Book 2, sabhA parva – zizupAla vada parva, Chapter 44 – website – <http://www.sacred-texts.com/hin/mo2/mo2o44.htm>

## kanukoNTini-bilahari

In the kRti ‘kanukoNTini zrI rAmuni’ – rAga bilahari, zri tyAgarAja exults that he has ‘seen’ zrI rAma that day.

P kanukoNTini zrI rAmuni nEDu

A ina kulam(a)ndu impugAnu puTTina  
ilalOna sItA nAyakuni nEDu (kanu)

C bharata lakSmaNa zatrughnulu koluva  
pavamAna sutuDu pAdamula paTTa  
dhIrulaina sugrIva pramukhulu  
vinuti sEya tyAgarAja nutuni nEDu (kanu)

Gist

Today, I beheld Lord zrI rAma - the Consort of sItA - born nicely on the Earth in the Solar race.

Today I beheld Lord zrI rAma – praised by this tyAgarAja – while (a) bharata, lakSmaNa and zatrugna serving Him, (b) AJjanEya holding His holy feet, and (c) the heroic sugrIva and other important personages singing His praises.

Word-by-word Meaning

P Today (nEDu) I beheld (kanukoNTini) Lord zrI rAma (rAmuni).

A Today (nEDu), I beheld Lord zrI rAma - the Consort (nAyakuni) of sItA - born (puTTina) nicely (impugAnu) on the Earth (ilalOna), in (andu) the Solar (ina) race (kulamu) (kulamandu).

C Today (nEDu) I beheld Lord zrI rAma – praised (nutuni) by this tyAgarAja – while  
bharata, lakSmaNa and zatrughna (zatrughnulu) serving (koluva) Him,  
AJjanEya – son (sutuDu) of Wind-God (pavamAna) holding (paTTa) His  
holy feet (pAdamula), and  
the heroic (dhIrulaina) sugrIva and other important personages  
(pramukhulu) singing His praises (vinuti sEya).

Notes -

P - In the book of TKG, ‘kanulAra nA kAmitambu dIra’ is also found as part of pallavi. However, the same is not found in other books. This needs to be checked. Any suggestions ???

A – puTTina – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG this is given as ‘puTTi’. From the flow of the words, ‘puTTina’ seems to be more appropriate. This needs to be checked. Any suggestions ???

C – In the book of TKG, the following alternative caraNaM is also given. The caraNa along with meaning is given below. This caraNa is not found in other books.

bharata lakSmaNa zatrughn(A)nilaja  
bhAskar(A)tmaj(A)ja tanay(A)dulatO  
dharaN(I)zulu vibhISaNuDu koluva  
tattvamasi(y)anucu tyAgarAju pADa (kanu)

Today (nEDu) I have beheld Lord zrI rAma together with –  
bharata, lakSmaNa, zatrughna, AJjanEya – son of Wind God (anilaja)  
(zatrughnAnilaja), sugrIva – mind-born (Atmaja) of Sun (bhaskara), jAmbavAn  
– son (tanaya) of brahma (aja) (bhAskarAtmaja) and others (Adulu) (AdulatO)  
(tanayAdulatO),  
as kings – Lords (Izulu) of Earth (dharaNI) (dharaNIzulu) and  
vibhISaNa (vibhISaNuDu) serve (koluva) and  
as this tyAgarAja (tyAgarAju) sings (pADa) as (anucu) ‘Thou (tvam) Art  
(asi) That (tat)’ (tattvamasi) (tattvamasiyanucu).

The wordings ‘tattvamasiyanucu pADa’ is very intriguing. ‘tat-tvam-asi’ is not a mantra which is recited; it is a teaching to the disciple by the preceptor about the nature of Self and the Brahman. When the disciple actually apprehends the truth, the statement would be ‘brahmaivAham’ or ‘aham brahmAsmi’ or ‘sOham’ or ‘haMsa’. In this case, zrI tyAgarAja stating that he sings ‘tattvamasi’ is not very convincing. Therefore, it is presumed that this charana has been superposed by someone misusing the mudra of zrI tyAgarAja.

## kanugonu-nAyaki

In the kRti ‘kanugonu saukhyamu’ – rAga nAyaki, zrI tyAgarAja exults in the vision of the Lord.

P kanugonu saukhyamu  
kamalajuk(ai)na galgunA

A danuja vairiyagu rAmuni

daya galgina(y)atani vinA (kanu)

C tanuv(o)kacO manas(o)kacO  
tagina vESam(o)kacOn(i)Di  
janulan(E)cu vAriki  
jayamaunE tyAgarAju (kanu)

Gist

Excepting for those persons who have attained the grace of zrI rAma, is the comfort perceived by this tyAgarAja, attainable even to brahmA?

Will those whose body is somewhere and the mind is somewhere else, and who deceive the people by donning garb elsewhere, ever achieve success?

Word-by-word Meaning

P Is the comfort (saukhyamu) perceived (kanugonu) (by me), attainable (galgunA) even by (aina) brahmA – born of Lotus (kamalajuku) (kamalajukaina)?

A Excepting (vinA) for that (those) person (persons) (atani) who has (have) attained (galgina) (galginayatani) the grace (daya) of zrI rAma – the enemy (vairi) (vairiyagu) of demons (danuja),  
is the comfort perceived (by me), attainable even to brahmA – born of Lotus?

C Will those (vAriki) –  
whose body (tanuvu) is somewhere (okacO) (tanuvokacO) and the mind (manasu) is somewhere else (okacO) (manasokacO), and  
who deceive (Ecu) the people (janulanu) (janulanEcu) by donning (iDi) garb (vESamu) elsewhere (okacO) (vESamokacOniDi),  
ever achieve success (jayamaunE)?  
is the comfort perceived by this tyAgarAja (tyAgarAju), attainable even to brahmA – born of Lotus?

## nI bhajana-nAyaki

In the kRti 'nI bhajana gAna' – rAga nAyaki, zrI tyAgarAja exults in the vision of the Lord.

P nI bhajana gAna rasikula  
nEn(e)ndu gAnarA rAma

A zrI bhava sarOj(A)san(A)di  
zacI manO-ramaNa vandya ilalO (nI)

C saguNa nirguNapu nija dabbaralanu  
SaN-matamula marmam(a)STa siddhula  
vagalu jUpa santasilla kaNTini  
var(A)nana tyAgarAja vinuta (nI)

Gist

O Lord rAma! O Lord worshipped by lakSmI, Lord ziva, brahmA, indra and others! O Lord with a beautiful face! O Lord praised by this tyAgarAja!

I do not find anywhere people who enjoy chanting Your names and singing Your praises.

As You bestowed on me the vision of (1) truth and falsehood of worship of the Izvara (Lord with attributes) (saguNa) and brahman (without attributes) (nirguNa), (2) the secrets of the six modes of worship, and (3) the aspects of the eight-fold supernatural powers, I beheld (them) exultingly.

#### Word-by-word Meaning

P O Lord rAma! I (nEnu) do not find (gAnarA) anywhere (endu) (nEnendu) people who enjoy (rasikula) chanting (bhajana) Your names and singing (gAna) Your praises.

A O Lord worshipped (vandyA) by lakSmI (zrI), Lord ziva (bhava), brahma – seated (Asana) in the Lotus (sarOja),  
indra – delighter (ramaNa) of the heart (manas) (manOramaNa) of zaCI (wife of indra) and others (Adi) (sarOjAsanAdi)!  
O Lord rAma! I do not find anywhere in this World (ilalO) people who enjoy chanting Your names and singing Your praises.

C As You bestowed on me the vision (jUpa) (literally show) of –  
truth (nija) and falsehood (dabbaralanu) of worship of the Izvara - Lord with attributes (saguNa) and brahman - without attributes (nirguNapu),  
the secrets (marmamu) of the six modes (SaNmatamula) of worship, and  
the aspects (vagalu) of the eight-fold (aSTa) (marmamaSTa) supernatural powers (siddhulu) (siddhula),  
I beheld (kaNTini) (them) exultingly (santasilla);  
O Lord with a beautiful (vara) face (Anana) (varAnana)! O Lord praised (vinuta) by this tyAgarAja!  
O Lord rAma! I do not find anywhere people who enjoy chanting Your names and singing Your praises.

#### Notes –

C – nirguNapu nija – 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 ‘nirguNa nijamu’. This needs to be checked. Any suggestions ???

C – SaNmata – Worship of ziva, viSNu, zakti, kumAra (subrahmaNya), gaNapati and sUrya (zaiva, vaiSNava, zAkta, kaumAra, gaNapatya and saura- respectively). Please refer to website for more details -  
[http://www.advaita-vedanta.org/avhp/ad\\_faq.html](http://www.advaita-vedanta.org/avhp/ad_faq.html)

C – aSTa siddhula – Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

Please also refer to zrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website –

<http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>

Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

C – jUpa santasilla kaNTi – From the words of kRti, it is apparent that the Lord showed zrI tyAgarAja (a) truth and falsehood of formal and formless worship, (2) secrets of six modes of worship and (3) the methods of siddhis. zrI tyAgarAja says that ‘as You showed (jUpa) these, I beheld (kaNTini) them joyfully (santasilla). This is how it has been translated in the book of TKG also.

However, in the book of CR and TSV/AKG, it has been translated as ‘I have in vain explored fully the saguNa mArGa and the nirguNa mArGa, truth and falsehood, the six schools and the eight siddhis’.

In my humble opinion, the wordings of the kRti do not permit the latter translation. Any suggestions ???

## **giripai nelakonna-zahAna**

In the kRti ‘giripai nelakonna’ – rAga zahAna, zrI tyAgarAja states that he beheld the Lord.

- P      giri pai nelakonna rAmuni  
         guri tappaka kaNTi
- A      parivArulu viri suraTulacE  
         nilabaDi visarucu kosarucu sEvimpaga (giri)
- C      pulak(A)GkituDai Anand-  
         (A)zruvula nimpucu mATal(A)Da valen(a)ni  
         kalavariJca kani padi pUTala pai  
         kAcedan(a)nu tyAgarAja vinutuni (giri)

### **Gist**

I unerringly beheld Lord zrI rAma - praised by this tyAgarAja - established on the hill as His retinue were worshipping Him standing with fans made of flowers, fanning and praying.

Finding me in a state of horripilation and eyes brimming with tears of joy and babbling that ‘I wanted to talk (to You)’, He said that ‘I shall take care of You after ten days (or day and nights)’.

### **Word-by-word Meaning**

P      I unerringly (guri tappaka) (literally without missing aim) beheld (kaNTi) Lord zrI rAma (rAmuni) established (nelakonna) on the hill (giri pai).

A      I unerringly beheld Lord zri rAma established on the hill as – His retinue (parivArulu) were worshipping (sEvimpaga) Him standing (nilabaDi) with fans (suraTulacE) made of flowers (viri), fanning (visarucu) and praying (kosarucu) (literally making persistent demands).

C      I unerringly beheld Lord zrI rAma – praised (vinutuni) by this tyAgarAja – established on the hill who - finding (kani) me in a state of horripilation (pulaKAGkituDai) and eyes brimming (nimpucu) with tears (azruvula) of joy (Ananda) (AnandAzruvula) and babbling (kalavariJca) that (ani) ‘I wanted (valenu) (valenani) to talk (mATalAda) (to You)’, said that (anu) ‘I shall take care (kAcedanu) (kAcedananu) of You after (pai) ten (padi) days (or day and nights) (pUTala)’.

### **Notes –**

General – This kRti seems to precede what is stated in the kRti ‘paritApamu kani’; in that kRti, zrI tyAgarAja asks the Lord whether He has forgotten about His promise to protect him after 10 days.

P – giripai nelakonna – “In ‘Skanda Puraana’ it is said that one who meditates on ‘Suvela Parvatha Rama’ (Rama on Mount Suvela) in his last days



will be blessed with a place in the Vaikunta. Since the Swami was aware of this, he meditated upon this Suvela Parvatha Rama and sang this kirtan of ‘Giripai nelakonna Ramuni’” – Source -

[http://www.madhuramurali.org/mm/year2001/aug2001/ji\\_gp2001b.html](http://www.madhuramurali.org/mm/year2001/aug2001/ji_gp2001b.html)

zrI rAma climbs suvEla mountain and surveys the city of laGkA from that vantage point – vAlmIki rAmAyaNa, yuddha kANda, Chapter 38 refers.

C – padi pUTa – pUTa means a part of the day. Therefore ‘padi pUTa’ may mean five days also (as given in the Book of CR) if each daytime or night time is taken as one pUTa. However, in the absence of any definite measurement involved, it has been translated as ‘ten days’.

## **ninnu vinA nA madi-navarasakannaDa**

In the kRti ‘ninnu vinA nA madi’ – rAga navarasakannaDa, zrI tyAgarAja sings his ecstasy of finding Lord everywhere.

P ninnu vinA nA madi(y)endu  
niluvadE zrI hari hari

A kanulaku nI sogas(e)ntO  
grammi(y)unnadi ganuka (ninnu)

C1 nIdu kathalu vInul(a)ndu  
niNDi(y)unnadi rAma  
zrIda nI nAmamu nOTa  
celagi(y)unnadi ganuka (ninnu)

C2 nEnu(y)ecaTa jUcinanu  
nIvai(y)unnadi rAma  
bhAnu vaMza tilaka nIdu  
bhaktuD(a)nucu pEru ganuka (ninnu)

C3 kapaTamau mATal(e)lla  
kamman(ai)nadi rAma nA  
tapamu yOga phalamu nIvE  
tyAgarAja sannuta (ninnu)

Gist

O Lord zrI hari! O Lord rAma! O Bestower of Prosperity! O Most Distinguished of the Solar Dynasty! O Lord well-praised by this tyAgarAja!

My mind would not stay on anything other than You.

Your charm is very much comfortable to my eyes.

Your stories are filled in my ears; Your names are shining on my tongue.

Wherever I look, (it appears that) You are there; I have a name as Your devotee.

Even all Your (seemingly) cunning words have now turned sweet; You are my penance and the fruit of asceticism.

Word-by-word Meaning

P O Lord zrI hari! O Lord hari! My (nA) mind (madi) would not stay (niluvadE) on anything (endu) (madiyendu) other than (vinA) You (ninnu).

A Your (nI) charm (sogasu) is (unnadi) very much (entO) (sogasentO) pleasurable (grammi) (literally comfortable) (grammiyunnadi) to my eyes (kanulaku);

therefore (ganuka), Lord zrI hari! O Lord hari! My mind would not stay on anything other than You.

C1 O Lord rAma! Your (nIdu) stories (kathalu) are (unnadi) filled (niNDi) (niNDiyunnadi) in (andu) my ears (vInulu) (vInulandu);

O Bestower of Prosperity (zrI-da)! Your (nI) names (nAmamu) are (unnadi) shining (celagi) (celagiyunnadi) on my tongue (nOTa) (literally mouth); therefore (ganuka),

O Lord zrI hari! O Lord hari! My mind would not stay on anything other than You.

C2 O Lord rAma! Wherever (ecaTa) I (nEnu) (nEnecaTa) look (jUcinanu), (it appears that) You (nivai) are there (unnadi) (nIvaiyunnadi);

O Most Distinguished (tilaka) of the Solar (bhAnu) Dynasty (vaMza)! I have a name (pEru) as (anucu) Your (nIdu) devotee (bhaktuDu) (bhaktuDanucu); therefore (ganuka),

O Lord zrI hari! O Lord hari! My mind would not stay on anything other than You.

C3 O Lord rAma! Even all (ella) Your (seemingly) cunning (kapaTamaU) words (mATalu) (mATalella) have now turned (ainadi) sweet (kammani) (kammanainadi);

O Lord well-praised (sannuta) by this tyAgarAja! You (nIvE) are my (nA) penance (tapamu) and the fruit (phalamu) of asceticism (yOga);

O Lord zrI hari! O Lord hari! My mind would not stay on anything other than You.

Notes –

P – madiyendu – This is how it is given in all the books other than that of TKG, wherein it is given as ‘madendu’; in my humble opinion, ‘madi’+‘endu’ cannot be joined as ‘madendu’ but as ‘madiyendu’ only. Any suggestions ???

A – grammiyunnadi –The basic word seems to be ‘gammu’. Though generally ‘r’ is added freely in Telugu – as ‘grammu’, it is not clear whether the same is true in this case also.

## **nanu pAlimpa-mOhanaM**

In the kRti ‘nanu pAlimpa naDaci’ – rAga mOhanaM, zrI tyAgarAja describes ecstatically how he beheld the Lord. .

P nanu pAlimpa naDaci vaccitivO  
nA prANa nAtha

A vanaja nayana mOmunu jUcuTa  
jIvanam(a)ni nenaruna manasu marmamu telisi (nanu)

C sura pati nIla maNi nibha tanuvutO  
uramuna mutyapu sarula cayamutO  
karamuna zara kOdaNda kAntitO  
dharaNi tanayatO tyAgarAj(A)rcita (nanu)

Gist

O Lord of my Life-breath! O Lotus Eyed! O Lord of celestials! O Lord worshipped by this tyAgarAja!

Did You come by foot in order to protect me?

Knowing the secret of my mind that beholding Your face is my livelihood, did You kindly come by foot in order to protect me?

With (a) a body resembling sapphire, (b) a number rows of pearls on the chest, (c) the splendour of bow kOdaNDa and arrows in Your hands, and (d) sItA, did You come by foot in order to protect me?

Word-by-word Meaning

P O Lord (nAtha) of my Life-breath (prANa)! Did You come (vaccitivO) by foot (naDaci) in order to protect (pAlimpa) me (nanu)?

A O Lotus (vanaja) Eyed (nayana)! Knowing (telisi) the secret (marmamu) of my mind (manasu) that (ani) beholding (jUcuTa) Your face (mOmunu) is my livelihood (jIvanamu) (jIvanamani),

O Lord of my Life-breath! did You kindly (nenaruna) come by foot in order to protect me?

C O Lord (pati) of celestials (sura)! With - a body (tanuvutO) resembling (nibha) sapphire (nIla maNi), a number (cayamutO) rows (sarula) of pearls (mutyapu) on the chest (uramuna),

the splendour (kAntitO) of bow kOdaNDa and arrows (zara) in Your hands (karamuna), and

sItA – daughter (tanaya) (tanayatO) of Earth (dharaNi),

O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

O Lord of my Life-breath! did You come by foot in order to protect me?

Notes:-

P – nAtha – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nAthA’. This needs to be checked. Any suggestions ???

A – mOmunu – This is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, it is given as ‘mOmuna’. As ‘mOmunu’ is the correct word in the context, the same has been adopted. Any suggestions ???

## **kOri vaccitinayya-bilahari**

In the kRti ‘kOri vaccitinayya’ – rAga bilahari, zrI tyAgarAja states that he has come seeking only Lord’s grace.

P kOri vaccitin(a)yya  
kOdaNDapANi ninu nE

A sUri vinuta(y)entO  
sundara mUrtiv(a)nucu (kOri)

C1 cittamunaku nI kRpA  
vittam(a)nucu cAla (kOri)

C2 meNDu guNamulacE  
niNDukonnAvaT(a)Jcu (kOri)

C3 rAj(A)dhi rAja tyAga-  
rAja nuta carita (kOri)

Gist

O Lord kOdaNDapANi! O Lord well-praised by bRhaspati! O Overlord of Kings! O Lord whose exploits (or conduct) have (has) been praised by this tyAgarAja!

I have come seeking You.

Considering that You are very handsome, I have come seeking You.

Considering that Your grace is the greatest wealth for my mind, I have come seeking You very much.

That You are stated to be filled with abundant virtues, I have come seeking You.

Word-by-word Meaning

P O Lord (ayya) kOdaNDapANi (literally wielder of kOdaNDa)! I (nE) have come (vaccitini) (vaccitinayya) seeking (kOri) You (ninu).

A O Lord well-praised (vinuta) by bRhaspati (sUri)! Considering that (anucu) You are very (entO) handsome (sundara mUrtivi) (mUrtivanucu),  
O Lord kOdaNDapANi! I have come seeking You.

C1 Considering that (anucu) Your (nI) grace (kRpa) is the greatest wealth (vittamu) (vittamanucu) for my mind (cittamunaku),  
O Lord kOdaNDapANi! I have come seeking You very much (cAla).

C2 That (aJcu) You are stated to be filled with (niNDukonnAvaTa) (niNDukonnAvaTaJcu) abundant (meNDu) virtues (guNamulacE),  
O Lord kOdaNDapANi! I have come seeking You.

C3 O Overlord (adhi rAja) of Kings (rAja) (rAjAdhi)! O Lord whose exploits or conduct (carita) have (has) been praised (nuta) by this tyAgarAja! O Lord kOdaNDapANi! I have come seeking You.

Notes –

P – sUri – this also means ‘learned person’. This word occurs in Dikshitar Krits also as ‘sUri jana’ where the meaning derived is ‘celestials’. However, as the word given here is in singular, it has been translated as ‘bRhaspati’. Please refer to the website for synonyms of various planets - [http://www.brihaspati.net/hora\\_sara.htm](http://www.brihaspati.net/hora_sara.htm)

A – entO sundara – this is how it is given in all the books other than that of TKG, wherein it is given as ‘entO nIvu sundara’. This needs to be checked. Any suggestions ???

A – mUrtivanuJcu – 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 ‘mUrtivaTaJcu’. This needs to be checked. Any suggestions ???

## **dorakunAyiTuvaNTi-bilahari**

In the kRti ‘dorakunAyiTuvaNTi’ – rAga bilahari, zrI tyAgarAja considers himself to be very fortunate to serve the Lord.

P dorakunA(y)iTuvaNTi sEva

- A dorakunA alpa tapam(o)nariJcina bhU-  
sura varulakun(ai)na surulak(ai)na (dorakunA)
- C1 tumburu nAradulu suguNa  
kIrtanambulan(A)lApamu sEyaga  
ambarISa mukhyulu nAmamu  
sEyaga jAjulu pai callaga  
bimb(A)dharulagu sura vAra(y)ali  
vENulu nATyamul(A)Daga  
ambuja bhava pAk(A)rul(i)rugaDalan-  
(a)nvaya birud(A)vaLini pogaDaga  
ambara vAsa satulu kara  
kaGkaNambulu ghallani visaraga maNi  
hArambulu kadalagan(U)cE phaNi  
talpambuna nelakonna harini kanugona (dorakunA)
- C2 marakata maNi sannibha dEhambuna  
merugu kanaka cElamu zObhilla  
caraNa yuga nakh(A)vaLi kAntulu  
canduru pillalanu gEra  
vara nUpuramu veluga kara yugamuna  
vajrapu bhUSaNamulu meraya  
uramuna muktA hAramulu mariyu(n)-  
ucitamaina makara kuNDalambulu  
ciru navvulu kala vadanambuna  
muGgurul(a)ddampu kapOlamu muddu  
kuriyu divya phAlambuna tilakamu  
merayu bhuvi lAvaNya nidhini kana (dorakunA)
- C3 tAmasa guNa rahita munulaku pogaDa  
taramu gAkanE bhramasi nilvaga  
zrImat kanakapu tOTla paini  
celuv(o)nda koluv(u)NDaga  
kAmita phala dAyakiyau sItA  
kAntuni kani(y)uppoGgaga  
rAma brahma tanayuDaU tyAga-  
rAju tA pADucun(U)caga  
rAmuni jagad(u)ddhAruni sura ripu  
bhImuni triguN(A)tItuni pUrNa  
kAmuni cinmaya rUpuni sad-guNa  
dhAmuni kanulAra madini kanugona (dorakunA)

#### Gist

Is it possible to be blessed with a service like this?

Is it possible to be blessed with a service like this even to those best of brAhmaNas who have performed meagre penance or even to the celestials?

Is it possible to be blessed with a service of rocking the Lord hari – reclining on the couch of zESa and to behold Him as the diamond-studded necklaces (on the chest of the Lord) sway (a) as tumburu - King of celestial musicians, sage nArada and others perform exposition of the songs extolling the virtues of the Lord, (b) as fragrant malli flowers are showered on the Lord while sage ambarISa and other great devotees chant Lord’s names, (c) as the celestial dancers with red bimba fruit like lips - having black braids - dance, (d) as brahma and indra, standing on both sides of the Lord, extol the list of appellations of the race, and (e) as the celestial damsels fan the Lord to the sweet chime of the bracelets in their hands?

Is it possible to be blessed with a service like this to behold the World's treasure of beauty – (a) as the lustrous golden-hued garments on the emerald like body sparkle, (b) as the glow of rows of nails of the holy feet of the Lord puts to shame moon-lings, (c) as the holy anklet shine, (d) as diamond-studded ornaments shine in His arms, and (1) with pearl necklaces on the broad chest, (2) also with most appropriate dolphin shaped ear-rings, (3) with the curls of hair on the smiling face, (4) with the mirror-like cheeks, and (5) with the sacred mark shining on the charming holy forehead?

Is it possible to be blessed with a service like this to behold in the mind to one's heart's content Lord rAma – (a) the upholder of Universe, (b) the terror of the enemies of celestials, (c) One beyond the three qualities, (d) One whose desires are accomplished, (e) who is of the form of the nature of consciousness, and (f) the abode of great virtues – (1) as extolling the Lord being beyond the capacity of even the sages devoid of the quality of inertia, they are stunned, (2) as the Lord is in audience beautifully on the superior golden cradle, (3) as sItA – bestower of fruits of desires of devotees – swells beholding Her consort, and (4) as this tyAgarAja - son of zrI rama brahma – rocks the cradle while he is singing?

#### Word-by-word Meaning

P Is it possible to be blessed with (dorakunA) a service (sEva) like this (ituvANtI) (dorakunAyiTuvANtI)?

A Is it possible to be blessed with (dorakunA) a service like this even (aina) to those best of (varulakaina) brAhmaNas (bhU-sura) who have performed (onariJcina) meagre (alpa) penance (tapamunu) (tapamunonariJcina) or even (aina) to the celestials (surulaku) (surulakaina)?

C1 Is it possible to be blessed with a service of rocking (UcE) the Lord hari (harini) – reclining (nelakonna) (literally established) on the couch (talpambuna) of zESa – the serpent (phaNi) – and to behold (kanugona) Him as the diamond-studded (maNi) necklaces (hArambulu) (on the chest of the Lord) sway (kadalaga) while -

tumburu – King of celestial musicians, sage nArada and others (nAradolu) perform exposition (AlApamu sEyaga) of the songs (kIrtambulanu) (kIrtanambulanAlApamu) extolling the virtues (suguNa) of the Lord,

fragrant malli flowers (jAjulu) are showered (callaga) on (pai) the Lord while sage ambarISa and other great devotees (mukhyulu) chant Lord's names (nAmamu sEyaga),

the celestial (sura) dancers (vAra) with red bimba fruit like lips (adhara) (bimbAdharalagu) - having black (ali) (literally bee-like) (vArayali) braids (vENulu) - dance (nATyamulu ADaga) (nATyamulADaga),

brahma – abiding (bhava) in Lotus (ambuja) and indra – enemy (ari) of demon pAka, standing on both sides (irugaDalanu) of the Lord, extol (pogaDaga) the list (AvaLini) of appellations (birudu) (birudAvaLini) of the (Solar) race (anvaya) (pAkArulirugaDalanavaya), and

the celestial (ambara vAsa) damsels (satulu) fan (visaraga) the Lord to the sweet chime (ghallani) of the bracelets (kaGkaNambulu) in their hands (kara)?

C2 Is it possible to be blessed with a service like this to behold (kana) the World's (bhuvi) treasure (nidhini) of beauty (lAvaNya) -

as the lustrous (merugu) golden-hued (kanaka) garments (cElamu) on the emerald (marakata maNi) like (sannibha) body (dEHambuna) sparkles (zObhilla),

as the glow (kAntulu) of rows (AvaLi) of nails (nakha) (nakhAvaLi) of the holy feet (caraNa yuga) of the Lord puts to shame (gEra) moon-lings (canduru pillalanu) (literally litter of moon),  
as the holy (vara) anklet (nUPuramu) shine (veluga),  
as diamond-studded (vajrapu) ornaments (bhUSaNamulu) shine (meraya) in His arms (kara yugamuna), and  
with pearl (muktA) necklaces (hAramulu) on the broad chest (uramuna),  
also (mariyu),  
with most appropriate (ucitamaina) (mariyunucitamaina) dolphin (makara) shaped ear-rings (kuNDalambulu),  
with the curls of hair (muGgurulu) on the smiling (ciru navvulu kala) face (vadanambuna),  
with the mirror-like (addampu) (muGguruladdampu) cheeks (kapOlamu), and  
as the sacred mark (tilakamu) shines (meraya) on the charming (muddu kuriyu) (literally charm oozing) holy (divya) forehead (phAlambuna)?

C3 Is it possible to be blessed with a service like this to behold (kanugona) in the mind (madini) to one's heart's content (kanulAra) (literally to the eyes' content) Lord rAma (rAmuni) –  
the upholder (uddhAruni) of Universe (jagat) (jagaduddhAruni), the terror (bhImuni) of the enemies (ripu) of celestials (sura),  
One beyond (atItuni) the three qualities (tri-guNa) (triguNAtItuni), One whose desires (kAma) (kAmuni) are accomplished (pUrNa),  
who is of the form (rUPuni) of the nature of consciousness (cin-maya), and the abode (dhAmuni) of great virtues (sad-guNa) -  
as extolling (pogaDa) the Lord being beyond the capacity (taramu gAkanE) of even the sages (munulaku) devoid (rahita) of the quality (guNa) of inertia (tAmasa), they (sages) are stunned (bhramasi nilvaga),  
as the Lord is in audience (koluvu uNDaga) (koluvuNDaga) beautifully (celuvonda) on (pains) the superior (zrImat) golden (kanakapu) cradle (toTla),  
as sItA – bestower (dAyakiyau) of fruits (phala) of desires (kAmita) of devotees – swells (uppoGgaga) beholding (kani) (kaniyuppoGgaga) Her consort (kAntuni),  
as this tyAgarAja (tyAgarAju) - son (tanayaDau) of zrI rama brahma – rocks (Ucaga) the cradle while he (tA) is singing (pADucunu) (pADucunUcaga)?

Notes –

C1 – kIrthanambula – This is how it is given in all the books other than that of TKG, wherein it is given as 'saMkIrtanambula'. This needs to be checked. Any suggestions ???

C1 - tumburu – King of gandharva – celestial musicians

C1 – jAjula - tamizh – jAdi malli

C1 – ali vEnulu – the braids whose colour resembles black bee.

C1 - bimba – tamizh kOvaippazhaM

C1 – pAkAri – This 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).

C1 – kaGkaNambulu ghallani visaraga – This is how it is given in all the books. However, in the present context, 'ghallana' would be appropriate – not 'ghallani'. This needs to be checked. Any suggestions ???

C2 – canduru pillalu – zrI tyAgarAja states the each nail of Lord's feet resembles a small moon.

C3 - rama brahma – zrI tyAgarAja's father's name.

## orulanADu-zuddhasAvEri

In the kRti 'orulanADukOvalasinadEmi' – rAga zuddha sAvEri, zrI tyAgarAja states that it is no use blaming others when You do not have pity on me.

- P orulan(A)DukOvalasinad(E)mi  
parama pAvana zrI rAma
- A paritApamu tALaka moral(i)DagA  
karuNa lEka nIvE nanu jUDaga (orula)
- C1 maJcivAri sahavAsamu bAsi  
koJcepu narula koraku nuti jEsi  
eJcina kAryamu kUDani gAsi  
sahiJcak(u)NDeD(i)di nA pEru vAsi (orula)
- C2 rAzi(y)anucu narulanu cE pUni  
vAsiy(u)NDeD(i)di bhavAni  
Aza priya nE mundu rAni  
jEsina karmam(a)nukOvale kAni (orula)
- C3 dEva tyAgarAja vinuta sanaka  
bhAvanIya raghu kula tilaka  
I varakunu nAdu tanu(v)alayaga  
nIvE telusukOvale gAka (orula)

Gist

O Supremely Sacred Lord zrI rAma! O Lord dear to Lord ziva – one who loves bhavAni! O Lord well-praised by this tyAgarAja! O Most Eminent of raghu dynasty cherished or held dear by sage sanaka!

Why should I blame anyone else?

Being unable to bear the misery, when I appeal, even if You look at me without having compassion, why should I blame anyone else?

Having abandoned the company of good people, and having extolled petty people in order to obtain wants from them, and yet, as desired tasks could not be accomplished, I am unable to bear the grief - this is the luck of my name; why should I blame anyone else?

Considering it to be my fate, I remain satisfied relying on people; I should only assume this to be the actions done by me, the effects of which have not yet manifested; why should I blame anyone else?

As my body is languishing till now, You Yourself should know; therefore, why should I blame anyone else?

Word-by-word Meaning

P O Supremely (parama) Sacred (pAvana) Lord zrI rAma! Why (Emi) should I blame (ADukOvalasinadi) anyone else (orulanu) (orulanADukOvalasinadEmi)?

A Being unable to bear (tALaka) the misery (paritApamu), when I appeal (moraliDagA), even if You (nIvE) look (jUDaga) at me (nanu) without having (lEka) compassion (karuNa),

O Supremely Sacred Lord zrI rAma! why should I blame anyone else?



C1 Having abandoned (bAsi) the company (sahavAsamu) of good people (maJcivAri), and  
having extolled (nuti jEsi) petty (koJcepu) people (narula) in order to obtain wants (koraku) from them, and yet,  
as desired (eJcina) (jEsiyeJcina) tasks (kAryamu) could not be accomplished (kUDani),  
I am (uNDeDu) unable to bear (sahiJcaka) (sahiJcakuNDeDu) the grief (gAsi) - this (idi) (sahiJcakuNDeDidi) is the luck (vAsi) of my (nA) name (pEru);  
O Supremely Sacred Lord zrI rAma! why should I blame anyone else?

C2 Considering (anucu) it to be my fate (rAzi) (rAziyanucu), I remain (uNDeDu) satisfied (vAsi) relying (cE pUni) on people (narulanu);  
O Lord dear (priya) to Lord ziva – one who loves (Aza) bhavAni!  
I should only (kAni) assume (anukOvale) this (idi) (vAsiyuNDeDidi) to be the actions (karma) (karmamanukOvale) done (jEsina) by me (nE), the effects of which have not yet manifested (mundu rAni);  
O Supremely Sacred Lord zrI rAma! why should I blame anyone else?

C3 O Lord (dEva) well-praised (vinuta) by this tyAgarAja! O Most Eminent (tilaka) (literally mark on fore-head) of raghu dynasty (kula) cherished or held dear (bhAvanIya) by sage sanaka – mind-born son of brahma!  
As my (nAdu) body (tanuvu) is languishing (alayaga) (tanuvalayaga) till now (I varakunu) (tilakayI), You Yourself (nIvE) should know (telusukOvale); therefore (gAka),  
O Supremely Sacred Lord zrI rAma! why should I blame anyone else?

Notes –

General – caraNas 1 and 2 are very difficult to translate because the context is not known and wordings are very terse. If there are any errors, kindly excuse me. Please intimate me the correct meaning.

C1 – pEru vAsi – this is a method of cursing oneself that ‘my name is unlucky’.

C2 – this caraNa is not found in the book of Shri TSV/AKG.

C2 – rAziyanucu narulanu cE pUni vAsiyuNDeDu – the meaning of this phrase is not clear. In the book of Shri CR, it is translated as ‘luck will come to man accordingly as fate takes him’. However, this is not entirely satisfying because the construction of words make it difficult to render such a meaning. Any suggestions ???

C2 – mundu rAni karmamu – karma not yet manifested - karma is of three types – “Sanchita, Agami and Prarabdha. Sanchita Karma is the store of the effects or the impressions of all the actions performed by an individual in his countless previous births. All these effects of actions have to be experienced by the individual in different bodies. An action or a group of actions out of the Sanchita Karma, which can be experienced only under some particular conditions, is allotted to a particular body for the sake of experience in those conditions demanded by this special effect or group of effects of an action or actions. This allotted portion is called Prarabdha. The Agami Karma consists of actions performed by the individual through a particular body or the mind which will bear fruit in future.” Source -

[www.swami-krishnananda.org/mundak/The%20Mundaka%20Upanishad%20oby%20Swami%20Krishnananda.doc](http://www.swami-krishnananda.org/mundak/The%20Mundaka%20Upanishad%20oby%20Swami%20Krishnananda.doc)

C2 – bhavAni Aza priya – though this has been translated as ‘Dear to Lord ziva’, the word ‘Aza’ is confusing. Any suggestions ???

## nIkevari bOdhana-zuddhasAvEri

In the kRti 'nIkevari bOdhana' – rAga zuddha sAvEri, zrI tyAgarAja asks Lord zrI rAma why he has all of sudden become cross with him – has someone told the Lord something against him?

P nIk(e)vari bOdhana

A sAkEta rAma san-muni stoma (nI)

C kalakalam(a)ni nAtO palukak(u)nnAvu  
talapu vEr(ai)nadi tyAgarAja vinuta (nI)

Gist

O Lord zrI rAma of ayOdhya! O Lord eulogized by great sages! O Lord praised by this tyAgarAja!

Whose instigation to you against me?

You are not talking to me cheerfully; Your thoughts (now) seem to be different.

Word-by-word Meaning

P Whose (evari) instigation (bOdhana) to you (nIku) (nIkevari) against me?

A O Lord zrI rAma of ayOdhya (sAkEta)! O Lord eulogized (stoma) by great sages (san-muni)!

Whose instigation to you against me?

C You are (unnAvu) not talking (palukaka) (palukukunnAvu) to me (nAtO) cheerfully (kalakalamani); Your thoughts (talapu) (now) seem to be (ainadi) different (vEru) (vErainadi);

O Lord praised (vinuta) by this tyAgarAja! Whose instigation to you against me?

## nE pogaDakuNTE-dEziyatODi

In the kRti 'nE pogaDakuNTE' – rAga dEsika tODi (or varALi), zrI tyAgarAja asks Lord, what difference will it make to You whether I praise You or not; that is why You ignore me.

P nE pogaDak(u)NTE nIk(E)mi kodavO  
nI manasu delise gadarA O rAma

A prApu gala zuka sanaka prahlAda nArada  
paramEza rudr(A)di bhaktul(a)rcimpaga (nE)

C bhujiyimpa beTTa sati budhulu sAmAjikulu  
bhajiyimpa sOdarulu pavana sUnuD  
(a)ja biDauj(A)di sural(A)ptul(ai)nAru  
nIraja nayana zrI tyAgarAja nuta bAluDagu (nE)

Gist

O Lord rAma! O Lotus Eyed! O Lord praised by this tyAgarAja! If I do not extol You, how does it matter to You? Haven't I understood Your mind?

When devotees like zuka, sanaka, prahlAda, nArada, rudra - Himself the Great Lord – and others having Your support are there to worship You, if I do not extol You, how does it matter to You?

Your wife is there to serve food and look after You; wise men and men of society are there to worship You; Your brothers, AJjanEya, brahmA, indra and other celestials have become Your friends; if a small boy (like me) does not extol You, how does it matter to You?

Word-by-word Meaning

P O Lord rAma! If I (nE) do not (uNTE) extol (pagaDaka) (pogaDakuNTE) You, how (Emi) does it matter (kodavO) (literally dearth) to You (nIku) (nIkEmi)? Haven't (gadarA) I understood (delise) Your (nI) mind (manasu)?

A When devotees (bhaktulu) like zuka, sanaka, prahlAda, nArada, rudra who is Himself the Great (parama) Lord (Iza) (paramEza), and others (Adi) (rudrAdi) having (gala) Your support (prApu) are there to worship (arcimpaga) (bhaktularcimpaga) You,

O Lord rAma! If I do not extol You, how does it matter to You? Haven't I understood Your mind?

C Your wife (sati) is there to serve food (bhujiyimpa) (literally feed) and look after (beTTa)You;

wise men (budhulu) and men of society (sAmAjikulu) are there to worship (bhajiyimpa) You;

Your brothers (sOdarulu), AJjanEya – son (sUnuD) of wind-God (pavana), brahmA (aja) (sUnuDaja), indra (biDauja) and other (Adi) (biDaujAdi) celestials (surulu) have become (ainAru) Your friends (Aptulu) (surulAptulainAru);

O Lotus (nIraja) Eyed (nayana)! O Lord praised (nuta) by this tyAgarAja! O Lord rAma! if a small boy (bAluDagu) (like me) does not extol You, how does it matter to You? Haven't I understood Your mind?

Notes –

P – delise – this is how it is given in the books of CR and TSV/AKG. However, in the TKG, this is given as 'delisi'. In view of the ensuing word 'gadarA', the word 'delise' has been adopted here. Any suggestions ???

A – paramEza rudra – As these two words mean same – Lord ziva, 'paramEza' has been taken as an epithet of rudra. Any suggestions ???

A - rudra – Eleven (EkAdaza) rudra – (1)Kapali (2) Pingala (3) Bhima (4) Virupakhsha (5) Bilohita (6) Shashtha (7) Ajapada (8) Ahirbudhanya (9) Sambhu (10) Chanda (11) Bhava

C – beTTa – this word has numerous meanings. This may be added to the previous word 'bhujiyimpa' or used separately. Here this word has been taken separately to mean 'look after'. Any suggestions ???

## nE mora beTTitE-rUpavati

In the kRti 'nE mora beTTitE' – rAga rUpavati, zRI tyAgarAja asks the Lord as to why He feels vexed when he grumbles in his own mind.

P nE mora beTTitE madilOna

nIk(A)yAsamu(y)ElarA

A I mAnav(A)dhamulanu kOri  
ella vArala valEn(u)NDankanu (nE)

C tapam(o)kaTi(y)onara jEsitinO  
dAnamb(o)kaTi(y)aDigitinO  
kapaT(A)tmuDai palikitinO  
kali hara tyAgarAja nuta (nE)

Gist

O Lord who subdues the (effects) of kali! O Lord praised by this tyAgarAja!

Instead of being like other people beseeching these vilest of men, if I grumble within my mind, why should You be annoyed?

Did I perform any penance (to get Your boons)? or did I entreat You for any gift? or did I say anything becoming cunning minded?

Word-by-word Meaning

P O Lord! If I (nE) grumble (mora beTTitE) (literally complain) within my mind (madi lOna) why (ElarA) should You (nIku) be annoyed (AyAsamu) (nIkAyAsamElarA)?

A Instead of being (uNDakanu) like (valEnu) (valEnuNDakanu) other people (ella vArala) beseeching (kOri) these (I) vilest (adhamulanu) of men (mAnava) (mAnavAdhamulanu),  
if I grumble within my mind, why should You be annoyed?

C Did I perform (onara jEsitinO) any (okaTi) penance (tapamu) (tapamokaTiyonara) (to get Your boons)? or  
did I entreat (aDigitinO) You for any (okaTi) gift (dAnambu) (dAnambokaTiyaDigitinO)? or  
did I say (palikitinO) anything becoming cunning minded (kapaTAtmuDai)?

O Lord who subdues (hara) the (effects) of kali! O Lord praised (nuta) by this tyAgarAja! why should You be annoyed, if I grumble within my mind?

## **nIvE kannada-saurASTraM**

In the kRti 'nIvE kannada' – rAga saurASTraM, zrI tyAgarAja pleads with Lord not to neglect him.

P nIvE kannada jEsitE nE-  
(n)evaritO delpudun(a)yya

A bhAv(A)bhAva mah(A)nubhAva zrI rAmacandra  
bhAva janaka nA bhAvamu telisiyu (nIvE)

C1 kOrina kOrikal(I)DERun(a)nucunu ninnu  
ArAdhiJcina nannu(y)AraDi peTTuTa  
mEra gAdu nAdu nEram(E)mi nann-  
(E)lukOrA(y)I lOkamuna(n)iGka (nIvE)

C2 bhaktilO zrI rAma bhakti mEl(a)ni ziva  
zakti santatamu viraktitO nuti jEya

zakti jUci nija bhaktulu pogaDaga  
vyaktuni jUci(y)Asakti kaligenu (nIvE)

C3 patita pAvana sammatamuna sujana  
saGgati sEyuTaku sama rahita rAma nAmamu  
satamu sEya nI vratamu kOritini gAni  
nata janaka kul(A)bja hita tyAgarAjunipai (nIvE)

Gist

O Being and Non-Being! O The Great One! O Lord zrI rAmacandra! O  
Father of cupid! O Redeemer of the fallen! O Sun of Your dynasty!

Even after knowing my state of mind, if You disregard me, to whom shall  
I complain?

I worshipped You with the hope that the desires I cherished would be  
fulfilled; it is not proper to slight me; what is my fault? please govern me; in this  
World, even now, if You disregard me, to whom shall I complain?

Considering that, of devotion (to Gods), the devotion to zrI rAma is  
superior, Lord ziva and pArvati, becoming indifferent (to everything else), ever  
praise You; true devotees extol You looking at Your might; (but) beholding Your  
personality, attachment towards You developed in me.

In order to have association of virtuous people, I only sought Your whole-  
hearted command to ever chant the peerless names of rAma; if You disregard this  
devoted tyAgarAja, to whom shall I complain?

Word-by-word Meaning

P O Lord (ayya)! if You (nIvE) disregard (kannaDa jEsitE) me, to whom  
(evaritO) shall I (nEnu) (nEnevaritO) complain (delpudunu) (literally inform)  
(delpudunayya)?

A O Being and Non-Being (bhAvAbhAva)! O The Great One  
(mahAnubhAva)! O Lord zrI rAmacandra!

O Father (janaka) of cupid (bhAva)! Even after knowing (telisiyu) my  
(nA) state of mind (bhAvamu),  
if You disregard me, to whom shall I complain?

C1 It is not (gAdu) proper (mEra) to slight (AraDi peTTuTa) me (nannu)  
(nannuyAraDi) who –

worshipped (ArAdhiJcina) You (ninnu) with the hope (anucunu)  
(literally thinking) that the desires (kOrikalu) I cherished (kOrina) would be  
fulfilled (IDErunu) (kOrikalIDErunanucunu);

what (Emi) is my (nAdu) fault (nEramu)? please govern (ElukOrA) me  
(nannu); in this (I) (nannElukOrAyI) World (lOkamunanu), even now (iGka)  
(lOkamunaniGka),

if You disregard me, to whom shall I complain?

C2 Considering (ani) that, of devotion (to Gods) (bhaktiO), the devotion  
(bhakti) to zrI rAma is superior (mElu) (mElani),

while Lord ziva and pArvati (zakti), becoming indifferent (viraktitO) (to  
everything else), ever (santatamu) praise (nuti jEya) You, and

(while) the true (nija) devotees (bhaktulu) extol (pogaDaga) You looking  
at (jUci) Your might (zakti), (but)

beholding (jUci) Your personality (vyaktini), attachment (Asakti)  
(jUciyAsakti) towards You developed (kaligenu) (literally happened) in me;

therefore, if You disregard me, to whom shall I complain?

C3 O Redeemer (pAvana) of the fallen (patita)! In order to have (sEyuTaku) association (saGgati) of virtuous people (sujana),

I only (gAni) sought (kOritini) Your (nI) whole-hearted (sammatamuna) command (vratamu) to ever (satamu) chant (sEya) the peerless (sama rahita) names (nAmamu) of rAma;

O Sun – the benefactor (hita) of Lotus (abja) – of the dynasty (kula) (kulAbja) of Your father (janaka)!

if You disregard this devoted (nata) tyAgarAja (tyAgarAjunipai), to whom shall I complain?

Notes –

P – kannada – In the books of TKG, ATK and TSV/AKG this word is given as 'kannaDa' and translated as 'disregard'; but, as per Telugu Dictionary, the word 'kannaDa' means 'disregard'. However, in the book of CR, this is given as 'nanneDa' and the meaning derived is 'abandon'. This needs to be checked. Any suggestions ???

A – bhAvAbhAva – Being and Non-Being - The following verse from tirumandiraM is relevant (Book quoted under references) –

illan2u mallan2 uLan2allan2 emmiRai  
kalladu neJJaM piLandiDuM kAtciyan2  
tollaiyan2 tUyan2 tuLakkilan2 tUymani  
collaruJcOdi toDarndu nin2RAn2E (3015)

He is and He is not; my Lord;  
Break Your stony heart and there He is;  
Ancient is He, Pure is He, Constant is He, Pure Gem is He;  
He is Light beyond speech, Interminable is He.  
(Translation by Dr. B Natarajan)

A – bhAvAbhava – bhAvAbhAva vivarjitAyai nama: – One of the names of Mother given in 'lalitA sahasranAmaM' (680) – Salutations to Her who is beyond being and non-being.

A - bhAvAbhAva – According to the Telugu Dictionary (given in the references) bhAvabhavuDu – means 'one who exists in the heart – ie cupid': I think that this is not word meant here.

C2 – bhaktilo zrI rAma bhakti mElani – The reference to Lord ziva and zakti is from phalazRti of viSNu sahasranAmaM where dEvi pArvathi asks Lord ziva the means for hearing the thousand(s of) names of viSNu recited by the learned every day. The Lord ziva replies that simple repetition of the name of 'rAma' would be equal to reciting viSNu sahasranAmaM.

C2 – jUciyAsakti – This is now it is given in the book of TKG. However, in all other books this is given as 'jUcinAsakti'. As the word is required to be split as 'jUci+Asakti', the correct joining would 'jUciyAsakti'. This needs to be checked. Any suggestions ???

C3 – sammatamuna – whole-hearted – Though this has been attached to 'command' of Lord, it is possible to attach the word to the 'desire' of tyAgarAja also. Any suggestions ???

C3 – vratamu – generally, this word means 'vow'. In the present context, this word 'vow' does not convey the meaning adequately. Therefore, the meaning 'command' has been adopted. Any suggestions ???

C3 – satamu – this is how it is given in all books other than that of TKG, wherein it is given as 'satatamu'. 'satamu' and 'satatamu' means same. This needs to be checked. Any suggestions ???

C3 – nata janaka kula abja hita – This is how it is given in all the books. In the book of TKG, this has been taken as two epithets 'like father to the

devotees' and 'Sun of solar race'. One of the meanings of 'ka' is 'Sun'; 'abja hita' may mean 'Sun' - not 'moon' because there is no word to indicate 'ocean' along with 'race'.

Therefore, this has been split as 'janaka kula abja hita' meaning 'the Sun of his (janaka) race'. 'nata' has been taken as an epithet of 'tyAgarAja'. The word 'janaka' may not be taken to mean 'Kinga janaka' but only 'father'. Any suggestions ???

## nEramA rAma-saurASTraM

In the kRti 'nEramA rAma rAma' – rAga saurASTraM, zrI tyAgarAja pleads with Lord not to be cross with him for no fault of his.

P nEramA rAma rAma nIk(i)di  
nIraj(A)kSa nA jIv(A)dhAra

A mAra kOTi saundaryamunu kani  
madilOna sunta maraci(y)uNTE (nEramA)

C kOri kOri nIdu koluvu sEyu vELa  
sAramaina pada sArasamula  
poGgAra jUci(y)uramuna(n)uJcudAmO  
kanulan(o)ttudAmO(y)ani  
kUrimini brahm(A)nandam(a)nducunu  
konta mai maraci(y)uNTini kAni  
tArak(A)dhip(A)nana pAVana  
sItA nAyaka zrI tyAgarAjunipai (nEramA)

Gist

O Lotus Eyed! O the Prop of my Livelihood! O Moon Faced! O Lord who is ever Holy! O Consort of sItA!

Alas! do You consider this to be a fault?

Having beheld Your beauty, which is equal to that of a crore cupids, if I remained entranced in my mind for a little while, do You consider it to be a fault?

When I was performing service to You, after much yearning, having beheld exultingly Your nectarine Lotus Feet, pondering whether I should seat them (Your feet) in my chest or whether I should press them to my eyes, and (in that process), lovingly experiencing the Supreme bliss, I but remained in that state for some time having lost bodily consciousness; do You consider this to be a fault on the part of this tyAgarAja?

Word-by-word Meaning

P Alas (rAma rAma)! O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! O the Prop (AdhAra) of my Livelihood (jIva)!  
do You (nIku) consider this (idi) to be a fault (nEramA)?

A Having beheld (kani) Your beauty (saundaryamunu) which is equal to that of a crore (kOTi) cupids (mAra), if I remained (uNTE) entranced (maraci) (maraciyuNTE) in (lOna) my mind (madi) for a little while (sunta),  
Alas! O Lotus Eyed! O the Prop of my Livelihood! do You consider it to be a fault?

C At that time (vELa) when I was performing (sEyu) service (koluvu) to You (nIdu) after much yearning (kOri kOri),

having beheld (jUci) exultingly (poGgAra) Your nectarine (sAramaina)  
 Lotus (sArasamula) Feet (pada),  
 pondering (ani) whether I should seat (uJcudAmO) them (Your feet) in  
 my chest (uramuna) (jUciyuramunanuJcudAmO) or whether I should press  
 (ottudAmO) them to my eyes (kanulanu) (kanulanottudAmOyani), and  
 (in that process), lovingly (kUrimini) experiencing (anducunu) (literally  
 reach) the Supreme bliss (brahmAnandamu) (brahmAnandamanducunu),  
 I but (kAni) remained (uNTini) in that state for some time (konta) having  
 lost bodily (mai) consciousness (maraci) (maraciyuNTini);  
 O Moon – Lord (adhipa) of stars (tAraka) – Faced (Anana)  
 (tArakAdhipAnana)! O Lord who is ever Holy (pAvana)! O Consort (nAyaka) of  
 sItA! Alas! O Lotus Eyed! O the Prop of my Livelihood!  
 do You consider this to be a fault on the part of this tyAgarAja  
 (tyAgarAjunipai)?

Notes –

P – rAma rAma – this is how it is given in the books of TKG and  
 TSV/AKG. However, in the book of CR, this is given as ‘rAma rAmA’. In  
 colloquial usage, uttering ‘rAma rAmA’ means that the person is either regretting  
 a mistake or shows exasperation. In the present context, it seem to indicate the  
 kind of irritation zrI tyAgarAja feels. Any suggestions ???

C – kanulanottudAmO – This is an act of piety that when someone  
 receives or touches anything which is very sacred, they press it to their eyes.

C – brahmAnandamu – Supreme Bliss – In this kRti, zrI tyAgarAja  
 describes his experiencing brahmAnanda – a privileged state which personages  
 like zrI rAmakRSNa and other holy men only could reach. Therefore, any  
 attempt to explain such a state of mind intellectually, amounts to belittling the  
 experience. If any such pure soul feels that I have not adequately brought out the  
 state of mind of zrI tyAgarAja, they may kindly pardon me.

## Ora jUpU-kannaDagauLa

In the kRti ‘Ora jUpu jUcEdi’ – rAga kannaDagauLa, zrI tyAgarAja  
 pleads with Lord to have compassion on him.

P Ora jUpu jUcEdi nyAyama  
 O ragh(U)ttama nI(v)aNTi vAniki

A nIraj(A)kSa munu nI dAsulaku  
 nIk(E)Ti vAvulu delpavE (Ora)

C mAnam(i)Jcukaina nIku tOca lEka  
 pOyina vainam(E)mi puNya rUpama  
 dIna rakSak(A)zrita mAnava  
 santANa gAna lOla tyAgarAja nuta (Ora)

Gist

O The Most Eminent of the dynasty of raghu! O Lotus Eyed! O  
 Embodiment of merits! O Lord who protects the humble! O Wish Tree of the  
 people who are dependent on You! O Lord who is fond of music! O Lord praised  
 by this tyAgarAja!

Is it justified for a person of Your stature to look at me obliquely?

Please tell me as to what kind of relationships existed between You and  
 your earlier devotees? What is the reason for even a little sense of honour not  
 being felt by You?



## Word-by-word Meaning

P O The Most Eminent (uttama) of the dynasty of raghu (raghUttama)! Is it justified (nyAyama) for a person (vAniki) of Your stature (nIvaNTi) to look at (jUcEdi) me obliquely (Ora jUpu) (literally side glance)?

A O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! Please tell me (delpavE) as to what kind of (ETi) relationships (vAvulu) existed between You (nIku) (nIkETi) and your (nI) earlier (munu) devotees (dAsulaku) (literally servants)?

O The Most Eminent of the dynasty of raghu! Is it justified for a person of Your stature to look at me obliquely?

C O Embodiment (rUpama) of merits (puNya)! What (Emi) is the reason (vainamu) (literally details) (vainamEmi) for even a little (iJcukaina) sense of honour (mAnamu) (literally shame) (mAnamiJcukaina) not being (lEka pOyina) felt (tOca) (literally occur) by You (nIku)?

O Lord who protects (rakSaka) the humble (dIna)! O Wish Tree (santAna) of the people (mAnava) who are dependent (Azrita) (rakSakAzrita) on You! O Lord who is fond (lOla) of music (gAna)! O Lord praised (nuta) by this tyAgarAja!

O The Most Eminent of the dynasty of raghu! Is it justified for a person of Your stature to look at me obliquely?

Notes –

C – vAvulu – This word means ‘consanguineous’, ‘blood relation’. zrI tyAgarAja sarcastically asks the Lord whether his earlier devotees were blood-relations to Him that He protected them while ignoring him (tyAgarAja) because he is not related to Him.

C – santANa – this is how it is given in all the book other than that of TKG, wherein it is given as ‘santrANa’ with meaning ‘refuge’. The meaning derived of ‘santAna’ in the book of CR is ‘progeny’; in the book of TSV/AKG, ‘wealth’.

In the present context, ‘progeny’ does not suit. The telugu and Sanskrit words ‘santAna’ does not have the meaning ‘wealth’.

The word ‘saMtrANa’ is a Sanskrit word (meaning ‘saving’); the word is not found in telugu dictionary. The spelling of the word as given in the book of TKG is ‘santrANa’.

However, ‘santAna’ is one of the five celestial trees like kalpa vRkSa. zrI tyAgarAja uses the names of the celestial trees – kalpa, mandAra etc in relation to the Lord. Therefore, ‘santAna’ has been adopted and it has been translated in that sense. This needs to be checked. Any suggestions ???

## **dinamaNi vaMza-harikAmbhOji**

In the kRti ‘dinamaNi vaMza’ – rAga harikAmbhOji, zrI tyAgarAja pleads with Lord not to play hide and seek with him.

P dina maNi vaMza tilaka lAvaNya  
dIna zaraNya

A manavini bAguga madini talaJcucu  
canuvunan(E)lu cAluga jAlu (dinamaNi)

C zarva vinuta nanu saMrakSiJcanu  
garvamu Ela kAcuvAr(e)varE

nir-vikAra guNa nirmala kara dhRta  
parvata tyAgarAja sarvasvamau (dinamaNi)

Gist

O The Most Distinguished of the Solar dynasty who is everything to this tyAgarAja! O Most beautiful! O Refuge of the humble! O Lord praised by Lord ziva! O Immutable Lord! O Lord beyond three qualities! O Spotless One! O Lord who held the gOvardhana hillock in His hands!

Enough of Your deceit; please govern me with love pondering well in Your mind about my appeal; why feel proud in taking care of me? who else is the protector for me?

Word-by-word Meaning

P O The Most Distinguished (tilaka) (literally mark on the forehead) of the Solar (dina maNi) (literally jewel of the day) dynasty (vaMza)! O Most beautiful (lAvaNya)! O Refuge (zaraNya) of the humble (dIna)!

A Please govern (Elu) me with love (canuvunanu) (canuvunanElu) pondering (talaJcucu) in Your mind (madini) well (bAguga) about my appeal (manavini); enough (cAluga) of Your deceit (jAlu);

O The Most Distinguished of the Solar dynasty! O Most beautiful! O Refuge of the humble!

C O Lord praised (vinuta) by Lord ziva (zarva)! Why (Ela) feel proud (garvamu) in taking care (saMrakSiJcanu) of me (nanu)? Who (evarE) else is the protector (kAcuvAru) (kAcuvArevarE) for me?

O Immutable Lord (nirvikAra)! O Lord beyond (three) qualities (nirguNa)! O Spotless One (nirmala)! O Lord who held (dhRta) the gOvardhana hillock (parvata) in His hands (kara)!

O The Most Distinguished of the Solar dynasty who is everything (sarvasvamau) to this tyAgarAja! O Most beautiful! O Refuge of the humble!

Notes –

C – zarva – For the details of names of Lord ziva, see ‘zata rudrIya’ by sage vyAsa – Source - <http://www.sacred-texts.com/hin/mo7/mo7198.htm>

C – nir-vikAra guna – In my humble opinion, the prefix ‘nir’ governs both ‘vikAra’ (nirvikAra) and ‘guNa’ (nirguNa). It has accordingly been translated. This is substantiated by the ensuing word ‘nirmala’; otherwise, the word ‘guNa’ by itself, cannot be properly translated. Any suggestions ???

## **zrI jAnakI manOhara-IzamanOhari**

In the kRti ‘zrI jAnakI manOhara’ – rAga IzamanOhari, zrI tyAgarAja pleads with Lord to have compassion on him.

P zrI jAnakI manOhara zrI rAghava hari

A nA jAlini nIvE telisi  
namr(A)nanuD(au)Tak(E)mi kAraNamu (zrI)

C nE sEyu duSkarma dEvata  
nI sannidhini nilva sAgenO  
nI sEva nilvagan(E)lara

nIraj(A)kSa tyAgarAja sannuta

Gist

O Lord zrI rAgahava – One who has stolen the heart of zrI jAnaki! O Lord hari! O Lotus Eyed Lord well-praised by this tyAgarAja!

Having known my grief, what is the reason for You to avoid me? Could the deity of my evil deeds stand in Your holy presense? otherwise, why should my services to You halt?

Word-by-word Meaning

P O Lord zrI rAgahava – One who has stolen (hara) the heart (manas) (literally mind) (manOhara) of zrI jAnaki! O Lord hari!

A Having known (telisi) Yourself (nIvE) my (nA) grief (jAlini), what (Emi) is the reason (kAraNamu) for You to avoid - become (auTaku) bent (namra) faced (AnanaDu) (namrAnanuDauTakEmi) - me?

O Lord zrI rAghava – One who has stolen the heart of zrI jAnaki! O Lord hari!

C Could (sAgeno) the deity (dEvata) of evil deeds (duS-karma) done (sEyu) by me (nE) stand (nilva) in Your (ni) holy presense (sannidhini)? otherwise, why (ElarA) should my services (sEva) to You (nI) halt (nilvaganu) (nilvaganElarA)?

O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! O Lord well-praised (sannuta) by this tyAgarAja!

O Lord zrI rAghava – One who has stolen the heart of zrI jAnaki! O Lord hari!

Notes –

A – namrAnana – face bent down – normally this is indicative of humbleness or shyness or shame. But one who is indicted of crime bends his head in shame. Also, one might bend his head in order avoid eye-contact with a loathsome, but unavoidable, person.

In the caraNa, zrI tyAgarAja asks ‘could the deity of my evil deeds stand in Your presence?’. Therefore, in my humble opinion, Lord’s bent-face may mean that because of the deity of evil deeds could stand in the holy presence of the Lord, He is avoiding eye-contact.

In some books, it is given as ‘the deity of evil deeds is hiding the Lord’. Though this may be a correct interpretation, the statement of zrI tyAgarAja is not that of ‘hiding’ but ‘avoiding eye contact’. Any suggestions ???

C – nilvaganElarA – this is how it is given in the book of TKG. However, it is given as ‘nilvadElarA’; ‘nilvadElarA’ is given as an alternative in the book of TKG also. As the meaning derived in all the books is ‘why should my worship stop?’, ‘nilvaganElarA’ is the appropriate word. Any suggestions ???

## **mari mari ninnE-kAmbhOji**

In the kRti ‘mari mari ninnE’ – rAga kAmbhOji, zrI tyAgarAja pleads with Lord to have compassion on him.

P mari mari ninnE moraliDa nI  
manasuna daya rAdu

A kari mora vini saraguna cana nIku

kAraNam(E)mi sarv(A)ntaryAmi (mari)

C karuNatO dhruvunik(e)duTa nilcina  
katha vinnAn(a)yya  
sura ripu tanayunikai nara mRgamau  
sUcanal(E)m(a)yya  
maraci(y)unna vana caruni brOcina  
mahima telupa(v)ayya  
dharanu velayu tyAgarAja sannuta  
taramu kAd(i)ka nE vinan(a)yya (mari)

Gist

O Inner-controller of everyone or everything! O Lord shining in this World as the One praised by this tyAgarAja!

Even if I entreat You repeatedly, You wouldn't have mercy in Your mind.

What is the reason for You to proceed immediately on hearing the entreaty of gajEndra?

I heard the story of Your appearing before dhruva mercifully; what about the tidings of Your becoming man-lion for the sake of prahlAda? please tell me about the grandeur of protecting sugrIva who was in hiding; it is not any longer in my capacity (to bear this grief of not having Your mercy); I shall not listen (to any of Your excuses).

Word-by-word Meaning

P Even if I entreat (moraliDa) You (ninnE) repeatedly (mari mari), You wouldn't have (rAdu) mercy (daya) in Your (nI) mind (manasuna).

A O Inner-controller (antaryAmi) of everyone or everything (sarva) (sarvAntaryAmi)!

What (Emi) is the reason (kAraNamu) (kAraNamEmi) for You (nIku) to proceed (cana) immediately (saraguna) on hearing (vini) the entreaty (mora) of gajEndra – the elephant (kari)?

Even if I entreat You repeatedly, You wouldn't have mercy in Your mind .

C O Lord (ayya)! I heard (vinnAnu) (vinnAnayya) the story (katha) of Your appearing (nilcina) (literally standing) before (eduTa) dhruva (dhruvuDu) (dhruvunikeduTa) mercifully (karuNatO);

O Lord (ayya)! what about (Emi) the tidings (sUcanalu) (sUcanalEmayya) of Your becoming man-lion (nara mRgamau) (literally man-animal) for the sake of prahlAda – the son (tanayunikai) of hiraNya kazipu - the enemy (ripu) of celestials (sura)?

O Lord (ayya)! please tell (telupu) (telupavayya) me about the grandeur (mahima) of protecting (brOcina) sugrIva – the forest (vana) dweller (caruni) who was in hiding (maracyunna);

O Lord (ayya) shining (velayu) in this World (dharanu) as the One praised (sannuta) by this tyAgarAja! it is not (kAdu) any longer (ika) (kAdika) in my capacity (taramu) (to bear this grief of not having Your mercy); I (nE) shall not listen (vinanu) (vinanayya) (to any of Your excuses);

Even if I entreat You repeatedly, You wouldn't have mercy in Your mind .

Notes –

C – nE vinanayya – this is how it is given in all the books other than that of TKG, wherein it is given as 'nE vinavayya'. From the context, 'vinanayya' seems to be appropriate. This needs to be checked. Any suggestions ???

## koniyaDE-kOkiladhvani

In the kRti 'koniyaDE nAyeDa' – rAga kOkiladhvani, zrI tyAgarAja rebukes the Lord for not having grace on him.

- P koniyaDE nAyeDa daya velaku  
koniya(A)Dedavu sumI rAma ninu
- A anayamu nI sogasunu kani poGgucu(n)-  
antaraGgamunan(a)ti prEmatO ninu (koni)
- C vinta vinta matamulalO corabaDi  
veta jendaga lEDanu nI manasuna-  
k(i)nta telisi tyAgarAja sannuta  
E vELanu nI zubha caritamunu (koni)

Gist

O Lord rAma! O Lord well-praised by this tyAgarAja!  
Aren't You demanding a price for your grace, from me who, having beheld Your charm in my heart, is extolling You incessantly with great fervour and love?  
I have not come to grief by adhering to many odd opinions or paths; Having known this much in Your mind, aren't You demanding a price for Your grace, from me who, at all times extols Your auspicious story?

Word-by-word Meaning

- P O Lord rAma! Aren't You (sumI) demanding (ADedavu) a price (velaku koni) (koniyaDEdavu) for Your grace (daya) from me (nAyeDa) (literally with me) who is extolling (koniyaDE) You (ninu)?
- A O Lord rAma! Aren't You demanding a price for your grace, from me - who having beheld (kani) Your charm (sogasunu) in my heart (antaraGgamunanu) (literally interior), is extolling You (ninu) incessantly (anayamu) with great (ati) fervour (poGgucu) and (poGgucunantaraGgamunanati) love (prEmatO)?
- C I have not (lEDanu) come to grief (veta jendaga) by adhering (corabaDi) (literally undertake) to many odd (vinta vinta) (literally curious) opinions or paths (matamulalO);  
O Lord well-praised (sannuta) by this tyAgarAja! Having known (telisi) this much (inta) in Your (nI) mind (manasunaku) (manasunakinta), aren't You demanding a price for Your grace, from me who, at all times (E vELanu) (sannutayE) extols Your (nI) auspicious (zubha) story (caritamunu)?

Notes –

P – koniyaDE - 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 'koniyaDeDu.

P – velaku koniyaDEdavu - this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'koniyaDEvu'.

P – daya velaku koniyaADu – demand a price for grace – the significance of this is not clear.

A – antaraGgamuna – This is how it is given in the books of Shri TKG and TSV/AKG. However, in the books of CR and ATK, it is given as 'antaramuna'. This needs to be checked. Any suggestions ???

C – matamulalO – SaNmatha – six modes of formal worship are - zaiva, vaiSNaVa, zAkta, kaumAra, gANapatya and saura. However, in view of the words 'vinta vinta' meaning 'odd', 'curios' and 'veta jendaga' meaning 'not coming to grief', it is doubtful whether zrI tyAgarAja means the SaNmata, particularly because bhakti path is common to all the modes. Probably, he is referring to other methods of approach to Lord – like 'kaula mArga' etc. Any suggestions ???

## nAyeDa vaJcana-nabhOmaNi

In the kRti 'nAyeDa vaJcana sEyaku' – rAga nabhOmaNi, zrI tyAgarAja states that his devotion is not a pretence; therefore the Lord should not deceive him.

P nA(y)eDa vaJcana sEyakurA O rAghava  
nalugurikai namma lEdurA zrI rAmacandra

A mAyapu mAnavulanu jEri  
matsaruDai tirigitinA  
dAyAdula pOraina kAni  
dAsuDanaI vEdukonna (nA)

C vAdADucu bAluru(y)eccaTi  
vADavu nilurA buddhi  
lEdA(y)na tALimi galavArai  
tali-daNDrulu jUci  
mOdamutO tanayul(a)nucunu  
muddu peTTi kaugili kUrca  
lEdA(y)aTu nE kAdA brOvavE  
tyAgarAja sannuta (nA)

Gist

Lord rAghava! O zrI rAmacandra! O Lord praised by this tyAgarAja!  
please protect me.

Pease do not deceive me; I did not believe You to make a show to others.  
Did I ever remain an envious person by associating myself with deluded  
people? Please do not deceive me – who has besought You by becoming Your  
devotee in spite of struggle with my cousins.

Children, while arguing with one another, though they may say (to each  
other) 'wherefrom are You? stop; have you no sense' etc, don't the parents,  
forbearingly, looking at them affectionately as their own children, kiss and cuddle  
them? am I also not like that to You?

Word-by-word Meaning

P O Lord rAghava! Please do not deceive (vaJcana sEyakurA) me (nAyeDa)  
(literally towards me);

O zrI rAmacandra! I did not (lEdurA) believe (namma) You to make a  
show to others (nalugurikai) (literally for the sake of four persons).

A Did I ever remain (tirigitinA) (literally roam) an envious person  
(matsaruDai) by associating (jEri) myself with deluded (mAyapu) people  
(mAnavulanu)?

O Lord rAghava! Please do not deceive me – who has besought  
(vEdukonna) You by becoming Your devotee (dAsuDanaI) in spite of (kAni)  
struggle (pOraina) with my cousins (dAyAdula);

O zrI rAmacandra! I have not believed You to make a show to others.

C Children (bAluru), while arguing (vAdADucu) with one another, though they may say (ana) (to each other) ‘wherefrom (eccaTi) (bAluruyeccaTi) are You(vADavu)? stop (nilurA); have you no (lEdA) (lEdAyana) sense (buddhi)’ etc, don’t (lEdA) the parents (tali-daNDrulu) forbearingly (tALimi galavArai), looking (jUci) at them affectionately (mOdamutO) as (anucunu) their own children (tanayulu) (tanayulanucu), kiss (muddu peTTi) and cuddle (kaugili kUrca) them?  
 am I (nE) also not (kAdA) like (aTu) (lEdAyaTu) that to You? O Lord praised (sannuta) by this tyAgarAja! please protect (brOvavE) me;  
 O Lord rAghava! please do not be deceive me. O zrI ramacandra! I have not believed You to make a show to others.

Notes –

P – rAghava – this is how it is given in the books of TKG and TSV/AKG. However, in the books of ATK and CR, this is given as ‘rAma’. This needs to be checked. Any suggestions ???

General – By reading together anupallavi (where he mentions about the struggle with his cousins – dAyAdula pOraina) and caraNa (where he mentions about arguing children – vAdADucu bAluru), it seems zrI tyAgarAja is asking the Lord not to take note of skirmishes between cousins by treating all as His own children (tanayulani muddu peTTi kaugili kUrca lEdA – aTu nEnu kAdA) and to protect him.

## **E rAmuni nammitinO-vakuLABharaNaM**

In the kRti ‘E rAmuni nammitinO’ – rAga vakuLABharaNaM, zrI tyAgarAja does ninda stuti of zrI rAma.

- P E rAmuni nammitinO  
 nEn(E) pUla pUja jEsitinO
- A vAramu nija dAsa varulaku ripulaina  
 vAri madam(a)Nacu zrI rAmuDu gAdO (E)
- C1 EkAntamuna sIta sOk(O)rchi jO-goTTa  
 kAk(A)suruDu cEyu cIkAku sairiJcu-  
 kOka madini daya lEka bANamu vEsi  
 Ek(A)kSuni jEyu sAkEta pati gAdO (E)
- C2 dAra putrula vadda cEran(I)ka ravi  
 kumAruni velapaTa bAra dOli giri  
 jEra jEsin(a)TTi tArA nAyakuni  
 saMhAramu jEsina zrI rAmuDu gAdO (E)
- C3 rOSamu nADu dur-bhASalanu vini  
 vibhISaNuD(A) vELa ghOSiJci zaraN(a)na  
 dOSa rAvaNu mada zOSakuDaina nir-  
 dOSa tyAgarAja pOSakuDu gAdO (E)

Gist

Who that rAma is, whom I believed and with what kind of flowers did I worship Him?

Isn’t He that zrI rAma who ever quells the arrogance of those who are enemies of the true blessed devotees?

Isn't He that King of ayOdhyA who, when He, in privacy, was asleep in the lap of sItA to Her lullaby, unable to bear the troubles created by the crow demon, without taking pity on him, rendered him (the demon) one-eyed by discharging weapon – brahmAstra?

Isn't He that zrI rAma who slayed such a vAli who drove away sugrIva and made him reach the mountains without allowing his wife and children to be near him?

Isn't He that Faultless Lord - the nourisher of this tyAgarAja who dried up the arrogance of the sinful rAvaNa, when vibhISaNa being piqued that day by hearing the abusive words (of his brother) and, at that time openly sought refuge?

#### Word-by-word Meaning

P Who (E) that rAma (rAmuni) is whom I believed (nammitinO) and with what kind of (E) flowers (pUla) did I (nEnu) (nEnE) worship (pUja jEsitinO) Him?

A Isn't He (gAdO) that zrI rAma (rAmuDu) who ever (vAramu) quells (aNacu) the arrogance (madamu) (madamaNacu) of those (vAri) who are enemies (ripulu) (ripulaina) of the true (nija) blessed (varulaku) devotees (dAsa) (literally servant)?

Who that rAma is whom I believed and with what kind of flowers did I worship Him?

C1 Isn't He (gAdO) that King (pati) of ayOdhyA (sAkEta) who, when He (rAma), in privacy (EkAntamuna), was asleep in the lap (sOkOrci) (literally in contact with) of sItA to Her lullaby (jO-goTTa), unable to bear (sairiJcukOka) the troubles (cIkAku) created (cEyu) by the crow (kAka) demon (asuruDu) (kAkAsuruDu), without (IEka) taking pity (madini daya) (literally pity in the mind) on him (the demon), rendered (jEyu) him (the demon) one-eyed (Eka-akSuni) (EkAkSuni) by discharging (vEsi) weapon – brahmAstra (bANamu)?

Who that rAma is whom I believed and with what kind of flowers did I worship Him?

C2 Isn't He (gAdO) that zrI rAma (rAmuDu) who slayed (saMhAramu jEsina) such (aTTi) a vAli – husband (nAyaka) (nAyakuni) of tAra – who drove (bAra dOli) away (velapaTa) (literally outside) sugrIva – the son (kumAra) (kumAruni) of Sun (ravi) and made (jEsina) (jEsinaTTi) him reach (jEra) the mountains (giri) without allowing (Ika) his wife (dAra) and children (putrula) to be (cEranu) (cEranIka) near (vadda) him?

Who that rAma is whom I believed and with what kind of flowers did I worship Him?

C3 Isn't He (gAdO) that Faultless (nirdOSa) Lord - the nourisher (pOSakuDu) of this tyAgarAja - who dried up (zOSakuDaina) the arrogance (mada) of the sinful (dOSa) rAvaNa (rAvaNu) when vibhISaNa (vibhISuNuDu) being piqued (rOSamu) that day (nADu) by hearing (vini) the abusive words (durbhASalanu) (of his brother) and, at that time (A vELa) (vibhISaNuDA) openly (ghOSiJci) sought (ana) refuge (zaraNu) (zaraNana)?

Who that rAma is whom I believed and with what kind of flowers did I worship Him?



Notes –

C3 – nirdOSa – this epithet may apply to the Lord or to tyAgarAja. Any suggestions ???

## varAlandukommani-ghurjari

In the kRti ‘varAlandukommani’ – rAga ghurjari, zrI tyAgarAja tells Lord not to deceive him by granting him boons of mundane nature.

- P varAl(a)ndukommani nA(y)andu  
vaJcana sEya nyAyamA
- A sur(A)sura vinuta rAma nA manasu  
su-bhaktini kOri(y)uNDaga nanu (varAlu)
- C1 manasuna nijamuga nammina vAri  
manasu koJca phalam(A)siJcaga  
rAd(a)nucu ghanuni jEsina nI biruduku  
kanaka kazipu sutuDu sAkSi gAdA (varAlu)
- C2 a-vivEkamutO telisi teliyakanu  
bhava sukhamulak(A)ziJcina gAni  
dhruvamaina phalam(o)sagu nI zaktiki  
dhruvuDu sAkSi gAdA rAma nanu (varAlu)
- C3 car(A)car(A)tmaka sura pUjita(y)ika  
parAku lEkanu satatamu nI  
daya rAvalen(a)nucu kOrina zrI tyAga-  
rAjunipai kRpa lEka nanu (varAlu)

Gist

O Lord rAma, praised by celestials as also by demons! O Lord who is the core of moving and non-moving! O Lord worshipped by the celestials!

While my mind is aspiring for true devotion towards You, is it fair to deceive by tempting me to ask for boons without having mercy on this blessed tyAgarAja, who has sought for Your mercy to descend for ever without any further unconcern?

Isn't prahlAda witness to your appellation, which made him an eminent person, that minds of those who have truly believed the Lord, shall not stoop to desire for trivial results?

Even if I, knowingly or un-knowingly, due to non-discrimination, might have desired for worldly comforts, isn't dhruva witness to Your prowess which confers ever-lasting results?

Word-by-word Meaning

P Is it fair (nyAyamA) to deceive (vaJcana sEya) by (tempting) me (nAyandu) to ask (andukommani) for boons (varAlu) (varAlandukommani)?

A O Lord rAma, praised (vinuta) by celestials (sura) as also by demons (asura) (surAsura)!  
while my (nA) mind (manasu) is (uNDaga) aspiring (kOri) (kOriyuNDaga) for true devotion (sad-bhaktini) (towards You),  
is it fair to deceive by tempting me to ask for boons?

C1 Isn't (gAdA) prahlAda – son (sutuDu) of hiraNya (kanaka) kazipu – witness (sAkSi) to your (nI) appellation (biruduku), which made (jEsina) him an eminent person (ghanuni),  
that (anucu) minds (manasu) of those (vAri) who have truly (nijamuga) believed (nammina) (the Lord) in their minds (manasuna),  
shall not stoop (rAdu) (literally come) (rAdanucu) to desire (AsiJcaga) trivial (koJca) results (phalamu) (phalamAsiJcaga)?  
therefore, is it fair to deceive by tempting me to ask for boons?

C2 Even if (gAni) I, knowingly (telisi) or un-knowingly (teliyakanu) due to non-discrimination (a-vivEkamutO), might have desired (AziJcina) for worldly (bhava) comforts (sukhamulaku) (sukhamulakAziJcina),  
isn't (gAdA) dhruva (dhruvuDu) witness (sAkSi) to Your (nI) prowess (zaktiki) which confers (osagu) ever-lasting (dhruvamaina) results (phalamu) (phalamosagu)?  
therefore, O Lord rAma! is it fair to deceive by tempting me (nanu) to ask for boons?

C3 O Lord who is the core (Atmaka) of moving (cara) and non-moving (acara) (carAcarAtmaka)! O Lord worshipped (pUjita) by the celestials (sura)!  
is it fair to deceive by tempting me (nanu) to ask for boons without having (lEka) mercy (kRpa) on (pai) this blessed (zrI) tyAgarAja (tyAgarAjunipai),  
who has sought (kOrina) for (anucu) Your (nI) mercy (daya) to descend (rAvalE) (rAvalEnanucu) for ever (satatamu) without (lEkanu) any further (ika) (pUjitayika) unconcern (parAku)?

Notes –

C2 – dhruvamaina phalamu – ever-lasting results – this refers to dhruva being conferred to status of ever-lasting pole-star.

## anyAyamu-kApi

In the kRti 'anyAyamu sEyakurA' – rAga kApi, zrI tyAgarAja pleads with Lord not to be unfair with him.

P anyAyamu sEyakurA rAma nann-  
(a)nyuniga jUDakurA nAyeDa rAma

A ennO tappulu gala vArini  
rAjanya nIvu brOcInAvu ganukanu (anyAya)

C jaDa bharatuDu jiGka zizuvun(e)tti  
baDalika dIrcaga lEdA  
kaDalini munigina girin(o)ka  
kUrmamu kApADaga lEdA  
puDamini pANDava drOhini  
dharma putruDu brOvaga lEdA  
naDimi prAyamuna tyAgarAja nuta  
nA pUrvaju bAdha dIrpa lEn(a)ni (anyAya)

Gist

O Lord zrI rAma! O King! O Lord praised by this tyAgarAja!  
Please do not do injustice to me; please do not look at me as an alien.  
You had earlier protected those who had numerous faults; therefore,  
please do not do injustice to me.

Didn't jaDa bharata relieve the fatigue of the frightened fawn by taking it into his fold? Didn't a tortoise save the mountain mandara which submerged into the sea? Didn't, in this Earth, yudhiSThira save duryOdhana who was treacherous to pANDavas? please do not do injustice to me during my middle ages (by saying) that 'I shall not relieve the troubles' created by my elder brother.

#### Word-by-word Meaning

P O Lord zrI rAma! Please do not do (sEyakurA) injustice (anyAyamu) to me (nAyeDa); O Lord zrI rAma! please do not look at (jUDakurA) me (nannu) as an alien (anyuniga) (nannanyuniga).

A O King (rAjanya)! You (nIvu) had earlier protected (brOcinAvu) those (vArani) who had (gala) numerous (ennO) faults (tappulu); therefore (ganukanu),

O Lord zrI rAma! please do not do injustice to me; O Lord zrI rAma! please do not look at me as an alien.

C Didn't (IEdA) jaDa bharata (bharatuDu) relieve (dIrcaga) the fatigue (baDalika) of the frightened fawn (jiGka zizuvu) by taking (etti) (zizuvunetti) it into his fold?

Didn't (IEdA) a (oka) tortoise (kUrmamu) save (kApADaga) the mountain mandara (giri) (girinoka) which submerged (munigina) into the sea (kaDalini)?

Didn't (IEdA), in this Earth (puDamini), yudhiSThira – son (putruDu) of yama (dharma) – save (brOvaga) duryOdhana – who was treacherous (drOhi) to pANDavas?

O Lord praised (nuta) by this tyAgarAja! O Lord zrI rAma! please do not do injustice to me during my middle (naDimi) ages (prAyamuna) (by saying) that (ani) 'I shall not (IEnu) (IEnani) relieve (dIrpa) the troubles' (bAdha) created by my (nA) elder (brother) (pUrvaju).

#### Notes –

P – This is the version given in all the books other than that of TKG, wherein, the words 'nannu' and the word 'rAma' at the end of pallavi are not found. This needs to be checked. Any suggestions ???

A – enno tappulu gala – sugriva is one such person who received Lord's grace in spite of his faults.

C – jaDa bharata – The story of bharata and jaDa bharata appears in zrImad bhAgavataM, Book 5, Chapters 7 to 14; the story of fawn reared by bharata appears in ibid, Chapter 8. For a brief of the story, please visit web site – [http://www.searchforlight.org/Anubhuti/AnubhutiVol4No1/Vivekananda\\_Story\\_JadaBharata.htm](http://www.searchforlight.org/Anubhuti/AnubhutiVol4No1/Vivekananda_Story_JadaBharata.htm) and <http://www.geocities.com/profvk/VK2/SBAB7.html>

C – kUrmamu – Refers to kUrmAvatAra of Lord viSNu.

C – pANDava drOhi – In the book of TKG, this has been taken to mean 'azvattAma' son of drONAcArya. In other books, this has been taken to mean 'duryOdhana'.

The story of azvattAma slaying all the sons of pANDavAs and ultimately letting off brahmAstra to destroy the pANDava race, is contained in mahAbhArata – Book 10, sauptika parva – Chapters 3 to 17. For the complete story, please visit website –

<http://www.sacred-texts.com/hin/m10/index.htm>

The story in brief is contained in the web sites -

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00072.html>

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00087.html>

According to mahAbharata, the life of azvattAma was saved by draupadi before whom he (azvattAma) was brought to mete out justice. He was earlier cursed by zrI kRSNa in the following words –

“As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children. For this reason, thou must have to bear the fruit of these thy sins. For 3,000 years thou shalt wander over this earth, without a companion and without being able to talk with anyone. Alone and without anybody by thy side, thou shalt wander through diverse countries, O wretch, thou shalt have no place in the midst of men. The stench of pus and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee.”

Source - <http://www.sacred-texts.com/hin/m10/m10016.htm>

C – pANDava drOhi – In my humble opinion, the story relates to yudhiSThira coming to the rescue of duryOdhana, karNa and their army when the latter were vanquished by gandharvas in a battle at dvaitavana where pANDavas were staying during their exile. The story appears in mahAbhArata – Book 3 – vana parva - ghOSa yAtra parva – Chapters 234 to 244. For the complete story, visit website –

<http://www.sacred-texts.com/hin/mo3/mo3234.htm>

The story, in brief, is available in web site - <http://www.urday.com/journey.htm>

The complete vana-parva in the form a story is available at web site – <http://www.philosophy.nsc.ru/disc/library/ASIATICA/INDICA/itihasa/mahabhArata/eng/gbmb03xt.html>. Any suggestions ???

## kanna taNDri-dEvamanOhari

In the kRti ‘kanna taNDri’ – rAga dEvamanOhari, zrI tyAgarAja pleads with Lord to have mercy on him.

- P      kanna taNDri nApai  
         karuNa mAnakE gAsi tALa nE
- A      ninna sEyu panulu nEDu gAka  
         vEr(e)nna lEd(a)nucu vEmArulaku (kanna)
- C      eduru tAn(a)nE iGgitamb(e)rigi  
         cedaran(I)ka paJc(E)ndriyam(a)Naci ninnu  
         vadala lEni dhairya-zAli kAd(a)ni  
         madana kOTi rUpa tyAgarAja nuta (kanna)

Gist

O Father who bore me! O Lord of the Form of a crore cupids! O Lord praised by this tyAgarAja!

Please do not withhold Your grace on me; I won't be able bear the grief.

Please do not withhold Your grace on me continuously on the ground that, other than performing today the same jobs which I did yesterday, I do not think of anything else.

Please do not withhold Your grace on me because I am not such a brave person who, understanding the hint that Self is in front of me, by subduing the five sense organs, without allowing them to be scattered, would not leave You.

Word-by-word Meaning

P O Father (taNDri) who bore (kanna) me! Please do not withhold (mAnakE) Your grace (karuNa) on me (nApai); I (nE) won't be able bear (tALa) the grief (gAsi).

A O Father who bore me! Please do not withhold Your grace on me continuously (vEmArulaku) (literally a thousand times) on the ground that (anucu) other than (gAka) performing today (nEdu) the same jobs (panulu) which I did (sEyu) yesterday (ninna), I do not (lEdu) (lEdanucu) think (enna) of anything else (vEre) (vErenna);  
I won't be able to bear the grief.

C O Father who bore me! Please do not withhold Your grace on me because (ani),  
I am not (kAdu) (kAdani) such a brave person (dhairya-zAli) who, understanding the (erigi) hint (iGgitambu) (iGgitamberigi) that (anE) Self (tAnu) (literally oneself) (tAnanE) is in front (eduru) of me, by subduing (aNaci) the five (paJca) sense organs (indryamu) (paJcEndriyamaNaci), without allowing (Ika) them to be scattered (cedaranu) (cedaranIka), would not (lEni) leave (vadala) You (ninnu);  
O Lord of the Form (rUpa) of a crore (kOTi) cupids (madana)! O Lord praised (nuta) by this tyAgarAja!  
I won't be able to bear the grief.

Notes –

A – ninna – this is how it is given in all the books other than that of TKG, wherein it is given as 'ninnu'. As per the context, 'ninna' is the appropriate word. This needs to be checked. Any suggestions ???

A – ninna sEyu panulu nEDu gAka – being content with following daily routine only. In the Western Dances, fox-trot is a famous dance – this is also known as 'on the spot' dance. While we seem to stepping back and forth, we ultimately remain where we were. Similarly, the net result of our daily routines is that 'to-day we are where we were yesterday'.

C – eduru tAnu – zrImad-bhagavad-gItA, Chapter 7 is relevant –

bahUnAM janmanAmantE jnAnavAnmAM prapadyantE ||  
vAsudEvaH sarvamiti sa mahAtmA sudurlabhaH || 19 ||

“At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul.” (Translation by Swami Swarupananda)

As per viSNu sahasra nAma (332) – vAsudEva means –

“One who is at once both Vaasu and Deva. Vaasu means 'One who dwells in the physical equipments of all living creatures as its indweller (Jeeva)'; Deva means 'One who revels or One who illumines'. Thus, Vaasudevah means 'One who lives in the physical equipment as though conditioned by them, and yet, who is the Vital Consciousness in the light of which every experience is illumined. The Lord is the One who dwells in all things of the universe and He is at once the Supporter of the entire world.

Also, directly, it can be taken to mean, One who is born as the Son of Sri Vasudeva in the Jail of Kamsa, the Blue-Boy of Brindaavana. He is called Vaasu as He veils Himself with His own Maayaa; Deva means 'He who sports, wishes to conquer, conducts, shines, creates and moves'. In the Udyoga Parva of

Mahabharata, we read, 'Like the Sun with his rays I am covering (Deva) in all beings and hence, I am called Vaasudeva'.

Vishnupurana says, "as He resides everywhere in and through all things, He is termed Vaasudevah". All beings remain in the Supreme, and He in all being and hence, the Omnipresent is called the Vaasudeva."

(Meanings based on commentary of Adi Sankaracharya)

<http://www.mypurohith.com>

C – eduru tAnanE iGgitamerigi cedaranIka paJcEndriyamaNaci – The senses (paJcEndriya) seek gratification from external objects. Once all the external objects are resolved as 'vAsudEva' – eduru tAnu – there is no scope of senses to be scattered (cedaru) in pursuit of gratification. As a consequence, the senses get subdued (aNaci).

C – dhairya zAli kAdani – this can be interpreted in two ways – 'probably you think that I am not brave enough to ...' and 'because I am not brave enough to...'. Though both make sense in the context, the second meaning seems to be more appropriate because of the Anupallavi word 'vEmArulaku' – 'continuously' – that Lord is withholding His grace continuously. The Lord being the vAsudEva, He knows what the capability of His devotee is and there is no need for the devotee to assure Him of that.

C - dhairya zAli - The following verse of kaThOpaniSad, 'parAJci khAni' (II.i.1) as to why we always look outward and not inward –

<http://www.advaita.org.uk/discourses/definitions/Atman.htm>

## **zrI mAninI-pUrNaSaDjaM**

In the kRti 'zrI mAninI manOhara' – rAga pURNaSaDjaM, zrI tyAgarAja pleads with Lord to grant him service of His feet.

P      zrI mAninI manOhara  
cira kAlam(ai)na mATa(y)okaTirA  
vEmAru balka jAlarA

A      zrImantulau nI sOdarulu  
sEyu rIti pAda sEva kOritini (zrI)

C      dharm(A)d(y)akhila puruS(A)rthamulu  
dAzArhuni rUpam(a)bbina  
marmambu vErE(y)unnadi  
mannimpu(m)ika tyAgarAja nuta (zrI)

Gist

O Lord who has stolen the heart of sItA (OR lakSmI) – Your wife! O Lord praised by this tyAgarAja! (O Lord kRSNa of yAdava dynasty!)

Even if a long time passes, my word is same; I am unable to repeat a thousand times.

I desired the same kind of service at Your feet as performed by Your lucky brothers.

Righteous conduct and all other objects of human pursuit and the secret of sArUpya - attaining the form of kRSNa (OR attaining Your form) - are at variance; please forgive me now.

## Word-by-word Meaning

P O Lord who has stolen the heart (manOhara) of sItA (OR lakSmI) (zrI) – Your wife (mAninI)!

Even if a long (cira) time (kAlamu) passes (aina) (kAlamaina), my word (mATa) is same (okaTirA) (mATayokaTirA); I am unable (jAlarA) to repeat (balka) (literally say) a thousand times (vEmAru).

A I desired (kOritini) the same kind of (rIti) service (sEva) at Your feet (pAda) as performed by Your (nI) lucky (zrImantulau) (literally opulent) brothers (sOdarulu);

O Lord who has stolen the heart of sItA (Or lakSmI)! Even if a long time passes, my word is same; I am unable to repeat a thousand times.

C (O Lord kRSNa of yAdava dynasty (dAzArha!) Righteous conduct (dharma) and all (akhila) other (Adi) (dharmAdyakhila) objects of human (puruSa) pursuit (arthamulu) (puruSArthamulu) and

the secret (marmabu) of sArUpya - attaining (abbina) (literally acquire) the form (rUpamu) (rUpamabbina) of kRSNa (dAzArhuni) (OR attaining (abbina) Your (nI) form (rUpamu) - are (unnadi) at variance (vErE) (vErEyunnadi);

O Lord praised (nuta) by this tyAgarAja! please forgive (mannimpumu) me now (ika);

O Lord who has stolen the heart of sItA (OR lakSmI)! Even if a long time passes, my word is same; I am unable to repeat a thousand times.

Notes –

P – mAninI – This also means ‘wife’.

P – mATayokaTirA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘mATayokaTERA’. This needs to be checked. Any suggestions ???

P – mATayokaTirA – mArU balka jAlarA – ‘What I said earlier stands – I am unable repeat a thousand times’. This is another instance of a situational kRti wherein zrI tyAgarAja has something in his mind which he and zrI rAma – to whom the kRti is addressed – are privy of. Therefore, it is difficult to render a truthful translation in the absence of the context. Any suggestions ???

C – puruSArtha – dharma (righteous conduct), artha (wealth), kAma (desires) and mOkSa (emancipation).

C – dAzArha - ViSNu sarasra nAmaM (511) - It is a name of Lord Krishna since He was born in the dAzArha race (yAdava-kula). It can also mean ‘One who is fully competent to receive all devoted offerings made in the ritualistic sacrifices.’ Source - <http://www.mypurohith.com>

C – dharmAdyakhila puruSArthamulu – In the kRti ‘pAhi rAma rAmaynucu’, zrI tyAgarAja states –

dharmArtha kAma mOkSa dAnamElanE  
marmameruga lEni indra zarmamElanE

“Why the four-fold division of (puruSArtha) righteous action, pursuit of wealth, pursuit of desires, pursuit of deliverance? Of what avail the title of even indra when it does not involve understanding the secret (of reaching the Lord)?”

C – rUpamabbina – This is sArUpya. In the kRti ‘siggumAli nA vale’ – rAga kEdAragauLa, zrI tyAgarAja states – ‘ullamunanu kani nIvu nEnaiyuNDaga teliya lEdu’ (I do not know the method by which, by beholding You in my mind, You could become me). ‘nIvu nEnaiyuNDaga’ is sArUpya. The four stages of

mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord , sArUpya – being of likeness of Lord, sAyujya – union with Lord. The final stage is union (sAyujya) with the Lord. The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-saMbhaSaNE |  
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

“O Lord of bhavAnI! I attain -  
to similarity of form with Thee by performing Thy ritualistic worship;  
to closeness with Thee by singing Thy priase;  
to residence in Thy heavenly plane by associating and conversing with  
Thy noble devotees; and  
to oneness with Thee by contemplating on Thy form constituted of the  
whole of this living and non-living world.  
Thus in this very embodiment I shall attain life’s fulfilment.” (Translation  
by Swami Tapasyananda)

The following verse from tirumandiram is also relevant –

taGgiya sArUpan tAn2eTTAM yOgamAn  
taGguJ can2mArggan tan2ilan2Rik kaikUDA  
aGgat tuDalsiddi sAdan2a rAguvar  
iGgiva rAga vizhivaRRa yOgame (1510)

“The state of Sarupya is, no doubt, reached  
Through the eight fold yoga way;  
But unless it be Sanmarga-in-Yoga,  
The Sarupa state cannot be;  
The yoga way but leads to bodily Siddhis diverse;  
But for the Sarupya state to realize,  
None these but the pure way of Jnana-in-Yoga.”  
(Translation by Dr. B Natarajan)

What is sArUpya? - “Gajendra was by the touch of the Supreme Lord instantly freed from the ignorance of being bound and had achieved the selfsame form with four arms and yellow garments (sArUpya-mukti)...” (SB.VIII.4.6)  
<http://www.srimadbhagavatam.org/canto8/chapter4.html>

As per sage kapila’s teachings, “Without being of My service, will pure devotees not even when being offered these, accept to be living on the same planet, to have the same opulence, to be a personal associate, to have the same bodily features or to be in oneness (the so-called five forms of liberation of sAlOkya, sArSTi, sAmIpya, sArUpya and Ekatva).” (SB.III.29.13) -  
<http://www.srimadbhagavatam.org/canto3/chapter29.html#Text%2011-12>

However, in zrImad-bhAgavataM, sAyujya seems to have been accepted. Please refer to nArada’s exposition on slaying of zizupAla – ibid, Book 7, Canto 1, verse 13 (sAyujya) and verse 19 (laya).

C – vErEyunnadi – From the wordings of kRti ‘siggumAli’, wherein zrI tyAgarAja desires sArUpya, it is possible that, here also, zrI tyAgarAja distinguishes between mOkSa (end result of puruSArtha) and sArUpya. As has been brought out, vaishnavites do not seem to believe in sAyujya – which is



same mOkSa. Therefore, it seems that zrI tyAgarAja wants sArUpya only and not sAyujya (mOkSa).

In the book of CR, it is stated that 'tyAgarAja says that he does not want either the (mOkSa resulting from) puruSArthas or even sArUpya of the Lord and that his ambition is comparatively humble, viz. the constant service at the Lord's feet'. This is in accordance with the views of sage kapila.

Therefore, two types of interpretations seems to emerge – (1) zrI tyAgarAja desires sArUpya over mOkSa (sAyujya); (2) zrI tyAgarAja desires neither sArUpya nor mOkSa (sAyujya) but only loving service at the feet of the Lord.

The correct interpretation seems to have made more difficult due to variation in the wordings of the kRti – in the book of TSV/AKG, it is given as 'dAzArha nI rUpamabbina'; in all other books it is given as 'dAzArhuni rUpamabbina'.

C – mannimpumu – in the book of TKG, this has been translated as 'forgive my lapses'. However, in the books of CR and TSV/AKG, this has been translated as 'forgive me'. In my humble opinion, the word means, simply, 'sorry' for the curt response of zrI tyAgarAja that he is unable to change his word.

The differences between various types of mukti is explained in the site – <http://www.advaita-vedanta.org/archives/advaita-l/2005-August/015694.html>

To know more about the four stages - sAlOkya, sAmIpya, sArUpya and sAyujya, the vaiSNavaite zESatva-dAsatva, please visit site - [http://www.swami-krishnananda.org/brahma/brahma\\_o8a.html](http://www.swami-krishnananda.org/brahma/brahma_o8a.html)

## **sigguMali-kEdAragauLa**

In the kRti 'sigguMali nAvalE' – rAga kEdAragauLa, zrI tyAgarAja laments about his pitiable condition.

P siggu mAli nA vale dharan(e)vvaru  
tiruga jAlar(a)yya

A muggurilO mElaina rAma mA  
mukh(A)bja dina ramaNa ninnu nammi (siggu)

C1 mundu dayatO palkinad(i)Gka  
mundu rAka pOye  
dandanalatO dinamulu gaDapanu  
dAri telisi pOye  
andari cEtanu nA bratukul(i)puDu  
nindanalak(e)DamAye  
mandara dhara nA jIvuDu jIvana-  
m(i)ndu sEyanAyen(a)ni telisi (siggu)

C2 ella vAri vale bhava sAgaramuna-  
(n)Ida manasu rAdu  
ullamunanu kani nIvu nEnai-  
(y)uNDa teliya lEdu  
ollani panulaku poyyeDi vesanam-  
(O)rva taramu kAdu  
tallaDilluc(u)nnadi nA manasu  
tALadu(y)ikamIda(y)ani telisi (siggu)

C3 ninn(A)Danu nA manas(e)puDaina  
nijamuga rA lEdu  
venna(v)aNTi nI cittamunaku nA  
vetalu teliya lEdu  
pannaga zayana nI dayaku nE  
pAtruDu kA lEdu  
kanna taNDri tyAgarAjun(i)Gka  
karuNa jUDa lEd(a)ni telisi (siggu)

Gist

O Lord zrI rAma – the best among the Trinity! O Sun who blossoms the Lotus face of lakSmI! O Lord reclining on zESa! O Father who bore me!

No one would roam about in this World shamelessly like me believing You.

So far, what You compassionately uttered earlier has not become manifest; I have learnt ways of spending days with Your tricks; my livelihood has now become a matter of reproach in the hands of everyone; O Lord who bore the mandara mountain! even after realising that my (living) soul has been constrained to survive here, no one would roam about in this World shamelessly like me.

Like everyone else, my mind would not agree to swim (joyfully) in the Ocean of Worldly Existence; I do not know the method by which, by beholding You in my mind, You could (become) remain as me; it is not possible to bear the grief of undertaking tasks which I detest; even after realising that my mind is perplexed and not able to tolerate any longer, no one would roam about in this World shamelessly like me.

Truly, my mind never wanted to blame You; but my sorrows are not understood by Your butter-like mind; I have not become eligible for Your grace; even after realising that You have not yet shown grace to this tyAgarAja, no one would roam about in this World shamelessly like me.

Word-by-word Meaning

P O Lord (ayya)! No one (evvaru) would roam about (tiruga jAlaru) (jAlarayya) in this World (dharanu) (dharanevvaru) shamelessly (siggu mAli) like (vale) me (nA).

A O Lord zrI rAma – the best (mElaina) among the Trinity (muggurilO) (literally three persons)! O Sun (dina) who blossoms (ramaNa) (literally pleasing) the Lotus (abja) face (mukha) (mukhAbja) of lakSmI (mA)!

O Lord! No one would roam about in this World shamelessly like me believing (nammi) You (ninnu).

C1 So far (iGka), what You compassionately (dayatO) uttered (palkinadi) (palkinadiGka) earlier (mundu) has not become (rAka pOye) manifest (mundu) (literally before);

I have learnt (telisi pOye) ways (dAri) of spending (gaDapanu) days (dinamulu) with Your tricks (dandanalatO);

my (nA) livelihood (bratukulu) has now (ipuDu) (bratukulipuDu) become a matter (eDamAye) of reproach (nindanaluku) (nindanalakeDamAye) in the hands (cEtanu) of everyone (andari);

O Lord who bore (dhara) the mandara mountain! even after realising (telisi) that (ani) my (nA) (living) soul (jIvuDu) has been constrained to survive (jIvanamu sEyanAyenu) (sEyanAyanani) here (indu) (jIvanamindu),

O Lord! no one would roam about in this World shamelessly like me.

C2 Like (vale) everyone else (ellavAru) (ellavAri), my mind (manasu) would not agree (rAdu) (literally come) to swim (Ida) (joyfully) in the Ocean (sAgaramuna) (sAgaramunanIda) of Worldly Existence (bhava);

I do not (lEdu) know (teliya) the method by which, by beholding (kani) You in my mind (ullamunanu), You (nIvu) could (become) remain (uNDa) as me (nEnai) (nEnaiyuNDa);

it is not (kAdu) possible (taramu) to bear (Orva) the grief (vesanamu) (vesanamOrva) of undertaking (poyyeDi) (literally go) tasks (panulaku) which I detest (ollani);

even after realising (telisi) that (ani) my (nA) mind (manasu) is perplexed (tallaDillucunnadi) and not able to tolerate (tALadu) any longer (ika mIda) (tALaduyika mIdayani),

O Lord! no one would roam about in this World shamelessly like me.

C3 Truly (nijamuga), my (nA) mind (manasu) never (epuDaina) (manasepuDaina) wanted (rA lEdu) to blame (ADanu) You (ninnu) (ninnADanu); but

my (nA) sorrows (vetalu) are not (lEdu) understood (teliya) (literally known to) by Your (nI) butter (venna) like (aNTi) (vennavanTi) mind (cittamunaku);

O Lord reclining (zayana) on zESa – the serpent (pannaga)! I (nE) have not become (kA lEdu) eligible (pAtruDu) for Your (nI) grace (dayaku);

O Father (taNDri) who bore me (kanna)! even after realising (telisi) that (ani) You have not (lEdu) (lEdani) yet (iGka) shown (jUDa) grace (karuNa) to this tyAgarAja (tyAgarAjuni) (tyAgarAjuniGka),

O Lord! no one would roam about in this World shamelessly like me.

Notes –

General – A number of word endings given in the book of TKG differ much with those given in the books of CR, ATK and TSV/AKG. Generally, the word endings given in the latter books are more appropriate and, therefore, these have been adopted here.

C1 – dandalatO – tricks – It is not clear whether this word is to be applied to the Lord or to tyAgarAja. However, in keeping with the meaning derived in the books of TKG and TSV/AKG, this has been attributed to the Lord. Any suggestions ???

C2 – nIvu nEnaiyuNDa – sArUpyaM - The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-saMbhaSaNE |  
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

“O Lord of bhavAnI! I attain -

to similarity of form with Thee by performing Thy ritualistic worship;

to closeness with Thee by singing Thy praise;

to residence in Thy heavenly plane by associating and conversing with Thy noble devotees; and

to oneness with Thee by contemplating on Thy form constituted of the whole of this living and non-living world.

Thus in this very embodiment I shall attain life’s fulfilment.” (Translation by Swami Tapasyananda)

“To reach the world of the ishTa-devatA (Chosen favourite deity) and live in that world is called sAlokya-padavI. The next stage is the sAmIpya stage. This is the stage where one lives in the beatific presence of that God. The next

stage which is sArUpyam is the process of becoming that very form by continuously meditating on the form. The ultimate is the sAyuja-padaVI where one becomes in essence the object of one's adoration. This is an identity status, both in form and essence.”

Discourse of kAnci mAhAsvAmi on saundarya lahari - Source  
<http://www.advaita-vedanta.org/archives/advaita-1/2003-October/012978.html>

C3 – vennavaNTi – Butter melts with a little heat; but no such heat (grief) has been felt by Your mind so that it can melt.

C3 – dayaku nE – this is how it is given in the books of TKG; in the book of CR, this is given as ‘dayakunu nE’. This needs to be checked. Any suggestions ???

C3 – tyAgarAjuniGka (tyAgarAjuni iGka) – this is how it is given in the books of CR. However, in the book of TKG and TSV/AKG, this is given as ‘tyAgarAjunikiGka’ (tyAgarAjuniki iGka). In the present context ‘tyAgarAjuni iGka’ seems to be appropriate for connecting to the pallavi. This needs to be checked. Any suggestions ???

## **E vidhamulanaina-zaGkarAbharaNaM**

In the kRti ‘Evidhamulanaina kAni’ – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to protect anyhow.

- P E vidhamulan(ai)na kAni nann-  
(E)lukona manasu rAdA rAma
- A bhAviJci jUcupaTla nIvE  
brOva valenu kAni vEr(e)vvaru (E)
- C1 pAvana rUpa parAtpara nI pAda  
sEvanu kOriti(y)I bhU-surulanu  
nI vale karuNA nidhiyai brOcina  
dEvatal(e)varurA rAma (E)
- C2 dIna dayApara mUrtivi nIv(a)ni  
nE nera nammitirA adi gAkanu  
dAnava garva vidAraNa nEnu  
sadA ninu vEDitirA rAma (E)
- C3 sAkSAtkAramu nIvE nIdu  
kaTAKSamu lEka(y)evuru bratikiri jagat-  
sAkSi(y)aina jIvanaja daL(A)yat-  
(A)kSa tyAgarAja pakSa ipu(DE)

Gist

O Lord zrI rAma! O Lord of Holy form! O Supreme Lord Beyond Everything! O Destroyer of arrogance of demons! O Lord with elongated eyes like the Lotus petal! O Witness of the Universe! O Lord who is on the side of this tyAgarAja!

Won't You condescend to govern me now by any means whatsoever?

With regard to my own feelings, You alone should protect me; otherwise, who else is there?

I desired service at Your Holy feet; which are the other Gods who protected these brAhmaNas like You, being Ocean of Mercy?

I believed totally that You are the Lord who is most merciful towards the humble; further, I always entreated You.

You alone are the Lord manifest in this World; who ever survived without Your grace?

Word-by-word Meaning

P O Lord zrI rAma! Won't You condescend (manasu rAdA) to govern (Elukona) me (nannu) (nannElukona) by any (E) means (vidhamulanu) (vidhamulanaina) whatsoever (aina kAni)?

A With regard to (paTla) my own feelings (bhAviJci jUDu) (jUCupaTla), You alone (nIvE) should protect (brOva valenu) me; otherwise (kAni), who (evvaru) else (vEru) (vErevvaru) is there?

O Lord zrI rAma! Won't You condescend to govern me by any means whatsoever?

C1 O Lord of Holy (pAvana) form (rUpa)! O Supreme Lord Beyond Everything (parAtpara)! I desired (kOriti) service (sEvanu) at Your (nI) Holy feet (pAda);

O Lord zrI rAma! Which are the other (evarurA) Gods (dEvatalu) (dEvatalevarurA) who protected (brOcina) these (I) (kOritiyI) brAhmaNas (bhU-surulanu), like You (nI vale), being Ocean (nidhi) (nidhiyai) of Mercy (karuNA)?

O Lord zrI rAma! Won't You condescend to govern me by any means whatsoever?

C2 I (nE) believed (nammitirA) totally (nera) (literally much) that (ani) You (nIvu) (nIvani) are the Lord (mUrtivi) who is most merciful (dayApara) towards the humble (dIna);

further (adi gAkanu), O Lord zrI rAma - destroyer (vidAraNa) of arrogance (garva) of demons (dAnava)! I (nEnu) always (saDA) entreated (vEDitirA) You (ninu);

O Lord zrI rAma! Won't You condescend to govern me by any means whatsoever?

C3 You alone (nIvE) are the Lord manifest (sAkSatkAramu) in this World; who ever (evaru) survived (bratikiri) without (lEka) (lEkayevaru) Your (nIdu) grace (kaTAKSamu) (literally side glance)?

O Lord with elongated (Ayata) eyes (akSa) like the petal (daLa) (daLayataAkSa) of Lotus - born of water (jIvanaja) who (aina) is the witness (sAkSi) (sAkSiyaina) of the Universe (jagat)! O Lord who is on the side (pakSa) of this tyAgarAja!

O Lord zrI rAma! Won't You condescend to govern me now (ipuDu) by any means whatsoever?

Notes –

P – Elukona manasu rAdA – This is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as 'ElukO manasu rAdA'; As the former version is more appropriate, the same has been adopted here. Any suggestions ???

C1 – nI pAda – this is how it is given in all the books other than that of TKG, wherein it is given as 'nI pada'. This needs to be checked. Any suggestions ???

C1 – kOritiyI – This is how it is given in the book of CR; in the book of TKG, this is given as 'kOritiyE'; in the book of TSV/AKG, it is given as 'kOritira'. As 'kOritiyI' seems to be more appropriate, the same has been adopted here. Any suggestions ???

C3 – sAkSAtkAramu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, it is given as ‘sAkSAtkAramuna’. Any suggestions ???

C3 – jIvanaja – ‘jIvana’ also means ‘water’ – life giver; therefore ‘jIvanaja’ means Lotus – water born.

## endukI calamu-zaGkarAbharaNam

In the kRti ‘endukI calamu’ – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to show mercy.

- P enduk(I) calamu nEn(e)varitO telpudu
- A kandarpa janaka nIk(E)  
kAnta ceppenO hari hari (endu)
- C1 kausalya ceppenO nIkE sammati lEdO  
ahalya ceppenO nann(A)dariJca lEvO (endu)
- C2 kabari bhAriNi sItA kAnta ceppenO lEka  
zabari ceppenO nIdu zAntam(e)ndu pOye (endu)
- C3 bAlayau svayamprabha ceppenO  
tALa nA taramA zrI tyAgarAjunipai nIk(endu)

Gist

O Father of cupid!  
Why this spite towards me? To whom shall I complain?  
Which woman has said anything to You against me? Alas!!  
Did kausalya say anything or are You Yourself not willing to protect me?  
did ahalya say anything? won’t You support me?  
Did your wife sItA, who has fine and thick hair, say anything? or did  
zabari tell anything? Where has Your tranquility vanished?  
Did the maiden svayamprabha say anything? is it in my capacity to  
forbear? why You have spite towards this tyAgarAja?

Word-by-word meaning

P Why (enduku) this (I) (endukI) spite (towards me)? To whom (evaritO) (literally with whom) shall I (nEnu) (nEnevaritO) complain (telpudu) (literally inform)?

A O Father (janaka) of cupid (kandarpa)! Which (E) woman (kAnta) has said (ceppenO) anything to You (nIku) (nIkE) against me? Alas (hari hari)!!  
why this spite towards me? To whom shall I complain?

C1 Did kausalya say (ceppenO) anything or are You Yourself (nIkE) not (lEdo) willing (sammati) (literally agreeable) to protect me?  
did ahalya say (ceppenO) anything? won’t (lEvO) You support (AdariJca) me (nannu) (nannAdariJca)?  
why this spite towards me? To whom shall I complain?

C2 Did Your wife (kAnta) sItA who has fine and thick hair (kabari bhAriNi) say (ceppenO) anything? or did zabari tell (ceppenO) anything? Where (endu) has Your (nIdu) tranquility (zAntamu) (zAntamendu) vanished (pOye)?  
why this spite towards me? To whom shall I complain?

C3 Did the maiden (balayau) svayamprabha say (ceppenO) anything? is it in my (nA) capacity (taramA) to forbear (tALa)?  
why You (nIku) (literally to You) have this spite towards tyAgarAja (tyAgarAjunipai) (literally on tyAgarAja)? To whom shall I complain?

Notes –

General – ceppenO – In all the books, this word is given as ‘jeppenO’ in some places, and ‘ceppenO’ in other places. For uniformity sake, ‘ceppenO’ has been adopted. Any suggestions ???

P – calamu – this word has different meanings – ‘wavering’, ‘obstinacy’, ‘spitefulness’, ‘ill-will’, ‘malice’ etc. From the statements in caraNas, it seems zrI tyAgarAja implies instigation. Therefore, in all probability, this word ‘calamu’ means ‘spite’, ‘ill-will’ or ‘malice’ because of instigation. Further, in view of the last caraNa wherein he states ‘on’ tyAgarAja (tyAgarAjunipai) only ‘spite’, ‘ill-will’ or ‘malice’ would suit. Any suggestions ???

C2 – kabari – this is how it is given in the books of CR and ATK. However, this is given as ‘kabarI’ in the books of TKG and TSV/AKG. However, the correct telugu word being ‘kabari’, the same has been adopted. The actual word in Sanskrit is ‘kavarI’ – this seems to have been corrupted as ‘kabari’.

C3 – svayamprabha - The story of svayaMprabhA comes in the kiSkinda 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 merusAwarNi 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 zrI rAma. This is found in adhyAtma rAmAyaNa – kiSkinda kANDa – 6<sup>th</sup> Chapter refers.

C3 – bAlayau – The word means ‘damsel’, ‘maid’, ‘virgin’ etc. In the kRti ‘appa rAma bhakti’, zrI tyAgarAja describes svayamprabha as ‘abala’ – helpless.

C3 – zrI tyAgarAja – this is how it is given in all the books other than that of TKG, wherein the word ‘zrI’ is not found. This needs to be checked. Any suggestions ???

## **mariyAda kAdurA-zaGkarAbharaNaM**

In the kRti ‘mariyAda kAdurA’ – rAga zaGkarAbharaNaM, zrI tyAgarAja asks not to make comparison with imposters.

P mariyAda kAdurA

A karuNAkara vArini vIri  
sari jEsi cUcuc(u)NDunadi (ma)

C rAgamu tALamu rakti bhakti jnAna  
yOgamu mari(y)anurAgamu lEni  
bhAgavatul(u)dara zayanule kAni  
tyAgarAj(A)rcita tAraka carita (ma)

Gist

O Merciful Lord! O Lord worshipped by this tyAgarAja! O Lord who has the history of enabling fording of the Ocean of Worldly Existence!

It is not honourable to remain always making comparison between that man and this man.

Those (so called) great devotees, who do not have knowledge of music – rAga and tALa, pursuit of true knowledge tinged with loving devotion, and Supreme Love towards the Lord, are indeed subject to rebirth.

Word-by-word Meaning

P O Lord! It is not (kAdurA) honourable (mariyAda) (literally limit).

A O Merciful Lord (karuNAkara)! It is not honourable to remain (uNDunadi) always making comparison (sari jEsi cUDu) (cUcucuNDunadi) between that man (vArini) and this man (vIri).

C Those (so called) great devotees (bhAgavatulu),  
who do not (lEni) have knowledge of music – rAga (rAgamu) and tALa (tALamu), pursuit (yOgamu) (literally practice) of true knowledge (jnAna) tinged with loving (rakti) devotion (bhakti), and (mari) Supreme Love (anurAgamu) towards the Lord,  
are indeed (kAni) subject to rebirth (udara zayanulE) (bhagavatuludara);  
O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! O Lord who has the history (carita) of enabling fording (tAraka) of the Ocean of Worldly Existence!  
it is not honourable (to make comparisons between that man and this man).

Notes –

C – anurAgamu – Supreme Love. Please refer to kRti ‘anurAgamu lEni manasu’, wherein zrI tyAgarAja states that unless one develops Supreme love (anurAgamu) towards Lord, he cannot attain real knowledge.

C – udara zayanulu – the following verse from ‘bhaja gOvindaM’ of Adi zaGkarAcArya is relevant –

punarapi jananaM punarapi maraNAM  
punarapi janani jaTharE zayanaM |  
iha saMsArE bahudustArE  
kRpayA(a)pArE pAhi murArE ||

“It is ordained to be born again and die again;  
indeed it is ordained to sleep in the womb of mother again;  
this Worldly existence is difficult to overcome; therefore,  
O Kind Hearted Lord – the slayer of mura! please protect me.”

## **cAla kalla-Arabhi**

In the kRti ‘cAla kallalADukonna’ – rAga Arabhi, zrI tyAgarAja asks Lord what pleasure He derives by speaking lies to him.

P cAla kallal(A)Dukonna  
saukhyam(E)mirA

A kAlamu pOnu mATa nilucunu  
kalyANa rAma nAtO (cA)

C talli taNDri nEn(u)NDa  
takkina bhayam(E)larA(y)ani  
palumAru nIv(e)ntO



bAsalu cEsi  
ilalO sari vAralalO  
entO brOcuc(u)NDi  
peddalatO palki meppiJci  
tyAgarAjunitO (cA)

Gist

O Auspicious Lord zrI rAma!  
What pleasure do You derive by telling much lies to me?  
Time will pass, but the word (uttered) will stand.

Many a times, (1) having promised me much that ‘when I am there as Your mother and father, why fear about remaining things?’, (2) having been protecting me much among my peers (and) in this World, and (3) having lauded me by speaking (about me) to great men, what pleasure do You now derive by telling much lies to this tyAgarAja?

Word-by-word Meaning

P O Lord! What (Emi) (EmirA) pleasure (saukhyamu) do You derive by telling (ADukonna) much (cAla) lies (kallalu) (kallalADukonna) to me?

A O Auspicious (kalyANa) Lord zrI rAma!  
time (kAlamu) will pass (pOnu), but the word (mATa) (uttered) will stand (nilucunu);  
what pleasure do You derive by telling much lies to me (nAtO)?

C Many a times (palumAru), having promised (bAsalu cEsi) me much (entO) that (ani) ‘when I (nEnu) am there (uNDa) (nEnuNDa) as Your mother (talli) and father (taNDri), why (ElarA) fear (bhayamu) (bhayamElarAyani) about remaining things (takkina)?’,  
having been (uNDi) protecting (brOcucu) (brOcucuNDi) me much among my peers (sari vAralalO) (and) in this World (ilalO), and  
having lauded (meppiJci) me by speaking (palki) (about me) to great men (peddalatO) (literally elders),  
what pleasure do You (nIvu) (nIventO) now derive by telling much lies to this tyAgarAja (tyAgarAjunitO)?

Notes –

C – bhayamElarA – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘bhayamEla’. This needs to be checked. Any suggestions ???

## **innALLu nannEli-ghaNTA**

In the kRti ‘innaLLu nannEli’ – rAga ghaNTA, zrI tyAgarAja pleads with Lord not to ridicule him.

P innALLu nann(E)li(y)endukI gEli

A pannuga nApAli bhAgyamA vanamAli (innALLu)

C1 bAluDaina nA paritApamula jUci  
tALu tALumani dhairyamu baliki  
jAli dIra vEdka salpucu mari nIk-  
(I)lAgu buddhi(y)ani krI kaNTa jUcucu (innALLu)

- C2 endu bOyina veNTa(n)Egi vattun(a)nucu  
 mundu balgina nIv(e)ndu bOtiVO  
 andagADa satya saMdhuDu nIvaitE  
 andarilO nann(A)dariJcukommi (innALLu)
- C3 jADamADaga nEnu jAnakI nAyaka  
 vEDaga lEdurA(v)EmArulaku  
 Idu jODu lEni tODu nIvE gAni-  
 (y)ADi tappa lEni(y)Apad-bAndhava nIv(innALLu)
- C4 oka rUpamuna brOci oka rUpamunan(E)ci  
 oka rUpamuna jUcucuNTivi gAni  
 sukha dAyaka satta sunt(ai)na ledA  
 akaLaGka tyAgarAj(A)rcita caraNa (innALLu)

Gist

O Wearer of Garland of Wild Flowers! O Our Fortune who guards us nicely! O Most charming Lord! O Consort of jAnakI! O Saviour from misfortunes who does not fail having given word! O Lord who bestows comfort! O Blemishless Lord! O Lord whose feet are worshipped by this tyAgarAja! Having governed me all these days, why this ridicule?

(1) I, being a youngster, seeing my plight, You gave me courage to continue to bear; (2) You were playful with me in order to relieve my misery; (3) You looked at me with downcast eyes as if to tell that ‘this way it is wise for you’.

(4) You said earlier that ‘I will come along wherever you go’; where have You gone now? If You are true to Your word, may You support me in front of others.

(5) I am not praying to You on the sly so that I would be deceived. There is none equal to You as a company.

(6) You protected me in one form, deceived me in another form and watched (my suffering) in yet another form? Is there not even a little goodness?

Word-by-word Meaning

P Having governed (Eli) me (nannu) all these days (innALLu), why (enduku) this (I) (nannEliyenduki) ridicule (gEli)?

A O Wearer of Garland (mAli) of Wild Flowers (vana) (vanamAli)! O Our (mA) Fortune (bhAgyamA) who guards (pAli) us nicely (pannuga)!  
 Having governed me all these days, why this ridicule?

C1 Having governed me all these days by –  
 seeing (jUci) my (nA) plight (paritApamu) who is a youngster (bAluDaina), having given (baliki) (literally say) me courage (dhairyamu) to continue to bear (tALu tALumani) (my troubles);  
 being (salpucu) playful (vEdka) with me in order to relieve (dIra) my misery (jAli); and further (mari)  
 looking (jUcucu) at me with downcast (krI) eyes (kaNTa) as if to tell that (ani) “this way (ILagu) it is wise (buddhi) (budhyani) for you (nIku) (nIkILagu)”;  
 thus,  
 why this ridicule (now)?

C2 Where (endu) have You (nIvu) (nIvendu), who said (balgina) earlier (mundu) that (anucu) ‘I will come (vattunu) (vattunanucu) along (veNTa Egi) (veNTanEgi) wherever (endu) you go (bOyina)’, gone (bOtiVO) now?

O Most charming Lord (andagADa)! If You (nIvu) are (aitE) true to Your word (satya saMdhDu), may You support (AdariJcukommi) me (nannu) (nannAdariJcukommi) in front of others (andarilO)!  
having governed me all these days, why this ridicule now?

C3 O Consort (nAyaka) of jAnaki! I (nEnu) am not (lEdurA) praying (vEDaga) to You on the sly (jADa mADaga) so that I would be deceived (EmArulaku) (lEdurAvEmArulaku);  
there is none equal (IDujODu lEni) to You (nIvE) as a company (tODu);  
O Saviour (bAndhava) (literally relative) from misfortunes (Apat) (lEniyApadbAndhava) who does not (lEni) fail (tappa) having given word (ADi) (gAniyADi)! but (gAni),  
having governed me all these days, why this ridicule now?

C4 Why this ridicule now having governed me all these days by protecting (brOci) in one (oka) form (rUpamuna), deceiving (Eci) me in another (oka) form (rUpamuna) (rUpamunayEci) and (mari) watching (jUcucuNTivi) (my suffering) in yet another (oka) form (rUpamuna)?

O Lord who bestows (dAyaka) comfort (sukha)! Is there not (lEdA) even a little (suntaina) goodness (satta)!

O Blemish-less Lord (akalaGka)! O Lord whose feet (caraNa) are worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

Notes -

C4 – brOci – this is how it is given in the books of TSV/AKG and CR. However, in the book of TKG, this is given as ‘jUci’. As ‘jUci’ occurs subsequently, ‘brOci’ has been adopted. This needs to be checked. Any suggestions ???

C4 Eci – jUcucu – In the book of TKG, this has been translated as ‘You delegated the power to create, sustain and destroy to the Trinity’. In my humble opinion, there are no such words in the kriti. Any suggestions ???

C4 – akaLaGka – this word could be translated as an epithet of zrI tyAgarAja also. In that case, the translation would be ‘O Lord whose feet are worshipped by the blemish-less tyAgarAja’. Any suggestions ???

## **zaraNu zaraNanucu-madhyamAvati**

In the kRti ‘zaraNu zaraNanucu’ – rAga madhyamAvati, zrI tyAgarAja pleads with Lord not to treat his words as joke.

P zaraNu zaraN(a)nucu moraliDina nA  
giramul(a)nni pariyAcakam(au)nA

A zaraNu nayana parama puruSa ninn-  
(a)nusaraNatO karuNatO mari mari (zaraNu)

C1 zaramu tarama taramu gAka kAk-  
(A)suruDu surulan(A)ye vEDa gAnu  
dazaratha vara kumAruni bANam(a)nucunu  
veraci jaraga marala tAnu gani  
gAbara baDi saraguna zaraN(a)nu mAtramu  
niruvaganu rajata giri nAth(A)dulu  
varamagu biruduna sarasata meccanu  
karuNanu sthiramuga varam(i)ccina ninu (zaraNu)

C2 munupu manasan(a)sUyalanu tapO-  
dhanuDu vinayamunanu draupadini

zOdhanamu ghanamuga nijamuna sEya dRDha-  
munanu tana madini zaraN(a)nagAnE  
kanikaramuna vEgana nIv(e)ntO  
canuvuna munulu su-janulu sur(A)sura  
gaNamul(a)vani pAla narulu pogaDaganu  
vanaja nayana laghuvuna brOcina ninu (zaraNu)

C3     madini bedaru su-datini kani nIdu  
          padamulu dayanu dharalOnu brOcE  
          gadara mada jana daLan(A)paghana jita  
          madana budha jana dhana tyAgarAja  
          hRdaya kumuda jalaja dhara samharaN-  
          (A)ri damana sadamala radana muni manO-  
          sadana zubbhada nanu mudamuna brOvumu  
          sadayuDa kodavalan(a)dalimpumu ninu (zaraNu)

Gist

O Lotus Eyed! O Supreme Lord! O Lord whose hands rent asunder those who are arrogant! O Lord who surpasses cupid in handsomeness! O Lord who is the wealth of the wise people! O Lord who is the moon that blossoms the Lotus of the heart of this tyAgarAja! O Lord who slayed hiraNyAkSa who seized the earth! O Lord with a very pure teeth! O Lord who is abiding in the hearts of the sages! O Bestower of auspiciousness! O Lord with a merciful heart!

Would all my words, appealing to You repeatedly and pitiably, by adhering (to You) that ‘Give me refuge, Give me refuge’, become a joke?

As Your missile chased and as it became impossible for him to avoid it, the crow-demon had to pray to the celestials for protection; but, the celestials distanced themselves in fright that it is the missile of zrI rAma; then, he (kAkAsura) seeing his own plight, being terrified, turning back, quickly sought refuge in You; the moment he (kAkAsura) sought refuge, You, with determination, mercifully and firmly gave a boon saving his life; Lord ziva and others nicely praised this act to be a great honour for You; for such a person, would all my words appealing repeatedly - ‘give me refuge-give me refuge’ - become a joke?

Earlier, when sage durvAsa, having a spiteful intention in his mind, humbly tested draupadi truly and severely, she firmed up in her mind and sought refuge in You; as soon as she did so, You protected her easily, kindly, quickly and with great love; this was praised by sages, virtuous people, the multitudes of celestials and demons, the kings and ordinary people; for such a person, would all my words appealing repeatedly - ‘give me refuge-give me refuge’ - become a joke?

Earlier, on this Earth, Your feet graciously protected finding ahalyA who was terrified in her mind; please protect me happily; please remove all my deficiencies (or fulfil my desires).

Word-by-word Meaning

P     Would (aunA) all (anni) my (nA) words (giramulu) (giramulanni) appealing (moraliDina) to You that (anucu) ‘Give me refuge (zaraNu), Give me refuge (zaraNu)’ (zaraNanucu), become a joke (pariyAcakamu) (pariyAcakamaunA)?

A     O Lotus (zaraja) Eyed (nayana)! O Supreme (parama) Lord (puruSa)!  
Would all my words,  
          appealing to You (ninnu) repeatedly (mari mari) and pitiably  
(karuNatO), by adhering (anusaraNatO) (ninnanusaraNatO) (to You) that ‘Give  
me refuge , Give me refuge’,  
          become a joke?

C1 As Your missile (zaramu) (literally arrow) chased (tarama) and as it became impossible (taramu gAka) for him (to avoid it), the crow-demon (kAkAsuruDu) had to (Aye) pray (vEDa) to the celestials (surulanu) (surulanAye) (for protection); but (gAnu),

as the celestials distanced (jaraga) themselves in fright (veraci) that (anucunu) it is the missile (bANamu) (bANamanucu) of zrI rAma – the blessed (vara) son (kumAruni) of King dazaratha,

he - (kAkAsura) (tAnu) turning back (marala) seeing (gani) (his plight), being terrified (gabara baDi), the moment (mAtramamu) he quickly (saraguna) sought (anu) refuge (zaraNu) (zaraNanu) in You,

for such a person (ninu) (literally You) who, with determination (niruvaganu), mercifully (karuNanu) and firmly (sthiramuga) gave (iccina) a boon (varamu) (varamiccina) (to kAkAsura saving his life),

as Lord ziva – the Chief (nAtha) of snow (rajata) (literally silver) mountain (giri) - and others (Adulu) (nAthadulu) – nicely (sarasata) praised (meccanu) it to be a great (varamagu) honour (birudunu) for You

would all my words appealing repeatedly - ‘give me refuge-give me refuge’ - become a joke?

C2 Earlier (munupu), when sage durvAsa – one with the wealth (dhanuDu) of asceticism (tapas) (tapOdhanuDu) – having a spiteful intention (asUyalanu) in his mind (manasananu) (manasananasUyalanu),

humbly (vinayamunanu) tested (zOdhanamu sEya) draupadi (draupadini) truly (nijamuna) and severely (ghanamuga),

she having firmed up (dRDhamunanu) in her (tana) mind (madini), as soon as she sought refuge (zaraNanagAnE) in You,

O Lotus (vanaja) Eyed (nayana)! for such a person (ninu) (literally You) who protected (brOcina) her easily (laghuvuna), kindly (kanikaramuna), quickly (vEgana) and with great (entO) (nIventO) love (canuvuna),

to the praise (pogaDaganu) of sages (munulu), virtuous people (sujanulu), the multitudes (gaNamulu) of celestials (sura) and demons (asura) (surAsura), the kings – rulers (pati) of earth (avani) (gaNamulavani) and ordinary people (narulu),

would all my words appealing repeatedly - ‘give me refuge-give me refuge’ - become a joke?

C3 Isn’t it (gadara) that, on this Earth (dharalOnu), Your (nIdu) feet (padamulu) graciously (dayanu) protected (brOcE) finding (gani) ahalyA – one with beautiful teeth (sudatini) - who was terrified (bedaru) in her mind (madini)?

O Lord whose hands (apaghana) (literally limbs) rent asunder (daLana) (daLanApaghana) those (jana) who are arrogant (mada)! O Lord who surpasses (jita) cupid (madana) in handsomeness! O Lord who is the wealth (dhana) of the wise (budha) people (jana)!

O Lord who is the moon (jalaja) that blossoms the Lotus (kumuda) of the heart (hRdaya) of this tyAgarAja! O Lord who slayed (damana) hiraNyAkSa (ari) (literally enemy) who seized (saMharaNa) the earth (dhara)!

O Lord with a very pure (sadamala) teeth (radana)! O Lord who is abiding (sadana) in the hearts (manas) (literally mind) (manOsadana) of the sages (muni)! O Bestower (da) of auspiciousness (zubha) (zubhada)! Please protect (brOvumu) me (nanu) happily (mudamuna);

O Lord with a merciful heart (sadayuDa)! Please remove (adalimpumu) all my deficiencies (kodavalanu) (or fulfil my desires) (kodavalanadalimpumu);

would all my words appealing repeatedly to You (ninu) - ‘give me refuge-give me refuge’ - become a joke?

Notes –

C1 – kAkAsura - This refers to crow demon (kAkAsura) against whom zrI rAma aimed brahmAstra for harassing Mother sItA – (zrImad vAlmIki rAmAyaNa – sundara kANDa – Chapter 38).

C2 – draupadi - The episode occurs in mahAbharata – Book 3 – vana parva - draupadi haraNa parva – (Section CCLXI). For e-text (translation) version of vEdas, purANAs etc, please visit site - <http://www.sacred-texts.com/index.htm>

C3 – ahalyA – refers to zrImad vAlmIki rAmAyaNa – bAlakANDa – Chapter 48.

C3 – dhara saMharaNa – The story of hiraNyAkSa is given in zrImad-bhAgavataM, Book 3, Chapters 17 to 19.

## samayamu delisi-asAvEri

In the kRti ‘samayamu delisi’ – rAga asAvEri, zrI tyAgarAj bemoans his fate and states that without devotion to zrI rAma, it does not matter whether one is alive or not.

- P samayamu delisi puNyamul(A)rjiJcani  
kumati(y)uNDiy(E)mi pOyi(y)Emi
- A zamata tODi dharmamu jayame gAni  
kramamutO manavini vinavE O manasA (samaya)
- C1 sAramau kavitala vini verrivADu  
santOSapaDi(y)Emi paDak(E)mi  
cEreDEsi guDDi kannulu bAguga  
teraci(y)Emi teravk(u)NDinan(E)mi (samaya)
- C2 turaka vIthilO vipruniki pAnaka pUja  
neraya jEsi(y)Emi sEyakuNDi(y)Emi  
dharan(I)ni dhana kOTlaku yajamAnuD  
tA bratiki(y)Emi dayyam(ai)nan(E)mi (samaya)
- C3 padamu tyAgarAja nutunipai gAnidi  
pADi(y)Emi pADakuNDinan(E)mi  
Edanu zrI rAma bhaktiyu lEni nara janmam-  
(e)tti(y)Emi(ettakuNDinan(E)mi (samaya)

Gist

O My Mind! Listen to my appeal in the right manner. Only that act of right conduct or duty performed with tranquility of mind is victorious.

How does it matter – (1) whether that fool, who would not earn merit knowing the appropriate time, is alive or dead? (2) whether a mad man, hearing an excellent poetry, appreciates it or not? (3) whether large blind eyes are fully open or not? (4) whether one worships a brAhmaNa or wise man, in the street populated by Muslims, with a lot of jaggery water or not? (5) whether that possessor of lot of wealth who would not donate in this World, lives or becomes a ghost? (6) whether that song which does not pertain to zrI rAma - the Lord praised by this tyAgarAja, is sung or not? and whether a human birth, without devotion to Lord zrI rAma, is taken or not?

Word-by-word Meaning

P How does it matter whether (Emi) that fool (kumati), who would not earn (ArjiJcani) merit (puNyamulu) (puNyamulArjiJcani) knowing (delisi) the

appropriate time (samayamu), is alive (uNDi) (kumatiyuNDiyEmi) or dead (pOyi) (pOyiEmi)?

A Only (gAni) that act of right conduct or duty (dharmamu) performed with (tODi) tranquility (zamata) of mind is victorious (jayamE);

O My Mind (manasA)! Listen (vinavE) to my appeal (manavi) in the right manner (kramumutO);

How does it matter whether that fool, who would not earn merit knowing the appropriate time, is alive or dead?

C1 How does it matter whether (Emi) a mad man (verrivADu), hearing (vini) an excellent (sAramau) poetry (kavitala), appreciates (santOSapaDi) (santOSapaDiyEmi) (literally happy) it or not (paDaka) (paDakEmi)?

how does it matter whether (Emi) large (cEreDEsi) (literally as big as the hollow of the hand) blind (guDDi) eyes (kannulu) are fully (bAguga) open (teraci) (teraciyEmi) or not (teravakuNDinanEmi) (literally not open)?

how does it matter whether that fool, who would not earn merit knowing the appropriate time is alive or dead?

C2 How does it matter whether (Emi) one worships (pUja jEsi) (pUja jEsiyEmi) a brahmaNa or wise man (vipruniki), in the street (vIthilO) populated by Muslims (turaka), with a lot of (neraya) jaggery water (pAnaka) or not (sEyakuNDiyEmi) (literally not do)?

how does it matter whether (Emi) that (tA) possessor (yajamAnuD) (literally master) of lot of (kOTlaku) (literally crores of) wealth (dhana) who would not donate (Ini) in this World (dharanu) (dharanIni), lives (bratiki) (bratikiyEmi) or becomes (aina) a ghost (dayyamu) (dayyamainanEmi)?

how does it matter whether that fool, who would not earn merit knowing the appropriate time is alive or dead?

C3 How does it matter whether (Emi) that song (padamu) which does not pertain (gAnidi) to zrI rAma - the Lord praised (nutunipai) by this tyAgarAja (tyAgarAjanutunipai), is sung (pADi) (pADiyEmi) or not (pADakuNDinanEmi) (literally remains unsung)?

come what may (Edanu), how does it matter whether (Emi) a human (nara) birth (janmamu), without (lEni) devotion (bhaktiyu) to Lord zrI rAma, is taken (etti) or not (janmamettiyEmiyettakuNDinanEmi)?

how does it matter whether that fool, who would not earn merit knowing the appropriate time is alive or dead?

Notes –

P - kumati – this is how it is given in all books other than that of TSV/AKG wherein it is given as ‘dhanikuDu’. This needs to be checked. Any suggestions ???

A – O manasA – this is how it is given in the books of TKG and TSV/AKG. However, it is given as ‘manasa’ in the book of CR. This needs to be checked. Any suggestions ???

C2 – vIthi – This is how it is given in the books of TKG and CR. This is a Sanskrit word meaning ‘road’; the corresponding telugu word is ‘vIdhi’. Any suggestions ???

C2 - pAnaka – Water mixed with jaggery is offered at the time of pUja.

## **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 (dAri(n)i) (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.valmikiramayan.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 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.

## **mariyAda gAdayya-bhairavaM**

In the kRti 'mariyAda gAdayya' – raga bhairavaM, zrI tyAgarAja asks Lord to protect him.

P mariyAda gAdayya manupavad(E)mayya

A sarivArilO nannu cauka cEyuT(e)lla zrI  
hari hari nIv(a)NTi karuNA nidhiki (mariyAda)

C tana vArul(a)nyulanE tAratamyamunu  
ghanuDaina dAzarathikE galad(a)ni kIrti gadA  
ninu bAya nErani nannu brOvak(u)NDEdi  
dhanada sakhuDagu tyAgarAja pUjita (mariyAda)

Gist

O Lord zrI hari! O Lord worshipped by this tyAgarAja in the same manner as Lord ziva!

It doesn't behove Ocean of compassion like You, to slight me in the midst of all my compeers. Why don't You protect me?

Is it not famous that the great zrI rAma (son of dazaratha) doesn't have (the quality of) differentiation between His own people and others? It doesn't

behave a person like You to remain without protecting me who wouldn't be separated from You.

Word-by-word Meaning

P O Lord (ayya)! It doesn't (gAdu) (gAdayya) behave (mariyAda) You! Why (adEmi) don't You protect (manupavu) (manupavadEmayya) me?

A O Lord zrI hari! O Lord hari! It doesn't behave Ocean (nidhi) (nidhiki) of compassion (karuNA) like (aNti) You (nIvu) (nIvaNTi), to slight (cauka cEyuTa) me (nannu) in the midst of all (ella) (cEyuTella) my compeers (sarivArilOna);  
Why don't You protect me?

C Is it not (gadA) famous (kIrti) that (ani) the great (ghanuDaina) zrI rAma – son of dazaratha (dAzarathi) (dAzarathikE) doesn't have (galadu) (galadani) (the quality of) differentiation (tAratamyamunu) between (anE) His own (tana vArulu) people and others (anyulu) (tanavArulanyulanE)?

O Lord worshipped (pUjita) by this tyAgarAja in the same manner as (agu) Lord ziva – Friend (sakhuDu) (sakhuDagu) of kubEra (dhanada)! It doesn't behave a person like You to remain (uNDEdi) without protecting (brOvaka) (brOvakuNDEdi) me (nannu) who wouldn't (nErani) be separated (bAya) from You (ninu);

Why don't You protect me?

Notes -

C – dhanada sakhuDagu – The story regarding the friendship between kubEra and Lord ziva is given in Shiv Mahapuran - Rudra Samhita - Gunanidhi – The Brahmin's son. Please visit site for full story -

<http://www.urday.com/> - (Purasas – Shiva Mahapurana – Rudra Samhita)

## enduku peddala-zaGkarAbharaNaM

In the kRti 'enduku peddalavale' – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to bestow on him the same kind of wisdom which great devotees have.

P enduku peddala vale buddhi iyyavu  
endu pOdun(a)yya rAmayya

A andari vale dATi dATi vadariti  
anda rAni paND(A)ye kadarA (endu)

C vEda zAstra tattv(A)rthamulu telisi  
bhEda rahita vEdAntamunu telisi  
nAda vidya marmambulanu telisi  
nAtha tyAgarAja nuta nijamuga (endu)

Gist

O Lord rAma! O Lord praised by this tyAgarAja!

Why wouldn't You bestow on me the same kind of wisdom as that of great people? Where could I go?

Like all others, I too have been prattling, jumping here and there; isn't it that it (wisdom) has become a fruit which could not be attained?

Even after I have known (1) true philosophical meanings of vEdas and zAstras, (2) undifferentiated vEdAnta, and (3) the secrets of the knowledge of



In the kRti 'sarijEsi vEDuka' – rAga tIvravAhini, zrI tyAgarAja asks Lord why He is silent while the imposters flourish, the true devotees are undergoing ridicule.

- P sari jEsi vEDuka jUcuTa  
sAkEta rAma nyAyamA
- A dharalOna nI nija dAsulanu  
kandarpak(A)dula nija dAsulanu (sari)
- C kokka zAstra vidulu nara sannuticE  
goppa bahumatul(a)nandedar(a)yya  
cakkagAnu bhakti zAstra vidula  
cAla kani navvedaru tyAgarAja vinuta (sari)

Gist

O Lord rAma of ayOdhya! O Lord praised by this tyAgarAja!  
Is it justifiable to watch the fun by equating (different kinds of) people?  
In this World, is it justifiable to watch the fun by equating your true devotees and those who are slaves of lust etc?  
Experts in treatise of sex, not only reaped great rewards by praising well other humans, but also, nicely derided much looking at those great devotees - experts in the treatise of devotion.

Word-by-word Meaning

- P O Lord rAma of ayOdhya (sAkEta)! Is it justifiable (nyAyamA) to watch the fun (vEDuka jUcuTa) by equating (sari jEsi) (different kinds of) people?
- A O Lord rAma of ayOdhya! In this World (dharalOna), is it justifiable to watch the fun by equating your (nI) true (nija) devotees (dAsulanu) and those who are slaves (nija dAsulanu) of lust (kandarpaka) (literally pertaining to cupid) etc (Adula) (kandarpakAdula)?
- C O Lord (ayya)! Experts (vidulu) in treatise of sex (kokka zAstra), not only reaped (andedaru) great (goppa) rewards (bahumatulu) (bahumatulanandedarayya) by praising well (sannuticE) other humans (nara), but also, nicely (cakkagAnu) derided (navvedaru) much (cAla) looking (kani) at those great devotees - experts (vidula) in the treatise (zAstra) of devotion (bhakti).  
O Lord praised (vinuta) by this tyAgarAja! O Lord rAma of ayOdhya! Is it justifiable to watch the fun by equating (different kinds of) people?

Notes –

A – dharalOna nija dAsulanu – this is how it is given in the books CR and TKG. However, in the book of TSV/AKG, this is given as 'dharalOna nI parivArulanu'. In the book of TKG 'nI parivArulanu' is given as an alternative. In the context, 'nija dAsulanu' seems to be appropriate. This needs to be checked. Any suggestions ???

C - kokka zAstra – in tamizh this is kokkOgaM and telugu kokkOkamu.

C – cAla kani – this is how it is given in the books of TKG. However, in the books of CR and TSV/AKG, this is given as 'jAla gani'. In the present context, 'cAla' seems to be appropriate. This needs to be checked. Any suggestions ???

## **nI cittamu nA-vijayavasanta**

In the kRti 'nI cittamu nA' – rAga vijayavasanta, zrI tyAgarAja states that whatever the Lord's will be, he shall consider it to be his fortune.

P nI cittamu nA bhAgyam(a)yya  
nir-upAdhika nI vADan(a)yya

A yOciJci kAryamu lEd(a)nucun-  
(o)kapAri zaraN(a)nukoNTin(a)yya (nI)

C para daivamula jUcu(n)antanE  
bhAvam(a)ndu nIvai paragedav(a)yya  
dhara lOna nA sari vAralalO  
daya jUDav(a)yya tyAgarAja nuta (nI)

Gist

O Lord! O The Absolute Lord! O Lord praised by this tyAgarAja!  
Your will is my fortune; I am Your's.  
That there is no use in pondering, once and for all I sought your refuge.  
The moment I look at other Gods, in my mind (in my apprehension) (that form) was effulgent as You; in this world, please show mercy amidst my compeers.

Word-by-word Meaning

P O Lord (ayya) !Your (nI) will (cittamu) is my (nA) fortune (bhAgyamu) (bhAgyamayya); O The Absolute Lord (nir-upAdhika)! O Lord (ayya)! I am Your's (nIvADanu) (nI vADanayya).

A O Lord (ayya)! That (anucunu) there is no use (kAryamu lEdu) in pondering (yOciJci), once and for all (okapAri) (lEdanucunokapAri) I sought (anukoNTini) your refuge (zaraNu) (zaraNanukoNTinayya);

O Lord!Your will is my fortune; O The Absolute Lord! O Lord I am Your's.

C O Lord (ayya)! The moment (antanE) I look (jUcu) (jUcunantanE) at other (para) Gods (daivamula), in my mind (in my apprehension) (bhAvamu andu) (bhAvamandu) (that form) was effulgent (paragedavu) (paragedavayya) as You (nIvai);

O Lord (ayya)! in (lOna) this World (dhara), please show (jUDu) (jUDavayya) mercy (daya) amidst my (nA) compeers (sari vAralalO);

O Lord praised (nuta) by this tyAgarAja! O Lord!Your will is my fortune; O The Absolute Lord! O Lord I am Your's.

Notes -

P – nI cittamu nA bhAgyamu – This is equivant to English usage 'Your will is my pleasure'.

C – jUcunantanE – this is how it is given in all the books other than that of TKG, where it is given as 'jUcinantanE'. As the former is a typical Telugu usage, it has been adopted. Any suggestions ???

## **sItA patI nA manasuna-kamAs**

In the kRti 'sItA patI nA manasuna' – rAga kamAs, zrI tyAgarAja states that the word of the Lord is the final doctrine for him.

- P sItA patI nA manasuna  
siddhAntam(a)ni(y)unnAnurA
- A vAt(A)tmaj(A)dula centanE  
varNiJcina nI palukul(e)lla (sItA)
- C prEma jUci nApai pedda manasu jEsi  
nI mahimal(e)lla niNDara jUpi  
I mahini bhayam(E)Tik(a)nna maTa  
rAma candra tyAgarAja vinuta (sItA)

Gist

O Lord rAma candra - Consort of sItA! O Lord rAma candra! O Lord praised by this tyAgarAja!

I have, in my mind, considered the words uttered by You, in the presence of AJjanEya and others, with affection and kind heartedly, after having exhibited fully all Your mights, that 'why do You fear anything in this World', to be the final doctrine.

Word-by-word Meaning

P O Consort (patI) of sItA! I have, in my (nA) mind (manasuna), considered (unnAnu) (literally remain) (Your Word) to be (ani) the final doctrine (siddhAntamu) (siddhAntamaniyunnAnurA).

A O Consort of sItA! I have, in my mind, considered all (ella) Your (nI) words (palukulu) (palukulella) – which You uttered (varNiJcina) (literally described) in the presence (centanE) (literally proximity) of AJjanEya – mind-born of vAyu (vAtAtmaja) and others (Adula) (vAtAtmajAdula), to be the final doctrine.

C O Consort of sItA! I have, in my mind, considered the words (mATa) uttered (anna) by You - with (jUci) affection (prEma) and kind heartedly (pedda manasu jEsi) (literally being liberal minded) towards me (nApai), after having exhibited (jUpi) fully (niNDara) all (ella) Your (nI) mights (mahimalu) (mahimalella), that 'why (ETiki) do You fear (bhayamu) (bayamETikanna) anything in this (I) World (mahini)', O Lord rAma candra! O Lord praised (vinuta) by this tyAgarAja! to be the final doctrine.

## enta bhAgyamu-sAraGga

In the kRti 'enta bhAgyamu' – rAga sAraMga, zrI tyAgarAja states Lord is his fortune.

- P enta bhAgyamu mApAla kalgitivi  
evar(I)Du muj-jagamulalO tana(kenta)
- A centa jEri saujanyaDai paliki

cinta bAga tolagiJci brOcitivi (enta)

C mунnu nI samIpamuna velayu san-  
munulan(e)llan(a)Nim(A)di lllalacE  
tinnagAnu pAlanamu jEsin(a)TTu  
nannu kAcitivi tyAgarAja nuta (enta)

Gist

O Lord praised by this tyAgarAja!

What a fortune that You are there as our protector! Who is equal to me in all the three Worlds?

Having come near and talking to me as a benefactor, You protected me by removing totally my worries.

You protected me too in the same way, as You did long ago by protecting decisively all those blessed sages who were near You, by Your divine sports of super-human powers.

Word-by-word Meaning

P What (enta) a fortune (bhAgyamu) that You are there (kalgitivi) as our protector (mA pAla)! Who (evaru) is equal (IDu) (evarIDu) to me (tanaku) in all the three Worlds (muj-jagamulalO)?

A Having come near (centa jEri) and talking (paliki) to me as a benefactor (saujanyaDai), You protected (brOcitivi) me by removing (tolagiJci) totally (bAga) my worries (cinta);

what a fortune that You are there as our protector! who is equal to me in all the three Worlds?

C You protected (kAcitivi) me (nannu) too in the same way as (aTTu) You did (jEsina) (jEsinaTTu) long ago (munnu) by protecting (pAlanamu) decisively (tinnagAnu) all those (ellanu) blessed sages (san-munulanu) who were (velayu) near (samIpamuna) You (nI), by Your divine sports (lllalacE) of super-human powers (aNimAdi) (sanmunulanellanaNimAdi);

O Lord praised (nuta) by this tyAgarAja! what a fortune that You are there as our protector! who is equal to me in all the three Worlds?

Notes –

P – evarIDu – this is how it is given in the books of TKG and TSV/AKG. However, in the books of TKG and TSV/AKG, this is given as ‘evvarIDu’. This needs to be checked. Any suggestions ???

P – evarIDu tanaku – In some books this has been translated as ‘who is equal to You’. In my humble opinion, the word ‘tanaku’, indicates ‘self’; therefore, zrI tyAgarAja seems to state that ‘I am so blessed that there is none equal to me’. Any suggestions ???

C – aNimAdi lllalacE – In the books of CR and TSV/AKG, this has been translated as ‘bestowing aNimAdi siddhis on the sages’; however, in the book of TKG, this is attributed to the Lord. In my humble opinion, in view of the word ‘lllalacE’, the ‘aNimAdi’ should be applied to the Lord. Though it is pertinent note that the Lord is beyond the siddhis, the word ‘lllalacE’ cannot otherwise be properly translated. If however, instead of the ‘lllalacE’, it is ‘siddhulacE’, then this could be easily attributed to the sages. Any suggestions ???

C- aNimAdi – Eight kinds of super-human powers (siddhi) – aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires.

C - aNimAdi lIlalacE – While there are many instances of super-human powers demonstrated by rI rAma, the episode of breaking the bow of ziva in the court of King Janaka, vanquishing of ParazurAma, killing of Khara and other fourteen thousand demons in a matter of an hour and a half single handedly, piercing seven sAla trees with a single arrow, lifting and flinging the carcass of Dundhubi to a great distance are all worth mentioning.

C – jEsinaTTu – this is how it is given in all the books other than that of TKG, where it is given as 'jEsinaTu'. As 'jEsinaTTu' is more appropriate, the same has been adopted. Any suggestions ???

## eTlA dorikitivO-vasanta

In the kRti 'eTlA dorikitivO' – rAga vasanta, rI tyAgarAja states that he has been able to behold the Lord.

P eTlA dorikitivO rAma tanak(eTlA)

A cuTlAra gaDiya dOvaku nAdu  
paTl(A)bhimanamu lEk(u)NDaga (eTlA)

C pAda mahimO peddal-  
(A)zIrvada balamO su-svarapu  
nAda phalamO tyAgarAja  
khEda hara rI nAtha tanak(eTlA)

Gist

O Lord rAma! O Lord who relieves the afflictions of this tyAgarAja! O Consort of lakSmi!

While there are none with affection towards me all round for a distance of an hour, I wonder how I ever found You!

Is it the might of Your holy feet? or is it the strength of blessings of elders? or is it the fruit of (my upAsana of) nAda with melodious svara?

Word-by-word Meaning

P O Lord rAma! (I wonder) how (eTlA) I (tanaku) (tanakeTlA) ever found (dorikitivO) You!

A While there are (uNDaga) none (lEka) (lEkuNDaga) with affection (abhimAnamu) towards (paTla) (paTlAbhimAnamu) me (nAdu) all round (cuTlAra) for a distance (dOvaku) (literally way) of an hour (gaDiya) (literally 24 minutes – one hour),

O Lord rAma! I wonder how I ever found You!

C Is it the might (mahimO) of Your holy feet (pAda)? or is it the strength (balamO) of blessings (AzIrvada) of elders (peddala) (peddalAzIrvada)? or is it the fruit (phalamO) of (my upAsana of) nAda with melodious svara (su-svarapu)?

O Lord who relieves (hara) the afflictions (khEda) of this tyAgarAja! O Consort (nAtha) of lakSmi (rI)!

O Lord rAma! I (tanaku) wonder how I ever found You!

Notes –

A – cuTlAra – This is how it is given in all the books. The meaning derived 'near' or 'around'. However, the form of the word is not clear. The nearest word is 'cuTTu'. The ending of the word 'ara' may mean 'half'. If 'cuTlAra' is not a



single word and 'ara' is joined to it, then 'ara' would be combined with the ensuing word 'gaDiya' as 'ara gaDiya' – half hour – please refer note below. Any suggestions ???

A – gaDiya –(tamizh nAzhigai) duration of 24 minutes – As per Indian tradition, a day consists of 60 hours (gaDiya) of 24 minutes each, as against 24 hours of 60 minutes each in Western System.

A – gaDiya dOva – As per Tamil Dictionary, 7.5 nAzigai or 180 mins = 1 kAdam (tamizh) - approx 10 miles or 16 km. Therefore, gaDiya dOva is approximately 2.1 km.

## kaTTu jEsinAvu-aThANA

In the kRti 'kaTTu jEsinAvu' – rAga aThANA, zrI tyAgarAja states that zrI rAma has bound him inextricably to Himself.

- P kaTTu jEsinAvu rAma bandu
- A maTTu mitamu lEn(a)TTi dEvatA  
matamulalO jorabaDudAm(a)NTE (kaTTu)
- C mA matamulanu lalATamuna pitA-  
mahuDu vrAya lEd(a)nucunu mari mari  
kAma madamulaku hitav(a)nucu niS-  
kAma tyAgarAjuku tOcE (kaTTu)

Gist

O Lord zrI rAma! O Lord bereft of desires!  
You have bonded me as the 'slave of rAma'.  
Even if I wanted to get into (any of the) innumerable paths of (other) Gods, (I could not do so because) You have bonded me as the 'slave of rAma'.  
It indeed occurs to this tyAgarAja that – (1) as brahma (at the time of birth) has not ordained that such and such to be my path , and also (2) as they (other paths) are conducive to (harmful tendencies like) desire, arrogance etc, You have bonded me as the 'slave of rAma'.

Word-by-word Meaning

P O Lord zrI rAma! You have bonded (kaTTu jEsinAvu) me as the 'slave (bandu) (literally chained) of rAma'.

A Even if I wanted to (aNTE) get into (jorabaDudAmu) (jorabaDudAmaNTE) (any of the) innumerable (maTTu mitamu lEnaTTi) paths (matamulalO) of (other) Gods (dEvatA), (I could not do so because) You have bonded me as the 'slave of rAma'.

C O Lord bereft of desires (niS-kAma)! It indeed occurs (tOcE) to this tyAgarAja that –

as (anucunu) brahma (pitAmahuDu) (at the time of birth) has not ordained (lalATamuna vrAya lEdu) (literally not written on the forehead) (lEdanucunu) that such and such to be my (mA) path (matamulanu) (literally set of opinions), and also (mari mari)

as (anucu) they (other paths) are conducive to (hitavu) (hitavanucu) (harmful tendencies like) desire (kAma), arrogance etc (madamulaku),

You have bonded me as the 'slave of rAma'.

Notes-

P – rAma bandu kaTTu jESinAvu – zrI tyAgarAja means the ‘bonded labour system’ which was prevalent in many parts of India. The person so bonded and their descendants become slaves of the creditor. Please refer to Government of India Act on the subject - <http://nrcw.nic.in/shared/sublinkimages/58.htm>

The word ‘bandu’ may also be translated as ‘prisoner’, but in view of the preceding word ‘rAma’ (rAma bandu), such a meaning may not be suitable.

A – dEvatA matamulu – the six modes of worship - Saiva, Vaishnava etc. However, in view of the fact that bhakti is common for all the six modes of worship, it seems that zrI tyAgarAja implies other methods like ‘karma mArga’ (see note below) and other esoteric forms of worship like ‘kaula mArga’. This is substantiated by the words ‘kAma madamunaku hitavu’ – conducive to desire and arrogance.

A – jorabaDudAmaNTE – This is how it is given the books of TKG and TSV/AKG. However, in the books of CR and ATK this is given as ‘jorabaDudAmanna’. This needs to be checked. Any suggestions ???

C – kAma madamulaku – the six internal enemies - kAma, krOdha, lObha, mOha, mada, mAtsarya.

C – kAma madamulaku hitavanucu – zrI tyAgaraja has, in many kritis, criticised those who make difference between different forms of worship. Therefore, it would not be correct to say that all modes of worship, other than that of viSNu (zrI rAma), is conducive to development of desire etc. It is actually the motive which matters. In this regard, zrImad-bhagavad-gIta, Chapter 3 is relevant –

yajnArthAtkarmaNO(a)nyatra lOkO(a)yaM karma bandhana: |  
tadarthaM karma kauntEya mukta saGga: samAcara || 9 ||

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (Translation by Swami Swarupananda)

C – tOcE– This is how it is given the books of TKG and TSV/AKG. However, in the books of CR and ATK this is given as ‘tOcu’. This needs to be checked. Any suggestions ???

## **aTla palukuduvu-aThANA**

In the kRti ‘aTla pbalukuduvu’ – rAga aThANA, zrI tyAgarAja criticizes zrI rAma of adopting double standards – a ninda stuti.

P aTla palukadu(v)iTla palukuduv-  
(a)nduk(E)mi sEtu rAma nIv(aTla)

A toTlan(a)rbhakula(n)Utuvu mari mari  
tOcinaTlu gilluduvu zrI rAma nIv(aTla)

C jIvula zikSiJcaga nErtuvu ciraJ-  
jIvulugA jEya nErtuvurA  
bhAvam(e)rigi brOtuvu sad-bhakta  
bhAgadhEya zrI tyAgarAja vinuta (aTla)

Gist

O Lord zrI rAma - the fortune of true devotees - praised by this tyAgarAja!

Sometimes you would speak in that manner; sometimes you would speak in this manner; what shall I do for that?

You would rock the cradle of infant(s); again, whenever You feel so, You would pinch the (sleeping) child.

You would know to punish humans and also would know to make them long-lived; You would protect understanding a person's state of mind.

#### Word-by-word Meaning

P O Lord zrI rAma! Sometimes you (nIvu) would speak (palukuduvu) in that manner (aTla); sometimes you would speak (palukuduvu) in this manner (iTla) (palukuduviTla);  
what (Emi) (palukuduvandukEmi) shall I do (sEtu) for that (anduku)?

A O Lord zrI rAma! You would rock (Utuvu) the cradle (toTlanu) of infant(s) (arbhakula); again (mari mari), whenever You feel so (tOcinaTlu), You would pinch (gilluduvu) the (sleeping) child.

O Lord zrI rAma! Sometimes you (nIvu) would speak in that manner; sometimes you would speak in this manner; what shall I do for that?

C You would know (nErtuvu) to punish (zikSiJcaga) humans (jIvula) and also would know (nErtuvurA) to make (jEya) them long-lived (ciraJjIvulugA);

You would protect (brOtuvu) understanding (erigi) a person's state of mind (bhAvamu) (bhAvamerigi);

O Lord zrI rAma - the fortune (bhAgadhEya) of true (sad) devotees (bhakta) - praised (vinuta) by this tyAgarAja!

O Lord zrI rAma! Sometimes you would speak in that manner; sometimes you would speak in this manner; what shall I do for that?

#### Notes –

P and A - 'aTla', 'iTla', 'tOcinaTlu' – this is how it is given in th book of TKG. However, in the book of CR and TSV/AKG, these are given as 'aTTa', 'ITTa' and 'tOcinaTTu'. The former version has been adopted in view of the rhyme – aTla – toTla.

A – toTlanUtuvu – gilluduvu – This is an adage to show one is busy – first make the child sleep by rocking the cradle; when the child starts sleeping, pinch it so that the child would cry and then rock the cradle - the cycle would go on. In tamizh this is called 'kuzhandaiyaik kiLLi toTTilaiyATTudal'.

A – toTlanUtuvu – gilluduvu - the purport of this seems to be the experience of endless cycle of desires/griefs and their fulfilment/relief. The great telugu composer and devotee of Lord veGkatEzvara – annamayya, in his kRti 'nAnATi batuku' says - tegadu pApamu tIradu puNyamu – meaning 'the sins will not abate and the merits would not be exhausted'. Please also refer to Annamayya kRti 'antaryAmi' wherein he says that all the merits and sins will not go away unless the Lord says 'no' (vaddanaka) to them.

## pariyAcakamA-vanaspati

In the kRti 'pariyAcakamA mAra' – rAga vanaspati, zrI tyAgarAja asks Lord whether He considers his words to be funny.

P pariyAcakamA mAra padi-gurilo bogaDinadi

A verapuna(n)anumAnambuna vesanambuna nE gOri  
zaraN(A)gata rakSaka ninu santatamunu  
zaraN(a)naga (pari)

C oka munikai draupadi dvAraka nilayA zaraN(a)naga  
oka mATaku vibhISaNuDu Orva lEka zaraN(a)naga  
sakal(E)zvara prahlAduDu jAlicE zaraN(a)naga  
hita-karuNDai brOcitivE tyAgarAjuni mATa (pari)

Gist

O Protector of those who seek Your refuge! O Lord of Everything!  
Are the words uttered by me extolling You in an assembly, some out of  
fear, some out of doubt and some out of grief, seeking You always as my refuge,  
sound funny to You?

When draupadi, out of fear of sage dUrvasa, sought Your refuge, calling  
You ‘O resident of dvAraka’, when vibhISaNa unable to bear one word of rAvaNa,  
sought Your refuge, and when the grief stricken prahlAda sought Your refuge,  
isn’t that You protected them all being Benevolent? whereas, are the words  
uttered by this tyAgarAja extolling You in an assembly sound funny to You?

Word-by-word Meaning

P Are the words (mATa) uttered by me extolling (bogaDinadi) You in an  
assembly (padi-gurilO) (literally among ten people) sound funny (pariyAcakamA)  
to You?

A O Protector (rakSaka) of those who seek (Agata) Your refuge (zaraNu)  
(zaraNagata)! are the words uttered by me (nE)–  
extolling You in an assembly, some out of fear (verapuna), some out of  
doubt (anumAnambuna) (verapunananumAnambyuna) and some out of grief  
(vesanambuna),  
seeking (gOri) You (ninu) always (santatamunu) as (anaga) my refuge  
(zaraNu),  
sound funny (pariyAcakamA) to You?

C When draupadi, out of fear of sage (munikai) dUrvasa, sought (anaga)  
Your refuge (zaraNu) (zaraNanaga), calling You ‘O resident (nilayA) of dvAraka’;  
when vibhISaNa (vibhISaNuDu) unable (lEka) to bear (Orva) one (oka)  
word (mATaku) of rAvaNa – his elder brother, sought (anaga) Your refuge  
(zaraNu) (zaraNanaga); and

O Lord (Izvara) of Everything (sakala) (sakalEzvara)! when the grief  
stricken (jAlicE) prahlAda (prahlAduDu) sought (anaga) Your refuge (zaraNu)  
(zaraNanaga);

isn’t that You protected (brOcitivE) them all being Benevolent (hita-  
karuNDai)? whereas,

are the words (mATa) uttered by this tyAgarAja (tyAgarAjuni) extolling  
You in an assembly sound funny to You?

Notes –

pariyAcakamA – this is how it is given in all the books other than that of  
TKG, wherein it is given as ‘parihAsakamA’ and the word ‘pariyAcakamA’ as an  
alternative. The words ‘pariyAcakam’ and ‘parihAsam’ means same, ie., ‘fun’ or  
‘joke’; however, ‘parihAsakam’ is not a correct usage. Therefore, ‘pariyAcakam’  
seems to be the correct word and accordingly it has been adopted. This needs to  
be checked. Any suggestions ???

A – The whole of the anupallavi is as given in all the books other than  
that of TKG, wherein the same has been given as an alternative. This needs to be  
checked. Any suggestions ???

C - draupadi – The episode occurs in mahAbharata – Book 3 – vana  
parva - draupadi haraNa parva – (Section CCLXI). For e-text (translation)  
version of vEdas, purANAs etc, please visit site -

<http://www.sacred-texts.com/index.htm>

C - vibhISaNuDu – The episode where rAvaNa uses harsh words against vibhISaNa occurs in zrImad vAlmiki rAmayaNa – yuddha kANDa – Chapter 16.

C - prahlADuDu – The prahlAda episode occurs in zrImad bhAgavataM – Book 7 – Chapters 4 to 8.

## cEsinadella-tODi

In the kRti ‘cEsinadella maracitivO’ – rAga tODi, zrI tyAgarAja reminds Lord what all He did at the request of his devotees; they why He is not listening to him?

P cEsinad(e)lla maracitivO O rAma rAma

A Asa konn(a)TTi nann(a)layiJcuTaku munu (cEsina)

C1 Alu nIkaina bhakturAl(a)nucu nADu  
pAlu mAlaka ravi bAluni celimiyu (cEsina)

C2 bhASa tappakanu vibhISaNuni korak(A)di  
zESaDagu tammuni pOSiJcamani rAju (cEsina)

C3 rAma zrI tyAgarAja prEm(A)vatAra sItA  
bhAma mATalu delpa bhIm(A)JjanEya brahma (cEsina)

Gist

O Lord rAma rAma - the embodiment of the Supreme Love of this tyAgarAja! In order to harass me – one enamoured by You, have you forgotten what all You did earlier?

(1) considering sItA to be Your worthy devotee, that day You made friendship with sugrIva unhesitatingly (for finding out sItA); (2) in order to redress the grivances of vibhISaNa, You directed Your brother and made vibhISaNa the King of laGka without failing on Your Word; (3) as the terrible AJjanEya conveyed to You the words of Your spouse sItA, You made him brahma.

Word-by-word Meaning

P O Lord rAma rAma! Have you forgotten (maracitivO) what all (ella) You did (cEsinadi) (cEsinadella)?

A O Lord rAma rAma! In order to harass (alayiJcuTaku) (literally make wander) me (nannu) – one enamoured (Asa konnaTTi) by You, have you forgotten what all You did earlier (munu)?

C1 O Lord rAma rAma! Have You forgotten,  
that considering (anucu) sItA (Alu) (literally she) to be Your worthy (nIkaina) devotee (bhakturAlu) (bhakturAlanucu),  
the friendship (celimiyu) You made unhesitatingly (pAlu mAlaka) with sugrIva – son (bAluni) of Sun (ravi), that day (nADu) (for finding out sItA)?

C2 O Lord rAma rAma! Have You forgotten that,  
in order to redress the grivances (koraku) of vibhISaNa (vibhISaNuni),  
unfailingly (tappakanu) on Your Word (bhASa),  
You directed (pOSiJcamani) Your brother (tammuni) – who is indeed  
Adi zESa (zESaDagu) (korakAdi) – and made him (vibhISaNa) the King (rAju) of laGka?

C3 O Lord rAma - the embodiment (avatAra) of the Supreme Love (prEma) (prEmAvatAra) of this tyAgarAja!

have You forgotten that, as the terrible (bhIma) AJjanEya (bhImAJjanEya) conveyed (delpa) to You the words (mATalu) of Your spouse (bhAma) sItA, You made him brahma?

Notes -

C3 - AJjanEya brahma cEsina – In zrImad vAlmIki rAmAyaNa, there is no such reference that hanumAn was made brahma. In Yuddha kANDa (Chapter 1), zrI rAma embraces hanumAn as a reward for finding out sItA. In utara kANDa (whose authenticity to be part of zrImad vAlmIki rAmAyaNa is disputed), Chapter 108, hanumAn declines to accompany zrI rAma to heaven and prays to allow him to stay in the Earth till the name of zrI rAma is sung. Though as per popular belief, hanumAn was bestowed the brahma-hood by zrI rAma – the authority for such a belief needs to be ascertained.

The following verses of zrImad vAlmIki rAmAyaNa – yuddha kANDa – Chapter 1 are relevant in this regard –

ahaM ca raghuvaMzazca lakSmaNazca mahAbala: |  
vaidEhyA darSanEnAdya dharmata: parirakSitA: ||  
idaM tu mama dInasya manO bhUya: prakarSati |  
yadihAsya priyAkhyAturna kurmi sadRzam priyaM ||  
ESa sarvasvabhUtastu pariSvaGgO hanumata: |  
mayA kAlamimaM prApya dattastasya mahAtmana: ||  
ityuktVA prItihRSTAGgO rAmastaM pariSvajE |  
hanumantaM kRtAtmAnaM kRtakAryamupAgataM || 11 – 14 ||

“By finding out sItA, the raghu dynasty as well as myself and the valiant lakSmaNa too, have been rightly saved today. But it squeezes my conscience further, hopeless as I am, to think that I am not able to do a pleasant act befittingly to the bearer of these good tidings. Let me at least embrace this magnanimous hanumAn since in the present circumstances, this is all that is easily obtained from me. Thus saying, rAma vibrating with joy, clasped hanumAn in his arms who, master of himself, his mission fulfilled, had returned.”

The following verses of zrImad vAlmIki rAmAyaNa – utara kANDa – Chapter 108 are also relevant -

jIvitE kRtabuddhistvaM mA pratijnAM vRthA kRthA: |  
matkathA: pracariSyanti yavallOkE harIzvara || 33 ||  
tAvad ramasva suprItO madvAkyamanupAlayan | 34 – half ||

Lord zrI rAma said to hanumAn –

“You have made up your mind to live (on this Earth), so do not let your promise go in vain. O best among monkeys, as long as my tales circulate on this earth, so long, live happily in compliance with my words.”

For full details of the story of hanumAn, please visit site –  
<http://www.ramayana.com/hanuman.htm>

**sarivArilOna-bhinnaSaDjaM**

In the kRti 'sarivArilOna chauka' – rAga bhinnaSaDjaM, zrI tyAgarAja says the Lord has slighted him enough and now it is time for grace.

P sarivArilOna cauka cAlad(A)yenO

A porug(i)NDla vArala cEti  
pUja jUci jUci callanAyenO (sari)

C tArumAru balku vArilO  
tattariJcaga jUDa nyAyama  
pAramArthikula du:kha jAlamu  
bApa lEdA zrI tyAgarAja nuta (sari)

Gist

O Lord praised by this tyAgarAja! Have You had enough of my being slighted among my peers? Have You derived enough comfort seeing (Your) worship performed by neighbours? Is it fair (on Your part ) to watch me struggle among those who speak incoherently? haven't You relieved the distress of those who pursue true knowledge?

Word-by-word Meaning

P Have You had enough (cAladAyenO) of my being slighted (chauka) among my peers (sarivAralOna)?

A Have You derived enough comfort (callanAyenA) seeing (jUci jUci) (Your) worship (pUja) performed by (cEti) neighbours (porugiNDla vArala)?  
have You had enough of my being slighted among my peers?

C Is it fair (nyAyama) (literally justice) (on Your part ) to watch (jUDa) me struggle (tattariJcaga) among those (vArilO) who speak (balku) incoherently (tArumAru) (literally to speak self-contradictorily)?

haven't (lEdA) You relieved (bApa) the distress (du:kha jAlamu) (literally multitude of distress) of those who pursue true knowledge (pAramArthikula)?

O Lord praised (nuta) by this tyAgarAja! have You had enough of my being slighted among my peers?

Notes –

P – sarivArilOna – This is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'sarivAralOna'. This needs to be checked. Any suggestions ???

P – cAladAyenO – this is how it is given in all the books other than that of TKG, wherein it is given as 'cAladAyenA'. This needs to be checked. Any suggestions ???

A – callanAyenO – this is how it is given in the book of CR. But in the books of TKG and TSV/AKG, this is given as 'callanAyenA'. In keeping with the pallavi, 'callanAyenO' has been adopted. This needs to be checked. Any suggestions ???

C – tArumuAru balku vArilO tattariJcaga – this is how it is given in all the books other than that of TKG, wherein it is given as 'tArumAruga balgu vAralu tattariJcagA'. The version given in the book of TKG gives an opposite meaning than the intended one. This needs to be checked. Any suggestions ???

C – jAlamu – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as 'jAlamula'. As 'jAlamu' means 'multitude', making it plural as 'jAlamula' may not be correct. This needs to be checked. Any suggestions ???

## dari dApu lEka-sAvEri

In the kRti 'dari dApu lEka' – rAga sAvEri, zrI tyAgarAja asks the Lord whether He would have mercy if one has wealth.

P dari dApu lEka vEDitE  
daya rAd(E)mO zrI rAma

A kari dhanamulu kaligitE  
karuNiJci brOtuv(E)mO (dari)

C ala nADu nirja vairi bAluni  
jUCi brOcitivi gAni  
valaci padamula nammitE  
varam(I) dOcena tyAgarAju (dari)

### Gist

O Lord zrI rAma! If one, who has no refuge or shelter, prays to You, You wouldn't, probably, have mercy on him.

You would, probably, protect by having mercy only if one has elephants and wealth!

That day You looked up prahlAda and protected him; but, (today) when I lovingly believe Your holy feet, did it occur to You to bestow boons on me?

If tyAgarAja, who has no refuge or shelter, prays to You, You wouldn't, probably, have mercy on him.

### Word-by-word Meaning

P O Lord zrI rAma! If one, who has no (lEka) refuge (dari) or shelter (dApu), prays (vEDitE) to You, You wouldn't, probably (EmO), have (rAdu) (rAdEmO) mercy (daya) on him!

A You would probably (EmO) protect (brOtuvu) (brOtuvEmO) by having mercy (karuNiJci) only if one has (kaligitE) elephants (kari) and wealth (dhanamulu)!

O Lord zrI rAma! If one, who has no refuge or shelter, prays to You, You wouldn't, probably, have mercy on him!

C That (ala) day (nADu) You looked up (jUCi) prahlAda – the son (bAluni) of hiraNy kazipu – the enemy (vairi) of the celestials – who do not have old age (nirja) – and protected (brOcitivi) him; but (gAni),

(today) when I lovingly (valaci) believe (nammitE) Your holy feet (padamula), did it occur (dOcena) to You to bestow (I) boons (varamu) (varamI) on me?

O Lord zrI rAma! If this tyAgarAja (tyAgarAju), who has no refuge or abode, prays to You, You wouldn't, probably, have mercy on him!

### Notes –

A – kaligitE – this is how it is given in the book of TSV/AKG; in the book of CR, this is given as 'galigitE'; in the book of TKG, this is given as 'galgitE'. This needs to be checked. Any suggestions ???

A – kari dhanamulu – Going by the example of prahlAda given in the caraNa, it seems zrI tyAgarAja is ridiculing the Lord that He protects only those who are well-to-do.



C – dOcenA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘dOcunA’. This needs to be checked. Any suggestions ???

## **sItA manOhara-rAmamanOhari**

In the kRti ‘sItA manOhara’ – rAga rAmamanOhari, zrI tyAgarAja thanks Lord for being compassionate with him and asks Him to hold his hand forever.

- P sItA manOhara zRGgAra zEkhara
- A vAt(A)zan(A)ri vara vAhana  
vArij(A)san(A)di vandita pada (sItA)
- C1 toli janmamulanu jEsina pUjA  
phalamO lEka nIDu kaTAkSa  
balamO nIvADanu nEn(a)ni lOkulu  
palkagA dhanyuD(ai)tini (sItA)
- C2 dIna lOka saMrakSaka  
daiv(A)dhInamugA nI rUpamu nAdu  
mAnas(A)bjamuna nATi(y)uNDaga  
nEn(e)ntaTi bhAgyazAlinO (sItA)
- C3 diTTa-tanamunanu bhakti sthiram(au)-  
naTTugA zrI rAma(y)ennaTiki  
gaTTigAnu tyAgarAjuni ceyi  
paTTi rakSiJci(y)ElukO(v)ayya (sItA)

Gist

O Lord zrI rAma – captor of the heart of sItA! O Acme of Beauty! O Lord who has the blessed garuDa as his vehicle! O Lord whose feet are worshipped by brahma and others! O Protector of the humble!

Maybe, either as a result of the worship performed by me in my previous births or because of the strength of your grace, I have become fortunate such that people say that I am Yours.

How much fortunate am I to have Your form firmly implanted in the Lotus of my heart as dispensed by You (God)!

Please govern this tyAgarAja by protecting him, holding his hands always firmly, so that his devotion could become firmly rooted.

Word-by-word Meaning

P O Lord rAma – captor (hara) of the heart (mana) (literally mind) (manOhara) of sItA! O Acme (zEkhara) of Beauty (zRGgAra)!

A O Lord who has the blessed (vara) garuDa – enemy (ari) of snake - wind (vAta) eater (azana) (vAtAzanAri) - as his vehicle (vAhana)!

O Lord whose feet (pada) are worshipped (vandita) by brahma – seated (Asana) in the Lotus (vArija) – and others (Adi) (vArijAsanAdi)!

O Lord rAma – captor of the heart of Mother sItA! O Acme of Beauty!

C1 Maybe, either as a result (phalamO) of the worship (pUjA) performed (jEsina) by me in my previous (toli) births (janmamulanu)

or (IEka) because of the strength (balaM) of your (nIdu) grace (kaTAKSa) (literally side glance),

I have become (aitini) fortunate (dhanyuDu) (dhanyuDaitini) such that people (lOkulu) say (palkagA) that (ani) I am (nEnu) (nEnani) Yours (nIvADanu);

O Lord rAma – captor of the heart of Mother sItA! O Acme of Beauty!

C2 O Protector (saMrakSaka) of the humble (dIna lOkA)!

How much (entaTi) fortunate (bhAgyazAlinO) am I (nEnu) (nEnentaTi) to have (uNDaga) Your (nI) form (rUpamu) firmly implanted (nATi) (nATiyuNDaga)

in the Lotus (abjamuna) of my (nAdu) heart (mAnasa) (mAnasAbjamuna) as dispensed by You (God) (daiva AdhInamugA) (daivAdhInamugA)!

O Lord rAma – captor of the heart of Mother sItA! O Acme of Beauty!

C3 O Lord (ayya) zrI rAma! Please govern (ElukO) this tyAgarAja (tyAgarAjuni) by protecting (rakSijci) (rakSiJciyElukOvayya) him,

holding (paTTi) his hands (ceyi) always (ennATiki) (rAmayennATiki) firmly (gaTTigAnu),

so that his devotion (bhakti) could become (aunaTTu) firmly (diTTa-tanamunanu) rooted (sthiraMu) (sthiraMaunaTTugA).

O Lord rAma - captor of the heart of Mother sItA! O Acme of Beauty!

## manasu lOni marmamu-hindOLaM

In the kRti ‘manasu lOni marmamu’ – rAga hindOLaM, zrI tyAgarAja asks the Lord to hold his hand.

P manasu lOni marmamunu telusukO  
mAna rakSaka marakat(A)Gga nA (manasu)

A ina kul(A)pta nIvE gAni  
vEr(e)varu lERu Ananda hRdaya (manasu)

C munupu prEma gala doravai sadA  
canuvun(E)linadi goppa gAd(a)yya  
kanikaramutOn(I) vELa na  
karamu paTTu tyAgarAja vinuta (manasu)

Gist

O Lord who vouchsafes the honour of the devotees! O Lord whose body is of emerald hue! O Benefactor of Solar dynasty! O Lord whose heart is ever in the state of bliss! O Lord praised by this tyAgarAja!

Deign to understand the inner yearning of my mind; there is none else than You!

Your earlier governing me always kindly as the loving Lord is not great; deign to hold my hand at this moment with kindness.

Word-by-word Meaning

P O Lord who vouchsafes (rakSaka) the honour (mAna) of the devotees! O Lord whose body (aGga) (literally limbs) is (are) of emerald hue (dark-green) (marakata) (marakatAMga)!

deign to understand (telusukO) (literally know) the inner (lOni) yearning (marmamunu) (literally secrets) of my (nA) mind (manasu).

A O Benefactor (Apta) of Solar (ina) dynasty (kula) (kulApta)! There is none (lEru) else (evaru) than (gAni) You (nIvE)! O Lord whose heart (hRdaya) is ever in the state of bliss (Ananda)!

O Lord who vouchsafes the honour of the devotees! O Lord whose body is of emerald hue! deign to understand the inner yearning of my mind.

C O Lord (ayya)! Your earlier (munupu) governing (Elinadi) me always (sadA) kindly (canuvunu) (canuvunElinadi) as the loving (prEma gala) Lord (doravai) is not (gAdu) (gAdayya) great (goppa);

deign to hold (paTTu) my (nA) hand (karamu) at this (l) moment (vELa) with kindness (kanikarambutOnu) (kanikarambutOnl);

O Lord praised (vinuta) by this tyAgarAja! O Lord who vouchsafes the honour of the devotees! O Lord whose body is of emerald hue! deign to understand the inner yearning of my mind.

Notes –

P – marmamunu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘marmamulu’. This needs to be checked. Any suggestions ???

## paTTi viDuva-maJjari

In the kRti ‘paTTi viDuva rAdu’ – rAga maJjari, zrI tyAgarAja asks Lord not to leave his hand.

P paTTi viDuva rAdu nA ceyi  
paTTi viDuva rAdu

A puTTina nADE nija bhaktini meDa  
gaTTi guTTu cedaraka brOci ceyi(paTTi)

C nity(A)nityamulanu bOdhiJci  
kRty(A)kRtyamulanu telipiJci  
praty(E)kuDu nIv(a)ni kanipiJci  
bhRtyuDaina tyAgarAju ceyi(paTTi)

Gist

Having got hold of my hand, it is not proper to leave it.

Having constrained me with true devotion to You from the day I was born, and having protected my honour from being compromised, it is not proper to leave my hand having got hold of it.

Having taught me what is eternal and what is evanescent, having made known to me what is to be done and what is not to be done, and having shown to me that each and every one (or thing) to be You alone, it is not proper to leave the hand of this tyAgarAja - a servant to You, having got hold of it.

Word-by-word Meaning

P Having got hold (paTTi) of my (nA) hand (ceyi), it is not proper (rAdu) to leave (viDuva) it; having got hold (paTTi) of my hand, it is not proper (rAdu) to leave (viDuva) it.

A Having constrained (meDa gaTTi) (literally weight on the neck) me with true (nija) devotion (bhaktini) to You from the day (nADE) I was born (puTTina), and

having protected (brOci) my honour (guTTu) from being compromised (cedaraka) (literally scatter), it is not proper to leave my hand (ceyi) having got hold of it.

C Having taught (bOdhiJci) me what is eternal (nitya) and what is evanescent (anitya) (nityAnityamulanu),

having made known (telipiJci) to me what is to be done (kRtya) and what is not to be done (akRtya) (akRtyamulanu), and

having shown (kanipiJci) to me that each and every one (or thing) (pratyEkuDu) to be (ani) You alone (nIvu) (nIvani),

it is not proper to leave the hand (ceyi) of this tyAgarAja (tyAgarAju) - a servant (bhRtyuDu) (bhRtyuDaina) to You, having got hold of it.

Notes –

P – In the book of CR, ‘nA ceyi’ is repeated again at the end of pallavi. This needs to be checked. Any suggestions ???

## daNDamu-balahaMsa

In the kRti ‘daNDamu beTTedanurA’ – rAga balahaMsa, zrI tyAgarAja asks Lord to show him the path by holding his hand.

P daNDamu peTTedanurA  
kOdaNDa pANi jUDarA

A aNDaja su-vAhana  
mArtANDa candra lOcana  
kuNDali zayana  
brahmANDa nAyaka nIku (daNDamu)

C pEruKA pratiSThaka UruKA ninnu nammiti  
UruvAru vIdhivAru oka jAtivAru kAru  
dArini ceyi paTTi brOvumu  
tyAgarAj(A)rcita nIku (daNDamu)

Gist

O Lord kOdaNDa pANi! O Lord who has garuDa as his blessed carriage!  
O Lord who has Sun and Moon as His eyes! O Lord reclining on zESa! O Lord of the Great Universe! O Lord worshipped by this tyAgarAja!

I salute You; Please look at me.

Did I believe You for the sake of name and fame or standing? The people of this town and even people of this street are not of one kind; please protect me by holding my hand en-route.

Word-by-word Meaning

P O Lord kOdaNDa pANi – one who wields (pANi) bow kOdaNDa! I salute (daNDamu peTTedanurA) You; Please look (jUDarA) at me.

A O Lord who has garuDa – one born from egg (aNDaja) as his blessed carriage (su-vAhana)! O Lord who has Sun (mArtANDa) and Moon (candra) as His eyes (lOcana)!

O Lord reclining (zayana) on zESa - snake (kuNDali)! O Lord (nAyaka) of the Great Universe (brahmANDa)!

O Lord kOdaNDa pANi! I salute You (nIku); Please look at me.

C Did I believe (nammiti) You (ninnu) for the sake of name and fame (UrukA pErukA) or standing (pratiSThakA)?

The people of this town (UruvAru) and even people of this street (vIdhivAru) are not (kAru) of one (oka) kind (jAtivAru);

please protect (brOvumu) me by holding (paTTi) my hand (ceyi) en-route (dArini);

O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! O Lord kodaNDa pANi! I salute You (nIku); Please look at me.

Notes –

P - daNDamu peTTedanurA – this is how it is given in all the books other than that of TKG wherein it is given as ' daNDamu peTTEnurA'. This needs to be checked. Any suggestions ???

A - aNDaja – garuDa has a very important position in Hindu legends. For details of garuDa purANa – <http://www.sacred-texts.com/hin/gpu/gpu02.htm>

A - mArtANDa - Please refer to zrImad bhAgavataM, Book 5, Chapter 20, verse 44 – “ Because the sun-god appeared in this lifeless (inanimate) egg (as the Cosmic Being), the appellation of mArtaNDa (mRtE aNDa bhava:) has been applied to him (ever) since. He is (also) called hiraNyagarbha inasmuch as he (the sun) represents the embryo (located) in (the centre of) the golden egg (of this universe).

C – UrukA pErukA – A colloquial usage for name and fame.

C – jAti vAru kAru – People do not have similar disposition as zrI tyAgarAja.

## Emi dOva-sAraGga

In the kRti ‘Emi dOva palkumA’ – rAga sAraMga, zrI tyAgarAja asks Lord to show him the path.

P Emi dOva palkumA(y)ikanu  
nEn(e)ndu pOdu zrI rAma

A rAmadAsu valen(ai)tE sItA  
bhAma mandaliJcunu nItO tanak(Emi)

C daTTi kaTTi karamuna zara cApamu  
paTTi mUla balamunu rAvanu tala  
koTTi nilvan(A) vELa trimUrtulu  
kOri nutimpagAn-  
(a)TTi vArik(e)duru palki rAjuku  
paTTi(y)anaga nIku nAdupai daya  
puTTa kAraNamb(E)mi telise vara  
bhOgi zayana tyAgarAja nuta tanak(Emi)

Gist

O Lord zrI rAma! O Lord reclining on the couch of blessed zESa! O Lord praised by this tyAgarAja!

Deign to tell me as to what is the way now for me and where shall I go.

If I am like (bhadrAcala) rAmadAsu, sItA would persuade You on my behalf.

Where is the justification for You to have compassion on me who, having spoken against such a great person, and called You a ‘prince’, who is worthy of being praised even by the Trinity, by seeking, at that time when, making a firm resolve, wielding bow and arrow in Your hands, You stood there in the battle field, having destroyed the core strength (of rAvaNa) and rAvaNa himself? I have understood.

#### Word-by-word Meaning

P O Lord zrI rAma! Deign to tell (palkumA) me as to what (Emi) is the way (dOva) now (ikanu) (palkumAyikanu) for me and where (endu) shall I (nEnu) (nEnendu) go (pOdu).

A If I am (aitE) like (valenu) (valenaitE) (bhadrAcala) rAmadAsu, sItA - Your wife (bhAma) would persuade (mandaliJcunu) You on my behalf;

O Lord zrI rAma! deign to tell me as to what is the way now for me (tanaku) and where shall I go.

C Where (Emi) is the justification (kAraNambu) (literally reason) for You (nIku) to have (puTTa) (literally arise) compassion (daya) on me (nAdupai) who having spoken against (eduru palki) (literally object) such (aTTi) a great person (vAriki) (vArikeduru) and called (anaga) You a ‘prince’ – child (paTTi) (paTTiyanaga) of the King (rAjuku), who is worthy of being praised (nutimpagAnu) (nutimpagAnaTTi) even by the Trinity (trimUrtulu) by seeking (kOri) at that (A) time (vELa) when,

making a firm resolve (daTTi kaTTi) (literally tie up girdle), wielding (paTTi) bow (cApamu) and arrow (zara) in Your hands (karamuna), You stood (nilvanu) (nilvanA) there in the battle field, having destroyed (tala koTTi) (literally behead) the core (mUla) strength (balamunu) (of rAvaNa) and rAvaNa (rAvaNu) himself? I have understood (telise);

O Lord reclining (zayana) on the couch of blessed (vara) zESa – serpent (bhOgi)! O Lord praised (nuta) by this tyAgarAja! deign to tell me what is the way now for me and where shall I go.

#### Notes -

A - rAmadAsu valenaitE – the following kRti of rAmadAsu is relevant –

nanu brOvamani ceppavE sItamma talli  
nanu brOvamani ceppu nArI SirOmaNi  
janakuni kUtura janani jAnakamma  
prakkanu cEri cekkili nokkucu  
cakkaga marukELi chokkiyuMDeDu vELa  
adrija vinutuDu bhadra girISuDu  
nidra mElkonu vELa nelataro bOdhiMci

O Mother sItamma! Please tell Your spouse to protect me;  
O Epitome of womanhood! Please tell Him to protect me;  
O Daughter of King janaka! O Mother jAnakamma;  
Going near Him and pressing down his cheeks;  
When He is infatuated with You and is in rapture;  
Lord praised by pArvatI and Lord of bhadra giri;  
When the Lord awakes from sleep, advise him as a woman does;  
O Mother sItamma! Please tell Your spouse to protect me.

For the songs of rAmadAsu, please visit the site -  
<http://www.engr.mun.ca/~adluri/telugu/classical/satakams/rit/dasarathi.html>

A – mandaliJcunu nItO – the word ‘nItO’ is given in all the books other than that of TKG, where it is missing. This needs to be checked. Any suggestions ???

C - daTTi kaTTi – the act of tightening one’s garments in preparation for a duel. In tamizh it is called ‘varindu kaTTi’.

C – balamunu – 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 ‘balamula’. Any suggestions ???

C - trimUrtulu kOri nutimpaga – As per vAlmIki rAmayaNa, there is no such instance of trimUrtis extolling zrI rAma in the battle field after rAvaNa was slayed. But, during sITA’s agni parIkSA, Lord ziva and Lord brahma extol zrI rAma; even here, there is no mention of viSNu also joining in extolling zrI rAma. However, the wording of the caraNa is such that it might indicate a probability and not necessarily an actual occurrence. Any suggestions ???

C – nutimpaganaTTi – 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 ‘nutimpaganaTTi’. This needs to be checked. Any suggestions ???

## **sugunamule-cakravakam**

In the kRti ‘sugunamule ceppukoNTi’ – rAga cakravakam, zrI tyAgaraja states that he only chants the name of Lord and not carried out any other meritorious religious acts.

P sugunamule ceppukoNTi sundara raghu rAma

A vagal(e)ruGga IEka(y)iTu  
vattuv(a)nucu dur-AsacE (suguna)

C snAn(A)di su-karmambulu  
vEd(A)dhyayanambul(e)ruga  
zrI nAyaka kSamiyiJcumu  
zrI tyAgarAja nuta (suguna)

Gist

O Handsome Lord raghu rAma! O Consort of lakSmi! O Lord praised by this tyAgarAja!

I just keep chanting Your virtues.

Being naive (Or Not knowing other methods), I just keep chanting Your virtues, with the (misplaced) fond hope that atleast by this method You would come here.

I do not know meritorious acts like dip in holy rivers or vEda recitation etc; kindly pardon me.

Word-by-word Meaning

P O Handsome (sundara) Lord raghu rAma! I just keep chanting (ceppukoNTi) (literally say) Your virtues (sugunamule).

A Being naive (Or Not knowing any other methods) (vagalu eruGga IEka) (literally not know deceptions or methods) (vagaleruGga), I just keep chanting Your virtues, with the (misplaced) fond hope (durAsacE) that (anucu) atleast by this method (iTu) You would come (vattuvu) (vattuvanucu) here.

C I do not know (eruga) meritorious acts (su-karmambulu) like (Adi) dip (snAna) (snAnAdi) in holy rivers or vEda recitation etc (adhyayambulu) (vEdAdhyayanambuleruga); kindly pardon (kSamiyiJcumu) me;

O Consort (nAyaka) of lakSmi (zrI)! O Lord praised (nuta) by this tyAgarAja! O Handsome Lord raghu rAma! I just keep chanting Your virtues.

Notes –

A – vagaleruGga – the word ‘vaga’ means ‘method’, ‘pretence’, ‘deception’ etc. In the books of CR and TKG, this word ‘deception’ has been attributed to the Lord. However, in my opinion, it should refer to zrI tyAgarAja himself, particularly, in view of the word ‘durAsacE’ - see note below. Any suggestions ???

A – vattuvanucu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘vaddanucu’ or ‘vaddunanucu’. In the present context, ‘vattuvanucu’ is appropriate. This needs to be checked. Any suggestions ???

A – durAsacE – In the present context, it is a ridicule and has been translated as ‘misplaced fond hope’.

C – vEdAdhyayanambu – this is how it is given in the book of TKG and ‘vEda dhyAnambu’ as an alternative word; in the book CR, this is given as ‘vEda dhyAnambu’; in the book of TSV/AKG, it is given as ‘dAnAdhyayanambu’. In view of the word ‘vEda’, the ‘adhyayana’ seems to be appropriate. This needs to be checked. Any suggestions ???

## **dvaitamu sukhamA-rItigauLa**

In the kRti ‘dvaitamu sukhamA’ – rAga rItigauLa, zrI tyAgarAja asks the Lord to clear his doubt – which is better - whether formal worship or informal worship?

P dvaitamu sukhamA advaitamu sukhamA

A caitanyamA vinu sarva sAkSi  
vistAramugAnu delpumu nAtO (dvaitamu)

C gagana pavana tapana bhuvan(A)d(y)avanilO  
naga dhar(A)ja ziv(E)ndr(A)di surulalO  
bhagavad-bhakta var(A)grEsarulalO  
bAga ramiJcE tyAgarAj(A)rcita (dvaitamu)

Gist

Listen, O Pure Consciousness! O Witness to everything! O Lord sporting well (1) in (the five elements) - the space, air, fire, water earth etc, (2) in (the trinity) - viSNu, brahmA, ziva, (3) in indra and other celestials, (4) in the most Eminent of the blessed devotees of the Lord! O Lord worshipped by this tyAgarAja!

Is duality comforting or is non-duality comforting? Please tell me in detail.

Word-by-word Meaning

P Is duality (dvaitamu) comforting (sukhamA) or is non-duality (advaitamu) comforting (sukhamA)?

A O Pure Consciousness (caitanyamA)! Listen (vinu), O Witness (sAkSi) to everything (sarva)! Please tell (delpumu) me (nAtO) in detail (vistAramugA);



is duality comforting or is non-duality comforting?

C O Lord sporting (ramiJcE) well (bAga) in –  
(the five elements) - the space (gagana), air (pavana), fire (tapana),  
water (bhavana) earth (avani) (avanilO) etc (Adi) (buvanAdyavanilO),  
(the trinity) - viSNu – the bearer (dhara) of mountain (naga), brahma  
(aja) (dharAja), ziva and indra and other (Adi) (zivEndrAdi) celestials (surulu)  
(suralulO),  
the most Eminent (agrEsarulu) of the blessed (vara) (varAgrEsarulalO)  
devotees (bhakta) of the Lord (bhagavat) (bhagavad-bhakta)!  
O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
is duality comforting or is non-duality comforting?

Notes –

P - dvaitamu – advaitamu – The following are the statements of zrI  
tyAgarAja –

(1) In his prologue to dance-drama ‘prahlAda bhakti vijayam’ zrI  
tyAgarAj states –

saguNa nirguNamula samamugAneJcu suguNa rAma brahma sutuDaina  
tyAgarAju

“...tyAgarAja - the son of virtuous rAma brahma - who considers the  
worship of Lord with Form and without Form to be same....”

(2) In the kRti ‘paramAtmuDu veligE’ – rAga vAgadhIzvari –

paramAtmuDu veligE muccaTa bAga telusukOrE  
saguNamulO viguNamulO

“...Know unerringly the grandeur with which the Supreme Lord is  
effulgent ... He is found with qualities – sattva, rajas and tamas, and bereft of  
qualities...”

(3) In the kRti ‘anurAgamu lEni’ – rAga sarasvati, zrI tyAgarAja states –

saguNa dhyAnamu paini saukhyamu

“...comfort experienced in the meditation on Lord with form (qualities)”

(4) In the kRti ‘nI bhajana gAna – rAga nAyaki, zrI tyAgarAja states –

saguNa nirguNa nijamu dabbaralanu ... santasilla kaNTini

“... truth and falsehood of worship of the Lord with attributes and  
without attributes ... I beheld exultingly...”

(5) In the kRti – ‘sundaratara dEham’ – rAga pantuvarALi, zrI tyAgarAja  
calls the Lord zrI rAma – ‘zivam-advaitam’ – the auspicious One and the One  
without duality.

(6) In the kRti ‘rAma sItArAma rAma’ – rAga balahaMsa, zrI  
tyAgarAja states –

advaita sAmrAjyamul(a)bbin(a)TTu rAma  
sad-vairAgyamu nidhiyu sAyujyamE rAma

“In the same manner as attainment of the empire of non-duality, the wealth of real indifference to Worldly pleasures too amounts to one-ness with You.”

(7) In the kRti ‘E dAri saJcarinturA’ – rAga zrutiraJjani, zrI tyAgarAja asks the Lord which path he should follow – dvaita or advaita.

E dAri saJcarinturA-yika balkarA  
anni tAnanu mArgamunanu canaga  
nannu vIDanu bhAramani-yADedavu  
tannu brOvu dAsa varadA-yaNTE  
dvaituD-anedavu tyAgarAja nuta

“Please tell me now as to which path should I adhere. If I go in the path of advaita – all is Self only, You say that it is difficult to overcome ego; if I pray ‘please protect me, O bestower of boons to the devotees’, You say that I am a dvaitin.”

P – dvaitamu – advaitamu – Please refer to Appendix ‘E’ for a short notes on the subject.

C – bhuvana – this word generally means living creatures, mankind etc. But this word also means ‘water’. In the context of five elements – ‘water’ seems to be appropriate the meaning. Any suggestions ???

## **nenaruJcarA nApaini-simhavAhini**

In the kRti ‘nenaruJcarA nApaini’ – rAga siMhavAhini, zrI tyAgarAja pleads with the Lord to show him way out.

P      nenaruJcarA nApaini cAla  
         nI dAsuDanu kAdA zrI rAma

A      sanak(A)di yOgi bRnda vandya pAda  
         sAkEta vAsa sad-bhakta pOSa (nenaru)

C      talli taNDri guru daivamu nIv(a)ni  
         tarucugAnu ninnu nammiyunna nE  
         tallaDilluc(u)NDa dari jUpav(E)mi  
         tyAgarAja paripAla suguNa zIla (nenaru)

Gist

O Lord zrI rAma! O Lord whose feet are worshipped by the multitudes of ascetics like sanaka and others! O Lord residing at ayOdhya! O Nourisher of true devotees! O Nourisher of this tyAgarAja! O Lord who is naturally virtuous!

Please show kindness towards me in full measure; am I not Your servant?

While I, who has believed You much that You to be my mother, father, preceptor and God, am perplexed, why don’t You give me refuge?

Word-by-word Meaning

P      Please show (uJcarA) (literally place) kindness (nenaru) (nenaruJcarA) towards me (nApaini) in full measure (cAla), O Lord zrI rAma! Am I not (kAdA) Your (nI) servant (dAsudanu)?

A O Lord whose feet (pAda) are worshipped (vandyA) by the multitudes (bRnda) of ascetics (yOGi) like sanaka and others (Adi) (sanakAdi)!

O Lord residing (vAsa) at ayOdhya (sAkEta)! O Nourisher (pOSa) of true devotees (sad-bhakta)!

Please show kindness towards me in full measure, O Lord zrI rAma! Am I not Your servant?

C While I (nE), who has believed (nammiyunna) You (ninnu) much (tarucugAnu) (literally plentiful) that (ani) You (nIvu) (nIvani) are my mother (talli), father (taNDri), preceptor (guru) and God (daivamu),

am (uNDa) perplexed (tallaDillucu) (tallaDillucuNDa), why (Emi) don't You give (jupavu) (literally show) (jUpavEmi) me refuge (dari)?

O Nourisher (paripAla) of this tyAgarAja! O Lord who is naturally (zIla) virtuous (suguNa)!

Please show kindness towards me in full measure, O Lord zrI rAma! Am I not Your servant?

Notes –

C – dari – In some of the books, this has been translated as 'way'. There are two similar telugu words 'dari' and 'dAri'. While 'dAri' means 'way', 'path', 'dari' means 'refuge'. It has accordingly been translated. Any suggestions ???

## **bhajana sEyu mArgamu-nArAyaNi**

In the kRti 'bhajana sEyu mArgamu' – rAga nArAyaNi, zrI tyAgarAja asks Lord to show him the path of true devotion.

P bhajana sEyu mArgamunu jUpavE  
parama bhAgavata bhAgadhEya sad-(bhajana)

A ajuDu rudruD(A)khaNDala pavanaja  
vijay(A)dulu gumi kUDi nIdu caraNa (bhajana)

C sakala vEda zAstra purAN(A)di dIpa  
sakala mantra tantra rUpa sItA-pa  
sakala dEva ripu samara pratApa sAdhu  
tyAgarAja nuta zrI rAma nija (bhajana)

Gist

O Fortune of supreme devotees! O Light that illuminates all vEda, zAstra and purANa etc! O Embodiment of all sacred verses and mystical formulations! O Consort of sItA! O Glorious One in the battle against all the enemies of celestials! O Lord zrI rAma praised by this pious tyAgarAja!

Please show the path of real chanting of names.

Please show the path of chanting of the glory of Your feet as done by brahmA, ziva, indra, AJjanEya, vijya and others by assembling together.

Please show the path of true chanting of Your names.

Word-by-word Meaning

P O Fortune (bhAgadhEya) of supreme (parama) devotees (bhAgavata)! Please show (jUpavE) the path (mArgamunu) of real chanting of names (sad-bhajana sEyu).

A O Fortune of supreme devotees! Please show the path of chanting the glory of Your (nIdu) feet (caraNa) as done by –

brahmA (ajuDu), ziva (rudruDu), indra (AkhaNDala)  
(rudruDAkhaNDala), AJjanEya – son of vAyu (pavanaja), vijya and others  
(Adulu) (vijayAdulu) by assembling (kUDi) together (gumi) (literally flock).

C O Light (dIpa) that illuminates all (sakala) vEda, zAstra and purANa etc  
(Adi) (purANAdi)!

O Consort (pa) of sItA (sItA-pa) - the Embodiment (rUPa) of all (sakala)  
sacred verses (mantra) and mystical formulations (tantra)!

O Glorious One (pratApa) in the battle (samara) against all (sakala) the  
enemies (ripu) of celestials (dEva)!

O Lord zrI rAma praised (nuta) by this pious (sAdhu) tyAgarAja!

O Fortune of supreme devotees! Please show the path of true (nija)  
chanting of Your names.

Notes –

A – rudruDAkhaNDala – this is how it is given in the book of TSV/AKG.  
However, in the book of TKG, it is given as ‘rudrAkhaNDala’. In view of the  
previous word ‘ajuDu’, ‘rudruDu’ seems to be appropriate and has been adopted.  
This needs to be checked. Any suggestions ???

A – vijaya – This may refer to the gate keepers at vaikuNTha – jaya and  
vijaya - stated to be parama bhAgavata or to arjuna who is also called ‘vijaya’.

C – nija bhajana – When bhajana becomes way of life – Please refer to  
the story of padma pAda – disciple of Adi zaMkarAcArya -

<http://www.eaisai.com/baba/docs/d980709.html>

## E tAvunarA-kalyANi

In the kRti ‘EtAvunarA’ – rAga kalyANi zrI tyAgarAja asks the Lord  
where His specific abode is.

P E tAvunarA nilakaDa nIku-  
eJci jUDan(a)gapaDavu

A sItA gauri vAg(I)zvari(y)anu  
zrI rUPamul(a)ndA gOvinda (E)

C bhU kamal(A)rk(A)nila nabhamul(a)ndA  
lOKa kOTul(a)ndA  
zrI karuDagu tyAgarAja kar(A)rcita  
ziva mAdhava brahm(A)dula(y)andA (E)

Gist

O Lord gOvinda! O auspiciousness bestowing Lord worshipped by the  
very hands of this tyAgarAja!

Please tell me where is Abode for You, because no matter how much I  
ponder, You would not be apprehended.

Are You in the embodiments of mahAlakSmI called sItA, gauri and  
sarasvati?

Or are You in the five elements – earth, water, fire, air and space; or in  
the innumerable Worlds or living beings? Or, in forms of ziva, viSNu and  
brahmA?

Word-by-word Meaning

P Please tell me where (E tAvunarA) is Abode (nilakaDa) (literally permanency) for You (nIku), because no matter how much I ponder (eJci jUdanu), You would not be apprehended (agapaDavu) (jUDanagapaDavu).

A O Lord gOvinda! Are You in (andA) the embodiments (rUpamulu) (rUpamulanda) of mahAlakSmI (zrI) called (anu) sItA, gauri and sarasvati – Goddess (Izvari) of speech (vAk) (vAgIzvari) (vAgIzvariyanu)?

Please tell me where is Abode for You, because no matter how much I ponder, You would not be apprehended.

C Or are You in (andA) the five elements – earth (bhU), water (kamala), fire (arka), air (anila) (kamalArkAnila) and space (nabhamu) (nabhamulanda); or in (andA) the innumerable (koTulu) (literally crores of) (kOTulanda) Worlds or living beings (IOka) (literally people)?

Or, O auspiciousness (zrI) bestowing (kara) (zrIkaruDagu) Lord worshipped (arcita) by the very hands (kara) (karArcita) of this tyAgarAja! in (andA) forms of ziva, viSNu (mAdhava) and brahma (brahmAdulu) (brahmAdulayanda)?

Please tell me where is Abode for You, because no matter how much I ponder, You would not be apprehended.

Notes –

P – In the book of TKG, ‘O rAma’ is given at the end of pallavi. However, in the books of CR and TSV/AKG, this is not given. This needs to be checked. Any suggestions ???

A - zrI rUpamulanda – The following verses in dEvi mahAtmyaM – uttara bhAgam – prAdhAnika rahasyaM - are relevant –

sarvasyAdya mahAlakSmIs-triguNA paramEzvarI |  
lakSyAlakSya-svarUpA sA vyApya kRtsnaM vyavasthita || 4 ||  
tapta-kAMcana-varNAbhA tapta-kAMcana-bhUSaNA |  
zUnyaM tadakhilaM svEna pUrayAmAsa tEjasA || 6 ||  
sA bhinnAMjana-saMkAzA daMSTrAMkita-varAnana |  
vizAlalOcanA nArI babhUva tanumadhyama || 8 ||  
mahamAya mahAkAlI mahAmArI kSudha tRSA |  
nidra tRSNA caikavIrA kalarAtriraturatyaya || 11 ||  
tAmityuktva mahAlakSmI: svarUpamapraM nRpa |  
satvAkhyEnAtizuddhEna guNenEnduprabhaM dadhau || 13 ||  
akSamAlAMkuzadharA vINApustakadhArINI |  
sA babhUva varA nArI nAmAnyasyai ca sA dadau ||14 ||

“mahAlakSmI who is the embodiment of three gunAs and also the Supreme Lord is the first cause. She encompasses everything in Her form as both perceivable and non-perceivable. (4)

She is of the hue of molten gold and She wears ornaments made of molten gold. She filled the whole Universe, which contained nothing, with her own light. (6)

She assumed a form of beautiful woman with hue like that of eye-ointment (dark) (bhinnAJjana), a beautiful face with tusks, large eyes and slender waist. (8)

mahAlakSmI, looking at the dark formed woman said “Your names will be mahAmAya, mahAkAlI, mahAmArI, kSudha, tRSA, nidra, tRSNA and EkavIra and also kalarAtri which is not easy to exceed by any one. (11)

mahAlakSmI, having said like that, assumed another form with pure satva guNa and shining with the radiance of a moon. (13)

To the woman who shone with a rosary, elephant-driver's hook (aGkuza), vINA and a book, mahAlakSmi gave names (mahAvidyA, mahAvAnI, bharaTI, sarasvatI etc). (14)”

C – IOka kOTulandA – This is how it is given in all the books. However, in the book of TKG, 'bhUta kOTulandA' is given as an alternative.

## **E varamaDugudu-kalyANI**

In the kRti 'E varamaDugudurA' – rAga kalyANI, zrI tyAgarAja states that he seeks no boons from the Lord except to have perennial devotion to His Holy feet.

- P E varam(a)DugudurA rAma ninn(E)
- A pAvanamagu nI pAda bhajanamu sEyuTakaina  
dOva lEbaram(ai)nadi dEvara(y)indu nEn(E)
- C1 zrI raghuvara sakal(A)dhAra nI manasuna  
kOrina panulanu pada sArasamula nA  
manasAraga viDavan(a)nE sAratara vairAgyamu  
sAreku satata gati kumAruni pAl(ai)nadi (E)
- C2 nIla ghan(A)bha sada kAlamu nI bhaktula  
jAlamulanu kani paripAlana jEyucu  
nIv(O)likagA jUcE mEluna kala saukhyamu  
bAluDagu ripughnuni pAlai(y)uNDaga ninn(E)
- C3 nI mahimala vinagA nAmamunu talacagA  
bhUmini pada rEkhalan(E)marakanu kanagA  
tAmarasa nayana guNa dhAma manasu karagE  
prEma rasamu bharaTa svAmi pAlai(y)uNDaga (E)
- C4 vAramu nIdu manasu dArin(a)nusariJcucu  
nEramu lEkanu AhAra suSuptulanu  
nivAraNamU jEyu paricAraka bhAgyam-  
(a)laGkAriyagu sumitra kumAruni pAl(ai)nadi (E)
- C5 zrI hari bharaTa zara samUha sada ninu hRd-  
gEhamunanu kani dur-dAhamulanu rOsi  
vivAhanuDu nIv(a)nu mOhambunanu maraci  
sOham(a)nu sukhamu vaidEhi pAlai(y)uNDaga (E)
- C6 I jagatini kala sukha rAjini mari nirjara  
rAja padambula nEn(I) janmamun(a)Duganu  
rAja vadana zrI tyAgarAjuni madik(e)ppuDu  
rAja pathamul(ai)tE jayamau kAni (E)

Gist

O Lord rAma! O Lord zrI raghuvara! O Substratum of all! O Lord with a splendour of dark-blue cloud! O Lotus Eyed! O Abode of virtues! O Lord zrI hari! O Lord having large collection of arrows! O Moon Faced!

What boon shall I ask of You?

Paths for chanting the glory of Your Holy Feet has become nil

The best resolve that - 'I shall never forsake, on my own accord, the privilege of carrying out the tasks desired in Your mind, and also (the privilege of holding) the Lotus of Your Holy Feet', has for ever become that of AJjanEya.

The comfort existing in the fortune of You observing secretly, while ever being engaged in the task governing Your devotees, by finding out their problems, has become that of the Youngster zatrughna.

The privilege of drinking the nectar of Love which makes one's heart melt obtained while –(a) hearing Your greatness, (b) remembering Your names, and (c) unfailingly beholding Your Foot prints on the Earth as You walk, has become that of Your great devotee bharata.

The fortune of rendering service to You, which relieves hunger and sleep, by always adhering to bent of Your mind, without committing any mistakes, has become that of lakSmaNa, the expert in decoration.

The bliss of being absorbed in You by (a) ever beholding You in the abode of one's heart, (b) rejecting all the evilsome thirsts and (c) even forgetting the possessiveness that You are married (to her), has become that of sItA.

In this life I shall not beseech You for either the enjoyments found in this World or even the status of indra; to the mind of this tyAgarAja, it will be success only if it is royal path (that of devotion to Your Lotus Feet).

(The personsages – AnjanEya, zatrughna, bharata, lakSmaNa, sItA - all of them have been bestowed with boons which I could ask of You. They are not going leave their privileges. These boons indeed are the royal paths of worshipping Your holy feet, which this tyAgarAja would always adopt. Therefore, I am at loss to understand as to what other boons shall I ask You. Worldly enjoyments, nay even the position of indra, are of no interest to me.)

#### Word-by-word Meaning

P O Lord rAma! What (E) boon (varamu) shall I ask (aDugudurA) (E varamaDugudurA) of You (ninnu)?

A O Lord (dEvara)! Paths (dOva) for (aina) chanting (bhajanamu sEyuTaku) (sEyuTakaina) the glory of Your (nI) Holy (pAvanamagu) Feet (pAda) has become (ainadi) nil (lEbaramu) (literally zero) (lEbaramainadi);

O Lord rAma! what boon shall I (nEnu) ask of You in these (indu) (dEvarayindu)?

C1 O Lord zrI raghuvara! O Substratum (AdhAra) of all (sakala) (sakalAdhAra)!

the best (sAratara) resolve (vairAgyamu) (literally indifference to Worldly Objects) that (anE) -

'I shall never forsake (viDavanu) (viDavananE), on my (nA) own accord (manasAraga) (literally whole heartedly), the privilege of carrying out the tasks (panulanu) desired (kOrina) in Your (nI) mind (manasuna), and

also (the privilege of holding) the Lotus (sArasamula) of Your Holy Feet (pada)',

has for ever (sAreku) become that of (pAlainadi) AJjanEya – Son (kumAra) (kumAruni) of Wind God – ever (satata) moving (gati);

O Lord rAma! Therefore, what boon shall I ask of You?

(One of the boons I could ask of You is 'to carry out Your command and to hold Your Holy Feet in my hands'; but, AJjanEya has that privilege.)

C2 O Lord with a splendour (Abha) of dark-blue (nIla) cloud (ghana)!

The comfort (saukhyamu) existing (kala) in the fortune (mElunu) of You (nIvu) observing (jUcE) secretly (OlikagA) (nIvOlikagA),

while ever (sadA kAlamu) being engaged in the task governing (paripAlana jEyucu) (literally while protecting) Your (nI) devotees (bhaktula), by finding out (kani) the problems (jAlamulanu) (literally distress), having become that of (pAlaiyuNDaga) the Youngster (bAluDagu) zatrughna (ripughna) (ripughnuni),

O Lord rAma! what boon shall I ask of You (ninnu)?

(Another boon I could ask of You is 'to have the comfort of being observed by You secretly while I am engaged in executing jobs as desired by You'; but, zatrughna has the privilege.)

C3 The privilege of drinking the nectar (rasamu) of Love (prEma) which makes one's heart (manasu) melt (karagE) obtained while – hearing (vinagA) Your (nI) greatness (mahimala), remembering (talacagA) Your names (nAmamunu), and unfailingly (Emarakanu) beholding (kanagA) Your Foot (pada) prints (rEkhalanu) (rEkhalanEmarakanu) on the Earth (bhUmini) as You walk, O Lotus (tAmarasa) Eyed (nayana)! O Abode (dhAma) of virtues (guNa)! having become that of (pAlaiyuNDaga) Your great devotee (svAmi) (literally Lord) bharata,

O Lord rAma! what boon shall I ask of You?

(Another boon I could ask of You is 'to taste the nectar of Love derived in hearing Your greatness, in remembering Your names and in beholding Your Foot Prints on the Earth as You walk'; but the privilege has gone to bharata.)

C4 The fortune (bhAgyamu) of rendering (jEyu) service (paricAraka) to You, which relieves (nivAaraNamU jEyu) hunger (AhAra) (literally food) and sleep (suSuptulanu), by always (vAramu) adhering (anusariJcucu) to bent (dArini) (dArinanusariJcucu) of Your (nIdu) mind (manusu), without (lEkanu) committing any mistakes (nEramu),

has become that of (pAlaiyuNDaga) lakSmaNa – Son (kumaruni) of sumitra - the expert in decoration (alaGkAriyagu) (bhAgyamalaGkAriyagu);

O Lord rAma! therefore, what boon shall I ask of You (ninnu)?

(Another boon I could ask of You is 'to have the fortune of rendering service to You which relieves hunger and sleep'; but, that has been taken by lakSmaNa.)

C5 O Lord zrI hari! O Lord having large (bharita) collection (samUha) of arrows (zara)!

The bliss (sukhamu) (literally happiness) of being absorbed in You (sOhamanu) (literally 'I am He') –

by ever (sadA) beholding (kani) You in the abode (gEhamunanu) of one's heart (hRt) (hRdgEhamunanu),

rejecting (rOsi) all the evilsome thirsts (dur-dAhamulanu) and even forgetting (maraci) the possessiveness (mOhambunanu) (literally infatuation) that (anu) You (nIvu) (nIvanu) are married (vivAhanuDu) (to her), having become that of (pAlaiyuNDaga) sItA (vaidEhi),

O Lord rAma! what boon shall I ask of You?

(Another boon I could ask of You is 'to enjoy the bliss of being absorbed in You, by ever beholding You in my heart, overcoming all evilsome thirsts'; but, that privilege has been claimed by sItA).

C6 O Moon (rAja) Faced (vadana)! In this (I) life (janmamunu) I (nEnu) (nEnI) shall not beseech (aDuganu) (janmamunaDuganu) You for -

either the enjoyments (sukha rAjini) (literally multitude of enjoyments) found (kala) in this (I) World (jagatini) or (mari)



even the status (padambula) of indra – king (rAja) of non-ageing (nirjara);

to the mind (madiki) of this tyAgarAja (zrI tyAgarAjuni),  
it will be success (jayamau) only (kAni) if (aitE) it is royal (rAja) path  
(pathamulu) (pathamulaitE) (that of devotion to Your Lotus Feet);

O Lord rAma! Therefore, what boon shall I ask of You?

(The personsages – AnjanEya, zatrughna, bharata, lakSmaNa, sItA - all of them have been bestowed with boons which I could ask of You. They are not going leave their privileges. These boons indeed are the royal paths of worshipping Your holy feet, which this tyAgarAja would always adopt. Therefore, I am at loss to understand as to what other boons shall I ask You. Worldly enjoyments, nay even the position of indra, are of no interest to me.)

Notes –

A – dOva lEbaramainadi – This is how it is given in the book of CR. However, in all the other books, it is given as ‘dOvalE paramainadi’. ‘lEbaramu’ means ‘empty’ ‘zUnya’ or ‘nil’. It seems zrI tyAgarAja means to say that there are no means available (please see the following explanation also). Accordingly, ‘dOva lEbaramainadi’ has been adopted. Any suggestions ???

A – dOva lEbaramainadi (path is non-existent – there are no paths) – All the possible methods (paths) – as described in C1 to C5 have been appropriated by others; therefore, zrI tyAgarAja wonders as to what other boon he can ask – this has been made clear in C6.

C1 – 5 – The ending words ‘pAlaiyuNDaga’, ‘pAlainadi’, ‘ninnu’ are not given uniformly in all the books. The version given in the book of TKG has been adopted.

C1 – sAratara – this can be taken as an epithet of Lord also. In that case, it will mean ‘O Excellent Lord!’. Any suggestions ???

C1 – sArasamula – 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 ‘sAramula’. From the context, ‘sArasamula’ seems to be appropriate. Any suggestions ???

C2 – Olikaga – 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 ‘pOlikaga’. However, the word ‘pOlikaga’, in the present context, does not seem to be appropriate. Any suggestions ???

C4 – alaGkAriyagu – this is how it is given in the books of TKG and ATK. However in the books of CR and TSV/AKG, this is given as ‘alamu kAryamu’. In my humble opinion, ‘alamu kAryamu’ does not seem to make any sense. On the other hand, the ‘alaGkAriyagu’, meaning ‘given to decoration’ may seem to be appropriate to lakSmaNa from the way zrI rAma praises him. Please refer to vAlmiki rAmAyaNa – AraNyakANDa, Chapter 15, verses 28 to 31. Any suggestions ???

C5 - vivAhanuDu – zrI tyAgarAja states that though sItA is married to zrI rAma, she has rejected even the conjugal rights in order to enjoy the bliss of being One with the Lord (sOhaM) and seeing Him in her inner recess rather than outside. Indeed, she is no longer the spouse of zrI rAma – but a devotee. Therefore, the place that zrI tyAgarAja accords to bhakti is so tall that it diminishes even the role of consort of the Lord.

C6 – nirjara rAja padambula - In this regard, please refer to tirumAlai of vaiSNava saint toNDaraDippoDi AzhvAr in praise of Lord of zrI raGgaM –

paccai mAmalai pOl mEni pavaLavAy kamalac ceGgaN  
accutA! amarar ERE! Ayar tam kozhundE! ennum,  
iccuvai tavira yAnpOy indira lOgam ALum,  
accuvai peRinum vENDEn araGgamA nagar uLAnE! (2)

பச்சை மாமலை போல் மேனி பவளவாய் கமலச் செங்கண்  
அச்சுதா! அமரர் ஏறே! ஆயர் தம் கொழுந்தே! என்னும்,  
இச்சுவை தவிர யான்போய் இந்திர லோகம் ஆளும்,  
அச்சுவை பெறினும் வேண்டேன் அரங்கமா நகர் உளானே! (2)

“Green great mountain-like body; coral mouth; lotus eyes; O Lord acyuta – the lion of celestials – the tender one of the cow-herds; other than the relish of uttering these words, even if I happen to attain the great joy of ruling the World of celestials, I do not desire it, O Lord abiding in the holy zrI raGgam.”

Please visit the sites –

[http://www.srivaishnavam.com/texts/tmalai\\_roman.htm](http://www.srivaishnavam.com/texts/tmalai_roman.htm) The PDF version in Tamil may be downloaded from site –

<http://www.prapatti.com/slokas/tamil/naalaayiram/tondaradippodiyaazvaar/tirumaalai.pdf#search='Tirumaalai>

C6 - rAja pathamulu – Elsewhere in the kRti ‘cakkani rAjamArgamu’, zrI tyAgarAja states that when the royal road of devotion is spread before him, why should he follow any short cuts.

## **mAnamu lEdA-hamIrkalyANi**

In the kRti ‘mAnamu lEdA’ – rAga hamIr kalyANi, zrI tyAgarAja asks Lord whether He doesn’t have affection that he is His devotee.

P mAnamu lEdA tanavAD(a)ni abhi(mAnamu)

A kAnamurA nI vale nir-mOhini  
gAna ruci teliyu kuza lava janaka (mAnamu)

C nI samukhamuna ravi tanayuDu ninu  
bAsalu palkaga rOsamutO  
simhAsan(A)dhipati jEsina nIku  
dAsuDaina tyAgarAja kar(A)rcita (mAnamu)

Gist

O Father of kuza and lava who knows the taste of music! O Lord worshipped by the hand of this tyAgarAja - Your devotee!

Don’t you have shame? Don’t You have affection that I am Your’s?

We do not see a person so bereft of all affections like You.

Don’t You have shame who, when sugrIva spoke harsh words about You in Your presence, out of indignation, made him King of kiSkindA?

Word-by-word Meaning

P Don’t you have (lEdA) shame (mAnamu)? Don’t You have (lEdA) affection (abhimAnamu) that (ani) I am Your’s (tanavADu) (tanavADani)?

A O Father (janaka) of kuza and lava who knows (teliyu) the taste (rucci) of music (gAna)! We do not see (kAnamurA) a person so bereft of all affections (nir-mOhini) (literally not having illusion) like (vale) You (nI).

Don’t you have shame! Don’t You have affection that I am Your’s?

C O Lord worshipped (arcita) by the hand (kara) (karArcita) of this tyAgarAja - Your devotee (dAsuDaina)! don’t You (nIku) have shame who -

when sugrIva – son (tanayuDu) of Sun (ravi) – spoke (palkaga) harsh words (bAsalu) about You (ninu) in Your (nI) presence (samukhamuna), out of indignation (rOsamutO) made (jEsina) him King – Lord (adhipati) of the throne (simhAsana) (simhAsanAdhipati) of kiSkindA?  
don't You have affection that I am Your's?

Notes -

A - nirmOhi – zrI tyAgarAja seems to have, on purpose, praised the Lord as father of kuza and lava, because zrI rAma knowing that sItA was pregnant, banished her to forest. Earlier He made sItA undergo fire ordeal. These instances, particularly with reference to his most beloved wife, show that zrI rAma regarded virtues and his rAja dharma above affections. Therefore, zrI tyAgarAja calls him nir-mOhi.

A – gAna ruci teliyu – zrI rAma listens to musical chant of zrImad-vAlmIki rAmAyaNa by his sons - lava and kuza – refer to utara kANDa, Chapter 94.

C - ravi tanayuDu bAsalu – After making friendship with sugrIva, zrI rAma assures sugrIva that he will kill vAli and restore kingdom to him. However, when sugrIva kept on harping on the might of his brother, zrI rAma demonstrated his prowess by lifting and flinging the carcass of dundhubi. But, as doubt still persisted in the mind of sugrIva, zrI rAma again demonstrated his prowess by piercing seven sAla trees by one arrow. Convinced about the might of zrI rAma, sugrIva called his brother for a duel. In the duel, sugrIva was worsted because zrI rAma could not identify vAli as both the brothers looked alike. Then, sugrIva uttered a few harsh words to zrI rAma. Subsequently zrI rAma killed vAli during the second duel and made sugrIva the King of kiSkindA. In this regard, the following verses of vAlmIki rAmAyaNa – kiSkindA kANDa – is relevant –

zrI rAma to sugrIva –

yadi na pratyayO(a)smAsu vikramE tava vAnara |  
pratyayaM samara zAghyamahamutpAdayAmi tE || XI – 83 ||

“If you have no faith in the prowess inhering in us, I shall inspire in You confidence which is laudable in a combat.”

sugrIva to zrI rAma -

AhvayasvEti mAmuktva darzayitva ca vikramaM |  
vairiNA ghAtayitva ca kimidAnIM tvayA kRtaM ||  
tAmEva vELAM vaktavyaM tvayA raghava tattvata: |  
vAlinaM na nihanmIti tatO nAhamitO vrajE || XII – 26, 27 ||

“Having demonstrated Your prowess and saying to me ‘challenge vAli’, what have You done now by getting me smitten by the enemy.

In all faith it should have been pointed out by You that very moment ‘I am not going to kill vAli’. Then I would not have moved from this place.”

C - rOsamutO simhAsanAdhipati jEsina – As per vAlmIki rAmAyaNa, rAma did not show any indignation when sugrIva spoke words quoted above, after being worsted by vAli. The exact words of zrI rAma are – (kiSkindA kANDa) – given below. Further, zrI rAma proceeds to explain the matter and assures sugrIva that He will kill vAli in the next duel where sugrIva was asked to wear some distinguishing mark – like a garland -

sugrIva zrUyatAM tAta krOdhasca vyapanIyatAM |  
kAraNaM yEna bANO(a)yaM sa mayA na visarjita: || XII – 29 ||

“sugrIva, dear brother, let anger be banished (from your mind) and the reason why this deadly arrow was not discharged by me be heard.”

## **aTu kArAdani-manOraJjani**

In the kRti ‘aTu kAdar(A)ni’ – rAga manOraJjani, zrI tyAgarAja asks Lord not to find fault with him.

- P aTu kArAd(a)ni palkan-  
(a)bhimAnamu lEka pOyenA
- A eTul(O)rtunu nE daya jUDa(v)ayya  
E vElpu sEyu calamO telisi (aTu)
- C vEda zAstr(O)paniSad-viduDaina  
nijapu dArini baTTi dAsuDaina  
nAdupai n(e)pam(e)JcitE tyAgaraja nuta (aTu)

Gist

O Lord praised by this tyAgarAja! Are you left with no affection towards me even to tell that ‘That is not done’?

How shall I bear the grief? deign to show mercy me; I do not know which God is having malice towards me; having known (my plight), are you left with no affection towards me even to tell that ‘That is not done’?

What will happen if You find faults with me who, even though learned in vEdA, zAstra and upaniSad, has become Your devotee following the true path (of surrender)?

Word-by-word Meaning

P Are you left (pOyenA) with no (lEka) affection (abhimAnamu) towards me even to tell (palkanu) (palkanabhimAnamu) that (ani) ‘That (aTu) is not done (kA rAdu) (kArAdani)’?

A How (eTula) shall I (nE) bear (Ortunu) (eTulOrtunu) the grief? O Lord (ayya)! deign to show (jUDu) (jUDavayya) mercy (daya) me; I do not know which (E) God (vElpu) is having (sEyu) malice (calamO) towards me; having known (telisi) (my plight), are you left with no affection towards me even to tell that ‘That is not done’?

C What will happen if You find (eJcitE) faults (nepamu) (nepameJcitE) with me (nAdupai) who - even though (aina) learned (viduD) (viduDaina) in vEdA, zAstra and upaniSad (zAstrOpaniSad), has become Your devotee (dAsuDaina) following (paTTi) the true (nijapu) path (dArini) (of surrender)?

O Lord praised (nuta) by this tyAgarAja! are you left with no affection towards me even to tell me that ‘That is not done’?

Notes –

General – The context in which the kRti has been sung is not clear. Therefore, there may be errors in interpretation of the terms ‘aTu kArAdu’ in pallavi and ‘E vElpulu’ in anupallavi.

P - aTu kArAdani – This is a colloquial usage in telugu (kA+rAdu) to say ‘this is not done’ or ‘it is prohibited’.

In the book of CR, this has been interpreted as “should you not intervene and find out which Devata is responsible for the accusation and tell him

directly ‘it cannot be that?’” The context in which such an interpretation has been adopted is not known.

C – viduDaina – In my humble opinion, the word ‘aina’ in ‘viduDaina’ would mean ‘even though’; the same word ‘aina’ in ‘dAsuDaina’ would mean ‘become’. Going by the spirit of tyAgarAja’s kRtis, ‘surrender’ has been given prime importance in comparison to the path of knowledge (as asserted in zrImad-bhagavad-gItA).

C - nepameJcitE – Being a colloquial usage, grammatically, the sentence is not complete, but ends with a question mark with ‘nepameJcitE?’. Therefore, ‘what will happen’ has been added to complete the sentence.

Comments – Sri Govindaswami opines that ‘aTu kArAdani palka’ would refer to other Gods and not to tyAgarAja. Accordingly, the interepreation of pallavi would be –

“Are you left with no affection towards me to tell (other Gods) that ‘That is not done?’”

## **abhimAnamu lEdEmi-AndALi**

In the kRti ‘abhimAnamu lEdEmi’ – rAga AndALi, zrI tyAgarAja pleads with Lord to have compassion on him.

- P abhimAnamu lEd(E)mi nIv-  
(a)bhinaya vacanamul(A)DEd(E)mi
- C1 mAlim(i)Jcukaina lEdA tannu  
mAlina dharmamu kaladA vana  
mAli nApai daya rAdA pAlu-  
mAlina guNam(i)kanaina pOdA (abhi)
- C2 kalimi(y)uNTE peTTukOrA kRpa  
kalugun(a)nucu vEDinArA nA  
kalavaramulu vini rArA  
pOkalu nIku kalad(a)ni nEn(e)ruGga lErA (abhi)
- C3 rAju nIv(a)ni namminAnu gaja  
rAj(u)nna vitamu vinnAnu rati  
rAja dAsula vEDa lEnu tyAga-  
rAju nIvAD(a)ni pEru konnAnu (abhi)

Gist

O Lord who wears garland of wild flowers!  
Don’t You have affection (towards me)? What words of gesture You are speaking?

Is there not even a little kindness? Is there any duty which goes against self-interest? Won’t You have mercy on me? Won’t this quality of procrastination leave You even now?

If You have wealth (for bestowing on me), keep it to Yourself; I entreated You (thinking) that You would have compassion on me; deign to come hearing about my anxieties; I do not know that You have wickedness.

I believed that You are the Lord; I have heard about the condition in which gajEndra was (when he cried for help); I won’t entreat the slaves of cupid – the Lord of rati; I have earned a name that this tyAgarAja is Your man.

Word-by-word Meaning

P Don't (lEdu Emi) (lEdEmi) You have affection (abhimanamu)? What (Emi) words (vacanamulu) of gesture (abhinaya) You (nIvu) are speaking (ADEdi) (vacanamulADEdi)?

C1 Is there not (lEdA) even a little (iJcukaina) kindness (mAlimi)? Is there (kaladA) any duty (dharmamu) which goes against (mAlina) (literally devoid of self-interest (tannu) (literally self)?

O Lord who wears garland (mAli) of wild flowers (vana)! Won't You have (rAdA) (literally come) mercy (daya) on me (nApai)? Won't this quality (guNamu) of procrastination (pAlumAlina) leave (pOdA) You even now (ikanaina) (guNamikanaina)?

don't You have affection? what words of gesture You are speaking?

C2 If You have (uNTE) wealth (kalimi) (for bestowing on me) (kalimiyuNTE), keep it to Yourself (peTTukOrA); I entreated (vEDinArA) You (thinking) that (anucu) You would have (kalugunu) (kalugunanucu) compassion (kRpa) on me;

deign to come (rArA) hearing (vini) about my anxieties (kalavaramulu); I (nEnu) do not (lErA) know (eruGga) (nEneruGga) that (ani) You (nIku) have (kaladu) (kaladani) wickedness (pOkalu);

don't You have affection? what words of gesture You are speaking?

C3 I believed (namminAnu) that (ani) You (nIvu) (nIvani) are the Lord (rAju) (literally King); I have heard (vinnAnu) about the condition (vitamu) in which gajendra (gaja rAju) was (unna) (rAjunna) (when he cried for help);

I won't (lEnu) entreat (vEDa) the slaves (dAsula) of cupid – the Lord (rAju) of rati; I have earned (konnAnu) a name (pEru) that (ani) this tyAgarAja (tyAgarAju) is Your man (nIvADu) (nivADani);

don't You have affection? what words of gesture You are speaking?

Notes –

C1 – tannu mAlina dharmamu kaladA – This has been translated as 'is there any duty against one's self-interest?' based on the quotation - 'tananu mAlina dharmam modalu ceDDa bEram - a code of conduct that is against one's interest is a bad bargain' – source –

<http://dsal.uchicago.edu/dictionaries/gwynn/> - word 'mAlina'.

C1 – tannu mAlina dharmamu kaladA – Reading together with pallavi words 'abhimanamu lEdA' and the C3 words 'nIvADani pEru konnAnu', zrI tyAgaraja seems to convey that 'since I am Yours, it is in Your self-interest (Your duty - dharma) to protect me (because I belong to You); otherwise, You will be going against Your own self-interest (tannu mAlina)'. Any suggestions ???

## **nija marmamula-umAbharaNaM**

In the kRti 'nija marmamulanu' – rAga umAbharaNaM, zrI tyAgarAja begs with Lord not to ignore him.

P nija marmamulanu telisina  
vArini nIv(a)layiJcEd(E)makO rAma

A aja gaja rakSaka gaja carm(A)mbar-  
(A)di daiva bhEdamula lIla kalga jEsina nI (nija)

C zruti zAstra purANa vid(A)di

SaNmata niSThula nAma parAdula  
kSiti patulan kumatulugA jEsina  
kSEma tyAgarAja nuta zrI manOhara (nija)

Gist

O Lord rAma! O Lord praised by this tyAgarAja! O Lord who steals the heart of lakSmI!

I know not why You make even those languish who have understood true secrets of –

(1) Your enacting the grand sport of differences in the deities of brahmA, viSNu, ziva and others?

(2) Your joy in deluding (a) those knowers of vEdAs, sciences, epics etc, (b) those dedicated to six-fold forms of worship, (c) those devoted to chanting of Your names etc, and (d) those kings – Lords of the Earth?

Word-by-word Meaning

P O Lord rAma! I know not why (EmakO) You (nIvu) make even those (vArini) who have understood (telisina) (Your) true (nija) secrets (marmamulanu) languish (alayiJcEdi) (nIvalayiJcEdEmakO)?

A O Lord rAma! I know not why You make even those languish who have understood the true secrets of –

Your enacting (kalga jEsina) (literally creating) the grand sport (Illa) of differences (bhEdamula) in the deities (daiva) of –

brahmA (aja), viSNu – the protector (rakSaka) of gajEndra – the elephant (gaja) and ziva – one who has elephant (gaja) skin (carma) as his garment (ambara) – and others (Adi) (carmAmbarAdi)?

C O Lord rAma! I know not why You make even those languish who have understood the true secrets of Your joy (kSEma) (literally comfort) in deluding (kumatulugA jEsina) (literally making fools) –

those knowers (vid) of vEdAs (zrUti), sciences (zAstra), epics (purANa) etc (Adi) (vidAdi),

those dedicated (niSThula) to six-fold forms of worship (SaNmata), those devoted (para) to chanting of Your names (nAma) etc (Adula) (parAdula), and

those kings – Lords (patulan) of the Earth (kSiti)?

O Lord praised (nuta) by this tyAgarAja! O Lord who steals (hara) the heart (manas) (literally mind) (manOhara) of lakSmI (zrI)!

Notes –

P – EmakO –The word ‘EmakO’ is not found in the dictionary. From the context, it is clear that it means ‘for what reason’. The nearest word is ‘EmiTiko’ meaning ‘I know not why’. May be this is the colloquial version of ‘EmiTikO’. Any suggestions ???

P – rAma – this is how it is given in the book of TKG; in the book of TSV/ AKG, it is given as ‘zrI rAma’; in the books of CR and ATK, neither of the words are found. This needs to be checked. Any suggestions ???

A – gaja carmaAmbara – elephant skin as garment - Refers to slaying of gajAsura by Lord ziva – Source – <http://www.dlshq.org/> and <http://www.shaivam.org/siddhanta/mamata.html>

A – daiva – this is how it is given in the books of books of TKG and TSV/ AKG. However, in the books of CR and ATK, it is given as ‘gauNa’. In the book of TKG, ‘gauNa’ is given as an alternative word. In the present context, ‘daiva’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – vidAdi – this is how it is given in the book of TKG, with ‘vivAdi’ as an alternative word; in the books of ATK and TSV/AKG, this is given as ‘vivAdi’; in the book of CR, this is given as ‘vidhAdi’. In my humble opinion, in the present context, ‘vidAdi’ is the appropriate word. This needs to be checked. Any suggestions ???

C – nAma parAdula – those devoted to chanting of Your names etc. Adula – ‘etc.’ may mean those who follow the path of bhakti otherwise.

C – kSiti patulan ku-matulugA - this is how it is given in the books of TKG and TSV/AKG. In the book of CR, this is given as ‘kSiti patulaGkumatulGA’ which is same as that given in the other two books. In the book of ATK, this is given as ‘kSitipatulangamatulugA’ which is also an alternative word in the book of TKG. This needs to be checked. Any suggestions ???

C - kSiti patulan – Kings - The reference is not clear.

C – kumatulugA jEsina – deluded – made fools – This probably refers to the inexorable nature of mAyA. In this regard, the poem of kabir – ‘mAyA mahA ThagnI’ (given below) is relevant – For complete songs of kabir – please visit website - <http://www.indianest.com/kabir/dohas/kd15.htm>

C – kSEma – this is how it is given in all the books; However, in the book of TKG, ‘zrIda’ is given as an alternative word. In the present context, ‘kSEma’ seems to be appropriate for connecting to the pallavi. This needs to be checked. Any suggestions ???

C – In the book of CR, the word ‘nI’ is given at the end of caraNa. However, the same is not found in any other book. This needs to be checked. Any suggestions ???

C – SaNmata – six-fold forms of worship – ziva, viSNu, zakti, kumAra, gaNapati, sUrya.

mAyA mahA ThagnI huM jAnI ||

tirgun phAns liyE kar Dole  
bolE madhurI bAnI ||

kEzav kE kamlA vE baiThI  
ziv kI bhavan bhavAnI |  
paNDA kE mUrat vE baiThI  
tIrath mE bhayI pAnI ||

yOgI kE YOgin vE baiThI  
rAjA kE ghar rAnI |  
kAhU kE hIrA vE baiThI  
kAhU kE kauDI kAnI ||

bhagatan kE bhagatin vE baiThI  
brahmA kE brahmANI |  
kahE kabIr sunO bhayI sAdhO  
yah sab akath kahAnI ||

I Have Come to Know the Illusory Power to be a Great Thug ||

Her Hands Sway Holding a Web-like Trap  
She Speaks in a Sweet Voice ||

For Kesava, the Sustainer, She is Seated as the embodiment of Abundance  
For Shiva, the God of Dissolution, She is the empress of the Worlds ||  
For the Priest She is Seated as the Idol of Worship  
And in Places of Pilgrimage She Manifests as the Holy Water ||



For Yogis She is Seated as the Spiritual Partner  
In the King's Palace She is the Queen ||  
For Some She is Seated as a Priceless Diamond  
For Some She is a Mere Penny ||

For Devotees She is Seated in the Object of Devotion  
For Brahma She is His Consort ||  
Says Kabir Listen Oh Practicing Aspirant  
All this is an Untold Story ||

## **mATi mATiki-mOhanaM**

In the kRti 'mATi mATiki delpa' – rAga mOhanaM, zrI tyAgarAja shows his annoyance at the Lord procrastinating in protecting him.

- P mATi mATiki telpavalenA muni  
mAnas(A)rcita caraNa rAmayya nItO
- A sUTig(o)kaTE mAa cAladA  
nATi modalukoni sATi lEni nItO (mATi)
- C1 paGkaja vadana sarasa vinOda  
saGkaTamula vEgame tIrpa rAdA  
zaGkara priya sarv(A)ntaryAmivi kAdA  
iGka nA madi nIku teliyaga lEdA (mATi)
- C2 karuNA sAgara paripUrNa nIku  
sari vElpulu lEr(a)nucun(I)varaku  
mora peTTina nApai(y)Ela parAku  
varulu jUturu bhANDamunak(o)kka metuku (mATi)
- C3 zRGgAra zEkhara sura vairi rAja  
bhaGga sujana hRt-kumuda bha-rAja  
maGgaLa-kara rUpa jita rati rAja  
gaGga janaka pAlita tyAgarAja (mATi)

### **Gist**

O Lord rAmayya whose feet are worshipped in the minds of the sages! O Peerless Lord from the very beginning? O Lotus Faced! O Joyful Sporter (of projection, sustenance and infolding)! O Dear to Lord ziva! O Ocean of Mercy! O The Wholesome Lord! O Epitome of Charm! O Lord who slayed rAvaNa! O Moon who blossoms the lily of the heart of the virtuous people! O Lord who causes auspiciousness! O Lord whose form surpasses (beauty of) the cupid! O Lord from whose feet river gaGga issued forth! O Protector of this tyAgarAja!

Should it be told to You again and again?

Isn't only a single word directly enough?

Can't You relieve my distress quickly? Aren't You the inner controller of everything or everyone? Is my mind still not known to You?

Why this unconcern towards me who entreated You till now that there are no Gods equal to You? The eminent ones would be watching (Your attitude); isn't just one (boiled) grain of rice for a pot sufficient (to test in order to know whether the pot rice is cooked or not)?

### **Word-by-word Meaning**

P O Lord rAmayya whose feet (caraNa) are worshipped (arcita) in the minds (mAnasa) (mAnasArcita) of the sages (muni)!  
Should it told (telplavalena) to You again and again (mATi mATiki)?

A Isn't only a single (okaTE) word (mATa) directly (sUTiga) (sUTigokaTE) enough (cAladA),

O Lord rAmayya whose feet are worshipped in the minds of the sages! Should it be told to You (nItO) – the peerless (sATi lEni) Lord from the very beginning (nATi modalukoni) (literally from that day) – again and again?

C1 O Lotus (paGkaja) Faced (vadana)! O Joyful (sarasa) Sporter (vinOda) (of projection, sustenance and infolding)! Can't (rAdA) You relieve (tIrpa) my distress (saGkaTamula) quickly (vEgame)?

O Dear (priya) to Lord ziva (zaGkara)! Aren't You (kAdA) the inner controller (antaryAmivi) of everything or everyone (sarva) (sarvAntaryAmivi)? Is my (nA) mind (madi) still (iGka) not known (teiyaga) to You (nIku)?

O Lord rAmayya whose feet are worshipped in the minds of the sages! should it be told to You again and again?

C2 O Ocean (sAgara) of Mercy (karuNA)! O The Wholesome Lord (paripUrNa)!

Why (Ela) this unconcern (parAku) towards me (nApai) (nApaiyEla) who entreated (mora peTTina) You till (varaku) now (I) that (anucunu) there are no (lEru) (lEruanucunIvaraku) Gods (vElpulu) equal (sari) to You (nIku)?

The eminent ones (varulu) would be watching (jUturu) (Your attitude); isn't just one (okka) (boiled) grain of rice (metuku) for a pot (bhANDamunaku) (bhANDamunakokka) sufficient to test (in order to know whether the pot rice is cooked or not)?

O Lord rAmayya whose feet are worshipped in the minds of the sages! should it be told to You again and again?

C3 O Epitome (zEkhara) of Charm (zRGgAra)! O Lord who slayed (bhaGga) rAvaNa – the king (rAja) of enemies (vairi) of celestials (sura)!

O Moon – Lord (rAja) of stars (bha) – who blossoms the lily (kumuda) of the heart (hRt) of the virtuous people (sujana)!

O Lord who causes (kara) auspiciousness (maGgaLa)! O Lord whose form (rUpa) surpasses (jita) (beauty of) the cupid – the Consort (rAja) of rati!

O Lord from whose feet river gaGga issued forth (janaka) (literally father)! O Protector (pAlita) of this tyAgarAja!

O Lord rAmayya whose feet are worshipped in the minds of the sages! should it be told to You again and again?

Notes –

A – sUTigokaTE mATa – This is how it is given in all books other than that of TKG, where it is given as 'nUtikoTE mATa'; and 'sUTigokaTE mATa' has been given as an alternative word. As the meaning taken in the book is that 'sUTi', it has, accordingly, been adopted here also. This needs to be checked. Any suggestions ???

C1 – sarasa vinOda – The exact meaning of this epithet is not clear. However, it has been translated as 'joyful sporter – projection, sustenance and infolding'. Any suggestions ???

C2 – saGkaTamula – This is how it is given in the book of CR. However, in the book of TKG, it is given as 'saGkaTamulanu'; in the book of TSV/AKG, as saGkaTamulu'. 'saGkaTamulu' is not correct. This needs to be checked. Any suggestions ???

C2 – paripUrNa - The term is indefinable. However, the following upaniSad zLOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

C2 – bhANDamunakoka metuku – This is an adage. In order to ascertain whether rice is cooked properly or not, one takes out from the pot just one (boiled) grain of rice and feels it. By this simile zrI tyAgarAja seems to mean that ‘if You fail to protect me, it would be taken as a test case for Your attitude towards Your devotees’; this is further amplified by the previous words ‘the eminent ones are watching’. In tamil, this is called ‘pAnaikku oru sORu padam’.

C3 – sura vairi rAja bhaGga – It is not clear to whom zrI tyAgarAja refers, because there are so many enemies for the celestials. However, it has been taken as ‘rAvaNa’ here. Any suggestions ???

C3 – gaGga janaka - Regarding birth of river gaMga, the following verse in zrImad bhAgavataM – Book 8 – Chapter 21 is relevant –

dhAtu: kamNDalujalaM taturukramasya  
pAdAvanEjanapavitrataYAnarendra |  
svardhunyabhUnnabhasi sA patatI nimArSTi  
lOkatrayaM bhagavatO vizadEva kRti: || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus feet of Lord vAmanadEva, who is known as urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the gaMga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

Descent of gaGga to Earth is given in zrImad-vAlmiki rAmAyaNa, bAla kANda, Chapters 42 to 44. The complete story of gaGga is found in Mahabharata Anusasana Parva, Section XXVI. Please visit the site to read the full story – <http://www.hinduism.co.za/sacred.htm>

## paripUrNa kAma-pUrIkalyANi

In the kRti ‘paripUrNa kAma bhAvmuna’ – rAga pUrIkalyANi, zrI tyAgarAja complains to the Lord about the problems he is facing from mean-minded persons.

P paripUrNa kAma  
bhAvamuna maracinAmA

A parama kArUNik(O)ttama  
bhava jIVanaja bhav(A)rcita (pari)

C sAkEt(A)dhipa nI mukha  
sarasIruhamunu jUpi  
sAkeDu madi lEd(E)Ti  
savaraNa rAma  
I kalin(a)nusariJcina  
hIna jAti martyula  
cIkAku paDaga taramE  
zrIkara tyAgarAja nuta (pari)

Gist

O Lord whose desires have all been totally fulfilled! O Supremely compassionate! O Excellent One! O Lord worshipped by Lord ziva and brahmA! O Lord of ayOdhya! O Lord rAma! O Lord who bestows Fortune! O Lord praised by this tyAgarAja!

Did I ever forget You even in my thoughts?

Don't You have the mind to protect me by showing Your Lotus face? what kind of nourishing is this? (Now that You do not seem to care for me), I indeed deserve to suffer the abuses of the mean minded people who adhere to (the ways of) this kali yuga.

Word-by-word Meaning

P O Lord whose desires (kAma) have all been totally fulfilled (paripUrNa)! Did I ever forget (maracinAmA) You even in my thoughts (bhAvamuna)?

A O Supremely (parama) compassionate (kAruNika)! O Excellent One (uttama) (kAruNikOttama)!

O Lord worshipped (arcita) by Lord ziva (bhava) and brahmA – abiding in (bhava) (bhavArcita) Lotus – born of water (jIvanaja)!

O Lord whose desires have all been totally fulfilled! Did I ever forget You even in my thoughts?

C O Lord (adhipa) of ayOdhya (sAkEta) (sAkEtAdhipa)!

Don't You have (IEdA) the mind (madi) to protect (sAkeDu) me by showing (jUpi) Your (nI) Lotus (sarasIruhamunu) face (mukha)?

O Lord rAma! what kind of (ETi) (IEdETi) nourishing (savaraNa) is this?

(Now that You do not seem to care for me), I indeed deserve (taramE) to suffer the abuses (cIkAku paDaga) of the mean minded (hIna jAti) (literally low born) people (martyula) who adhere (anusariJcina) to (the ways of) this (I) kali yuga (kalini) (kalinanusariJcina).

O Lord who bestows (kara) Fortune (zrI)! O Lord praised (nuta) by this tyAgarAja!

O Lord whose desires have all been totally fulfilled! Did I forget You even in my thoughts?

Notes -

P – paripUrNa kAma –In this regard, please refer to interpretation of 'kAmI' in viSNu sahasranAma (659) by Adi zaMkarAcArya – Source website –

<http://home.comcast.net/~chinnamma/sahasra/sloka70.htm>

Please also refer to following verse in zrImad-bhAgavataM, Book 6, Chapter 19 (Procedure of observing vow of pumsavana – prayer to viSNu and lakSmI) –

alam tE nirapEkSaya pUrNakAma namO(a)stu tE |  
mAhA vibhUtibatayE nama: sakalasiddhayE || 4 ||

“Whatever You already have is enough for You, (absolutely) unconcerned as You are, O Lord whose desire is (ever) sated! My obeisance be to You, the Lord of mahAlakSmI (who embodies in Herself the highest glory and fortune)! Hail to You, the Abode of mystic powers!”

P - paripUrNa kAma – The following verse in zrImad bhagavadgItA is relevant –

na mE pArthAsti kartavyaM triSu lOkESu kiJcana |  
nAnavAptavyamavAptavyaM varta Eva ca karmaNi || III.22 ||

“I have, O son of pRthA, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet I continue in action.”

P – bhAvamu – this means ‘state of mind’, ‘innermost thoughts’ ‘feelings’ etc. In my opinion, there is no equivalent word in English.

A – parama kArUNika uttama – this could be taken as a single epithet also – as ‘Excellent among the supremely compassionate’. However, ‘supremely’ seems to make the word ‘excellent’ redundant. Any suggestions ???

A - jIvanaja – ‘jIvana’ also means ‘water’ – life giver. Therefore, ‘jIvanaja’ means Lotus.

C – savaraNa – Though this word means ‘elegance’, ‘beauty’, ‘neatness’, ‘grace’ etc. This is also a colloquial usage to mean ‘facade’.

C – savaraNa – this is how it is given in all the books except that of TKG, where it is given as ‘savaraNarA’. This needs to be checked. Any suggestions ???

C – tyAgarAja nuta – this is how it is given in all the books other than that of TKG, where it is given as ‘tyAgarAja vinuta’. This needs to be checked. Any suggestions ???

## O rAjIvAkSa-Arabhi

In the kRti ‘O rAjIvAkSa’ – rAga Arabhi, zrI tyAgarAja pleads with Lord to have compassion on him.

P O rAjIv(A)kSa Ora jUpulu jUcedav-  
(E)rA nE nIku vErA

A nErani nApai nEramul(e)JcitE  
kArAd(a)ni palke vAru lEni nannu (O)

C1 makkuvatO ninnu mrokkina janulaku  
dikku nIvai(y)ati grakkuna brOtuv(a)ni  
ekkuva sujanula(y)okka mATalu vini  
cakkani zrI rAma dakkiti gadarA (O)

C2 miti mera lEni prakRti lOna tagili nE  
mati hInuDai sannuti sEya nEraka  
batimAli nIvE gati(y)ani nera  
nammiti kAni ninu maracitinA santatamu (O)

C3 mA vara suguNa umA vara sannuta  
dEvara daya cEsi brOvaga rAdA  
pAvana bhakta jan(A)vana mahAnu-  
bhAva tyAgarAja bhAvita(y)iGka nannu (O)

Gist

O Lotus Eyed! O Charming Lord zrI rAma! O Consort of lakSmI! O Virtuous One! O Lord well-praised by Lord ziva – the Consort of pArvatI! O My Lord! O Holy One! O Protector of the devotee lot! O Noble-minded! O Lord deeply felt by this tyAgarAja!

Why do You look at me obliquely? Am I alien to You?

Why do You look obliquely at me, who has no one to tell You that ‘it is not done’ if You consider or count faults in me who is not learned?

Did I not surrender to You, having heard the words of eminent virtuous people that You protect, very quickly, those people who salute You with love, by becoming their refuge?

Instead of failing to praise You, being stupid, by being caught in the limit-less and shore-less Ocean of Worldly Existence, I believed You much beseeching that You alone are my refuge; did I forget You? Why do You ever look at me obliquely?

Won't You protect me by showing mercy? Why do You still look at me obliquely?

#### Word-by-word Meaning

P O Lotus (rAjIva) Eyed (akSa) (rAjIvAkSa)! Why (ErA) do You look (jUcedavu) (jUcedavErA) at me obliquely - sidelong (Ora) glances (jUpulu)? Am I (nE) alien (vEra) to You (nIku)?

A O Lotus Eyed! Why do You look obliquely at me (nannu) – who has no one (vAru lEni) to tell (palkE) You that (ani) 'it is not done' (kArAdu) (kArAdani) if You consider or count (eJcitE) faults (nEramulu) (nEramuleJcitE) in me (nApai) who is not learned (nErani)? Am I alien to You?

C1 O Charming (cakkani) Lord zrI rAma! Did I not (gadarA) surrender (dakkiti) to You –

having heard (vini) the words (mATalu) of (okka) eminent (ekkuva) virtuous people (sujanula) (sujanulayokka) that (ani) –

You protect (brOtuvu) (brOtuvaniyekkuva) very (ati) quickly (grakkuna) those people (janulaku) who salute (mrokkina) You (ninnu) with love (makkuvatO), by becoming (nIvai) (nIvaiyati) their refuge (dikku)?

O Lotus Eyed! Why do You look at me obliquely? Am I alien to You?

C2 Instead (kAni) of failing (nEraka) (literally not happen) to praise (sannuti sEya) You, being stupid (mati hInuDai), by being caught (tagili) in (lOna) the limit-less (miti) and shore-less (mera lEni) Ocean of Worldly Existence (prakRti) (literally nature),

I (nE) believed (nammiti) You much (nera) beseeching (batimAli) that (ani) You alone (nIvE) are my refuge (gati) (gatiyani); did I forget (maracitinA) You (ninu)?

O Lotus Eyed! Why do You ever (santatamu) look at me obliquely? Am I alien to You?

C3 O Consort (vara) of lakSmI (mA)! O Virtuous One (suguNa)! O Lord well-praised (sannuta) by Lord ziva – the Consort (vara) of pArvatI (umA)! O My Lord (dEvara)! Won't (rAdA) You protect (brOvaga) me by showing (cEsi) mercy (daya)?

O Holy One (pAvana)! O Protector (avana) of the devotee (bhakta) lot (jana) (janAvana)! O Noble-minded (mahAnubhAva)! O Lord deeply felt (bhAvita) by this tyAgarAja!

O Lotus Eyed! Why do You still (iGka) (bhAvitayiGka) look at me (nannu) obliquely? Am I alien to You?

#### Notes –

P – Ora jUpu – sidelong glance – look obliquely – this is not same as 'side glance' which is considered as 'grace' (kaTAKSa) (krE-kannu).

A – palkE vAru – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as 'paluku vAru'. This needs to be checked. Any suggestions ???

C1 – dikku nIvai – This is how it is given in the books of TKG and TSV/AKG. However, in the book of ATK and CR, this is given as ‘dikku nIvani’. Though there is no material difference, while deriving the meaning, the construction of the sentence will be different. This needs to be checked. Any suggestions ???

C3 – iGka nannu – This is how it is given in the books of TKG and TSV/AKG; in the book of CR, it is given as ‘iGkanu’ (‘nannu’ is not given). This needs to be checked. Any suggestions ???

## aparAdhamulanOrva-rasALi

In the kRti ‘aparAdhamulanOrva’ – rAga rasALi, zrI tyAgarAja prays to Lord to forgive him for his transgressions and protect him as He has done for others.

- P      aparAdhamulan(O)rva samayamu  
         kRpa jUDumu ghanamaina nA
- A      capala cittuDai manas(e)rugakanE  
         jAli beTTukoni moralan(i)Du (aparAdha)
- C      sakala lOkula phalamulan(e)rigi  
         saM-rakSiJcucun(u)NDaga  
         nann(o)kani brOva teliya kIrtana  
         zatakam(o)narcu tyAgarAja nuta nA (aparAdha)

Gist

O Lord praised by this tyAgarAja who has composed hundred(s) of kIrtana in Your praise! It is time that You pardoned my severe offences; being fickle minded, I have come to grief unawares; I now appeal to You; please show mercy on me.

You protect nicely all the people according to the fruits of their actions; don’t know to protect me alone?

Word-by-word Meaning

P      It is time (samayamu) that You pardoned (Orva) (literally tolerate) my (nA) severe (ghanamaina) offences (aparAdhamulanu) (aparAdhamulnOrva); please show (jUDumu) mercy (kRpa) on me.

A      It is time that You pardoned my severe offences who -  
         being fickle (capala) minded (cittuDai), having come to grief (jAli  
beTTukoni) unawares (manasu erugakanE) (literally mind not knowing), and  
         now appeals (moralaniDu) to You; please show mercy on me.

C      O Lord praised (nuta) by this tyAgarAja who has composed (or is  
composing) (onarcu) (literally to make) hundred(s) (zatakamu) (zatakamonarcu)  
of kIrtana in Your praise!

While You are (uNDaga) protecting nicely (saM-rakSiJcucunu) (saM-  
rakSiJcucunuNDaga) all (sakala) the people (lOkula) according (erigi) (literally  
knowing) to the fruits of their actions (phalamulanu) (phalamulanerigi),

don’t You know (teliya) to protect (brOva) me (nannu) alone (okani)  
(nannokani)?

it is time that You pardoned my (nA) severe offences; please show mercy  
on me.

Notes –

General – The alternative rAgas given in the book of TKG are – vaNALi-vanAvaLi.

P – aparAdhamulanOrva – this is how it is given in the book of TKG and TSG/AKG. However, in the book of CR, this is given as ‘aparAdhamulanunOrva’. This needs to be checked. Any suggestions ???

## aparAdhamula mAnpi-darbAru

In the kRti ‘aparAdhamula mAnpi’ – rAga darbAru, zrI tyAgarAja seeks forgiveness for his transgressions.

- P      aparAdhamula mAnpi(y)AdukO(v)ayya
- A      kRpa jUci brOcitE kIrti galad(i)ka nIku
- C1     atyanta matsara mad(A)ndhuDai sajjanula  
nitya karmamula vale nindiJcukonna nA (apa)
- C2     cUcu vAralak(e)duTa sokki japituDan(ai)ti  
yOciJca nI pAda yugaLa dhyAnamu lEni nA (apa)
- C3     straiNa janulanu gUDi vIN(A)Ditini gAni  
prANa hita guNa kathala balka lEnaiti nA (apa)
- C4     zaraNu joccina nannu karuniJcavE rAma  
vara tyAgarAja nuta vazamu gAd(i)ka nAku (apa)

Gist

O Lord zrI rAma! O Lord praised by this tyAgarAja who seeks You!

Please support me by forgiving my crimes. (1) I was blinded by extreme envy and arrogance; (2) I slandered pious people as a daily routine; (3) In front of on-lookers, I pretended as if immersed in chanting of Your names; (4) I am bereft of meditation on Your holy feet; (5) I joined those who belong to(keep company of) women and indulged in wasteful talk; (6) I failed to recite the stories of Your qualities which is beneficent to the life.

It is not under my control any longer; I have sought refuge in You. Please have mercy on me; please do not hesitate. If you protect me by showing mercy, You will have more fame.

Word-by-word Meaning

P      O Lord (ayya)! Please support (AdukO) (AdukOvayya) me by forgiving (mAnpi) my crimes (aparAdhamula).

A      If you protect (brOcitE) me by showing (jUci) mercy (kRpa), You (nIku) will have (galadu) more (ika) (galadika) fame (kIrti); therefore,  
O Lord! Please support me by forgiving my crimes.

C1     O Lord! Please support me by forgiving my (nA) crimes who –  
having been blinded (andhuDai) by extreme (atyanta) envy (matsara)  
and arrogance (mada) (madAndhuDai),  
slandered (nindiJcukonna) pious people (sajjanula) as (vale) a daily  
(nitya) routine (karmamula).



C2 In front of (eduTa) on-lookers (cUcUvAralaku) (cUcuvAralakeduTa), I remained as if (aiti) immersed (sokki) (literally enamoured) in chanting (japituDanu) (japituDanaiti) of Lord's names;

O Lord! Please do not hesitate (yOciJca) (literally consider); support me by forgiving my (nA) crimes who is bereft (lEni) of meditation (dhyAnamu) on Your (nI) holy feet (pAda yugaLa).

C3 Joining (gUDi) those (janulanu) who belong to (keep company of) women (straiNa), I indulged (ADitini) in wasteful (vINu) talk (ADitini) (vINADitini); but (gAni)

I failed (lEnaiti) to recite (balka) (literally tell) the stories (kathala) of qualities (guNa) of the Lord which is beneficent (hita) to the life (prANa) (literally life-breath); therefore,

O Lord! Please support me by forgiving my (nA) crimes.

C4 O Lord zrI rAma! Please have mercy (karuNiJcavE) on me (nannu) who has sought (joccina) refuge (zaraNu) in You;

O Lord praised (nuta) by this tyAgarAja who seeks (vara) You! It is not (gAdu) under my (nAku) control (vazamu) any longer (ika) (gAdika);

O Lord! Please support me by forgiving my crimes.

Notes –

C3 – straiNa janulu – ‘one who desires the company of (other) women’; therefore ‘belonging to women (straiNa)’. Does this mean ‘womaniser’? Any suggestions ???

C3 – vINADitini – in telugu, there seems to be no word ‘vINu’; it is probably the morphed form of the tamil word ‘vIN’ meaning ‘wasteful’, ‘useless’. Any suggestions ???

C4 – nAku – this is how it is given in all books other than that of TKG, wherein it is given as ‘nAdu’. This needs to be checked. Any suggestions ???

## **ennALLu tirigEdi-mALavazrI**

In the kRti ‘ennALLu tirigEdi’ – rAga mALavazrI, zrI tyAgarAja regrets his own failings.

P ennALLu tirigEdi(y)ennALLu

A enna rAni dEhamul(e)tti(y)I saMsAra gahanam(a)ndu  
pannuga cOrula rIti parulanu vEgiJcucunu (ennALLu)

C1 rEpaTi kUTiki lEd(a)ni rEyi pagalu vesanam(o)ndi  
zrI pati pUjalu maraci cEsin(a)TTi vArivale nEn(ennALLu)

C2 uppu karpUra varakun(u)JchavRtticEn(A)rjiJci  
meppulaku poTTa nimpI mEmE peddalam(a)nucu (ennALLu)

C3 bhramanukoni(y)irugu porugu bhakSimpa rammani pilva  
amarucukO pUja japamun(A)sAyamu cEtun(a)nucu (ennALLu)

C4 nA(y)and(u)NDE tappulu nADE telusukoNTi gAni  
bAya viDuvaka mahAnubhAva tyAgarAja vinuta (ennALLu)

Gist

O The Great One! O Lord praised by this tyAgarAja!

How long shall I wander? How long?

Having taken countless bodies, in this forest of Worldly Existence, how long shall I wander nicely by harassing others like thieves?

Becoming worried day and night that there is nothing for tomorrow's food, having forgotten the worship of the Lord viSNu, how long shall I wander like those who perform (worship daily)?

Having earned through uJcavRtti even salt and camphor, and filling the stomach, how long shall I wander seeking fame telling that I am alone a great person?

In order to make the neighbours stunned and invite me to come for partaking food, how long shall I wander telling them that I properly (or patiently) perform worship and chanting till evening?

Though I have understood faults existing in me long back, how long shall I wander without abandoning them?

#### Word-by-word Meaning

P How long (ennALLu) shall I wander (tirigEdi)? How long (ennALLu) (tirigEdiyennALLu)?

A Having taken (etti) countless (enna rAni) bodies (dEhamulu), in (andu) this (I) (dEhamulettiyI) forest (gahanamu) (gahanamandu) of Worldly Existence (saMsara),

how long shall I wander nicely (pannuga) by harassing (vEgiJcucunu) others (parulanu) like (rIti) thieves (cOrula)? How long?

C1 Becoming (ondi) worried (vesanamu) (vesanamondi) day (pagalu) and night (rEyi) that (ani) there is nothing (lEdu) (lEdani) for tomorrow's (rEpaTi) food (kUTiki),

having forgotten (maraci) the worship (pUjala) of the Lord viSNu – the Consort (pati) of lakSmI,

how long shall I (nEnu) wander like (aTTi) those (vAri vale) who perform (cEsina) (cEsinaTTi) (worship daily)? How long?

C2 Having earned (ArjiJci) even (varakunu) salt (uppu) and camphor (karpUra) by uJcavRtti (uJchavRtticE) (literally living by gleaning) (varakunuJchavRtticEnArjiJci) and filling (nimpi) the stomach (poTTa),

how long shall I (nEnu) wander seeking fame (meppulaku) telling that (anucu) I am alone (mEmE) (literally we are) a great person (peddalamu) (peddalamanucu)? How long?

C3 In order to make the neighbours (irugu porugu) stunned (bhramanukoni) and invite (pilva) me to come (rammani) for partaking food (bhakSimpa),

how long shall I wander telling them that (anucu) I properly (or patiently) (amarucukO) perform (cEtunu) (cEtunanucu) worship (pUja) and chanting (japa) (japamunu) till evening (AsAyamu) (japamunAsAyamu)? How long?

C4 Though (gAni) I have understood (telusukoNTi) faults (tappulu) existing (uNDE) in (andu) me (nA) (nAyanduNDE) long back (nADE),

O The Great One (mahAnubhAva)! O Lord praised (vinuta) by this tyAgarAja! how long shall I wander without abandoning (bAya viDuvaka) (literally keep separate) them? How long?

Notes –

General – the order of caraNas is as given in all the books other than that of TKG, wherein caraNas 1 and 2 are interchanged. This needs to be checked. Any suggestions ???

A – enna rAni dEhamuletti – According to Sant Kabir, before being born as a human being, one passes through 84 lakh yOnis. Kabir Sahib says “Following the mind you went into the forest, and obeying the mind you again went back into the town. And working according to the advice of the mind, you are going back into the cycle of eighty-four lakhs births and deaths.” – Source – <http://www.santji.allegre.ca/sbmag/sbm24-11/Instead-of-worrying.html>

C2 – uJcavRtti – livelihood by gleaning – gathering ears of corn left by reapers. As per manu smRti (Chapter 4), the rightful living for a brAhmaNa is to glean food (Rta) or living on what is given unasked (aMRta). In the modern context, those who follow this path of living, daily go round the streets singing songs on Lord and accept food articles (not food) and other items offered by the households. The grain so gathered is cooked and taken by the family as meals for that day. They are not expected to hoard even for the next meal. Please visit the web-site for complete translation of manu smRti – <http://www.sacred-texts.com/hin/manu/manu04.htm>

C4 – telusukoNTi – 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 ‘telukoNTivi’. ‘telusukoNTivi’ means ‘You have known’; ‘telusukoNTi’ means ‘I have understood’. Therefore, there is a contradiction.

However, the subsequent words, ‘bAya viDuvaka’ means ‘do not abandon’ or ‘without abandoning’. But, ‘bAya viDuvaka’ is to be joined to pallavi ‘ennALLu tirigEdi’. Therefore, ‘bAya viDuvaka’ with the meaning ‘without abandoning’ seems to be correct. Accordingly, ‘telusukoNTi’ seems to be the correct word. This needs to be checked. Any suggestions ???

## **kRpa jUcuTaku-chAyAtaraGgiNi**

In the kRti ‘kRpa jUcuTaku’ – rAga chAyAtaraMgiNi, zrI tyAgarAja pleads with the Lord to show mercy.

P kRpa jUcuTaku vELarA rAma  
A aparAdhamulan(O)rva vazama  
(y)ana pOkavE sarivAralalO (kRpa)  
C paramArthamau mArgam(e)rugaru  
prabhuvul(e)lla nIca sEvakulurA  
para lOka bhayam(e)nta kAnaru  
vara tyAgarAja hRt-sadana (kRpa)

Gist

O Lord rAma! O Lord resident in the heart of the blessed tyAgarAja!  
It is time to show mercy.

Please do not say ‘is it possible to forbear the wrong-doings’; it is time to show mercy in the midst of my peers.

People do not know the path which is conducive to ultimate truth; all the rich are indeed mean servants; they do not understand how much the dread of the future world is.

Word-by-word Meaning

P O Lord rAma! It is time (vELarA) to show (jUcuTaku) mercy (kRpa).

A Please do not say (ana pOkavE) 'is it possible (vazamA) (vazamAyana) to forbear (Orva) the wrong-doings' (aparAdhamulanu) (aparAdhamulanOrva);  
O Lord rAma! It is time to show mercy in the midst of my peers (sarivAralalO).

C People do not know (erugaru) the path (mArgamu) (mArgamerugaru) which is conducive to ultimate truth (paramArthamu) (paramArthamau);  
all (ella) the rich (prabhuvulu) (prabhuvulella) are indeed mean (nIca) servants (sEvakulurA);  
they do not understand (kAnaru) (literally see) how much (enta) the dread (bhayamu) (bhayamenta) of the future (para) world (IOka) is;  
O Lord resident (sadana) in the heart (hRt) of the blessed (vara) tyAgarAja!  
O Lord rAma! It is time to show mercy.

Notes –

A – ana pOkavE – This is forestalling the Lord from making such a statement.

C – prabhuvulella nIca sEvakulurA - There is story of Akbar - the Emperor. Once a mendicant came to the Court of Akbar to ask for alms. He was told that the Emperor was praying to the Lord (allAh). The mendicant returned without waiting for the Emperor. When Akbar enquired as to why the mendicant did not wait for him, his courtiers said that the mendicant said "I came to the Emperor to beg for wealth; but found the Emperor himself begging from the God; therefore, I would as well beg directly from the Lord".

Please also refer to Dikshitar kRtis 'hiraNmayIM lakSmIM' – rAga lalitA, wherein he states 'hIna mAnAvAzrayaM tyajAmi' – I reject the refuge of lowly people'.

C – prabhuvulella nIca sEvakulurA – The implication seems to be that he is not going to entreat any of these rich people as they are not worthy of being entreated. Therefore, he beseeches Lord to show compassion (kRpa jUcuTaku vELarA).

## kaddanu vAriki-tODi

In the kRti 'kaddanu vAriki kaddu' – rAga tODi, zrI tyAgarAja states that those who believe in existence of Lord will surely find – and he describes method of achieving it.

P kadd(a)nu vAriki kaddu kadd(a)ni moralan(i)Du  
peddala mATa nED(a)baddham(au)nO

A addampu cekkiLLacE muddu gAru mOmu jUDa  
buddhi galigin(a)TTi mA vadda rAvad(E)mirA (kaddanu)

C niddura nirAkariJci mudduga tambura baTTi  
zuddhamaina manasucE su-svaramutO  
paddu tappaga bhajiyiJcu bhakta pAlanamu sEyu  
tad-daya-zAlivi nIvu tyAgaraja sannuta (kaddanu)

Gist

O Lord well-praised by this tyAgarAja! Can the words of wise men, who declare that 'You are surely there for those who believe in You', become untrue now? You are such a merciful Lord who nourishes the devotees who chant Your

names without wavering from their vow by even abandoning sleep, resonating tambura nicely, with a pure mind and in a fine tune.

Why would You not come near me in whom the wisdom has arisen to behold Your charming face shining with mirror like cheeks?

Word-by-word Meaning

P Can the words (mATa) of wise men (peddala),  
who declare (moralaniDu) that (anu) 'You are surely (kaddu) there  
(kaddu) for those (vAriki) who (anu) believe (kaddu) (kaddanu) in You',  
become untrue (abaddhamaunO) now (nEDu) (nEDabaddhamaunO)?

A Why (EmirA) would You not come (rAvadi) (rAvadEmirA) near (vadda)  
me (mA) -

in whom the (aTTi) (literally that kind of) (galiginaTTi) wisdom (buddhi)  
has arisen (galigina) (galiginaTTi) to behold (jUDa) Your charming (muddu  
gAru) face (mOmU) shining with mirror like (addampu) cheeks (cekkiLLacE)?

Can the words of wise men, who declare that 'You are surely there for  
those who believe in You', become untrue now?

C You (nIvu) are such (tat) a merciful Lord (dayazAlivi) (taddayazAlivi)  
who nourishes (pAlanamu sEyu) the devotees (bhakta) who chant Your  
names (bhajiyiJcu) without wavering (tappaga) from their vow (paddu) -

by even abandoning (nirAkariJci) sleep (niddura),  
resonating (baTTi) (literally holding) with tambura nicely (mudduga),  
with a pure (zuddhamaina) mind (manasucE) and in a fine tune (su-  
svaramutO);

O Lord well-praised (sannuta) by this tyAgarAja! Can the words of wise  
men, who declare that 'You are surely there for those who believe in You', become  
untrue now?

Notes –

C – tambura – this instrument is used in many parts of the World with  
the same name. For more details, please visit the site –

<http://macedoniadirect.com/music/instrum/tambura.htm>

## dAzarathi nI RNamu-tODi

In the kRti 'dAzarathI nI RNamu' – rAga tODi, zRI tyAgarAja tells zRI  
rAma that he would ever remain indebted to Him for initiating him in bhakti.

P dAzarathI nI RNamu dIrpa nA  
taramA parama pAvana nAma

A Aza dIra dUra dEzamulanu  
prakAzimpa jEsina rasika zirOmaNi (dAzarathI)

C bhakti lEni kavi jAla varENyulu  
bhAvam(e)ruga lEr(a)ni kalilOna jani  
bhukti mukti kalgun(a)ni kIrtanamula  
bOdhiJcina tyAgarAja kar(A)rcita (dAzarathI)

Gist

O Lord rAma – son of dazaratha! O Lord with a Holy Name! O Greatest  
of connoisseurs of music who made me shine (even) in distant lands to the

fulfilment of my desire? O Lord worshipped by this tyAgarAja, who, realising that even the best poets (composers of multitude of songs) bereft of devotion, would never understand the true state of mind (of devotees of God), having been born in this kali yuga, taught to the World through compositions that, it is possible for one to attain both Worldly enjoyments and also emancipation.

Is it ever possible for me to redeem Your debt?

Word-by-word Meaning

P O Lord rAma – son of dazaratha (dAzarathI)! O Lord with a Holy (pAvana) Name (nAma)! Is it ever possible (taramA) for me (nA) to redeem (dIrpa) Your (nI) debt (RNamu)?

A O Greatest (zirOmaNi) (literally crown jewel) of connoisseurs (rasika) of music who, to the fulfilment (dIra) of my desire (Aza), made (jEsina) me shine (prakAzimpa) (even) in distant (dUra) lands (dEzamulanu)?

O dAzarathI! O Lord with a Holy Name! Is it ever possible for me to redeem Your debt?

C O Lord worshipped (karArcita) (literally worshipped by the hands of) by this tyAgarAja, who -

realising that (ani) even the best (varENyulu) poets – composers of multitude (jAla) of songs (kavi) - bereft (lEni) of devotion (bhakti), would never (lEru) understand (eruga) the true state of mind (bhAvamu) (of devotees of God), having been born (jani) in this kali yuga (kalilOna), taught (bOdhiJcina) to the World through compositions (kIrtanamula) that (ani), it is possible for one to attain (kalugunu) (literally happen) (kalgunani) both Worldly enjoyments (bhukti) and also emancipation (mukti);

O dazarathI! O Lord of Holy Name! Is it ever possible for me to redeem Your debt?

Notes -

C - kalilOna – In the book TKG, ‘kalalOna’ is given as an alternative word and this is the word given in the book of TSV/AKG. By adopting this word, the following translation would result –

“O Lord worshipped by this tyAgarAja! Realizing that those great composers who, devoid of devotion, indulge in poetical excellence alone, would never understand the true state of devotion to God, appeared in the dream of this tyAgarAja and taught him such compositions which would convey (to the World) that it is possible to attain both enjoyments and emancipation (by adopting the path of devotion).”

But, this meaning would not be correct for three reasons (1) the words ‘bodhiJcina tyAgarAja’ clearly indicates that it is tyAgarAja who taught (bOdhiJcina); (2) the word ‘jani’ (born) is not appropriate usage with ‘kalalO’; it contradicts the pallavi and anupallavi where zrI tyAgarAja is feeling obliged for making him famous in distant lands, because then the credit would go to the Lord and not to tyAgarAja; probably, that is why zrI tyAgarAja says that he will not be able to redeem the debt. The debt referred here is clarified in the caraNa – the debt of ‘enabling his birth in kali yuga for the purpose of teaching the World through kIrtanas about devotion to Lord’.

C – kalilOna jani – from the flow of the words of kRtis, in the translation, this has been attributed to zrI tyAgarAja. However, it is also possible to attribute it to other mortals who are born in the kali yuga.

**ninu vinA sukhamu-tODi**

In the kRti 'ninuvinA sukhamu gAna' – rAga tODi, zrI tyAgarAja states that he has no comfort without the Lord.

- P ninu vinA sukhamu gAna nIraja nayana
- A manasuk(e)ntO(y)Anandamai  
mai pulakariJcaga (ninu)
- C1 rUpamu pratApamu zara cApamu sallApamu gala (ninu)
- C2 karuNa rasa paripUrNa varada mRdu vArtalu gala (ninu)
- C3 rAga rasika rAga rahita tyAgarAja bhAgadhEya (ninu)

Gist

O Lotus Eyed - who has great form, great name, wonderful bow and arrows and such an amicable conversation! O bestower of boons brimming with nectar of mercy! O Lotus Eyed who speaks soft words! O Connoisseur of music! O Lord bereft of attachment! O Destiny or Fortune of this tyAgarAja!

Having experienced horripilation by feeling such immeasurable bliss in my mind, I find no comfort without You.

Word-by-word Meaning

P O Lotus (nIraja) Eyed (nayana)! I find (gAna) no (gAna) comfort (sukhamu) without (vinA) You (ninu).

A Having experienced horripilation (mai pulakariJcaga) by feeling such immeasurable (entO) bliss (Anandamai) in my mind (manasuku) (manasukentO),

O Lotus Eyed! I find no comfort without You.

C1 O Lotus Eyed - who has (gala) great form (rUpamu), great name (pratApamu), wonderful bows (zara) and arrows (cApamu) and such an amicable conversation (sallApamu)!

I find no comfort without You.

C2 O bestower (varada) of boons brimming (paripUrNa) with nectar (rasa) of mercy (karuNa)! O Lotus Eyed who speaks (gala) (literally has) soft (mRdu) words (vArtalu)!

I find no comfort without You.

C3 O Connoisseur (rasika) of music (rAga)! O Lord bereft (rahita) of attachment (rAga)! O Destiny or Fortune (bhAgadhEya) of this tyAgarAja!

I find no comfort without You.

## anAthuDanu-jiGglA

In the kRti 'anAthuDanu' – rAga jiGglA, zrI tyAgarAja asserts that the Lord is there to protect him and therefore, he is not a destitute.

- P anAthuDanu gAnu rAma nEn(anAathu)
- A anAthuDavu nIv(a)ni nigamajnula  
sanAtanula mATa vinnAnu nEn(anathu)

C ni(r)Adaravu jUci(y)I kali  
nar(A)dhamul(a)nedaru  
purANa puruSa pura ripu nuta  
nAga rAT-zayana tyAgarAja nuta nEn(anathu)

Gist

O Lord rAma! O The Ancient Lord! O Lord praised by Lord ziva – the enemy of demons of tri-pura! O Lord reclining on zESa! O Lord praised by this tyAgarAja!

Seeing me without a support, the base men of the kali age, said that I am destitute; but I am not a destitute.

I have heard the words of those who are well-versed in vEda and also sanAtana and others (mind born sons of brahmA) that You have no protector .

Word-by-word Meaning

P O Lord rAma! I (nEnu) am not (gAnu) a destitute (anAthuDanu).

A I have heard (vinnAnu) the words (mATa) of those who are well-versed in vEda (nigamajna) (nigamajnula) and also sanAtana (and others) – mind born son(s) of brahmA (sanAtanula) that (ani) You (nIvu) have no protector (anAthuDavu) (anAthuDavani);

O Lord rAma! I am not a destitute.

C Seeing (jUci) me without a support (nirAdaravu), the base (adhamulu) men (nara) of the kali age, said (anedaru) (narAdhamulanedaru) (that I am destitute), but

O The Ancient (purANa) Lord (puruSa)! O Lord praised (nuta) by Lord ziva – the enemy (ripu) of demons of tri-pura! O Lord reclining (zayana) on zESa – the King (rAja) (rAT) (rAT-zayana) of serpents (nAga)! O Lord praised (nuta) by this tyAgarAja!

O Lord rAma! I am not a destitute.

Notes –

A – anAthuDavu – The Lord being Supreme, there is none above Him; therefore, He is called anAtha.

zrI purandara dAsa also has also sung a song (yugabhoga) on the same lines ‘ninnanta svAmi’.

A – sanAtanalu – This may also mean the eternal Lords viSNu and ziva, but with reference to the context, it seems that the mind-born sons of brahmA – sana, sanaka, sandanda and sanAtana are meant.

## **nI daya rAvale-tODi**

In the kRti ‘nI daya rAvalegAka’ – rAga tODi, zrI tyAgarAja states that he is nothing without Lord’s grace.

P nI daya rAvale gAka  
nE(n)enta vADanu rAma

A vEda zAstra purANamul(a)nni  
nIvE gati(y)anucu mora beTTu ganuka (nI)

C1 sAra-sAra kAntAra cara mada  
vidAra sundar(A)kAra suguNa  
sukumAra mA ramaNa nIraj(A)pta kula



pArAvAra sudhA rasa pUra (nI)

C2 zrI harE vara vidEhaj(A)dhipa vi-vAha  
daLita ripu dEha zESa sama  
bAha sajjana samUha vairi mada  
dAha mauni hRd-gEha nAdupai (nI)

C3 Adi dEva dEv(A)di mRgya  
sanakAdi vinuta kAm(A)di SaD-guNa  
har(A)di madhya rahit(A)di tyAgarAj(A)di vandita  
vivAdi mada haraNa (nI)

Gist

O Lord rAma! O Essence of even essence! O Destroyer of the pride of demons! O Lord of Beautiful figure! O Lord of virtues! O Delicate Youth! O Beloved of lakSmi! O Lord belonging to solar dynasty! O Ocean filled with juice of nectar! O Lord zrI hari! O Lord of blessed sItA! O Lord who has garuDa as carrier! O Lord who burst open the bodies of enemies! O Lord who has arms equal to zESa! O Queller of the pride of enemies of pious people! O Lord abiding in the hearts of sages! O Primeval Lord! O Lord whom celestials and others strive for! O Lord praised by sanaka and others! O Queller of the six qualities beginning with kAma (kAma, krOdha, lObha, mOha, mada, mAtsarya)! O Lord without beginning, Middle and end! O Lord worshipped by tyAgarAja and others! O Queller of pride of of argumentative!

As all vEda, zAstra, purANa declare that You alone are the refuge, Your grace should descend on me; otherwise of what significance am I?

Word-by-word Meaning

P O Lord rAma! Your (nI) grace (daya) should descend (rAvale) on me; otherwise (gAka) of what significance (enta vADanu) am I (nEnu) (nEnenta)?

A As (ganuka) all (anni) vEda, zAstra, purANa (purANamulu) (purANamulanni) declare (mora beTTu) (literally scream) that (anucu) You alone (nIvE) are the refuge (gati) (gatiyanucu),

O Lord rAma! Your grace should descend on me; otherwise of what significance am I?

C1 O Essence (sAra) of even essence (sAra)! O Destroyer (vidAra) of the pride (mada) of demons – forest (kAntAra) dwellers (cara)! O Lord of Beautiful (sundara) figure (AkAra) (sundarAkAra)! O Lord of virtues (suguNa)!

O Delicate Youth (sukumAra)! O Beloved (ramaNa) of lakSmi (mA)! O Lord belonging to solar – friend (Apta) of Lotus (nIraja) – dynasty (kula)! O Ocean (pArAvAra) filled (pUra) with juice (rasa) of nectar (sudhA)!

Your grace should descend on me; otherwise of what significance am I?

C2 O Lord zrI hari (harE)! O Lord (adhipa) of blessed (vara) sItA – daughter of King of vidEha (vidEhaja) (vidEhajAdhipa)! O Lord who has garuDa – the bird (vi) as carrier (vAha)! O Lord who burst open (daLita) the bodies (dEha) of enemies (ripu)!

O Lord who has arms (bAha) equal (sama) to zESa! O Queller (dAha) of the pride (mada) of enemies (vairi) of pious (sajjana) people (samUha) (literally group)! O Lord abiding (gEha) in the hearts (hrt) (hrdgEha) of sages (mauni)!

Your grace should descend on me (nAdupai); otherwise of what significance am I?

C3 O Primeval (Adi) Lord (dEva)! O Lord whom celestials (dEva) and others (Adi) (dEvAdi) strive (mRgya) for! O Lord praised (vinuta) by sanaka and others (Adi) (sanakAdi)! O Queller (hara) of the six qualities (SaDguna) beginning (Adi) with kAma (kAmAdi) (kAma, krOdha, lObha, mOha, mada, mAtsarya)!

O Lord without (rahita) beginning (Adi) (harAdi), Middle (madhya) and etc (end) (Adi) (rahitAdi)! O Lord worshipped (vandita) by tyAgarAja and others (Adi) (tyAgarAjAdi)! O Queller (haraNa) of pride of (mada) of argumentative (vivAdi)!

Your grace should descend on me (nAdupai); otherwise of what significance am I?

Notes -

C1 – sAra-sAra – The following verses from bRhadAraNyaka upaniSad are relevant –

..... tasyOpanisat – satyasya satyamiti;  
prANo vai satyaM, tESAmESa satyaM || II. i. 20 ||

“..... Its secret name (upaniSad) is ‘the Truth of truth.’ The vital force is truth, and It is the Truth of that.”

prANasya prANaM cakSuSazcakSuruta  
zrOtrasya zrOtraM manaso yE manO vidu: |  
tE nicikyurbrahma purANamagryaM || IV. iv. 18 ||

“Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.” (Translation by Swami Madhavananda.)

C1 - sukumAra – the form of Lord zrI rAma when he went along with sage vizvAmitra for protection of sacrifice.

C1 – sudhA rasa pUra – this is how it is given in the books of TKG. However, in the books of CR and TSV/AKG, this given as ‘sudhA rasa pUrNa’. In the present context, ‘pUra’ seems to be more appropriate. This needs to be checked. Any suggestions ???

C2 - zESa sama bAha – this is how it is given in the books of TKG and CR. However, in the book of TSV/AKG, this is given as ‘zESa sama vAha’ which does not seem to convey any meaning. Therefore, the former has been adopted. Any suggestions ???

C3 – Adi madhya rahitAdi – Though this has been translated as ‘without beginning, middle and etc (end)’. But the word ‘Adi’ placed after ‘rahita’ creates confusion whether this is to be attached with this epithet. Any suggestions ???

C3 - vivAdi mada haraNa – An example of this is found in zrImad vAlmiki rAmayaNa – ayOdhya kANda – Chapter 109, where zrI rAma demolishes the arguments of sage jAbAli.

## daya lEni-nAyaki

In the kRti ‘daya lEni bratuku’ – rAga nAyaki, zrI tyAgarAja pleads with Lord to have mercy on him.

P daya lEni bratuk(E)mi  
dazaratha rAma nI

A vayasu nUr(ai)na(y)I  
vasudhan(E)lina gAni (daya)

C      rAj(A)dhiraAja rati rAja zata lAvaNya  
pUja japamula vELa pondugAn(e)duTa  
rAjilli lOk(A)ntaraGga marmamu delipi  
rAji sEyani tyAgarAja sannuta nIdu (daya)

Gist

O Lord zrI rAma, son of King dazaratha! O Overlord of Kings! O Lord whose beauty is like that of a hundred cupids! O Lord well-praised by this tyAgarAja!

Even if one is lives a hundred years or, even if one rules this whole World, what is the use of such a livelihood without Your grace?

What is the use of such a livelihood without Your grace in which You do not soothe me by explaining the inner secrets of the World by shining fittingly before me at the time of performing worship and prayer?

Word-by-word Meaning

P      O Lord zrI rAma, son of King dazaratha! What is the use (Emi) such a livelihood (bratuku) (bratukEmi) without (lEni) Your (nI) grace (daya)?

A      Even (aina) if one is lives a hundred (nUru) years (vayasu) (literally old) or,

even (gAni) if one rules (Elina) this (I) (nUrainayI) whole World (vasudhanu) (vasudhanElina),

O Lord zrI rAma son of King dazaratha! What is the use of such a livelihood without Your grace?

C      O Overlord (adhirAja) of Kings (rAja) (rAjAdhirAja)! O Lord whose beauty (lAvaNya) is like that of a hundred (zata) cupids – Lord (rAja) of rati – (wife of cupid)!

O Lord zrI rAma son of King dazaratha! O Lord well-praised (sannuta) by this tyAgarAja!

what is the use of such a livelihood without Your (nIdu) grace in which

You do not (sEyani) soothe (rAji) me by explaining (delipi) (literally informing) the inner (antaraGga) secrets (marmamu) of the World (lOkA) (lOkAntaraGga) by

shining (rAjilli) fittingly (pondugAnu) before (eduTa) me (pondugAneduTa) at the time (vELa) of performing worship (pUja) and prayer (japamula)?

Notes –

P – dazaratha rAma – this is how it is given in the books of TKG and CR. However, in the book of TSV/AKG, it is given as ‘dAzarathI rAma’. The same (‘dAzarathI’) as an alternative in the book of TKG. This needs to be checked. Any suggestions ???

C – rAji – this has been derived from urdu word ‘rAzi’ which means ‘consent’, ‘agree’ ‘pacify’ ‘soothe’ etc. among other meanings. This meaning seems to be more appropriate.

C – sannuta nIdu – this is how it is given in all the books other than that of TKG, wherein the word ‘nIdu’ is not given. This needs to be checked. Any suggestions ???

**E panikO-asAvEri**

In the kRti 'EpanikO janmiJcitinani' – rAga asAvEri, zrI tyAgarAja expresses his desire to describe the qualities of Lord in the same manner as sage vAlmIki and others.

- P E panikO janmiJcitin(a)ni nann-  
(e)Jcavaladu zrI rAma nEn(Epani)
- A zrI pati zrI rAmacandra  
nI cittAniki teliyadA nEn(Epani)
- C vAlmIk(A)di munulu narulu ninnu  
varNiJciri nA(y)Asa dIrunA  
mElmiyai(u)NDunu sad-bhaktulu  
meccudurE tyAgarAja nuta nEn(Epani)

Gist

O Lord zrI rAma! O Consort of lakSmi! O Lord zrI rAmacandra! O Lord praised by this tyAgarAja!

You should not consider me that I am born for some sundry purpose. Is it not known to Your mind? Isn't it that vAlmIki and other sages and men described You? Will my similar desire be fulfilled? My such effort would bring out the excellence of Your glory and true devotees would appreciate such a description of Your glory.

Word-by-word Meaning

P O Lord zrI rAma! You should not consider (eJcavaladu) me (nannu) (nanneJcavaladu) that (ani) I (nEnu) am born (janmiJcitini) (janmiJcitinani) for some sundry (E) purpose (panikO).

A O Consort (pati) of lakSmi (zrI)! O Lord zrI rAmacandra! Is it not known (teliyadA) to Your (nI) mind (cittAniki)?

O Lord zrI rAma! You should not consider me that I am born for some sundry purpose.

C Isn't it that vAlmIki and other (Adi) (vAlmIkAdi) sages (munulu) and men (narulu) described (varNiJciri) You (ninnu)? Will my (nA) (similar) desire (Asa) be fulfilled (dIrunA)?

(My such effort) would bring out (uNDunu) the excellence (mElmi) (mElmaiYuNDu) (of Your glory) and true devotees (sad-bhaktulu) would appreciate (meccudurE) (such a description of Your glory);

O Lord praised (nuta) by this tyAgarAja! O Lord zrI rAma! You should not consider me that I am born for some sundry purpose.

Notes –

C – vAlmIkAdi munulu narulu – The following versions of rAmayana are listed in the following website –

[http://en.wikipedia.org/wiki/Ramayana#Variant\\_versions](http://en.wikipedia.org/wiki/Ramayana#Variant_versions)

Indian Versions - Kambaramayanam in Tamil; Sri Ramacharit Manas by Tulasidas in Awadhi (a dialect of Hindi); Gujarati version by poet Premanand; Bengali version by Krittivas; Oriya version by Balarama Das; Marathi version by Sridhara; Telugu version by Ranganatha; Kannada Ramayana by poet Narahari; Kotha Ramayana in Assamese by poet Madhava Kandali; Adhyathma Ramayanam Kilippattu - Malayalam version by Thunchaththu Ezhuthachan. Mappila Ramayana - popular amongst the musims of Kerala and Lakshadweep. According to the following website, there was an earlier Tamil version of Ramayana which has been lost - <http://www.infitt.org/pmadurai/mpo61.html>

Southeast Asian versions - Kakawin Rāmāyaṇa - old Javanese; Phra Lak Phra Lam - Lao language version; Hikayat Seri Rama of Malaysia; Thailand's popular national epic Ramakien; Ramakavaca of Bali, Maradia Lawana of the Philippines, the Reamker of Cambodia and the Yama Zatdaw of Myanmar.

Contemporary versions - Sri Ramayana Darshanam by Dr. K. V. Puttappa (Kuvempu) in Kannada and Ramayana Kalpavrikshamu by Viswanatha Satyanarayana in Telugu.

C – sad-bhaktulu meccudurE – The following verse from zrImad-bhAgavatam, Book 1, Chapter 5 is relevant –

nArada said –

tadvAgvisargO janatAghaviplavO  
yasmin pratizlOkamabaddhavatyapi |  
nAmAnyanantasya yazO(a)GkitAni  
yacchRNvanti gAyanti gRNanti sAdhava: || 11 ||

“(On the other hand), that composition which, though faulty in diction, consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men love to hear, sing and repeat to an audience.”

## indukA puTTiJcitivi-bhairavi

In the kRti ‘indukA puTTiJcitivi’ – rAga bhairavi, zrI tyAgarAja laments about his pitiable condition and seeks Lord’s protection.

- P induka puTTiJcitivi nann(induka)
- A andagADa nann(E)la(y)entO  
alayiJci vEDuka jUcuTaku nann(induka)
- C1 A parAtpara rUpa nAdu  
samIpa janula cEtan(A)padalanu  
nEn(E) proddunu paritApam(a)ndi  
sItA pati nIdupai kOpagiJca nann(induka)
- C2 dAsa pOSaka sadA sadana dAr(A)di  
gO sut(A)dula durAsa cEta  
kAs(A)sa miJc(y)E dOsamu teliy(a)ni  
vEsa dharula sahavAsamu jEya nann(induka)
- C3 bhOga-da Apta sulabh(A)ga dharaNa bhava  
rOga haraNa zrI tyAgarAja nuta  
sOga kanulatO bAgu mIranu  
vEga jUDa rAdA Agama cara nann(induka)

Gist

O Handsome Lord! O Lord who is of the form of That Supreme Lord Beyond Everything! O Consort of sItA! O nourisher of Your devotees! O Bestower of Enjoyments! O Lord who is easily approachable to those who are dear to You! O Lord who bore the mandara mountain! O Lord who relieves from the disease called Worldly Existence! O Lord praised by this tyAgarAja! O Indweller of the zAstras!

Is it for this purpose I was born - (1) that for governing me, You would make me run around much and keep watching the spectacle? (2) that I should get angry with You because of my being subjected to suffering at all times due to misfortunes brought about by people who are close to me? (3) that I should court the company of those (wicked) feigning naivety, because of my excessive craving for wealth for evilsome desires for house, wife, cattle, children etc?

Won't You look at me quickly with Your longish eyes with much kindness?

Word-by-word Meaning

P Is it for this purpose (indukA) that I (nannu) was born (puTTiJcitivi) (literally made me to take birth)?

A O Handsome Lord (andagADa)! Is it for this purpose that I (nannu) was born that –

for governing (Ela) me (nannu) (nannEla), You would make me run around (alayiJci) much (entO) and keep watching (jUCUTaku) the spectacle (vEDuka)?

C1 O Lord who is of the form (rUpa) of That (A) Supreme Lord Beyond Everything (parAtpara)! O Consort (pati) of sItA! Is it for this purpose that I (nannu) was born that –

I should get angry (kOpagiJca) with You (nIdupai) because of my (nEnu) being subjected (andi) to suffering (paritApamu) (paritApamandi) at all (E) (nEnE) times (proddunu) due to misfortunes (Apadalanu) (cEtanApadalanu) brought about by (cEtanu) (literally in the hands of ) people (janula) who are close (samIpa) to me?

C2 O nourisher (pOSaka) of Your devotees (dAsa)! Is it for this purpose that I (nannu) was born that –

I should court (jEya) the company (saha vAsamu) of those (wicked) feigning (vEsa dharula) (literally donning the robe) naivety (E dOSamu teliyani) (literally not knowing any faults),

because of me always (sada) having excessive (miJci) craving (Asa) for wealth (kAsu) (literally money) (kAsAsa),

due to (cEta) evilsome desires (durAsa) for house (sadana), wife (dAra) etc (Adi) (dArAdi), cattle (gO) (literally cow), children (suta) etc (Adula) (sutAdula)?

C3 O Bestower (da) of Enjoyments (bhOga)! O Lord who is easily approachable (sulabha) to those who are dear (Apta) to You! O Lord who bore (dharaNa) the mandara mountain (aga) (sulabhAga)! O Lord who relieves (haraNa) from the disease (rOga) called Worldly Existence (bhava)! O Lord praised (nuta) by this tyAgarAja!

won't (rAdA) You look (jUDa) at me quickly (vEga) with Your longish (sOga) eyes (kanulatO) with much (mIranu) kindness (bAgu)?

O Indweller (cara) of the zAstras (Agama)! is it for this purpose that I was born?

Notes –

C1 – A parAtpara – the word 'A' translates to 'That'. zI tyAgarAja addresses the Supreme Lord indicated by 'tat' in the mahAvAkya 'tat-tvam-asi'.

C2 – vEsa dharula – this is how it is given in the books of TKG and TSV/ AKG. However, in the book of CR, this is given as 'vEsa dhArula'. This needs to be checked. Any suggestions ???

C3 – sOga kanulu – equivalent to Sanskrit 'AyatAkSa'.

## indukAyI tanuvu-mukhAri

In the kRti 'indukAyI tanuvunu peJcina' – rAga mukhAri, zrI tyAgarAja deplores his state of affairs.

- P indukA(y)I tanuvunu peJcina(di)
- C1 nI sEvaku lEka nIDu centaku rAka  
Asa dAsuDai aTu(y)iTu tiriguTa(ndukA)
- C2 niratamu nI dRSTi nE(n)ArjiJcaka  
orula bhAmalanu Ora jUpulu jUcuTa(ndukA)
- C3 sAreku nAma smaraNamu sEyaka  
Uri mATal(e)lla(n)Uraka vadaruTa(ndukA)
- C4 karamulatO pUja gAvimpaga dAci  
dharalOna lEni dur-dAnamulaku cAcuTa(ndukA)
- C5 vAramu nI kSEtra varamula juTTaka  
bhUriki mundugA pAri pAri tiruguTa(ndukA)
- C6 nIvAD(a)nu pEru(n)indu vahiJcaka  
nAvAD(a)ni yamuDu navvucu bAdhiJcuTa(ndukA)
- C7 rAv(a)yya zrI tyAgarAja vinuta ninnu  
bhAviJcaka proddu pAra goTTukona(ndukA)

Gist

O Lord praised by this tyAgarAja!

Is it for this purpose that this body has been nourished?

(1) Being not meant for Your worship and not coming near You, is it for the purpose of wandering here and there by becoming a slave to desires that this body has been nourished?

(2) Without earning Your glance ceaselessly, is it for the purpose of looking at others' wives on the sly that this body has been nourished?

(3) Without ever involving in remembrance of Your name, is it for the purpose of chattering in vain all sorts of gossips that this body has been nourished?

(4) Withdrawing hands by not performing Your worship, is it for the purpose of stretching them (hands) for getting such evilsome charities which are not prescribed in the World that this body has been nourished?

(5) Without circumambulating the blessed holy spots daily, is it for the purpose of wandering by running to be in the front for getting charity that this body has been nourished?

(6) Failing to bear here the name that 'I am Your's', is it for the purpose that Lord of Death should trouble me, declaring derisively that 'He is my man', that this body has been nourished?

(7) Please come; is it for the purpose of idling away my time without meditating on You that this body has been nourished?

Word-by-Word Meaning

P Is it for this purpose (indukA) that this (I) (indukAyI) body (tanuvunu) has been nourished (peJcinadi) (literally reared)?

C1 Being not meant (IEka) for Your (nI) worship (sEvaku) (literally service) and not coming (rAka) near (centaku) You (nIdu),  
is it for the purpose (andukA) of wandering (tiruguTa) (tiruguTandukA) here (iTU) and there (aTu) (aTuyiTU) by becoming a slave (dAsuDai) to desires (Asa) that this body has been nourished?

C2 Without earning (ArjiJcaka) Your (nI) glance (dRSTi) ceaselessly (niratamu),  
is it for the purpose (andukA) of looking at (jUcuTa) (jUcuTandukA) others' (orula) wives (bhAmalanu) on the sly (Ora jUpulu) (literally by side glance) that this body has been nourished?

C3 Without ever (sAreku) involving in (sEyaka) remembrance (smaraNamU) of Your name (nAma),  
is it for the purpose (andukA) of chattering (vadaruTa) (vadaruTandukA) in vain (Uraka) all sorts of (ellanu) gossips (Uri mATalu) (literally town talk) (mATalellanUraka) that this body has been nourished?

C4 Withdrawing (dAci) (literally hide) (hands) by not performing (gAvimpaga) Your worship (pUja) by my hands (karamulatO),  
is it for the purpose (andukA) of stretching (cAcuTa) (cAcuTandukA) them (hands) for getting such evilsome charities (dur-dAnamulaku) which are not (lEni) prescribed in the World (dharalOna) that this body has been nourished?

C5 Without circumambulating (juTTaka) the blessed (vara) holy spots (kSEtramulu) daily (vAramu),  
is it for the purpose (andukA) of wandering (tiruguTa) (tiruguTandukA) by running (pAri pAri) to be in the front (munduka) for getting charity (bhUriki) that this body has been nourished?

C6 Failing to bear (vahiJcaka) here (indu) the name (pErunu) (pErunindu) that (anu) 'I am Your's' (nIvADu) (nIvADani),  
is it for the purpose (andukA), that Lord of Death (yamuDu) should trouble (bAdhiJcuTa) (bAdhiJcuTandukA) me, declaring derisively (navvucu) (literally smiling) that (ani) 'He is my man' (nAvADu) (nAvADani), that this body has been nourished?

C7 O Lord (ayya) praised (vinuta) by this tyAgarAja! Please come (rammu) (rAvayya);  
is it for the purpose of idling away (pAra goTTukonandukA) my time (proddu) without meditating (bhAviJcaka) on You (ninnu) that this body has been nourished?

Notes –

General – The word endings of all caraNas have been taken from the Book of CR as these are appropriate. This needs to be checked. Any suggestions ???

C5 – bhUri – this is short form of 'bhUri dakSiNa'; in viSnu sahasranAmaM, one of the names of Lord is 'bhUri dakSiNa:' (502) –

“He who gives away large gifts (Dakshinaa), as presents distributed at the end of the Sacrifices. When the body, mind and the intellect of man make sacrifices, man does Karmas. Lord Narayana is the One who gives the results for all actions: (Karma Phala Daataa); hence this term to indicate the Lord.”



(Commentary by Adi Sankaracharya). Please visit website for the complete version of viSNu sahasranAmaM – <http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/vishnu-sahasranamam-meanings.htm>

## EmAnticceEvO-zahAna

In the kRti ‘EmAnaticceEvO’ – rAga zahAna, zrI tyAgarAja asks Lord as to what He has ordained.

P Em(A)nat(i)ccEvO Em(e)JcinAvO

A nA mATalu vinavO rAma  
nA tala vrAl(E)mO (EmAnati)

C yazam(A)yuvu sad-bhaktiyu EkAnta cittamu  
su-zarIram(o)saGgE bhAsura tyAgarAja nuta (EmAnati)

Gist

O Lord rAma! O Resplendent Lord praised by this tyAgarAja who bestows fame, long life, deep devotion, one-pointed mind and healthy body!

I know not what command You have given (for me) and I know not what You have thought (about me).

Won’t You listen my words? I know not what my fate is.

Word-by-word Meaning

P I know not what (Emi) command (Anati) You have given (iccEvO) (EmAnaticceEvO) (for me) and I know not what (Emi) You have thought (eJcinavO) (EmeJcinAvO) (about me).

A Won’t You listen (vinavO) my (nA) words (mATalu)? O Lord rAma! I know not what (EmO) my fate (tala vrAlu) ((literally written on my head) (vrAlEmO) is;

I know not what command You have given (for me) and I know not what you have thought (about me).

C O Resplendent (bhAsura) Lord praised (nuta) by this tyAgarAja who bestows (osaGgE) –

fame (yazamu), long life (Ayuvu) (yazamAyuvu), deep devotion (sad-bhaktiyu), one-pointed (EkAnta) mind (cittamu) and healthy body (su-zarIramu) (su-zarIramosaGgE)!

I know not what command You have given (for me) and I know not what you have thought (about me).

Notes –

P – EmAnaticceEvO – 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 ‘EmAnaticcedavO’. This needs to be checked. Any suggestions ???

C – su-zarIramosaGgE – 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 ‘su-zarIramosaGgeDu’. This needs to be checked. Any suggestions ???

C – nuta – 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 ‘vinuta’. This needs to be checked. Any suggestions ???

## eTula kApADuduvO-Ahiri

In the Krti 'eTula kApADuduvO' – rAga Ahiri, zrI tyAgarAja bemoans his condition and wonders whether it would be possible for the Lord to still save him.

- P eTula kapADutuvO zrI rAmacandra nann(eTula)
- A eTula kApADutuvO raghuvIra  
maTu mAya saMsAram(a)ndu dagilina nann(eTula)
- C1 anudinamunu dAra tanaya varg(A)dula  
pAlanamu sEyuTa koraku dhanamulu galigina  
manujula pogaDi(y)ArjiJcina paikamula jUci  
tanaku sari lEd(a)ni biguvuna dirigina nann(eTula)
- C2 kAyaja janaka nA prAyamul(e)llannu  
mAyA pUritulaina dAyAdula cEta  
sAya paryantamu kAya klezamu jendan-  
(A)yenu gAni mauni dhyEya ninu teliya lEni nann(eTula)
- C3 satam(a)ni bAndhavula jatanu nammi madiki  
hitavu lEka O patita pAvana  
santatamu tyAgarAja hita sura nikara  
pUjita ninnE zaraNu jocciti gAni rAma nann(eTula)

### Gist

O Lord zrI ramacandra! O Lord raghuvIra! O Father of cupid! O Lord meditated on by sages! O Redeemer of those fallen! O Lord who is ever benefactor to this tyAgarAja! O Lord worshipped by the multitude of celestials! O Lord zrI rAma!

I wonder how would You save me – (1) who is caught in the strange illusory Worldly Existence; (2) who roamed about bloated with pride that none is equal to me, looking at the (amount of) money earned by praising those who have wealth, for wants to nourish every day the family consisting of wife and children;

All my life, (every day) till the evening, I had to undergo bodily suffering in the hands of my cousins who are totally immersed in the illusion (of Worldly Existence); but, I could not know You. Having had no comfort in my mind by believing the group of relatives to be permanent, I approached You alone as my refuge. I wonder how would You save me.

### Word-by-word Meaning

P O Lord zrI ramacandra! (I wonder) how (eTula) would You save (kApADutuvO) me (nannu).

A O Lord raghuvIra! (I wonder) how would You save (kApADutuvO) me who is caught (dagilina) in the (andu) strange illusory (maTumAya) (literally strange appearing and disappearing) Worldly Existence (saMsAramu) (saMsAramandu).

O Lord zrI ramacandra! I wonder how would You save me.

C1 O Lord zrI rAmacandra! I wonder how would You save me (nannu) who -  
 roamed about (dirigina) bloated with pride (biguvuna) that (ani) none  
 (lEdu) (lEdani) is equal (sari) to me (tanaku),  
 looking (jUci) at the (amount of) money (paikamula) earned (ArjiJcina)  
 by praising (pogaDi) (pogaDiyArjiJcina) those (manujula) who have (kaligina)  
 wealth (dhanamulu),  
 for wants (koraku) to nourish (pAlanamu sEyuTa) every day  
 (anudinamu) the family (vargAdula) (literally of the category) consisting of wife  
 (dAra) and children (tanaya) (literally son)?

C2 O Father (janaka) of cupid (kAyaja)! All (ellanu) my (nA) life  
 (prAyamulu) (prAyamulellanu) (literally years of age),  
 (every day) till (paryantamu) the evening (sAya), I had to undergo  
 (jendanAyenu) bodily (kAya) suffering (klEzamu) in the hands (cEta) of my  
 cousins (dAyAdula)  
 who are totally immersed (pUritulaina) (literally brimming) in the  
 illusion (mAyA) (of Worldly Existence);  
 but (gAni), O Lord meditated (dhyEya) on by sages (mauni)! I could not  
 (lEni) know (teliya) You (ninu);  
 O Lord zrI rAmacandra! I wonder how would You save me (nannu)?

C3 Having had no (lEka) comfort (hitavu) in my mind (madiki) by believing  
 (nammi) the group (jatanu) of relatives (bAndhavula) to be (ani) permanent  
 (satamu) (satamani),  
 O Redeemer (pAvana) of those fallen (patita)! O Lord who is ever  
 (santatamu) benefactor (hita) to this tyAgarAja! O Lord worshipped (pUjita) by  
 the multitude (nikara) of celestials (sura)!  
 I approached (jocciti) You alone (ninnE) as my refuge (zaraNu); but  
 (gAni), O Lord zrI rAma! O Lord zrI rAmacandra! I wonder how would You save  
 me (nannu)?

Notes –

A - eTula kApADutuvO raghuvIra – In the book of CR, these words are  
 not found in anupallavi. This needs to be checked. Any suggestions ???

C – tyAgarAja hita – this is how it is given in the books of CR and  
 TSV/AKG. However, in the book of TKG, it is given as ‘tyAgarAja sahita’. This  
 needs to be checked. Any suggestions ???

## eTula brOtuvO-cakravAkAM

In the kRti ‘eTula brOtuvO’ – raga cakravAkAM, zrI tyAgarAja pities  
 himself for wasting away his life.

P eTula brOtuvO teliya EkAnta rAmayya

A kaTa kaTa nA caritamu  
 karNa kaThOram(a)yya (eTula)

C vaTTi goDDu rIti bhakSiJei tirigiti  
 puTTu lObhulanu poTTakai pogaDiti  
 duSTulatO gUDi duS-kRtyamula salpi  
 raTTu jEsina tyAgarAjuni dayatO (eTula)

Gist

O Lord rAma - my sole aim! I do not know how You would protect me!  
 Alas! my conduct is very harsh to hear.

Like an utterly useless animal, I have been wandering about eating; I praised those born-greedy for the sake of my stomach; I do not know how You would protect with compassion this tyAgarAja who has scandalized himself by committing many wicked deeds by joining the company of wicked!

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya) - my sole aim (ekAnta)! I do not know (teliya) how (eTula) You would protect (brOtuvO) me!

A O Lord (ayya)! Alas (kaTa kaTa)! my (nA) conduct (caritamu) is very harsh (kaThOramu) (kaThOramayya) to hear (karNa) (literally to the ears);  
O Lord rAma - my sole aim! I do not know how You would protect me!

C Like (rIti) an utterly (vaTTi) useless animal (goDDu) (literally barren), I have been wandering (tirigiti) about eating (bhakSiJci);

I praised (pogaDiti) those born (puTTu) greedy (lObhulanu) for the sake of my stomach (poTTakai);

O Lord rAma - my sole aim! I do not know how You would protect with compassion (dayatO) this tyAgarAja (tyAgarAjuni) who has scandalized (raTTu jEsina) himself by

committing (salpi) many wicked deeds (duS-kRtyamulu) by joining the company (gUDi) of wicked (duSTulatO)!

Notes –

P – teliya Ekanta – this is how it is given in the books of TKG and CR. However, in the book of TSV/AKG, this is given as ‘teliyadEkAnta’. Though this does not alter sense, this needs to be checked. Any suggestions ???

P - EkAnta - this word has many meanings - 'privacy', 'sole aim', 'single pointed', 'unflinching', 'exclusive', 'non-dualistic' etc. In the present context, 'sole aim' may be suitable if looked from the angle of Sri tyAgarAja; if it is taken as an epithet of Sri rAma, then it might mean 'non-dualistic', but this may not be correct because Sri tyAgarAja always considered Lord Sri rAma to be beyond 'bhEda' and 'abhEda'.

C – vaTTi goDDu - in the book of TKG, it is given as ‘paTTi goDDu’ and ‘vaTTi goDDu’ is given as an alternative; in the book of TSV/AKG, it is given as ‘paTTi goDDu’; in the book of CR, it is given as ‘vaTTi goDDu’. In all the books, the meaning taken is ‘stray’ (stray bull). The telugu word for ‘stray animal’ is ‘ceruNDi pazuvu’ or ‘ceruDdu pazuvu’ or ‘doGga goDDu’. ‘paTTi’ is tamizh word to mean ‘stray’ – ‘paTTi mADu’ or ‘koNDi mADu’ – ‘stray animal’.

‘goDDu’ means ‘barren’; ‘vaTTi’ also means ‘utter’ – putting these together it will mean ‘utterly useless animal’. Therefore, ‘vaTTi’ has been taken as the correct word. However, as the meaning taken in all the books is ‘stray’, it is possible that zrI tyAgarAja has used tamizh word ‘paTTi’. This needs to be checked. Any suggestions ???

## tappaganE-zuddhabaGgALa

In the kRti ‘tappaganE vaccuna’ – rAga zuddhabaMgALa, zrI tyAgarAja detests his own self for the pretences of worship.

P tappaganE vaccuna  
tanuvuku lampaTa nI kRpa

A meppulakai koppulu gala

mETi janula jUci bhajana (tappa)

C rUkalakai paiki maJci  
kOkalkai(y)AhAramunaku  
nUkalakai dhyAniJciti  
tyAgarAja nutuni bhajana (tappa)

Gist

Will Your grace come unless I leave off craving for the body?  
Will Your grace come unless I leave off the 'chanting of names' done for the sake of fame praising those rich having mansions?

I concentrated my mind only for money, fine clothes for the body and cereals for food; will Your grace come if I fail to chant the names of Lord praised by this tyAgarAja?

Word-by-word Meaning

P Will Your (nI) grace (kRpa) come (vaccunA) unless I leave off (tappaganE) craving (lampaTa) for the body (tanuvuku)?

A Will Your grace come unless I leave off –  
the 'chanting of names' (bhajana) done for the sake of fame (meppulakai) praising (jUci) (literally looking at) those (janula) rich (mETi) (literally lords) having (gala) mansions (koppulu) (literally crest on the roof)?

C I concentrated (dhyAniJciti) my mind only for money (rUkalakai), fine (maJci) clothes (kOkalkai) for the body (paiki) and cereals (nUkalakai) (literally broken-rice) for food (AhAramunaku) (kOkalkaiyAhAramunaku);  
Will Your grace come if I fail to chant the names (bhajana) of Lord praised (nutuni) by this tyAgarAja?

Notes –

P – tappaganE – the meaning in pallavi and anu-pallavi is 'unless I leave off'; the meaning in caraNa is 'if I leave off'. When joining the anu-pallavi and caraNa to pallavi 'tanuvuku lampaTa' is superfluous.

P – lampaTa – The saMskRta word means 'desire', 'craving' etc. However, the telugu word means 'pain, trouble'; 'lampaTuDu' means 'one who has much craving'. In view of the preceding word 'tanuvuku' (for the body), the meaning 'craving' seems to be appropriate. Any suggestions ???

In all the books, the pallavi has been translated as 'the body will be subjected to trouble if the grace of the Lord fails to come'. However, in view of the word 'vaccunA' – 'will it come', such a meaning does not seem to be appropriate. Any suggestions ???

P – tanuvuku lampaTa – 'craving for the body' – this is applicable only for pallavi. This cannot be used when connected to anupallavi and caraNa.

A – koppu – This word also has two meanings – 'chignon or tuft on the head' and 'crest on the roof'. It is not clear whether this is an euphemism for the head-gear (talapAga) worn by the Kings and rich. It has been translated as 'mansions' – being the implied meaning of palaces and mansions of Kings and rich where a crest (kalaza) is placed at the top as an indication of their regality. The tamizh word 'koppu' has a meaning of 'kombu' meaning 'branch' or 'horn'. In Tamil Nadu, a very proud person is derided saying 'he has horns'. Maybe zrI tyAgarAja is using 'koppu' in that sense. Further, even 'mETi janulu' would be sufficient to convey the meaning. However, in view of the adding further 'koppu gala', this clearly indicates a ridicule. Any suggestions ???

A - mETi janulu – Here zrI tyAgarAja means kings and rich.

A – bhajana – this is a ridicule meaning 'praising the rich etc'.

C – dhyAniJciti – (meditation) this is another euphemism for concentrating one’s mind towards securing one’s welfare. This cannot be added to ‘tyAgarAja nutuni’ – otherwise the thrust of the kRti would be lost.

## **rAmAbhirAma manasu-dhanyAsi**

In the kRti ‘rAmAbhirama manasu’ – rAga dhanyAsi, pleads with Lord to command him to sing to Him.

P rAm(A)bhirAma manasu raJjilla balka rAdA

A I mahini velasinad(E)mi sadA nAtO (rAma)

C mETi pAnpupai bhAmA maNi jAnaki  
zRGgAriJcukoni celuvonda ninnu gani  
poGgucu malle virula pUjiJcu vELa zrI hari  
saGgItamu pADum(a)ni svAmi tyAgarAjunitO (rAma)

Gist

O Delightful Lord zrI rAma! O Lord zrI hari! Of what avail of my being appreciated in this World? Won’t You speak to me always so that my heart might be delighted.

At that time, when jAnaki - the jewel among women, having bedecked, looking at You lovingly, rapturously worships You with jasmine flowers on the Excellent golden bed, won’t You ask this tyAgarAja to sing a song so that my heart might be delighted?

Word-by-word Meaning

P O Delightful (abhirAma) Lord zrI rAma (rAmAbhirAma)! Won’t You (rAdA) speak (balka) to me so that my heart (manasu) (literally mind) might be delighted (raJjilla)?

A Of what avail (Emi) of my being appreciated (velasinadi) (literally shining) (velasinadEmi) in this (I) World (mahini)?

O Delightful Lord zrI rAma! Won’t You speak to me (nAtO) always (sadA) so that my heart might be delighted?

C At that time (vELa) when jAnaki - the jewel (maNi) among women (bhAmA),  
having bedecked (zRGgAriJcukoni), looking (gani) at You (ninnu) lovingly (celuvonda),  
rapturously (poGgucu) worships (pUjiJcu) You with jasmine (malle) flowers (virula),  
on the (pai) Excellent (mETi) golden (baGgAru) bed (pAnpu) (pAnpupai),

O Lord (svAmi) zrI hari! O Delightful Lord zrI rAma! won’t You tell this tyAgarAja (tyAgarAjunitO) to (ani) sing (pADumu) (pADamani) a song (saMgItamu) (literally music) so that my heart might be delighted?

Notes –

A – I mahini velasinadEmi – In the books of CR and TSV/AKG, this has been translated ‘why have You come to Earth (incarnated)?’ In my humble opinion, this seems to refer to zrI tyAgarAja himself. The very fact that zrI tyAgarAja desires the Lord to be his audience, implies that any other audience and their applauses do not matter to him. Any suggestions ???

C – jAnaki – this is how it is given in all the books other than that of TKG wherein it is given as ‘zrI jAnaki’. This needs to be checked. Any suggestions ???

C – celuvonda – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘celuvondaga’. This needs to be checked. Any suggestions ???

C – pADumani svAmi – this is how it is given in all the books other than that TKG, wherein it is given as ‘pADumanu sAmi’. As the word ‘pADumani’ is appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

## callaga nAtO-vEgavAhini

In the kRti ‘callaga nAtO’ – rAga vEgavAhini, zrI tyAgarAja pleads with Lord to speak to him.

P callaga nAtO palkumI rAma  
sArasa vadana sAdhu santrANa (callaga)

A ullamunanu nIkE marulukonnAnu  
uraga zayana nA tappul(e)Jcaka nIvu (callaga)

C nir(u)pama zUra nikhil(A)dhAra  
para kAminI dUra pApa vidAra  
sarasiya nEtra zyAmaLa gAtra  
vara tyAgarAja hRd-vArija mitra (callaga)

Gist

O Lord rAma! O Lotus Faced! O Protector of holy men! O Lord reclining on zESa! O Peerless Hero! O Prop of the Universe! O Lord who is unapproachable to other (amorous) women! O Lord who destroys sins! O Lotus Eyed! O Lord of dark-blue hued body! O Sun who blossoms the Lotus of the heart of this blessed tyAgarAja!

In my mind, I am in love with You. Deign to speak to me pleasantly without taking note of my faults.

Word-by-word Meaning

P Deign to speak (palkumI) to me (nAtO) pleasantly (callaga) (literally coolly), O Lord rAma! O Lotus (sArasa) Faced (vadana)! O Protector (santrANa) of holy men (sAdhu)!

A In my mind (ullamunanu), I am in love (marulukonnAnu) with You (nIkE);

O Lord reclining (zayana) on zESa – the snake (uraga)! O Lord rAma! O Lotus Faced! O Protector of holy men! You (nIvu) deign to speak to me pleasantly without taking note (eJcaka) of my (nA) faults (tappulu) (tappuleJcaka).

C O Peerless (nirupama) Hero (zUra)! O Prop (AdhAra) of the Universe (nikhila)!

O Lord who is unapproachable to (dUra) (literally far removed from) other (para) amorous women (kAminI)! O Lord who destroys (vidAra) sins (pApa)!

O Lotus (sarasiya) Eyed (nEtra)! O Lord of dark-blue hued (zyAmaLa) body (gAtra)! O Sun who blossoms (mitra) (literally benefactor) the Lotus (vArija) of the heart (hRt) (hRd-vArija) of this blessed (vara) tyAgarAja!

O Lord rAma! O Lotus Faced! O Protector of holy men! Deign to speak to me pleasantly.

Notes –

C – para kAminI – The only woman who approached zrI rAma amorously was zUrpanakhA.

## **mEru samAna-mAyAmALavagauLa**

In the kRti ‘mEru samAna dhIra’ – rAga mAyAmALavagauLa, zrI tyAgarAja, asks Lord to come before him so that he could behold the beauty of the Lord.

- P mEru samAna dhIra varada raghu  
vIra jUtAmu rArA mahA (mEru)
- A sAra-sAra oyyArapu naDalanu  
nIrada kAntini nI ThIvini mahA (mEru)
- C alakala muddunu tilakapu dIrunu  
taLuku cekkulacE danaru ne(m)mOmunu  
gaLamuna zObhillu kanaka bhUSaNamula  
daLita durmAnava tyAgarAj(A)rcita (mEru)

Gist

O Lord who is brave like the Great mEru mountain! O Lord who bestows boons! O Lord raghu vIra! O Lord who is essence of even essence! O Lord who destroyed wicked people! O Lord worshipped by this tyAgarAja!

Deign to come before me so that I may behold (1) Your stylish gait, (2) rain-cloud like radiance, (3) Your splendour, (4) the charm of Your curls, (5) the adornment of the auspicious mark on Your fore-head, (6) Your sweet face glowing with shiny cheeks and (7) the golden ornaments radiant in Your neck.

Word-by-word Meaning

P O Lord who is brave (dhIra) like (samAna) the Great (mahA) mEru mountain! O Lord who bestows boons (varada)! O Lord raghu vIra! Deign to come (rArA) before me so that I could behold (jUtAmu) You.

A O Lord who is essence (sAra) of even essence (sAra)! Deign to come before me so that I may behold Your stylish (oyyArapu) gait (naDalanu), rain-cloud (nIrada) like radiance (kAntini) and Your (nI) splendour (ThIvini);

O Lord who is brave like the Great mEru mountain! O Lord who bestows boons! O Lord raghu vIra!

C Deign to come before me so that I could behold the charm (muddunu) of Your curls (alakala), the adornment (dIrunu) of the auspicious mark on Your fore-head (tilakapu),

Your sweet (ne) face (mOmunu) (nemmOmunu) glowing (danaru) with shiny (taLuku) cheeks (cekkulu) (cekkulacE) and

the golden (kanaka) ornaments (bhUSaNamula) radiant (zObillu) in Your neck (gaLamuna).

O Lord who destroyed (daLita) wicked people (durmAnava)! O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

O Lord who is brave like the Great mEru mountain! O Lord who bestows boons! O Lord raghu vIra!



Notes –

A - sAra-sAra – The following verses from bRhadAraNyaka upaniSad are relevant –

..... tasyOpaniSat – satyasya satyamiti;  
prANo vai satyaM, tESAmESa satyaM || II. i. 20 ||

“..... Its secret name (upaniSad) is ‘the Truth of truth.’ The vital force is truth, and It is the Truth of that.”

prANasya prANaM cakSuSazcakSuruta  
zrOtrasya zrOtraM manasO yE manO vidu: |  
tE nicikyurbrahma purANamagryaM || IV. iv. 18 ||

“Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.” (Translated by Swami Madhavananda.)

C – gaLamuna – While the Anupallavi and the first two lines of caraNa describes the beauty of the body parts of the Lord, this line describes the ornaments in the neck. However, as the version given in all the books is same, no other translation is possible.

## oka pAri jUDaga-kalAvati

In the kRti ‘oka pAri jUDaga’ – rAga kalAvati, zrI tyAgarAja pleads with Lord to look at him atleast once.

P oka pAri jUDaga rAdA

A zuka mAnas(A)rcita pAda sadA  
zuddh(A)ntaraGga mudambutO (oka)

C varulaina di(g)Izulu candra vibhA-  
kara mauni var(A)dulu zrI rAma nI  
karuNA kaTAkSamu cEta  
velasirE gAni tyAgarAja sannuta (oka)

Gist

O Lord zrI rAma - praised by this tyAgarAja - whose feet are worshipped by sage zuka in his mind! O Ever pure minded Lord!

Can't You look at me at least once happily?

The blessed Lords of the Directions, the Moon, the Sun, blessed sages and others, shone because of Your merciful glance; therefore, can't You look at me at least once?

Word-by-word Meaning

P O Lord! Can't (rAdA) You look (jUDaga) at me at least once (oka pAri)?

A O Lord whose feet (pAda) are worshipped (arcita) by sage zuka in his mind (mAnasa) (mAnasArcita)!

O Ever (sadA) pure (zuddha) minded Lord (antaraGga) (zuddhAntaraGga)! Can't You look at me at least once happily (mudambutO)?

C The blessed (varulaina) Lords (Izulu) of the Directions (dik) (digIzulu), the Moon (candra), the Sun – one who illuminates (vibhA-kara), blessed (vara) sages (mauni) and others (Adulu) (varAdulu),

O Lord zrI rAma! shone (velasirE) because (cEta) of Your (nI) merciful (karuNA) glance (kaTAKSamu); therefore (gAni),

O Lord well-praised (sannuta) by this tyAgarAja! Can't You look at me at least once?

Notes –

A – zuka – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'su-kavi'. This needs to be checked. Any suggestions ???

C – digIzulu - Eight Cardinal Points – their Lords and Elephants - East – indra – airAvada; South-East – agni – puNDarIka; South – yama – vAmana; South-West – nirRti or sUrya – kumuda; West – varuNa – aJjana; North-West – vAyu or pAvana – puSpadanta; North – kubEra – sArvabhauma; North-East – IzAnana or sOma or candara or pRthvi – supradIpa.

C – varAdulu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'virAdulu', which does not seem to be correct. This needs to be checked. Any suggestions ???

## tanayuni brOva-bhairavi

In the kRti 'tanayuni brOva janani' – rAga bhairavi, zrI tyAgarAja asks the Lord to come to his rescue as a mother always does for her child.

P tanayuni brOva janani vaccunO  
talli vadda bAluDu pOnO

A ina kul(O)ttama I rahasyamunu  
erigimpumu mOmunu kanupimpumu (tanaya)

C vatsamu veNTa dhEnuvu canunO  
vAridamunu kani pairulu canunO  
matsya kaNTiki viTuDu veDalunO  
mahini tyAgarAja vinuta rammu delpumu (tanaya)

Gist

O The Most Eminent of Solar Dynasty! O Lord praised by this tyAgarAja!  
In the Earth, will the mother come to protect her child or would child approach the mother? please reveal this secret to me; please show Your face.

Will the cow go after the calf? will the crops go looking for the cloud? will paramour go to the place of his woman? please come and tell me.

Word-by-word Meaning

P Will the mother (janani) come (vaccunO) to protect (brOva) her child (tanayuni) (literally son) or would the child (bAluDu) (literally boy) approach (vadda pOnO) (literally go near) the mother (talli)?

A O The Most Eminent (uttama) of Solar (ina) Dynasty (kula) (kulOttama)! please reveal (erigimpumu) (literally make known) this secret (rahasyamunu) to me; please show (kanupimpumu) Your face (mOmunu);

Will the mother come to protect her child or would be child approach the mother?

C Will the cow (dhEnuvu) go (canunO) after (veNTa) the calf (vatsamu)?  
 will the crops (pairulu) go (canunO) looking for (kani) the cloud  
 (vAridamunu)?  
 will paramour (viTuDu) go (veDalunO) to (the place of) his woman  
 (matsya kaNTiki) (literally fish eyed)?  
 O Lord praised (vinuta) by this tyAgarAja! please come (rammu) and tell  
 (delpumu) me;  
 in the Earth (mahini), will the mother come to protect her child or would  
 be child approach the mother?

Notes –

C – matsya kaNTi – matsya akSi – (literally Fish Eyed).

Incidental, as per Monier's Sanskrit Dictionary, this word also refers to  
 plant with botanical name 'solanum indicum'. Traditionally used as Indian  
 Ayurvedic Medicine for Asthma, dry & spasmodic cough and chest pains. –  
 Source - <http://www.healasthma.com/herbs.html>

C – The answer to the three questions posed in caraNa are 'no' – the cow  
 does not follow the calf – the cow leads; crops do not go on the look out of clouds  
 – the clouds come; the paramour does not go to the place of his beloved – she  
 comes to him. The implication is that the Lord should be benevolent to the  
 devotee, otherwise any amount of effort by the devotee will not fructify.

## cEra rAvadEmi-rItigauLa

In the kRti 'cEra rAvadEmi' – rAga rItigauLa, zrI tyAgarAja ask the Lord  
 to come to him.

P cEra rAvad(E)mirA rAm(a)yya

A mEra gAdurA(y)ika mahA  
 mEru dhIra zrI kara (cEra)

C talli taNDri lEni bAla  
 tana nAthu kOru rIti  
 palumAru vEDukoNTE  
 pAliJca rAdA  
 valacucu nEnu nIdu  
 vadan(A)ravavindamunu  
 talaci karagaga jUci  
 tyAgarAja sannuta (cEra)

Gist

O Lord rAma! O Brave like the Great mEru mountain! O Lord who causes  
 prosperity! O Lord well praised by this tyAgarAja!

Why don't You come to be united with me?

It is not proper; why don't You come to be united with me even now?

In the same manner as a young (married) woman, having no parents,  
 would seek her husband, even when I beseech You repeatedly, can't You protect  
 me? Why don't You come to be united with me, even after seeing me melting  
 with love thinking of Your Lotus face?

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! Why (EmirA) don't You come (rAvu) (rAvadEmirA) to be united (cEra) with me?

A O Brave (dhIra) like the Great (mahA) mEru mountain! O Lord who causes (kara) prosperity (zrI)! It is not (gAdurA) proper (mEra);  
O Lord rAmayya! Why don't You come to be united with me even now (ika) (gAdurAyika)?

C In the same manner as (rIti) a young (married) woman (bAla), having no (lEni) parents (tali taNDri) (literally mother and father), would seek (kOru) her (tana) husband (nAthu),

even when I beseech (vEDukoNTE) You repeatedly (palumAru), can't (rAdA) You protect (pAliJca) me?

O Lord well praised (sannuta) by this tyAgarAja! Why don't You come to be united with me,

even after seeing (jUci) me (nEnu) melting (karagaga) with love (valacucu) thinking (talaci) of Your (nIdu) Lotus (aravindamunu) face (vadana) (vadanAravindamunu)?

Notes –

C – bAla – a young woman below the age of 16 years.

C – nAthu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'nAdhu'. According to telugu dictionary, both words mean same. Any suggestions ???

## Edi nI bAhu bala-darbAru

In the kRti 'Edi nI bAhu bala' – rAga darbAru, zrI tyAgarAja entreats the Lord to appear before him.

P Edi nI bAhu bala parAkramam-  
(e)nnALLak(e)nnALLu

A Adi dEva nija dAsulaku kana(n)-  
Asa(y)uNDaga kari varada (Edi)

C1 karamuna merayu zara cApamu  
Akali kona lEdA  
mura hara zONita pAnamu bahu  
dinamulu kA lEdA vAdA (Edi)

C2 sarasa bhU-surula bAdhalu vini  
rOsamu rA lEdA  
moral(i)DagA yOga niddura nilipi  
mOmu jUpa rAdA vAdA (Edi)

C3 varasa tappu buddhulu nIculaku  
vaccinadi teliyadA  
verapu lEka tirigEru cAl(a)nucu  
vEgamE zrI tyAgarAja sannuta (Edi)

Gist

O Primal Lord! O Bestower of Boon to gajendra! O Lord who slayed demon mura! O Lord well-praised by this tyAgarAja!

Come on, show the heroism of the strength of Your arms! What a great interval between then and now!

As true devotees are pining to behold (the heroism), come on, show the heroism of the strength of Your arms!

Aren't the bow and arrows shining in Your hands feeling hungry? isn't it very long since they (bow and arrow) drank the blood? is there any dispute?

Don't You feel indignation hearing the troubles of devoted brAhmaNas? as they appeal to You, can't You show Your face by ceasing Your meditative sleep? is there any dispute?

Are You not aware that disorderly behaviour has come about the base minded? they are roaming without fear; considering that enough is enough, come on, show Your heroism of the strength of Your arms quickly!

#### Word-by-word Meaning

P Come on, show (Edi) the heroism (parAkramamu) of the strength (bala) of Your (nI) arms (bAhu)! What a great interval between then (ennALLaku) and now (ennALLu) (parAkramamennALLakennALLu)!

A O Primal (Adi) Lord (dEva)! As true (nija) devotees (dAsulaku) are (uNDaga) pining (Asa) to behold (kana) (kananAsayuNDaga) (the heroism),  
O Bestower of Boon (varada) of gajEndra – the elephant (kari)! come on, show the heroism of the strength of Your arms! what a great interval between then and now!

C1 Aren't (lEdA) the bow (cApamu) and arrows (zara) shining (merayu) in Your hands (karamuna) feeling (kona) hungry (Akali)?

O Lord who slayed (hara) demon mura! isn't (lEdA) it very long (bahu dinamu) (literally days) since (kA) they (bow and arrow) drank (pAnamu) the blood (zONita)? is there any dispute (vAdA)?

come on, show the heroism of the strength of Your arms! what a great interval between then and now!

C2 Don't (lEdA) You feel (rA) (literally come) indignation (rOsamu) hearing (vini) the troubles (bAdhalu) of devoted (sarasa) (literally nice) brAhmaNas (bhU-surula)?

as they appeal (moraliDaga) to You, can't (rAdA) You show (jUpa) Your face (mOmu) by ceasing (nilipi) Your meditative (yOga) sleep (niddura)? is there any dispute (vAdA)?

come on, show the heroism of the strength of Your arms! what a great interval between then and now!

C3 Are You not aware (teliyada) that disorderly (varasa tappu) (literally break the order) behaviour (buddhulu) has come about (vaccinadi) to the base minded (nIculaku)? they are roaming (tirigEru) without (lEka) fear (verapu);

O Lord well-praised (sannuta) by this tyAgarAja! considering that (anucu) enough is enough (cAlu) (cAlanucu), come on, show Your heroism of the strength of Your arms quickly (vEgamE)! what a great interval between then and now!

#### Notes –

C1 – merayu – this is how it is given in all the books other than that of TKG, wherein it is given as 'merasE'. This needs to be checked. Any suggestions ???

C1 – mura hara – this is how it is given in all the books other than that of TKG, wherein it is given as 'mura khara'. In the present context, 'khara' does not seem to be correct. This needs to be checked. Any suggestions ???

C1 – mura - demon slayed by zrI kRSNa. This is part of the story pertaining to slaying of bhaumAsura (narakAsura) by zrI kRSNa related in zrImad bhAgavataM, Book 10, Chapter 59. Please visit web site for a brief of the story-

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/mura.htm>

C3 – varasa – this is how it is given in the books of CR and ATK; in the books of TKG and TSV/AKG, this is given as ‘varusa’. Though both words mean same thing, in the present context as the word is in the noun form, ‘varasa’ seems to be appropriate; ‘varusa’ is not noun form. Any suggestions ???

## **kula birudunu-dEvamanOhari**

In the kRti ‘kula birudunu’ – rAga dEvamanOhari, zrI tyAgarAja pleads with the Lord to protect him.

P kula birudunu brOcukommu rammu

A ila kala bhU-dEva sur(A)dulak-  
(A)dhAruDagu nI (kula)

C nigam(A)gama cara nIku  
nitya maGgaLamu kalgu  
vaga sEyaku rAma  
vandita tyAgarAja (kula)

Gist

O Lord found in vEdas and other sciences! O Lord zrI rAma worshipped by this tyAgarAja!

Please live up to Your family appellations of being the prop of all those brAhmaNas on the Earth, celestials and others; please come.

May You be bestowed with auspiciousness ever; please do not torment me.

Word-by-word Meaning

P Please live up to (brOcukommu) (literally protect) Your family (kula) appellations (birudunu); please come (rammu).

A Please live up to Your (nI) family appellations of being the prop (AdhAruDagu) of all (kala) those brAhmaNas (bhU-dEva) on the Earth (ila), celestials (sura) and others (Aduluku) (surAdulakAdhAruDagu); please come.

C O Lord found (cara) in vEdas (nigama) and other sciences (Agama) (nigamAgama)! May You (nIku) be bestowed (kalgu) with auspiciousness (maGgaLamu) ever (nitya);

Please do not torment (vaga sEyaku) me; O Lord zrI rAma worshipped (vandita) by this tyAgarAja!

Please live up to Your family appellations; please come.

Notes –

C – rAma – this is how it is given in all the books other than that of TKG, wherein it is given as ‘zrI rAma’. This needs to be checked. Any suggestions ???

## nI muddu mOmu-kamalAmanOhari

In the kRti 'nI muddu mOmu' – rAga kamalAmanOhari, zrI tyAgarAja pleads with Lord to show His face.

- P nI muddu mOmu jUpavE
- A nA mIda nenar(u)Jci  
naLina daLa nayana (nI)
- C1 uramuna ninn(u)JcukonE kAni  
uraga zayana nAd(u)llamu raJjilla (nI)
- C2 pulakariJca ninu pUja sEtu kAni  
kalanaina maruva cukkala rAyani pOlu (nI)
- C3 marulu konnAnu madana janaka  
dhara sutA ramaNa zrI tyAgarAjuniki (nI)

Gist

O Lotus Petal Eyed! O Lord reclining on the zESa! O Father of cupid! O Beloved of sItA!

Deign to show me Your charming face.

Being kind towards me, deign to show me Your charming face.

In order that my mind might exult, deign to show Your charming face to me – who has seated You in my bosom.

I shall worship You such that I attain horripilation; and I shall not forget You even in my dream; deign to show Your charming face resembling that of moon.

I am in love with You; deign to show Your charming face to this tyAgarAja.

Word-by-word Meaning

P Deign to show (jUpavE) me Your (nI) charming (muddu) face (mOmu).

A O Lotus (naLina) Petal (daLa) Eyed (nayana)! Being kind (nenaru uJci) (literally placing kindness) (nenaruJci) towards (mIda) (literally on) me (nA), deign to show me Your charming face.

C1 O Lord reclining (zayana) on the zESa – the serpent (uraga)! In order that (kAni) my (nAdu) mind (ullamu) (nAdullamu) might exult (raJjilla), deign to show Your charming face to me – who has seated (uJcukonE) You (ninnu) (ninnuJcukonE) in my bosom (uramuna) (literally chest).

C2 I shall worship (pUja sEtu) You (ninu) such that I attain horripilation (pulakariJca); and (kAni) I shall not forget (maruva) You even in my dream (kalanaina); deign to show Your charming face resembling (pOlu) that of moon – the Lord (rAyaDu) (rAyani) of stars (chukkala).

C3 O Father (janaka) of cupid (madana)! I am in love (marulu konnAnu) with You;

O Beloved (ramaNa) (literally one who delights) of sItA – daughter (sutA) of Earth (dhara)!

deign to show Your charming face to this tyAgarAja (zrI tyAgarAjuniki).

## enta vEDukondu-sarasvatimanOhari

In the kRti 'enta vEDukondu rAghava' – rAga sarasvatimanOhari, zrI tyAgarAja pleads with Lord to come before him.

- P enta vEDukondu rAghava  
pantam(E)larA O rAghava
- A cinta tIrcuTak(e)nta mODirA  
antarAtma nA centa rAnu nE(nenta)
- C cittam(a)ndu ninnu jUcu saukhyamE  
uttamamb(a)nucun(u)ppoGgucunu  
satta mAtramA cAla nammitini  
sArvabhauma zrI tyAgarAja nuta (enta)

### Gist

O Lord rAghava! O Indwelling Lord! O Pure Existence! O Single Ruler of the Universe! O Lord praised by this tyAgarAja!

How much shall I beseech You? Why this obstinacy?

How much cross are You in relieving my worry? How much shall I beseech You to come near me?

I totally believed priding that the comfort of beholding You in my mind or intellect only to be the best one.

### Word-by-word Meaning

P O Lord rAghava! How much (enta) shall I beseech (vEDukondu) You? Why (ElarA) this obstinacy (pantamu) (literally vow or determination) (pantamElarA), O Lord rAghava?

A O Indwelling Lord (antarAtma)! How much (enta) cross (mODi) (mODirA) are You in relieving (tIrcuTaku) (tIrcuTakenta) my worry (cinta)?

O Lord rAghava! How much shall I beseech You to come (rAnu) near (centa) me (nA)? Why this obstinacy, Lord rAghava?

C I totally (cAla) (literally much) believed (nammiti) priding (uppoGgucunu) (literally swelling) that the comfort (sauhnyamE) of beholding (jUcu) You (ninna) in (andu) my mind or intellect (cittamu) (cittamandu) only to be (anucu) the best one (uttamambu) (uttamambanucunuppoGgucunu).

O Pure (mAtramA) Existence (satta)! O Single Ruler (sArvabhauma) of the Universe! O Lord praised (nuta) by this tyAgarAja!

O Lord rAghava! How much shall I beseech You? Why this obstinacy, Lord rAghava?

### Notes –

A – centa rAnu nEnenta – In the book of TKG, this is given as 'centa rAka ninnenta' and alternatively 'centa rAka nEnenta'; in the book of TSV/AKG as 'centa rAka nEnenta'; in the books of CR and ATK, this is given as 'centa rAnu nEnenta'. In my humble opinion, 'centa rAnu nEnenta' is appropriate. This will be clear when connected to the pallavi. 'centa rAka' does not give proper meaning. Any suggestions ???



## zyAma sundarAGga-dhanyAsi

In the kRti 'zyAma sundarAGga' – rAga dhanyAsi, zrI tyAgarAja states that zrI rAma is the Lord of his liking.

- P zyAma sundar(A)Gga sakala  
zaktiyu nIvErA
- A tAmasa rahita guNa sAndra  
dharanu velayu rAmacandra (zyAma)
- C duSTa danuja mada vidAra  
ziSTa jana hRdaya vihAra  
iSTa daivamu nIvErA-  
(y)ilanu tyAgarAju vErA (zyAma)

### Gist

O Lord with beautiful limbs of dark-blue hue! O Lord who is beyond inertial qualities! O Lord with abundant virtues! O Lord rAmacandra effulgent on this Earth! O Lord who subdued the arrogance of wicked demons! O Lord dwelling in the hearts of wise!

All the Gods are indeed You alone. You alone are the God of my liking. On the Earth, is this tyAgarAja different from You?

### Word-by-word Meaning

P O Lord with beautiful (sundara) limbs (aMga) (sundarAMga) of dark-blue (zyAma) hue! All (sakala) the Gods (zaktiyu) (literally powers) are indeed You alone (nEvEra).

A O Lord who is beyond (rahita) (literally bereft of) inertial qualities (tAmasa)! O Lord with abundant (sAndra) virtues (guNa)! O Lord rAmacandra effulgent (velayu) on this Earth (dharanu)!

O Lord with beautiful limbs of dark-blue hue! All the Gods are indeed You alone.

C O Lord who subdued (vidAra) (literally cut asunder) the arrogance (mada) of wicked (duSTa) demons (danuja)! O Lord dwelling (vihAra) in the hearts (hRdaya) of wise (ziSTa)!

You alone (nIvErA) are the God (daivamu) of my liking (iSTa); on the Earth (ilanu), is this tyAgarAja different (vErA) from You?

O Lord with beautiful limbs of dark-blue hue! All the Gods are indeed You alone.

### Notes -

P - zaktiyu – Here the word stands for all the forms of the Supreme Lord worshipped by people. This is so because of the word 'iSTa daivamu' – Lord of his liking. zrI tyAgarAja states that the form of zrI rAma is the one of his liking – thus differentiating other forms of the Supreme Lord.

C - iSTa daivamu – It is a phenomenon that every one – particularly devotees of Lord – develop liking for a particular form of the Lord depending on one's temperament and family customs.

## nAdupai-madhyamAvati

In the kRti 'nAdupai balikeru' – rAga madhyamAvati, zrI tyAgarAja tells Lord that people are blaming him for bringing out division of property.

- P nAdupai palikeru narulu
- A vEda sannuta bhavamu  
vEru jEsin(a)nucu (nA)
- C1 paJca zara janaka prapaJcamuna gala sukhamu  
maJcu valen(a)nucu madin(e)Jciti gAni  
paJcukoni dhanamul(A)rjiJcukoni sari(y)evvar-  
(a)Jcu mari gatiyu lEd(a)Jcu palkitinA (nA)
- C2 dinamu nity(O)tsavamunak(A)sa jenditi  
nA manasuna illu okaTi(y)ani(y)uNTi gAni  
anu dinamun(o)rula mElunu jUci tALa  
lEkanu reNDu sEya valen(a)nucu palkitinA (nA)
- C3 prANam(E)pATi(y)ani mAnamE mEl(a)NTi  
gAni zrI rAma param(A)nanda jaladhi  
zrI nAtha kulamulO lEni dArini paTTi  
jEneD(u)daramu nimpan(o)rula pogaDitinA (nA)
- C4 AjAnu bAhu yuga zrI jAnakI pati  
payOj(A)kSa zrI tyAgarAja nuta caraNa  
I jagatilO ninnu pUjiJcuvArin-  
(a)vyAjamuna brOcu su-rAja nIvADaina (nA)

Gist

O Lord well-praised in vEdas! O Father of cupid! O Lord zrI rAma - the Ocean of supreme bliss! O Consort of lakSmI! O Lord whose pair of hands extends upto to knees! O Consort of zrI jAnakI! O Lotus Eyed! O Lord whose feet are praised by this tyAgarAja! O munificent Lord who, in this world, protects without any motive those who worship You!

People are blaming me – one who belongs to You - that I caused division in the family.

I considered in my mind that the comforts found in this universe are evanescent like dew drops; otherwise, having divided the property and earned the wealth, having remained peerless, then (having lost all), did I say that I am destitute?

I always wished for Your daily worship; I considered in my mind that the family to be one only; otherwise, every day having seen the prosperity of others and envying them, did I say that the (house) should be divided?

I Considered that the life is of no value and honour alone is worthy; otherwise, by adopting a path which is not in the family, did I extol others in order to fill the span-sized stomach?

Word-by-word Meaning

P People (narulu) are blaming (palikeru) (literally tell) me (nAdupai).

A O Lord well-praised (sannuta) in vEdas! People are blaming me that (anucu) I caused (jEsinini) (jEsinanucu) division (vEru) in the family (bhavamu) (literally existence).

C1 O Father (janaka) of cupid – one with five (paJca) arrows (zara) (of flowers)! I considered (eJciti) in my mind (madini) (madineJciti) that (anucu) – the comforts (sukhamu) found (gala) in this universe (prapaJcamuna) are evanescent like (valenu) dew drops (maJcu) (maJcuvalenanucu); otherwise (gAni), having divided (paJcukoni) the property and earned (ArjiJcukoni) the wealth (dhanamulu) (dhanamulArjiJcukoni), having remained peerless (sarievvaraJcu), then (mari) (having lost all) did I say (palkitinA) that (aJcu) I (am destitute) have no (lEdu) (lEdaJcu) other go (gatiyu)?  
people are blaming me.

C2 I always (dinamu) (literally daily) wished (Asa jenditi) for Your daily (nitya) worship (utsavamunaku) (nityOtsavamunaku) (literally celebration); I considered (uNTi) in my (nA) mind (manasuna) that (ani) the family (illu) (literally house) to be one only (okaTi) (okaTiyaniyuNTi); otherwise (gAni), every (anu) day (dinamunu) having seen (jUci) the prosperity (mElunu) of others (orula) (dinamunorula) and envying (tALa lEkanu) (literally unable to bear) them,  
did I say (palkitinA) that (anucu) the (house) should be divided (reNDu sEyavalenu) (sEyavalenanucu) (literally to make into two)?  
people are blaming me.

C3 I Considered that (ani) the life (prANamu) is of no value (EpATi) (prANamEpATiyani) and honour alone (mAnamE) is (aNti) worthy (mElu) (mElaNTi); otherwise (gAni),  
O Lord zrI rAma - the Ocean (jaladhi) of supreme (parama) bliss (Ananda) (paramAnanda)! O Consort (nAtha) of lakSmI (zrI)!  
by adopting (paTTi) a path (dArini) which is not (lEni) in the family (kulamulO),  
did I extol (pogaDitinA) others (orula) in order to fill (nimpanu) (nimpanorula) the span-sized (jEneDu) stomach (udaramu) (jEneDudaramu)?  
people are blaming me.

C4 O Lord whose pair (yuga) of hands (bAhu) extends upto to knees (Ajanu)! O Consort (pati) of zrI jAnaki!  
O Lotus (payOja) Eyed (akSa) (payOjAkSa)! O Lord whose feet (caraNa) are praised (nuta) by this tyAgarAja!  
O munificent Lord (su-rAja) who, in this (I) world (jagatilO), protects (brOcu) without any motive (avyAjamuna) those who (vArini) worship (pUjiJcu) (pUjiJcuvArinavyAjamuna) You (ninnu)!  
people are blaming me – one who belongs (vADaina) to You (nI) (nIvADaina).

Notes –

P – In the book of TKG, 'zrI rAma' is given at the end of pallavi which is not found in other books. This needs to be checked. Any suggestions ???

A – bhavamu – this is how it is given in all the books. The meaning derived in all the books is 'family'. However, the saMskRta word 'bhava' and telugu word 'bhavamu' do not seem such a direct meaning. In caraNa 1, zrI tyAgarAja mentions about 'partition' (paJcukoni) and in caraNa 2, 'house is one' (illu okaTi); therefore, it is clear that he is referring to house and/or ancestral property. The nearest word for house is 'bhavanam'. Any suggestions ???

C1 – paJca zara – the five arrows of cupid are - Lotus, Jonesia azOka, mango blossom, Arabian jasmine and blue lotus; the true significance of these are explained in the following website -

“.....Mohana, Stambhana, Unmadana, Soshana and Tapanā—fascination, stupefaction, intoxication, emaciation and burning. One arrow causes fascination in young men when they see a beautiful form. Another arrests their attention. The third intoxicates them. The fourth arrow causes intense attraction towards the form. The fifth arrow inflames and burns their heart. It pierces their cardiac chambers deeply. No one on this earth, nay, in all the three worlds, has the power to resist the potential influence of these arrows. These arrows pierced even the heart of Lord Siva and many Rishis of yore....” Source - [http://www.dlshq.org/download/brahmacharya.htm#\\_Toc441556941](http://www.dlshq.org/download/brahmacharya.htm#_Toc441556941)

C2 – manasuna illu okaTi(y)ani – this is how it is given in all the books other than TKG, wherein it is given as ‘manasunanu illu okaT(a)ni’. This needs to be checked. Any suggestions ???

C3 – jEneDu – This is how it is given in all the books other than that of TKG, wherein it is given as ‘jAnEdu’. As per telugu words, both forms of the words seem to be correct. This needs to be checked. Any suggestions ???

C4 – avyAjamuna - Please refer to names the Mother - ‘paJca kRtya parAyaNa’ and ‘avyAja karuNA mUrti’ in the lalitA sahasra nAmam. The Five-fold actions - projection (sRSTi), sustenance (sthiti) dissolution (laya), concealment (tirOdAna), beatitude (anugraha) are done spontaneously and no motives whatsoever can be attributed to the Lord.

C – General – This is another instance of a situational song composed by zrI tyAgarAja. Therefore, without knowing the actual context or background, it is not possible to render an accurate translation. If there are any error in translation, kindly excuse me. Any suggestions ???

## **muripemu-mukhAri**

In the kRti ‘muripemu galigE’ – rAga mukhAri, zrI tyAgarAja criticises the Lord that He has become proudy.

P muripemu galigE gadA rAma san-  
muni nuta kari varada zrI rAma

A parama puruSa jagad(I)za vara mRdu  
bhASa suguNa maNi kOza nIku(muripemu)

C1 IDu lEni malaya mArutamu cE  
kUDina kAvEri taTam(a)ndu  
mEDala middelatO zRGgAramu  
miJcu sadanamulalO  
vEDucu bhU-surul(a)gni-hOtrulai  
vEda ghOSamulacE nutyimpa  
jUDa zivuDdu kOru yOgyamaina  
sundaramagu puramu doriken(a)nucu (muripemu)

C2 sakala su-gandha rAja sumamulu  
sa-lalitamagu kOkila nAdammulu  
zuka mukha sanak(A)dulu nutamaina  
sura taruvulu kaligi  
nikaTam(a)ndu vANi koluva sura pati  
nIla maNi nibha zarIra nEDu  
prakaTamaina nava ratna khacita  
hATaka maNDapa vAsamu kaligen(a)nucu (muripemu)

C3 I mahilO sogasaina cOLa  
 sIma(y)andu varamaina paJca nada pura  
 dhAmuni centanu vasiJcuTakai  
 nI madin(e)Jcaga  
 kAma janaka tyAgarAja sannuta  
 nAma pavana tanaya vidhRta caraNa  
 kSEmamuga vardhillun(a)TTi puramuna sItA  
 bhAma saumitri prakka kolicedar(a)ni (muripemu)

Gist

O Lord zrI rAma! O Lord praised by great sages! O Bestower of Boons on gajEndra! O Supreme Lord! O Lord of the Universe! O Lord with nice soft speech! O Treasure-chest of jewels of virtues! O Lord of celestials with a body resembling that of sapphire! O Father of cupid! O Lord whose name is praised by this tyAgarAja! O Lord whose feet are held by AJjanEya!

Isn't it that You now have a proudy gait?

Isn't it that You now have a proudy gait that You have found a beautiful town - which even Lord ziva desires to look at as being worthy - on the banks of river kAvEri, along with incomparable breeze from the malaya mountains, where, in the exceedingly beautiful houses with storeys and terraces, brahmins, being offerers of oblations in fire, praying to You, praise You chanting vEdas?

Isn't it that You now have a proudy gait that – today You have attained residence in an open golden hall studded with precious stones together with – all kinds of best fragrant flowers, the sweet notes of koel, the divine trees praised by sage zuka and sanaka and others, and as sarasvati serves You nearby?

Having decided in Your mind to live near of Lord ziva – resident of the sacred town of tiruvaikyAru in the beautiful land of cOLa in this Earth, isn't it that You now have a proudy gait that, in such a prosperous town, Your wife sItA and Your brother lakSmaNa are comfortably serving You on Your both sides?

Word-by-word Meaning

P O Lord rAma! Isn't it (gadA) that now You have (galigE) a proudy gait (muripemu)? O Lord praised (nuta) by great sages (sanmuni)! O Bestower of Boons (varada) on gajEndra – the elephant (kari)! O Lord zrI rAma!

A O Supreme (parama) Lord (puruSa)! O Lord (Iza) of the Universe (jagat) (jagadIza)! O Lord with nice (vara) soft (mRdu) speech (bhASa)! O Treasure-chest (kOza) of jewels (maNi) of virtues (suguNa)!

O Lord rAma! Isn't it that You (nIku) now have a proudy gait? O Lord praised by great sages! O Bestower of Boons on gajEndra – the elephant! O Lord zrI rAma!

C1 O Lord rAma! Isn't it that You now have a proudy gait that (anucu) You have found (dorikenu) (dorikenanucu) a beautiful (sundaramagu) town (puramu) -

which even Lord ziva (zivuDu) desires (kOru) to look at (jUDa) as being worthy (yOgyamaina) -

on the (andu) banks (taTamam) (taTamandu) of river kAvEri, along with (kUDina) incomparable (IDu lEni) breeze (mArutamucE) from the malaya mountains, where,

in the exceedingly (miJcu) beautiful (zRGgAramu) houses (sadanamulalO) with storeys (mEDala) and terraces (middelatO),

brahmins (bhU-surulu), being offerers of oblations (hOtRulai) in fire (agni), praying (vEDucu) to You, praise (nutiyimpa) You chanting (ghOSamulacE) (literally proclamations) vEdas?

O Lord praised by great sages! O Bestower of Boons on gajEndra – the elephant! O Lord zrI rAma!

C2 O Lord rAma - Lord (pati) of celestials (sura) with a body (zarIra) resembling (nibha) that of sapphire – blue (nIla) diamond (maNi)!

Isn't it that You now have a proudy gait that (anucu) –

today (nEDu) You have attained (kaligenu) (kaligenanucu) residence (vAsamu)

in an open (prakaTamaina) golden (hATaka) hall (maNDapa) studded with (khacita) precious stones (nava ratna) (literally nine kinds of jewels) together with (kaligi) –

all kinds (sakala) of best (rAja) (literally royal) fragrant (sugandha) flowers (sumamulu),

the sweet (sa-lalitamagu) notes (nAdammulu) of koel (kOkila),

the divine (sura) trees (taruvulu) praised (nutamaina) by sage zuka – parrot (zuka) faced (mukha) and sanaka and others (Adulu) (sanakAdulu), and

as sarasvati (vAni) serves (koluva) You nearby (nikaTamandu)?

O Lord praised by great sages! O Bestower of Boons on gajEndra – the elephant! O Lord zrI rAma!

C3 O Father (janaka) of cupid (kAma)! O Lord whose name (nAma) is praised (sannuta) by this tyAgarAja! O Lord whose feet (caraNa) are held (vidhRta) by AJjanEya – son (suta) of vAyu (pavana)!

Having decided (eJcaga) in Your (nI) mind (madini) (madineJcaga) to live (vasiJcuTakai) near (centanu) of Lord ziva –

resident (dhAmuni) of the sacred (varamaina) town (pura) of tiruvaigyAru – five (paJca) rivers (nada), in (andu) the beautiful (sogasaina) land (sIma) (literally boundary) (sImayandu) of cOla in this (I) Earth (mahilO),

O Lord rAma! Isn't it that You now have a proudy gait that (ani), in such (aTTi) a prosperous (vardhillu) (vardhillunaTTi) in the town (puramuna), Your wife (bhAma) sItA and Your brother lakSmaNa – son of sumitrA (saumitri), are comfortably (kSEmamuga) serving (kolicedaru) (kolicedarani) You on Your both sides (prakka)?

O Lord praised by great sages! O Bestower of Boons on gajEndra – the elephant! O Lord zrI rAma!

Notes –

C1 – malaya – Western Ghats abounding in sandal trees

C1 – agnihOtri - from agni (fire) + hOtR (oblation) - Fire offering; an important Vedic sacrifice to Agni, consisting of milk, oil, and sour gruel, which the head of the family is expected to observe twice a day, before sunrise and after sunset. The priest who kindles the sacred fire is called agnihotri, also agnidhra – source - <http://www.theosociety.org/pasadena/etgloss/adi-ag.htm>

C2 – sanakAdulu – sana, sanaka, sanandana, sanAtana – mind born sons of brahma.

C3 – sura taruvulu – the five celestial trees – mandAra, pArijAtaka, saMtAna, kalpa vRkSa, hari candana

C3 – cOLa – the present Tanjore district and the surrounding areas formed part of erstwhile cOLa kingdom.

## brOva bhArama-bahudAri

In the kRti 'brOva bhArama' – rAga bahudAri, zrI tyAgarAja asks whether it is a burden for the Lord – the protector of the Universe – to protect him.

P brOva bhAramA raghurAma  
bhuvanam(e)lla nIvai nann(o)kani

A zrI vAsudEva aNDa kOTla  
kukSini(y)uJcukO lEdA nannu (brOva)

C kalaz(A)mbudhilO dayatOn-  
(a)marulakai(y)adigAka  
gOpikalakai koNDal(e)tta lEdA  
karuNAkara tyAgarAjuni (brOva)

Gist

O Lord raghurAma! O Lord zrI vAsudEva! O Merciful Lord!  
While You are there in and as all Universes, is protecting me alone a  
burden to You?  
Aren't You keeping crores of Universes in Your stomach?  
Didn't You, out of compassion, lift mountains – (once) in the Ocean of  
Milk for the sake of celestials, and again, for the sake of gOpis? Is protecting this  
tyAgarAja alone a burden to You?

Word-by-word Meaning

P O Lord raghurAma! While You are there in and as (nIvai) all (ella)  
Universes (bhuvanamu) (bhuvanamella), is protecting (brOva) me (nannu) alone  
(okani) (nannokani) a burden (bhAramA) to You?

A O Lord zrI vAsudEva! Aren't (lEdA) You keeping (uJcukO) crores  
(kOTla) of Universes (aNDa) in Your stomach (kukSini) (kukSiniyuJcukO)?  
therefore,  
O Lord raghurAma! while You are there in and as all the Universes, is  
protecting me alone a burden to You?

C Didn't (lEdA) You, out of compassion (dayatOnu), lift (etta) mountains  
(koNDalu) (koNDaletta) –  
(once) in the Ocean (ambudhilO) of Milk – from where nectarine pitcher  
(kalaza) (kalazAmbudhilO) emerged - for the sake of celestials (amarulakai),  
and again (adigAka) (literally further) (dayatOnamarulakaiyadigAka), for  
the sake of gOpis (gOpikal) (gOpikalakai)?  
O Merciful Lord (karuNAkara)! O Lord raghurAma! while You are there  
in and as all the Universes, is protecting this tyAgarAja (tyAgarAjuni) alone a  
burden to You?

Notes –

A – vAsudEva – viSNu sahasranAmaM (332) - “One who is at once both  
Vaasu and Deva. Vaasu means “One who dwells in the physical equipments of all  
living creatures as its indweller (Jeeva); Deva means “One who revels or One who  
illuminates”. Thus, Vaasudevah means “One who lives in the physical equipment as  
though conditioned by them, and yet, who is the Vital Consciousness in the light  
of which every experience is illumined. The Lord is the One who dwells in all  
things of the universe and He is at once the Supporter of the entire world.  
Also, directly, it can be taken to mean, One who is born as the Son of Sri  
Vasudeva in the Jail of Kamsa, the Blue-Boy of Brindaavana. He is called Vaasu  
as He veils Himself with His own Maayaa; Deva means “He who sports, wishes to  
conquer, conducts, shines, creates and moves”. In the Udyoga Parva of  
Mahabharata, we read, “Like the Sun with his rays I am covering (Deva) in all  
beings and hence, I am called Vaasudeva”.

Vishnupurana says, "as He resides everywhere in and through all things, He is termed Vaasudevah. " All beings remain in the Supreme, and He in all being and hence, the Omnipresent is called the Vaasudeva.

(Meanings: based on the commentary of Shankaracharya)

Meanings: Courtesy: <http://www.mypurohith.com>

A – kukSiniyuJcukO lEdA – Please refer to zrImad-bhAgavataM, Book 3, Chapter 33 – (dEvahUti's prayer to Lord) –

sa tvam bhRtO mE jatharENa natha  
katham nu yasyOdara etadasIt ||  
viSvam yugantE vaTa patra eka: SEtE sma  
mayA-SiSuranghri-pAna: || 4 ||

"As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." - Source –

<http://www.bvml.org/books/SB/03/33.html>

Also refer to episode of child kRSNa showing to His mother – yazOdA - the whole universe in his mouth – zrImad bhAgavataM, Book 10, Chapter 8 and zrImad-bhagavad-gItA – Chapter 11 – vizvarUpa darzanaM.

For description by vaiSNava saints regarding the Lord having all the universes in His stomach, refer to –

<http://www.ibiblio.org/sripedia/oppiliappan/archives/nov05/msg00183.html>

C – amarulakai – Refers to kUrmAvatAra of the Lord when He bore the mandara mountain on His back to enable churning of the Milk Ocean.

C – gOpikalakai – Refers to lifting of the gOvardhana hillock to protect the gopis from the deluge of rain as a result of anger of indra.

## **eduTa nilicitE-zaGkarAbharaNaM**

In the kRti 'eduTa nilicitE' – rAga zaGkarAbharaNaM, zrI tyAgarAja criticises the Lord for delaying His grace.

- P      eduTa nilicitE nIdu sommul(E)mi pOvurA
- A      nuduTi vrAta kAni maTTu mIranu  
nA taramA telisi mOsa pOdunA (eduTa)
- C1     sarAsariga jUturA nAdu(y)-  
avasaraAla teliyumu varAl(a)Duga  
jAlara sakala dEva rAya manavi  
vinaR(A)gha hara sundar(A)kAra nA(yeduTa)
- C2     vidEhajA ramaNa dEva brOvagan-  
(i)dE samayam(a)nya dEvatala  
vEDadE manasu teliyad(E)mi rAghava  
id(E)Ti zauryamu padE padE nA(yeduTa)
- C3     tarAna dorakani paraku nA  
(y)eDanu rAma jEsitE sur(A)surulu  
metturA(y)ipuDu(y)I harAmi tana-  
m(E)larA bhakta tyAgarAja nuta nA(yeduTa)



Gist

O Lord of all Gods! O Lord who destroys sins! O Lord of beautiful form!  
O Beloved of sItA! O Lord rAghava! O Lord rAma! O Lord praised by this devout  
tyAgarAja!

If You appear before me at every step, which of Your property would be  
lost?

But for what is pre-ordained, is it in my capacity to exceed my limits?  
would I be deceived knowingly?

Is it proper to look at me in an ordinary manner? please understand my  
exigencies; I shall not ask for boons; please listen to my appeal.

This is the opportune moment to protect me; my mind shall not beseech  
other Gods; don't You know? what kind of valour is this?

If You show such an unprecedented unconcern towards me, will it be  
appreciated by celestials and even by demons? why this wickedness now?

Word-by-word Meaning

P If You appear (nilicitE) (literally stand) before me (eduTa), which of  
(Emi) Your (nIdu) property (sommulu) (sommulEmi) would be lost (pOvurA)?

A But (kAni) for what is pre-ordained (nuduTi vrAta) (literally writing on  
the fore-head), is it in my (nA) capacity (taramA) to exceed (mIranu) my limits  
(maTTu)?

would I be deceived (mOsa pOdunA) knowingly (telisi)? if You appear  
before me, which of Your property would be lost?

C1 Is it proper to look at me (jUturA) in an ordinary manner (sarAsariga)  
(literally average)? Please understand (teliyumu) my (nadu) exigencies  
(avasaraAlu) (nAduyavasaraAla);

I shall not (jAlarA) ask (aDuga) for boons (varAlu) (varAlaDuga); O Lord  
(rAya) of all (sakala) Gods (dEva)! Please listen (vinarA) to my appeal (manavi);

O Lord who destroys (hara) sins (agha) (vinarAgha)! O Lord of beautiful  
(sundara) form (AkAra) (sundaraAkAra)!

If You appear before me (nA), which of Your property would be lost?

C2 O Beloved (ramaNa) of sItA – daughter of King of vidEha (vidEhaja)! O  
Lord (dEva)! This (idE) is the opportune moment (samayamu) to protect  
(brOvaganu) (brOvaganidE) me;

my mind (manasu) shall not beseech (vEDadE) other (anya)  
(samayamanya) Gods (dEvatala); Don't (Emi) You know (teliyadu)  
(teliyadEmi)?

O Lord rAghava! What kind (ETi) of valour (zauryamu) is this (idi)  
(idETi)?

If You appear before me (nA) at every step (padE padE), which of Your  
property would be lost?

C3 O Lord rAma! If You show (jESitE) such an unprecedented (tarAna  
dorakani) unconcern (paraku) towards me (nAyeDanu), will it be appreciated  
(metturu) by celestials (sura) and even by demons (asurulu) (surAsurulu)?

why (ElarA) this (I) wickedness (harAmi tanamu) (tanamElarA) now  
(ipuDu) (metturuAyipuDuyi)? O Lord praised (nuta) by this devout (bhakta)  
tyAgarAja!

If You appear before me (nA), which of Your property would be lost?

Notes –

P – Emi sommulu pOvurA – this can be taken either as assertion or as an interrogative. As an assertion, this will be translated as ‘none of Your property would be lost’. From the stand-point of usage, the assertion is more appropriate. However, as this has been taken as an interrogative in all the books, the same has been maintained here also. Any suggestions ???

A – taramA – this is it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘taramu’. The meaning adopted in these books is that of ‘taramA’. From the context also, ‘taramA’ seems to be appropriate and has been adopted accordingly. Any suggestions ???

A – mOsa pOdunA – this is it is given in the book of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘mOsamu pOdunA’. However, from the context, ‘mOsa’ seems to be appropriate and has been adopted accordingly. Any suggestions ???

C3 – tarAna – this word seems to be declension of ‘taramu’. However, the form is not clear. In the book of CR, this word has been translated as ‘precedent’. Though such a meaning fits in the context, no such meaning is found in the dictionary. Any suggestions ???

C3 – harAmi – As per telugu dictionary, the meaning given is ‘wicked’, ‘vicious’. However, this is a urdu word and, in North India, this word is considered an abusive language. This word is derived from Arabic root word ‘harAm’ (English ‘harem’) and means ‘illegitimate child’.

## vanaja nayanuDani-kEdAragauLa

In the kRti ‘vanaja nayanuDani’ – rAga kEdAragauLa, zrI tyAgarAja makes ninda stuti – negative praise of the Lord.

- P vanaja nayanuD(a)ni valacitivO vAni  
manasuna daya lEdE
- A munupaTi caritamulanu viniy(u)nna  
vanita svabhAvamu valana zrI rAmuni (vana)
- C orula bAdhalaku Orvaka(y)uNDuTa  
parama dharmam(a)nucu bAguga palkunu  
varaduDu Azrita vatsuluD(a)ni pErE  
dhara jayam(o)saGgu zrI tyAgarAja vinutuni (vana)

Gist

Just like the nature of the woman who had heard earlier exploits, did You too fall in love with zrI rAma because He is Lotus Eyed? But, there is no compassion in His mind.

He would nicely speak that it is one’s Supreme duty not to remain a silent spectator towards others’ troubles; He has (only) fame as bestower of boons and One well-disposed towards those dependent on Him; did You too fall in love with Lord zrI rAma - praised by this tyAgarAja – the One who confers victory in this World – because He is Lotus Eyed? But, there is no compassion in His mind.

Word-by-word Meaning

P Did you fall in love (valacitivO) (with the Lord) because (ani) He is Lotus (vanaja) Eyed (nayanuD) (nayanuDani)? But, there is no (lEdE) compassion (daya) in His (vAni) mind (manasuna).

A Just like (valana) the nature (svabhAvamu) of the woman (vanita) who had heard (viniyunna) earlier (munupaTi) exploits (caritamulanu) (literally story or conduct),

did You too fall in love with zrI rAma because He is Lotus Eyed? But, there is no compassion in His mind.

C He would nicely (bAguga) speak (palkunu) that (anucunu) it is one's Supreme (parama) duty (dharmamu) (dharmamanucu) not to remain a silent spectator (Orvaka uNDuTa) (literally to be impatient) (OrvakayuNDuTa) towards others' (orula) troubles (bAdhalaku);

He has (only) fame (pErE) as (ani) bestower of boons (varaduDu) and One well-disposed (vatsaluDu) (literally having paternal affection) (vatsaluDani) towards those dependent (Azrita) on Him;

did You too fall in love with Lord zrI rAma - praised (vinutuni) by this tyAgarAja – the One who confers (osaGgu) victory (jayamu) (jayamosaGgu) in this World (dhara) – because He is Lotus Eyed? But, there is no compassion in His mind.

Notes –

A – munupaTi caritamulanu viniyunna vanita – This, in my humble opinion, refers to zrI rukmiNi. The following verses from zrImadbhAgavathaM, Book 10, Chapter 52 are relevant – Please visit the website for complete translation – <http://srimadbhagavatam.com/10/52/en>

sOpazrutya mukundasya rUpavIryaguNazriya: |  
gRhAgatairgIyamAnAstaM mEnE sadRzaM patiM || 23 ||

"Having closely heard about the comeliness, valour, excellences and affluence of zrI kRSNa, as being celebrated by visitors to her house, she (rukmiNi) began to look upon Him as her befitting husband."

Subsequently, rukmiNi sent a missive to zrI kRSNa -

zrutvA guNAn bhuvanasundara zRNvatAM te  
nirvizya karNavivarai: haratOGgatApaM |  
rUpaM dRzAM dRzimatAM akhilArthalAbhaM  
tvayyacyutAvizati cittamapatrapaM mE || 36 ||

ysyAGghripaGkajaraja:snapanaM mahAntO  
vAncantyumApatiriva AtmatamOpahatyai: |  
yarhyambujAkSa na labhEya bhavatprasAdaM  
jahyAmasUn vrata kRzAJchata janmabhi:syAt || 43 ||

"O immortal Lord! I heard of your beauty - the most handsome and in all the (three) Worlds; (I heard) of your excellences which entered deep into the heart through the ears and dispelled the agony of my heart. O beloved one! Your charming appearance vouchsafes, to those who have set their eyes on you, all the blessings sought by them; (similarly), my mind has been set on You and (all) the shame has fled away from it.

O Lotus-eyed Lord! Even great souls like Lord ziva desire a bath in the dust of your Lotus Feet to dispel the darkness of ignorance. Therefore, if I do not secure your grace, I shall lay down my life, (already) withered by fasting. I shall persist (in my effort) even if I have to go through a hundred births in order to secure your grace."

C - orula bAdhalaku OrvakayuNDuTa parama dharmamu – Here zrI tyAgarAja seems to refer to the conversation between zrI rAma and sIta in zrImad-vAlmiki rAmAyaNa, AraNya kANDa, Chapter 10.

## virAja turaga-balahaMsa

In the kRti ‘virAja turaga’ – rAga balahaMsa, zrI tyAgarAja asks Lord to make him free from illness.

P virAja turaga rAja rAj(E)zvara  
nirAmayuni jEyavE

A jar(A)di rOga yuta tanuvucE  
nar(A)dhamulu(y)Emi sAdhiJciri (virAja)

C nirantaramu sakala viSaya duHkha  
paramparalacE civukaga madilO  
dur-anta kAma madamunu bAdhiJcaga  
dur-matuDE tyAgarAja sannuta (virAja)

Gist

O Lord speeding on garuDa! O Overlord of Emperors! O Lord praised by this tyAgarAja!

Make me free from illness.

With the body afflicted by diseases arising out of ageing, what did the mean people accomplish?

As the body emaciates by the series of afflictions consequent on unceasing enjoyment of all sense-objects and as the evil-ended desires and arrogance etc affect the mind, one ultimately ends up as evilsome.

Word-by-word Meaning

P O Lord speeding (turaga) on garuDa (virAja)! O Overlord (Izvara) of Emperors (rAja rAja) (rAjEzvara)! Make me (jEyavE) free from illness (nirAmayuni).

A With the body (tanuvucE) afflicted by (yuta) (literally with) diseases (rOga) arising out of (Adi) ageing (jara) (jarAdi), what (Emi) did the mean (adhamulu) people (nara) (narAdhamuluyEmi) accomplish (sAdhiJciri)?

O Lord speeding on garuDa! O Overlord of Emperors! Make me free from illness.

C As the body emaciates (civukaga) by the series (parampalacE) of afflictions (duHkha) (literally grief) consequent on unceasing (nirantaramu) enjoyment of all (sakala) sense-objects (viSaya) and as evil-ended (dur-anta) desires (kAma) and arrogance (madamunu) etc , affect (badhiJcaga) the mind (madilO) (literally in the mind), one ultimately ends up as evilsome (durmatuDE) (literally evil minded); O Lord praised (sannuta) by this tyAgarAja! O Lord speeding on garuDa! O Overlord of Emperors! Make me free from illness.

Notes –

P – virAja –As per sthala purANa of tiruvahIndipuraM (near Cuddalore, Tamil Nadu), garuDa brought virAja river from vaikuNTha and zESa brought

pAtALa tIrthaM to the kSEtra. The name of the river there is 'garuDa nadi' – now colloquially called 'gaDilaM'. Source – <http://www.ibiblio.org/sripedia/oppiliappan/archives/may04/msg00183.html>

## **bhakti biccama-zaGkarAbharaNaM**

In the kRti – 'bhakti biccamiyyavE' – rAga zaMkarAbharaNaM, zrI tyAgarAja asks Lord to grant him alms of (desireless) true devotion.

- P bhakti biccama(i)yyavE  
bhAvukamagu sAtvIka
- A muktik(a)khila zaktiki tri-  
mUrtulak(a)ti mElmi rAma (bha)
- C prANamu lEni vAniki  
baGgAru pAga cuTTi  
ANi vajra bhUSaNam-  
(u)ram(a)ndu peTTu rIti  
jANaluku purAN(A)gama  
zAstra vEda japa prasaGga  
trANa kalgi(y)Emi bhakta  
tyAgarAja nuta rAma (bha)

Gist

O Lord rAma praised by this devout tyAgarAja!  
Deign to grant me alms of pure or desireless devotion which is a fortune.  
It (bhakti) is much superior to emancipation, all kinds of powers and even the Trinity.

In the same manner as tying a golden turban to a corpse – one who has no life-breath – and decorating it on the chest with exquisite diamond ornaments, of what avail if the capability of chanting (or reciting) and discoursing of/on epics, Agama, sciences and vEda accrue to clever persons?

Word-by-word Meaning

P Deign to grant (iyyavE) me alms (biccama) (biccamiyyavE) of pure or desireless (sAtvIka) devotion (bhakti) which is a fortune (bhAvukamagu).

A O Lord rAma! It (bhakti) is much (ati) superior (mElmi) to emancipation (muktiki), all kinds (akhila) (muktikakhila) of powers (zaktiki) and even the Trinity (tri-mUrtulaku) (mUrtulakati); therefore, deign to grant me alms of pure or desireless devotion which is a fortune.

C In the same manner (rIti) as tying (cuTTi) a golden (baGgAru) turban (pAga) to a corpse – one (vAniki) who has no (lEni) life-breath (prANamu) – and decorating (peTTu) (literally place) it on (andu) the chest (uramu) with exquisite (ANi) diamond (vajra) ornaments (bhUSaNamu) (bhUSanamuramandu), of what avail (Emi) if the capability (trANa) (literally might) of chanting (or reciting) (japa) and discoursing (prasaGga) of/on epics (purANa), Agama (purANAgama), sciences (zAstra) and vEda accrue (kalgi) (kalgiyEmi) to clever persons (jANaluku)?

O Lord rAma praised (nuta) by this devout (bhakta) tyAgarAja! Deign to grant me alms of pure or desireless devotion which is a fortune.

Notes –

P – biccamiyyavE – this is how it is given in the book of TKG; in the book of CR, this is given as ‘biccamiyyavE’; in the book of TSV/AKG, this is given as ‘bikSamIyavE’. ‘biccamu’ is an appropriate telugu version for Sanskrit word ‘bhikSa’. ‘iyyavE’ is the appropriate version. Therefore, ‘biccamiyyavE’ has been adopted. Any suggestions ???

P – sAtvIka – this is how it is given in all the books. This is the telugu version of Sanskrit word which is spelt as ‘sAttvIka’.

P – sAtvIka bhakti – In the nArada bhakti sUtras, two types of bhakti are defined – ‘mukhya bhakti’ – Supreme or Primary Love and ‘gauNa bhakti’ – Secondary Love. The following verse is relevant –

gauNi tridhA guNa bhEdAd-ArtAdi bhEdAd-vA || 56 ||

“Secondary devotion is of three kinds, according to the qualities of the mind of person in whom it manifests itself; either it may be classified as sAttvika, rAjāsika, and tAmāsika; or it may be divided as Arta, jijnAsu and arthArtin as per statement in zrImad-bhagavad-gItA, Chapter 7.16”

“...As this differentiation is based on the qualities of mind (sattva etc).....these three expressions of bhakti (sattva, rajas, tamas) are called gauNa bhakti as distinguished from mukhya bhakti which is devotion bereft of all taint.....The second classification is based on the differences in the motives (Arta etc). (Translation and notes by Swami Tyagisananda) (brackets mine)

zrI tyAgarAja states that ‘sAtvIka bhakti’ is superior (mElmi) to even emancipation ‘mukti’ which is the ultimate human realisation. When a devotee does not even seek emancipation, then it is mukhya bhakti and not gauNa bhakti. Therefore, neither of classifications stated above (based on qualities of mind – sattva etc and motives – Arta etc) would apply. This is explained in the following verse of nArada bhakti sUtras –

bhaktA EkAntinO mukhyaA: || 67 ||

“Those are primary devotees who have one pointed love of God for His own sake.” (Translation by Swami Tyagisananda)

Chaitanya Mahaprabhu in his ‘bhakti rasAmRta sindhu bindu’, verse 14 states that there are two types of bhAvAs – ‘sAttvika bhAvAs that arise when the heart is overwhelmed by mukhya-rati from direct contact with zrI kRSNa’ and ‘sAttvika-bhAvAs that arise when the heart is overwhelmed by gauNa-rati that are induced by a circumstance in which KRSNa is somewhat apart’. Accordingly, the sAttvika bhAva encompasses both mukhya and gauNa ratis.

This book (PDF) can be downloaded free from site –

[http://www.freownloadmanager.org/downloads/Sri\\_Bhakti\\_rasamrta\\_sindhu\\_bindu\\_pdf\\_36089\\_p/free.htm](http://www.freownloadmanager.org/downloads/Sri_Bhakti_rasamrta_sindhu_bindu_pdf_36089_p/free.htm)

A – muktiki mElmi (greater than mukti) – In this regard, please refer to tirumAlai of vaiSNava saint toNDaraDippoDi AzhvAr in praise of Lord of zrI raGgaM –

paccai mAmalai pOl mEni pavaLavAy kamalac ceGgaN  
accutA! amarar ERE! Ayar tam kozhunde! ennum,  
iccuvai tavira yAnpOy indira lOgam ALum,  
accuvai peRinum vENDEn araGgamA nagar uLAnE! (2)

பச்சை மாமலை போல் மேனி பவளவாய் கமலச் செங்கண்  
அச்சுதா! அமரர் ஏறே! ஆயர் தம் கொழுந்தே! என்னும்,  
இச்சுவை தவிர யான்போய் இந்திர லோகம் ஆளும்,  
அச்சுவை பெறினும் வேண்டேன் அரங்கமா நகர் உளானே! (2)

“Green great mountain-like body; coral mouth; lotus eyes; O Lord acyuta – the lion of celestials – the tender one of the cow-herds; other than the relish of uttering these words, even if I happen to attain the great joy of ruling the World of celestials, I do not desire it, O Lord abiding in the holy zrI raGgam.”

Please visit the sites –

[http://www.srivaishnavam.com/texts/tmalai\\_roman.htm](http://www.srivaishnavam.com/texts/tmalai_roman.htm) The PDF version in Tamil may be downloaded from site –

<http://www.prapatti.com/slokas/tamil/naalaayiram/tondaradippodiyaazvaar/tirumaalai.pdf#search='Tirumaalai>

The following quote from The Gospel of Sri Ramakrishna clarifies how bhakti is greater than mukti –

“Hanuman kept the ‘servant ego’ after realizing God in both His Personal and His Impersonal aspects. He thought of himself as the servant of God. The great sages, such as nArada, sanaka, sananda, sanAtana, and sanatkumAra, after attaining the Knowledge of Brahman, kept the ‘servant ego’ and the ‘ego of Devotion’. They are like big steamships, which not only cross the ocean themselves but carry many passengers to the other shore.” (pp 500)

The is further certified by nArada bhakti sUtras –

sa tarati sa tarati, sa lOkAMstArayati || 50 ||

“He crosses indeed, he crosses this mAya and carries also the world across it.” (Translation by Swami Tyagisananda)

P – bhakti biccamiyyavE – Give me alms of bhakti. While bhakti is the means to attain Lord, even that bhakti can spring only if there is grace of Lord. What a catch 22 situation! Which comes first – bhakti or grace? In my humble opinion, upto gauNa bhakti it is the man’s effort and the mukhya bhakti is the Lord’s grace. Though zrI tyAgarAja has placed the ‘sAtvIka’ at the end of the pallavi, that is the operative word of the whole kRti.

A – akhila zakti – zrI tyAgarAja seems to refer to aNimAdi eight-fold siddhi.

C – pAga – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bAga’. In view of the ensuing word ‘cutti’, it is clear that this refers to a ‘turban’ (pAga). However, as per dictionary, the correct word is ‘pAgA’. As elongation at the end might involve in change in metre, this needs to be checked. Any suggestions ???

C – jANaluku – According to zrI tyAgarAja, it is only through devotion that one can attain true insight into the purANas etc; any talk on these subjects by such persons (who are imbued with devotion) will carry weight. Otherwise, it is clever, but life-less talk.

C – rAma - In all the books other than that of TKG, this word is given at the end of the caraNa. This needs to be checked. Any suggestions ???

## *Divya nAma kIrtana*

### **pAlaya zrI raghuvIra-dEvagAndhAri**

In the kRti 'pAlaya zrI raghuvIra' – rAga dEvagAndhAri, zrI tyAgarAja pleads with Lord to protect him.

- P pAlaya zrI raghuvIra su-  
kRp(A)laya rAja kumAra mAM
- C1 tAr(A)dh(I)za vadana rAma  
tArAd(I)za damana mAM (pA)
- C2 hima kara kOTi nibh(A)Gga  
Ehi makara haraNa nis-saGga mAM (pA)
- C3 rAkSasa jana gaNa dUra  
makar(A)kSa samara hara zUra mAM (pA)
- C4 zrI dazaratha kula zaraNa rAma  
zrI-da zaradhi mada haraNa mAM (pA)
- C5 ku-manO jana gaNa bhIma rAma  
su-manO vAridhi sOma mAM (pA)
- C6 jaya vijay(A)gha virAma  
ravija yama lAlita nAma mAM (pA)
- C7 tyAgarAja nuta caraNa  
nity(A)ga rAja dhara suguNa mAM (pA)

#### Gist

O Lord zrI raghuvIra! O abode of Compassion! O Prince!  
O Moon faced! O Lord rAma! O slayer of vAli!  
O Lord whose limbs resemble crores of moons! O Slayer of crocodile or  
pAJcAjana! O Lord who is beyond all attachments!  
O Lord who is far removed from the multitudes of demons! O Valiant  
One who slayed of the demon makarAkSa in the war!  
O Protector of race of King dazaratha! O Bestower of Prosperity! O  
Subduer of the arrogance of ocean!  
O Lord who is terror to the evil minded lot of people! O Moon risen in the  
ocean of virtuous minded!  
O Lord who ended the sins of jaya and vijaya! O Lord whose name is  
cherished by sugrIva and Lord of Death!  
O Lord whose Holy feet are praised by this tyAgarAja! O Eternal Lord! O  
Lord of virtues who bore mandara - the king of mountains!  
Please protect me; come near me.

#### Word-by-word Meaning

P O Lord zrI raghuvIra! O abode (Alaya) of Compassion (su-kRpa)  
(kRpAlaya)! O Prince (rAja kumAra)! Please protect (pAlaya) me (mAM).

C1 O Moon – Lord (adhIza) of stars (tArA) - faced (vadana)! O Lord rAma!  
O slayer (damana) of vAli – Lord (Iza) of tArA and others (Adi) (tArAdIza)!



O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C2 O Lord whose limbs (aGga) resemble (nibha) (nibhAGga) crores (kOTi) of moons (hima kara)! Come near (Ehi) me;

O Slayer (haraNa) of crocodile or pAJajana – conch demon (makara) ! O Lord who is beyond all attachments (nis-saGga)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C3 O Lord who is far removed (dUra) from the multitudes (jana gaNa) of demons (rAkSasa)!

O Valiant One (zUra) who slayed (hara) of the demon makarAkSa in the war (samara)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C4 O Lord zrI rAma - the protector (zaraNa) of race (kula) of King dazaratha!

O Bestower of Prosperity (zrI-da)! O Subduer (haraNa) of the arrogance (mada) of ocean (zaradhi)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C5 O Lord zrI rAma – the terror (bhIma) to the evil minded (ku-manO) lot of people (jana gaNa)!

O Moon (sOma) risen in the ocean (vAridhi) of virtuous minded (sumanO)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C6 O Lord who ended (virAma) the sins (agha) of jaya and vijaya (vijayAgha)!

O Lord whose name (nAma) is cherished (lAlita) by sugrIva (ravija) and Lord of Death (yama)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

C7 O Lord whose Holy feet (caraNa) are praised (nuta) by this tyAgarAja!

O Eternal Lord (nitya)! O Lord of virtues (suguNa) who bore (dhara) mandara - the king (rAja) of mountains (aga) (nityAga)!

O Lord zrI raghuVira! O abode of Compassion! O Prince! Please protect me (mAM).

Notes -

General – The order of caraNas in the book of ATK is different. They are 1,6,2,3,4,5,7.

C1 – tArA is the name of wife of vAli.

C2 - makara haraNa – This may either refer to the episode of crocodile in gajEndra mOkSaM – where Lord viSNu saves the King of Elephants – gajEndra from the clutches of a crocodile or demon pAJajana (conch demon) whom kRSNa killed (zrImad-bhAgavatam, Book 10, Chapter 45) and viSNu purANa, Book 5, Chapter 21 refer. This is referred in the kRti ‘EmEmO teliyaka’ rAga saurASTram – caraNa 5 (nauka caritram). Please visit website –

<http://www.sacred-texts.com/hin/vp/vp138.htm>

C3 - makarAkSa - He is the son of khara. khara – dUSaNa and their army of 24 thousand warriors were slayed by zrI rAma singled handed in the daNDaka forest. makarAkSa was killed in the battle of laGka by zrI rAma.

C4 - zaradhi mada haraNa – The reference here is to zrImad vAlmIki rAmAyaNa – yuddha kANda where deciding to build cause-way across the ocean, zrI rAma prays to sAgara. But since he did not respond, zrI rAma gets annoyed and aims brahmAstra at the ocean (sAgara). Hurriedly, sAgara appears before him and enables building of cause-way on the ocean.

C6 - jaya and vijaya - They were gate keepers in zrI vaikuNTa who were cursed by sanaka and other sages. They were born as hiraNyAkSa – hiraNyakazipu, rAvaNa – kumbhakarNa and kamsa – zizupAla. Lord viSnu redeemed them by taking avatAra for their sake.

C6 – raviya yama lAlita – Both yama and sugrIva are the sons of Sun. Generally, zrI tyAgarAja uses ‘raviya’ to mean ‘sugrIva’. However, it is not clear whether in this kRti, ‘raviya yama lAlita’ means ‘the name cherished by sugrIva and yama’ or ‘the name cherished by yama – son of Sun’. In the book of TKG, only ‘yama’ is mentioned; however, in the book of TSV/AKG, both ‘sugrIva’ and ‘yama’ are mentioned. Any suggestions ???

C7 - aga rAja dhara – The episode referred to is the churning of ocean of milk when Lord viSnu took the avatara of a Tortoise (kUrma) and bore on his back the Mount mandara.

## maravakarA-dEvagAndhAri

In the kRti ‘maravakarA nava’ – rAga dEvagAndhAri exhorts his mind never ever forget the Lord.

- P maravakarA nava manmatha rUpuni
- C1 nITo mellani mATO kannula  
tETo mari valuv(A)TO manasA (ma)
- C2 kulukO pAvula gilukO kapurapu  
palukO cekkula taLukO manasA (ma)
- C3 villo ghanTala ghallo sumamula  
illo sEvapu kollO manasA (ma)
- C4 kElO uGgarAlO baGgar-  
(u)yyAlO centan(i)llAlO manasA (ma)
- C5 zaramO kanak(A)mbaramO zrIkara-  
(y)uramO brOcu duramO manasA (ma)
- C6 Ajanmamu hRd-rAjIvamutO  
pUjintura tyAgarAja nutuni manasA (ma)

Gist

Do not forget the Lord who is the youthful cupid embodied.

What a (an) graceful appearance; soft words; sparkle of eyes; and sway of fine garments!

What a (an) graceful gait; jingling sound of the sandals; sweetness of speech like the smell of camphor; and sheen of cheeks!

What a (an) bow; jingle of bells tied to the bow; house (full or made) of flowers; and abundance of service!

What a (an) hand(s); ring(s) in the fingers; golden swing; and wife who is always near him!

What a (an) arrow(s); golden-hued garments; chest (where lakSmI resides) that causes prosperity; and the promptness in protecting his devotees!

I shall worship through my life the Lord who is praised by this tyAgarAja with the lotus of my heart.

#### Word-by-word Meaning

P Do not forget (maravakarA) the Lord who is of the form (rUpuni) of ever-youthful (nava) cupid (manmatha).

C1 What a (an) –  
graceful appearance (nITo)!  
soft (mellani) words (mATo)!  
sparkle (tETo) of eyes (kannulua)! and (mari)  
sway (ATa) of fine garments (valuva) (valuvaTo)!  
O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

C2 What a (an) –  
graceful gait (kuluko)!  
jingling sound (giluko) of the sandals (pAvula) (literally wooden shoes)!  
sweetness of speech (paluko) like the smell of camphor (kapurapu)!  
sheen (taLuko) of cheeks (cekkula)!  
O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

C3 What a (an) –  
bow (villo)!  
jingle (ghallo) of bells (ghantala) tied to the bow!  
house (illo) (full or made) of flowers (sumamulu) (sumamulayillo)!  
abundance (kollo) of service (sEvapu)!  
O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

C4 What a (an) –  
hand(s) (keIo)!  
ring(s) (uGgarAIo) in the fingers!  
golden (baGgaru) swing (uyyAIo) (baGgaruyyAIo)!  
wife (illAIo) who is always near him (centanu) (centanillAIo)!  
O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

C5 What a (an) -  
arrow(s) (zaramo)!  
golden-hued (kanaka) garments (ambaramo) (kanakAmbaramo)!  
chest (uramo) (where lakSmI resides) that causes prosperity (zrIkara)!  
promptness (duramo) in protecting (brOcu) his devotees!  
O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

C6 I shall worship (pUjinturA) through my life (Ajanmanu) the Lord who is praised (nutuni) by this tyAgarAja with the lotus (rAjIvamuto) of my heart (hRd) (hRdrAjIvamuto).

O My Mind (manasA)! Do not forget the Lord who is of the form of ever-youthful cupid.

Notes –

C2 – pAvula – This has been translated as ‘feet’ in the books. However, ‘pAvu’ or ‘pAvulu’ do not mean ‘feet’, but ‘wooden shoes’ or ‘sandals’. Any suggestions ???

C6 - hRdrAjIvamatO – The following verse from zivAnanda lahari by AdizaMkarAcArya is relevant –

gabhIrE kAsArE vizati vijanE ghOravipinE  
vizALE zailE ca bhramati kusumArthaM jaDamati: |  
samarpyaikaM cEtassarasiija-mumAnAtha bhavatE  
sukhEnAvasthAtu jana iha na jAnAti kimahO || 9 ||

“Dull-witted man, wandering about for flowers (for Thy worship), goes to deep lotus lakes, to uninhabited dense forests and to high mountains. Lo! he does not know how to be happy in life by offering unto Thee, the Lord of umA, the unique lotus of his own heart.” (Translation – Swami Tapasyananda)

## **bhajana sEya rAdA-aThANA**

In the kRti ‘bhajana sEya rAdA’ – rAga aThANA, zrI tyAgarAja exhorts his mind to chant the name of zrI rAma which is the mantra even for the Trinity.

P bhajana sEya rAdA rAma

A aja rudr(A)dulaku satatam-  
(A)tma mantramaina rAma (bhajana)

C1 karagu baGgAru valva  
kaTin(e)ntO merayaga  
ciru navvulu kala mogamunu  
cintiJci cintiJci (bhajana)

C2 aruN(A)bh(A)dharamunu  
surucira dant(A)vaLini  
merayu kapOla yugamunu  
niratamunanu talaci talaci (bhajana)

C3 bAguga mAnasa bhava  
sAgaramunanu tarimpa  
tyAgarAju manavini vini  
tArakmagu rAma nAma (bhajana)

Gist

O My Mind!

Why don't you chant the name of Lord rAma?

Why don't you chant the (name) of Lord rAma which (the name) is always the personal mantra even for brahmA, Lord ziva and others?

Contemplating repeatedly on the smiling face of the Lord, as garments of unalloyed gold shine well in his waist, why don't you chant the name of Lord rAma?

Meditating again and again unceasingly on – the lips resembling the color of sky at early dawn, the splendid rows of teeth and His shining cheeks, why don't you chant the name of Lord rAma?

By heeding to the appeal of this tyAgarAja, why don't you chant well the name of Lord rAma which is the raft to cross the Ocean of Worldly Existence?

Word-by-word Meaning

P Why don't you (rAdA) chant (bhajana sEya) the name of Lord rAma?

A Why don't you chant the (name) of Lord rAma which (the name) is always (satatamu) the personal (Atma) (literally one's own) (satatamAtma) mantra (mantramaina) even for brahma (aja), Lord ziva (rudra) and others (Adulaku) (rudrAdulaku)?

C1 Contemplating repeatedly (cintiJci cintiJci) on the smiling (ciru navvulu kala) face (mogamunu) of the Lord, as garments (valva) of unalloyed (karagu) gold (baGgAru) shine (merayaga) well (entO) (literally much) in his waist (kaTini) (kaTinentO),  
why don't you chant the name of Lord rAma?

C2 Meditating again and again (talaci talaci) unceasingly (niratamunanu) on – the lips (adharamunu) resembling (Abha) the color of sky at early dawn (aruNa) (aruNabhAdharamunu),  
the splendid (surucira) rows (AvaLini) of teeth (danta) (dantAvaLini) and His shining (merayu) cheeks (kapOla yugamunu) (literally pair of cheeks),  
why don't you chant the name of Lord rAma?

C3 O My Mind (mAnasa)! By heeding (vini) to the appeal (manavini) of this tyAgarAja (tyAgarAju),  
why don't you chant well (baGuga) the name (nAma) of Lord rAma which is the raft (tArakamagu) to cross (tarimpa) the Ocean (sAgaramunu) of Worldly Existence (bhava)?

Notes –

C1 – mogamunu – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as 'mukhamunu'. 'mogamu' is the telugu version of Sanskrit word 'mukhamu'. This needs to be checked. Any suggestions ???

## **bhajarE bhaja-kannaDa**

In the kRti 'bhajarE bhaja mAnasa' – rAga kannaDa, zrI tyAgarAja urges his mind to chant the name of zrI rAma who is effulgent in his own heart.

P bhajarE bhaja mAnasa rAmaM

A aja mukha zuka vinutaM zubha caritaM (bhaja)

C1 nirmita lokaM nirjita zokaM  
pAlita muni janam-adhuna nRpa pAkaM (bhaja)

C2 zaGkara mitraM zyAmaLa gAtraM  
kiGkara jana gaNa tApa traya tam(O)mitraM (bhaja)

C3 bhU sama zAntaM bhUjA kAntaM  
vAram-akhiladaM tyAgarAja hRd-bhAntaM (bhaja)

Gist

O My Mind! Do chant the names of zrI rAma -  
(a) the Lord praised by Gods beginning with brahmA and sage zuka; (b) the Lord with auspicious story or conduct to hear;  
(c) who established this Universe; (d) who has conquered sorrows; (e) who protected the hordes of sages; (f) who is now a prince;  
(g) the friend of Lord ziva; (h) whose body is of dark blue hue; (j) the enemy of darkness called the triad of miseries in respect of hordes of his servants and citizens;  
(k) who is tranquil like the Mother Earth; (l) the spouse of sItA; (m) who always bestows everything; (n) effulgent in the heart of this tyAgarAja.

Word-by-word Meaning

P O My Mind (mAnasa)! Do chant (bhajarE bhaja) the names of zrI rAma (rAmaM).

A O my mind! do chant the names of zrI rAma - the Lord praised (vinutaM) by Gods beginning with (mukha) brahmA (aja) and sage zuka; the Lord with auspicious (zubha) story or conduct (caritaM) to hear.

C1 O my mind! do chant the names of zrI rAma -  
who established (nirmita) this Universe (lOkam);  
who has conquered (nirjita) sorrows (zOkam);  
who protected (pAlita) the hordes (janaM) of sages (muni);  
who is now (adhunA) (janamadhunA) a prince – child (pAkam) of a King (nRpa).

C2 O my mind! do chant the names of zrI rAma -  
the friend (mitraM) of Lord ziva (zaGkara);  
whose body (gAtraM) is of dark blue hue (zyAmaLa);  
the enemy (amitraM) of darkness (tama:) (tamOmitraM) called the triad (traya) of miseries (tApa) in respect of hordes (gaNa) of his servants (kiGkara) and citizens (jana).

C3 O my mind! do chant the names of zrI rAma -  
who is tranquil (zAntaM) like (sama) (literally equal) the Mother Earth (bhU);  
the spouse (kAntaM) of sItA – Earth born (bhUjA);  
who always (vAraM) (literally at the appointed time) bestows (daM) everything (akhila) (akhiladaM);  
effulgent (bhAntaM) in the heart (hRt) (hRd-bhAntaM) of this tyAgarAja.

Notes -

C2 – tApa traya - AdhyAtmika, Adhidaivika, Adhibhautika.

C2 – tamOmitraM - As 'mitra' means 'Sun', it could be possible to interpret as 'Sun who dispells the darkness (tama). However, it is not clear whether sandhi rules permit such a bifurcation.

## **zrI raghuvara karuNAkara-dEvagAndhAri**

In the kRti 'zrI raghuvara karuNAkara' – rAga dEvagAndhAri, prays to the Lord to protect him.

P zrI raghuvara karuNAkara nI pada  
cintanamE jIvanamu

- A vAraNa rakSaka bhakta jan(A)gha  
nivAraNa san-mRdu bhASaNa sad-guNa (zrI)
- C1 mAra mAra nuta nA manavini  
vinumA ramA ramaNa maravakurA  
sukumAra mA rasanamuna nI nAmamu  
mArU mArU palkanu daya sEyumu (zrI)
- C2 vAri vAri maJciki tagin(a)TTu  
vAri vAri bhAgyamul(I)vA  
dEv(A)ri vArid(A)nila zambara  
jIv(A)ri vArij(A)sana janaka harE (zrI)
- C3 rAja rAja vandita pada yuga dina  
rAja rAja nayana pAlit(A)mara  
rAja rAja pUjita zrI tyAga-  
rAja raja rAghava nanu brOvumu (zrI)

Gist

O Merciful Lord zrI raghuvara! O Saviour of gajendra! O Reliever of the sins of devotees! O Lord with very soft speech! O Virtuous Lord! O Lord praised by Lord ziva! O Beloved of lakSmI! O Handsome Youth! O Lord who is like the wind that blows away the cloud called enemies of celestials! O Lord Hari - Father of pradyumna and brahma! O Lord whose feet are worshipped by Emperors! O Lord who has Sun and moon as eyes! O Protector of indra! O Lord worshipped by kings! O Lord of this tyAgarAja! O Lord rAghava!

Contemplation on Your holy feet is my only livelihood.

Please listen to my appeal; please do not forget me; please show grace so that Your names could be chanted repeatedly by my tongue.

Isn't it that you bestow fruits according to each individual's merits?  
Please protect me.

Word-by-word Meaning

P O Merciful (karuNakara) Lord zrI raghuvara! Contemplation (cintanamE) on Your (nI) holy feet (pada) is my only livelihood (jIvanamu).

A O Saviour (rakSaka) of gajendra - the elephant (vAraNa)! O Reliever (niVArana) of the sins (agha) of devotees (bhakta jana) (janAgha)!

O Lord with very soft (san-mRdu) speech (bhASaNa)! O Virtuous (sad-guNa) Lord!

O Merciful Lord zrI raghuvara! Contemplation on Your holy feet is my only livelihood.

C1 O Lord praised (nuta) by Lord ziva – slayer (mAra) of cupid (mAra)! Please listen (vinumA) to my (nA) appeal (manavini);

O Beloved (ramaNa) of lakSmI (ramA)! Please do not forget (maravakurA) me;

O Handsome Youth (sukumAra)! Please show (sEyumu) grace (daya) so that Your (nI) names (nAmamu) could be chanted (palkanu) (literally uttered) repeatedly (mArU mArU) by my (mA) (literally in my) tongue (rasanamuna);

O Merciful Lord zrI raghuvara! Contemplation on Your holy feet is my only livelihood.

C2 Isn't it that you bestow (IvA) fruits (bhAgyamulu) (bhAgyamulIvA) (literally fortunes) according to (taginaTTu) each individual's (vAri vAri) merits (maJciki)?

O Lord who is like the wind (anila) that blows away the cloud (vArida) (vAridAnila) called enemies (ari) of celestials (dEva) (dEvAri)!

O Lord Hari (harE) - Father (janaka) of pradyumna – the enemy (ari) of life (jIva) (jIvAri) of demon zambara – and brahma – seated (Asana) in lotus (vArija) (vArijAsana)!

O Merciful Lord zrI raghuvara! Contemplation on Your holy feet is my only livelihood.

C3 O Lord whose feet (pada yuga) are worshipped (vandita) by Emperors (rAja rAja)! O Lord who has Sun – Lord (rAja) of day (dina) - and moon (rAja) as eyes (nayana)! O Protector (pAlita) of indra - Lord (rAja) of celestials (amara) (pAlitAmara)!

O Lord worshipped (pUjita) by kings (rAja)! O Lord (rAja) of this tyAgarAja! O Lord rAghava! Please protect (brOvumu) me (nanu);

O Merciful Lord zrI raghuvara! Contemplation on Your holy feet is my only livelihood.

Notes -

General – This kRti is found only in the book of TKG.

C2 – zambara jIvAri - Demon zambara was killed by – pradyumna – (son of kRSNa) – also known as kAmadEva (cupid reborn). For more details, please visit the site -

<http://www.mythfolklore.net/india/encyclopedia/pradyumna.htm>

## uyyAlalUgavayya-nIlAmbari

In the kRti 'uyyAlalUgavayya' – rAga nIlAmbari, zrI tyAgarAja sings lullaby for the Lord.

P uyyAlal(U)gavayya zrI rAma

A sayyATa pATal(a)nu  
sat-sArvabhauma (uyyAla)

C1 kamalaj(A)d(y)akhila surulu ninu kolva  
vimalulaina mun(I)ndrulu dhyAnimpa  
kamanIya bhAgavatulu guNa  
kIrtanamula(n)AlApambulu sEyaga (uyyAla)

C2 nArad(A)dulu merayucu nutiyimpa  
sAramulu bAga vinucu ninu nammu  
vArala sadA brOcucu vEda  
sAra sabhalanu jUcucu zrI rAma (uyyAla)

C3 nava mOhan(A)Ggulaina sura satulu  
vivaramuga pADaga nA bhAgyama  
navaratna maNTapamuna tyAgarAja  
vinut(A)kRti pUnina zrI rAma (uyyAla)

Gist

O Lord zrI rAma! O The True OverLord of the Universe! O My fortune! O Lord who has donned the form as the One praised by this tyAgarAja!



May You swing as I rock You in the cradle.

May You swing as I rock You in the cradle called playful songs.

1. (a) As brahma and all other celestials serve You, (b) as pure minded great sages meditate on You, and (c) as great devotees perform exposition of songs of your lovable qualities, may You swing as I rock You in the cradle.

2. (a) As nArada and others, shining brightly, praise you, (b) hearing attentively the essence of their praise, (c) protecting always those who believe in You, and (d) watching the assembly propounding the essence of vEda, may You swing as I rock you in the cradle.

As youthful charming-limbed celestial damsels sing in detail, may You swing as I rock you in the cradle in the shrine studded with precious stones.

Word-by-word Meaning

P O Lord (ayya) zrI rAma! May You swing (Ugu) as I rock You in the cradle (uyyAlala) (uyyAlalUgavayya).

A O The True (sat) OverLord of the Universe (sArvabhauma)!  
O Lord zrI rAma! May You swing as I rock You in the cradle called (anu) playful (sayaTA) songs (pATalu) (pATalanu).

C1 As brahma (kamalaja) and (Adi) all other (akhila) (kamalajAdyakhila) celestials (surulu) serve (kolva) You (ninu),  
as pure minded (vimalulaina) great (indrulu) (literally chief) sages (muni) (munIndrulu) meditate (dhyAnimpa) on You, and  
as great devotees (bhAgavatulu) perform (sEyaga) exposition (AlApambulu) of songs (kIrtanamulanu) (kIrtanamulunAlApambulu) of your lovable (kamanIya) qualities (guNa),  
O Lord zrI rAma! may You swing as I rock You in the cradle.

C2 As nArada and others (Adulu) (nAradAdulu), shining brightly (merayucu), praise you (nutiyimpa),  
hearing (vinucu) attentively (bAga) the essence (sAramulu) of their praise,  
protecting (brOcucu) always (sada) those who (vArala) believe (nammu) in You (ninu), and  
watching (jUcucu) the assembly (sabhalanu) (propounding) the essence (sAra) of vEda,  
O Lord zrI rAma! may You swing as I rock you in the cradle.

C3 O My (nA) fortune (bhagyama)! as youthful (nava) charming (mOhana) limbed (aGgulaina) (mOhanAGgulaina) celestial (sura) damsels (satulu) sing (pADaga) in detail (vivaramuga),  
O Lord zrI rAma who has donned (pUnina) the form (Akriti) as the One praised (vinuta) (vinutAkriti) by this tyAgarAja!  
may You swing as I rock you in the cradle in the shrine (maNTapamuna) studded with precious stones (navaratna).

Notes –

P – zrI rAma – this word is not available in the books of CR and ATK. This needs to be checked. Any suggestions ???

**lAliyUgavE-nlAmbari**

In the kRti 'AliyUgavE mApAli' – rAga nIlAmbari, zrI tyAgarAja sings lullaby to the Lord.

P lAli(y)UgavE mApAli daivamA

A lAli(y)UgavE nunu gAli tiNDi pAnpu paini (lAli)

C pammina vEDuka mIra tammulatOnu  
kammani viDem(o)sagu(y)A janak(A)tmajatOnu  
bomma dEvara taNDri bhUm(I)zula tODanu  
sammataMuna tyAgarAju sannuti sEyaga (lAli)

Gist

O Our Lord! O Father of Lord brahma!

May You swing to the lullaby on the soft bed of zESa.

As this tyAgarAja extols You whole-heartedly, may You swing to the lullaby (a) along with Your Younger brothers with great display of jokes, (b) along with that sItA who offers fragrant betel leaves, and (c) along with the kings.

Word-by-word Meaning

P O Our (mApAli) Lord (daivamA)! May You swing (UgavE) to the lullaby (lAli) (lAliyUgavE).

A May You swing (UgavE) to the lullaby (lAli) (lAliyUgavE) on (paini) the soft (nunu) bed (pAnpu) of zESa – one who eats (tiNDi) air (gAli).

O Our Lord! may You swing to the lullaby.

C O Father (taNDri) of Lord (dEvara) brahma (bomma)! as this tyAgarAja extols (sannuti sEyaga) You whole-heartedly (sammataMuna), may You swing to the lullaby -

along with Your Younger brothers (tammulatOnu) with great (mIra) display (pammina) of jokes (vEDuka),

along with that (A) sItA - mind-born (Atmaja) of King janaka (janakAtmajatOnu) who offers (osagu) fragrant (kammani) betel leaves (viDemu) (viDemosaguyA), and

along with (tODanu) the kings – lords (Izulu) of earth (bhUmi) (bhUmIzula).

Notes –

P – In the book of TSV/AKG, word 'rAma' is given at the end of pallavi – after 'daivamA'. This needs to be checked. Any suggestions ???

A – tiNDi – In the book of TKG, this is given as 'diNDi'. However, in the book of CR and ATK, this is given as 'diNDu' meaning 'pillow'. As the meaning taken is 'AdizESa', 'tiNDi' is the appropriate word. Any suggestions ???

C – In the book of CR, the caraNa are split as two caraNas – first two lines as first caraNa, and second two lines as second caraNa. This needs to be checked. Any suggestions ???

## **zrI rAma rAma rAma-nIlAmbari**

In the kRti 'zrI rAma rAma rAma' – rAga nIlAmbari, zrI tyAgrAja sings the praise of the Lord as he puts Him to sleep.

P zrI rAma rAma rAma  
zrI mAnas(A)bdhi sOma

nArAyaN(A)pta kAma  
naLin(A)kSa pavvaLiJcu (zrI)

- C1 pallav(A)dhara varENya  
pAp(E)bha siMha dhanya  
mallikA talpam(a)ndu  
mAdhava pavvaLiJcu (zrI)
- C2 dhArA dhar(A)bha dEha  
tAr(A)dhip(A)nana sada  
nI rAka kOri(y)uNTi  
zrI rama pavvaliJcu (zri)
- C3 janaka rAj(i)NTa puTTi  
jAnakI ceTTa paTTi  
kanakamau suraTi paTTi  
kAcinadi pavvaliJcu (zrI)
- C4 varNimpa taramu kAni  
svarNambu mEnu sItA  
pUrNamau bhaktitOnu  
pUjiJcu pavvaliJcu (zrI)
- C5 Azug(A)zana su-zayana  
ambhOja patra nayana  
AzatO tyAgarAju  
arciJca pavvaliJcu (zrI)

Gist

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lotus Eyed! may you lie down.

O Excellent Lord with blossom like lips! O Lion against elephant(s) of sins! O the Auspicious one! O Lord mAdhava! may You lie down on the bed of jasmine flowers.

O Lord whose body is splendrous like rain-cloud! O Moon Faced! O Lord zrI rAma! I have always been desiring Your arrival; may You lie down.

Having born in the family of King janaka and having married You, jAnaki is now waiting on You holding a golden fan in her hand; may you lie down.

sIta - the brilliance of whose golden-hued body is beyond description, is worshipping You with total devotion; may you lie down.

O Lord reclining nicely on the couch of zESa! O Lotus petal Eyed! may you lie down as this tyAgarAja very fondly worships You.

Word-by-word Meaning

P O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon (sOma) of ocean (abdhi) of the mind (mAnasa) of lakSmI (zrI)!

O Lord who has realized (Apta) all desires (kAma)! O Lotus (naLina) Eyed (akSa) (naLinAkSa)! May you lie down (pavvaliJcu).

C1 O Excellent (varENya) Lord with blossom (pallava) like lips (adhara) (pallavAdhara) ! O Lion (siMha) against elephant(s) (ibha) of sins (pApa) (pApEbha)! O the Auspicious one (dhanya)!

O Lord mAdhava! May You lie down (pavvaliJcu) on (andu) the bed (talpamu) (talpamandu) of jasmine (mallikA) flowers;

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lord of Lotus Eyed! May you lie down.

C2 O Lord who has body (dEha) with the splendour (Abha) of rain-cloud (dhArA dhara) (dharAbha)! O Moon – Lord (adhipa) of stars (tArA) - Faced (Anana) (tArAdhipAnana)!

O Lord zrI rAma! I have always (sadA) been desiring (kOriyuNTi) Your (nI) arrival (rAka). May You lie down (pavvaliJcu).

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lord of Lotus Eyed! May you lie down.

C3 Having born (puTTi) in the family (iNTa) (literally house) of King (rAju) (rAjiNTa) janaka and having married (ceTTa paTTi) (literally take hand) You, jAnaki is now waiting (kAcinadi) on You holding (paTTi) a golden (kanakamau) fan (suraTi) in her hand; May you lie down (pavvaliJcu);

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lord of Lotus Eyed! May you lie down.

C4 sIta - the brilliance of whose golden-hued (svarNambu) body (mEnu) is beyond (taramu kAni) description (varNimpa), is worshipping (pUjiJcu) You with total (pUrNamau) devotion (bhakti) (bhaktitOnu); may you lie down (pavvaliJcu).

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lord of Lotus Eyed! May you lie down.

C5 O Lord reclining nicely (su-zayana) on the couch of zESa – the wind (Azuga) eater (azana) (AzugAzana)! O Lotus (ambhOja) petal (patra) Eyed (nayana)!

may you lie down (pavvaliJcu) as this tyAgarAja (tyAgarAju) very fondly (AzatO) worships (arciJca) You;

O Lord zrI rAma! rAma! rAma! O Lord nArAyaNa - the Moon of ocean of the mind of lakSmI! O Lord who has realized all desires! O Lord of Lotus Eyed! May you lie down.

Notes –

General – In the books of CR, ATK, the rAga of the kRti is given as ‘gOpika vasantaM’. In the book of TSV/AKG, the alternative rAga given is ‘gOpika vasantaM’. This needs to be checked. Any suggestions ???

P – Apta kAma – Realized one’s ambition - For the meaning of the word, please refer to the following verse from zrImad-bhAgavataM, Book 10, Chapter 32 –

bhajatO(a)pi na vai kEcid bhajntyabhata: kRta: |  
AtmArAmA hyAptakAmA akRtajnA gurudruha: || 19 ||

“Some indeed do not love even those that love them, much less those that do not love them. They are either sages revelling in their own self or those who have realized their ambition or dullards or ungrateful people.”

C5 – arciJca – This is how it is given in the books of TKG. However, in the books of TSV/AKG and CR, it is given as ‘arciJcu’. However, the meaning derived is that of ‘arciJca’. Therefore, ‘arciJca’ has been adopted. This needs to be checked. Any suggestions ???

## telisi rAma-pUrNacandrika

In the kRti 'telisi rAma cintanatO' – rAga pUrNacandrika, zrI tyAgarAja urges his mind to concentrate on the true meaning while singing Lord's praise.

- P telisi rAma cintanatO nAmamu  
sEyavE O manasA
- A talapul(a)nni nilipi nimiSam(ai)na  
tAraka rUpuni nija tatvamulanu (telisi)
- C1 rAmA(y)ana capal(A)kSula pEru  
kAm(A)dula pOru vAru vEru  
rAmA(y)ana brahmamunaku pEru  
A mAnava janan(A)rtulu tIru (telisi)
- C2 arkam(a)nucu jilleDu taru pEru  
markaTa buddhul(e)TTu tIru  
arkuD(a)nucu bhAskaruniki pEru  
kutarkam(a)neDu andhakAramu tIru (telisi)
- C3 ajam(a)nucu mESamunaku pEru  
nija kOrikal(E)lAg(I)DEru  
ajuD(a)ni vAg(I)zvaruniki pEru  
vijayamu kalgunu tyAgarAja nutuni (telisi)

### Gist

O My Mind! Chant the names of the Lord understanding (the meanings) and only with the thought of Lord zrI rAma - praised by this tyAgarAja.

O My Mind! Chant the names of Lord zrI rAma, understanding the true significance of the Lord of the form of one who carries across the ocean of Worldly Existence, by ceasing all (other) thoughts at least for the duration of winking of eyelids (or for a minute), and with only the thought of the Lord.

A fickle eyed woman is also called 'rAmA'; those who fight lust or desire etc. are different (from the ones who bring to mind the form of woman when chanting the name of 'rAmA'). 'rAmA', is the name of Supreme Lord; (when chanting the name 'rAmA' if the the holy form of Supreme Lord comes to mind) the miseries of birth (and death) of those people will come to end.

The Milk-weed plant is called 'arka'; (when chanting name 'arka', if milk-weed plant comes to mind) how the monkey mentality will come to an end? the Sun is also called 'arka'; (When chanting the name 'arka' if Sun comes to mind), the darkness called fallacious arguments (sophistry) will come to an end.

The he-goat is called 'aja'; (when chanting the name 'aja' if he-goat comes to mind) how the true aspirations will come to fruition? Lord brahmA – Consort of sarasvati is also called 'aja'; (When chanting the name 'aja', if the form of Lord brahmA comes to mind) one will attain success.

### Word-by-word Meaning

P O My Mind (manasA)! Chant the names (nAmamu sEyavE) of the Lord understanding (telisi) (the meanings) and only with the thought (cintanatO) of Lord zrI rAma.

A O My Mind! Chant the names of Lord zrI rAma - understanding the true (nija) significance (tatvamulanu) of the Lord of the form (rUpuni) of one who carries across (tAraka) the ocean of Worldly Existence,

by ceasing (nilipi) all (anni) (other) thoughts (talapulu) (talapulanni) at least (aina) for the duration of winking of eyelids (nimiSamu) (nimiSamaina) (or for a minute), and  
with only the thought of the Lord.

C1 If one utters (ana) 'rAmA' (rAmAyana), it is the name (pEru) of a fickle (capala) eyed (akSula) (capalAkSula) woman also; those who fight (pOruvAru) lust or desire (kAma) etc. (Adula) (kAmAdula) are different (vEru) (from the ones who bring to mind the form of woman when chanting the name of 'rAmA');

If one utters (ana) 'rAmA' (rAmAyana), it is also the name (pEru) of Supreme Lord (brahmamu) (brahmamunaku); (when chanting the name 'rAmA' if the the holy form of Supreme Lord comes to mind) the miseries (Artulu) of birth (janana) (jananArtulu) (and death) of those (A) people (mAnava) will come to end (tIru);

O My Mind! Chant the names of Lord understanding the meanings and with only the thought of the Lord zrI rAma.

C2 The Milk-weed (jilleDu) plant (taru) is (anucu) called (pEru) 'arka' (arkamu) (arkamanucu); (when chanting name 'arka', if milk-weed comes to mind) how (eTTu) the monkey (markaTa) mentality (buddhulu) (buddhuleTTu) will come to an end (tIru)?

the Sun (bhAskaruDu) (bhAskaruniki) is (anucu) also called (pEru) 'arka' (arkuDu) (arkuDanucu); (When chanting the name 'arka' if Sun comes to mind), the darkness (andhakAramu) called (aneDu) fallacious arguments (sophistry) (kutarkamu) (kutarkamaneDu) will come to an end (tIru);

O My Mind! Chant the names of Lord understanding the meanings and with only the thought of the Lord zrI rAma.

C3 The he-goat (mESamu) (mESamunaku) is (anucu) called (pEru) 'aja' (ajamu) (ajamanucu); (when chanting the name 'aja' if he-goat comes to mind) how (ELAgu) the true (nija) aspirations (kOrikalu) will come to fruition (IDeru) (kOrikalELAgIDeru)?

Lord brahmA – Consort (Izvara) of sarasvati (vAk) (vAgIzvaruniki) is (ani) also called (pEru) 'aja' (ajuDu) (ajuDani); (When chanting the name 'aja', if the form of Lord brahmA comes to mind) one will attain (kalgunu) success (vijayamu);

O My Mind! Chant the names of Lord understanding the meanings and with only the thought of the Lord zrI rAma – praised (nutuni) by this tyAgarAja.

Notes –

C1 – rAmayana – the two occurrences of this word is as given in all the books. However, considering the endings given in other caraNams 'anucu', this also should be 'ani' – 'rAmAyani'. This needs to be checked. Any suggestions ???

C1 – pOru vAru vEru – this is how it is given in all the books other than that of TKG, wherein it is given as 'pOru vAru vIru'. The word 'pOru' generally means "fight". Therefore, 'vIru' does not seem to be appropriate. This needs to be checked. Any suggestions ???

C1 – kAmAdula – kAma, krOdha, lObha, mOha, mada, mAtsarya.

C2 – jilleDu taru – 'calotropis gigantea' which is called 'erukku' in tamizh.

## **zrI rAma rAma jagadAtma-pUrNacandrika**

In the kRti 'zrIrAma rAma jagadAtmarAma' – rAga pUrNacandrika, zrI tyAgarAja sings praises of the Lord as paramAtma.

- P zrI rAma rAma jagad(A)tma rAma  
zrI rAma raghurAma pAhi paramAtma
- C1 jyOtirmay(A)khaNDa rUpa rAma  
bhUt(E)za vinut(A)pahRta bhakta tApa (zrI)
- C2 sarva grah(A)dhAra bhUta rAma  
gIrvANa muni vandyA sujan(E)STa dAta (zrI)
- C3 yOgi jana hRda(y)Abja mitra rAma  
bhOgi zAyI ghRNA rasa pUrNa nEtra (zrI)
- C4 zrI dAnta zAnta nirvana phalada  
vEdAnta vEdy(A)vanI-sura trANa (zrI)
- C5 tvAM vinA n(A)nyatra jAnE rAma  
tvAM vinA kO gatiR-jAnakI jAnE (zrI)
- C6 dhIra bhava sAgar(O)ttaraNa rAma  
sAratara zrI tyAgarAja nuta caraNa (zrI)

#### Gist

O Lord zrI rAma - the Indweller of (everything in) the Universe! O Lord raghurAma! O Supreme Lord!

O Lord rAma – the effulgent undifferentiated universal form! O Lord praised by ziva! O Remover of the sufferings of devotees!

O Lord rAma - the supporting principle of all planets! O Lord worshipped by sage bRhaspati! O Dispenser of the desires of virtuous persons!

O Lord rAma - the Sun who blossoms the lotus of the heart of ascetics! O Lord reclining on zESa! O Lord whose eyes are brimming with the essence of compassion!

O Lord who bestows emancipation to those tranquil and blessed ascetics! O Lord who is the (real) knower of vEdAnta (philosophy)! O Protector of brahmaNas!

O the Brave One! O Lord rAma who enables crossing the ocean of Worldly Existence! O The Excellent One! O Lord whose feet is praised by this tyAgarAja!

I do not know anything other than You; what would be my fate without You, only Mother jAnakI might be knowing.

Deign to protect me.

#### Word-by-word Meaning

P O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller (Atma) of (everything in) the Universe (jagat) (jagadAtma)!

O Lord zrI rAma! O Lord raghurAma! O Supreme Lord (paramAtma)! Deign to protect (pAhi) me.

C1 O Lord rAma – the effulgent (jyOtirmaya) undifferentiated (akhaNDa) (jyOtirmayAkhaNDa) universal form (rUpa)!

O Lord praised (vinuta) by ziva – Lord (Iza) of elements (bhUta) (bhUtEza)! O Remover (apahRta) (vinutApahRta) of the sufferings (tApa) of devotees (bhakta)!

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

C2 O Lord rAma - the supporting (AdhAra) principle (bhUta) (literally element) of all (sarva) planets (graha) (grahAdhAra)!

O Lord worshipped (vandyA) by sage (muni) bRhaspati –preceptor of celestials (gIrvANa)! O Dispenser (dAta) of the desires (iSTa) of virtuous persons (sujana) (sujanESTa)!

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

C3 O Lord rAma - the Sun (mitra) who blossoms the lotus (abja) of the heart (hRdaya) (hRdayAbja) of ascetics (yOgi jana)!

O Lord reclining (zAYi) on zESa – the snake (bhOgi)! O Lord whose eyes (nEtra) are brimming (pUrNa) with the essence (rasa) of compassion (ghRnA)!

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

C4 O Lord who bestows (phalada) (literally giving fruits of) emancipation (nirvaNa) to those tranquil (zAnta) and blessed (zrI) ascetics (dAnta) (literally restrained)!

O Lord who is the (real) knower (vEdya) of vEdAnta (philosophy)! O Protector (trANa) of brahmaNas (avanI-sura) (vEdyAvanI)!

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

C5 O Lord rAma! I do not (na) know (jAnE) anything (anyatra) (nAnyatra) other than (vinA) You (tvAM);

what (kO) would be my fate (gati:) without (vinA) You (tvAM), only Mother jAnakI (kOgati:rjAnakI) might be knowing (jAnE).

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

C6 O the Brave (dhIra) One! O Lord rAma who enables crossing (ut-taraNa) the ocean (sAgara) (sAgarOttaraNa) of Worldly Existence (bhava)!

O The Excellent One (sAratara)! O Lord whose feet (caraNa) is praised (nuta) by this tyAgarAja (zrI tyAgarAja)!

O Lord zrI rAma! O Lord rAma! O Lord rAma - the Indweller of (everything in) the Universe! O Lord zrI rAma! O Lord raghurAma! O Supreme Lord! Deign to protect me.

Notes –

C1 – bhUta – five elements - space, air, fire, water, earth.

C3 – ghRNA – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'karuNA'. This needs to be checked. Any suggestions ???

C4 – zrIdAnta zAnta nirvaNa phalada – This is how it is given in all the books. There is some doubt about word 'zrI dAnta'; though this has been translated as blessed ascetics in keeping with what is given in the books, this is not very satisfactory. Can this be broken as 'zrIda' – bestower of prosperity; 'anta' – the end; 'zAnta' – the supremely tranquil; and 'nirvaNa phalada' – bestower of fruit called emancipation. Any suggestions ???

C5 – jAnakI jAnE – In the books referred, this has been translated as 'sItA nAyaka'. In my humble opinion, there is no such word. Any suggestions ???

C6 – uttaraNa – In the books of CR and aTK it is given as 'uttaraNI'. This needs to be checked. Any suggestions ???



## IOkAvana catura-bEgaDa

In the kRti 'IOkAvana catura' – rAga bEgaDa, zrI tyAgaraja sings praises of Lord and says that he is at the mercy of Lord's Lotus Feet.

- P IOk(A)vana catura pAhi mAM
- A sAkEt(A)dhipa sarasa guN(A)pramEya  
sarasi(j)(A)sana sanandana vandit(A)Gghri  
yuga pada nirjita muni zApa (IOkA)
- C1 rAk(A)bja mukha parAkA centaku  
rAka tanak(O)rva taramA pAk(A)ri vinuta  
nIk(A)siJciti gAka nEn(a)nyam(e)Jcanu  
nIdu vADan(a)yya rAmayya (IOkA)
- C2 nIl(A)kRti kala nI lAvaNyamun-  
(I)lAg(a)ni kanipimpavE bAl(A)rk(A)bha su-  
cEl(A)vRta nann(E)lukona manasu rAd(i)ka  
tALa jAla nyAyama rAma (IOkA)
- C3 cEp(A)diga padi rUpAlanu konu  
cAp(A)laGkRta sundara avanip(A)dbhutamagu  
nI pAdamu gati zrI patE varada  
pAlita tyAgarAja sArvabhaum(A)khila (IOkA)

Gist

O Expert in protecting entire Worlds! O Lord of ayOdhyA! O Immeasurable Lord with nice qualities! O Lord whose feet are worshiped by brahma and sage sandandana! O Lord who removed by His feet the curse pronounced by sage (gautama) on ahalya!

O Full-moon faced! O Lord praised by indra! O Lord zrI rAma! O Lord with splendour of rising Sun! O Lord Adorned in fine raiments!

O Handsome Lord decorated with bow who assumed ten forms beginning with matsya! O King! O Spouse of lakSmI! O Lord who bestows boons! O Protector of this tyAgarAja! O Over-Lord of the Universe!

Why this unconcern? Will it be possible for me to forbear without Your coming near me? I desired for you and I shall not think of anything else; I am Your's only.

Deign to show me that this is how the beauty of Your dark-blue-hued figure is; You would not condescend to govern me; I am unable to bear any more! is it justified?

Your wonderful feet are my refuge;  
Please protect me too.

Word-by-word Meaning

P O Expert (catura) in protecting (avana) the Worlds (IOka) (IOkAvana)! please protect (pAhi) me (mAM).

A O Lord (adhipa) of ayOdhyA (sAkEta) (sAkEtAdhipa)! O Immeasurable (apramEya) Lord with nice (sarasa) qualities (guNa) (sarasaguNApramEya)!

O Lord whose feet (aGghri yuga) are worshiped (vandita) (vanditAGghri) by brahma – seated (Asana) in Lotus (sarasiya) (sarasiyAsana) and sage sandandana!

O Lord who removed (nirjita) (literally conquered) by His feet (pada) the curse (zApa) pronounced by sage (gautama) (muni) on ahalya!  
O Expert in protecting the Worlds! please protect me.

C1 O Full-moon (rAka abja) (rAkAbja) faced (mukha)! Why this unconcern (parAkA)? Will it is be possible (taramA) for me (tanaku) to forbear (Orva) (tanakOrva) without Your coming (rAka) near (centaku) me? O Lord praised (vinuta) by indra – enemy (ari) of demon pAka!

I desired (AsiJciti) for you (nIku) (nIkAsiJciti) and (gAka) I (nEnu) shall not think (eJcanu) of anything else (anyamu) (nEnanyameJcanu); O Lord (ayya) zrI rAma (rAmayya)! I am (vADanu) (vADanayya) your's (nIdu) only;  
O Expert in protecting the Worlds! please protect me.

C2 Deign to show (kanipimpavE) me that (ani) this is how (lAGu) the beauty (lAvaNyamunu) (lAvaNyamunlAGani) of (kala) your (nI) dark-blue-hued (nIlla) figure (AkRti) (nIlAkRti) is; O Lord with splendour (Abha) of rising (bAla) Sun (arka) (bAlArkAbha)!

O Lord Adorned (AvRta) in fine raiments (su-cEla) (su-cElAvRta)! You would not condescend (manasu rAdu) to govern (Elukona) me (nannu) (nannElukona); I am unable (jAla) to bear (tALa) any more (ika) (rAdika)! O Lord rAma! is it justified (nyAyamA)?

O Expert in protecting the Worlds; please protect me.

C3 O Handsome Lord (sundara) decorated (alaGkRta) with bow (cApa) (cApAlaGkRta) who assumed (konu) ten (padi) forms (rUpAlanu) beginning with (Adiga) matsya – fish (cEpa) (cEpAdiga)! O King – Lord (pa) of Earth (avanI)! Your (nI) wonderful (adbhutamagu) (avanIpAdbhutamagu) feet (pAdamu) are my refuge (gati);

O Spouse (pati) (patE) of lakSmI (zrI)! O Lord who bestows boons (varada)! O Protector (pAlita) of this tyAgarAja! O Over-Lord (sArvabhauma) of the Universe!

O Expert in protecting the entire (akhila) (sArvabhaumAkhila) Worlds; please protect me too.

Notes –

C1 – rAka abja – ‘abja’ generally means ‘lotus’. However, in the present context, ‘abja’ would mean ‘moon’ – which is also water-born like lotus.

C1 – nIkAsiJciti – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nIkAziJciti’. This needs to be checked. Any suggestions ???

C1 – rAmayya – the ending word of the caraNa is given as ‘rAmayya’ in all the books other than that of TKG, wherein it is given as ‘rAma’. This needs to be checked. Any suggestions ???

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).

pAkAri vinuta – refers to stuti of indra praising Lord kRSNa after gOvardhana episode. zrImad bhAgavatam – Book 10:27

## **vAsudEva vara guNa-bilahari**

In the kRti ‘vAsudEva vara guNa’ – rAga bilahari, zrI tyAgarAja sings praises of the the Lord.

- P vAsudEva vara guNa mAm(a)va  
A vAsava hRdaya nivAsa cid-vilAsa (vAsudEva)  
C1 sAgara zayana bhava sAgara tAraka (vAsudEva)  
C2 nIraja nayana ghana nIla sujana pAla (vAsudEva)  
C3 bhAgavata priya tyAgarAj(A)rcita (vAsudEva)

Gist

O Lord vAsudEva of Excellent qualities!  
O Lord abiding in the heart of indra! O Lord effulgent as Pure Consciousness or in the intellect!  
O Lord reclining in the Ocean of Milk! O Lord who enables crossing over the Ocean of Worldly Existence!  
O Lotus eyed! O dark-blue hued like rain cloud! O protector of virtuous people!  
O Lord who is dear to great devotees! O Lord worshipped by this tyAgarAja!  
Deign to protect me.

Word-by-word Meaning

- P O Lord vAsudEva (literally Indwelling Lord) of Excellent (vara) qualities (guNa)! Deign to protect (ava) me (mAM) (mAmava).  
A O Lord abiding (nivAasa) in the heart (hRdaya) of indra (vAsava)! O Lord effulgent (vilAsa) as Pure Consciousness or in the intellect (cit) (cidvilAsa)!  
O Lord vAsudEva of Excellent qualities! Deign to protect me.  
C1 O Lord reclining (zayana) in the Ocean (sAgara) of Milk! O Lord who enables crossing over (tAraka) the Ocean (sAgara) of Worldly Existence (bhava)!  
O Lord vAsudEva of Excellent qualities! Deign to protect me.  
C2 O Lotus (nIraja) eyed (nayana)! O dark-blue hued (nIla) like rain cloud (ghana)! O protector (pAla) of virtuous people (sujana)!  
O Lord vAsudEva of Excellent qualities! Deign to protect me.  
C3 O Lord who is dear (priya) to great devotees (bhAgavata)! O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
O Lord vAsudEva of Excellent qualities! Deign to protect me.

## **lakSaNamulu-zuddhasAvEri**

In the kRti 'lakSaNamulu gala' – rAga zuddha sAvEri, zrI tyAgarAja calls on devotees to join him in worshipping the Lord.

- P lakSaNamulu kala rAmuniki  
pradakSiNam(o)narintumu rArE  
A kukSini brahm(A)NDambul(u)nna(v)aTa  
vicakSuNuD(a)Ta dIkSA guruD(a)Ta zubha (lakSaNa)  
C lakSaNa lakSyamu kala zrutulaku

pratyakSamb(au)naTa  
zikSapaDi sabhanu meppiJcu bhakta  
rakSakuND(au)naTa  
akSarasthul(ai)na bhajana parulake  
antaraGguD(au)naTa  
sAkSiyai velayu tyAgarAja  
pakSakuD(au)naTa muppadi reNDu (lakSaNa)

Gist

Come, let us perform circumambulation of Lord zrI rAma - endowed with auspicious qualities.

It is said that - (a) there are many universes in His stomach; (b) He is a connoisseur or discriminating; (c) He is the preceptor who initiates his devotees.

It is said that - (a) He shall be directly perceivable to those well-versed in vEdas who know definitions and aim (of mahAvAkyas); (b) He shall be the protector of those devotees who, being erudite bring fame to the assembly; (c) He shall be perceivable in oneself only to those who are dedicated to chanting names being established in Imperishable brahman; (d) He shall be always taking the side of this tyAgarAja.

Come, let us perform circumambulation of Lord zrI rAma - one who shines as a mere witness and endowed with the thirty-two auspicious body marks (characteristics).

Word-by-word Meaning

P Come (rArE), let us perform (onarintumu) circumambulation (pradakSiNamu) (pradakSiNamonarintumu) of Lord zrI rAma (rAmuniki) - endowed (kala) with qualities (lakSaNamulu).

A It is said (aTa) that there are (unna) many universes (brahmANDambulu) (brahmANDamulunnavaTa) in His stomach (kukSini);

it is said (aTa) that He is a connoisseur or discriminating (vicakSuNuDu) (vicakSuNuDaTa); it is said (aTa) that He is the preceptor (guruDu) (guruDaTa) who initiates (dikSA) his devotees.

Come, let us perform circumambulation of Lord zrI rAma - endowed with auspicious (zubha) qualities.

C It is said that He shall be (aunaTa) directly perceivable (pratyakSambu) (pratyakSambaunaTa) to those well-versed in vEdas (zrutulaku) who know (kala) (literally have) definitions (lakSaNa) and aim (lakSyamu) (of mahAvAkyas);

it is said that He shall be (aunaTa) the protector (rakSakuNDu) (rakSakuNDAunaTa) of those devotees (bhakta) who, being erudite (zikSapadi) bring fame (meppiJcu) to the assembly (sabhanu);

it is said that He shall be (aunaTa) perceivable in oneself (antaraGguDu) (antaraGguDaunaTa) only to those who are dedicated (parulake) to chanting names (bhajana) being (aina) established in Imperishable brahman (akSarathulu) (akSarasthulina);

it is said that He shall be (aunaTa) always taking the side (pakSakuDu) (pakSakuDaunaTa) of this tyAgarAja;

come, let us perform circumambulation of Lord zrI rAma - one who shines (velayu) as (ai) a mere witness (sAkSi) (sAkSiyai) and endowed with the thirty-two (muppadi reNDu) auspicious body marks (characteristics).

Notes -

A - kukSini brahmANDambulunnavaTa - The following verse from zrimad-bhAgavatam, Book 2, Chapter 5 is relevant -

bhUloka: kalpita: padbhyAM bhuvarlOkO(a)sya nAbhi: |  
svarlOkO: kalpitO mUrdhnI iti vA lOkakalpanA || 42 ||

“The sphere of the Earth is located in His feet, the Bhuvārloka in His navel, and the Swārloka in His head. This is how the three worlds are located accordingly to this arrangement.”

In vAyu purANa there is a mention of brahmA finding the whole universe in the stomach of viSNu. Source –

<http://www.dharmakshetra.com/literature/puranas/Vayu%20Purana.htm>

A – vicakSaNa – For a brief on what is vicakSaNa, as defined in kauSitaki brAhmaNa, please refer to - <http://vichakshana.blogspot.com/> For complete translation of the UpaniSad - <http://www.vedarahasya.net/kaushita.htm>

A – dIkSA guruDaTa – Guru Tattva by Swami Sivananda may be downloaded from - <http://www.sivanandadlshq.org/download/gurutattva.htm>

The following verse from tirumandiram regarding the Lord as guru is relevant –

பத்திப் பணிந்துப் பரவு மடிநல்கிச்  
சுத்த வுரையால் துரிசறச் சோதித்துச்  
சத்தும் அசத்தும் சதசத்துங் காட்டலாற்  
சித்தம் இறையே சிவகுரு வாமே (1573)

pattip paNindup paravu maDinalgi  
cudda vuraiyAl turisaRac cOdittuc  
cattum asattum sadasattuG kATTalAR  
cittam iRaiyE sivaguru vAmE (1573)

He taught me the meekness of Spirit,  
Infused in me the light of devotion,  
Granted me the Grace of His Feet;  
And after interrogation holy, testing me entire,  
Revealed to me the Real, the Unreal and Real-Unreal;  
Of a certain is Siva-Guru Lord Himself  
(Translation by Dr. B Natarajan)

C – lakSaNa lakSyA – Please refer to detailed discussion on the subject in ‘Vedanta for Beginners’ – downloadable from site –

<http://www.dlshq.org/download/vedbegin.htm>

For the List of mahAvAkyAs, visit website –

<http://www.vedah.com/org2/literature/upanishads/mahavakya.html>

C- akSarathulu – The following verses from zrImad-bhagavad-gItA, Chapter 15 is relevant –

dvAvimau puruSau lOkE kSarazcAkSara Eva ca ||  
kSara: sarvANi bhUtAni kUTasthO(a)kSara ucyatE || 16 ||  
uttamma: puruSastvanya: paramAtmEtyudAhRta: ||  
yO lOkatrayamAvizya bibhartavyaya Izvara: || 17 ||

“There are two puruSas in the world – the perishable and the Imperishable. All beings are the Perishable, and the kUTastha is called the Imperishable.”

(kUTastha – That which manifests Itself in various forms of illusion and deception. It is said to be Imperishable as the seed of samsAra is endless – in the sense that it does not perish in the absence of brahma-jnAna.)

“But (there is) another, the Supreme puruSa, called the Highest Self, the Immutable Lord, who pervading the three worlds sustains them.” (Translation and Notes by Swami Swarupananda).

For definition of ‘akSara’ – according to brahma sUtra – please visit website - [http://www.swami-krishnananda.org/bs\\_1/1-3-03.html](http://www.swami-krishnananda.org/bs_1/1-3-03.html)

Accordingly, ‘akSarastha’ has been translated as ‘those established in the Imperishable brahman’.

Please also refer to zrI tyAgarAja kRti ‘evarani nirNayiJcirirA’ – rAga – dEvAmRta varSiNi wherein he states that zrI rAma is ‘para brahman’.

C – sAkSiyai velayu – the following verse from zrImad-bhagavad-gItA, Chapter 13, is relevant –

updraSTAnumantA ca bhartA bhOkta mahEzvara: ||  
paramAtmEti cApyuktO dEhE(a)sminpuruSa: para: || 22 ||

“And the Supreme puruSa in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer, the Great Lord, and the Highest Self.” (Translation by Swami Swarupananda)

C – muppadi reNDu lakSaNa - These are known as sAmudrika lakSaNa – Qualities denoted by marks of the body. In this regard, zrImad vAlmiki rAmAyaNa – bAlakANDa – Chapter 1 (9 – 11) wherein sage nArada describes the body marks of zrI rAma. In sundara kANDa, hanumAn, on questioning by sItA, describes the personality of zrI rAma - Chapter 35 (17 – 20). Please also refer to Appendix ‘B’.

C – lakSaNa – this word, in conjunction with ‘muppadi rendu’, specifically refers to ‘bodily characteristics – marks’.

## **zrI raghu kula-haMsadhvani**

In the kRti ‘zrI raghukulamandu’ – rAga haMsadhvani, zrI tyAgarAja sings the praises of the Lord.

- P      zrI raghu kulam(a)ndu puTTi  
         sItanu ceyi konina rAma candra
- A      ArAmam(a)ndu munula kOrikal-  
         (I)DEra sEya pUnu-konna rama (zrI)
- C      vara ratna pITham(a)ndu majjanamu  
         puDami surula cEta gaikonna rAma  
         parama bhaktulanu pAlanamu sEyu  
         sAkEta vAsa tyAgarAja nuta (zrI)

Gist

O Lord zrI rAma candra who, having born in the auspicious lineage of raghu, married sItA!

O Lord zrI rAma who, that day, in the forest, vowed to fulfil the demands of the ascetics!

O Lord zrI rAma who, in the sacred diamond-studded throne, accepted holy ablution (for consecration of the crown – paTTa abhiSEkaM), by the hands of brAhmaNas! O Lord abiding in ayOdhyA who governs the great devotees! O Lord praised by this tyAgarAja!

## Word-by-word Meaning

P O Lord zrI rAma candra who, having born (puTTi) in (andu) the auspicious (zrI) lineage (kulamu) (kulamandu) of raghu, married (ceyi konina) (literally got hold of the hand of) sItA (sItanu)!

A O Lord zrI rAma who, that day in (andu) the forest (ArAmamu) (ArAmamandu) vowed (pUnukonna) to fulfil (IDEra sEya) the demands (kOrikal) (kOrikalIDEra) of the ascetics (munulu)!

O Lord zrI rAma candra who, having born in the auspicious lineage of raghu, married sItA!

C O Lord zrI rAma who, in (andu) the sacred (vara) diamond-studded (ratna) throne (pIThamu) (pIThamandu), accepted (gaikonna) holy ablution (majjanamu) (for consecration of the crown – paTTa abhiSEkaM), by the hands (cEta) of brAhmaNas (puDami surula)!

O Lord abiding (vAsa) in ayOdhyA (sAkEta) who governs (pAlanamu sEyu) the great (parama) devotees (bhaktulanu)! O Lord praised (nuta) by this tyAgarAja!

O Lord zrI rAma candra who, having born in the auspicious lineage of raghu, married sItA!

## Notes –

P – In the book of Shri TKG, the word ‘nIvu’ is given in brackets after ‘puTTi’. However, as this word is not found in any other book, this has been omitted. Any suggestions ???

P – ceyi – In the book of ATK, this is given as ‘cE’.

A - munula kOrikal(IDEra sEya pUnukonna – Please refer to zrimad vAlmIki rAmAyaNa – AraNya kANda – Chapter 6 (23 – 25).

A – rAma – In the book of Shri TKG, this is given as ‘rAma candra’. However, as the word ‘candra’ is not found in any other book, it has been omitted. Any suggestions ???

C - majjanamu - Please refer to zrImad vAlmIki rAmAyaNa – yuddha kANda – Chapter 78 (63, 64) – rAma paTTAbhiSEkaM.

C – puDami surulu – vaziSTha and others

## **evvarE rAmayya-gAGgEyabhUSaNI**

In the kRti ‘evvarE rAmayya nI sari’ – rAga gAMgEya bhUSaNI, zrI tyAgarAja that no one is equal to zrI rAma.

P evvarE rAmayya nI sari

A ravvaku tAvu lEka sujanulanu  
rAjiga rakSiJcu vAr(evvarE)

C pagavAniki sOdaruD(a)ni(y)eJcaka  
bhaktin(e)rigi laGkA paTTam(o)sagagA  
naga dhara sura bhU-sura pUjita vara  
nAga zayana tyAgarAja vinuta sariy(evvarE)

## Gist

O Lord rAma! O Bearer of Mountain! O Lord worshipped by celestials and brAhmaNas! O Lord reclining on the couch of blessed zESa! O Lord praised by this tyAgarAja!

Who else is equal to You in protecting pious people willingly without giving any room for reproach?

As You granted the reign of laGkA to vibhISaNa realising his devotion only, without considering that he is the brother of Your enemy – rAvaNa, who is equal to You?

Word-by-word Meaning

P O Lord (ayya) rAma! Who (evvarE) is equal (sari) to You (nI) (nIsari)?

A O Lord rAma! Who (evvarE) is equal to You in protecting (rakSiJcu vAru) (literally protector) (vArevvarE) pious people (su-janulanu) willingly (rAjiga) without (lEka) giving any room (tAvu) for reproach (ravvaku)?

C As You granted (osagagA) the reign (paTTamu) (paTTamosagagA) of laGkA to vibhISaNa realising (erigi) his devotion (bhaktini) (bhaktinerigi) only, without considering (eJcaka) that (ani) he is the brother (sOdaruDu) (sOdaruDaniyeJcaka) of Your enemy (pagavAniki) – rAvaNa,

O Bearer (dhara) of Mountain (naga)! O Lord worshipped (pUjita) by celestials (sura) and brAhmaNas (bhU-sura)!

O Lord reclining (zayana) on the bed of blessed (vara) zESa - the serpent (nAga)! O Lord praised (vinuta) by this tyAgarAja!

O Lord rAma! who is equal (sari) (sariyevvarE) to You?

Notes -

C - paTTamu – In the book of Shri TSV/AKG, this is given as ‘paTNa’ meaning ‘town’. In the book of Shri TKG, ‘paTTaNa’ is given as an alternative word. However, as per vAlmiki rAmAyaNa, yuddha kANDa, Chapter 19 (verse 19), zrI rAma states ‘rAjAnaM tvAM kariSyAmi’ which means ‘rulership’ (paTTa) of laGkA. Therefore, ‘paTTa’ seems to be more appropriate. This needs to be checked. Any suggestions ???

## I mEnu kaligina-varALi

In the kRti ‘I mEnu kaliginanduku’ – rAga varALi, zrI tyAgarAja states that having embodied as a human being, it is essential to chant the name of zrI rAma.

P I mEnu kaligin(a)nduku sItA rAma  
nAmame palka valenu

A kAm(A)di dur-guNa stOma pUritamaina  
pAmaratvamE kAni nEmamu lEn(a)TTi (I)

C1 saMsAramunu brOva dArini para  
hiMsa jendu kirAtuDu  
haMsa rUpula gatin(a)Duga rAma nAma  
prazaMsa jEsi upadEziJca dhanyuDu kAdA (I)

C2 tApasi zApam(i)Daga jalOraga  
rUpamu koni(y)uNDaga  
tApamu sairiJcaka tallaDillaga zara  
cApa dharuni nAma zravaNamu brOva lEdA (I)

C3 kari rAju teliya lEka baluDaina  
makari cEta gAsi jendaga



ara lEka nijamugan(A)di mUlam(a)naga  
varaduDu vEgame vacci brOvaga lEdA (I)

C4 Agama vEdamulanu dAnavuDu  
kompOvaga catur(A)nanuDu  
tyAgarAja nuta tAraka nAma(y)ani  
bAguga nutimpa bhayamu tIrpaga lEdA (I)

Gist

For this body having come into existenc, one should only chant the name of Lord sItA rAma.

For this body – with multitude of wickedness like desire etc which is nothing but total ignorance and as good as having no restraint – having come into existence, one should only chant the name of Lord sItA rAma.

When a hunter who, for his livelihood, was causing injury to others on the way, desired to attain the state of those who identify themselves with Supreme Lord, did he not become blessed as a result of initiation (by sage nArada) by commending the holy name of Lord rAma?

When a celestial damsel, who, as a result of curse of a sage, was miserable unable to withstand the suffering of attaining the form of a sea snake or leech, did not mere hearing the name of Lord zrI rAma – the wielder of bow and arrow - save her?

When the gajEndra who - unknowingly having come in the grip of a powerful alligator and thus suffering (being weary of struggle), raising a cry, called ‘O True Primitive Cause (of this Universe), did not the Lord viSNu – bestower of boons having come fast save him?

As the sOmaka demon carried away the sacred works and vEdas, when brahmA extolled well as ‘O Lord - praised by this tyAgarAja - whose name carries one across of the Ocean of Worldly Existence’, did not the Lord mitigate his fear?

Word-by-word Meaning

P For this (I) body (mEnu) having come into existence (kaligina anduku) (kalginanduku), one should only chant (palka valenu ) the name (nAmamE) of Lord sItA rAma.

A For this body – with multitude (stOma) of wickedness (dur-guNa) like desire (kAma) etc (Adi) (kAmAdi) which is nothing but (kAni) total (pUritamaina) ignorance (pAmaratvamE) and as good as (aTTi) having no (lEni) (lEnaTTi) restraint (nEmamu) – having come into existence, one should only chant the name of Lord sItA rAma.

C1 When a hunter (kirAtaDu) who, for his livelihood (saMsAramunu brOva), was causing injury (hiMsa jendu) to others (para) on the way (dArini), desired (aDuga) (literally ask) to attain the state (gatini) (gatinaDuga) of those who identify themselves with (rUpula) Supreme Lord (haMsa), did he not become (kAdA) blessed (dhanyuDu) as a result of initiation (upadEziJca) (by sage nArada) by commending (prazaMsa jEsi) the holy name (nAma) of Lord rAma?

therefore, for this body having come into existence, one should only chant the name of Lord sItA rAma.

C2 When a celestial damsel, who, as a result of curse (zApamiDaga) of a sage (tApasi), was miserable (tallaDillaga) unable to withstand (sairiJcaka) the suffering (tApamu) of attaining (koniyuNDaga) the form (rUpamu) of a sea snake or leech (jalOragI) (jalOraga),

did not (lEdA) mere hearing (zravaNamu) the name of Lord zrI rAma – the wielder (dharuni) of bow (cApa) and arrow (zara) - save (brOva) her?

therefore, for this body having come into existence, one should only chant the name of Lord sItA rAma.

C3 When the gajEndra – the king (rAju) of elephants (kari) – who unknowingly (teliya lEka) having come in the grip (cEta) of a powerful (baluDaina) alligator (makari) and thus suffering (gAsi jendaga) (being weary of struggle),

raising (lEka) a cry (ara), called (anaga) ‘O True (nijamuganu) Primitive Cause (Adi mUlamu) (of this Universe) (nijamuganAdi) (mUlamana),

did not (lEdA) the Lord viSNu – bestower of boons (varaduDu) having come (vacci) fast (vEgamE) save (brOvaga) him?

therefore, for this body having come into existence, one should only chant the name of sItArAma.

C4 As the sOmaka demon (dAnavuDu) carried away (kompOvaga) the sacred works (Agama) and vEdas (vEdamulanu),

when brahma – the four (catura) faced (AnanuDu) (caturAnanuDu) - extolled (nutimpa) well (bAguga) as (ani) O Lord praised (nuta) by this tyAgarAja whose name (nAma) (nAmayani) carries one across (tAraka) of the Ocean of Worldly Existence’,

did not (lEdA) the Lord mitigate (tIrpaga) his fear (bhayamu)?

Therefore, for this body having come into existence, one should only chant the name of Lord sItA rAma.

Notes -

A – kAmAdi – kAma, krOdha, lObha, mOha, mada, mAtsarya.

C1 - kirAtaDu – the reference is to vAlmIki RSi. This is a traditional story about a robber who turns into a sage. The story is related at Appendix ‘D’. However, the source of the story is not known. According to Sir Monier Monier-Williams whose Sanskrit – English Dictionary is referred by me, vAlmIki was indeed a brAhmaN by birth and closely connected with Kings of ayOdhya. He also mentions about the traditional story in the Dictionary. Please visit website [http://web.onetel.net.uk/~suman11/magazine\\_articles\\_November4.htm#Dhyana](http://web.onetel.net.uk/~suman11/magazine_articles_November4.htm#Dhyana) (Dhyana, Japa, Mantra, Guru, and Avatar).

C1 – haMsa – another form of ‘ahaMsa’ – ‘I am that’ wherein ‘that’ refers to paramAtmA. Please refer to kRti of sadAziva brahmEndra – ‘khElati piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’.

C1 – dhanyuDu kAdA – this is how it is given in all the books. However, taking note of the endings of caraNa 2 - ‘brOva lEdA’, caraNa 3 - ‘brOvaga lEdA’ and caraNa 4 – ‘dIrpaga lEdA’, in my humble opinion, the ending of first caraNa too should be ‘dhanyuDu kAlEdA’. This needs to be checked. Any suggestions ???

C2 - jalOraga – This is how it is given in all books. However, as per Moiner’s dictionary, the correct word seems to be ‘jalOragI’ - meaning a ‘water snake’ or ‘leech’.

In the book of TKG, this is translated as ‘celestial damsel cursed to become a leech, was relieved of her curse by listening to the tAraka nAma’.

In the book of CR, it is mentioned that “an Apsaras who as the result of the curse of the Rishi had the form of a crocodile and was undergoing unbearable suffering, (was) saved by Anjaneya through the chanting of Rama Nama.”

The only mention in rAmAyaNa of ‘water snake’ is that of ‘surasA’ – mother of snakes. She was actually set up by Gods, siddhas, sages and gandharvas to test the might of AJJanEya – Please refer to zrImad-vAlmIki rAmAyaNa, sundara kANDa, Chapter 1, verses 144 – 147. Therefore, surasA is not the one meant by zrI tyAgarAja. This needs to be ascertained. Any suggestions ???

C3 - kari raju – The prayer of gajEndra is contained in zrImad bhAgavataM – Book 8 – Chapter 3. The operative verse given below mentions ‘puruSAya AdibIjAya’ -

OM namO bhagavatE tasmai yata EtaccidAtmakaM |  
puruSAyaAdibIjAya parEzAyAbhidhImahi || 2 ||

“I offer my salutation to that Supreme Lord – denoted by OM – because of whom (animated by whom) this organism appears as conscious and who enters the (various) bodies (as their causes) in the shape of prAkRti and puruSa.”

C3 – ara lEka – this is how it is given in all the books. However, there is some doubt about the form of the word ‘ara’. The actual telugu word is ‘arucu’ or ‘arupu’ meaning ‘cry’ or ‘shout’; however, it is not clear whether it can take the form ‘ara’. This needs to be checked. Any suggestions ???

C3 – nijamuganAdimUlananaga – This is how it is given in the book of TKG; however, in the books of TSV/AKG and CR, it is given as ‘nijamunanAdimUlananaga’. This needs to be checked. Any suggestions ???

C4 – Agama vEdamulanu dAnavuDu kompOvaga - This pertains to matsya avatAra of the Lord. As per zrImad-bhAgavataM, Book 8, Chapter 24, the name of the demon who stole the vEdAs is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the form of Fish. The demon was killed by the Lord in that avatAra. The following verse of zrImad bhAgavataM (8.24) is relevant –

atItapralayApAya utthitAya sa vEdhasE |  
hatvAsuram hayagrIvaM vEdAn pratyAharaddhari: || 57 ||

“Having killed the demon hayagrIva, He restored the vEdAs to brahma when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in zrImad bhAgavataM 5.18 as under –

vEdAn yugAntE tamasa tiraskRtAn  
rasAtalAdyO nRturaGavigraha: |  
pratyAdadE vai kavayE(a)bhIyAcate  
tasmai namaste(a)vitathEhitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form of a demon, stole all the vEdAs and took them down to the planet of rasAtala. The Supreme Lord, however, in His form of hayagrIva retrieved the vEdAs and returned them to Lord brahma when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.”

“The purpose for which the advent of Matsya Avatâra took place was the restoration of the Veda's from the hands of the demon Somakasura, who stole them from Brahmâ and hid them in the sea. Dharma is based on the Veda's, so the protection of the Veda's was the Avatâric task. [SB, 8:24]” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/archives/feb04/msg00032.html>

“HayagrIvAya Nama: One who took the HayagrIva avathAram with horse's neck and a human body to restore VedAs from the asurAs (Madhu and KaiDabhan), who stole the VedAs from Brahma DEvan.” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/sva/b/sva083.html>

There is an apparent contradiction on who stole the vEdAs – whether it is sOmakAsura or hayagrIva. There is also an apparent contradiction as to the

avatar of the Lord for restoration of vEdAs – whether it is matsya or hayagrIva.  
Therefore, the readers may draw their own conclusions. Any suggestions ???

## **dharanu nI sari-varALi**

In the kRti ‘dharanu nI sari daivamu’ – rAga varALi, zrI tyAgarAja sings praises of the Lord.

- P dharanu nI sari daivamu kAnarA raghuvara
- C1 zrId(A)ja vandana sindhu bandhana  
zrI dazaratha nandana zrita hRt-syandana (dha)
- C2 pApa vimOcana paGkaja lOcana  
prApaguTaku yOcana bhakta pAlana (dha)
- C3 sAla vidAraNa sarva lOk(A)vana  
pAlaya candr(A)nana patita pAvana (dha)
- C4 indirA bhAgyamA ina kul(O)ttamA  
candamu kanupimpumA satta mAtrama (dha)
- C5 pAd(A)ravindamu bhAvanak(a)ndamu  
nI daya dhana bRndamu nity(A)nandamu (dha)
- C6 vAg(I)za sannuta tyAgarAj(A)rcita  
nAga zayana pAlita nata su-carita (dha)

Gist

O Lord raghuvara!  
O Bestower of prosperity! O Lord saluted by brahma! O Lord who built  
causeway over (Or dammed) the Ocean! O Son of King zrI dazaratha! O Lord who  
rides the chariot of the hearts of the dependents!  
O Redeemer from sins! O Lotus Eyed! O Nourisher of devotees?  
O Lord who rent asunder seven sAla trees by one arrow! O Protector of  
all the Worlds! O Moon Faced! O Sanctifier of those fallen!  
O Fortune of lakSmI! O Foremost of the race of Sun! O Pure Existence!  
O Lord praised by brahma! O Lord worshipped by this tyAgarAja! O Lord  
reclining on the couch of zESa! O Protector of those who supplicate! O Lord  
whose story is most auspicious to hear (Or O Lord with a virtuous conduct)!  
In this World I do not find any God equal to You.  
Are you pondering to protect me?  
Please protect me; please show Your form.  
Your Lotus Feet is charming for meditation; Your grace is the great  
wealth and it is the source of unceasing bliss.

Word-by-word Meaning

P O Lord raghuvara (raghuvarA)! in this World (dharanu) I do not find  
(kAnarA) any God (daivamu) equal (sari) to You (nI).

C1 O Bestower of prosperity (zrIda)! O Lord saluted (vandana) by brahma  
(aja) (zrIdAja)! O Lord who built causeway (or dammed) (bandhana) (over) the  
Ocean (sindhu)!

O Son (nandana) of King zRI dazaratha! O Lord who rides the chariot (syandana) of the hearts (hRt) of the dependents (zrita)!

O Lord raghuvara! in this World I do not find any God equal to You.

C2 O Redeemer (vimOcana) from sins (pApa)! O Lotus (paGkaja) Eyed (lOcana)!

Are you pondering (yOcana) to protect (prApaguTaku) me, O Nourisher (pAlana) of devotees (bhakta)?

O Lord raghuvara! in this World I do not find any God equal to You.

C3 O Lord who rent asunder (vidAraNa) seven sAla trees by one arrow! O Protector (avana) of all (sarva) the Worlds (lOkA) (lOkAvana)!

Please protect (pAlaya) me, O Moon (candra) Faced (Anana) (candrAnana)! O Sanctifier (pAvana) of those fallen (patita)!

O Lord raghuvara! in this World I do not find any God equal to You.

C4 O Fortune (bhAgyama) of lakSmI (indirA)! O Foremost (uttama) of the race (kula) of Sun (ina) (inakulOttama)!

Please show (kanupimpuma) Your form (candamu), O Pure (mAtrama) Existence (satta)!

O Lord raghuvara! in this World I do not find any God equal to You.

C5 Your Lotus (aravindamu) Feet (pAda) (pAdAravindamu) is charming (andamu) for meditation (bhAvanaku) (bhAvanakandamu);

Your (nI) grace (daya) is the great (bRndamu) wealth (dhana) and it is the source of unceasing (nitya) bliss (Anandamu) (nityAnandamu);

O Lord raghuvara! in this World I do not find any God equal to You.

C6 O Lord praised (sannuta) by brahma – Consort (Iza) of sarasvati (vAk) (vAgIza)! O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

O Lord reclining (zayana) on the couch of zESa – the serpent (nAga)! O Protector (pAlita) of those who supplicate (nata)! O Lord whose story (carita) is most auspicious (su) to hear (O Lord with a virtuous conduct (su-carita))!

O Lord raghuvara! in this World I do not find any God equal to You.

Notes –

C3 – sAla - Shorea robusta – Please refer to vAlmIki rAmAyaNa, kiSkinDhA kANDa, Chapter 22 (verses 1 – 4).

C4 – satta - This word is the same as ‘sat’ of mahavAkya ‘OM tat sat’ and ‘sat-cit-Ananda’. Therefore, it is not correct to translate it as ‘truth’ which, as generally understood, comes within the scope of dvandva – pairs of opposites ‘tuth – false’; ‘good – bad’; ‘happiness – grief’ etc. The state of Pure Existence even beyond cognition encompassing both ‘vidya’ and ‘avidya’ is meant here.

## **pAhi paramAtma-varALi**

In the kRti ‘ pAhi paramAtma’ – rAga varALi, zRI tyAgarAja sings praises of the Lord.

P pAhi paramAtma satatam mAM

C1 rAma sakala ripu bhIma muni manOd-  
dhAma tri-jagad(a)bhira (pAhi)

C2 bhAgya dAyak(A)rOgya kara su-

vairagya bhakta jana yOgya (pAhi)

- C3 rAma candra nI nAmam(a)ndu nija  
prEma lEni bratuk(E)mi (pAhi)
- C4 santatambu tana(y)ntarambuna  
nI cinta lEni vAD(e)nta (pAhi)
- C5 doraka rAni nI caraNa bhakti-  
(y)Emarina mAnavuD(a)suruDE (pAhi)
- C6 Aru zatrulanu dUra cEsi nanu  
gAraviJcu vAru lEru (pAhi)
- C7 manasuna(n)okaTi vacanamuna vErai  
vinayamul(A)DukoninAnA (pAhi)
- C8 bAgugAnu zrI tyAgarAja nuta  
nAgarIka nanu vEga (pAhi)

Gist

O Supreme Lord!

O Lord zrI rAma! O Terror of all enemies! O Lord resident in the minds  
of sages! O Delighter of the three worlds!

O Bestower of fortune! O Lord who causes good health! O Lord who is  
suitable for meditation by those devotee lot who have developed the most  
desirable trait of indifference to Worldly objects! (OR) O Lord who is free from  
Worldly desires! O Lord who is suitable for meditation by the devotee lot!

O Lord rAma candra!

O Lord praised by this tyAgarAja! O Lord who is polished in manners!

Deign to protect me well, quickly and always.

Of what avail is such livelihood bereft of true love in your name?

Of what significance is he who does not always have your thought in his  
inner-Self?

That person is indeed a demon who forgets devotion to Your holy feet  
which is not easily attainable.

There is none else who would show affection towards me by driving away  
the six enemies – kAma, krOdha, lObha, mOha, mada, mAtsarya.

Did I practice such (a false) humility having something in my mind and  
uttering something else?

Word-by-word Meaning

P O Supreme Lord (paramAtma)! Deign to protect (pAhi) me (mAM)  
always (satatam).

C1 O Lord zrI rAma! O Terror (bhIma) of all (sakala) enemies (ripu)! O Lord  
resident (dhAma) in the minds (manas) (manOddhAma) of sages (muni)! O  
Delighter (abhirAma) of the three (tri) worlds (jagat) (tri-jagadabhirAma)!

O Supreme Lord! deign to protect me always.

C2 O Bestower (dAyaka) of fortune (bhAgya)! O Lord who causes (kara)  
good health (ArOgya) (dAyakArOgya)!

O Lord who is suitable (yOgya) for meditation by those devotee (bhakta)  
lot (jana) who have developed the most desirable (su) trait of indifference to  
Worldly objects (vairAgya) (su-vairAgya)! (OR)

O Lord who is free from Worldly desires (su-vairAgya)! O Lord who is suitable for meditation (yOgya) by the devotee (bhakta) lot (jana)!  
O Supreme Lord! deign to protect me always.

C3 O Lord rAma candra! Of what (Emi) avail is such livelihood (bratuku) (bratukEmi) bereft of (lEni) true (nija) love (prEma) in (andu) your name (nAma) (nAmamandu)?  
O Supreme Lord! deign to protect me always.

C4 Of what significance (enta) is he (vADu) (vADenta) who does not (lEni) always (santatambu) have your (nI) thought (cinta) in his (tana) inner-Self (antarambuna) (tanayantarambuna)?  
O Supreme Lord! deign to protect me always.

C5 That person (mAnavuDu) is indeed a demon (asuruDE) (mAnavuDasuruDE) who forgets (Emarina) devotion (bhakti) (bhaktiyEmarina) to Your (nI) holy feet (caraNa) which is not (rAni) easily attainable (doraka).  
O Supreme Lord! deign to protect me always.

C6 There is none (lEru) else (vAru) who would show affection (gAraviJcu) towards me (nanu) by driving away (dUra cEsi) the six (Aru) enemies (zatrulanu) – kAma, krOdha, lObha, mOha, mada, mAtsarya;  
O Supreme Lord! deign to protect me always.

C7 Did I practise (ADukonAnA) such (a false) humility (vinayamulu) (vinayamulADukoninAnA) having something (okaTi) in my mind (manasuna) (manasunanokaTi) and uttering (vacanamuna) something else (vErai)?  
O Supreme Lord! deign to protect me always.

C8 O Lord praised (nuta) by this tyAgarAja! O Lord who is polished in manners (nAgarIka)! O Supreme Lord! deign to protect me (nanu) nicely (bAgugAnu) and quickly (vEga). (OR)  
O Lord well (bAgugAnu) praised (nuta) by this tyAgarAja! O Lord who is polished in manners (nAgarIka)! O Supreme Lord! deign to protect me (nanu) quickly (vEga).

Notes –

C6 – dUra cEsi – It is given as ‘dUru cEsi’ in all the books. However, However, as the meaning derived in the books of TKG and TSV/AKG is ‘drive away’; ‘dUru cEsi’ is not appropriate in the present context. This needs to be checked. Any suggestions ???

C7 – vErai – This is how it is given in the books of TKG and ATK. In the books of TSV/AKG and CR, this is given as ‘vEra’. However, as per context, this should be ‘vErai’. This needs to be checked. Any suggestions ???

## **pAhi ramA ramaNa-varALi**

In the kRti ‘pAhi ramAramaNa’ – rAga varALi, zrI tyagarAja, while pleading with the Lord, presents excellent examples.

P pAhi ramA ramaNa mAM  
pAhi sad-guNa gaNa harE rAma

C1 cinta mAna nIdu karuNa  
isum(a)nta rAdu harE rAma (pAhi)

- C2 entani sairintu nEn-  
(E)mani vEgintu harE rAma (pAhi)
- C3 ahaha ciluka kUna brahm-  
(A)stramunaku tagunA harE rAma (pAhi)
- C4 cEti malle pUvu guND-  
rAtik(O)rva pOdu harE rAma (pAhi)
- C5 dOsa paNDuk(e)TTu rAma  
tOcun(i)nupa kaTTu harE rAma (pAhi)
- C6 dEva dEva venna katti  
debbak(O)rcukonunA harE rAma (pAhi)
- C7 talli taNDri brOvak(u)NTE  
tanayunik(E) drOva harE rAma (pAhi)
- C8 rAja varya zaraNa  
tyAgarAja vinuta caraNa harE rAma (pAhi)

Gist

O Beloved of lakSmI! O Lord of countless virtues! O Lord rAma! O Lord of celestials! O Refuge of even the eminent Kings! O Lord whose holy feet are well-praised by this tyAgarAja!

Deign to protect me

If one ceases to have Your thought, even a little of Your mercy will not come.

How much shall I endure? as to what shall I grieve?

Alas! does a parrot chick deserve a missile of brahma?

The jasmine flower handled carefully even by hand cannot bear a pestle.

How shall a yellow melon feel an iron clad?

Will butter be able to withstand blow of a dagger?

What is the way out for the child if the parents do not protect him?

Word-by-word Meaning

P O Beloved (ramaNa) of lakSmI (ramA)! deign to protect (pAhi) me; O Lord of countless (gaNa) virtues (sad-guNa)! deign to protect (pAhi) me (mAM); O (harE) Lord rAma!

C1 O (harE) Lord rAma! If one ceases (mAna) to have Your (nIdu) thought (cinta), even a little (isumu anta) (literally as much as sand-grain) (isumanta) of Your mercy (karuNa) will not come (rAdu);

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues! deign to protect me; O Lord rAma!

C2 O (harE) Lord rAma! how much (entani) shall I (nEnu) endure (sairintu)? as to what (Emani) (nEnEmani) shall I grieve (vEgintu) (literally suffocate)?

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues! deign to protect me; O Lord rAma!

C3 O (harE) Lord rAma! Alas (ahaha)! does a parrot (ciluka) chick (kUna) deserve (tagunA) a missile (astramu) of brahma (brahmAstra) (brahmAstramunaku)?



O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

C4 O (harE) Lord rAma! The jasmine (jAti malle) flower (pUvu) handled  
carefully even by hand (cEti) cannot (pOdu) bear (Orva) a pestle (guNDrAyi)  
(guNDrAtikOrva);

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

C5 O (harE) Lord rAma! How shall (eTTu) a yellow melon (dOsa paNDu)  
(paNDukeTTa) feel (tOcunu) an iron (inupa) (tOcuninupa) clad (kaTTu) (literally  
bondage)?

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

C6 O (harE) Lord rAma! O Lord (dEva) of celestials (dEva)! Will butter  
(venna) be able to withstand (OrcukonunA) blow (debbaku)  
(debbakOrcukonunA) of a dagger (katti)?

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

C7 O (harE) Lord rAma! What (E) is the way out (drOva) for the child  
(tanayanuki) (literally son) (tanayunikE) if the parents (talli taNDri) (literally  
mother and father) do not protect (brOvaka uNTE) (brOvakuNTE) him?

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

C8 O (harE) Lord rAma! O Refuge (zaraNa) of even the eminent (varya)  
Kings (rAja)! O Lord whose holy feet (caraNa) are well-praised (vinuta) by this  
tyAgarAja!

O Beloved of lakSmI! deign to protect me; O Lord of countless virtues!  
deign to protect me; O Lord rAma!

Notes –

General – Order of the caraNas as given in the book of TKG. In all other  
books, caraNas 3,4,5,6,7 are given in the order of 5,3,4,7,6. This needs to be  
checked. Any suggestions ???

C1 – nIdu karuNa isumanta – this is how it is given in all books other  
than that of Shri TKG, wherein it is given as ‘nIdu isumanta karuNa’. This needs  
to be checked. Any suggestions ???

C2 – nEnEmani – This is how it is given it is given in all books other than  
that of Shri TKG, where it is given as ‘nEnentani’. This needs to be checked. Any  
suggestions ???

C3 - ciluka kUna brahmAstramunaku tagunA – The reference is to  
zrImad vAlmiki rAmAyaNa, sundara kANda, Chapter 38 wherein sIta narrates  
the incident to AJjanEya. zrI rAma getting annoyed with a crow which was bent  
upon eating the flesh of sIta, delivered brahmAstra – considered to be an  
ultimate weapon to kill the crow. zrI tyAgarAja seems to say that the Lord was  
too harsh in using the brahmAstra against a mere crow.

C5 – dOsa paNDu – (Cucumis sativus) – inupa kaTTu – At the stage  
when the yellow melon begins to ripe, a cloth covering is made in order to protect  
it from birds etc. zrI tyAgarAja questions as to how the fruit will feel if, instead of  
a cloth, iron clad is used.

**bhava sannuta-varALi**

In the kRti 'bhava sannuta nAdagha' – rAga varALi, zrI tyAgarAja says that Lord does not have compassion on him because, probably, his accumulated sins are so colossal.

- P bhava sannuta nAd(a)gham(e)nta  
ghanIbhavamO
- A bhava nIradhi tAraka suguNa nAk-  
(a)bhayam(i)yyanu tOcan(a)nduk(a)bj(a) (bhava)
- C1 pApa haraNa zrI raghuvara madhurA-  
lApa dIna jana dhana pAvana nI  
prApu kaluga kOri dorakani  
paritApamu kani manasu karagan(a)nduku (bhava)
- C2 karuNAkara nI caraNamu zilanu  
vara nAriga jEsinadi gAkanu  
zaram(a)suruni kAcenE nIku nA  
duritamulanu pOgoTTi brOcuTaku (bhava)
- C3 ivvidhamunan(u)NDu nanu jUci  
yauvana garvamu miJcina narulu  
navvagAnu rOsam(E)la rAdO-  
(y)evvari tODanu vinnavintunu rAd(a)ni (bhava)
- C4 I janmamunanu mOsa pOkanu  
nI japamulaku vighAtam(ai)na bhava  
vyAjamul(e)llanu rOsina tyAga-  
rAjuni paini daya rAn(a)nduku (bhava)

Gist

O Lord praised by Lord ziva! O Lord who carries across the ocean of Worldly Existence! O Virtuous One! O Lord praised by brahmA! O Lord who destroys sins! O Lord zrI raghuvara! O Lord who utters sweet words! O Wealth of humble people! O Holy One! O Merciful Lord!

Your holy feet turned a stone into a blessed woman (ahalya); further, isn't it that Your arrow spared a demon?

Why wouldn't You feel indignant when persons, conceited by their youth, laugh at me looking at the condition I am in? with whom shall I appeal that You would not feel indignant?

I do not know how hardened my sins are, for You to protect me by driving away my sins!

How hardened should be my sins, in order that -

(a) it did not occur to You to give me refuge!

(b) Your heart would not melt seeing my pitiable condition of not getting Your support sought by me!

(c) Your grace would not come on this tyAgarAja who – without being deceived in this birth, has avoided all such pretexts or excuses of this World which are impediments for chanting Your names!

Word-by-word Meaning

P O Lord praised (sannuta) by Lord ziva (bhava)! How (enta) hardened (ghanIbhavamO) should be my (nAdu) sins (aghamu) (nAdaghamenta)!

A O Lord who carries across (tAraka) the ocean (nIradhi) of Worldly Existence (bhava)! O Virtuous One (suguNa)!

in order that (anduku) it did not occur (tOcani) to You to give (iyyanu) me (nAku) refuge (abhayamu) (literally freedom from fear) (nAkabhayamiyyanu),

O Lord praised by brahma – abiding (bhava) in Lotus (abja) (tOcanandukabja)! how hardened should be my sins!

C1 O Lord who destroys (haraNa) sins (pApa)! O Lord zrI raghuvara! O Lord who utters sweet words (madhurALapa)! O Wealth (dhana) of humble (dIna) people (jana)! O Holy One (pAvana)!

in order that (anduku) Your heart (manasu) would not melt (karagani) (karagananduku) seeing (kani) my pitiable condition (paritApamu) of not getting (dorakani) Your (nI) support (prApu) sought (kaluga kOri) by me,

O Lord praised by Lord ziva! how hardened should be my sins!

C2 O Merciful Lord (karuNAkara)! Your (nI) holy feet (caraNamu) turned (jESinadi) a stone (zilanu) into a blessed (vara) woman (nAriga) (ahalya); further (gAkanu),

isn't it that Your arrow (zaramu) spared (kAcenE) (literally protected) a demon (asuruni) (zaramasuruni)?

in order that You (nIku) could protect (brOcuTaku) me by driving away (pOgoTTi) my (nA) sins (duritamulanu), (I do not know)

O Lord praised by Lord ziva! how hardened are my sins!

C3 Why (Ela) wouldn't You feel indignant (rOsamu rAdO) (rOSamEla) when persons (narulu), conceited (garvamu miJcina) (literally with excessive pride) by their youth (yauvana), laugh (navvagAnu) at me (nanu) looking (jUCi) at the condition (ivvidhamunanu) I am in (uNdu) (ivvidhamunanuNDu)?

with (tODanu) whom (evvari) (rAdOyevvari) shall I appeal (vinnavintunu) that (ani) You would not feel (rAdu) (literally come) (rAdani) indignant?

O Lord praised by Lord ziva! how hardened should be my sins!

C4 In order that (anduku) Your grace (daya) would not come (rAni) (rAnanduku) on (paini) this tyAgarAja (tyAgarAjuni) who –

without being deceived (mOsa pOkanu) in this (I) birth (janmamunanu), has avoided (rOsina) (literally abhor) all (ellanu) such pretexts or excuses (vyAjamulu) (vyAjamulellanu) of this World (bhava) which are (aina) impediments (vighAtamu) (vighAtamaina) for chanting (japamulaku) Your (nI) names,

O Lord praised by Lord ziva! how hardened should be my sins!

Notes –

A – prApu – this is how it is given in all the books other than that of TKG, wherein it is given as 'dApu'. This needs to be checked. Any suggestions ???

C2 - zaramu asuruni kAcenE – This may refer to crow demon who was saved from death by zrI rAma or it may refer to mArIca who was not killed by the arrows of zrI rAma at the time when he was protecting yAga of sage vizvAmitra.

C3 – vinnavintunu – this is how it is given in all the books other than that of TKG, where it is given as 'vinnavintu'. This needs to be checked. Any suggestions ???

C3 – rAdani – this refers to 'rOsamu rAdO'.

## **zrI rAma jaya rAma-varALi**

In the kRti 'zrI rAma jaya rAma' – rAga varALi, zrI tyAgarAja sings the glory of the Lord.

- P zrI rAma jaya rAma zrita jana ripu bhIma  
zRGgAra guNa dhAma O rAma
- C1 cUcina vAriki culakanagA tOca nann-  
(E)cuTak(i)ka nyAyama O rAma (zrI)
- C2 durjana bhUyiSThamuna tagilina nE  
sajjanuD(e)Tul(au)dunO O rAma (zrI)
- C3 E dAri pOyina nA dArik(a)DDamu  
vAd(A)Dedaru kAni O rAma (zrI)
- C4 kali mAnavulu verri calamuna tatvamu  
teliya lEru sumI O rAma (zrI)
- C5 tAmar(A)ku nIru vidhamu prapaJcamu  
tatvamu kAdu sumI O rAma (zrI)
- C6 nEn(o)kaT(e)Jcina nI manasu vEr(a)guTak-  
(E) nEramO teliya O rAma (zrI)
- C7 gajja muNDla mIda tagulukonna baTTa  
grakkuna tIya vazama O rAma (zrI)
- C8 accuga bhavamuna tagulukonna  
madi vaccuna nI vaddaku O rAma (zrI)
- C9 ahi rAja zayana nIk(a)nucu jEsina panul-  
(a)hitamuga tOcenA O rAma (zrI)
- C10 mahija rIti nannu manniJcina nIdu  
mahimak(E)mi takkuva O rAma (zrI)
- C11 bAguga satatamu nI guNamulu palku  
tyAgarAja vinuta O rAma (zrI)

Gist

O Lord zrI rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities! O Lord reclining on the couch of zESa! O Lord praised by this tyAgarAja who unceasingly chants ardently your virtues!

Hail You rAma!

Is it fair to deceive me further such that onlookers might consider it to be cheap?

Caught in the midst of numerous wicked people, I do not know how I am going to become a pious person.

Whichever path I go, people argue against my path; but, people of this kali yuga, with their mad obstinacy, do not understand the reality; 'Universe is like a water (droplet) on the lotus leaf' – it (universe) is not reality; isn't it?

I do not know what my fault is, that when I think something, Your mind being different.

Is it possible to retrieve quickly a cloth entangled in a thorny bush? exactly, can a mind caught in the (ocean of) Wordly Existence come near You so easily?

Did You feel that the tasks done by me for your sake, to be unfavourable?

If You pardon me in the same manner as You did sItA, what dearth to Your glory?

## Word-by-word meaning

P O Lord zrI rAma! Hail You (jaya) rAma! O Terror (bhIma) to the enemies (ripu) of those (jana) who are dependent (zrita) on You! O Abode (dhAma) of all lovely (zRGgAra) qualities (guNa)!

C1 O Lord rAma! Is it fair (nyAyama) to deceive (EcuTaku) me (nannu) further (ika) (nannEcuTakika) such that onlookers (cUcina vAriki) might consider (tOca) it to be cheap (culakanaga)?

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C2 O Lord rAma! Caught (tagilina) in the midst of numerous (bhUyiSThamuna) wicked people (durjana), I do not know how (eTula) I (nE) am going to become (audunO) a pious person (sajjanuDu) (sajjanuDeTulaudunO).

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C3 – 5 O Lord rAma! whichever (E) path (dAri) I go (pOyina), people argue (vAdADedaru) against (aDDamu) my (nA) path (dAriki) (dArikaDDamu); but (kAni),

people (mAnavulu) of this kali yuga, with their mad (verri) obstinacy (calamuna), do not (IEru) understand (teliya) the reality (tatvamu), isn't it (sumI)?

'Universe (prapaJcamu) is like (vidhamu) a water (droplet) (nIru) on the lotus (tAmarA) leaf (Aku) (tAmarAku)' – it (universe) is not (kAdu) reality (tatvamu), isn't it (sumI)?

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C6 O Lord rAma! I do not know (teliya) what (E) my fault (nEramO) is, that when I (nEnu) think (eJcina) something (okaTi) (nEnokaTeJcina), Your (nI) mind (manasu) being (aguTaku) (literally becoming) different (vEru) (vErAguTakE);

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C7 & 8 O Lord rAma! Is it possible (vazama) to retrieve (tIya) quickly (grakkuna) a cloth (baTTa) entangled (tagulukonna) in (mIda) a thorny (muNDla) bush (gajja)?

exactly (accuga), can a mind (madi) caught (tagulukonna) in the (ocean of) Wordly Existence (bhavamuna) come (vaccuna) near (vaddaku) You (nI) so easily?

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C9 O Lord rAma! O Lord reclining (zayana) on the couch of zESa – king (rAja) of snakes (ahi)! Did You feel (tOcenA) (literally occur) that the tasks (panulu) done (jEsina) by me for (anucu) your sake (nIku) (nIkanucu), to be unfavourable (ahitamuga) (panulahitamuga)?

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C10 O Lord rAma! If You pardon (manniJcina) me (nannu) in the same manner (rIti) as You did sItA – born of Earth (mahija), what (Emi) dearth (takkuva) (literally dearth) to Your (nIdu) glory (mahimaku) (mahimakEmi)?

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

C11 O Lord rAma! O Lord praised (vinuta) by this tyAgarAja who unceasingly (satatamu) chants (palku) (literally utter) ardently (bAguga) your (nI) virtues (guNamulu)!

O Lord zrI rAma! Hail You rAma! O Terror to the enemies of those who are dependent on You! O Abode of all lovely qualities!

Notes -

C3 – nA dArikaDDamu – This is how it is given in all books other than that of TKG, where it is given as ‘nA vArikaDDamu’; As ‘dAri’ is the appropriate word in the context, it has been adopted. Any suggestions ???

C10 –mahija rIti – Here zrI tyAgarAja cites the example agni parIkSa of sIta.

## **zrI rAma zrI rAma-varALi**

In the kRti ‘zrI rAma zrI rAma jitakAma’ – rAga varAli, zrI tyAgarAja sings praises of the Lord.

P zrI rAma zrI rAma jita rAma gata kAma

C1 dEva(y)Emi dOva nannu brOva vEga rAvA (zrI)

C2 bAla bhakta pAla su-guNa zIla tALa jAla (zrI)

C3 dhIra su-zarIra nir-vikAra(y)ElukOrA (zrI)

C4 AdariJca rAdA namma lEdA mariyAdA (zrI)

C5 Aru ripula pOru tIrcu vAru evar(u)nnAru (zrI)

C6 rAya manasu rAyA muni gEya tALadAye (zrI)

C7 vAdu kArAdu ika mIda gati lEdu (zrI)

C8 cinta tIrcuTak(e)nta sEviJca zrI kAnta (zrI)

C9 zrI nAth(A)vani lOna iTlu kAna nijamEna (zrI)

C10 paddu tappa vaddu(y)E proddu marava vaddu (zrI)

C11 binna brOvu nannu brOvak(u)nna viDavan(a)nna (zrI)

C12 zrI jAnaki rAja tyAgarAja kRta pUja (zrI)

Gist

O Lord zrI rAma! O Vanquisher of parazu rAma! O Lord bereft of desires! O protector of prahlAda and dhruva - the child devotees! (OR) O Young Lad! O protector of devotees! O Lord of virtuous disposition! O Courageous One! O Fine Bodied! O Immutable Lord! O King! O Lord sung about by sages! O Beloved of lakSmI! O Consort of lakSmI! O My Father! O Consort of sIta! O Lord who is the very worship done by this tyAgarAja!

(1) What is my way? Won't You come fast to protect me?

(2) I am unable to bear the grief.

- (3) Please govern me.  
 (4) Why don't You support me? Don't You believe me? Is it decorum?  
 (5) Who else is there to resolve the struggle with the six enemies?  
 (6) Is your heart made of stone? The situation is unbearable.  
 (7) It is not appropriate to dispute with me; now on I have no refuge.  
 (8) How much shall I keep on worshipping for relieving my worry?  
 (9) In this World I do not find like this; is it true?  
 (10) Do not slip on your word; do not forget me at any time.  
 (11) Please protect me quickly; I shall not budge if You do not protect me.

#### Word-by-word Meaning

P O Lord zrI rAma! O Lord zrI rAma! O Vanquisher (jita) of parazu rAma!  
 O Lord bereft (gata) of desires (kAma)!

C1 O Lord (dEva)! What (Emi) (dEvayEmi) is my way (dOva)? Won't You  
 come (rAvA) fast (vEga) to protect (brOva) me(nannu)?  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C2 O protector (pAla) of prahlAda and dhruva - the child (bAla) devotees  
 (bhakta)! (OR) O Young Lad (bAla)! O protector (pAla) of devotees (bhakta)!  
 O Lord of virtuous (suguNa) disposition (zIla)! I am unable (jAla) to bear  
 (tALa) the grief;  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C3 O Courageous One (dhIra)! O Fine Bodied (su-zarIra)! O Immutable  
 Lord (nir-vikAra)! Please govern (ElukOrA) (nirvikArayElukOrA) me;  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C4 Why don't (rAdA) You support (AdariJca) me? Don't (IEdA) You believe  
 (namma) me? Is it decorum (mariyAdA)?  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C5 Who (evaru) else (vAru) is there (unnAru) (evarunnAru) to resolve  
 (tIrcu) the struggle (pOru) with the six (Aru) enemies (ripula)?  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C6 O King (rAya)! Is your heart (manasu) made of stone (rAya)? O Lord  
 sung about (gEya) by sages (muni)! The situation is unbearable (tALadAye);  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C7 It is not appropriate (kArAdu) to dispute (vAdu) with me; now (ika) on  
 (mIda) I have no (IEdu) refuge (gati);  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C8 O Beloved (kAnta) of lakSmI (zrI)! How much (enta) shall I keep on  
 worshipping (sEviJca) for relieving (tIrcuTaku) (tIrcuTakenta) my worry (cinta)?  
 O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O  
 Lord bereft of desires!

C9 O Consort (nAtha) of lakSmI (zrI)! In (lOna) this World (avani) (nAthAvani) I do not find (kAna) like this (iTlu) (lOnayiTlu); is it true (nijamEna)?

O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O Lord bereft of desires!

C10 Do not (vaddu) slip (tappa) on your word (paddu); do not forget (marava) me at any (E) (vadduyE) time (proddu);

O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O Lord bereft of desires!

C11 O My Father (anna)! Please protect (brOvu) me (nannu) quickly (binna); I shall not budge (viDavanu) (viDavananna) if You do not protect (brOvakunna) me;

O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O Lord bereft of desires!

C12 O Consort (raja) of sItA (jAnakI)! O Lord who is the very worship (pUja) done (kRta) by this tyAgarAja!

O Lord zrI rAma! O Lord zrI rAma! O Vanquisher of zrI parazurAma! O Lord bereft of desires!

Notes –

P – jita rAma – this is how it is given in all the books except that of Shri TKG. In the book of TKG, it is given as ‘jita kAma’, but the meaning taken is ‘vanquisher of Parasurama’. Therefore, ‘jita rAma’ has been adopted. Any suggestions ???

C5 – Aru ripulu - kAma, krOdha, lObha, mOha, mada and mAtsarya.

C11 – binna – In all the books other than TSV/AKG, this is given as ‘vinna’. In the present context, the word would mean ‘quickly’. However, in the Telugu Dictionary, there is no such word ‘vinna’ or ‘binna’ to mean ‘quickly’. zrI tyAgarAja uses the word ‘binna’ in the kRti ‘marakata maNi’ rAga varALi to mean ‘quickly’. But, as per dictionary, the actual word seems to be ‘binne’, ‘birana’ to mean ‘quickly’. Therefore, ‘binna’ has been adopted here. Any suggestions ???

## **parama pAvana-pantuvarALi**

In the kRti ‘ parama pAvana’ – rAga pantuvarALi, zrI tyAgarAja sings praises of Lord.

P parama pAvana guNazAli nannu  
pAlimpavE vanamAli

C1 anni nIvai(y)uNDa lEdA nIv-  
(a)khil(A)NDamula brOva lEdA (parama)

C2 anna nIk(i)ka daya rAdA ninn-  
(a)nusariJcina vADa kAdA (parama)

C3 nIvADanai(y)Aru dUra rAma  
nIvu nann(E)cEdi mEra (parama)

C4 bhAvamunanu nIvErA mahAnu-  
bhAvA mAki(i)tarul(ai)yyErA (parama)



- C5 dEvuDaina(y)A bhAnu kula  
tilakA nIvADanu nEnu (parama)
- C6 daivamulanu vEDa lEnu nIku  
taginaTTu lOkuv(ai)nAnu (parama)
- C7 vittamul(E)la veyi vElu rAma  
satta mAtramA nIvE cAlu (parama)
- C8 bhaktula kOsamu nIvu rAma  
zaktuDavai velasinAvu (parama)
- C9 rAjapu jUpu sEyakurA tyAga-  
rAja pUjita maravakurA (parama)

#### Gist

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild (forest) flowers! O Father! O Lord rAma! O Exalted Lord! O That Eminent one of Solar dynasty who is the (Supreme) Lord! O Pure Existence! O Lord worshipped by this tyAgarAja!

Deign to protect me.

Isn't everything existing as You? aren't You protecting entire Universes?

Won't You have compassion on me even now? am I not the one who adheres to You?

Ever after having become Yours in order to reject the six enemies (kAma, krOdha, lObha, mOha, mada, mAtsarya), is it honourable that you deceive me?

You alone are in my apprehension; do other(s) (gods) suit me? (no, they do not).

I am Yours.

I would not beseech other Gods; I became Your servant in consonance with You.

Why do I need abundant wealth? You are enough for me.

You are effulgent as the most mighty one for the sake Your devotees.

Please do not have harsh look at me; please do not forget me.

#### Word-by-word Meaning

P O Supremely (parama) Holy (pAvana)! O Lord of virtuous disposition (guNazAli)! O Lord wearing garland of wild (forest) flowers (vanamAli)! Deign to protect (pAlimpavE) me (nannu).

C1 Isn't (lEdA) everything (anni) existing (uNDa) as You (nIvai) (nIvaiyuNDa)? aren't (lEdA) You (nIvu) protecting (brOva) entire (akhila) the Universes (aNDamula) (nIvakhilANDamula)?

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C2 O Father (anna)! Won't You (nIku) have compassion (daya rAdA) on me even now (ika) (nIkika)? am I not (kAdA) the one (vADa) who adheres (anusariJcina) to You (ninnu) (ninnanusariJcina)?

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C3 O Lord rAma! Ever after having become Yours (nIvADanai) in order to reject (dUra) the six (Aru) (nivADanaiyAru) enemies (kAma, krOdha, lObha, mOha, mada, mAtsarya), is it honourable (mEra) that you (nIvu) deceive (EcEdi) me (nannu) (nannEcEdi)?

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C4 O Exalted Lord (mahAnubhAva)! You alone (nIvErA) are in my apprehension (bhAvamunanu); do other(s) (gods) (itarulu) suit (ayyErA) me (mAku) (mAkitarulayyErA)? (no, they do not);

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C5 O That (A) Eminent one (tilakA) of Solar (bhAnu) dynasty (kula) who is the (Supreme) Lord (dEvuDaina) (dEvuDainayA)! I am (nEnu) Yours (nIvADanu);

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C6 I would not (IEnu) beseech (vEDa) other Gods (daivamulanu); I became (ainanu) Your servant (lOkuva) (literally subordinate) (lOkuvainAnu) in consonance (taginaTTu) with You (nIku) (literally to You);

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C7 O Lord rAma! why (Ela) do I need abundant (veyi vElu) (literally a thousand thousand) wealth (vittamulu) (vittamulEla)? O Pure (mAtramA) Existence (satta)! You (nIvu) are enough (cAlu) for me;

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C8 O Lord rAma! You (nIvu) are effulgent (velasinAvu) as the most mighty one (zaktuDavai) for the sake (kOsamu) Your devotees (bhaktula);

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

C9 Please do not have (sEyakurA) harsh (rAjapu) (literally authoritative) look (jUpu) at me; O Lord worshipped (pUjita) by this tyAgarAja! please do not forget (maravakurA) me;

O Supremely Holy! O Lord of virtuous disposition! O Lord wearing garland of wild flowers! Deign to protect me.

Notes –

General – In the book of TSV/AKG, the rAga is given as ‘kAma vardhini’. This needs to be checked. Any suggestions ???

C9 – rAjapu – This is how it is given in the book of TSV/AKG. In the book of TKG, it is given as ‘rAjasapu’. In my humble opinion, ‘rAjapu’ is the correct word. Please refer to kRiti ‘rAma rAma rAma rAmayani’ rAga mOhanaM. This needs to be checked. Any suggestions ???

## **zObhAnE zObhAnE-pantuvarALi**

In the kRti ‘zObhAnE zObhAnE’ – rAga pantuvarALi, zrI tyAgarAja sings praises of the Lord. This is general sung by ladies at the time hArati.

P zObhAnE zObhAnE

C1 vadana dyuti jita sOma  
vasudhA mAnasa kAma  
mada mAnava gaNa bhIma

mAM pAhi zrI rAma (zObhAnE)

C2 janaka sutA hRd-ramaNa  
jamadagnija mada haraNa  
praNat(A)gh(A)nala varuNa  
pAhi mAM muni zaraNa (zObhAnE)

C3 vigaLita mOha pAza  
vidhu kOTi saMkAza  
bhagavan sakal(A)dhIza  
pAhi pApa vinAza (zObhAnE)

C4 vara tyAgarAja nuta  
vArija saMbhava tAta  
parama kalyANa yuta  
pAhi mAM zubha carita (zObhAnE)

Gist

O Lord! May there ever be auspiciousness; May there ever be auspiciousness.

May there ever be auspiciousness to You –  
O Lord, the splendour of whose face surpasses (the beauty of ) Moon!  
O Beloved of lakSmI or bhU dEvi!  
O Terror of the arrogant people!  
O Beloved of sItA!  
O Lord who quelled the pride of parazu rAma!  
O Lord who is like Rain-God in extinguishing the fire of sins of those who  
supplicate to You!  
O Lord in whom infatuation or delusion and attachment have dried up!  
O Lord whose splendour or form is like a crore moons risen together!  
O Lord who is the Master of everything and everyone!  
O Blessed Lord praised by this tyAgarAja!  
O Father of brahmA!  
O Lord possessed of supreme auspiciousness!

Deign to protect me,  
O Lord zrI rAma!  
O Lord in whom the sages seek refuge!  
O Lord who decimates sins of his devotees!  
O Lord with auspiciousness story or exploits!

Word-by-word Meaning

P O Lord! May there ever be auspiciousness (zObhAnE); May there ever be auspiciousness (zObhAnE).

C1 May there ever be auspiciousness to You -  
O Lord, the splendour (dyuti) of whose face (vadana) surpasses (the beauty of) (jita) Moon (sOma)!  
O Beloved (mAnasa kAma) (literally desired in the heart) of lakSmI or bhU dEvi (vasudhA)!  
O Terror (bhIma) of the arrogant (mada) people (mAnava gaNa)!  
Deign to protect (pAhi) me (mAM), O Lord zrI rAma.

C2 May there ever be auspiciousness to You -

O Beloved (hRd-ramaNa) (literally one who charms the heart) of sItA – daughter (sutA) of King janaka!

O Lord who quelled (haraNa) the pride (mada) of parazu rAma – son of sage jamadagni (jamadagnija)!

O Lord who is like Rain-God (varuNa) in extinguishing the fire (anala) of sins (agha) of those who supplicate (praNata) to You (praNatAghAnala)!

Deign to protect (pAhi) me (mAM), O Lord in whom the sages (muni) seek refuge (zaraNa).

C3 May there ever be auspiciousness to You -

O Lord in whom infatuation or delusion (mOha) and attachment (pAza) have dried up (vigaLita)!

O Lord whose splendour or form is like a crore (kOTi) moons (vidhu) risen together (saMkAza)!

O Lord (bhagavan) (literally dispenser) who is the Master (adhIza) of everything and everyone (sakala) (sakalAdhIza)!

Deign to protect (pAhi) me, O Lord who decimates (vinAza) sins (pApa) of his devotees!

C4 May there ever be auspiciousness to You -

O blessed (vara) Lord praised (nuta) by this tyAgarAja!

O Father (tAta) of brahma – one born (saMbhava) of Lotus (vArija)!

O Lord possessed (yuta) of supreme (parama) auspiciousness (kalyANa)!

Deign to protect (pAhi) me (mAM), O Lord with auspiciousness (zubha) story or exploits (carita)!

Notes –

C1 – vasudhA – this has been translated as ‘sItA’ in the books of TKG and TSV/AKG. In my humble opinion, this can be translated only as ‘lakSmI’ or ‘bhU dEvi’ and not as ‘sItA’. Any suggestions ???

## **sundaratara dEhaM-pantuvarALi**

In the kRti ‘sundaratara dEhaM’ – rAga pantuvarALi, zrI tyAgarAja sings praises of Lord zrI rAma.

P      sundara-tara dEhaM  
         vand(E)haM rAmaM

A      kunda radanaM Apta  
         kumuda zazAGkaM  
         kandarpa zata kOTi kAntiM  
         ati niS-kaLaGkaM (sundara)

C1     patita jana pAvanaM  
         paripAlita bhuvanaM  
         zruti nikara sadanaM  
         zubha kara vadanaM  
         yati vara jIvanaM  
         ibha rAja pAlanaM  
         ditija mada damanaM  
         dIna jan(A)vanaM (sundara)

C2     nava dUrva daLa nIlaM  
         nandit(A)mara jAlaM

avanata sura pAlaM  
adbhuta lIlaM  
bhava bhaya haraNa kAlaM  
bhakta jana vatsalaM  
zivaM advaitaM amalaM  
zrImat-kanak(A)bha cElam (sundara)

C3 Agama saJcAraM  
akhila lOk(A)dhAraM  
vAg-adhipa kumAraM  
vara vIra vIraM  
rAg(A)di saMhAraM  
rAghavaM udAraM  
tyAgarAja hRt-saJcAraM  
kAruNya pArAvAraM (sundara)

Gist

I bow down to Lord zrI rAma - who is of the Most beautiful form.

I bow down to Lord zrI rAma –

- (a) the beautiful teethed like those of jasmine flowers;
- (b) who is like the Moon to water lily, to those who are dear to Him;
- (c) with radiance of a hundred crore cupids;
- (d) the absolutely blemishless.

1. I bow down to Lord zrI rAma –

- (a) the purifier (or redeemer) of the fallen;
- (b) the ruler of the whole Universe;
- (c) abiding as the sap of vEdas;
- (d) with auspiciousness causing face;
- (e) the livelihood of the blessed ascetics;
- (f) the protector of gajEndra;
- (g) the subduer of the pride of demons;
- (h) the protector of the humble.

2. I bow down to Lord zrI rAma –

- (a) the dark-blue hued like the blade of fresh dUrva grass;
- (b) the delighter of celestials;
- (c) the protector of the supplicating celestials;
- (d) the wonderful Sporter of illusion;
- (e) like Lord of Death in removing fear of Worldly Existence;
- (f) who is kind to devotees;
- (g) the Auspicious One;
- (h) the One without a Second or non-duality;
- (j) the blemishless;
- (k) the auspicious One wearing splendrous, golden (hued) garments.

3. I bow down to Lord zrI rAma –

- (a) the Indweller of Agamas;
- (b) the prop of all Worlds;
- (c) having brahmA as His son;
- (d) the Hero among celebrated heros;
- (e) the destroyer of passion etc.;
- (f) Lord rAghava – the liberal minded;
- (g) the Indweller of the heart of this tyAgarAja;
- (h) the ocean of compassion.

## Word-by-word Meaning

P I (ahaM) bow down (vande) (vandEhaM) to Lord zrI rAma (rAmaM) - who is of the Most beautiful (sundaratara) form (dEhaM) (literally body).

A I bow down to Lord zrI rAma -  
the beautiful teathed (radanaM) like those of jasmine flowers (kunda);  
who is like the Moon (zazAGkaM) (literally hare marked) to water lily (kumuda), to those who are dear (Apta) to Him;  
with radiance (kAntiM) of a hundred (zata) crore (kOTi) cupids (kandarpa);  
the absolutely (ati) blemishless (niS-kaLaGkaM); and  
who is of the Most beautiful form.

C1 I bow down to Lord zrI rAma -  
the purifier (or redeemer) (pAvaNaM) of the fallen (patita jana);  
the ruler (paripAlita) of the whole Universe (bhuvanaM);  
abiding (sadanaM) as the sap (nikara) of vEdas (zruti);  
with auspiciousness causing (zubha-kara) face (vadanaM);  
the livelihood (jIvanaM) of the blessed (vara) ascetics (yati);  
the protector (pAlanaM) of gajEndra – King (rAja) of elephants (ibha);  
the subduer (damanaM) of the pride (mada) of demons – born of diti (ditija);  
the protector (avanaM) of humble (dIna jana) (janAvaNaM); and  
who is of the Most beautiful form.

C2 I bow down to Lord zrI rAma –  
the dark-blue (nIlaM) hued like the blade (daLa) of fresh (nava) dUrva grass;  
the delighter (nandita) of celestials (amara jAlaM) (literally multitude of celestials) (nanditAmara);  
the protector (pAlaM) of the supplicating (avanata) celestials (sura);  
the wonderful (adbhuta) Sporter (IILAM) of illusion;  
like Lord of Death (kAlaM) in removing (haraNa) fear (bhaya) of Worldly Existence (bhava);  
who is kind (vAtsalaM) (literally having parental love) to devotees (bhakta jana);  
the Auspicious (zivaM) One;  
the One without a Second or non-duality (advaitaM);  
the blemishless (amalaM);  
the auspicious (zrImat) One wearing splendrous (Abha), golden (kanaka) (kanakAbha) (hued) garments (cElam); and  
who is of the Most beautiful form.

C3 I bow down to Lord zrI rAma –  
the Indweller (saJcAraM) of Agamas;  
the prop (AdhAraM) of all (akhila) Worlds (Ioka) (IokAdhAraM);  
having brahma – Lord (adhipa) of speech (vAk) (vAgadhipa) as His son (kumAraM);  
the Hero (vIraM) among celebrated (vara) heros (vIra);  
the destroyer (saMhAraM) of passion (rAga) etc (Adi) (rAgAdi);  
Lord rAghava (rAghavaM) - the liberal minded (udAraM);  
the Indweller (saJcAraM) of the heart (hRt) of this tyAgarAja;  
the ocean (pArAvAraM) of compassion (kAruNya); and  
who is of the Most beautiful form.

Notes -

A - kumuda zazAMkaM – The white esculent lotus expands its petals during the night and closes in the daytime; hence moon is called benefactor for kumuda.

C1 – zruti nikara sadanaM – ‘nikara’ also means ‘collection’. Therefore, this may be translated as ‘one who abides in vEdas’.

C2 - dUrva – known as aRugampul in tamizh – sacred for offering to Lord vinAyaka.

## **bhajana sEyavE-kalyANi**

In the kRti ‘bhajana sEyavE manasA’ – rAga kalyANi, zrI tyAgarAja urges his mind to chant the name of Lord with total devotion.

- P bhajana sEyavE manasA  
parama bhaktitO
- A aja rudr(A)dulaku bhU-  
sur(A)dulak(a)rudaina rAma (bhajana)
- C nAda praNava sapta svara  
vEda varNa zAstra  
purAN(A)di catuS-SaSTi kaLala  
bhEdamu kaligE  
mOdakara zarIram(e)tti  
mukti mArgamunu teliyani  
vAda tarkam(E)la zrImad-  
Adi tyAgarAja nutuni (bhajana)

Gist

O My Mind! With supreme devotion, engage in collective singing of the names of the Lord rAma - who is rare even for brahma, Lord ziva and others and also brAhmaNas and others.

Having embodied in the most joyous human form - in which sprouts the sixty-four fine arts like - seven musical notes emanating from nAdOMkAra, vEdas, grammar, epics etc - why (indulge in) disputations - arguments and reasoning without knowing the path of liberation? With supreme devotion, engage in collective singing of the names of the Lord zrI rAma – praised by auspicious Lord tyAgarAja and others.

Word-by-word Meaning

P O My Mind (manasA)! Engage in (sEyavE) collective singing (bhajana) of the names of the Lord with supreme (parama) devotion (bhaktitO).

A O My Mind! With supreme devotion, engage in collective singing of the names of the Lord rAma -  
who is rare (arudaina) even for brahma (aja), Lord ziva (rudra) and others (Adulaku) (rudrAdulaku) and also brAhmaNas (bhU sura) and others (Adulaku) (surAdulaku).

C Having embodied (zarIramu etti) (zarIrametti) (literally having taken body) in the most joyous (mOdakara) human form -  
in which sprouts (bhEdamu kaligE) the sixty-four (catuS-SaSTi) fine arts (kaLala) like - seven (sapta) musical notes (svara) emanating from nAdOMkAra (nAda praNava), vEdas, grammar (varNa zAstra), epics (purANA) etc (Adi) (purANAdi) -

why (Ela) (indulge in) disputations - arguments (vAda) and reasoning (tarkamu) (tarkamEla) without knowing (teliyani) the path (mArgamunu) of liberation (mukti)?

O My Mind! With supreme devotion, engage in collective singing of the names of the Lord zrI rAma – praised (nutuni) by auspicious (zrImat) Lord tyAgarAja and others (Adi) (zrImadAdi).

Notes -

C – nAda praNava – though this may be taken as separate words, in my humble opinion, zrI tyAgarAja seems to mean ‘nAdOMkAra’. This is more so in view of the ensuing words ‘sapta svara’ which emanate (differentiate - bhEda) from nAda brahman. Please also refer to kRti ‘rAga sudha rasa pAnamu’ – rAga AndOLika.

C - varNa zAstra – In the book of CR, this seems to have been translated as ‘grammar’; in the book of TKG as ‘mystic chanting’. Though this may also be taken to mean ‘manu zAstra’, that would be included in the term ‘zAstra’. Therefore, the meaning ‘grammar’ has been adopted. Any suggestions ???

C – catuS-SaSTi kaLa – Please refer to Appendix ‘C’ for the details of 64 fine arts.

C – zrImadAdi tyAgaraAja nutuni – In the book of TKG, this has been rendered as ‘rAma adored by Lord ziva’. It is not clear whether the word ‘tyAgarAja’ means Lord ziva (tiruvArUr). At ‘tirukkArAyil’ (tirukkAravAsal), the Lord is known as ‘Adi tyAgarAja’ or ‘Adi viDaGgar’ –

<http://www.indiantemples.com/Tamilnadu/so90.html>

## **bhajarE raghuvIraM-kalyANI**

In the kRti ‘bhajarE raghuvIraM’ – rAga kalyANI, zrI tyagarAja sings praises of the Lord.

- P bhajarE raghuvIraM zara  
bharita dazaratha kumAraM
- C1 nIvu dur-Asala rOsi para  
nindanalan(e)llanu bAsi (bhajarE)
- C2 paJc(E)ndriyamulan(a)Nacu  
prapaJca sukhamu visam(a)nucu (bhajarE)
- C3 anniyu panik(o)digenA iTu  
aTu tirigina telisenA (bhajarE)
- C4 vEru panulaku pOka gOmukha  
vyAghramu candamu kAka (bhajarE)
- C5 tappu taNTalanu mAni bhava  
taraNamunanu madi pUni (bhajarE)
- C6 karmamu harikin(o)saGgi sat-  
kAryamul(a)nd(u)ppoGgi (bhajarE)
- C7 bhakti mArgamunu telisi nija  
bhAgavatula jata kalasi (bhajarE)
- C8 mAya rahatuni kolici nI



manasuna rAmuni talaci (bhajarE)

C9 kAm(A)dulan(E)kiJci nI  
kAryamulanu sAdhiJci (bhajarE)

C10 rAj(A)dhipugA velasi tyAga-  
rAja varaduD(a)ni telisi (bhajarE)

Gist

Engage in collective singing of names of Lord zrI raghuvIra - who has abundant arrows - and the Son of King dazaratha.

Abhorring evilsome desires and leaving all acts of speaking ill of others, engage in collective singing of names of Lord zrI raghuvIra.

Subdue the five organs of perception and considering the pleasures of the Universe to be indeed a poison, engage in collective singing of names of Lord zrI raghuvIra.

Is each and everything helpful in one's tasks? even after wandering here and there, has this been understood?

Do not indulge in other jobs and do not become (deceitful) like the cow-faced tiger (OR) Without indulging in other jobs and without becoming deceitful like the cow-faced tiger, engage in collecting singing of names of Lord zrI raghuvIra.

Desisting from commissions and omissions and resolving in mind that the aim is to cross over the ocean of Worldly Existence, engage in collective singing of the names of Lord zrI raghuvIra.

Surrendering all (the results of) actions to Lord hari and taking pride in performing good actions, engage in collective singing of the names of Lord zrI raghuvIra.

Knowing the path of devotion and joining the troupe of true great devotees, engage in collective singing of the names of Lord zrI raghuvIra.

Worshipping the Lord who is beyond illusion and thinking of Lord zrI rAma in the mind, engage in collective singing of names of Lord zrI raghuvIra.

Despising kAma etc. and accomplishing Your tasks, engage in collective singing of names of Lord zrI raghuvIra.

Realising that the Lord who shone as the Lord of Kings is the benefactor of this tyAgarAja, engage in collective singing of Lord zrI raghuvIra.

Word-by-word Meaning

P Engage in collective singing (bhajarE) of names of Lord zrI raghuvIra (raghuvIraM) - who has abundant (bharita) arrows (zara) and the Son (kumAraM) of King dazaratha.

C1 Abhorring (rOsi) evilsome desires (dur-Asala) and leaving (bAsi) all (ellanu) acts of speaking ill (nindanalunu) (nindanalunellanu) of others (para), You (nIvu) engage in collective singing of names of Lord zrI raghuvIra.

C2 Subdue (aNacu) the five (paJca) organs of perception (indriyamulanu) – organs of speech, sight, smell, touch and hearing (paJcEndriyamulanaNacu) and considering the pleasures (sukhamu) of the Universe (prapaJca) to be (anucu) indeed a poison (visamu) (visamanucu), engage in collective singing of names of Lord zrI raghuvIra.

C3 Is each and everything (anniyu) helpful (odigenA) in one's tasks (paniku) (panikodigenA)? even after wandering (tirigina) here (iTu) and there (aTu) has this been understood (telisenA)? therefore, engage in collective singing of names of Lord zrI raghuvIra.

C4 Do not indulge (pOka) in other (vEru) jobs (panulaku) and do not become (kAka) (deceitful) like (candamu) the cow (gO) faced (mukha) tiger (vyAghramu); (OR) Without indulging (pOka) in other jobs (panulaku) and without becoming (kAka) deceitful like the cow (gO) faced (mukha) (tiger vyAghramu), engage in collective singing of the names of Lord zrI raghuvIra.

C5 Desisting (mAni) from commissions and omissions (tappu taNTalanu) and resolving (pUni) in mind (madi) that the aim is to cross over (taraNamu) the ocean of Worldly Existence (bhava), engage in collective singing of the names of Lord zrI raghuvIra.

C6 Surrendering (osaGgi) (literally offering) all (the results of) actions (karmamu) to Lord hari (harikinosaGgi) and taking pride (uppoGgi) in (andu) performing good actions (sat-kAryamulu) (sat-kAryamulanduppoGgi), engage in collective singing of the names of Lord zrI raghuvIra.

C7 Knowing (telisi) the path (mArgamu) of devotion (bhakti) and joining (kalasi) the troupe (jata) of true (nija) great devotees (bhAgavatula), engage in collective singing of the names of Lord zrI raghuvIra.

C8 Worshipping (kolici) the Lord who is beyond (rahituni) (literally bereft of) illusion (mAya) and thinking (talaci) of Lord zrI rAma (rAmuni) in Your (nI) mind (manasuna), engage in collective singing of names of Lord zrI raghuvIra.

C9 Despising (EkiJci) kAma etc. (Adi) (kAmAdulanEkiJci) (kAma, krOdha, lObha, mOha, mada, mAtsarya) and accomplishing (sAdhiJci) Your (nI) tasks (kAryamulanu), engage in collective singing of names of Lord zrI raghuvIra.

C10 Realising (telisi) that the Lord who shone (velisi) as the Lord (adhipa) of Kings (rAja) (rAjAdhipugA) is (ani) the benefactor (varaduDu) (varaduDani) of this tyAgarAja, engage in collective singing of Lord zrI raghuvIra.

Notes –

General – The order of caraNas is as given in all books other than that of TKG, wherein caraNas 9 is given as caraNa 3. This needs to be checked. Any suggestions ???

C3 – The thrust of this caraNa is not very clear and more than one interpretation is possible.

C6 – karmamu harikinosaGgi (surrendering results of all actions to Lord hari) – In this regard, the following verse from zrImad-bhagavad- gIta, Chapter 9 refers -

yatkarOSi yadaznAsi yajjuhOSi dadAsi yat ||  
yattapasyasi kauntEya tatkuruSva madarpaNaM || 27 ||

“Whatever your action – Food or Worship, whatever the gift, that You give to another; Whatever you vow to the work of the spirit, lay these also as offerings before me.” (Translation by Swami Swarupananda)

C10 – velasi – This is how it is given in all the books. However, in this form, the sentence is not complete. Either it should be ‘velasina’, or ‘velayu’. The meaning of ‘velasina’ has been adopted. Any suggestions ???

**rAma rAma rAma nApai-kalyANI**

In the kRti 'rAma rAma rAma nApai' – rAga kalyANi, zrI tyAgarAja pleads with Lord to have compassion on him citing many examples.

- P rAma rAma rAma nApai nI daya  
rAka(y)uNDavaccunA O rAma
- C1 tanayuni E jAtiyaina brOvani  
tallyu bhuvini kaladA O rAma (rAma)
- C2 tanaku tAnu vaJcana cEsukonu  
dhanavantuDu kalaDA O rAma (rAma)
- C3 ilanu nizcayamuga nIvu lEni tAv-  
(e)ndainanu kaladA O rAma (rAma)
- C4 sutuni mATaku talli taNDrulu  
asUya paDuTa kaladA O rAma (rAma)
- C5 brahma niSThuDain(a)TTi(y)A ghanuniki  
prabala vaJcana kaladA O rAma (rAma)
- C6 tolli jEyu karmam(a)nubhivimpakanu  
tOyuvAru kalarA O rAma (rAma)
- C7 kanaka taruNul(A)sa lEni saMsArulu  
kalal(ai)nanu kalarA O rAma (rAma)
- C8 nirvikAra zrI tyAgarAjuniki  
ninnu vinA kalarA O rAma (rAma)

Gist

O Lord rAma! O Immutable Lord!  
Is it justifiable for Your mercy not to descend on me?  
Be it any species, is there a mother on the Earth who would not protect  
her offspring?  
Is there a richman who would deceive himself?  
Is certainly there a place anywhere on this Earth where You are not  
there?  
Are there parents who would feel envious at the words of their own child?  
For that kind of great person who is ever absorbed in the Supreme Self, is  
there any great deception?  
Are there persons who could escape without experiencing the results of  
actions done in the past?  
Are there house-holders, even in dreams, who do not have the desire for  
gold and women? (Or) Are there house-holders who do not have the desire for  
gold and women even in dreams?  
Are there anyone to this tyAgarAja other than You?

Word-by-word Meaning

P O Lord rAma! Is it justifiable (uNDavaccunA) for Your (nI) mercy (daya)  
not to descend (rAka) (literally come) (rAkayuNDavaccunA) on me (nApai)?

C1 O Lord rAma! Be it any (E) species (jAti) (jAtiyaina), is there (kaladA) a  
mother (tallyu) on the Earth (bhuvini) who would not protect (brOvani) her  
offspring (tanayuni) (literally son)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C2 O Lord rAma! Is there (kalaDA) a richman (dhanavantuDu) who would deceive (vaJcana cEsukonu) himself (tanaku tAnu)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C3 O Lord rAma! Is certainly (nizcayamuga) there (kaladA) a place (tAvu) anywhere (endainanu) (tAvendainanu) on this Earth (ilanu) where You (nIvu) are not (lEni) there?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C4 O Lord rAma! Are there (kaladA) parents (talli taNDrulu) who would feel envious (asUya paDuTa) at the words (mATaku) of their own child (sutuni) (literally son)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C5 O Lord rAma! For that (A) kind (aTTi) of great person (ghanuniki) who is ever absorbed (niSThuDu) in the Supreme Self (brahman) (brahma niSThuDainaTTiyA), is there (kaladA) any great (prabala) (literally mighty, strong) deception (vaJcana)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C6 O Lord rAma! Are there (kalarA) persons who could escape (tOyuvAru) (literally pass off) without experiencing (anubhavimpakanu) the results of actions (karmamu) (karmamanubhavimpakanu) done (jEyu) in the past (tolli)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C7 O Lord rAma! Are there (kalarA) house-holders (saMsArulu), even in dreams (kalalainanu), who do not have (lEni) the desire (Asa) for gold (kanaka) and women (taruNulu) (taruNulAsa)? (OR) Are there (kalarA) house-holders (saMsArulu) who do not have (lEni) the desire (Asa) for gold (kanaka) and women (taruNulu) (taruNulAsa) even in dreams (kalalainanu)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

C8 O Immutable Lord (nirvikAra)! Are there anyone (kalarA) to this tyAgarAja (zrI tyAgarAja) other than (vinA) You (ninnu)?

O Lord rAma! Is it justifiable for Your mercy not to descend on me?

Notes –

C1 – jAtiyaina – Here, ‘caste’ is not meant.

C2 – tanaku tAnu – The implication is that ‘I belong to You and if Your mercy does not come, then it would amount to deceiving Oneself (Lord)’.

C2 – kalaDA – this is how it is given in all the books other than that of TKG, where it is given as ‘galadA’. Any suggestions???

C4 – asUya – this word means ‘envy’, ‘intolerance’, ‘malignity’. It is possible for parents to be ‘intolerant’ towards their children; but ‘malignity’ or ‘envy’ is not possible. Therefore, ‘envy’ has been adopted.

C5 - brahma niSThuDainaTTi – a person who is absorbed in the Supreme Self has crossed over all possible delusions. Therefore, there cannot be any such deception. But, at mundane level, there may be set backs which would not, in any case, matter to such a person. I feel that the word ‘prabala’ has been introduced by zrI tyAgarAja to differentiate this. However, I am not very clear as to whom zrI tyAgarAja refers as ‘brahma niSTha’ and how the comparison is to be reconciled with the statement that ‘it is not correct for the Lord not to have compassion on him’. Is he referring to himself as ‘brahma niSTha’? Any suggestions ???

C6 – anubhavimpakanu – this is how it is given in all books other than that of TKG, where it is given as ‘anubhaviJcakanu’. Any suggestions ???

C7 - kanaka taruNulAsa kalalainanu lEni – This can be interpreted in two ways ‘Are there house-holders, even in dreams, who do not have desire for gold and women’; or ‘are there house-holders who do not have desire for gold and women even in dreams’. The placement of the word ‘kalalainanu’ is such that it would normally result in the former translation. However, for the reasons stated below, the latter version seems to be more appropriate.

In case the latter version is adopted, then zrI tyAgarAja, who has eschewed all Worldly desires (in waking state), might be subject to certain delusions in the dreams (svapna) because of the vAsanAs. This, he wants the Lord to ignore.

In case the former version is adopted, the purport of is not very clear. Does zrI tyAgarAja say that he is also a house-holder and the Lord should not take cognizance of his desire for wealth and wife? May not be, because in many kRtis, he says that he has no desires at all in this World – ‘vaddanE vAru lEru’ – rAga SaNmukhapriya refers.

However, we should keep in mind that the kRtis of zrI tyAgarAja are, in fact, a dialogue with Lord rAma which he carried out throughout his life. Therefore, the kRti may also be part of evolutionary tyAgarAja.

Alternatively, this kRti may belong to the category of ‘self depreciation’ – Atma garhaNa as described by Dr V Raghavan, in his Introductory Thesis to the book ‘The Spiritual Heritage of Tyagaraja’ by Sri C Ramanujachariar. Please visit the following website to know about ‘Atma garhaNa’ –

<http://www.ibiblio.org/sripedia/oppiliappan/archives/1997/msg00037.html>

Adi zaGkara, in his ‘zivAnanda lahari’ states –

sadA mOhATavyAM carati yuvatInAM kuca-girau  
naTaty AZA-zAkhAs-vaTati jhaTiti svairam-abhitaH |  
kapAlin bhikSO mE hRdaya-kapim-atyanta capalaM  
dRDhaM bhaktyA baddhvA ziva bhavad-adhInam kuru vibhO || 20 ||

“O Lord! Thou that bearest a skull in hand! Thou mendicant! Thou auspicious and all-pervading one! Accepting this monkey of my mind as my devout offering, bind it with (the cord of) devotion and bring it under Thy control – this extremely wayward monkey that always wanders in the forest of ignorance, dancing on the hill-tops of young women’s breasts, and moving about quickly in diverse directions (according to its promptings) along the branches of worldly desires.” (Translation by Swami Tapasyananda)

Adi zaGkara, being a brahma niSTha, would not have had such a wavering mind. For the benefit of disciples and devotees they coin such wordings assuming their roles. The caraNa 7 of present kRti may belong to this category also.

## **mAmava raghurAma-sAraGga**

In the kRti ‘mAmava raghurAma’ – rAga sAraMga, zrI tyAgarAja sings praises of the Lord.

P mAm-ava raghurAma  
marakata maNi zyAma

C1 pAmara jana bhIma  
pAlita sutrAma (mAM)

C2 duritambulu pOdu

- dunuma manasu rAdu (mAM)
- C3 kalaz(A)mbudhilOna  
karuNa karagi pOyenA (mAM)
- C4 vinu mari samaramun(A)  
vidhi zaramu virigenA (mAM)
- C5 kala satyamu suguNa  
kAnanamuna nilcenA (mAM)
- C6 divya nar(A)paghana  
daivatvamu pOyenA (mAM)
- C7 rAj(A)dhipa tyAga-  
rAja vinuta bAga (mAM)

#### Gist

O Lord raghurAma! O Lord of dark-green hue like emerald gem stone! O Terror of wicked people! O Lord who protected indra! O Lord of virtues! O Lord of divine human form! O Head of all Kings! O Lord well-praised by this tyAgaAja!

My sins will not leave me; You will not condescend to destroy these.  
Has your compassion dissolved away in the Ocean of milk?  
Listen further; did Your brahmAstra break in the battle of laGkA?  
Has the promise, made by You, been left behind in the forest?  
Has Your divinity vanished because You took human form?  
Please protect me well.

#### Word-by-word Meaning

P O Lord raghurAma! O Lord of dark-green (zyAma) hue like emerald (marakata) gem stone (maNi)! Please protect (ava) me (mAM) (mAm-ava).

C1 O Terror (bhIma) of wicked (pAmara) people (jana)! O Lord who protected (pAlita) indra (sutrAma);  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C2 My sins (duritambulu) will not leave (pOdu) me; You will not condescend (manasu rAdu) to destroy (dunuma) (literally cut to pieces) these;  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C3 Has your compassion (karuNa) dissolved away (karagi pOyenA) in (lOna) the Ocean (ambhudhi) of milk – churning of which pitcher (kalaza) of nectar emerged (kalazAmbudhilOna)?  
Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C4 Listen (vinu) further (mari); did Your (A) (literally that) brahmAstra – missile (zaramu) of brahmA (vidhi) - break (virigenA) in the battle (samaramuna) (samaramunA) of laMkA?  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C5 O Lord of virtues (suguNa)! Has the promise (satyamu), made (kala) by You, been left behind (nilcenA) (literally stopped) in the forest (kAnanamuna)?  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C6 O Lord of divine (divya) human (nara) form (apaghana) (literally limbs) (narApaghana)! Has Your divinity (daivatvamu) vanished (pOyenA) because You took human form?  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me.

C7 O Head (adhipa) of all Kings (rAja) (rAjAdhipa)! O Lord well-praised (vinuta) by this tyAgarAja!  
O Lord raghurAma! O Lord of dark-green hue like emerald gem stone!  
Please protect me well (bAga).

Notes

C2 – dunuma – this is how it is given in all books other than that of TKG, wherein it is given as ‘dunumu’. As ‘dunuma’ is the appropriate word, the same has been adopted. The correct form of the word ‘tunuma’; however in view of the prAsa requirement, ‘dunuma’ has been retained. Any suggestions.

C4 – samaramunA – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘samaramuna’. This needs to be checked. Any suggestions ???

C4 - vidhi zaramu – brahmAstra is considered ultimate weapon by possessing which one can vanquish his enemies. Therefore, zrI tyAgarAja asks why the Lord doesn’t use it in order to save him or did it break away in the battle?

C5 - satyamu – promise - zrI tyAgarAja asks whether the following declaration of his vow - made at the time of surrender of vibhISaNa - contained in vAlmIki rAmAyaNa – yuddha kaNDa - which is considered as zaraNAGati zAstRa by bhaktAs - has been left behind when He completed his vanavAsa -

sakRdEva prapannAya tavAsmIti ca yAcate |  
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || XVIII -33

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.”

## **nArayaNa hari-yamunAkalyANi**

In the kRti ‘nArayaNa hari’ – rAga yamuna kalyANi, zrI tyAgarAja sings praises of the Lord.

P nArayaNa hari nArayaNa hari  
nArayaNa hari nArayaNa hari

C1 nazvaram(ai)na dhan(A)zvamulanu nE  
vizvasiJca bhUj(E)zvara hari hari (nArayaNa)

C2 kOT(I)zula kani sATi lEni palku  
bOTin(o)sagi mummATiki vEDanu (nArayaNa)

C3 Aza pizAca vEzamu kalgu  
dhan(E)zula kAceDu dEzamun(E)lanu (nArayaNa)

- C4 nAlOnE nI cElO jikkiti  
nI lObhamu viDuvav(E)lIO teliyadu (nArAyaNa)
- C5 bhU-lOkamulO mEl(O)rvaru vidhi  
vrAlO nIdau jalO teliyadu (nArAyaNa)
- C6 dUreDu panulaku dUredaru kaDa  
tEreDu panulanu tErE manasuku (nArAyaNa)
- C7 toli tA jEsina phalamE kalad(a)ni  
ilan(e)Jcani martyula celimi(y)enduku (nArAyaNa)
- C8 dUSaNa hara para dUSaNa jana gaNa  
bhISaNa suguNa vibhISaNa sannuta (nArAyaNa)
- C9 nOr(e)ppuDu nI pErE palukani  
vErE(y)evarunnArE rAghava (nArAyaNa)
- C10 mitra kul(E)za caritra rasika jana  
mitramu kOrudu vRtr(A)ri vinuta (nArAyaNa)
- C11 vIna vimAna kav(I)na hRd-Alaya  
dIna jan(A)vana dAnava hara zrI (nArAyaNa)
- C12 nA jUpulu mI nAjUku tanamunE  
jUDani tyAgarAj(u)llam(a)laru (nArAyaNa)

#### Gist

O Lord nArAyaNa! O Lord hari! O Consort of sItA! O Vanquisher of demon dUSaNa! O Terror of those people who indulge in speaking ill of others! O Lord of virtues well-praised by vibhISaNa! O Lord rAghava! O Lord praised by indra! O Lord whose carriage is garuDa! O Lord who abides in the heart of vAlmIki - king of poets! O Protector of the humble people! O Destroyer of demons! O Lord nArAyaNa who shines (or blossoms) (in) the heart of this tyAgarAja!

I shall not place faith on wealth and possessions which are of transitory nature; never!

I shall, definitely not beg multi-millionaires, by offering the peerless sarasvati - the Goddess of speech. (I shall not sell the gift of speech by singing praises of rich.)

I shall not go to the place where devils of desire in the guise of Lords wealth are tended.

I got caught in Your hands within myself; (even then) I do not know as to why You would not leave Your niggardliness (in showing compassion).

In this World people could not bear others' greatness or fortune; I do not know whether it is due to fate or due to Your mAya.

People would undertake such tasks which are to be detested, but they wouldn't think of such jobs meant for redemption.

Why should I seek the company of those mortals who do not realise that, in this World, we reap only fruits of what one did in the past.

Let my tongue always utter your names only; who else is there?

I shall desire the friendship of those who enjoy Your story.

Let my sight behold Your elegance only.

#### Word-by-word Meaning



P O Lord nArAyaNa! O Lord hari! O Lord nArAyaNa! O Lord hari! O Lord nArAyaNa! O Lord hari! O Lord nArAyaNa! O Lord hari!

C1 O Consort (Izvara) of sItA – born of Earth (bhUja) (bhUjEzvara)! I (nE) shall not place faith (vizvasiJca) on wealth (dhana) and possessions (azvamulanu) (literally horses) (dhanAzvamulanu) which are of transitory nature (nazvaramaina); never (hari hari)! (Interjection of aversion).

C2 I shall, definitely (mummATiki) not beg (vEDanu), seeking (kani) (literally looking) multi-millionaires (kOTIzula), by offering (osagi) the peerless (sATi lEni) sarasvati - the Goddess (bOTini) (bOTinosagi) of speech (palku). (I shall not sell the gift of speech by singing praises of rich.)

C3 I shall not go (Elanu) to the place (dEzamu) (literally country) (dEzamuElanu) where devils (pizAca) of desire (Aza) in the guise (vEzamu kalgu) of Lords (Izulu) wealth (dhana) (dhanEzula) are tended (kAceDu).

C4 I got caught (jikkiti) in Your (nI) hands (cElO) within myself (nAlOnE); (even then) I do not know (teliyadu) as to why (ElO) You would not leave (viDuvavu) (viDuvavElO) Your (nI) niggardliness (lObhamu) (in showing compassion).

C5 In this World (bhU-lOkamulO) people could not bear (Orvaru) others' greatness or fortune (mElu) (mElOrvaru); I do not know (teliyadu) whether it is due to fate – writing (vrAlO) of brahmA (vidhi) or due to Your (nIdau) mAya (jAlO).

C6 People would undertake (dUrEdaru) (literally enter) such tasks (panulaku) which are to be detested (dUreDu), but they wouldn't think of - bring (tErE) to their mind (manasuku) - such jobs (panulanu) meant for redemption (kaDa tEreDu).

C7 Why should I seek (enduku) the company (celimi) (celimiyenduku) of those mortals (martyula) who do not realise (eJcani) (literally do not consider) that (ani), in this World (ilanu) (ilaneJcani), we reap (kaladu) (literally have) (kaladani) only fruits (phalamE) of what one (tA) did (jEsina) in the past (toli).

C8 O Vanquisher (hara) of demon dUSaNa! O Terror (bhISaNa) of those (gaNa) people (jana) who indulge speaking ill (dUSaNa) of others (para)! O Lord of virtues (suguNa) well-praised (sannuta) by vibhISaNa!

C9 O Lord rAghava! Let my tongue (nOru) (literally mouth) always (eppuDu) (nOreppuDu) utter (palukani) your (nI) names only (pErE); who (evaru) else (vErE) is there (unnArE) (vErEyevarunnArE)?

C10 O Lord praised (vinuta) by indra – the enemy (ari) of vRtra (vRtrAri)! I shall desire (kOrudu) the friendship (mitramu) of those (jana) who enjoy (rasika) Your - Lord (Iza) of Solar (mitra) race (kula) (kulEza) - story (caritra).

C11 O Lord whose carriage (vimAna) is garuDa – king (ina) of birds (vi) (vIna)! O Lord who abides (Alaya) in the heart (hRt) (hRd-Alaya) of vAlmIki - king (ina) of poets (kavi) (kavIna)! O Protector (avana) of the humble (dIna) people (jana) (janAvana)! O Destroyer (hara) of demons (dAnava)!

C12 O Lord nArAyaNa who shines (or blossoms) (alaru) (in) the heart (ullamu) of this tyAgarAja (tyAgarAjullamalaru)! O Lord hari! Let my (nA) sight

(jUpulu) behold (jUDani) Your (mI) elegance only (nAjUku tanamunE) (literally tenderness or delicateness).

Notes –

C1 – bhUjEzvara – this is how it is given in all the books other than that of TKG wherein it is given as ‘bhUtEzvara’. This needs to be checked. Any suggestions ???

C3 – kAceDu dEzamunElanu – this is how it is given in all the books other than that of TKG wherein it is given as ‘gAcE dEzamunEludu’. As the latter version gives a contrary meaning, the former version has been adopted. Any suggestions ???

C4 – viDuvavELO teliyadu– this is how it is given in all books other than that of TKG wherein it is given as ‘viDa vELO teliyanu’. This needs to be checked. Any suggestions ???

C5 – nIdau jAlO teliyadu – this is how it is given in all books other than that of TKG wherein it is given as ‘nIkauzAlO teliaynu’. This needs to be checked. Any suggestions ???

C5 – nIdau – nIdu + au – ‘au’ is the short form for ‘avu’.

C8 – dUSaNa – Associate of khara vanquished by zrI rAma.

C10 – vinuta – this is how it is given all books other than that of TKG wherein it is given as ‘sannuta’. This needs to be checked. Any suggestions ???

C10 – vRtrAri – Slaying of vRtra by indra – please refer to mahAbhAratam – udyOga parva, Section 10.

C11 – kavIna – King of poets – vAlmIki. The same word is used by zrI tyAgarAja in the kRti ‘jagadAnanda kAraka’ (caraNa 8).

## **rAma rAma rAma mAM-yamunAkalyANi**

In the kRti ‘rAma rAma rAma mAM pAhi’ – rAga yamunA kalyANi, zrI tyagarAja sings praises of the Lord.

- P rAma rAma rAma mAM pAhi
- C1 vanamuna cani muni jana gaNamunu kanu-  
goni nenaruna ghanamuna pAliJcina (rAma)
- C2 vanaja nayana ninu manasuna dina dina-  
munu kanugonu nanu(n)anaghuni sEyavE (rAma)
- C3 sura nara vara nuts caraNa kamala yuga  
kara dhRta giri vara(y)aramara sEyaka (rAma)
- C4 mura khara hara hari paricara karuNA-  
kara gara dhara nuts kari varada varada (rAma)
- C5 zaraN(a)nukoni niratamunanu ninu hRt-  
sarasijam(a)nu virulanu pUjintunu (rAma)
- C6 kali yugamuna nelakonna(y)itaral(E)  
vibhuDula kani ninugA madini bhajintunu (rAma)
- C7 bahu vacanamul(e)nduku ika nIvE  
iha paramulu mari nA sarvasvamu (rAma)
- C8 sarasija bhava sura pati vandita pada  
pura hara nuts pAlita tyAgarAja (rAma)

Gist

O zrI rAma! O Lord zrI rAma who, having gone to the forest, looking at the plight of the multitude of sages, protected them kindly and firmly! O Lotus Eyed! O Lord whose Lotus feet are praised by the celestials and blessed humans! O Lord who held in His hands the blessed Mountain gOvardhana! O Lord who slayed mura and khara demons! O Lord who is served by monkeys! O Compassionate One! O Lord praised by Lord ziva! O Bestower of boons to gajEndra! O Bestower of Boons! O Lord whose Feet are worshipped by brahMA and indra! O Lord praised by Lord ziva – the destroyer of tripura! O Protector of this tyAgarAja!

Protect me.

Please make me, sinless, who beholds You in his mind every day.

Please do not hesitate.

Seeking refuge in You, I shall ceaselessly worship You with flowers called Lotus of my heart.

Whenever I behold any other Gods abiding in the kali yuga, considering them to be You alone, I shall chant only Your name in my mind.

Why utter so many words? Now You only are my comfort in this World and emancipation; and You are my everything.

Word-by-word Meaning

P O zrI rAma rAma rAma! Protect (pAhi) me (mAM).

C1 O Lord zrI rAma who, having gone (cani) to the forest (vanamuna), looking at (kanugoni) the plight of the multitude (jana gaNamunu) of sages (muni), protected (pAliJcina) them kindly (nenaruna) and firmly (ghanamuna)!

Please protect me too.

C2 O Lotus (vanaja) (blue Lotus) Eyed (nayana)! Please make (sEyavE) me, (nanu) sinless (anaghuni) (nananaghuni), who beholds (kanugonu) You in his mind (manasuna) every day (dina dinamunu).

O Lord zrI rAma! Please protect me.

C3 O Lord whose Lotus (kamala) feet (caraNa yuga) are praised (nuta) by the celestials (sura) and blessed (vara) humans (nara)! O Lord who held (dhRta) in His hands (kara) the blessed (vara) Mountain (giri) gOvardhana! Please do not hesitate (aramara sEyaka) (varayaramara) me.

O Lord zrI rAma! Please protect me.

C4 O Lord who slayed (hara) mura and khara demons! O Lord who is served (paricara) by monkeys (hari)! O Compassionate One (karuNAkara)! O Lord praised (nuta) by Lord ziva – holding (dhara) poison (gara) (in his throat)! O Bestower of boons (varada) to gajEndra – elephant (kari)! O Bestower of Boons (varada)!

O Lord zrI rama! Please protect me.

C5 Seeking refuge (zaraNu anukoni) (zaraNanukoni) in You, I shall ceaselessly (niratamunanu) worship (pUjintunu) You (ninu) with flowers (virulanu) called (anu) Lotus (sarasijamu) (sarasijamanu) of my heart (hRt).

O Lord zrI rAma! Please protect me.

C6 Whenever I behold (kani) any (E) other (itarala) Gods (vibhuDula) abiding (nelakonna) (nelakonnayitaralE) in the kali yuga (kali yugamuna),

considering them to be You (ninugA) alone, I shall chant only Your name (bhajintunu) in my mind (madini).

O Lord zrI rAma! Please protect me.

C7 Why (enduku) utter so many (bahu) words (vacanamulu) (vacanamulenduku)? Now (ika) (literally now onwards) You only (nIvE) are my comfort in this World (iha) and emancipation (para) (literally other World) (paramulu); and (mari) You are my (nA) everything (sarvasvamu).

O Lord zrI rAma! Please protect me.

C8 O Lord whose Feet (pada) are worshipped (vandita) by brahma – born (bhava) of Lotus (sarasija) and indra – Head (pati) of celestials (sura)! O Lord praised (nuta) by Lord ziva – the destroyer (hara) of tripura – the three fortresses (pura)! O Protector (pAlita) of this tyAgarAja!

O Lord zrI rAma! Please protect me.

Notes -

P – rAma rAma rAma mAM pAhi – this is how it is given in the book of TSV/AKG. However, it is given twice in the book of TKG. This needs to be checked. Any suggestions ???

C4 - mura - He was killed by zrI kRSNa – Please visit the website for more information on kRSNA's later pastimes with demons.

<http://www.harekrsna.com/philosophy/associates/demons/krsna.htm>

C4 - khara - He was killed by zrI rAma.

C5 – pUjintunu – this is how it is given in the book of TKG. However, in the book of TSV/AKG, it is given as 'pUjintu'. This needs to be checked. Any suggestions ???

C5 - hRtsarasijamanu virulanu – In all the books, this is given as 'hRtsarasijamunu virulanu'. This has been translated as 'I shall worship with flower called lotus of my heart'. In this regard, the following verse of sivAnanda lahari by Adi zaMkarAcArya is relevant –

gabhrE kAsArE vizati vijanE ghOravipinE  
vizAlE zailE ca bhramati kusumArthaM jaDamati: |  
samarpyaikaM cEtassarasija-mumAnAtha bhavatE  
sukhEnAvasthAtu jana iha na jAnAti kimahO || 9 ||

“Dull-witted man, wandering about for flowers (for Thy worship), goes to deep lotus lakes, to uninhabited dense forests and to high mountains. Lo! he does not know how to be happy in life by offering unto Thee, the Lord of umA, the unique lotus of his own heart.” (Translation by Swami Tapasyananda)

## hari dAsulu-yamunAkalyANi

In the kRti 'haridAsulu veDalu' – rAga yamunA kalyANi, describes the beauty of how the devotees go about singing praises of the Lord.

P hari dAsulu veDalu muccaTa gani-  
(y)AnandamAye dayALO

A hari gOvinda nara hari rAma kRSNa(y)ani  
varusaga nAmamulu karuNatO jEyucu (hari)

C1 saGgatigAnu mRdaGga ghOSamulacE  
poGgucu vIdhulak(E)gucu merayucu (hari)

- C2 cakkani haricE jikkitim(a)ni mati  
sokkucu nAmamE dikkani pogaDucu (hari)
- C3 diTTamuga naDu gaTTutOn(a)Dugulu  
beTTucu tALamu baTTi ghalghallanaga (hari)
- C4 jnAnamutO rAma dhyAnamutO maJci  
gAnamutO mEnu dAnam(o)saGgucu (hari)
- C5 rAja rAjunipai jAjulu callucu  
rAjillucu tyAgarAjunitO gUDi (hari)

#### Gist

O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed -

(1) chanting the names one by one as hari, gOvinda, nara hari, rAma kRSNa evoking compassion; (2) singing to the accompaniment of the beats of mRdaGga and going enthusiastically around the streets shiningly (3) enamoured mentally that they have been caught in the hands of the great Lord hari and extolling that their only refuge is the name of the Lord; (4) with determination and with garments tied firmly in the waist, placing steps according to the beats to the jingling sound of their anklets; (5) with understanding and meditation on Lord zrI rAma and with melliflous music offering bodily service to the Lord; (6) and showering jasmine flowers on Lord zrI rAma and shining in association with this tyAgarAja.

#### Word-by-word Meaning

P O The Most Compassionate Lord (dayALO)! It has been blissful (AnandamAyE) seeing (gani) (ganiyAnandamAyE) the charm (muccaTa) with which devotees (dAsulu) of Lord hari proceed (veDalu).

A O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed -  
chanting (jEyucu) the names (nAmamulu) one by one (varusaga) as (ani) hari, gOvinda, nara hari, rAma kRSNa (kRSNayani) evoking compassion (karuNatO).

C1 O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed -  
singing to the accompaniment (saGgatiGAnu) of the beats (ghOSamulacE) (literally sound) of mRdaGga and  
going (Egucu) enthusiastically (poGgucu) around the streets (vIdhulku) (vIdhulukEgucu) shiningly (merayucu).

C2 O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed -  
enamoured (sokkucu) mentally (mati) that (ani) they have been caught (jikkitimi) (jikkitimiyani) in the hands of the great (cakkani) Lord hari (haricE) and  
extolling (pogaDucu) that (ani) their only refuge (dikku) (dikkani) is the name (nAmamE) of the Lord.

C3 O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed -

with determination (diTTamuga) and with garments (gaTTutOnu) tied firmly in the waist (naDu),  
placing (bETTucu) steps (aDugulu) according (baTTi) to the beats (tALamu) to the jingling sound (ghalghallanaga) of their anklets.

C4 O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed –  
with understanding (jnAnamutO) (literally knowledge) and meditation (dhyAnamutO) on Lord zrI rAma and  
with melliflous (maJci) (literally good) music (gAnamutO) offering (osaGgucu) bodily (mEnu) service (dAnamu) (literally donation) (dAnamosaGgucu) to the Lord.

C5 O The Most Compassionate Lord! It has been blissful seeing the charm with which devotees of Lord hari proceed –  
showering (callucu) jasmine flowers (jAjulu) on Lord zrI rAma - the King (rAja) of Kings (rAju) (rAjunipai) and  
shining (rAjillucu) in association (gUDi) with this tyAgarAja (tyAgarAjunitO).

Notes -

C1 - saGgati – In the present context, in view of the ensuing words ‘mRdaGga ghOSamulacE’, it means ‘to the accompaniment of the beats of mRdaGga’. However, this word has a special meaning in musical terminology. A particular variation of a phrase in a kRti in a song with slight or large changes in tune and gamakAs. Each phrase may be repeated with different variations or saGgatis. (For glossary of Carnatic Music Terminology, please visit site <http://www.karnatik.com>)

C3 - naDu gaTTu – this is how it is given in all the books. As the meaning derived is ‘waistband’ etc, the correct word, as per telugu dictionary seems to be ‘naDi gaTTu’. This needs to be checked. Any suggestions ???

C3 – ghalghallanaga – In all the books it is given as ‘galgallanaga’. As the correct word is ‘ghallu’, it has, accordingly, been adopted. Any suggestions ???

## AragimpavE-tODi

In the kRti ‘AragimpavE pAlAragimpavE’ - rAga tODi, zrI tyAgarAja makes food offering - naivEdya - to the Lord, sItA and His brothers.

P AragimpavE pAl(A)ragimpavE

A raghuvIra janakajA kara  
pavitramau venna pAl(Ara)

C sAramaina divvy(A)nnamu  
SaD-rasa yuta bhakSaNamulu  
dAra sODar(A)dulatO  
tyAgarAja vinuta pAl(Ara)

Gist

O Lord raghuvIra! O Lord well-praised by this tyAgarAja! Deign to partake, along with Your spouse, brothers and others, the tasty and sacred rice and eatables consisting of six different tastes, milk and butter which have been sanctified by the touch of sItA.

## Word-by-word Meaning

P Deign to partake (AragimpavE) the milk (pAlu) (pAlAragimpavE).

A O Lord raghuvIra! Deign to partake the milk and butter (venna) which have been sanctified (pavitramau) by the touch (kara) (literally hand) of sItA – daughter of King janaka (janakajA).

C O Lord well-praised (vinuta) by this tyAgarAja! deign to partake – along with Your spouse (dAra), brothers (sOdaru) and others (AdulatO) (sOdarAdulatO), the tasty (sAramaina) and sacred (divya) rice (annamu) (divyAnnamu) and eatables (bhakSaNamulu) consisting of (yuta) six (SaD) different tastes (rasa) along with milk.

Notes –

A – raghuvIra – In all the books the word ‘raghu’ is given in brackets, the significance of which is not clear. Any suggestions ???

C - SaDrasa – tamizh aRusuvai – sweet (madhura – in2ippu), sour (amla - puLippu), salt (lavaNa - uvarppu), bitter (kaTu - kasappu), pungent (tikSNa - kAraM), astringent (kaSAya - tuvarppu); ‘kaTu’ also means pungent.

C – tyAgarAja vinuta – this is how it is given in all the books other than that of TKG, wherein it is given as ‘tyAgarAja nuta’. This needs to be checked. Any suggestions ???

## **koluvamare gadA-tODi**

In the kRti ‘koluvamare gadA’ – rAga tODi, zrI tyAgarAja describes the service rendered by him and other bhAgavatas at his house.

P koluv(a)mare gadA kODaNDA pANi

A naluvaku palukula celiyaku rukmiNiki  
lalitaku sItaku lakSmaNunik(a)rudaina (kolu)

C1 vEkuva jAmuna velayucu tambura  
cEkoni guNamula celuv(o)nda pADucu  
zrIkarunik(A)zrita cintAmaNuniki-  
(n)Akali tIra pAl(A)ragimpanu jEseDu (kolu)

C2 vinav(a)yya sari proddu vELa nAthuniki  
canuvuna pannITa snAnamu gAviJci  
ghanuniki divya bhOjanamunu beTTi  
kammani viDam(o)saGgucu maravaka sEviJceDu (kolu)

C3 bhAgavatulu gUDi bAguga ghana naya  
rAgamulacE dIp(A)rAdhanam(o)nariJci  
vEgamE zrI hari virulapai pavvaLiJca  
jOgoTTi tyAgarAju sumukhuni lEpeDu (koluva)

Gist

Listen O Folks! Service of the Lord kodaNDa pANi - one who causes prosperity, who is like a cintAmaNi to those dependent on Him and who is well-disposed to this tyAgarAja - which is rare to be attained by brahma, sarasvati (Goddess of speech), rukmaNi, pArvati and even for sItA and lakSmaNa, has indeed been granted to me!

The service of –

(1) early in the morning, shining with tambura in the hand and singing melodiously the glory of the Lord and offering milk to Him to the satiation of His thirst;

(2) during day time, bathing the Lord in rose water with love at the appropriate period of time, feeding Him with sanctified food and, without forgetting, offering sweet and fragrant betel leaves; and

(3) in the night, the bhAgavatas offering Arati to the Lord to the accompaniment of important and graceful rAgas and singing lullaby so that the Lord zrI hari could lie down to sleep quickly on the bed of flowers and, then (again early in the morning) awakening the Lord -  
has been granted to me.

Word-by-word Meaning

P Service (koluvu) of the Lord kodaNda pANi has indeed (gada) been granted (amare) (koluvamare) to me!

A Service of the Lord kodaNda pANi –  
which is rare (arudaina) to be attained by brahma (nalavaku), sarasvati – Goddess (celiyuku) (literally woman) of speech (palukula), rukmaNi (rukmaNiki), pArvati (lalitaku) and even for sItA (sItaku) and lakSmaNa (lakSmaNuniki) (lakSmaNunikarudaina),  
has indeed been granted to me!

C1 Service to the Lord kodaNda pANi has indeed been granted to me – the service which is performed (jEseDu)  
in offering (Aragimpanu) milk (pAlu) (pAlArakimpunu) to the Lord, who causes prosperity (zrIkara) (zrIkaraniki) and who is like a cintamaNi (cintamaNuniki) to those dependent (Azrita) (zrIkaranikAzrita) on Him, to the satiation (tira) of His thirst (Akali) (literally hunger), all the while  
shining (valayucu) with tambura in the hand (cEkoni) early morning (before dawn) (vEkuva jAmuna) and  
singing (pADucu) melodiously (celuvonda) (literally beautifully) the glory (guNamula) of the Lord.

C2 Listen O Folks (vinavayya)! Service to the Lord kodaNda pANi has indeed been granted to me – the service of worshipping (sEviJceDu) Him by  
bathing (snAnamu gAviJci) the Lord (nAthuniki) in rose water (pannITa) with love (canuvana) at the appropriate (sari) period (vELa) of time (poddu),  
feeding (beTTi) the Lord (ghanuniki) with sanctified (divya) food (bhOjanamu) and,  
without forgetting (maravaka), offering (osagucu) sweet and fragrant (kammani) betel leaves (viDamu) (viDamoGgucu) to Him.

C3 Service to the Lord kodaNda pANi has indeed been granted to me – the service wherein the bhAgavatas (bhAgavatulu)  
offer (onariJci) Arati (dIpa ArAdhanamu) (dIpArAdhanamonariJci) (literally camphor lamp worship) to the Lord nicely (bAguga) to the accompaniment of important (ghana) and graceful (naya) rAgas (rAgamulacE) and  
singing lullaby (jOgoTTi) so that the Lord zrI hari could lie down to sleep (pavvaLiJca) quickly (vEgamE) on the bed of flowers (virulapai) and, then  
(early in the morning) awakening (IEpeDu) the Lord who is well-disposed (sumukhuni) to this tyAgarAja (tyAgarAju).

Notes -



C1 - vEkuva jAmuna – a period of three hours before dawn.  
C1 - cintAmaNi – a fabulous gem supposed to yield its possessor all desires.

C2 - divya bhOjanamu – naivEdya – food offering to the Lord.

C3 - ghana raaga - a heavy and important raaga, in which the swaropam is brought out by taanam (ghanam) or madhyama kaalam. They can be ghana pancaka or dwitiya pancaka ragas – For glossary of music terminology, please visit site – <http://www.geocities.com/promiserani2/glossg.html>

## namO namO rAghavAya-dEziyatODi

In the kRti 'namO namO rAghavAya anizAM' – rAga dEziya tODi, zrI tyAgarAja sings praises of Lord zrI rAma.

- P namO namO rAghavAya anizAM  
namO namO rAghavAya anizAM
- C1 zuka nutAya dIna bandhavE  
sakala lOKa dayA sindhavE (namO)
- C2 zrita durita tamO bahu ravayE  
satata pAlit(A)dbhuta kavayE (namO)
- C3 nija sEvaka kalpaka taravE  
aja rudr(A)d(y)amara su-guravE (namO)
- C4 dIna mAnava gaNa patayE  
dAnav(A)ntakAya su-matayE (namO)
- C5 Ayu(r)ArOgya dAyinE  
vAyu bhOji bhOgi zAyinE (namO)
- C6 nUtana navanIta bhakSiNE  
bhU-tal(A)di sarva sAkSiNE (namO)
- C7 vara gaja kara tulita bAhavE  
zara jita dAnava subAhavE (namO)
- C8 nAga rAja pAlanAya  
tyAgarAja sEvitAya (namO)

Gist

O Benefactor of humble people, praised by sage zuka! O Ocean of mercy for all Worlds! O Multitude of Suns who dispels the darkness of difficulties of those dependent on Him! O ever protector of eminent poets! O Wish-tree for true devotees! O Great mentor of even brahma, ziva and other celestials! O Protector of multitude of humble people! O Great minded Lord of Death for the demons! O Bestower of longevity and health! O Lord reclining on zESa! O Unique Lord fond of fresh butter! O Witness of everything like Earth, nether World and other worlds! O Lord whose hands are like the trunk of blessed elephant! O Lord who vanquished the demon subAhu by arrows! O Protector of gajEndra! O Lord worshipped by this tyAgarAja!

Saltutations to Lord rAghava unceasingly.

Word-by-word Meaning

P Salutations (namO) to Lord rAghava (rAghavAya) unceasingly (anizaM); salutations (namO) to Lord rAghava (rAghavAya) unceasingly (anizaM).

C1 O Benefactor (bandhavE) of humble (dIna) people, praised (nutAya) by sage zuka! O Ocean (sindhavE) of mercy (dayA) for all (sakala) Worlds (IOka)! Salutations to Lord rAghava unceasingly.

C2 O Multitude (bahu) of Suns (ravayE) who dispels the darkness (tamO) of difficulties (durita) of those dependent (zrita) on Him! O ever (satata) protector (pAlita) of eminent (adbhuta) (literally wonderful) (pAlitAdbhuta) poets (kavayE)! Salutations to Lord rAghava unceasingly.

C3 O Wish-tree (kalpaka taravE) for true (nija) devotees (sEvaka) (literally servants)! O Great mentor (sugravE) of even brahma, ziva (rudra) and other (Adi) celestials (amara) (rudrAdyamara)! Salutations to Lord rAghava unceasingly.

C4 O Protector (patayE) of multitude (gaNa) of humble (dIna) people (mAnava)! O Great minded (su-matayE) Lord of Death (antakAya) for the demons (dAnava) (danavAntakAya)! Salutations to Lord rAghava unceasingly.

C5 O Bestower (dAyinE) of longevity (Ayu:) and health (ArOgya) (AyurArOgya)! O Lord reclining (zAyinE) on zESa – the serepent (bhOgi) – whose food (bhOji) is air (vAyu)! Salutations to Lord rAghava unceasingly.

C6 O Unique (nUtana) Lord fond of (bhakSiNE) (literally eater) of fresh butter (navanIta)! O Witness (sAkSinE) of everything (sarva) like Earth (bhU), nether World (tala) and other (Adi) (talAdi) worlds! Salutations to Lord rAghava unceasingly.

C7 O Lord whose hands (bAhavE) are like (tulita) the trunk (kara) of blessed (vara) elephant (gaja)! O Lord who vanquished (jita) the demon (dAnava) subAhu by arrows (zara)! Salutations to Lord rAghava unceasingly.

C8 O Protector (pAlanAya) of gajEndra – king (rAja) of elephants (nAga)! O Lord worshipped (sEvitAya) by this tyAgarAja! Salutations to Lord rAghava unceasingly.

Notes –

P – anizaM – This is the ending word of pallavi in the book of TKG. However, this word is not found in the book of TSV/AKG. This needs to be checked. Any suggestions ???

C2 – adbhuta kavi – this may refer to sage vAlmIki.

C4 – dAnava antakAya – this may refer to specifically to rAvaNa.

C6 – nUtana navanIta – ‘navanIta’ itself means ‘fresh butter’. Therefore, ‘nUtana’ has been translated as ‘unique’.

C7 - vara gaja tulita bAhavE – This may mean both length (AjAnu bAhu) and strength.

## **munnu rAvaNa-tODi**

In the kRti ‘munnu rAvaNa bAdha’ – rAga tODi, zrI tyAgarAja praises Lord zrI rAma.

- P munnu rAvaNa bAdhan(O)rvaka  
vibhISaNuDu mora beTTaga rAmacandra
- A mannintun(a)nucu kula birudulanu bogaDina  
mATa maracitivO zrI rAmacandra (munnu)
- C1 munu vajra bAdhalan(O)rva jAlakanu  
inajuNDu ninu rAmacandra  
koni(A)Da paritApamunu jUci  
vAni madi kodava dIrcina rAmacandra (munnu)
- C2 munu hEma kazipu bAdhala sahimpaga lEka  
mura hari(y)ana rAmacandra  
canuvutO prahlAdu santApa-  
munu dIrci saukhyam(o)sagina rAmacandra (munnu)
- C3 munnu nI mahima nE vinnadi gAni  
sanmuni vandya zrI rAmacandra  
pannag(A)dhipa zayana pAliJci nA vetalu  
parihariJcavE rAmacandra (munnu)
- C4 rAja rAja virAja vAha ravi kula jaladhi  
rAja rAghava rAmacandra  
rAjIva nEtra bhava stuta tyAga-  
rAja vandita zrI rAmacandra (munnu)

#### Gist

O Lord zrI rAmacandra - reclining on zESa - worshipped by great sages!  
O Lord of Kings! O Lord who has garuDa as carrier! O Lord rAghava - the Moon  
born in the ocean of solar dynasty! O Lotus Eyed! O Lord extolled by Lord ziva! O  
Lord worshipped by this tyAgarAja!

That day, unable to bear the troubles created by his elder brother  
rAvaNa, when vibhISaNa made appeal, saying that You will honour him, have  
You forgotten words spoken by You extolling the appellations of Your dynasty?

That day, unable to bear the troubles of vAli, when sugrIva extolled You,  
having seen his pitiable state, You relieved his mental distress!

That day, unable to bear the troubles of (his father) hiraNya kazipu, when  
prahlAda called You “O slayer of demon mura”, You kindly relieved his affliction  
and bestowed him comfort!

I have only heard of Your earlier might; please remedy my distress by  
governing me.

#### Word-by-word Meaning

P O Lord zrI rAmacandra! That day (munnu), unable to bear (Orvaka) the  
troubles (bAdhanu) (bAdhanOrvaka) created by his elder brother rAvaNa, when  
vibhISaNa (vibhISuNuDu) made (beTTaga) appeal (mora),

A O Lord zrI rAmacandra! saying (anucu) that You will honour  
(mannintunu) (mannintunanucu) him (vibhISaNa), have You forgotten  
(maracitivO) words (mATa) spoken by You extolling (bogaDina) the appellations  
(birudulanu) of Your dynasty (kula)?

C1 O Lord zrI rAmacandra! That day (munu), unable (jAlakanu) to bear  
(Orva) the troubles (bAdhalanu) (bAdhalanOrva) of vAli – son of indra (vajra),  
when sugrIva – son of sUrya (inaja) (inajuNDu) extolled (koniYADa) You (ninu),

O Lord zrI rAmacandra, who having seen (jUci) his pitiable state (paritApamunu), relieved (dIrcina) his (vAni) mental (madi) distress (kodava)!

C2 O Lord zrI rAmacandra! That day (munu), unable (IEka) to bear (sahimpaga) the troubles (bAdhala) of (his father) hiraNya (hEma) kazipu, when prahlAda (prahlAdu) called (ana) You “O slayer (hari) (hariyana) of demon mura”,

O Lord zrI rAmacandra, who kindly (canavutO) relieved (dIrci) his affliction (santApamunu) and bestowed (osagina) him comfort (saukhyamu) (saukhyamosagina)!

C3 O Lord zrI rAmacandra worshipped (vandyA) by great sages (sanmuni)! I have only (gAni) heard (vinnadi) of Your (nI) earlier (munnu) might (mahima);

O Lord zrI rAmacandra reclining (zayana) on zESa – King (adhipa) of snakes (pannaga) (pannagAdhipa)! please remedy (parihariJcavE) my (nA) distress (vetalu) by governing (pAliJci) me.

C4 O Lord (rAja) of Kings (rAja)! O Lord who has garuDa – king (rAja) of birds (vi) (virAja) as carrier (vAha)! O Lord rAghava – the Moon (rAja) born in the ocean (jaladhi) of solar (ravi) dynasty (kula)! O Lord zrI rAmacandra!

O Lotus (rAjIva) Eyed (nEtra)! O Lord extolled (stuta) by Lord ziva (bhava)! O Lord worshipped (vandita) by this tyAgarAja! O Lord zrI rAmacandra!

Notes –

P – Pallavi by itself is not complete in meaning unless joined with anupallavi. Therefore, it needs to be checked whether pallavi and anu-pallavi are one complete unit. Any suggestions ???

A – mannintunani – this word has meanings ‘respect’, ‘honour’ and ‘forgive’. Generally, ‘forgive’ is the meaning assigned to this word. However, as vibhISaNa has not committed any crime directly to zrI rAma, in my humble opinion, the meaning ‘forgive’ may not be appropriate. Therefore, the meaning ‘respect’ has been adopted. Any suggestions ???

A - kula birudulanu bogaDina – The words spoken by zrI rama regarding surrender of vibhISaNa, after holding consultations with others, are contained in zrImad vAlmIki rAmAyaNa, yuddha kANDa – Chapter 18. He quotes the statement RSi kaNDu son of RSi kaNva as under –

baddhAJjalipuTaM dInaM yAcantaM zaraNagataM |  
na hanyAdAnRzaMsyArthamapi zatruM paraMtapa ||  
ArtO vA yadi vA dRpta: parESAM zaraNaM gata: |  
ari: prANAn parityajya rakSitavya: kRtAtmanA ||  
sa cEd bhayAd vA mOhAd vA kAmAd vApi na rakSati |  
svayA zaktyA yathAnyAyaM tatpApaM lOkagarhitaM ||  
vinaSTa: pazyatastasya rakSiNa: zaraNaM gata: |  
AnAya sukRtaM tasya sarvaM gacchEdarakSita: ||  
EvaM dOSO mahAnatra prapannAnAmarakSaNE |  
asvargyaM cAyazasyaM ca balavIryavinAzanaM ||  
kariSyAmi yathArthaM tu kaNDOrvacanamuttamaM |  
dharmiSThaM ca yazasyaM ca svargyaM syAt tu phalodayE || 27 – 32 ||

“In the name of humanity, one should not strike even an enemy arrived at one’s door and piteously soliciting protection with joined palms.

An enemy come for protection against his enemies, be he distressed or even proud, should be protected even at the cost of one’s life by one who has subdued one’s mind.

If from fear of folly or even from desire (of some gain) a man does not justly protect a refugee according to his capacity, the sin incurred by him is despised in the World.

If remaining unprotected, a refugee perishes before the eyes of the man who is able to protect him, the former takes away all his merit.

In this way a major sin is incurred by failure to protect refugees under such circumstances; for such failure shuts out heaven, brings infamy and puts an end to one's strength and virility.

I shall follow the excellent counsel of kaNDu, which is in accordance with facts, is exceedingly righteous and is conducive to fame and actually leads to heaven at the time of reward.”

Please visit site for complete translation of the chapter –  
[http://www.valmikiramayana.net/yuddha/sarga18/yuddha\\_18\\_prose.htm](http://www.valmikiramayana.net/yuddha/sarga18/yuddha_18_prose.htm)

C1 – vajra – This is how it is given in all books. vAli is the son of indra; thunderbolt is the weapon of indra; ‘vajra’ also means ‘hard’, ‘adamantine’ etc. Though, in the present context, the word refers to vAli only, the actual meaning of the word here is not clear. Any suggestions ???

C2 - mura hari – hari – though a name of viSnu, it may not be taken as such because of the preceding word ‘mura’. Therefore, the secondary meaning - yama or take away – has been used for translation. Generally, the epithet is murAri – mura+ari. Any suggestions ???

C4 - virAja –As per sthala purANa of tiruvahIndipuraM (near Cuddalore, Tamil Nadu), garuDa brought virAja river from vaikuNTa and zESa brought pAtALa tIrthaM to the kSEtra. The name of the river there is ‘garuDa nadhi’ – now colloquially called ‘gaDilaM’. Source –  
<http://www.ibiblio.org/sripedia/oppiliappan/archives/may04/msg00183.html>

## rE mAnasa-tODi

In the kRti ‘rE mAnasa cintaya’ – rAga tODi, zrI tyAgarAja asks his mind to ever engage in chanting names of Lord zrI rAma.

P rE mAnasa cintaya zrI rAmAM

C1 sAkEta nagara nAthuni samAna rahita mA varuni (rE)

C2 gata kAma jana hRday(A)rNava kalA dharuni iL(A)dhipuni (rE)

C3 bhakt(A)gha payO-dhara prabhaJjanuni niraJjununi (rE)

C4 vinatA tanay(A)rti tamO-vibhA-karuni zubhA-karuni (rE)

C5 dEv(E)za samArAdhyuni digambaruni cidambaruni (rE)

C6 vandAru bRndAraka var(A)bhayaduni rAghavuni (rE)

C7 vara tyAgarAj(A)rcita pad(A)mbujuni sadA hituni (rE)

Gist

O My mind! Ponder about zrI rAma -

(1) the Lord of the town of ayodhya; (2) the peerless consort of lakSmI; (3) the moon risen in the ocean of the heart of those from whom desires have fled; (4) the consort of bhU-dEvi; (5) the hurricane that drives away the clouds of

sins of devotees; (6) the spotlessly pure; (7) the Sun who destroyed the darkness of grief of garuDa; (8) the Lord who casues auspiciousness; (9) worshipped by by indra; (10) the Lord for whom quarters is the garment; (11) the Lord for whom consciousness or intellect is the garment; (12) the blessed Lord who bestows freedom from fear to the reverential celestials; (13) the Lord rAghava; (14) whose Lotus Feet is worshipped by this blessed tyAgarAja; and (15) the ever benefactor of His devotees.

#### Word-by-word Meaning

- P O (rE) My mind (mAnasa)! Ponder (cintaya) about zrI rAma (rAmaM).
- C1 O My Mind! Ponder about zrI rAma –  
the Lord (nAtha) (nAthuni) of the town (nagara) of ayodhya (sAkEta),  
the peerless (samAna rahita) consort (vara) (varuni) of lakSmI (mA).
- C2 O My Mind! Ponder about zrI rAma –  
the moon (kalA-dhara) (kalAdharuni) risen in the ocean (arNava) of the  
heart (hRdaya) (hRdayArNava) of those (jana) from whom desires (kAma) have  
fled (gata) (literally desireless),  
the consort (adhipa) of bhU-dEvi (iLA) (literally earth) (iLAdhipuni).
- C3 O My Mind! Ponder about zrI rAma –  
the hurricane (prabhaJja) (prabhaJjanuni) that drives away the clouds  
(payOdhara) of sins (agha) of devotees (bhakta) (bhaktAgha),  
the spotlessly pure (niraJjana) (niraJjanuni).
- C4 O My Mind! Ponder about zrI rAma –  
the Sun (vibhAkara) (vibhAkaruni) who destroyed (dispelled) the  
darkness (tama:) (tamO) of grief (Arti) of garuDa – son (tanaya) (tanayArti) of  
vinata,  
the Lord who casues auspiciousness (zubhA-kara) (zubhA-karuni).
- C5 O My Mind! Ponder about zrI rAma –  
worshipped (samArAdhya) by (samArAdhyuni) by indra - the Lord (Iza)  
of celestials (dEva) (devEza),  
the Lord for whom quarters (dik) is the garment (ambara) (or sky-clad)  
(digambara) (digambaruni),  
the Lord for whom consciousness or intellect (cit) is the garment  
(ambara) (cidambaruni).
- C6 O My Mind! Ponder about zrI rAma –  
the blessed (vara) Lord who bestows freedom from fear (abhayada)  
(Abhayada) (varAbhayaduni) to the reverential (vandAru) celestials  
(bRndAraka),  
the Lord rAghava (rAghavuni).
- C7 O My Mind! Ponder about zrI rAma –  
whose Lotus (ambuja) Feet (pada) (padAmbuja) (padAmbujuni) is  
worshipped (arcita) by this blessed (vara) tyAgarAja (tyAgarAjArcita),  
the ever (sadA) benefactor (hita) (hituni) (of His devotees).

Notes –

C2 – kalA dhara – This means both ‘moon’ and ‘Lord ziva’. However, in the present context, ‘moon’ is appropriate. Any suggestions ???

C3 – iLA – Though this generally means ‘Earth’ of ‘bhU-dEvi’, fuller details may be found in zrImad bhAgavataM, Book 9, Chapter 1; please also visit the following website – <http://www.sacred-texts.com/hin/vp/vp093.htm>

C4 - vinatA tanayArti – garuDa, suparNa and aruNa are the sons of vinatA. In the episode of stealing of amRta by garuDa, for obtaining the release of his mother from the serpents, Lord indra hurls thunderbolt (vajrAyudha) at him. zrI tyAgarAja seems to refer to this episode. For more details on garuDa, please visit the site – and invoke ‘garuDa’ - <http://www.pantheon.org/areas/mythology/asia/hindu/articles.html>

The complete story of garuDa is contained in Astika parva of Adi parva of mahAbharata. To read the full story, please visit site – <http://www.sacred-texts.com/hin/mo1/mo1018.htm>

C4 – digambara – Please refer to kRti ‘sItA vara’ rAga dEvaGAndhAri where zrI tyAgarAja states ‘AkAza zarIramu brahmamu’ – The space is the body for the Supreme Lord.

C4 – cidambaram – Please visit the website for fuller details – <http://www.bhagavadgitausa.com/LORD%20OF%20DANCE.htm>

C4 – ambara – As per Monier’s Dictionary, the word also means ‘circumference’. In my humble opinion, this word is most appropriate; however, the commonly applied meaning ‘garment’ has been used here. Any suggestions ???

## hariyanu vAni-tODi

In the kRti ‘hariyanu vAri sari’ – rAga tODi – zrI tyAgarAja praises the bhAgavatas who are engaged in the chanting of names of the Lord hari.

- P hari(y)anuvAni sari(y)evvarE
- C1 palu vidhamula talapulu rOsi  
nilavaramagu bhaktiyu jEsi  
mala(y)ani mata bhEdamu kOsi (hariyanu)
- C2 karagucu madilo kAmiJci hari  
caraNamulanu hRdayamu(n)uJci  
vara zuka mukha dhanam(a)ni(y)eJci (hariyanu)
- C3 I sukham(e)rugani jana celimi  
vAsuki visamE mari kolimi nija  
dAsula saMbhASaNa balimi (hariyanu)
- C4 nI japamuna hRdayamu vEga  
rAjillanu jEsina tyAga-  
rAja nutuni pErula bAga (hariyanu)

Gist

Who is equal to one who chants the names of Lord hari –

(1) leaving aside different kinds of thoughts, (2) involving in steadfast devotion, (3) cutting asunder differences of sects as filth, (4) fervently desiring the Lord with a melting heart, (5) establishing the feet of the Lord hari in the heart, (6) considering that devotion to be the wealth propounded the very mouth of the blessed sage zuka, (7) understanding that the company of those who do not know this comfort is indeed the poison of snake vAsuki as also a furnace, and (8) the conversation with true devotees to be the real strength?

Who is equal to one who chants the names of Lord hari – praised by this tyAgarAja - who quickly made his heart shine as a result of repetition of Your names?

#### Word-by-word Meaning

P Who (evvarE) is equal (sari) (sariyevvarE) to one who chants (anuvAni) the names of Lord hari (hariyanuvAni)?

C1 Who is equal to one who chants the names of Lord hari - leaving aside (rOsi) different (palu) kinds (vidhamula) of thoughts (talapula), involving (jEsi) in steadfast (niluvaramagu) devotion (bhaktiyu), and cutting asunder (kOsi) differences (bhEdamu) of sects (mata) as (ani) filth (malamu) (literally excreta) (malayani)?

C2 Who is equal to one who chants the names of Lord hari – fervently desiring (kAmiJci) the Lord with a melting (karugucu) heart (madi) (literally mind) (madilO), establishing (uJci) the feet (caraNamulanu) of the Lord hari in the heart (hRdayamunu) (hRdayamunuJci), considering (eJci) that devotion to be (ani) the wealth (dhanamu) (dhanamaniyeJci) propounded the very mouth (mukha) of the blessed (vara) sage zuka?

C3 Who is equal to one who chants the names of Lord hari – understanding that the company (celimi) of those (jana) who do not know (erugani) this (I) comfort (sukhamu) (sukhamerugani) is indeed the poison (visamE) of snake vAsuki as also (mari) a furnace (kolimi), and the conversation (saMbhaSaNa) with true (nija) devotees (dAsula) to be the real strength (balimi)?

C4 Who is equal to one who chants well (bAga) the names (pErula) of Lord hari - praised (nutuni) by this tyAgarAja – who quickly (vEga) made (jEsina) his heart (hRdayamu) shine (rAjillanu) as a result of repetition (japamuna) of Your (nI) names?

#### Notes –

General – From the way the caraNas are organised, there is some doubt whether they are indeed different caraNas; particularly caraNa 4 is not giving a very satisfying meaning. In my humble opinion, caraNa 3 and 4 should be joined together to give a fuller meaning. caraNas 1 and 2 could be similarly joined. This needs to be checked. Any suggestions ???

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

P – hariyanuvAni sariyevvarE – this is given twice in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given once only. This needs to be checked. Any suggestions ???

C1 – malayani – This is how it is given in all the books. In the book of TSV/AKG, this has been translated as 'useless'; in the book of CR, as 'discordant'. However, both meanings are not available in the dictionary. The nearest word is malamu – excreta, filth etc, but in that case the form of the word should be 'malamani' and not 'malayani'. The meaning 'mountain' (mala) also does not fit. Therefore, the meaning 'filth' has been adopted. This needs to be checked. Any suggestions ???



C1 – mata – the SaNmata – six modes of worship – viSNu, ziva, zakti, sUrya, gaNapati, kumAra.

C1 – zuka mukha – this may be translated as ‘zuka and other important persons’; however, as zrImad-bhAgavatam was propounded by sage zuka, this has been translated as ‘propounded by the very mouth of sage zuka’.

C3 – balimi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘balimin’. This needs to be checked. Any suggestions ???

## janakajA samEta-asAvEri

In the kRt ‘janakajA samEta’ – rAga asAvEri, zrI tyAgarAja sings praise of the Lord.

- P        janakajA samEta durjan(A)ga puruhUta
- A        sanakAdi sumuni gIta sajjana gaNa pArijAta (janakajA)
- C1        dEva dEva sakala jIvana bhuvan(E)za  
          bhAvaja ripu bhAva sadana  
          bhavya guNa maNi kOza (janakajA)
- C2        jalaj(A)pta kul(A)mbhO-nidhi jalaja hara par(E)za  
          jalaj(A)ruNa caraN(A)sura  
          jalad(A)zuga zr(I)za (janakajA)
- C3        zyAma sundar(A)Gga raGga zayana  
          vigata mAya  
          tAmasa jana hRdaya dUra tyAgarAja gEya (janakajA)

Gist

O Lord zrI rAma – united with sItA! O Lord who quells wicked people like indra does to mountains! O Lord extolled (by songs) by great sages like sanaka and others! O Wish Tree for virtuous lot! O Lord of celestials! O Lord who is livelihood of everything! O Lord of the Universe! O Lord abiding in the heart of Lord ziva! O Treasure of gems of auspicious qualities! O Moon born in the Ocean of solar dynasty! O Lord who is beyond even Lord ziva! O Lord whose feet is red like lotus! O Lord who is like a wind which blows away the clouds called demons ! O Spouse of lakSmi! O Lord of charming limbs of dark-blue hue! O Lord reclining at zrI raMga! O Lord who is beyond illusion! O Lord who is far removed from the hearts of those who are indolent! O Lord whose praises have been sung by this tyAgarAja!

Word-by-word Meaning

P        O Lord zrI rAma – united (samEta) with sItA – daughter of King janaka (janakajA)! O Lord who quells wicked people (durjana) like indra (puruhUta) does to mountains (aga)!

A        O Lord extolled (by songs) (gIta) by great sages (sanmuni) like sanaka and others (Adi)! O Wish Tree (pArijAta) for virtuous (sajjana) lot (gaNa)!

C1        O Lord (dEva) of celestials (dEva)! O Lord who is livelihood (jIvana) of everything (sakala)! O Lord (Iza) of the Universe (bhuvana) (bhuvanEza)!

O Lord abiding (sadana) in the heart (bhAva) of Lord ziva - the enemy of cupid – heart-born (bhAvaja)!

O Treasure (kOza) of gems (maNi) of auspicious (bhavya) qualities (guNa)!

O Lord zrI rAma united with sItA! O Lord who quells wicked people like indra does to mountains!

C2 O Moon (jalaja) born in the Ocean (ambhO-nidhi) of solar – benefactor (Apta) of Lotus (jalaja) (jalajApta) - dynasty (kula) (kulAmbhO)! O Lord (Iza) who is beyond (para) (parEza) even Lord ziva (hara)!

O Lord whose feet (caraNa) is red (aruNa) like lotus – born of water (jalaja) (jalajAruNa)!

O Lord who is like a wind (Azuga) which blows away the clouds (jalada) (jaladAzuga) called demons (asura) (caraNAsura)! O Spouse (Iza) of lakSmi (zrI) (zrIza)!

O Lord zrI rAma united with sItA! O Lord who quells wicked people like indra does to mountains!

C3 O Lord of charming (sundara) limbs (aGga) (sundarAGga) of dark-blue hue (zyAma)! O Lord reclining (zayana) at zrI raMga!

O Lord who is beyond (vigata) (literally dispersed) illusion (mAya)!

O Lord who is far removed (dUra) from the hearts (hRdaya) of those (jana) who are indolent (tAmasa)! O Lord whose praises have been sung (gEya) by this tyAgarAja!

O Lord zrI rAma united with sItA! O Lord who quells wicked people like indra does to mountains!

Notes –

P – durjana aga puruhUta – The story of indra clipping the wings of mountains is related by mainAka mountain to hanumAm while the latter is on his way to laGka. Please refer to zrImad vAlmiki rAmayaNa, sundara kANda, Chapter 1.

A - sanakAdi - sana, sanaka, sanatkumAra, sanandana – mind born sons of brahma.

A - pArijAta – This is also known as kalpa-vRkSa – Wish tree - which grants desires of those who approach it.

## **dazaratha nandana-asAvEri**

In the kRti ‘dazaratha nandana dAnava’ – rAga asAvEri, zrI tyAgarAja sings praises of the Lord and pleads for compassion.

P dazaratha nandana dAnava mardana  
dayayA mAM pAhi

C1 cAlunu mAya jAlamu sEya  
jAlanu tOyaj(A)laya rAya (dazaratha)

C2 manasuna nArImaNulanu gOri  
janulatO jEri jeppa nI dAri (dazaratha)

C3 dhanikuni(n)eJci tanuvunu beJci  
vanitala gAJci vadarudu boJci (dazaratha)

C4 nE para-dEzi nErpuna gAsi

bApavE DAsi pAvanu jEsi (dazaratha)

C5 sarvamu nIvu sAreku rAvu  
garvamulu lEvu grakkuna brOvu (dazaratha)

C6 valaciti nIla varNa su-zIla  
calam(i)kan(E)la svAmi nE tALa (dazaratha)

C7 sAgara zayana sArasa nayana  
tyAgarAj(A)vana tAraka su-guNa (dazaratha)

Gist

O Son of King dazaratha! O Slayer of demons! O Lord of brahmA! O Dark-blue hued! O My Lord of great virtues! O Lord reclining in the Ocean of Milk! O Lotus Eyed! O Protector of this tyAgarAja! O Lord of virtues who fords people from the Ocean of Worldly Existence!

Having associated with ordinary people, desiring women in my mind, I did not speak about Your path.

Depending on the rich, having nourished my body and hankered after women, I prattle about what I heard stealthily.

I have become alien (to the path of devotion); please relieve my grief skilfully approaching me and protect me with compassion by making me pure.

You are everything, but You would not come to me ever; I have no pride;

I am enamoured by You; why still this obstinacy? I cannot bear any longer. Enough of Your illusion; I cannot brook delay. Please protect me with compassion.

Word-by-word Meaning

P O Son (nandana) of King dazaratha! O Slayer (mardana) of demons (dAnava)! Please protect (pAhi) me (mAM) with compassion (dayayA).

C1 O Lord (rAya) of brahmA – abiding (Alaya) in Lotus (tOyaja)! Enough (cAlunu) of Your illusion (mAyA); I cannot (jAlanu) brook (sEya) delay (jAlamu);

O Son of King dazaratha! O Slayer of demons! Please protect me with compassion.

C2 Having associated (jEri) with ordinary people (janulatO), desiring (gOri) women (nArImaNulanu) in my mind (manasuna), I did not speak (jeppa) about Your (nI) path (dAri);

O Son of King dazaratha! O Slayer of demons! Please protect me with compassion.

C3 Depending on (eJci) (literally considering) the rich (dhanikuni) (dhanikunineJci), having nourished (beJci) my body (tanuvunu) and hankered (gAJci) after women (vanitala), I prattle (vadarudu) about what I heard stealthily (boJci);

O Son of King dazaratha! O Slayer of demons! Please protect me with compassion.

C4 I (nE) have become alien (paradEzi) (to the path of devotion); O Son of King dazaratha! O Slayer of demons! please relieve (bApavE) my grief (gAsi) skilfully (nErpuna) approaching (DAsi) me and protect me with compassion by making me pure (pAvanu jEsi).

C5 You (nIvu) are everything (sarvamu), but You would not come (rAvu) to me ever (sAreku); I have no (lEvu) pride (garvamulu);

O Son of King dazaratha! O Slayer of demons! please protect (brOvu) me with compassion quickly (grakkuna).

C6 O Dark-blue (nIla) hued (varNa)! O Lord of great virtues (su-zIla)! I am enamoured (valaciti) by You; why (Ela) still (ikanu) this obstinacy (calamu) (calamikanEla)? O My Lord (svAmi), I (nE) cannot bear (tALa) any longer;

O Son of King dazaratha! O Slayer of demons! Please protect me with compassion.

C7 O Lord reclining (zayana) in the Ocean (sAgara) of Milk! O Lotus (sArasa) Eyed (nayana)! O Protector (avana) of this tyAgarAja (tyAgarAjAvana)! O Lord of virtues (suguNa) who fords (tAraka) people from the Ocean of Worldly Existence!

O Son of King dazaratha! O Slayer of demons! Please protect me with compassion.

Notes –

C2 – janulatO jEri – this can also attached with ‘jEppa nI dAri’. If so, the translation of this caraNa would be ‘Having desired women, I did not speak about Your path by joining the company of virtuous people’. In the book of CR, this has been translated as ‘I go about freely preaching Your Path’. In my opinion, ‘jeppa’ is in negative form. Any suggestions ???

C3 – boJci – this is how it is given in all the books other than that of ATK, wherein it is given as ‘poGki’. However, from the rhyme, ‘boJci’ seems to fit. The word ‘poJcu’ means ‘lie in wait’, ‘crouch’ etc. ‘poJciyuNDi vinu’ means ‘eavesdrop’. But the previous word ‘vadarudu’ does not seem to blend with this word. Therefore, the meaning taken here is ‘prattling what stealthily heard’. Any suggestions ???

C5 – garvamulu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘garvamu’. This needs to be checked. Any suggestions ???

## **nammaka nE mOsa-asAvEri**

In the kRti ‘nammaka nE mOsa’ – rAga asAvEri, zrI tyAgarAja sings praises of the Lord and pleads to have compassion of him.

P nammaka nE mOsa bOdun(a)TarA  
naTarAja vinuta

C1 dur-viSayambulu manasuna  
dUraka cEyu ninu nera (namma)

C2 dhana tanaya kaLatr(A)dula  
tanad(a)ni buddi(y)Iyani ninu (namma)

C3 indriyamulak(A)hlAdakaram-  
(i)ccu rUpamu gala ninu (namma)

C4 bommariNDlu gAni nera nammaku  
bhavamunu(y)anu ninu (namma)

C5 nemmadi lEni janana maraNamulu  
dolagiJcu ninu (namma)

C6 raghu kula ratnamA tyAga-

rAj(A)rcita pada yuga ninu (namma)

Gist

O Lord praised by Lord naTarAja! O Jewel of the solar dynasty! O Lord whose feet are worshipped by this tyAgarAja!

You are the one – (1) who prevents entry of evil-some sense objects into one's mind; (2) who does not give that mind which considers wealth, children, and wife as one's belongings; (3) whose form gives delight to the senses; (4) who tells that Worldly Existence is only a sand castle; do not believe in it at all; (5) who banishes the disquieting (cycle of) birth and death.

You think that I shall be deceived without believing You at all, isn't it?

Word-by-word Meaning

P O Lord praised (vinuta) by Lord naTarAja! You think (aTarA) that I (nE) shall be deceived (mOsa bOdunu) (mOsa bOdunaTarA) without believing (nammaka) You, isn't it?

C1 O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu) at all (nera) -

who prevents entry (dUraka cEyu) of evil-some sense objects (dur-viSayambulu) (literally bad things) into one's mind (manasuna), isn't it?

C2 O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu) -

who has not given (Iyani) that mind (buddhi) (buddhiyIyani) which considers wealth (dhana), children (tanaya) (literally son), and wife (kaLatra) (kaLatrAdulu) as (ani) one's belongings (tanadi) (tanadani), isn't it?

C3 O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu) -

who has (gala) form (rUpamu) that gives (iccu) delight (AhlAdakaramu) to the senses (indriyamulaku) (indriyamulakAhlAdamiccu), isn't it?

C4 O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu) -

who tells (anu) 'Worldly Existence (bhavmunu) (bhavamunuyanu) is only (gAni) a sand castle (bommariNDlu) (literally toy-house); do not believe (nammaku) in it at all (nera)', isn't it?

C5 O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu) -

who banishes (dolagiJcE) the disquieting (nemmadi lEni) (cycle of) birth (janana) and death (maranammulu), isn't it?

C6 O Jewel (ratna) (ratnamA) of the solar (raghu) dynasty (kula)! O Lord whose feet (pAda yuga) are worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

O Lord praised by Lord naTarAja! You think that I shall be deceived without believing You (ninu), isn't it?

Notes –

General – caraNas 3, 4 and 5 are given as 5, 3 and 4 in the book of CR. This needs to be checked. Any suggestions ???

C1 – dUraka jEyu – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, it is given as 'dUraka jEsE'. This needs to be checked. Any suggestions ???

C2 – tanadani – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, it is given as ‘tamadani’. This needs to be checked. Any suggestions ???

C3 – AhlAdakaramiccu – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, it is given as ‘AhlAdamiccE’. This needs to be checked. Any suggestions ???

## **mApAla velasi-asAvEri**

In the kRti ‘mApAla velasi’ – rAga asAvEri, zrI tyAgarAja praises the Lord and pleads for compassion.

- P mApAla velasi(y)ika mamu  
brOvaga rAdA zrI rAmacandra
- A nI pAdamula bhakti niNDARagan(i)cci  
kApADu zakti nI karamunan(u)NDaga (mApAla)
- C1 pApa saMhAra nA paritApamulanu dunuma-  
n(E) pATirA karuNA payO nidhi(v)aina  
zrI pati vidhRta cApa bANA(y)I  
pApa mati narul(A)padalanu nE (n)-  
E pani jUtunu Apad-bAndhava  
kApADa nIk(I) parAk(E)la (mApAla)
- C2 dIna rakSaka bhakt(A)dhIna sAkEta nagar-  
(I)za nA madi padarina sujana  
mAn(A)bhimAna pAlana samAna rahita  
rOsAna nIdu dAs(A)nudAsuDanu  
dAnav(A)ntaka mudAna nArada su-  
gAna lola dari gAna santatamu (mApAla)
- C3 nAg(A)dhipa vinuta nAg(A)ri ratha ninu  
vinA gati(n)eruga nAga rAja hRt-  
sAgarAbja bhava sAgar(A)ntaka sur-  
(A)gha hara kanak(A)ga dhIra sura  
nAga gamana zaraN(A)gat(A)pta zrI  
tyAgarAja nuta (mApAla)

Gist

O Lord zrI rAmacandra! O Destroyer of sins! O Consort of lakSmi who is the Ocean of compassion! O Wielder of bow and arrows! O Saviour from misfortunes! O Protector of humble! O Lord dedicated to the welfare of devotees! O Lord of the town of ayOdhya! O Protector of the honour and pride of virtuous people! O Peerless Lord! O Destroyer of demons! O Lord who enjoys the sweet music of sage nArada! O Lord praised by zEsa! O Lord who has garuDa as his carrier! O Lord who abides in the Lotus of the heart Ocean of gajEndra! O Lord who dries up of the Ocean of Worldly Existence! O Lord who quells the dangers of celestials! O Hero like mEru mountain! O Lord whose gait is as majestic as that of airAvata! O Friend to those who sought Your refuge! O Lord praised by this tyAgarAja!

As the power to protect us, by bestowing abundant devotion to Your holy feet, is in Your hands, won't You protect us now by shining happily at our place for ever?

How much effort it is for You to rend my misery? which job would I attend to in the midst of misfortunes caused by these sinful minded people? why You have this unconcern in protecting me?

Even if my mind is perturbed, I shall, passionately or always be servant of Your devotees; I do not know or find any refuge other than You.

#### Word-by-word Meaning

P O Lord zrI rAmacandra! won't You (rAdA) protect (brOvaga) us (mamu) now (ika) by shining (velasi) (velasiyika) at our place (mApAla) (literally on our side)?

A As the power (zakti) to protect us (kApADu), by bestowing (icci) abundant (niNDAraganu) (niNDAraganicci) devotion (bhakti) to Your (nI) holy feet (pAdamula), is (uNDaga) in Your (nI) hands (karamunanu) (karamunanuNDaga),

O Lord zrI rAmacandra! won't You protect us now by shining at our place?

C1 O Destroyer (saMhAra) of sins (pApa)! How much (E) effort (pATirA) it is for You to rend (dunumanu) (dunumanE) my (nA) misery (paritApamulanu)?

O Consort (pati) of lakSmi (zrI) who is (aina) the Ocean (payO nidhi) (nidhivaina) of compassion (karuNA)! O Wielder (vidhRta) of bow (cApa) and arrows (bANa)!

O Saviour (bAndhava) from misfortunes (Apat) (ApadbAndhava)! which (E) job (pani) would I (nEnu) (nEnE) attend to (jUtunu) in the midst of misfortunes (Apadalanu) caused by these (I) (bANayI) sinful (pApa) minded (mati) people (narulu) (narulApadalanu)?

why You (nIku) have (Ela) this (I) (nIkI) unconcern (parAku) (parAkEla) in protecting (kApADa) me?

O Lord zrI rAmacandra! won't You protect us now by shining at our place?

C2 O Protector (rakSaka) of humble (dIna)! O Lord dedicated (AdhIna) to (the welfare of) devotees (bhakta)! O Lord (Iza) of the town (nagara) (nagarIza) of ayOdhya (sAkEta)!

O Protector (pAlana) of the honour (mAna) and pride (abhimAna) (mANAbhimAna) of virtuous people (sujana)! O Peerless (samAna rahita) Lord!

Even if my (nA) mind (madi) is perturbed (padarina), I shall, passionately or always (rOsAna) be servant (anudAsuDanu) of Your (nIdu) devotees (dAsa) (dAsAnudAsuDanu);

O Destroyer (antaka) of demons (dAnava) (dAnavAntaka)! O Lord who enjoys (lOla) the sweet music (su-gAna) of sage nArada!

I do not find (gAna) any refuge (dari); O Lord zrI rAmacandra! won't You protect us now happily (mudAna) by shining at our place ever (santatamu)?

C3 O Lord praised (vinuta) by zEsa – Chief (adhipa) of snakes (nAga) (nAgAdhipa)! O Lord who has garuDa – enemy (ari) of snakes (nAga) (nAgAri) as his carrier (ratha) (literally chariot)! I do not know (eruga) any refuge (gati) (gationeruga) other than (vinA) You (ninu).

O Lord who abides in the Lotus (abja) of the Ocean (sAgara) of the heart (hRt) (hRtsAgarAbja) of gajEndra – King (rAja) of elephants (nAga)! O Lord who dries up (antaka) (literally destroy) of the Ocean (sAgara) (sAgarAntaka) of Worldly Existence (bhava)!

O Lord who quells (hara) the dangers (agha) of celestials (sura) (surAgha)! O Hero (dhIra) like mEru (kanaka) mountain (aga)! O Lord whose gait (gamana) is as majestic as that of airAvata - celestial (sura) elephant (nAga)!

O Friend (Apta) to those who sought (Agata) Your refuge (zaraNu) (zaraNAgatApta)! O Lord praised (nuta) by this tyAgarAja!

O Lord zrI rAmacandra! won't You protect us now by shining at our place?

Notes –

C2 – rOsAna – there is some doubt about translation of this word. From the context, it has been translated as 'passionately'. Is tyAgarAja using a urdu word 'rOzAna' (corrupted as 'rOsAna') which means 'daily' – anu dinamu? Any suggestions ???

C3 – nAgAdhipa vinuta; nAga rAja hRt-sAgarAbja – 'nAga' means both 'snake' and 'elephant'. One of these of epithets refers to zESa and the other to gajEndra. It is not clear which one is what. The first one has been taken as 'zESa' and the second one as 'gajEndra'. Any suggestions ???

C3 – zrI tyAgarAja nuta – These are the ending words in all books other than that of TKG, where word 'rAmacandra' is found at the end. This needs to be checked. Any suggestions ???

## pUla pAnpu-Ahiri

In the kRti 'pUla pAnpumIda' – rAga Ahiri, zrI tyAgarAja describes the service at the time putting the Lord to sleep.

P pUla pAnupu mIda bAga pUrNa pavvaLiJcu

A nIla ghana zyAma harE  
nirupama ramayya malle (pUla)

C1 madhu zarkara(y)Ana pAlu  
mari(y)AragiJci  
vidhu mukha kammani  
viDemu vEsi nanu kaTAkSiJci (pUla)

C2 parimaLa gandhambu mEna  
bAgugAnu bUsi  
merayaga suma hAramulanu  
meDa niNDanu vEsi (pUla)

C3 Agam(O)ktamaina zayyan-  
(a)GgIkariJci  
tyAgarAja kRtamul(e)lla  
tathyamani santOSiJci (pUla)

Gist

O Supreme Lord! O Lord hari -the dark blue cloud hued! O Peerless Lord zrI rAma! O Moon Faced Lord!

(1) Having partaken milk mixed with honey and sugar, (2) chewing the scented betel leaves, (3) having applied well with fragrant sandal paste on Your body, (4) having adorned with flower garlands fully around Your neck shingly, (5) having accepted the bed spread out as prescribed in the zAstras, (6) feeling satisfied that all the services rendered by this tyAgarAja 'to be really so', and (7) showering grace on me, nicely lie down on the bed of jasmine flowers.



## Word-by-word Meaning

P O Supreme Lord (pUrNa)! nicely (bAga) lie down (pavvaLiJcu) on (mIda) the bed (pAnpu) of flowers (pUla).

A O Lord hari (harE) – the dark (zyAma) blue (nIla) cloud (ghana) hued, the peerless (nirupama) Lord zrI rAma (rAmayya)!  
O Supreme Lord! nicely lie down on the bed of jasmine (malle) flowers.

C1 Having partaken (AragiJci) milk (pAlu) mixed with (Ana) honey (madhu) and sugar (zarkara) (zarkarayAna), further (mari) (mariyAragiJci)  
O Moon (vidhu) Faced (mukha) Lord! chewing (vEsi) (literally to have) the scented (kammani) (literally fragrant) betel leaves (viDemu), showering grace (kaTAkSiJci) on me (nanu),  
O Supreme Lord! nicely lie down on the bed of flowers.

C2 Having applied (bUsi) well (bAgugAnu) with fragrant (parimaLa) sandal paste (gandhamu) on Your body (mEna) and  
having adorned (vEsi) with flower (suma) garlands (hAramulanu) fully (niNDanu) around Your neck (meDa) shiningly (merayaga),  
O Supreme Lord! nicely lie down on the bed of flowers.

C3 Having accepted (aGgIkariJci) the bed (zayyanu) (zayyanaGgIkariJci) spread out as prescribed (uktamaina) in the zAstras (Agama) (AgamOktamaina), and  
feeling satisfied (santOSiJci) that (ani) all (ella) the services (kRtamu) (kRtamulella) (literally jobs) rendered by this tyAgarAja ‘to be really so’ (tathyamu) (tathyamani),  
O Supreme Lord! nicely lie down on the bed of flowers.

Notes –

A – the whole of anupallavi forms part of pallavi in the book of TKG, whereas in all other books the anupallavi is given separately. This needs to be checked. Any suggestions ???

C1 – zarkarayAna pAlu – This is how it is given in all the books other than that of CR, wherein it is given as ‘zarkara venna pAlu’. In the present context, the word ‘Ana’ (zarkara+Ana = zarakarayAna) seem to mean ‘mixed with’. This needs to be checked. Any suggestions ???

C1 – madhu zarkarayAna pAlu – This may be translated as ‘honey and milk mixed with sugar’ or ‘milk mixed with honey and sugar’.

## **jaya maGgaLaM-ghaNTA**

In the kRti ‘jaya maMgaLaM’ – rAga ghaNTA, zrI tyAgarAja sings praises of the Lord.

P jaya maGgaLaM nitya subha maGgaLaM

C1 karuNA ras(A)kSaya kAm(A)ri vinutAya  
taruN(A)ruN(A)ti sundara padAya  
nirupama zarIrAya nikhil(A)gama carAya  
sura vinuta caritAya suvratAya (jaya)

C2 kunda sama radanAya kumbhaja su-gEyAya  
mandAr(A)ga dharAya mAdhavAya

kandarpa janakAya kAmita su-phaladAya  
bRNdArak(A)rAti bhI-karAya (jaya)

C3 sarva lOka hitAya sAkEta sadanAya  
nirvikArAya mAnita guNAya  
sArvabhaumAya pOSita tyAgarAjAya  
nirvaNa phaladAya nirmalAya (jaya)

Gist

May there be victorious Prosperity! May there ever be Auspicious Prosperity to the Lord -

with nectarine merciful eyes; praised by ziva; with very beautiful feet like pre-dawn Sun; with a peerless body; abiding in all Agamas; whose conduct is extolled by celestials; who has a good manner of life!

with teeth resembling jasmine flowers; well-sung by sage agastya; bearer of mandara mountain; belonging to dynasty of madhu - yAdava; the father of cupid; bestower of the good results of desires; who terrorises the enemies of the celestials!

the benefactor of all Worlds; resident of the town of ayOdhyA; the immutable Lord; whose virtues are respected; the undisputed ruler of the entire Universe; nurturer of this tyAgarAja; bestower of the result of final emancipation; who has no impurities!

Word-by-word Meaning

P May there be victorious Prosperity (jaya maGgaLaM)! May there ever (nitya) be Auspicious (subha) Prosperity (subha maGgaLaM)!

C1 May there be victorious Prosperity! May there ever be Auspicious Prosperity to the Lord -

who has nectarine (rasa) merciful (karuNA) eyes (aKSa) (akSAya); who is praised (vinuta) (vinutAya) by ziva – enemy (ari) of cupid (kAma) (kAmAri);

who has very (ati) beautiful (sundara) feet (pada) (padAya) like pre-dawn (taruNa) Sun (aruNa) (taruNAruNAti);

who has a peerless (nirupama) body (zarIra) (zarIrAya); who abides (cara) (carAya) in all (nikhila) Agama (nikhilAgama);

whose conduct (carita) (caritAya) is extolled (vinuta) by celestials (sura); and who has a good manner of life (su-vrata) (su-vratAya)!

C2 May there be victorious Prosperity! May there ever be Auspicious Prosperity to the Lord -

whose teeth (radana) (radanAya) resemble (sama) jasmine flowers (kunda); who is well-sung (su-gEya) (su-gEyAya) by sage agastya – born of pitcher (kumbhaja);

who bore (dhara) (dharAya) the mandara mountain (aga) (mandarAga) on his back; who belongs to dynasty of madhu – yAdava (mAdhava) (mAdhavAya);

who is father (janaka) (janakAya) of cupid (kandarpa); who bestows the good results (su-phalada) (su-phaladAya) of desires (kAmita);

who terrorises (bhI-kara) (bhI-karAya) the enemies (arAti) of the celestials (bRNdAraka) (bRNdArakArAti)!

C3 May there be victorious Prosperity! May there ever be Auspicious Prosperity to the Lord -

who is the benefactor (hita) (hitAya) of all (sarva) Worlds (lOka); who resides (sadana) (sadanAya) in the town of ayOdhyA (sAkEta);

who is the immutable (nirvikAra) (nirvikArAya) Lord; whose virtues (guNa) (guNAya) are respected (mAnita);  
who is the undisputed ruler of the entire Universe (sArvabhauma) (sArvabhaumaAya); who nurtures (pOSita) this tyAgarAja (tyAgarAjAya);  
who bestows the result (phalada) (phaladAya) of final emancipation (nirvANa); who has no impurities (nirmalAya)!

Notes –

P - jaya maGgaLaM nitya subha maGgaLaM – this is given twice in the book of TKG. However, in the books of CR and TSV/AKG, this is given only once. This needs to be checked. Any suggestions ???

C1 – taruNArUNAti – this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as ‘taruNArUNArAti’ which would split as ‘taruNa+aruNa+arAti’; however, ‘arAti’ meaning ‘enemy’ does not make any sense in the present context. Therefore, the version ‘taruNArUNAti’ has been adopted. This needs to be checked. Any suggestions ???

## **rAma rAma rAmacandra-ghaNTA**

In the kRti ‘rAma rAma rAmacandra’ – rAga ghaNTA, zrI tyAgarAja sings praises of the Lord.

- P rAma rAma rAmacandra zrI  
rAma rAma guNa sAndra
- C1 ghallu ghallu nI karamu baTTi krI  
kannula kaNT(E)munnadi taramu (rAma)
- C2 nA jUpu nI jUpu sarigA jESitE jEyu  
nA sukhamu(y)evariki(y)eruka (rAma)
- C3 idi buddhi(y)anucu(y)Anat(I)ya vEre  
vElpul(E)Tiki tanaku rAmayya (rAma)
- C4 ceTTa baTTani nA bhIti rAma  
boTTu gaTTani kanyaka rIti (rAma)
- C5 evariki tagunE bAga rA  
jUpuvale rAma tyAgarAja paripAla (rAma)

Gist

O Lord zrI rAma – the nourisher of this tyAgarAja! O rAmacandra who has abundant virtues! O Lord rAmayya! Who else can equal the kind of Your grand royal look?

(1) After I held the jingling hand of Yours, what match is it if You look dejected or uninterested? (2) Who would understand the comfort I derive if You look directly at me? (3) Why do I need any other Gods to command me that ‘this is wise’? (4) My fear of Your not holding my hands, is like that of the maiden who is not married.

Word-by-word Meaning

P O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant (sAndra) virtues (guNa)!

C1 After I held (baTTi) the jingling (ghallu ghallu) hand (karamu) of Yours (nI), what (Emi) match (taramu) is it (unnadi) if You look (kaNTE) (kaNTEmunnadi) dejected or uninterested - with down-cast (krI) eyes (kannula)?  
O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant virtues.

C2 Who (evariki) would understand (eruka) the comfort (sukhamu) (sukhamuyevarikiyeruka) I (nA) derive (jEyu) if You look directly at me - equalize (sariga jEsitE) my (nA) sight (jUpu) with that (jUpu) of Yours (nI)?  
O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant virtues.

C3 O Lord rAmayya! Why (ETiki) do I (tanaku) need any other God (vElpulu) (vElpulETiki) to command (Anati Iya) (buddhiyanucuyAnatIya) me that (anucu) 'this (idi) is wise (buddhi)'?  
O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant virtues.

C4 O Lord rAma! My (nA) fear (bhIti) of Your not holding (beTTani) my hands (ceTTa), is like (rIti) that of the maiden (kanyaka) to whom maGgala sUtra (bottu) has not been tied (gaTTani).  
O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant virtues.

C5 O Lord rAma – the nourisher (paripAla) of this tyAgarAja! Who (evariki) else can equal (tagunE) the kind (vale) of Your grand (bAga) royal (rA) look (jUpu) (jUpuvale)?  
O Lord rAma! O Lord rAma! O rAmacandra! O Lord zrI rama! O Lord rAma who has abundant virtues.

Notes -

C4 - boTTu – tAli – tamizh

C4 - boTTu gaTTani kanyaka - A girl, having loved a person, if there is uncertainty about marriage with her lover, the girl would naturally be afraid of her fate.

## endu bAyarA-dhanyAsi

In the kRti 'endu bAyarA daya' – rAga dhanyAsi, zrI tyAgarAja praises the Lord and asks him to have mercy on him.

P endu bAyarA daya  
ina kula tilaka daya

C1 indu vadana kunda radana  
mandara dhara nI daya (endu)

C2 zAnta bhUSa bhakta pOSa  
zaraNu zESa zAyI (endu)

C3 zrita zaraNya sura varENya  
kRta su-puNya dhanyA daya (endu)

C4 nAga rAja dhara nut(A)ja  
tyAgarAja varadA daya (endu)

Gist

O Paragon of solar dynasty! O Moon Faced! O Lord who has jasmine flower like teeth! O Lord who bore mandara mountain on this back! O Lord who is calmness personified! O Protector of the devotees! O Lord who reclines on zESa! O Lord who is the refuge of those dependent on You! O Lord who is the sought by the celestials! O Lord who bestows Fortune on those who earned best of merits! O Lord praised by Lord ziva! O Un-born! O Lord who bestows boons on this tyAgarAja!

Where has your mercy gone? I seek Your refuge!

Word-by-word Meaning

P O Paragon (tilaka) (literally distinguishing mark on forehead) of solar (ina) dynasty (kula)! Where (endu) has your mercy (daya) gone (bAyarA)?

C1 O Moon (indu) Faced (vadana)! O Lord who has jasmine (kunda) flower like teeth (radana)! O Lord who bore (dhara) mandara mountain on this back!  
O Paragon of Solar dynasty! where has Your (nI) mercy (daya) gone?

C2 O Lord who is calm (zAnta) personified (bhUSa) (literally an ornament worn)! O Protector (pOSa) of the devotees (bhakta)! O Lord who reclines (zAyI) on the zESa! I seek Your refuge (zaraNu)!  
O Paragon of Solar dynasty! where has Your mercy gone?

C3 O Lord who is the refuge (zaraNya) of those dependent (zrita) on You! O Lord who is the sought (varENya) by the celestials (sura)! O Lord who bestows Fortune (dhanya) on those who earned (kRta) (literally perform) best of merits (su-puNya)!  
Paragon of Solar dynasty! where has Your mercy (daya) gone?

C4 O Lord praised (nuta) by Lord ziva – wearer (dhara) of zESa - king (rAja) of snakes (nAga)! O Un-born (aja) (nutAja)! O Lord who bestows boons (varada) on this tyAgarAja!  
O Paragon of Solar dynasty! where has Your mercy (daya) gone?

## **jAnakI nAyaka-dhanyAsi**

In the kRti 'janakI nAyaka nIku' – rAga dhanyAsi, zrI tyAgarAja sings praise of the Lord.

P jAnakI nAyaka nIku jaya maGgaLaM nRpa  
sUnu sundaramunaku zubha maGgaLam harE

C1 phAlamunaku nIdu kapOlamunaku maGgaLaM  
nIla varNa nI palu vajrAlamunaku maGgaLaM (jAnakI)

C2 yauvanamunaku cirunavvunaku maGgaLaM  
duvvina(y)alakala mIdi puvvulaku maGgaLaM (jAnakI)

C3 mATalaku ratnAla kirITamunaku maGgaLaM  
nATaka sUtradhAra nI tETa kaNDlaku maGgaLaM (jAnakI)

C4 bANamunaku kusuma bANa janaka maGgaLaM  
jANa tanamunaku loka trANamunaku maGgaLaM (jAnakI)

C5 uGgaramunaku nI dRSTAGgamunaku maGgaLaM

poGgucu padamulan(u)NDu gaGgakunu maGgaLaM (jAnakI)

C6 nI guNa jAlamunaku nitya subha maGgaLaM  
nAga zayana pAlita tyAgarAja maGgaLaM (jAnakI)

Gist

O Consort of jAnakI! O Dark-Blue hued! O puppeteer of the drama (called the World)! O Begetter of cupid! O Lord reclining on the zESa! O Nourisher of this tyAgarAja! May there be victory and prosperity to You;

May there be auspicious prosperity to the charm of the son of King dazaratha!

May there be prosperity – (1) to Your Forehead and to Your cheeks! (2) to Your (sparkling like) diamonds (or strong) teeth! (3) to Your Youth and to Your smile! (4) to the flowers bedecked on Your combed ringlets! (5) to Your utterances and to Your bejewelled diadem! (6) to Your bright or clear eyes! (7) to Your arrows! (8) to Your sagacity or astuteness and to Your protection of the World or People! (9) to Your ring and to Your visible limbs! (10) to the rapturous gaGga river who abides in Your feet!

May there ever be auspicious prosperity to Your multitude of virtues!

Word-by-word Meaning

P May there be victory (jaya) and prosperity (maGgaLaM) to You (nIku) - O (harE) Consort (nAyaka) of jAnakI! May there be auspicious (zubha) prosperity (maGgaLaM) to the charm (sundaramunaku) of the son (sUna) of King (nRpa) dazaratha!

C1 May there be prosperity (maGgaLaM) to Your (nIdu) Forehead (phAlamunaku) and to Your (nIdu) cheeks (kapOlamunaku)!

O Dark-Blue (nIla) hued (varNa)! May there be prosperity (maGgaLaM) to Your (nI) (sparkling like) diamonds or strong (vajrAlamunaku) teeth (palu)!

May there be victory and prosperity to You - O Consort of jAnakI! May there be auspicious prosperity to the charm of the son of King dazaratha!

C2 May there be prosperity (maGgaLaM) to Your Youth (yauvanamunaku) and to Your smile (ciru navvunaku)!

May there be prosperity (maGgaLaM) to the flowers (puvvulaku) bedecked on (mIdi) Your combed (duvvina) ringlets (alakala) (duvvinayalakala)!

May there be victory and prosperity to You - O Consort of jAnakI! May there be auspicious prosperity to the charm of the son of King dazaratha!

C3 May there be prosperity (maGgaLaM) to Your utterances (mATalaku) and to Your bejewelled (ratnAla) diadem (kirITamunaku)!

O puppeteer (sUtradhAra) of the drama (called the World) (nATaka)! May there be prosperity (maGgaLaM) to Your (nI) bright or clear (tETa) eyes (kaNDlaku)!

May there be victory and prosperity to You - O Consort of jAnakI! May there be auspicious prosperity to the charm of the son of King dazaratha!

C4 O Begetter (janaka) of cupid – flower (kusuma) arrowed (bANa)! May there be prosperity (maGgaLaM) to Your arrows (bANamunaku)!

May there be prosperity (maGgaLaM) to Your sagacity or astuteness (jANa tanamunaku) and to Your protection (trANamunaku) of the World or People (lOka)!

May there be victory and prosperity to You - O Consort of jAnakI! May there be auspicious prosperity to the charm of the son of King dazaratha!

C5 May there be prosperity (maGgaLaM) to Your (nI) ring (uG garamunaku) and to Your visible (dRSTa) limbs (aGga) (dRSTAGgamunaku)!

May there be prosperity (maGgaLaM) to the rapturous (poMgucu) gaGga (gaGgakunu) river which abides (uNDu) in Your feet (padamulanu) (padamulanuNDu)!

May there be victory and prosperity to You - O Consort of jAnaki! May there be auspicious prosperity to the charm of the son of King dazaratha!

C6 May there ever (nitya) be auspicious (zubha) prosperity (maGgaLaM) to Your (nI) multitude (jAlamunaku) of virtues (guNa)!

O Lord reclining (zayana) on the zESa – the snake (nAga)! O Nourisher (pAlita) of this tyAgarAja! May there be prosperity to You!

May there be victory and prosperity to You - O Consort of jAnaki! May there be auspicious prosperity to the charm of the son of King dazaratha!

Notes –

P – sUnu – this is how it is given in the book of TSV/AKG. However, in the book of TKG and ATK, this is given as ‘sUna’. This needs to be checked. Any suggestions ???

C5- dRSTAGgamunaku – This is how it is given in all the books which may be roughly translated as ‘visible limbs’. The correctness of this word needs to be checked. Can it be ‘dRSTAntamunaku’? Any suggestions ???

## zrI rAma dAsa-dhanyAsi

In the kRti ‘zrI rAma dAsa dAsOhaM’ – rAga dhanyAsi, zrI tyAgarAja sings praises of the Lord.

P zrI rAma dAsa dAs(O)haM  
nIraja nEtra nIk(E)la sandEhamu

C1 gaTTu kAna rAni guNTA rAma  
paTTuka dATa nI pEru tepp(a)NTa (zrI)

C2 kAm(A)di nakra bAdha dIrpa  
rAmayya nI cEti cakramu lEdA (zrI)

C3 cala citta(m)a(nu) alalaku rAma  
celagu nI vAma hastamu vairi(y)agunu (zrI)

C4 mada matsaramul(a)nu gajamulaku nI  
pada kamal(A)Mkuza rEkha aMkuzamu (zrI)

C5 zOk(A)dul(a)nu parvatamulaku nI  
(ka)r(A)Gkita vajra rEkha vajaramu (zrI)

C6 aham(a)nu jaDatvam(a)Naci brOva  
sahajamau nI cEti zaramulu lEvA (zrI)

C7 duS-karmam(a)nu koNDal(e)gaya sEya  
niS-kalmaSa pavanajuD(u)NDu sadaya (zrI)

C8 janana maraNam(a)nu suDini nilpa  
ghanamaina nI(y)Ajna gAdanu vaDini (zrI)

C9 jAtik(o)karu gUDinAramu prIti

cEta telusukoNTimi nAma sAramu (zrI)

C10 pannuga bhavam(a)ti ghOramu rAma  
ninnu vin(A)nya daivamulanu kOramu (zrI)

C11 varaguNa rAj(A)dhi rAja rAma  
parama pAvana pAlita tyAgarAja (zrI)

Gist

O Lotus Eyed! O Lord rAma! O Lord rAmayya! O Merciful Lord! O Chief of Kings! O Lord rAma with blessed Qualities! O Supremely holy Lord! O Lord who protects this tyAgarAja!

I am the servant of devotees of Lord zrI rAma; Why do you have any doubt?

(1) The Worldly Existence is an Ocean, the banks of which are not perceivable; Your name is said to be the raft for fording it (the ocean) resolutely; (2) In order relieve us from the troubles of the alligators of desire etc (kAma, krOdha, lObha, mOha, mada, mAtsarya), the discus is there in Your hand; (3) For the waves called the fickle mind, Your shining left hand is the enemy; (4) To (control) the elephants called arrogance and envy, the curved line(s) of Your Lotus feet is/are the goad or hook; (5) To (shatter) the mountains called the grief etc, the well-marked curved (or forked) line(s) of your hand is the thunder-bolt; (6) In order to protect us by sub-duing the idiocy called egotism, arrows are naturally available in Your hand; (7) In order to make the mountains called wicked actions fly away, the blemish-less AJjanEya is there; (8) In order to stop the vortex called birth and death, there is Your rule over velocity.

One from each caste or creed have assembled together and have lovingly understood the essence of Your name. The nice (looking) Ocean of Worldly Existence is (indeed) very frightening; we shall not pray any Gods other than You.

Word-by-word Meaning

P I am (ahaM) the servant (dAsa) (dAsOhaM) of devotees (dAsa) of Lord zrI rAma; O Lotus (nIraja) Eyed (nEtra)! Why (Ela) do you (nIku) (nIkEla) have any doubt (sandEhamu)?

C1 O Lord rAma! The Worldly Existence is an Ocean (guNTa) (literally pit or pond), the banks (gaTTu) of which are not (rAni) perceivable (kAna); Your (nI) name (pEru) is said to be (aNTa) the raft (teppa) (teppaNta) for fording (dATa) it (the ocean) resolutely (paTTuka);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C2 O Lord rAmayya! In order relieve (dIrpa) us from the troubles (bAdha) of the alligators (nakra) of desire (kAma) etc (Adi) (kAmAdi) (kAma, krOdha, lObha, mOha, mada, mAtsarya), is the discus (cakramu) of Your (nI) hand (cEti) not there (IEda)?

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C3 O Lord rAma! For the waves (alalaku) called (anu) the fickle (cala) mind (cittamu) (cittamanu), Your (nI) shining (celagu) left (vAma) hand (hastamu) is the enemy (vairi) (vairiyagunu);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?



C4 To (control) the elephants (gajamulaku) called (anu) arrogance (mada) and envy (matsaramu) (matsaramulanu), the curved (aGkhuza) line(s) (rEkha) of Your (nI) Lotus (kamala) (kamalAGkuza) feet (pada) is/are the goad or hook (aGkuzamu);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C5 To (shatter) the mountains (parvatamulaku) called (anu) the grief (zOka) etc (Adulu) (zOkAdulanu), the well-marked (aMkita) curved (or forked) (vajra) line(s) (rEkha) of your (nI) hand (kara) (karAMkita) is/are the thunder-bolt (vajramu);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C6 In order to protect (brOva) us by sub-duing (aNaci) the idiocy (jaDatvamu) (jaDatvamaNaci) called (anu) egotism (ahaM) (ahamanu), are there'n't (lEvA) the arrows (zaramulu) naturally (sahajamau) available in Your (nI) hand (cEti)?

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C7 O Merciful (sahaya) Lord! In order to make (sEya) the mountains (koNDalu) called (anu) wicked actions (duSkarmamu) fly away (egaya) (koNDalegaya), the blemish-less (niS-kalmaSa) AJjanEya – son of Wind God (pavanajuDu) is there (uNDu) (pavanajuDuNDu);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C8 In order to stop (nilpa) the vortex (suDini) called (anu) birth (janana) and death (maraNamamu) (maraNamanu), isn't there (gadanu) Your (nI) - the Great Lord (ghanamaina) - rule (Ajna) (nIyAjna) over velocity (vaDini)?

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C9 One (okaru) from each caste or creed (jAtiki) (jAtikokaru) have assembled (kUDinAramu) together and have lovingly (prIti cEta) understood (telusukoNTimi) the essence (sAramu) of Your name (nAma);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C10 O Lord rAma! The nice (looking) (pannuga) Ocean of Worldly Existence (bhavamamu) is (indeed) very (ati) (bhavamati) frightening (ghOramu); we shall not pray (kOramu) any (anya) Gods (daivamulanu) other than (vinA) (vinAnyA) You (ninnu);

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

C11 O Chief (adhi rAja) of Kings (rAja) (rAjAdhi)! O Lord rAma with blessed (vara) Qualities (guNa)! O Supremely (parama) Holy (pAvana) Lord! O Lord who protects (pAlita) this tyAgarAja!

I am the servant of devotees of Lord zrI rAma; O Lotus Eyed! Why do you have any doubt?

Notes –

General – the ordering of caraNas in all the books other than that of TKG is as given above. As the logical sequence of the caraNas in these books (other than TKG) seems appropriate, the same has been adopted. The ordering in the

book of TKG is 1,3,2,6,7,8,9,10,4,5,11. This needs to be checked. Any suggestions ???

P – dAsOhaM – in the book of TKG and TSV/AKG, the word ‘ana’ is also found after ‘dAsOhaM’. This needs to be checked. Any suggestions ???

P – sandEhamu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘sandEhaM’. This needs to be checked. Any suggestions ???

P – zrI rAma dAsa dAsOhaM – this may be also taken as ‘disciple of bhadrAcala rAmadAsa’; zrI tyAgarAja mentions the zrI rAma dAsa’s name in the kRtis ‘bRndAvana lola’ – raga tODi and ‘kSIra sAgara zayana’ – rAga dEva gAndhAri.

C1 – paTTuka – this is how it is given in all the books other than that of TKG, wherein it is given as ‘paTTukO’. Though this word has been translated as ‘resolutely’, the exact meaning is not clear. This needs to be checked. Any suggestions ???

C2 – kAmAdi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘kAmAdulanu’. This needs to be checked. Any suggestions ???

C3 – cittamanu alalaku - this is how it is given in all the books other than that of TKG, wherein it is given as ‘cittamanu alalakunu’. This needs to be checked. Any suggestions ???

C7 – duSkarmamulanu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘duSkarmamanu’. This needs to be checked. Any suggestions ???

C7 – sEya - this is how it is given in all the books other than that of TKG, wherein it is given as ‘rAma’. This needs to be checked. Any suggestions ???

C7 – pavanujuDuNDu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘pavanujuDuNDa’. This needs to be checked. Any suggestions ???

C8 – vaDini – suDi-vaDi is whirl-pool. However, as ‘vaDini’ is given separately and in the noun form, it has been translated as ‘velocity’. However, the exact meaning of the word is not clear. Any suggestions ???

C9 – kUDinAramu – sAramu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘kUDinAraM - sAraM’. This needs to be checked. Any suggestions ???

C10 – ghOramu – daivamulanu kOramu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘ghOraM – daivamu kOraM’. This needs to be checked. Any suggestions ???

## **tava dAsOhaM-punnAgavarALi**

In the kRti ‘tava dAsOhaM’ – rAga punnAgavarALi, zrI tyAgarAja sings praises of the Lord.

P tava dAs(O)haM tava dAs(O)haM  
tava dAs(O)haM dAzarathE

C1 vara mRdu bhASa virahita dOSa  
nara vara vESa dAzarathE (tava)

C2 sarasija nEtra parama pavitra  
sura pati mitra dAzarathE (tava)

C3 ninu kOrtirA nirupama zUra  
nann(E)lukOrA dAzarathE (tava)

- C4 manavini vinumA marava samayamA  
ina kula dhanamA dAzarathE (tava)
- C5 ghana sama nIla muni jana pAla  
kanaka dukUla dAzarathE (tava)
- C6 dhara nIvaNTi daivamu lEdaNTi  
zaraN(a)nukoNTi dAzarathE (tava)
- C7 Agama vinuta rAga virahita  
tyAgarAja nuta dAzarathE (tava)

#### Gist

O Son of King dazaratha! O Blessed soft spoken! O Lord who is free from blemishes! O Lord who has donned the garb of blessed human form! O Lotus Eyed! O Supremely holy! O Benefactor of indra! O Incomparable Hero! O Fortune of the solar dynasty! O Blue-hued like rain-cloud! O Protector of the multitude of sages! O Lord who wears golden raiments! O Lord extolled by zAstras! O Lord who is free from any desires! O Lord praised by this tyAgarAja!

I am Your servant; I am Your servant; I am Your servant.

I sought You; deign to govern me. Please listen to my appeal; is this the time to forget me? I consider that there is no other God in this Earth like You; I sought Your refuge.

#### Word-by-word Meaning

P O Son of King dazaratha (dAzarathE)! I am (ahaM) Your (tava) servant (dAsa); I am (ahaM) Your (tava) servant (dAsa); I am (ahaM) Your (tava) servant (dAsa) (dAsOhaM).

C1 O Blessed (vara) soft (mRdu) spoken (bhaSa)! O Lord who is free from (virahita) blemishes (dOSa)! O Lord who has donned the garb (vESa) of blessed (vara) human (nara) form! O Son of King dazaratha! I am Your servant.

C2 O Lotus (sarasija) Eyed (nEtra)! O Supremely (parama) holy (pavitra)! O Benefactor (mitra) of indra – Lord (pati) of celestials (sura)! O Son of King dazaratha! I am Your servant.

C3 O Incomparable (nirupama) Hero (zUra)! I sought (kOritirA) You (ninnu); deign to govern (ElukOrA) me (nannu) (nannElukOrA); O Son of King dazaratha! I am Your servant.

C4 O Fortune (dhanamA) of the solar (ina) dynasty (kula)! please listen (vinumA) to my appeal (mannvini); is this the time (samayamA) to forget (marava) me? O Son of King dazaratha! I am Your servant.

C5 O Blue-hued (nIla) like (sama) rain-cloud (ghana)! O Protector (pAla) of the multitude (jana) of sages (muni)! O Lord who wears golden (kanaka) raiments (dukUla)! O Son of King dazaratha! I am Your servant.

C6 I consider that there is no (lEdaNTi) other God (daivamu) in this Earth (dhara) like You (nIvaNTi); I sought (anukoNTi) Your refuge (zaraNu) (zaraNanukoNTi); O Son of King dazaratha! I am Your servant.

C7 O Lord extolled (vinuta) by zAstras (Agama)! O Lord who is free from (virahita) any desires (rAga)! O Lord praised (nuta) by this tyAgarAja! O Son of King dazaratha! I am Your servant.

Notes -

P - tava dAsOhaM – when any word is repeated thrice, it is taken as final affirmation.

C5 - dukUla – name of a plant – raiment made of inner bark of this plant. This seems to be same as 'tukil' in tamizh – pronounced as 'tuhil'. Anodendron paniculatum may be the botanical name of the plant – but it is not traceable in Internet. <http://www.hindunet.org/saraswati/Indian%20Lexicon/cloth.htm>

## **pAhi kalyANa sundara-punnAgavarALi**

In the kRti 'pAhi kalyANa sundara' – rAga punnAgavarALi, zrI tyAgarAja sings praises of the Lord.

P pAhi kalyANa sundara rAma mAM  
pAhi kalyANa sundara rAma

C1 cadivina vADanu gAnu rAma  
idi buddhi(y)anucunu deliya lEnu (pAhi)

C2 bhajiyiJcuTaku buddhi lEka rAma  
batimAli tirigit(y)indAka (pAhi)

C3 dina dinam(u)daramu korakai rAma  
dhanikula gAcitini(y)Ivaraku (pAhi)

C4 Alu sutulu paini prEma nI  
padAla(n)uJcanaiti rAma (pAhi)

C5 saMsAra sukhamu satamani nAma  
sAram(e)ruga maracitini (pAhi)

C6 viSaya sukh(A)dula rOya lEka  
virravIgi mOsamAye (pAhi)

C7 nEram(e)ntO cEsinAnu(y)Emi  
nEram(a)nucu vEDinAnu (pAhi)

C8 zuka sannuta nanu ganna taNDri  
oka pAri zaraN(a)nukonna (pAhi)

C9 tammi kannula raghuvIra ninu  
nammiti nann(E)lukOrA (pAhi)

C10 ninu nammuvAr(i)dE mElu rAma  
nI pAda sEva vEyi vElu (pAhi)

C11 sAkEta rAma nA mIda daya  
lEk(u)NDuTaku mariyAdA (pAhi)

C12 zaraNya kOsala rAja rAma  
paripAlita tyAgarAja (pAhi)

Gist

O Auspicious and Charming Lord rAma! O Lord praised by sage zuka! O Lotus Eyed Lord raghuvIra! O Lord rAma of ayOdhyA! O Refuge! O Lord rAma - the King kOsala! O Lord who nourishes this tyAgarAja!

(1) I am illeterate; I do not know what is wise (for my salvation); (2) instead of having the wisdom to chant Your holy names, I have been roaming about beseeching (humans or everyone else) till now; (3) in order to meet the daily needs of stomach, I waited on the rich till now; (4) I failed to place the love which I had on my wife and children, towards Your holy feet; (5) considering that the Worldly enjoyments to be ever lasting, I forgot to realise the quintessence of Your name; (6) instead of desisting from sense pleasures etc, I was cheated because of my pride; (7) I prayed to You that I have committed many a crimes at all times; (OR) I have committed many a crimes, but I had the temerity to ask You as to what my fault is; (8) please protect me who for once has sought Your refuge; (9) I have placed faith in You; deign to govern me; (10) I am a believer in You; this is great for me; service at Your feet is a great wealth; (11) Is it honourable for You not to have mercy on me? Please protect me.

Word-by-word Meaning

P O Auspicious (kalyANa) and Charming (sundara) Lord rAma! Please protect (pAhi) me (mAM); O Auspicious (kalyANa) and Charming (sundara) Lord rAma! Please protect (pAhi) me.

C1 O Lord rAma! I am illeterate (cadivina vADanu gAnu) (literally not a literate person); I do not (IEnu) know (deliya) what (idi) (literally this) is (anucunu) wise (buddhiyanucunu) (for my salvation);  
O Auspicious and Charming Lord rAma! Please protect me.

C2 O Lord rAma! Instead (IEka) of having wisdom (buddhi) to chant (bhajiyiJcuTaku) Your holy names, I have been roaming about (tirigiti) beseeching (batimAli) (humans or everyone else) till now (indAka) (tirigitiyindAka);  
O Auspicious and Charming Lord rAma! Please protect me.

C3 O Lord rAma! In order to meet the daily (dina danamu) needs (korakai) of stomach (udaramu) (dinamudaramu), I waited on (gAcitini) the rich (dhanikula) till now (Ivaraku) (gAcitiniyIvaraku);  
O Auspicious and Charming Lord rAma! Please protect me.

C4 O Lord rAma! I failed to place (uJcanaiti) the love (prEma) which I had on (paini) my wife (Alu) and children (sutulu), towards Your (nI) holy feet (padAlanu) (padAlanuJcanaiti);  
O Auspicious and Charming Lord rAma! Please protect me.

C5 Considering that the Worldly (saMsAra) enjoyments (sukhamu) to be (ani) ever lasting (satamu) (satamani), I forgot (maracitini) to realise (eruga) the quintessence (sAramu) (sArameruga) of Your name (nAma);  
O Auspicious and Charming Lord rAma! Please protect me.

C6 Instead (IEka) of desisting (rOya) from sense (viSaya) pleasures (sukha) etc (Adula) (sukhAdula), I was cheated (mOsamAye) because of my pride (virravIgi);  
O Auspicious and Charming Lord rAma! Please protect me.

C7 I prayed (vEDinAnu) to You that (anucu) I have committed (cEsinAnu) many a (entO) crimes (nEramu) (nEramentO) at all times (Emi nEramu) (nEramanucu);

OR

I have committed (cEsinAnu) many a (entO) crimes (nEramu), but I had the temerity to ask (vEDinAnu) You as to (anucu) what (Emi) my fault (nEramu) (nEramanucu) is;

O Auspicious and Charming Lord rAma! Please protect me.

C8 O Lord praised (sannuta) by sage zuka! O Father (taNDri) who begot (ganna) me (nanu)! O Auspicious and Charming Lord rAma! please protect me who for once (oka pAri) has sought (anukonna) Your refuge (zaraNu) (zaraNanukonna).

C9 O Lotus (tammi) Eyed (kannula) Lord raghuVira! I have placed faith (nammiti) in You (ninu); deign to govern (ElukOrA) me (nannu) (nannElukOrA);

O Auspicious and Charming Lord rAma! Please protect me.

C10 O Lord rAma! I am a believer (nammuVArU) in You (ninu); this (idE) is great (mElu) for me; service (sEva) at Your (nI) feet (pAda) is a great wealth (vEyi vElu) (literally a million – thousand thousand);

O Auspicious and Charming Lord rAma! Please protect me.

C11 O Lord rAma of ayOdhyA (sAkEta)! Is it honourable (mariyAdA) for You not to have (lEkuNDaTaku) mercy (daya) on (mIda) me (nA)?

O Auspicious and Charming Lord rAma! Please protect me.

C12 O Refuge (zaraNya)! O Lord rAma - the King (rAja) of the kingdom of kOsala! O Lord who nourishes (paripAlita) this tyAgarAja!

O Auspicious and Charming Lord rAma! Please protect me.

Notes –

P – mAM – in the book of CR, this word is given at the end of the second half of pallavi. In the books of TKG and TSV/AKG, this word is not found in the second half. This needs to be checked. Any suggestions ???

General – caraNas 7, 8 and 9 are given as 9, 7 and 8 in the book fo CR. This needs to be checked. Any suggestions ???

C3 – gAcitiniyIvaraku – this is how it is given in the book of CR. In the books of TKG and TSV/AKG, this is given as ‘gAcitIvarakai’. As the version given in the book of CR seems appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C7 – nEramu – this word appears twice in this caraNa. If, in both places, the word is taken to mean ‘crime’, it becomes difficult to translate the word ‘vEDinAnu’ properly. The tamizh word ‘nEram’ means ‘time’ – has zrI tyAgarAja used the tamizh word for the second occurrence? Any way, both meanings are given. Any suggestions ???

C11 – daya – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘prEma’. This needs to be checked. Any suggestions ???

## **mAnasa saJcararE-punnAgavarALi**

In the kRti ‘mAnasa saJcara rE rAmE’ – rAga punnAgavarALi, zrI tyAgarAja sings praises of Lord zrI rAma.

- P mAnasa saJcara rE rAmE
- C1 varamuni bhakta lOka cay(A)ryE  
parama pAvana nirjara varyE  
mukha jita bhAryE (mAnasa)
- C2 svara jita ghana rava mAdhuryE  
sura vairi nicaya tama(s)sUryE  
nirupama zauryE (mAnasa)
- C3 vikasita sarasIruha nEtrE  
makar(A)Gka kOTi sannibha gAtrE  
kauzika mitrE (mAnasa)
- C4 zuka mukha vinuta su-cAritrE  
akaLaMka sItA su-kaLatrE  
karuNA pAtrE (mAnasa)
- C5 agaNita lOka gaN(A)dhArE  
naga vairi ripu jalada samIrE  
durjana dUrE (mAnasa)
- C6 vigaLita mada hRday(A)gArE  
nigam(A)gama saJcArE  
hari parivArE (mAnasa)
- C7 kamal(A)sana nuta guNa grAmE  
kamal(A)ri zEkhara priya rAmE  
vArida zyAmE (mAnasa)
- C8 kamalA hRdaya kumuda sOmE  
amala citta jana ripu bhImE  
gOpika kAmE (mAnasa)
- C9 vAgIz(E)ndra rudr(A)dhIzE  
rAga lObha mada vinAzE  
sakal(A)dhIzE (mAnasa)
- C10 rAja rAja pUjita ram(E)zE  
tyAgarAja hRdaya nivEzE  
sAkEta pur(I)zE (mAnasa)

Gist

O My Mind! Remain in zrI rAma -

(1) who is dear to the multitude of blessed sages and devotees, (2) who is sought by supremely holy celestials, (3) whose face surpasses (the beauty of) moon, (4) whose voice surpasses (in sonority) the sweetness of the thunder of rain-cloud, (5) who is (like) the Sun to dispel the darkness called multitude of demons, (6) and whose valour is incomparable, (7) who has eyes like the fully-blossomed lotus, (8) whose personality resembles a crore kAmadEva, (9) who is the benefactor of sage vizvAmitra, (10) whose nice conduct is well-praised by the very mouth sage zuka, (11) who is the blessed Consort of the blemishless Mother sItA, (12) who is the very receptacle of compassion, (13) who is the foundation of beings of countless Worlds, (14) who is (like) the wind that blows away the dark clouds of demons, (15) who is far removed from the wicked lot, (16) who dries up the body of those whose hearts are swelled up with pride or conceit or arrogance, (17) who is the one found (roaming) in the vEdAs and AgamAs, (18) who has

monkeys as his retinue, (19) whose multitude of virtues have been extolled by brahmA, who is the (delightful) Lord rAma dear to Lord ziva, (21) who is dark-blue hued like the rain-cloud, (22) who is Moon which blossoms the Lily of the heart of lakSmi, (23) who is terrible to the enemies of people whose minds are blemishless, (24) who is desired by the gOpikA, (25) who the Over-Lord of (even) brahmA, indra and ziva, (26) who brings about the annihilation of attachment, avarice and arrogance, (27) who is Lord of everything or everybody, (28) who is the Lord viSNu worshipped by kings of Kings, (29) who has entered into the heart of this tyAgarAja, and (30) who is the Lord of the town of ayOdhyA.

#### Word-by-word Meaning

- P O (rE) My Mind (mAnasa)! Remain (saJcara) in zrI rAma (rAmE).
- C1 O My Mind! Remain in zrI rAma –  
 who is dear (Arya) (AryE) to the multitude (caya) (cayAryE) of blessed (vara) sages (muni) and devotees (bhakta) lot (lOka),  
 who is sought (varya) (varyE) by supremely (parama) holy (pAvana) celestials – the non-aging (nirjara),  
 whose face (mukha) surpasses (jita) (the beauty of) moon – one dear (Arya) to stars (bha) (bhAryE).
- C2 O My Mind! Remain in zrI rAma –  
 whose voice (svara) surpasses (in sonority) (jita) the sweetness (mAdhurya) (mAdhuryE) of the thunder (rava) of rain-cloud (ghana),  
 who is (like) the Sun (sUrya) (sUryE) to dispel the darkness (tamas) (tamassUryE) called multitude (nicaya) of demons – enemies (vairi) of celestials (sura),  
 whose valour (zaurya) (zauryE) is incomparable (nirupama).
- C3 O My Mind! Remain in zrI rAma –  
 who has eyes (nEtra) (nEtrE) like the fully-blossomed (vikasita) lotus (sarasIruha),  
 whose personality (gAtra) (gAtrE) resembles (sannibha) a crore (kOTi) kAmadEva – one who has fish (or sea animal) (makara) as the symbol (or banner) (AMka) (makarAMka),  
 who is the benefactor (mitra) (mitrE) of sage vizvAmitra (kauzika) – descendent of kuzika.
- C4 O My Mind! Remain in zrI rAma –  
 whose nice conduct (su-cAritra) (sucAritrE) is well-praised (vinuta) by the very mouth (mukha) sage zuka,  
 who is the blessed Consort (kaLatra) (su-kaLatrE) of the blemishless (akaLaGka) Mother sItA,  
 who is the very receptacle (pAtra) (pAtrE) of compassion (karuNA).
- C5 O My Mind! Remain in zrI rAma –  
 who is the foundation (AdhArE) of beings (gaNa) (gaNAdhArE) of countless (agaNita) Worlds (lOka),  
 who is (like) the wind (samIra) (samIre) that blows away the dark clouds (jalada) of demons – enemies (ripu) of indra – enemy (vairi) of mountains (naga),  
 who is far removed (dUra) (dUre) from the wicked lot (durjana).
- C6 O My Mind! Remain in zrI rAma –



who dries up (vigaLita) the body (agAra) (agArE) (literally house) of those whose hearts (hRdaya) are swelled up with pride or conceit or arrogance (mada),

who is the one found (roaming) (saJcArE) in the vEdAs (nigama) and AgamAs (nigamAgama),

who has monkeys (hari) as his retinue (parivara) (parivArE).

C7 O My Mind! Remain in zrI rAma –  
whose multitude (grAma) (grAmE) of virtues (guNa) have been extolled (nuta) by brahma – one seated (Asana) in the Lotus (kamala) (kamalAsana),  
who is the (delightful) Lord rAma (rAmE) dear (priya) to Lord ziva – one who wears (digit) of moon – enemy (ari) of Lotus (kamala) – in his head (zEkhara),  
who is dark-blue (zyAma) (zyAmE) hued like the rain-cloud (vArida).

C8 O My Mind! Remain in zrI rAma –  
who is Moon (sOma) (sOmE) which blossoms the Lily (kumuda) of the heart (hRdaya) of lakSmi (kamalA),  
who is terrible (bhIma) (bhImE) to the enemies (ripu) of people (jana) whose minds (citta) are blemishless (amala),  
who is desired (kAma) (kAmE) by the gOpika.

C9 O My Mind! Remain in zrI rAma –  
who the Over-Lord (adhIza) (adhIzE) of (even) brahma – Consort (Iza) of sarasvati (vAk) (vAgIza), indra (vAgIzEndra) and ziva (rudra) (rudrAdhIzE),  
who brings about the annihilation (vinAza) (vinAzE) of attachment (rAga), avarice (lObha) and arrogance (mada),  
who is Lord (adhIza) (adhIzE) of everything or everybody (sakala).

C10 O My Mind! Remain in zrI rAma –  
who is the Lord viSNu – Consort (Iza) of lakSmi (rama) (ramEza) (ramEza) (ramEzE) worshipped (pUjita) by (even) kings (rAja) of Kings (rAja),  
who has entered (nivEza) (nivEzE) into the heart (hRdaya) of this tyAgarAja,  
who is the Lord (Iza) of the town (puri) (purIza) (purIzE) of ayOdhya (sAkEta).

Notes -

P – As given in the book of TSV/AKG. In the book of TKG, ‘mAnasa saJcara rE’ is repeated. This needs to be checked. Any suggestions ???

C1 – mukha jita bhAryE – In all the books this has been translated as ‘one who vanquishes the moon in the beauty of face. ‘bhArya’ generally means ‘wife’. However, zrI tyAgarAja uses the word ‘bha rAja’ in the kRti ‘mElukOvayya’ – rAga bhauLi – to mean ‘moon’. It seems here the word is to be split as ‘bha +Arya’ – one who is dear to stars – moon. If the word ‘bhArya’ is taken literally, then it would be translated as ‘one whose face vanquishes even his wife’. Probably, this is not the intention. Therefore, the meaning given in the books has been adopted. Any suggestions ???

C3 - makarAMka – kAmadEva’s banner – for more information on makara – <http://www.alignment2012.com/coom-yaksa.html>

C4 – zuka mukha vinuta – This may also be translated as ‘praised by chief or best ones like zuka’. Please also refer to sadAziva brahmEndra kRti ‘pibarE rAma rasaM’ – caraNa 4 – ‘zuka zaunaka kauzika mukha pItaM’.

C5 - naga vairi ripu – indra is stated to be the enemy of mountains; Please refer to vAlmIki rAmAyaNa – sundara kANDa – Chapter 1.

C5 - durjana dUrE – God is resident in every one’s heart – whether wicked or pious; but – as rAmakRSNa paramahaMsa states – one who draws

near the fire, feels the warmth of it; but wicked people keep themselves away from the warmth of God – thus He is stated to be away from the wicked.

C7 - kamalAri – certain kinds of Lotuses (kamala) bloom only at sunrise and close at sunset; certain others (kumuda) bloom only after moon-rise and close before sunrise; Therefore Sun and Moon are called enemy or Friend of Lotus as the case may be. Please refer to the sites for more information –

<http://www.kingtutshop.com/freeinfo/Lotus-Flower.htm>

<http://www.thakor.freeseerve.co.uk/tripur.htm>

C8 – hRdaya kumuda – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘hRdkumuda’. This needs to be checked. Any suggestions ???

## **jAnakI ramaNa-zuddhasImantini**

In the kRti ‘jAnakI ramaNa’ – rAga zuddhasImantini, zrI tyAgarAja sings praises of the Lord.

P jAnakI ramaNa bhakta pArijAta  
pAhi sakala lOkA zaraNa

A gAna lOla ghana tamAla nIla  
karuNALavAla suguNa zIla (jAnakI)

C rakta naLina daLa nayana nRpAla  
ramaNIy(A)nana mukura kapOla  
bhakti hIna jana mada gaja jAla  
paJca vadana tyAgarAja pAla (jAnakI)

Gist

O Beloved of Mother jAnakI! O pArijAta tree of the devotees (which grants all their wishes)! O refuge of all the Worlds! O Enjoyer of Music! O Lord who is dark blue hued like (the bark of) tamAla tree! O Compassionate Lord! O Epitome of virtues! O Red Lotus petal Eyed! O King! O Lord of Lustrous Face! O Lord whose cheeks are like mirror! You are like Lord ziva in destroying multitudes arrogant elephants called the people devoid of devotion to the Lord! O Protector of this tyAgarAja!

Please protect me.

Word-by-word Meaning

P O Beloved (ramaNa) of Mother jAnakI! O pArijAta tree of the devotees (bhakta) (which grants all their wishes)! protect (pAhi) me, O refuge (zaraNa) of all (sakala) the Worlds (lOkA)!

A O Enjoyer (lOla) of Music (gAna)! O Lord who is dark (ghana) blue (nIla) hued like (the bark of) tamAla tree! O Compassionate Lord (karuNALavAla)! O Epitome (zIla) of virtues (suguNa)!

O Beloved of Mother jAnakI! O pArijAta tree of the devotees! protect me, O refuge of all the Worlds!

C O Red (rakta) Lotus (naLina) petal (daLa) Eyed (nayana)! O King (nRpAla)! O Lord of Lustrous (ramaNIya) Face (Anana) (ramaNIyAnana)! O Lord whose cheeks (kapOla) are like mirror (mukura)!

Your are like Lord ziva – five (paJca) faced (vadana) – in destroying multitudes (jAla) arrogant (mada) elephants (gaja) called the people (jana)

devoid (hIna) of devotion (bhakti) to the Lord! O Protector (pAla) of this tyAgarAja!

O Beloved of Mother jAnaki! O pArijAta tree of the devotees! protect me, O refuge of all the Worlds!

Notes-

A - tamAla (Cinnamomum) (neTTiliGga paccilai maram - tamizh) – Botanical name - Xanthochymus pictorius, the bark of which is dark, but its blossoms white and very fragrant. When a person is compared to the tamalapattra, he is considered stainless, pure, and sage-like.

Source - <http://www.theosociety.org/pasadena/etgloss/ta-tel.htm> Please also see - <http://www.ramanuja.org/sv/bhakti/archives/feb2002/o247.html>

C - mada gaja jAla paJca vadana – This refers to Lord ziva slaying gajAzura (Elephant) and wearing the skin of elephant. Source – <http://www.dlshq.org/>

C - paJca vadana - The five faces of Lord ziva are - sadyOjata, aghOra, tatpuruSa, IzAna, vAmadEva. tamizh saint tirumUlar states that Lord ziva has one more face, ie., adhOmukhaM.

## dIna janAvana-bhUpAlaM

In the kRti 'dIna janAvana zrI rAma' – rAga bhUpAlaM, zrI tyAgarAja sings about the ten avatAras (dazAvatAra) of the Lord.

- P dIna jan(A)vana zrI rAma dAnava haraNa zrI rAma  
vIna vimAma zrI rAma mIna zarIra zrI rAma
- C1 nirmala hRdaya zrI rAma kArmuka bANa zrI rAma  
zarma phala prada zrI rAma kUrm(A)vatAra zrI rAma (dIna)
- C2 zrIkara suguNa zrI rAma zrI kara lAlita zrI rAma  
zrI karuN(A)rNava zrI rAma sUkara rUpa zrI rAma (dIna)
- C3 sarasija nayana zrI rAma sura pati vinuta zrI rAma  
nara vara vESa zrI rAma nara hari rUpa zrI rAma (dIna)
- C4 kAmita phalada zrI rAma pAmara dUra zrI rAma  
sAmaja varada zrI rAma vAmana rUpa zrI rAma (dIna)
- C5 agha timir(A)ditya zrI rAma vigaLita mOha zrI rAma  
raghu kula tilaka zrI rAma bhRgu suta rUpa zrI rAma (dIna)
- C6 kuza lava janaka zrI rAma kuzalada catura zrI rAma  
daza mukha mardana zrI rAma dazaratha nandana zrI rAma (dIna)
- C7 kali mala haraNa zrI rAma jalaja bhav(A)rcita zrI rAma  
salalita vacana zrI rAma hala dhara rUpa zrI rAma (dIna)
- C8 siddha jana priya zrI rAma prasiddha carita zrI rAma  
baddha suvasana zrI rAma buddh(A)vatAra zrI rAma (dIna)
- C9 jaya kara nAma zrI rAma vijaya ratha sArathE zrI rAma  
bhaya nAzana harE zrI rAma haya mukha rUpa zrI rAma (dIna)
- C10 bhAgavata priya zrI rAma Agama mUla zrI rAma

nAga suzayana zrI rAma tyAgarAj(A)rcita zrI rAma (dIna)

Gist

O Lord zrI rAma - (1) protector of the humble people; (2) destroyer of demons; (3) who has garuDa as his carriage; (4) who manifested in the form of Fish; (5) the pure hearted; (6) wielder of bow and arrows; (7) bestower of results of joy; (8) who took avatAra in the form of tortoise; (9) who is virtuous and causes prosperity; (10) fondled by the hands of lakSmi; (11) Ocean of mercy; (12) who manifested in the form of boar; (13) Lotus Eyed; (14) praised by indra; (15) who donned the garb of blessed human form; (16) who manifested in the form of man-lion; (17) bestower of desires; (18) far removed from the wicked; (19) bestower of boons on gajEndra; (20) who manifested in the form as vAmana; (21) the Sun who drives away the darkness of sins; (22) in whom passion has dried up; (23) the pre-eminent among the raghu dynasty; (24) who manifested in the form of parazurAma; (25) father of kuza and lava; (26) competent in bestowing prosperity; (27) who pounded rAvaNa; (28) who manifested as the son of King dazaratha; (29) destroyer of the impurities of kali yuga; (30) worshipped by brahma; (31) whose words are very charming; (32) who manifested in the form of balarAma; (33) dear to the perfected lot; (34) whose character or story is famous; (35) who wears fine garments; (36) who took avatAra as buddha; (37) whose name brings victory; (38) the driver of the chariot of arjuna; (39) destroyer of fear; (40) who manifested in the form of horse-faced; (41) dear to the devotees of the Lord; (42) the source of Agamas; (43) who reclines on zESa; and (44) who is worshipped by this tyAgarAja!

Word-by-word Meaning

P O Lord zrI rAma - protector (avana) of the humble (dIna) people (jana) (janAvana)! O Lord zrI rAma - destroyer (haraNa) of demons (dAnava)!

O Lord zrI rAma who has garuDa – son of vinatA (vIna) as his carriage (vimAna)! O Lord zrI rAma who manifested in the form (zarIra) of Fish (mIna)!

C1 O Lord zrI rAma - pure (nirmala) hearted (hRdaya)! O Lord zrI rAma – wielder of bow (kArmuka) and arrows (bANa)!

O Lord zrI rAma - bestower (prada) of results (phala) of joy (zarma)! O Lord zrI rAma who took avatAra in the form of tortoise (kUrma)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C2 O Lord zrI rAma – who is virtuous (suguna) and causes (kara) prosperity (zrI)! O Lord zrI rAma - fondled (lAlita) by the hands (kara) of lakSmi (zrI)!

O Lord zrI rAma - Ocean (arNava) of mercy (karuNA) (karuNArNava)! O Lord zrI rAma who manifested in the form (rUpa) of boar (sUkara)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C3 O Lord zrI rAma - Lotus (sarasiya) Eyed (nayana)! O Lord zrI rAma - praised (vinuta) by indra – Lord (pati) of celestials (sura)!

O Lord zrI rAma who donned the garb (vESa) of blessed (vara) human (nara) form! O Lord zrI rAma who manifested in the form (rUpa) of man-lion (nara hari)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C4 O Lord zrI rAma - bestower (phalada) of desires (kAmita)! O Lord zrI rAma - far removed (dUra) from the wicked (pAmara)!

O Lord zrI rAma – bestower of boons (varada) on gajEndra – the elephant (sAmaja)! O Lord zrI rAma who manifested in the form (rUpa) of vAmana (literally the short one)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C5 O Lord zrI rAma - the Sun (Aditya) who drives away the darkness (timira) (timirAditya) of sins (agha)! O Lord zrI rAma in whom passion (mOha) has dried up (vigaLita)!

O Lord zrI rAma – the pre-eminent (tilaka) (literally distinguishing mark on forehead) among the raghu dynasty (kula)! O Lord zrI rAma who manifested in the form (rUpa) of parazurAma – the son (suta) of sage bhRgu!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C6 O Lord zrI rAma – father (janaka) of kuza and lava! O Lord zrI rAma - competent (catura) in bestowing (da) prosperity (kuzala) (kuzalada)!

O Lord zrI rAma who pounded (mardana) rAvaNa – the ten (daza) headed (mukha) demon! O Lord zrI rAma who manifested as the son (nandana) of King dazaratha!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C7 O Lord zrI rAma - destroyer (haraNa) of the impurities (mala) of kali yuga! O Lord zrI rAma - worshipped (arcita) by brahmA – the Lotus (jalaja) born (bhava) (bhavArcita)!

O Lord zrI rAma whose words (vacana) are very charming (salalita)! O Lord zrI rAma who manifested in the form (rUpa) of balarAma – wielder (dhara) of plough (hala)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C8 O Lord zrI rAma - dear (priya) to the perfected (siddha) lot (jana)! O Lord zrI rAma whose character or story (carita) is famous (prasiddha)!

O Lord zrI rAma who wears (baddha) fine garments (su-vasana)! O Lord zrI rAma who took avatAra as buddha (buddhAvatAra)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C9 O Lord zrI rAma whose name (nAma) brings (kara) victory (jaya)! O Lord zrI rAma - the driver (sArathi) (sArathE) of the chariot (ratha) of arjuna (vijaya)!

O (harE) Lord zrI rAma - destroyer (nAzana) of fear (bhaya)! O Lord who manifested in the form (rUpa) of horse-faced (haya mukha)!

O Lord zrI rAma - protector of the humble people! O Lord zrI rAma - destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord zrI rAma who manifested in the form of Fish!

C10 O Lord zrI rAma - dear (priya) to the devotees of the Lord (bhAgavata)! O Lord zrI rAma – the source (mUla) of Agamas!

O Lord zrI rAma who reclines (suzayana) on zESa – the serpent (nAga)!  
O Lord who is worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
O Lord zrI rAma - protector of the humble people! O Lord zrI rAma -  
destroyer of demons! O Lord zrI rAma who has garuDa as His carriage! O Lord  
zrI rAma who manifested in the form of Fish!

Notes -

C1 - kArmuka – As per Monier’s Dictionary, the word is derived from  
kRmuka – a tree, but the botanical name of the tree is not given therein.  
However, in the kRti of muttusvAmi dIkSitar ‘zrI kamalAmbike avava’ – rAga  
ghaNta, the word appears in the following context. From this, it is clear that any  
bow is called kArmuka -

anta:karaN(E)kSu kArmuka  
zabd(A)di paJca tanmAtra vizikhA-  
(a)tyanta rAga pAza dveS(A)Gkuza  
dhara karE(a)ti rahasya yoginI parE

“You hold the sugarcane bow (symbolizing the mind), the five arrows  
(symbolizing the objects of the five senses), the noose (of attachment) and the  
goat (of repulsion); You are the supreme, the most secret yOgini.”

Source - <http://www.carnatica.net/special/kamalamba8.htm>

C6 – dazaratha nandana – this is how it is given in the book of TKG.  
However, in the book of TSV/AKG, this is given as ‘dazaratha tanaya’. This needs  
to be checked. Any suggestions ???

C8 – prasiddha carita – this is how it is given in the book of TKG.  
However, in the book of TSV/AKG, this is given as ‘prasiddha caritra’. This needs  
to be checked. Any suggestions ???

C9 - haya mukha – hayagrIva – horse necked; this is one of the avatAra  
of Lord viSNu; however this avatAra is not counted among the dazAvatAraS.

Lord viSNu is stated to have taken this avatAra to recover vEdas which  
have been carried off by demons madhu and kaiTabha.

The Monier’s Dictionary mentions that hayagrIva is also known as the  
daitya who carried away the vEdas at the time of dissolution and in order to  
recover them Lord viSNu took the avatar as Fish.

As per zrImad bhAgavataM 8.24, the name of the demon who stole the  
vEdas is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the  
form of Fish. The demon was killed by the Lord in that avatAra. The following  
verse of zrImad bhAgavataM (8.24) is relevant –

atItapralayApAya utthitAya sa vEdhasE |  
hatvAsuram hayagrIvaM vEdAn pratyAharaddhari: || 57 ||

“Having killed the demon hayagrIva, He restored the vEdas to brahma  
when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in zrImad bhAgavataM 5.18 as  
under –

vEdAn yugAntE tamasA tiraskRtAn  
rasAtalAdyO nRturaGavigraha: |  
pratyAdadE vai kavayE(a)bhiiAcatE  
tasmai namastE(a)vitathEhitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form  
of a demon, stole all the vEdas and took them down to the planet of rasAtala. The  
Supreme Lord, however, in His form of hayagrIva retrieved the vEdas and

returned them to Lord brahmA when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.”

“The purpose for which the advent of Matsya Avatâra took place was the restoration of the Veda's from the hands of the demon Somakasura, who stole them from Brahmâ and hid them in the sea. Dharma is based on the Veda's, so the protection of the Veda's was the Avatâric task. [SB, 8:24]” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/archives/feb04/msg00032.html>

“HayagrIvAya Nama: One who took the HayagrIva avathAram with horse's neck and a human body to restore VedAs from the asurAs (Madhu and KaiDabhan), who stole the VedAs from Brahma DEvan.” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/sva/b/sva083.html>

hayagrIva is worshipped in vaiSNava temples as an avatAra of Lord viSNu as the bestower of knowledge. For more details about hayagrIva and the hayagrIva stOtraM by the great vEdAnta dEzika, please visit the site – <http://srijagannath.org/mantra/hayagreeva.htm>

There is an apparent contradiction on who stole the vEdAs – whether it is sOmakAsura or hayagrIva or madhu kaiTabha. There is also an apparent contradiction as to the avatar of the Lord for restoration of vEdAs – whether it is matsya or hayagrIva. Therefore, the readers may draw their own conclusions. Any suggestions ???

C10 - bhAgavata – the devotees of Lord viSNu are called by the name bhAgavata

General - It is worth mentioning that in this kRti, zrI tyAgarAja mentions the avatAra of Lord viSNu as the rAma also all the while addressing Lord zrI rAma in every line. This is to be seen in the context of the kRti ‘zyAma sundarAMga’ and the invocatory stOtra of prahlAda bhakta vijayaM zrI tyAgarAja wherein he clearly states that the Supreme Lord in the form of zrI rAma is his iSTha dEvatA – chosen idol.

It is also worth mentioning that zrI tyAgarAja has omitted the kalki avatAra. The omission of kRSNAvatAra is very glaring (though in C9, it is mentioned as ‘vijaya ratha sArathi’). The avatAra of Lord viSNu as kRSNa is called pUrNAvatAra which means that Lord viSNu manifested with full glory. Therefore, zrI tyAgarAja doesn't seem to make any difference between kRSNa and Lord viSNu. However, as he has included the avatAra of rAma who is his iSTha dEvatA, a certain doubt arises whether the omission of kRSNAvatAra is deliberate. In the kRti ‘raghu patE rAma’ – rAga zahAna, zrI tyAgarAja calls the Lord ‘paripUrNa avatAra’. May someone clarify???

## **dAzarathE dayA-kOkilapriya**

In the kRti ‘dAzarathE dayAzaradhE’ – rAga kOkilapriya, zrI tyAgarAja praises the Lord.

P dAzarathE dayA zaradhE

A Azara haraNa parAzara gEya  
kav(I)za su-hRdaya nivEza ghRNA kara (dA)

C sarasija nAbha jala dhara zObha

paripAlit(E)bha vara bhakta lAbha  
paricara kIza pApa vinAza  
taraNi saGkAza tyAgarAj(E)za (dA)

Gist

O Son of King dazaratha! O Ocean of mercy! O Slayer of demons! O Lord sung by sage parAzara! O Lord who has entered into the heart vAlmIki! O Merciful Lord! O Lord with Lotus navel! O Lord whose splendour is like that of rain-cloud! O Lord who protected gajEndra! O Lord who is the Fortune of blessed devotees! O Lord served by monkey(s)! O Annihilator of sins! O Lord who resembles the Sun! O Lord of this tyAgarAja!

Word-by-word Meaning

P O Son of King dazaratha (dAzarathE)! O Ocean (zaradhE) of mercy (dayA)!

A O Slayer (haraNa) of demons (Azara)! O Lord sung (gEya) by sage parAzara! O Lord who has entered (nivEza) into the heart (hRdaya) vAlmIki – the king (Iza) of poets (kavi) (kavIza)! O Merciful Lord (ghRNAkara)!  
O Son of King dazaratha! O Ocean of mercy!

C O Lord with Lotus (sarasija) navel (nAbha)! O Lord whose splendour (zObha) is like that of rain-cloud (jala dhara)!

O Lord who protected (paripAlita) gajEndra – the elephant (ibha) (paripAlitEbha)! O Lord who is the Fortune (lAbha) of blessed (vara) devotees (bhakta)!

O Lord served (paricara) by monkey(s) (kIza) (literally ape)! O Annihilator (vinAza) of sins (pApa)!

O Lord who resembles (saMkAza) the Sun (taraNi)! O Lord (Iza) of this tyAgarAja (tyAgarAjEza)! O Son of King dazaratha! O Ocean of mercy!

Notes –

A – parAzara – Father of (vEda) vyAsa – kRSNa dvaipAyana.

## intanucu varNimpa-guNDakriya

In the kRti ‘intanucu varNimpa’ – rAga guNDakriya, zrI tyAgarAja praises the Lord zrI rAma.

P int(a)nucu varNimpa taramA  
brahm(E)ndr(A)dulak(ai)na

A kantuni kannna mA cakkani  
kalyANa rAmacandra nI sogas(inta)

C1 callani cUpula kannulu mari  
jAbilli kaLala gErina Ananamu  
mellani mATal(a)bhaya karamul(i)vi-  
(y)ella sahajamaina nI guNam(inta)

C2 anyula kOri ghOra tapamu-  
(l)enennO jEsi varamul(a)ndi  
mUrdhanyul(ai)na vAri madambula  
rAjanya laghuvunan(a)NacE parAkramam(inta)



C3 vAg(I)z(A)di sura kOTlaku  
vEd(A)gama zAstramulaku kana gUDani  
nAga rAja bhUSaNuD(ai)na zrI  
tyAgarAja sannuta nIDu mahimal(inta)

Gist

O Our nice Auspicious rAma candra who bore cupid! O Prince! O Lord well-praised by this tyAgarAja!

Is it possible even for brahmA, indra and others to describe how much (a) Your grace is; (b) Your natural qualities - the cool look of the eyes, the face which puts to shame the beauty of the moon, soft speech and hands which assures safety and security; and (c) Your valour demonstrated by the ease with which You subdued the arrogance of those who became illustrious by performing a lot of severe penances and obtained boons by seeking other Gods?

Is it possible even for Lord ziva to describe Your greatness which could not be beheld even by brahmA and other multitude of celestials as also the vEdAs, Agama and zAstras?

Word-by-word Meaning

P Is it possible (taramA) even (aina) for brahmA, indra and others (Adulu) (brahmEndrAdulakaina) to describe (varNimpa) how much (intanucu) Your attributes are?

A O Our (mA) nice (chakkani) Auspicious (kAlyANa) rAma candra who bore (ganna) cupid (kantuni)!

Is it possible even for brahmA, indra and others to describe how much Your grace (sogasunu) is?

C1 The cool (challani) look (cUpula) of Your eyes (kannulu), further (mari) the face (Ananamu) which puts to shame (gErina) the beauty (kaLala) of the moon (jhaBilli), soft (mellani) speech (mATalu) and hands (karamulu) which assures safety and security (abhaya) (mATalabhaya) –

is it possible even for brahmA, indra and others to describe all (ella) these (ivi) (karamuliviyella) Your (nI) qualities (guNamu) which are (aina) natural (sahajamu) (sahajamaina) to You?

C2 O Prince (rAjanya)! Is it possible even for brahmA, indra and others to describe how much Your valour (parAkramamu) demonstrated by the ease (lAghuvunanu) with which You subdued (aNacE) (lAghuvunanaNacE) the arrogance (madambula) of those (vAri)

who became (aina) illustrious (mUrhanYulu) (mUrdhanyulaina) by performing (jEsi) a lot of (ennennO) severe (ghOra) penances (tapamulu) (tapamulennennO) and obtained (andi) boons (varamulu) (varamulandi) by seeking (gOri) other Gods (anyula)?

C3 O Lord well-praised (sannuta) by this tyAgarAja! Is it possible even (aina) for Lord ziva – one who adorned (bhUSaNuD) (bhUSaNuDaina) with zESa - king (rAja) of snakes (nAga) –

to describe how much Your (nIDu) greatness (mahimalu) which could not be (gUDani) beheld (gana) even by brahmA – Consort (Iza) of sarasvati (vAk) (vAgIza) and other (Adi) (vAgIzAdi) multitude (kOTlaku) of celestials (sura) as also the vEdAs, Agama (vEdAgama) and zAstras (zAstramulaku)?

Notes –

A – sogasinta – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as ‘sogasuninta’. This needs to be checked. Any suggestions ???

C2 - mUrdhanyulaina – the reference here is to rAvaNa who was bestowed the status of Izvara.

## **rAma rAma kRSNA-gauLipantu**

In the kRti ‘rAma rAma kRSNayanarE’ – rAga gauLipantu, zrI tyAgarAja asks people to sing praises of the Lord in order to redeem themselves.

- P rAma rAma kRSNA(y)anarE  
rAtri pagalu mA sItA
- C1 itara mArga saukhyamulaku  
atani hRdayamE sAkSiyu (rAma)
- C2 kAni panulu kOri kOri  
karaguc(u)NDu mAnavulu (rAma)
- C3 kutsitapu mATalak-  
(u)dduga poraleDu janulu (rAma)
- C4 sarva zAstramulanu cadivi  
Aza dAsul(a)yina vAru (rAma)
- C5 eduTi pacca jUDa lEka  
hitapu mATal(A)Du janulu (rAma)
- C6 callani vAkkulu paliki  
svAntam(a)nalam(ai)na vAru (rAma)
- C7 paluka nErci(y)aDuga bOtE  
teliviki hAni(y)aina vAru (rAma)
- C8 jAti hInulaina vAru  
jANal(a)inAr(a)dE sAkSi (rAma)
- C9 pAmu pandi gaja pizAca  
pAtak(A)grEsarulE sAkSi (rAma)
- C10 tyAgarAju telusukonna  
tArakam(i)ha para sAdhakamu (rAma)

Gist

Hey Folks (1) who have become weary by undertaking undesirable tasks! (2) who, unable to bear offensive words, go for duel! (3) who, even after studying all treatises, have become slaves to desires! (4) who, though envious of others’ prosperity, yet utter friendly words to them! (5) who, while speaking nice words, are fuming internally! (6) who, having learnt to speak, but when asked any questions, are bereft of understanding or comprehension! Chant day and night ‘O Lord sItA rAmA, rAmA, kRSNA’.

For the comforts derived in adhering other paths, their own hearts are witness. People who were outcastes or not belonging to any caste became wise by chanting the names of Lord; that itself is the proof. A snake, a pig or boar, an elephant, a demon and the dreadly sinful who became great (by chanting the names of the Lord) are the proof. This raft or boat (which carries one across the Ocean of Worldly Existence), which this tyAgarAja has realised, is the means of accomplishment both for this and the next World.

## Word-by-word Meaning

P Day (pagalu) and night (rAtri) chant (anarE) 'O our (mA) Lord sItA rAmA, rAmA, kRSNA' (kRSNAyanarE)!

C1 For the comforts (saukhyamulaku) derived in adhering other (itara) paths (mArga), their own (atani) hearts (hRdayamE) are witness (sAkSiyu); therefore, chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C2 Hey folks (mAnavulu) who have become weary (karagucuNDu) by undertaking (kOri kOri) (literally seeking again and again) undesirable (kAni) tasks (panulu)! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C3 Hey Folks (janulu) who, unable to bear offensive (kutsitapu) words (mATalaku), go for duel (udduga poralEDu) (mATalukudduga)! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C4 Hey folks (vAru) who, even after studying (cadivi) all (sakala) treatises (zAstramulanu), have become (ayina) slaves (dAsulu) (dAsulayina) to desires (Aza)! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C5 Hey fellows (janulu) who, though envious of others' prosperity (eduTi pacca jUDA lEka) (literally does not like to look at the greenery on the opposite side), yet utter friendly (hitapu) words (mATALADu) to them! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C6 Hey folks (vAru) who, while speaking (palki) nice (callani) (literally cool) words (vAkkulu), are (aina) fuming (analamu) (literally fire) internally (svAntamu) (svAntamanalamaina)! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C7 Hey fellows (vAru) who, having learnt (nErci) to speak (paluka), but when asked (aDuga bOtE) (nEruciyaDuga) any questions, are (aina) bereft of (hAni) (hAniyaina) understanding or comprehension (teliviki) ! chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C8 People who were outcastes or not belonging to any caste (jAti hInulu) became (ainAru) wise (jANalu) by chanting the names of Lord; that itself (adE) (jANalainAradE) is the proof (sAkSi) (literally witness); therefore, chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C9 A snake (pAmu), a pig or boar (pandi), an elephant (gaja), a demon (pizAca) and the dreadly sinful (pAtaka) who became great (agrEsarulu) (pAtakAgrEsarule) (by chanting the names of the Lord) are the proof (sAkSi); therefore, chant day and night 'O Lord sItA rAmA, rAmA, kRSNA'.

C10 This raft or boat (tArakamu) (which carries one across the Ocean of Worldly Existence), which this tyAgarAja has realised (telusukonna), is the means of accomplishment (sAdhakamu) both for this (iha) (tArakamiha) and the next (para) World; therefore, chant day and night 'O Lord sItA rAmA, rAmA and kRSNA'.

## Notes -

C1 - itara mArga saukhyamu – While zrI tyAgarAja eulogises the path of devotion, he is not ridiculing other paths and says that whether followers of other

paths derive happiness or not, is known to themselves only. He wants them to compare with the happiness derived from the path of devotion.

C3 – udduga – this is how it is given in all the books. However, the correct word seems to be ‘uddi’ and therefore, ‘uddiga’; any suggestions ???

C4 – sarava zAstramulanu – this is how it is given in all the books except that of TKG, wherein it is given as ‘cAla zAstramanni’. This needs to be checked. Any suggestions ???

C8 - jAti hInulu jANalainAru – This probably refers to sage vAlmIki.

C9 - pAmu – snake - This probably refers to kALiYa.

C9 - pandi – pig or boar – the reference is not clear. Any suggestions ???

C9 - gaja – elephant – this probably refers to gajEndra mOkSa.

C9 - pizAca – a fiend, ogre, demon, devil, asura, rAkSasa – having fondness for flesh – Probably this refers to vibhISaNa.

C9 - pAtaka – sinful – It is not very clear as to whom zrI tyAgarAja refers.

C10 – tArakamu – the name ‘rAma’.

C10 – sAdhakamu – this is how it is given in all the books except that of TKG, wherein it is given as ‘sAdhanamu’. though both words are similar, this needs to be checked. Any suggestions ???

## **mAmava satataM-jaganmOhini**

In the kRti ‘mAmava satataM raghunAtha’ – rAga jaganmOhini, zrI tyAgarAja sings praises of the Lord.

P mAmava satataM raghunAtha

A zrIma(d)in(A)nvaya sAgara candra  
zrita jana subha phalada suguNa sAndra (mAmava)

C bhakti rahita zAstravi(d)ati dUra  
paGkaja daLa nayana nRpa kumAra  
zakti tanaya hRd(A)laya raghuvIra  
zAnta nirvikAra  
yukta vacana kanak(A)cala dhIra  
uraga zayana muni jana parivAra  
tyakta kAma mOha mada gambhIra  
tyAgarAja ripu jalada samIra (mAmava)

Gist

O Lord raghu nAtha! O Moon born in the ocean of sacred solar dynasty!  
O Lord who bestows auspicious results to those people who are dependent on  
You! O Lord who is full of virtues! O Lord who is far away from those who may be  
proficient in zAstras but are bereft of devotion! O Lotus petal eyed! O Prince! O  
Lord raghu vIra - abiding in the heart of gaNapati or skanda (OR) O Lord raghu  
vIra – abiding in the heart of sage parAzara! O Lord who is Calmness embodied!  
O Lord who is immutable! O Brave as Mount mEru who speaks words  
appropriate to the occasion! O Lord reclining on the couch of zESa! O Lord who  
has retinue sages! O Majestic Lord who is free of desires, passion and pride! O  
Wind which drives away the clouds called enemies of this tyAgarAja!

Please protect me always.

Word-by-word Meaning

P O Lord raghu nAtha! Please protect me (mAmava) always (satataM).

A O Moon (candra) born in the ocean (sAgara) of the sacred (zrImat) solar (ina) dynasty (anvaya) (zrImadinAnvaya)!

O Lord who bestows auspicious (subha) results (phalada) to those people (jana) who are dependent (zrita) on You! O Lord who is full of (sAndra) virtues (suguNa)!

please protect me always.

C O Lord who is far (ati) away (dUra) from those who may be proficient in zAstras (zAstravit) (zAstravidati) but are bereft (rahita) of devotion (bhakti)!

O Lotus (paGkaja) petal (daLa) eyed (nayana)! O Prince – Son (kumAra) of the King (nRpa)!

O Lord raghu vIra - abiding (Alaya) in the heart (hRdaya) (hRdayAlaya) of gaNapati or skanda – son (tanaya) of pArvati (zakti) (OR) O Lord raghu vIra – abiding in the heart of sage parAzara – son (tanaya) of sage zakti (son of sage vasiSTha)!

O Lord who is Calmness embodied (zAnta)! O Lord who is immutable (nirvikAra)!

O Brave (dhIra) as Mount (acala) mEru (kanaka) (kanakAcala) – who speaks words (vacana) appropriate (yukta) to the occasion!

O Lord reclining (zayana) on the couch of zESa – the serpent (uraga)! O Lord who has retinue (parivAra) sages (muni jana)!

O Majestic (gambhIra) Lord who is free of (tyakta) desires (kAma), passion (mOha) and pride (mada)!

O Wind (samIra) which drives away the clouds (jalada) called enemies (ripu) of this tyAgarAja! please protect me always.

Notes –

C - zakti tanaya – As ‘zakti’ generally means ‘pArvati’, ‘zakti tanaya’ would either refer to gaNapati and skanda; however, in the books of TKG and TSV/AKG, this has been translated as ‘vasiSTha’.

The name of eldest son of sage vasiSTha’s hundred sons was also ‘zakti’; He was the father of sage parAzara. To know more about zakti – please visit site – <http://members.cox.net/apamnapat/articles/StoriesFromMahabharata660.html> parAzara was the father of sage vyAsa – To know more about parAzara, please visit site - <http://members.cox.net/apamnapat/entities/Parasara.html>

## mElukOvayya-bhauLi

In the kRti ‘mElukOvaiyya’ – rAga bhauLi, zrI tyAgarAja awakens the Lord early in the morning.

P mElukO(v)ayya mamm(E)lukO rAma  
mElaina sItA samEta nA bhAgyamA

C1 nArad(A)dulu ninnu kOri nI mahimal-  
(a)vvArigA pADucunnAr(i)puDu tella-  
vAragA vaccinadi zrI rAma navanIta  
kSIramulu bAgugAn(A)ragimpanu vEga (mElukO)

C2 phaNi zayana(y)animiSa ramaNul(U)Digamu sEya  
aNukuvaga niNDArU praNuti jEsedaru  
maNi-may(A)bharaNulai(y)NimAdul(i)Du dIpa  
maNulu telupAyenu taraNi vaMza vara tilaka (mElukO)

C3 rAja rAj(E)zvara bha-rAja mukha sAkEta

rAja sad-guNa tyAgarAja nuta caraNa  
rAjanya vibudha gaNa rAj(A)dul(e)lla ninu  
pUjimpa gAcinAr(I) jagamu pAlimpa (mElukO)

Gist

O Lord zrI rAma! O Lord united with excellent sItA! O My Fortune! O Lord reclining on zESa! O Blessed Eminent One of the solar dynasty! O Lord of Emperors! O Moon Faced! O King of ayOdhya! O Lord of virtues! O Lord whose feet are praised by this tyAgarAja! O King!

nArada and others, seeking You, are now abundantly singing (about) Your greatness; the day is about to dawn; may You wake up quickly to partake nicely fresh butter and milk!

The celestial damsels are reverentially praying much to You to (permit them to) render service to You; the excellent lamps lit by aNimA and the others, wearing gem-studded ornaments, are fading.

The Lords of multitudes of celestials and all others are waiting for worshipping You.

May You wake up to nourish this Universe! Please look after us.

Word-by-word Meaning

P O Lord (ayya) rAma! May You wake up (mElukO) (mElukOvayya)! please look after (ElukO) us (mammu) (mammElukO), O Lord united (samEta) with excellent (mElaina) sItA! O My (nA) Fortune (bhAgyamA)!

C1 nArada and others (Adulu) (nAradAdulu), seeking (kOri) You (ninnu), are now (ipuDu) abundantly (avvArigA) singing (pADucunnaru) (pADucunnAripuDu) (about) Your (nI) greatness (mahimalu) (mahimalavvArigA);

O Lord zrI rAma! The day is about to (vaccinadi) dawn (tellavAragA); may You wake up quickly (vEga) to partake (Aragimpanu) nicely (bAgugAnu) (bAgugAnAragimpa) fresh butter (navanIta) and milk (kSIramulu)!

O Lord rAma! May You wake up! please look after us, O Lord united with excellent sItA! O My Fortune!

C2 O Lord reclining (zayana) on zESa – the serpent (phaNi)! The celestial (animiSa) (literally those who do not wink) (zayanayanimiSa) damsels (ramaNulu) are reverentially (aNukuvaga) praying (praNuti jESedaru) much (niNDARu) to You to (permit them to) render (sEya) service (UDigamu) (ramaNulUDigamu) to You;

the excellent (maNulu) lamps (dIpa) lit (iDu) by aNimA and the others (Adulu), wearing gem-studded (maNi-maya) ornaments (AbharaNulai) (maNimayAbharaNulaiyaNimAduliDu), are fading (telupAyenu);

O Blessed (vara) Eminent One (tilaka) of the solar (taraNi) dynasty (vaMza)!

O Lord rAma! May You wake up! please look after us, O Lord united with excellent sItA! O My Fortune!

C3 O Lord (Izvara) of Emperors (rAja rAja) (rAjEzvara)! O Moon – Lord (rAja) of asterisms (bha) (bharAja) - Faced (mukha)! O King (rAja) of ayOdhya (sAkEta)! O Lord of virtues (sadguNa)! O Lord whose feet (caraNa) are praised (nuta) by this tyAgarAja!

O King (rAjanya)! The Lords (rAja) of multitudes (gaNa) of celestials (vibudha) and all (ella) others (Adulu) (rAjAdulella) are waiting (gAcinAru) for worshipping (pUjimpa) You (ninu);

O Lord rAma! May You wake up in order to nourish (pAlimpa) this (I) (gAcinArI) Universe (jagamu)! please look after us, O Lord united with excellent sItA! O My Fortune!

Notes -

C2 - aNimAdulu – the Eight siddhis – aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires. Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

To know more about the eight siddhis, please visit the site – <http://www.dlshq.org/> (Kundalini Yoga)

C3– vibudha – this also means 'very learned'.

## jaya maGgaLaM-nAdanAmakriya

In the kRti 'jaya maMgaLaM nitya' – rAga nAdanAmakriya, zrI tyAgarAja sings praises of the Lord.

P jaya maGgaLaM nitya subha maGgaLaM

C1 maGgaLa(m)avani sutA nAthuniki  
maGgaLa(m)aravind(A)kSuniki  
maGgaLa(m)dbhuta cAritruniki  
maGgaLa(m)Adi dEvuniki (jaya)

C2 sundara vadanuniki su-dEhuniki  
bRndAraka gaNa vandyuniki  
mandara dharuniki mana  
mAdhavuniki zubha phaladuniki (jaya)

C3 ina kulamuna velasina rAmuniki  
janaka vacana paripAluniki  
manasija kOTi lAvaNyuniki  
kanaka siMhAsana nilayuniki (jaya)

C4 mand(A)nila bhOja zayanuniki  
mandAkinI vara janakuniki  
manda janaka zata saMkAzuniki  
mandAra rUpuniki hariki (jaya)

C5 indr(A)dyaSTa di(g)Iza nutuniki  
candr(A)ditya su-nayanuki  
gajEndruni saMrakSiJcina rAma  
candruniki jagad rUpuniki (jaya)

C6 rAja zEkhara priyuniki mauni  
rAja rAja pUjituniki tyAga-  
rAja vinutuniki vara gaja  
rAj(A)di bhakta varaduniki (jaya)

Gist

May there be victory and prosperity! May there always be auspicious prosperity! May there be prosperity to -

(1) the Consort of sItA, (2) to the Lotus Eyed, (3) to the Lord with wonderful conduct, (4) the Primal Lord, (5) to the Lord with a charming face, (6) to the Lord of beautiful body, (7) to the one praised by the multitude of celestials, (8) to the one who bore Mount mandara on his back, (9) to our Lord mAdhava, (10) to the Lord who bestows auspicious fruits of one's desires or actions, (11) to the Lord rAma who shone in the solar dynasty, (12) to the Lord who carried out the words of His father, (13) to the Lord who is as handsome as a million cupids, (14) to the Lord who is seated on the golden throne, (15) to the Lord reclining on the couch of zESa, (16) to the generator of the sacred river gaGgA, (17) to the Lord who shines as if hundreds of Suns have risen together, (18) to the Lord who is of the form of wish-tree to His devotees, (19) to the Lord hari, (20) to the Lord praised by the Lord indra and other eight Lords of directions, (21) to the Lord who has Moon and Sun as his beautiful eyes, (22) to the Lord rAmacandara who protected the gajEndra, (23) to the Lord who is of the Universal form, (24) to the Lord who is dear to the Lord ziva, (25) to the Lord worshipped by sages and Emperors, (26) to the Lord well-praised by this tyAgarAja, and (27) to the bestower of boons to the blessed gajendra (King of Elephants) and other devotees!

#### Word-by-word Meaning

P May there be victory (jaya) and prosperity (maGgaLaM)! May there always (nitya) be auspicious (zubha) prosperity (maGgaLaM)!

C1 May there be prosperity (maGgaLaM) to the Consort (nAthuniki) of sItA – daughter (sutA) of Earth (avani)! May there be prosperity (maGgaLaM) to the Lotus (aravinda) Eyed (akSuniki) (aravindAkSuniki)!

May there be prosperity (maGgaLaM) to the Lord with wonderful (adbhuta) conduct (cAritruniki)! May there be prosperity (maGgaLaM) to the Primal (Adi) Lord (dEvuniki)!

May there be victory and prosperity! May there always be auspicious prosperity!

C2 May there be prosperity –  
to the Lord with a charming (sundara) face (vadanuniki),  
to the Lord of beautiful body (su-dEhuniki)!  
to the one praised (vandyuniki) by the multitude of (gaNa) celestials  
(bRndAraka)!

to the one who bore (dharuniki) Mount mandara on his back!  
to our (mana) Lord mAdhava (mAdhavuniki)!  
to the Lord who bestows (da) auspicious (zubha) fruits (phala)  
(phaladuniki) of one's desires or actions!

May there be victory and prosperity! May there always be auspicious prosperity!

C3 May there be prosperity –  
to the Lord rAma (rAmuniki) who shone (velasina) in the solar (ina)  
dynasty (kulamuna)!

to the Lord who carried out (paripAluniki) the words (vacana) of His  
father (janaka)!

to the Lord who is as handsome (lAvaNyuniki) as a million (kOTi)  
(literally crore) cupids (manasija),

to the Lord who is seated (nilayuniki) on the golden (kanaka) throne  
(siMhasana)!

May there be victory and prosperity! May there always be auspicious prosperity!



C4 May there be prosperity –  
to the Lord reclining (zayanuniki) on the couch of zESa – the serpent –  
eater (bhoja) of mild (manda) air (anila) (mandAnila)!  
to the generator (janakuniki) of the sacred (vara) river gaGgA  
(manAkinI)!  
to the Lord who shines as if hundreds (zata) of Suns – father (janaka) of  
Saturn (manda) – have risen together (saGkAzuniki)!  
to the Lord who is of the form (rUpuniki) of wish-tree (mandAra) to His  
devotees!  
to the Lord hari!  
May there be victory and prosperity! May there always be auspicious  
prosperity!

C5 May there be prosperity –  
to the Lord praised (nutuniki) by the Lord indra and other (Adi) eight  
(ASTa) (indrAdyaSTa) Lords (Iza) of directions (dik) (digIza)!  
to the Lord who has Moon (candra) and Sun (Aditya) (candrAditya) as  
his beautiful eyes (sunayanuki)!  
to the Lord rAmacandara (rAmacandrunki) who protected  
(saMrakSiJcina) the gajEndra (gajEndruni)!  
to the Lord who is of Universal (jagad) form (rUpuniki)!  
May there be victory and prosperity! May there always be auspicious  
prosperity!

C6 May there be prosperity –  
to the Lord who is dear (priyuniki) to the Lord ziva – one who wears the  
digit of the moon (rAja) on the head (zEkhara)!  
to the Lord worshipped (pUjitaniki) by sages (mauni) and Emperors  
(rAja rAja)!  
to the Lord well-praised (vinutuniki) by this tyAgarAja!  
to the bestower of boons (varaduniki) to the blessed (vara) gajendra –  
King (rAja) of Elephants (gaja) and other (Adi) (rAjAdi) devotees (bhakta)!  
May there be victory and prosperity! May there always be auspicious  
prosperity!

Notes -

P – jaya maGgaLaM nitya subha maGgaLaM – While this is given twice  
in the book of TKG, it is given once only in the book of TSV/AKG. This needs to  
be checked. Any suggestions ???

C2 - zubha maGgaLaM – These words are given at the end of caraNa in  
the book of TKG, but the same are not found in the book of TSV/AKG. This needs  
to be checked. Any suggestions ???

C4 – manda janaka – To know more details about Saturn (son of Sun),  
please visit the site –

<http://www.chennaionline.com/festivalsnreligion/slogams/slogam13.asp>

C4 - mandAkinI – name of river gaMgA – stated to have born from the  
feet of Lord viSNu when brahma washed the feet of trivikrama – vAmana.  
Regarding birth of river gaGga, the following verse in zrImad bhAgavataM –  
Book 8 – Chapter 21 is relevant –

dhAtu: kamNDalujalaM taturukramasya  
pAdAvanEjanapavitratayA narendra |  
svardhunyabhUnnabhasi sA patatI nimArSTi  
lOkatrayaM bhagavatO vizadEva kIrti: || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus  
feet of Lord vAmanadEva, who is known as urukrama, the wonderful actor. Thus

that water became so pure that it was transformed into the water of the gaGga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

C4 - mandAra – one of the five trees which emerged at the time of churning of Ocean of Milk. This is also known as kalpa-vRkSa. According to dictionary, the botanical name of mandAra is ‘calotropis gigantea’ which is called ‘erukku’ in tamizh.

C6 - mauni rAja rAja – This may be split as ‘mauni rAja’ and ‘rAja’ or ‘manui’ and ‘rAja rAja’; the second method has been adopted here.

C6 - gaja rAja – this is a repetition of what is stated in the preceding caraNa. However, there seems to be no possibility to any other meaning.

## karuNA jaladhE-nAdanAmakriya

In the kRti 'karuNA jaladhE' - rAga nAdanamakriya, zrI tyAgarAja praises the Lord.

- P karuNA jaladhE dAzarathE  
kamanIy(A)nana suguNa nidhE
- C1 nI mayamE gAn(i)lanu  
Emani nE dUrudunu (karuNA)
- C2 nija dAsula(y)nubhavam(o)kaTi  
ninu teliyani jana matam(o)kaTi (karuNA)
- C3 valacucu nAmamu sEyudurE ninu  
dalacucu proddu pOgoTTudurE (karuNA)
- C4 su-kRtamul(o)ppaginturE nI  
prakRtini telisi(y)EginturE (karuNA)
- C5 manasAraga pUjinturE ninu  
mATi mATiki yOcinturE (karuNA)
- C6 ninu kanulaku kana kOrudurE nava  
nidhul(a)bbina sukhamunu kOrarE (karuNA)
- C7 nIv(a)nniTa(y)ani palukudurE  
nIvE tAn(a)ni kulukudurE (karuNA)
- C8 tamalO melagucun(u)ndurE  
tAraka rUpuni kandurE (karuNA)
- C9 bhAgavata prahlAda hita rAma  
bhAvuka tyAgarAja nuta (karuNA)

Gist

O Lord rAma – son of King dazaratha! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues! O Lord rAma who is the benefactor of the devotee prahlAda! O Lord praised by this fortunate tyAgarAja!

In this World everything is Your form only; therefore, in what manner can I find fault with You or with this World?

The experience of true devotees and opinion of those who do not know You are different.

Your devotees (1) would lovingly chant Your names; (2) would spend their time thinking of You; (3) would keep reciting Your sacred accomplishments; (4) having understood Your nature they would adhere to it; (5) would worship You whole-heartedly; (6) would contemplate on You every now and then; (7) would yearn to see You with their own eyes; (8) wouldn't yearn the comforts of obtaining even the nine-fold treasures; (9) would say that You are there in everything; (10) they would feel proud that You Yourself are themselves; (11) would remain roaming or wandering in You within themselves; and (12) would behold Your form of the saviour (literally boat or oarsman) from the ocean of Worldly Existence.

#### Word-by-word Meaning

P O Lord rAma – son of King dazaratha (dAzarathE)! O Ocean (jaladhE) of Mercy (karuNA)! O Lord with lovable (kamanIya) face (Anana) (kamanIyAnana)! O Treasure-chest (nidhE) of virtues (suguNa)!

C1 In this World (ilanu) everything is Your (nI) form (mayamu) only (gAni); therefore, in what manner (Emani) can I (nE) find fault (dUrdunu) with You or with this World?

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C2 The experience (anubhavamu) of true (nija) devotees (dAsula) is one thing (okaTi) (dAsulayanubhavamokaTi); but the opinion (matamu) of those (jana) who do not know (teliyani) You (ninu) is something else (okaTi) (matamokaTi);

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C3 (Your devotees) would lovingly (valacucu) chant (sEyudurE) Your names (nAmamu); they would spend (pOgoTTudurE) their time (proddu) thinking (dalacucu) of You (ninu);

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C4 (Your devotees) would keep reciting (oppaginturE) Your sacred accomplishments (sukRtamulu) (sukRtamuloppaginturE); having understood (telisi) Your (nI) nature (prakRtini) they would adhere (EginturE) (telisiyEginturE) to it;

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C5 (Your devotees) would worship (pUjinturE) You whole-heartedly (manasAraga); they would contemplate (yOcinturE) on You (ninu) every now and then (mATi mATiki);

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C6 (Your devotees) would yearn (kOrudurE) to see (kana) You (ninu) with their own eyes (kanulaku); they wouldn't yearn (kOrarE) the comforts (sukhamunu) of obtaining (abbina) even the nine-fold (nava) treasures (nidhulu) (nidhulabbina);

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C7 (You devotees) would say (palukudurE) that (ani) You (nIvu) are there in everything (anniTa) (nIvanniTayani); they would feel proud (kulukudurE) that (ani) You Yourself (nIvE) are themselves (tAnu) (tAnani);

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C8 (Your devotees) would remain (undurE) roaming or wandering (melagucunu) (melugucunundurE) in You within themselves (tamaO) and they would behold (kandurE) Your form (rUpuni) of the saviour (tAraka) (literally boat or oarsman) from the ocean of Worldly Existence;

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

C9 O Lord rAma who is the benefactor (hita) of the devotee (bhAgavata) prahlAda! O Lord rAma praised (nuta) by this fortunate (bhAvuka) tyAgarAja!

O Lord rAma! O Ocean of Mercy! O Lord with lovable face! O Treasure-chest of virtues!

Notes -

C1 – ilanU Emani nE dUrudunu – this is how it is given in the book of TKG. However, in all other books, this is given as ‘ilanU nEmani nE dUrudunu’. As the latter version seems to be incorrect, the version given in the book of TKG has been adopted. This needs to be checked. Any suggestions ???

C3 – ninu dalacucu – this is how it is given in all the books other than that TKG, wherein the word ‘ninu’ is not found. This needs to be checked. Any suggestions ???

C5 – ninu mATi mATiki – this is how it is given in all the books other than that TKG, wherein the word ‘ninu’ is not found. This needs to be checked. Any suggestions ???

C6 – kanulaku kana – this is how it is given in all the books other than that TKG, wherein it is given as ‘kanulanu gana’. This needs to be checked. Any suggestions ???

C6 - nava nidhi – Nine-fold treasure –belonging to kubEra - padma, mahApadma, zankha, makara, kacchapa, mukunda, nanda, nIla and kharva

C7 – nIvE tAnani – sArUpyaM - The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-saMbhaSaNE |  
saIOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

“O Lord of bhavAnI! I attain -  
to similarity of form with Thee by performing Thy ritualistic worship;  
to closeness with Thee by singing Thy praise;  
to residence in Thy heavenly plane by associating and conversing with  
Thy noble devotees; and  
to oneness with Thee by contemplating on Thy form constituted of the  
whole of this living and non-living world.

Thus in this very embodiment I shall attain life’s fulfilment.” (Translation by Swami Tapasyananda)

C8 – melagucunu – this is the Sanskrit equivalent of ‘saJcAra’ found in the kRtis ‘endarO mahAnubhAvulu’ (svara-sAhitya 2) and in the kRti ‘sundara tara dEhaM’ (caraNa 3).

C9 – tyAgarAja nuta rAma – this is how it is given in the book of ATK. However, in all other books the word ‘rAma’ is not found. Though from rhyme point of view, ‘rAma’ seems to be appropriate. This needs to be checked. Any suggestions ???

## jaya jaya sItArAM-sAvEri

In the kRti 'jaya jaya sItArAma' – raga sAvEri, zrI tyAgarAja sings praises of the Lord.

- P jaya jaya sItArAM jaya jaya raghurAM  
jaya jaya kalyANa sundara kArUNya rAM
- C1 zaraN(A)gata vatsal(A)gama sAra  
parama puruSa nammitini manasAra (jaya)
- C2 paripUrNa kArUNya pAr(A)vAra  
sura muni jana yOgi gaNa parivAra (jaya)
- C3 nI marmam(e)ruga brahm(A)dula vazamA  
rAma candra nija dAsa sva-vazamA (jaya)
- C4 nizi cara haraNa dhar(A)dhipa rAkA  
zazi mukha nApai nIk(i)nta parAkA (jaya)
- C5 kAvavE nanu sa(c)ci(d)Ananda ghanamA  
nA(v)aNTi dInuni brOcUTa ghanamA (jaya)
- C6 nIvE daivam(a)ni nera namminAnu  
dEva nIdu nAmamE namminAnu (jaya)
- C7 aja mukha pAlana nity(A)ga rAj-  
(A)tmaja pati nuta pAlita tyAgarAja (jaya)

Gist

Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious, handsome and merciful rAM!

O Lord who is kind to those who have sought refuge! O Lord who is the essence of Agama! O Supreme Lord! O Lord who is the Whole! O Ocean of mercy! O Lord who has multitude of celestials, sages and ascetics as his retinue! O Lord rAmacandra! O Lord who is in the hold of the true devotees! O Lord who destroyed of the demons! O King! O Full-moon Faced Lord! O Pure Existence, Consciousness or Intelligence and Bliss! O Nourisher of brahmA and other chieftains! O Eternal Lord! O Lord praised by Lord ziva! O Nourisher of this tyAgarAja!

Is it possible even for brahmA and others to know Your secret?

I whole-heartedly placed faith in You. Why do You have this much of unconcern towards me? Please protect me; is it very burdensome to protect a humble person like me? I have believed totally that You alone are my God; I have believed only in (chanting of) Your names.

Word-by-word Meaning

P Hail (jaya)! Hail (jaya)! sItArAM! Hail (jaya)! Hail (jaya)! raghurAM!  
Hail (jaya)! Hail (jaya)! Auspicious (kalyANa), handsome (sundara) and merciful  
(kAruNya) rAM!

C1 O Lord who is kind (vatsala) (literally parental love) to those who have  
sought (Agata) refuge (zaraNu) (zaraNAgata)! O Lord who is the essence (sAra) of  
Agama (vatsalAgama)! O Supreme (parama) Lord (puruSa)! I whole-heartedly  
(manasAra) placed faith (nammitini) in You;  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C2 O Lord who is the Whole (paripUrNa)! O Ocean (pArAvara) of mercy  
(kAruNya)! O Lord who has multitude (gaNa) of celestials (sura), sages (muni  
jana) and ascetics (yOgi) as his retinue (parivAra)!  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C3 O Lord rAmacandra! Is it possible (vazamA) even for brahmA and others  
(Adula) (brahmAdula) to know (eruga) Your (nI) secret (marmamu)  
(marmameruga)? O Lord who is in the hold (sva-vazamA) of the true (nija)  
devotees (dAsa)!  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C4 O Lord who destroyed (haraNa) of the demons – the night (nizi) prowlers  
(cara)! O King - Lord (adhipa) of the Earth (dhara) (dharAdhipa)! O Full-moon  
(rAkA zazi) Faced (mukha) Lord! Why do You (nIku) have this much (inta)  
(nIkinta) of unconcern (parAkA) towards me (nApai)?  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C5 O Pure (ghanamA) Existence (sat), Consciousness or Intelligence (cit)  
and Bliss (Ananda) (saccidAnanda)! Please protect (kAvavE) me (nanu); is it very  
burdensome (ghanamA) to protect (brOcuTa) a humble person (dInuni) like me  
(nAvaNTi)?  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C6 O Lord (dEva)! I have believed (namminAnu) totally (nera) that (ani)  
You alone (nIvE) are my God (daivamu) (daivamani); I have believed  
(namminAnu) only in (chanting of) Your (nIdu) names (nAmamE).  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

C7 O Nourisher (pAlana) of brahmA (aja) and other chieftains (mukha)! O  
Eternal (nitya) Lord! O Lord praised (nuta) by Lord ziva – Consort (pati) of  
pArvati – mind-born (Atmaja) of himavAn - the King (rAja) (rAjAtmaja) of  
Mountains (aga) (nityAga)! O Nourisher (pAlita) of this tyAgarAja!  
Hail! Hail! sItArAM! Hail! Hail! raghurAM! Hail! Hail! Auspicious,  
handsome and merciful rAM!

Notes -

P – jaya jaya – this is how it is given in the books of TKG and TSV/AKG.  
However, in the book of CR, this is given as ‘jE jE’. This needs to be checked. Any  
suggestions ???

General – In the book of CR, the following, which forms part of pallavi in  
the books of TKG and TSV/AKG, is given as caraNa 1. Further caranAs 3 to 6 are

given in as caraNas 6, 4, 3, 5 in the books of TKG/AKG and CR. This needs to be checked. Any suggestions ???

'jE jE sItArAM jE jE raghurAM  
jE jE kalyANa sundara kArUNya rAM'

C2 – paripUrNa - the term is indefinable. However, the following upaniSad zLOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

## **balamu kulamu-sAvEri**

In the kRti 'balamu kulamu' – rAga sAvEri, zrI tyAgarAja extols the nature of true devotion.

P balamu kulumu Ela rAma  
bhakti kAraNamu  
velayu sakala siddhul(e)lla  
veNTa vaccu gAni mEnu(balamu)

C1 nITa kAki mInu munuga  
niratam(u)daya snAnamA  
tETa kanulu koGga gUrca  
dEva dEva dhyAnamA (balamu)

C2 patramulanu mEyu mEka  
balamaina upAsamA  
citra pakSul(e)gaya sUrya  
candrulaku sAmyamA (balamu)

C3 guhala vESa kOTul(u)NTE  
guNamu galgu maunulA  
gahanamunanu kOTul(u)NTE  
ghanamau vana vAsamA (balamu)

C4 jaGgamamulu paluka(k)uNTE  
saGgatiGma maunulA  
aGgamu muyyani bAlulu  
apuDu digambarulA (balamu)

C5 valacu tyAgarAja varadu  
vara bhaktulu sEyu bhakti  
celagu sakala janulak(e)lla  
cellina kAs(au)nugA (balamu)

Gist

O Lord of celestials! Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

If a crow or fish takes a dip in water, would it ever amount to morning ablution? If a stork seemingly concentrates its clear eyes (on the lookout for catch) would it amount to meditation?

Is leaf grazing a goat observing severe fasting? If peacocks fly, can they equal the Sun and Moon?

If, in the caves, there are ochre garb wearers, would they amount to virtuous ascetics? If, in the forests, there are monkeys, would it amount to serious dwelling in the forest (in pursuit of austerities)?

If the jaGgama do not talk, would it amount congregational observance of vow of silence (of sages)! In that case, would naked children be called naked mendicants (of jaina or buddha sect)?

The loving devotion as practiced by the blessed devotees towards the benefactor of this tyAgarAja, is indeed the shining currency (for redemption) for all people.

### Word-by-word Meaning

P Of what avail (Ela) bodily (mEnu) strength (balamu) or lineage (kulamu) (kulamuyEla)? But (gAni) , as a consequence (kAraNamu) (literally for the reason) of devotion (bhakti) to Lord rAma, all (ella) (sakala) the shining (velayu) super-natural powers (siddhulu) (siddhulella) would come (vaccu) behind (veNTa) one.

C1 If a crow (kAki) or fish (mInu) takes a dip (munuga) in water (nITa), would it ever (niratamu) amount to morning (udaya) (niratamudaya) ablution (snAnamu) (literally bath)?

O Lord (dEva) of celestials(dEva)! If a stork (kOGga) (seemingly) concentrates (gUrca) its clear (tETa) eyes (kanulu) (on the lookout for catch) would it amount to meditation (dhyAnamA)?

Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

C2 Is leaf (patramulanu) grazing (mEyu) a goat (mEka) observing severe (balamaina) fasting (upAsamA)?

If peacocks (citra pakSulu) fly (egaya), can they equal (sAmyamA) the Sun (sUrya) and Moon (candruDu) (candrulaku)?

Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

C3 If, in the caves (guhala), there are (uNTE) ochre garb wearers (vESa kOtulu) (kOTuluNTE), would they amount to virtuous (guNamu galgu) ascetics (maunulA)?

If, in the forests (gahanamunanu), there are (uNTE) monkeys (kOtulu) (kOTuluNTE) would it amount to serious (ghanamaina) dwelling (vAsamA) in the forest (vana) in pursuit of austerities?

Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

C4 If the jaGgama (jaGgamamulu) do not talk (balukakuNTE), would it amount congregational (saGgatigA) observance of vow of silence (maunulA) of sages!

In that case (apuDu) (literally then) would naked (aGgamu muyyani) (literally limbs uncovered) children (bAlulu) be called naked mendicants (digambarulA) (literally direction-clad) (of jaina or buddha sect)?



Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

C5 The loving (valacu) devotion (bhakti) as practiced (sEyu) by the blessed (vara) devotees (bhaktulu) towards the benefactor (varada) (varadu) of this tyAgarAja, is indeed (aunugA) the shining (celagu) currency (cellina kAsu) (kAsaunugA) (literally coins for paying up) (for redemption) for all (sakala) (ella) people (janulaku) (janulakella);

Of what avail bodily strength or lineage? But, as a consequence of devotion to Lord rAma, all the shining super-natural powers would come behind one.

Notes -

P - siddhulu – eight-fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

C1 - nITa kAki - Though the translation has been made on the same line as given in the books of TKG, CR and TSV/AKG, a doubt arises. ‘nIru kAki’ (tamizh nIr kAKkai) (cormorant) whose food is fish dives into water to get its prey. ‘nIru kAki’ and ‘mInu’ belong to the same category having habitat in and around water; ‘kAki’ and ‘mInu’ are not in the same category. Further, the word ‘munuga’ itself means ‘taking a dip in water’. Therefore, a doubt arises whether the zrI tyAgarAja means ‘nIru kAki’ by ‘nITa kAki’ – but in such case it should be ‘nITi kAki’. Any suggestions ???

nIru kAki - Phalacrocorax carbo -Great Cormorant; Phalacrocorax fuscicollis- Indian Cormorant and Phalacrocorax niger - Little Cormorant. For more information, please visit site –

[www.wildlifeindia.co.uk/birding-india/indian-bird-checklist.html](http://www.wildlifeindia.co.uk/birding-india/indian-bird-checklist.html)

C1 - gUrca – (kUrca) Upper part of the nose between eyebrows where yogic concentration is made.

C2 – upAsamu - In yOgic practices, fasting and survival on leaves alone is one of the stages. In zrImad bhAgavataM – Book 4 – Chapter 9 – the prescription to dhruva by sage nArada is to –

eat a fruit at the end of each three nights during first month;  
eat grass or leaves every sixth day during the second month;  
take water only every ninth day during the third month;  
inhale air only every twelfth day during the fourth month;  
control breath fully during the fifth month;

C2 - citrapakSulu – In the book of TKG, this word has been translated as ‘fire-fly’; in the books of CR and TSV/AKG, this has been taken to mean ‘birds’ in general. The word for ‘fire-fly’ or ‘glow-worm’ is ‘miNuguru purugu’ or jyOtiriGgaNamu (telugu) and ‘prabhA kITa’ or ‘jyOtiriGga’ or jyOtirgana’ (saMskRta).

The peacock in telugu is ‘citra pakSamu’ (citra pattra in Sanskrit). In view of the following word ‘egaya’ - meaning ‘fly’ - indicates the reach of flight and not the fluorescence as applicable to fire-flies. It is a fact that peacock cannot fly too high or too far. Accordingly, ‘citra pakSulu’ has been translated as ‘peacock’. Any suggestions ???

C4 - jaMgamamu – In the book of CR, this is given as ‘beggars in the garb of Saivite Devotees’. According to the website –

<http://www.kamat.com/econtent/reviews/books/uchalya.htm> a jaMgama is 'a priest belonging to Lingaya community; a wandering ascetic'. They are stated to involve in petty thefts for livelihood. To know more about them, please visit the site. According to the website - <http://www.experiencefestival.com/jangama> - jaMgama is 'a term used by Vira Saivites, originally to name their mendicant, renunciates who walked as homeless sadhus, uplifting others. Now an order of Vira Saivite teachers'.

C4 - digambara – it is also one of the names of Supreme Lord – direction-clad – quarters as garment. In the bikSATana avatAra, Lord ziva comes as digambara - For a brief on the story please visit the web site- <http://www.shaivam.org/index.html> But, here, as the word is used in plural form, zrI tyAgarAja seems to mean digambara of jaina or buddha sects.

## **rAmaM bhajEhaM-sAvEri**

In the kRti 'rAmaM bhajEhaM' – rAga sAvEri, zrI tyAgarAja sings praises of the Lord.

P rAmaM bhaj(E)haM sadA rAkSasa kula  
bhImaM bhaj(E)haM sadA zrI (rAmaM)

A zyAmaM sakala sujana hRdaya jaladhi  
sOmaM janaka sut(A)bhi(rAmaM)

C1 sundara mukham(a)ravinda nayanam(a)gha  
bRnda parvata purandaram(a)naghaM  
sanandana nutam(A)nanda jaladhim(a)hi  
bRnda subhUSaNa vandita caritaM (rAmaM)

C2 dhIraM sura parivAraM bhuvan-  
(A)dhAraM suguN(A)kAraM samalaG-  
kAraM durjana dUraM zrI raghu-  
vIraM mE hRdi vAraM vAraM (rAmaM)

C3 rAjaM nata sura rAjaM stuta gaja  
rAjaM zruti vinut(A)jaM suta rati  
rAjaM turaga virAjaM sujana  
samAjaM tyAgarAja rAjaM (rAmaM)

Gist

I constantly chant in my mind the names of zrI rAma –

(1) the terror of the race of demons, (2) the dark-blue hued, (3) the moon in the Ocean of the hearts of all virtuous people, (4) the beloved of slitA, (5) the charming faced, (6) the Lotus Eyed, (7) who is like indra to the mountains in destroying the multitude of sins, (8) the sinless one, (9) praised by sanandana, (10) the Ocean of bliss, (11) whose character is saluted even by Lord ziva, (12) the brave, (13) who has celestials as his retinue, (14) the prop of the Universe, (15) the embodiment of best of virtues, (16) the highly embellished, (17) who is far removed from the wicked, (18) the Lord zrI raghuvIra, (19) the King, (20) saluted by indra, (21) extolled by the gajEndra, (22) the unborn praised in vEdAs, (23) who has cupid as his son, (24) who speeds on garuDa, (25) who is found in the congregation of pious people, and (26) the Lord of this tyAgarAja.

Word-by-word Meaning

P I (ahaM) ever (sadA) chant the names (bhajE) (bhajEhaM) of zrI rAma (rAmaM);

I (ahaM) ever (sadA) chant the names (bhajE) (bhajEhaM) of zrI rAma (rAmaM) - the terror (bhImaM) of the race (kula) of demons (rAkSasa).

A I ever chant the names of zrI rAma (rAmaM) – the dark-blue hued (zyAmaM), the moon (sOmaM) in the Ocean (jaladhi) of the hearts (hRdaya) of all (sakala) virtuous people (sujana), the beloved (abhirAmaM) of sItA – daughter (sutA) of King janaka.

C1 I ever chant the names of zrI rAma (rAmaM) - the charming (sundara) faced (mukhaM), the Lotus (aravinda) (mukhamaravinda) Eyed (nayanaM), who is like indra (purandaraM) to the mountains (parvata) in destroying the multitude (bRnda) of sins (agha) (nayanamagha), the sinless one (anaghaM) (purandaramanaghaM), praised (nutam) by sanandana – the mind-born son of brahma, the Ocean (jaladhiM) of bliss (Ananda) (nutamAnanda), whose character (caritaM) is saluted (vandita) even by Lord ziva - adorned (bhUSaNa) with multitude (bRnda) of snakes (ahi) (jaladhimahi), and the terror of the race of demons.

C2 I constantly (vAraM vAraM) chant in my (mE) mind (hRdi) (literally heart) the names of zrI rAma (rAmaM) – the brave (dhIraM), who has celestials (sura) as his retinue (parivAraM), the prop (AdhAraM) of the Universe (bhuvana) (bhuvanAdhAraM), the embodiment (AkAraM) of best of virtues (suguna) (sugunAkAraM), the highly embellished (samalaGkAraM), who is far removed (dUraM) from the wicked (durjana), the Lord zrI raghuvIra (raghuvIraM) and the terror of the race of demons.

C3 I ever chant the names of zrI rAma (rAmaM) – the King (rAjaM), saluted (nata) by indra – the king (rAjaM) of celestials (sura), extolled (stuta) by the gajendra-the King (rAjaM) of elephants (gaja), the unborn (ajaM) praised (vinuta) (vinutAjaM) in vEdAs (zruti), who has cupid – Consort (rAjaM) of rati (wife of cupid) – as his son (suta), who speeds (turaga) on garuDa (virAjaM), who is found in the congregation (samAjaM) of pious people (sujana), the Lord (rAjaM) of this tyAgarAja, and the terror of the race of demons.

Notes –

P – rAkSasa kula bhImaM bhajEhaM sadA – this line is not available in the book of TSV/AKG. This needs to be checked. Any suggestions ???

C1 - parvata purandaraM – Mountains once had feathers and they flew around the Earth posing danger to the Earthlings. Therefore, indra lopped off their wings with his thunderbolt. This story is related by Mount MainAka to hanumAn while the latter is on his way to laMka in search of sItA. zrImad vAlmiki rAmAyaNa – sundara kANDa – Chapter 1, verses 122 – 125 refers.

C1 – anaghaM sanandana – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as ‘anagha sanandana’. this needs to be checked. Any suggestions ???

C2 - sura parivAraM – the hordes of monkeys etc who form the retinue of zrI rAma are celestials born in the Earth to help Lord in his avatAraM.

C3 - virAja – As per sthala purANa of tiruvahIndipuraM (near Cuddalore, Tamil Nadu), garuDa brought virAja river from vaikuNTa and zESa brought pAtALa tIrthaM to the kSEtra. The name of the river there is ‘garuDa nadhi’ – now colloquially called ‘gaDilaM’. Source – <http://www.ibiblio.org/sripedia/oppiliappan/archives/may04/msg00183.html>

## zrI rAmacandra-sAvEri

In the kRti 'zrI rAmacandra rAghava' – rAga sAvEri, zrI tyAgarAja sings praises of the Lord.

- P zrI rAmacandra rAghava sakala lok-  
(A)dhAra tvam(E)va mA(m)ava
- C1 kaNTik(e)duruga rArA zrI rAma  
nIvaNTi daivamu kAnarA (zrI)
- C2 viNTE(y)eDaku podurA zrI rAma nA  
pEr(a)NTE nIk(e)nta vAdurA (zrI)
- C3 vesaTa tOcad(A)yenA nA mATa  
pariyAcakamugA poyenA (zrI)
- C4 pati kOpiJcitE mAnavati(y)aina nija  
sati rIti naDucukOnA (zrI)
- C5 talli koTTitE saraguna bAluDuda pada  
pallavamulu viDucuna (zrI)
- C6 akaLaGka guNa sAndra nApai kapaTam-  
(e)Jcakum(a)yya rAma candra (zrI)
- C7 pati nIvu parama pAvana zrI rAma sada  
gati nIvu sundar(A)nana (zrI)
- C8 cApa dhara brOva yOcana nija bhakta  
pApa timira vimOcana (zrI)
- C9 dAsuDau tyAgarAja rakSaka  
cid-vilAsa sAkEta rAja (zrI)

Gist

O Lord zrI rAmacandra! O Lord rAghava! O Lord zrI rAma! O Blemishless Lord, full of virtues! O Supremely Holy! O Beautiful Faced! O Holder of bow! O Lord who relieves the true devotees from darkness called sins! O Lord who is the protector of this tyAgarAja - your servant! O Lord who is effulgent in the intellect or consciousness! O King of the town of ayOdhyA!

(1) You alone are the prop of all Worlds! (2) Deign to come before my eyes; I do not find a God like You. (3) Having heard (being called), will anyone go away? how much do You dispute when You hear my name? (4) Is my weariness not understandable to You? have my words become a joke? (5) If the husband chides, won't I behave in the same way as a modest woman, who is a true wife, does? (6) If the mother beats, would the child immediately let go her feet? (7)

Please do not think of any cunningness towards me. (8) You are my husband; You are always my refuge. (9) Why do You keep pondering about protecting me?  
Please protect me.

#### Word-by-word Meaning

P O Lord zrI rAmacandra! O Lord rAghava! You (tvaM) alone (Eva) (tvamEva) are the prop (AdhAra) of all (sakala) Worlds (lOkA) (lOkAdhAra)! Please protect (ava) me (mAM) (mAmava).

C1 O Lord zrI rAma! Deign to come (rArA) before (eduruga) my eyes (kaNTiki) (kaNTigeduruga); I do not find (kAnarA) a God (daivamu) like (aNTi) You (nIvu) (nIvaNTi).

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C2 O Lord zrI rAma! Having heard (viNTE) (being called), will anyone go (pOduRA) away (eDaku) (viNTEyeDaku)? how much (enta) do You (nIku) (nIkenta) dispute (vAdurA) when You hear (aNTE) (literally when it comes to) my (nA) name (pEru) (pEraNTE)?

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C3 Is my weariness (vesaTa) not understandable (tOcadAyenA) to You? have my (nA) words (mATa) become (pOyenA) a joke (pariyAcakamugA)?

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C4 If the husband (pati) chides (kOpiJcitE), won't I behave (naDucukOnA) in the same way (rIti) as a modest woman (mAnavati) who is (aina) a true (nija) wife (sati) (satiyaina) does?

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C5 If the mother (talli) beats (koTTitE), would the child (bAluDuvu) immediately (saraguna) let go (viDucunA) her feet (pada pallavamulu) (literally the toes of feet)?

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C6 O Blemish-less Lord (akaLaGka) full of (sAndra) virtues (guNa)! O Lord (ayya) zrI rAmacandra! Please do not think (eJcakumu) (eJcakumayya) of any cunningness (kapaTamu) towards me (nApai).

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C7 O Supremely (parama) Holy (pAvana)! O Lord zrI rAma! O Beautiful (sundara) Faced (Anana) (sundarAnana)! You (nIvu) are my husband (pati); You (nIvu) are always (sadA) my refuge (gati).

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C8 O Holder (dhara) of bow (cApa)! O Lord who relieves (vimOcana) the true (nija) devotees (bhakta) from darkness (timira) called sins (pApa)! Why do You keep pondering (yOcana) about protecting (brOva) me?

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

C9 O Lord who is the protector (rakSaka) of this tyAgarAja - your servant (dAsuDau)! O Lord who is effulgent (vilAsa) in the intellect or consciousness (cit) (cid-vilAsa)! O King (rAja) of the town of ayOdhyA (sAkEta)!

O Lord zrI rAmacandra! O Lord rAghava! You alone are the prop of all Worlds! Please protect me.

Notes –

General – The caraNas 3 – 8 are given as 4, 5, 3, 7, 8, 6 in all other books. This needs to be checked. Any suggestions???

P – tvamEva – this word may attached with ‘mAmava’ also and translated as ‘You alone should protect me’.

C3 – pariyAcakamugA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘parihAsakamuga’. This needs to be checked. Any suggestions ???

C4 - pati kOpiJcitE – O Lord, You are my husband; if You get annoyed with me, I shall behave in the same way as a modest woman who is a true wife would. Please refer to C7, where zrI tyAgarAja calls the Lord as his husband.

C7 – sadA gati – this is how it is given in all the books other than that of TKG, wherein it is given as ‘sadgati’. This needs to be checked. Any suggestions ???

C9 – In the book of TKG, ‘tvamEva mAmava’ has been given at the end of the caraNa which is not found in any other book. This needs to be checked. Any suggestions ???

## **dEva rAma rAma-saurASTraM**

In the kRti 'dEva rAma rAma' – rAga saurASTraM, zrI tyAgarAja sings praises of the Lord.

P dEva rAma rAma mahA-  
dEva rAma rAghuvara

A bhAvaj(A)ri rUpa khEla  
bhAva pAvan(A)va mahA(dEva)

C zaMkara karuNAkar-  
(A)nizaM kara dhRta zara bhakta  
vazaGkara danuj(A)hava  
nizzaGka rasika tyAgarAja (dEva)

Gist

O Lord rAma! O Great Lord! O Lord rAghuvara! O Lord who is of the form of ziva! O Lord who is of the divine sporting nature! O Holy One! O Lord who causes of auspiciousness! O Merciful Lord! O Lord who ever wields arrows in His hands! O Lord who attracts the devotees! O Lord who offers the demons in the oblation! O Lord who is beyond all doubts! O Lord who enjoys the music of this tyAgarAja!

Protect me.

Word-by-word Meaning

P O Lord (dEva)! O Lord rAma! O Lord rAma! O Great (mahA) Lord (dEva)! O Lord rAma! O Lord rAghuvara!

A O Lord who is of the form (rUpa) of ziva – the enemy (ari) of cupid (bhAvaja) (bhAvajAri) ! O Lord who is of the divine sporting (khEla) nature (bhAva)! O Holy One (pAvana)! Protect (ava) me (pAvanAva); O mahAdEva!

O Lord rAma! O Lord rAma! O mahAdEva! O Lord rAma! O Lord rAghuvara!

C O Lord who causes (kara) of auspiciousness (zaM) (zaMkara)! O Merciful Lord (karuNAkara)! O Lord who ever (anizaM) (karuNAkarAnizaM) wields (dhRta) arrows (zara) in His hands (kara)!

O Lord who attracts (vazaMkara) (literally subjugating) the devotees (bhakta)! O Lord who offers the demons (danuja) in the oblation (Ahava) (danujAhava)! O Lord who is beyond all doubts (nizzaMka)! O Lord who enjoys (rasika) the music of this tyAgarAja!

O Lord! O Lord rAma! O Lord rAma! O mahAdeva! O Lord rAma! O Lord rAghuvara!

Notes –

C – danujAhava – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘danuja hara’. This needs to be checked. Any suggestions ???

C – danujAhava – The act of destroying the demons is like offering them in oblations.

C – rasika tyAgarAja – ‘rasika’ may be translated separately also; ‘tyAgarAja’ may be joined to the pallavi as ‘Lord of tyAgarAja’.

## **pAhi pAhi dIna bandhO-saurASTraM**

In the kRti 'pAhi pAhi dInabandhO' – rAga saurASTraM, zrI tyAgarAja praises the Lord.

P pAhi pAhi dIna bandhO mAM  
pAhi par(A)nanda sindhO

C1 tArak(A)sura vairi nuta rAma  
tAraka zubha kara carita (pAhi)

C2 brahma rudr(A)di sabh(E)z(A)r(I)bha  
simh(A)nana jita bhEza (pAhi)

C3 zakr(A)ri janaka saMharaNa zaGkha  
cakr(A)di dhar(A)zrita caraNa (pAhi)

C4 rAghav(A)nvaya supradIpa su-  
kar(A)gha vana kuThAra rUpa (pAhi)

C5 zara zara jagad(A)dhAra akhil-  
(A)zara zarad(A)zuga dhIra (pAhi)

C6 kuvalaya daLa sama nEtra pAlita  
kuvalaya daLit(A)mitra (pAhi)

C7 kamalA hita guNa bharita rAma  
kamal(A)hita dhara vinuta (pAhi)

C8 tyAgarAja nuta caraNa  
nity(A)ga rAja dhara suguNa (pAhi)

Gist

O Benefactor of the humble! O Ocean of supreme bliss! O Lord rAma who is praised by Lord ziva (enemy of tArakAsura)! O Lord with the history as raft for crossing over the Ocean of Worldly Existence and as One causing auspiciousness! O Head of the assembly of brahmA and rudra and the like! O Lion Faced to the elephants called enemies! O Lord who has conquered fear! O Lord who slayed rAvaNa! O Lord who wields the conch, discus etc! O Lord whose holy feet is the refuge of those dependent! O Glory of the race of rAghu! O Lord who is benevolent! O Lord who is of the form of axe that destroys the jungle of sins! O Lord who used blade of grass as a missile (against kAkAsura)! O Sustenance of the Universe! O Brave One who is like the gale that blows away all the clouds called demons! O Lord whose eyes resemble the petals of Lotus! O Ruler of the Earth! O Lord who rents asunder the enemies! O Consort of lakSmi! O Lord rAma who is brimming with with virtues! O Lord praised by Lord ziva who wears the digit of the moon! O Lord whose holy feet is praised by this tyAgarAja! O Lord who is Eternal! O Lord who bore mandara mountain (in the kUrmAvatAra)! O Lord of virtues!

Please always protect me.

Word-by-word Meaning

P O Benefactor (bandhO) (literally relative) of the humble (dIna)! Please always protect (pAhi pAhi) me (mAM); O Ocean (sindhO) of supreme (para) bliss (Ananda) (parAnanda)! Please protect (pAhi) me.

C1 O Lord rAma who is praised (nuta) by Lord ziva – the enemy (vairi) of tArakAsura!

O Lord with the history (carita) as raft (tAraka) (for crossing over the Ocean of Worldly Existence) and as One causing (kara) auspiciousness (zubha)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C2 O Head (Iza) of the assembly (sabhA) (sabhEza) of brahmA and rudra and the like (Adi) (rudrAdi)!

O Lion (simha) Faced (Anana) (simhAnana) to the elephants (ibha) called enemies (ari) (sabhEzArIbha)! O Lord who has conquered (jita) fear (bhESa)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C3 O Lord who slayed (saMharaNa) rAvaNa – the father (janaka) of indrajit - the enemy (ari) of the indra (zakra) (zakarAri)!

O Lord who wields (dhara) the conch (zaGkha), discus (cakra) etc (Adi) (cakrAdi)! O Lord whose holy feet (caraNa) is the refuge of those dependent (Azrita) (dharAzrita)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C4 O Glory (su-pradIpa) (literally light) of the race (anvaya) of rAghu (rAghava) (rAgavAnvaya)!

O Lord who is benevolent (sukara)! O Lord who is of the form (rUpa) of axe (kuThAra) that destroys the jungle (vana) of sins (agha) (sukarAgha)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.



C5 O Lord who used blade of grass (zara) as a missile (zara) (literally arrow) (against kAkAsura)! O Sustenance (AdhAra) of the Universe (jagat) (jagadAdhAra)!

O Brave (dhIra) One who is like the gale (Azuga) that blows away all (akhila) the clouds (zarada) (zaradAzuga) called demons (Azara)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C6 O Lord whose eyes (nEtra) resemble (sama) (literally equals) the petals (daLa) of Lotus (kuvalaya)! O Ruler (pAlita) of the Earth (kuvalaya)!

O Lord who rents asunder (daLita) the enemies (amitra) (daLitAmitra)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C7 O Consort (hita) (literally kind) of lakSmi (kamalA)! O Lord rAma who is brimming with (bharita) with virtues (guNa)!

O Lord praised (vinuta) by Lord ziva who wears (dhara) the (digit) of the moon – unfriendly (ahita) to Lotus (kamala) (kamalAhita)!

O Benefactor of the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

C8 O Lord whose holy feet (caraNa) is praised (vinuta) by this tyAgarAja! O Lord who is Eternal (nitya)!

O Lord who bore (dhara) mandara – the king (rAja) of mountains (aga) (nityAga) (in the kUrmAvatAra)! O Lord of virtues (suguNa)!

O The Kind One to the humble! Please always protect me; O Ocean of Supreme Bliss! Please protect me.

Notes –

C1 – vairi nuta – this is how it is given in the book of TKG. However, in the book of TSV/AKG, it is given as ‘vairi vinuta’. This needs to be checked. Any suggestions ???

C1 – tArakAsura – killed by Lord subrahmaNya – For complete details, please visit the site -

<http://www.sivanandadlshq.org/download/shanmukha.htm>

C2 – simhAnana – It is said that the sight of lion causes fear to the elephants.

C2 – sabhEza – Lord naTarAja at cidambaraM is called ‘sabhEza’ – please refer to Dikshitar kRti ‘gOvindarAjamupAsmahE’ – rAga mukhAri – ‘kanaka sabhEza mitraM’. In the present context, this meaning is not relevant.

C5 - jagadAdhAra – This is how it is given in the books of ATK and TSV/ AKG. However, in the book of TKG, the word ‘jagat’ is missing. This needs to be checked. Any suggestions ???

## **pAhi mAM harE-saurASTraM**

In the kRti 'pAhi mAm harE mahAnubhAva' – rAga saurASTraM, zri tyAgarAja, sings praises of the Lord.

P pAhi mAM harE mahAnubhAva rAghava

C1 pAhi rAma(y)anucu rEyu pagalu koliciti  
pAhi rAma nIv(a)nu sampadanu valaciti (pAhi)

C2 pAhi rAma(y)anucu pAri pAri kOriti

pAhi rAma nAma mukta phalamul(E)riti (pAhi)

- C3 pAhi rAma(y)anucu bhuvini bAga puTTiti  
pAhi rAma(y)anucu gaTTi paTTu paTTiti (pAhi)
- C4 pAhi rAma(y)anucu nIdu padamu nammiti  
pAhi rAma(y)anucu manasu bAga nammiti (pAhi)
- C5 pAhi rAma(y)anucu nIdu padamu pADiti  
pAhi rAma(y)anucu parama padamu vEDiti (pAhi)
- C6 pAhi rAma(y)anucu dhyAna paruDan(ai)tini  
pAhi tyAgarAja vinuta bhaktuD(ai)tini (pAhi)

#### Gist

O The Great Lord rAghava! O Lord praised by this tyAgarAja! O Lord rAma! Please protect me.

I served You day and night by chanting 'O Lord rAma! Protect me'; Please protect me; I desired the wealth called 'You'.

I prayed again and again chanting 'O Lord rAma! Protect me'; I secured liberation from the Worldly Existence by chanting 'O Lord rAma! Protect me'.

I was born well in this World chanting 'O Lord rAma! Protect me'; I held fast to the strong hold by chanting 'O Lord rAma! Protect me'.

I believed Your holy feet chanting 'O Lord rAma! Protect me'; I believed You totally in my mind chanting 'O Lord rAma! Protect me'.

I sang Your songs chanting 'O Lord rAma! Protect me'; I prayed for emancipation chanting 'O Lord rAma! Protect me'.

I became one engrossed in meditation chanting 'O Lord rAma! Protect me'; I have become Your devotee.

#### Word-by-word Meaning

P O (harE) The Great Lord (mahAnubhAva) rAghava! Please protect (pAhi) me (mAM).

C1 I served (koliciti) You day (pagalu) and night (rEyu) by chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O Lord rAma! Please protect (pAhi) me; I desired (valaciti) the wealth (sampadanu) called (anu) 'You' (nIvu) (nIvanu);  
O The Great Lord rAghava! Please protect me.

C2 I prayed (kOriti) again and again (pAri pAri) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
I secured (Eriti) (literally gather) liberation from the Worldly Existence (mukta phalmulu) (phalamulEriti) by chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O The Great Lord rAghava! Please protect me.

C3 I was born (puTTiti) well (bAga) in this World (bhuvini) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
I held fast (paTTiti) to the strong (gaTTi) hold (paTTu) by chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O The Great Lord rAghava! Please protect me.

C4 I believed (nammiti) Your (nIdu) holy feet (padamu) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);

I believed (nammiti) You totally (bAgu) in my mind (manasu) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O The Great Lord rAghava! Please protect me.

C5 I sang (pADiti) Your (nIdu) songs (padamu) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
I prayed (vEDiti) for emancipation (parama padamu) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O The Great Lord rAghava! Please protect me.

C6 I became (aitini) one engrossed (paruDanu) (paruDanaitini) in meditation (dhyAna) chanting (anucu) 'O Lord rAma! Protect (pAhi) me' (rAmayanucu);  
O Lord praised (vinuta) by this tyAgarAja! Please protect (pAhi) me; I have become (aitini) Your devotee (bhaktuDdu) (bhaktuDaitini);  
O The Great Lord rAghava! Please protect me.

Notes –

P – Pallavi wordings are repeated again (given twice) in the books of ATK and CR. This needs to be checked. Any suggestions ???

C1 - rEyu – This is how it is given in all the books. Here, the word means 'night'. Therefore, in my humble opinion, 'rEyi' is the correct word because 'rEyu' has a different meaning than 'night'. This needs to be checked. Any suggestions ???

C1 – nIvanu sampadanu – This is how it is given in all the books other than that of TKG, wherein it is given as 'nIvanucu sampadanu'. This needs to be checked. Any suggestions ???

C2 – mukTA phalamu – this means – 'a pearl - loosened from the pearl-oyster shell', and 'the spirit released from corporeal existence' – Source – Monier's Sanskrit Dictionary.

C3 – gaTTi paTTu paTTiti – this is how it is given in all the books other than that of TKG, wherein it is given as 'gaTTi paTTu gaTTiti'. As the word 'paTTiti' seems to be appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C4 – manasu bAgu nammiti – this is how it is given in all the books other than that of TKG, wherein it is given as 'manasu bAgu grammiti'. This needs to be checked. Any suggestions ???

C5 – nIdu padamu pADiti – This may either be translated as 'I sang the glory of Your feet' or 'I sang Your songs'. Any suggestions ???

## **mElukO dayanidhi-saurASTraM**

In the kRti 'mElukO dayA nidhi' – rAga saurASTraM, zrI tyAgarAja wakes up the Lord.

P mElukO dayA nidhi  
mElukO dAzarathI

A mElukO dayA nidhi  
mitr(O)dayamau vELa (mElukO)

C1 venna pAlu baGgAru  
ginnalO nEn(u)JcinAnu  
tinnagan(A)ragiJci tETa  
kannulatO nannu brOva (mElukO)

C2 nArad(A)di munulu surulu  
vArija bhavuD(i)indu kalA  
dharuDu nI sannidhilO  
kOri koluva gAcinAru (mElukO)

C3 rAja rAj(A)di di(g)-  
rAjul(e)lla vaccinAru  
rAja nIti teliya tyAga-  
rAja vinuta nannu brOva (mElukO)

Gist

O Ocean of Mercy! O Son of King dazaratha! O Lord praised by this tyAgarAja!

Please wake up! It is about time for the Sun to rise.

I have placed butter and milk in golden bowls; please wake up in order to protect me with clear eyes after gracefully partaking these.

nArada and other sages, celestials, brahma, Lord ziva are waiting in Your holy presence desiring to extol You.

Emperors and all other Lords of Directions have come in order to learn state-craft. Please wake up in order to protect me.

Word-by-word Meaning

P O Ocean (nidhi) of Mercy (dayA)! Please wake up (mElukO)! O Son of King dazaratha (dAzarathI)! Please wake up (mElukO)!

A O Ocean (nidhi) of Mercy (dayA)! Please wake up (mElukO)! It is about time (vELa) for the Sun (mitra) to rise (udayamau) (mitrOdayamau).  
O Ocean of Mercy! Please wake up! O dAzarathI! Please wake up!

C1 I (nEnu) have placed (uJcinAnu) (nEnuJcinAnu) butter (venna) and milk (pAlu) in golden (baGgAru) bowls (ginnalO);  
O Ocean of Mercy! Please wake up! O dAzarathI! Please wake up in order to protect (brOva) me (nannu) with clear (tETa) eyes (kannulatO) after gracefully (tinnaganu) partaking (AragiJci) (tinnaganAragiJci) these.

C2 nArada and other (Adi) (nAradAdi) sages (munulu), celestials (surulu), brahma – abiding (bhavuDu) in Lotus (vArija), Lord ziva – one who wears (dharuDu) the digit (kalA) of moon (indu) (bhavuDindu)  
are waiting (gAcinAru) in Your (nI) holy presence (sannidhilO) desiring (kOri) to extol (koluva) You;  
O Ocean of Mercy! Please wake up! O dAzarathI! Please wake up!

C3 Emperors (rAja rAja) and all (ella) other (Adi) Lords (rAjulu) of Directions (dik) (digrAjulella) have come (vaccinAru) in order to learn (teliya) state-craft (rAja nIti);  
O Lord praised (vinuta) by this tyAgarAja! O Ocean of Mercy! please wake up! O dAzarathI! please wake up in order to protect (brOva) me (nannu).

Notes –

General – this is the order of caraNas as given in all the books other than that of TKG, wherein caraNas 1 and 2 are reversed. This needs to be checked. Any suggestions ???

P and A – ‘dayA nidhi’ (both in pallavi and anupallavi) this is how it is given in the book of TKG; in the book of CR and ATK these are given as ‘dayA

nidhI'; in the book of TSV/AKG, in the pallavi, it is given as 'dayA nidhE' and in anupallavi as 'dayA nidhi'. These need to be checked. Any suggestions ???

C1 – nannu brOva – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'nannu jUDa'. This needs to be checked. Any suggestions ???

C2 – sannidhilO – this is how it is given in the books of ATK and TSV/AKG; in the books of TKG and CR, this is given as 'sannidhinE'. This needs to be checked. Any suggestions ???

C2 – koluva – this is how it is given in the book of ATK, whereas in all other books this is given as 'koluvu'. In view of the ensuing word 'gAcinAru', 'koluva' seems to be appropriate. This needs to be checked. Any suggestions ???

C3 – rAja nIti – State-craft – please refer to zrImad-vAlmIki rAmAyaNaM, ayOdhyA kANDa, Chapter 100, wherein zrI rAma treats the subject in-extenso.

## **mElu mElu rama nAma-saurASTraM**

In the kRti 'mElu mElu rAma nAma' – rAga saurASTraM, zrI tyAgarAja extols the superiority of name chanting than any other method of worship.

- P mElu mElu rAma nAma sukha-  
m(I) dharalO manasA  
phAla lOcana vAlmIk(A)di  
bAl(A)nilaj(A)dulu sAkSiga
- C1 niNDu dAhamu konna manujulaku  
nIru drAgina sukhambukaNTE  
caNDa dAridra manujulaku dhana  
bhANDm(a)bbina sukhambukaNTE (mElu)
- C2 tApamu sairiJcani janulak(a)mRta  
vApi(y)bbina sukhambukaNTE dari  
dApu lEka bhayam(a)ndu vELala  
dhairyamu galgu sukhambukaNTE (mElu)
- C3 Akali vELala paJca bhakSya  
param(A)nnam(a)bbina sukhambukaNTE  
zrI karuDau zrI rAmuni manasuna  
cintiJcu sukhambukaNTE (mElu)
- C4 sAra hInamaina krOdha samayamuna  
zAntamu galgu sukhambukaNTE  
nErani mUDhulaku sakala vidyA  
pAramu teliyu sukhambukaNTE (mElu)
- C5 rAmunipai nija bhakti kaligi gAna  
rasamu telisina sukhambukaNTE  
pAmara celimi sEyani vAri  
bhAvamu lOni sukhambukaNTE (mElu)
- C6 cEya tagu vEdAnta vicAraNa  
cEyaga galgu sukhambukaNTE  
bAyaka nirguNa bhAvamu gala para  
brahm(A)nubhava sukhambukaNTE (mElu)

C7 rAjasa tAmasa guNamu lEni  
pUjalu galgu sukhambukaNTE  
rAja zikhA maNi(y)aina tyAga-  
rAjuk(o)saGgu sukhambukaNTE (mElu)

Gist

O My Mind! In this World, chanting the name of zrI rAma is the best comfort; I assert in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJJanEya and others!

More than the comfort -

(1) derived by drinking water by the people who have acute thirst, (2) derived by attaining a treasure chest by the people who are in utter poverty, (3) derived by attaining a lake of nectar by the people who are unable to tolerate the heat (of afflictions of Worldly Existence), (4) derived by getting courage when one feels fear in the absence of shelter or refuge, (5) derived by getting a five-course meal and rice pudding when one feels hunger, (6) derived by contemplating in the mind on Lord zrI rAma who causes prosperity, (7) derived by becoming calm when one feels purpose-less wrath, (8) derived by attaining proficiency in all the fields of knowledge by the unlettered idiots, (9) derived by one endowed with true devotion towards Lord zrI rAma and also knowing the taste of music, (10) derived in the minds of those who do not befriend the wicked, (11) derived by participating in a worthy deliberation on philosophy, (12) derived by uninterrupted experience of Supreme Self of attribute-less nature, (13) derived by performing worship devoid of attributes of action or passion and sloth or inertia or darkness, and (14) that could be conferred on this tyAgarAja even by Lord ziva, - chanting the name of zrI rAma is a better comfort.

Word-by-word Meaning

P O My Mind (manasA)! In this (I) World (dharalO), chanting the name (nAma) of zrI rAma is the best (mElu mElu) comfort (sukhamu) (sukhamI);

I assert in the presence of (sAkSiga) Lord ziva – One who has (third) eye (IOcana) on the forehead (phAla), vAlmIki and other sages (Adi) (vAlmIkAdi), pArvati (bAlA), AJJanEya – born of Wind God (anilaja) (bAlAnilaja) and others (Adulu)!

C1 More than the comfort (sukhambukaNTE) derived by drinking (drAgina) water (nIru) by the people (manujulaku) who have (konna) acute (niNDu) thirst (dAhamu), and

more than the comfort (sukhambukaNTE) derived by attaining (abbina) a treasure (dhana) chest (bhANDamu) (literally vessel) (bhANDamabbina) by the people (manujulaku) who are in utter (caNDa) poverty (dAridra),

O My mind! chanting the name of zrI rAma is a better comfort; I assert in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJJanEya and others.

C2 More than the comfort (sukhambukaNTE) derived by attaining (abbina) a lake (vApi) (vApiyabbina) of nectar (amRta) (janulakamRta) by the people (janulaku) who are unable to tolerate (sairiJcani) the heat (of afflictions of Worldly Existence) (tApamu), and

more than the comfort (sukhambukaNTE) derived by getting (galgu) courage (dhairyamu) when (vELala) one feels (andu) fear (bhayamu) (bhayamandu) in the absence (IEka) of shelter (dari) or refuge (dApu),

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJJanEya and others.

C3 More than the comfort (sukhambukaNTE) derived by getting (abbina) a five-course meal (paJca bhakSya) and rice pudding (paramAnnamu) (commonly known as pAyasam) (paramAnnamabbina) when (vELala) one feels hunger (Akali), and

more than the comfort (sukhambukaNTE) derived by contemplating (cintiJcu) in the mind (manasuna) on Lord zrI rAma (rAmuni) who causes prosperity (zrIkaruDu) (zrIkaruDau);

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJjanEya and others.

C4 More than the comfort (sukhambukaNTE) derived by becoming (galgu) calm (zAntamu) when (samayamuna) one feels purpose-less (sAra hInamaina) wrath (krOdha), and

more than the comfort (sukhambukaNTE) derived by attaining (teliyu) proficiency (pAramu) in all (sakala) the fields of knowledge (vidyA) by the unlettered (nErani) idiots (mUDhulaku),

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJjanEya and others.

C5 More than the comfort (sukhambukaNTE) derived by one endowed (kaligi) with true (nija) devotion (bhakti) towards Lord zrI rAma (rAmunipai) and also knowing (telisina) the taste (rasamu) of music (gAna), and

more than the comfort (sukhambukaNTE) felt in the minds (bhAvamulOni) of those (vAri) who do not (sEyani) befriend (celimi) the wicked (pAmarA),

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJjanEya and others.

C6 More than the comfort (sukhambukaNTE) derived (galgu) by one participating (cEyaga) in a worthy (cEya tagu) deliberation (vicAraNa) on philosophy (vEdAnta), and

more than the comfort (sukhambukaNTE) of uninterrupted (bAyaka) experience (anubhava) of Supreme Self (para brahma) (brahmAnubhava) of (gala) attribute-less (nirguNa) nature (bhAvmu),

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJjanEya and others.

C7 More than the comfort (sukhambukaNTE) derived (galgu) by performing worship (pUjalu) devoid (lEni) of attributes (guNamu) of action or passion (rAjasa) and sloth or inertia or darkness (tAmasa), and

more than the comfort (sukhambukaNTE) that could be conferred (osaGgu) on this tyAgarAja (tyAgarAjukosaGgu) even (aina) by Lord ziva – one who wears the digit of the moon (rAja) onHis head (zikhA) as a jewel (maNi) (maNiyaina),

O My Mind! chanting the name of zrI rAma is a better comfort; I in the presence of Lord ziva, vAlmIki and other sages, pArvati, AJjanEya and others.

Notes –

P – bAlA – a girl under 16 years of age; a name of mother in lalita sahasranAmam.

P – sAkSiga – this is a form of swearing.

C2 – dari dApu – this is how it is given in all the books other than that of TKG, wherein the word ‘dari’ is missing. This needs to be checked. Any suggestions ???

C2 – tApamu – In my opinion, if this word means merely ‘heat’, then ‘rain’ would have been sufficient relief; but as zrI tyAgarAja mentions ‘nectar’ as

the relief, the word 'tApa' would mean the 'tApatraya- (afflictions of Worldly Existence) - AdhyAtmika, Adhi-daiivika, Adhi-bhautika.

C3 – paJca bhakSyA – Five kinds of Eating – carva - masticating, khAdana - chewing, lEhya – licking, cOSyA – sucking, pEya – drinking; This may also mean food with six kinds of tastes – (SaDrasa) - tamizh arusuvai – sweet (madhura - inippu), sour (amla - puLippu), salt (lavaNa - uvarppu), bitter (kaTu - kasappu), pungent (tlkSNa - kAraM), astringent (kaSAya - tuvarppu); kaTu also means pungent. In the kRti, paramAnnaM represents 'sweet'.

C3 – paJca bhakSyA paramAnnaM – in Tamil Nadu, this is a common usage to indicate a grand feast.

C3 – manusuna cintiJcina – It is rather interesting that zrI tyAgarAja discounts even contemplation on the Lord rAma over chanting of names of Lord rAma.

C7 – pUjalu – 'worships' - this is how it is given in all the books. In keeping with the context, the word, in my opinion should be 'pUjala' – 'from worships'. This needs to be checked. Any suggestions ???

C7 – rAja zikhAmaniyaina tyAgarAjukosaGgu sukhambu – In the book of TSV/AKG, this has been translated as 'the happiness conferred on Lord tyAgarAja – wearer of digit of moon'. There are some kRtis where zrI tyAgarAja uses his 'mudra' (tyAgarAja) to mean Lord ziva.

The word 'aina' (zikhAmaniyaina) may be translated either as 'one who is' or 'even if'. The translation given in the book of TSV/AKG, takes the former meaning ('one who is'); however, the latter meaning ('even if') has been taken for translation here. Any suggestions ???

## **rArA nannElukOrA-saurASTraM**

In the kRti 'rArA nannElukorA' – rAga saurASTraM, zrI tyAgarAja sings praises of the Lord.

- P rArA nann(E)lukOrA zrI  
raghuvIra nann(E)ca mErA
- A sAr(A)sAr(O)dAra akhil-  
(A)dhAr(A)dbhuta guNa dhArALamuga (rArA)
- C1 dhArA dhar(A)bha zarIra nAyeDa nIvu  
nEram(e)nnaka(y)AdukOra zrI rAma  
saMsAra kAnana vihAruDaina nAku  
sAramau nAmamE tArakam(au)rA (rArA)
- C2 sIta hRt kamala khadyOt(A)pta jana pAri-  
jAt(A)gha vanadhi pOt(A)bja hita kula  
jAta rakSiJcu vidhAta janaka(y)iSTa  
dAtavaina sAkEt(A)gAra (rArA)
- C3 rA jAg(E)la dhara jAmAtav(ai)na  
jAl(e)rigi O A-jAnu bAhuDa  
virAjamAna dvija rAj(A)nana sura  
rAj(A)rcita tyAgarAja nut(A)ja (rArA)

Gist

O Lord zrI rAgahuvIra! O Substance and non-substance! O Lord who is kind-hearted! O Lord who is sustenance of the Universe! O Lord of Wonderful virtues! O Lord zrI rAgahuvIra! O Lord whose Body resembles the hue of rain cloud! O Lord zrI rAma! O Sun who blossoms the Lotus of the heart of sIta! O



Celestial Wish-Tree of the people who are dear to You; O vessel which carries one across the ocean of sins! O Lord born in the Solar dynasty! O Father of brahmA! O Lord residing in the city of ayOdhyA who grants my wishes! O son-in-law of the Earth whose hands reach as far as knees! O Lord with resplendent moon face! O Lord worshipped by indra! O Lord who is praised by this tyAgarAja! O Unborn!

Deign to come without reservation and govern me; is it proper to deceive me?

Please support me without considering faults in me; for me who is roaming in this jungle of Worldly Existence, Your substantial name alone is the means to go cross.

Please protect me. Please come, why this delay? realising my distress, deign to come and govern me.

#### Word-by-word Meaning

P O Lord zrI rAgahuvIra! Deign to come (rArA) and govern (ElukOrA) me (nannu) (nannElukOrA); is it proper (mErA) to deceive (Eca) me (nannu) (nannEca)?

A O Substance (sAra) and non-substance (asAra)! O Lord who is kind-hearted (udAra) (sArAsArOdAra)! O Lord who is sustenance (AdhAra) of the Universe (akhila)!

O Lord of Wonderful (adbhuta) (akhilAdhArAdbhuta) virtues (guNa)! O Lord zrI rAgahuvIra! Deign to come without reservation (dhArALamuga) and govern me; is it proper to deceive me?

C1 O Lord whose Body (zarIra) resembles (Abha) the hue of rain (dhArA) cloud (dhara) (literally carrier)! O Lord zrI rAma! You (nIvu) please support (AdukOra) me without considering (ennaga) faults (nEramu) (nEramennagayAdukOra) in me (nAyeDa);

for me (nAku) who is roaming (vihAruDaina) in this jungle (kAnana) of Worldly Existence (saMsAra), Your substantial (sAramau) name alone (nAmamE) is (aurA) the means to go cross (tArakamu) (tArakamaurA) (literally boat);

O Lord zrI rAgahuvIra! deign to come and govern me; is it proper to deceive me?

C2 O Sun (khadyOta) who blossoms the Lotus (kamala) of the heart (hRt) of sItA! O Celestial Wish-Tree (pArijAta) of the people (jana) who are dear (Apta) (khadyOtApta) to You; O vessel (pOta) which carries one across the ocean (vanadhi) of sins (agha) (pArijAtAgha)!

O Lord born (jAta) in the Solar - Sun – kind (hita) to Lotus (abja) (pOtAbja) dynasty (kula)! O Father (janaka) of brahmA (vidhAta)! O Lord residing (AgAra) in the city of ayOdhyA (sAkEta) (sAkEtaAgAra) who grants (dAtavaina) my wishes (iSTa) (janakayiSTa)! please protect me (rakSiJcu);

O Lord zrI rAgahuvIra! deign to come and govern me; is it proper to deceive me?

C3 Please come (rA), why (Ela) this delay (jAgu) (jAgEla)? O son-in-law (jAmAta) of the Earth (dhara) whose (aina) (jAmAtavaina) hands (bAhuDa) reach as far as knees (A-jAnu)!

O Lord with resplendent (virAjamAna) moon (dvija rAja) face (Anana) (rAjAnana)! O Lord worshipped (archita) by indra – the Lord (rAja) (rAjArcita) of the celestials (sura)! O Lord who is praised (nuta) by this tyAgarAja! O Unborn (aja) (nutAja)!

O Lord zrI rAgahuvIra! realising (erigi) my distress (jAli) (jAleri), deign to come and govern me; is it proper to deceive me?

Notes –

C3 – virAjama dvija rAjAnana – zrI tyAgarAja uses ‘virAja’ to mean garuDa. However, this is a telugu word ‘virAjama’. ‘dvija rAja’ means ‘garuDa’ and ‘moon’. However, in view of the ensuing word ‘Anana’ – face, this word (dvija rAja) has been translated as ‘moon’.

## vinayamunanu-saurASTraM

In the kRti ‘vinayamunanu kauzikuni’ – rAga saurASTraM, zrI tyAgarAja sings praises of the Lord.

- P vinayamunanu kauzikuni veNTa canin-  
(A)Gghrulana jUcunad(e)nnaTikO andu  
venuka rAtini nAti jEsina caraNa-  
mulanu jUcunad(e)nnaTikO
- C1 ghanamaina zivuni cApamunu druJcina pAda-  
munu jUcunad(e)nnaTikO A  
janaka rAju pAla kaDigina(y)A -  
kALLanu jUcunad(e)nnaTikO (vinaya)
- C2 canuvunu sItanu boTTu kaTTina kara-  
munu jUcunad(e)nnaTikO kOpa-  
muna bhRgu suta cApa balam(a)andukonna  
bAhuvu jUcunad(e)nnaTikO (vinaya)
- C3 vanamuna cani virAdhuni campina cEtu-  
lanu jUcunad(e)nnaTikO alla  
muni janulanu kani abhayam(i)ccina hasta-  
munu jUcunad(e)nnaTikO (vinaya)
- C4 tanaku tAnE kAk(A)suruni gAcina zara-  
munu jUcunad(e)nnaTikO kSaNa-  
muna bahu rathamula poDi cEsina(y)astra-  
munu jUcunad(e)nnaTikO (vinaya)
- C5 ghana baluDaina vAlini campina bANa-  
munu jUcunad(e)nnaTikO A  
vanadhi mada garvam(a)Nacina sAyaka-  
munu jUcunad(e)nnaTikO (vinaya)
- C6 kani karamuna vibhISaNuni jUcina kannu-  
lanu jUcunad(e)nnaTikO  
rAvaNuni goTTi pEda kapulu lEva jUcu  
dRSTini jUcunad(e)nnaTikO (vinaya)
- C7 vana car(A)dhipuni callaga jUcina nEtra-  
munu jUcunad(e)nnaTikO dina-  
munu laGka vardhillanu jUcu lOcana-  
munu jUcunad(e)nnaTikO (vinaya)
- C8 ghanamaina puSpakamuna rAjillina sog-  
sunu jUcunad(e)nnaTikO  
bharatuni kani cE paTTukoni vaccina vEDu-

kanu jUcunad(e)nnaTikO (vinaya)

C9 kanaka siMh(A)sanamuna nelakonna  
ThIvini jUcunad(e)nnaTikO vana  
munulu rAjulu gUDi sEyu(y)alaGkAra-  
munu jUcunad(e)nnaTikO (vinaya)

C10 Agama vinutuni Ananda kanduni  
bAga jUcunad(e)nnaDO parama  
bhAgavata priyuni nirvikAruni  
rAka jUcunad(e)nnaDO (vinaya)

C11 sAgara zayanuni karuNA jala nidhini  
vEga jUcunad(e)nnaDO vara  
tyAgarAj(A)dhi dEvatalu pogaDukonna  
lAgu jUcunad(e)nnaDO (vinaya)

Gist

When shall I behold –

- (1) those holy feet which went humbly behind the sage kauzika?
- (2) those holy feet which transformed stone into ahalyA – the woman?

(3) those holy feet which broke into pieces the heavy bow of Lord ziva?

(4) those holy feet which were washed with milk by the King janaka?

(5) those hands which tied maGgaLa sUtra to sItA with love?

(6) those arms which angrily absorbed might of the bow of parazu rAma?

(7) those hands which slayed virAdha?

(8) that hand which bestowed on multitude of sages freedom from fear?

(9) that missile which by itself protected the crow demon?

(10) that missile which reduced to dust in a moment large number of  
chariots?

(11) that arrow which slayed vAli of great might?

(12) that arrow which sub-dued the arrogant pride of that Lord of Ocean?

(13) those eyes which looked at vibhISaNa with kindness?

(14) that sight which, having slayed rAvaNa, looked at those poor  
monkeys (who were killed in the battle) to wake-up?

(15) those eyes which looked at sugrIva coolly with gratitude?

(16) those eyes which looked at laGka so that the country could ever  
flourish again?

(17) that elegance with which You were shining in the magnificent  
heavenly chariot puSpaka?

(18) that spectacle when You came with bharata holding his hands?

(19) that splendour with which You were seated in the golden throne?

(20) that decoration in Your Court with assembled sages and kings?

(21) well the Lord praised in the vEdAs and who is the root of Bliss?

(22) the Lord as He comes here, who is the beloved of great devotees and  
who is ever-changeless?

(23) soonest the Lord who reclines in the (milk) ocean and who is the  
Ocean of Mercy?

(24) the manner in which the tutelary deities of tyAgarAja extolled You?

Word-by-word Meaning

P When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those  
holy feet (aGghrulanu) which went (canina) (caninAGghrulanu) humbly  
(vinayamunanu) behind (veNTa) the sage kauzika (kauzikuni)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those holy feet (caraNamulanu) which transformed (jEsina) the stone (rAtini) into ahalyA – the woman (nAti) after (venuka) that (andu)?

C1 When (ennaTikO) shall I behold (jUcunadi) (jUcEdennaTikO) those holy feet (pAdamunu) which broke into pieces (druJcina) the heavy (ghanamaina) bow (cApamunu) of Lord ziva (zivuni)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those (A) holy feet (kALLanu) which were washed (kaDigina) (kaDiginayA) with milk (pAla) by the King (rAju) janaka?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C2 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those hands (karamunu) which tied (kaTTina) maGgaLa sUtra (boTTu) to sItA (sItanu) with love (canuvuna)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those arms (bAhuvu) which angrily (kOpamuna) absorbed (andukonna) the might (balamu) (balamandukonna) of the bow (cApa) of parazu rAma – the son (suta) of sage bhRgu?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C3 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those hands (cEtulanu) which, having gone (cani) to the forest (vanamuna), slayed (campina) virAdha (virAdhuni)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that hand (hastamunu) which, then (alla), having seen (kani) multitude (janulanu) of sages (muni), bestowed (iccina) on them freedom from fear (abhayamu) (abhayamiccina)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C4 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that missile (zaramunu) (literally arrow) which (tanaku) by itself (tAnE) protected (gAcina) the crow (kAka) demon (asura) (kAkAsuruni)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that missile (astramunu) which reduced to dust (poDi jEsina) (jEsinayastramunu) in a moment (kSaNamuna) large numbers (bahu) of chariots (rathamula)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C5 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that arrow (bANamunu) which slayed (campina) vAli (vAlini) of great (ghana) might (baluDaina)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that arrow (sAyakamunu) which sub-dued (aNacina) the arrogant (garvamu) (garvamaNacina) pride (mada) of that (A) Lord of Ocean (vanadhi)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C6 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those eyes (kannulanu) which looked at (jUcina) vibhISaNa (vibhISuNuni) with kindness (kani karamuna)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that sight (dRSTini) which, having slayed (goTTi) rAvaNa (rAvaNuni), looked at (jUcu) those poor (pEda) monkeys (kapulu) (who were killed in the battle) to wake-up (lEva)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C7 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those eyes (nETramunu) which looked (jUcina) at sugrIva – the Lord (adhipa) of forest (vana) dwellers (cara) (carAdhipuni) coolly (callaga) with gratitude?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) those eyes (lOcanamunu) which looked at (jUcu) laGka so that the country could ever (dinamunu) flourish (vardhillanu) again?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C8 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that elegance (sogasunu) with which You were shining (rAjillina) in the magnificent (ghanamaina) heavenly chariot puSpaka (puSpakamuna)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that spectacle (vEDukanu) when You, having seen (kani) bharata (bharatuni), came (vaccina) with him holding (paTTukoni) his hands (cE)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C9 When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that splendour (ThIvini) with which You were seated (nelakonna) in the golden (kanaka) throne (siMhAsanamuna)?

When (ennaTikO) shall I behold (jUcunadi) (jUcunadennaTikO) that decoration (alaGkAramunu) in Your Court made (sEyu) (sEyuyalaGkAramunu) by the assembled (gUDi) multitude (vana) of sages (munulu) and kings (rAjulu)?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C10 When (ennaDO) shall I behold (jUcunadi) (jUcunadennaDO) well (bAga) the Lord praised (vinutuni) in the vEdAs and who is the root (kanda) of Bliss (Ananda) (vinutuniyAnanda)?

When (ennaDO) shall I behold (jUcunadi) (jUcunadennaDO) the Lord who is the beloved (priyuni) of great (parama) devotees (bhAgavata) and who is ever-changeless (nirvikAruni) as He comes (rAka) here?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

C11 When (ennaDO) shall I behold (jUcunadi) (jUcunadennaDO) soonest (vEga) the Lord who reclines (zayanuni) in the (milk) ocean (sAgara) and who is the Ocean (jala nidhini) of Mercy (karuna)?

When (ennaDO) shall I behold (jUcunadi) (jUcunadennaDO) the manner (lAgu) in which the tutelary (adhi) deities (dEvatalu) of tyAgarAja (tyAgarAjAdhi) extolled (pogaDukonna) You?

When shall I behold those holy feet which went humbly behind the sage kauzika? When shall I behold those holy feet which transformed the stone into ahalyA – the woman after that?

Notes –

General – jUcunadennaTikO – jUcunadennaDO – (occurring in pallavi and all caraNas) this is how it is given in all the books other than that of TKG wherein it is given as ‘jUcEdennaTiko – jUcEdennaDO’. This needs to be checked. Any suggestions ???

C1 – A janaka – this is how it is given in all the books other than that of TKG, wherein the word ‘A’ is missing. This needs to be checked. Any suggestions ???

C1 – ziva cApamunu druJcina pAdamunu – As per zrImad-vAlmIki rAmAyaNa, bAlakANDa, Chapter 67, the following is the sequence of action in breaking of the bow – (1) rAma seizes the bow in the middle; (2) strings the bow; (3) bends the bow and it breaks in the middle. Probably, stringing of the bow is done with the help of feet. In the kRti ‘zrI rAma raghurAma’ – rAga yadukula kAmbhOji, zrI tyAgarAja states – ‘caraNambu sOkA ziva cApambu tapamEmi jEsenO’ – ‘what penances did the bow of ziva perform in order to be touched by the feet of zrI rAma’.

C1 – pAla kaDigina – Washing the feet of rAma by King Janaka with milk. Though, there is no such reference in zrImad-vAlmIki rAmAyaNa, this is part of vEdic rituals performed during ‘vara pUjA’ before pANigrahaNa.

“The Vedic ceremony of marriage only starts at this juncture. After the Oonchal the bride and the groom are taken to the Mantap and the Vedic rituals start. First the bride's father welcomes the groom and washes his feet with water. The groom then starts the vivaha rituals with the permission of the learned Brahmins.” – source - [http://www.keralaiyers.com/iyer\\_wdng3.html](http://www.keralaiyers.com/iyer_wdng3.html)

C2 – bAhuvu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘bAhunu’. This needs to be checked. Any suggestions ???

C4 – rathamula poDi jEsina – this refers to slaying of the army of khara – zrImad-vAlmIki rAmAyaNa, AraNya kANDa, Chapters 26-30.

C5 – vanadhi - this is how it is given in all the books other than that of TKG, wherein it is given as ‘vana nidhi’. This needs to be checked. Any suggestions ???

C7 – dinamunu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘anu dinamu’. This needs to be checked. Any suggestions ???

C9 – vana munulu - this is how it is given in all the books other than that of TKG, wherein it is given as ‘vara munulu’. As ‘vana’ also means ‘multitude’, the same may be appropriate. This needs to be checked. Any suggestions ???

C11 – jala nidhini – tyAgarAjAdhi - this is how it is given in all the books other than that of TKG, wherein it is given as ‘jaladhi – tyAgarAjAdi’. This needs to be checked. Any suggestions ???

C11 – tyAgarAjAdhi dEvatalu – In all the books this has been taken to mean ‘Lord ziva and other celestials’. Though ‘adhi devatalu’ generally corresponds to telugu word ‘nApAli daivamu’ – ‘guardian’ or ‘tutelary’, the meaning taken in the books has been retained here also. Any suggestions ???

## phaNi pati zAyI-jhaGkAradhvani

In the kRti ‘phaNi pati zAyI’ – rAga jhaGkAradhvani, zrI tyAgarAja sings praises of the Lord – This kRti is in Sanskrit.

- P phaNi pati zAyI mAM pAtu  
pAlit(A)bdhi pAyI
- A maNi maya makuTa virAjamAnO  
manmatha kOTi kOTi samAnO (phaNi)
- C gaja vara gamana: kamanIy(A)nana:  
sujana gaN(A)vana: sundara radana:  
gaja mukha vinuta: karuNAkara:  
zaraja nayana: tyAgarAja hRt-sadana: (phaNi)

#### Gist

O Lord reclining on zESa! O Lord who protected sage agastya! O Lord who is resplendent with the diadem studded with precious stones! O Lord who equals crores of cupids! O Lord whose gait is like an elephant, whose face is lovable, who is the protector of the virtuous people, who has beautiful teeth, who is praised by vinAyaka, who is Merciful, who is Lotus Eyed, who is resident in the heart of this tyAgarAja!

Please protect me.

#### Word-by-word Meaning

P O Lord reclining (zayI) on zESa – the king (pati) of serpents (phaNi)! Please protect (pAtu) me (mAM); O Lord who protected (pAlita) sage agastya – one who sipped (payI) the ocean (abdhi) (pAlitAbdhi)!

A O Lord who is resplendent (virAjamAnO) with the diadem (makuTa) studded (maya) with precious stones (maNi)! O Lord who equals (samAnO) crores (kOTi kOTi) of cupids (manmatha)!

O Lord reclining on zESa – the king of serpents! Please protect me. O Lord who protected sage agastya – one who sipped the ocean!

C O Lord whose gait (gamana:) is like a blessed (vara) elephant (gaja), whose face (Anana:) is lovable (kamanIya) (kamanIyAnana:), who is the protector (avana:) of the virtuous (sujana) people (gaNa) (guNAVana:), who has beautiful (sundara) teeth (radana:), who is praised (vinuta:) by vinAyaka – elephant (gaja) faced (mukha), who is Merciful (karuNAkara:), who is Lotus (zaraja) Eyed (nayana:), who is resident (sadana:) in the heart (hRt) of this tyAgarAja!

O Lord reclining on zESa – the king of serpents! Please protect me; O Lord who protected sage agastya – one who sipped the ocean!

#### Notes –

P – zAyI – pAyI – this is how it is given in the book of TKG. However, in the book of TSV/AKG, these are given as ‘zAyI’ – ‘pAyI’. This needs to be checked. Any suggestions ???

P – abdhi pAyI – The episode of sage agastya drinking up the ocean is found in mahAbhArata, Book 3 – Vana Parva – Sections 104 and 105. Please visit web site for full translation of mahAbharata – <http://www.sacred-texts.com/hin/mo3/index.htm>

C – zaraja – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘nIraja’. This needs to be checked. Any suggestions ???

## upacAramulanu cEkona-bhairavi

In the kRti 'upacAramulanu cEkonavayya' – rAga bhairavi, zrI tyAgarAja sings praises of the Lord.

- P upacAramulanu cEkonav(a)yya  
uraga rAja zayana
- A capala kOTi nibh(A)mbara dhara zrI  
jAnakI pati daya cEsi nAd(upacAra)
- C1 kapaTa nATaka sUtra dhArivai  
kAmita phalamul(o)sagE rAma  
apari mita nava ratnamulu podigina  
aparaJji goDugu nIkE tagunayya (upacAra)
- C2 merugu tIcala rItini merasE  
karagu baGgAru kADal(a)marina  
zarad(i)ndu dyuti samAnamau  
cAmara yugamulu nIkE tagunayya (upacAra)
- C3 jAjulu sampaGgulu maruvapu vira-  
vAjulu kuru vEru vAsanalu  
virAjamAnamagu vyajanamu tyAga-  
rAja vinuta nIkE tagunayya (upacAra)

Gist

O Lord reclining on zESa! O Lord who wears garments resembling a crore flashes of lightning! O Consort of jAnakI! O Lord, You are the Puppeteer of the Grand Show of Deceit! O Lord rAma who bestows the desired results! O Lord praised by this tyAgarAja!

You deserve an unalloyed golden umbrella studded with abundant precious stones; kindly accept my service (with an ordinary umbrella which is all that I could afford).

You deserve a pair of chowries, the lustre of which is equal to the Autumnal Moon, with stem made of molten gold glowing like streaks of lightning; kindly accept my services (of ordinary chowries which is all that I could afford).

You deserve fan with wafting fragrance of jasmine, campaka, sweet marjoram, double jasmine and cuscus; kindly accept my services (of an ordinary fan which is all that I could afford).

Word-by-word Meaning

P O Lord reclining (zayana) on zESa – the King (rAja) of serpents (uraga)! O Lord (ayya)! Please accept (cEkonu) (cEkonavayya) my services (upacAramulanu).

A O Lord who wears (dhara) garments (ambara) resembling (nibha) (nibhAmbara) a crore (kOTi) flashes of lightning (capala)! O Consort (pati) of jAnakI!

O Lord reclining on zESa! kindly (daya cEsi) accept my (nAdu) services.

C1 O Lord, You are the Puppeteer (sUtra dhArivai) of the Grand Show (nATaka) of Deceit (kapaTa)! O Lord rAma who bestows (osagE) the desired (kAmita) results (phalamulu) (phalamulosagE)!



O Lord (ayya)! You (nIkE) deserve (tagunu) (tagunayya) an unalloyed golden (aparaJi) umbrella (goDugu) studded (podigina) with abundant (apari mita) precious stones (nava ratnamulu);

O Lord reclining on zESa! please accept my service (with an ordinary umbrella which is all that I could afford).

C2 O Lord (ayya)! You (nIkE) deserve (tagunu) (tagunayya) a pair (yugamulu) of chowries (cArama), the lustre (dyuti) of which are equal (samAnamau) to the Autumnal (zarad) Moon (indu) (zaradindu),

with stem (kADalu) made of (amarina) (kADalamarina) molten (karagu) gold (baGgAru) glowing (merasE) like (rItini) streaks (tIgalu) of lighting (merugu);

O Lord reclining on zESa – the serpent! O Lord! Kindly accept my services (of ordinary chowries which is all that I could afford).

C3 O Lord (ayya)! You deserve (tagunu) (tagunayya) fan (vyajanamu) with wafting (virAjamAnamagu) fragrance (vAsanalu) of jasmine (jAjulu), campaka (sampaGgulu), sweet marjoram (maruvamu), double jasmine (viravAjulu) and cuscuss (kuru-vEru);

O Lord praised (vinuta) by this tyAgarAja! O Lord reclining on zESa! Kindly accept my services (of an ordinary fan which is all that I could afford).

Notes –

P – uraga rAja – this is how it is given in all the books other than that of TKG, wherein the word ‘rAja’ is missing. This needs to be checked. Any suggestions ???

C1 – kapaTa nATaka - The five-fold activity (paJca kRtya) of the Supreme Lord – projection – sustenance – infolding – hiding – grace – are considered as a grand show (IIA) without any apparent reason or purpose – like the laughter of a baby. Many acts of the Lord in his manifold avatAra are considered a (apparent) deception ‘kapaTa’. The following are some of the places where in zrImad-bhAgavataM, the word ‘kapaTa’ appears in describing the Lord – Book 1, Chapter 1, Verse 20 (creation); Book 8, Chapter 12, Verse 47 (mOhini). Please also read the detailed rendering of the vAmanAvatAra in Sri DehaLeesa Sthuthi of Swami Desikan at site–

[http://www.ibiblio.org/sripedia/ebooks/vdesikan/dehaleesa\\_stuti/](http://www.ibiblio.org/sripedia/ebooks/vdesikan/dehaleesa_stuti/)

Lord’s bestows grace, by deception, on mucukunda – Son of King mAndhAta of ikSvAku dynasty - the story in brief is available in the website –

<http://www.urday.com/muchukunda.html> (If the site does not open, please go to [www.urday.com](http://www.urday.com) and search for Mythological Tales and select ‘Muchukunda’.)

The full story of mucukunda is contained in zrImad bhAgavataM, Book 10, Chapter 50. It is also stated that mucukunda was a devotee of Lord ziva. Please visit website to know more about viDaGga sthalams – temples of Lord ziva – Thiruvarur is one such viDaGga sthalam.

<http://www.shaivam.org/siddomain/vidanga.html>

C3 – sampaGgi – botanical name ‘michelia champaka’ – tamizh sampaGgi.

C3 – maruvamu – marukkozhundu (tamizh).

C3 – viravAjulu – double jasmine - aDukku malli (tamizh).

C3 – kuru vEru – botanical name Andropogon muricatus - veTTivEr (tamizh) – used in fans and desert coolers.

**koluvaiyunnADE-bhairavi**

In the kRti 'koluvaipunnaDE' – rAga bhairavi, zrI tyAgarAja calls on the devotees to look at the Court held by zrI rAma.

P koluva(y)unnaDE kOdaNDa pANi

A toli karmam(a)Naga jUtAmu rArE  
tOyaj(A)ri rOhiNi gUDina rIti (kolu)

C manasu raJjilla sura satulu  
aNim(A)dulu koluva vEyi vanne  
kanaka zalAkanu gEru sItA  
kAnta tOnu tyAgarAja nutuDu (kolu)

Gist

Lord kOdaNDa pANi is holding court (along with sIta) similar to the conjunction of moon and rOhiNi (star); come, let us behold them so that our past actions (controlling our destiny) could be overcome.

To the exultation of the mind, as the celestial damsels and the eight-fold siddhis – aNimA and others extol Him, the Lord kOdaNDa pANi - praised by this tyAgarAja - along with His Consort sItA – One who looks as if ridiculing a thousand hued golden climber - is holding Court.

Word-by-word Meaning

P Behold! Lord kOdaNDa pANi - the wielder (pANi) (literally hand) of bow (kOdaNDa) is (unnaDE) holding Court (koluva) (koluvaipunnaDE)!

A Lord kOdaNDa pANi is holding court (along with sIta) similar (rIti) to the conjunction (gUDina) of moon – the enemy (ari) of lotus (tOyajA) (tOyajAri) and rOhiNi – the star;

come (rArE), let us behold (jUtAmu) them so that our past (toli) actions (controlling our destiny) (karmamu) could be overcome (aNaga) (karmamaNaga).

C To the exultation (raJjilla) of the mind (manasu), as the celestial (sura) damsels (satulu) and the eight-fold siddhis – aNimA and others (Adulu) (aNimAdulu) extol (koluva) Him,

The Lord kOdaNDa pANi - praised (nutuDu) by this tyAgarAja - along with (tOnu) His Consort (kAnta) sItA – One who looks as if ridiculing (gEru) a thousand (vEyi) hued (vanne) golden (kanaka) climber (zalAkanu) (literally twig) - is holding Court.

Notes –

A – rOhiNI – Fourth star in Modern system of Hindu Astrology – Daughter of dakSa – Favourite wife of Moon. However, as per (Monier's) Sanskrit Dictionary, rOhiNI is the ninth star – Please refer to Appendix G for complete listing of stars. For the story of Rohini and Moon, please visit web site - <http://www.astrojyoti.com/shivapurana.htm>

C – aNimAdulu - Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier's Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

C – zalAka – As the Lord is of the hue of dark-blue, the golden climber would mean the lightning streaks (in the back drop of rain-clouds) which resemble climbers.

C – nutuDu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘vinutuDu’. This needs to be checked. Any suggestions ???

## nAtha brOvavE-bhairavi

In the Krti ‘nAtha brOvavE’ – rAga bhairavi, zrI tyAgaraja asks the Lord to protect him citing examples.

- P nAtha brOvavE raghu nAtha brOvavE
- C1 sa-lalituD(a)ni munu palikina  
vAlmIkula vAkkulu kallal(A)yenA raghu (nAtha)
- C2 bayalu gala muni cayamula jUci  
hRdayamu karagan(a)bhayam(o)sagina raghu (nAtha)
- C3 varamagu nuduTi muGgurulanu tolagiJci  
karuNanu nija bhakta varulanu jUcu raghu (nAtha)
- C4 agaNita ripulaku vagal(o)nriJci sva-  
nagaramun(E)la vaccu sogasu jUpu raghu (nAtha)
- C5 bharatuni kani madi karagucu vAni  
uramana jErucina karamunu jUpu raghu (nAtha)
- C6 kala kalamanu mukha kaLa kani pura  
bhAmalu valaca tana tallulu vale jUcu raghu (nAtha)
- C7 nirupama nirguNa sarasija lOcana  
maravaka tyAgarAja varada zrI raghu (nAtha)

Gist

O Lord raghu nAtha! O Peerless Lord! O Lord who is beyond all qualities!  
O Lotus Eyed! O Lord who bestows boons on this tyAgarAja!

O Lord raghu nAtha who, seeing the multitude of ascetics living in the country-side (without protection), taking pity on them, bestowed freedom from fear!

O Lord raghu nAtha who looks at the blessed true devotees with compassion, by clearing the curls of hair falling on the beautiful forehead!

O Lord raghu nAtha who displays the elegance of coming back to rule own country, after giving grief to countless enemies!

O Lord raghu nAtha who shows those hands with which You embraced bharata, after seeing him and having taken pity on him!

O Lord raghu nAtha who looks at the women of the town enamoured by beholding the lustre of Your charming face, as Your mothers!

Have those words, uttered earlier by sage vAlmIki and others that You are endowed with gentleness, become false?

Please protect without forgetting me.

Word-by-word Meaning

P O Lord (nAtha)! Please protect (brOvavE) me. O Lord raghu nAtha!  
Please protect (brOvavE) me.

C1 Have those words (vAkkulu), uttered (palikina) earlier (munu) by sage vAlmiki and others (vAlmIkula) that (ani) You are endowed with gentleness (sa-lalituDu) (sa-lalituDani), become (AyenA) false (kallalu) (kallalAyenA)?

O Lord raghu nAtha! please protect me.

C2 O Lord raghu nAtha who, having seen (jUci) the multitude (cayamula) of ascetics (muni) living (gala) (literally found) in the country-side (bayalu) (without protection),

taking pity (hRdayamu karagaganu) (literally heart melted) on them, bestowed (osagina) freedom from fear (abhayamu) (karagaganabhayamosagina)! please protect me.

C3 O Lord raghu nAtha who, looks (jUcu) at the blessed (varulanu) true (nija) devotees (bhakta) with compassion (karuNanu),

by clearing (tolagiJci) (literally removing) the curls of hair (muGgurulanu) falling on the beautiful (varamagu) forehead (nuduTi)! please protect me.

C4 O Lord raghu nAtha who displays (jUpu) the elegance (sogasu) of coming back (vaccu) (literally come) to rule (Ela) own (sva) country (nagaramunu) (svanagaramunEla) (literally town),

after giving (onariJci) grief (vagalu) (vagonalariJci) to countless (agaNita) enemies (ripulaku)!

Please protect me.

C5 O Lord raghu nAtha who shows (jUpu) those hands (karamunu) with which You embraced (uramuna jErucina) (literally join him to your chest) bharata (bharatuni),

after seeing (kani) him (vAni) and having taken pity (madi karagucu) (literally mind melting) on him!

Please protect me.

C6 O Lord raghu nAtha who looks (jUcu) at the women (bhAmalu) of the town (pura) enamoured (valaca) by beholding (kani) the lustre (kaLa) of Your charming (kala kalamanu) face (mukha), as (vale) Your (tana) mothers (tallulu)!

Please protect me.

C7 O Peerless (nirupama) Lord! O Lord who is beyond all qualities (nirguNa)! O Lotus (sarasija) Eyed (lOcana)!

O Lord who bestows boons (varada) on this tyAgarAja! O Lord! Please protect me; O Lord zrI raghu nAtha! please protect without forgetting (maravaka) me.

Notes –

General – The caraNas as given above is the order as given in all the books other than that of TKG, wherein caraNa 5 and 6 are interchanged. Keeping with the sequence of events, the order as given in other books have been adopted. This needs to be checked. Any suggestions ???

C2 – bayalu – this is how it is given in the book of TKG, whereas in all other books, it is given as 'bhayamunu'. As the word 'bayalu' is appropriate and also because the form of the word 'bhayamunu' is wrong, 'bayalu' has been adopted.

C2 – Abhayamosagina – Please refer to vAlMiki rAmAyaNa, AraNya kANDa, Chapter 6.

C3 – varamagu – this is how it is given in all the books other than that of TKG, wherein it is given as 'varamulu'. As 'varamagu' is appropriate, the same has been adopted. Any suggestions ???

C4 and C5 – jUpu – this word may be translated as ‘one who shows’ or ‘please show’. Any suggestions???

C6 – tallulu – this is how it is given in the book of TKG and TSV/AKG. However, in the books of CR and ATK, this is given as ‘sutulu’. ‘talli’ means ‘mother’ and ‘suta’ means ‘daughter’. As these two words are quite distinct, in my humble opinion, this is an interpolation. The original kRti would contain either the word ‘talli’ or ‘suta’. The other word has been deliberately brought into circulation. Who did it and why? This needs to be checked. Any suggestions ???

C7 – maravaka – this is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, this is given as ‘maruvaka’. This needs to be checked. Any suggestions ???

C7 – varada – this is how it is given in the book of TKG. However, in all other books it is given as ‘vara nuta’. This needs to be checked. Any suggestions ???

C7 – zrI raghu(nAtha) – this is how the caraNa is ended in all the books other than that of TKG, wherein it is given as ‘zrI rAma raghu(nAtha)’. This needs to be checked. Any suggestions???

## **rakSa peTTarE-bhairavi**

In the kRti ‘rakSa peTTarE’ – rAga bhairavi, zrI tyAgarAja sings utsava sampradAya song of an evening routine of warding off evil of sight.

P rakSa peTTarE doraku rakSa peTTarE  
A vakSa sthAlamuna velayu  
lakSmI ramaNuniki sAya (rakSa)  
C sItA karamunu paTTi celagina doraku  
vAt(A)tmajuniki ceyi vazamaina doraku  
puruHUt(A)dula rakSimpa bAhujuDaina doraku  
saGgIta priya tyAgarAja gEyuDaina dorak(ai)zvarya (rakSa)

Gist

Let’s apply Auspicious Mark to ward off evil to the Lord.

To the beloved of lakSmI - shining in His chest, let’s apply auspicious mark on the forehead to ward off evil at the dusk.

To the Lord who is effulgent by having held the hand of sItA in marriage, to the Lord who is within the grip of AJjanEya, to the Lord who was born in the warrior-race in order to protect indra and others, to the Lord who is fond of music and who is sung about by this tyAgarAja, let’s apply auspicious mark on the forehead, to bring prosperity (by warding off evil).

Word-by-word Meaning

P Let’s apply (peTTarE) Auspicious Mark to ward off evil (rakSa) to the Lord (doraku); let’s apply (peTTarE) Auspicious Mark (on the forehead) to ward off evil (rakSa).

A To the beloved (ramaNuniki) of lakSmI - shining (velayu) in His chest (vakSa sthAlamuna),

let’s apply auspicious mark on the forehead to ward off evil to the Lord at the dusk (sAya); let’s apply auspicious mark on the forehead to ward off evil.

C To the Lord (doraku) who is effulgent (celagina) by having held (paTTi) the hand (karamunu) of sItA in marriage,  
to the Lord (doraku) who is within the grip (ceyi vazamaina) of AJjanEya – the mind-born (Atmaja) of Wind God (vAta) (vAtAtmajuniki),  
to the Lord (doraku) who was born in the warrior-race (bAhujuDaina) in order to protect (rakSimpa) indra (puruUta) and others (Adula) (puruUtaAdula),  
to the Lord (doraku) who is fond of (priya) music (saGgIta) and who is sung about (gEyuDaina) by this tyAgarAja,  
let's apply auspicious mark on the forehead, to bring prosperity (aizvarya) (dorakaizvarya) (by warding off evil), to the Lord; let's apply auspicious mark on forehead to ward off evil.

Notes –

P – rakSa – this is one of the activities performed at regular intervals by mothers to their children (and to newly-wed couples or at any other auspicious occasions like house-warming ceremony etc) to ward off evil (eye) and to bring prosperity. It is generally applied on the fore-head. This is done after a harathi with water mixed with turmeric. harati with a smouldering worn-out broom-stick is also made. Sacred ash is also applied as rakSa. After hOma, the ashes of sacred fire mixed with water or ghee is applied on the fore-head. rakSa is some-times worn at the wrist – rakSA bandhan (North India) and garuDa paJcami (South India) performed by sisters for long-life of their brothers. karvA cauth (North India), kAraDaiyAn nOnbu (Tamil Nadu) and nAga paJcami (South India) performed by wives for the long-life of their husbands is also a rakSa. rakSa is also worn as amulet either on the upper arm or as attachment to chain. A black-mark with aJjana (colliriyum) is applied on the cheeks of babies against evil-eye. The tilaka worn by girls is sometimes applied a little off-centre as a rakSa.

A – sAya – This is how it is given in the book of TKG. However, in other books, it is given as 'jaya'. In my humble opinion, 'sAya' is the appropriate word. This needs to be checked. Any suggestions ???

A – sAya rakSa – performed at time of evening twilight (sandhya) in tamizh it is called 'andikkAppu'. Please visit the website for complete explanation about how periyAzhvAr also sang of 'sAya rakSa', assuming himself to be yazOda - <http://www.ramanuja.org/sv/bhakti/archives/dec97/0113.html>

For all the ten pAsurams of 'andikkAppu', please visit site – <http://www.ramanuja.org/sv/bhakti/archives/sep2002/0200.html>

For original Tamil version, please visit website – <http://www.sivaishnavam.com/400pdf/mudhalayiram.pdf> (Page 33)

C – ceyi vazamaina – a true devotee can bind the Lord – there are many such instances – sahadEva binding kRSNa is one such example; that is why zri tyAgarAja states that the Lord is in the grip of AJjanEya. In regard to sahadEva's binding Lord kRSNa – please visit the following website for full story – <http://www.chennaionline.com/festivalsnreligion/religion/saha.asp>

C – bAhuja – literally this means 'arm-born'; the warrior (kSatriya) race is stated to sprung up from the arms of the Lord – Please refer to puruSa sUktaM – [http://www.cvhts.org/Publications/purusha\\_suktam\\_seshan.htm](http://www.cvhts.org/Publications/purusha_suktam_seshan.htm)

brAhmaNO asya mukhamAsIt | bAhU rAjanya: kRta: |  
Uru tadasya yad vaizya | padbhyAM zUdrO ajAyata || 13 ||

“The Brahmin was the mouth and Rajanya, the warrior-princes were both arms, His thighs became Vaisya and His feet became Sudra.”

C – aizvarya – prosperity or wealth. It is believed that there are eight kinds of these (aSThaizvarya), but there seems to be no uniform definition as to what these eight are.

In Tamil (Internet) Dictionary, these are given as – dominion, off-spring, relations, gold, gems, grains, conveyance and attendants. Wives, cows and long-life are mentioned in lieu of some of these.

In Monier's Sanskrit Dictionary, the state of being mighty Lord which includes sovereignty, supremacy, power, sway, dominion, super-human powers etc are mentioned. Also, such powers as vision, audition, cogitation, discrimination, and omniscience; and of active powers such as swiftness of thought, power of assuming forms at will, and faculty of expatiation.

Eight kinds of Siddhis – aNimA etc are also considered as aSThaizvarya.

## rAma kOdaNDa rAma-bhairavi

In the kRti 'rAma kOdaNDa rAma' – rAga bhairavi, zrI tyAgarAja sings praises of the Lord.

- P rAma kOdaNDa rAma rAma kalyANa rAma
- C1 rAma sItA pati rAma nIvE gati  
rAma nIku mrokkiti rAma nI cE jikkiti (rAma)
- C2 rAma nIk(e)varu jODu rAma krI kaNTa jUDu  
rAma nE nIvADu rAma nAtO mATADu (rAma)
- C3 rAma nAmamE mElu rAma cintanE cAlu  
rAma nIvu nann(E)lu rAma rAyaDE cAlu (rAma)
- C4 rAma nIk(o)ka mATa rAma nAk(o)ka mUTa  
rAma nI pATE pATa rAma nI bATE bATa (rAma)
- C5 rAma nEn(e)nd(ai)nanu rAma vEr(e)Jca lEnu  
rAma(y)ennaD(ai)nanu rAma bAyaka lEnu (rAma)
- C6 rAma virAja rAja rAma mukha jita rAja  
rAma bhakta samAja rakSita tyAgarAja (rAma)

Gist

O Lord rAma! O Lord kOdaNDa rAma! O Lord kalyANa rAma! O Consort of sItA! O Lord of garuDa! O Lord whose face vanquishes the moon in splendour! O Lord found in the assembly of devotees! O Protector of this tyAgarAja!

(1) You alone are my refuge; I salute You! I am caught in Your hands.

(2) Who is equal to You? Deign to look at me at least by Your side glance; I am Your's; please speak to me.

(3) The name of Lord rAma is superior; the thought of Lord rAma is enough; please govern me; Lord rAma alone is enough for me.

(4) One word of You is worth a sack-full for me; a song sung about You is indeed a true song; the path that leads to You is indeed the true path.

(5) Wherever may I be, I shall not think differently; never shall I be separated from You.

Word-by-word Meaning

P O Lord rAma! O Lord kOdaNDa rAma! O Lord rAma! O Lord kalyANa rAma!

C1 O Lord rAma! O Consort (pati) of sItA! O Lord rAma! You alone (nIvE) are my refuge (gati);

O Lord rAma! I salute (mrokkiti) You (nIku)! O Lord rAma! I am caught (jikkiti) in Your (nI) hands (cE);

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

C2 O Lord rAma! Who (evaru) is equal (jODu) to You (nIku) (nIkevaru)? O Lord rAma! Deign to look (jUDu) at me at least by Your side (krI) (literally down-cast) glance (kaNTa) (literally eyes);

O Lord rAma! I (nE) am Your's (nIvADu)! O Lord rAma! Please speak (mATADu) to me (nAtO);

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

C3 The name (nAmamE) of Lord rAma is superior (mElu); The thought (cintanE) of Lord rAma is enough (cAlu);

O Lord rAma! Please govern (Elu) me (nannu) (nannElu); Lord (rAyaDE) rAma alone is enough (cAlu) for me;

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

C4 O Lord rAma! One (oka) word (mATa) of You (nIku) (nIkoka) is worth a (oka) sack-full (mUTa) for me (nAku) (nAkoka);

O Lord rAma! A song (pATE) sung about You (nI) is indeed a true song (pATa); O Lord rAma! The path (bATa) that leads to You (nI) is indeed the true path (bATE);

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

C5 O Lord rAma! wherever (endu) may (ainanu) I (nEnu) (nEnendainanu) be , I shall not (lEnu) think (eJca) differently (vEru) (vEreJca);

O Lord rAma! Never (ennaDainanu) (rAmayennaDainanu) shall I be separated (bAyaka lEnu) from You;

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

C6 O Lord rAma - the Lord (rAja) of garuDa (virAja)! O Lord rAma – whose face (mukha) vanquishes (jita) the moon (rAja) in splendour!

O Lord rAma – found in the assembly (samAja) of devotees (bhakta)! O Lord – the protector (rakSita) of this tyAgarAja!

O Lord rAma! O Lord kOdaNda rAma! O Lord rAma! O Lord kalyANa rAma!

Notes –

P – The pallavi is as given in all the books other than that of TKG, wherein the words 'rAma sAkEta rAma rAma paTTAbhirAma' are also found in the pallavi. This needs to be checked. Any suggestions ???

C2 – krI kaNTa – this means 'down-cast eyes' which implies dejection. 'krE kaNTa' is the word for side-glance. All the books mention 'krI kaNTa'. However, the meaning derived is 'side glance'. This needs to be checked. Any suggestions ???

C3 – rAma nAmamE mElu – the name of rAma is superior - because it is 'tAraka nAma' at par with praNava. Please refer to discourse of kAJci mAhAsvAmi candrazEkharEndra sarasvati –

<http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>



C4 - nIkoka mATa nAkoka mUTa – one word of You is worth a sack-full for me. The example is that of sudAmA. The Lord consumes just a handful of parched rice from sudAmA (that too by snatching from him because he was reluctant to offer such a measly thing to Lord kRSNa) and in return bestowed all the enjoyments of this World unasked. The Lord being sarva-sAkSi knows everyone's desires and our prayer is superfluous, indeed; when necessary conditions are fulfilled, the desires fructify – we call this luck, but the Sanskrit word 'adRSTa' – 'the unseen' (hand of the Lord) is the apt description.

C5 – nEnendainanu vEreJca lEnu - wherever may I be, I shall not think otherwise. kabIr sings –

Dukh Mein Simran Sab Kare, Sukh Mein Kare Na Koye  
Jo Sukh Mein Simran Kare, Tau Dukh Kahe Ko Hoye

“In anguish everyone prays to Him, in joy does none  
To One who prays in happiness, how sorrow can come?”

Source - <http://www.boloji.com/kabir/dohas/kd14.htm>

That is why kunti prays to Lord kRSNa (zrImad-bhAgavataM, Book 1, Chapter 8) –

vipada: santu na: zazvattatra tatra jagatgurO |  
bhavatO darzanaM yastyAdapunarbhavadarzanaM || 25 ||

“May calamities befall us at every step through eternity, O Teacher of the World! for it is in adversity alone that we are blessed with Your sight, which eliminates the possibility of our seeing another birth.”

## **zrI raghuvara suguNAlaya-bhairavi**

In the kRti 'zrI raghuvara suguNAlaya' – rAga bhairavi, zrI tyAgarAja praises the Lord and asks him to protect him.

- P zrI raghuvara suguN(A)laya rAma  
sarasija lOcana virOcan(A)bha
- A tarAna lEni parAkul(E)Tiki  
birAna nanu brOvaga rAdA vAdA (zrI)
- C1 kamalA hita nata kamal(A)hita dhara  
mamata telisi nannu manniJca rAdA (zrI)
- C2 kalaza jaladhilo lakSmitO nADE  
kala kAlamuna nI sEva rA jEsE (zrI)
- C3 kanikaramuna nannu kani karamunan(i)Di  
canuvunan(o)ka manavini palka rAdA (zrI)
- C4 Agama mUla avaniJA lOLA  
vEgamE telusukO tyAgarAj(a)rcita (zrI)

Gist

O Lord zrI raghuvara! O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun! O Dearest of lakSmi! O Lord saluted by Lord ziva! O Lord who that day itself bestowed on me for ever the privilege of service to You together with lakSmI in the Ocean of Milk! O Lord who is source of zAstras! O Beloved of sItA! O Lord worshipped by this tyAgarAja!

Why this unparalleled unconcern? can't You protect me speedily? is there any dispute?

Knowing that I belong to You, can't You forgive me (for my transgressions)?

Can't You, by granting my one wish, speak to me affectionately by kindly looking at me and holding my hand?

Please understand my desire without further delay.

#### Word-by-word Meaning

P O Lord zrI raghuvara! O Abode (AlAya) of virtues (suguna) (sugunaAlaya)! O Lord rAma!

O Lotus (sarasi) Eyed (lOcana)! O Lord with the splendour (Abha) of the Sun (virOcana) (virOcanAbha)!

A Why (Etiki) this unparalleled (tarAna lEni) unconcern (parAkulu) (parAkulETiki)? can't You (rAdA) protect (brOvaga) me (nanu) speedily (birAna)? is there any dispute (vAdA)?

O Lord zrI raghuvara! O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun!

C1 O Dearest (hita) of lakSmi (kamalA)! O Lord saluted (nata) by Lord ziva – wearer (dhara) of (digit of) moon – enemy (ahita) of Lotus (kamalA) (kamalAhita)!

knowing (telisi) that I belong to You (mamata), can't You (rAdA) forgive (manniJca) me (nannu) (for my transgressions)?

O Lord zrI raghuvara! O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun!

C2 O Lord zrI raghuvara, who that day itself (nADE) bestowed (rA jEsE) (literally make it come) on me for ever (kala kAlamuna) the privilege of service (sEva) to You (nI) together with lakSmI (lakSmitO) in the Ocean (jaladhilo) of Milk (kalaza) (literally pitcher)!

O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun!

C3 Can't You (rAdA), by granting my one (oka) wish (manavini), speak (balka) to me affectionately (canavuna) (canavunoka)

by kindly (kanikaramuna) looking at (kani) me (nanu) and holding (iDi) my hand (karamuna) (karamunaniDi)?

O Lord zrI raghuvara! O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun!

C4 O Lord who is source (mUla) of zAstras (Agama)! O Beloved (lOla) of sItA – born of Earth (avanijA)!

O Lord worshipped (arcita) by this tyAgarAja! Please understand (telusukO) my desire without further delay (vEgamE) (literally quickly);

O Lord zrI raghuvara! O Abode of virtues! O Lord rAma! O Lotus Eyed! O Lord with the splendour of the Sun!

Notes –

P – rAma – this word is given in the book of TKG. However, in the book of CR, this word is given in brackets – indicating there is some doubt; in the book of TSV/AKG, this word is not found. This needs to be checked. Any suggestions ???

C2 – This caraNa is not found in the book of CR. In the book of TKG, ‘nA manaserigi balkumikanu’ is given as an alternative to ‘kalakAlamula nI sEva rA jEsE’. In the book of TSV/AKG, the words ‘nA manaserigi balkumikanu’ is also given as part of the caraNa. This needs to be checked. Any suggestions ???

## **rAma rAma nI vAramu-Anandabhairavi**

In the kRti ‘rAma rAma nI vAramu’ – rAga Anandabhairavi, zrI tyAgarAja sings praises of the Lord.

- P rAma rAma nIvAramu gAmA rAma sItA  
rAma rAma sAdhu jana prEma rArA
- C1 merugu cElamu kaTTuka mella rArA rAma  
karagu baGgAru sommulu kadala rArA (rAma)
- C2 varamain(a)TTi bhakt(A)bhISTa varada rArA rAma  
marugu jEsukonun(a)TTi mahima rArA (rAma)
- C3 meNDaina kOdaNDa kAnti meraya rArA kanula  
paNDuvaga(y)uNDu uddaNDa rArA (rAma)
- C4 ciru navvu gala mOmu jUpa rArA rAma  
karuNatO nann(e)llappuDu kAva rArA (rAma)
- C5 kandarpa sundar(A)nanda kanda rArA nIku  
vandanamu jEseda gOvinda rArA (rAma)
- C6 Ad(y)anta rahita vEda vEdya rArA bhava  
vedya nE nIvADn(ai)ti vEga rArA (rAma)
- C7 su-prasanna satya rUpa su-guNa rArA rAma  
a-pramEya tyAgarAjun(E)la rArA (rAma)

Gist

O Lord rAma! O Lord sItArAma! O Love of the pious people! Are we not Yours? Please come.

O Lord rAma who is wearing shining garments! please come slowly; please come as the pure golden ornaments sway.

O Lord rAma, bestower of the desires of the blessed devotees! please come; O Lord who seems as if His Might is screened! please come.

Please come to the glow of abundant lusture of kOdaNDa; O Lord holding raised kOdaNDa whose sight is a feast to the eyes! Please come.

O Lord rAma! Please come to show your smiling face; please come to protect me with compassion for ever.

O Handome Lord like cupid who is the root of bliss! Please come; O Lord gOvinda! I salute You; please come.

O Lord who has no beginning or end and who is known in the vEdas! please come; O Lord regarded by Lord ziva! I have become Yours; please come quickly.

O Lord rAma who is tranquility-personified, whose form is Truth and who is virtuous! Please come; O Immeasurable Lord! Please come to govern this tyAgarAja.

#### Word-by-word Meaning

P O Lord rAma! O Lord rAma! Are we not (gAmA) Yours (nIvAramu)? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love (prEma) of the pious (sAdhu) people (jana)! Please come (rArA).

C1 O Lord rAma who is wearing (kaTTuka) shining (merugu) garments (jElamu)! please come (rArA) slowly (mella);

please come (rArA) as the pure (karagu) golden (baGgAru) ornaments (sommulu) sway (kadala);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C2 O Lord rAma, bestower (varada) of the desires (abhISTa) of the blessed (varamainaTTi) devotees (bhakta) (bhaktAbhISTa)! please come (rArA);

O Lord who seems as if (aTTi) His Might (mahima) is screened (marugu jEsukonu) (jEsukonunaTTi)! please come (rArA);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C3 Please come (rArA) to the glow (meraya) of abundant (meNDaina) lusture (kAnti) of kOdaNDa;

O Lord holding raised kOdaNDa (uddaNDa) (literally staff) whose sight is (uNDu) a feast (paNDuvaga) (paNDuvagayuNDu) to the eyes (kanula)! Please come (rArA);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C4 O Lord rAma! Please come (rArA) to show (jUpa) your smiling (ciru navvu gala) face (mOmu);

please come (rArA) to protect (kAva) me (nannu) with compassion (karuNatO) for ever (ellappuDu) (nannellappuDu);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C5 O Handome (sundara) Lord like cupid (kandarpa) who is the root (kanda) of bliss (Ananda) (sundarAnanda)! Please come (rArA);

O Lord gOvinda! I salute (vandanamu jEseda) You (nIku); please come (rArA);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C6 O Lord who has no (rahita) beginning (Adi) or End (anta) and who is known (vEdya) in the vEdas! Please come (rArA);

O Lord regarded (vEdya) by Lord ziva (bhava)! I (nE) have become (aitini) Yours (nIvADanu) (nIvADanaitini); please come (rArA) quickly (vEga);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

C7 O Lord rAma who is tranquility-personified (su-prasanna), whose form (rUpa) is Truth (satya) and who is virtuous (suguNa)! Please come (rArA);

O Immeasurable Lord (apramEya)! Please come (rArA) to govern (Ela) this tyAgarAja (tyAgarAjunu) (tyAgarAjunEla);

O Lord rAma! O Lord rAma! Are we not Yours? O Lord rAma! O Lord sItArAma! O Lord rAma! O Love of the pious people! Please come.

Notes –

C1 – kaTTuka – this is how it is given in all the books other than that of TKG, wherein it is given as ‘gaTTukO’. In all the books the meaning derived is ‘one wearing’ which indicates that this word is in noun form. But ‘gaTTukO’ is in verbal form. If ‘gaTTukO’ is correct, then it would be translated as ‘please wear’. The form of the word ‘kaTTuka’ is not very clear. This needs to be checked. Any suggestions ???

C2 – marugu jEsukonunaTTi – This kRti pertains the prayer of prahlAda to Lord hari. However, for zrI tyAgarAja, it is zrI rAma – his iStA daivaM – to whom he, as prahlAda, addresses.

In this regard, the following verse of vAlmiki rAmAyaNa, yuddha kANDa, Chapter 117 (sItA’s fire ordeal) refers –

AtmAnaM mAnuSaM manyE rAmaM dazarathAtmajaM |  
sO(a)haM yazca yatazcAhaM bhagavaMstad bravItu mE || 11 ||

“I account myself a human being, rAma (by name), sprung from the loins of (Emperor) dazaratha. And (yet) let the glorious lord (brahma) tell me that which I as such (really) am and whence I have come.”

However, the acts of zrI rAma in redeeming ahalyA, emancipating jaTAyu and zabari could not be accounted for by this yardstick. Therefore, zrI tyAgarAja states ‘as if Your might has been screened’.

C3 – uddaNDa – One who holds a raised staff or stalk; Here it refers to raised kOdaNDa held in the Lord’s hand.

C6 – vEdya – This word occurs twice in the caraNa. In the first instance, it has been translated as ‘known’ (in the vEdas) and in the second instance as ‘regarded’ (by ziva). Any suggestions ???

C6 – bhava vEdya – this is how it is given in all books other than that of TKG, wherein it is given as ‘bhava vaidya’. If this is correct, it will be translated as ‘the physician (vaidya) to heal the disease called Worldly Existence (bhava)’. This needs to be checked. Any suggestions ???

C7 – satya rUpa – This may be understood in two ways (1) as parmAtmA – whom tyAgarAja in some kRtis calls as ‘satta mAtrama’ – the ‘sat’ (Being or Existence) of ‘sat-cid-Ananda’; (2) as incarnation of rAma with ‘truth personified’.

## **kSIra sAgara vihAra-Anandabhairavi**

In the kRti ‘kSIra sAgara vihAra’ – rAga Anandabhairavi, zrI tyAgarAja sings praises of the Lord.

P kSIra sAgara vihAra aparimita  
ghOra pAtaka vidAra  
krUra jana gaNa vidUra nigama  
saJcAra sundara zarIra

C1 zatamakh(A)hita vibhaGga zrI rAma  
zamana ripu sannutAGga  
zrita mAnav(A)ntaraGga janakaja  
zRGgAra jalaja bhRGga (kSIra)

C2 rAj(A)dhi rAja vESa zrI rAma  
ramaNIya kara subhUSa  
rAja nuta lalita bhASa zrI tyAga-  
rAj(A)di bhakta pOSa (kSIra)

Gist

O Lord abiding in the Ocean of Milk! O Lord who destroys the (results of) countless severe crimes! O Lord who is far removed from the multitude of cruel persons! O Lord who is found in the vEdAs! O Lord with a beautiful body!

O Lord zrI rAma who frustrates the enemies of indra! O Lord well-praised by Lord ziva! O Lord indwelling in the people dependent on You! O Bee that hovers over the Lotus of beauty of sItA!

O Lord zrI rAma who has donned the garb of Emperor! O Lord adorned with beautifying ornaments! O Lord praised by kings! O Lord whose speech is very gentle! O Nourisher of the devotees like tyAgaraja!

Word-by-word Meaning

P O Lord abiding (vihAra) in the Ocean (sAgara) of Milk (kSIra)! O Lord who destroys (vidAra) the (results of) countless (aparimita) severe (ghOra) crimes (pAtaka)!

O Lord who is far removed (vidUra) from the multitude (gaNa) of cruel (krUra) persons (jana)! O Lord who is found (saJcAra) (literally roaming) in the vEdAs (nigama)! O Lord with a beautiful (sundara) body (zarIra)!

C1 O Lord who frustrates (vibhaGga) the enemies (ahita) of indra (zatamakha) (zatamakhAhita)! O Lord zrI rAma! O Lord well-praised (sannutAGga) by Lord ziva – enemy (ripu) of yama (zamana)!

O Lord indwelling (antaraGga) in the people (mAnava) dependent (zrita) on You! O Bee (bhRGga) that hovers over the Lotus (jalaja) of beauty (zRGgAra) of sItA – daughter of King janaka (janakajA)!

O Lord abiding in the Ocean of Milk! O Lord who destroys the (results of) countless severe crimes! O Lord who is far removed from the multitude of cruel persons ! O Lord who is found in the vEdAs! O Lord with a beautiful body!

C2 O Lord zrI rAma who has donned the garb (vESa) of Emperor (rAjAdhi rAja)! O Lord adorned with beautifying (ramaNIya kara) ornaments (su-bhUSa)!

O Lord praised (nuta) by kings (rAja)! O Lord whose speech (bhASa) is very gentle (lalita)! O Lord who is nourisher (pOSa) of the devotees (bhakta) like (Adi) tyAgaraja (tyAgarAjAdi)!

O Lord abiding in the Ocean of Milk! O Lord who destroys the (results of) countless severe crimes! O Lord who is far removed from the multitude of cruel persons ! O Lord who is found in the vEdAs! O Lord with a beautiful body!

## **rAra sItA ramaNI-hindOLavasanta**

In the kRti ‘rAra sItA ramaNI’ – rAga hindOLa vasanta, zrI tyAgarAja sings praises of the Lord.

P rAra sItA ramaNI manOhara

A nIraja nayana(y)oka  
mudd(I)rA dhIra muGgala (rAra)

- C1     baGgAru valvalu nE bAguga kaTTeda mari  
          zRGgAriJci sEva jEsi kaugiTa jErceda (rAra)
- C2     sAreku nuduTanu kastUri tilakamu peTTeda  
          sAramaina muktA hAramulu diddeda (rAra)
- C3     yOgamu nIpai(y)anurAgamu pADeda  
          vErE gati(y)evaru zrI tyAgarAja vinuta (rAra)

Gist

O Stealer of the heart of the beautiful sItA! O Lotus Eyed! O The Brave One! O Lord praised by this tyAgarAja!

Please come before me; give me a kiss;

I shall dress You well with golden garments; further, having bedecked You and having performed service, I shall embrace You.

I shall adorn Your forehead with auspicious mark made of musk; I shall bedeck You with beautiful pearl necklaces.

My mind is fixed on You; I shall sing for You with love; who else is my refuge?

Word-by-word Meaning

P       O Stealer (hara) of the heart (manas) (manOhara) of the beautiful (ramaNI) sItA! Please come (rAra).

A       O Lotus (nIraja) Eyed (nayana)! O The Brave One (dhIra)! Give (IrA) me a (oka) (nayanayoka) kiss (muddu) (muddIrA)!

O Stealer of the heart of the beautiful sItA! please come before (muGgala) me.

C1       I (nE) shall dress (kaTTeda) (literally tie) You well (bAguga) with golden (baGgAru) garments (valvalu); further (mari),

having bedecked (zRGgAriJci) You and having performed (jEsi) service (sEva), I shall embrace (kaugiTa jErceda) You;

O Stealer of the heart of the beautiful sItA! Please come.

C2       Often (sAreku), I shall adorn (peTTeda) Your forehead (nudaTanu) with auspicious mark (tilakamu) made of musk (kastUri); and

I shall bedeck (didedda) You with beautiful (sAramaina) pearl (muktA) necklaces (hAramulu);

O Stealer of the heart of the beautiful sItA! Please come.

C3       My mind is fixed (yOgamu) on You (nIpai); I shall sing (pADeda) for You with (anu) (paiyanu) love (rAgamu);

O Lord praised (vinuta) by this tyAgarAja! who (evaru) else (vErE) is my refuge (gati) (gatiyevaru)?

O Stealer of the heart of the beautiful sItA! Please come.

Notes –

P – rAra – this is how it is given in the books of TKG and CR. However, in the book of TSV/AKG, it is given as ‘rArA’. This needs to be checked. Any suggestions ???

C2 – muktA hAramulu diddeda – this is how it is given in all the books other than that of TKG, wherein it is given as ‘muktA hAramulanika diddeda’. The ‘ika’ does not seem appropriate. This needs to be checked. Any suggestions ???

C3 – yOgamu – In the book of TKG, this has been translated as ‘fortune’; in the book of CR, this has been translated as ‘mind fixed’; in the book of TSV/AKG, this word has been glossed over. The meaning ‘mind fixed’ seems appropriate. Any suggestions ???

C3 – nIpaiyanurAgamu pADeda – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nIpaiyanurAgamu gAni’. This needs to be checked. Any suggestions ???

C3 – anurAgamu – Assuming ‘pADeda’ to be correct, the word ‘anurAgamu’ should be split as two words ‘anu+rAgamu’; ‘anu’ is available both in Telugu and Sanskrit. Here, zrI tyAgarAja uses the Sanskrit word ‘anu’ meaning ‘with’. Therefore ‘anu+rAgamu’ would mean ‘with Love’. If ‘anurAgamu’ is taken as a single word, proper meaning cannot be derived. Any suggestions ???

## cEtulAra-kharaharapriya

In the kRti ‘cEtulAra zRMgAramu’ – rAga kharaharapriya – bhairavi, zrI tyAgarAja describes how he adorns the Lord.

- P cEtulAra zRGgAramu jEsi jUtunu zrI rAma
- A sEtu bandhana sura pati  
sarasIruha bhav(A)dulu pogaDa nA (cEtulAra)
- C1 merugu baGgAr(a)ndelu peTTi  
mETiyau sariga valvalu kaTTi  
sura taru sumamula siga niNDa juTTi  
sundaramagu mOmuna muddu peTTi (cEtulAra)
- C2 molanu kundanapu gajjelu gUrci  
mudduga nuduTanu tilakamu dIrci  
alalakapai rAvi-rEkayu jArci  
andamaina ninn(u)ramuna jErci (cEtulAra)
- C3 Ani-mutyAla koNDe vEsi  
hausuga parimaLa gandhamu pUsi  
vANi suraTicE visaraga vAsi vAsi-  
(y)anucu tyAgarAja nuta(y)anni rOsi (cEtulAra)

Gist

O Lord zrI rAma! O Lord who built cause-way on the Ocean!O Lord praised by this tyAgarAja!

I shall try to bedeck You by my own hands to the praise of indra and brahmA and others.

Adorning You with glittering golden armlets (or anklets), donning You with excellent gold-threaded garments, knotting flowers of pArijAta (the celestial tree) fully on Your tuft, and kissing Your charming face, I shall try to bedeck You by my own hands.

Tying pure golden tinkles on Your waist, applying charmingly auspicious mark on Your forehead, hanging the fore-head jewel on the curls (hanging on Your face), and embracing You - the beautiful One, I shall try to bedeck You by my own hands.

Making the forelock with faultless (spherical) pearls, applying fragrant sandal paste elegantly, and as sarasvatI fans You with a fan, appreciating the



decoration and leaving aside everything else, I shall try to bedeck You by my own hands.

#### Word-by-word Meaning

P O Lord zrI rAma! I shall try (jUtunu) to bedeck (zRGgAramu cEsi) You by my own hands (cEtulAra).

A O Lord who built (bandhana) cause-way (sEtu) on the Ocean!  
O Lord zrI rAma! I shall try to bedeck You by my (nA) own hands to the praise (pogaDa) of indra – Lord (pati) of celestials (sura) and brahma – seated (bhava) in Lotus (sarasIruha) and others (Adulu) (bhavAdulu).

C1 Adorning (peTTi) You with glittering (merugu) golden (baGgAru) armllets (or anklets) (andelu) (baGgArandelu),  
donning (kaTTi) (literally tying) You with excellent (mETiyau) gold-threaded (sariga) garments (valvalu),  
knotting (juTTi) flowers (sumamula) of pArijAta – the celestial (sura) tree (taru) fully (niNDu) on Your tuft (siga), and  
kissing (muddu peTTi) Your charming (sundaramagu) face (mOmuna) ;  
O Lord zrI rAma! I shall try to bedeck You by my own hands.

C2 Tying (gUrci) (literally assembling) pure golden (kundanapu) tinkles (gajjelu) on Your waist (molanu),  
applying (dIrci) charmingly (mudduga) auspicious mark (tilakamu) on Your forehead (nuduTanu),  
hanging (jArci) the fore-head jewel (rAvi-rEkayu) on the curls (alalapai) (hanging on Your face), and  
embracing (uramuna jErci) You (ninnu) - the beautiful One (andamaina),  
O Lord zrI rAma! I shall try to bedeck You by my own hands.

C3 Making (vEsi) the forelock (koNDu) with faultless (spherical) pearls (ANi-mutyAla),  
applying (pUsi) fragrant (parimaLa) sandal paste (gandhamu) elegantly (hausuga), and  
as sarasvatI (vANI) fans (visaraga) You with a fan (suraTicE),  
appreciating (vAsi vAsiyanucu) (literally say 'comfort comfort') the decoration and leaving aside (rOsi) everything else (anni), O Lord praised (nuta) by this tyAgarAja!  
O Lord zrI rAma! I shall try to bedeck You by my own hands.

#### Notes –

General – This kRti is in vAtsalya bhAva as if kausalya is singing it.

C2 – rAvi-rEka – jewel worn by children and women on the forehead.

C3 – hausuga – As per Telugu Dictionary, this word is derived from arabic word, 'hawas' meaning 'lust' and similar meanings. The derived meaning in telugu is 'beauty', 'zRGgAra' etc.

C3 – vAsi vAsiyanucu – The feeling of comfort and happiness.

C3 – anni rOsi – This is how it is given in the book of TSV/AKG; in the book of TKG, this is given as an alternative. In the book of CR, this is given as 'Ani rOsi' and the meaning derived is 'cut asunder all my bondages' – probably this refers to 'rOsi' which means 'abandoning'. Therefore, 'anni' seems to be appropriate. This needs to be checked. Any suggestions ???

## **pAhi rAma rAmayanucu-kharaharapriya**

In the kRti 'pAhi rAma rAmayanucu' – rAga kharaharapriya, zrI tyAgarAja describes the compassion of the Lord towards his devotess and pleads for the same towards him too.

- P pAhi pAhi rAma(y)anucu bhajana sEyavE
- C1 kanikarambu galgi sIta kAntuni kanagA  
manasu raJjilla balkeE madana janakuDu (pAhi)
- C2 valvalu diddi saumitri valaci nilvagA  
kaluva rEkulanu gEru kanula jUcenu (pAhi)
- C3 bharatuD(A) vELa karagi karagi nilvagA  
karamu paTTi kaugiliJcE varaduD(a)ppuDu (pAhi)
- C4 caNDa zatrughnaD(a)ppuD(a)khaNDa vRttitOn-  
(u)NDa santasille kOdaNDa rAmuDu (pAhi)
- C5 manasu telisi kalasi hanumantuD(u)NDagA  
canuvu mATal(A)Duc(u)NDE sArvabhaumuDu (pAhi)
- C6 vIri karuNa galigi(y)epuDu velasi(y)undunO  
sAramaina bhacticE san-nutintunO (pAhi)
- C7 dharm(A)rtha kAma mOkSa dAnam(E)lanE  
marmam(e)ruga lEni indra zarmam(E)lanE (pAhi)
- C8 bAga karuNa jEsi(y)epuDu bhavyam(o)sagunO  
tyAgarAju cEyi paTTi dayanu brOcunO (pAhi)

Gist

Chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

When sItA looked at her beloved with kindness, zrI rAma spoke to her gladdening her mind.

When lakSmaNa, setting right his garments, stood affectionately, the Lord looked at him with His beautiful eyes that put to shame the lotus petals.

When bharata stood before the Lord with his heart melting, the Lord then, holding his hand, embraced him.

When the terrific zatrughna remained absorbed in the Supreme Self, the Lord rAma who wields the bow kOdaNDa, felt happy.

When AJjanEya, understanding the mind of the Lord, remained associated (with them - lakSmaNa, bharata and zatrughna), the Universal Lord was speaking kind words to him.

When shall I be shining by getting the grace of the Lord? Will I be able to praise Him well with nectarine devotion?

Why the (four-fold) division of puruSArtha – pursuit of righteous action, wealth, desires, deliverance? Of what avail the status of even indra which does not involve understanding the secret (of the Lord)?

When will the Lord grant me good results by being very compassionate? Will He compassionately protect this tyAgarAja by holding his hand?

Word-by-word Meaning

P Chant (bhajana sEyavE) the names of Lord repeating (anucu) (literally saying) 'protect (pAhi) me, O Lord rAma, O Lord rAma' (rAmayanucu).

C1 When sItA (sIta) looked (kanagA) at her beloved (kAntuni) with kindness (kanikarambu galgi),  
zrI rAma - the father (janakuDu) of cupid (madana) - spoke to her (balKE) gladdening (raJjilla) her mind (manasu);  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C2 When lakSmaNa – son of sumitrA (saumitri), setting right (diddi) his garments (valvalu), stood (nilvagA) affectionately (valaci),  
the Lord looked at (jUcenu) him with His beautiful eyes (kanula) that put to shame (gEru) the lotus (kaluva) petals (rEKulanu);  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C3 When (A vELa) (literally at that time) bharata (bharatuDu) (bharatuDA) stood (nilvagA) before the Lord with his heart melting (karagi karagi),  
the Lord – bestower of boons (varaduDu) - then (appuDu) (varaduDappuDu), holding (paTTi) his hand (karamu), embraced (kaugiliJcE) him;  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C4 When (appuDu) the terrific (caNDa) zatrughna (zatrughnaDu) remained (uNDa) absorbed (vRttitOnu) (vRttitOnuNDa) in the Supreme Self (akhaNDa) (literally unfragmented or pUrNa) (zatrughnaDappuDakhaNDa),  
the Lord rAma (rAmuDu) who wields the bow - kODaNDa – felt happy (santasille);  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C5 When AJjanEya (hanumantuDu), understanding (delisi) the mind (manasu) of the Lord, remained (uNDagA) (hanumantuDuNDagA) associated (kalasi) (with them - lakSmaNa, bharata and zatrughna),  
the Universal Lord (sArvabhamuDu) was (uNDE) speaking (ADucu) kind (canuvu) words (mATalu) (mATalADucuNDE) to him;  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C6 When (epuDu) shall I be (undunO) shining (velasi) (velasiyundunO) by getting (galigi) (galigiyepuDu) the grace (karuNa) of the Lord (vIri) (literally This Lord)?  
Will I be able to praise Him well (san-nutintunO) with (cE) nectarine (sAramaina) devotion (bhakti) (bhacticE)?  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C7 Why (ElanE) the (four-fold) division (dAnamu) (dAnamElanE) of puruSArtha – pursuit of righteous action (dharma), wealth (artha), desires (kAma), deliverance (mOkSa)?  
Of what avail (ElanE) the status (zarmamu) of even indra which does not involve (lEni) understanding (eruga) the secret (marmamu) (marmameruga) (of the Lord)?  
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C8 When (epuDu) will the Lord grant (osagunO) me good results (bhavyamu) (bhavyamosagunO) by being (jEsi) (jEsiyepuDu) very (bAga) compassionate (karuNa)?

Will He compassionately (dayanu) protect (brOcunO) this tyAgarAja (tyAgarAju) by holding (paTTi) his hand (cEyi)?

chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

Notes –

General – In the book of CR, the statements in caraNas 1 to 5 are attributed to a 'darazana' (beholding) which zrI tyAgarAja had.

C2 – valvalu diddi – lakSmaNa is stated to be always busy carrying out the orders zrI rAma; when he goes near the Lord, he makes up his garments to be presentable.

C4 – caNDa zatrugghna – zatrugghna is considered a terror to his enemies.

C4 – akhaNDa vRttito – this is how it is given in all the books. However, in the book of TKG, 'akhaNDa bhaktito' and 'akhaNDa vRttitO' as an alternative. It is considered that 'bhakti' is an interpolation. Any suggestions ???

C4 – akhaNDa vRtti – The following quote from website shall explain the meaning - <http://www.celextel.org/articles/summaryofpanchadasi.html>

“The Mahavakya gives rise to Self-knowledge by making the mind take the form of Brahman. The question arises—since Brahman has no form, what is meant by saying that the mind takes the form of Brahman (akhanda-aakaaravritti)? This is explained by Vidyananda in Jivanmuktiviveka, chapter 3 by taking an example. A pot made of clay is full of the all-pervading space as soon as it is made. Filling it afterwards with water, rice or any other substance is due to human effort. Though the water, etc, in the pot can be removed, the space inside can never be removed. It continues to be there even if the mouth of the pot is hermetically sealed. In the same manner, the mind, in the act of being born, comes into existence full of the consciousness of the self. It takes on, after its birth, due to the influence of virtue and vice, the form of pots, cloths, colour, taste, pleasure, pain, and other transformations, just like melted copper, cast into moulds. Of these, the transformations such as colour, taste and the like, which are not-self, can be removed from the mind, but the form of the self, which does not depend on any external cause, cannot be removed at all. Thus, when all other ideas are removed from the mind, the self is realized without any impediment. It has been said—“One should cause the mind which, by its very nature, is ever prone to assume either of the two forms of the Self and the not-Self, to throw into the background the perception of the not-Self, by taking on the form of the Self alone”. And also—“The mind takes on the form of pleasure, pain and the like, because of the influence of virtue and vice, whereas the form of the mind, in its native aspect, is not conditioned by any extraneous cause. To the mind devoid of all transformations is revealed the supreme Bliss”. Thus, when the mind is emptied of all other thoughts Self-knowledge arises.”

Please also refer to the website for the song of Tamil Saint tAyumAnavar regarding akhaNDaKara yOgAnubhUti – <http://www.tamil.net/erumbugal/?p=125>

C6 – vIri – this is how it is given in all the books other than that of TKG, wherein it is given as 'vAri'. This needs to be checked. Any suggestions ???

C7 – dharma artha kAma mOkSa – pursuit of all these, for their own sake, results only in rebirths for enjoyment of the fruits thereof. The great telugu composer and devotee of Lord veGkatEzvara – annamAcArya, in his kRti 'nAnATi batuku' says - tegadu pApamu tIradu puNyamu – meaning 'the sins will not abate and the merits would not be exhausted'. For the complete song, please visit the web site - <http://www.karnatik.com/c1508.shtml>

C7 – mOkSa –zrI tyAgarAja considers even mOkSa to be of lesser value because, in that state, the distinction of Lord and devotee vanishes and, consequently, the devotee cannot express his devotion to the Lord. See note also.

C7 – marmamu – zrI tyAgarAja has not spelt out the ‘nature of secret’; However, from the context, it is clear that devotion to Lord is both the path and the goal – and that is the secret. This is what nArada bhakti sUtras say on devotion –

amRtasvarUpA ca || 3 ||

“And in its own intrinsic nature, Divine Love is nothing less than the immortal bliss of freedom (Mukti) itself, which comes unsolicited by the grace of God and by self-sacrifice.” (Translation by Swami Tyagisananda)

C7 – dAnamu – In view of the four-fold puruSArtha – dharma, artha, kAma and mOkSa specified, this word ‘dAnamu’ seems to stand apart. Therefore, in my humble opinion, this may not refer to ‘gift’ or ‘donation’. This word has another meaning – ‘dividing’. It has accordingly been translated. Any suggestions ???

C7 – indra zarmamu – indra is always worried of losing his status to a more meritorious person.

C8 – cEyi paTTi dayanu brOcunO – this is how it is given in all the books other than that of TKG, wherein it is given as ‘cEyi baTTE dayanu jUtunO’. This needs to be checked. Any suggestions ???

## **pEriDi ninu-kharaharapriya**

In the kRti ‘pEriDi ninu’ – rAga kharaharapriya, zrI tyAgarAja wonders as who named the Lord.

P pEriDi ninu peJcina vAr(e)varE

A vArini jUpavE zrI rAmayya (pEriDi)

C1 sAra sAratara tAraka nAmamunu (pEriDi)

C2 sarva matamulaku sammatamaina (pEriDi)

C3 ghOra pAtakamula koppuna(y)aNacu (pEriDi)

C4 tyAgarAju sadA bAguga bhajiyiJcu (pEriDi)

Gist

Whoever named and reared You? O Lord rAma! Please show them to me.  
Whoever named You with a name –

(1) which is nectarine, the most excellent and which enables one to cross over the Ocean of Worldly Existence; (2) which is acceptable to all sects; (3) which subdues even severe crimes by the tip of Your bow; (4) which is always chanted well by this tyAgarAja?

Word-by-word Meaning

P Whoever (evarE) named (pEriDi) and reared (peJcina vAru) (peJcinavArevarE) You (ninu)?

A Whoever named and reared You? O Lord (ayya) rAma (rAmayya)! Please show (jUpavE) them (vArini) to me.

C1 Whoever named You with a name (nAmamunu) which is nectarine (sAra), the most excellent (sAratara) and which enables one to cross over (tAraka) the Ocean of Worldly Existence?

C2 Whoever named You with a name which is acceptable (sammatamaina) to all (sarva) sects (matamulaku)?

C3 Whoever named You with a name which subdues (aNacu) even severe (ghOra) crimes (pAtakamula) by the tip of Your bow (koppuna) (koppunayaNacu)?

C4 Whoever named You with a name which is always (sadA) chanted (bhajiyiJcu) well (bAguga) by this tyAgarAja?

Notes –

P – pEriDi ninu – In zrImad-vAlmIki rAmAyaNa, bAla kANDa, Chapter 18, vAlmIki does not say ‘a child was born to kausalyA’ but ‘rAma was born to kausalyA’. It was vasiShTha who named the children. The following verses are relevant –

kausalyA janayad rAmaM divyalakSaNasaMyutaM ||10 ||

atItyaikAdazAhaM tu nAmakarma tathAkarOt |  
jyESThaM rAmAm mahAtmAnaM bhArataM kaikEyIsutaM ||  
saumitriM lakSmaNamiti zatrugnamaparam tathA |  
vasiSTha: parama prItO nAmAni kurutE tadA || 21, 22 ||

“...mother kausalyA gave birth to a highly blessed son named ‘rAma’ ... endowed with auspicious marks...” (10)

“He (dazaratha) further performed the naming ceremony (with respect to his sons) on completing eleven days. Supremely delighted the sage vasiSTha (on behalf of the King) made the eldest, (an embodiment of) the Supreme Spirit, known by the name of ‘rAma’, the son of kaikEyI by that of ‘bhArata’, the (first) son of sumitriA by that of ‘lakSmaNa’ and the other by that of ‘zatrugna’ on that occasion (21,22)

There is beautiful Tamil song ‘tandai tAyirundAl’ – rAga SaNmukhapriya (on Lord ziva) by Ponnaiah Pillai - please visit website –

<http://www.karnatik.com/c1161.shtml> and  
<http://www.rasikas.org/viewtopic.php?pid=45960#p45960>

C1 and C2 - sAra sAratara tAraka nAmamunu - sarva matamulaku sammatamaina – Please refer to the Discourse of Kanchi Mahaswami Chandrasekharendra Saraswati –

<http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

C2 – sarva mata – The six modes of worship – SaNmata – worship of viSNu, ziva, zakti, gaNapati, subrahmaNya, and sUrya.

## viDemu sEyavE-kharaharapriya

In the kRti ‘viDemu sEyavE’ – raga kharaharapriya, zrI tyAgarAja offers betel leaves to the Lord.

P viDemu sEyavE nannu viDan(A)DakavE

A puDami tanaya cEti maJci  
maDupul(a)nucu talaci talaci (viDemu)

C rAja mAnyuDau saumitri  
ratna tamma paDiga paTTi  
tEjarilla nilicinADu  
dEva dEva  
jAji kAyalu(y)Elakulu  
jApatri vakkal(A)kulu  
rAja rAja vara tyAga-  
rAju prEmatOn(o)saGgE (viDemu)

Gist

O Lord of celestials! O Emperor!  
Please accept the tAmbUlaM – betel leaves; do not abandon me.  
Considering these to be the nice rolls prepared by the very hand of sItA,  
please accept the tAmbUlaM – betel leaves.  
lakSmaNa, respected by the kings, is shingly standing holding (in his  
hands) the gem-studded spittoon; please accept the tAmbUlaM, consisting of  
nutmeg, cardomoms, mace, arecanut bits and the betel leaves, offered by this  
blessed tyAgarAja with love.

Word-by-word Meaning

P Please accept (sEyavE) (literally do) the tAmbUlaM – betel leaves  
(viDemu); do not (ADakavE) abandon (viDanu) (viDanADakavE) me (nannu).

A Considering (again and again) (talaci talaci) these to be (anucu) the nice  
(maJci) (literally good) rolls (maDupulu) (maDupulanucu) prepared by the very  
hand (cEti) of sItA – the daughter (tanaya) of the Earth (puDami),  
please accept the tAmbUlaM – betel leaves; do not abandon me.

C O Lord (dEva) of celestials (dEva)! lakSmaNa – son of sumitriA  
(saumitri), respected (mAnyuDau) by the kings (rAja) - is shingly (tEjarilla)  
standing (nilicinADu) holding (paTTi) (in his hands) the gem-studded (ratna)  
spittoon (tamma paDiga);  
O Emperor (rAja rAja)! please accept the tAmbUlaM,  
consisting of nutmeg (jAji kAyalu), cardomoms (Elakulu)  
(kAyaluyElakulu), mace (jApatri), arecanut bits (vakkalu) and the betel leaves  
(Akulu) (vakkalAkulu),  
offered (osaGgE) by this blessed (vara) tyAgarAja with love (prEmatOnu)  
(prEmatOnosaGgE);  
do not abandon me.

Notes –

P – viDemu – betel leaves applied with lime, bits of betel nuts (arecanut)  
and spices like nutmeg, mace, clover, cardomom etc are taken after food which is  
also known as ‘tAmbUlaM’.

A – maDupulu - betel leaves applied with lime are individually rolled and  
offered by the wife to her husband.

General – For some interesting articles on the betel leaves and how they  
are offered in Malaya and other South-East Asian countries, please visit the sites-  
<http://perso.wanadoo.fr/taman.sari/utilities/sirih.htm>  
[http://www.mazatecgarden.com/products/Betel\\_Nut.htm](http://www.mazatecgarden.com/products/Betel_Nut.htm)

## jO jO rAma-rItigauLa

In the kRti 'jO jO rAma Ananda' – rAga rItigauLa, zrI tyAgarAja puts the Lord the Lord to sleep by singing lullaby.

P jO jO rAma Ananda ghana jO jO rAma rAma

C1 jO jO dazaratha bAla rAma  
jO jO bhUjA lola rAma (jO)

C2 jO jO raghu kula tilaka rAma  
jO jO kuTila tar(A)laka rAma (jO)

C3 jO jO nirguNa rUpa rAma  
jO jO suguNa kalApa rAma (jO)

C4 jO jO ravi zazi nayana rAma  
jO jO phaNi vara zayana rAma (jO)

C5 jO jO mRdu tara bhASa rAma  
jO jO maJjuLa vESa rAma (jO)

C6 jO jO tyAgarAj(A)rcita rAma  
jO jO bhakta samAja rAma (jO)

Gist

May You Sleep, O Lord rAmA! O Pure Bliss!  
May You Sleep, O Lord rAmA! O Lord rAmA!  
May You Sleep, O Lord rAmA - Son of King dazaratha!  
May You Sleep, O Lord rAmA - Beloved of sItA!  
May You Sleep, O Lord rAmA – the Most Eminent of the Solar dynasty!  
May You Sleep, O Lord rAmA – who has curly ringlets!  
May You Sleep, O Lord rAmA – of the form which is beyond all qualities!  
May You Sleep, O Lord rAmA – bundle of virtues!  
May You Sleep, O Lord rAmA – who has Sun and Moon as Eyes!  
May You Sleep, O Lord rAmA – reclining on the blessed zESa!  
May You Sleep, O Lord rAmA – who speaks softly!  
May You Sleep, O Lord rAmA – who donned garb of lovely form (of rAmA)!  
May You Sleep, O Lord rAmA – worshipped by this tyAgarAja!  
May You Sleep, O Lord rAmA – found in the assembly of devotees!

Word-by-word Meaning

P May You Sleep (jO jO) O Lord rAmA! O Pure (ghana) Bliss (Ananda)!  
May You Sleep (jO jO) O Lord rAmA! O Lord rAmA!

C1 May You Sleep (jO jO) O Lord rAmA - Son (bAla) of King dazaratha!  
May You Sleep (jO jO) O Lord rAmA - Beloved (lola) of sItA – daughter  
of Earth (bhUjA)!

C2 May You Sleep (jO jO) O Lord rAmA – the Most Eminent (tilaka) of the  
Solar (raghu) dynasty (kula)!



May You Sleep (jO jO) O Lord rAma – who has curly (kuTila tara) ringlets (alaka) (tarAlaka)!

C3 May You Sleep (jO jO) O Lord rAma – of the form (rUpa) which is beyond all qualities (nirguNa)!

May You Sleep (jO jO) O Lord rAma – bundle (kalApa) of virtues (suguNa)!

C4 May You Sleep (jO jO) O Lord rAma – who has Sun (ravi) and Moon (zazi) as Eyes (nayana)!

May You Sleep (jO jO) O Lord rAma – reclining (zayana) on the blessed (vara) zESa – the snake (phaNi)!

C5 May You Sleep (jO jO) O Lord rAma – who speaks (bhASa) softly (mRdu tara)!

May You Sleep (jO jO) O Lord rAma – who donned garb (vESa) of lovely (maJjuLa) form (of rAma)!

C6 May You Sleep (jO jO) O Lord rAma – worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!

May You Sleep (jO jO) O Lord rAma – found in the assembly (samAja) of devotees (bhakta)!

Notes –

P – In the book of TSV/AKG, the repeated words ‘jO jO rAma rAma’ are not given. This needs to be checked. Any suggestions ???

## **paripAlaya paripAlaya-rItigauLa**

In the kRti ‘paripAlaya paripAlaya’ – rAga rItigauLa, zrI tyAgarAja states about his mental worship of the Lord.

P paripAlaya paripAlaya paripAlaya raghu nAtha

C1 tanuvE nIk(a)nuv(ai)na sadanamaurA  
raghu nAtha (pari)

C2 sthira cittamu vara cAmIkara pIThamu  
raghu nAtha (pari)

C3 su-pada dhyAnamu gaGgA jalam(au)rA  
raghu nAtha (pari)

C4 ibha pAlaka abhimAnamu zubha cElamu  
raghu nAtha (pari)

C5 ghana kIrtini palku vAsana gandhamu  
raghu nAtha (pari)

C6 hari nAma smaraNamulu viru tAmara  
raghu nAtha (pari)

C7 toli duSkRta phalam(e)lla guggulu dhUpamu  
raghu nAtha (pari)

C8 nI pada bhaktiy(E) proddu dIpambagu

- raghu nAtha (pari)
- C9 nE jEyu su-pUjA phalamu bhOjanam(a)vu  
raghu nAtha (pari)
- C10 eDabAyani nAyeDa galgu sukhamu viDem(au)rA  
raghu nAtha (pari)
- C11 ninnu jUcuTE ghana dIp(A)rAdhanam(au)rA  
raghu nAtha (pari)
- C12 pUjA vidhi naija tyAgarAja kRtamu  
raghu nAtha (pari)

#### Gist

O Lord raghu nAtha! O Protector of gajEndra! Please protect me.

(1) My body is the suitable abode for You. (2) My unwavering mind is the blessed golden seat for You. (3) Meditation on Your holy feet is the water of river gaGgA (for Your bathing). (4) My affection towards You is the auspicious garment (that I adorn You with). (5) Chanting Your great fame is the fragrant sandal paste (that I apply on You). (6) Remembering the names of Lord hari is the blossoming lotus (with which I worship You). (7) All the results of my past misdeeds (would go up in smoke) as incense of guggulu (offered to You). (8) The devotion towards Your feet is the lamp lit at all times (in Your Court). (9) The result of the true worship done by me is the food (offering) (made to You). (10) The unceasing comfort derived by me is the betel-nut offering (made to You). (11) Beholding You is the sacred lamp offering (I make).

The course of worship is truly performed by this tyAgarAja.

#### Word-by-word Meaning

P O Lord raghu nAtha! Protect (paripAlaya) me; Protect (paripAlaya) me; Protect (paripAlaya) me.

C1 My body (tanuvE) is (aurA) the suitable (anuvaina) abode (sadanamu) (sadanamaurA) for You (nIku) (nIkanuvaina);  
O Lord raghu nAtha! Protect me.

C2 My unwavering (sthira) mind (cittamu) is the blessed (vara) golden (cAmIkara) seat (pIThamu) for You;  
O Lord raghu nAtha! Protect me.

C3 Meditation (dhyAnamu) on Your holy feet (su-pada) is (aurA) the water (jalamu) (jalamaurA) of river gaGgA (for Your bathing);  
O Lord raghu nAtha! Protect me.

C4 O Protector (pAlaka) of gajEndra – the elephant (ibha)! My affection (abhimAnamu) towards You is the auspicious (zubha) garment (cElamu) (that I adorn You with);  
O Lord raghu nAtha! Protect me.

C5 Chanting (palku) (literally saying) Your great (ghana) fame (kIrtini) is the fragrant (vAsana) sandal paste (gandhamu) (that I apply on You);  
O Lord raghu nAtha! Protect me.

C6 Remembering (smaraNamulu) the names (nAma) of Lord hari is the blossoming (viru) lotus (tAmara) (with which I worship You);

O Lord raghu nAtha! Protect me.

C7 All (ella) the results (phalamu) (phalamella) of my past (toli) misdeeds (duSkRta) (would go up in smoke) as incense (dhUpamu) of guggulu (offered to You);

O Lord raghu nAtha! Protect me.

C8 The devotion (bhakti) towards Your (nI) feet (pada) is the lamp (dIpambagu) lit at all (E) (bhaktiyE) times (proddunu) (in Your Court);

O Lord raghu nAtha! Protect me.

C9 The result (phalamu) of the true worship (supUja) done (jEyu) by me (nE) is (avu) the food (offering) (bhOjanamu) (bhOjanamavu) (made to You);

O Lord raghu nAtha! Protect me.

C10 The unceasing (eDabAyani) comfort (sukhamu) derived (galgu) by me (nAyeDa) is (aurA) the betel-nut offering (viDemu) (viDemaaurA) (made to You);

O Lord raghu nAtha! Protect me.

C11 Beholding (jUcuTE) You (ninnu) is (aurA) the sacred (ghana) lamp (dIpa) offering (ArAdhanamu) (dIpArAdhanamaaurA) (I make);

O Lord raghu nAtha! Protect me.

C12 The course (vidhi) of worship (pUjA) is truly (naija) performed (kRtamu) by this tyAgarAja;

O Lord raghu nAtha! Protect me.

Notes –

General – The kRti covers most of 16 services to Lord (SODazOpacAra)- (1) asana (seat of the image); (2) svagata (welcome); (3) padya (water for washing the feet); (4) arghya (offering of unboiled rice, flowers, sandal paste, durva grass, etc., to the Devata in the kushi) (vessel); (5 and 6) achamana (water for sipping, which is offered twice); (7) madhuparka (honey, ghee, milk, and curd offered in a silver or brass vessel); (8) snana (water for bathing); (9) vasana (cloth); (10) abharana (jewels); (11) gandha (scent and sandal paste is given); (12) pushpa (flowers); (13) dhupa (incense stick); (14) dipa (light); (15) naivedya (food); (16) vandana or namas-kara (prayer). Source – <http://www.astrojyoti.com/mahanirvanatantra4.htm>

P – In the book of TKG, pallavi is repeated (twice) whereas in all other books it is given once only. This needs to be checked. Any suggestions ???

C6 – viru tAmara – this is how it is given in all the books other than that of TKG, wherein it is given as ‘virulaurA’. This needs to be checked. Any suggestions ???

C6 – viru – the form of the word is not very clear. Does it mean ‘flower’ or ‘blossoming flower’? Any suggestions ???

C 7 – guggulu dhUpamu – gum or resin of Balsamodendron Mukul (bdellium) or Boswellia glabra (Watts); For complete details visit website – <http://www.ibiblio.org/herbmed/eclectic/kings/commiphora.html> and [http://www.alchemy-works.com/incense\\_benzoin.html](http://www.alchemy-works.com/incense_benzoin.html)

sAmbrANi – the fragrant gum benzoin – for more details, visit web site – [http://www.alchemy-works.com/incense\\_benzoin.html](http://www.alchemy-works.com/incense_benzoin.html)

C 10 and C11 are as given in all the books other than that of TKG where these are interchanged. The correct order seems to be as given herein. This needs to be checked. Any suggestions ???

C12 – pUjA vidhi – For ‘ziva mAnasa pUja’ by Adi zaMkarAcArya –

[http://www.sankaracharya.org/shiva\\_manasa\\_pooja.php](http://www.sankaracharya.org/shiva_manasa_pooja.php)  
For 'nirguNa mAnasa pUjA' of Adi zaMkarAcArya –  
[http://www.sankaracharya.org/nirguna\\_manasa\\_puja.php](http://www.sankaracharya.org/nirguna_manasa_puja.php)

## baDalika tIra-rItigauLa

In the kRti 'baDalika tIra' – rAga rItigauLa, zrI tyAgarAja puts Lord to sleep by singing his glories.

P baDalika tIra pavvaLiJcavE  
A saDalani duritamulanu tega kOsi  
sArvabhauma sAkEta rAma (baDalika)  
C paGkaj(A)sanuni paritApamu kani  
paGkaj(A)pta kula pativai velasi  
paGkaj(A)kSitO vanamunak(E)gi  
jiGkanu vadhiyiJci  
maGku rAvaNuni madamunan(a)Naci  
nizzaGkuDagu vibhISaNuniki baGgAru  
laGkan(o)sagi surula brOcina  
niS-kaLaGka tyAgarAjuni hRdayamuna (baDalika)

Gist

O Lord zrI rAma of ayOdhyA – the Sovereign Lord of Universe! Please lie down to get over the fatigue.

Having rent asunder (my) sins which have not yet fallen off, please lie down to get over the fatigue.

O Blemishless Lord who (1) seeing the misery of Lord brahmA (seated in Lotus), (2) shining as the Lord of the Solar race, (3) having gone to the forest along with sItA, (4) having slayed mArIca, (5) having subdued the arrogance of the vile rAvaNa, (6) having bestowed the golden laGka to the undoubting vibhISaNa, (7) protected the celestials! Please lie down in the heart of this tyAgarAja to get over the fatigue.

Word-by-word Meaning

P Please lie down (pavvaLiJcavE) to get over (tIra) the fatigue (baDalika).

A O Lord zrI rAma of ayOdhyA (sAkEta) – the Sovereign Lord of Universe (sArvabhauma)! Having rent (kOsi) asunder (tega) (my) sins (duritamulanu) which have not yet fallen off (saDalani), please lie down to get over the fatigue.

C O Blemishless (niS-kaLaGka) Lord who -  
seeing (kani) the misery (paritApamu) of Lord brahmA – seated (Asanuni) in Lotus (paGkaja) (paGkajAsanuni),  
shining (velasi) as the Lord (pativai) of the Solar – friend (Apta) of Lotus (paGkaja) (paGkajApta) - race (kula),  
having gone (Egi) to the forest (vanamunaku) (vanamunakEgi) along with sItA – the Lotus (paGkaja) Eyed (akSi) (paGkajAkSitO),  
having slayed (vadhiyiJci) mArIca – one in the garb of deer (jiGka) (jiGkanu),  
having subdued (aNaci) the arrogance (madamunanu) (madamunanaNaci) of the vile (maGku) rAvaNa (rAvaNuni);

having bestowed (osagi) the golden (baGgAru) laGka (laGkanosagi) to  
the undoubting (nizzaGkuDagu) vibhISaNa (vibhISaNuniki),  
protected (brOcina) the celestials (surala)!  
please lie down in the heart (hRdayamuna) of this tyAgarAja  
(tyAgarAjuni) to get over the fatigue.

Notes –

A – duritamulanu – this is how it is given in the book of TKG; in the book  
of CR, this is given as ‘duritamunu’; in the book of TSV/AKG, this is given as  
‘duritamulu’. This needs to be checked. Any suggestions ???

C – nizzaGkuDagu – the alacrity with which vibhISaNa sought the refuge  
of zrI rAma shows that he had no doubts whatsoever in his mind about the  
greatness of Lord rAma.

C – baGgAru laGka – Golden laGka - Please refer to website –  
<http://hinduism.about.com/library/weekly/aa092401a.htm>

There are many mentions of ‘golden laGka’ in sundara kANda of zrImad-  
vAlmIki rAmAyaNa.

laGka is called ‘serendip’ in Persian – a corruption of ‘svarna dvIp’. The  
word ‘serendipity’ was derived from this word. laGka is considered an ‘island of  
fortune’ and described in many Persian Folk Tales, including ‘The Three Princes  
of Serendip’ – Source –

[http://en.wikipedia.org/wiki/The\\_Three\\_Princes\\_of\\_Serendip](http://en.wikipedia.org/wiki/The_Three_Princes_of_Serendip)

C – tyAgarAjuni hRdayamuna – This is how it is given in the book of  
TSV/AKG. However, in the books of TKG and CR, it is given as ‘tyAgarAja nuta  
rAma’. In the book of CR, the meaning derived is ‘in the heart of this tyAgarAja’.  
This needs to be checked. Any suggestions ???

General – This kRti brings to mind the kIrtana of aruNAcala kavirAyar –  
‘En2 paLLi koNDIranya’. For short sketch on the life of aruNAcala kavirAyar,  
please visit web site –

<http://www.angelfire.com/musicals/kallidaihari/Aarunachalakavi.htm>

## sItA nAyaka-rItigauLa

In the kRti ‘sIA nAyaka zrita’ – rAga rItigauLa, zrI tyAgarAja sings  
praises of the Lord ridiculing Him also.

- P sItA nAyaka zrita jana pOSaka  
zrI raghu kula tilaka O rAma
- C1 niru pEda bhaktula karikOta paDa lEka  
giri pain(e)kkukoNTivO (zrI veGkaTa giripai) (sItA)
- C2 aGgalArpu jUci raGga puramuna  
celaGgucu paNDitivO (raGga puramuna) (sItA)
- C3 kAcina bhaktula jUci(y)A balinE  
yAciJci veDalitivO (A balinE) (sItA)
- C4 Aza miJci ninn(A)zu jErer(a)ni  
kIZula jEritivO (jErerani) (sItA)
- C5 jAlitO vaccu kucEluni kani gOpI  
cElamul(e)ttitivO (kani gOpI) (sItA)
- C6 iGgitam(e)rigi(y)uppoGgucu brOcu  
baGgAru dora(v)aitivO (nannu brOcu) (sItA)

C7 nI guNamula guTTu bAguga telisenu  
tyAgarAja vinuta (telisenayya) (sItA)

Gist

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu who nourishes those dependent! O Lord praised by this tyAgarAja!

Did You climb up the mountain unable to bear the torments of very poor devotees? Did You lie down blissfully at SrI rangaM hearing the lamentation of devotees? Did You proceed to beg from that Emperor bali himself looking at those devotees who are waiting on You? Did You join the monkeys because Your devotees reach You very quickly overwhelmed with love towards You? Did You steal the clothes of the gOpIs looking at sudAma who was coming with grief? Did You become that wonderful Lord who protects the devotees joyously understanding the intentions or indications (of genuine devotees)?

The secret of Your qualities have well been exposed.

Word-by-word Meaning

P O Lord zrI rAma - Consort (nAyaka) of sItA - the Distinguished One (tilaka) (literally the auspicious mark on forehead) of the dynasty (kula) of zrI raghu - who nourishes (pOSaka) those (jana) dependent (zrita)!

C1 Did You climb (ekkukoNTivO) up the mountain (giripaina) (giripainekkuNTivO) unable (IEka) to bear (paDa) the torments (karikOta) of very (niru) poor (pEda) devotees (bhaktula)? (Did you climb up (pai) the sacred (zrI) veGkaTa giri?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C2 Did You lie down (paNDitivO) blissfully (celaGgucu) at zrI raGgaM (raGga puramuna) hearing (jUCi) (literally look) the lamentation (aGgalArpu) of devotees? (Did you lie down blissfull at zrI raGgaM (raGga puramuna)?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C3 Did You proceed (veDalitivO) to beg (yaciJci) from that (A) Emperor bali himself (balinE) looking at (jUCi) (jUCiyA) those devotees (bhaktula) who are waiting (kAcina) on You? (Did You proceed to beg that (A) Emperor bali himself (balinE)?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C4 Did You join (jEritivO) the monkeys (kIzula) because (ani) Your devotees reach (jEreru) (jErerani) You (ninnu) very quickly (Azuzu) (ninnAzuzu) overwhelmed (miJci) with love (Aza) towards You? (because (ani) your devotees reach (jEreru) (jErerani) you very quickly?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C5 Did You steal (ettitivO) (literally took) the clothes (cElamulu) (cElamulettitivO) of the gOpIs looking (kani) at sudAma (kucEluni) who was coming (vaccu) with grief (jAlitO)? (Did you steal clothes of gOpis looking (kani) at kucEla?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C6 Did You become (aitivO) that wonderful (baGgAru) (literally golden) Lord (dora) (doravaitivO) who protects (brOcu) the devotees joyously (uppoGgucu) understanding (erigi) the intentions or indications (iGgitamu) (iGgitamerigiyuppoMgucu) (of genuine devotees)? (Did you become that wonderful Lord who protects (brOcu) me (nannu)?)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

C7 O Lord praised (vinuta) by this tyAgarAja! The secret (guTTu) of Your (nI) qualities (guNamula) have well (bAguga) been exposed (telisenu) (literally known); (They have been exposed (telisenayya).)

O Lord zrI rAma - Consort of sItA - the Distinguished One of the dynasty of zrI raghu - who nourishes those dependent!

Notes –

General – In the books of CR and TSV/AKG, all the caraNas are partly repeated as given below; but the same is not found in the book of TKG. This needs to be checked.

In the Book of TSV/AKG - C1 – zrI veGkaTa giripai; C2 – raGga puramuna; C3 – A bAlinE; C4 – jErerani; C5 – kani gOpI; C6 – nannu brOcu; C7 – telisenayya.

In the book of CR - C1 – zrI veGkaTa giripai; C2 – raGga puramuna celaGgucu; C3 – A bAlinE yAciJci; C4 – jErerani kIzula tA jEritivO; C5 – kani gOpI cElamu; C6 – nannu brOcu; C7 – telisenayya.

P – In the books of CR and TSV/AKG, ‘O rAma’ is given at the end of pallavi; the same is not found in the book of TKG. However, in the last caraNa (C6), ‘O rAma’ is given at the end in the book of TKG, but the same is not found in the books of CR and TSV/AKG. This needs to be checked. Any suggestions ???

C2 – celaGgucu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘celaGgaga’. ‘celaGgucu’ seems to be more appropriate. This needs to be checked. Any suggestions ???

C4 – Aza – this is how it is given in all the books other than that of TKG, wherein it is given as ‘Asa’. Though both ‘Asa’ and ‘Aza’ are correct, from rhyme point of view, ‘Aza’ seems to be appropriate. This needs to be checked. Any suggestions ???

C4 – jErerani – zrImad-vAlmIki rAmAyaNa, AyOdhyA kANDa, Chapter 117, Verses 1 – 4 (regarding zrI rAma leaving citrakUTa) refers – zrI tyAgarAja jokingly states that zrI rAma left for kiSkinda in order to be away from human habitation so that his devotees would be deterred from reachin Him -

“Thereafter, when the sages departed, Rama, reflecting again and again, found no pleasure to remain in that place for many reasons. It is here that Bharata, my mother along with the inhabitants of the city visited me. That memory haunts me, who lament for them daily. The dry dung of horses and elephants of that high souled Bharata's encamped army caused much spoliation (around here). ‘We shall, therefore, move elsewhere’, pondering thus, Rama along with Seetha and Lakshmana left that place.”

[http://www.valmikiramayana.net/ayodhya/sarga117/ayodhya\\_117\\_frame.htm](http://www.valmikiramayana.net/ayodhya/sarga117/ayodhya_117_frame.htm)

C5 – kucEla – The real name is ‘sudAma’, though popularly he is called kucEla because he was very poor wearing tattered garments (ku-cEla). This story appears in zrImad bhAgavataM – Book 10, Chapters 80 and 81. For the gist of the story, please visit web site - <http://www.urday.com/sudama.html>

C7 – iGgitamerigi – One of the best examples is that of Lord coming to the rescue of draupadi when she was being disrobed in the assembly of kauravas in the presence of everyone.

## sogasu jUDa-kannaDagauLa

In the kRti 'sogasu jUDa taramA' – rAga kannaDagauLa, zrI tyAgarAja describes the physical beauty of the Lord.

- P sogasu jUDa taramA nI
- A niga nigam(a)nu kapOla  
yugamucE merayu mOmu (sogasu)
- C1 amar(A)rcita pada yugamu  
abhaya prada kara yugamu  
kamanIya tanu nindita  
kAma kAma ripu nuta nI (sogasu)
- C2 vara bimba sam(A)dharamu  
vakuLa sumambula(y)uramu  
kara dhRta zara kOdaNDa  
marakat(A)Gga varamaina (sogasu)
- C3 ciru nagavulu muGgurulu  
mari kannula tETa  
vara tyAgarAja  
vandanIya(y)iTuvaNTi (sogasu)

### Gist

O Lovable Lord with a body that puts to shame the cupid! O Lord praised by Lord ziva! O Lord respectfully saluted by this blessed tyAgarAja!

Is it possible to behold the comeliness of such a glowing face with a pair shining cheeks?

Is it possible to behold such an exquisite comeliness as that of Yours with - (1) feet worshipped by the celestials, (2) hands which bestows freedom from fear, (3) lips like the beautiful (red) bimba fruit, (4) chest adorned with flowers of vakula tree, (5) hands that wield arrows and bow, (6) sapphire hued limbs, (7) smile, (8) curls of hair and (9) clarity of eyes?

### Word-by-word Meaning

P Is it possible (taramA) to behold (jUDa) such a comeliness (sogasu) anywhere else as that of Yours (nI)?

A Is it possible to behold the comeliness of such a glowing (merayu) face (mOmu) with a pair (yugamu) (yugamucE) shining (niga nigamanu) cheeks (kapOla)?

C1 O Lovable (kamanIya) Lord with a body (tanu) that puts to shame (nindita) the cupid (kAma)! O Lord praised (nuta) by Lord ziva – the enemy (ripu) of cupid (kAma)!

is it possible to behold such a comeliness as that of Yours (nI) with feet (pada yugamu) worshipped (arcita) by the celestials (amara) (amarArcita) and the hands (kara yugamu) (yugamu) which bestows (prada) freedom from fear (abhaya)?

C2 Is it possible to behold anywhere else such an exquisite (varamaina) comeliness with –



lips (adharamu) like (sama) (literally equal) (samAdharamu) the beautiful (vara) (red) bimba fruit, chest (uramu) adorned with flowers (sumambulu) (sumambulayuramu) of vakula tree, hands (kara) that wield (dhRta) arrows (zara) and bow (kOdaNDA) and sapphire (marakata) hued limbs (aGga) (marakatAGga)?

C3 O Lord respectfully saluted (vandanIya) by this blessed (vara) tyAgarAja! is it possible to behold such a (iTuvaNTi) comeliness with –  
smile (ciru nagavulu), curls (muGgarulu) of hair and (mari) clarity (tETa) of eyes (kannula)?

Notes –

General – the following word endings in the three caraNas – ‘pada yugamu’, ‘kara yugamu’, ‘adharamu’, ‘uramu’, ‘muGgarulu’ are as given in all the books other than that of TKG, wherein all these words end with ‘O’ instead of ‘u’. These need to be checked. Any suggestions ???

C2 – bimba fruit -Momordica monadelpha, a climber with bright red fruit -tamizh - kOvaippazhaM

C2 – vakula flowers – Mimusops elengi; tamizh - magizha tree (magizhambU).

C3 – nagavulu – tETa – tyAgarAja vandanIya – this is how it is given in all the books other than that of TKG, wherein these are given as ‘navvO’, ‘tETO’ and ‘tyAgarAjArcita vandanIya’. These need to be checked. Any suggestions ???

## ataDE dhanyuDu-kApi

In the kRti ‘ataDE dhanyuDura’ – rAga kApi, zrI tyAgarAja sings praises of the Lord.

- P ataDE dhanyuDura O manasa
- A satata yAna suta dhRtamaina sItA  
pati pAda yugamula satatamu smariyiJcu (ataDE)
- C1 venuka tIka tana manasu raJjillaga  
ghanamaina nAma kIrtana paruDain(a)TTi (ataDE)
- C2 tumburu vale tana tambura paTTi  
day(A)mbudhi sannidhAnambuna naTiyiJcu(nataDE)
- C3 sAyaku sujanula bAyaka tAnun-  
(u)pAyamunanu proddhu hAyiga gaDupu(nataDE)
- C4 ullapu tApamu calla jEsi(y)anni  
kallal(a)ni(y)eJci sallApamunan(u)NDu (ataDE)
- C5 kari varaduni tatvam(e)ruganu marigiJcu  
ari SaDvargamul(a)ndu parava lEka tirugu(nataDE)
- C6 Artini mariyu pravRttini tolagiJcu  
kIrti galgina rAma mUrtini nera nammu (nataDE)
- C7 kalagani nija vipra kulamuna janmiJci  
niluvaramagu mukti phalamunu jEkonna(yataDE)

- C8 karma niSThuDaina dharma zIluDaina  
zarma rAma nAma marmamu telisina (ataDE)
- C9 kAsu vIsamula kOsamu AsatO  
vEsamu dhariJci mOsamu jendani (ataDE)
- C10 andamugA nAmam(a)ndaru jEsina  
sundara rAmuni(y)andu lakSyamu peTTu(nataDE)
- C11 inni pATulaku sarv(O)nnatamau sukhamu  
munnam(a)nubhaviJcukonna vAD(e)vaDO (ataDE)
- C12 rAjasa janulatO tA jata gUDaka  
rAjillu zrI tyAgarAja nutuni nammu(nataDE)

#### Gist

Only he is the blessed one, who remembers always the holy feet of SrI rAma - Consort of sItA – which are held by AJjanEya.

Only he is the blessed one, (1) who is dedicated to chanting the holy names of Lord, to the exultation of own mind, without ever retreating from the aim; (2) who dances in the Court of the Lord – the Ocean of mercy, resonating with his tambura like tumburu (the gandharva chief of celestial musicians); (3) who spends his time happily, without ever leaving the company of virtuous people and, also self remaining vigilant against pitfalls; (4) who, having cooled the afflictions of his mind, considering all to be false, remains talking sweetly about the Lord; (5) who goes about without being involved in the six internal enemies (kAma, krOdha, lObha, mOha, mada, mATsarya), which screen one from understanding the real nature of the Lord – the saviour of gajEndra; (6) who believes whole-heartedly the Lord rAmamUrti, who is famed as the One who destroys all the griefs and re-birth; (7) who, having been born in the brAhmaNa caste, which is indeed rare to attain, achieves the ever-lasting end-result called liberation; (8) who knows the secret of the joy of the name of Lord zrI rAma, be he ever-steadfast in his (prescribed) duties or is ever virtuous by nature in the path of righteous conduct; (9) who is not ruined by donning garbs for (fulfilling) desires of money and grains of gold; (10) who sets his aim in the charming Lord zrI rAma, who has been worshipped well by all by chanting His names; (11) who had earlier (or first) experienced the supreme bliss as a result of this much of labour; (12) who, without himself joining the company of the people given to the quality of passion, believes in the resplendent Lord zrI rAma praised by this tyAgarAja.

#### Word-by-word Meaning

P O My Mind (manasA)! Only he (ataDE) is the blessed one (dhanyuDurA)!

A O My Mind! Only he is the blessed one,  
who remembers (smariyiJcu) always (satatamu) the holy feet (pada yugamula) of zrI rAma - Consort (pati) of sItA –  
which are held (dhRtamaina) by AJjanEya – the son (suta) of Wind God  
– one who always (satata) moves (yAna).

C1 O My Mind! Only he is the blessed one, who (aTTi) -  
is dedicated (paruDaina) (paruDainaTTi) to chanting (kIrTana) the holy  
(ghanamaina) names (nAma) of Lord,  
to the exultation (raJjillaga) of own (tana) mind (manasu),  
without ever retreating (venuka tika) (from the aim).

- C2 O My Mind! Only he is the blessed one, who -  
dances (naTiyiJcu) in the Court (sannidhAnambuna) (literally presence)  
of the Lord – the Ocean (ambhudhi) of mercy (dayA) (dayAmbudhi),  
resonating (paTTi) (literally holding) with his (tana) tambura like (vale)  
tumburu – the gandharva chief of celestial musicians.
- C3 O My Mind! Only he is the blessed one, who -  
spends (gaDupu) his time (proddu) happily (hAyiga) (literally without  
worries),  
ever (sAyaku) without leaving (bAyaka) the company of virtuous people  
(sujanula) and,  
also self (tAnu) remaining vigilant (upAyamunanu) (literally clever)  
(against pitfalls) (tAnunupAyamunanu).
- C4 O My Mind! Only he is the blessed one, who,  
having cooled (calla jEsi) the afflictions (tApamu) of his mind (ullapu)  
(literally heart),  
considering (eJci) all (anni) (jEsiyanni) to be (ani) false (kallalu)  
(kallalaniyeJci),  
remains (uNDu) talking sweetly (sallApamunanu) (literally converse)  
(sallApamunanuNDu) (about the Lord).
- C5 O My Mind! Only he is the blessed one, who -  
goes about (tirugu) without (IEka) being involved (parava) (literally  
attached) in (andu) the six (SaDvargamulu) (SaDvargamulandu) internal  
enemies (ari) (kAma, krOdha, lObha, mOha, mada, mATsarya),  
which screen (marigiJcu) one from understanding (eruganu) the real  
nature (tatvamu) (tatvameruganu) of the Lord – the saviour (varada) (varaduni)  
of gajEndra – the elephant (kari).
- C6 O My Mind! Only he is the blessed one, who -  
believes (nammu) whole-heartedly (nera) the Lord rAmamUrti  
(rAmamUrtini),  
who is famed (kIrti galgina) as the One who destroys (tolagiJcu) all the  
griefs (Artini) and re-birth (mariyu pravRttini) (literally again manifestation).
- C7 O My Mind! Only he is the blessed one, who -  
having been born (janmiJci) in the brAhmaNa (vipra) caste (kulamuna)  
which is indeed (nija) rare to attain (kalagani),  
achieves (jEkonna) the ever-lasting (niluvaramagu) end-result  
(phalamunu) called liberation (mukti).
- C8 O My Mind! Only he is the blessed one, who  
knows (telisina) the secret (marmamu) of the joy (zarma) of the name  
(nAma) of Lord zrI rAma,  
be he ever-steadfast (niSTuDaina) in his (prescribed) duties (karma) or is  
ever virtuous by nature (zIluDaina) in the path of righteous conduct (dharma).
- C9 O My Mind! Only he is the blessed one, who -  
is not ruined (mOsamu jendani) by donning (dhariJci) garbs (vEsamu)  
for (fulfilling) desires (AsatO) of (kOsamu) money (kAsu) and grains of gold  
(vIsamula).
- C10 O My Mind! Only he is the blessed one, who -  
sets his aim (lakSyamu peTTu) in (andu) the charming (sundara) Lord  
zrI rAma (rAmuniyandu),

who has been worshipped well (andamugA) by all (andaru) by chanting His names (nAmamu jEsina) (nAmamandaru).

C11 O My Mind! Only he (vADu) is the blessed one, who (evaDO) (vADevaDO) -  
had earlier (or first) (munnu) experienced (anubhaviJcukonna) (munnamanubhaviJcukonna) the supreme (sarvOnnatamau) (literally best of all) bliss (sukhamu) as a result of this much (inni) of labour (pATulaku).

C12 O My Mind! Only he is the blessed one, who -  
without himself (tA) joining (gUDaka) the company (jata) of the people (janulatO) given to the quality of Passion (rAjasa),  
believes (nammu) in the resplendent (rAjillu) Lord (zrI rAma) praised (nuta) (nutuni) by this tyAgarAja.

Notes –

C3 – sAyaku – This is how it is given in all the books. However, in the telugu dictionary there is no such word which could fit in the present context. zrI tyAgarAja seems to use this word to mean ‘always’ – that is how it has been translated in the book of CR. This needs to be checked. Any suggestions ???

C4 – tApamu – the ‘tri-tApa’ or ‘tApatraya’ – adhyAtmika, Adhibhautika, Adhidaivika – For detailed discussion please visit -  
<http://www.prabhupadavani.org/Bhagavatam/text/219.html>

Also refer to zrI lalitA sahasra nAma – ‘tApa-trayAgni santapta samAhlAdana candriKA’ (357) (moolight that gives joy to those who are burnt by the triple fires of misery – those generated by physical, mental and supernatural causes)

C4 – sallApamu – This word also means ‘conversing’. It is not clear whether zrI tyAgarAja means that the devotee should be talking sweetly to the Lord or about the Lord. Any suggestions ???

C6 – pravRtti – 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 ‘pravarti’. ‘pravarti’ is the telugu form of the Sanskrit word ‘pravRtti’. This needs to be checked. Any suggestions ???

C6 – pravRtti - Generally this means ‘action’ or ‘conduct’ ‘manifestation’ etc. In zrImad-bhagavad-gItA, Chapter 16, the following verse is relevant –

pravRttim ca nivRttiM ca janA na vidurAsurA: ||  
na zaucam nApi cAcArO na satyaM tESu vidyatE || 7 ||

“The persons of Asurika nature know not what to do and what to refrain from; neither is purity found in them nor good conduct, not truth.”

(Explanation) What to do .....from : What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.

(Translation and notes by Swami Swarupananda)

However, in view of the previous word ‘mariyu’ (again) and following word ‘toalgiJcu’ (destroy), zrI tyAgarAja seems mean – the ‘re-manifestation’. In the kRti ‘entani nE varNintu’ – rAga mukhAri, he praises zabari as ‘punar-AvRtti rahita padamu pondina’ – (who attained the state of non-return). Accordingly, it has been translated here. Any suggestions ???

C8 – karma niSTha – this may refer to those who are dedicated to performance of vEdic karmas. This may also refer to those who follow ‘karma yOga’ as defined in zrImad-bhagavad-gItA. This may also refer to puruSArtha – see note below.

C8 – dharma zIla – zrI tyAgarAja seems to refer to those follow the four-fold human pursuit - puruSArtha – dharma, artha, kAma, mOkSa.

C9 – vIsamulu – this may mean ‘one sixteenth part of anything’ or ‘a grain of gold equivalent in weight to a grain of rice’. However, if ‘kAsu vIsamulu’ is to be taken together, this may mean ‘aNA’ – one-sixteenth part of a rupee (used before 1957). Here, this has been translated as ‘grains of gold’. Any suggestions ???

C9 – dhariJci – this is how it is given in the book of TKG. However, in all other books this is given as ‘dhariyiJci’. ‘dhariJci’ means to ‘put on (garb)’; ‘dariyiJci’ means ‘to make one put on (garb)’. In my humble opinion, ‘dhariJci’ seems to be appropriate in the present context. This needs to be checked. Any suggestions ???

C11 – sarvOnnatamau – this is how it is given in the books of TKG and TSV/AKG. However, in the book of TKG and TSV/AKG, this is given as ‘sarvOnnata’. This needs to be checked. Any suggestions ???

C11 – sarvOnnatamau sukhamanubhaviJcukonna vADu – zrI tyAgarAja seems to refer to AJjanEya specifically.

## **pAhi parama dayALO-kApi**

In the kRti ‘pAhi parama dayALO’ – rAga kApi, zrI tyAgarAja sings praises of the Lord.

- P pAhi parama dayALO harE mAM
- C1 sundar(A)nana mukunda rAghava  
purandar(A)di nuta mandar(A)ga dhara (pAhi)
- C2 paGkaj(A)pta hariN(A)Gka nayana  
zrId(A)Gka suguNa makar(A)Gka janaka mAM(pAhi)
- C3 krUra mAnava vidAra bhavya kara  
nIrAd(A)bha zarIra mA ramaNa (pAhi)
- C4 nir-vikAra guNa sarva rUpa dhara  
pUrva dEva mada garva bhaJjana (pAhi)
- C5 pUrNa rUpa kalaz(A)rNava sthita su-  
parNa vAhana su-varNa cEla mAM (pAhi)
- C6 rakSa mAm(a)nizam(a)kSar(A)MRta  
ras(A)kSa nirjara su-pakSa cApa dhara (pAhi)
- C7 raGga nAyaka zubh(A)Gga sUrya kula  
puGgav(A)ri mada bhaGga sarvada (pAhi)
- C8 nAga zayana bhava rOga nAza kRpa  
rAgadE varada tyAgarAja nuta (pAhi)

Gist

O Most merciful Lord hari! O Beautiful Faced Lord mukunda! O Lord rAghava! O Lord praised by indra and others! O Lord who bore the mandara mountain on his back! O Lord who has Sun and moon as eyes! O Lord on whose lap lakSmi is seated! O Virtuous One! O Father of cupid! O Lord who destroyed cruel people! O Lord who causes prosperity! O Lord whose body resembles rain-cloud! O Beloved of lakSmi! O Immutable Lord! O Lord who is beyond qualities! O Lord who is embodied in all forms! O Lord who destroyed the arrogant pride of asuras! O Lord who is the embodiment of the Whole! O Lord abiding in the

Ocean of Milk! O Lord whose carrier is garuDa! O Lord who wears golden (hued) garments! O Imperishable Lord! O Lord with nectarine juicy Eyes! O Lord who has tireless shoulders (OR One who is on the side of celestials)! O Wielder of bow! O Lord raGga nAyaka (of zrI raGgaM)! O Auspicious limbed! O Lord who destroyed the arrogance of rAvaNa – the prime enemy of the Solar dynasty! O Lord reclining on the bed of zESa! O Destroyer of the disease called Worldly Existence! O Mercy Crystal! O Bestower of Boons! O Lord praised by this tyAgarAja!

Protect me always.

#### Word-by-word Meaning

P Protect (pAhi) me (mAM), O Most (parama) merciful (dayALO) Lord hari (harE)!

C1 O Beautiful (sundara) Faced (Anana) (sundarAnana) Lord mukunda! O Lord rAghava!

O Lord praised (nuta) by indra (purandara) and others (Adi) (purandarAdi)! O Lord who bore (dhara) the mandara mountain (aga) (mandarAga) on his back!

Protect me, O Most merciful Lord hari!

C2 O Lord who has Sun – Friend (Apta) of Lotus (paGkaja) (paGkajApta) – and moon – deer (hariNa) marked (aGka) (hariNAGka) – as eyes (nayana)!

O Lord on whose lap (aGka) lakSmi (zrIda) (zrIdAGka) is seated! O Virtuous One (suguNa)! O Father (janaka) of cupid – whose banner (aGka) is sea-animal (makara) (makarAGka)!

Protect me (mAM), O Most merciful Lord hari!

C3 O Lord who destroyed (vidAra) cruel (krUra) people (mAnava)! O Lord who causes (kara) prosperity (bhavya)!

O Lord whose body (zarIra) resembles (Abha) rain-cloud (nIrada) (nIradAbha)! O Beloved (ramaNa) of lakSmi (mA)!

Protect me, O Most merciful Lord hari!

C4 O Immutable Lord (nir-vikAra)! O Lord who is beyond qualities (nir-guNa)! O Lord who is embodied (dhara) in all (sarva) forms (rUpa)!

O Lord who destroyed (bhaJjana) the arrogant (mada) pride (garva) of asuras (pUrva dEva)!

Protect me, O Most merciful Lord hari!

C5 O Lord who is the embodiment (rUpa) of the Whole (pUrNa)! O Lord abiding (sthita) in the Ocean (arNava) of Milk – from where the pitcher (kalaza) of nectar emerged (kalazArNava)!

O Lord whose carrier (vAhana) is garuDa – the mighty winged (su-parNa)! O Lord who wears golden (hued) (su-varNa) garments (cEla)!

Protect me (mAM), O Most merciful Lord hari!

C6 O Imperishable Lord (akSara)! O Lord with nectarine (aMRta) juicy (rasa) Eyes (akSa) (rasAkSa)! Please protect (rakSa) me (mAM) ever (anizAM) (mAmanizamakSarAMRta);

O Lord who has tireless (nirjara) shoulders (su-pakSa) (OR One who is on the side of celestials)! O Wielder (dhara) of bow (cApa)!

Protect me, O Most merciful Lord hari!

C7 O Lord raGga nAyaka (of zrI raGgaM)! O Auspicious (zubha) limbed (aGga) (subhAGga)!

O Lord who destroyed (bhaGga) the arrogance (mada) of rAvaNa – the prime (puGgava) enemy (ari) (puGgavAri) of the Solar (sUrya) dynasty (kula)!  
Protect me always (sarvadA), O Most merciful Lord hari!

C8 O Lord reclining (zayana) on the bed of zESa – the serpent (nAga)! O Destroyer (nAza) of the disease (rOga) called Worldly Existence (bhava)!  
O Mercy (kRpa) Crystal (rAgada) (rAgadE)! O Bestower of Boons (varada)! O Lord praised (nuta) by this tyAgarAja!  
Protect me, O Most merciful Lord hari!

Notes –

C2 – makarAGka – The banner of kAma is makara.

C3 – vidAra – this is how it is given in the book of TSV/AKG; in the book of TKG, this is given as ‘ra-dhAra’; ‘vidAra’ has been given as an alternative. It is not clear whether ‘ra-dhAra’ is correct or not. However, ‘ra’ means ‘fire’; and ‘dhAra’ means ‘rain’; may be zrI tyAgarAja uses this to mean ‘rain that extinguishes the fire called wicked people’. This needs to be checked. Any suggestions ???

C4 - nir-vikAra guNa – In my humble opinion, the prefix ‘nir’ governs both ‘vikAra’ (nirvikAra) and ‘guNa’ (nirguNa). It has accordingly been translated; otherwise, the word ‘guNa’ by itself, cannot be properly translated. The same combination occurs in the kRti ‘dina maNi vaMza’ – rAga hari kAmbhOji also. Any suggestions ???

C8 – kRpa rAgadE – This is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘kRpA sAga’. This needs to be checked.

One of the meanings of this word ‘rAgada’ is ‘crystal’. ‘Crystal’ comes under the general category of ‘maNi’ - gemstones. Probably, zrI tyAgarAja is using the word in the same sense as ‘wish-crystal’ (cintA maNi) – ‘mercy crystal’. Any suggestions ???

The characteristics of ‘crystal’ and other gems are given in the website–  
<http://www.yourgemologist.com/crystalsystems.html>

## **pAhi mAM zrI rAmacandra-kApi**

In the kRti ‘pAhi mAM zrI rAmacandra’ – rAga kApi, zrI tyAgarAja sings praises of the Lord.

P pAhi mAM zrI rAmacandra

C1 akkaratO pAdamulaku mrokkiti(y)Ela parAku (pAhi)

C2 dikku nIvai(y)uNDagAnu grakkuna vEDukonnAnu (pAhi)

C3 makkuvatO rAma nIvu(y)ekkuva jESi nanu brOvu (pAhi)

C4 cakkani nI muddu mOmuna(o)kka sAri kanupimpumu (pAhi)

C5 anniTanu nelakonna ninnu miJcina vAr(e)var(a)nna (pAhi)

C6 pannaga bhUSaNUdu cAla ninnu koniyADun(E) vELa (pAhi)

C7 cinna nADE(y)anusariJcukonna vADanu nanu pAliJcu (pAhi)

C8 mannana jESi(y)Ela(v)ayy(A)panna rakSaka rAmayya (pAhi)

C9 pannuga zrI tyAgarAja sannuta bhAskara tEja (pAhi)

Gist

O Lord zrI rAmacandra! O Father! O Saviour from dangers! O Lord zrI rAma! O Lord who is as resplendent as the Sun! O Lord praised well by this tyAgarAja!

(1) I saluted Your holy feet with faith; then why this unconcern?

(2) As You are my refuge, I prayed to You without hesitation.

(3) Please protect me with affection showing munificence.

(4) Please show me once Your beautiful charming face.

(5) Who is there to surpass You who is abiding in everything.

(6) Lord ziva always extols You much.

(7) I adopted Your path from my child-hood; please nourish me.

(8) Please govern me by forgiving me.

(9) Please protect me nicely.

Word-by-word Meaning

P O Lord zrI rAmacandra! Please protect (pAhi) me (mAM).

C1 I saluted (mrokkiti) Your holy feet (pAdamulaku) with faith (akkaratO); then why (Ela) (mrokkitiyEla) this unconcern (parAku)?

O Lord zrI rAmacandra! Please protect me.

C2 As You (nIvai) are (uNDagAnu) (nIvaiyuNDagAnu) my refuge (dikku), I prayed (vEDukonnAnu) to You without hesitation (grakkuna) (literally quickly);

O Lord zrI rAmacandra! Please protect me.

C3 O Lord rAma! You (nIvu) please protect (brOvu) me (nanu) with affection (makkuvatO) showing munificence (ekkuva jEsi) (nIvuyekkuva);

O Lord zrI rAmacandra! Please protect me.

C4 Please show (kanipimpumu) me once (okka sAri) Your (nI) beautiful (cakkani) charming (muddu) face (mOmunu) (mOmunoikka);

O Lord zrI rAmacandra! Please protect me.

C5 O Father (anna)! Who (evaru) is there to surpass (miJcinavAru) (miJcinavArevaranna) You (ninnu) who is abiding (nelakonna) in everything (anniTanu);

O Lord zrI rAmacandra! Please protect me.

C6 Lord ziva – adorned (bhUSaNuDu) with snakes (pannaga) – always (E vELa) extols (koniyaADunu) (koniyaADunE) You (ninnu) much (cAla);

O Lord zrI rAmacandra! Please protect me.

C7 I have adopted Your path (anusariJcukonna vADanu) from my childhood (cinna nADE) (nADEyanusariJcukonna); please nourish (pAliJcu) me (nanu);

O Lord zrI rAmacandra! Please protect me.

C8 O Saviour (rakSaka) from dangers (Apanna)! O Lord (ayya) zrI rAma (rAmayya)! O Lord (ayya)! Please govern (Elu) me by forgiving (mannana jEsi) me (jEsiyElavayyApanna);

O Lord zrI rAmacandra! Please protect me.

C9 O Lord who is as resplendent (tEja) as the Sun (bhAskara)! O Lord praised well (sannuta) by this tyAgarAja!



O Lord zrI rAmacandra! Please protect me nicely (pannuga).

Notes –

P – Pallavi is as given in the books of TKG and TSV/AKG. However, in the book of CR, words ‘pAhi mAAM zrI rAma’ are also found. This needs to be checked. Any suggestions ???

C 6 & C7 – These two caraNas are as given in the book of TKG. However, in the books of CR and TSV/AKG, these are found interchanged. This needs to be checked. Any suggestions ???

## rAma pAhi-kApi

In the kRti ‘rAma pAhi mEghazyAma’ – rAga kApi, zrI tyAgarAja sings praises of the Lord.

- P rAma pAhi mEgha zyAma pAhi guNa  
dhAma mAAM pAhi O rAma
- C1 mUDu lOkamulalO IDu lEd(a)ni ninnu  
vEDukoNTini nEnu O rAma (rAma)
- C2 lOkula nera nammukOkane nIkE  
lOkuva nEn(ai)tini O rAma (rAma)
- C3 E vELa nApAli dEv(A)di dEvuD  
nIvE(y)anukoNTini O rAma (rAma)
- C4 anni kallal(a)ni ninnE nijam(a)nu-  
konna vADan(ai)tini O rAma (rAma)
- C5 talacin(a)ntanE mEnu pulakariJcaga nIpai  
valaci nIvADan(ai)tini O rAma (rAma)
- C6 durjana gaNamula varjiJcuTaku nAma  
garjana gati(y)aNTini O rAma (rAma)
- C7 manasuna nitya nUtanamaina cakkani  
tanamunu kanukoNTini O rAma (rAma)
- C8 avani sutA dhava bhavamuna(y)evvarik-  
(e)varu lEd(a)nukoNTini O rAma (rAma)
- C9 maJci kRtyamulu nIk(a)Jcu icciti(A)  
paJca bhUtamu sAkSigA O rAma (rAma)
- C10 vanaja nayana nA vacanamul(e)lla satyam-  
(a)nucu AlakiJcumI O rAma (rAma)
- C11 ikanaina zaGkara sakha brahmAnanda  
sukha sAgara brOvumI O rAma (rAma)
- C12 AjAnu bAha sarOj(A)nana tyAga-  
rAja sannuta carita O rAma (rAma)

Gist

O Lord zrI rAma! O Dark-blue hued like rain-cloud! O Abode of vitues! O Consort of sItA! O (blue) Lotus Eyed! O Friend of Lord zaGkara! O Ocean of the comfort of Supreme Bliss! O Lord whose hands extend to the knees! O Lotus Faced! O Lord whose conduct is praised well by this tyAgarAja!

(1) I prayed to You because there is none equal to You in all the three Worlds.

(2) I became submissive to You alone instead of much believing others.

(3) At all times, I considered that You alone to be Lord of celestials and others who belongs to me.

(4) Treating everything (else) to be false, I became of the opinion that You alone are real.

(5) I became Yours by loving You to such an extent that mere thought of You resulted in horripilation.

(6) I considered that, in order to rid the company of wicked people, roar of Your name is the only recourse.

(7) In my mind, everyday I experienced new (and) nice feelings.

(8) I considered that, in the Ocean of Worldy Existence, there is no mutuality between one another.

(9) I swear by those Five Great Elements that I surrendered (results of) all my pious deeds to be Yours.

(10) Please listen to all my statements as true.

(11) Atleast from now-onwards, please protect me.

#### Word-by-word Meaning

P O Lord zrI rAma! Please protect (pAhi) me, O Dark-blue (zyAma) hued like rain-cloud (mEgha)! Please protect (pAhi) me, O Abode (dhAma) of vitues (guNa)! Please protect (pAhi) me (mAM), O Lord zrI rAma!

C1 O Lord rAma! I (nEnu) prayed (vEDukoNTini) to You (ninnu) because (ani) there is none (IEdu) (IEdani) equal (IDu) to You in all the three (mUDu) Worlds (lOkamulalO);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud! Please protect me, O Abode of vitues! Please protect me, O Lord zrI rAma!

C2 O Lord rAma! I (nEnu) became (aitini) (nEnaitini) submissive (lOkuva) to You alone (nIkE) instead of much (nera) believing (nammukOkane) others (lOkula) (literally people);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud! Please protect me, O Abode of vitues! Please protect me, O Lord zrI rAma!

C3 O Lord rAma! At all (E) times (vELa), I considered that (anukoNTini) You alone (nIvE) (nIvEyanukoNTini) to be Lord (dEvuDdu) of celestials (dEva) and others (Adi) (dEvAdi) who belongs to me (nApAli);

O Lord zrI rAma! Please protect me. O Dark-blue hued like rain-cloud! Please protect me, O Abode of vitues! Please protect me, O Lord zrI rAma!

C4 O Lord rAma! Treating (ani) everything (anni) (else) to be false (kallalu) (kallalani) I (vADanu) became (aitini) of the opinion (anukonna vADa) (vADanaitini) (literally assume) that You alone (ninnE) are real (nijamu) (nijamanukonna);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud! Please protect me, O Abode of vitues! Please protect me, O Lord zrI rAma!

C5 O Lord rAma! I became (aitini) Yours (nIvAdunu) (nIvADanaitini) by loving (valaci) You (nIpai) to such an extent that mere (antanE) thought

(talacina) (talacinantanE) of You resulted in horripilation (mEnu pulakariJcaga) (literally bodily horripilation);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C6 O Lord rAma! I considered (aNTini) that, in order to rid (varjiJcuTaku) the company of wicked (durjana) people (gaNamula), the roar (garjana) of Your name (nAma) is (aNTini) the only recourse (gati) (gatiyaNTini);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C7 O Lord rAma! In my mind (manasuna), everyday (nitya) I experienced (kanukoNTini) (literally see) new (nUtanamaina) (and) nice (cakkani) feelings (tanamu);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C8 O Consort (dhava) of sItA – daughter (sutA) of Earth (avani)! I considered (anukoNTini) that, in the Ocean of Worldly Existence (bhavamuna), there is no (lEdu) (lEdanukoNTini) mutuality between one another (evvarikevaru) (bhavamuyevvarikevaru);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C9 O Lord rAma! I swear (sAkSigA) (literally as witness) by those (A) Five (paJca) Great Elements (bhUtamu) that I surrendered (iccitini) (iccitinA) (literally give) (results of) all my pious (maJci) (literally good) deeds (kRtyamulu) to be (aJcu) Yours (nIku) (nIkaJcu);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C10 O (blue) Lotus (vanaja) Eyed (nayana)! O Lord rAma! Please listen (AlakiJcumI) to all (ella) my (nA) statements (vacanamulu) (vacanamulella) as (anucu) true (satyamu) (satyamanucu);

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C11 O Friend (sakha) of Lord zaGkara! O Ocean (sAgara) of the comfort (sukha) of Supreme Bliss (brahmAnanda)! O Lord rAma! Atleast from now-onwards (ikanaina), please protect (brOvumI) me;

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

C12 O Lord whose hands extend to the knees (AjAnu bAha)! O Lotus (sarOja) Faced (Anana) (sarOjAnana)! O Lord whose conduct (carita) is praised well (sannuta) by this tyAgarAja! O Lord rAma!

O Lord zrI rAma! Please protect me, O Dark-blue hued like rain-cloud!  
Please protect me, O Abode of virtues! Please protect me, O Lord zrI rAma!

Notes –

C8 – evvarikevaru lEdu - In the books this has been taken to mean 'the relationships are not real'. Probably zrI tyAgarAja reflects upaniSadic statement - Yajnavalkya says to his wife - "It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved....." bRhadAraNyaka upaniSad - II.iv.5.

C 11 – zaGkara sakha – this is how it is given in the book of TKG; however, in the books of CR and TSV/AKG, this is given as ‘zaGkara zuka’. This needs to be checked. Any suggestions ???

C11 – brahmAnanda sukha sAgara brOvumI – The word ‘brOvumI’ can also be translated as ‘bestow’. In such a case, the meaning of this would be ‘bestow on me the ocean of Supreme bliss’; however, the form of the word ‘sAgara’ should be ‘sAgaramu’. This needs to be checked. Any suggestions ???

C12 – AjAnu bAha – In the book of TKG, this is given as ‘AjAnu bAhu’. In my humble opinion, this should be ‘AjAnu bAha’ being an address.

## rAma raghu kula-kApi

In the kRti ‘rAma raghu kula jala’ – rAga kApi, zrI tyAgarAja sings praises of the Lord.

- P rAma raghu kula jala nidhi  
sOma lOk(A)bhirAma
- A tAmara cUlik(ai)nanu  
nI mahimalu teliya vazama (rAma)
- C1 zaraN(A)gata jana rakSaka  
sura pAla mukha jita sudha  
kara ninnu vibhISaNuDu  
zaraN(a)nagAnE  
sura muni jana vairi sahO-  
daruD(a)nucunu(n)eJcaka nI  
birudunu pogaDucu laGka  
pura patigA jEsina zrI (rAma)
- C2 sura pUjita pada nIdu  
vara rUpamu kana jAlaka  
giriJA ripu hara  
zaGkara saumitri  
dharaj(A)nila tanaya vibhA-  
kara suta daza vadan(A)nuja  
bharatulu pogaDaga tommidi  
guriki divya dRSTin(i)ccina (rAma)
- C3 jalaj(A)ruNa caraN(A)sura  
jalad(A)zuga zrI raghu kula  
tilak(A)dbhuta guNa  
zubhamulu gala tyAgarAja  
kula pAvana kali yuga  
manujulakunu nI tArakamu  
niTala nEtruni cEtanu  
vInula palkanugA jEsina (rAma)

Gist

O Lord zrI rAma! O Moon born in the Ocean of raghu dynasty! O Delighter of the Worlds! O Protector of those who have sought Your refuge! O Protector of the celestials! O Lord whose face vanquishes the moon! O Lord whose feet are worshipped by the celestials! O Lord whose feet are red like lotus! O Gale which blows away the clouds called the demons! O the Most Eminent of

the dynasty of zrI raghu! O Lord of Wonderful virtues! O Purifier of the clan of this tyAgarAja endowed with auspiciousness!

Is it possible even for brahma to know Your prowesses?

As soon as vibhISaNa sought Your refuge, without considering that he is the brother of the sworn enemy of celestials and ascetics lot, declaring Your (and Your race's) appellations, You made him the King of the City of laGkA!

You bestowed the divine eye-sight on pArvati, zatrughna, Lord ziva, lakSmaNa, sItA, AJjanEya, sugrIva, vibhISaNa and bharata when they prayed to You unable to behold Your divine form!

You ordained for uttering Your name, which carries one across (Ocean of Worldly Existence), in the ears of the people of this age of kali (at the time of death), by Lord ziva!

#### Word-by-word Meaning

P O Lord zrI rAma! O Moon (sOma) born in the Ocean (jala nidhi) of raghu dynasty (kula)! O Delighter (abhirAma) of the Worlds (lOka) (lOkAbhirAma)!

A Is it possible (vazama) even (ainanu) for brahma – born (cUliki) (cUlikainanu) of Lotus (tAmara) - to know (teliya) Your (nI) prowesses (mahimalu)?

O Lord zrI rAma! O Moon born in the Ocean of raghu dynasty! O Delighter of the Worlds!

C1 O Protector (rakSaka) of those (jana) who have sought (Agata) Your refuge (zaraNa) (zaraNagata)! O Protector (pAla) of the celestials (sura)! O Lord whose face (mukha) vanquishes (jita) the moon (sudhA-kara)!

O Lord zrI rAma! O Moon born in the Ocean of raghu dynasty! O Delighter of the Worlds who -

as soon as vibhISaNa (vibhISaNuDu) sought (anagAnE) Your (ninnu) refuge (zaraNa) (zraraNaganE),

without considering (eJcaka) that (anucunu) he is the brother (sahOdaruDu) (sahOdaruDanucununeJcaka) of the sworn enemy (vairi) of celestials (sura) and ascetics (muni) lot (jana),

declaring (pogaDucu) (literally eulogising) Your (and Your race's) (nI) appellations (birudunu),

made (jEsina) him the King (patigA) of the City (pura) of laGkA!

C2 O Lord whose feet (pada) are worshipped (pUjita) by the celestials (sura)!

O Lord zrI rAma! O Moon born in the Ocean of raghu dynasty! O Delighter of the Worlds who bestowed (iccina) the divine (divya) eye-sight (dRSTini) (dRSTiniccina) on these nine (tommidu) persons (guriki) -

pArvati – daughter of Mountain (giriJA), zatrughna – the vanquisher (hara) of enemies (ripu), Lord ziva (zaGkara), lakSmaNa – son of sumitRA (saumitri),

sItA – daughter of Earth (dharajA), AJjanEya – son (tanaya) of Wind God (anila) (dharajAnila), sugrIva – son (suta) of Sun (vibhA-kara), vibhISaNa – younger brother (anuja) of rAvaNa – the ten (daza) faced (vadana) (vadanAnuja) and bharata (bharatulu),

when they prayed (pogaDaga) (literally praised) to You unable (jAlaka) to behold (kana) Your divine (vara) form (rUpamu)!

C3 O Lord whose feet (caraNa) are red (aruNa) like lotus (jalaja) (jalajAruNa)!

O Gale (Azuga) which blows away the clouds (jalada) (jaladAzuga) called the demons (asura) (caraNAsura)! O the Most Eminent (tilaka) (literally the auspicious mark on fore-head) of the dynasty (kula) of zrI raghu!

O Lord of Wonderful (adbhuta) (tilakAdbhuta) virtues (guNa)! O Purifier (pAvana) of the clan (kula) of this tyAgarAja endowed (gala) with auspiciousness (zubhamulu)!

O Lord zrI rAma! O Moon born in the Ocean of raghu dynasty! O Delighter of the Worlds who -

ordained (jEsina) (literally made) for uttering (palkanugA) Your (nI) name, which carries one across (tArakamu) (the Ocean of Worldly Existence), in the ears (vInula) of the people (manujulakunu) of this age (yuga) of kali (at the time of death),

by (cEtanu) Lord ziva – one who has eye (nEtra) (nEtruni) in the forehead (niTala)!

Notes –

C1 – birudunu pogaDucu - the Lord zrI rAma declared his vow which is considered as zaraNAgati zAstRa by bhaktAs (vAlmIki rAmAyaNa – yuddha kaNDa, Chapter 18) -

sakRdEva prapannAya tavAsmIti ca yAcate |

abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || 33 ||

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.”

C2 - divya dRSTiniccina - The exact place where this episode occurs is yet to be traced. Any suggestions ???

C3 - zubhamulu gala - This epithet may be attached to zrI rAma also – zubhamulu gala adbhuta guNa.

C3 – nI tArakamunu niTala nEtruni palkanugA – Please refer to adhyAtma rAmAyaNa – yuddha kaNDa – Chapter 15 wherein Lord ziva states that He initiates people dying at kAzi kSEtra in the tAraka mantra – the name ‘rAma’ so that they could attain mukti. Similar statement is also found in muktika upaniSad -

“Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear.” – Dialogue between zrI rAma and AJJanEya – Source –

[http://www.geocities.com/hindu\\_sastras/ebooks/upanishads/muktika\\_upanis\\_had.htm](http://www.geocities.com/hindu_sastras/ebooks/upanishads/muktika_upanis_had.htm) and <http://www.celexel.org/108upanishads/muktika.html>

## **sundara dazaratha-kApi**

In the kRti ‘sundara dazaratha’ – rAga kApi, zrI tyAgarAja praises the Lord.

P sundara dazaratha nandana  
vandanam(o)nariJcedarA

C1 paGkaja lOcana dharajA-  
(y)aGkamuna veluGgaga gani (sundara)

C2 parama dayA-kara zubha-kara  
giriza manOhara zaGkara (sundara)

C3 karamuna goDug(i)Dukoni

sOdaru bharatuDu karagaga gani (sundara)

C4 suguNuD(a)nila tanayuDu  
gavaya gavAkSulu koluvaga gani (sundara)

C5 ghaTaja vasiSTha mRkaNDuja  
gautam(A)dulu pogaDa gani (sundara)

C6 akaLaMka mukha tyAgarAjunu brOcina  
avyAja karuNA sAgara (sundara)

Gist

O Handsome son of King dazaratha! O Lotus Eyed! O Most Compassionate Lord! O Lord who causes welfare! O Lord who has stolen the heart of Lord ziva! O Lord who causes auspiciousness! O Lord with a blemishless face! O Ocean of motive-less Compassion who protects this tyAgarAja!

(1) I offer salute to You.

(2) Beholding sItA shining in Your lap, I offer salute to You.

(3) Beholding Your brother bharata melting in the heart, holding an umbrella in his hand, I offer salute to You.

(4) Beholding AJjanEya – the virtuous One - and (monkey chiefs) gavaya and gavAkSa serve You, I offer salute to You.

(5) Beholding sages agastya, vasiSTha, mArkaNDEya, gautama and others extol You, I offer salute to You.

Word-by-word Meaning

P O Handsome (sundara) son (nandana) of King dazaratha! I offer (onariJceda) salute (vandanamu) (vandanamonariJcedarA) to You.

C1 O Lotus (paGkaja) Eyed (IOcana)! Beholding (gani) sItA – daughter of Earth (dharajA) shining (veluGgaga) in Your lap (aGkamuna) (dharajAyaGkamuna),

O Handsome son of King dazaratha! I offer salute to You.

C2 O Most (parama) Compassionate (dayA-kara) Lord! O Lord who causes welfare (zubha-kara)! O Lord who has stolen (hara) the heart (manas) (manOhara) of Lord ziva – inhabiting Mountains (giriza)! O Lord who causes auspiciousness (zaGkara)!

O Handsome son of King dazaratha! I offer salute to You.

C3 Beholding (gani) Your brother (sOdaru) bharata (bharatuDu) melting (karagaga) in the heart, holding (iDukoni) an umbrella (goDugu) (goDugiDukoni) in his hand (karamuna),

O Handsome son of King dazaratha! I offer salute to You.

C4 Beholding (gani) AJjanEya – son (tanayuDu) of Wind God (anila) – the virtuous One (suguNuDu) (suguNuDanila) - and (monkey chiefs) gavaya and gavAkSa (gavAkSulu) serve (koluvaga) You,

O Handsome son of King dazaratha! I offer salute to You.

C5 Beholding (gani) sages agastya – born of pitcher (ghaTaja), vasiSTha, mArkaNDEya – son of mRkaNDu (mRkaNDuja), gautama and others (Adulu) (gautamAdulu) extol (pogaDa) You,

O Handsome son of King dazaratha! I offer salute to You.

C6 O Lord with a blemishless (akaLaGka) face (mukha)! O Ocean (sAgara) of motive-less (avyAja) Compassion (karuNA) who protects (brOcina) this tyAgarAja (tyAgarAjunu)!

O Handsome son of King dazaratha! I offer salute to You.

Notes –

C2 – giriza – this is how it is given in all the books. This being a Sanskrit word, it should normally be rendered as girIza (giri + Iza); however, as per Sanskrit Dictionary (giriza) and Telugu Dictionary (girizuDu) (without elongating ‘i’) means ‘one inhabiting mountains’ ie. Lord ziva.

C4 – gavaya and gavAkSa – Two monkey chiefs. In rAmEzvara, there are two sacred bathing spots (tIrtha) by the name of gavaya and gavAkSa – Source- <http://hindubooks.org:8088/temples/tamilnadu/rameswaram/page10.htm>

C6 – tyAgarAjunu – this is how it is given in all books other than that TSV/AKG, wherein it is given as ‘tyAgarAjuni’. This needs to be checked. Any suggestions ???

C6 – avyAja karuNA - Please refer to names the Mother - ‘paJca kRtya parAyaNa’ and ‘avyAja karuNA mUrTi’ in the lalItA sahasra nAmAm. The Five-fold actions - projection (sRSTi), sustenance (sthiti) dissolution (laya), concealment (tirOdAna), beatitude (anugraha) are done spontaneously and no motives whatsoever can be attributed to the Lord.

## **zrIramya citta-jayamanOhari**

In the kRti ‘zrIramya citta’ – rAga jayamanOhari, zrI tyAgarAja sings praises of the Lord.

P zrI ramya citt(A)laGkAra svarUpa brOvumu

A mAr(A)ri dEv(E)ndra pitA-  
mah(A)d(y)aSTha dik pAla sEvya (zrI)

C sur(E)z(A)ri jIv(A)pahara  
vara sOdara dharApa zrIpa  
nar(A)nanda nE nI vale  
gAnarA tyAgarAj(A)rcita pada (zrI)

Gist

O Lord of the form of adornment of the mind of lakSmI in which She delights! O Lord worshipped by Lord ziva, indra, brahma, the rulers of the eight cardinal points and others! O The blessed brother of lakSmaNa – the snatcher of the life of indrajit! O Consort of bhU dEvi! O Consort of lakSmi! O The Bliss of human beings! O Lord whose feet are worshipped by this tyAgarAja

I do not find anyone like You; please protect me.

Word-by-word Meaning

P O Lord of the form (svarUpa) of adornment (alaGkAra) of the mind (citta) (cittAlaGkAra) of lakSmI (zrI) in which She delights (ramya)! Please protect (brOvumu) me.

A O Lord worshipped (sEvya) by Lord ziva – the enemy (ari) of cupid (mArA) (mArAri), indra – the Lord of celestials (dEva) (dEvEndra), brahma – the grandsire (pitAmaha:), the rulers (pAla) of the eight (aSTha) cardinal points (dik) and others (Adi) (pitAmahAdyaSTha)!



O Lord of the form of adornment of the mind of lakSmi in which She delights! Please protect me.

C O The blessed (vara) brother (sOdara) of lakSmaNa – the snatcher (apahara) of the life (jIva) (jIvApahara) of indrajit – the enemy (ari) of indra – Lord (Iza) of celestials (sura) (surEzAri)! O Consort (pa) of bhU dEvi (dharA) (dharApa)! O Consort (pa) of lakSmi (zrI) (zrIpa)!

O The Bliss (Ananda) of human beings (nara) (narAnanda)! O Lord whose feet (pada) are worshipped (arcita) by this tyAgarAja (tyAgarAjArcita); I (nE) do not find (gAnarA) anyone like (valE) You (nI);

O Lord of the form of adornment of the mind of lakSmi in which She delights! Please protect me.

Notes –

C – dharApa zrIpa – The two consorts of viSNu – bhUdEvi and zrIdEvi.

C – narAnanda – The exact meaning is not clear. Any suggestions ???

## Ela teliya lErO-darbAru

In the kRti ‘Ela teliya lErO’ – rAga darbAru, zrI tyAgarAja sings praises of the Lord.

P Ela teliya lErO pUrva karmam-  
(E)lAguna jEsirO rAmayya

A bAla zaz(A)Gka kal(A)laGkRta nuta  
nIla varNa suguN(A)laya nI mahimal(Ela)

C1 bAla tanamuna zUla dharuni  
vizAla dhanuvunu lIlagA bhU-  
pAlakulu kana kEla viraci  
kuzAlugA zrIn(E)lina ninn(Ela)

C2 nAlug(o)ka padi vEla kaJcu  
rathAla sura ripu mUla balamula  
lIlagAn(o)ka kOlan(E)si  
kAla yama puri pAlu jEsina ninn(Ela)

C3 rAja zEkharuni(y)I jagatilo  
rAjasambuna pUja sEyu  
rAjul(a)nu gaja rAjulaku mRga  
rAja tyAgarAja nuta ninn(Ela)

Gist

O Lord rAma! O Lord praised by Lord ziva! O (Dark) blue hued! O Abode of virtues! O Lion to those king elephants called kings who, in this World, endowed with passion, worship Lord ziva! O Lord praised by this tyAgarAja!

Why did they not know? What kind of actions did they perform earlier (or in their earlier births) (that they could not know You)?

Why did they not know Your might who -

(1) in His youth, as the kings watched, by breaking sportingly by His hands the large bow of Lord ziva and happily became the consort of slta?

(2) made over sportingly the fourteen thousand bronze chariots and the core strengths of rAvaNa, to the abode of the Lord Death, by sending forth a single arrow?

## Word-by-Word Meaning

P O Lord (ayya) rAma! Why (Ela) did they not (IErO) know (teliya)? What kind of (ELAgU) actions (karmamu) (karmamELAguna) did they perform (jESirO) earlier (pUrva) (or in their earlier births) (that they could not know You)?

A O Lord praised (nuta) by Lord ziva – one who is adorned (alaGkRta) with the digit (kaLA) (kaLAaGkRta) of the young (bAla) moon – the hare (zaza) marked (aGka) (zazAGka)!

O (Dark) blue (nIla) hued (varNa)! O Abode (Alaya) of virtues (suguna) (sugunaAlaya)! O Lord rAma! Why did they not know Your (nI) might (mahimalu)? What kind of actions did they perform earlier (or in their earlier births) (that they could not know You)?

C1 O Lord rAma! Why did they not know You (ninna) who, in His youth (bAla tanamuna) (literally young age), as the kings – Lords (pAlakulu) of the Earth (bhU) – watched (kana), by breaking (viraci) sportingly (IilagA) by His hands (kEla) the large (vizAla) bow (dhanuvunu) of Lord ziva – one who wields (dharuni) of trident (zUla) and

happily (kuzAluga) became the consort (Elina) (literally govern) of sIta (zrI) (zrIni) (literally lakSmi) (zrInElina)?

what kind of actions did they perform earlier (or in their earlier births) (that they could not know You)?

C2 O Lord rAma! Why did they not know You (ninna), who made over (jESina) sportingly (IilagAnu) –

the fourteen – four (nAlugu) and a(oka) ten (padi) - thousand (vEla) bronze (kaJcu) chariots (rathAla) and the core (mUla) strengths (balamula) of rAvaNa – the enemy (ripu) of celestials (sura),

to (pAla) the abode (puri) of the Lord Death – the controller (yama) of time (kAla),

by sending forth (Esi) a single (oka) (IilagAnoka) arrow (kOlanu) (kOlanEsi)?

what kind of actions did they perform earlier (or in their earlier births) (that they could not know You)?

C3 O Lion – king (rAja) of animals (mRga) – to those king (rAjulaku) elephants (gaja) called (anu) kings (rAjulu) (rAjulanu) – who in this (I) World (jagatilO),

endowed with passion (rAjasambuna), worship (pUja sEyu) the Lord ziva – one who wears the (digit) of the moon (rAja) on the head (zEkhara) (zEkharuniyI)! O Lord praised (nuta) by this tyAgarAja!

O Lord rAma! why did they not know You (ninna)? what kind of actions did they perform earlier (or in their earlier births) (that they could not know You)?

(To those kings, who become arrogant by obtaining boons worshipping Lord ziva, you are like a lion to the elephants.)

Notes –

P – pUrva karma – the reference is to the veil - due to their sinful actions of the past - drawn before the eyes of these demons who could not recognise zrI rAma to be the Lord incarnate. In this connection, the statement of mandOdari lamenting about the death of rAvaNa wherein she pities her husband for not recognising zrI rAma to be the Lord viSNu incarnate, is relevant. Please refer to zrImad vAlmiki rAmayaNa, yuddha kANDa, Chapter 111.

A – kaLa – a digit is equivalent to 1/16th portion of anything, especially, moon.

C2 – oka kOlanEsi – The killing of fourteen thousand demons in a matter of hour and a half is praised by dEvas in the following terms – zrImad vAlmiki rAmayaNa – AraNyakANDa – Chapter 30.

Ibid yuddha kANDa – Chapter 93 (verses 27, 31-33) describes the exploits of zrI rAma – “The aforesaid ogres for their part beheld thousands of rAma on the battle field, while at other times they saw only one rAma – a scion of kAkustha. (27) In the eighth part of a day (one hour and a half) an army of ogres capable of changing their form at will, consisting of a myriad chariots possessing the swiftness of the wind, also eighteen thousand fleet-footed elephants, fourteen thousand horses with their riders, and a full two lakhs of ogres fighting on foot, was exterminated by zrI rAma single-handed with his arrows resembling tongues of fires. (31-33)”

However, the statement of zrI tyAgarAja about ‘fourteen thousand bronze chariots’ is not readily traceable. Any suggestions ???

C3 – rAjasambuna pUja sEyu rAjulu – This would, generally, refer to all those demons who sought boons from Lord ziva adopting methods of rAjasa – passion. However, here this would specifically refer to rAvaNa.

## paripAlaya mAM-darBAru

In the kRti ‘paripAlaya mAM kOdaNda’ – rAga darBAru, zrI tyAgarAja sings praises of the Lord.

- P paripAlaya mAM kOdaNda pANE  
pAvan(A)zrita cintAmaNE
- A sarasija bhava nuta caraNa sarOja  
sAkEta sadana dazaratha tanUja (pari)
- C1 zES(A)dhipa vara bhUSaNa vAg-  
vizESa kRta nAma ghOSa janita  
santOSa ravija sambhASaNa nata jana  
pOSaNa zubha kara vESa nir-dOSa (pari)
- C2 satya sandha vara bhRtya pAlak-  
(A)ditya kul(O)ttama satya jan(A)vana  
atyanta sundara nRtya jana priya  
stutya sucAritra nity(O)tsava rUpa (pari)
- C3 sAgara mada damana nAg(A)ri nuta  
caraNa gaNapati hRday(A)gAra pAlana  
jAga-rUka zaraN(A)gata vatsala  
tyAgarAja nuta nAg(A)ri turaga (pari)

Gist

O Wielder of kOdaNda! O Holy One! O Wish-gem of those dependent! O Lord whose Lotus feet are praised by brahma! O Lord resident of ayOdhya! O Son of King dazaratha!

O Lord who derives pleasure by the declaration made by the word of mouth of Lord ziva that His (rAma’s) name to be a special one i.e., tAraka nAma (for crossing over the Ocean of Worldly Existence)! O Lord who converses with sugrIva! O Nourisher of those who supplicate! O Lord whose form causes auspiciousness! O Blemishless Lord!

O Lord who is true to His Word! O Lord who protects those blessed dependents! O Most Eminent of the dynasty of Sun! O Protector of the people who are truthful! O Lord who is exquisitely Handsome! O Lord who is loved by the dancers! O Lord extolled by all! O Lord of virtuous conduct! O Lord whose form is ever a celebration to behold!

O Lord who subdued the pride of the Lord of Oceans! O Lord whose feet are praised by garuDa! O Lord who abides in the heart of Lord gaNapati! O Lord who is watchful in protecting (devotees)! O Lord who has parental love towards those who have sought refuge! O Lord praised by this tyAgarAja! O Lord who speeds on garuDa!

Please nourish me.

#### Word-by-word Meaning

P Please nourish (paripAlaya) me (mAM), O Wielder (pANE) of kOdaNda!  
O Holy One (pAvana)! O Wish-gem (cintAmaNE) of those dependent (Azrita)  
(pAvanAzrita)!

A O Lord whose Lotus (sarOja) feet (caraNa) are praised (nuta) by brahma  
– One who abides (bhava) in the Lotus (sarasija)! O Lord resident (sadana) of  
ayOdhya (sAkEta)! O Son (tanUja) of King dazaratha!

Please nourish me, O Wielder of kOdaNda! O Holy One! O Wish-gem of  
those dependent!

C1 O Lord who derives (janita) pleasure (santOSa) by the declaration  
(ghOSa) made (kRta) by the word (vAk) of mouth of

Lord ziva – One who is adorned (bhUSaNa) with blessed (vara) King  
(adhipa) (of serpents) zESa (zESAdhipa)

that His (rAma's) name (nAma) to be a special one (vizESa) (vAgvizESa)  
ie., tAraka nAma (for crossing over the Ocean of Worldy Existence)!

O Lord who converses (sambhASaNa) with sugrIva – the son of Sun  
(ravija)! O Nourisher (pOSaNa) of those (jana) who supplicate (nata)! O Lord  
whose form (vESa) (literally garb) causes (kara) auspiciousness (zubha)! O  
Blemishless (nir-dOSa) Lord!

Please nourish me, O Wielder of kOdaNda! O Holy One! O Wish-gem of  
those dependent!

C2 O Lord who is true to His Word (satya-sandha)! O Lord who protects  
(pAlaka) those blessed (vara) dependents (bhRtya)!

O Most Eminent (uttama) of the dynasty (kula) (kulOttama) of Sun  
(Aditya)! O Protector (avana) of the people (jana) (janAvana) who are truthful  
(satya)!

O Lord who is exquisitely (atyanta) Handsome (sundara)! O Lord who is  
loved (priya) by the dancers (nRtya jana) (literally dancing people)!

O Lord extolled (stutya) by all! O Lord of virtuous conduct (su-cAritra)! O  
Lord whose form (rUpa) is ever (nitya) a celebration (utsava) (nityOtsava) to  
behold!

Please nourish me, O Wielder of kOdaNda! O Holy One! O Wish-gem of  
those dependent!

C3 O Lord who subdued (damana) the pride (mada) of the Lord of Oceans  
(sAgara)! O Lord whose feet (caraNa) are praised (nuta) by garuDa – enemy (ari)  
of serpents (nAga)(nAgAri)!

O Lord who abides (AgAra) in the heart (hRdaya) (hRdayAgAra) of Lord  
gaNapati! O Lord who is watchful (jAga-rUka) in protecting (pAlana) (devotees)!  
O Lord who has parental love (vatsala) towards those who have sought (Agata)  
refuge (zaraNa) (zaraNAgata)!

O Lord praised (nuta) by this tyAgarAja! O Lord who speeds (turaga) on garuDa – the enemy (ari) of snakes (nAga) (nAgAri)!

Please nourish me, O Wielder of kOdaNDa! O Holy One! O Wish-gem of those dependent!

Notes –

P – pAvana – this is how it is given in the books of ATK and TSV/AKG; in the book of TKG, it is given as ‘pavana’. As per the Sanskrit Dictionary, ‘pavana’ and ‘pAvana’ have similar meaning. Any suggestions ???

P – cintAmaNi – Wish-yielding gem. The island maNidvIpa is stated to be the abode of the gem – also the abode of Mother lalitA mahA tripurasundari – refer to lalitA sahasra nAmam (57).

C1 – zESAdhipa – zESa himself is considered as the King of serpents; therefore, ‘zESAdhipa’ is a little confusing, but no other meaning seems possible in the context.

## mundu venuka-darbAru

In the kRti ‘mundu venukayiru’ – rAga darbAru, zrI tyAgarAj seeks protection from the Lord around him.

P mundu venuka(y)iru pakkala tODai  
mura khara hara rArA

A endu gAna nI(y)andamu vale raghu  
nandana vEgamE rArA (mundu)

C1 caNDa bhAskara kul(A)bdhi candra  
kOdaNDa pANiyai rArA  
aNDa golucu saumitri sahituDai-  
amita parAkrama rArA (mundu)

C2 O gaja rakSaka O rAja kumAra  
OMkAra sadana rArA  
bhAgavata priya bAga brOva(v)ayya  
tyAgarAja nuta rArA (mundu)

Gist

O Slayer of demons mura and khara! O Lord raghu nandana! O Moon born in the Ocean of the Solar dynasty! O Lord of limitless prowess who nourishes the Universe! O Saviour of gajEndra (elephant)! O Prince! O Supreme Lord abiding in the praNava! O Lord who is loved by the great devotees! O Lord praised by this tyAgarAja!

Please come quickly as my company in front, back and on both sides.

I do not find anywhere a charm like that of Yours! Please come wielding kOdaNDa. Please come along with lakSmaNa (son of sumitRA).

Please protect me well.

Word-by-word Meaning

P O Slayer (hara) of demons mura and khara! Please come (rArA) as my company (tODai) in front (mundu), back (venuka) and on both (iru) (venukayiru) sides (pakkala).

A O Lord raghu nandana! I do not find (gAna) anywhere (endu) a charm (andamu) like (vale) that of Yours (nI) (nIyandamu)!

O Slayer of demons mura and khara! Please come (rArA) quickly (vEgame) as my company in front, back and on both sides.

C1 O Moon (candra) born in the Ocean (abdhi) of the Solar – the terrible (caNDa) Sun (bhaskara) - dynasty (kula) (kulAbdhi)! Please come (rArA) wielding (pANiyai) (literally holding in hand) kOdaNDa;

O Lord of limitless (amita) prowess (parAkrama) who nourishes (golucu) the Universe (aNDa)! Please come (rArA) along with (sahituDai) (sahituDaiyamita) lakSmaNa – son of sumitrA (saumitri);

O Slayer of demons mura and khara! Please come as my company in front, back and on both sides.

C2 O Saviour (rakSaka) of gajEndra – the elephant (gaja)! O Prince (rAja kumAra)! O Supreme Lord abiding (sadana) in the praNava (OMkAra)! Please come (rArA);

O Lord (ayya) who is loved (priya) by the great devotees (bhAgavata)! Please protect (brOvu) (brOvavayya) me well (bAga); O Lord praised (nuta) by this tyAgarAja! Please come (rArA).

O Slayer of demons mura and khara! Please come as my company in front, back and on both sides.

Notes –

P – mura - demon slayed by zrI kRSNa. This is part of the story pertaining to slaying of bhaumAsura (narakAsura) by zrI kRSNa related in zrImad bhAgavataM, Book 10, Chapter 59. Please visit web site for a brief of the story-

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/mura.htm>

P – khara – demon (brother of zUrpanakhA) slayed by zrI rAma.

General - According to the great hari-kathA exponent, Sri TS Balakrishna Sastrigal (Thyagaraja Ramayanam), this song was sung when Sri tyAgarAja and his entourage were on their way back from Tirupati and, near Nagalapuram forest, thieves surrounded them. According to him, the entourage was saved by two youngsters who came in the garb of soldiers.

## kamalApta kula-bRndAvanasAraGga

In the kRti 'kamalApta kula' – rAga bRndAvanasAraMga, zrI tyAgarAja sings praises of the Lord.

P kamal(A)pta kula kalaz(A)bdhi candra  
kAva(v)ayya nannu karuNA samudra

A kamalA kaLatra kausalyA su-putra  
kamanIya gAtra kAm(A)ri mitra (kamala)

C munu dAsula brOcinad(e)lla cAla  
vini nI caraN(A)zrituD(ai)tin(a)yya  
kanikarambuna nAk(a)bhayam(i)vvum(a)yya  
vanaja lOcana zrI tyAgarAja nuta (kamala)

Gist

O Moon born in the ocean of Solar dynasty! O Ocean of Mercy! O Lord who has lakSmI as consort! O virtuous son of kausalyA! O Lord with a lovable body! O Friend of Lord ziva! O Lotus Eyed! O Lord praised by this tyAgarAja!

Please protect me.

Having heard a lot about all Your exploits in protecting Your devotees earlier, I became dependent on Your holy feet; kindly give me freedom from fear.

Word-by-word Meaning

P O Moon (candra) born in the ocean (kalazAbdhi) (literally milk ocean) of Solar - munificent (Apta) to Lotus (kamala) (kamalApta) - dynasty (kula)!

O Ocean (samudra) of Mercy (karuNA)! O Lord (ayya), please protect (kAvu) (kAvavayya) me (nannu).

A O Lord who has lakSmI (kamalA) as consort (kaLatra)! O virtuous son (suptra) of kausalyA!

O Lord with a lovable (kamanIya) body (gAtra)! O Friend (mitra) of Lord ziva – the enemy (ari) of cupid (kAma) (kAmAri)!

O Moon born in the ocean of Solar dynasty! O Ocean of Mercy! O Lord, please protect me.

C Having heard (vini) a lot (cAla) about all (ella) Your exploits in protecting (brOcinadi) (brOcinadella) Your devotees (dAsula) earlier (munu),

O Lord (ayya)! I became (aitini) dependent (AzrituDu) on Your (nI) holy feet (caraNa) (caraNAzrituDaitinayya);

O Lord (ayya)! kindly (kanikarambuna) give (ivvumu) me (nAku) freedom from fear (abhayamu) (nAkabhayamivvumayya);

O Lotus (vanaja) Eyed (lOcana)! O Lord praised (nuta) by this tyAgarAja!

O Moon born in the ocean of Solar dynasty! O Ocean of Mercy! O Lord, please protect me.

Notes –

P – kamalApta kula kalazAbdhi candra –It is not clear whether this should be translated as a single epithet as ‘moon born in the ocean of Solar dynasty’ or as two epithets (1) ‘one belonging to the Solar dynasty’ and (2) ‘the moon shining in the milk ocean’.

In the former case, it becomes difficult to translate ‘kalazAbdhi’ simply as ‘ocean’ as ‘kalazAbdhi’ actually means ‘milk ocean from where the pitcher of nectar emerged’; in the latter case, it is not clear whether it would be appropriate to call the Lord ‘as moon shining in the milk ocean’.

Though this has been translated as a single epithet in keeping with the translation found in all the books, this may need to be checked. Any suggestions ???

C – abhayamivvumayya – 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 ‘abhayamiyyavayya’. This needs to be checked. Any suggestions ???

## nagu mOmu gala vAni-madhyamAvati

In the kRti ‘nagumOmu galavAni’ – rAga madhyamAvati, zrI tyAgarAja sings praises of the Lord.

P nagu mOmu gala vAni nA manO-haruni  
jagam(E)lu zUruni jAnakI varuni

- C1 dEv(A)di dEvuni divya sundaruni  
zrI vAsudEvuni sItA rAghavuni (nagu)
- C2 sujnAna nidhini sOma sUrya lOcanuni  
ajnAna tamamunu aNacu bhAskaruni (nagu)
- C3 nirmal(A)kAruni nikhil(A)gha haruni  
dharm(A)di mOkSambu daya cEyu ghanuni (nagu)
- C4 bOdhatO palumAru pUjiJci nEn-  
(A)rAdhintu zrI tyAgarAja sannutuni (nagu)

#### Gist

I shall, with understanding, propitiate by worshipping the Lord - (a) One with a smiling face, (b) stealer of my heart, (c) the Hero ruling the Universe, and (d) One chosen (as suitor) by janakI.

I shall, with understanding, propitiate by worshipping – (a) the Lord of celestials and others, (b) the divinely beautiful One, (c) the Lord zrI vAsudEva, and (d) the Lord rAghava - the consort of sItA.

I shall, with understanding, propitiate by worshipping the Lord who – (a) is the ocean of true knowledge, (b) has moon and the Sun as His eyes, and (c) is the Sun who dispels the darkness of ignorance.

I shall, with understanding, propitiate by worshipping the Lord who – (a) is of the blemishless form, (b) destroys complete sins, and (c) is the Eminent One who bestows (the results of) puruSArtha - righteous conduct, liberation etc.

I shall propitiate the Lord well-praised by this tyAgarAja with understanding by worshipping Him constantly.

#### Word-by-word Meaning

- P I shall, with understanding, propitiate by worshipping the Lord - One with (gala vAni) a smiling (nagu) face (mOmu), stealer (haruni) of my (nA) heart (manas) (manO-haruni), the Hero (zUruni) ruling (Elu) the Universe (jagamu) (jagamElu), and One chosen (as suitor) (varuni) by janakI.
- C1 I shall, with understanding, propitiate by worshipping – the Lord (dEvuni) of celestials (dEva) and others (Adi) (dEvAdi), the divinely (divya) beautiful (sundaruni) One, the Lord zrI vAsudEva (vAsudEvuni), and the Lord rAghava (rAghavuni) - the consort of sItA.
- C2 I shall, with understanding, propitiate by worshipping the Lord who – is the ocean (nidhini) of true knowledge (su-jnAna), has moon (sOma) and the Sun (sUrya) as His eyes (lOcanuni), and is the Sun (bhaskara) (bhAskaruni) who dispels (aNacu) (literally subdues) the darkness (tamamunu) of ignorance (ajnAna).
- C3 I shall, with understanding, propitiate by worshipping the Lord who – is of the blemishless (nirmala) form (AkAruni) (nirmalAkAruni), destroys (haruni) the complete (nikhila) sins (agha) (nikhilAha), and is the Eminent One (ghanuni) who bestows (daya cEyu) (the results of) puruSArtha - righteous conduct (dharma), liberation (mOkSambu) etc (Adi) dharmAdi).



C4 I (nEnu) shall propitiate (ArAdhintunu) (nEnArAdhintunu) the Lord well-praised by this tyAgarAja with understanding (bOdhatO) by worshipping (pUjiJci) Him constantly (palumAru).

Notes –

C1 – vAsudEva - indwelling Supreme Lord.

C3 – dharmAdi – four-fold puruSArtha – pursuit of dharma (righteous conduct), artha (wealth), kAma (desires) and mOkSa (liberation).

## **rAma samayamu-madhyamAvati**

In the kRti ‘rAma samayamu’ – rAga madhyamAvati, zrI tyAgarAja sings praises of the Lord in such a flowery language and words not even found in dictionaries.

P rAma samayamu brOvarA nA pAli daivamA

A rAma danuja gaNa bhIma nava ghana  
zyAma santatamu nAma kIrtanamu-  
(y)Emarakanu(y)ati nEmamu  
jEsE mahAtmulaku kAmita phalada (rAma)

C1 dAnta saMrakSaN(A)gam(A)nta cara  
bhAgavat(A)ntaraGga cara zrI  
kAnta kamanIya guN(A)ntak(A)ntaka  
hit(A)nta rahita muni  
cintanIya vEdAnta vEdya  
sAmanta rAja nuta  
yAnta bhAnta niz(A)nta  
su-karuNA svAnta nIk(i)di (rAma)

C2 bRndArak(A)di muni bRnd(A)rcita  
pAd(A)ravinda sad-bhakta jIv-  
(A)nanda kara sUrya kula candan(A)ri hara  
nandak(A)yudha  
sanandan(A)di nuta kunda radana vara  
mandara dhara gO-  
vinda mukunda sandEhamu nIk-  
(e)nduku nApai (rAma)

C3 I jagatini nIv(a)vyAja karuNA mUrTi(v)ani  
pUja jEsiti gaja rAja rakSaka tyAga-  
rAja vandita ibha rAja vandana phaNi  
rAja zayana vinarA jaga(t)patI  
bhUjA nAyaka rAjita makuTa  
dhar(A)ja sannuta su-rAja(y)ipuDE (rAma)

Gist

O Lord rAma! O my guardian Lord! O Lord rAma - the Terror of the multitude of demons! O dark-blue hued like rain cloud! O Lord who bestows the fruits of wishes to those great men who always chant Your names without being deluded, with great restraint (of mind)!

1. O Protector of ascetics! O Lord who is found in the Agamas! O Lord found in the hearts of great devotees! O Consort of lakSmI! O Lord with lovable virtues! O Friend of Lord ziva - one who put an end to yama! O Lord without an end! O Lord who is meditated by sages! O Real Knower of vEdAnta! O Lord

praised by vassals! O Lord rAma – the destroyer of darkness (of ignorance)! O Lord whose heart is filled with great mercy!

2. O Lord whose Lotus Feet are worshipped by celestials and others and multitude of sages! O Lord who is the life of true devotees! O Lord who causes bliss! O Most eminent of the solar dynasty! O Lord who destroyed enemies! O Lord who wields the sword – weapon called nandaka! O Lord extolled by sanandana and others - the mind-born sons of brahma! O Lord with jasmine flower like teeth! O Lord who bore the sacred mountain mandara! O Lord gOvinda! O Lord mukunda!

3. O Lord who protected gajendra! O Lord worshipped by this tyAgarAja! O Lord saluted by gajendra! O Lord reclining on the couch of zESa! O Lord of the Universe! O Consort of sIta! O Lord who is adorned with a radiating diadem! O Lord well-praised by brahma! O Munificent King! O Lord rAma!

Please listen; considering that, in this World, You are the motive-less Compassionate Lord, I worshipped You; why do You entertain doubts about me? Now itself is the time; please protect me;

#### Word-by-word Meaning

P O Lord rAma! Now is the time (samayamu); please protect (brOvarA) me; O my (nA) guardian (pAli) Lord (daivamA)!

A O Lord rAma - the Terror (bhIma) of the multitude (gaNa) of demons (danuja)! O dark-blue (zyAma) hued like rain cloud (nava ghana) (literally fresh rain cloud)!

O Lord who bestows the fruits (phalada) of wishes (kAmita) to those great men (mahAtmulaku) who –

always (santatamu) chant (kIrtanamu jEsE) Your names (nAma) without being deluded (Emarakanu), with great (ati) restraint (nEmamu) (kIrtanamuyEmarakanuyati) (of mind)!

O Lord rAma! Now is the time; please protect me; O my guardian Lord !

C1 O Protector (saMrakSaNa) of ascetics (dAnta)! O Lord who is found (anta cara) (literally moving about) in the Agamas (samrakSaNAgamAnta)! O Lord found (cara) in the hearts (antaraGga) (literally interior) of great devotees (bhAgavata) (bhAgavatAntaraGga)!

O Consort (kAnta) of lakSmI (zrI)! O Lord with lovable (kamanIya) virtues (guNa)! O Friend (hita) of Lord ziva – one who put an end (antaka) to yama – Lord of death (antaka) (guNAntakAntaka)! O Lord without (rahita) an end (anta) (hitAnta)!

O Lord who is meditated (cintanIya) by sages (muni)! O Real Knower (vEdya) of vEdAnta! O Lord praised (nuta) by vassals (sAmanta)! O Lord rAma – rA (yAnta) ma (bhAnta) – the destroyer (anta) of darkness (nizA) (of ignorance) (nazAnta) (literally daybreak)! O Lord whose heart (svAnta) is filled with great mercy (su-karunA)!

O Lord rAma! Now (idi) is the time for You (nIku) (nIkidi); please protect me; O my guardian Lord !

C2 O Lord whose Lotus (aravinda) Feet (pAda) (pAdAravinda) are worshipped (arcita) by celestials (bRndAraka) and others (Adi) (bRndArakAdi) and multitude (bRnda) (bRndArcita) of sages (muni)!

O Lord who is the life (jIva) of true devotees (sad-bhakta)! O Lord who causes (kara) bliss (Ananda) (jIvAnanda)! O Most eminent (candana) of the solar (sUrya) dynasty (kula)! O Lord who destroyed (hara) enemies (ari) (candanAri)!

O Lord who wields the sword – weapon (Ayudha) called nandaka (nandakAyudha)! O Lord extolled (nuta) by sanandana and others (Adi)

(sanandanAdi) – the mind-born sons of brahmA! O Lord with jasmine flower (kunda) like teeth (radana)!

O Lord who bore (dhara) the sacred (vara) mountain mandara! O Lord gOvinda! O Lord mukunda! Why (enduku) do You (nIku) (nIkenduku) entertain doubts (sandEhamu) about me (nApai)?

O Lord rAma! Now is the time; please protect me; O my guardian Lord !

C3 Considering that (ani), in this (I) World (jagatini), You (nIvu) are the motive-less (avyAja) (nIvavyAja) Compassionate (karuNA) Lord (mUrti) (mUrtivani), I worshipped (pUja jEsiti) You; O Lord who protected (rakSaka) gajEndra – the King (rAja) of elephants (gaja)!

O Lord worshipped (vandita) by this tyAgarAja! O Lord saluted (vandana) by gajEndra - the King (rAja) of elephants (ibha)! O Lord reclining (zayana) on the couch of zESa – the king (rAja) of serpents (phaNi)! O Lord (patI) of the Universe (jagat) (jagatpatI)! Please listen (vinarA);

O Consort (nAyaka) of sIta – daughter of Earth (bhUjA)! O Lord who is adorned with (dhara) a radiating (rAjita) diadem (makuTa)! O Lord well-praised (sannuta) by brahmA – the unborn (aja) (dharAja)! O Munificent King (su-rAja)!

O Lord rAma! Now itself (ipuDE) (surAjayipuDE) is the time; please protect me; O my guardian Lord !

Notes –

C1 – AgamAnta cara – Kashmiri Saivism based on Agamas is called ‘pratyabhijAna’ aka ‘AgamAnta’. For details, please download from the website-[http://www.dlshq.org/download/lordsiva.htm#\\_VPID\\_52](http://www.dlshq.org/download/lordsiva.htm#_VPID_52)

In the present context, this meaning does not seem to be appropriate. It should be ‘AgamAntazcara’ to mean ‘found in Agamas’. This needs to be checked. Any suggestions ???

C1 – antakAntaka - Refers to the story of mArkaNDEya - ziva saved mArkaNDEya from the clutches of death (yama). tirukkadavur is kSEtra where this episode is stated to have taken place. Please visit the website – <http://www.chennaionline.com/toursntravel/placesofworship/tirukkadavuro1.asp>

C1 – yAnta bhAnta nizAnta – The word ‘yAnta’ is not available in dictionary. As per a website, Kanchi Mahaswami Shri Chandrasekharendra Saraswati was approached in this regard. The explanation given by Him is startling. These words are stated to be appearing the zrI rAma temple at madurAntakaM (near Chengalpattu).

‘yAnta’ – ya+anta – end of ‘ya’ is ‘ra’;

‘bhAnta’ – bha+anta – end of ‘bha’ is ‘ma’;

‘nizAnta’ – nizA+anta – end of night – daybreak;

‘rAma, the destroyer of darkness’ is the meaning.

Please visit the website - <http://www.ambaa.org/archives/frmoo199.html>

C2 – pAdAravinda – this is how it is given in all books other than that of TKG, wherein it is given as ‘padAravinda’. This needs to be checked. Any suggestions ???

C2 – sad-bhakta – this is how it is given in all books other than that of TKG, wherein it is given as ‘sad-bhakti’. As ‘sad-bhakta’ is the appropriate word here, the same has been adopted. This needs to be checked. Any suggestions ???

C2 – nandaka – Tallapaka Annamacharya - the great telugu poet and devotee of Lord Venkateswara (15<sup>th</sup> century) is considered to be the incarnation of the nandaka sword of the Lord. Please visit the website for more details – <http://www.svasa.org/annamacharya1.html>

C3 – gaja rAja rakSaka – ibha rAja vandana – both these refer to gajEndra. As there is no variation in any of the books, there seems to be no scope for different meanings. Any suggestions ???

## brOcEvArevarE-zrIraJjani

In the kRti 'brOcEvArevarE' – rAga zrIraJjani, zrI tyAgarAja sings praises of the Lord.

- P brOcEvAr(e)varE raghupati  
C1 ninu vina (brOcE)  
C2 zrI rAma nenaruna (brOcE)  
C3 sakala lOka nAyaka (brOcE)  
C4 nara vara nI sari (brOcE)  
C5 dEv(E)ndr(A)dulu meccuTaku laGka  
dayatO dAnam(o)saGgi sadA (brOcE)  
C6 muni savambu jUDa veNTa cani khala  
mArIc(A)dula hatambu jEsi (brOcE)  
C7 vAlin(o)kka kOlan(E)si ravi  
bAluni rAjuga gAviJci jUci (brOcE)  
C8 bhav(A)bdhi taraN(O)pAyamu nErani  
tyAgarAjuni karamb(i)Di (brOcE)

Gist

Lord raghupati! O Lord zrI rAma! O Lord of all Worlds! O Excellent of men!

Who else is the person equal in protecting (as You do) kindly?

Who is the person to protect always gracefully (as You did),

(a) by giving laGka as a gift to vibhISaNa, to the felicitation of indra and others?

(b) by following the sage vizvAmitra to look after the sacrificial oblation and thrashing the wicked mArIca and others?

(c) by shooting down vAli with a single arrow and making sugrIva a king?

Who else is there to protect (as You do) by holding hand of this tyAgarAja who has not learnt the method of crossing over the Ocean of Wordly Existence?

Word-by-word Meaning

P O Lord raghupati! Whoever (evarE) is the person (vAru) to protect (brOcE) (brOcEvArevarE) (like You)?

C1 Who else (vina) than You (ninu) is the person to protect (like You)?

C2 O Lord zrI rAma! Who is the person to protect (as You do) kindly (nenaruna)?

C3 O Lord (nAyaka) of all (sakala) Worlds (lOka)! Who is the person to protect (like You)?

C4 O Excellent (vara) of men (nara)! Who is the person equal (sari) to You (nI) to protect?

C5 Who is the person to protect always (sadA) gracefully (dayatO) (as You did), by giving (osaGgi) laGka as a gift (dAnamu) (dAnamosagi) to vibhISaNa, to the felicitation (meccuTaku) of indra – the Lord (indra) of celestials (dEva) (dEvEndra) and others (Adulu) (dEvEndrAdulu)?

C6 Who is the person to protect (as You did) by - following (veNTa cani) (literally going behind) the sage (muni) vizvAmitra to look after (jUDa) the sacrificial oblation (savambu) and thrashing (hatambu jEsi) the wicked (khala) mArIca and others (Adula) (mArIcAdula)?

C7 Who is the person to protect (as You did) by shooting down (Esi) vAli (vAlini) with a single (okka) (vAlinokka) arrow (kOlanu) (kOlanEsi) and making (gAviJci jUci) sugrIva – son (bAluDdu) (bAluni) of Sun (ravi) a king (rAjuja)?

C8 Who else is there to protect (as You do) by holding (iDi) hand (karambu) (karambiDi) of this tyAgarAja (tyAgarAjuni) - who has not learnt (nErani) the method (upAyamu) of crossing over (taraNa) (taraNOpAyamu) the Ocean (abdhi) of Wordly Existence (bhava) (bhavAbdhi)?

Notes –

P – brOcEvArevarE – this is how it is given in all the books other than that CR and ATK, wherein it is given as ‘brOcuvArevarE’. This needs to be checked. Any suggestions ???

General – The arrangement of caraNas 2 to 8 are as given in books other than that of TKG, wherein caraNas 2 to 4 are given as pallavi 2 to 4. Also, in that book each of these are preceded by word ‘brOcEvArevarE’. caraNas 6 and 7 are interchanged in the book of CR. This needs to be checked. Any suggestions ???

C6 – savambu – this is how it is given in the books of TKG and TSV/AKG. However in the book of CR, this is given as ‘savanamu’. ‘savamu’ and ‘savanamu’ mean same.

C6 – khala – this is how it is given in all the books other than that of TKG, wherein it is given as ‘kala’. As ‘khala’ is the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???

C8– nErani – this is how it is given in all the books other than that of TKG, wherein it is given as ‘lErani’. As ‘nErani’ is the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???

## **bhaja rAmaM-husEni**

In the kRti ‘bhaja rAmaM satataM’ – rAga husEni, zrI tyAgarAja sings praises of the Lord.

P bhaja rAmaM satataM mAnasa

C1 amita zubb(A)karaM pApa  
timira vibhA karaM (bhaja)

C2 zata mukha nuta gItaM sakal-  
(A)zrita pArijAtaM (bhaja)

C3 pAlita lOka gaNaM parama  
kapAli vinuta suguNaM (bhaja)

- C4 sarOja vara nAbhaM yama  
pur(A)rAti lAbhaM (bhaja)
- C5 var(A)nanda kandaM nata  
sur(A)di muni bRndaM (bhaja)
- C6 kamanIya zarIraM dhIraM  
mama jIv(A)dhAraM (bhaja)
- C7 kara dhRta zara cApaM rAmaM  
bharita guNa kalApaM (bhaja)
- C8 bhava jala nidhi pOtaM sArasa  
bhava mukha nija tAtaM (bhaja)
- C9 vAt(A)tmaja sulabhaM vara  
sItA vallabhaM (bhaja)
- C10 rAja ravi nEtraM  
tyAgarAja vara mitraM (bhaja)

Gist

- O My Mind! Chant the names of Lord rAma always.  
O My Mind! Chant always the names of Lord zrI rAma -  
(1) one who causes limitless auspiciousness;  
(2) the Sun who quells darkness called sins;  
(3) the one sung about by Lord ziva – praised by rAvaNa;  
(4) the celestial wish tree pArijAta for all those who sought refuge;  
(5) the protector of the people of the World;  
(6) the virtuous One praised by the Great Lord ziva – who wears skulls  
(also beggar's bowl);  
(7) the one with the sacred Lotus navel;  
(8) the Lord of Death (in the form of point of arrow of bow pAzupata)  
shot by Lord ziva – the enemy of the demons of three cities;  
(9) the root of the Supreme Bliss;  
(10) the one saluted by celestials, others and the multitude of ascetics;  
(11) the One with a lovable body;  
(12) the valiant One;  
(13) the prop of my life;  
(14) the wielder of bow and arrow;  
(15) the delighter of mind;  
(16) a bundle full of virtues;  
(17) the ship who (which) enables crossing the Ocean of Worldly  
Existence;  
(18) the true Father of the chief brahmA;  
(19) one who is easily accessible to AJjanEya – the mind-born son of  
vAyu;  
(20) the Consort of the blessed sItA;  
(21) one who has moon and Sun as His eyes; and  
(22) the blessed friend of this tyAgarAja.

Word-by-word Meaning

P O My Mind (mAnasa)! Chant (bhaja) the names of Lord rAma (rAmaM)  
always (satataM).

- C1 O My Mind! Chant always the names of Lord zrI rAma -  
one who causes (karaM) limitless (amita) auspiciousness (zubhA) and  
the Sun – the illuminator (vibhA karaM) – who quells darkness (timira) called  
sins (pApa).
- C2 O My Mind! Chant always the names of Lord zrI rAma -  
the one sung about (gItaM) by Lord ziva – praised (nuta) by rAvaNa –  
the hundred (zata) headed or openings (mukha) and the celestial wish tree  
pArijAta (pArijAtaM) for all (sakala) those who have sought refuge (Azrita)  
(sakalAzrita).
- C3 O My Mind! Chant always the names of Lord zrI rAma -  
the protector (pAlita) of the people (gaNaM) of the World (IOka) and the  
virtuous One (suguNaM) praised (vinuta) by the Great (parama) Lord ziva – who  
wears skulls (kapAli) (also beggar’s bowl).
- C4 O My Mind! Chant always the names of Lord zrI rAma -  
the one with the sacred (vara) Lotus (sarOja) navel (nAbhaM), and the  
Lord of Death (yama) (in the form of point of arrow of bow pAzupata) shot  
(lAbhaM) (literally thrown) by Lord ziva – the enemy (arAti) of the demons of  
three cities (pura) (purArAti).
- C5 O My Mind! Chant always the names of Lord zrI rAma –  
the root (kandaM) of the Supreme (vara) Bliss (Ananda) (varAnanda)  
and the one saluted (nata) by celestials (sura) and others (Adi) (surAdi) and the  
multitude (bRndaM) of ascetics (muni).
- C6 O My Mind! Chant always the names of Lord zrI rAma –  
the One with a lovable (kamanIya) body (zarIraM), the valiant One  
(dhIraM) and the prop (AdhAraM) of my (mama) life (jIva) (jIvAdhAraM).
- C7 O My Mind! Chant always the names of Lord zrI rAma -  
the wielder (dhRta) of bow (cApaM) and arrow (zara), the delighter of  
mind (rAmaM) and a bundle (kalApaM) full (bharita) of virtues (guNa).
- C8 O My Mind! Chant always the names of Lord zrI rAma - the ship (pOtaM)  
who (which) enables crossing the Ocean (jala nidhi) of Worldly Existence (bhava)  
and the true (nija) Father (tAtaM) of the chief (mukha) brahma – born (bhava)  
in the Lotus (sArasa) (of navel of the Supreme Lord).
- C9 O My Mind! Chant always the names of Lord zrI rAma – one who is  
easily accessible (sulabhaM) to AJjanEya – the mind-born (Atmaja) son of vAyu  
(vAta) (vAtAtmaja) and the Consort (vallabhaM) of the blessed (vara) sItA.
- C10 O My Mind! Chant always the names of Lord zrI rAma – one who has  
moon (rAja) and Sun (ravi) as His eyes (nEtaM) and the blessed (vara) friend  
(mitraM) of this tyAgarAja.

Notes –

P – bhaja rAmaM sataM mAansa – In the books of ATK and TSV/AKG,  
this is given once. However, this is given twice in the book of TKG. This needs to  
be checked. Any suggestions ???

General – in the book of TKG, the word ‘mAnasa’ is given at the end of  
each caraNa. However, in the book of ATK and TSV/AKG, the word ‘mAnasa’ is  
not found.

C1 – zubhAkaraM – According to Monier’s Dictionary, ‘zubha’ and ‘zubhA’ mean same. Therefore, it has been translated as ‘zubhA+karaM’ - meaning ‘one who causes auspiciousness’. Any suggestions ???

C2 – zAtamukha – This word has been used zrI tyAgarAja in the kRti ‘dEhi tava pada bhaktiM’ addressed to Mother sItA. He says ‘zata mukha mada damanE’ which can be translated as ‘rAvaNa’ only. Hence, here also it has been taken as rAvaNa. Any suggestions ???

C4 – yama purArAti lAbhaM – During tripura samhAra, viSNu becomes the point of the arrow of the bow (pAzupata) which killed the three demons. Therefore, zrI tyAgarAja describes Lord rAma (viSNu) as yama of the bow of Lord ziva. Please refer to mahAbhArata – karNa parva – Sections 34–Please visit site – <http://www.sacred-texts.com/hin/mo8/mo8o34.htm>

C4 – lAbha – this word has many meanings – ‘gain’, ‘acquisition’, ‘attain’, ‘perception’, ‘knowledge’, ‘throw’ etc. Of these, ‘throw’ seems to be most appropriate – here the word ‘throw’ has been adapted as ‘shot’. Any suggestions ???

## raghu vIra raNa-husEni

In the kRti ‘raghuvIra raNa dhIra’ – rAga husEni, zrI tyAgarAja sings praises of the Lord.

P raghuvIra raNa dhIra  
rArA rAja kumAra

A bhRgu sUnu mada vidAra  
bRndArak(A)dhAra (raghu)

C rAvaNa ghaTa karNa  
bal(A)rAti ripu naga nag(A)ri  
sthAvara jaGgama rUpa  
tyAgarAja hR(c)cAri (raghu)

Gist

O Lord raghu vIra - the Valiant one in the battle! O Prince who rent asunder the arrogance of parazurAma! O Support of the celestials! O Destroyer of rAvaNa, kumbha-karNa and indrajit! O Embodiment of moving and non-moving! O Lord found in the heart of this tyAgarAja!  
Deign to come.

Word-by-word Meaning

P O Lord raghu vIra - the Valiant (dhIra) one in the battle (raNa)! Deign to come (rArA), O Prince – son (kumAra) of King (rAja) dazaratha!

A O Lord who rent asunder (vidAra) the arrogance (mada) of parazurAma – son (sUnu) (in the lineage) of sage bhRgu! O Support (AdhAra) of the celestials (bRndAraka) (bRndArakAdhAra)!

O Lord raghuvIra! O the Valiant one in the battle! Deign to come, O Prince – son of King dazaratha!

C O Lord who is like indra – enemy (ari) of mountaints (naga) (nagAri) - to the mountains (naga)

for rAvaNa, kumbha-karNa (ghaTa karNa) and indrajit – enemy (ripu) of indra – enemy (arAti) of demon bala (balArAti);



O Embodiment (rUpa) of all moving (jaGgama) and non-moving (sthAvara)! O Lord found (cAri) in the heart (hRt) (hRccAri) of this tyAgarAja!  
O Lord raghuvIra! O the Valiant one in the battle! Deign to come, O Prince – son of King dazaratha!

Notes –

A – bhRgu sUnu mada vidAra – Refers to zrImad vAlmIki rAmAyaNa, bAla kANDaM, Chapter 76.

C – bala arAti – enemy of bala. In the battle between Gods and demons consequent on aMRta distribution episode (churning of Ocean of Milk), indra kills many demons, one of them being bala. Please refer to zrImad bhAgavataM, Book 8, Chapter 11. Please visit the website for a summary of the chapter – <http://www.harekrsna.com/philosophy/associates/demons/indra.htm>

C naga ari – enemy of mountains – indra is considered as the enemy of mountains. Please refer zrImad vAlmIki rAmAyaNa, sundarakANDaM, Chapter 1 – statement of mountain mainAka to AJjanEya while the latter was leaping to laMka to find sItA.

## rAmA ninnE nammi-husEni

In the kRti ‘rAmA ninnE nammi’ – rAga husEni, zrI tyAgarAja sings praises of the Lord.

P rAmA ninnE namminAnu nijamuga sItA

A kAmA janaka kamanIya vadana nanu  
kAvavE kAruNya jaladhI (rAmA)

C1 sAra sAm(A)di vEda sAra santata budha  
vihAra rAjita nava mukta  
hAra kanaka kEyUra dhara suguNa  
pArAvAra sur(A)rAdhita pada (rAmA)

C2 dhIra sujana hRt-paJjara kIra nI pada bhakti  
mAk(I)ra madana sundar-  
(A)kAra danuja samhAra duSTa jana  
dUra raghu kul(O)ddhAr(O)dAra (rAmA)

C3 rAja rAja vandita  
bhUjA nAyaka sura samAja zrIkara  
tyAgarAja mAnasa sarOja kusuma dina  
rAja paGkti ratha rAja tanaya zrI(rAmA)

Gist

O Lord rAmA! O sItA rAmA! O Father of cupid! O Lord with a lovable face! O Ocean of Mercy! O Pith and Substance of all! O Essence of the sAma and other vEdas! O Lord always abiding in the hearts of wise! O Lord shining with necklace of fresh pearls! O Lord who wears golden bracelet on the upper arm! O Ocean of virtues! O Lord whose feet are worshipped by the celestials! O the Valiant One! O Lord who is the parrot singing in the cage of hearts of pious people! O Lord with cupid like beautiful appearance! O Destroyer of demons! O Lord far removed from the wicked people! O Lord who glorified the Solar dynasty! O Liberal minded! O Lord worshipped by Emperors! O Consort of sItA! O Lord found in the assembly of celestials! O Lord who causes auspiciousness! O

Sun who blossoms the lotus flower of heart of this tyAgarAja! O Son of King dazaratha – one who has ten chariots!

I have truly believed You alone; please protect me; deign to bestow on me devotion to Your feet.

#### Word-by-word Meaning

P O Lord rAma (rAmA)! I have truly (nijamuga) believed (namminAnu) You alone (ninnE)! O sItA rAma!

A O Father (janaka) of cupid (kAma)! O Lord with a lovable (kamanIya) face (vadana)!

Please protect (kAvavE) me; O Ocean (jaladhE) of Mercy (kAruNya)!  
O Lord rAma! I have truly believed You alone! O sItA rAma!

C1 O Pith and Substance of all (sAra)! O Essence (sAra) of the sAma and other (Adi) (sAmAdi) vEdas! O Lord always (santata) abiding (vihAra) in the (hearts of) wise (budha)!

O Lord shining (rAjita) with necklace (hAra) of fresh (nava) pearls (mukta)! O Lord who wears (dhara) golden (kanaka) bracelet on the upper arm (kEyUra)!

O Ocean (pArAvAra) of virtues (suguNa)! O Lord whose feet (pada) are worshipped (ArAdhita) by the celestials (sura) (surArAdhita)!

O Lord rAma! I have truly believed You alone! O sItA rAma!

C2 O the Valiant One (dhIra)! O Lord who is the parrot (kIra) (singing) in the cage (paJjara) of heart (hRt) of pious (sujana) people! Deign to bestow (Ira) on me (mAku) (literally us) (mAkIra) devotion (bhakti) to Your feet (pada);

O Lord with cupid (madana) like beautiful (sundara) appearance (AkAra) (sundarAkAra)! O Destroyer (samhAra) of demons (danuja)! O Lord far removed (dUra) from the wicked (duSTa) people (jana)!

O Lord who glorified (uddhAra) the Solar (raghu) dynasty (kula)! O Liberal minded (udAra) (kulOddhArOdAra)!

O Lord zrI rAma! I have truly believed You alone! O sItA rAma!

C3 O Lord worshipped (vandita) by Emperors – king (rAja) of Kings (rAja)! O Consort (nAyaka) of sItA – daughter of Earth (bhUjA)!

O Lord found in the assembly (samAja) of celestials (sura)! O Lord who causes (kara) auspiciousness (zrI) (zrIkara)!

O Sun – Lord (rAja) of the day (dina) – who blossoms the lotus (sarOja) flower (kusuma) of the heart (mAnasa) (literally mind) of this tyAgarAja!

O Son (tanaya) of King (rAja) dazaratha – one who has ten - (two) sets of five (paGkti) - chariots (ratha)!

O Lord rAma! I have truly believed You alone! O sItA rAma!

#### Notes –

P – rAmA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘rAma’. This needs to be checked. Any suggestions ???

A – jaladhI – This is how it is given in all books other than that of TSG/AKG wherein it is given as ‘jaladhE’. This needs to be checked. Any suggestions ???

C3 – rAja rAja vandita – this is how it is given in all the books other than that of TKG, wherein the word ‘pada’ is given after ‘vandita’ – ‘vandita pada’. This needs to be checked. Any suggestions ???

C3 – tyAgarAja – this is how it is given in all the books other than that of TKG, wherein the word ‘vara’ is given before ‘tyAgarAja’ – ‘vara tyAgarAja’. This needs to be checked. Any suggestions ???

## sarva lOka-husEni

In the kRti 'sarva lOka dayA nidhE' – rAga husEni, zrI tyAgarAja sings praises of the Lord.

- P sarva lOka dayA nidhE sArvabhauma dAzarathE
- C1 paJca bhUtamulaku nAthuD(a)nucu nE telusukoNTi (sarva)
- C2 bhU sutA karamu paTTi bhUmi velayu vADu nIvu (sarva)
- C3 nIradhipai bAga yOga nidra sEyu vADu nIvu (sarva)
- C4 kamala bandhu kulaja varula kaDa tErcina vADu nIvu (sarva)
- C5 pavamAna kumAruNDu baNT(ai)na vADu nIvu (sarva)
- C6 antarikSa kEza nut(A)nanta nAma rUpa rahita (sarva)
- C7 jnAna vairAgya bhakti dAnam(o)sagu vADu nIvu (sarva)
- C8 Agama nigam(A)tIta tyAgarAja vinuta carita (sarva)

### Gist

O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha! O Lord who has no End! O Lord devoid of name and form praised by Lord ziva! O Lord who is beyond the zAstras etc and vEdas! O Lord whose conduct is praised by this tyAgarAja!

I have realised that You are - (1) the Lord of five Great Elements; (2) the One who shines forth on this Earth having married sItA; (3) the One nicely experiencing half-meditation-sleep in the Milk Ocean; (4) the One who redeemed all those born in the Solar dynasty; (5) the One to whom AJjanEya has become servant; (6) the One who bestows true knowledge, dispassion and devotion.

### Word-by-word Meaning

P O Ocean (nidhE) of mercy (dayA) for all (sarva) Worlds (lOka)! O Sovereign Ruler of Entire Universe (sArvabhauma)! O Son of King dazaratha (dAzarathE)!

C1 I (nE) have realised (telusukoNTi) that (anucu) You are the Lord (nAthuD) (nAthuDanucu) of five (paJca) Great Elements (bhUta) (bhUtamulaku);

O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C2 You (nIvu) are the One (vADu) who shines forth (velayu) on this Earth (bhUmi) having held (paTTi) the hand (karamu) (in marriage) of sItA – the daughter (sutA) of the Earth (bhU);

O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C3 You (nIvu) are the One (vADu) nicely (bAga) experiencing (sEyu) (literally do) half-meditation-sleep (yOga nidra) in the Milk Ocean (nIradhipai);  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C4 You (nIvu) are the One (vADu) who redeemed (kaDa tErcina) all those blessed ones (varula) born (ja) in the Solar – Friend (bandhu) of Lotus (kamala) Dynasty (kula) (kulaja);  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C5 You (nIvu) are the One (vADu) to whom AJJanEya – the son (kumAruNDu) of vAyu (pavamAna) has become (aina) servitor (baNTu) (baNTaina);  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C6 O Lord - who has no End (eternal) (ananta) and One devoid (rahita) of name (nAma) and form (rUPa) – praised (nuta) (nutAnanta) by Lord ziva – one who has the space (antarikSa) (literally intermediate space between Earth and Heaven) as His hair (kEza);  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C7 You (nIvu) are the One (vADu) who bestows (osagu) as gift (dAnamu) (dAnamosagu) the true knowledge (jnAna), dispassion (vairAgya) and devotion (bhakti);  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

C8 O Lord beyond (atIta) the zAstras etc (Agama) and vEdas (nigama) (nigamAtIta)! O Lord whose conduct (or deeds or life-story) (carita) is praised (vinuta) by this tyAgarAja;  
O Ocean of mercy for all Worlds! O Sovereign Ruler of Entire Universe! O Son of King dazaratha!

Note –

C3 – yOga nidra - "...a cosmic sleep wherein the Lord is focused on the Infinite Reality of His own identity." All about Lord viSNu - Source - [http://www.stephen-knapp.com/lord\\_vishnu.htm](http://www.stephen-knapp.com/lord_vishnu.htm)

A kind of sleep or meditation, in which the person understands all that passes about him - an attribute supposed to belong to the gods and sages, especially to Vishnu – Tamil Dictionary (see aRi-tuyil)

C5 – kumAruNDu – this is how it is given in the books of TKG and TSV/ AKG. However, it is given as 'kumaruNDu' in the books of CR and ATK ; 'kumAruNDu' is the correct word. This needs to be checked. Any suggestions ???

C6 – antarikSa kEza – vyOmakEza – one of the names of Lord ziva. It is also the name of Mother lalitA tripurasundari – Please refer to lalitA sahasra nAmaM (942).

"...since the solar and the lunar rays of light that appear in the world are spoken of as the hair on the Three-eyed one, he is for that reason called Vyomakesa." Sata rudrIya explained by sage vyAsa to arjuna during the battle of kurukSEtra - mahAbhArata, Book 7, drONa parva - drONa vadha parva - Section CCII – Source - <http://www.sacred-texts.com/hin/mo7/mo7198.htm>

C7 - jnAna vairAgya bhakti – 'jnAna' and 'vairAgya' may also be taken as qualifying 'bhakti' meaning 'devotion combined with jnAna and dispassion'.

C7 – dAnamosagu vADu – In all the books this is given as ‘vADa’. However, as given in other caraNas, the appropriate word would be ‘vADu’. Also, ‘vADa’ is normally addressing (calling) form. This needs to be checked. Any suggestions ???

## enta rAni-harikAmbhOji

In the kRti ‘enta rAni tanaku’ – rAga harikAmbhOji, zrI tyAgarAja extols the Lord.

- P enta rAni tanak(e)nta pOni nI  
centa viDuva jAla zrI rAma
- A antak(A)ri nI centa jEri  
hanumantuDai koluva lEdA (enta)
- C1 zESuDu zivuniki bhUSuDu lakSmaNa  
vESiyai koluva lEdA (enta)
- C2 ziSTuDu mauni variSTuDu goppa  
vasiSThuDu hituDugA lEdA (enta)
- C3 nara vara nIkai sura gaNamulu  
vAnarulai koluvaga lEdA (enta)
- C4 Agam(O)ktamagu nI guNamulu zrI  
tyAgarAju pADaga lEdA (enta)

Gist

O Lord zrI rAma! O Best of men! Come what may, I shall never leave Your proximity.

Didn’t Lord ziva serve You as AJjanEya? Didn’t zESa serve You as lakSmaNa? Didn’t the sage vasiSTha remain as your benefactor (or family priest)? Didn’t the hordes of celestials serve You as monkeys? Am I not singing Your virtues proclaimed in the zAstras?

Word-by-word meaning

P O Lord zrI rAma! Come what may – may whatever (enta) come (rAni) to me (tanaku) or may whatever (enta) (tanakenta) go (pOni) – I shall never (jAla) leave (viDuva) Your (nI) proximity (centa).

A Didn’t (lEdA) Lord ziva – Enemy (ari) of Lord of Death (antaka) (antakAri) – coming (jEri) near (centa) You (nI) serve (koluva) as AJjanEya (hanumantuDai)?

O Lord zrI rAma! Come whatever, I shall never leave Your proximity.

C1 Didn’t (lEdA) the serpent zESa (zESuDu) – the ornament (bhUSuDu) of Lord ziva (zivuniki) – serve (koluva) You donning the garb (vESiyai) of lakSmaNa?

O Lord zrI rAma! Come whatever, I shall never leave our proximity.

C2 Didn’t (lEdA) the great (goppa) vasiSTha (vasiSThuDu) – the eminent (ziSTuDu) and the senior-most (variSTuDu) of sages (mauni) – remain as your benefactor (or family priest) (hituDugA)?

O Lord zrI rAma! Come whatever, I shall never leave Your proximity.

C3 O Best (vara) of men (nara)! Didn't (lEdA) the hordes (gaNamulu) of celestials (sura) serve (koluva) You by becoming monkeys (vAnarulai) for Your sake (nIkai)?

O Lord zrI rAma! Come whatever, I shall never leave Your proximity.

C4 Isn't (lEdA) tyAgaraja (tyAgarAju) singing (pADaga) Your (nI) virtues (guNamulu) proclaimed (uktamagu) in the zAstras (Agama) (AgamOktamagu)?

O Lord zrI rAma! Come whatever, I shall never leave Your proximity.

Notes –

P – centa – this is how it is given in all books other than that of TSV/AKG, wherein it is given as 'cinta' and translated as 'thought' (I shall not abandon Your thought). In the anupallavi and C1, C2 and C3, zrI tyAgarAja cites examples of persons being in the proximity of zrI rAma. Therefore, 'centa' – proximity – seems to be the appropriate word. This needs to be checked. Any suggestions ???

P – zrI rAma – these words are given in the books of TKG and TSV/AKG. However, the same are not found in the books of CR and ATK. This needs to be checked. Any suggestions ???

A – antakAri hanumantuDai – In the kRti 'ADa mODi galadA', zrI tyAgarAja states that AJjanEya is an aspect of ziva (zaMkarAMzuDu). However in this kRti, he states that ziva himself has taken the form of AJjanEya. The story how AJjanEya came to be described as an aspect of Lord ziva is given in the following website – This website also describes how AJjanEya happened to be called as 'hanumAn' - [http://www.saibabaofindia.com/story\\_of\\_hanuman.htm](http://www.saibabaofindia.com/story_of_hanuman.htm)

C1 – zESuDu zivuniki bhUSuDu – zESa also known as 'ananta' is stated to be the couch of viSNu, the snake around the neck of ziva, the ring in the finger of umA and the arm-bracelet of vinAyaka.

C2 – hituDu – sage vasiSTha was the family priest of King dazaratha and then for zrI rAma. The family priest is called 'purO-hita'. Therefore, zrI tyAgarAja uses the word 'hita' to mean 'benefactor' and also 'family priest'.

C3 – sura gaNamulu vAnarulai – Please refer to zrImad vAlmIki rAmAyaNa – bAla kANda – Chapter 17 for complete details.

C3 – kolvaga – this is how it is given in all the books other than that of TKG, wherein it is given as 'koluva'. This needs to be checked. Any suggestions ???

## **rAma nannu brOva-harikAmbhOji**

In the kRti 'rAma nannu brOva' – rAga harikAmbhOji, zrI tyAgarAja extols Lord and asks for His protection.

P rAma nannu brOva  
rAv(E)makO lOk(A)bhi(rAma)

A cImalO brahmalO  
ziva kEzav(A)dulalO  
prEma mIra melagucuNDE  
birudu vahiJcina sItA(rAma)

C meppulakai kannu tAvun-  
(a)ppu paDaga virra vIgi  
tappu panulu lEka(y)uNDE

tyAgarAja vinuta sItA(rAma)

Gist

O Lord rAma! O Delighter of the World! O Lord sItArAma praised by this tyAgarAja!

You wear the appellation of moving about lovingly, in the ants as also in the Trinity – brahma, ziva and viSNu - and others.

I am not (monetarily) indebted to anyone for the sake of fame; I am not conceited; I am not involving myself in wrong actions. Therefore, I know not why You wouldn't come to protect me.

Word-by-word Meaning

P O Lord rAma! I know not why (EmakO) You wouldn't come (rAvu) (rAvEmakO) to protect (brOva) me? O Delighter (abhirAma) of the World (lOka) (lOkAbhi)!

A O Lord sItArAma who wears (vahiJcina) the appellation (birudu) of moving about (melagucuNDE) with much (mIra) love (prEma) in the ants (cImalO) as also in the Trinity – brahma (brahmalO), ziva and viSNu (kEzava) – and others (AdulalO) (kEzavAdulalO)!

I know not why You wouldn't come to protect me? O Delighter of the World!

C O Lord sItArAma praised (vinuta) by this tyAgarAja who remains (uNDE),

without becoming indebted (monetarily) (appu paDaga) to any and everyone (kanna tAvuna) (literally everywhere) (tAvunappu) for the sake of fame (meppulakai), and

without (IEka) (IEkayuNDE) committing any wrong (tappu) actions (panulu) being conceited (virra vIgi)!

I know not why You wouldn't come to protect me? O Delighter of the World!

Notes –

P – rAvEmakO – rAvu+EmakO – The word 'EmakO' is not found in the dictionary. From the context, it is clear that it means 'for what reason'. The nearest word is 'Emitiko' meaning 'I know not why'. May be this is the colloquial version of 'EmitikO'. Any suggestions ???

A – brahmalO – As 'ziva' and 'kEzava' and 'others' have been specified subsequently, a doubt arises whether this word could mean 'brahman' – the Absolute One. However, the suffix 'lO' meaning 'in' cannot be applied to the Absolute One because the concept of 'in' or 'out' is not applicable to It. Therefore, the word has been translated as brahma only. Any suggestions ???

C – vinuta – this is how it is given in all books other than that of TKG, wherein it is given as 'nuta'. This needs to be checked. Any suggestions ???

## lAli lAliyani-harikAmbhOji

In the kRti 'lAli lAliyani' – rAga harikAmbhOji, zrI tyAgarAja sings lullaby for the Lord.

P lAli lAli(y)ani(y)UcedarA vana  
mAli mAlimitO jUcedarA

- C1 dEva dEva(y)ani pilicedarA mahAnu-  
bhAva bhAvamuna talacedarA (lAli)
- C2 rAma rAma(y)ani palikedarA niS-  
kAma kAma ripu nuta rArA (lAli)
- C3 kOri kOri ninnu kolicedarA mAya  
dAri dAri sad-bhajanarA (lAli)
- C4 rAja rAja(y)ani pogaDedarA tyAga-  
rAja rAja(y)ani mrokkedarA (lAli)

Gist

O Wearer of garland of wild flowers! I rock the swing singing 'lAli lAli'  
and I behold You with love.

O High Minded! I called You 'dEva dEva' and I thought of You  
emotionally.

O Lord bereft of desires! O Lord praised by Lord ziva! I uttered Your  
names as 'rAma rAma'; deign to come.

O Lord who rents asunder the Grand Illusion (OR O Lord of Grand  
Illusion)! I served entreating You a lot because the real path is indeed, chanting  
of Your names.

I extolled You as 'rAja rAja' and saluted You as Lord of this tyAgarAja.

Word-by-word Meaning

P I rock the swing (UcedarA) singing (ani) (literally as) 'lAli  
lAli' (lAliyaniyUcedarA); O Wearer of garland (mAli) of wild flowers (vana)! I  
behold (jUcedarA) You with love (mAlimitO).

C1 I called (pilicedarA) You as (ani) 'dEva dEva' (literally O Lord! O Lord)  
(dEvayani);

O High Minded (mahAnubhAva)! I thought (talacedarA) of You  
emotionally (bhAvamuna);

I rock the swing singing 'lAli lAli'; O Wearer of garland of wild flowers! I  
behold You with love.

C2 I uttered (palikedarA) Your names as (ani) 'rAma rAma' (rAmayani);

O Lord bereft of desires (niSkAma)! O Lord praised (nuta) by Lord ziva –  
the enemy (ripu) of cupid (kAma)! Deign to come (rArA);

I rock the swing singing 'lAli lAli'; O Wearer of garland of wild flowers! I  
behold You with love.

C3 I served (kolicedarA) You (ninnu) entreating You a lot (kOri kOri);

O Lord who rents asunder (dAri) the Grand Illusion (mAya) (OR O Lord  
(dAri) of Grand Illusion (mAyA))! the real path (dAri) is indeed, chanting of Your  
names (sad-bhajanarA);

I rock the swing singing 'lAli lAli'; O Wearer of garland of wild flowers! I  
behold You with love.

C4 I extolled (pogaDedarA) You as (ani) 'rAja rAja' (literally O King of  
Kings!) (rAjayani);

I saluted (mrokkedarA) calling (ani) You as Lord (rAja) (literally King)  
(rAjayani) of this tyAgarAja;

I rock the swing singing 'lAli lAli'; O Wearer of garland of wild flowers! I  
behold You with love.



Notes –

General – All the endings in the kRti such as ‘UcedarA’, ‘jUcedarA’....’mrokkedarA’ are as given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, these are given as ‘UcErA’, ‘jUcErA’.....’mrokkErA’. As the version given in the books of CR and ATK are appropriate telugu forms, the same have been adopted. This needs to be checked. Any suggestions ???

C3 – mAyA dAri – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘mAyA dAri’. As ‘mAyA dAri’ is the appropriate form, the same has been adopted. This needs to be checked. Any suggestions ???

C3 – mAyA dAri – This is how it is given in all books. In the book of TKG, this has been translated as ‘destroyer of illusion’; in the book TSV/AKG, as ‘Lord of mAyA’. In telugu there is a word ‘dArincu’ (Sanskrit ‘dArita’) which means to ‘rent or cut asunder’.

Sanskrit word ‘dArin’ means ‘husband’. The telugu word ‘dAri’ is also equivalent to Sanskrit word ‘dhAri’. In the kRti ‘rAkA zazi vadana’ – rAga ‘Takka’, zrI tyAgarAja calls Lord ‘mAyA dhAri’.

Therefore either of these meanings may be correct, but ‘Lord of illusion’ seems to be more appropriate. Any suggestions ???

C3 – bhajanarA – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘bhajanerA’. As ‘bhajanarA’ is the appropriate form, the same has been adopted. This needs to be checked. Any suggestions ???

## sujana jIvana-kamAs

In the kRti ‘sujana jIvana’ – rAga kamAs, zrI tyAgarAja sings praises of the Lord.

- P sujana jIvana rAma  
suguNa bhUSaNa rAma
- A bhujaga bhUSaN(A)rcita  
budha jan(A)van-  
(A)tmaja vandita zrita candana  
daza turaGga mAmava (sujana)
- C cAru nEtra zrI kaLatra zrI ramya gAtra  
tAraka nAma su-caritra dazaratha putra  
tArak(A)dhip(A)nana dharma pAlaka  
tAraya raghuvara nirmala tyAgarAja sannuta (sujana)

Gist

O Lord rAma – the very life of virtuous people! O Lord rAma – one who is adorned with virtues! O Lord worshipped by Lord ziva! O Protector of the wise people! O Lord worshipped by brahma! O Lord who is the wish tree for those dependent! O Lord who comes in the lineage of ikSvAku!

O Beautiful Eyed! O Lord who has lakSmI as Consort! O Lord whose body is delightful to lakSmI! O Lord with a history of being the One whose name carries across the Ocean of Worldly Existence! O Son of King dazaratha! O Moon Faced! O Protector of dharma! O Lord raghuvara! O Blemishless! O Lord well-praised by this tyAgarAja!

Please protect me. Please carry me across the Ocean of Worldly Existence.

## Word-by-word Meaning

P O Lord rAma – the very life (jIvana) of virtuous people (sujana)! O Lord rAma – one who is adorned (bhUSaNa) with virtues (suguna)!

A O Lord worshipped (arcita) by Lord ziva – to whom serpents (bhujaga) are ornaments (bhUSaNa) (bhUSaNarcita)! O Protector (avana) of the wise (budha) people (jana)!

O Lord worshipped (vandita) by brahmA (Atmaja) (janAvanAtmaja)! O Lord who is the wish tree (candana) (literally most excellent) for those dependent (zrita)! O Lord who comes in the lineage of ikSvAku (daza turaGga)! Please protect (ava) me (mAM) (mAmava);

O Lord rAma – the very life of virtuous people! O Lord rAma – one who is adorned with virtues!

C O Beautiful (cAru) Eyed (nEtra)! O Lord who has lakSmI (zrI) as Consort (kaLatra)! O Lord whose body (gAtra) is delightful (ramya) to lakSmI (zrI)!

O Lord with a history (su-caritra) of being the One whose name (nAma) carries across (tAraka) the Ocean of Worldly Existence! O Son (putra) of King dazaratha!

O Moon – Lord (adhipa) of stars (tAraka) – Faced (Anana) (tArakadhipAnana)! O Protector (pAlaka) of dharma!

O Lord raghuvara! O Blemishless (nirmala)! O Lord well-praised (sannuta) by this tyAgarAja! Please carry me across (tAraya) the Ocean of Worldly Existence;

O Lord rAma – the very life of virtuous people! O Lord rAma – one who is adorned with virtues!

## Notes –

P – rAma – this word is not found in the book of TSV/AKG. This needs to be checked. Any suggestions ???

A – Atmaja vandita – this is how it is given in the books of TKG and ATK. However, in the book of TSV/AKG, this is given as ‘aja vandita’. This needs to be checked. Any suggestions ???

A – candana – hari candana is one of the five – wish-yielding celestial trees. It is possible that zrI tyAgarAja uses ‘candana’ to mean ‘wish-tree’. Any suggestions??

C – cAru nEtra – this epithet may be applied to lakSmI also (cAru nEtra zrI kaLatra) and translated as ‘O Consort of the beautiful-eyed lakSmI’. Any suggestions ???

A – daza turaGga – As per Monier’s Dictionary, daza azva (dazAzva) - means ‘of a son of ikSvAku’; therefore, it seems zrI tyAgarAja uses this term (by substituting ‘azva’ with ‘turaGga’) to mean one of the lineage of ikSvAku. As per zrImad vAlmIki rAmAyaNa, uttara kANDa, Chapter 99, zrI rAma performed ten-thousand horse sacrifices and vAjapEya sacrifices.

In the books of TKG and TSV/AKG, this has been taken to mean ‘one who has garuDa as vehicle’; ‘turaGga’ has been frequently used by zrI tyAgarAja to mean ‘moving fast’ - eg ‘khaga turaGga’ where ‘khaga’ means ‘garuDa’; here the qualifying word is ‘daza’ which does not mean garuDa. Any suggestions???

C – dharma pAlaka – this is how it is given in the book of TKG and ATK. However, in the book of TSV/AKG, this is given as ‘dharma pAlana’. This needs to be checked. Any suggestions ???

C – dharma pAlaka – The following verses from zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 21 refer –

dharmasaMzritamapyEtat piturvacanamuttamaM ||  
saMzrutya ca piturvAkyaM mAturvA brAhmaNasya vA |  
na kartavyaM vRthA vIrA dharmamAzritya tiSThata || 41, 42 ||

“Indeed righteousness is paramount in this world (and) truthfulness is rooted in piety. This command of my father too is supreme in that it is based on righteousness. Having plighted one’s word to do the bidding of one’s father, mother or a brAhmaNa, O gallant lakSmaNa, he who takes his stand on righteousness should not falsify it.”

## **zara zara samaraika-kuntaLavarALi**

In the kRti ‘zara zara samaraika’ – rAga kuntaLavarALi, zrI tyAgarAja extols the exploits of the Lord.

- P zara zara samar(ai)ka zUra  
zaradhi mada vidAra
- A sura ripu mUla balam(a)nu tUla  
girulak(a)nala samamau zrI rAma (zara)
- C toli jEsina pApa vana kuThAramA  
kalanainanu sEyaga lEni  
balu vilunu virici velasina zrI raghu  
kula vara brOvumu tyAgarAja nuta (zara)

Gist

O Lord who used blade of grass as an arrow! O Unique Hero of battle! O Destroyer of the arrogance of Lord of Ocean! O Lord zrI rAma who is like fire to the mountains of cotton called the core strength of rAvaNa!

O Axe that destroys the forest of sins committed earlier (or in previous births)! O Lord who shone as bride-groom of zrI raghu dynasty by breaking the huge bow - an act not possible to perform even in dreams! O Lord praised by this tyAgarAja!

Please protect me.

Word-by-word Meaning

P O Lord who used blade of grass (zara) (literally reed) as an arrow (zara)! O Unique (Eka) (literally single) Hero (zUra) of battle (samara) (samaraika)! O Destroyer (vidAra) of the arrogance (mada) of Lord of Ocean (zaradhi)!

A O Lord zrI rAma who is like (samamau) (literally equal) fire (anala) to the mountains (girulaku) (girulakanala) of cotton (tUla) called (anu) the core (mUla) strength (balamu) (balamanu) of rAvaNa – the enemy (ripu) of celestials (sura)!

O Lord who used blade of grass as an arrow! O Unique Hero of battle! O Destroyer of the arrogance of Lord of Ocean!

C O Axe (kuThAramA) that destroys the forest (vana) of sins (pApa) committed (jEsina) earlier (or in previous births) (toli)! O Lord who – shone (velasina) as bride-groom (vara) of zrI raghu dynasty (kula)

by breaking (virici) the huge (balu) bow (vilunu) – an act not (lEni) possible to perform (sEyaga) even (ainanu) in dreams (kala) (kalanainanu)! please protect (brOvumu) me;

O Lord praised (nuta) by this tyAgarAja! O Lord who used blade of grass as an arrow! O Unique Hero of battle! O Destroyer of the arrogance of Lord of Ocean!

Notes –

P – zara zara – This refers to kAkAsura episode when rAma aimed a blade of grass as a missile against the crow demon. Please refer to zrImad-vAlmiki rAmAyaNa, sundara kANDa, Chapter 38.

P – zaradhi – In saMskRta, this word means ‘quiver’; however, ‘zara’ also means ‘water’ and ‘dhi’ means ‘receptacle’ – joining these ‘zaradhi’ would mean ‘ocean’ – ‘receptacle of water’ – similar to ‘jaladhi’. In telugu, this word means ‘quiver’ and ‘ocean’. zrI tyAgarAja uses this word to mean ‘ocean’ in the kRti ‘niravadhi sukhada’ – rAga ravicandrika also.

## **zrI raghuvarApramEya-kAmbhOji**

In the kRti ‘zrI raghuvarApramEya’ – rAga kAmbhOji, zrI tyAgarAja sings praises of the Lord.

- P      zrI raghuvar(A)pramEya mA(m)ava
- A      zrI raghu kula jala nidhi sOma  
zrI rAma pAlaya (zrI)
- C1     sArasa hita kul(A)bja bhRGga  
saGgIta lola (zrI)
- C2     virOcana kul(E)zvara svaya lay(A)di  
mUrchan(O)llasita nArada vinuta (zrI)
- C3     zrI bhAskara kul(A)dri dIpa  
zrI bhAgavata vinuta su-caraNa (zrI)
- C4     sItA nAtha tyAgarAja  
nut(A)nila sut(A)pta suguN(A)bharaNa (zrI)

Gist

O Lord zrI raghuvara, the Immeasurable Lord!

O Lord zrI rAma – the Moon born in the Ocean of the blessed raghu dynasty!

O The Bee hovering over the Lotus of the Solar dynasty! O Enjoyer of music!

O Lord of the Solar dynasty! O Lord praised by sage nArada who is ever sporting amidst the variations (of rAga) arising from svaya and laya etc (OR who is ever sporting in svaya, laya and variations of rAgas etc)!

O Lamp shining on the mountain of the blessed Solar dynasty! O Lord whose holy feet are praised by the blessed devotees!

O Consort of sItA! O Lord praised by this tyagarAja! O Benefactor of AJjanEya! O Lord who is adorned with virtues!

Please protect me; please nourish me.

Word-by-word Meaning

P O Lord zrI raghuvara, the Immeasurable Lord (apramEya) (raghuvarApramEya)! Please protect (ava) me (mAM) (mAmava).

A O Lord zrI rAma – the Moon (sOma) born in the Ocean (jala nidhi) of the blessed (zrI) raghu dynasty (kula)! Please nourish (pAlaya) me;  
O Lord zrI raghuvara, the Immeasurable Lord! Please protect me.

C1 O The Bee (bhRGga) hovering over the Lotus (abja) of the Solar – friend (hita) of Lotus (sArasa) – dynasty (kula) (kulAbja)! O Enjoyer (lOla) of music (saGgIta)!  
O Lord zrI raghuvara, the Immeasurable Lord! Please protect me.

C2 O Lord (Izvara) of the Solar (virOcana) dynasty (kula) (kulEzvara)! O Lord praised (vinuta) by sage nArada who is ever sporting (ullasita) amidst the variations (of rAga) (mUrchana) (mUrchanOllasita) arising from (Adi) svara and laya etc (Adi) (layAdi) (OR who is ever sporting in svara, laya and variations of rAgas etc)!  
O Lord zrI raghuvara, the Immeasurable Lord! Please protect me.

C3 O Lamp (dIpa) shining on the mountain (adri) of the blessed (zrI) Solar (bhAskara) dynasty (kula) (kulAdri)! O Lord whose holy feet (su-caraNa) are praised (vinuta) by the blessed (zrI) devotees (bhAgavata)!  
O Lord zrI raghuvara, the Immeasurable Lord! Please protect me.

C4 O Consort (nAtha) of sItA! O Lord praised (nuta) by this tyagarAja! O Benefactor (Apta) of AJjanEya – son (suta) (sutApta) of vAyu (anila) (nutAnila)! O Lord who is adorned (AbharaNa) with virtues (suguNa) (suguNABharaNa)!  
O Lord zrI raghuvara, the Immeasurable Lord! Please protect me.

Notes –

C2 - mUrchana – The dictionary meaning is ‘modulation’, ‘melody’, ‘the regulated rise or fall of sounds through the grAma of the musical scales’. According to ‘karnAtaka saMgIta zastra’ by zrI AS Panchapakesa Iyer - there are three types of grAma (svara clusters) – Sadjasvara, madhyamasvara, gAndhArasvara – the last being used only for chanting sAma vEda.

The scales that emerge when each successive note of the scale is made the tonic note and a new set of notes defined from that point. The word is deriving from the root moorcha, meaning unconsciousness. The change of the Shadja in emphasising a note gives the mind an opportunity to take another pathway, which changes the feel of the first Raga that was being performed. This new pathway ends in a new Raga, with redefined relationships among the notes. When Ragas are derived from Moorchanas, the technique is called Moorchana Paddhati. Source - <http://www.carnatica.net/onlinedictionary/dicm.htm>

For ‘Theory of Murchanas and Murchana Computation’ visit - <http://www.pathcom.com/~ericp/Bansuri12Murchana.pdf>

## raghu patE rAma-zahAna

In the kRti ‘raghupate rAma’ – rAga zahAna, zrI tyagarAja sings praises of the Lord.

P raghupate rAma rAkSasa bhIma

A bhRgu suta mada haraNa muni  
bRnda vandita caraNa (raghu)

C1 sarasIruha nayana  
sajjana hRdaya nikEtana  
dharaNI dhara dhIra  
sItA manOhara  
niravadhi sukhad(A)pramEya  
nirupama nArada sugEya  
kara dhRta zara jAla nIla  
ghana varN(A)mara pAla (raghu)

C2 taruN(A)ruNa nibha caraNa  
taraNi vaMza vibhUSaNa  
varuN(A)laya mada damana  
vAraN(A)vana  
karuNAkara gir(I)za cApa  
khaNDana nirjita tApa  
paripUrN(A)vatAra  
para bhAminI dUra (raghu)

C3 hari haya paGkaja bhava nuta  
pura vairi parAzara hita  
nara vara vESa sugEya  
tAraka nAmadhEya  
svara jita ghana rava par(E)za  
zata bhAskara saGkAza  
paripAlita tyAgarAja  
pAhi bhakta samAja (raghu)

Gist

O Lord raghupati! O Lord rAma! O Terror of demons!

O Destroyer of arrogance of parazu rAma! O Lord whose holy feet are worshipped by the multitude of sages!

O Lotus Eyed! O Lord residing in the hearts of good people! O Brave One who bore the Earth as varAha! O Lord who has stolen the heart of sItA! O Lord who bestows unceasing happiness or comfort! O Immeasurable Lord! O Peerless Lord! O Lord well-sung by sage nArada! O Lord who wields multitudes of arrows! O Lord who is dark-blue hued like rain-cloud! O Protector of celestials!

O Lord whose feet resembles early dawn sky! O Adornment of the Solar dynasty! O Destroyer of the arrogance of Lord varuNa! O Protector of gajEndra! O Merciful Lord! O Lord who broke the bow of Lord ziva! O Lord who has conquered sorrow or affliction! O Lord whose embodiment is wholesome! O Lord far removed from other women!

O Lord praised by indra and brahma! O Benefactor of Lord ziva and sage parAzara! O Well sung-about Lord who has donned the blessed garb of human! O Lord whose name is the carrier across the Ocean of Worldly Existence! O Lord whose voice excels the thunder of rain-cloud! O Highest Lord! O Lord whose radiance is like a hundred Suns! O Lord who nourishes this tyAgarAja! O Lord found in the society of devotees!

Please protect me.

Word-by-word Meaning

P O Lord raghupati (raghupate)! O Lord rAma! O Terror (bhIma) of demons (rAkSasa)!

A O Destroyer (haraNa) of arrogance (mada) of parazu rAma – son (suta) of sage bhRgu lineage! O Lord whose holy feet (caraNa) are worshipped (vandita) by the multitude (bRnda) of sages (muni)!

O Lord raghupati! O Lord rAma! O Terror of demons!

C1 O Lotus (sarasIruha) Eyed (nayana)! O Lord residing (nikEtana) in the hearts (hRdaya) of good people (sajjana)!

O Brave One (dhIra) who bore (dhara) the Earth (dharaNI) as varAha! O Lord who has stolen the heart (manOhara) of sItA!

O Lord who bestows (da) unceasing (niravadhi) happiness or comfort (sukha) (sukhada)! O Immeasurable Lord (apramEya) (sukhadApramEya)! O Peerless Lord (nirupama)! O Lord well-sung (sugEya) by sage nArada!

O Lord who wields (kara dhRta) (literally holds in hand) multitudes (jAla) of arrows (zara)! O Lord who is dark-blue (nIla) hued (varNa) like rain-cloud (ghana)! O Protector (pAla) of celestials (amara) (varNAmara)!

O Lord raghupati! O Lord rAma! O Terror of demons!

C2 O Lord whose feet (caraNa) resembles (nibha) early (taruNa) dawn sky (aruNa) (taruNAruNa)! O Adornment (vibhUSaNa) of the Solar (taraNi) dynasty (vaMza)!

O Destroyer (damana) of the arrogance (mada) of Lord varuNa – one inhabiting (Alaya) the Ocean (varuNa) (varuNALaya)! O Protector (avana) of gajEndra – the elephant (vAraNa) (vAraNAvana)!

O Merciful Lord (karuNAkara)! O Lord who broke (khaNDana) the bow (cApa) of Lord ziva – Lord (Iza) of Mountains (giri) (girIza)! O Lord who has conquered (nirjita) sorrow or affliction (tApa)!

O Lord whose embodiment (avatAra) is wholesome (paripUrNa) (paripUrNAvatAra)! O Lord far removed (dUra) from other (para) women (bhAminI)!

O Lord raghupati! O Lord rAma! O Terror of demons!

C3 O Lord praised (nuta) by indra – one with golden (hari) horse (haya) – and brahma – abiding (bhava) in Lotus (paGkaja)! O Benefactor (hita) of Lord ziva – enemy (vairi) of demons of tripura (pura) - and sage parAzara!

O Well sung-about (sugEya) Lord who has donned the blessed (vara) garb (vESa) of human (nara)! O Lord whose name (nAmadhEya) is the carrier (tAraka) across the Ocean of Worldly Existence!

O Lord whose voice (svara) excels (jita) the thunder (rava) of rain-cloud (ghana)! O Highest Lord (parEza)! O Lord whose radiance is like (saGkAza) a hundred (zata) Suns (bhAskara)!

O Lord who nourishes (paripAlita) this tyAgarAja! Please protect (pAhi) me, O Lord found in the society (samAja) of devotees (bhakta)!

O Lord raghupati! O Lord rAma! O Terror of demons!

Notes –

C2 – paripUrNAvatAra – Generally kRSNAvatAra is considered as pUrNAvatAra; but zrI tyAgarAja would like to call rAmAvatAra as pUrNAvatAra.

C3 – nara vara vESa sugEya tAraka nAma dhEya – this is how it is given in the book of TKG; however, ‘sugEya’ is not found in other books. This needs to be checked. Any suggestions ???

C3 – parAzara – Father of sage vyAsa.

## **tulasI bilva-kEdAragauLa**

In the kRti ‘tulasI bilva’ – rAga kEdAragauLa, zrI tyAgarAja sings praises of the Lord.

P tulasI bilva mallik(A)di

jalaja sumamula pUjala kaikonavE

A jalaj(A)sana sanak(A)di kar(A)rcita  
jalad(A)bha su-nAbha vibhAkara hRj-  
jal(E)za hariN(A)Gka sugandha (tulasI)

C uramuna mukhamuna ziramuna bhujamuna  
karamuna nEtramuna caraNa yugambuna  
karuNatO nenarutO param(A)nandamutO  
niratamunu zrI tyAgarAju  
nir-upAdhikuDai arciJcu (tulasI)

Gist

O Lord worshipped by the very hands of brahma, sage sanaka and others! O Lord who resembles rain-cloud in hue! O Lord with a sacred navel! O Moon born in the Ocean of heart of (the dynasty of) Sun!

Deign to accept the worship ever performed by this tyAgarAja (a) without desire or motive, (b) with kindness, love and supreme bliss, (c) on Your chest, face, head, shoulders, hands, eyes and holy feet, (d) with leaves of tulasI and bilva, and jasmine, lotus and other fragrant flowers.

Word-by-word Meaning

P Deign to accept (kaikonavE) the worships (pUjala) performed (by me) with leaves of tulasI and bilva, and jasmine (mallika), lotus (jalaja) and other (Adi) (mallikAdi) flowers (sumamula).

A O Lord worshipped (arcita) by the very hands (kara) (karArcita) of brahma – seated (Asana) in Lotus (jalaja), sage sanaka and others (Adi) (sanakAdi)!

O Lord who resembles (Abha) rain-cloud (jalada) (jaladAbha) in hue! O Lord with a sacred navel (su-nAbha)! O Moon – deer (hariNa) marked (aGka) (hariNAGka)- born in the Ocean – Lord (Iza) of waters (jala) (jalEza) - of heart (hRt) (hRjjalEza) of (the dynasty of) Sun (vibhAkara)!

Deign to accept the worships performed (by me) with leaves of tulasI and bilva, and jasmine, lotus and other fragrant (sugandha) flowers.

C Deign to accept the worships performed (arciJcu)  
by this tyAgarAja (zrI tyAgarAju) ever (niratamunu) without desire or motive (nirupAdhikuDai),  
with kindness (karuNatO), love (nenarutO) and supreme (parama) bliss (Anandamu) (paramAnandamutO),  
on Your chest (uramuna), face (mukhamuna), head (ziramuna), shoulders (bhujamuna), hands (karamuna), eyes (nEtramuna) and holy feet (carana yugambuna),  
with leaves of tulasI and bilva, and jasmine, lotus and other flowers.

Notes –

P – sumamula – 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 ‘suma’. In the present context, ‘sumamula’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – niratamunu - This is how it is given in the books of CR and ATK. However, in the book of TKG and TSV/AKG, it is given as ‘niratammuna’. As ‘niratamunu’ is the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???



C – karuNatO nenarutO paramAnandamutO – there is some doubt whether these words could be applied to the Lord - (Accept my worship gracefully, lovingly and with supreme happiness). However, in my humble opinion, these should be applicable to zrI tyAgarAja only; while 'karuNatO' and 'nenarutO' might be applicable to the Lord also, the word 'paramAnandamutO' may be superfluous to the Lord because He is sat-cid-Ananda. Any suggestions ???

C – nirupAdhikuDai – This word generally means 'limitless', 'attributeless' etc with reference to the Supreme Lord. However, as this word here refers to zrI tyAgarAja himself, this has been translated as 'unselfishly' or 'without motive', 'without desires', 'for its own sake' in keeping with the verse in the caitanya caritrAmRta, Adi, 4.200-201 – Source – <http://vedabase.net/cc/adi/4/200-201/eni>

C – nirupAdhikuDai - It is also possible to translate this word as an epithet of Lord 'Please accept my worship as an attribute-less Lord'. However, this may be true only if it is 'mAnasa pUja'. However, as the physical features of the Lord are mentioned and also names of flowers are given, 'nirupAdhika' may not be applicable to the Lord. In the kRti 'nI cittamu nA bhAgyamu' rAga vijayavasanta, zrI tyAgarAja calls the Lord 'nirupAdhika'.

For 'ziva mAnasa pUja' by Adi zaMkarAcArya – [http://www.sankaracharya.org/shiva\\_manasa\\_pooja.php](http://www.sankaracharya.org/shiva_manasa_pooja.php)

For 'nirguNa mAnasa pUjA' of Adi zaMkarAcArya – [http://www.sankaracharya.org/nirguna\\_manasa\\_puja.php](http://www.sankaracharya.org/nirguna_manasa_puja.php)

## **mA rAmacandrunki-kEdAragauLa**

In the kRti 'mA rAmacandrunki' – rAga kEdAragauLa, zrI tyAgarAja sings praises of the Lord.

- P mA rAmacandrunki jaya maGgaLaM  
ghOra bhava nIra nidhi tArakuniki maGgaLaM (mA)
- C1 mAruni kannA rAja kumAruniki maGgaLaM  
mArU lEni hariki mummAru jaya maGgaLaM (mA)
- C2 bAhule(y)Aptuniki subAhu vairiki maGgaLaM  
bAhuja zUruD(A)jAnu bAhuniki maGgaLaM (mA)
- C3 bRNdAvana sthita mauni bRNd(A)vanuniki maGgaLaM  
bRNdA lOluniki pAlita bRNdArakuniki maGgaLaM (mA)
- C4 rAja vESuniki rAja rAj(A)rcituniki maGgaLaM  
rAja dharuDagu tyAgarAja nutuniki maGgaLaM (mA)

Gist

- May there thrice over be victory and prosperity to –  
(a) our Lord zrI rAmacandra!  
(b) the Lord who carries people across the terrible Ocean of Worldly Existence!  
(c) the prince who bore cupid!  
(d) the Lord hari who is ever changeless or who is peerless!  
(e) the benefactor of Lord subrahmaNya!  
(f) the enemy of subAhu!  
(g) the Hero of kSatriyas!  
(g) the one whose arms stretch up to knees!

(h) the protector of the multitude of sages situated at bRndAvana!  
(j) the Lord who is enamoured by tuLasI and the protector of celestials!  
(k) the Lord who has donned the garb of a king!  
(l) the Lord worshipped by emperors!  
(m) the Lord praised by ziva - Lord tyAgarAja – one who wears digit of the moon!

#### Word-by-word Meaning

P May there be victory (jaya) and prosperity (maGgaLaM) to our (mA) Lord zrI rAmacandra!

May there be prosperity (maGgaLaM) to the Lord who carries people across (tArakuniki) the terrible (ghOra) Ocean (nIra nidhi) of Worldy Existence (bhava)!

C1 May there be prosperity (maGgaLaM) to the prince (rAja kumAruniki) who bore (kanna) cupid (mAruni)!

May there be thrice over (mummAru) victory (jaya) and prosperity (maGgaLaM) to the Lord hari (hariki) who is ever changeless or who is peerless (mAru lEni)!

May there be victory and prosperity to our Lord zrI rAmacandra! May there be prosperity to the Lord who carries people across the terrible Ocean of Worldy Existence!

C2 May there be prosperity (maGgaLaM) to the benefactor (Aptuniki) of Lord subrahmaNya (bAhulEya) and the enemy (vairiki) of subAhu!

May there be prosperity (maGgaLaM) to the Hero (zUruDu) of kSatriyas – one born of Arm of brahman (bAhuja) and the one whose arms (bAhuniki) stretch up to knees (AjAnu) (zUruDAjAnu)!

May there be victory and prosperity to our Lord zrI rAmacandra! May there be prosperity to the Lord who carries people across the terrible Ocean of Worldy Existence!

C3 May there be prosperity (maGgaLaM) to the protector (avanuniki) of the multitude (bRnda) (bRndAvanuniki) of sages (mauni) situated (sthita) at bRndAvana!

May there be prosperity (maGgaLaM) to the Lord who is enamoured (lOluniki) by tuLasI (bRnda) and the protector (pAlita) of celestials (bRndAraka) (bRndArakuniki)!

May there be victory and prosperity to our Lord zrI rAmacandra! May there be prosperity to the Lord who carries people across the terrible Ocean of Worldy Existence!

C4 May there be prosperity (maGgaLaM) to the Lord who has donned the garb (vESuniki) of a king (rAja); to the Lord worshipped (arcituniki) by emperors (rAja rAja) (rAjArcituniki)!

May there be prosperity (maGgaLaM) to the Lord praised (nutuniki) by ziva - Lord tyAgarAja – one who (agu) wears (dharuDu) (dharuDagu) digit of the moon (rAja)!

May there be victory and prosperity to our Lord zrI rAmacandra! May there be prosperity to the Lord who carries people across the terrible Ocean of Worldy Existence!

#### Notes –

C1 – mAruni kanna – This may split as ‘mAruni kanna’ (one who bore cupid) or ‘mAruniki anna’ (father of cupid) – both have same meaning

C1 – mummAru – Repeating a statement thrice makes it final.

C2 – bAhulEya - one born in the month kArttika (when the moon is near the Pleiades – constellation Taurus).

C2 – subAhu – the demon who was killed by zrI rAma at the time of protection of the sacrificial oblation conducted by sage vizvAmitra (bAla kANDa of zrImad vAlmIki rAmAyaNa).

C2 – bAhuja – The kSatriyas are said to have born from the arms of the Supreme Lord (brahman). Please refer to puruSa sUktaM – Verse 13 – Please visit site for complete sUktaM and meanings – [http://www.cvhts.org/Publications/purusha\\_suktam\\_seshan.htm](http://www.cvhts.org/Publications/purusha_suktam_seshan.htm)

C3 - bRnda lOla - The story of tuLasi is given in tuLasi mahAtmyam; For complete story of tulasi, please visit the web site – <http://www.vrindavan-dham.com/vrinda/tulasi-story.php>

C3 – tyAgarAja – Here it refers to Lord ziva at tiruvArur (and other kSEtras)

## raghu nandana-kEdAragauLa

In the kRti ‘raghunandana raghunandana’ – rAga kEdAragauLa, zrI tyAgarAja, sings praises of the Lord.

- P raghunandana raghunandana raghunandana rAma  
C1 pADudu ninu vEDudu koniyADudu zrI rAma (raghu)  
C2 kORiti ninu jERiti nanu dURakumI rAma (raghu)  
C3 EmO(y)ani nI manasuna EmarakE rAma (raghu)  
C4 gati lEd(a)ni pati nIvani mati nE zaraN(a)NTi (raghu)  
C5 jAlamu nIk(E)lanu nE tALanu zrI lOla (raghu)  
C6 gaTTiga ninu paTTina tanak(i)TTi vetal(E)la (raghu)  
C7 nIkE daya nIkE dama nIk(e)varE sATi (raghu)  
C8 ninu telisina ghanulanu nE dina dinamu talatu (raghu)  
C9 mullOkamul(a)llADina iTIE gati kAni (raghu)  
C10 ilan(a)ntaTa kala vAnaku jaladhE gati kAni (raghu)  
C11 guNamulalOn(a)Nig(u)NTE guNiyE gati kAni (raghu)  
C12 enni vitamul(u)nnAnu ninnE cEravale (raghu)  
C13 zrita mAnava hita-kara pAlita tyAgarAja (raghu)

Gist

O Lord raghunandana! O Lord rAma! O Lord enamoured by lakSmI! O Benefactor of those people who are dependent! O Lord who nourishes this tyAgarAja!

I shall sing about You; I shall entreat You and I shall extol You.  
I desired You; I approached You; please do not rebuke me.  
Don't be deceived in Your mind that there is something else.

As there is no other refuge, I sought refuge that You are my Lord.  
Why this procrastination or deception by You? I cannot bear.  
Why this suffering for me who has held on to You fast?  
Yours indeed is the real compassion and real self-restraint; whoever is  
equal to You!

I shall remember every day those great persons who know You.  
Even if one wanders about all the three Worlds, this (as mentioned  
below) indeed is the condition; (a) for the rains that pour everywhere in the  
world, the ocean is indeed the destination; (b) if one is within the confines of the  
three qualities (sattva, rajas, tamas), the Lord alone is the refuge; (c) no matter  
how many paths are there, all are bound to lead to You alone.

#### Word-by-word Meaning

P O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C1 O Lord zrI rAma! I shall sing (pADudu) about You (ninu); I shall entreat  
(vEDudu) You and I shall extol (koniyaDudu) You;  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C2 O Lord rAma! I desired (kOriti) You (ninu); I approached (jEriti) You;  
please do not rebuke (dUrakumI) me (nanu);  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C3 O Lord rAma! Don't be deceived (EmarakE) in Your (nI) mind  
(manasuna) that (ani) there is something else (EmO) (EmOyani);  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C4 As (ani) there is no (lEdu) (lEdani) other refuge (gati), in my mind  
(mati), I (nE) sought (aNTi) refuge (zaraNu) (zaraNaNTi) that (ani) You (nIvu)  
(nIvani) are my Lord (pati) (literally husband);  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C5 O Lord enamoured (lOla) by lakSmI (zrI)! Why (Elanu) this  
procrastination or deception (jAlamu) by You (nIku) (literally to You)  
(nIkElanu)? I (nE) cannot bear (tALanu);  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C6 Why (Ela) this (iTti) suffering (vetalu) (vetalEla) for me (tanaku)  
(tankiTti) who has held (paTTina) on to You (ninu) fast (gaTTiga)?  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C7 Yours indeed (nIkE) is the real compassion (daya); Yours indeed (nIkE)  
is the real self-restraint (dama); whoever (evarE) is equal (sATi) to You (nIku)  
(nIkavarE)!  
O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O  
Lord rAma!

C8 I (nE) shall remember (talatu) every day (dina dinamu) those great  
persons (ghanulanu) who know (telisina) You (ninu);

O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O Lord rAma!

C9 – C12 Even if one wanders about (allADina) all the three Worlds (mullOkamulu) (mullOkamulallADina), this (iTIE) (as mentioned below) indeed (kAni) is the condition (gati);

for the rains (vAnaku) that pour (kala) (literally existing) everywhere (antaTa) in the world (ilanu) (ilanantaTa), the ocean only (jaladhE) is indeed (kAni) the destination (gati);

if one is within the confines (aNiguNTE) of the three qualities (gunamulalOne) (sattva, rajas, tamas) (guNamulalOnaNiguNTE), the Lord (guNi) (literally Virtuous) (guNiyE) alone (kAni) is the refuge (gati);

no matter how many (enni) paths (vitamulu) are there (unnAnu) (vitamulunnAnu), all are bound to lead (cEravale) (literally join) to You (ninnE) alone;

O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O Lord rAma!

C13 O Benefactor (hita-kara) of those people (mAnava) who are dependent (zrita)! O Lord who nourishes (pAlita) this tyAgarAja!

O Lord raghunandana! O Lord raghunandana! O Lord raghunandana! O Lord rAma!

Note –

General – The order of the caraNas is as given in the book of TKG. However, in the book of TSV/AKG, caraNa 1 is given as anupallavi and caraNa 9 (mullOkamulalO) is not given in that book though the meaning of the caraNa is given therein. This needs to be checked. Any suggestions ???

C3 – EmarakE – In the book of TSV/AKG, this has been translated as ‘Don’t deceive’. ‘EmarakE’ derived from ‘Emaru’ means ‘to be deceived’; further in view of the words ‘nI madini’, ‘don’t deceive’ does not make sense.

C 11 - guNi (guNin) – guNa also means ‘strand’, ‘string’, ‘bow string’ etc. In the kRti, ‘nAda sudhA rasam’ – rAga Arabhi, zrI tyAgarAja states ‘dura naya dEzya tri-guNamu’ – the three guNas are the three strands of bow string of kOdaNDa. Therefore, the Lord who is the wielder of kOdaNDa – the Lord of tri-guNa – may be meant by ‘guNi’. In this regard, the following verse from zrImad-bhagavad-gItA, Chapter 14 refers –

sattvaM rajastama iti guNA: prakRtisambhavA: ||  
nibadhanti mahAbAhO dEhE dEhinamavyayaM || 5 ||

“sattva, rajas, and tamas – these three guNAs, O mighty-armed, born of prakRti, bind fast in the body the indestructible embodied one.” (Translation by Swami Swarupananda)

The Lord is also called ‘sUtradhAri’ – the sUtra – strings may be taken to be three guNas.

C10 – vAnaku jaladhE gati – AkAzAt patitam tOyam sAgaram pratigaccati.

C12 – enni vitamulunnAnu ninnE cEravale – sarva dEva namaskAraM kEzavaM pratigaccati.

**rAmuni maravakavE-kEdAragauLa**

In the kRti 'rAmuni maravakavE' – rAga kEdAragauLa, zrI tyAgarAja sings praises of the Lord.

P rAmuni maravakavE O manasA

C1 rAmuni yAgamu kAcina pApa  
virAmuni sad-guNa dhAmuni sItA (rAmuni)

C2 dhIruni daitya vidAruni lOk-  
(A)dhAruni vaMz(O)ddhAruni sItA (rAmuni)

C3 dhEyuni muni jana gEyuni ghana nibha  
kAyuni dEva rAyuni sItA (rAmuni)

C4 vAsava hRdaya nivAsuni bahu ravi  
bhAsuni zubha-kara vEsuni sItA (rAmuni)

C5 gIta priyuni vidhAta nutuni  
kaJjAta bandhu kula jAtuni sItA (rAmuni)

C6 I jagatini avyAjamunan(A)pta  
samAjamunanu brOcu jagatpatini sItA (rAmuni)

C7 dAnava harun(I)zAna vinutuni  
sadA nar(O)ttamula mAna rakSakuni (rAmuni)

C8 zObhanaduni girijA bAhuni  
durit(E)bha haruni bahu prabhAvuni sItA (rAmuni)

C9 zIlini sad-guNa zAlini ghanuni  
kapAli nutuni vana mAlini sItA (rAmuni)

C10 zrI guru caraNamule gati(y)anina  
sadA gatija hituni tyAgarAja nutuni (rAmuni)

Gist

O My Mind! Do not forget Lord zrI rAma -

1. (a) the destroyer of sins who protected sacrificial oblations of sage vizvAmitra, and (b) the abode of virtues.

2. (a) the brave One, (b) the destroyer of demons, (c) the prop of the Worlds, and (d) the uplifter of his dynasty.

3. (a) the Object of meditation, (b) sung about by sages, (c) whose body resembles rain-cloud, and (d) the Lord of celestials.

4. (a) residing in the heart of indra, (b) effulgent like a multitude of Suns, and (c) whose form causes auspiciousness.

5. (a) lover of music, (b) praised by brahma, (c) born in the Solar dynasty.

6. the Lord of Universe who, in this World, protects the society of those dear to Him motivelessly.

7. (a) the destroyer of demons, (b) praised by Lord ziva, (c) the ever protector of the honour of the excellent men.

8. (a) bestower of auspiciousness, (b) the brother of pArvati, (c) the slayer of elephantine sins, and (d) whose might is very great.

9. (a) who has good conduct, (b) who is virtuous by nature, (c) the Great One, (d) praised by Lord ziva, and (e) wearer of garland of wild flowers.

10. (a) well-disposed to AJjanEya who considered the feet of Lord zrI rAma - the sacred preceptor – as refuge, and (b) the Lord praised by this tyAgarAja.

## Word-by-word Meaning

- P O My Mind (manasA)! Do not forget (maravakavE) Lord zrI rAma (rAmuni).
- C1 O My Mind! Do not forget Lord zrI sItA rAma (rAmuni) – the destroyer (virAmuni) of sins (pApa) who protected (kAcina) sacrificial oblations (yAgamu) of sage vizvAmitra, and the abode (dhamuni) of virtues (sad-guNa).
- C2 O My Mind! Do not forget Lord zrI sItA rAma – the brave One (dhIruni), the destroyer (vidAruni) of demons (daitya), the prop (AdhAruni) of the Worlds (IOka) (IOkAdhAruni), the uplifter (uddhAruni) of his dynasty (vaMza) (vaMzOddhAruni).
- C3 O My Mind! Do not forget Lord zrI sItA rAma – the Object of meditation (dhyEyuni), sung about (gEyuni) by sages (muni jana), whose body (kAyuni) resembles (nibha) rain-cloud (ghana), the Lord (rAyuni) of celestials (dEva).
- C4. O My Mind! Do not forget Lord zrI sItA rAma – residing (nivAsuni) in the heart (hRdaya) of indra (vAsava), effulgent (bhAsuni) like a multitude (bahu) of Suns (ravi), whose form (vEsuni) (literally garb) causes auspiciousness (zubha-kara).
- C5 O My Mind! Do not forget Lord zrI sItA rAma – lover (priyuni) of music (gIta), praised (nutuni) by brahma (vidhAta), born (jAtuni) in the Solar – friend (bandhu) of lotus (kaJjAta) – dynasty (kula).
- C6 O My Mind! Do not forget Lord zrI sItA rAma – the Lord (patini) of Universe (jagat) (jagatpatini) who, in this (I) World (jagatini), protects (brOcu) the society (samAjamunanu) of those dear to Him (Apta) motivelessly (avyAjamunanu) (avyAjamunanApta).
- C7 O My Mind! Do not forget Lord zrI rAma – the destroyer (haruNi) of demons (dAnava), praised (vinutuni) by Lord ziva (IzAna) (harunIzAna), the ever (sadA) protector (rakSakuni) of the honour (mAna) of the excellent (uttamula) men (nara) (narOttamula).
- C8 O My Mind! Do not forget Lord zrI sItA rAma – bestower (da) of auspiciousness (zObhana) (zObhanaduni), the brother (bAhuni) of pArvati – daughter of HimavAn the mountain (giriJA), the slayer (haruni) of elephantine (ibha) sins (durita) (duritEbha), whose might (prabhAvuni) is very great (bahu).
- C9 O My Mind! Do not forget Lord zrI sItA rAma – who has good conduct (zIlini), who is virtuous by nature (sad-guNazAlini), the Great One (ghanuni), praised (nutuni) by Lord ziva (kapAli),

wearer of garland (mAlini) of wild flowers (vana).

C10 O My Mind! Do not forget Lord zrI rAma –  
well-disposed (hituni) to AJjanEya – born of wind God– ever (sadA)  
moving (gatija) – who considered (anina) the feet (caraNamulE) of Lord zrI  
rAma - the sacred preceptor (zrI guru) – as refuge (gati) (gatiyanina),  
the Lord praised (nutuni) by this tyAgarAja.

Notes –

P – the version is as given in the books of ATK and TSV/AKG. However,  
in the book of TKG, ‘rAmuni maravakavE manasA’ is found before the given  
version. This needs to be checked. Any suggestions ???

C1 – virAma – This is one of the names of Lord in viSNu sahasra-nAma-  
(395) Vi-raamah –“He in whom the creatures rest; The Abode of perfect  
rest”, having reached which, there is no return into the realms of experiences.  
That state is called Viraamah. Some commentators recognise in this term a  
meaning as, “He (Isvara) in whom the world of plurality merges during the  
deluge.” Source - <http://www.mypurohith.com>

However, in the present context, these meanings are not applicable  
because of the preceding word ‘pApA’ – pApa virAmuni.

C6 – sITa – this word is found at the end of the caraNa in the books of  
ATK and TSV/AKG. However, the word is not given in the book of TKG. This  
needs to be checked.

C8 – girijA bAhuni – The meaning of these words is not clear. If by  
‘girijA’, pArvati is meant, then ‘bAha’ does not convey any meaning in the  
context. In the book of TSV/AKG, this has been translated as ‘brother of pArvati’.  
the saMskRta word for ‘sister’ is ‘bhaginI’. As ‘bhaginI’ is derived from ‘bhAga’  
meaning ‘fortune’, it is possible that zrI tyAgarAja uses the word ‘bhAga’ to mean  
‘brother of pArvati’ (literally fortune of pArvathi). This needs to be checked. Any  
suggestions ???

C8 – girijA bAhuni duritEbha haruni – In the book of TKG, this seems to  
have been translated as ‘He is like a lion to the sin of elephant’. There is no word  
in the kRti to mean ‘lion’. (Instead of ‘haruni’ it is given as ‘harini’, then it may  
mean ‘lion’.) The word ‘girijA vAha’ (instead of ‘bAha’) is taken to mean ‘Lion’, yet  
the suffix ‘ni’ seems to terminate the epithet. Any suggestions ???

C9 – sITa – this word is found at the end of the caraNa in the books of  
ATK and TSV/AKG. However, in the book of TKG, this is given as ‘sadA’. In the  
present context, ‘sadA’ cannot be meaningfully connected to the pallavi. This  
needs to be checked.

C10 – zrI guru caraNa – zrI tyAgarAja describes zrI rAma as the guru of  
AJjanEya. kabir sings –

Guru Govind dono khade kake lagu paay  
Balihari Guru aapki Govind diyo milaay

“Govind (God Himself) and my Guru are standing before me; to whom  
would I offer my obeisance first? To You, O my Guru, I pay obeisance – because  
You showed Govind to me” (But for the grace of Guru, it is not possible to  
recognise Lord even if He is standing before one.)

## **lAli lAlayya lAli-kEdAragauLa**

In the kRti ‘lAli lAlayya lAli’ – rAga kEdAragauLa, zrI tyAgarAja sings  
lullaby to the Lord.



- P lAli lAlayya lAli
- A lAli guNa-zAli vana mAli su-hRdayana  
lAli mRdu tara haMsa tUlIkA zayana (lAli)
- C1 ina vaMzam(a)ndu janiyiJcina ghan(A)bha  
kanaka maya cEla dinakara kOTi zObha  
vanaja nayan(A)krUra varad(A)bja nAbha  
sanak(A)di nuta sakala sad-bhakta sulabha (lAli)
- C2 kara kalita zara cApa khara zirO-haraNa  
aruN(A)bja nibha caraNa asura mada haraNa  
pura vairi vinuta sampUrNa zazi vadana  
karuNA ras(A)kSa gata kAma muni zaraNa (lAli)
- C3 puDami varuDa nAdu pUja kaikonuma  
kaDu nammuvAr(i)NTa kalugu zrI-karamA  
kaDa kaNTi cUpu nIk(a)di cAla ghanama  
eDabAya jAla nann(E)lu kula dhanama (lAli)
- C4 kOTi sUrya prabhala gEru maNTapamu  
cATugAn(a)laGkariJcinadi nelakonumu  
sATi dorakani sAdhu jana vandya viDemu  
mATi mATiki(y)osagi maravaka kolutumu (lAli)
- C5 andu madhyambunanu aparaJjitOnu  
sundarambaina maJcamu vEsinAnu  
andupai jAjulanu amara paracinAnu  
andamau nI pAda yugamu paTTedanu (lAli)
- C6 asamAna zUra mukt(A)vaLulu meraya  
asamAna giri madhya kusumamulu kuriya  
bisaruha bhav(A)di sura bRnda kOTul(a)raya  
asalaina birudul(i)Di(y)Ucedanu sadaya (lAli)
- C7 bhAgavata sEvalO baDali(y)unnAvu  
rAga virahita nannu maravanu poyyedavu  
bAgaina janakajA bhAgyama nIvu  
tyAgarAjuni niNDu daya cEsi brOvu (lAli)

Gist

O Lord! O Virtuous One by nature! O Lord who wears garland of wild flowers! O Lord with a good heart! O Lord reclining in the couch made of (stuffed with) soft silk cotton!

O rain-cloud hued born in the Solar dynasty! O Lord wearing garments of golden hue! O Lord with splendour of a crore Suns! O Lotus Eyed! O Lord who bestowed boons on akrUra! O Lord with Lotus navel! O Lord praised by sages sanaka and others! O Lord who is easily accessible to all true devotees!

O Lord wielding bow and arrows! O Slayer of khara! O Lord whose feet resemble Lotus of the hue of dawn! O Lord who destroyed the arrogance of demons! O Lord praised by Lord ziva! O the Supreme Lord! O Moon Faced (Or Full-moon Faced)! O Lord whose eyes shed the juice of grace! O Lord from whom desires have fled! O Refuge of sages!

O Consort of bhU-dEvi! O bestower of prosperity who manifets in the homes of those who believe in You totally! O Wealth of my family!

O Peerless Lord worshipped by pious lot! O Unrivalled Hero! O Kind hearted! O Lord beyond attachments! O Fortune of the beautiful sItA!

I sing lullaby; go to sleep.

Deign to accept my worship; does it behove You much to look at me with side glance? I cannot be separated from You; deign to govern me.

A hall rivalling the splendour of a crore Suns has been nicely decorated; deign to be established therein; I shall serve You by offering betel leaves unforgettingly every now and then.

I have set up a beautiful bed made of pure gold in the middle of it (hall); I have spread jasmine flowers nicely thereon; I am squeezing Your beautiful feet.

As the necklaces of pearls (on Your chest) radiate, as the pArijAta flowers rain on You, as brahmA and other multitudes of celestials search for You, having bedecked You with all true appellations, I am rocking the swing.

You are tired having been busy in the service of the true devotees; but perchance You forget me (do not forget me); please protect this tyAgarAja by showing much compassion.

Word-by-word Meaning

P O Lord (ayya)! I sing lullaby (lAli); go to sleep (lAlayya); I sing lullaby (lAli).

A I sing lullaby (lAli), O Virtuous One by nature (guNazAli)! O Lord who wears garland (mAli) of wild flowers (vana)! O Lord with a good heart (su-hRdayana)!

I sing lullaby (lAli), O Lord reclining (zayana) in the couch made of (stuffed with) soft (mRdu tara) silk cotton (haMsa tUliKA) (literally soft feathers of swan)!

O Lord! I sing lullaby; go to sleep; I sing lullaby.

C1 I sing lullaby, O rain-cloud (ghana) hued (Abha) (ghanAbha) born (janiyiJcina) in (andu) the Solar (ina) dynasty (vaMzamu) (vaMzamandu)!

O Lord wearing garments (cEla) of golden (kanaka) hue (maya)! O Lord with splendour (zObha) of a crore (kOTi) Suns (dina-kara)!

O Lotus (vanaja) Eyed (nayana)! O Lord who bestowed boons (varada) on akrUra (nayanAkrUra)! O Lord with Lotus (abja) (varadAbja) navel (nAbha)!

O Lord praised (nuta) by sages sanaka and others (Adi) (sanakAdi)! O Lord who is easily accessible (sulabha) to all (sakala) true devotees (sad-bhakta)!

O Lord! I sing lullaby; go to sleep; I sing lullaby.

C2 I sing lullaby, O Lord wielding (kara kalita) bow (cApa) and arrows (zara)! O Slayer (zirO haraNa) (literally take away the head) of khara!

O Lord whose feet (caraNa) resembles (nibha) Lotus (abja) of the hue of dawn (aruNa) (aruNAbja)! O Lord who destroyed (haraNa) the arrogance (mada) of demons (asura)!

O Lord praised (vinuta) by Lord ziva – the enemy (vairi) of tripura (pura)! O the Supreme Lord (sampUrNa)! O Moon (zazi) Faced (vadana) (Or Full-moon Faced)!

O Lord whose eyes (akSa) shed the juice (rasa) (rasAkSa) of grace (karuNA)! O Lord from whom desires (kAma) have fled (gata)! O Refuge (zaraNa) of sages (muni)!

O Lord! I sing lullaby; go to sleep; I sing lullaby.

C3 I sing lullaby, O Consort (varuDa) (literally one who seeks the hand in marriage) of bhU-dEvi (puDami)! Deign to accept (kaikonumA) my (nAdu) worship (pUja);

O bestower of prosperity (zrI-karamA) who manifets (kalugu) (literally born) in the homes (iNTa) of those who believe (nammuvAru) (nammuvAriNTa) in You totally (kaDu) (literally severely)!

does it (adi) (literally that) behove (ghanamA) You (nIku) (nIkadi) much (kAla) to look (cUpu) at me with side (kaDa) glance (kannu) (kaNTi)?  
O Wealth (dhanamA) of my family (kula)! I cannot be (jAla) separated (eDabAya) from You; deign to govern (Elu) me (nannu) (nannElu);  
O Lord! I sing lullaby; go to sleep; I sing lullaby.

C4 A hall (maNTapamu) rivalling (gEru) the splendour (prabhala) of a crore (kOTi) Suns (sUrya) has been nicely (cATugAnu) decorated (alaGkariJcinadi) (cATugAnalaGkariJcinadi); deign to be established (nelakonumu) therein;  
O Peerless (sATi dorakani) Lord worshipped (vandyA) by pious (sAdhu) lot (jana)! I shall serve (kolutummu) You by offering (osagi) betel leaves (viDemu) unforgettingly (maravaka) every now and then (mATi mATiki) (mATikiyosagi);  
O Lord! I sing lullaby; go to sleep; I sing lullaby.

C5 I have set up (vEsinAnu) a beautiful (sundarambaina) bed (maJcamu) made of pure gold (aparaJjitOnu) in the middle (madhyambunanu) of it (hall) (andu);  
I have spread (paracinAnu) jasmine flowers (jAjulanu) nicely (amara) thereon (andupai);  
I am squeezing (paTTedanu) Your (nI) beautiful (andamau) feet (pAda yugamu);  
O Lord! I sing lullaby; go to sleep; I sing lullaby.

C6 I sing lullaby, O Unrivalled (asamAna) Hero (zUra)!  
As the necklaces (AvaLulu) (literally rows) of pearls (mukta) (muktAvaLulu) (on Your chest) radiate (meraya),  
as the pArijAta - tree situated in the middle (madhya) of mEru – peerless (asamAna) mountain (giri) - flowers (kusumamulu) rain (kuriya) on You,  
as brahma – abiding (bhava) in the Lotus (bisa ruha) – and other (Adi) (bhavAdi) multitudes (bRnda kOTulu) of celestials (sura) search (araya) (kOTularaya) for You,  
O Kind hearted (sadayA)! having bedecked (iDi) You with all true (asalaina) appellations (birudulu), I am rocking (Ucedanu) (birudul(i)Di(y)Ucedanu) the swing;  
O Lord! I sing lullaby; go to sleep; I sing lullaby.

C7 You are tired (baDaliyunnaVuvu) having been busy in the service (sEvalO) of the true devotees (bhAgavata); but  
O Lord beyond (virahita) attachments (rAga)! perchance (poyyedavu) You forget (maravanu) me (nannu) (do not forget me);  
O Fortune (bhAgyamA) of the beautiful (bAgaina) sItA – daughter of King janaka (janakajA)!  
You (nIvu) please protect (brOvu) this tyAgarAja (tyAgarAjuni) by showing (cEsi) much (niNDu) compassion (daya);  
O Lord! I sing lullaby; go to sleep; I sing lullaby.

Notes –

P – In the book of TKG, word ‘(rAmayya)’ is given at the end of pallavi. However, this word is not found in other books. This needs to be checked.

A – haMsa tUlika – This actually means the feathers of swan; however, the fibre of silk cotton tree (Bombax Heptaphyllum) (Tamil ilavaM) is also generally called by this name ‘haMsa tUlika’.

C1 – akrUra varada – Please refer to zrImad bhAgavataM, Book 10, Chapter 40.

C2 – khara zirOharaNa – Please refer to zrImad vAlmiki rAmAyaNa, AraNya kANDa, Chapter 30.

C2 – sampUrNa zazi vadana – It is not clear whether ‘sampUrNa’ is to be taken independently or attached to ‘zazi vadana’ to mean ‘Full-moon Faced’. Both forms are given. Please see notes on ‘sampUrNa’ when taken independently.

C2 – sampUrNa – the term is indefinable. However, the following upaniSad zLOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

C3 – puDami varuDa – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘puDami varada’; in the book of TKG, ‘puDami varuDA’ is given as an alternative. ‘puDami varuDa’ seems to be appropriate. This needs to be checked. Any suggestions ???

C3 – kaDa kaNTi cUpu – kaDa kannu aka krE kannu – means ‘look askance’; the equivalent saMskRta word is ‘kaTAKSa’ or ‘apAGga’; in tamil, it is called ‘kaDaikkaN’. Normally ‘kaTAKSa’ of the Lord is considered to be ‘anugraha’. There is one more telugu word ‘krI kannu’ - ‘down-cast eyes’ which is considered as ‘dejection’. Here zrI tyAgarAja is not satisfied with the kaTAKSa of the Lord. In the kRti ‘mElukO dayA nidhi’ – rAga saurASTra – zrI tyAgarAja states ‘tETa kannulatO nannu brOva’ – to protect me with open (clear) eyes. Accordingly, what zrI tyAgarAja is desirous of is grace with open (clear) eyes ie bountiful of grace. Any suggestions ???

C3 – nIkadi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nIkidi’. This needs to be checked. Any suggestions ???

C5 – paracinAnu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘paricAnu’. As ‘paracinAnu’ is the appropriate form, the same has been adopted. This needs to be checked. Any suggestions ???

C5 – pAdamu paTTedanu – squeezing the feet gently induces sleep. To know more about ‘padabhyaGga’, please visit –

<http://www.goayurvedic.com/Padabhyanga.htm>

C6 – asamAna giri madhya kusumamulu – pArijAta flowers – one of the celestial trees born at the time of churning of Milk Ocean. As per dEvi bhAgavataM, Book 12, Chapter 10, pArijAta tree is situated in the centre of maNi dvIpa – Source –

<http://www.sacred-texts.com/hin/db/bk12ch10.htm>

As per brahmANDa purANA, zrIpura is the in middle peak of mEru; zrI pura has 7 chambers; pArijAta tree is situated in the sixth chamber. Source -

<http://www.astrojyoti.com/BrahmandaPurana.htm>

C6 – bRnda kOTi – kOTi is 10 millions ( $10^7$ ); bRnda – vRnda means 100, 000 millions (or 1000 millions) ( $10^{11}$ ) (or  $10^9$ ); therefore ‘bRnda kOTi’ would refer to  $10^{18}$  or  $10^{16}$ .

C6 – bRnda kOTula araya – this has been translated as ‘as the multitudes of celestials search for You’, (unable to find Him at vaikuNTha – because He has established Himself in the house of zrI tyAgarAja); however, ‘arayu’ also means ‘examine’. Therefore, this may imply ‘as the multitudes of celestials ponder or contemplate about You’. Any suggestions ???

C7 – sEvalO baDaliyunAvu – zrI tyAgarAja states that the Lord is tired having been running around to protect the devotees.

C7 - maravanu poyyedavu – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘maravaka boyyEvu’, which, in my humble opinion, gives an opposite meaning. This needs to be checked. Any suggestions ???

## rAma nIvE kAni-nArAyaNi

In the kRti 'rAma nIvE kAni' – rAga nArAyaNi, zrI tyAgarAja sings praises of the Lord.

P rAma nIvE kAni nannu  
rakSiJcu vAr(e)vvarE

A sOma sUrya lOcana  
sundara vadana zrI (rAma)

C1 tAta vacana pAla puruhUt(A)d(y)amara pAri-  
jAta saumitritO sItA ramaNitO velasina (rAma)

C2 dhArA dhar(A)bha zarIra bhAvaja su-  
kumAra sAkEta pura vihAra nann(E)lukOra (rAma)

C3 nAga zayana muni yAga pAlana bhakta  
bhAgadhEya pAvana tyAgarAja sannuta (rAma)

Gist

O Lord rAma! O Lord who has moon and Sun as His eyes! O Beautiful Faced!

O Lord who carried out the word of His father! O Wish-Tree of indra and other celestials! O Lord rAma who shone along with the beautiful sItA and lakSmaNa!

O Lord whose body resembles the rain-cloud! O Handsome lad like cupid (OR one who has cupid as son)! O Lord abiding in the town of sAkEta!

O Lord reclining on the couch of zESa! O Lord who protected the sacrificial oblations of sage vizvAmitra! O Lord who is the fortune of the devotees! O Holy One (or Purifier)! O Lord well-praised by this tyAgarAja!

Other than You who who is the protector for me? Please govern me.

Word-by-word Meaning

P O Lord rAma! Other than (kAni) You (nIvE) who (evvarE) is the protector (rakSiJcu vAru) (vArevvarE) for me (nannu)?

A O Lord who has moon (sOma) and Sun (sUrya) as His eyes (lOcana)! O Beautiful (sundara) Faced (vadana)!

O Lord zrI rAma! Other than You who is the protector for me?

C1 O Lord who carried out (pAla) the word (vacana) of His father (tAta)! O Wish-Tree (pArijAta) of indra (puruhUta) and other (Adi) celestials (amara) (puruhUtAdyamara)!

O Lord rAma who shone (velasina) along with the beautiful (ramaNi) (ramaNitO) sItA and lakSmaNa – son of sumitrA (saumitri) (saumitritO)!

Other than You who who is the protector for me?

C2 O Lord whose body (zarIra) resembles (Abha) the rain-cloud (dhArA dhara) (literally carrier of water) (dharAbha)! O Handsome lad (sukumAra) like cupid (bhAvaja) (OR one who has cupid as son)!

O Lord abiding (vihAra) in the town (pura) of sAkEta! Please govern (ElukOra) me (nannu) (nannElukOra);

O Lord rAma! Other than You who who is the protector for me?

C3 O Lord reclining (zayana) on the couch of zESa – the serpent (nAga)! O Lord who protected (pAlana) the sacrificial oblations (yAga) of sage (muni) vizvAmitra!

O Lord who is the fortune (bhAgadhEya) of the devotees (bhakta)! O Holy One (or Purifier) (pAvana)! O Lord well-praised (sannuta) by this tyAgarAja!

O Lord rAma! Other than You who who is the protector for me?

Notes –

P – In the book of TSV/AKG, the word ‘zrI’ is given at the end of pallavi which is not found in other books. This needs to be checked. Any suggestions ???

C1 – vacana pAla – This is how it is given in all the books other than that of TKG, wherein it is given as ‘paripAla’. This needs to be checked. Any suggestions ???

C2 – bhAvaja sukumAra – There is some doubt about this epithet; if these words are taken individually, it means ‘cupid’ and ‘young lad’, in which case, ‘cupid’ may not be directly applied to the Lord, particularly with reference to the word used ‘bhAvaja’. Alternatively, if both are taken together, ‘bhavaja sukumAra’ it becomes difficult to translate as ‘One who has cupid as son’. However, both versions are given. Any suggestions ???

C3 – yAga pAlana – This is how it is given in all the books other than that of TKG, wherein it is given as ‘yAga paripAlana’. This needs to be checked. Any suggestions ???

## ika kAvalasinadEmi-balahaMsa

In the kRti ‘ika gAvalasinadEmi’ – rAga balahaMsa, zrI tyAgarAja asks his mind to remain comfortable.

P ika kAvalasinad(E)mi manasA  
sukhamunan(u)NDavad(E)mi

A akhil(A)NDa kOTi brahmANDa nAthuD  
antaraGgamuna nelakoni(y)uNDaga (ika)

C1 mundaTi janmamulanu jEsina(y)agha  
bRnda vipinamulak-  
(A)nanda kanduDaina sIta pati  
nandaka yutuDai(y)uNDaga (ika)

C2 kAm(A)di lObha mOha mada  
stOma tamammulakunu  
sOma sUrya nEtruD(ai)na zrI  
rAmacandruDE nI(y)and(u)NDaga (ika)

C3 kSEm(A)di zubhamulanu tyAgarAja  
kAmit(A)rthamulanu  
nEmamunan(i)ccu dayA nidhi  
rAmabhadruDu nI(y)and(u)NDaga (ika)

Gist

O My mind! What else do You need? Why won’t you remain comfortable?  
As the Lord of the Universe, consisting of entire crores of spheres, is well established in Your interior, what else do You need? why won’t you remain comfortable?

For (destroying) the forests of multitude of sins committed in earlier births, when the Consort of sItA – the root of bliss - is present (armed) with the sword nandaka, what else do You need? why won't you remain comfortable?

For (removing) the darkness of multitude of desires, avarice, delusion, arrogance etc., when Lord zrI rAmacandra – having moon and Sun as his eyes – Himself is present in You, what else do You need? why won't you remain comfortable?

When the Ocean of Mercy Lord zrI rAmabhadra who invariably bestows auspiciousness, comfort etc., as also the objects desired by this tyAgarAja, is present in You, what else do You need? why won't you remain comfortable?

#### Word-by-word Meaning

P O My mind (manasA)! What (Emi) else (ika) do You need (kAvalasinadi) (kAvalisinadEmi)? Why (Emi) won't you remain (uNDavu) comfortable (sukhamunanu) (sukhamunanuNDavadEmi)?

A As the Lord (nAthuD) of the Universe (brahmANDa), consisting of entire (akhila) crores (kOTi) of spheres (aNDa) (akhilANDa), is (uNDaga) well established (nelakoni) (nelakonyuNDaga) in Your interior (antaraGgamuna),  
O My mind! what else do You need? why won't you remain comfortable?

C1 For (destroying) the forests (vipinamulaku) of multitude (bRnda) of sins (agha) committed (jEsina) (jEsinayagha) in earlier (mundaTi) births (janmamulanu),  
when the Consort (pati) of sItA – the root (kanduDu) (kanduDaina) of bliss (Ananda) (vipinamulakAnanda) - is present (uNDaga) (armed) with (yutuDai) (yutuDaiyuNDaga) the sword nandaka,  
O My mind! what else do You need? why won't you remain comfortable?

C2 For (removing) the darkness (tamammulakunu) of multitude (stOma) of desires (kAma), avarice (IObha), delusion (mOha), arrogance (mada) etc. (Adi) (kAmAdi),  
when Lord zrI rAmacandra (rAmacandruDE) – having moon (sOma) and Sun (sUrya) as his eyes (nEtruDaina) – Himself is present (uNDaga) in (andu) You (nI) (nIyanduNDaga),  
O My mind! what else do You need? why won't you remain comfortable?

C3 When the Ocean (nidhi) of Mercy (dayA) Lord zrI rAmabhadra (rAmabhadruDu) (auspicious Lord rAma) who invariably (nEmamunanu) bestows (iccu) (nEmamunaniccu) –  
auspiciousness (zubhamulanu), comfort (kSEma) etc. (Adi) (kSEmAdi), as also the objects (arthamulanu) desired (kAmita) (kAmitArthamulanu) by this tyAgarAja,  
is present (uNDaga) in (andu) You (nI) (nIyanduNDaga),  
O My mind! what else do You need? why won't you remain comfortable?

#### Notes –

C1 – nandaka yutuDai – This is how it is given in the books of CR and TSV/AKG. In the book of TKG, this is given as 'nandakA yutuDai' which is not correct; An alternative version given in the book of TKG, 'nandakAyudhuDai' which is correct. However, the first version seems more appropriate. This needs to be checked. Any suggestions ???

C1 – nandaka - annamAcArya – a great devotee of Lord veGkaTEzvara is stated to be the avatAra of this sword – source

<http://www.svasa.org/annamacharya1.html>

C3 – nEmamunaniccE – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nEmamutOniccE’. This needs to be checked. Any Suggestions ???

C3 – rAmabhadruDu – This is how it is given in the CR and TSV/AKG. However, in the books of TKG, this is given as ‘rAmachandruDu’. This needs to be checked. Any suggestions ???

## talli taNDrulu-balahaMsa

In the kRti ‘talli taNDrulu gala’ – rAga balahaMsa, zrI tyAgarAja sings the praises of the Lord.

- P talli taNDrulu kala pEru kAni  
ila nI sari daivamul(e)varE
- A illu kalaza samudramu gAkanu nIk-  
(i)llAlu vidEha tanaya bhaLi (talli)
- C giriz(A)di vidh(I)ndr(A)rka zazAGk-  
(A)marā kOTulu vAnarulai koluva  
dara cakra phaN(I)ndrulu sOdarulai  
tagi vEDaga tyAgarAja nuta (talli)

Gist

O Lord praised by this tyAgarAja!  
You have a name of having parents, but, in reality, which-so-ever Gods are equal to You in this World?

Your abode is Ocean of Milk; further, siTa - the daughter of King Janaka is consort for You; Aha!

Lord ziva, brahma, indra, Sun, moon and others, and crores of celestials, having incarnated as forest-dwellers, serve You; Your conch, discus and zESa having incarnated as Your brothers, pray to You appropriately.

Word-by-word Meaning

P You have a name (pEru) of having (kala) parents - mother (talli) and father (taNDri) (taNDrulu), but (kAni), in reality, which-so-ever (evarE) Gods (daivamulu) (daivamulevarE) are equal (sari) to You (nI) in this World (ila)?

A Your abode (illu) is Ocean (samudramu) of Milk – from where nectarine pitcher (kalaza) emanated; further, sItA - the daughter (tanaya) of King janaka (vidEha) is the Consort (illAlu) for You (nIku) (nIkillAlu); Aha (bhaLi)!

You have a name of having parent, but, in reality, which-so-ever Gods are equal to You in this World?

C While Lord ziva – inhabiting Mountains (giriza), brahma (vidhi), indra, Sun (arka) (vidhIndrArka), moon (zazAGka) and others (Adi) (girizAdi), and crores (kOTulu) of celestials (amara) (zazAGkAmara), having incarnated as forest-dwellers (vAnarulai), serve You (koluva), and

Your conch (dara), discus (cakra) and zESa – the Lord (indra) of serpents (phaNi) (phaNIndrulu) - having incarnated as Your brothers (sOdarulai), pray (vEDaga) to You appropriately (tagi),

O Lord praised (nuta) by this tyAgarAja! You have a name of having parents, but, in reality, which-so-ever Gods are equal to You in this World?



Notes –

P – talli taNDRulu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘tali daNDRulu’. Both forms are correct. This needs to be checked. Any suggestions ???

A – illu – this is how it is given in the book TKG. However, in the books of TSV/AKG and CR, this is given as ‘ilu’. Both forms are correct and mean same. This needs to be checked. Any suggestions ???

A – vidEha – Literally ‘disembodied’. All the kings ruling mithilA were known as ‘janaka’ and ‘vidEha’. In order to know how the name ‘mithila’, ‘vidEha’ and ‘janaka’ came about, please read Devi Bhagavatam, Book 6, Chapters 14 and 15. Source - <http://www.sacred-texts.com/hin/db/bko6ch15.htm>

Further, sItA was not actually born to King Janaka. For story of vEdavati – sItA’s earlier incarnation as daughter of sage kuzadhvaja, please refer to zrImad-vAlmIki rAmAyaNa, utara kANDA, Chapter 17.

C – giriza – this is how it is given in all the books. This being a Sanskrit word, it should normally be rendered as girIza (giri + Iza); however, as per Sanskrit Dictionary (giriza) and Telugu Dictionary (girizuDu) (without elongating ‘i’) means ‘one inhabiting mountains’ ie. Lord ziva.

C - giriza – Though as per zrImad vAlmIki rAmAyaNa, AJjanEya is son of vAyu, there are other stories which describe him as aMza of Lord ziva. The story how he came to be known as an aspect of Lord ziva is given in the following websites- [http://www.saibabaofindia.com/story\\_of\\_hanuman.htm](http://www.saibabaofindia.com/story_of_hanuman.htm) and <http://www.gauranga.org/hanuman.htm>

C – vidhi indra arka - As per zrImad vAlmIki rAmAyaNa, jAmbavAn (the bear), vAli and sugrIva were the sons of brahmA, indra and sUrya respectively.

C – zazAMka – Either in zrImad vAlmIki rAmAyaNa or elsewhere, no reference is found about which vAnara was the son of moon.

C – dara cakra phaNIIndra – Please refer to the discourse of Kanchi Paramacharya regarding incarnations of lakSmaNa, bharaata and zatrugna – <http://www.hindudharmaforums.com/showthread.php?p=11931>

C – tyAgarAja nuta – this is how it is given in all the books other than that of TKG, wherein it is given as ‘vinuta’. This needs to be checked. Any suggestions ???

## ninu bAsi-balahaMsa

In the kRti ‘ninu bAsiyeTulundurO’ – rAga balahaMsa, zrI tyAgarAja sings praises of the Lord.

P ninu bAsi(y)eTul(u)ndurO  
nirmal(A)tmulau janulu

A anagha su-puNya amara varENya  
sanaka zaraNya sat-kArUNya (ninu)

C kanulaku caluva cevulak(a)mRtamu  
vinu rasanaku ruci manasuku sukhamu  
tanuvuk(A)nandamunu kalga jEyu  
tyAgarAja hRd-dhAma pUrNa kAma (ninu)

Gist

O Sinless One! O Meritorious One! O Lord sought by celestials! O Refuge of sage sanaka! O Merciful Lord! O Lord residing in the heart of this tyAgarAja! O Lord in whom all desires are accomplished!

How will the pure hearted people remain separated from You?

Please listen; how will the pure hearted people remain separated from You who generates coolness for the eyes (in beholding You), nectar for the ears (in listening to Your stories), taste for tongue (in chanting Your names), comfort for the mind and bliss for the body?

Word-by-word Meaning

P How (eTula) will the pure (nirmala) hearted (Atmulu) (nirmalAtmulu) people (janulu) remain (undurO) separated (bAsi) (bAsiyeTulundurO) from You (ninu)?

A O Sinless One (anagha)! O Meritorious One (su-puNya)! O Lord sought (varENya) by celestials (amara)! O Refuge (zaraNya) of sage sanaka! O Merciful Lord (sat-kAruNya)!

How will the pure hearted people remain separated from You?

C O Lord residing (dhAma) in the heart (hRd) of this tyAgarAja! O Lord in whom all desires (kAma) are accomplished (pUrNa)!

Please listen (vinu); how will the pure hearted people remain separated from You who generates (kalga jEyu) –

coolness (caluva) for the eyes (kanulaku) (in beholding You), nectar (amRtamu) for the ears (cevlakaku) (cevlakamRtamu) (in listening to Your stories), taste (ruci) for tongue (rasanaku) (in chanting Your names), comfort (sukhamu) for the mind (manasuku) and bliss (Anandamunu) for the body (tanuvuku) (tanuvukAnandamu)?

Notes –

P – eTulundurO – this is how it is given in the books of CR. However, in the books of TKG and TSV/AKG, this is given as ‘eTla undurO’; in the book of ATK, this is given as ‘eTTa undurO’. This needs to be checked. Any suggestions ???

C – kalga jEyu – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘galga jEsE’. This needs to be checked. Any suggestions ???

C – pUrNa kAma – This is how it given in all the books other than that of TKG, wherein it is given as ‘paripUrNa’. This needs to be checked. Any suggestions ???

C – pUrNa kAma – Please refer to meaning of kAmI – viSNu sahasra nAma (653) – <http://www.mypurohith.com>

Please also refer to following verse in zrImad-bhAgavataM, Book 6, Chapter 19 (Procedure of observing vow of pumsavana – prayer to viSNu and lakSmI) –

alam tE nirapEkSaya pUrNakAma namO(a)stu tE |  
mAhA vibhUtibatayE nama: sakalasiddhayE || 4 ||

“Whatever You already have is enough for You, (absolutely) unconcerned as You are, O Lord whose desire is (ever) sated! My obeisance be to You, the Lord of mahAlakSmI (who embodies in Herself the highest glory and fortune)! Hail to You, the Abode of mystic powers!”

The following verse in zrImad bhagavadgItA is relevant –

na mE pArthAsti kartavyaM triSu lOkESu kiJcana |  
nAnavAptavyamavAptavyaM varta Eva ca karmaNi || III.22 ||

“I have, O son of pRthA, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet I continue in action.”

## rAma Eva daivataM-balahaMsa

In the kRti 'rAma Eva daivataM' – rAga balahaMsa, zrI tyAgarAja sings praises of the Lord. This song is completely in saMskRta.

P rAma Eva daivataM raghu kula tilakO mE

C1 vigata kAma mOha madO  
vimala hRdaya zubha phaladO (rAma)

C2 jita gautama kRta zApO  
nata varada sItApO (rAma)

C3 bhakta citta tApa harO  
bhAvuka dAna caturO (rAma)

C4 sura tAraka gaNa candrO  
mura narak(E)bha mRg(E)ndrO (rAma)

C5 hari padmaja zarv(E)zO  
harid(a)zva su-saGkAzO (rAma)

C6 tyAgarAja hRt-sadanO  
nAga rAja vara zayanO (rAma)

Gist

Only Lord zrI rAma –  
the most distinguished of raghu dynasty,  
who is free from desires, delusion and arrogance,  
the bestower of auspicious results to the pure hearted,  
the redeemer ahalyA from the curse pronounced by sage gautama,  
the Consort of sItA who bestows boons to those who salute Him,  
the Reliever of distress of the minds of devotees,  
the Competent One who grants fortune,  
the Moon in the midst of multitude of stars of celestials,  
the Lion to the elephants called demons mura and naraka,  
the OverLord of the Trinity – hari, brahma and ziva,  
the Lord who has splendour of Sun,  
the Lord resident in the heart of this tyAgarAja, and  
the Lord reclining on the couch of the blessed zESa  
- is God for me.

Word-by-word Meaning

P Only (Eva) Lord zrI rAma – the most distinguished (tilaka) (tilakO)  
(literally auspicious mark on forehead) of raghu dynasty (kula) - is God  
(daivataM) for me (mE).

C1 Only Lord zrI rAma – who is free from (vigata) desires (kAma), delusion  
(mOha) and arrogance (mada) (madO),  
the Bestower of auspicious (zubha) results (phalada) (phaladO) to the  
pure (vimala) hearted (hRdaya) and  
the most distinguished of raghu dynasty - is God for me.

C2 Only Lord zrI rAma - redeemer (jita) (literally vanquisher) of ahalyA from the curse (zApa) (zApO) pronounced (kRta) by sage gautama – her husband,

the Consort (pa) of sItA (sItApO) who bestows boons (varada) to those who salute (nata) Him, and  
the most distinguished of raghu dynasty - is God for me.

C3 Only Lord zrI rAma – the Reliever (hara) (harO) of distress (tApa) of the minds (citta) of devotees (bhakta),

the Competent One (catura) (caturO) who grants (dAna) fortune (bhAvuka), and  
the most distinguished of raghu dynasty - is God for me.

C4 Only Lord zrI rAma - the Moon (candra) (candrO) in the midst of multitude (gaNa) of stars (tAraka) of celestials (sura),

the Lion – Lord (indra) of animals (mRga) (mRgEndrO) – to the elephants (ibha) called demons mura and naraka (narakEbha), and  
the most distinguished of raghu dynasty - is God for me.

C5 Only Lord zrI rAma - the OverLord (Iza) of the Trinity – hari, brahma – born of Lotus (padmaja) and ziva (zarva) (zarvEzO),

the Lord who has splendour (su-saGkAza) (saGkAzO) of Sun – one with pale red (harit) horses (azva) (haridazva) and  
the most distinguished of raghu dynasty - is God for me.

C6 Only Lord zrI rAma - the Lord resident (sadana) (sadanO) in the heart (hRt) of this tyAgarAja,

the Lord reclining (zayana) (zayanO) on the couch of the blessed (vara) zESa – the king (rAja) of serpents (nAga) and  
the most distinguished of raghu dynasty - is God for me.

Notes –

C3 – tApa – This is how it is given in all books other than that of TKG, wherein it is given as ‘pApa’. In my opinion, ‘citta tApa’ is more appropriate and therefore, accordingly, adopted here. This needs to be checked. Any suggestions ???

C4 – mura - demon slayed by zrI kRSNa. This is part of the story pertaining to slaying of bhaumAsura (narakAsura) by zrI kRSNa related in zrImad bhAgavataM, Book 10, Chapter 59. Please visit web site for a brief of the story-

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/mura.htm>

C4 – naraka – also known as bhaumAsura – killed by zrI kRSNa related in zrImad bhAgavataM, Book 10, Chapter 59. Please visit website for complete story –

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/narakasura.htm>

C5 – zarva – For the details of names of Lord ziva, see ‘zata rudrIya’ by sage vyAsa – Source - <http://www.sacred-texts.com/hin/mo7/mo7198.htm>

C5 – haridazva – One of the name of sUrya in Aditya hRdaya stOtraM.

## **niravdhi sukhada-ravicandrika**

In the kRti ‘niravadhi sukhada’ – rAga ravicandrika, zrI tyAgarAja sings praises of the Lord.

- P niravadhi sukhada nirmala rUpa  
nirjita muni zApa
- A zaradhi bandhana nata saGkrandana  
zaGkar(A)di gIyamAna sAdhu mAnasa su-sadana (nira)
- C mAmava marakata maNi nibha dEha  
zrI maNi lOLA zrita jana pAla  
bhIma parAkrama bhIma kar(A)rcita  
tAmasa rAjasa mAnava dUra  
tyAgarAja vinuta caraNa (nira)

#### Gist

O Lord who confers unceasing comfort! O Lord of blemishless form! O Lord who removed the curse on ahalya pronounced by sage gautama! O Lord who built causeway on the Ocean! O Lord saluted by indra! O Lord, sung about by Lord ziva and others, abiding in the hearts of pious people!

O Lord whose body resembles the precious stone emerald! O Lord who is enamoured by the precious lakSmI! O Nourisher of the people dependent on You! O Lord who has terrifying prowess! O Lord worshipped by the very hands of Lord ziva (Or O Lord worshipped by mighty men)! O Lord who is far removed from the people who are given to (qualities of) inertia (darkness) and passion (action)! O Lord whose feet is praised by this tyAgarAja!

Please protect me.

#### Word-by-word Meaning

P O Lord who confers (da) unceasing (niravadhi) comfort (sukha) (sukhada)! O Lord of blemishless (nirmala) form (rUpa)! O Lord who removed (nirjita) (literally win) the curse (zApa) on ahalya pronounced by sage (muni) gautama!

A O Lord who built causeway (bandhana) on the Ocean (zaradhi)! O Lord saluted (nata) by indra (saGkrandana)!

O Lord, sung about (gIyamAna) by Lord ziva (zaGkara) and others (Adi) (zaGkarAdi), abiding (su-sadana) in the hearts (mAnasa) (literally mind) of pious people (sAdhu)!

O Lord who confers unceasing comfort! O Lord of blemishless form! O Lord who removed the curse on ahalya pronounced by sage gautama!

C Please protect (ava) me (mAM) (mAmava), O Lord whose body (dEha) resembles (nibha) the precious stone (maNi) emerald (marakata)!

O Lord who is enamoured (lOLA) by the precious (maNi) lakSmI (zrI)! O Nourisher (pAla) of the people (jana) dependent (zrita) on You!

O Lord who has terrifying (bhIma) prowess (parAkrama)! O Lord worshipped (arcita) by the very hands (kara) (karArcita) of Lord ziva (bhIma) (OR O Lord worshipped by mighty men)!

O Lord who is far removed (dUra) from the people (mAnava) who are given to (qualities of) inertia (darkness) (tAmasa) and passion (action) (rAjasa)! O Lord whose feet (caraNa) is praised (vinuta) by this tyAgarAja!

O Lord who confers unceasing comfort! O Lord of blemishless form! O Lord who removed the curse on ahalya pronounced by sage gautama!

#### Notes –

P – muni zApa – For episode of ahalya, please refer to zrImad vAlmIki rAmAyaNa, bAla kANDa, Chapters 48 and 49. Please visit site –

[http://www.valmikiramayana.net/bala/sarga48/bala\\_48\\_prose.htm](http://www.valmikiramayana.net/bala/sarga48/bala_48_prose.htm)

C – bhIma karArcita – this is how it is given in the book of TKG and the meaning taken is ‘worshipped by ziva’. However, in the books of ATK and TSV/AKG, it is given as ‘bhIma narArcita’ and the meaning taken (in the book of TSV/AKG) is ‘worshipped by bhIma, arjuna and others’. This needs to be checked. If this is correct, then this will be translated as ‘worshipped by mighty men’. Both versions are given. Any suggestions ???

C – bhIma karArcita – bhIma is one of the eleven forms of rudra – EkAdaza rudra – Incidentally, EkAdaza rudra is a festival celebrated in the island of Bali – Indonesia. Please visit the following websites to know more.

<http://www.baliblog.com/04-12/eka-dasa-rudra.html>

<http://www.batukaru.info/destination/karangasem/besakih3.php>

## **zrI rAma raghu rAma-yadukulakAmbhOji**

In the kRti ‘zrI rAma raghurAma’ – rAga yadukulakAmbhOji, zrI tyAgarAja sings praises of the Lord.

P zrI rAma raghu rAma zRGgAra rAma(y)ani  
cintiJca rAdE O manasA

- C1 taLuku cekkula muddu peTTa kausalya munu  
tapam(E)mi jEsenO (kausalya  
tapam(E)mi jEsenO) teliya (zrI)
- C2 dazarathuDu zrI rAma rArA(y)ani pilva munu  
tapam(E)mi jEsenO (dazarathuDu  
tapam(E)mi jEsenO) teliya (zrI)
- C3 taniv(A)ra paricarya sEya saumitri munu  
tapam(E)mi jEsenO (saumitri  
tapam(E)mi jEsenO) teliya (zrI)
- C4 tana veNTa cana jUci(y)uppoGga kauzikuDu  
tapam(E)mi jEsenO (kauzikuDu  
tapam(E)mi jEsenO) teliya (zrI)
- C5 tApamb(a)Nagi rUpavati(y)auTak(a)halya  
tapam(E)mi jEsenO (ahalya  
tapam(E)mi jEsenO) teliya (zrI)
- C6 dharmAtma caraNambu sOka ziva cApambu  
tapam(E)mi jEsenO (cApambu  
tapam(E)mi jEsenO) teliya (zrI)
- C7 tana tanayan(o)sagi kanulAra kana janakuNDu  
tapam(E)mi jEsenO (janakuNDu  
tapam(E)mi jEsenO) teliya (zrI)
- C8 daharambu karaga karamunu paTTa jAnaki  
tapam(E)mi jEsenO (jAnaki  
tapam(E)mi jEsenO) teliya (zrI)
- C9 tyAgarAj(A)pta(y)ani pogaDa nArada mauni  
tapam(E)mi jEsenO (A mauni  
tapam(E)mi jEsenO) teliya (zrI)

Gist

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

Who knows as to what penances did these perform earlier -

(1) kausalya - to kiss the Lord on His gleaming cheeks!

(2) dazaratha - to call the Lord as 'O zrI rAma, come here'!

(3) lakSmaNa - to undertake service of the Lord to his heart's content!

(4) sage vizvAmitra - to exult beholding the Lord following him!

(5) ahalyA - to become a beautiful woman again by being relieved of her distress!

(6) the bow of Lord ziva - to be touched by the holy feet (OR to touch the holy feet) of the Lord – Embodiment of Righteousness!

(7) king janaka - to behold the Lord to the satiation of his eyes by offering his daughter to the Lord as wife!

(8) sItA - that Lord would hold her hand (OR in order to hold the hand of the Lord) as her heart melted away in bliss!

(9) the sage nArada - to extol the Lord as the benefactor of this tyAgarAja!

Word-by-word Meaning

P O My Mind (manasA)! Can't You (rAdE) meditate (cintiJca) as (ani) 'zrI rAma, raghu rAma, zRGgAra (literally charming) rAma' (rAmayani)?

C1 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) kausalya did perform (jEsenO) earlier (munu) to kiss (muddu peTTa) the Lord on His gleaming (taLukku) cheeks (cekkula)!

(who knows what penances kausalya did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C2 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) dazaratha (dazarathuDu) did perform (jEsenO) earlier (munu) in order to call (pilva) the Lord as (ani) 'O zrI rAma, come here (rArA)' (rArAyani)!

(who knows what penances dazaratha did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C3 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) lakSmaNa – son of sumitrA (saumitri) did perform (jEsenO) earlier (munu) in order to undertake (sEya) service (paricarya) of the Lord to his (lakSmaNa's) heart's content (tanivi Ara) (tanivAra)!

(who knows what penances lakSmaNa did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C4 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) sage vizvAmitra (kauzikuDu) did perform (jEsenO) in order to exult (uppoGga) beholding (jUci) (jUciyuppoGga) the Lord following (veNTa cana) him (tana)!

(who knows what penances sage vizvAmitra did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C5 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) ahalyA did perform (jEsenO) in order to become (auTaku) a beautiful woman

(rUpavati) (rUpavatiyauTakahalya) again by being relieved (aNagi) of her distress (tApambu) (tApambaNagi)!

(who knows what penances ahalyA did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C6 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) the bow (cApambu) of Lord ziva did perform (jEsenO) in order to be touched (sOka) by the holy feet (caraNambu) (OR to touch the holy feet) of the Lord – Embodiment of Righteousness (dharmAtma)!

(who knows what penances the bow did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C7 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) king janaka (janakuDu) did perform (jEsenO) in order to behold (kana) the Lord to the satiation of his eyes (kanulAra) by offering (osagi) his (tana) daughter (tanayani) (tanayanosagi) to the Lord as wife!

(who knows what penances king janaka did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C8 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) sItA (jAnaki) did perform (jEsenO) in order that Lord would hold (paTTa) her hand (karamunu) (OR in order to hold the hand of the Lord) as her heart (daharambu) melted away (karaga) in bliss!

(who knows what penances sItA did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

C9 Who knows (teliya) as to what (Emi) penances (tapamu) (tapamEmi) the sage (mauni) nArada did perform (jEsenO) in order to extol (pogaDa) the Lord as (ani) the benefactor (Apta) of this tyAgarAja (tyAgarAjAptayani)!

(who knows what penances that (A) sage did perform!)

O My Mind! Can't You meditate as 'zrI rAma, raghu rAma, zRGgAra rAma'?

Notes –

General – There is no uniformity in the books in regard to word 'munu' appearing in caraNams. Therefore, the version given in the book of TKG has been adopted. This needs to be checked. Any suggestions ???

The repetition of part of each caraNa is not uniform in all the books. Therefore, the version given in the book of TKG has been adopted. In the book of TSV/AKG, no repetition is given. This needs to be checked. Any suggestions ???

'teliya' appearing in the caraNams is not uniformly given in the books. The version given in the book of TKG has been adopted. This needs to be checked. Any suggestions ???

P – raghurAma – This is how it is given in all the books other than that of TKG wherein it is given as 'jaya rAma' and this word (raghu rAma) is given as an alternative.

P – cintiJca – this is how it is given in books of CR and ATK; however, in the books of TKG and TSV/AKG, this is given as 'cintimpa'. This needs to be checked. Any suggestions ???

P – cintiJca rAdE – In all the books, this has been translated as 'won't You meditate'. However, taking into account the examples given in the caraNas, one has to perform a lot of penances in order to behold the Lord; it would not happen just by simply thinking of Him. Therefore, in my humble opinion, the



word 'rAdE' would take the meaning 'impossible' (impossible to think or comprehend). However, in keeping with the traditional meaning as given in the books, the same has been adopted. Any suggestions ???

C1 – peTTa – this is how it is given in the books of TKG. However, in other books, it is given as 'peTTu'. Considering the similar usages in other caraNams, 'piluva', 'sEya', 'uppoGga', 'sOka', 'kana', this also should be 'peTTa' and not 'peTTu'. This needs to be checked. Any suggestions ???

C2 – rArA – this is method by which parents call their child (male). It cannot be suitably translated in English.

C3 – tanivAra – In the books of CR and ATK, this is given as 'tanitapara'. No such word could be located. Any suggestions ???

C3 – tanivAra – As per Telugu Dictionary, the correct usage is 'tanivi tIra'. However, 'tIru' and 'Aru' have similar meanings.

C6 – dharmAtma – ziva – 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 'dharmAtmu' and 'zivu'. This needs to be checked. Any suggestions ???

C8 – karamu patta – this may also be translated as 'what penances did sItA perform in order to hold the Lord's hand'. However, generally, the act of holding hand' is normally attributed to the male. Any suggestions ???

C9 – tyAgarAja Apta – In the book of CR, 'tyAgarAja' has been attributed to Lord ziva.

## heccarikagA-yadukulakAmbhOji

In the kRti 'heccarikagA rArA' – rAga yadukulakAmbhOji, zrI tyAgarAja sings utsava sampradAya song of greeting the Lord to take His seat.

P heccarikagA rArA hE rAmacandra  
heccarikagA rArA hE suguNa sAndra

A pacca viltunik(a)nna pAlita surEndra (heccarika)

C1 kanaka mayamau makuTa kAnti merayaganu  
ghanamaina kuNDala yugambulu kadalaganu  
ghanamaina nUpura yugambu ghallaganu  
sanakAdul(e)lla kani santasillaganu (heccarika)

C2 ANi mutyAla sarul(a)llalADaganu  
vANi pat(I)ndrul(i)ru varusa pogaDaganu  
mANikya sOpAnam(a)ndu mellaganu  
vINa palkula vinucu vEDka cellaganu (heccarika)

C3 ninu jUDa vaccu bhagini karambu ciluka  
manasu raJjilla nI mahimalanu paluka  
minu vAsul(e)lla virulanu cAla jiluka  
ghana tyAgarAju kanugona muddu guluka (heccarika)

Gist

O Lord rAmacandra! O Lord brimming with virtues! O Father of cupid! O Protector of Lord of celestials!

Deign to come cautiously.

As the splendour of the golden diadem is radiated, as the pair of beautiful ear-rings sway, as the pair of beautiful anklets jingle, and as the sages sanaka and all others exult beholding You, deign to come cautiously.

As the rows of necklaces of perfect shaped pearls sway (on Your chest), as brahmA and indra extol You on both sides, deign to come cautiously and slowly

on the steps of precious stones, as the spectacle goes on, hearing the notes of music on lute.

As the parrot in the hand of pArvati – Your sister who comes to see You – speaks of Your might to the exultation of the minds of the devotees, as all the celestials shower plenty of flowers, deign to come cautiously so that this blessed tyAgarAja may behold You as Your charm oozes.

#### Word-by-word Meaning

P O (hE) Lord rAmacandra! Deign to come (rArA) cautiously (heccarikagA); O (hE) Lord brimming with (sAndra) virtues (suguna)! Deign to come (rArA) cautiously (heccarikagA).

A O Father (anna) of cupid – one having green (pacca) bow (viltuDu) (viltuniki) (viltunikanna)! O Protector (pAlita) of Lord (indra) of celestials (sura) (surEndra)!

O Lord rAmacandra! Deign to come cautiously; O Lord brimming with virtues! Deign to come cautiously.

C1 As the splendour (kAnti) of the golden (kanaka mayamau) diadem (makuTa) is radiated (merayaganu),  
as the pair (yugambulu) of beautiful (ghanamaina) ear-rings (kuNDala) sway (kadalaganu),  
as the pair (yugambu) of beautiful (ghanamaina) anklets (nUpura) jingle (ghallanau), and

as the sages sanaka and all (ella) others (Adulu) (sanakAdulella) exult (santasillaganu) beholding (kani) You,  
O Lord rAmacandra! Deign to come cautiously; O Lord brimming with virtues! Deign to come cautiously.

C2 As the rows of necklaces (sarulu) of perfect shaped (ANi) pearls (mutyAla) sway (allalADaganu) (sarulallalADaganu) (on Your chest),  
as brahma – the Consort (pati) of sarasvati (vaNi) – and indra (indrulu) extol (pogaDaganu) You on both (iru) (literally two) (patIndruliru) sides (varusa) (literally rows),

O Lord rAmacandra! Deign to come cautiously and slowly (mellaganu) on (andu) the steps (sOpAnamu) (sOpAnamandu) of precious stones (maNikya),  
as the spectacle (vEDka) goes on (cellaganu),  
hearing (vinucu) the notes of music (palkula) on lute (vINa).

C3 As the parrot (ciluka) in the hand (karambu) of pArvati – Your sister (bhagini) who comes (vaccu) to see (jUDa) You (ninu) – speaks (paluka) of Your (nI) might (mahimalanu) to the exultation (raJjilla) of the minds (manasu) of the devotees,

as all (ella) the celestials – dwelling (vAsulu) (vAsulella) in heaven (minu) - shower (jiluka) plenty (cAla) of flowers (virulanu),

O Lord rAmacandra! Deign to come cautiously; O Lord brimming with virtues! Deign to come cautiously so that this blessed (ghana) tyAgarAja (tyAgarAju) may behold (kanugona) You as Your charm (muddu) oozes (guluka).

Notes –

A – pacca villu – green bow - Sugar-cane bow held by cupid.

C1 – kuNDala – Ear-ring with a pendent.

**varadA navanItAza-rAgapaJjaraM**

In the kRti 'varadA navanItAza' – rAga rAgapaJjaraM, zrI tyAgarAja extols the Lord.

P varadA navanIt(A)za pAhi  
vara dAnava mada nAza Ehi

A zarad(A)bha kara vidhRta  
zar(A)zara(d)Azuga suma zarad(A)za rahita (vara)

C dvirad(A)dbhuta gamana pura dahana nuta  
sphurat(A)bharaN(A)jar(A)vana para  
garad(A)zana turaga ratha dyuti jita  
vara dAsa jan(A)grEsara tyAgarAja (vara)

Gist

O Bestower of boons! O Lord who is fond of fresh butter! O Excellent Lord who destroyed the arrogance of the demons!

O Lord who resembles the rain-cloud! O Lord who wields arrows in His hands! O Wind that blows away clouds of demons! (OR O Lord whose arrows cut off demons!) O Father of Cupid! O Lord bereft of desires!

O Lord who has a wonderful gait like that of an elephant! O Lord praised by Lord ziva! O Lord wearing lustrous ornaments! O Lord who is best in protecting celestials! O Lord whose carrier is garuDa! O Lord who has conquered (the minds of) the blessed eminent devotee lot by his splendour! O Bestower of boons to this tyAgarAja!

Please protect me; please come near.

Word-by-word Meaning

P O Bestower of boons (varadA)! O Lord who is fond (Aza) of fresh butter (navanIta) (navanItAza)! Please protect (pAhi) me;

O Excellent (vara) Lord who destroyed (nAza) the arrogance (mada) of the demons (dAnava)! Please come near (Ehi).

A O Lord who resembles (Abha) the rain-cloud (zarada) (zaradAbha)! O Lord who wields (vidhRta) arrows (zara) in His hands (kara)! O Wind (Azuga) that blows away clouds (da) demons (Azara) (zarAzaradAzuga) (OR O Lord whose arrows (Azuga) cut off (da) demons (Azara)!

O Father (da) (literally producer) of Cupid – One who has arrows (zara) of flowers (suma)! O Lord bereft (rahita) of desires (Aza) (zaradAza)!

O Bestower of boons! Lord who is fond of fresh butter! Please protect me; O Excellent Lord who destroyed the arrogance of the demons! Please come near.

C O Lord who has a wonderful (adbhuta) gait (gamana) like that of an elephant – the twin-tusked (dvirada) (dviradAdbhuta)! O Lord praised (nuta) by Lord ziva – one who burnt to ashes (dahana) the three fortresses (pura)!

O Lord wearing lustrous (sphurat) ornaments (AbharaNa)! O Lord who is best (para) in protecting (avana) celestials (ajara) (literally who has no old age) (sphuratAbharaNAjarAvana)!

O Lord whose carrier (ratha) (literally chariot) is garuDa – the fast moving (turaga) one who eats (azana) the snake – one having poison (garada) (garadAzana)!

O Lord who has conquered (jita) (the minds of) the blessed (vara) eminent (agrEsara) devotee (dAsa) lot (jana) (janAgrEsara) by his splendour (dyuti)!

O Bestower of boons to this tyAgarAja! Lord who is fond of fresh butter! Please protect me; O Excellent Lord who destroyed the arrogance of the demons! Please come near.

Notes –

P – navaItAza – nAza – these word endings are as given in the book of TSV/AKG. In the book of TKG, these are elongated. This needs to be checked. Any suggestions ???

P – vara dAnava mada nAza – this may also be translated as ‘One who destroyed the arrogance of demons who had obtained boons’ – by taking ‘vara’ as the adjective of ‘dAnava’. However, ‘vara’ has been attached to the Lord here. Any suggestions ???

A – AzaradAzuga (Azara+da+Azuga)– zrI tyAgarAja, in many kRtis uses ‘Azara’ to mean ‘demons’; similarly he uses ‘Azuga’ to mean ‘wind’. However, in between the word ‘cloud’ also should be there to complete the meaning ‘the wind that blows away the clouds of demons’. But there seems to be no such meaning to the word ‘da’. (In the book of TKG, this epithet seems to have been translated as ‘wind that dispels the clouds of rAkSasas’.)

‘da’ means ‘to cut off’; if it is taken in that sense, then ‘Azuga’ does not seem to fit. ‘Wind that cuts off demons’ does not seem to be appropriate.

‘Azuga’ also means ‘arrow’. In that sense, it is possible to interpret as ‘one whose arrows (Azuga) cut off (da) demons (Azara)’.

Therefore, the epithet seems to be doubtful. Any suggestions ???

C – dviradAdbhuta – this might refer to indra’s elephant ‘airAvada’.

C – dyuti jita vara dAsa janAgrEsara – In keeping with Translation as given in the book of TKG, this has been translated as ‘one who has won the hearts of his great devotees by his splendour’. But, ‘dyuti jita’ is always attached to an object like ‘moon’ which is compared to the ‘face’ or ‘body’. There is some doubt about this epithet also. Any suggestions ???

## patiki hAratI-suraTi

In the kRti ‘patiki hAratI rE’ – rAga suraTi, zrI tyAgarAja sings sampradaya utsava hArathI.

P patiki hAratI rE sItA

A ati mRdutara satva bhASaNuniki  
akhilANda nAthuniki sItA (pati)

C1 baGgaru raGgu bhujagguni paini  
celaGgucunu marakat(A)GguDu merupu  
teraGguna merayu tanay(a)GganatO  
palukaGga jUci(y)uppoGgucu sItA (pati)

C2 akkaratOn(i)ru prakkala nilici  
taLukkani merayaga cakkani mOmuna  
cukkala rAyani makkuvatO sari  
mukkerakadalaga grakkuna sItA (pati)

C3 rAja vibhAkara rAja dhar(A)mara  
rAja zuk(A)ja virAjulu cUDaga  
rAjamAnamagu gAjulu ghallana  
rAjita tyAgarAja nutuniki zrI (pati)

Gist

O Damsels! Let us perform wave offering to the Lord zrI rAma – Consort of sItA.

Let us perform wave offering to Lord zrI rAma – Consort of sItA - the Lord who utters very soft and pure words and the Lord of entire universe.

Looking at the Lord with emerald (hued) body, shining on the golden hued zESa, as He speaks to His wife, let us perform wave offering to Consort of sItA with pride.

Standing on both sides of the Lord with due diligence, shining charmingly, as the nose-studs, resembling the sheen of moon, sway in (our) beautiful faces, let us perform wave offering to Consort of sItA without delay.

As the Moon, Sun, Lord ziva, indra, sage zuka, brahma, garuDa and others watch, to the jingle of the sparkling bangles, let us perform wave offering to the effulgent Lord viSNu – Consort of lakSmI, praised by this tyAgarAja.

#### Word-by-word Meaning

P O Damsels (rE)! Let us perform wave offering (hAratI) to the Lord zrI rAma – Consort (patiki) of sItA.

A O Damsels! Let us perform wave offering to Lord zrI rAma – Consort of sItA -  
the Lord who utters very (ati) soft (mRdutara) and pure (satva) words (bhASaNuniki);  
the Lord (nAtha) (nAthuniki) of entire (akhila) universe (aNDa) (akhilANDa).

C1 O Damsels! Looking (jUci) at the Lord with emerald (marakata) (hued) body (aGguDu) (literally limbs) (marakatAGguDu),  
shining (celaGgucunu) on (paina) the golden (baGgaru) hued (raGgu) zESa – the serpent (bhujaGga) (bhujaGguni),  
as He speaks (palukaGga) to His (tana) wife (aGgana) (tanayaGganatO) – one who shines (merayu) like the lightning (merupu) streak (teraGguna),  
let us perform wave offering to Him – Consort (patiki) of sItA with pride (uppoGgucu).

C2 O Damsels! Standing (nilici) on both (iru) sides (prakkala) of the Lord with due diligence (akkaratOnu) (akkaratOniru), shining (merayaga) charmingly (taLukkani),  
as the (diamond) nose-studs (mukkera) - resembling (sari) the sheen (makkuva) (literally love or affection) (makkuvatO) of moon – the Lord (rAya) (rAyani) of stars (cukkala) - sway (kadalaga) in (our) beautiful (cakkani) faces (mOmuna),  
let us perform wave offering to Him – Consort (patiki) of sItA without delay (grakkuna).

C3 O Damsels! As the Moon (rAja), Sun (vibhAkara), Lord ziva – one who wears (dhara) (digit of) moon (rAja), indra – Lord (rAja) of celestials (amara) (dharAmara), sage zuka, brahma (aja) (zukAja), garuDa (virAja) and others (virAjulu) watch (cUDaga),  
to the jingle (ghallana) of the sparkling (rAjamAnamagu) bangles (gAjulu),  
let us perform wave offering to the effulgent (rAjita) Lord viSNu – Consort of lakSmI (zrI) and the one who is praised (nuta) (nutuniki) by this tyAgarAja.

Notes –

P – patiki hAratI rE – this is repeated in the book of TKG. In other books, it is given once only.

A – satva bhASaNu – This is how it is given in all the books other than that of TKG, where it is given as ‘satya bhASaNu’. Any suggestions ???

C1 – marakatAGguDu – This is how it is given in all the books other than that of TKG, wherein it is given as ‘marayutAGguDu’. ‘marakatAGguDu’ is the appropriate word. Any suggestions ???

C1 – marakAtAGguDu – merupu teraGgu – zrI tyAgarAja contrasts sItA’s body hue with that of the Lord – lightning streak (golden colour) against the rain clouds of dark-blue (green) hue.

C2 – makuva – Here, it seems to mean ‘brilliance’. However, such a meaning does not seem to be available in the dictionary. Any suggestions ???

## **gata mOhAzrita-zaGkarAbharaNaM**

In the kRti ‘gata mOhAzrita’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

- P gata mOh(A)zrita pAl-  
(A)dbhuta sItA ramaNa
- C1 bhava sARasa bhava mAnasa  
bhavan(A)mara vinuta (gata)
- C2 bhava tAraka sava pAlana  
bhavad(A)zara haraNa (gata)
- C3 vinatAja gamana rAghava  
muni pUjita caraNa (gata)
- C4 zata kOTi carita mAnava  
mata bhEdaka damana (gata)
- C5 kara zObhita zara pApa  
timira bhAskara suguNa (gata)
- C6 zaraj(A)nana karuNAkara  
vara vAraNa zaraNa (gata)
- C7 nata mAnasa hita kara  
pAlita tyAgarAja (gata)

Gist

O Lord from whom delusion has fled! O Protector of those dependent! O Wonderful Lord! O Beloved of sItA!

O Lord abiding in the hearts of Lord ziva and brahma! O Lord praised by celestials!

O Lord who fords people across the Ocean of Worldly existence! O Protector of sacrificial oblations! O Lord who cuts off the Worldly Existence! O Destroyer of demons!

O Lord who proceeds on garuDa – son of vinatA! O Lord rAghava! O Lord whose holy feet are worshipped by sages!

O Human Embodied who has a hundred crore exploits! O Queller of those who differentiate between sects!

O Lord in whose hands there are effulgent arrows! O Sun who removes the darkness of sins! O Lord of virtues!

O Lotus faced! O Merciful Lord! O Lord in whom gajendra – the blessed elephant sought refuge!

O Benefactor of the minds of those who supplicate! O Protector of this tyAgarAja!

#### Word-by-word Meaning

P O Lord from whom delusion (mOha) has fled (gata)! O Protector (pAla) of those dependent (Azrita) (mOhAzrita)! O Wonderful Lord (adbhuta) (pAlAdbhuta)! O Beloved (ramaNa) of sItA!

C1 O Lord abiding (bhavana) in the hearts (mAnasa) (literally mind) of Lord ziva (bhava) and brahmA – resident (bhava) of Lotus (sArasa)! O Lord praised (vinuta) by celestials (amara) (bhavanAmara)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C2 O Lord who fords (tAraka) people across the Ocean of Worldly existence (bhava)! O Protector (pAlana) of sacrificial oblations (sava)! O Lord who cuts off (da) the Worldly Existence (bhava) (bhavada)! O Destroyer (haraNa) of demons (Azara) (bhavadAzara)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C3 O Lord who proceeds (gamana) on garuDa – son of vinata (vinataAja)! O Lord rAghava! O Lord whose holy feet (caraNa) are worshipped (pUjita) by sages (muni)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C4 O Human Embodied (mAnava) who has a hundred (zata) crore (kOTi) exploits (carita)! O Queller (damana) of those who differentiate (bhEdaka) between sects (mata)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C5 O Lord in whose hands (kara) there are effulgent (zObhita) arrows (zara)! O Sun (bhAskara) who removes the darkness (timira) of sins (pApa)! O Lord of virtues (suguNa)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C6 O Lotus (zaraja) faced (Anana) (zarajAnana)! O Merciful Lord (karuNAkara)! O Lord in whom gajendra – the blessed (vara) elephant (vAraNa) sought refuge (zaraNa)!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

C7 O Benefactor (hita kara) of the minds (mAnasa) of those who supplicate (nata)! O Protector (pAlita) of this tyAgarAja!

O Lord from whom delusion has fled! O Protector those dependent! O Wonderful Lord! O Beloved of sItA!

#### Notes –

P – adbhuta – this may be taken as an epithet of sItA also. In such a case, the translation would be ‘O Beloved of wonderful sItA’.

C2 – bhavadAzara haraNa (bhava+da+Azara+haraNa)– this is how it is given in the book of TKG and the meaning derived is ‘You snap the demon of births’; in the book of TSV/AKG, this is given as ‘bhava Azara haraNa’ and the meaning derived is ‘destroyer of bhava (worldly existence)’. It is not clear which one is the correct version.

According to Monier’s Sanskrit Dictionary while ‘da’ generally means ‘giver’, it (da) also means ‘cut off’ – ‘jIvada’ means ‘life cutter’ and ‘analada’ means ‘quenching fire’ ie ‘water’. Therefore, here also ‘da’ has been taken to mean ‘cut off’; accordingly ‘bhavada’ (bhava+da) has been translated as ‘cutter of bhava – worldly existence’. Any suggestions???

C4 – mata – The six modes of worship – ziva, viSNu, zakti, sUrya, gaNEza and kumAra.

## **nApAli zrI rAma-zaGkarAbharaNaM**

In the kRti ‘nApAli zrI rAma’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

- P nApAli zrI rAma bhU-pAlaka stOma  
kApADa samayamu nI pAdamul(I)rA
- C1 bhaLi bhaLi bhaktula pUjA phalamu nIv(a)nukoNTi  
naLina lOcana nIku nalugu peTTedanurA (nA)
- C2 kOTi manmathul(ai)na sATiga nI sogasu  
nATi(y)unnadi madini mETi zrI rAma (nA)
- C3 toli pUjA phalam(E)mO kalige nI pada sEva  
naluvak(ai)nanu ninnu teliyaga taramA (nA)
- C4 patita pAvana nIvu pAliJcak(u)NTenu  
gati mAk(e)varu mammu grakkuna brOvu (nA)
- C5 kOri nI pada sEva sAreyu sEyanu talaci  
mA ramaNa nA lOnE marulukonnAnu (nA)
- C6 nirupEdak(a)bbina nidhi rIti dorigitivi  
vara tyAgarAjuni varada mrokkedarA (nA)

Gist

O My Guardian Lord zrI rAma surrounded by multitude of kings (OR O My Guardian Lord praised by kings)! O Lotus Eyed! O Excellent Lord zrI rAma! O Redeemer of the fallen! O Beloved of lakSmI! O Bestower of boons on this blessed tyAgarAja!

(1) It is time to protect me; deign to show me Your holy feet.

(2) Well Done! I have considered You to be the fruit of worship of devotees; I apply the fragrant paste on Your holy feet.

(3) Even a crore cupids are not equal to Your charm; Your form is firmly implanted in my mind;

(4) May be, because of results of earlier worships, (I am lucky that) service to Your holy feet has happened; is it possible even for brahma to understand You?

(5) If You do not govern me, who is refuge for me? Please protect me quickly.

(6) Thinking that I could always perform service at Your feet willingly, I have fallen in love with You within myself.



(7) In the same manner as wealth attained by a pauper, You have been found by me; I salute You.

#### Word-by-word Meaning

P O My Guardian Lord (nApAli) zrI rAma surrounded by multitude (stOma) of kings – rulers (pAlaka) of Earth (bhU) (bhU-pAlaka) (OR O My Guardian Lord praised by kings)! It is time (samayamu) to protect (kApADa) me; deign to show (IrA) (literally give) me Your (nI) holy feet (pAdamulu) (pAdamulIrA).

C1 Well Done (bhaLi bhaLi)! I have considered (anukoNTi) (literally assumed) You (nIvu) (nIvanukoNTi) to be the fruit (phalamu) of worship (pUjA) of devotees (bhaktula);

O Lotus (naLina) Eyed (lOcana)! I apply (peTTedanurA) the fragrant paste on Your holy feet (nalugu);

O My Guardian Lord zrI rAma surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

C2 Even (aina) a crore (kOTi) cupids (manmathulu) (manmathulina) are not equal (sATigA) to Your (nI) charm (sogasu);

Your form is firmly implanted (nATiyunnadi) in my mind (madini); O Excellent (mETI) Lord zrI rAma!

O My Guardian Lord zrI rAma who is surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

C3 May be, because of (EmO) results (phalamu) (phalamEmO) of earlier (toli) worships (pUjA), (I am lucky that) service (sEva) to Your (nI) holy feet (pada) has happened (kalige);

Is it possible (taramA) even (ainanu) for brahma – the four headed (naluva) (naluvakainanu) – to understand (teliyaga) (literally know) You (ninnu)?

O My Guardian Lord zrI rAma who is surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

C4 O Redeemer (pAvana) of the fallen (patita)! If You (nIvu) do not govern (pAliJcakuNTEnu) me,

who (evaru) is refuge (gati) for me (mAku) (literally us) (makevaru)? Please protect (brOvu) me (mammu) (literally us) quickly (grakkuna);

O My Guardian Lord zrI rAma who is surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

C5 Thinking (talaci) that I could always (sAreku) perform (sEyanu) service (sEva) at Your (nI) feet (pada) willingly (kOri),

O Beloved (ramaNa) (literally delighter) of lakSmI (mA)! I have fallen in love (marulukonnAnu) with You within myself (nA lOnE)

O My Guardian Lord zrI rAma who is surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

C6 In the same manner (rIti) as wealth (nidhi) attained (abbina) by a pauper (nirupEdaku) (nirupEdakabbina), You have been found (dorigitivi) by me;

O Bestower of boons (varada) on this blessed (vara) tyAgarAja! I salute (mrokkedarA) You;

O My Guardian Lord zrI rAma who is surrounded by multitude of kings! It is time to protect me; deign to show me Your holy feet.

Notes –

General – In the book of TSV/AKG, the rAga is given as ‘navarOj’.

P – stOma – this word has two different meanings – praise – multitude. Both words seem to fit in the context. However, in accordance with the meaning derived in the book of TKG, it has been translated in the sense of ‘multitude’. The alternate meaning also is given. Any suggestions ???

C1 – nalugu – the ornamentation of the feet, particularly women, on auspicious occasions, with a paste made of green gram, turmeric and other fragrant materials.

C1 and C6 – peTTedanurA – mrokkedarA – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, these are given as ‘peTTErA’, ‘mrokkErA’. This needs to be checked. Any suggestions ???

C1 – nalugu peTTedanurA – this should be read in conjunction with Pallavi words ‘pAdamullrA’ – show (give) me Your feet – so that I may apply nalugu.

## paripAlaya dAzarathE-zaGkarAbharaNaM

In the kRti ‘paripAlaya dAzarathE’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

- P paripAlaya dAzarathE rAma mAM  
paripAlaya dAzarathE
- C1 kapaTa nATaka sUtra dhAra  
kanaka paT(A)vRta lOk(A)dhAra mAM (pA)
- C2 aparimit(A)nanda bOdha rAma  
apahRta zrita bhava bAdha mAM (pA)
- C3 mAra kOTi nibha dEha su-  
kumAra pAlita vaidEha mAM (pA)
- C4 zara jit(A)zara sarvasva rAma  
zaraN(A)gat(A)pta sarvasva mAM (pA)
- C5 pAmara jana gaNa dUra bhU-  
p(A)mara nicay(A)dhAra mAM (pA)
- C6 pavanaja dhRta pAda kamala hRt-  
tApa vana kuThAra vinuta mAM (pA)
- C7 rAj(A)dhiraJa vESa tyAga-  
rAja pUjita mRdu bhASa mAM (pA)

Gist

O Lord zrI rAma – son of King dazaratha!

O Stage Manager - Holder of strings of puppets - of the drama of deception enacted by You! O Lord who wears golden garments! O Prop of the World!

O Lord zrI rAma who imparts the (knowledge of the path of) boundless bliss! O Lord who relieves the troubles of Worldly Existence of those dependent on You!

O Handsome Youth whose body resembles a crore cupids! O Protector of sItA!

O Lord zrI rAma whose arrows destroyed everything belonging to the demons! O Lord who is everything for those dears who have sought refuge!

O Lord who is far away from the multitudes of wicked people! O Ruler of Earth! O Prop of the multitude of celestials!

O Lord whose Lotus feet are held in the hands of AJjanEya! O Lord who is the axe which fells the forest of the grief of heart of devotees! O Lord well-praised!

O Lord who has donned the garb of the Lord of Kings! O Lord worshipped by this tyAgarAja! O Lord who is soft spoken!

Please protect me.

#### Word-by-word Meaning

P O Lord zrI rAma – son of King dazaratha (dAzarathE)! please protect (paripAlaya) me (mAM); O Son of King dazaratha (dAzarathE)! please protect (paripAlaya) me.

C1 O Stage Manager - Holder (dhAra) of strings (sUtra) of puppets - of the drama (nATaka) of deception (kapaTa) enacted by You!

O Lord who wears (AvRta) golden (kanaka) garments (paTa) (paTAvRta)! O Prop (AdhAra) of the World (lOka) (lOkAdhAra)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C2 O Lord zrI rAma who imparts (bOdha) the (knowledge of the path of) boundless (aparimita) bliss (Ananda) (aparimatAnanda)!

O Lord who relieves (apahRta) (literally snatch) the troubles (bAdha) of Worldly Existence (bhava) of those dependent (zrita) on You!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C3 O Handsome Youth (sukumAra) whose body (dEha) resembles (nibha) a crore (kOTi) cupids (mAra)!

O Protector (pAlita) of sItA – belonging to the vidEha country (vaidEha)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C4 O Lord zrI rAma whose arrows (zara) destroyed (jita) (literally won) everything belonging (sarvasva) to the demons (Azara) (jitAzara)!

O Lord who is everything (sarvasva) for those dears (Apta) who have sought refuge (zaraNagata) (zaraNagatApta)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C5 O Lord who is far away (dUra) from the multitudes (gaNa) of wicked (pAmara) people (jana)! O Ruler of Earth (bhUpa)!

O Prop (AdhAra) of the multitude (nicaya) (nicayAdhAra) of celestials (amara) (bhUpAmara)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C6 O Lord whose Lotus (kamala) feet (pAda) are held (dhRta) in the hands (kara) of AJjanEya – son of vAyu (pavanaja)!

O Lord who is the axe (kuThAra) which fells the forest (vana) of the grief (tApa) of heart (hRt) (hRttApa) of devotees! O Lord well-praised (vinuta)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

C7 O Lord who has donned the garb (vESa) of the Lord (adhirAja) of Kings (rAja) (rAjAdhirAja)!

O Lord worshipped (pUjita) by this tyAgarAja! O Lord who is soft (mRdu) spoken (bhASa)!

O Lord zrI rAma – son of King dazaratha! please protect me (mAM); O Son of King dazaratha! please protect me.

Notes –

C1 – kapaTa nATaka sUtra dhAra - The five-fold activity (paJca kRtya) of the Supreme Lord – projection – sustenance – infolding – hiding – grace – are considered as a grand show (IIA) without any apparent reason or purpose – like the laughter of a baby. Many acts of the Lord in his manifold avatAra are considered a (apparent) deception ‘kapaTa’. The following are some of the places where in zrImad-bhAgavataM, the word ‘kapaTa’ appears in describing the Lord – Book 1, Chapter 1, Verse 20 (creation); Book 8, Chapter 12, Verse 47 (mOhini). Please also read the detailed rendering of the vAmanAvatAra in Sri DehaLeesa Sthuthi of Swami Desikan at site–

[http://www.ibiblio.org/sripedia/ebooks/vdesikan/dehaleesa\\_stuti/](http://www.ibiblio.org/sripedia/ebooks/vdesikan/dehaleesa_stuti/)

Lord’s bestows grace, by deception, on mucukunda – Son of King mAndhAta of ikSvAku dynasty - the story in brief is available in the website – <http://www.urday.com/muchukunda.html> (If the site does not open, pleas go to [www.urday.com](http://www.urday.com) and search for Mythological Tales and select ‘Muchukunda’.)

The full story of mucukunda is contained in zrImad bhAgavataM, Book 10, Chapter 50. It is also stated that mucukunda was a devotee of Lord ziva. Please visit website to know more about viDaGga sthalams – temples of Lord ziva – Thiruvarur is one such viDaGga sthalam.

<http://www.shaivam.org/siddomain/vidanga.html>

C2, C4 and C6 – The ending word ‘mAM’ is not found the in the books of ATK and TSV/AKG.

## **pAhi rAmacandra-zaGkarAbharaNaM**

In the kRti ‘pAhi rAmacandra’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

P pAhi rAmacandra pAlita sur(E)ndra  
parama pAvana sadguNa sAndra

C1 nIrada nIla mun(I)ndra hRdaya  
nArada sEvita sArasa nayana (pA)

C2 zrIkara rUpa sudhAkara vadana  
zOka nivAraNa sundara radana (pA)

C3 nirmala rUpa nindita madana  
zarmada sakal(E)z(A)rNava sadana (pA)

C4 rAjarAja nuta rAghava tyAga-  
rAja hRd-Alaya rakSita nAga (pA)

Gist

O Lord rAmacandra! O protector of Lord of celestials! O Supremely holy!  
O Lord full of virtues!

O Lord who is dark-blue hued like rain cloud! O Lord abiding in the  
hearts of eminent sages! O Lord worshipped by sage nArada! O Lotus Eyed!

O Lord whose form causes prosperity! O Moon Faced! O Reliever of  
distress! O Beautiful teethed!

O Lord of blemish-less form! O Lord whose beauty puts to shame the  
cupid! O Lord who bestows happiness! O Overlord of everyone! O Lord residing  
in the Milk Ocean!

O Lord rAghava praised by great kings! O Lord abiding in the heart of  
this tyAgarAja! O Lord who protected gajEndra!

Please protect me.

#### Word-by-word Meaning

P O Lord rAmacandra! Please protect (pAhi) me; O protector (pAlita) of  
Lord (indra) of celestials (sura) (surEndra)! O Supremely (parama) holy  
(pAvana)! O Lord full of (sAndra) virtues (sadguNa)!

C1 O Lord who is dark-blue hued (nIla) like rain cloud (nIrada)! O Lord  
abiding in the hearts (hRdaya) of eminent (indra) sages (muni) (munIndra)!

O Lord worshipped (sEvita) by sage nArada! O Lotus (sArasa) Eyed  
(nayana)!

O Lord rAmacandra! Please protect me; O protector of Lord of celestials!  
O Supremely holy! O Lord full of virtues!

C2 O Lord whose form (rUpa) causes (kara) prosperity (zrI) (zrIkara)! O  
Moon (sudhAkara) Faced (vadana)!

O Reliever (nivAraNa) of distress (zOka)! O Beautiful (sundara) teethed  
(radana)!

O Lord rAmacandra! Please protect me; O protector of Lord of celestials!  
O Supremely holy! O Lord full of virtues!

C3 O Lord of blemish-less (nirmala) form (rUpa)! O Lord whose beauty puts  
to shame (nindita) (literally rebuke) the cupid (madana)!

O Lord who bestows happiness (zarmada)! O Overlord (Iza) of everyone  
(sakala)! O Lord residing (sadana) in the Milk Ocean (arNava) (sakalEzArNava) !

O Lord rAmacandra! Please protect me; O protector of Lord of celestials!  
O Supremely holy! O Lord full of virtues!

C4 O Lord rAghava praised (nuta) by great kings ( Or kubEra) (rAja rAja)!

O Lord abiding (Alaya) in the heart (hRt) (hRdAlaya) of this tyAgarAja! O  
Lord who protected (rakSita) gajEndra – the elephant (nAga)!

O Lord rAmacandra! Please protect me; O protector of Lord of celestials!  
O Supremely holy! O Lord full of virtues!

#### Notes –

P – sadguNa sAndra – In the books of ATK and TSV/AKG, this is given  
as ‘sadguNa gaNa sAndra’. ‘sAndra’ and ‘gaNa’ have almost similar meanings;  
both words might conflict with each other. Therefore, ‘sadguNa sAndra’ may be  
appropriate. This needs to be checked. Any suggestions ???

C1 – munIndra – this may refer to mahaRSi vAlmIki.

C4 – rAjarAju nuta –In the books of TKG and TSV/AKG, this word has  
been taken to mean ‘kubEra’. As per Monier’s Sanskrit Dictionary, ‘mahArAja’,  
among others, also means ‘kubEra’. May be, this has been modified by zrI  
tyAgarAja as ‘rAja rAja’. The same word is used in the kRti ‘sundarEzvaruni’ rAga  
zaGkarAbharaNaM also.

## ramA ramaNa rArA-zaGkarAbharaNaM

In the kRti 'ramA ramaNa rArA' – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord and asks Him to have compassion on him.

- P ramA ramaNa rArA O
- C1 samAnam(e)varu vinumA nA manavini  
tam(A)su pogaDa taram(A)hi patikini (ramA)
- C2 budh(A)d(y)avana dazarath(A)rbhaka manO-  
rathamb(o)sagu suma rath(A)rha sad-guNa (ramA)
- C3 kal(A)rtha bhUSa sakal(A)rtha zaza dhara  
kalA dhara nuta vikal(A)rti saMhAra (ramA)
- C4 raN(A)dhi zUra zaraN(A)gata tvac-  
caraNaM bhava tAraNambu cEsunu (ramA)
- C5 mukh(A)bjamunu zata mukh(A)ri jUpu  
samukhAna kolutu durmukh(A)sura haraNa (ramA)
- C6 birAna brOvaga rAdA zrImad-aga  
rAja dhara tyAgarAja sannuta (ramA)

### Gist

O Beloved of lakSmI! O Protector of wise and others! O child of King dazaratha! O Lord of virtues! O Lord who is adorned with all arts and their meanings (or opulence)! O Real Meaning of everything! O Lord praised by Lord ziva! O Lord who relieves the distress of destitutes! O Great Hero of the battle! O Enemy of rAvaNa! O Slayer of demon durmukha! O Lord who bore the mandara! O Lord well-praised by this tyAgarAja!

Please come.

Who is equal to You? Please listen to my prayer; is it possible even for zESa to sing praises of Your glory?

You are indeed worthy of the aerial puSpaka car which bestows one's wishes;

Your holy feet will ferry, those who have sought Your refuge, across the Ocean of Worldly Existence.

Please show me Your Lotus face; I shall serve at Your Holy presence.

Can't You protect me quickly?

### Word-by-word Meaning

P O Beloved (ramaNa) of lakSmI (ramA)! Please come (rArA).

C1 Who (evaru) is equal (samAnamu) (samAnamevaru) to You? Please listen (vinumA) to my (nA) prayer (manavini);

is it possible (taramA) even for zESa – the King (patikini) of serpents (ahi) (taramAahi) – to sing praises (pogaDa) of Your (tama) glory (asamu) (tamaAsu)?

O Beloved of lakSmI! Please come.

C2 O Protector (avana) of wise (budha) and others (Adi) (budhAdyavana)! O child (arbhaka) of King dazaratha (dazarathArbhaka)!

You are indeed worthy (arha) of the aerial puSpaka (suma) car (ratha) (rathArha) which bestows (osagu) one's wishes (manOrathambu) (manOrathambosagu); O Lord of virtues (sadguNa)!

O Beloved of lakSmI! Please come.

C3 O Lord who is adorned (bhUSa) with all arts (kalA) and their meanings (or opulence) (artha) (kalArtha)! O Real Meaning (artha) of everything (sakala) (sakalArtha)!

O Lord praised (nuta) by Lord ziva – One who wears (dhara) the digit (kalA) of moon – bearer (dhara) of hare-marks (zaza)! O Lord who relieves (saMhAra) (literally destroy) the distress (Arti) of destitutes (vikala) (literally disabled) (vikalArti)!

O Beloved of lakSmI! Please come.

C4 O Great Hero (adhizUra) of the battle (raNa) (raNAdhi)! Your (tvat) holy feet (caraNaM) (tvaccaraNaM) will ferry (tAraNambu cEsunu) those who have sought Your refuge (zaraNagata) across the Ocean (bhava) of Worldly Existence;

O Beloved of lakSmI! Please come.

C5 O Enemy (ari) of rAvaNa – ten (zata) headed (mukha) (mukhAri)! Please show (jUpu) me Your Lotus (abjamunu) face (mukha) (mukhAbjamunu);

I shall serve (kolutu) at Your Holy presence (samukhAna); O Slayer (haraNa) of demon (asura) durmukha (durmukhAsura)!

O Beloved of lakSmI! Please come.

C6 Can't You (rAdA) protect (brOvaga) me quickly (birAna)? O Lord who bore (dhara) the mandara – the blessed (zrImad) king (rAja) of mountains (aga) (zrImadaga)! O Lord well-praised (sannuta) by this tyAgarAja!

O Beloved of lakSmI! Please come.

Notes –

General – caraNas 3, 4 and 5 are given as 4, 5 and 3 in the books of CR and TSV/AKG. This needs to be checked. Any suggestions ???

P – ramA ramaNa rArA – these words are found repeated in the book of TKG. However, in the books of CR and TSV/AKG, these words are given only once. This needs to be checked. Any suggestions ???

C1 – tamAsu – this word may be split as 'tama+asu'. In telugu, the word 'asamu' derived from saMskRta word 'yazas' means 'fame', 'glory' etc; this is the meaning taken in the Book of TKG and CR. However, in this case, the form of the 'asamu' when used as 'tama+asu' is not clear. In the book of TKG, an alternative word 'tamAmu' is also given. In my humble opinion, this word could be 'tamAsu' or 'tamAsamu'. This needs to be checked. Any suggestions ???

C2 – manOrathambosagu – Though this has taken qualifying 'puSpaka' car, it is also possible to translate as addressed to the Lord - 'please grant my wish'. Any suggestions ???

C2 – suma rathArha – Please refer to zrImad vAlmIki rAmAyaNa, uttara kANDa, Chapter 41, about arrival of puSpaka vimAna as ordered by kubEra, to be at the disposal of zrI rAma. zrI rAma, after worshipping it, sends it away asking it to come as and when He (zrI rAma) desires.

C3 – kalArtha - In the book of TKG, this is given as 'kalArdha' which does not convey any meaning. In the book of CR, the word 'kalArtha' is found. The word can be split as 'kalA+artha'; yet the meaning of the epithet 'kalArtha bhUSa' is not very clear. Any suggestions ???

C3 – samhAra – In the book of TKG, this is given as 'saMhara'.

C4 – tvaccaraNaM – In the book of TKG, this is given as ‘Atma caraNambu’; the meaning derived is ‘your feet’. In the book of CR, this is given as ‘tvaccaraNaM’ which exactly means ‘Your feet’. Therefore, this version has been adopted here. Any suggestions ???

C5 – zata mukha – one of the epithets of rAvaNa. In the kRti ‘dEvi tava pada’ rAga zahAna, zrI tyAgarAja calls Mother sItA as ‘zata mukha mada damanE’ – one who destroyed the arrogance of rAvaNa. In the books of TSV/AKG, this word seems to have been translated as ‘mayil rAvaNa’ – brother of rAvaNa. The story of rAma killing of mayil rAvaNa also known as ‘mahi rAvaNa’ is contained in the following website – <http://www.punjabkesari.com/Religion/KillingRavana.htm>

C5 – durmukhAsura – A demon in the army of rAvaNa.

## **rAma zrI rAma lAli-zaGkarAbharaNaM**

In the kRti ‘rAma zrI rAma lAli’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings lullaby to the Lord.

- P rAma zrI rAma lAli Ugucu ghana  
zyAma nanu brOvu lAli (rAma)
- C1 cAla pAlintu lAli mIgaDa venna  
pAlu trAgintu lAli zayyapai malle  
pUlu paratu lAli varamaina  
viDelan(i)cceda lAli O vanamAli (rAma)
- C2 kAci sEvintu lAli zESa talpamun-  
(U)ci pADudu lAli EkAntamuna  
dAci pUjintu lAli EvELa ninnu  
jUci(y)uppoGgeda lAli O vanamAli (rAma)
- C3 vEda vEdyamA lAli kannula  
jUDavE dayA nidhi lAli nAd(u)ramuna nI  
pAdamul(u)Jcu lAli zrI tyAgarAja  
mOda rUpamA lAli O vanamAli (rAma)

Gist

O Lord rAma! O Lord zrI rAma! May You sleep! As You swing, please protect me, O Dark hued like rain cloud! may You sleep!

I shall cherish You much, may You sleep! I shall feed You with cream, butter and milk, may You sleep! I shall spread jasmine flowers on Your couch, may You sleep! I offer superior betel leaves, may You sleep! O Lord who wears garland of wild flowers!

I shall worship waiting on You, may You sleep! I shall sing rocking the couch of zESa, may You sleep! I shall worship You in privacy by hiding You, may You sleep! I swell by beholding You always, may You sleep! O Lord who wears garland of wild flowers!

O Lord known in the vEdas! may you sleep! O Ocean of Mercy! Look at me with Your Eyes; may You sleep! please implant Your holy feet in my bosom; may You sleep! O Lord of the form of joy of this tyAgarAja! may You sleep! O Lord who wears garland of wild flowers!

Word-by-word Meaning



P O Lord rAma! O Lord zrI rAma! May You sleep (lAli)! As You swing (Ugucu), please protect (brOvu) me (nanu), O Dark hued (zyAma) like rain cloud (ghana)! may You sleep (lAli)!

C1 I shall cherish (pAlintu) You much (cAla), may You sleep (lAli)!  
I shall feed (trAgintu) (literally drink) You with cream (mIgaDa), butter (venna) and milk (pAlu), may You sleep (lAli)!  
I shall spread (paratu) jasmaine (malle) flowers (pUlu) on Your couch (zayyapai), may You sleep (lAli)!  
I offer (icceda) superior (varamaina) betel leaves (viDelanu) (viDelanicceda), may You sleep (lAli)! O Lord who wears garland of wild flowers (vanamAli)!  
O Lord rAma! O Lord zrI rAma! May You sleep! As You swing, please protect me, O Dark hued like rain cloud! may You sleep!

C2 I shall worship (sEvintu) waiting (kAci) on You, may You sleep (lAli)!  
I shall sing (pADudu) rocking (Uci) the couch (talpamunu) (talpamunUci) of zESa, may You sleep (lAli)!  
I shall worship (pUjintu) You in privacy (EkAntamuna) by hiding (dAci) You, may You sleep (lAli)!  
I swell (uppoGgeda) by beholding (jUci) (jUciyuppoGgeda) You (ninnu) always (E vELa), may You sleep (lAli)! O Lord who wears garland of wild flowers (vanamAli)!  
O Lord rAma! O Lord zrI rAma! May You sleep! As You swing, please protect me, O Dark hued like rain cloud! may You sleep!

C3 O Lord known (vEdya) in the vEdas! may you sleep (lAli)!  
O Ocean (nidhi) of Mercy (dayA)! Look (jUDavE) at me with Your Eyes (kannula); may You sleep (lAli)!  
please implant (uJcu) Your (nI) holy feet (pAdamulu) (pAdamuluJcu) in my (nAdu) bosom (uramuna) (literally chest) (nAduramuna); may You sleep (lAli)!  
O Lord of the form (rUpamA) of joy (mOda) of this tyAgarAja! may You sleep (lAli)! O Lord who wears garland of wild flowers (vanamAli)!  
O Lord rAma! O Lord zrI rAma! May You sleep! As You swing, please protect me, O Dark hued like rain cloud! may You sleep!

Notes –

P – The pallavi is as given in the books of TKG and TSV/AKG. However, in the book of CRs and ATK ‘Ugucu ghana zyAma nanu brOvu lAli’ is given as Anupallavi. This needs to be checked. Any suggestions ???

General – The order of caraNas is as given in the book of TKG and TSV/AKG. In the books of CR, caraNas 1 and 2 are reversed. This needs to be checked. Any suggestions ???

C1 – zayyapai – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘zayyapaini’. This needs to be checked. Any suggestions ???

C1 – viDelanicceda – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘viDelanosage’. This needs to be checked. Any suggestions ???

C2 – EvELa – this is how it is given in the book of CR and TSV/AKG. In the book of TKG, this is given as ‘AvELa’. From the context and from the point of rhyme also, EvELa, seems to be appropriate. Any suggestions ???

C2 – jUciyuppoGgeda – this is how it is given in all the books other than that TKG, wherein it is given as ‘jUcucuppoGge’. As ‘jUciyuppoGgeda’ is more appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

## vara lIla gAna-zaGkarAbharaNaM

In the kRti 'vara lIla gAna' – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

- P vara lIla gAna lOla sura pAla suguNa jAla  
bharita nIla gaLa hRd(A)laya zruti mUla su-  
karuNAlavAla pAlay(A)zu mAM
- C1 sura vandit(A)pta bRnda  
vara mandara dhara sundara kara  
kunda radan(E)ndu mukha sanandana nuta  
nanda nandan(E)ndirA vara (vara)
- C2 muni cintanIya svAnta narak(A)ntaka  
nigam(A)nta cara sukAnta kuza  
lav(A)ntara hita dAnta kuja  
vasanta santat(A)ntaka stuta (vara)
- C3 vara bhUSa vaMza bhUSa nata pOSaNa  
mRdu bhASaNa ripu bhISaNa  
nara vESa naga pOSaNa  
vara zESa bhUSa tOSit(A)nagha (vara)
- C4 su-kav(I)za hR(n)nivEza jaga-  
(d)Iza ku-bhava pAza rahita zr(I)za  
sura gaN(E)za hita jal(E)za zayana  
kEzav(A)zam(I)za durlabha (vara)
- C5 raNa dhIra sarva sAra sukumAra  
budha vihAra danuja nIra dhara  
samIraNa karuNA rasa paripUrNa  
jAra cOra pAhi mAM (vara)
- C6 nara rakSaka nIraj(A)kSa vara rAkSasa  
mada zikSaka sura yakSa sanaka  
RkSa pati nut(A)kSa haraNa  
pakSa dakSa zikSaka priya (vara)
- C7 raghu rAja tyAgarAja nuta  
rAja divasa rAja nayana-bhO  
jaga(d)avan(A)ja janaka rAja sutA  
virAja rAja rAja pUjita (vara)

Gist

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord!

1. O Lord worshipped by celestials! O Lord who has a multitude of friends! O Lord who bore the sacred mountain mandara! O Lord who has a beautiful hands! O Lord who has jasmine like teeth! O Moon Faced! O Lord praised by sanandana! O Son of nanda! O Consort of lakSmI!

2. O Lord who is meditated in the hearts of sages! O Lord who slayed the demon naraka! O Lord who is found in vEdAnta! O Lord who is munificent to

the hearts of His sweet wife and sons kuza and lava! O Lord who, to the ascetics, is like spring to the trees! O Lord who is ever worshipped by Lord of Death!

3. O Lord who wears splendid ornaments! O Lord who is the adornment of His dynasty! O Nourisher of those who supplicate! O Lord of soft speech! O Lord who terrific for enemies! O Lord who embodied as a human being! O Nourisher zESa (or nourisher of sons of kubEra standing as arjuna trees)! O Lord who is adored by Lord ziva! O Sinless One!

4. O Lord who abides in the hearts of the blessed vAlmIki! O Lord of the Universe! O Lord who is bereft of attachments of the blighted Ocean of Worldly Existence! O Consort of lakSmI! O Lord who is benefactor of indra! O Lord who is reclining in the Milk Ocean! O Lord kEzava who is very difficult to attain by most eminent persons if they do not have quietitude!

5. O Brave One in the battle field! O Lord who is the essence of everthing! O Most Handsome One! O Lord who abides in the hearts of wise! O Lord who is the wind which drives away the clouds called asura! O Lord who is brimming with the juice of Mercy! O Paramour of gOpis! O Thief of butter!

6. O Protector of the human beings! O Lotus Eyed! O Lord who punished rAvaNa for his arrogance! O Lord praised by celestials, attendants of kubEra, sage sanaka and jAmbavAn! O Lord who is favourable to AJjanEya! O Lord who is dear to Lord ziva!

7. O King of raghu dynasty! O Lord praised by this tyAgarAja! O Lord who has moon and Sun as eyes! O Protector of the Universe! O Unborn! O Lord worshipped by sltA, garuDa and Emperors!

Please protect me quickly.

#### Word-by-word Meaning

P O Lord of Great (vara) sport (Ila)! O Enjoyer (lola) of music (gAna)! O Protector (pAla) of celestials (sura)! O Lord full of (bharita) multitudes (jAla) of virtues (suguna)!

O Lord abiding (Alaya) in the heart (hRt) (hRdAlaya) of Lord ziva – the blue (nIla) throated (gaLa)! O Lord who is the root (mUla) of vEdas (zruti)! O Most Merciful Lord (su-karuNalavAla)! Please protect (pAlaya) me (mAM) quickly (Azu) (pAlayAzu).

C1 O Lord worshipped (vandita) by celestials (sura)! O Lord who has multitude (bRnda) of friends (Apta) (vanditApta)! O Lord who bore (dhara) the sacred (vara) mountain mandara! O Lord who has a beautiful (sundara) hands (kara)!

O Lord who has jasmine (kunda) like teeth (radana)! O Moon (indu) (radanEndu) Faced (mukha)! O Lord praised (nuta) by sanandana! O Son (nandana) of nanda! O Consort (vara) of lakSmI (indirA) (nandanEndirA)!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C2 O Lord who is meditated (cintanIya) in the hearts (svAnta) of sages (muni)! O Lord who slayed (antaka) the demon naraka (narakAntaka)! O Lord who is found (cara) in vEdAnta - upaniSads – the end (anta) of vEdas (nigama) (nigamAnta)!

O Lord who is munificent (hita) to the hearts (antara) of His sweet wife (su-kAnta) and sons kuza and lava (lavAntara)! O Lord who, to the ascetics (dAnta), is like spring (vasanta) to the trees (kuja)! O Lord who is ever (santata) worshipped (stuta) by Lord of Death (antaka) (santatAntaka)!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C3 O Lord who wears splendid (vara) ornaments (bhUSa)! O Lord who is the adornment (bhUSa) of His dynasty (vaMza)! O Nourisher (pOSaNa) of those who supplicate (nata)! O Lord of soft (mRdu) speech (bhASaNa)! O Lord who terrific (bhISaNa) for enemies (ripu)!

O Lord who embodied (vESa) (literally garb) as a human being (nara)! O Nourisher (pOSaNa) zESa – the serpent (naga) (or nourisher of sons of kubEra standing as arjuna trees)! O Lord who is adored (tOSita) by Lord ziva – the wearer of the blessed (vara) zESa as an ornament (bhUSa)! O Sinless One (anagha) (tOSitAnagha)!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C4 O Lord who abides (nivEza) in the hearts (hRt) (hRnnivEza) of the blessed vAlmiki – the most eminent (Iza) of bards (su-kavi) (sukavIza)! O Lord (Iza) of the Universe (jagat) (jagadIza)! O Lord who is bereft (rahita) of attachments (pAza) of the blighted Ocean (ku-bhava) of Worldly Existence!

O Consort (Iza) of lakSmI (zrI) (zrIza)! O Lord who is benefactor (hita) of indra – the Lord (Iza) of multitude (gaNa) (gaNEza) of celestials (sura)! O Lord who is reclining (zayana) in the Milk Ocean – Lord (Iza) of waters (jala) (jalEza)! O Lord kEzava who is very difficult to attain (durlabha) by those most eminent (Iza) persons if they do not have quietitude (azam) (kEzavAzamIza)!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C5 O Brave One (dhIra) in the battle field (raNa)! O Lord who is the essence (sAra) of everthing (sarva)! O Most Handsome One (sukumAra)! O Lord who abides (vihAra) in the hearts of wise (budha)!

O Lord who is the wind (samIraNa) which drives away the clouds – bearer (dhara) of water (nIra) – called asura (danuja)! O Lord who is brimming (paripUrNa) with the juice (rasa) of Mercy (karuNA)! O Paramour (jAra) of gOpis! O Thief (cOra) of butter! Please protect (pAhi) me (mAM);

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C6 O Protector (rakSaka) of the human beings (nara)! O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! O Lord who punished (zikSaka) rAvaNa - the great (vara) demon (rAkSasa) - for his arrogance (mada)! O Lord praised (nuta) by celestials (sura), attendants of kubEra (yakSa), sage sanaka and jAmbavAn – the chief (pati) of bears (RkSa)!

O Lord who is favourable (pakSa) to AJjanEya – slayer (haraNa) of akSa (nutAkSa) kumAra – son of rAvaNa! O Lord who is dear (priya) to Lord ziva – one who punished (zikSaka) dakSa – father of pArvatI!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

C7 O King (rAja) of raghu dynasty! O Lord praised (nuta) by this tyAgarAja! O (bhO) Lord who has moon (rAja) and Sun – Lord (rAja) of day (divasa) as eyes (nayana) (nayana-bhO)!

O Protector (avana) of the Universe (jagat) (jagadavana)! O Unborn (aja)! O Lord worshipped (pUjita) by sItA – daughter (sutA) of King (rAja) janaka, garuDa (virAja) and Emperors (rAja rAja)!

O Lord of Great sport! O Enjoyer of music! O Protector of celestials! O Lord full of multitudes of virtues! O Lord abiding in the heart of Lord ziva! O Lord who is the root of vEdas! O Most Merciful Lord! Please protect me quickly.

Notes –

C3 – naga pOSaNa – There is some doubt about this epithet. ‘naga’ means ‘mountain’, ‘tree’, ‘serpent’ and ‘sun’. In view of the ensuing word ‘pOSaNa’ it may mean ‘serpent’ or ‘tree’. By ‘serpent’, it might mean ‘zESa’. By ‘tree’ it might mean ‘arjuna tree’ - refers to the episode of nalakUbara and maNigrIva – sons of kubEra – who were cursed by sage nArada to become (arjuna) trees. zrI kRSNa relieves them of their curse by destroying the trees by dragging the mortar tied to his waist. Please refer to zrImad bhAgavataM, Book 10, Chapter 10.

It has accordingly been translated. In the book of TKG, this seems to have been translated as ‘He blew to smithereens fine mighty trees in disarray by a single arrow.’ In my humble opinion, there is no such word to mean this. This needs to be checked. Any suggestions ???

C4 – kEzavAzamIza durlabha– This word can be split as ‘kEzava +azamIza’ durlabha. In the book of TKG, this has been translated as ‘beyond the ken even of the cream of munis and not easily attainable’; in the book TSV/AKG, it has been translated as ‘one who beyond the reach of yOgis’. According to these books, the word seems to have been taken as as ‘azama+Iza’ durlabha. ‘azama +Iza’ would be joined as ‘azamEza’ on the lines of ‘jala+Iza’ – jalEza; gaNa+Iza – gaNEza. As the word here is ‘azamIza’, it has to be split as ‘azam+Iza’ durlabha.

According to Sanskrit Dictionary, ‘azam’ means ‘hurt’; In view of the ensuing word ‘durlabha’, meaning ‘hurt’ may not be suitable. Therefore, the opposite meaning of ‘zam’ (azam) has been taken. ‘zam’ – has a meaning of ‘quiet’; Accordingly, it has been translated as ‘not easily attainable by those eminent persons if they do not have quietitude’. Any suggestions ???

## **zrI raghuvara dAzarathE-zaGkarAbharaNaM**

In the kRti ‘zrI raghuvara dAzarathE’ – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of the Lord.

- P zrI raghuvara dAzarathE rAma
- C1 vandita sura muni bRnda parAt-para  
mandara dhara zrI sundara rAma (zrI)
- C2 zrI-kara kOTi vibhA-kara bhAsa  
sudhA-kara vadana ghRNA-kara rAma (zrI)
- C3 sArAt-sAra pur(A)ri nut(A)gha  
vidAraNa zrI raghuvara harE rAma (zrI)
- C4 pAlita su-jana vizAla nayana  
gOpAla vidhRta zara jAla harE rAma (zrI)
- C5 agaNita guNa gaNa vigaLita mOha  
vihaga rAja vara turaga zrI rAma (zrI)
- C6 kAyaja janaka vinAyaka nuta vara  
dAyaka zrI raghu nAyaka rAma (zrI)
- C7 bhAvaja damana vibhAvita danuj(a)-

- bhAva mahAnubhAva harE rAma (zrI)
- C8 sanak(A)di vinuta kanak(A)mbara dhara  
ina kula tilaka janaka sutA rAma (zrI)
- C9 rAkSasa gaNa mada zikSaka dEv-  
(A)dhyakSa sArasa daL(A)kSa harE rAma (zrI)
- C10 zaGkara sakha niz-zaGka mukha jita  
zaz(A)Gka suguNa sIt(A)Gka harE rAma (zrI)
- C11 rAj(A)nala dina rAja su-nayana  
virAjita tyAgarAja nuta rAma (zrI)

#### Gist

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!  
O Lord worshipped by the multitude of celestials and sages! O Lord who  
is beyond everything! O Lord who bore mandara mountan on His back! O  
Handsome Lord zrI rAma!  
O Lord who causes prosperity! O Lord who is resplendent like a crore  
Suns! O Moon Faced! O Merciful Lord zrI rAma!  
O Lord who is pith of even essence! O Lord praised by Lord ziva! O  
Destroyer of sins! O Lord zrI raghuvara! O Lord zrI rAma!  
O Lord who nurtures good people! O Lord with large or wide eyes! O  
Lord gOpAla! O Lord zrI rAma, wielder of multitudes of arrows!  
O Lord who possesses countless multitudes of virtues! O Lord who is free  
of delusion! O Lord zrI rAma who speeds on garuDa!  
O Father of cupid! O Lord praised by Lord vinAyaka! O Bestower of  
boons! O Lord zrI raghu nAyaka! O Lord zrI rAma!  
O Lord cherished by Lord ziva – the destroyer of cupid! O Lord who  
annihilated the demons! O Lord zrI rAma – the High Minded Lord!  
O Lord praised by sages sanaka and others! O Lord who wears golden  
garments! O Most Eminent of the Solar dynasty! O Lord sItArAma!  
O Lord who punished the multitudes of demons for their arrogance! O  
Head of celestials! O Lord zrI rAma – the Lotus Petal Eyed!  
O Friend of Lord ziva! O The Doubt-less One! O Lord whose face  
vanquishes the moon! O Lord of virtues! O Lord zrI rAma – in whose lap sItA  
is seated!  
O Lord who has moon, fire and sun as (three) eyes! O Shining Lord zrI  
rAma praised by this tyAgarAja!

#### Word-by-word Meaning

- P O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha (dAzarathE)!
- C1 O Lord worshipped (vandita) by the multitude (bRnda) of celestials  
(sura) and sages (muni)! O Lord who is beyond everything (parAt-para)!  
O Lord who bore (dhara) mandara mountan on His back! O Handsome  
(sundara) Lord zrI rAma!  
O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!
- C2 O Lord who causes (kara) prosperity (zrI)! O Lord who is resplendent  
(bhAsa) like a crore (kOTi) Suns (vibhA-kara)!  
O Moon (sudhA-kara) Faced (vadana)! O Merciful Lord (ghRNA-kara)  
zrI rAma!  
O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C3 O Lord who is pith (sAra) of even essence (sArAt)! O Lord praised (nuta) by Lord ziva – enemy (ari) of the triad of fortresses (pura) (purAri)! O Destroyer (vidAraNa) of sins (agha) (nutAgha)!

O Lord zrI raghuvara! O Lord (harE) zrI rAma!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C4 O Lord who nurtures (pAlita) good people (su-jana)! O Lord with large or wide (vizAla) eyes (nayana)! O Lord gOpAla!

O Lord (harE) zrI rAma, wielder (vidhRta) of multitudes (jAla) of arrows (zara)!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C5 O Lord who possesses countless (agaNita) multitudes (gaNa) of virtues (guNa)! O Lord who is free (vigaLita) of delusion (mOha)!

O Lord zrI rAma who speeds (turaga) on garuDa - the blessed (vara) king (rAja) of birds (vihaga)!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C6 O Father (janaka) of cupid (kAyaja)! O Lord praised (nuta) by Lord vinAyaka! O Bestower (dAyaka) of boons (vara)!

O Lord zrI raghuvara! O Lord zrI rAma!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C7 O Lord cherished (vibhAvita) by Lord ziva – the destroyer (damana) of cupid (bhAvaja)! O Lord who annihilated (abhAva) the demons (danuja) (danujabhAva)!

O Lord (harE) zrI rAma –the High Minded Lord (mahAnubhAva)!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C8 O Lord praised (vinuta) by sages sanaka and others (Adi) (sanakAdi)! O Lord who wears (dhara) golden (kanaka) garments (ambara) (kanakAmbara)!

O Most Eminent (tilaka) (literally auspicious mark on fore-head) of the Solar (ina) dynasty (kula)! O Lord sItA – daughter (sutA) of King janaka – rAma (sitA rAma)!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C9 O Lord who punished (zikSaka) the multitudes (gaNa) of demons (rAkSasa) for their arrogance (mada)! O Head (adhyakSa) of celestials (dEva) (dEvAdhyakSa)!

O Lord (harE) zrI rAma – the Lotus (sArasa) Petal (daLa) Eyed (akSa) (daLakSa)!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C10 O Friend (sakha) of Lord ziva (zaGkara)! O The Doubt-less One (niz-zaGka)! O Lord whose face (mukha) vanquishes (jita) the moon (zazAGka)!

O Lord of virtues (suguNa)! O Lord (harE) zrI rAma – in whose lap (aGka) sItA (sItAGka) is seated!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

C11 O Lord who has moon (rAja), fire (anala) and sun – king (rAja) of day-time (dina) – as (three) eyes (sunayana)!

O Shining (virAjita) Lord zrI rAma praised (nuta) by this tyAgarAja!

O Lord zrI raghuvara! O Lord zrI rAma – son of dazaratha!

Notes –

C3 – sarAt-sAra – The following verses from bRhadAraNyaka upaniSad are relevant –

..... tasyOpanisat – satyasya satyamiti;  
prANo vai satyaM, tESAmESa satyaM || II. i. 20 ||  
prANasya prANaM cakSuSazcakSuruta  
zrOtrasya zrOtraM manasO yE manO vidu: |  
tE nicikyurbrahma purANamagryaM || IV. iv. 18 ||

“..... Its secret name (upaniSad) is ‘the Truth of truth.’ The vital force is truth, and It is the Truth of that.”

“Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.” (Translated by Swami Madhavananda.)

C7 – danujabhAva – This is how it is given in all the books. As it stands this does not convey any meaning with reference to praise of zrI rAma. In my humble opinion, this should be split as ‘danuja+abhAva = danujAbhAva’ – One who nullified the demons. However, in such a case, the joining vowel ‘a’ needs to be elongated. Such elongation is not found in any book. This needs to be checked. Any suggestions ???

C9 – sikSaka – In the book of ‘Adi Tyagaraja Kirtanams’, this is given as ‘sikSita’. This needs to be checked. Any suggestions ???

C11 – rAjAnala dina rAja sunayana - Moon, Fire and Sun eyed - narasiMha is said to have three eyes like ziva – sun, moon and agni (sOma-sUryagni-lOcana:) as given in nRsiMha kavaca of prahlAda – zLOka 8 – source-

[http://www.geocities.com/priitaa/nrsimha\\_kavaca.htm](http://www.geocities.com/priitaa/nrsimha_kavaca.htm))

and as mentioned in zrI dezika stotra 'zrI kAmAsikASTakam' in websites –

<http://www.ramanuja.org/sv/bhakti/archives/nov98/0003.html> and

<http://www.ramanuja.org/sv/bhakti/archives/mar2002/0096.html>

## **sItA kalyANa-zaGkarAbharaNaM**

In the kRti ‘sItA kalyANa’ – rAga zaMkarAbharaNaM or kuraJji, zrI tyAgarAja sings utsava sampradAya kriti on the occasion of the marriage of sItA.

- P sItA kalyANa vaibhOgame  
rAma kalyANa vaibhOgame
- C1 pavanaja stuti pAtra pAvana caritra  
ravi sOma vara nEtra ramaNIya gAtra (sItA)
- C2 bhakta jana paripAla bharita zara jAla  
bhukti mukti-da lila bhU-dEva pAla (sItA)
- C3 pAmar(A)sura bhIma paripUrNa kAma  
zyAma jaga(d)abhirAma sAkEta dhAma (sItA)
- C4 sarva lOk(A)dhAra samar(ai)ka vIra  
garva mAnava dUra kanak(A)ga dhIra (sitA)
- C5 nigam(A)gama vihAra nir-upama zarIra  
naga dhar(A)gha vidAra nata lOk(A)dhAra (sItA)
- C6 param(E)za nuta gIta bhava jaladhi pOta  
taraNi kula saJjAta tyAgarAja nuta (sItA)



Gist

Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma -

the object of praise of AJjanEya;  
who has a holy story or conduct;  
who has Sun and Moon as his sacred eyes;  
with beautiful bearing;

the nourisher of devotee lot;  
possessor of abundant varieties of arrows;  
bestower worldly enjoyment and emancipation sportingly;  
protector brAhmaNas;

the terror of wicked and demons;  
who has totally accomplished all His desires;  
the dark-blue hued;  
delighter of the Universe;  
resident of ayOdhyA;

the prop of the complete Universe;  
the unique hero of the battle;  
who is far away from arrogant people;  
the brave like the Mount Meru;

who abides in vEdas and zAstras;  
with peerless body;  
bearer of the mandara mountain;  
destroyer of sins;  
support of the people who supplicate;

sung about in praise by Lord ziva;  
the vessel that ferries people across the Ocean of Worldly Existence;  
well-born in the Solar dynasty;  
praised by this tyAgarAja.

Word-by-word Meaning

P Behold the celebration (vaibhOgamE) of marriage (kalyANa) of sItA!  
Behold the celebration (vaibhOgamE) of marriage (kalyANa) of rAma!

C1 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma -

the object (pAtra) of praise (stuti) of AJjanEya - son of Lord vAyu (pavanaja);  
who has a holy (pAvana) story or conduct (caritra);  
who has Sun (ravi) and Moon (sOma) as his sacred (vara) eyes (nEtra);  
with beautiful (ramaNIya) bearing (gAtra).

C2 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma -

the nourisher (paripAla) of devotee (bhakta) lot (jana);  
possessor of abundant (bharita) varieties (jAla) of arrows (zara);  
bestower (da) worldly enjoyment (bhukti) and emancipation (mukti) (muktida) sportingly (lila);  
protector (pAla) brAhmaNas (bhU-dEva).

- C3 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma –  
the terror (bhIma) of wicked (pAmara) and demons (asura) (pAmarAsura);  
who has totally accomplished (paripUrNa) all His desires (kAma);  
the dark-blue hued (zyAma);  
delighter (abhirAma) of the Universe (jagat) (jagadabhirAma);  
resident (dhAma) of ayOdhyA (sAkEta).
- C4 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma –  
the prop (AdhAra) of the complete (sarva) Universe (IOka) (IOkAdhAra);  
the unique (Eka) hero (vIra) of the battle (samara) (samaraika);  
who is far away (dUra) from arrogant (garva) people (mAnava);  
the brave (dhIra) like the Mount (aga) Meru (kanaka) (kanakAga).
- C5 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma –  
who abides (vihAra) in vEdas (nigama) and zAstras (Agama) (nigamAgama);  
with peerless (nirupama) body (zarIra);  
bearer (dhara) of the mandara mountain (naga);  
destroyer (vidAra) of sins (agha) (dharAgha);  
support (AdhAra) of the people (IOka) (IOkAdhAra) who supplicate (nata).
- C6 Behold the celebration of marriage of sItA! Behold the celebration of marriage of rAma –  
sung about (gIta) in praise (nuta) by Lord ziva (paramEza);  
the vessel (pOta) that ferries people across the Ocean (jaladhi) of Worldly Existence (bhava);  
well-born (saJjAta) in the Solar (taraNi) dynasty (kula);  
praised (nuta) by this tyAgarAja.

Notes –

General – In the book of TKG, the alternate rAga is given as 'kuraJji'.  
C3 - paripUrNa kAma – The following verse in zrImad bhagavadgItA is relevant –

na mE pArthAsti kartavyaM triSu lOkESu kiJcana |  
nAnavAptavyamavAptavyaM varta Eva ca karmaNi || III.22 ||

“I have, O son of pRthA, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet I continue in action.”

C4 – samaraika vIra – This is how it is given in the book of TKG; in the book of ATK and TSV/AKG, this is given as 'samaraika dhIra'. As 'dhIra' is appearing again in the second line, this has been taken as 'vIra'. Any suggestions ???

C4 – garva mAnava – This is how it is given in the book of TSV/AKG; in the books of TKG and ATK, this is given as 'mAnasa'. In all the books, the meaning derived is 'beyond the ken of men of arrogance'. Therefore, 'mAnava' has been adopted. Any suggestions ???

**sItA pati kAvavayya-zaGkarAbharaNaM**

In the kRti 'sItA pati kAvavayya' – rAga zaMkarAbharaNaM, zri tyAgarAja sings praises of the Lord.

- P sItA pati kAva(v)ayya
- C1 nat(A)gha haraNa vinatA suta gamana  
kRt(A)parAdha su-kRtamb(e)ruganE (sItA)
- C2 sadA gatija hita sadAziva priya  
mudAna manupumu dAnava hara (sItA)
- C3 dhar(A)vana dhurandhar(A)ja bhava  
sAgar(A)rti hara tyAgarAja vinuta (sItA)

Gist

O Lord - Consort of sItA! O Destroyer of sins of those who supplicate! O Lord who travels on garuDa – the son of vinatA! O Benefactor of AJjanEya – son of vAyu – always moving! O Lord who is Dear to Lord ziva! O Slayer of demons! O Chief in protecting people in this World! O Unborn! O Destroyer of miseries of the Ocean of Worldly Existence! O Lord praised by this tyAgarAja!

Please protect me.

I have committed offences without knowing what virtuous actions are; please protect me.

Please take care of me happily.

Word-by-word Meaning

P O Lord (ayya) – the Consort (pati) of sItA! Please protect (kAvu) (kAvavayya) me.

C1 O Destroyer (haraNa) of sins (agha) of those who supplicate (nata) (natAgha)! O Lord who travels (gamana) on garuDa – the son (suta) of vinatA!

I have committed (kRta) offences (aparAdha) (kRtAparAdha) without knowing (eruganE) what virtuous actions are (su-kRtambu) (su-kRtamberuganE);

O Lord – the Consort of sItA! Please protect me.

C2 O Benefactor (hita) of AJjanEya – son of vAyu – always (sadA) moving (gati) (gatija)! O Lord who is Dear (priya) to Lord ziva (sadAziva)!

O Slayer (hara) of demons (dAnava)! Please take care (manupu) of me happily (mudAna);

O Lord – the Consort of sItA! Please protect me.

C3 O Chief (dhurandhara) (literally beast of burden) in protecting (avana) people in this World (dhara) (dharAvana)! O Unborn (aja)!

O Destroyer (hara) of miseries (Arti) of the Ocean (sAgara) (sAgarArti) of Worldly Existence (bhava)! O Lord praised (vinuta) by this tyAgarAja!

O Lord – the Consort of sItA! Please protect me.

Notes –

C1 – kRta aparAdha – In all the books it is given as 'kRta aparAdhi' and the meaning derived is 'I have committed sins'. But, this could be true only if it is 'kRta aparAdha' and not 'kRta aparAdhi'. Therefore, it has adopted as 'aparAdha'. This needs to be checked. Any suggestions ???

## patiki maGgaLa-Arabhi

In the kRti 'patiki maMgaLa hAratirE' – rAga Arabhi, zrI tyAgarAja sings praises of the Lord zrI rAma.

- P patiki maGgaLa hAratirE  
bhAmalAra nEDu sAkEta
- A matiki sompu kaluga jEyu sad-guNa  
tatiki mAnavati sItA (pa)
- C kAm(A)di ripu vidAriki hariki  
sAm(A)di nigama cAriki sUrya  
sOm(A)kSuniki tyAgarAja  
prEm(A)vatAruniki kOsala (pa)

### Gist

O Damsels! Let us perform auspicious wave offering today to the Lord of ayOdhyA.

O Damsels! Let us perform auspicious wave offering today to - Lord zrI rAma – (a) consort of sItA, (b) who is endowed with multitude of virtues which bring delight to the mind.

O Damsels! Let us perform auspicious wave offering to the King of kOsala – (a) the Lord hari, (b) the destroyer of (six internal) enemies - desire etc., (c) one who is found in vEdas sAman etc., (d) one who has Sun and Moon as His eyes, and (e) one who has embodied as Love of this tyAgarAja.

### Word-by-word Meaning

P O Damsels (bhamalAra)! Let us perform auspicious (maGgaLa) wave offering (hArati) (hAratirE) today (nEDu) to the Lord (patiki) of ayOdhyA (sAkEta).

A O Damsels! Let us perform auspicious wave offering today to - Lord zrI rAma - consort of sItA - the modest woman (mAnavati), one who (rAma) is endowed with multitude of (tati) (tatiki) virtues (sad-guNa) which bring (kaluga jEyu) delight (sompU) to the mind (matiki).

C O Damsels! Let us perform auspicious wave offering to the King of kOsala – the Lord hari (hariki) - the destroyer (vidAriki) of (six internal) enemies (ripu) - desire (kAma) etc. (Adi) (kAmAdi), one who is found (cAriki) (literally roaming) in vEdas (nigama) sAman etc. (Adi) (sAmAdi), one who has Sun (sUrya) and Moon (sOma) as His eyes (akSuniki), and one who has embodied (avatAruDu) as Love (prEma) (prEmAvatAruniki) of this tyAgarAja.

### Notes –

A – mAnavati sItA - This is how it is given in the books of TSV/AKG. However, in the book of TKG and ATK, this is given as 'mAnavatiki zrI sItA'; in both books the meaning derived is 'the Lord of sItA'. Therefore, 'mAnavati' is the appropriate word. However, as hArati is always performed for both husband and wife together, the version given in the book of TKG may also be correct. This needs to be checked. Any suggestions ???

## *prahlAda bhakti vijayaM*

### **Invocation by zrI tyAgarAja**

zrI jAnakI manOharA rAjIva bhav(A)di vandya raghu kula tilakA  
rAjIva nayana muni jana pUjita pada rAma candra puNya caritra

O Lord who has stolen (hara) the heart (manas) (manOhara) of Mother jAnakI! O Lord worshipped (vandya) by brahma – born of (Bhava) Lotus (rAjIva) and others (Adi) (bhavAdi)! O Lord who is the foremost (tilaka) (tilakA) (literally the auspicious mark on the forehead) of the dynasty (kula) of raghu! O Lotus (rAjIva) Eyed (nayana)! O Lord whose feet (pada) is worshipped (pUjita) by the sages (muni jana)! O Lord rAma candra! O Lord of meritorious (puNya) conduct or story (caritra)!

dhyAniJceda madi viSvaksEnuni zrI viSNu caraNa sEvA niratun  
nAnA vighna nivAraNu sEn(A)dhipu apramEyu zrita jana pOSun

I meditate (dhyaniJceda) in my mind (madi) on Lord viSvaksEna – the Chief of the Army of Lord viSNu (literally one whose hosts or powers go everywhere) (viSvaksEnuni) – who is ever engaged (niratun) in the service (sEvA) at the holy feet (caraNa) of Lord viSnu, who removes (nivAraNu) all kinds of (nAnA) obstacles (vighna), who is chief (adhipu) of the Army (sEnA) (sEnAdhipu), who is immeasurable (apramEyu) and who is the nourisher (pOSun) of the people (jana) dependent (zrita) on the Lord.

viSvaksEna – to know more, please visit the website –  
[http://www.tirumala.org/maintemple\\_tour\\_vishwaksena.htm](http://www.tirumala.org/maintemple_tour_vishwaksena.htm)

vANi ninu vEDedanu purANI nA racana(y)andu raJjillavE  
kalyANI vINA pustaka pANI mAdhurya vANi padmaju rANI

O Goddess sarasvati (vANi)! I pray (vEDedanu) to You (ninu). O the Ancient One (purANI)! Condescend to shine forth (raJjillavE) in (andu) my (nA) composition (racana) (racanayandu). O Mother who is the Auspicious (kalyANI)! O Mother who holds in her hands (pANI) the lute (vINA) and book (pustaka)! O Mother whose speech (vANi) is sweet (mAdhurya)! O Mother who is the Queen (rANI) of Lord brahma – born of Lotus (padmaju).

nArAyaNa puNya kathA sAramu prOlucunu sarva samata varagu zrI  
nArada guru pada yugamulu sAreku madilOna(n)uJci sannuti sEtun

I ever (sAreku) hold (uJci) the holy feet (pada yugamulu) of (my) preceptor (guru) zrI nArada in my mind (madilOnanu) (madilOnanuJci) and extol (sannuti sEtun) them – the sage who ever keeps wandering (prOlucunu) reciting the nectar (sAramu) of the meritorious (puNya) story (kathA) of Lord nArAyaNa till (varagu) everyone (sarva) becomes equal (samata).

tuLasI kAnanam(a)nduna vilasitamuga harini jUci vismayayutuDai  
pulakI kRta tanudagu nA tuLasI dAsa varu sannutulu sEtu madin

I extol (sannutulu sEtu) in my (nA) mind (madin) the blessed (varu) tuLasI dAsa who remains in a state of bewilderment (vismayayutuDai) and exhilaration (pulakI kRta tanuDagu) (literally with a body experiencing horripilation) having seen (jUci) Lord hari (harini) resplendent (vilasitamuga) in (anduna) the tuLasi grove (kAnanaM) (kAnanamanduna).

tuLasi dAsa – author of raM caritra mAnas – a brief sketch at web site –  
[http://www.geocities.com/ganesha\\_gate/tulsi.html](http://www.geocities.com/ganesha_gate/tulsi.html)

durita vrAtamul(e)llanu badi mArceDi hari guNamula  
bADucun(e)puDun  
paravazuDai velayu purandara dAsuni mahimamulanu dalaceda  
madilOn

I ponder (dalaceda) in my mind (madilOn) on the greatness (mahimamulanu) of purandara dAsa (dAsuni) who shines (velayu) in a state of exultation (paravazudai) singing (bADucunu) always (epuDun) (bADucunepuDun) the virtues (guNamula) of Lord hari which transforms (badi mArceDi) the all (ellanu) evilsome (durita) destiny (vrAtamulu) (vrAtamullellanu).

purandara dAsa – website –  
<http://www.dvaita.org/haridasa/dasas/purandara/purandara.html>

kali yugamuna vara bhadr(A)calamuna nelakonna rAma candruni pada  
bhaktulak(e)lla varuDana(a)ndagi velasina zrI rAma dAsu vinutintu  
madin

I extol (vinutintu) in my mind (madin) zrI rAma dAsa (dAsu) who shines (velasina) as the foremost (varuDana) amongst (andagi) (varuDanaandagi) all (ella) devotees (bhaktulu) (bhaktulella) of the holy feet (pada) of Lord zrI rAma candra (candruni) abiding (nelakonna) in the blessed (vara) bhadrAcalaM (bhadrAcalamuna) in the present age (yuga) (yugamuna) of kali.

rAma dAsa – website -

<http://www.engr.mun.ca/~adluri/telugu/classical/satakams/rit/dasarathi.html>

iSTha dEva(A)bhivandanambunu sadguru dhyAnambunu salpi  
pUrva bhakta vrAtambunu gonyADi

mariyu pANDuraMga nAma dEva jnAna dEva saha dEva jaya dEva  
tukA rAma zrI nArayaNa tIrthAdi bhagavat dAsulan(e)llaM praNamilli

nA(y)onarpambUnina prahlAda bhakta vijayamb(a)nu  
prabandhambunaku  
kRti nAyakuNDagu zrI rAma candruni sambOdhana vAkyambunaJjEri  
vinnaviJcunad(e)Tl(a)nina -

Having prostrated (abhivandanambunu) before God (dEvata) (dEvaAbhivandanambunu) of my choice (iSTha) and having done (salpi) meditation (dhyAnambunu) on my holy preceptor (sadguru);

Having appreciated (koniyaDi) the works (vrAtambunu) of earlier (pUrva) devotees (bhakta) of Lord (bhagavat);

And also (mariyu) saluting (praNamilli) all (ellaM) the devotees (dAsulu) (dAsulellaM) of Lord pANDuraMga – nAma dEva, jnAna dEva, saha dEva, jaya dEva, tukA rAma and also zrI nArayaNa tIrtha and others (Adi) (tIrthAdi);

This (anina) is how (eTla) I submit (vinnaviJcunadi) (vinnaviJcunadeTlanina) along with (jEri) the introductory (sambODhana) words (vAkyambu) to zrI rAma candra (candruni) - the hero (kRti nAyakuNDagu) of the composition (prabandhambunaku) called (anu) 'prahlAda

bhakta vijayambu' (vijayambanu) who is adorned with (bUnina) my (nA) work (onarparamu) (nAyonarpambUnina) -

Devotees of Lord pANDuraMga – To know full details of all the important devotees of Lord pANDuraMga, please visit the website –

<http://www.dvaita.org/haridasa/dasas/>

tukArAM – Devotee of Lord pANDuraMga – present day Maharashtra – 16<sup>th</sup> century – to know more visit site –

<http://www.geocities.com/ssksearch/tukaram/mauli.html>

nAma dEva – 13<sup>th</sup> century devotee – website –

<http://www.eaisai.com/baba/docs/d980226.html>

jnAna dEva – 13<sup>th</sup> century devotee – website –

[http://www.tphta.ws/TPH\\_DNYA.HTM](http://www.tphta.ws/TPH_DNYA.HTM)

jayadEva – of jayadEva aSThapatI fame - Orissa – 13<sup>th</sup> century – To know more, please visit site -

<http://www.sanathanadharmam.com/jayadeva/stotra.htm>

saha dEva – There seems to be no devotee by that name excepting the youngest of paJca pANDava. saha dEva was one of the most ardent devotees of Lord who could bind even the Lord. There is a story on the subject. Please visit the web site for the details-

<http://www.chennaionline.com/festivalsnreligion/religion/saha.asp>

nArAyaNa tIrtha – website –

<http://www.bhajanapradaya.com/DetailsOfBhagavatha.asp?bid=10&tPrd=h>

zrI kalyANa parampara sAkEta pur(A)di vAsa sAmaja varada  
nI kArUNyamucE nEn(I) kAvyam(o)narcinADan impuga vinumA

In the tradition (parampara) of marrying (kalyANa) lakSmi, O Lord abiding (vAsa) in ayOdhya (sAkEta) and other (Adi) towns (pura) (purAdi)! O Lord who bestowed boons (varada) on gajEndra – the elephant (sAmaja)! I (nEnu) write (onarcinADan) this (I) treatise (kAvyamu) (nEnIkAvyamonarcinADan) with Your (nI) grace (kArUNyamucE). Deing to listen (vinumA) nicely (impuga)!

zrImad paJca nadamb(a)nu bhUmini vilasillunaTTi puravaramuva zrI  
rAma svarUpuD(a)naDagu rAma brahm(A)rya sutuDa rAga rahituDan

I, the son (sutuDa) of honourable (Arya) rAma brahma considered as (anaDagu) the form (svarUpuD) (svarUpuDanaDagu) of Lord zrI rAma, residing (vilasillunaTTi) in the place (bhUmini) called (anu) the town (puravaramuva) tiruvaIyAru - zrImad paJca nadambu (nadambanu) – who has overcome (rahituDan) (literally bereft of) desires (rAga),

Agam(A)nta vihAruDai(y)alaru nIku rAga tAL(A)di(y)uta gAna  
rasamucEta

bAgu mIraMga santoSa parachunaTTi tyAgarAjanu bEriTa danarinADa

To You (nIku) who shines (alaru) as the Lord abiding (vihAruDai) (vihAruDaiyalaru) even Beyond (anta) the vEdAs (Agama), this person (danan) named (bEriTa) as (anu) tyAgarAja (tyAgarAjanu) submits (ADA) (dananinADa) a work consisting of (yuta) rAga, tALa and other (Adi) (tALAdiyuta) essence (rasamucEta) of music (gAna) done exceedingly (mIraMga) well (bAgu) which will bring (parachunaTTi) joy (santOSa);

zrI cEta vilasillu zrI rAma candra vAcAlakuni gani varamiccu taNDri  
nATakaM okaTi nE nayamugA nIkun(A)Taka vinipintu  
hATak(A)bharaNa

A nATakambunan(a)maru marmamula zrI nAtha palikeda zritula mrokki  
jnAna vairAgya vijnAna sadbhakti dIni bhAvamul(e)lla divyamai velugu

O Lord zrI rAma candra resplendent (vilasillu) along with (cEta) lakSmi!  
O Father (taNDri)! O Lord who is adorned with ornaments (AbharaNa) of gold  
(hATaka)! O Consort (nAtha) of lakSmI (zrI)! Deign to bestow boons (varamiccu)  
looking at (gani) this blabber (vAcAlakuni); after saluting (mrokki) the devotees  
(zritula), I (nE) shall relate (vinipintu) a (okaTi) drama (nATakaM) to You  
(nIkunu) nicely (nayamuga) and playfully (ATaka) (nIkunATaka);

I shall relate (palikeda) the secrets (marmamula) found (amaru) in that  
(A) drama (nATakambunanu) wherein all the (ella) subtle feelings (bhAvamulu)  
(bhAvamulella) of these (dIni) – knowledge (jnAna), non-attachment  
(vairAgya), experimental knowledge (vijnAna) and true devotion (sad-bhakti) –  
are shining (velugu) divinely (divyamai).

hATaka – a mythical river in the nether regions where gold is found

## The Story – Dialogue – Chapter 1

### Prologue

kanaka kazipuDu munnu gaDu chalambunanu tanayuni  
sakala bAdala beTTi mariyu nAga pAzambunu naDumuna gaTTi  
sAgarambuna vEya selavicc modalu

Earlier (munnu) hiraNya (kanaka) kazipu caused (beTTi) all sorts of  
(sakala) troubles (bAdala) to his own son (tanayuni) due to much (gaDu) ill-will  
(chalambunanu) (against him) and then (mariyu) bound (gaTTi) him with snake  
(nAga) bond (pAza) on his waist (naDumuna) and ordered (selavu iyya)  
(selavicc) him to be thrown (vEya) into the ocean (sAgarambuna) – (I start)  
from that episode onwards (modalu) -

prahlAda yOgiki prabhala vAridhikin(A)hlAdamagu vAdamandu rAjillu  
ghanuDaina nArad(A)gamanambu cEta janiyimpa baDi jAli jendi  
mUrchilla

During (andu) the (episode of) delightful (AhlAdamagu) discussion  
(vAdamu) (vAdadamandu) between the ascetic (yOgi) (yOgiki) prahlAda and  
mighty (prabhala) Ocean (vAridhi) (vAridhikinAhlAdamagu), with (cEta) the  
arrival (Agamanambu) of the shining (rAjillu) great (ghanuDaina) sage nArada  
(nAradAgamanambu), it created (janiyampa baDi) problems (jAli jendi) and I  
fainted (mUrchilla).

nA mIda mAdhavuND(A)virbhaviJci sAmarthyamulan(E)chi  
salalit(u)NDagucu mummArun(e)durugA mudamutO nilci

The Lord mAdhava (mAdhavuNDu) then manifested (AvirbhaviJci)  
(mAdhavuNDAvirbhaviJci) on (mIda) me (nA); He showed (Echi) his skill  
(sAmarthyamulanu) (sAmarthyamulanEchi); He stood (nilci) joyfully  
(mudamutO) before me (edurugA) definitely (mummArunu)  
(mummArunedurugA) with grace (salilatuNDagucu).



nA mIda AvirbhaviJci – a state of trance where an individual becomes ‘possessed’ by another person and all the actions of the individual are indeed the actions of the ‘possessor’.

sommasilina vEDka sompugAn(u)NDu rAga tALa mRdaMga ravaLicE  
migula nAgarikaMbabi nayamucE celagu bhakt(A)gragaNyuDai paragu

prahlAda bhakta vijayambana bAgaina kRtini anizambunidi  
puSpa hArambugAnu danivAra dhariyiJcu dhara sutA ramaNa

O Lord zrI rAma – the Beloved (ramaNa) of sItA – the daughter (sutA) of Earth (dhara) who wears (dhariyiJcu) - the highly (migula) polished (nAgarikaMbabi), shining (celagu) lovely (nayamucE) and nice (bAgaina) composition (kRtini) called ‘prahlAda bhakta vijayaM (vijayambu)’ - (about prahlAda) who shines (paragu) as the foremost (agragaNyuDai) of devotees (bhakta) (bhaktAgragaNyuDai) – (to the accompaniment of) delightful (sompugAnuNDu) sound (ravaLicE) of rAga tALa mRdaMga as was enjoyed (vEDka) by me while still fainted (sommasilina) - this (idi) (work) constantly (anizambunu) as a garland (hArambugAnu) of flowers (puSpa) to my satisfaction (tanivi Ara) (tanivAra)!

(O Lord who wears this composition - called ‘prahlAda bhakta vijayaM’ on prahlAda - to the accompaniment of rAga, tALa and mRdaMga – as a garland of flowers! The composition was polished by the Lord Himself who manifested on me while I was fainted.)

saguNa nirguNamula samamugAn(e)Jcu suguNa rAma brahma  
sutuDaina  
tyAgarAju balkina kathA rasam (e)vvaraina rAjilla jEsina ramyamai  
vinina

kOrina cadivina koniyADukonna vAriki phalamul(a)vvarigan(o)sagi  
tappul(o)ppulunna dAlimi jEsi eppuDu daya cEtan(E)lukOvaiyya

This nectarine (rasamu) story (kathA) is related (balkina) by tyAgarAja (tyAgarAju) - the son (sutuDaina) of virtuous (saguNa) rAma brahma - who considers (eJcu) the worship of Lord with Form (saguNa) and without Form (nirguNa) (nirguNamula) to be same (samamugAnu); whoever (evvaraina) makes (jEsina) (the story) shine (rAjilla) or listens (vinina) to it delightfully (ramyamai) or seeks (kOrina) it (to be read) or reads (cadivina) it or praises (koniyaADukonna) it, to them (vAriki) may You bestow (osagi) fruits (phalamulu) in the same way (avvariganu); even if there are (unna) commissions and omissions (tappulu oppulu) (literally mistakes and agreeable), may You be (jEsi) patient (dAlimi) and may You protect (ElukOvaiyya) them always (eppuDu) with mercy (daya cEtanu).

## **The kRti ‘zrI gaNapatini sEvimparE’**

Introduction by zrI tyAgarAja -

I prahlAda bhakta vijayamanu nATak(A)rambamuna sakala vighna  
nivAraNuNDagu vighnEzvaruNDu vEJcEyu vidamb(e)TTulanina

At the commencement (Arambamuna) of this (I) drama (nATaka) (nATakArambumuna) called (anu) ‘prahlAda bhakta vijayaM (vijayamanu)’, this

is (eTTulanina) the method (vidambu) (vidambeTTulanina) of invoking (vEJcEyu) Lord vighnEzvara (vighnEzvaruNDu) who is the remover (nivAraNuNDagu) of all (sakala) obstacles (vighna) -

kari rAja vadanuNDu karpUra nibhuDu giri sutA sutuDu saMgIta lOluDu  
ambuja sambhav(A)dy(a)marulu goluva jambu phalambulu

chavi jUcukoJcu dharm(A)di phalamula daya sEtun(a)nucu  
nirmala hRdayuDai nirvikAruNDu sokkucu sOlucu sogasugA veDale  
mrokki sEvintamu mudamuna rArE.

The King (rAja) Elephant (kari) Faced (vadanuNDu) Lord, who resembles (nibhuDu) camphor (karpUra) in hue, who is the son (sutuDu) of pArvati – daughter (sutA) of Mountain (giri) and who relishes (lOluDu) music (saMgIta). As brahmA – born (sambhava) of Lotus (ambuja) and other (Adi) celestials (amarulu) (sambhavAdyamarulu) extol (goluva) Him, relishing (chavi jUcukoJcu) (literally see the taste) the jambu fruits (phalambulu), declaring (anucu) that ‘I shall grant (daya sEtunu) (literally show compassion) (sEtunanucu) the fruits (phalamula) of righteous conduct (dharma) and other (Adi) (dharmAdi) (actions)’, with a pure (nirmala) heart (hRdayuDai), the Lord who is never-changing (nirvikAruNDu), comes (veDale) here gracefully (sokkucu, sOlucu, sogasugA). O Lord, we pray (sEvintAmu) to you by saluting (mrokki); deign to come (rArE) joyfully (mudamuna)!

jambu phalamu - As per dictionary, botanical name is Eugenia jambos which is called rose apple; however, the fruit is known as ‘nAval’ in tamizh (jAMun in hindi) and known as Indian Black Plum – syzygium cumini. Please visit the site for more details –

[http://ecoheritage.cpreec.org/04\\_topics/01\\_sacred\\_trees/01\\_sacred\\_trees\\_data.html](http://ecoheritage.cpreec.org/04_topics/01_sacred_trees/01_sacred_trees_data.html)

sokkucu sOlucu sogasugA – in tamizh ‘ADi asaindu’ – it describes the pace of a hefty-bodied person. (Literally the words ‘sokkucu sOlucu’ – will mean the pace of an intoxicated person.)

The coming (rAvaDaM) of zrI gaNapati.

The kRti (zrI gaNapatini) comes here -

### **The kRti ‘vAsudEvayani’**

Introduction by zrI tyAgarAja –

iTTi(y)AhlAdamagu prahlAda bhakta vijayam(a)nu nATak(O)pakrama  
samayamundu dauvArikuDu vaccunad(e)TTulanina –

Thus (iTTi), during (samayamandu) the proceeding (upakrama) of the delightful (AhlAdamagu) (iTTiyAhlAdamagu) drama (nATaka) (nATakOpakrama) called (anu) ‘prahlAda bhakta vijayaM’ (vijayamanu), this is how (eTTulanina) the gate keeper (dauvArikuDu) comes (vaccunadi) (vaccunadeTTulanina) -

gaDagaDanu naDalatODanu vaDivaDigAn(a)DuguliDucu vasumatilO  
dAn(e)Daleka harini pogaDucun(a)DugaDuku sabhanu jUci aDugan  
veDalen

He comes (veDalen) with rapid (gaDagaDanu) strides (naDalatODanu) and quick-paced (vaDivaDigAnu aDuguliDucu) (vaDivaDigAnaDuguliDucu), extolling (pogaDucunu) the Lord hari who is all-pervading (dAneDa lEka) (literally without an interval), and looking (jUci) at the audience (sabhanu) at each step (aDugaDuku) (pogaDucunAdugaDuku) asks (aDugan) -

dauvArikuDu rAvaDamu - The entry (rAvaDaM) of gate-keeper (dauvArikuDu) -

The kRti (vAsudEvayani) comes here –

ivvidhambuna dauvArikuNDu vacci  
I nATakam(o)nariMcu sUtra dhAruni gani

I sabha(y)Emi I divITala prabhal(E)mi  
I mRdaMgAdi vAdya ghOSamul(E)mi I sogasaina vESamul(E)mi

I nATakambunaku pEr(E)mi dIni phalam(E)mi  
I nATakaM bADumani evar(A)nat(i)ccirO

I vivarambun(e)rigimpumanaga  
A sUtra dhAri erigiMcu mArgaM eTTulanina –

In this way (ivvidhambuna), the gate-keepers (dauvArikuNDu) come (vacci) and ask looking at (gani) the director (sUtra dhAra) (sUtra dhAruni) who conducts (onariMcu) this (I) drama (nATakamu) (nATakamonariMcu) -

He says (anaga) - What (Emi) assembly (sabha) is this (I)? What (Emi) for is the radiance (prabhalu) (prabhalEmi) of these (I) torches (divITala)? What for (Emi) are these (I) sounds (ghOSamulu) (ghOSamulEmi) of the (percussion) instrument (vAdya) mRdaMga? What for (Emi) are these (I) charming (sogasaina) costumes (vESamulu) (vESamulEmi)?

What (Emi) is the name (pEru) (pErEmi) of this (I) drama (nATakambunaku)? What (Emi) is the benefit (phalamu) of these (dIni)? Who (evaru) gave (iccirO) permission (Anati) (evarAnaticcirO) to play (bADumani) (literally sing) this (I) drama (nATakaM)?

Tell (erigimpumu) these (I) details (vivarambunu) (vivarambunerigimpumanaga). This is (eTTulanina) the method (mArgaM) in which the Director (sUtra dhAri) explains (erigiMcu) (literally makes known) -

yatulaku suralakun(e)llavAralaku satulaku sutulaku sadbhaktulakunu  
naTulaku viTulaku nAlgu jATulaku jaTula kaThOrulai celagu daityulaku

vinnAnu gannAnu vivarambugAnu pannuga janulella paTiyiMcinAnu  
iha parambulu galigi ilanu vardhila mahi ki vElpulu vacci  
mari brOcun(a)TluNDu

lEn(A)padal(e)nta vaccinanu bandiMci(y)abdhiLO baDavaicinAnu  
mandukainanu vAni madi veta lEka(y)andaru kIrtiMci(y)AdukonunaTlu

tyAgarAjunicE kRtambuga velasi bAgagu  
prahlAda bhakta vijambu nATakambugu sabha nAyakul  
mammu nATa(g)AvimparE(y)ani(y)Anatiyya  
caitrOtsavambuna jelagucu mEmu citrambuga sEva sEya kOredamu –

The sages (yatulaku), the celestials (surulakunu), all (ella) people (vArulaku) (surulakunellavArulaku), the chaste women (satulaku), the children (sutulaku), the true devotees (sadbhaktulakunu), the dancers (naTulaku), the

useless people (viTulaku), the four (nAlgu) castes (jAtulaku), the demons (daityuluku) who shine (celagu) as the severe (kaThOra) (kaThOrulai) hermits (jaTula) (literally with matted locks),

- to all of these – whether they hear (vinnAnu), see (gannAnu), explain (paTiyiMcinAnu) to the people (janulella) nicely (pannuga) with details (vivarambugAnu), they will attain (galigi) welfare in this World (iha) (literally here) and also deliverance (parambulu) as if (aTluNDu) Gods (vElpulu) have come down (vacci) here (ilanu) again (mari) to (ki) this thriving (vardhila) World (mahi) in order to protect (brOcuna) (brOcunaTluNDu) them;

even if any amount (enta) unexpected (lEni) dangers (Apadalu) come (vaccinanu), even if one is thrown (baDavaicinAnu) into the ocean (abdhiLO) tied hand and foot (bandiMci) (bandiMciyabdhiLO), they will not undergo (lEka) any suffering (veta) of his (vAni) mind (madi) at all (mandukaina) (literally for medicine) as if (aTlu) all (andaru) treated them kindly (Adukonu) by praising (kIrtiMci) (kIrtiMciyAdukonunaTlu) him;

we are the heads (nAyakul) of this assembly (sabha) to the drama (nATakambugu) called ‘prahlAda bhakta vijayambu’ which shines (velasi) nicely (bAguga) as the composition (kRtambagu) of tyAgarAja (tyAgarAjunicE); we (mammu) request (kOredamu) you to give (iyya) permission (Anati) (Anatiyya) to (ani) perform (gAvimparE) the drama (nATaka) (nATagAvimparEyaniyAnatiyya) so that we (mEmu) may perform (sEya) the service (sEva sEya) happily (jelagucu) during the festival (utsavambuna) in the month of caitra (caitrOtsavambuna).

ivvidhambuna balki sUtra dhAruNDu dauvArikuni jUci  
nIveccaTi vADa(v)iccOTa vaccina vidamb(E)mi erigimpumanaga  
dauvArikuNDu erigimpa jEyu mArgaM eTTulanina –

Having said (balki) in this way (ivvidhambuna), the Director (sUtra dhAruNDu) looking (jUci) at the gate-keeper (dauvArikuni) asks (anaga) him –

Please tell (erigimpumu) (erigimpumanaga) as to who (eccaTi vADu) You (nIvu) (nIveccaTi) are and how (Emi) did you come (vaccina vidambu) (vidambEmi) here (iccOTa) (vADaviccOTa) –

This is (eTTulanina) the method (mArgaM) in which the gate-keeper (dauvArikuNDu) informs (erigimpa jEyu) -

IDu lEn(a)TuvaNTi I purambunanu  
vaiDUrya maNul(e)lla vasudapai parachi

pandiLLukIn kAvu paTTutO vEsi  
mandIla mEl kaTTu mari bAga gaTTi

panasa rambhA drAkSa phalaguccam(a)mara  
kanakambucEn(a)laMkAramul jEsi

varamaina sAmbrANi vattula nilipi  
sura vAra satulan(I)kSONi rappiMci

ghana nAtyamulal(e)lla gAvimpumanucu  
ghanuD(A)pag(E)zuDu AjnApiMcinADu

neraya siMgAramul nEn(a)Tu cEsi erigimpa bOyedu  
nilavivu kaDaku –

In this (I) peerless (IDu lEnaTuvaNTi) town (purambunanu) -  
Let gem (vaiDUrya) (literally diamond) stones (maNulu) (maNulella) be spread (parachi) fully (ella) on the ground (vasudapai); Let the roof (kavu) for

thatched sheds (pandiLLukIn) be laid (vEsi) with silken cloth (paTTutO); further (mari)

Let the outer (mEl) garment (kaTTu) of mandIla (people) be tied (gaTTi) nicely (bAga); Let the town be adorned (alaMkAramul jEsi) with (cE) fruit (phala) bunches (guccamu) of jack (fruit)(panasa), plantain (rambha) and grapes (drAkSa) and celestial (amara) (phalaguccamara) gold (kanakambu) (kanakambucEnalaMkAramul);

Let the incense sticks (vattula) of blessed (varamaina) benzoin (sAmbrANi) be lighted (nilip); Let the celestial (sura vAra) women (satula) (satulanu) be brought (rappiMci) to take a look (IkSONi);

Let all (ella) good (ghana) dances (nATyamulu) (nATyamulella) be performed (gAvimpumu) (gAvimpumanucu). Thus (anucu), the great (ghanuDu) Lord (IzuDu) of rivers (Apara) (AparaEzuDu) has commanded (AjnApiMcinADu);

I (nEnu), having done (cEsi) all (neraya) such (aTu) (nEnaTu) beautification (siMgAramul), am going (bOyedu) to inform (erigimpa). Do not stand (nilavivu) at the gate (kaDaku).

(AparaEzuDu – This has two meanings – one ‘The Ocean’ – the Lord of rivers and the Lord of (five) rivers - paJcAparaEza – the name of Lord at tiruvaiaAru.)

## The kRti ‘sAgaruNDu veDale’

Introduction by zrI tyAgaraAja –

ani paluku dauvArikun ganugoni iTlu purAlaMkArambu sEyuTaku  
gAraNamb(E)m(a)naga dauvArikuND(e)rigimpa jEyu  
mArgamb(e)Tulanina –

Seeing (ganugoni) the gate-keeper (dauvArikun) who spoke (paluku) thus (ani), when asked (anaga) as to what (Emi) the reason (gAraNambu) (gAraNambEmanaga) is for beautification (alaMkArambu sEyuTaku) like this (iTlu) of this town (pura) (purAlaMkArambu), the method (mArgambu) in which the gate-keeper (dauvArikunDu) informs (erigimpa jEyu) (dauvArikuNDERigimpa) is like this (eTulanina) (mArgambeTulanina) -

danujEzvaruni mATa tappaka kiMkarul zESa pAzambucE jEsi  
gaTTi(y)abdhiLO baDa vEyiJci(y)acalamul pai vEyan

ambudhi prahlAdani(y)eriMgi sAdhu saMgati sEya samayambanucu  
saMtasambuna gaMgAdi satulatOnu navaratna maNi bhUSaNamulacE

velasillu asura putrinin(e)tti AdariJci kanula baSpambul(o)lukaMga  
kaugaliJci

lasitamaun(a)TTi nagaramb(a)laMkariJcum(a)nucu selaviccaD(a)na  
mukhya mantrulakun sabhaku vEMcEyu vELa sAgaruNDu –

The servants (kiMkarul), without failing (tappaka) the words (mATa) of hiraNya kazipu – the Lord (Izvaru) of demons (danuja) (danujEzvaruni) – tied (gaTTi) prahlAda with snake (zESa) bond (pAzambucE jEsi) in order to drop (baDa vEyiJci) him into the ocean (abdhiLO), and they dropped (vEyan) him on (pai) a mountain (acalamul) (vEyiJciyacalamul) (inside the ocean);

The Lord of Oceans (ambudhi) having come to know (eriMgi) that it was prahlAda (prahlAduniyeriMgi), thinking (anucu) that this is time (samayambu)

(samayambanucu) for meeting (saMgati) the virtuous person (sAdhu); Happily (saMtasambuna) with gaMgA and other (Adi) wives (satulu) (satulatOnu) and ornaments (bhUSaNamulacE) studded with precious (navaratna) gem stones (maNi);

Took (etti) (in hand) the glorious (velasillu) son (putra) (putrinetti) of the demon (asura), soothed (AdariJci) and embraced (kaugaliJci) him shedding (olukaMga) tears of joy (kanula bASpambulu);

The Lord of Oceans (sAgaruNDu) has given orders (selaviccinADu) to the chief (mukhya) ministers (mantrulakun) to (anucu) decorate (alaMkariJcumu) the town (nagarambu) (nagarambalaMkariJcumanucu) like (aTTi) a festival (lasitamauna) (lasitamaunaTTi);

Having said thus (ana) (selaviccinADana) –

When the Lord of Oceans (sAgaruNDu) at that time (vELa) proceeds to the Assembly (sabhaku) -

ivvidhambuna samudra mahArAju prahlAda svAmi koraku ghanamagu  
zRMgAramulu sEyuTaku kAraNamb(E)m(a)naka dauvArikuNDu  
palukuTa  
eTTulanina -

When asked (anaka) as to what (Emi) the reason (kAraNambu) (kAraNambEmanaka) is for such heavy (ghanamagu) beautification (zRMgAramulu sEyuTaku) for receiving (kOraku) the great (svAmi) prahlAda in this manner (ivvidhambuna) by the Emperor (mahArAju) of Ocean (samudra), this is how (eTTulanina) the gate-keepers (dauvArikuNDu) speak (palukuTa) -

hariyu prahlAduNDun(a)mRtambul(o)luka  
sari sari vAdamulu salupa bOyedaru

kanan(a)bbega nEDu kanula paNDuvuga anucu  
vArdhi rAju Anandam(a)ndi

merupu kOTlanu gEru mEnunu dAchi  
karaku baMgaru valva kaTiyandu gaTTi

ANimutyambula hAramul meraya  
mANikya mayamagu mAkuTambu gadala

prakaTamau rathamupai prahlAdun(u)Mci  
sakala vAdyamulella sannidhi mrOya zRMgAramulacEta  
zrI miJcu sabhaku boMgAra jala rAju bOruna veDalen –

The King (hariyu) and prahlAda (prahlAduNDu) have proceeded (bOyedaru) to conduct nectarine (amRtambulu oluka) (prahlAduNDamRtambuloluka) (literally oozing nectar) discussion (vAdamulu salupa) (literally to do talking) one to one (sari sari);

Saying (anucu) that ‘it is going to be a feast for the eyes’ (kananu abbega kanula paNDuvuga) (kananabbega) today (nEDu) the King (rAju) of Oceans (vArdhi) with exultation (Anandamu andi) (Anandamandi);

Hiding (dAchi) his body (mEnunu) which resembles (gEru) crores (kOTlanu) of lightning (merupu); Wearing (gaTTi) garments (valva) like molten (karaku) gold (baMgAru) in his waist (kaTiyandu);

With shining (meraya) garlands (hAramul) of round pearls (ANimutyambula); As the crown (makuTambu) full of (mayamagu) of gem stones (mANikya) sway (gadala);

Having seated (uMci) the emerging (prakaTamau) prahlAda (prahlAduni) on a chariot (rathamupai); As all (ella) musical instruments

(vAdyamulu) (vAdyamulella) announce (mrOya) lovingly (zRMgAramulacEta) the audience (sannidhi) (of the King);

The great (boMgAra) Lord (rAju) of water (jala) arrived (veDalen) at the most prosperous (zrI miJcu) (literally with exceeing prosperity) Assembly (sabhaku) majestically (bOruna).

The kRti (sAgaruNDu veDale) comes here -

## **The kRti ‘vinata sutA rArA**

Introduction by zrI tyAgarAja –

aMtaTa samudra mahArAju nAga pAza baddhuDaina prahlAduni  
navaratna khacita kanaga siMhAsanamupain(u)Mci

nija bhakti saMbhASaNamandu(n)Asa galavADai(y)aTTi  
nAga pAza vimOcanamu sEyu kOrakunu  
aJjalimpucu garUDa prArthana jEyun(e)TTulanina –

Afterwards (aMtaTa), the Emperor (mahArAju) of Ocean (samudra) seated (uMci) prahlAda (prahlAduni) who was (still) bound (baddhuDaina) by bond (pAza) of snake (nAga) on (paina) the throne (siMhAsanamu) (siMhAsanamupainuMci) studded (khacita) with precious gem stones (navaratna);

Having been interested (Asa galavADaiyaTTi) in the true (nija) devotional (bhakti) discussion (saMbhASaNamandu) (saMbhASaNamandAsa); In order to seek (kOrakunu) release (vimOcanamu sEyu) (prahlAda) from the bond (pAza) of snake (nAga);

This is how (eTTulanina) he prayed (prArthana jEyuna) (jEyuneTTulanina) to garuDa with folded hands (aJjalimpucu) -

khaga rAju nIku mrokkeda gaganambunan(u)NDi veDali  
grakkunanu balOraga bAdhalella dIrpumu  
vaga teliyani bAluDaiya varaguNa sAndra –

O King (rAju) of Birds (khaga)! I salute (mrokkeda) to You (nIku); Come (veDali) from (uNDi) the heaven (gaganambunanu) (literally sky) (gaganambunanuNDi);

Quickly (grakkuna) relieve (dIrpumu) all (ella) the troubles (bAdhalu) (bAdhalella) of the child (bAlOraga);

O Lord Full of (sAndra) of blessed qualities (varaguNa)! He is a child (bAluDaiya) (baluDaiya) who does not know (teliyani) any method (vaga).

The kRti (vinata sutA) comes here –

## **The kRti ‘viSNu vAhanuNDidigO’**

Introduction by zrI tyAgarAja –

ivvidambagu(y)arNavuni                      stOtramulacE                      suvarNuDu  
saMtoS(A)kranduDai  
suvarNa pakSamulu meraya samudra mAhAraju vaddiki vacceDu  
mArgamb(e)Tulanina –

In this way (ivvidambagu), with the prayer (stOtramulacE) of the Lord of Ocean (arNava) (arNavuni), this is method (mArgambu) how (eTulanina) (mArgambeTulanina) garuDa (suvarNuDu) having been invoked (AkranduDai) happily (saMtOSa) (saMtOSAKranduDai), his golden (suvarNa) wings (pakSamulu) shining (meraya), came (vacceDu) near (vaddiki) of the Emperor (mahArAju) of Ocean (samudra) -

kanakAdri dharalOna kadalina(y)aTlu ghanamaina mEnutO  
garuDa dEvuNDu nija bhakta tApambu nirvahimpakanu

bhuja bhalambulacEta bhuvik(E)gu vELa  
pakSapAtamulEni bhakt(A)gragaNyu pakSapAtamu cEta  
pakSamul gadala iTTi vEDkanu vacci

ilanu bAlakuni gaTTukon(u)NDETi kAla sarpamula khaNDiJca  
duNDiJci kALLacE cIra daNDiJca

jalarAju dalapunan(u)NDu uSNamu challAran(u)rag(A)zanuNDu  
kRSNa kRSNa(y)ani kIrtigA veDala -

As if (aTlu) the Mount Meru (kanakAdri) is moving (kadalina) (kadalinaTlu) on the Earth (dharalOna), Lord (dEvuNDu) garuDa, with a majestic (ghanamaina) body (mEnutO), with the might (balamucEta) of his shoulders (bhuja), went to the Earth (bhuviki) in order to relieve (nirvahimpakanu) the affliction (tApambu) of a true (nija) devotee (bhakta);

At that time (when he went to the Earth) (Egu vELa) garuDa - (bhuvikEgu), the foremost (agragaNyu) of devotees (bhakta) who is not partial (to anyone) (pakSapAtamu lEni) - flying (pakSapAtamu cEta) as his wings (pakSamul) swung (gadala) came (vacci) thus (iTTi) sportingly (vEDkanu);

Here (ilanu) in order to cut (duNDiJci) to sever (khaNDiJca) the venomous snakes (kAla sarpamula) which were binding (gaTTukonuNDETi) the child (bAlakuni), by gashing (cIra) with his legs (kALLacE) and punish (daNDiJca) them;

And quiten (challAranu) the mental (dalapunuNDu) agony (uSNamu) (literally heat) of the Lord (rAju) of Water (jala), here comes (veDala) garuDa - Eater (azanuDu) of snakes (uraga) (uragAzanuDu) singing the glory (kIrtigA) of the Lord chanting (ani) 'kRSNa, kRSNa' (kRSNayani).

The kRti (viSNu vAhanuNDidigO) comes here -

ILaguna vainatEyuNDu vEMcEsi  
parama bhAgavata kul(A)laMkAruDaina prahlAduni

mEniyandu baddhamaiyunna nAga pAzamulanu jUci(y)  
atyanta kOpamutOn(E)mi sEyutunnADanina -

In this way (ILaguna) garuDa - son of vinatA (vainatEyuNDu) having come (vEMcEsi), Looks (jUci) with utmost (atyanta) anger (kOpamutOnu) at the snake (nAga) bonds (pAzamulanu) which were binding (baddhamaniyunna) the body (mEniyandu) of prahlAda (prahlAduni) - the adornment (alaMkAruDu) of the clan (kula) (kulAlaMkAruDaina) of great (parama) devotees of Lord (bhAgavata); and

This is what (Emi) he does (sEyutunnADanina) -

mAy(A)tItuni tanuvunu bAyani nAgamula goTTi  
bAguga madilO hAyiga dalaJcucu mauni dhyEyuni dA jUDa



vainatEyuDu veDalen –

Having killed (goTTi) the snakes (nAgamula) which would not leave (bAyani) the body (tanuvunu) (of prahlAda), thinking (dalaJcucu), nicely (bAguga) in his mind, (madilO) of the Lord viSNu - who is beyond (atIta) the illusion (mAyA) (mAyAtItuni) -, garuDa (vainatEyuNDu) proceeded (veDalen) in order to see (dA jUDa) Lord viSNu – who is meditated (dhyEyuni) upon by the sages (mauni).

aMtaTa nAga pAza vimOcituDaiyini  
aMtaraMgamuna zrI hari caraNa kamala ciMtA parAyuNDai  
mai maraci(y)Anand(A)mbudhilOn(O)lalADucunuNdu prahlAda  
svAmiki

bAhyA bOdha kaluguTakai samudra mahArAju  
atyaMtamagu prEm(A)tizayamuna balukuTeTTuvalEnanina –

Afterwards (aMtaTa), the great (svAmi) (svAmiki) prahlAda – who was rescued (vimOcituDaiyini) from the snake (nAga) bond (pAza) – (yet) who was exulting (OlalADucunuNDu) in the Ocean (ambudhilOnu) of bliss (Ananda) immersed (parAyuNDai) internally (aMtaraMgamuna) in the thought (ciMtA) of the Lotus (kamala) Feet (caraNa) of Lord zrI hari and who was not conscious (maraci) (maraci(y)AnandAmbudhilOnOlalADucunuNDu) of his body (mai) –

In order to bring (kalugauTakai) external awareness (bAhyA bOdha) (to prahlAda), this is how (eTTuvalEnanina) the Lord (mahArAju) of Oceans (samudra) speaks (balukuTa) (balukuTeTTuvalEnanina) with ardent (atyaMtamagu) and wonderful (atizayamu) of Love (prEma) (prEmAtizayamuna)

-

prahlAda nA bhakti bhAgyambu nIvalla  
dharalOna sajjanul dalacanAya

sAdu saMgati nEnu salupagA vacciti  
mAdhurya vAkucE mATalADu(y)

aMtaraMgapu rAjyamanubhavimpuTa nilpi  
bhAvambu bAguga bayalu barapu  
vardhilluduvu nIvu vArij(A)kSuni jUci

daddhilla pani lEdu dharma zIla  
vainatEyuNDu pAzamul vadala jEsE mEnu vetalella deliyaka

migula nIvu padmaj(A)nanda jaladhilO  
bAgu mIra pavvaLiMcuTal(i)ka cAlu bAlay(i)puDu

O prahlAda! Because of you (nIvalla) virtuous people (sajjanul) on the Earth (dharalOna) would think (dalacanAya) of the fortune (bhAgyambu) of my (nA) devotion (bhakti);

I (nEnu) have come (vacciti) to enjoy (salupagA) the company (saMgati) of pious (sAdhu) (people like you); Please speak (mATalADu) with your sweet (mAdhurya) tongue (vAkucE);

By ending (nilpi) the exultation (anubhavimpuTa) in the internal (aMtaraMgapu) (mATalADuyaMtaraMgapu) kingdom (rAjyamu) (rAjyamanubhavimpuTa); bhAvambu bAguga bayalu barapu ?? You (nIvu) shall flourish (vardhilluduvu) having seen (jUci) the Lord hari – Lotus (vArija) Eyed (akSuni) (vArjAkSuni);

O Best among those of Righteous conduct (dharma zIla)! There is no need (pani lEdu) to be scared (daddilla); (Because) garuDa (vainatEyuNDu) has removed (vadala jEsE) all your bonds (pAzamul) so that you would not feel (deliyaka) any pain (vetalu) (vetalella) in the body (mEnu);

O Lad (bAla)! Now (ipuDu) (bAlayipuDu), already (migula) it is enough (ika cAlu) of your (nIvu) lying down (pavvaLiMcuTalu) (pavvaLiMcuTalika) happily (bAgu mIra) in the Ocean (jaladhilO) of supreme bliss (padmaja Ananda).

padmaj(A)nanda - brahmAnanda – (brahma – born of Lotus (padmajA) Ananda) is brahmAnanda.

sAgaruDu mariyunu prahlAda svAmini  
jUci(y)atyaMtana(y)abhyAntaraMguDai  
palukuTaneTTulanina –

Further (mariyunu), this is how (eTTulanina) the Lord of Ocean (sAgaruDu), having become very very (atyaMtamaina) intimate by heart (abhyaMtaraMguDai), looking (jUci) at the great (svAmi) (svAmini) prahlAda speaks (palukuTanu) (palukuTaneTTulanina),

sAguruDaiyEnu vacciti bAgu ganulAra jUci bhASimpavaiyA  
bhAgavatula celiminin(a)nurAgamunanu jEyuvAru rAjilludurE

I, the Ocean (sAguruDaiyEnu), have come (vacciti); please talk (bhASimpavaiya) to opening (jUci) your eyes (ganulAra) fully (bAgu), (because) those who seek (jEyuvAru) the company (celimini) of devotees of Lord (bhAgavatula) with love (anurAgamunanu) (celiminanurAgamunanu) will be very pleased (rAjilludurE) in Your company.

ivvidhambuna balikina sudhA mAdhuryamagu gambhIra dhvani vini  
E mahAtmulO E peddalO erigi satkariMcaga(y)uNTinE(y)anu

bhaya bhaktitO gUDinavADai kanulu vikasimpaga  
taruNArka prakAzuDaina karuNa mUrtiyagu  
varuNAlayuniMganuMkoni(y)

atyaMta harS(A)zru pulakimpuDai  
sASTAMgamuga mrokki palukuDeTTunanina –

Having heard (vini) the words spoken (balkina) in this manner (iviidambuna) with such a majestic (gambhIra) and nectarine (sudhA mAdhuryamagu) voice (dhvani), prahlAda – felt apprehension that (anu) that who (E) this eminent person (mahAtmulO) or who (E) this great person (peddalO) could be, whom I failed to honour (sakariMcagayunTinEyanu);

Therefore, with (gUDinavADai) apprehensive devotion (bhaya bhaktitO), he opened (vikasimpaga) his eyes (kanulu); Having realised (ganuMkoni) that it is the Lord of Ocean –resident (Alayuni) in the Waters (varuNa) – who is radiant (prakAzuDaina) like the rising (taruNa) Sun (arka) (taruNArka) and who is the embodiment (mUrti) (mUrtiyagu) of compassion (karuNa);

This is how (eTTunanina) (prahlAda) spoke (palukuDu) (palukuDeTTunanina) by prostrating (sASTAMgamuga mrokki) shedding (pulakimpuDai) intense (atyaMta) (varuNAlayuniMganuMkoniyatyanta) tears (azru) of joy (harSa) (harSAzru) -

sASTAMga – prostrating by lying with the eight limbs of the body – hands (2), breast, forehead, knees (2) , feet (2) touching the ground to show utmost reverence.

eppuDu vEMcEsitirO(y)appuDE mariyAda lEka(y)alasuDanaiti  
tappu sahippumu sAgara(y)ippuDu padamulaku daNDamiDedanu  
summi

iTuvalE namaskariMcina prahlAduni ganukoni samudra mahArAju  
kAnukan(o)sagi pUjiMcuteTTulanina –

O Lord of Ocean (sAgara)! I do not know when (eppuDu) you came (vEMcEsitirO); but I remained since then (appuDE) (vEMcEsitirOyappuDE) indolent (alasuDanaiti) without (lEka) (lEkayalasuDanaiti) respect (mariyAda); kindly pardon (sahippumu) my lapse (tappu); now (ippuDu) I prostrate (daNDamiDedanu) well (summi) at your feet (padamulaku).

Seeing (ganukoni) prahlAda (prahlAduni) who prostrated (namaskariMcina) thus (iTuvalE), this is how (eTTulanina) the Lord (mahArAju) of Ocean (samudra) worshipped (pUjiMcute) (pUjiMcuteTTulanina) after offering (osagi) gifts (kAnukanu) (kAnukanosagi) -

varamaina maNula cEkonu hari(y)eTlO nAku nIvun(A)lAgu sumi  
hari bhaktulan(a)rciMcani nara janmamb(i)laku mEpu nAlagu dizalan

In the same manner (eTlO) as Lord zrI hari has (cEkonu) blessed (varamaina) gem stones (maNula), You (nIvunu) are like (AlAgu) that to me (nAku); human (nara) birth (janmambu) in which one does not worship (arciMcani) the devotees (bhaktulanu) (bhaktulanarciMcani) of Lord hari, is a simple cattle tending (mEpu) in all the four (nAlagu) directions (dizalan) here (ilaku).

abhyarcayitvA gOvindaM tadiyAnn(A)rcayantiyE na tE viSNO:  
prasAdasya bhAjanaM DAmbika janA:

arcAyAmEvatu harE: pUjayA zraddhayEhyatE na ta bhaktESu  
cAnyESu sa bhakta: prAkRta smRta:

tulayAmalanEn(A)pi na svargaM na punarbhavaM bhagavat  
saMgi saMgasya martyAnAM kimut(A)ziSa:

amRta zRtimIpsitArdha lAbhaM nidhi saMdarzanamaindramAdipatyAM  
apavarga phalOdayOpi pumsAM na tulAmarhati satsamAgamasya

Conceited (DAmbika) men (janA:), even if they worship (abhyarcayitvA) Lord gOvinda (gOvindaM), neither they (really) worship (tadiyannArcayantiyE), nor they partake (bhAjanaM) the food offered (prasAdasya) to the Lord viSNU (na tE viSNO:)

The meaning ???

The meaning ??

The meaning ??

**The kRti ‘vAridhi nIku vandanamu’**

Introduction by zrI tyAgarAja –

Ividhamuga mahA kAvyambulan baliki kAnukan(o)sagina  
mahA prasAdamani gaikoni prahlAduNDu samudra mahArAjuni jUci  
bhakti paravazamucE stOtrambu cEyu mArgambeTulanina –

In this way (I vidhamuga), prahlAda (prahlAduNDu) (listened) to the great (mahA) praises (kAvyambulan); Accepted (gaikoni) the presents (kAnukanu) given (osagi) to him to be a great (mahA) grace (prasAdamani); (Then) looking (jUci) at the Lord (mahAraju) (mahArAjuni) of Ocean (samudra), this is the method (mArgameTulanina) in which he extolled (stOtrambu cEyu) with exultant (paravazamucE) devotion (bhakti) –

sthiti lay(O)dbhavamulu zrI hari vEDkaga gAviMchi cUci  
tA gAsi dIra nIyandu bavvaLiMci  
nirmalAtmuDu yOga nidra salpenu gada nityamuganu

nA pUrva puNyambu nayamunanuNDaMga  
nIvaNTi mahimAtmu(y)ippuDu gaNTi

bhramara kITakumu rIti bani bUni sEyavE  
harini sEviMcuTa t(A)sagoNTi

nIku sari lEdu jagatini nirmalAtma  
vanadi sarvajna lOka jIvanuDavaiya  
jagamu bAliMcucunnAvu satyamuganu

dalugonunaTTi bhAgyambu tanaku galugu

The Lord zrI hari - the Pure Person (nirmalAtmuDu), having sportingly (vEDkaga) carried out (gAviMchi cUci) the (three aspects of) sustenance (sthiti), infolding (laya) and projection (udbhavam) (udbhavamulu) (layOdbhavamulu), is he not (gada) resting (bavvaLiMci) in You (nIyandu) to recover (dIra) from His (tA) fatigue (gAsi) and in a state of (salpenu) constant (nityamuganu) ascetic (yOga) sleep (nidra)?

As the merits (puNyambu) earned by me (nA) previously were good (nayamunanuNDaga), I could see (gaNTi) today (ippuDu) a great person (mahimAtmu) (mahimAtmuyippuDu) like you (nIvaNTi);

Please make me like you (bhramara kITakumu rIti bani bUni sEyavE) (literally do the same way as a wasp does to a worm); (because) I (tA) too am desirous (AsagoNTi) (tAsagoNTi) of worshipping (sEviMcuTa) Lord zrI hari (harini) (in the same manner as you do – the Lord is ever with the Lord of Ocean);

O Pure Person (nirmalAtma)! O Rain giver (vanadi) (literally it means cloud)! O Omniscient (savarajna)! In this world (jagatini) there is none (lEdu) equal (sari) to you (nIku); You are the life-giver (jIvanuDavaiya) of the people (lOka); You are looking after (bAliMcucunnAvu) unfailingly (satyamuganu) the World (jagambu);

You (tanaku) shall be bestowed (galugu) with fortunes (bhAgyamu) as desired (dalugonunaTTi) by you.

bhramara – kITakumu – This is a mythological tale according to which the wasp brings a worm from anywhere and it keeps on stinging the worm till it becomes a wasp like itself.

aMtaTa prahlAduNDu(y)AtmArthamai sAkSat bhagavantuDagu  
zrImannArAyaNa mUrTi pratyakSambauTakai samudra mahArAjunu

vEDukonu mArgam eTTulanina –

Afterwards (aMtaTa), prahlAda (prahlAduNDu) prayed (vEDukonu) to Lord (mahArAjunu) of Ocean (samudra) in this method (mArgam eTTulanina) in order that the Lord (bhagavatuDagu) zrIman nArAyaNa mUrTi Himself (sAkSAT) would manifest (pratyakSambauTakai) for his sake (AtmArthamai) (prahlAduNDuyAtmArthamai) (before him) –

sAgara nIyandE hari bAguga bavvaliMcun(a)la upAyamu  
dayatO vEgameE telupumu  
nE nIvE gatiyani namminAnu(v)EmArulakun

O Lord of Ocean (sAgara)! Please kindly (dayatO) and quickly (vEgameE) tell me (telupumu) the same (ala) kind of scheme (upAyamu) (by adopting which) the Lord hari is well (bAguga) lying (bavvaliMcuna) (bavvaliMcunala) in you alone (nIyandE); I am (nE) believing (namminAnu) that you are my refuge (gatiyani); I shall not be deceived (EmArulakun) (namminAnuvEmArulakun).

The kRti (vAridhi nIku) comes here –

ivvidhambunan(a)ti dInuNDai palikeDu prahlAduni jUci(y)atani(y)  
aMtaraMga bhakti delisi samudra mahArAju koniyADu  
mArgamb(e)Tulanina –

Having seen (jUci) prahlAda (prahlAduni) speaking (palikeDu) in a most (ati) (ivvidhambunanati) humble (dInuNDai) manner in this way (ivvidhambunanu), and understanding (delisi) his (atani) innermost (aMtaraMga) devotion (jUciyataniyaMtaraMga) (bhakti), the Lord (mahArAju) of Ocean (samudra) praised (koniyaDU) him in this method (mArgambeTulanina) -

ella kAlamu nIvu ErpaDi madini gollagA pUjiJcukonnadi vinumu

cittamau baMgAru siMhAsanamunann( u)ttamOttamun(u)Mci(y)  
Urjitambaina dhyAnamau pannITi dhAracE hariki snAnambu gAviJci

saMta sillucunu abhimAnamanu vastram(a)maraMga gaTTi  
vibhunipai januvanu vinta ratnamula ghana bhuaSaNamul(i)Di

kanikarambuganu nIdu puNyamulanu nirmalmbaina  
svAdhy(a)nnamulu beTTi  
svAnandamunanu(n)Anandamanu viDaMb(a)maragan(o)sagi

manasAra jUcucu danuvunu maraci(y)  
anizambun(E)kamai(y)Anandamandi  
trijagambulanu nIvu tRNamugAneJci vijayambucEkonna vIruDainAvu

tyAgarAj(A)rcitu dazaratha putru(n)Agama saMcAru(n)akhila lOkEzu  
ganulAra sEvimpa gAMciJcinAvu vinutulu sEyavE vizvAsamuganu

Listen (vinumu), how You (nIvu) have been firmly established (ErpaDi) all (ella) through the time (kAlamu) and worshipped (pUjiJcukonnadi) (the Lord zrI hari) plentifully (gollaga) –

Having seated (uMci) the Most Excellent (uttamOttamunu) Lord in the golden (baMgAru) throne (siMhAsanamunannu) called the mind (cittamau); Having bathed (snAnambu gAviJci) Him in the flow (dhAracE) (literally stream) of perfumed water (pannITi) called the stable (Urjitambaina)

(siMhAsanamunannuttamOttamunuMciyUrjitambaina)  
(dhyAnamau);

meditation

Having worn (gaTTi) nicely (amaraMga) on the Lord the garment (vastramu) (vastramamaraMga) called the exulting (saMta sillucunu) affection (abhimAnamanu); Having adorned (iDi) the Mighty (vibhunipai) Lord with beautiful (ghana) ornaments (bhUSaNamulu) (bhUSaNamuliDi) studded with variety (vinta) gem stones (ratnamula) called the Love (januvanu);

Having fed (beTTi) the Lord by your (nIdu) own loving hand (kani karambuganu) with pure (nirmalambaina) sweet food (svAdhya annamulu) (svAdhyannamulu) called your merits (puNyamulanu); Have offered (osagi) Him nicely (amaraMga) the betel leaves (viDambu) (viDambamaraMganosagi) called the bliss (Anandamanu) of delight in one self (svAnandamunanu) (svAnandamunanunAnandamanu);

Looking (jUcucu) to Your heart's content (manasAra), having totally lost consciousness (maraca) of your body (danuvunu), exulting (Anandamandi) by becoming one (Ekamai) with eternity (anizambunu) (maracyanizambunEkamaiAnandamandi); You have become a hero (vIruDainAvu) by conquering (vijayambu cEkonna) the three worlds (trijagambulanu) treating them (eJci) as worthless (tRNamugAnu) (literally a blade of grass);

You want to behold (gAMciJcinAvu) the Lord – worshipped (arcitu) by this tyAgarAja (tyAgarAjArcitu), the Son (putruni) of King dazaratha, the indweller (saMcAruni) of vEdAs (Agama) (putrunAgama), the OverLord (Izu) of Universe (akhila lOka) (saMcArunakhila) – in order to worship (sEvimpa) Him to your heart's content (ganulAra) (literally to one's eye's content); Do praise the Lord (vinutulu sEyavE) with faith (vizvAsamugAnu).

## The kRti 'vaccunu hari ninnu jUDa'

Introduction by zrI tyAgarAja -

I vidhambula samudra mahArAju prahlAdunaku bhagavat darzan(O)pAyamu  
balku samayambuna tanalO tAnE sAtvika bhakti pAravazyamucE(n)  
Ananda bharituDai zrIman nArAyaNa nAma saMkIrtana sEya(n)  
upakramiJcu samayambuna samudra mahArAju mariyu(n)  
EmanucunnADanina –

In this way (I vidhambula) when (samayambuna) the Lord (mahArAju) of Ocean (samudra) was telling (balku) prahlAda (prahlAdunaku) about the method (upAyamu) of beholding (darzana) (darzanOpAyamu) the Lord (bhagavat), he (tAnE) became absorbed (paravazamucE) in himself (tanalO) with pure (sAtvika) devotion (bhakti) and was exulting (Ananda bharituDai);

And at that time (samayambuna) when he started (upakramiJcu) chanting (saMkIrtana sEyan) (sEyanupakrimiJcu) the name (nAma) of Lord zrIman nArAyaNa, the Lord (mahArAju) of Ocean (samudra) again tells as follows (EmanucunnADanina) -

zrIpati pAd(A)bjamule dApani(y)unnAvu ganuka dhanyuDa nIvE  
I proddu kOmaLAMguni gOpAluni jUDa delusukoNTivi gAdE  
dhIruni zita paJca zar(A)kAruni satatambu pUrNa kAmuni  
bhakt(A)dhAruni dazaratha rAja kumAruni nutiyampavaiyya  
mahij(A)dhipunin –

You (nIvE) are fortunate (dhanyuDa) because (ganuka) you remain (unnAvu) (contented) that the Lotus (abja) Feet (pada) (padAbjamule) of Lord

viSNu – Consort (pati) of lakSmi (zrI) to be the only support (dApani) (dApaniyunnAvu);

Haven't (gAdE) you learnt (delukoNTivi) today (I proddu) (literally this time) how to see (jUDa) the lithe (kOmaLa) bodied (aMguni) (kOmaLAMguni);

Praise (nutiyampavaiyya) the Brave One (dhIruni), zita paJca zarAkAruni ???, who ever (satatambu) remains as desires (kAmuni) fulfilled (pUrNa), who the substratum (AdhAruni) of devotees (bhakta) (bhaktAdhAruni), the son (kumAruni) of King (rAja) dazaratha, the Consort (adhipunin) of sItA – born of Earth (mahijA) (mahijAdhipunin).

paJca zara – five arrows - kAma has five arrows – all made of flowers which he aims at the five senses in order to induce lust. However, here the meaning is not very clear.

The kRti (vaccunu hari ninnu) comes here -

## The Story – Dialogue – Chapter 2 – prahlAda stuti

### The kRti 'vandanamu raghu nandana'

Introduction by zrI tyAgarAja –

aMtaTa prahlADuDu samudra rAju palikina vAkyambulan(A)lakiMci  
zrI hari pratyakSambaguTa koraku stOtrambu sEyu  
mArgambeTTulanina –

Afterwards (aMtaTa), prahlAda (prahlADuDu) having listened (AlakiMci) to the utterances (palikina vAkyambulanu) (vAkyambulanAlakiMci) of the Lord (rAju) of Ocean (samudra), in order seek (koraku) the manifestation (pratyakSambaguTa) of Lord zrI hari, this is how (mArgambeTTulanina) he prayed (stOtrambu sEyu) -

peddala mATala vallanu gaddani satyambu varada kaDu nammitinE(n)  
oddanu rAk(u)NDakurA(y)addapunimmOmu jUDa(n)alasiti gadarA

zrI bhakta hRt-tApa gADh(A)ndhakAra(y)utArtha prabhAkAra divyambu  
nEtrOtsavambunu jUpiMci rAma prabhO nIv(a)nEkANDa kOTlan

vidh(I)ndr(A)di dEv(A)sura sthUla sUkSmambula nIvu puTTiMci  
kApADi naSTambu sEyan

sadA mUDu rUpambulan dAlci lOk(E)zuDai  
viSNuvai, rudruDai cAla lIla vinOdambulan sEya

martyul sadA SaNmatambaina kUpambulo buTTi  
kAmAdi Sadvarga kRtyambulun salpi

garv(A)cal(A)rUDulai mUDulai cAla dAT(A)rbhakAgAragO  
bandu lOkambulam jUcuc(u)ppoMgucun

gukSi pUrNambu sEyaMgale(y)eppuDun  
dukhha vArAzilO magnulaiyedaru

zrI rAmuniJjEru(y)A rAja margambulan  
svapamandaina sAdhimpa lErayya

nE namminAnayya rAvayya  
nA(y)okka bhAgyambu nIvaJcun(u)nnAnu

zrI tyAgarAj(A)rcit(A)khaNDal(A)d(y)aSTha dikpAla samsEvya  
mAM pAhi mAM pAhi mAM pAhi mAM pAhi

vandanamu dazarath(A)tmaja vandam(i)dE nIku bhakta vatsala devA  
vandanamu lOkA nAyaka nandaka dhara parama puruSa narada vinutA

O Bestower of Boons (varada)! According (vallanu) to the words (mATala) of elders (peddala), I (nEnu) firmly (kaDu) believed (nammitini) that You are truly (satyambu) there (gaddani). Don't remain without coming (rAkuNDakurA) near (oddanu) (nammitinEnoddanu) me. Haven't I become weary (alasiti) without seeing (jUDanu) (jUDanalasiti) your (ni) mirror (addapu) like face (mOmu) (rAkuNDakurAyaddapunimmOmu)?

O the Sun (zrI prabhAkara) which eliminates the intense (gADha) darkness (andhakAra) called the wants (artha) resulting in (yuta) grief (tApa) of the heart (hRt) in respect of devotees (bhakta); O Lord rAma (rama prabhO)! You (nIvu) are verily the many (anEka) (nIvanEka) millions (kOTlan) of Universes (aNDa)! Deign to show (jUpiMci) Your divine form (divyambu) which will be a felicity to my eyes (nEtrOtsavambunu).

hRttApa – As the sun eliminates the darkness, so also the Lord eliminates the grief arising from wants of devotees.

You (nIvu) beget (puTTiMci), sustain (kApADi) and destroy (naStambu sEyan) the brahma (vidhi), indra and other (Adi) (indrAdi) celestials (dEva), demons (asura) (dEvAsura), gross (sthUla) and the subtle (sUkSmambula).

sthUla – gross – the whole visible universe  
sUkSma – subtle – the invisible aspects like mind, intellect, ahaMkAra through which only the gross is perceived.

Having ever (sada) assumed (dAlci) the forms (rUpambulan) of Trinity (mUDu), You sport (IILA) much (cAla) wonderfully (vinOdambulan sEya) as brahma (lOkEzuDai), viSNu (viSNuvai) and rudra (rudruDai);

lOkEzuDu – may not necessarily mean brahma – but in the present context, it has been translated as brahma.

The mortals (martyul) are always (sada) born (buTTi) in the well (kUpambulo) called the six doctrines (SaNmatambaina) and undergo (salpi) the sextuplet (Sadvarga) of desires (kAma) etc (Adi) (kAmAdi) (kAma, krOdha, lObha, mOha, mada and mAtsarya);

kUpambulo – it may also mean the yOni  
SaNmata – the meaning is obscure – the six kinds of formal worship – zaiva (ziva), vaiSNava (viSNu), zAkta (zakti), gANapatya (gaNapati), kaumAra (subrahmaNya) and saura (Sun) as stated to have been delineated by Adi zaMkarAcArya – is called SaNmata. However, in the present context, this does not fit in.



Having got on (ArUDulai) the top of the mountain (acala) of vanity (garva) (garvAcalArUDulai), having become the triad (mUDulai) – the three guNAs – sAtvika, rAjasa and tAmasa, looking (jUcucu) at the people (lOkambulan) who are cAla dATArbhakAgAragO ??? bound (bandu) and swelling with pride (uppoMgucun);

Always (epprDun) intent (sEyaMgale) (sEyaMgalEyepuDun) on filling (pUrNambu) the tummy (kukSi), people have become immersed (magnulaiyedaru) in the Ocean (vArAzilO) of misery (duhkha);

They do not (lErayya) try to achieve (sAdhimpa) even in dream (svapnamandaina) that (A) royal (rAja) path (mArgambulan) which leads (jEru) to zrI rAma (rAmuniJjEruyA);

I (nE) have placed total faith (namminAnayya) in You; condescend to come (rAvayya); I remain (unnAnu) in the faith (anucunu) that You (nIvu) (nIvanucununnAnu) are my (nAyokka) destiny (bhAgyamu);

O Lord (zrI) worshipped (arcita) by this tyAgarAja! O Lord praised (samsEvya) by the whole universe (akhaNDa) and (Adi) protectors (pAla) of eight (aSTha) (tyAgrAjArcitAkhaNDalAdyaSTha) ??? directions (dik) (dikpAla)! Protect (pAhi) me (mAM); Protect (pAhi) me (mAM); Protect (pAhi) me (mAM); Protect (pAhi) me (mAM).

My salutations (vandanamu), O Lord zrI rAma – son (Atmaja) of King dazaratha (dazarathAtmaja)! This (idE) is my salutations (vandanamu) (vandanamidE), to You (nIku) O Lord (dEva) who has parental love (vAtsalaya) towards devotees (bhakta) (bhakta vatsala)! My salutations (vandanamu) to You, O Head (nAyaka) of the World (lOk)! O Lord who holds (dhara) the sword nandaka – the sword of Lord kRSNa! O Supreme (parama) Lord (puruSa)! O Lord praised (vinuta) by sage nArada!

nandaka – kRSNa is stated to have shaved off the head and moustache of rukmi – brother of rukmini – by this sword;

nandaka - annamAcArya – a great devotee of Lord veMkaTEzvara of tirupati is stated to be the avatAra of this sword –

<http://www.svasa.org/annamacharya1.html>

The kRti (vandanamu raghu nandana) comes here -

## **The kRti ‘eTla kanugondunOm zrI harini’**

Introduction by zrI tyAgarAja –

nA mora vini brOtuv(a)nucu nEmambuna madini dalaci  
nera nammitnE sAmaja varadA  
nAyeDa(v)Emaru nI karuNa rAni vidham(E)mOgA

O Lord who bestowed boons (varada) on gajEndra – the elephant (sAmaja)! With restraint (nEmamutO), I thought (dalaci) in my mind (madini) that (anucu), hearing (vini) my (nA) prayer (mora), You will protect (brOtuvu) (brOtuvanucu) me; I totally (nera) believed (nammitinE) You.

What could be (EmOgA) method (vidhamu) (vidhamEmOgA) by which Your (nI) grace (karuNa) could be deceived (Emaru) to come (rAni) to me (nAyeDa) (nAyeDavEmaru)?

IlAguna(n)anEka vidhambula stOtrambulu salupaga  
zrI hari pratyaksambugAlEdani prahlAda svAmi  
atyaMta vyan(A)krAntuDai paluku mArgambeTTulanina –

In this way (IlAguna), even after uttering (salupaga) prayers (stOtrambulu) in many (anEka) (IlAgunanEka) different ways (vidhambula), as zrI hari did not manifest (pratSambugAlEdani), the great (svAmi) prahlAda was overcome (AkrAntuDai) by intense (atyaMta) worry (vyasana) and this is method (mArgambeTTulanina) in which he spoke (paluku) –

mujjagambulak(A)di mUlamai paragu  
sajjana hRt padma sadanuli kRpanu

sakala saMpat bhOga sAMrAjyamulanu  
pragaTamugA bondi prakhyAti galgu  
kanaka kazyapu daityu kaDupuna buTTi

dina dinamuna buddhi delisnavADu  
vAjiga jAdula vaikaral galigi

rAja bhOgamulanu ramiyiJcu janula  
kanugoni hari pAda kamala yugmamunu  
nenaruna dhyAniJci nE jUcucuNTi

zubha zObhanamulacE zObhilli mariyu  
vibhavambucE janul veDalaMga jUci

A vELa hari mAyambanucu nA madini  
bhAvana sEyucu balumAru(y)uNTi

nA madi zOdhimpa nA taNDri nAku  
bAmula garipiJci badrEbhamulanu mEnuna grummiJci

migula kOpamuna dAnavul ciccuna dagiliJcun(a)TTi  
pari pari vidhamula bAdhala(n)ella  
hari lIlal(a)nucu(n)E(n)apuDeJcucuNTi

intaku zrI hari hRdayambu karigi  
ceMtapu rADaYe jeluvonda nEDu

You are luminous (paragu) as the original (Adi) source (mUlamai) of the three Worlds (mujjagambulaku) (mujjagambulakAdi); You are the abiding (sadanuli) grace (kRpanu) in the Lotus (padma) of heart (hRt) of virtuous (sajjana) people.

Having sprung (buTTi) (literally born) from the loins (kaDupu) (literally stomach) of the demon (daityu) kanaka (hiraNya) kazyapu who achieved (bondi) all (sakala) wealth (saMpat), enjoyments (bhOga) and empire (sAMrAjyamulanu) in an ostentatious manner (pragaTamugA) and who was endowed (galgu) with great fame (prakhyAti);

I grew up (dina dinamuna) and became knowledgeable (buddhi delisnavADu), vAjiga jAdula vaikaral galigi?????

Having seen (kanugoni) those (janula) who delight (ramiyiJcu) in royal (rAja) pleasures (bhOgamulanu), I (nE) was beholding (jUcucuNTi) the Lotual (kamala) Feet (pada yugmamunu) of Lord hari by meditating (dhyAniJci) with love (nenaruna);

Having seen (jUci) people (janul) lustrous (zObhilli) with auspiciousness (zubha) and prosperity (zObhanamulacE) and also (mariyu) going about (veDalaMga) with grandeur (vibhavambucE);

At such (A) times (vELa), often (balumAru) I fancied (bhAvana sEyucu uNTi) (balumAruyuNTi) in my (nA) mind (madini) that it is all the illusion (mAyambanucu) created by hari;

In order to examine (zOdhipa) my (nA) mind (madi), my (nA) father (taNDri) got me (nAku) bitten (garipiJci) by snakes (bAmula) and my body (mEnuna) to be trampled (grummiJci) by twelve (badra) elephants (ibhamulanu) (badrEbhamulanu);

The demon (danavl) was exceedingly (migula) angry (kOpamuna) (because all these attempts did not succeed) and at that time (apuDu) I (nEnu) considered (eJcucuNTi) all (ella) the different (pari pari) kinds (vidhamula) of troubles (bAdhalanu) (bAdhalanella) amounting (aTTi) to hanging (dagiliJcunu) (dagiliJcunaTTi) over fire (ciccuna) (created by my father) to be (anucu) the sport (Ilalu) (IlalanucunEnapuDeJcucuNTi) of Lord hari.

Even then (intaku) this day (nEDu) the heart (hRdayambu) of Lord zrI hari would not melt (karigi) and He would not come (rADaYe) near me (ceMtapu) with grace (jeluvonda).

mariyu(n)ati cint(A)krAntuDai cintiJcu eTTulanina –

Further (mariyunu), having been overcome (ArkAntuDai) by worry (cinta) (cintAkrAntuDai), this is how (eTTulanina) prahlAda thinks (cintiJcu) -

nA madi korkEl(e)lla raghu nAthuDdu cittamun(E)la(n)eJcaDO  
nE mora beTTa gAnu vini nErpuna muMgalan(E)la nilvaDO

rAmuni jUDa nA manasu rAyiDi jeMdi karaMgunaTluga  
dAmara chUli nA nuduTa dappaga krUrapu vrAta vrAsegA

barulaku sAdhyambagunaTa(y)ari SaDvargamula dagili(y)AziJcitiE  
daru phalamandani candamu hari(y)eccaTa nEnu vEDa(n)ani cinteJean

Why (Ela) wouldn't Lord raghu nAtha (nAthuDdu) consider (eJcaDO) in His mind (cittamunu) (cittamunElaneJcaDO) all (ella) the prayers (korkElu) (korkElella) of my (nA) mind (madi)? As (gAnu) I (nE) cry out (mora beTTa) to Him, why (Ela) wouldn't He stand (nilvaDO) before me (muMgalanu) (muMgalanEla) gracefully (nErpuna) (literally skillfully) having heard (vini) (my cry)?

Isn't it (aTluga) that without seeing (jUDa) Lord rAma (rAmuni), my (nA) mind (manasu) would be ravaged (rAyiDi jeMdi) and wasted away (karaMgunu) (karaMgunaTluga)? Isn't that brahmA – Lotus (dAmara) born (chUli) has surely (dappaga) written (vrAsegA) a cruel (krUrapu) fate (vrAta) (literally writing) on my (nA) forehead (nuduTa)?

For others (barulaku), it was possible (sAdhyambagunaTa) to see the Lord, but Alas! I got into the trap (dagili) of six (Sadvargamula) enemies (ari)

(sAdhyamabagunaTayari) (kAma, krOdha, lObha, mOha, mada, mAtsarya) and desired (Worldly possessions)! The fate of a tree (daru) which would not reach fruition (phalamandani) is terrible (candamu). I (nEnu) ponder (cinteJean) as to (ani) where (eccaTa) would I pray (vEDanu) (vEdanani) Lord hari (hariyeccaTa).

The kRti ‘eTla kanugondunOm zrI harini’ comes here -

## The Krti ‘indukA I tanuvunu sAkina’

Introduction by zrI tyAgarAja –

ILaguna(n)atyaMta prEm(A)vEzamu galavADai(y)ati dInuDagu  
prahlAda svAmi tirugan(E)manucunnADanina –

Thus (ILaguna), the great (svAmi) prahlAda, having become (galavADai) totally (atyaMta) (ILaganunatyaMta) love-lorn (prEmAvEzamu), this is (anina) what (Emi) he speaks (anucunnADu) again (tiruganu) (tiruganEmanucunnADanina) very (ati) (galavADaiyati) humbly (dInuDagu) -

talli garbhamulOna dagili nEnuNDagA  
nila mauni nija marmam(E)la delipE(n)

unnatambuna(n)uNDi(y)urvini baDa vEya(n)  
I bhUmi dEvi nann(E)la baTTE

harini gAnani dEhamani(y)abdhilO vEya(n)  
I sAgaruDu gaTTuk(E)la deccE

gOmukha vyAghrambaMgulugAnu goniyaDi  
ILagunanu nilpir(E)la(n)icaTa(n)

eduk(I)lAgu marulaiti(n)ipuDu hariki(n)  
evaritO delpud(I)vELa(n)Emi sEtu

jIvuD(I)mEnuk(A)ziJci cikkukonenu  
Izu ganalEni janmambu ilaku mOpu

Why (Ela) did the sage (mauni) nArada – one who wouldn’t stop (nila) at one place – tell (delipEn) me the real (nija) secret (marmamu) (marmamEla) when I (nEnu) was (uNDagA) (nEnuNDagA) caught (dagili) in the womb (garbhamulOna) of my mother (talli)?

Why (Ela) did this (I) Mother (dEvi) Earth (bhUmi) catch (baTTE) me when I was thrown down (baDa vEyan) (vEyanI) on the Earth (urvini) from (uNDi) high up (unnatambuna) (unnatambunanuNDiyurvini)?

Why (Ela) this (I) Lord of Ocean (sAgaruDu) brought (deccE) me to the shore (gaTTuku) (gaTTukEla) when I was thrown (vEyan) into the Ocean (abdhilO) as (ani) the one whose body (dEhamu) (dEhamaniyabdhilO) has not seen (gAnani) the Lord hari (harini)?

Why (Ela) am I stranded (nilpiri) (nilpirEla) (literally stand) here (icaTan) like this (ILagunanu) (nilpirElanicaTan) like a ‘cow before a tiger’ (gOmukha vyAghrambaMgulugAnu) (after) having praised (goniyaDi) me?

Why (eduku) did I fall in love (marulaitini) like this (lAgu) (eduklAgu) with hari (hariki)? Now (ipuDu) (marulaitinipuDu) whom (evaritO) (harikinevaritO) shall I tell (delpudu)? What (Emi) shall I do (sEtu) now (I vELa) (delpudIvELanEmi)?

I (jIvuDu) am caught (cikkukonenu) (in a trap) having desired (AziJci) for this (I) body (mEnuku) (jIVuDIImEnukAziJci). A birth (janmambu) in which one is not able to see (ganalEni) the Lord (Izu) is indeed a burden (mOpu) here (ilaku).

jIvuDu – The distinction between jIva and the body is made.

The Krti ‘indukA I tanuvunu sAkina’ comes here

## The kRti ‘nijamaitE mundara niluvu’

iccaTa(n)lAguna prahlAda svAmi moraliDucunna samayambuna  
sanaka sanand(A)dula(y)oddaku zrI nArada guru svAmi vEJcEsi  
arghya pAdy(A)dulu gaikoni atyaMta harSamutO prahlAduni  
vRttAMtambu palukuT(e)TTulanina –

Here (iccaTanu), when (samayambuna) the great (svAmi) prahlAda is entreating (moraliducunna) the Lord in this way (lAguna) (iccaTanlAguna), the great (svAmi) preceptor (guru) sage zrI nArada goes (veJcEsi) to (oddaku) (literally near) sanaka, sanandana and others (Adula) (sanandAdulayoddaku); having accepted (gaikoni) water (arghya) and wash of feet (pAdya) etc (Adula) (pAdyAdula), this is the manner (eTTulanina) in which he (sage nArada) informs (palukuTa) (palukuTeTTulanina) them about the event (vRttAMtambu) of prahlAda (prahlAduni) with intense (atyaMta) pleasure (harSamutO) -

sanak(A)di munulArA saukhy(A)tmulArA  
majha(vy)AlakiJcarE

madhu vairiyandu jnAna vairAgya zRMgAra sadbhakti mAnaka  
vijna marmambu deliyu jnAnavantuDani ghanamugA velayu  
mAnavu(n)eccOTa maunIza(m)Emu kAna lEmani mIru kaDagi  
palikitirE kAna balkudu(n)idE kala tIru vinuDu

bhuvini prahlAduNDu buddhimantuNDu  
avivEkamulan(e)lla(n)aDacha yOgyuNDu

harini gAnakanu(d)AraDi jendi  
mari mari jintimpa mAdhavuND(e)rigi  
vihitamau bhaktuni vetal(a)nni dIrci  
mahimal(a)nniyu jUpi mannana sEya mahik(E)gunani dOcE

madi harSamunanu sahitamai  
pOdAmu sAnandamuganu(n)  
anucu nArada mauni(y)eTavAri jUci  
vinayambutO balki veJcEsE sabhaku

O (majha) sanaka and other (Adi) (sanakAdi) sages (munulArA)! O sages who are ever comfortable (saukhyAtmulArA) (by reciting the name of the Lord incessantly)! Please listen (AlakiJcarE) (majhavyAlakiJcarE).

You (mIru) dared (kaDagi) to say (palikitirE) , "O Lord (Iza) of sages (mauni)! We (mEmu) (maunIzamEmu) have not (lEmani) seen (kAna) any human (mAnavunu) anywhere (eccOTa) (mAnavunneccOTa) who shines (velayu) gloriously (ghanamugA) as the ‘knower of truth’ (jnAnavantuDani) having known (deliyu) the secrets (marmambu) of true knowledge (vijna), but

without abandoning (mAnaka) the true devotion (sadbhakti) mixed with knowledge, non-attachment and intense love (zRMgAra) towards Lord viSnu – the enemy (vairi) (vairiyandu) of the demon madhu”; now, I shall say (balkudunu) the same (idE) (balkudunidE) to you to end (tIru) your dream (kala) so that you may see (kAna) for yourself; listen (vinuDdu).

In the World (bhuvini), there is one prahlAda (prahlAduNDu) who is intelligent (buddhimantuNDu) and an ascetic who has destroyed (aDacha) in toto (ella) non-discrimination (avivEkamulanu) (avivEkamulanellanaDacha);

Not being able to see (gAnakanu) the Lord hari (harini), he has felt (jendi) disgrace (AraDi) (gAnakanudAraDi); yet, he continues to think (jintimpa) of the Lord again and again (mari mari);

(Therefore,) the Lord mAdhava (mAdhavuNDu) having come to know (erigi) (mAdhavuNDerigi) (about this devotee), it appears (dOcE) to me that the Lord would go (Egunani) to the World (mahiki) (mahikEgunani) in order to grace (mannana sEya) the blessed (vihitamau) devotee (bhakta) (bhaktuni) by ending (dIrci) all (anni) his grief (vetalu) (vetalanni) and to manifest (jUpi) all (anniyu) His might (mahimalu) (mahimalanniyu);

Sage (mauni) nArada, with a happy (harSamunanu) mind (madi) and exultingly (sAnandamuganu) said (anucu) with humility (vinayambutO) looking (jUci) at them (eTavAri) (mauniyeTavAri) "Let us go (pOdAmu) together (sahitamai)”; Having said (balki) thus he (nArada) proceeds (vEJcEsE) to the Court (sabhaku) (of Lord zrI hari).

aMtaTa nArada mauni hari guNa mahim(A)nanda jaladhilo  
vallakI(y)anu deppanu baTTi(y)Iducu  
zrImannArAyaNa smaraNa jEyucu  
zrI hari sabhaku bOvu vELa(n)  
iccaTa prahlAda svAmi(y)EmanucunnADanina –

Afterwards (aMtaTa), at that time (vElanu) the sage (mauni) nArada goes (bOvu) to the Court (sabhaku) of Lord zrI hari, holding (baTTi) the boat (deppanu) called (anu) vallakI (vallakIyanu) (the vINA) and swimming (Iducu) (baTTiyIducu) in the Ocean (jaladhilo) of bliss (Ananda) of grandeur (mahima) (mahimAnanda) of virtues (guNa) of Lord hari and all the while mentally reciting (smaraNa jEyucu) the name of the Lord zrIman nArAyaNa;

While, here (iccaTa) (vELaniccaTa) the great (svAmi) prahlAda says thus (EmanucunnADanina) -

kOrina dEvuni gAnaka(y)ErItO japamu tapamul(E)mO(y)anucun  
nA rAmamandu boralaga dUrapu nAdandu jevula dUramuna vinian

I have not been able to see (gAnaka) the Lord (dEvuni) whom I sought (kOrina); Therefore, I was pondering (anucun) about what (E) method (rItO) or what chanting (japamu) or what (EmO) penance (tapamulu) should I perform in order to see the Lord;

But, while I continue (boralaga) reciting the name of my (nA) Lord zrI rAma (rAmamandu), at a distance (dUrapu), I hear (vinian) in my ears (jevula) (some) music or sound (nAdandu) from far distance (dUramuna).

ivvidhambuna prahlAduNDu nArada vINA nAdamunu vini  
EmanucunnADanina –

In this way (ivvidhambuna), having heard (vini) the music (nAdamunu) of vINA of sage nArada, this is what prahlAda (prahlAduNDu) says (EmanucunnADanina) -

I vELa dana kOsa(n)I dEzamunu gOri  
Ela vatturu peddal(i)mpu mIra

nA mIda daya(y)uMci nann(A)dariJceDu  
vArunnA(n)indirA varuD u rADE

tanavArul(a)ndAmO dhana jana taruNulu  
sukha hInuD(a)ni pain(a)sUya gAka  
rAmuni bhaktulai rakSimpa vaccina  
jayamu delpanu(n)inta jAlam(E)la

sArva kAlambu nE satyasandhuDaina  
vElpul(e)varai nanu brOva veDaliyunna  
nAdam(I)vELa samukhambu(n)andu rAni  
parama kalyANa vaikuNTa vAsa varadA

At this time (I vELa) why (Ela) this great person (peddalu) would come (vatturu) with great (mIra) kindness (impu) (peddalimpu) to this place (I dEzamunu) for me (dana kOsanu) (kOsani)?

Having taken (uMci) pity (daya) (dayauMci) on (mIda) me (nA), even if he (vAru) (sage nArada) comes here (unnAnu) to give comfort (AdariJceDu) to me (nannu) (nannAdariJceDu), the Lord viSNu – the Consort (varyDu) of lakSmi (indirA) (vArunnAnindirA) would not come (rADE).

May be the Lord has dislike (asUya) towards me as (ani) I do not have (hInuD) the bodily (tanavArula) beauty (andamO) or wealth (dhana) or retinue (jana) or women (taruNulu) or happiness (sukha);

Otherwise (gAka), why (Ela) this much (inta) delay (jAlamu) in order to declare (delpanu) (delpaninta) victory (jayamu) to the devotees (bhaktulai) of Lord zrI rAma (rAmuni) by coming (vaccine) to protect (rakSimpa) them?

O Supremely (parama) Auspicious (kalyANa) Lord (varadA) who resides (vAsa) at vaikuNTa! If it is true that I (nE) am (aina) true to my word (satyasandhuDu) (satyasandhuDaina) for all (sarva) ages (kAlambu), and if any (evarai) God (vElpulu) (vElpulevarai) has proceeded (veDaliyunna) to save (brOva) me (nanu), let this sound of music (nAdamu) come (rAni) to this place (samukhamabunandu) and now (I vELa) (nAdamIvELa)!

The kRti ‘nijamaitE mundara’ comes here -

### **The kRti ‘nArada muni veDalina’**

ivvidhambuna(n)anEka vidhambulam balka zaphambulanu  
vini nArada mauni prahlAdu(n)oddaku(n)ati tvarimugA  
vEMcEyunadi eTTulanina –

In this way (ivvidhambunanu), when prahlAda (prahlAduni) said (balka) in many (anEka) (ivvidhambunanEka) methods (vidhambulam), having heard (vini) the oaths (zaphambulanu), this is how (eTTulanina) the sage (mauni)

nArada proceeds (vEMcEyunadi) very (ati) quickly (tvaritamugA) near (oddakunu) him (prahlAdunoddakunati) -

tellani dEhamutO gara pallavamuna vINe meraya  
baramAtmuni dAn(u)llamuna dalaci sokkucu sallApamutODa  
mauni saraguna veDalen –

The sage (mauni) with his white (tellani) body (dEhamutO), his vINA (vINe) shining (meraya) in the fingers (pallavamuna) of his hand (gara), thinking (dalaci) of the Supreme Lord (baramAtmuni) in his (dAna) mind (ullamuna) (dAnullamuna), enamoured (sokkucu) (by the great devotee) and conversing (sallApamutODa) (with sanaka and sanandana etc), proceeded (veDalen) quickly (saraguna) (to the place where prahlAda was).

The kRti ‘nArada muni veDalina’ comes here.

Ilaguna pratyakSamaina zrIman nArada guru mUrtini jUci  
prahlADuDu atyaMta bhakti vizvAsamutO sASTAMgamugA  
namaskariJci nuti jEyu mArgambeTTulanina –

In this manner (Ilaguna) looking at (jUci) the preceptor (guru mUrtini) zrIman nArada who manifested (pratyakSamaina) himself, prahlAda (prahlADuDu), having prostrated (sASTAMgamugA namaskariJci) (literally prostrating with eight limbs of body touching the ground) with intense (atyaMta) devotional (bhakti) faith (vizvAsamutO), this is how (mArgambeTTulanina) he extols (nuti jEyu) -

aSTAMga yOg(I)za(y)amar(E)za sannuta  
sASTAMgamuga mrokki sannutimpu  
gaSTAmul dolagenu gannappuDE mimmu(n)  
iSTAmul cEkUrE(n)ipuDu tanaku  
duSTul mimu jUci dUramauduru gaDa  
tuSTuDaitini brahma niSTa suguNa  
zRSTy(A)di kartayau zrI vallabhuni gUDi  
niSTatO velaseDu nirmal(A)tmA  
gOSTi vinavayya nA lOni kOrkel(e)lla  
guSTi(y)avunaTTu sEyavE pUjanIya  
iSTuDau sarva jagad(I)zu ipuDu jUDa  
zrESTuDau ninnu nE nammi ceppukoNTi  
nArada nIku vandanamu nAD(u)padEzamu cEta dhanyuDan  
vAramu viSNu kEtanavu vaJcana lEkanu(n)oppagiJcucun  
gOriti gannulAraga nA gOmala dEhuDu ceMta rAkanE(n)  
AraDi jendinAnu dana(y)Artini dIrpu viriJci nandana

O Lord (Iza) of Eight-Fold (aSTAMga) asceticism (yOga) (yama, niyama, Asana, prANAyama, pratyAhAra, dhAraNa, dhyAna, samAdhi)

Ilaguna tana manOrathambu delipina vini prahlAduni jUci  
nArada guru svAmi(y)atyaMta harSamutO stOtramu  
cEyunadi eTTulanina –

vinavOyi prahlAda vivarambugAnu  
dana prAyamulu(n)enna daramu gAd(i)ppuDu  
taga(n)indra paTTamul dhAta paTTamul  
aga cApu praLayambu(l)aTu jUcinAnu  
karm(E)ndriyamulanu gAla kiMkarula  
marmamul delisi I mahikinda naDaci



anayamu hRdayambu harik(o)ppagiJci  
kanula paNDuvagAnu gana gOri ghanuni  
gADhambu nA madi gaugiTa jEci  
gUDhamun(o)kaTigA gUDaneJcaDi  
nIvaNTi bhaktuni nikhila lokamula  
nEvaMkanE gAnan(I)pradEzamuna  
bAlaka ninu gaNTi bAhu mIraMga  
jAli viDuvumu vaccu sauri I vELa

ani paliki nArada mauni zrI vaikuNTa prabhAvambunu  
balukuTeTTalanina –

jaya jayA sakala nigam(A)gama kuzala kinnara kimpuruSa  
siddha vidyAdhara gIyamAna bahu jaga(d)udaya  
rakSaNa laya hEtu bhUta catur(A)nana hari hara  
prabhRti cintyamAna maNi dvIpE jita sAdhu hRtApE  
sakala sura muni nikara nija bhakta jana nicaya hRdaya  
kAmita saMtAna saubhAgya dhana kanaka  
vAhan(A)dy(a)STaisvarya dAyaka ciMtAmaNi maya  
mahA vaikuNTa nagarE nEtr(A)nanda karE  
caNDa mArtANDa maNDala vilasapta hEma prAkAr(A)Mtara  
zObhAyamAna bhAskara kOTi samAna vajra stambhAyuta  
sahita suvarNa maNTap(A)MtarE zubha tarE

## **zrI gaNapatini-saurASTraM**

The kRti ‘zrI gaNapatini’ – rAga saurASTraM, is the invocation kRti in the prahlAda caritraM.

- P zrI gaNapatini sEvimparE  
zrita mAnavulArA
- A vAg-adhip(A)di supUjala cEkoni  
bAga naTimpucunu veDalina (zrI)
- C panasa nArikEL(A)di jambU  
phalamul(A)ragiJci  
ghana tarambuganu mahipai padamulu  
ghallu ghallana(n)uJci  
anayamu hari caraNa yugamulanu hRday-  
(A)mbujamuna(n)uJci  
vinayamunanu tyAgarAja vinutuDu  
vividha gatula dhittaLAGgumani veDalina (zrI)

Gist

O Folks who are devoted to the Lord!

Worship Lord zrI gaNapati who, having accepted the worship of brahma and others, proceeded dancing nicely.

Humbly worship Lord zrI gaNapati - praised by this tyAgarAja, who proceeded, (a) having partaken jack-fruit, coconut and jambU and other fruits, (b) placing His feet on the Earth with jingling sound in well measured steps, (c) ever seating the holy feet of Lord hari in the Lotus of His heart, and (d) to the different pace of beats sounding ‘dhittaLAGgu’ etc.

Word-by-word Meaning

P O Folks (mAnavulArA) who are devoted (zrita) to the Lord! worship (sEvimparE) the Lord zrI gaNapati (gaNapatini).

A O Folks who are devoted to the Lord! worship Lord zrI gaNapati who, having accepted (cEkoni) the worship (supUjala) of brahmA – Consort (adhipa) of sarasvati (vAk) - and others (Adi) (vAgadhipAdi), proceeded (veDalina) dancing (naTimpucunu) nicely (bAga).

C O Folks who are devoted to the Lord! humbly (vinayamunanu) worship Lord zrI gaNapati - praised (vinutuDu) by this tyAgarAja, who proceeded (veDalina),

having partaken (AragiJci) jack-fruit (panasa), coconut (nArikELa) and jambU and other (Adi) (nArikELAdi) fruits (phalamulu) (phalamulAragiJci), placing (uJci) His feet (padamulu) on the Earth (mahipai) with jingling sound (ghallu ghallana) (ghallanunuJci) in well (ghana) measured steps (tarambuganu),

ever (anayamu) seating (uJci) the holy feet (caraNa yugamulanu) of Lord hari in the Lotus (ambujamunanu) of His heart (hRdaya) (hRdayAmbujamunanuJci),

to the different (vividha) pace of beats (gatulu) sounding (ani) dhittaLAGgu (dittaLAGgumani) etc.

Notes –

P – sEvimparE – this is how it is given in the book of CR – this is given as an alternative word in the book of TKG; in the book of TSV/AKG, this is given as ‘sEvimpa rArE’. This needs to be checked. Any suggestions ???

A – vAgadhipAdi – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘vAgAdhipati’. In the present context, ‘vAgadhipAdi’ seems to be appropriate. This needs to be checked. Any suggestions ???

C - jambU phalamu - As per dictionary, botanical name is Eugenia jambos which is called rose apple; however, the fruit is known as ‘nAval’ in tamizh (jAmun in hindi) and known as Indian Black Plum – syzygium cumini. Please visit the site for more details –

[http://ecoheritage.cpreec.org/04\\_topics/01\\_sacred\\_trees/01\\_sacred\\_trees\\_datas.html](http://ecoheritage.cpreec.org/04_topics/01_sacred_trees/01_sacred_trees_datas.html)

C – dhittaLAGgu – (in tillAnA) - volcalisation of beats for dance. In the books of CR and ATK, this is given as ‘dhalaGgu’.

## **vAsudEvayani-kalyANi**

In the kRti ‘vAsudEvayani veDalina’ – rAga kalyANi, zrI tyAgarAja describes how the gate-keeper comes chanting the names of the Lord.

P vAsudEva(y)ani veDalina(y)I  
dauvArikuni kanarE

A vAsav(A)di sura pUjituDai  
vArija nayanuni madini talacucunu (vAsu)

C1 nIru kAvi dOvatulanu kaTTi  
niTalamunanu zrI cUrNamu peTTi  
sAri veDali(y)I sabhalO juTTi  
sAreku baGgaru kOlanu paTTi (vAsu)

C2 mATi mATikini mIsamu duvvi  
manmatha rUpuDu tAn(a)ni krovvi  
dATi dATi paDucunu tAn-  
(i)vvidhambuna palukucu paka paka navvi (vAsu)

C3 bAgu mIra naTanamu sEyucunu  
patita pAvanuni tA vEDucunu  
rAga tALa gatulanu pADucunu  
tyAgarAja san-nutuni pogaDucunu (vAsu)

#### Gist

Take a look at this gate-keeper who proceeded chanting 'vAsudEva' -  
(a) thinking in his mind of the Lotus Eyed Lord vAsudEva – who is worshipped by indra and other celestials;

(b) wearing ochre dhoti, sporting the auspicious red mark on his forehead, going again and again around the assembly, always wielding golden staff;

(c) every now and then stroking his moustache in pride, feeling proud as if he is of the form of cupid, hopping and jumping, mimicking that this way is he, and laughing heartily; and

(d) dancing very charmingly, praying to Lord hari - the redeemer of the fallen, singing to rAga, tALa and gati and extolling the Lord - well-praised by tyAgarAja.

#### Word-by-word Meaning

P Take a look (kanarE) at this (I) gate-keeper (dauvArikuni) who proceeded (veDalina) (veDalinayI) chanting (ani) 'vAsudEva' (vAsudEvayani).

A Take a look at this gate-keeper who proceeded chanting 'vAsudEva', thinking (talacucunu) in his mind (madini) of the Lotus (vArija) Eyed (nayana) (nayanuni) Lord vAsudEva – who is worshipped (pUjituDai) by indra (vAsava) and other (Adi) (vAsavAdi) celestials (sura).

C1 Take a look at this gate-keeper who proceeded, chanting 'vAsudEva', wearing (kaTTi) ochre (nIru kAvi) (literally light red) dhoti (dOVatulanu), sporting (peTTi) the auspicious red mark (zrI cUrNamu) (literally red powder-paste applied by vaiSNavas) on his fore-head (niTalamunanu), going (veDali) (veDaliyI) again and again (sAri) around (juTTi) the assembly (sabhalO) , always (sAreku) wielding (paTTi) golden (baGgaru) staff (kOlanu).

C2 Take a look at this gate-keeper who proceeded chanting 'vAsudEva', every now and then (mATi mATikini) stroking (duvvi) his moustache (mIsamu) in pride, feeling proud (krovvi) as if (ani) he (tAnu) (tAnani) is of the form (rUpuDu) of cupid (manmatha), hopping and jumping (dATi dATi paDucunu), mimicking (palukucu) (literally speak) that this way (ivvidhambuna) is he (tAnu) (tAnivvidhambuna) and laughing (navvi) heartily (paka paka).

C3 Take a look at this gate-keeper who proceeded chanting 'vAsudEva', dancing (naTanamu sEyucunu) very (mIra) charmingly (bAgu), he (tA) praying (vEDucunu) to Lord hari - the redeemer (pAvanuni) (literally purifier) of the fallen (patita), singing (pADucunu) to rAga, tALa and gati (gatulanu) and

extolling (pogaDucunu) the Lord - well-praised (san-nutuni) by tyAgarAja.

Notes –

This kRti forms part of the dance-drama 'prahlAda bhakti vijayam'. After prahlAda is dropped into the sea by the men of hiraNya kaSipu, he is saved by Lord varuNa. The King (varuNa) orders for decoration of the city for bringing prahlAda in procession. The King's servant after decorating the city, comes to the drama stage and enquires with the sUtra-dhAri - stage manager about the purpose of the drama and other details.

## **sAguruNDu-yamunAkalyANi**

In the kRti 'sAgaruNDu veDala' – rAga yamunA kalyANi, zrI tyAgarAja describes how varuNa - Lord of Oceans is bringing back prahlAda duly released from snare of varuNa. This kRti is part of dance-drama 'prahlAda bhakta vijayaM'.

- P sAgaruNDu veDalen(i)dO  
sArEku gana rArE
- A bAguga prahlAduni vara  
yOgini gaugiTa jErci (sAgaru)
- C1 mandara dharuD(A)nanda  
kanduDu tana hRday-  
(A)ravindambuna nelakonna  
saundaryamulanu dalacucu (sAgaru)
- C2 vAraNamulapai bhEri  
vAdyambulu mrOyaga sura  
vAra strIla nATyapu  
varusala jUcucu vEDkaga (sAgaru)
- C3 rAjillina zrI tyAga-  
rAja sakhuni manasAra  
pUjiJcun(u)NDu danuja  
rAja kumAra sahituDai (sAgaru)

Gist

All of you come to have a look how Lord of Oceans comes here embracing closely prahAlada – the blessed ascetic - who is worshipping heartily the effulgent Lord viSNu - the benefactor of tyAgarAja.

The Lord of Oceans is thinking of the exquisiteness with which the Lord viSNu, the root of the bliss, abides in the Lotus of his heart. He comes to the sound of kettle drums (and other) instruments mounted on elephants; he is watching the joyfully the dance of rows of celestial dancing girls.

Word-by-word Meaning

P All of you (sArEku) come (rArE) to have a look (gana) how Lord of Oceans (sAgaruNDu) comes (veDalenu) here (idO) (veDalinidO) .

A All of you come to have a look how Lord of Oceans comes here embracing (gaugiTi jErci) closely (bAguga) prahAlada – the blessed (vara) ascetic (yOgini).

C1 All of you come to have a look how Lord of Oceans comes here - thinking (dalacucu) of the exquisiteness (saundryamulanu) with which the Lord viSNu – bearer (dharuDu) of Mountain mandara, the root (kandaDu) of the bliss (Ananada) (dharuDananda) - abides (nelakonna) in the Lotus (aravindambuna) of his (tana) heart (hRdaya) (hRdayAravindambuna).

C2 All of you come to have a look how Lord of Oceans comes here - to the sound (mrOyaga) of kettle drums (bhEri) (and other) instruments (vAadyambulu) mounted on elephants (vAraNamulapai) and watching (jUcucu) joyfully (vEDkaga) the dance (nATyapu) of rows (varusala) of celestial (sura) dancing (vAra) girls (strIla).

C3 All of you come to have a look how Lord of Oceans comes here - along with (sahituDai) prahlAda – the prince (raja kumAra) of demons (danuja) – who is (uNDu) worshipping (pUjiJcunu) (pUjiJcunuNDu) heartily (manasAra) (literally mind) effulgent (rAjillina) Lord viSNu - the benefactor (sakhuni) (literally friend) of (zrI) tyAgarAja.

Notes -

## vinatA suta rArA-husEni

In the kRti ‘vinatA suta rArA’ – rAga husEni, zrI tyAgarAja depicts how prahlAda called on garuDa to come to his rescue. This is part of the Drama prahlAda caritraM written by zrI tyAgarAja.

P vinatA suta rArA nA vinuti gaikonarA

A ghana nAga pAzambula khaNDiJca rArA (vinatA)

C1 amar(E)zuni gelici nIv(a)MRtamu decci  
vimala kIrti vahiJci velasillina vIrA (vinatA)

C2 hariki vAhanamau mA(y)ayya vEga rArA nI  
sariyau bhaktuni brOva samayam(i)di rArA (vinatA)

C3 tyAgarAja nutuni dAsuDau dhIrA  
nAg(A)zana ninnu vinA gati(y)evvarurA (vinatA)

Gist

O garuDa - Son of vinatA! O Hero shining with great fame having brought nectar by vanquishing indra! O Carrier of Lord zrI hari! O Valiant servant of the Lord zrI hari praised by this tyAgarAja! O Eater of snakes!

Please come quickly, by acceding to my appeal, to cut to pieces the terrible snake bonds. This is the opportune time to protect a devotee who is equal to You. Who else is our refuge?

Word-by-word Meaning

P O garuDa - Son (suta) of vinatA! Please come (rArA); Please accede (gaikonarA) to my (nA) appeal (vinuti).

A Please come (rArA) to cut to pieces (khaNDiJca) the terrible (ghana) snake (nAga) bonds (pAzambula);

O garuDa - Son of vinatA! Please come; Please accede to my appeal.

C1 O Hero (vIrA) who (nIvu) (literally You),  
having brought (decci) nectar (aMRtamu) (nIvaMrtamu) by vanquishing  
(gelici) indra – Lord (Iza) of celestials (amara) (amarEza),  
is shining (velasillina) by attaining (vahiJci) blemishless (vimala) fame  
(kIrti)!

O garuDa - Son of vinatA! Please come; Please accede to my appeal.

C2 O Our (mA) Lord (ayya) who is the carrier (vAhanamau) of Lord zrI  
hari! Please come (rArA) quickly (vEga);  
this (idi) is the opportune time (samayanu) (samayamidi) to protect  
(brOva) a devotee (bhaktuni) who is equal (sariyau) to You (nI);

O garuDa - Son of vinatA! Please come; Please accede to my appeal.

C3 O Valiant One (dhIra) who is servant (dAsuDau) of the Lord praised  
(nutuni) by this tyAgarAja!

O Eater (azana) of snakes (nAga) (nAgAzana)! Who (evvarurA) is our  
refuge (gati) (gatiyevvarurA) other than (vinA) You (ninnu)?

O garuDa - Son of vinatA! Please come; Please accede to my appeal.

Notes –

P – gaikonarA – this is how it is given in all the books other than that of  
TKG wherein it is given as ‘gaikonumA’. Considering the endings of anupallavi  
and all the caraNas, ‘gaikonarA’ seems to be appropriate. This needs to be  
checked. Any suggestions ???

C1 – amarEzuni gelici – This is how it is given all the books other than  
that of TKG wherein it is given as ‘golici’. However, in that book also, the  
meaning derived is ‘vanquish’ ie. ‘gelici’. Therefore, the same has been adopted.  
Any suggestions ???

C1 – amarEzuni gelici – The story of garuDa taking aMRta after  
vanquishing indra in a fight for the sake of release of his mother (vinatA) from  
bondage, is contained in mahAbhArata, Adi Parva, Astika Parva, Sections 32 to  
34. Please visit the website for complete story –

<http://www.sacred-texts.com/hin/mo1/index.htm>

## viSNu vAhanu-zaGkarAbharaNaM

In the kRti ‘viSNu vAhanuNDigO’ – rAga zaMkarAbharaNaM, zrI  
tyAgarApa depicts how garuDa arrived to relieve prahlAda from the serepent  
snare.

P viSNu vAhanuND(i)digO  
veDale jUDarE

A kRSNa caraNa bhaktulalO  
kIrti galgu bhAgyazAli (vi)

C1 raGga patini poGgucu hRd-  
raGgamunanu talaci  
baGgaru sari raGgu gala  
pataGga rAju tAn(a)nucunu (vi)

C2 varuN(A)layu moral(i)Da vini  
karuNA pUrituDai  
hari bhaktula paritApamu  
hariyintun(a)nucu vEDkaga (vi)

C3 rAjillu virAj(A)dhipuD-  
(I) jagamunak(E)gi ahi  
rAja rAja bhOji tyAga-  
rAja nutuni tA pogaDucu (vi)

Gist

Behold here! garuDa - the carrier of Lord viSnu is proceeding.  
garuDa, (1) the famous fortunate one among devotees of the holy feet of Lord kRSNa, (2) having heard the appeals made by Lord of Oceans, (3) brimming with mercy, (4) thinking of the Lord raGganAtha exultingly in the arena of his heart, (5) priding 'I am the king of birds with a hue resembling gold', and (6) saying 'I shall relieve the distress of the devotees of Lord hari', is proceeding spectacularly.

garuDa - the shining Lord of birds - eater of snakes - extolling Lord hari - praised by this tyAgarAja, is set out to proceed for this World.

Word-by-word Meaning

P Behold (jUDarE) here (idigO)! garuDa - the carrier (vAhanuNDu) (vAhanuNDidigO) of Lord viSnu is proceeding (veDale).

A Behold here! garuDa - the carrier of Lord viSnu - the famous (kIrti galgu) fortunate one (bhAgyazAli) among devotees (bhaktulalO) of the holy feet (caraNa) of Lord kRSNa, is proceeding.

C1 Thinking (talaci) of the Lord raGganAtha (raGga patini) exultingly (poGgucu) in the arena (raGgamunanu) of his heart (hRd),  
behold here! garuDa - the carrier of Lord viSnu is proceeding,  
priding that (anucunu) 'I (tAnu) (tAnanucunu) am the king (rAju) of birds (pataGga) with a hue (raGgu) resembling (sari) gold (baGgaru)'.

C2 Having heard (vini) the appeals (moralu) made (iDa) by Lord of Oceans - the abode (Alaya) of waters (varuNa),  
brimming (pUrituDai) with mercy (karuNA), saying (anucu) 'I shall relieve (harintunu) (harintunanucu) the distress (paritApamu) of the devotees (bhaktula) of Lord hari',  
behold here! garuDa - the carrier of Lord viSnu is proceeding spectacularly (vEDkaga).

C3 Behold here! garuDa - the shining (rAjillu) Lord (adhipuDu) of birds (virAja) (literally King of birds) - eater (bhOji) of great Lords (rAja rAja) of snakes (ahi),  
he (tA) extolling (pogaDucu) Lord hari - praised (nutuni) by this tyAgarAja,  
is set out (Egi) to proceed for this (I) (virAjAdhipuDI) World (jagamunaku) (jagamunakEgiyahi).

Notes -

C2 - varuNAlayu moraliDa - This songs forms part of 'prahlAda bhakta vijayaM'. As prahlAda is thrown in the ocean bound with snakes, the Lord of Ocean calls on garuDa to relieve the distress of prahlAda by cutting away the snake bondage; that is why garuDa is proceeding to this Earth.

**vAridhi niku-tODi**

In the kRti 'vAridhi nIku' – rAga tODi, zrI tyAgarAja depicts how prahlAda addresses Lord of Ocean to show him the path to reach the Lord.

- P vAridhi nIku vandanam(o)nariJceda
- A sAreku nI hRday(A)ravindamunanu  
mA ramaNuDu gUDu dAri delupumu nAtO (vAridhi)
- C1 nAyeDa daya(y)uJci sAkumI-  
(y)eDabAyak(u)NDu dAri delpumI muni  
dhyEyunitO mATa balukumI(y)E  
(y)upAyamaina jEsi prANamu nilupumI (vAridhi)
- C2 danuja bAdhal(e)lla dalacanu bhOga  
dhana sampadulaku jEyi jAcanu nA  
manasuna harini(n)EmAranu nA  
kanulAra nAthuni gana delpumu nAtO (vAridhi)
- C3 Ajanmam(a)sura bAdhal(A)yenu jala  
rAja prAyamul(ai)dAr(A)yenu tyAga-  
rAja sakhuDu rADayenu vinu-  
(m)AjAnu bAhuDu agapaDa delupumI (vAridhi)

#### Gist

O Lord of Ocean! O Lord of Waters! I offer my salutations to You. Please tell me the path (adopted by You) following which Lord hari always abides in the Lotus of Your heart.

Please protect me by having mercy on me; please tell the path adopting which the Lord would never be separated from me; please convey my message to the Lord meditated upon by sages; please save my life by adopting any method.

I shall not worry about all the troubles created by demons; I shall not beg for pleasures, wealth and prosperity; I shall not forget the Lord hari in my mind; please, therefore, tell me the path adopting which I may behold the Lord to my heart's content.

Throughout life I have been facing the troubles from demons; I am eleven (or five or six) years of age; the Lord (the benefactor of tyAgarAja) doesn't seem to come; please listen; please tell me any method adopting which the Lord hari could be apprehended.

#### Word-by-word Meaning

P O Lord of Ocean (vAridhi)! I offer (onariJceda) my salutations (vanadanamu) (vandanamonariJceda) to You (nIku).

A Please tell (delupumu) me (nAtO) the path (dAri) (adopted by You) following which Lord hari – Consort (ramaNuDu) of lakSmI (mA) - always (sAreku) abides (gUDu) (literally join) in the Lotus (aravindamunanu) of Your (nI) heart (hRdaya) (hRdayAravindamunanu);

O Lord of Ocean! I offer my salutations to You.

C1 Please protect (sAkumI) me by having (uJci) mercy (daya) (dayayuJci) on me (nAyeDa);

please tell (delpumI) the path (dAri) adopting which the Lord would never be separated (eDabAyakuNDu) (sAkumIyeDabAyakuNDu) from me;

please convey (balukumI) my message (mATa) (literally word) to the Lord meditated upon (dhyEya) (dhyEyunitO) by sages (muni);



please save (nilupumI) (literally stop) my life (prANamu) by adopting  
(jEsi) any (E) method (upAyamaina) (balukumIyEyupAyamaina);  
O Lord of Ocean! I offer my salutations to You.

C2 I shall not worry (dalacanu) (literally think) about all (ella) the troubles  
(bAdhalu) (bAdhalella) created by demons (danuja);  
I shall not beg (jEyi jAcanu) (literally extend hands) for pleasures  
(bhOga), wealth (dhana) and prosperity (sampada) (sampadulaku);  
I shall not forget (EmAranu) the Lord hari (harinEmAranu) in my (nA)  
mind (manasuna);  
please, therefore, tell (delpumu) me (nAtO) the path adopting which I  
may behold (gana) the Lord (nAthuni) to my (nA) heart's content (kanulAra)  
(literally to the satiation of my eyes);  
O Lord of Ocean! I offer my salutations to You.

C3 O Lord (rAja) of Waters (jala)! Throughout life (Ajanmamu) I have been  
facing the troubles (badhalAyenu) from demons (asura) (Ajanmamasura);  
I am (Ayenu) eleven (aidAru) (or five or six) years of age (prAyamulu)  
(prAyamulaidArAyenu);  
the Lord – the benefactor (sakhuD) of this tyAgarAja – doesn't seem to  
come (rADAyenu);  
please listen (vinumu); please tell (delpumI) me any method adopting  
which the Lord – one whose hands extends upto knees (AjAnu bAhuDu)  
(vinumAjAnu) – could be apprehended (agapaDa);  
O Lord of Ocean! I offer my salutations to You.

## **vaccunu hari-kalyANi**

In the kRti 'vaccunu hari ninnu' – rAga kalyANi, zrI tyAgarAja depicts  
the advice given by varuNa – Lord of Oceans to prahlAda to sing Lord hari's  
praise so that the Lord may manifest.

P vaccunu hari ninnu jUDa  
vaccunu hari ninnu jUci  
meccunu hari ninnu jUci

A kuccita viSay(A)dula  
ciccu rIti(n)eJci nIvu  
heccugAnu mA svAmini  
maccikatO nutiyimpu (vaccunu)

C1 dhIruni sItA rAm-  
(A)vatAruni sakala  
lOk(A)dharuni nija bhakta  
mandAruni nutiyimpa(v)ayya (vaccunu)

C2 dhanyuni vElpulalO  
mUrdhanyuni prati lEni  
lAvaNyuni parama  
kAruNyuni nutiyimpa(v)ayya (vaccunu)

C3 E japa tapamulaku rADu  
yAjan(A)dulaku rADu  
rAjigA nutiyiJcu  
tyAgarAja nutuni(n)I vELa (vaccunu)

Gist

O Dear!

Lord hari will come to see you; Lord hari, will come and having seen you, will laud you; Lord hari will come in search of you.

Considering the contemptible sense objects etc. as a fire, you extol our Lord highly with love.

Extol the Lord - the Brave One, one who has embodied as sItA rAma, the prop of all the Worlds and the Wish Tree of true devotees.

Extol the Lord – the most Auspicious, the Chief among the Gods, the peerlessly beautiful and the supremely compassionate.

He will not come in response to any rosary counting and penances etc.; He will not come in response to sacrificial oblations etc.; whole heartedly extol the Lord praised by tyAgarAja now.

Word-by-word Meaning

P Lord hari will come (vaccunu) to see (jUDa) you (ninnu); Lord hari, will come (vaccunu) and having seen (jUci) you (ninnu), will laud (meccunu) you; Lord hari will come in search (jUci) of you (ninnu).

A Considering (eJci) the contemptible (kuccita) sense objects (viSaya) etc. (Adula) (viSayAdula) as (rIti) (rItineJci) a fire (ciccu), you (nIvu) extol (nutiyimpu) our (mA) Lord (svAmini) highly (heccugAnu) with love (maccikatO);

Lord hari will come to see you; Lord hari, will come and having seen you, will laud you; Lord hari will come in search of you.

C1 O Dear (ayya)! Extol (nutiyimpu) (nutiyimpavayya) the Lord - the Brave One (dhIruni), one who has embodied (avatAruni) as sItA rAma (rAmAvatAruni), the prop (AdhAruni) of all (sakala) the Worlds (lOkA) (lOkAdhAruni) and the Wish Tree (mandAruni) of true (nija) devotees (bhakta);

Lord hari will come to see you; Lord hari, will come and having seen you, will laud you; Lord hari will come in search of you.

C2 O Dear (ayya)! Extol (nutiyimpu) (nutiyimpavayya) the Lord – the most Auspicious (dhanya) (dhanyuni), the Chief (mUrdhanya) (mUrdhanyuni) among the Gods (vElpulaO), the peerlessly (prati lEni) beautiful (lAvaNyuni) and the supremely (parama) compassionate (kAruNyuni).

Lord hari will come to see you; Lord hari, will come and having seen you, will laud you; Lord hari will come in search of you.

C3 He will not come (rADu) in response to any (E) rosary counting (japa) and penances etc. (tapamulaku); He will not come (rADu) in response to sacrificial oblations (yAjana) etc. (Adulaku) (yAjAnAdulaku); whole heartedly (rAjigA) (literally consentingly) extol (nutiyiJcu) the Lord praised (nuta) (nutuni) by tyAgarAja now (I vELa) (nutuninI);

Lord hari will come to see you; Lord hari, will come and having seen you, will laud you; Lord hari will come in search of you.

Notes –

A - kuccita – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'kutsita' – same is given as an alternative in the book of TKG also. The word 'kuccita' is the Telugu form of 'kutsita'. Any suggestions ???

C1 – cicut rIti – The following statement of yayAti to his wife expressing his disgust over his lustful life (zrImad-bhAgavataM, Book 9, Chapter 19) is relevant –

na jAtu kAmaH kAmAnAmupabhOgEna zAmyati |

The craving for sense-gratification never ceases with the enjoyment of sense-objects. On the otherhand, it grows stronger and stronger like fire fed by ghee.

C2 - mandAra – one of the five trees which emerged at the time of churning of Ocean of Milk. This is also known as kalpa-vRkSa. According to dictionary, the botanical name of mandAra is ‘calotropis gigantea’ which is called ‘erukku’ in tamizh.

II Part

## vandanamu-zahAna

In the kRti ‘vandanamu raghu nandana’ - rAga zahAna, zrI tyAgarAj depicts how prahlAda pleads with Lord to have mercy on him.

- P vandanamu raghu nandana sEtu  
bandhana bhakta candana rAma
- C1 zrI damA nAtO vAdama nE  
bhEdama idi mOdama rAma (vanda)
- C2 zrI ramA hRc-cArama brOva  
bhArama rAyabArama rAma (vanda)
- C3 viNTni nammukoNTini zaraN-  
(a)NTini ramm(a)NTini rAma (vanda)
- C4 ODanu bhakti vIDan(o)rula  
vEDanu nIvADanu rAma (vanda)
- C5 kammani viDem(i)mm(a)ni varamu  
komm(a)ni paluku ramm(a)ni rAma (vanda)
- C6 nyAyama nIk(A)dAyama iGka  
hEyama muni gEyama rAma (vanda)
- C7 cUDumI kApADumI mammu  
pODimigA kUDumI rAma (vanda)
- C8 kSEmamu divya dhAmamu nitya  
nEmamu rAma nAmamu rAma (vanda)
- C9 vEga rA karuNA sAgarA zrI  
tyAgarAja hRday(A)gArA rAma (vanda)

Gist

O Lord raghu nandana who built cause-way across the Ocean! O Lord rAma – the wish tree (or excellent) for the devotees! O Lord who bestows prosperity! O Lord who is found in the heart of lakSmI! O Lord rAma sung about by sages! O Ocean of mercy! O Lord rAma who is resident in the heart of this tyAgarAja!

I salute You.

Why do You have dispute with me? Am I alien to You? Does it bring happiness to You?

Is it a burden to protect me? Is it any kind of negotiation (between us)?  
I heard about You; I believed in You accordingly; I sought refuge in You;  
and, therefore, I prayed to You to come.  
I shall not accept defeat; I shall not abandon my devotion; I shall not  
beseech others; I am Your's.  
Please tell me to come to offer You sweet-scented betel leaves and receive  
Your boons.  
Is it fair? Is there any benefit to You? Why further dislike?  
Please look at me; protect me; be united with me befittingly.  
The name of rAma is the comfort for me, the sacred abode for me and  
(chanting of Your name is) vow ever for me.  
Please come quickly.

#### Word-by-word Meaning

P O Lord raghu nandana who built (bandhana) cause-way (sEtu) across  
the Ocean! O Lord rAma – the wish tree (or excellent) (candana) for the devotees  
(bhakta)! Salutations (vandanamu) to You.

C1 O Lord who bestows (da) prosperity (zrI) (zrI damA)! Why do You have  
dispute (vAdamA) with me (nAtO)? Am I (nE) alien (bhEdamA) (literally  
different) to You? O Lord rAma! Does it (idi) bring happiness (mOdama) to You?  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C2 O Lord who is found (caramA) in the heart (hRt) (hRc-caramA) of  
lakSmI (zrI ramA)! Is it a burden (bhAramA) to protect (brOva) me? O Lord  
rAma! Is it any kind of negotiation (rAyabAramA) (between us)?  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C3 I heard (viNTini) about You; I believed (nammukoNTini) in You  
accordingly; I sought (aNTini) refuge (zaraNu) (zaraNaNTini) in You; and,  
therefore, O Lord rAma! I prayed (aNTini) to You to come (rammu)  
(rammaNTini);  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C4 I shall not accept defeat (ODanu); I shall not abandon (viDanu) my  
devotion (bhakti); I shall not beseech (vEDanu) others (orula) (viDanorula); O  
Lord rAma! I am Your's (nIvADanu);  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C5 O Lord rAma! Please tell (paluku) me to come (rammani) to offer  
(immani) You sweet-scented (kammani) betel leaves (viDemu) (viDemimmani)  
and receive (kommani) Your boons (varamu);  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C6 O Lord rAma sung (gEyamA) about by sages (muni)! Is it fair  
(nyAyamA)? Is there any benefit (AdAyamA) to You (nIku) (nIkAdAyamA)? Why  
further (iGka) dislike (hEyamA)?  
O Lord raghu nandana who built cause-way across the Ocean! O Lord  
rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C7 O Lord rAma! Please look (cUDumI) at me; protect (kApADumI) me; be united (kUDumI) with me (mammu) (literally us) befittingly (pODimigA);

O Lord raghu nandana who built cause-way across the Ocean! O Lord rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C8 O Lord rAma! The name (nAma) of rAma is the comfort (kSEmamu) for me, the sacred (divya) abode (dhAmamu) for me and (chanting of Your name is) vow (nEmamu) ever (nitya) for me;

O Lord raghu nandana who built cause-way across the Ocean! O Lord rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

C9 O Ocean (sAgarA) of mercy (karuNA)! O Lord rAma who is resident (AgArA) in the heart (hRdaya) (hRdayAgArA) of this tyAgarAja! Please come (rA) quickly (vEga);

O Lord raghu nandana who built cause-way across the Ocean! O Lord rAma who is the wish tree (or excellent) for the devotees! Salutations to You.

#### Notes

C2 – rAyabArama – In the book of TKG and CR, this is given as ‘rAyabhArama’. However, the meaning adopted is ‘messenger’ and ‘bargain’. The correct word is ‘rAyabArama’. This needs to be checked. Any suggestions ???

C6 – iGka – this is how it is given in all books other than that of TKG, wherein it is given as ‘inta’. This needs to be checked. Any suggestions ???

C7 – This caraNa is not given in the book of CR.

C7 – cUDumI, kApADumI – this is how these words are given in the book of TKG; however, in the book of TSV/AKG, these are given with short vowel at the end – cUDumi, kApADumi. The long vowel seems to be appropriate. This needs to be checked. Any suggestions ???

C9 – sAgarA – this is how it is given in the book of TKG and CR. However, in the books of TSV/AKG, it is given as ‘sAgara’. This needs to be checked. Any suggestions ???

C9 – tyAgarAja – this is how it is given in all the books other than that of TSV/ATK, wherein it is given as ‘tyAgarAjuni’. This needs to be checked. Any suggestions ???

C9 – hRdayAgArA – this is how it is given in the book of CR; in the book of TSV/AKG, this is given as ‘hRdayAgAra’; in the book of TKG, this is given as ‘hRdayAkArA’. As the meaning derived in all these books is ‘abode of heart’, ‘hRdayAgArA’ is the appropriate word. This needs to be checked. Any suggestions ???

## eTla kanugonduno-ghaNTA

In the kRti ‘eTla kanaugondunO’ – rAga ghaNTA, zrI tyAgarAja describes how prahlAda bemoans his fate and states whether he will ever be able to find the Lord.

P eTla kanugondunO zrI harini nE(n)eTla

A cuTTara gaDiya dOvaku na madi lOni  
jAli delisi vibhunitO delpuvArin(eTla)

C1 dharalO galgu sampadala rOsi tanuvunu  
maraci harini gUDu mahArAjulaku gAka (eTla)

C2 malayani madamuna deliyakuNTini gAni-  
(y)ala nADE sadayuni(n)anusariJcaka bODinEn(eTla)

C3 cinna prAyamu nADE zrI hari pain(A)sa  
konna jIvuDu gAnu kOdaNDa pANi nEn(eTla)

C4 I janmam(I) bhAgyam(I) sommul(e)lla  
prayOjanamA tyAgarAja vinutuni nEn(eTla)

Gist

O Lord kOdaNDapANi! How shall I find out the Lord praised by  
tyAgarAja?

All around me, for a distance of an hour, how shall I find the person who,  
knowing the grief of my mind, will convey to the Lord?

Excepting for those great personages who reject the possessions or  
acquisitions that accrue to one in this World and attain Lord zrI hari by forgetting  
their bodies, how shall I find out Lord zrI hari?

I did not know (the Lord) because of mountainous arrogance; Alas!  
that day itself, I failed to adhere (to the path leading to) the merciful Lord.

Am I not the person who was enamoured by Lord zrI hari since my child-  
hood? Are this life, these fortunes and these ornaments of any use?

Word-by-word Meaning

P How (eTla) shall I (nEnu) find out (kanugondunO) Lord zrI hari?

A All around (cuTTara) me, for a distance (dOvaku) of an (Indian) hour  
(gaDiya),  
how shall I (nEnu) find the person who, knowing (delisi) the grief (jAli)  
of my (nA) mind (madi lOni), will convey (delpuvAri) to the Lord (vibhuDu)  
(vibhunitO)?

C1 Excepting (gAka) for those great personages (maharAjulaku) who reject  
(rOsi) the possessions or acquisitions (sampadala) that accrue (galgu) to one in  
this World (dharalO) and  
attain (gUDu) (literally join) Lord zrI hari (harini) by forgetting (maraci)  
their bodies (tanuvunu),  
how shall I (nEnu) find out Lord zrI hari?

C2 I did not know (deliyakuNTini) (the Lord) because of mountainous  
(malayani) arrogance (madamuna);  
Alas (gAni)! that (ala) day itself (nADE) (gAniyalanADE), I failed  
(bODinE) to adhere (anusariJcaka) (to the path leading to) the merciful Lord  
(sadayuni) (sadayuninanusariJcaka);  
how shall I find out Lord zrI hari?

C3 Am I not (gAnu) the person (jIvuDu) enamoured (Asa konna) (literally be  
in love with) by (paina) Lord zrI hari (haripainAsa) since (nADE) my child-hood  
(cinna prAyamu) (literally young age);  
O Lord wielding bow kOdaNDa in the hand (pANi)! how shall I (nEnu)  
find out Lord zrI hari?

C4 This (I) life (janmam), these (I) (janmamI) fortunes (bhAgyamu) and  
these (I) (bhAgyamI) ornaments (sommulu) – are all these (ella) of any use  
(prayOjanamA)?  
how shall I (nEnu) find out the Lord praised (vinuta) (vinutuni) by  
tyAgarAja?

Notes –

A – gaDiya – 24 minutes make one gaDiya or Indian hour (60 such hours make a day which is same as English 24 hours of 60 minutes each).

A – delisi – In the books TKG and TSV/AKG, this is given as ‘delipi’. As the word ‘delpu’ is occurring again (delpuvAri), this word should be ‘delisi’ so that a suitable meaning could be derived. This needs to be checked. Any suggestions ???

## indukAyI tanuvunu-punnAgavarALi

In the kRti ‘induka I tanuvunu’ – rAga punnAgavarALi, zrI tyAgarAja depicts how prahlAda laments because the Lord has not come even after so much of troubles.

- P indukA(y)I tanuvunu sAkina(dindukA)
- A indu mukhuDu rAka hRdayamu pagulagan-(a)ndarilO jAli jendani(y)ani(y)anda(rindukA)
- C1 pAmulakE mEnu balu gaTTigAn(u)NDe-(E)mO kAraNam(a)ni(y)eJcucuNTi nE(nindukA)
- C2 manak(E)la nepam(a)ni manniJcirO lEka tanuvu bellamu gAdu tALadu daiva(mindukA)
- C3 nA jayamu jUci nammarE dEvuni rAjillu zrI tyAgarAja varaduDu tA(nindukA)

Gist

Is this the purpose for which all (the divinities) have nurtured my body so that I would suffer grief in front of others by my heart being shattered because the Lord (Moon Faced) would not condescend to come?

I was pondering as to what the reason could be - whether my body was too hard even for the snakes (that their bites did not kill me); or did they (snakes) pardon (me thinking) that ‘why should we take the blame’? otherwise, this body is not of any value; it will not withstand (the snake bite);

even after seeing my success, (they) would not believe in the God; is this the purpose for which He - the Lord who bestows boons on this exulting tyAgarAja – has nurtured this body?

Word-by-word Meaning

P Is this the purpose (indukA) for which this (I) body (tanuvunu) has been nurtured (sAkinadi)?

A Is this the purpose for which all (andaru) (the divinities) have nurtured my body so that (ani),

I would suffer (jendani) grief (jAli) in front of others (andarilO) (jendaniyanandararu) by my heart (hRdayamu) being shattered (pagulaganu) (pagulaganandarilO)

because the Lord - Moon (indu) Faced (mukhuDu) would not condescend to come (rAka)?

C1-C2 I was pondering (eJcucuNTi) as to (ani) what (EmO) the reason (kAraNamu) (kAraNamaniyeJcucuNTi) could be -

whether (EmO) my body (mEnu) was (uNDenu) too hard (gaTTigAnu) (gaTTigAnuNDanEmO) even for the snakes (pAmulukE) (that their bites did not kill me); or

did they (snakes) pardon (manniJcirO) (me thinking) that (ani) ‘why (Ela) should we (manaku) (manakEla) take the blame (nepamu) (nepamani)’?

otherwise (lEka), this body (tanuvu) is not (gAdu) of any value (bellamu) (literally jaggery); it will not withstand (tALadu) (the snake bite);

is this the purpose for which the Lord (daivamu) has nurtured this body?

C3 Even after seeing (jUci) my (nA) success (jayamu), (they) would not believe (nammarE) in the God (dEvuni);

is this the purpose for which He (tAnu) - the Lord who bestows boons (varaduDu) on this exulting (rAjillu) tyAgarAja – has nurtured this body?

Notes –

A – andaru induka – In my humble opinion, ‘andaru’ here means the divinities like indra, vAyu, agni etc who are considered to be responsible for the growth of the body from infant stage.

C2 – tanuvu bellamu gAdu – This seems to be a colloquial usage – probably derived from a similar tamizh usage - ‘uyir vellamalla’ – ‘life is of no value’. – bellam (jaggery) – tamizh ‘vellam’. Please refer to site –

<http://www.tamilnation.org/literature/bharathidasan/mp165kaviyam.htm>

C3 – nA jayamu jUci – probably this refers to prahlAda surviving snake poison.

C3 – dEvuni nammarE – the reference here is to hiraNya kazipu who did not believe in the Lord.

## nijamaitE mundara-bhairavi

In the kRti ‘nijamaitE mundara’ – rAga bhairavai, zrI tyAgarAja describes the prayer of prahlAda.

P nijam(ai)tE mundara nilvum(I) vELa

A ajuDaina hari hayuDaina nA bhaktiyu (nija)

C1 gAsi jenducu nEnu garbhamulOn(u)NDa  
dEzika varuD(u)padEziJcinad(e)lla (nija)

C2 unnatamun(u)NDi paDa drOsina vELa  
urvI dEvi nann(e)tti brOcinad(e)lla (nija)

C3 nAga nAgamulu nannu bAdhiJcaga  
tyAgarAja nutuDu nannu gAcinad(e)lla (nija)

Gist

Be it brahma or indra, if my devotion is genuine, please appear before me now.

If it is true – (a) that nArada initiated me even when I was undergoing suffering in the womb of my mother, (b) that bhU dEvi picked me up and saved me when I was thrown to fall from height, and (c) that the Lord praised by this tyAgarAja protected me, without affliction even by elephants and snakes - then please appear before me now.

Word-by-word Meaning



P If (aitE) my devotion is genuine (nijamu) (nijamaitE), please appear (nilvumu) (literally stand) before me (mundara) now (I vELa) (nilvumI) (literally this time).

A Be it (aina) brahma (ajuDu) (ajuDaina) or indra – one with golden (hari) horse (haya) (hayuDaina), if my (nA) devotion (bhaktiyu) is genuine, please appear before me now.

C1 If all that (ella), nArada – the blessed (varuDu) preceptor (dEzika) initiated (upadEziJcinadi) (varuDupadEziJcinadella) me even when I (nEnu) was undergoing (jenducu) suffering (gAsi) in (uNDa) the womb (garbhamulOnu) (garbhamulOnuNDa) (of my mother), is true, then please appear before me now.

C2 If all that (ella), the bhU (urvI) dEvi picked (etti) me (nannu) (nannetti) up and saved (brOcinadi) (brOcinadella)me when (vELa) I was thrown (drOsina) to fall (paDa) from (uNDi) height (unnatamunu) (unnatamunuNDi), is true, then please appear before me now.

C3 If all that (ella), the Lord praised (nutuDu) by this tyAgarAja protected (gAcinadi) (gAcinadella) me (nannu), without affliction (bhAdiJcaga) even by elephants (nAga) and snakes (nAgamulu), is true, then please appear before me now.

Notes –

General – hiraNya kazipu caused all these troubles to his own son prahlAda.

## **nArada muni-pantuvarALi**

In the kRti ‘nAradamuni veDalina’ – rAga pantuvarALi, zrI tyAgarAja sings the praise of sage nArada when the latter proceeds to meet prahlAda.

P nArada muni veDalina  
su-guNathizayamu vinarE

A sAreku zrI hari pada  
sArasamula dhyAniJcucu  
nArAyaNa nAmamulanu  
pArAyaNam(o)nariJcucu (nArada)

C1 bhEd(A)bhEda rahitamagu  
vEdAnta rasa bharituD-  
(A)hlAdamu mIraganu  
prahlAduniki zubhamu telupanu (nArada)

C2 kaDu tella dEhamuna  
pasiDi vINe merayaga  
tAn(e)DabAyani prEmatOn-  
(a)DugaDuguku vAyijcucu (nArada)

C3 rAjillina zrI tyAgarAja  
sakhuni marmamulanu  
I jagatini vinnavArikE

jayamu jayamu jayam(a)ni (nArada)

Gist

Listen to the grandeur with which sage nArada - who is brimming with the essence of vEdAnta beyond duality and non-duality - set out -

(a) with exceeding joy, meditating always on the Lotus Feet of Lord zrI hari and reciting the names of Lord nArAyaNa;

(b) with his golden veena shining on his pure white body, playing on it (veena) at every step with, never-separated, ardent love;

(c) in order to convey good tidings to prahlAlada;

(d) declaring that, in this World, it is ever victory to those who have listened to the secrets of the effulgent Lord zrI hari - the benefactor of zrI tyAgarAja.

Word-by-word Meaning

P Listen (vinarE) to the grandeur (su-guNathizayamu) (literally eminent virtues) with which sage (muni) nArada set out (veDalina).

A Listen to the grandeur with which sage nArada set out, meditating (dhyAniJcucu) always (sAreku) on the Lotus (sArasamula) Feet (pada) of Lord zrI hari and reciting (pArAyaNamu onariJcucu) (pArAyaNamonariJcucu) the names (namamulanu) of Lord nArAyaNa.

C1 Listen to the grandeur with which sage nArada - who is brimming (bharituDu) with the essence (rasa) of vEdAnta beyond (rahitamagu) (literally bereft of) duality (bhEda) and non-duality (abhEda) (bhEdAbhEda) - set out with exceeding (mIraganu) joy (AhlAdamu) (bharituDAhlAdamu), in order to convey (telupanu) good tidings (zubhamu) to prahlAlada (prahlAduniki).

C2 Listen to the grandeur with which sage nArada set out - with his golden (pasiDi) veena (vINe) shining (merayaga) on his pure (kaDu) white (tella) body (dEhamuna), he (tAnu) playing (vAyiJcucu) on the veena at every step (aDugaDuguku) with, never-separated (eDabAyani) (tAneDabAyani), ardent love (prEmatOnu) (prEmatOnaDugaDuguku).

C3 Listen to the grandeur with which sage nArada set out declaring that (ani), in this (I) World (jagatini), it is ever victory (jayamu jayamu jayamu) (jayamani) to those who have listened (vinnavArikE) to the secrets (marmamulanu) of the effulgent (rAjillina) Lord zrI hari - the benefactor (sakhuni) of zrI tyAgarAja.

Notes -

C1 - bhEda vAda - dvaita as propounded by madhvAcArya is considered as bhEda vAda. Please visit the following site to more about bhEda vAda and madhvAcArya - <http://www.dvaita.org/overview.shtml>

C1 - abhEda - the advaita vEdAnta

C3 - jayamu jayamu jayamu - repeating thrice indicates assurance.

## ipuDaina nanu-Arabhi

In the kRti 'ipuDaina nanu dalacinArA' – rAga Arabhi, zrI tyAgarAja depicts the statement made by prahlAda to sage nArada when the latter conveys to prahlAda the conversation between Lord viSNu and Mother lakSmI.

- P ipuDaina nanu talacinArA svAmi  
kRpaku pAtruDan(a)ni kIrtiJcinArA
- C1 daya cEsi nA mATal(e)lla nA  
tallitO palikina kolla  
nayamuga viNTi mI valla nEDu  
nA manasan(e)ntO calla(n)Aye (i)
- C2 unnata dayak(A)sakoNTi nEnu  
bannamulaku pAlai(y)uNTi  
kannulAra mimu kaNTi nEDu  
karN(A)mRtapu mATa viNTi svAmi (i)
- C3 palu rUpamulu tAnu bUni nannu  
bAdhiJci vEDka jUcina  
palumAru nannu Ecina puNya  
pApamu hari centa kAni(y)Emandu (i)
- C4 bhUmini puTTaga lEnu bhUyO  
bhUyO harini namminAnu  
tAmasamunu tALa lEnu vara  
tyAgarAj(A)ptuDu madi lOnu (i)

Gist

Has my Lord thought of me atleast now? Did He laud me to be fit for His grace?

I listened with great fervour, all the words spoken about me, by the Lord, compassionately, with my Mother; today, because of You, my mind has become very cool.

I aspired for the highest (form of) grace; I had been undergoing sufferings; today I beheld You as a feast to my eyes; I heard words which are nectarine to my ears.

Even if the Lord watches the fun by afflicting me assuming various forms, and/or even if he deceives me many times, all the merits and demerits are with Lord hari only; what else can I say?

I shall not be born in the Earth again and again; I have believed Lord hari; I am not able to withstand the delay.

Has my Lord – the benefactor of blessed tyAgarAja - thought of me in His mind atleast now?

Word-by-word Meaning

P Has my Lord (svAmi) thought (talacinArA) of me (nanu) atleast now (ipuDaina)? Did He laud (kIrtiJcinArA) me to be (ani) fit (pAtruDanu) (pAtruDanani) for His grace (kRpaku)?

C1 I listened (viNTi) with great (kolla) (literally plenty, loot) fervour (nayamuga) all (ella) the words (mATalu) (mATalella) spoken (palikina) about me (nA) by the Lord compassionately (daya cEsi) with my (nA) Mother (talli) (tallitO);

today (nEDu), because (valla) of You (mI), it has become (Aye) very (entO) cool (calla) (callanAye) in my (nA) mind (manasuna) (manasanentO);  
has my Lord thought of me atleast now? did He laud me to be fit for His grace?

C2 I aspired (Asa koNTi) for the highest (unnata) (form of) grace (dayaku) (dayakAsakoNTi); I (nEnu) had been undergoing (pAlaiyuNTi) sufferings (bannamulaku);

Today (nEDu) I beheld (kaNTi) You (mimu) as a feast to my eyes (kannulAra); I heard (viNTi) words (mATa) which are nectarine (amRtapu) to my ears (karNa) (karNAmRtapu);

has my Lord (svAmi) thought of me atleast now? did He laud me to be fit for His grace?

C3 Even if the Lord (tAnu) watches (jUcina) (literally looks) the fun (vEDka) by afflicting (bAdhiJci) me (nannu) assuming (bUni) various (palu) forms (rUpamulu), and/or

even if he deceives (Ecina) me (nannu) many times (palumAru), all the merits (puNya) and demerits (pApamu) are with (centa) Lord hari only (kAni); what else can I say (Emandu) (kAniyEmandu)?

has my Lord thought of me atleast now? did He laud me to be fit for His grace?

C4 I shall not (lEnu) be born (puTTaga) in the Earth (bhUmini) again and again (bhUyO bhUyO); I have believed (namminAnu) Lord hari (harini);

I am not (lEnu) able to withstand (tALa) the delay (tAmasamunu);

has my Lord – the benefactor (AptuDu) of blessed (vara) tyAgarAja - thought of me in His mind (madi lOnu) atleast now? did He laud me to be fit for His grace?

Notes –

P – As given in the book of TKG. However, in the book of TSV/AKG, 'kRpaku pAtruDan(a)ni kIrtiJcinArA' is given as anupallavi. This needs to be checked. Any suggestions ???

C1 – mI valla – In all the books it is given as 'nI valla'. The addressing of sage nArada by prahlAda in caraNa 2 is as 'mimu kaNTi'. Therefore, in this caraNa also, it should be 'mI valla'. This needs to be checked. Any suggestions ???

C3 – pala rUpamulu tAnu bUni – This indicates the state of mind of prahlAda that he did not see anyone other than the Lord in any of the forms – be it His father or others who participated in tormenting him; same is the case with the methods adopted - like poisoning etc - to torment him. This is substantiated by the ensuing statement that 'puNya pApamu hari centa gAni'.

C3 – puNya pApamu hari centa – All the merits and demerits are with the Lord. This is the act of surrender (zaraNAGati) in terms zrImad-bhagavad-gITA, Chapter 18 –

sarva dharmAnparityajya mAmEkaM zaraNaM vraja |  
ahaM tvA sarva pApEbhyO mOkSayiSyAmi mAzuca: || 66 ||

Relinquishing all dharmA take refuge in Me alone; I will liberate thee from all sins; grieve not." (Translation by Swami Swarupananda)

C4 – madi lOnu – In my humble opinion, this should be 'madi lOna'. This needs to be checked. Any suggestions ???

## ennaga manasuku-nIlAmbari

In the kRti 'ennaga manasuku rAni' – rAga nIlAmbari, zrI tyAgarAja depicts how prahlAda praises the Lord stating that the organs of the body is meant for the service of the Lord.

- P        ennaga manasuku rAni  
          pannaga zAyi sogasu  
          pannuga kanukonani kannul(E)IE  
          kannul(E)IE kaNTi minnul(E)IE
- C1        mOhamutO nIla vAri  
          vAha kAntini gErina  
          zrI harini kaTTukonani dEham(E)IE  
          dEham(E)IE(y)I gEham(E)IE (ennaga)
- C2        sarasija malle tuLasi  
          viruvAji pArijAtapu  
          virulacE pUjiJcani karamul(E)IE  
          karamul(E)IE(y)I kApuramul(E)IE (ennaga)
- C3        mAlimitO tyAgarAjun-  
          (E)lina rAma mUrtini  
          lAliJci pogaDani nAlik(E)IE  
          nAlik(E)IE sUtra mAlik(E)IE (ennaga)

### Gist

What for such eyes which could not nicely behold the Lord reclining on the couch of zESa whose elegance could not be comprehended even when pondered? What for such eyes and what for the sparkle of such eyes?

What for the body which could not embrace passionately the Lord zrI hari who puts to shame the splendour of dark-bluish rain cloud? What for the body and what for even this house?

What for the hands which could not worship the Lord with flowers like lotus, jasmine, double jasmine, pArijAta etc and sacred tuLasi leaves? What for such hands and what for even this household?

What for the tongue which could not praise fondly the Lord who has affectionately governed tyAgarAja in the form of zrI rAma? What for the tongue and what for even this rosary of thread?

### Word-by-word Meaning

- P        What for (EIE) such eyes (kannulu) (kannuleIE) which could not nicely (pannuga) behold (kanukonani)  
          the Lord reclining (zAyi) on the couch of zESa – the snake (pannaga) – whose elegance (sogasu) could not be comprehended (manasuku rAni) even when pondered (ennaga)?  
          What for (EIE) such eyes (kannulu) (kannuleIE) and what for (EIE) the sparkle (minnulu) (minnuleIE) of such eyes (kaNTi)?

- C1        What for (EIE) the body (dEhamu) (dEhamEIE) which could not embrace (kaTTukonani) passionately (mOhamutO) the Lord zrI hari (harini)  
          who puts to shame (gErina) the splendour (kAntini) of dark-bluish (nIla) rain cloud – carrier (vAha) of water (vAri)?

What for (ELE) the body (dEhamu) and what for (ELE) even this (I) (dEhamElEyI) house (gEhamu) (gEhamELE)?

What for such eyes which could not nicely behold the Lord reclining on the couch of zESa whose elegance could not be comprehended even when pondered? What for such eyes and what for the sparkle of such eyes?

C2 What for (ELE) the hands (karamulu) (karamuleLE) which could not worship (pUjiJcani) the Lord with flowers (virulacE) like lotus (sarasiya), jasmine (malle), double jasmine (viruvAji), pArijAta (pArijAtapu) etc and sacred tuLasi leaves?

What for (ELE) such hands (karamulu) and what for (ELE) even this (I) (karamuleLEyI) household (kApuramulu) (kApuramuleLE)?

What for such eyes which could not nicely behold the Lord reclining on the couch of zESa whose elegance could not be comprehended even when pondered? What for such eyes and what for the sparkle of such eyes?

C3 What for (ELE) the tongue (nAlika) (nAlikELE) which could not praise (pogaDani) fondly (lAliJci) the Lord

who has affectionately (mAlimitO) governed (Elina) tyAgarAja (tyAgarAjunElina) in the form (mUruti) (mUrtini) of zrI rAma?

What for (ELE) the tongue (nAlika) (nAlikELE) and what for (ELE) even this rosary (mAlika) (mAlikELE) of thread (sUtra)?

What for such eyes which could not nicely behold the Lord reclining on the couch of zESa whose elegance could not be comprehended even when pondered? What for such eyes and what for the sparkle of such eyes?

Notes –

P – minnulu – In all the books, this is how it is given. In telugu, this word means ‘sky’ or ‘heaven’ which does not fit in the context. However, considering the meaning taken thereof – ‘brightness’ or ‘sight’ - the appropriate word seems to be ‘minulu’ or ‘minukulu’. Looking from rhyme point of view ‘minnulu’ seems appropriate; probably, this is poetic liberty. This needs to be checked. Any suggestions ???

P – kannulu – minnulu – eye and its sparkle – the implication is ‘it is as good as one being blind’.

C1 – dEhaM – gEhaM – the following verse in zrImad-bhAgavataM, Book 12, Chapter 6 clarifies the usage –

ta Etadadhigacchanti viSNOrayat paramaM padaM |  
ahaM mamEti daurjanyaM na yESAM dEhagEhajaM || 33 ||

“They (the devotees) are able to attain this supreme state of Lord viSNu, who are free from the evil notion of ‘I’ and ‘mine’ with regard to their body and home (etc. respectively).”

C3 – mAlimitO – This is how it is given in the books TKG and TSV/AKG. In the book of CR and ATK, it is given as ‘mAlimini’. This needs to be checked. Any suggestions ???

C3 – nAlikELE – there is an interesting write-up on the subject of chanting of names of Lord which has an universal appeal. Please visit website –

<http://www.ruhanisatsangusa.org/simran.htm>

**ETi janmamidi-varALi**

In the kRti 'ETi janmamidi' – rAga varALi, zri tyAgarAja depicts how prahlAda laments about not having the darzan of the Lord.

- P ETi janmam(i)di hA O rAma
- A ETi janmam(i)di enduku kaligenu  
entani sairintu hA O rAma (ETi)
- C1 sAti lEni mAra kOTi lAvaNyuni  
mATi mATiki jUCi mATal(A)Dani tanak(ETi)
- C2 sAreku mutyAla hAra(y)uramu pAlu  
kAru mOmunu kannulAra jUDani tanak(ETi)
- C3 iGgitam(e)rigina saGgIta lOluni  
poGgucu taniv(A)ra kaugiliJcani tanak(ETi)
- C4 sAgara zayanuni tyAgarAja nutuni  
vEgamE jUDaka vEgenu hRdayamu (ETi)

Gist

O Lord zri rAma!

Alas! What kind of life is this? why this body came into existence? how much shall I tolerate?

What kind of life is this for me in which, -

(a) one doesn't speak every now and then by beholding the peerless Lord with a charm of a million cupids?

(b) one doesn't always behold to one's heart's content the chest adorned with pearl necklace and the most charming face?

(c) one doesn't exultingly embrace, to one's satiation, the Lord – one who delights in music and who understands intention (or another's state of mind)?

My heart is suffocating without beholding quickly the Lord - reclining (on the couch of zESa) in the Milk Ocean and the one praised by this tyAtagarAja.

Word-by-word Meaning

P O Lord zri rAma! Alas (hA)! What kind of (ETi) life (janmamu) is this (idi) (janmamidi)?

A What kind of (ETi) life (janmamu) is this (idi)? why (enduku) this body came into existence (kaligEnu)?

how much (entani) shall I tolerate (sairintu)? Alas (hA) O Lord rAma!

O Lord zri rAma! Alas! What kind of life is this?

C1 O Lord zrI rAma! Alas! What kind of life is this for me (tanaku) – in which, one doesn't speak (mATalu ADani) (mATalADani) every now and then (mATi mATiki) by beholding (jUCi) the peerless (sATi lEni) Lord with a charm (lAvaNya) (lAvaNyuni) of a million (kOTi) cupids (mAra)?

C2 O Lord zrI rAma! Alas! What kind of life is this for me (tanaku) – in which one doesn't always (sAreku) behold (jUDani) to one's heart's content (kannulAra) (literally to the content of eyes) the chest (uramu) adorned with pearl (mutyAla) necklace (hAra) (hArayuramu) and the most charming (pAlu kAru) (literally milk oozing - infantine) face (mOmunu)?

C3 O Lord zrI rAma! Alas! What kind of life is this for me (tanaku) –

in which, one doesn't exultingly (poGgucu) embrace (kaugiliJcani), to one's satiation (tanivi Ara) (tanivAra), the Lord – one who delights (lOluni) in music (saGgIta) and who understands (erigina) intention (or another's state of mind) (iGgitamu) (iGgitamerigina)?

C4 My heart (hRdayamu) is suffocating (vEgenu) without beholding (jUDaka) quickly (vEgamE) the Lord - reclining (zayanuni) (on the couch of zESa) in the Milk Ocean (sAgara) and the one praised (nutuni) by this tyAtagarAja;

O Lord zrI rAma! Alas! What kind of life is this?

Notes –

A – kaligenu – this is how it is given in all books other than that of TKG, where it is given as 'kaligenO'. This needs to be checked. Any suggestions ???

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

C3 – iGgitamerigina – Please refer to kRti 'Emani mATADitivO' rAga tODi wherein zrI tyAgarAja wonders how 'the Lord spoke to each understanding how each one's mind is'.

C4 – vEgenu – this is how it is given in the books of ATK and CR. However, in the book of TKG and TSV/AKG, it is given as 'vEgeni'. 'vEgenu' is the appropriate word. Accordingly, this has been adopted. Any suggestions ???

## **entanucu varNintunE-saurASTraM**

In the kRti 'entanucu varNintunE' – rAga saurASTraM, zrI tyAgarAja describes how Lord visited the Earth in order to grace prahlAda.

P ent(a)nucu varNintunE(y)I  
indirA ramaNuni nEn(enta)

A santatamu nammu sajjanula-  
(y)As(a)nta tIrcu vasanta su-kumAruni (enta)

C1 merugu baGgaru cElam(i)ruvonda mariyu  
nUpuramulu ghall(a)naga bhaktula kani  
karuN(A)MRtamu callaga yOgula  
daharamulu call(a)naga vEJcEsina (enta)

C2 tilakamu celagaga jalaj(A)kSuD(i)lanu  
kadalu ThIvi vinipimpaga tumburu  
nAradulu kani nutiyimpaga surulu  
sumamula vAna kuriyimpaga vEJcEsina (enta)

C3 ghana nIlamunu gEru tanuvupai punugu  
candanamu parimaLimpaga bAgu-  
(y)uramuna muktA maNul(A)Daga tyAgarAju  
kani cELAg(i)yyaga vEJcEsina (enta)

Gist

How shall I describe the Lord - beloved of lakSmI - the Youthful Handsome Lord - who fulfills all the wishes of the virtuous people who ever believe in Him?

How shall I describe the Lord who deigned to come -



(1) to the glitter of golden garments firmly tied, (2) to the jingling sound of His anklets, (3) shedding the nectar of compassion looking at the devotees, (4) to the soothing of the hearts of the ascetics!

(5) as the auspicious mark on His forehead shine, (6) as the splendour of the movement of the Lotus Eyed Lord on the Earth is heard, tumburu and nArada praise seeing Him, (7) as the celestials send forth a rain of flowers!

(8) to the wafting fragrance of musk (mixed) sandal paste on the body resembling dark-blue of rain-cloud, (9) to the dangling of the necklaces of pearls on the broad chest, and (10) giving a lending hand to tyAgarAja on seeing him!

#### Word-by-word Meaning

P How (entanucu) shall I (nEnu) (nEnentanucu) describe (varNintunE) the (I) (literally this) (varNintunEyI) Lord - beloved (ramaNuni) of lakSmi (indirA)!

A How shall I describe the Lord - beloved of lakSmI - the Youthful (vasanta) (literally spring) Handsome Lord (su-kumAruni) - who fulfills (tIrcu) all (anta) the wishes (Asa) of the virtuous people (sajjanula) (sajjanulayAsanta) who ever (santatamu) believe (nammu) in Him?

C1 How shall I describe the Lord – the beloved of lakSmI – who deigned to come (vEJcEsina) –

to the glitter (merugu) of golden (baGgaru) garments (cElamu) firmly tied (iruvonda) (cElamiruvonda); and (mariyu)

to the jingling sound (ghallanaga) of His anklets (nUpuramulu); shedding (callaga) the nectar (aMRtamu) of compassion (karuNa) (karuNAMRtamu) looking (kani) at the devotees (bhaktula); and

to the soothing (callanaga) (literally cooling) of the hearts (daharamulu) of the ascetics (yOgula)!

C2 How shall I describe the Lord – the beloved of lakSmI – who deigned to come (vEJcEsina) –

as the auspicious mark on His forehead (tilakamu) shine (celagaga);

as the splendour (ThIvi) of the movement (kadalu) of the Lotus (jalaja) Eyed (akSuDu) Lord on the Earth (ilanu) (jalajAkSuDilanu) is heard (vinipimpaga), tumburu – the chief of celestial musicians – and nArada (nAradolu) praise (nutiyimpaga) seeing (kani) Him; and

as the celestials (surulu) send forth (kuriyimpaga) rain (vAna) of flowers (sumamula)!

C3 How shall I describe the Lord – the beloved of lakSmI – who deigned to come (vEJcEsina) –

to the wafting fragrance (parimaLimpaga) of musk (punugu) (mixed) sandal paste (candanamu) on the body (tanuvupai) resembling (gEru) dark-blue (nllamunu) of rain-cloud (ghana);

to the dangling (ADaga) of the necklaces of pearls (muktA maNulu) (maNulADaga) on the broad (bAgu) chest (uramuna) (bAguyuramuna);

giving (iyyaga) a lending (lAgu) (literally pull) hand (cE) (cELAgiiyaga) to tyAgarAja (tyAgarAju) on seeing (kani) him!

#### Notes –

A – vasanta su-kumAruni – this is how it is given in the book of TKG. However, in the book of TSV/AKG, it is given as ‘vasanta kumAruni’. This needs to be checked. Any suggestions ???

C1 – daharamulu callanaga – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as ‘ghallanaga’ and the meaning derived is ‘soothing the hearts’; in the book of ATK, this is given as

'jhallanaga'. In my humble opinion, 'callanaga' seems to be appropriate. This needs to be checked. Any suggestions ???

## E nATi nOmu-bhairavi

In the kRti 'EnATi nOmu phalamO' – rAga bhairavai, zrI tyAgarAja describes the ecstasy of prahlAda of worshipping the Lord.

- P E nATi nOmu phalamO  
E dAna balamO
- A zrI nAtha brahmak(ai)nanu nIdu  
sEva dorukunA tanaku kaluguTa (E)
- C1 nEnu kOrina kOrkal(e)llanu  
nEDu tanaku neravErenu  
bhAnu vaMza tilaka na pAli  
bhAgyamA sajjana yOgyamA tanak(E)
- C2 nI dApu nI prApu dorikenu  
nijamugA nE nI somm(ai)tini  
Adi dEva praANa nAtha nAd-  
(a)Gkamum(a)ndu(n)uJci pUjiJca (E)
- C3 sundar(E)za suguNa bRnda dazaratha  
nandan(A)ravinda nayana pAvana  
andagADa tyAgarAja nuta sukham-  
(a)nubhaviJca dorikerA bhaLi tanak(E)

Gist

O Consort of lakSmi! O Glory of the Solar dynasty! O My Fortune who guards me! O Lord worthy of being striven by pious people! O Primordial Lord! O the Prop of my life-breath! O Lord of Beauty! O Lord full of virtues! O Son of King dazaratha! O Lotus Eyed! O the Holy One! O The Handsome One! O Lord praised by this tyAgarAja!

I don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

Can even brahmA get Your service? I have been bestowed with such a service. All the wishes I had were fulfilled today. I got Your refuge and Your support, and I have truly become Your property.

In order that I could worship by placing You in my lap, I don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

I could get the privilege of experiencing the bliss; well done!

Word-by-word Meaning

P (I don't know this to be) fruit (phalamO) of austerities (nOmu) performed (by me) in which (E) period (nATi) or the strength (balamO) of what (E) charities (dAna) (made by me)!

A O Consort (nAtha) of lakSmi (zrI)! Can even (ainanu) brahmA (brahmakainanu) get (dorukunA) Your (nIdu) service (sEva)?

My (tanaku) being bestowed (kaluguTa) with (such a service), I don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

C1 All (ellanu) the wishes (kOrkalu) (kOrkalellanu) I (nEnu) had (kOrina) (literally seek) were fulfilled (neravErenu) today (nEDu);

O The Glory (tilaka) (literally the auspicious mark on the forehead) of the Solar (bhAnu) dynasty (vaMza)! O My Fortune (bhAgyamA) who guards me (nA pAli)! O Lord worthy (yOgyamA) of being striven by pious people (sajjana)!

I (tanaku) don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

C2 I got (dorikenu) Your (nI) refuge (dApu) and Your (nI) support (prApu), and I (nE) have truly (nijamugA) become (aitini) Your (nI) property (sommu) (sommaitini);

O Primordial (Adi) Lord (dEva)! O the Prop (nAtha) of my life-breath (prANa)! in order that I could worship (pUjiJca) by placing (uJci) You in (andu) my (nAdu) lap (aGkamu) (nAdaGkamandunuJci),

I (tanaku) don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

C3 O Lord (Iza) of Beauty (sundara) (sundarEza)! O Lord full of (bRnda) virtues (suguNa)! O Son (nandana) of King dazaratha! O Lotus (aravinda) (nandanAravinda) Eyed (nayana)! O the Holy One (pAvana)!

O The Handsome One (andagADa)! O Lord praised (nuta) by this tyAgarAja! I could get (dorikerA) the privilege of experiencing (anubhaviJca) the bliss (sukhamu) (literally comfort) (sukhamanubhaviJca); well done (bhaLi)!

I (tanaku) don't know this to be fruit of austerities performed by me in which period or the strength of what charities made by me!

Notes –

C2 – nAdaGkamandunuJci – this is how it is given in all the books other than that of TKG, wherein it is given as 'nAtangamunanuJci'. As the meaning derived in these books is 'lap', 'aGka' is the appropriate word. This needs to be checked. Any suggestions ???

C2 – pUjiJca - this is the ending word of the caraNa as given in all books other than that TKG, wherein the word 'tanaku' also is given. This needs to be checked. Any suggestions ???

C3 – bhaLi tanaku – this is how it is given in the books of TKG and TSV/ AKG. However, in the book of CR, it is given as 'tanakika' and word 'bhaLi' is not there. This needs to be checked. Any suggestions ???

IV Part

## **nannu brovakanu-zaGkarAbharaNaM**

In the kRti 'nannu brOvakanu' – rAga zaMkarAbharaNaM, zrI tyAgarAja depicts the resolve of prahlAda.

P nannu brOvakanu viDavanurA rAma

C1 kAsunu vetukaga kannu ratnamu rIti  
dOsamu tolagimpa dorigitivi kAni (nannu)

C2 ambali tinu vELa amRtam(a)bbina rIti  
tumburu sannuta dorigitivi kAni (nannu)

C3 ceyy(a)lisina vELa teppa doraku rIti  
ayya nA pAliTig(a)maritivi kAni (nannu)

- C4 ADa pOyina tIrtham(e)duraina rIti  
IDu jODu lEni iSTuDav(ai)tivi (nannu)
- C5 siggu pOvu vELa cIral(a)bbina rIti  
oggiga mA(y)iNTiki vaccitivi kAni (nannu)
- C6 Agama nigama cay(A)rthamu nIv(a)ni  
tyAgarAja nuta talaci(y)unnAnu rAma (nannu)

Gist

O Lord zrI rAma! O Lord well-praised by tumburu! O Lord praised by this tyAgarAja!

I shall not leave You unless You protect me.

In the same manner -

(1) as one finds a precious stone while searching for a coin, You have been found in order to remove (my) faults;

(2) as one gets nectar while eating porridge, You have been found;

(3) as a boat is found when one's hands are tired (of swimming), You have fittingly become as my share;

(4) as the holy waters, in which one was going to take bath, confronted him, You have become the peerless God of my liking;

(5) as draupadi got sarees when she was about to lose her honour, You heedingly came to our house.

I have considered in my mind that You are the true purport of the various vEdas and zAstras,

Word-by-word Meaning

P O Lord zrI rAma! I shall not leave (viDavanurA) You unless You protect (brOvakanu) me (nannu).

C1 In the same manner (rIti) as one finds (kanna) a precious stone (ratnamu) while searching (vetukaga) for a coin (kAsunu), isn't (kAni) that You have been found (dorigitivi) in order to remove (tolagimpa) (my) faults (dOsamu)?

O Lord zrI rAma! I shall not leave You unless You protect me.

C2 In the same manner (rIti) as one gets (abbina) nectar (amRtamu) while (vELa) (vELanamRtamabbina) eating (tinu) porridge (ambali), isn't (kAni) that You have been found (dorigitivi), O Lord well-praised (sannuta) by tumburu – the King of celestial musicians?

O Lord zrI rAma! I shall not leave You unless You protect me.

C3 O Lord (ayya)! In the same manner (rIti) as a boat (teppa) is found (doraku) when (vELa) one's hands (ceyyi) are tired (of swimming) (alasila),

isn't (kAni) that You have fittingly become (amaritivi) as my (nA) share (pAliTiga) (pAliTagamaritivi)?

O Lord zrI rAma! I shall not leave You unless You protect me.

C4 In the same manner (rIti) as the holy waters (tIrthamu), in which one was going (pOyina) to take bath (ADa), confronted (eduraina) (thIrthameduraina) him,

You have become (aitivi) the peerless (IDu jODu lEni) God of my liking (iSTuDavu) (iSTuDavitivi);

O Lord zrI rAma! I shall not leave You unless You protect me.

C5 In the same manner (rIti) as draupapdi got (abbina) sarees (cIralu) (cIralabbina) when she was about (vELa) to lose (pOvu) her honour (siggu) (literally shame),

isn't (kAni) that You heedingly (oggiga) came (vaccitivi) to our (mA) house (iNTiki) (mAyiNTiki)?

O Lord zrI rAma! I shall not leave You unless You protect me.

C6 I have considered (talaci unnAnu) (literally thought) (talaciyunnAnu) in my mind that (ani) You (nIvu) (nIvani) are the true purport (arthamu) of the various (caya) (cayArthamu) vEdas (nigama) and zAstras (Agama);

O Lord praised (nuta) by this tyAgarAja! O Lord rAma! O Lord zrI rAma! I shall not leave You unless You protect me.

Notes –

C3 – teppa doraku – this is how it is given in the book of TSV/AKG; however, in this book of TKG, this is given as 'teppa dorikina'. This needs to be checked. Any suggestions ???

C3 – pAliTigamaritivi – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'pAliTinamaritivi'. 'pAliTigamaritivi' seems to be appropriate in the context. This needs to be checked. Any suggestions ???

## **aDugu varamula-Arabhi**

In the kRti 'aDugu varamulanu' – rAga Arabhi, zrI tyAgarAja how the Lord tests prahlAda by granting him boons. Please read the whole kRti as the wordings of Lord addressed to prahlAda.

P aDugu varamulan(i)ccedanu

A aDugaDuguku ninnE talacucunnAnu  
adbhutamaina bhaktiki sokkinAnu (a)

C1 dhana kanakamulu(y)ennaina nIku  
dAra putrulu sogasaina(y)iNDla  
canuvunan(o)sagudu saMzayam(E)la  
tanuvu cikkgan(E)la dAnava bAla (a)

C2 akrama danujula koTTi nI-  
(y)Apadalanu tala meTTi  
vikramamuna bahu vikhyAtigA vidhi  
zakr(A)dula paTTamulan(o)sagedanu (a)

C3 vAji gaj(A)ndOLikamulu nIku  
varamaina maNi bhUSaNamulu  
rAjigan(o)sagaka rava tALa lEnu vara tyAga-  
rAj(A)ptuDa nEnu (a)

Gist

(Lord hari's words to prahlAda)

O child of demons! O Friend of Blessed tyAgarAja!  
I grant You whatever boons you seek.

I am thinking of You alone at every step; I am fascinated by Your wonderful devotion.

I shall lovingly grant You any amount of wealth gold, wife, children and luxurious houses; why have any doubt? Why should You be emaciated?

Slaying the unruly demons and relieving your miseries, I confer on You, victoriously and with much fame, the titles of brahmA indra and others.

I do not tolerate even a bit without bestowing on You with my full consent, horses, elephants, palanquins and exquisite ornaments studded with precious stones.

#### Word-by-word Meaning

P I grant (iccedanu) You whatever boons (varamulanu) (varamulaniccedanu) you seek (aDugu).

A I am thinking (talcucunnAnu) of You alone (ninnE) at every step (aDugaDuguku); I am fascinated (sokkinAnu) by Your wonderful (adbhutamaina) devotion (bhaktiki);

I grant You whatever boons you seek.

C1 I shall lovingly (canuvunanu) grant (osagudu) (canuvunanosagudu) You (nIku) any amount of (ennaina) (literally any number of) wealth (dhana) gold (kanakamulu) (kanakamuluyennaina), wife (dAra), children (putrulu) and luxurious (sogasaina) houses (iNDla) (sogasainayiNDla); why (Ela) have any doubt (saMzayamu) (saMzayamEla)?

Why (Ela) should You be emaciated (tanuvu cikkaganu) (literally body become thin) (cikkaganEla), O child (bAla) of demons (dAnava)?

I grant You whatever boons you seek.

C2 Slaying (koTTi) the unruly (akrama) demons (danujula) and relieving (tala meTTi) (literally kicking the heads) your (nI) miseries (Apadalanu) (literally calamities) (nIyApadalanu),

I confer (osagedanu) on You, victoriously (vikramamuna) and with much (bahu) fame (vikhyAtigA), the titles (paTTamulanu) (paTTamulanosagedanu) of brahmA (vidhi) indra (zakra) and others (Adula) (zakraAdula);

I grant You whatever boons you seek.

C3 I do not (lEnu) tolerate (tAla) even a bit (rava) without bestowing (osagaka) on You (nIku) with my full consent (rAjiganu) (rAjiganosagaka),

horses (vAji), elephants (gaja), palanquins (AndOlika) (gajAndOLikamulu) and exquisite (varamaina) ornaments (bhUSaNamulu) studded with precious stones (maNi);

O Friend (AptuDa) of Blessed (vara) tyAgarAja (tyAgarAjAptuDa)!

I (nEnu) grant You whatever boons you seek.

#### Notes –

General – The words ‘iccedanu’, ‘osagadenu’ are in present tense. This is so because whatever is willed by the Lord is accomplished. He is known as ‘satya saGkalpa’.

A – aDugaDuguku – this is how it is given in the book of TSV/AKG; however, in the book of TKG, it is given as ‘aDugaDugu’. In the present context, ‘aDugaDuguku’ is the appropriate word. This needs to be checked. Any suggestions ???

C3 – tyAgarAjAptuDa – This is how it is given in all the books other than ATK, wherein it is given as ‘tyAgarAjAptuDu’. As the kRti, as a whole, addressed

to prahlAda, 'tyAgarAjAptuDa' is appropriate. This needs to be checked. Any suggestions ???

## vArija nayana-1-kEdAragauLa

In the kRti 'vArija nayana nI vADanu' – rAga kEdAragauLa, zrI tyAgarAja depicts how prahlAda expressed his unshakable faith in the Lord.

- P vArija nayana nIvADanu nEnu  
vAramu nannu brOvu
- A sAreku mAyA sAgaram(a)ndu  
nEraka munigeDu nEmamu lEdu (vArija)
- C1 dhana kanakamulanu dAra putrula  
kaikoni maravanu ravi tanayuDu kAnu (vArija)
- C2 vAji rathamulanu vAramu kaikoni  
rAjulan(a)Dacu pArtha rAju nE kAnu (vArija)
- C3 nI japamulu nava nidhulau tyAga-  
rAja vinutay(I) dur-Asala tagalanu (vArija)

### Gist

O Lotus Eyed! O Lord praised by this tyAgarAja!  
I am Your's; deign to protect me always.  
I do not have the intention of getting drowned for ever in the Ocean of illusion ignorantly.  
I am not sugrIva in order to forget You by having wealth, gold, wife and children.  
I am neither the King Arjuna who, ever having horses and chariots, puts down the kings.  
To me, chanting of Your names is the nine treasures; I shall not get entangled in these evil-some desires.

### Word-by-word Meaning

P O Lotus (vArija) Eyed (nayana)! I am (nEnu) Your's (nIvADanu); deign to protect (brOvu) me (nannu) always (vAramu).

A I do not (lEdu) have the intention (nEmamu) (literally vow) of getting drowned (munigeDu) for ever (sAreku) in (andu) the Ocean (sAgaramu) (sAgaramandu) of illusion (mAyA) ignorantly (nEraka) (literally without learning);

O Lotus Eyed! I am Your's; deign to protect me always.

C1 I am not (kAnu) sugrIva – son (tanayuDu) of Sun (ravi) in order to forget (maravanu) You by having (kaikoni) wealth (dhana), gold (kanakamulanu), wife (dAra) and children (putrula);

O Lotus Eyed! I am Your's; deign to protect me always.

C2 I (nE) am neither (kAnu) the King (rAju) arjuna (pArtha) who, ever (vAramu) having (kaikoni) horses (vAji) and chariots (rathamulanu), humbles (aDacu) the kings (rAjulanu) (rAjulanADacu);

O Lotus Eyed! I am Your's; deign to protect me always.

C3 To me, chanting (japamulu) of Your (nI) names is the nine (nava) treasures (nidhulau);

O Lord praised (vinuta) by this tyAgarAja! I shall not get entangled (tagalanu) in these (I) (vinutayI) evil-some desires (durAsala);

O Lotus Eyed! I am Your's; deign to protect me always.

Notes –

P – vAramu nannu – this is how it is given in the book of TKG; in the book of CR, this is given as 'vAramu nanu'. However, in the book of TSV/AKG, this is given as 'vAjijAnana'. This needs to be checked. Any suggestions ???

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

C3 – nava nidhulu - Nine-fold treasure –belonging to kubEra - padma, mahApadma, zankha, makara, kacchapa, mukunda, nanda, nIla and kharva – In vEdic maths, these words have been associated with numerical values. For example 'padma' =  $10^{15}$ .

## **tanalOnE dhyAniJci-dEvagAndhAri**

In the kRti 'tanalOnE dhyAniJci' – rAga dEvagAndhAri, zrI tyAgarAja depicts how prahlAda asks the Lord to grant His the darzan in his heart.

- P tanalOnE dhyAniJci  
tanmayamE kAvalerA
- A tana guhalO tAn(u)NDeDu  
tAvunu teliyaga valerA (tana)
- C1 nI marmam(A) kSaNameE  
nizcayamai telusunurA (tana)
- C2 En(a)nu mAy(A) vELan-  
(E) vaGkO teliyadurA (tana)
- C3 toli karmamE balamu  
tOya kUDadu vidhiki (tana)
- C4 prakRti svabhAvamulu  
prajvaliJcucun(u)NDu (tana)
- C5 lakSyamu jEyaru madilO  
lakS(A)ntaramulak(ai)na (tana)
- C6 mriGgina kaLLaku rucula  
mElu kanE vAr(e)varu (tana)
- C7 bhUtamul(ai)dunu nIvu  
porala jEyucunnAvu (tana)
- C8 niravadhi zayyapai nIvu  
nity(A)nandamun(u)nnAvu (tana)
- C9 zrI tyAgarAjuni  
cE paTTi rakSiJcedavu (tana)



Gist

I wish to be absorbed in (identical with) You by meditating within myself.

A, C1 & 2 I wish to know the location where You reside in the recess of my heart (because I wish to be absorbed in You by meditating within myself); at that very instant (of knowing where You reside) your secrets would be revealed with certainty; and at that moment one would not know in which corner the Illusion called 'I' (ego) is (would have vanished).

3. The (results of) my previous actions themselves should not forcibly hurl me to the fate.

4 & 5 The natural tendencies would be fully functional; yet, one (who is absorbed in meditation) would not be bothered or deterred in his mind even by a hundred-thousand interruptions.

6 & 7 To the one (who is absorbed in meditation) with half-closed eyes, who is there to perceive the pleasures of tastes (of sense objects), because You are the one moving the five elements (these five elements being the source - as tanmAtas - and aim of sense objects - as ruci).

8. You are in a state of infinite eternal bliss on the couch of zESa

9. You protected tyAgarAja by husbanding him.

Word-by-word Meaning

P I wish to be (kAvalerA) absorbed in (identical with) You (tanmayamE) by meditating (dhyAniJci) within myself (tanaOnE).

A, C1 & C2 I wish to know (teliyaga valerA) the location (tAvunu) where You (tAnu) reside (uNDDeDu) (tAnuNDDeDu) in the recess (guhAlO) (literally cave) of my heart (tana) (because I wish to be absorbed in You by meditating within myself);

at that very instant (A kSaNameE) (of knowing where You reside) your (nI) secrets (marmamu) (marmamA) would be revealed (telusunurA) (literally be known) with certainty (nizcayamai); and

at that (A) moment (vELanu) one would not know (teliyadurA) in which (E) (vELanE) corner (vaGkO) (literally direction, bend, curve) the Illusion (mAYa) called (anu) 'I' (ego) (Enu) (Enanu) is (would have vanished);

I wish to be absorbed in You by meditating within myself.

C3 The (results of my) previous (toli) actions themselves (karmamE) should not (kUDadu) forcibly (balamu) hurl (tOya) (literally push) me to the fate (vidhiki) (literally brahmA);

I wish to be absorbed in You by meditating within myself.

C4 & C5 The natural (prakRti) tendencies (svabhAvamulu) would be (uNDunu) fully functional (prajvaliJcucunu) (literally glowing forth) (prajvaliJcucuNDu); yet, one (who is absorbed in meditation) would not be bothered or deterred (lakSyamu jEyaru) in his mind (madilO) even (aina) by a hundred-thousand (lakSa) interruptions (antaramulaku) (literally intermissions) (antaramulukaina);

I wish to be absorbed in You by meditating within myself.

C6 & C7 To the one (who is absorbed in meditation) with half-closed (mRiGgina) (literally swallowed) eyes (kaLLaku), who is (evaru) there to perceive (kanE vAru) (vArevaru) the pleasures (mElu) of tastes (of sense objects) (ruculu), because You (nIvu) are the one moving (porala jEyucunnAvu) (literally rolling) the five (aidunu) elements (bhUtamulu) (bhUtamulaidunu) (these five elements being the source - as tanmAttras - and aim of sense objects - as ruci);

I wish to be absorbed in You by meditating within myself.

C8 You (nIvu) are (unnAvu) in a state of infinite (niravadhi) eternal (nitya) bliss (Anandamuna) (nityAnandamununnAvu) on the couch (zayyapai) of zESa;  
I wish to be absorbed in You by meditating within myself.

C9 You protected (rakSiJcedavu) tyAgarAja (tyAgarAjuni) by husbanding (cE paTTi) him;

I wish to be absorbed in You by meditating within myself.

Notes –

P – tanmaya – tanmayatva - being or becoming identical with (absorbed in) the object of meditation

C2 - EvaGkO teliyadurA – zrI tyAgarAja states that when one is absorbed in the Lord (object of meditation), the ego, seemingly, hides in some corner - only to crop up again at the termination of meditation.

C4 - prakRti svabhAvamulu prajvaliJcucun(u)NDu – The natural tendencies will be functioning – Please refer to zrImad-bhagavad-gItA, Chapter 18, verse 11 -

na hi dEhabhRtA zakyaM tyaktuM karmANyazeSata: |  
yastu karmaphalatyaAgI sa tyAgItiyabhidhIyatE || 11 ||

“Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.”

C6 – mriGgina kaLLaku – to the half-closed eyes – Please refer to zrImad-bhagavad-gItA, Chapter 6, verse 13 -

samaM kAya zirOgrIvaM dhArayannacalaM sthiraH ||  
saMprEkSyA nAsikAgraM svaM dizazcAnavaOkayan || 13 ||

“Let him firmly hold his body, head, and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.”

Gazing at the tip of his nose – .... when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.

C7 – porala jEyucunnAvu – Please to zrImad-bhagavad-gItA, Chapter 9, verse 10 –

mayA(a)dhyakSENa prakRtiH sUyatE sacarAcaram ||  
hEtunA(a)nEna kauntEya jagadviparivartatE || 10 ||

“By reason of My proximity, prakRti produces all this, the moving and unmoving; the world wheels round and round, O Son of kuntI, because of this. (All Translations and notes by Swami Swarupananda)

C9 – cE paTTi – pANi grahaNa in marriage is termed as ‘cE paTTu’ in telugu. This indicates the nAyaki bhAva.

General – (1) The anupallavi and caraNas 1 and 2 are interwoven. One is consequential of the other. I am doubtful whether there is an anupallavi at all because caranas 1 and 2 cannot be segregated from anupallavi. This needs to be checked.

General (2) The caraNas 3 – 6 are very tersely worded; caranas 4 - 5 and 6 – 7 are not independently translatable - they have to be combined in order to derive meaning. Yet, in view of the terse wordings, I am not sure whether the translation is correct or not.

## **O rAma rAma sarvOnnata-nAgagAndhAri**

In the kRti ‘O rAma rAma sarvOnnata’ – rAga nAgagAndhAri, zrI tyAgarAja describes the prayer of prahlAda to the Lord.

- P O rAma rAma sarv(O)nnata nIk(i)puD-  
(O)ra vaJcana(y)ElarA ghRNA-kara
- C1 vEda ziramul(e)llan(A)daraNatO  
nIvE daivam(a)ni nammga nammiti (O rAma)
- C2 peddal(ai)na vAri(y)oddanE satyamu  
kadd(a)ni nammitini sammatini (O rAma)
- C3 bandhu ratnamA dayA sindhu nIv(a)ani satya  
sandhuDav(a)nukoNTini ramm(a)NTini (O rAma)
- C4 bharatu carya saha carunitO niNDARA  
karagucu palikitivE gAcitivE (O rAma)
- C5 sati mATalu sadA kapijucE vini sam-  
matini kaugiliJcina zubh(A)nana (O rAma)
- C6 munu bhakta kOTulu koniyADa nIvu  
vArala brOcinadi lEdA mariyAda (O rAma)
- C7 I jagatini tyAgarAjuni brOcuTak-  
(I)jAlam(i)ka tALanu(n)I vELanu (O rAma)

Gist

I wish to be absorbed in (identical with) You by meditating within myself.  
I wish to know the location where You reside in the recess of my heart  
(because I wish to be absorbed in You by meditating within myself); at that very  
instant (of knowing where You reside) your secrets would be revealed with  
certainty; and at that moment one would not know in which corner the Illusion  
called ‘I’ (ego) is (would have vanished).

The (results of) my previous actions themselves should not forcibly hurl  
me to the fate.

The natural tendencies would be fully functional; yet, one (who is  
absorbed in meditation) would not be bothered or deterred in his mind even by a  
hundred-thousand interruptions.

To the one (who is absorbed in meditation) with half-closed eyes, who is  
there to perceive the pleasures of tastes (of sense objects), because You are the

one moving the five elements (these five elements being the source - as tanmAttras - and aim of sense objects - as ruci).

You are in a state of infinite eternal bliss on the couch of zESa  
You protected tyAgarAja by husbanding him.

#### Word-by-word Meaning

P O Lord rAma! O Lord rAma! O The Most Eminent (unnata) of all (sarva) (sarvOnnata)! Why (ElarA) do You (nIku) show partiality (OravaJcana) now (ipuDu) (nIkupuDOravaJcanayElarA), O Compassionate (ghRNAkara) Lord?

C1 I believed (nammiti) You because all (ellanu) the upaniSads – head (ziramulu) of vEda, respectfully (AdaraNatO) (ziramulellanAdaraNatO) believe (nammaga) that (ani) You (nIvE) are The Lord (daivamu) (daivamani);

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C2 Only from (oddanE) (literally near) those who have become (ainavAri) great personages (peddalu) (peddalainavAriyoddanE), I (learnt) that (ani) the Lord (satyamu) (literally truth) does exist (kaddu) (kaddani) and believed (nammitini) whole-heartedly (sammatini);

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C3 O Best (ratnamA) (literally jewel) among all relations (bandhu)! I considered (anukoNTini) that (ani) You (nIvu) (nIvani) are Ocean (sindhu) of mercy (dayA) and True to Your Word (satya-sandhuDavu) (sandhuDavanukoNTini); therefore, I called You (rammaNTini);

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C4 Isn't it that You spoke (palikitivE) to lakSmaNa – your companion (saha cara) (literally only who goes along) (carunitO) - passionately (karagucu) much (niNDara) about the conduct (carya) of bharaata (bharaatu) and also protected (gAcitivE) him (bharaata)?

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C5 O Auspicious (zubha) Faced (Anana) (zubhAnana) who whole-heartedly (sammatini) embraced (kaugiliJcina) AJjanEya – born of monkey (kapiju), listening (vini) always (sadA) to the words (mATalu) of Your wife (sati) through (cE) (kapijucE) him (AJjanEya);

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C6 Earlier (munu) when the great (kOTulu) devotees (bhakta) extolled (koniyaDa) You, did You (nIvu) not (IEda) protect (brOcinadi) them (vArala)? Does it behove You (mariyaDa) (not to do so now when I extol You)?

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

C7 At this (I) time (vELanu), I am unable to bear (tALanu) (tALanunI) further (ika) delay (jAlamu) (jAlamika) in protecting (brOcuTaku) (brOcuTaki) this tyAgarAja (tyAgarAjuni) in this (I) World (jagatini);

O Lord rAma! O Lord rAma - the Most Eminent of all! Why do You show partiality now, O Compassionate Lord?

Notes –

C1 – vEda ziras – upaniSad are considered to be the ‘head of vEdA’ – please see an article on the subject in website –

<http://www.hinduonnet.com/2000/11/07/stories/13070179.htm>

C2 – peddalu – This will refer to sage nArada who initiated prahlAda even when he was in his mother’s womb.

C4 – saha carya – In the book of TKG and TSV/AKG, this word has been taken to mean ‘sugrIva’. However, in the book of CR, this has been taken to mean lakSmaNa. It was lakSmaNa who was all along with zrI rAma in the forest compared to association of sugrIva for just about year, and (2) in vAlmiki rAmAyaNa – ayOdhyA kANDa (Chapter 97) – zrI rAma speaks very highly about bharata to lakSmaNa just before arrival of bharata to the forest. The most important portion of this praise is quoted below –

ambAM ca kEkayIM ruSyA bharatazcApriyaM vadan |  
prasAdya pitaraM zrImAn rAjyaM mE dAtumAgata: || 12 ||

“Getting angry with mother kaikEyI and speaking unkind words to her and having obtained the consent of our father, the glorious bharata has (evidently) come to offer the throne to me.”

C5 – kapijucE – this is how it is given in all the books other than TKG, wherein it is given as ‘kapi jUcE’. ‘kapi jUcE’ is inappropriate in the context. Any suggestions ???

C5 – kapiju – AJjanEya’s parents – aJjana and kEsari. Please visit the website for more information on AJjanEya –

<http://hinduism.about.com/library/weekly/aa052801b.htm>

C7 – tyAgarAjuni brOcuTaku – It is prahlAda speaking with the name and form of zrI tyAgarAja. This is what zrI tyAgarAja calls in many kRtis as ‘bhAva’ and ‘bhAviJcu’. Vocabulary fails to describe adequately the mental state of such persons.

## **zrI rAma jaya rAma-madhyamAvati**

In the kRti ‘zrI rAma jaya rAma zRGgAra’ – rAga madhyamAvati, zrI tyAgarAja sings praises of the Lord as prahlAda would.

- P        zrI rAma jaya rAma zRGgAra rAma
- C1        gAravamuna brOvu karuNA samudra (zrI)
- C2        nA lOni jAli nIk(E)la tocadurA (zrI)
- C3        manas(i)cci nAtOnu mAT(A)Duned(e)puDu (zrI)
- C4        tALan(I) vELa(n)ika jAlama rAma (zrI)
- C5        balimini valacitE calama O rAma (zrI)
- C6        I saukhyam(I) bhAgyam(e)ndaina galadA (zrI)
- C7        japam(E)mO tapam(E)mO aparAdham(E)mO (zrI)
- C8        paGkaja nayana nA kuGkuma nIvE (zrI)

- C9 avanij(A)dhipa nA sogas(e)varidE rAma (zrI)
- C10 nIvu nimiSamu lEni bhAvukam(E)lE (zrI)
- C11 tOSimpak(e)nnALLu tOcunE rAma (zrI)
- C12 ella saukhyamulu manas(o)lladE rAma (zrI)
- C13 pAyagA mEnu sagamAyenE rAma (zrI)
- C14 I(y)andam(I) candam(e)ndaina galadA (zrI)
- C15 kUrcu vetal(A)rcu kaDa tErcavE rAma (zrI)
- C16 mikkili mrokki cE jikkiti rAma (zrI)
- C17 rAjillu zrI tyAgarAj(A)di vinuta (zrI)

Gist

O Lord zrI rAma! O Charming rAma! O Ocean of Mercy! O Lotus Eyed! O Consort of sItA! O shining Lord praised by tyAgarAja and others!  
Hail You!

1. Please protect me with affection!
2. Why my inner grief wouldn't be known to You?
3. When are You going to talk to me frankly?
4. I am unable to bear now; why You still delay?
5. Even though I exceedinly love You, why this obstinacy?
6. Is this comfort and this fortune available anywhere else?
7. I do not know chanting of Your names or penances, neither I know what my fault is.
8. You alone are my adornment.
9. Whose is this elegance of mine, but Yours?
10. Of what avail is this fortune if You are not there even for a moment?
11. How long will I while away without making You happy?
12. My mind will not like all these comforts.
13. Being separated from You, my body has become emaciated.
14. Is this charm and this excellence found anywhere else?
15. Please be united with me, relieve my distress and emancipate me.
16. Having prayed to You a lot, I am caught in Your hands.

Word-by-word Meaning

P O Lord zrI rAma! Hail You (jaya) O Lord rAma! O Charming (zRGgAra) rAma!

C1 O Ocean (samudra) of Mercy (karuNa)! Please protect (brOvu) me with affection (gAravamuna)!  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!

C2 Why (Ela) my (nA) inner (lOni) grief (jAli) wouldn't be known (tOcadurA) (literally occur) to You (nIku) (nIkEla)?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!

C3 When (epuDu) are You going to talk (mATADunadi) (mATADunadepuDu) to me (nAtOnu) frankly (manasu icci) (manasicci)?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!

- C4 I am unable to bear (tALanu) now (I vELa) (tALanI); O Lord rAma! why You still (ika) (vELanika) delay (jAlamA)?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C5 Even though I exceedingly (balimini) (literally forcibly) love (valacitE) You, why this obstinacy (calamA)? O Lord rAma!  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C6 Is this (I) comfort (saukhyamu) and this (I) (saukhyamI) fortune (bhAgyamu) available (galadA) anywhere (endaina) (bhAgyamendaina) else?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C7 I do not know what (EmO) chanting (japamu) (japamEmO) of Your names is and what (EmO) penance (tapamu) (tapamEmO) is, neither what (EmO) my fault (aparAdhamu) (aparAdhamEmO) is;  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C8 O Lotus (paGkaja) Eyed (nayana)! You alone (nIvE) are my adornment (kuGkuma) (literally vermilion);  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C9 O Consort (adhipa) (literally Lord) of sItA – born of Earth (avanijA) (avanijAdhipa)! Whose (evaridE) is this elegance (sogasu) (sogasevaridE) of mine (nA) but Yours? O Lord rAma!  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C10 Of what avail (ELE) is this fortune (bhAvukamu) (bhAvukamELE) if You (nIvu) are not there (lEni) even for a moment (nimiSamu)?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C11 O Lord rAma! How long (ennALLu) (literally how long) will I while away (tOcunE) (literally occur) without making You happy (tOSimpaka) (tOSimpakennALLu)?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C12 O Lord rAma! My mind (manasu) will not like (olladE) (manasolladE) all (ella) these comforts (saukhyamulu);  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C13 O Lord rAma! Being separated (pAyAgA) from You, my body (mEnu) has become (AyenE) emaciated (sagamu) (literally half) (sagamAyenE);  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C14 Is this (I) charm (andamu) and this (I) (IyandamI) excellence (candamu) found (galadA) anywhere (endaina) (candamendaina) else?  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C15 O Lord rAma! Please be united (kUrcu) with me, relieve (Arcu) my distress (vetalu) (vetalArcu) and emancipate (kaDa tErcavE) me;  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!
- C16 O Lord rAma! Having prayed (mrokki) to You a lot (mikkili), I am caught (jikkiti) in Your hands (cE);  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!

C17 O shining (rAjillu) Lord praised (vinuta) by tyAgarAja and others (Adi)  
(tyAgarAjAdi!)  
O Lord zrI rAma! Hail You O Lord rAma! O Charming rAma!

Notes –

C 4- jAlamA – this is how it is given in the books of TKG and TSV/AKG. In the book of CR, it is given as ‘tALamA’, however, the meaning derived is ‘delay’ (jAlamA). This needs to be checked. Any suggestions ???

C8 – kuGkuma – this is how it is given in all the books other than that of TKG, wherein it is given as ‘kuGkumamu’. ‘kuGkuma’ means ‘vermilion’ aka ‘sindUra’. ‘kuGkumamu’ means ‘saffron’. In the present context, ‘kuGkuma’ is appropriate. This needs to be checked. Any suggestions ???

C11 – tOcunE – This is how it is given in all the books. There are two similar words in telugu – ‘tOyu’ meaning ‘spending’, ‘while away’ which takes the form ‘tOsi’; ‘tOcu’ – meaning ‘occur’. In the present context, ‘tOcunE’ does not seem to be appropriate in view of the word ‘tOSimpaka’ which is in negative form. If it is in positive for ‘tOSimpanu’, then ‘tOcunE’ may be correct. With ‘tOSimpaka’ – as given in all the books – ‘tOcunE’ does not seem to be appropriate – it should be ‘tOstunE’. In the book of CR, the meaning taken is ‘how many days can I spend without satisfying Your mind’. In other books, this has been glossed over. Therefore, the same meaning has been adopted. This needs to be checked. Any suggestions ???

C13 – sagamAyenE – this is how it is given in the book of TSV/AKG. However, in other books, it is given as ‘sagamAyenO’. From the context, ‘sagamAyenE’ seems to be appropriate. This needs to be checked. Any suggestions ???

## sarasIruha nayana-bilahari

In the kRti ‘sarasIruha nayana’ – rAga bilahari, zrI tyAgarAjadescribes the prayer of prahlAda that the side glance of the Lord is equal to ruling the Whole Universe.

- P sarasIruha nayana nI kaTAkSamE  
cAlu sajjana jIvana
- C1 mInam(a)rbhakula kAmiJci kann(a)Tla  
dAnam(I) laGkanu daya jUcin(a)Tla (sara)
- C2 sAdhu saGgati nEnu salipina(y)aTla  
mAdhurya bhOjanam(a)Tu jEsin(a)Tla (sara)
- C3 dhana kanakamul(e)lla tagilina(y)aTla  
dinamu durAsalu tIrina(y)aTla (sara)
- C4 simhAsanamuna celagina(y)aTla  
brahmEndra paTT(A)nubhavam(a)ndin(a)Tla (sara)
- C5 nAlg(o)kka padi bhuvanam(E)lin(a)Tla  
kalugu kulam(e)lla kaDa tErin(a)Tla (sara)
- C6 rAjIva bhava nuta ramaNIya carita  
rAjillu zrI tyAgarAj(A)di vinuta (sara)

Gist



O Lotus Eyed! O Livelihood of virtuous people! O Lord praised by brahmA! O Lord of most delightful exploits or conduct! O Effulgent Lord well-praised by this tyAgarAja and others!

Your grace alone is enough for me.

It is as if mInamu – (daughter of uSA and wife of kAzyapa) begot offspring by desiring; it is as if You showed grace by bestowing as a gift laGka to vibhISaNa.

It is as if I enjoyed the company of virtuous persons; it is as if I partook tasty food to the fill.

It is as if vast wealth and much gold were found; it is as if evil propensities arising everyday are quelled.

It is as if I sat on a throne; it is as if I attained the experience of the positions of bramA and indra.

It is as if I ruled the fourteen Worlds; it is as if all those born in the lineages attain emancipation.

#### Word-by-word Meaning

P O Lotus (sarasIruha) Eyed (nayana)! Your grace alone (kaTAKSamE) (literally side glance) is enough (cAlu) for me; O Livelihood (jIvana) of virtuous people (sajjana)!

C1 It is as if (aTla) mInamu – (daughter of uSA and wife of kAzyapa) begot (kanna) (kannaTla) offspring (arbhakula) by desiring (kAmiJci);

it is as if (aTla) You showed grace (daya jUcina) (jUcinaTla) by bestowing (I) as a gift (dAnamu) (dAnamI) laGka to vibhISaNa;

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

C2 It is as if (aTla) I (nEnu) enjoyed the company (saGgati salipina) (salipinayaTla) of virtuous persons (sADhu);

it is as if (aTla) I partook (bhOjanamu jEsina) (jEsinaTla) tasty (mAdhurya) food to the fill (aTu) (literally like) (bhOjanamaTu);

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

C3 It is as if (aTla) vast (ella) (literally all) wealth (dhana) and much (ella) gold (kanakamulu) (kanakamulella) were found (tagilina) (tagilanayaTla);

it is as if (aTla) evil propensities (durAsalu) arising everyday (dinamu) are quelled (tIrina) (tIrinayaTla);

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

C4 It is as if (aTla) I sat (celagina) (literally shine) (celaginayaTla) on a throne (simhAsanamuna);

it is as if (aTla) I attained (andina) (andinaTla) the experience (anubhavamu) of the positions (paTTa) (paTTAnubhavamandinaTla) of bramA and indra (brahmEndra);

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

C5 It is as if (aTla) I ruled (Elina) (ElinaTla) the fourteen – four (nAlgu) and a (okka) (nAlgokka) ten (padi) - Worlds (bhuvanamu) (bhuvanamElinaTla);

it is as if (aTla) all (ella) those born (kalugu) in the lineages (kulamulu) (kulamulella) attain emancipation (kaDa tErina) (tErinaTla);

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

C6 O Lord praised (nuta) by brahma – abiding (bhava) in Lotus (rAjIva)! O Lord of most delightful (ramaNIya) exploits or conduct (caritra)! O Effulgent (rAjillu) Lord well-praised (vinuta) by this tyAgarAja and others (Adi) (zrI tyAgarAjAdi)!

O Lotus Eyed! Your grace alone is enough for me; O Livelihood of virtuous people!

Notes -

General – caraNa 1 has been given as anupallavi in the book of CR and ATK. This needs to be checked. Any suggestions ???

General – Ending words each line C1 to C5 ‘aTla’ are not given uniformly in the books.

C1 - mInamu –mIna (daughter of uSA – wife of Sun) is the wife of kazyapa (prajapati); from them the whole of aquatic life arose.

C4 – paTTAnubhavam – this is how it is given in the book of TKG. In the book of CR, this is given as ‘paTTamanubhavam’. This needs to be checked. Any suggestions ???

C5 – bhuvamElinaTla – 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 ‘bhuvamulElinaTla’. This needs to be checked. Any suggestions ???

## **vaddayuNDEdE-varALi**

In the kRti ‘vaddayuNDEdE bahu mElu’ – rAga varALi, zrI tyAgarAja depicts how prahlAda prayed to the Lord expressing his desire.

P vadda(y)uNDEdE bahu mElu vArij(A)kSa

A addampu mOmu kala raGga  
anupama mOhan(A)Gga (vadda)

C1 baGgAru pUla pUjintu  
bAgugA ninnu sEvintu  
zRGgAriJci kaugilintu  
cEri nE ninn(A)rAdhintu (vadda)

C2 muGgala nE naTiyintu  
muddu mATala tElintu  
saGgItamu vinipintu  
sAreku nE santOSintu (vadda)

C3 satta mAtrama nI(y)andu  
cittamu kAni pOd(e)ndu  
tattaramu tIrcukondu  
tyAgarAja sulabhuD(a)ndu (vadda)

Gist

O Lotus Eyed! O Lord raGga having mirror-like face! O Incomparably Charming Limbed! O Pure Existence!

Your being near me (or my being near You) itself is very nice.

I shall worship You with golden flowers; I shall serve You well; Having bedecked You, I shall embrace You; By being united with You, I shall gratify You.

I shall dance in front of You; I shall speak romantic words; I shall sing songs; I shall always make you happy.

My mind is immersed in You and it will not move away anywhere else; I shall resolve all my perplexities in the Lord who is easily attainable or approachable to tyAgarAja.

#### Word-by-word Meaning

P O Lotus (vArija) Eyed (akSa) (vArijAkSa)! Your being (uNDEdE) near me (vadda) (vaddayuNDEdE) (or my being near You) itself is very (bahu) nice (mElu).

A O Lord raGga having (kala) mirror-like (addampu) face (mOmu)! O Incomparably (anupama) Charming (mOhana) Limbed (aGga) (mOhanAGga)!  
O Lotus Eyed! Your being near me itself is very nice.

C1 I shall worship (pUjintu) You with golden (baGgAru) flowers (pUla);  
I shall serve (sEvintu) You (ninnu) well (bAguga);  
Having bedecked (zRGgAriJci) You, I shall embrace (kaugilintu) You;  
By being united (cEri) with You, I (nE) shall gratify (ArAdhintu) You (ninnu);  
O Lord! Your being near me itself is very nice.

C2 I (nE) shall dance (naTiyuntu) in front of You (muGgala);  
I shall speak (tElintu) (literally perform) romantic (muddu) words (mATala);  
I shall sing (vinipintu) songs (saGgItamu);  
I (nE) shall always (sArEku) make you happy (santOSintu);  
O Lord! Your being near me itself is very nice.

C3 O Pure (mAtrama) Existence (satta)! My mind (cittamu) is immersed in (andu) You (nI) (nIyandu) and (kAni) it will not move away (pOdu) anywhere else (endu) (pOndendu);  
I shall resolve (tIrcukondu) all my perplexities (tattaramu) in (andu) the Lord who is easily attainable or approachable (sulabhuDu) (sulabhuDandu) to tyAgarAja;  
O Lord! Your being near me itself is very nice.

#### Notes -

P – vaddayuNDEdE – this is how it is given in the books of TKG and TSV/AKG. However in the books of ATK and CR, this is given as ‘vaddanuNDunade’. This needs to be checked. Any suggestions ???

C1 – zRGgAriJci – It is not clear whether this refers to the Lord or to one-self. As it stands, it is a transitive verb and therefore, should refer to the Lord. If it refers to one self, it should be ‘zRgAriJcukoni’. Any suggestions ???

C1 – cEri nE ninnArAdhintu – This is how it is given in all the books other than that of TKG, where the word ‘nE’ is not found. This needs to be checked. Any suggestions ???

## tIrunA nA lOni-sAvEri

In the kRti ‘tIrunA nA lOni’ – rAga sAvEri, zrI tyAgarAja brings out the yearnings of prahlAda.

P tIrunA nA lOni dugdha

A sAramau nI pAda sArasamu nAdu hRda-

y(A)ravindamuna peTTi kaTTukOka (tIrunA)

- C1 kamma viltuni kanna kAnti galigina harI  
mummAru pAl(a)nnamu bhujimpa beTTi  
kammani viDam(o)sagi kaDu ratnamulu merayu  
tamma paDiganu baTTi tAn(i)puDu niluvakanu (tIrunA)
- C2 anudinamu nIdu pAd(A)bjamulan(o)ttucunu  
kanaka mayamau suraTi karamun(i)Di visari  
ghanamaina phaNi talpamunan(u)Jci pADucunu  
kanulAra sEviJci kAlamula gaDapakanu (tIrunA)
- C3 rAj(A)dhi rAja sura rAja vandita pAda  
zrI jAnakI ramaNa zRMgAra jaladhE  
rAja dharuDagu tyAgarAja pUjituD(a)nucu  
rAjillu nI kIrti rAjiga pogaDakanu (tIrunA)

Gist

O the Radiant Lord hari who bore the cupid! O Lord of Kings! O Lord whose feet are worshipped by indra! O Beloved of zrI jAnakI! O Ocean of Charm!

Will my inner affliction be relieved -

(1) without embracing Your essential Lotus Feet by seating them in the Lotus of my heart?

(2) without offering thrice rice cooked in milk for eating, then (3) offering scented betel leaves, and then, (4) myself standing by Your side at this time holding the sparkling spittoon studded with superior precious stones?

(5) without squeezing Your Lotus Feet every day, then, (6) fanning You with a golden fan held in my hand, then, (7) placing You on the magnificent serpent couch and singing (lullaby), (8) beholding You by my eyes to my heart's content and (9) thus spending my time in this manner?

(10) without extolling heartily Your glory shining as the One worshipped by this tyAgrAja, in the same manner as Lord ziva (praises You)?

Word-by-word Meaning

P Will my (nA) inner (lOni) affliction (dugdha) be relieved (tIrunA)?

A Will my inner affliction be relieved without embracing (kaTTukOka) Your (nI) essential (sAramau) Lotus (sArasamu) Feet (pAda) by seating (peTTi) them in the Lotus (aravindamuna) of my (nAdu) heart (hRdaya) (hRdayAravindamuna)?

C1 O the Radiant (kAnti galigina) (literally one who has radiance) Lord hari (harI) who bore (kanna) the cupid – fragrant (kamma) bowed (viltuni)!

will my inner affliction be relieved without -

offering (beTTi) thrice (mummAru) rice (annamu) cooked in milk (pAlu) (pAlannamu) for eating (bhujimpa), then

offering (osagi) scented (kammani) betel leaves (viDamu) (viDamosagi); and then,

myself (tAnu) standing (niluvakanu) (literally without standing) by Your side at this time (ipuDu) (tAnipuDu) holding (baTTi) the sparkling (merayu) spittoon (tamma paDiga) (paDiganu) studded with superior (kaDu) precious stones (ratnamulu)?

C2 Will my inner affliction be relieved without –

squeezing (ottucunu) Your (nIdu) Lotus (abjamulanu) Feet (pAda) (pAdAbjamulanottucunu) every day (anudinamu); then,

fanning (visari) You with a golden (kanaka mayamau) fan (suraTi) held (iDi) in my hand (karamuniDi); then,  
 placing (uJci) You on the magnificent (ghanamaina) serpent (phaNi) couch (talpamunanu) (talpamunanuJci) and singing (pAducunu) (lullaby), and  
 beholding (sEviJci) You by my eyes to my heart's content (kanulAra) and  
 thus spending (gaDapakanu) (literally without spending) my time (kAlamula) in  
 this manner?

C3 O Lord (adhi rAja) of Kings (rAja) (rAjAdhi)! O Lord whose feet (pAda) are worshipped (vandita) by indra – Lord (rAja) of celestials (sura)! O Beloved (ramaNa) of zrI jAnakI! O Ocean (jaladhE) of Charm (zRMgAra)!  
 will my inner affliction be relieved without extolling (pogaDakanu) –  
 heartily (rAjigA) (literally consentingly) Your (nI) glory (kIrti) shining (rAjillu) as (anucu) the One worshipped (pUjituDu) (pUjituDanucu) by this tyAgrAja,  
 in the same manner (agu) as Lord ziva – wearer (dharuDu) (dharuDagu) of (digit) of moon (rAja) (praises You)?

Notes -

C1 – harI – this is how it is given in all the books other than that TKG, wherein it is given as 'harE'. This needs to be checked. Any suggestions ???

C1 - tamma paDiga – spittoon for spitting the non-chewable part of the betel leaves and nuts – sort of cud.

C2 – mummAru – this word means 'definitely', 'certainly' and also 'three times'. In the present context 'three times' is applicable.

## **rAmAbhirAma raghurAma-sAvEri**

In the kRti 'rAmAbhirAma raghurAma' – rAga sAvEri, zrI tyAgarAja praises the glory of Lord as prahlAda.

- P rAm(A)bhirAma raghurAma O rAma
- A tAmasamul(E)la sItA manO-ramaNa (rAma)
- C1 paga sEyuT(e)lla nApAla nIDu  
 vagal(E)la viDa jAlavu gaj(E)ndra pAla (rAma)
- C2 nI sommu nEn(a)DagalEdu niNDu  
 mOsamau prapaJcam(a)nd(A)sa lEdu (rAma)
- C3 Asa nI(y)eDa tanaku pOdu nija  
 dAsa rakSaka ninu vinA gatiyu lEdu (rAma)
- C4 nI sari samAnam(e)var(i)lalO rAma  
 nIraja daL(A)kSa cikkitirA nI valalO (rAma)
- C5 kallalAD(a)ni teliya lErA nI  
 valla nErumu gAni nE nIku vErA (rAma)
- C6 zrI pati nanu marava tagunA idi  
 pApamE gAni eDabAya manas(a)gunA (rAma)
- C7 AjAnu bAhu karam(I)rA zrI  
 tyAgarAjuni bhav(A)bdhi dATiJci param(I)rA (rAma)

Gist

O Delightful Lord rAma! O Lord raghurAma! O rAma! O Delighter of the mind of sItA! O Protector of gajEndra! O Protector of true devotees! O Lotus petal Eyed! O Consort of lakSmi!

(1) Who is equal to You in this World? I am caught in Your snare. (2) Why this delay? (3) Is showing of enmity towards me only? Why don't You leave aside Your deceptions? (4) I do not seek Your property; I do not have desire for this very bad universe. (5) My love towards You will not abate; I have no refuge other than You. (6) I did not know that You are a liar; it is indeed fault from Your side; am I alien to You? (7) Is it proper for You to forget me? it is indeed my sin; will ever my mind agree to be separated from You? (8) Give me Your hand of arms extending upto to knees; bestow on me emancipation by taking this tyAgrAja across the Ocean of Worldly Existence.

Word-by-word Meaning

- P O Lord rAma who is delightful (abhirAma)! O Lord raghurAma! O rAma!
- A O Delighter (ramaNA) of the mind (manas) (manOramaNA) of sItA!  
Why (Ela) this delay (tAmasamulu) (tAmasamulEla)?  
O Delightful Lord rAma! O Lord raghurAma! O rAma!
- C1 O Protector (pAla) of gajEndra (the elephant)!  
Is all (ella) showing (sEyuTa) (sEyuTella) of enmity (paga) towards me only (nApalA)?  
Why (Ela) don't You leave aside (viDa jAlavu) Your (nIDu) deceptions (vagalu) (vagaluEla)?  
O Delightful Lord rAma! O Lord raghurAma! O rAma!
- C2 I (nEnu) do not (IEdu) seek (aDaga) (nEnaDagalEdu) Your (nI) property (sommu);  
I do not have (IEdu) desire (Asa) for (andu) this very (niNDu) bad (mOsamau) universe (prapaJcamu) (prapaJcamandAsa);  
O delightful Lord rAma! O Lord raghurAma! O rAma!
- C3 O Protector (rakSaka) of true (nija) devotees (dAsa)! My (tanaku) love (Asa) towards You (nIyeDa) will not abate (pOdu) (literally leave);  
I have no (IEdu) refuge (gatiyu) other than (vinA) You (ninu);  
O Delightful Lord rAma! O Lord raghurAma! O rAma!
- C4 O Lord rAma! O Lotus (nIraja) petal (daLa) Eyed (akSa) (daLakSa)!  
Who (evuru) is equal (sari samAnamu) to You (nI) in this World (ilalO) (sAmAnamevarilalO)?  
I am caught (cikkitirA) in Your (nI) snare (valalO);  
O Delightful Lord rAma! O Lord raghurAma! O rAma!
- C5 I did not know (teliyalErA) that (ani) You are a liar (kallalAdu) (kallalADani);  
it is indeed (gAni) fault (nEramu) from Your side (nI valla);  
am I (nE) alien (vErA) to You (nIku)?  
O Delightful Lord rAma! O Lord raghurAma! O rAma!
- C6 O Consort (pati) of lakSmi (zrI)!  
Is it proper (tagunA) for You to forget (maruva) me (nanu)?  
It (idi) is indeed (gAni) my sin (pApame);

Will ever my mind (manasu) (manasagunA) agree (agunA) to be separated (eDabAya) from You?

O Delightful Lord rAma! O Lord raghurAma! O rAma!

C7 Give me (IrA) Your hand (karamu) (karamIrA) of arms (bAhu) extending upto to knees (AjAnu);

bestow (IrA) on me emancipation (paramu) (paramIrA) by taking this tyAgrAja (tyAgarAjuni) across (dATiJci) the Ocean (abdhi) of Worldly Existence (bhava) (bhavAbdhi);

O Delightful Lord rAma! O Lord raghurAma! O rAma!

Notes -

A – tAmasamulEla – this is how it is given in all the books other than that of ATK, wherein it is given as ‘tAmasamyEla’. This needs to be checked. Any suggestion ???

C1 – paga sEyuTElla nA pAlA – this is how it is given in all the books other than that of TKG, wherein it is given as ‘paga sEyuTEla nA pAla’. This needs to be checked. Any suggestions ???

C5 – This caraNa is found only in the book of TKG.

C5 – kallalADani – In the book of TKG, this has been translated as ‘fraudulent’. From the form of the word this should be split as ‘kallalADu+ani’. However, ‘kallalADu’ does not translate as ‘fraudulent’. The nearest word for ‘cheat’, ‘liar’ etc is ‘kallari’. It is not known whether this has been derived from ‘kalla+vADu’. This needs to be checked. Any suggestions ???

C6 – zrI tyAgarAjuni – this is how it is given in all the books other than that of TKG, wherein ‘zrI’ is not found. This needs to be checked. Any suggestions ???

C7 – dATiJci – This is how it is given in all the books other than that of TKG, wherein it is given as ‘tADiJci’. As ‘dATiJci’ is the appropriate word, the same has been adopted.

## daya rAni-mOhanAM

In the kRti ‘daya rAni daya rAni’ – rAga mOhanAM, zrI tyAgarAja depicts how prahlAda felt after having had darzan of the Lord.

P daya rAni daya rAni dAzarathI rAma

C1 vivarimpa taramA raghuvIr(A)nandamu (daya)

C2 talacitE mEn(e)lla pulakariJcenu rAma (daya)

C3 kanukonan(A)ndamai kannIru niNDenu (daya)

C4 AsiJcu vELa jagam(a)nta tRNam(A)yenu (daya)

C5 caraNa kaugili vELa celagi mai maracenu (daya)

C6 centan(u)NDaga nAdu cintalu tolagenu (daya)

C7 marma hInula kUDa karmam(a)nan(ai)yyenu (daya)

C8 tanakai zrI rAm(A)vatAram(e)ttitivO (daya)

C9 nA(v)aNTi dAsula brOva veDalitivO (daya)

C10 mUDu mUrtulak(A)di mUlamu nIvE rAma (daya)

C11 zrI tyAgarAjuni celikADu nIvE rAma (daya)

Gist

O Lord rAma – son of King dazaratha! O Lord raghuvIra! O Lord rAma!

Let Your grace come, let Your grace come.

Is it possible to describe the bliss?

If I thought of You, it resulted in experiencing horripilation in the whole body.

As a result of beholding You, experiencing bliss, tears (of joy) filled my eyes.

At the time of loving You, the whole world became insignificant.

At the time of embracing Your feet, I shone and lost body consciousness.

As You were near me all my worries vanished.

I considered even meeting those who are bereft of the knowledge of Your secret to be a curse.

Did You incarnate as Lord zrI rAma for my sake?

Did You proceed in order to protect devotees like me?

You are the Original Cause of even the Trinity.

You the most intimate friend of tyAgarAja.

Word-by-word Meaning

P O Lord rAma – son of King dazaratha (dAzarathI)! Let Your grace (daya) come (rAni), let Your grace (daya) come (rAni).

C1 O Lord raghuvIra! Is it possible (taramA) to describe (vivarimpa) the bliss (Anandamu) (raghuvIrAnandamu)?

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C2 O Lord rAma! If I thought (talacitE) of You, it resulted in experiencing horripilation (pulakariJcenu) in the whole (ella) body (mEnu) (mEnella);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C3 As a result of beholding (kanukonanu) You, having experienced bliss (Anandamai) (kanukonanAndamai), tears (kannIru) (of joy) filled (niNDenu) my eyes;

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C4 At the time (vELa) of loving (AsiJcu) You, the whole (anta) world (jagamu) (jagamanta) became insignificant (tRNamu) (literally a blade of grass) (tRNamAyenu);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C5 At the time (vELa) of embracing (kaugili) Your feet (caraNa), I shone (celagi) and lost body (mai) consciousness (maracenu);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C6 As You were (uNDaga) near me (centanu) (centanuNDaga) all my (nAdu) worries (cintalu) vanished (tolagenu);



O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C7 I considered (ananaiyyenu) (literally said) that even meeting (kUDa) those who are bereft (hInula) of the knowledge of Your secret (marma) to be a curse (karmamu) (literally unpleasant but unavoidable duty) (karmamananaiyyenu);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C8 Did You incarnate (avatAramu ettitivo) as Lord zrI rAma (rAmAvatAramettitivO) for my sake (tanakai)?

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C9 Did You proceed (veDalitivO) in order to protect (brOva) devotees (dAsula) (literally servants) like (aNTi) me (nA) (nAvaNTi)?

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C10 O Lord rAma! You (nIvE) are the Original (Adi) Cause (mUlamu) of even the Trinity (mUDu mUrtulaku) (mUrtulakAdi);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

C11 O Lord rAma! You (nIvE) the most intimate friend (celikADu) of tyAgarAja (tyAgarAjuni);

O Lord rAma – son of King dazaratha! Let Your grace come, let Your grace come.

Notes –

General – The order of the caraNas are as given in the book of TKG.

General – In the book of CR, 'rAma' is given at the end of all caraNas; In the book of TSV/AKG, 'rAma' is given at the end of all caraNas except 8, 9 and 10; in the book of TKG, 'rAma' is given at the end of caraNas 2, 10 and 11 only. This needs to be checked. Any suggestions ???

C2, C3, C4, C5 and C6 – In the book of TKG, the ending word of these caraNas are given as 'pulkariJceni', 'niNDeni', tRNamaiyani', 'maraceni' and 'toligeni'; the correct ending – as given in the book of CR and TSV/AKG – should be 'pulkariJcenu', niNDenu', tRNamAyenu', 'maracenu' and 'tolagenu'. This needs to be checked. Any suggestions ???

C7 – In the book of TKG the ending is given as 'karmamananaitini'. However, in the book of TSV/AKG, this is given as 'karmamananaiyyeni'. In my humble opinion, in keeping with other endings, this should be 'karmananaiyyenu'. This needs to be checked. Any suggestions ???

C7, C8, C9 and C10 – These caraNas are not found in the book of CR and ATK.

## **daya sEyavayya-yadukulakAmbhOji**

In the kRti 'daya sEyavayya' – rAga yadukulakAmbhOji, zrI tyAgarAja describes the pleadings of prahlAda. (This kRti is part of dance-drama 'prahlAda bhakta vijayaM'.)

P daya sEyav(a)yyA sadaya rAmacandra

- A dayanu koJcem(ai)na nADu  
talacucunna sItA sukhamu (daya)
- C1 kSiti nAthula rAkayu  
sammati lEka zrI sAkEta  
pati rADE(y)ana vaccun(a)nina  
satiki kalgina Anandamu (daya)
- C2 celiyarO nA vale nAthunaku  
galar(E)mO rAlEd(a)ni jAli  
telisi mrokkukoni brOvu vELa  
balimini(n)eduraina sukhamu (daya)
- C3 koJc(e)m(I) rUpam(A)villu  
vaJca kUDaga pOnO(y)ani  
eJci jAli jenda mEnu  
peJci kanipiJcin(a)Tla (daya)
- C4 eTTi vArik(ai)na dorakan-  
(a)TTi janakajanu boTTu  
kaTTi karamu paTTu vELa  
kAntak(u)nna sukhamu tanaku (daya)
- C5 kOrina vAralanu nEn-  
(I) rIti brOtun(a)ni sabha  
vAralaku teliya jEyu  
dAri tyAgarAjunaku (daya)

#### Gist

O Merciful Lord zrI rAmacandara!

Do condescend to show atleast a little of that comfort derived by sItA –

(1) who, that day was contemplating of Your grace;

(2) who, being not happy with the arrival of (other) kings (for svayam-  
vara), on enquiring whether zrI rAma would not come, when (she was) told that  
'He would surely come';

(3) by Your forcefully appearing (before her) knowing her grief, when she  
was supplicating that You had not come probably because there might have been  
other fiances like me to the Lord;

(4) when You demonstrated Your prowess when she was worried  
thinking that with this small form, You might not be able to bend that huge bow;

(5) when You held her hand by marrying her, who could not be attained  
by any one - no matter how eminent.

Do condescend to show this tyAgarAja that method which You declared  
to those present in the assembly that 'this is how I shall protect those who seek  
me'.

#### Word-by-word Meaning

P Do (sEyavu) Condescend (daya), O Merciful (sadaya) Lord (ayya)  
(sEyavayyA) zrI rAmacandara!

A O Merciful Lord zrI rAmacandra! Do condescend to show atleast a little  
(koJcemaina) of that comfort (sukhamu) derived by sItA who, that day (nADu)  
was contemplating (talacucunna) of Your grace (dayanu).

C1 O Merciful Lord zrI rAmacandra! do condescend to bestow on me that joy (Anandamu) felt (kalgina) by sIta – the virtuous woman (sati) (satiki) – who being not (IEka) happy with (sammati) (literally agreeable) the arrival (rAkayu) of (other) kings – Lords (nAthula) of Earth (kSiti) (for svayam-vara), on enquiring (ana) whether zrI rAma – the Lord (pati) of sAkEta – would not come (rADE) (rADEyana), when (she was) told that (anina) ‘He would surely come’ (vaccunu) (vaccunanina).

C2 O Merciful Lord zrI rAmacandra! do condescend to bestow on me that solace (sukhamu) derived by sIta, by Your forcefully (balimini) appearing (eduraina) (balimineduraina) (before her) knowing (telisi) her grief (jAli), when (vELa) she was supplicating (mrokkukoni brOvu) that (ani) You had not come (rAlEdu) (rAlEdani) probably (EmO) because there might have been (galaru) (galarEmO) other fiances (celiyarO) (literally friends) like (vale) me (nA) to the Lord (nAthunaku).

C3 O Merciful Lord zrI rAmacandra! do condescend to bestow on me that kind (aTla) of grace which You showed by demonstrating (kanipiJcina) (kanipiJcinaTla) Your prowess (mEnu peJci) (literally increase the body) when – sIta was worried (jAli jenda) thinking (eJci) that (ani) with this (I) small (koJcemu) (koJcemI) form (rUpamu), You might (Emi) (koJcEmi) not be able (kUDaga pOnO) (pOnOyani) to bend (vaJca) that (A) (rUpamA) huge bow (villu).

C4 O Merciful Lord zrI rAmacandra! do condescend to bestow on me (tanaku) that solace (sukhamu) derived (unna) (literally had) by sIta - Your Consort (kAntaku) (kAntakunna), when (vELa) You held (paTTu) (her) hand (karamu) by marrying (boTTu kaTTi) (literally tie tAli) her - daughter of King janaka (janakaja) (janakajunu) - who (aTTi) could not be attained (dorakani) (dorakanaTTi) by any one - no matter how eminent (eTTivArikaina).

C5 O Merciful Lord zrI rAmacandra! do condescend to show this tyAgarAja (tyAgarAjunaku) that method (dAri) which You declared (teliya jEyu) (literally made known) to those (vAralaku) present in the assembly (sabha) that (ani), this (I) is how (rIti) I (nEnu) (nEnI) shall protect (brOtunu) (brOtunani) those (vAralanu) who seek (kOrina) me.

Notes –

General – The episodes related by zrI tyAgarAja – sIta thinking of zrI rAma even before marriage, her anticipation of zrI rAma for the svayamvara (selection of suitor), her anxiety that zrI rAma might not come and her apprehension that zrI rAma might not be able to succeed in bending the bow – all these are not part of zrImad vAlmIki rAmAyaNa. Please refer to zrImad vAlmIki rAmAyaNa, bAla kANda, Chapters 66 and 67 – please visit site for translated version-[http://www.valmikiramayana.net/bala/sarga66/bala\\_66\\_frame.htm](http://www.valmikiramayana.net/bala/sarga66/bala_66_frame.htm)

The tamizh poet kamba in his version of rAmAyaNa (kamba rAmAyaNa) describes the encounter of zrI rAma and sIta before the svayamvara at that time when sIta was standing at the upper floor (ubbarigai) and zrI rAma was entering the town of mithilA along with lakSmaNa and sage vizvAmitra He states ‘aNnaluM nOkkinAn avaluM nOkkinAL’ –rAma and sIta looked at each other.

It is worth noting that instead of zrI tyAgarAja enacting the role of prahlAda, it is the latter who is enacting the role of zrI tyAgarAja.

C1 – rADE – this is how it is given in all the books. However, looking other similar words ‘galarEmO’ (C2), ‘pOnO (C3), this word should be ‘rADO’. This needs to be checked. Any suggestions ???

C2 – celiyarO – The form of this word ‘celiya’ is not very clear. Any suggestions ???

C2 – mrokkukoni brOvu vELa – There is some doubt about translation of these words in the context. The correctness of these words needs to be ascertained. Any suggestions ???

## **AnandamAnanda-bhairavi**

In the kRti ‘AnandamAnanda’ – rAga bhairavi, zrI tyAgarAja describes the ecstasy of prahlAda on seeing the Lord hari.

- P Anandam(A)nandam(A)yenu  
brahm(A)nanda nity(A)nanda  
sad(A)nanda param(Ananda)
- C1 zrI rAma nE dhanyuDaitini Ananda  
nIradhilOn(I)danaitini rAma  
sAreku nI vADani pEru kaluganaitini (Ananda)
- C2 A nATi modalu ninnE vEDiti duSTa  
mAnavula celimi vIDiti nA  
mAnamE nIdu bhAram(a)nucunu talaciti (Ananda)
- C3 pApamulaku bhayam(a)nditi hRt-  
tApamul(e)lla calla jESiti rAma  
nI pAdam(u)ramunan(u)Jci pUjiJcanaiti (Ananda)
- C4 kaliki(y)Asalu rOsinaramu(y)I  
kalini bratuku nAma saramu(y)iTlu  
paliki paliki tolagi bAya vicAramu (Ananda)
- C5 ilalO sukhamul(E)mAyenu(y)aNTE  
kala kannu bhAgya chandamAyenu ninnu  
kolici dhyAniJci telusukoNTi nI mAyanu (Ananda)
- C6 nI(y)andamu kani sokkitin-  
eDa bAyani prEma cEta jikkiti nA  
prAyamul(e)lla nIpAlu cEsi mrokkiti (Ananda)
- C7 naluvakainan(i)ndrukainanu candra  
kalanu dhariJcu vAnikainanu rAma  
talacinad(e)lla ceppa taramA nOTiki rAdu (Ananda)
- C8 anyamugA jUDa tOcenA ganuka  
dhany(O)ham(a)ni palka yOcana  
mUrdhanyulaina bhakt(A)nudhvAnta virOcana (Ananda)
- C9 rAjasa guNamU mAniti rAma  
nI japamunu madi bUniti tyAga-  
rAju cEsina puNya rAzi(y)ani(y)eJciti (Ananda)

Gist

O Lord zrI rAma! O Sun who dispels the darkness that envelopes the most eminent devotees!

I have become blessed! I have been able to swim in the Ocean of Bliss; I have earned the name for ever that I am Your's; from early days, I prayed only to You; I abandoned the company of evil people; I considered that my honour is Your burden; I feared sins; I calmed down all the afflictions of the mind; having placed Your holy feet in my chest I worshipped You; I abandoned the desires for women; having uttered repeatedly that 'In this kali yuga, the only livelihood is the essence of Your name', all my worries have gone away; having extolled You and meditated on You, I found out about Your grand Illusion; I was enamoured having beheld Your beauty; I was caught in the hands of inseparable supreme Love towards You; I saluted You having dedicated to You my whole life; I have desisted from the qualities of passion; I have vowed in my mind to chant Your names; I have considered that all these to be the multitude of merits earned by tyAgarAja.

If one asks as to what happened to the comforts of this World, I shall respond that they vanished like the wealth dreamt of; would it be possible even for brahmA, indra or Lord ziva to describe all that one has in the mind? no, words will fail.

Did You think of looking at me as an alien? otherwise, are You still pondering whether to declare that I am blessed?

It's Bliss and Bliss! It's Bliss Supreme! It's Bliss Eternal! It's Bliss for ever! It's Bliss Supreme!

#### Word-by-word Meaning

P It's (Ayenu) Bliss (AnandaM) and Bliss (AnandaM) (AnandamAyenu)! It's Bliss Supreme (brahmAnandamu)! It's Bliss (Ananda) Eternal (nitya) (nityAnanda)! It's Bliss (Ananda) for ever (sada) (sadAnanda)! It's Bliss (Ananda) Supreme (parama) (paramAnanda)!

C1 O Lord zrI rAma! I (nE) have become blessed (dhanyuDaitini)! I have been able to swim (Idanaitini) in the Ocean (nIradhilOna) (nIradhilOnIdanaitini) of Bliss (Ananda);

O Lord rAma! I have earned (kaluganaitini) the name (pEru) for ever (sAREku) that (ani) I am Your's (nIvAdu) (nIvADani);

It's Bliss and Bliss! It's Bliss Supreme! It's Bliss Eternal! It's Bliss for ever! It's Bliss Supreme!

C2 From early (A) (literally those) days (nATi) onwards (modalu), I prayed (vEDiti) only to You (ninnE);

I abandoned (vIDiti) the company (celimi) of evil (duSTa) people (mAnavula);

I (nE) considered (dalaciti) that (anucu) my (nA) honour (mAnamu) (mAnamE) is Your (nIdu) burden (bhAramu) (bhAramanucu);

It's Bliss and Bliss! It's Bliss Supreme! It's Bliss Eternal! It's Bliss for ever! It's Bliss Supreme!

C3 I feared (bhayamanditi) sins (pApamulaku);

I calmed down (calla jEsiti) (literally cooled) all (ella) the afflictions (tApamulu) (tApamulella) of the mind (hRt) (literally heart);

O Lord rAma! Having placed (uJci) Your (nI) holy feet (pAdamu) in my chest (uramunanu) (pAdamuramunanuJci) I worshipped (pUjjiJcanaiti) You;

It's Bliss and Bliss! It's Bliss Supreme! It's Bliss Eternal! It's Bliss for ever! It's Bliss Supreme!

C4 I abandoned (rOsinAramu) the desires (Asala) for women (kaliki) (kalikiyAsala);

having uttered repeatedly (paliki paliki) that (iTlu) ‘In this (I) kali yuga (kaliki), the only livelihood (bratuku) is the essence (sAramu) (sAramuyiTlu) of Your name (nAma)’, all my worries (vicAramu) have gone (tolagi) away (bAya);

It’s Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

C5 If one asks (aNTE) as to what happened (EmAyenu) to the comforts (sukhamulu) (sukhamulEmAyenu) of this World (ilalO), (I shall respond that) they vanished like (chandAmAyenu) the wealth (bhAgya) dreamt of (kala kanna);

having extolled (kolici) You (ninnu) and meditated (dhyAniJci) on You, I found out (telusukoNTi) about Your (nI) grand Illusion (mAyanu);

It’s Bliss and Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

C6 I was enamoured (sokkitini) having beheld (gani) Your (nI) beauty (andamu) (nIyandamu);

I was caught (jikkiti) in the hands (cEta) of inseparable (eDa bAyani) (sokkitineDa) supreme Love (prEma) towards You;

I saluted (mrokkiti) You having dedicated to You (nIpAlu cEsi) my (nA) whole (ella) life (prAyamulu) (prAyamulella);

It’s Bliss and Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

C7 O Lord rAma! Would it be possible (taramA) even for brahma – four headed (naluva) (naluvakaina) or indra (indrakainanu) (naluvakainaindrakainanu) or Lord ziva – One (vAnikainanu) who wears (dhariJcu) the digit (kalanu) of the moon (candra) to describe (ceppa) (literally tell) all that (ella) one has in the mind (talacinadi) (talacinidella)?

No, words will fail (nOTiki rAdu);

It’s Bliss and Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

C8 Did You think (tOcana) of looking (jUDa) at me as an alien (anyamugA)? otherwise (ganuka),

are You still pondering (yOcana) whether to declare (palka) (literally tell) that (ani) I (aham) am blessed (dhanya) (dhanyOhamani)?

O Sun (virOcana) who dispels the darkness (dhvAnta) that envelopes (anu) the most eminent (mUrdhanyulaina) devotees (bhakta) (bhaktAnudhvAnta)!

It’s Bliss and Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

C9 O Lord rAma! I have desisted (mAniti) from the qualities (guNamu) of passion (rAjasa);

I have vowed (bUniti) in my mind (madi) to chant (japamunu) Your (nI) names;

I have considered (eJciti) that (ani) all these to be the multitude (rAzi) (rAziyaniyeJciti) of merits (puNya) earned (cEsina) (literally done) by tyAgarAja;

It’s Bliss and Bliss! It’s Bliss Supreme! It’s Bliss Eternal! It’s Bliss for ever! It’s Bliss Supreme!

Notes –

General – In the book of CR, anupallavi ‘Anandam(A)nandam(A)nandam(A)nandam(A)yenu’ is given; there is no anupallavi in the books of TKG and TSV/AKG.

C2 – bhAramanucunu dalaciti – This is how it is given in all the books other than that TKG, wherein it is given as ‘bhAramanucu nE delisiti’. This needs to be checked. In my humble opinion, ‘dalaciti’ is the appropriate word here. Any suggestions???

C3 – pUjiJcanaitini – this is how it is given in the books of TKG and TSV/ AKG. However, in the book of CR, this is given as ‘dhyAniJcaga’ This needs to be checked. Any suggestions ???

C7 - indrukainanu –This is how it is given in all books other than that of TKG, wherein it is given as ‘indukainanu’ or ‘harikainanu’. In my humble opinion, ‘indrukaina’ seems to be appropriate in view of the previous word ‘naluvakainanu’. This needs to be checked. Any suggestions ???

C7 – dhariJcu vAnikainanu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘dhariJcu vArikainanu’. This needs to be checked. Any suggestions ???

## **jaya maMgalaM nitya**

V Part

### **nannu viDaci-rItigauLa**

In the kRti ‘nannu viDaci kadalaku’ – rAga rItigauLa, zrI tyAgarAja depicts the prayer of prahlAda to the Lord.

P nannu viDaci kadalakurA rAm(a)yya vadalakurA

A ninnu bAsi(y)ara nimiSam(O)rvanurA (nannu)

C1 taramu gAni(y)eNDa vELa kalpa  
taru nIDa dorigin(a)TlAyen(I) vELa (nannu)

C2 abdhilO munigi zvAsamu paTTi  
ANi mutyamu kann(a)TlAye zrI ramaNa (nannu)

C3 vasudhanu khamanam cEsi dhana  
bhANDam(a)bbina rIti kanukoNTi DAsi (nannu)

C4 vaDalu tagili(y)unna vELa goppa  
vaDa-gaNDlu gurisin(a)TlAyen(I) vELa (nannu)

C5 bAguga nann(E)lukommu(y)ila  
tyAgarAja nuta tanuvu nI sommu (nannu)

Gist

O Lord rAma! O Beloved of lakSmI! O Lord praised by this tyAgarAja!

Please do not move away from me; do not abandon me.

I shall not be able to bear to be separated from You even for half a minute.

It is as if, when there is unbearable sun-shine, one finds shadow of the celestial tree; please do not go away from me at this moment.

It is as if, having dived into the sea by holding breath, one finds a faultless and spherical pearl,

In the same manner as a person, having quarried the earth, attains a treasure trove, I have discovered You; having come near me, please do not go away.

It is as if, when the summer heat is scorching, there is a heavy rain of hail-stones; please do not go away from me at this moment.

Please govern me well; in this Earth, my body is Your property.

#### Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! Please do not move (kadalakurA) away (viDaci) from me (nannu); do not abandon (vadalakurA) me.

A I shall not be able to bear (OrvanurA) to be separated (bAsi) from You (ninnu) even for half (ara) (bAsiyara) a minute (nimiSamu) (nimiSamOrvanurA);  
O Lord rAmayya! Please do not go away from me; do not abandon me.

C1 It is (Ayenu) as if (aTlu), when there is unbearable (taramu gAni) sunshine (eNDa) (gAniyeNDa), one finds (dorigina) shadow (nIDa) of the celestial tree (kalpa taru);

O Lord rAmayya! Please do not go away from me at this (I) (doriginaTlAyenI) moment (vELa); do not abandon me.

C2 It is (Aye) as if (aTlu), having dived (munigi) into the sea (abdhiLO) by holding (paTTi) breath (zvAsamu), one finds (kanna) (kannaTlAye) a faultless and spherical (ANi) (baTTiyANi) pearl (mutyamu);

O Beloved (ramaNa) of lakSmI (zrI)! O Lord rAmayya! Please do not go away from me; do not abandon me.

C3 In the same manner as (rIti) a person, having quarried (khannamu cEsi) the earth (vasudhanu), attains (abbina) a treasure (dhana) trove (bhaNDamu) (literally vessel) (bhANDamabbina), I have discovered (kanukoNTi) You;

O Lord rAmayya! Having come near (dAsi) me, please do not go away; do not abandon me.

C4 It is (Ayenu) as if (aTlu), when (vELa) the summer heat (vaDalu) is scorching (tagiliyunna), there is a heavy (goppa) rain (gurisina) of hail-stones (vaDagaNDlu);

O Lord rAmayya! Please do not go away from me at this (I) (gurisinaTlAyenI) moment (vELa); do not abandon me.

C5 O Lord praised (nuta) by this tyAgarAja! Please govern (Elukommu) (nannElukommuyila) me (nannu) well (bAguga); in this Earth, my body (tanuvu) is Your property (sommu);

O Lord rAmayya! Please do not go away from me; do not abandon me.

#### Notes –

General – In the books of CR and TSV/AKG, caraNas 1, 2 are given in reversed order. This needs to be checked. Any suggestions.

C2 – ANi mutyamu – A pearl which is perfect in the shape (spherical or droplike) and deeper in lustre.

C4 – In the book of CR and ATK, this caraNa is not given; however, the meaning of the caraNa is given in the book of CR. In the book of TSV/AKG, neither the caraNa nor the meaning is given. This needs to be checked. Any suggestions ???

C5 – This caraNa as given is found in all the books other than that of TKG, wherein it is given as under. This needs to be checked. Any suggestions ???

'bAguga nannElukOrA vara tyAgarAja nuta I tanuvu nIdErA'



C5 – ıla – It is not clear where this word is to be attached. It can be attached with ‘tyAgarAja’ or ‘Elukommu’ or ‘tanuvu’.

## **anduNDakanE-pantuvarALi**

In the kRti ‘anduNDaknE vEga’ – rAga pantuvarALi, zrI tyAgarAja depicts how prahlAda pleads with Lord to be near him always. This kRti is part of the dance-drama ‘prahlAda bhakta vijayaM’.

- P and(u)NDakanE vEga vacedan(a)ni nApain-(A)na peTTi pOrA
- A mandara dhara nIv(A)ptulatO kUDi maracitE(y)Emi sEtunE O rAghava (andu)
- C1 kanavalen(a)nu vELa lEkunna kannIru kAluvagA pArunE inakul(A)dhiva nIvu rAnu tAmasamaitE-(n)illu vAkili(y)aunE O rAghava (andu)
- C2 nirupum(A)nanda zayypai lEk(u)NTE nimiSamu yugamaunE paramAtma nIvu kAnaka bhramasina vELa parulu navvuTakaunE O rAghava (andu)
- C3 parama bhaktiyu nA prAyamul(e)lla danujula pAlugA pOnaunE varada zrI tyAgarAj(A)rcita pada yuga vAridhi mundara nE O rAghava (andu)

Gist

O Lord who bore mandara Mountain on your back! O Lord rAghava! O King of Solar race! O Incomparable Lord! O Supreme Lord! O Bestower of Boons! O Lord whose Lotus Feet are worshipped by tyAgarAj!

You leave after swearing by me, in front of Lord of Oceans, that ‘I shall come fast and not remain there’.

What shall I do if You forget me (by remaining) in the company of those dear to You?

At that time when I am desirous of beholding You, if You are not there, tears will flow like a channel; if there is delay in Your arrival, I will have no security.

If You are not found on the couch of bliss, every minutue will seem like an aeon; when I am in bewildered (perplexed) not finding You, others would happen deride me.

(If You do not remain with me,) my supreme devotion would happen to go to the share of the demons throughout my life.

Word-by-word Meaning

P You leave (pOrA) after swearing (Ana peTTi) by me (nApaina) (literally on me) (napainAna) that (ani) ‘I shall come (vacedanu) (vacedanani) fast (vEga) and not remain there (anduNDakanE)’.

A O Lord who bore (dhara) mandara Mountain on your back! What (Emi) shall I do (sEtunE) if You (nIvu) forget (maracitE) (maracitEyEmi) me (by

remaining) in the company (kUDi) of those dear (AptulatO) (nIvAptulatO) to You?

O rAghava! You leave after swearing by me that 'I shall come fast and not remain there'.

C1 At that time (vELa) when I am desirous (kanavalenu anu) (kanavalenanu) of beholding You, if You are not there (IEkunna), tears (kannIru) will flow (pArunE) like a channel (kAluvagA);

O King (adhipa) of Solar (ina) race (kula) (inakuAdhipa)! if there is delay (tAmasamaitE) in Your (nIvu) arrival (rAnu), I will have no security (illu vAkiliyaunE) (tAmasamaitEnillu) (literally the house will become outside - street);

O rAghava! You leave after swearing by me that 'I shall come fast and not remain there'.

C2 O Incomparable Lord (nirupama)! If You are not found (IEkuNTE) on the couch (zayyapai) of bliss (Ananda) (nirupamAnanda), every minutue (nimiSamu) will seem like an aeon (yugamaunE);

O Supreme Lord (paramAtma)! when (vELa) I am in bewildered (perplexed) (bhramasina) not finding (kAnaka) You (nIvu), others (parulu) would happen deride (navvuTakaunE) me;

O rAghava! You leave after swearing by me that 'I shall come fast and not remain there'.

C3 (If You do not remain with me,) my supreme (parama) devotion (bhaktiyu) would happen to go (pOnaunE) to the share (pAluga) of the demons (danujulu) throughout (ella) (literally all) my (nA) life (prayamulu ella) (literally age) (prAyamulella);

O Bestower of Boons (varada)! O Lord whose Lotus Feet (pada yuga) are worshipped (arcita) by tyAgarAja (tyAgarAjArcita)!

O rAghava! You leave after swearing by me in front of (mundara) Lord of Oceans (vAridhi) that 'I (nE) shall come fast and not remain there'.

Notes –

General - rAga pantuvarALi - In the book of TSV/AKG, the rAga is given as 'kAmavardhini'. This needs to be checked. Any suggestions ???

P – anduNDakanE – the word 'andu' (there) means 'vaikuNTha'.

A – AptulatO – this is how it is given all books other than that of TKG, where it is given as 'AptulalO'. In the present context, 'AptulatO' is the appropriate word; accordingly, it has been adopted. Any suggestions ???

C1 – illu vAkili – This is a colloquial usage which means 'there will be no security'. Any suggestions ???

C3 – vAridhi mundaranE – Lord of Ocean as a witness.

## **Emani vEgintunE-husEni**

In the kRti 'Emani vEgintunE' – rAga husEni, zrI tyAgarja describes the plight of prahlAda missing the Lord.

P Emani vEgintunE zrI rAma rAma

A Emani vEgintun(e)ntani sairintu  
nA muddu dEvuDu nanu bAsen(a)yyayyO (Emani)

C1 pAliJci lAliJci palumAru kaugiliJci  
tEliJci nanu para dEzi sEya tOcenO (Emani)

C2 ADina muccaTa nAd(a)ntaraGgamu niNDan-  
(IDu lEd(a)ni(y)uNTin(i)ndAka sarivAriLO (Emani)

C3 eDa bAyaka tyAgarAjun(E)lu zrI harini tolli  
baDalikal(A)rci nA ceyi paTTinadi talacucu (Emani)

Gist

O Lord zrI rAma!

With what hope shall I keep awake?

With what hope shall I keep awake? How long shall I endure? Alas! my charming Lord has abandoned me.

Having nourished, fondled, pleased and embraced me many a times, now did it occur to Him to treat me as an alien?

As my heart was filled with the conversations with the Lord, so far I remained content that there is none equal to me among my peers.

As the Lord is separated from me, with what hope shall I keep awake thinking of zrI hari – one who governs tyAgarAja – about how earlier He held my hand relieving my weariness?

Word-by-word Meaning

P O Lord zrI rAma! With what hope (Emani) shall I keep awake (vEgintunE)? O Lord rAma!

A With what hope (Emani) shall I keep awake (vEgintunu)? How long (entani) (vEgintunentani) shall I endure (sairintu)?

Alas (ayyayyO)! my (nA) charming (muddu) Lord (dEvuDu) has abandoned (bAsenu) (bAsenayyayyO) me (nanu).

C1 Having nourished (pAliJci), fondled and pleased (lAliJci tEliJci) and embraced (kaugiliJci) me many a times (palumAru),

now did it occur (tOcenO) to Him to treat (sEya) (literally make) me (nanu) as an alien (para dEzi)?

O Lord zrI rAma! With what hope shall I keep awake? O Lord rAma!

C2 As my (nAdu) heart (antaraGgamuna) (literally inner self) (nAdantaraGgamuna) was filled (niNDanu) with the conversations (ADina muccaTa) with the Lord,

so far (indAka) I remained (uNTini) content that (ani) there is none (lEdu) (lEdaniyuNTinindAka) equal (IDu) (niNDanIDu) to me among my peers (sarivAriLO);

O Lord zrI rAma! With what hope shall I keep awake? O Lord rAma!

C3 O Lord zrI rAma! As the Lord is separated (eDa bAyaka) from me, with what hope shall I keep awake thinking (talacucu) of zrI hari (harini) – one who governs (Elu) tyAgarAja (tyAgarAjunElu) –

about how earlier (tollu) He held (paTTinadi) my (nA) hand (ceyi) relieving (Arcina) my weariness (baDalikalu) (baDalikalArci)?

Notes –

C1 - lAliJci tEliJci - As per Telugu Dictionary, it means 'fondled and pleased'.

C3 – eDa bAyaka – this can be translated in two ways – (1) 'Lord hari who governs tyAgarAja without abandoning' (2) 'As He has abandoned (me), how long I shall grieve thinking of how Lord hari earlier relieved my weariness by

holding my hand?'. As the second meaning seems to be more appropriate, the same has been adopted. Any suggestions ???

## enta pApinaiti-gauLipantu

In the kRti 'enta pApinaiti' – rAga gauLipantu, zrI tyAgarAja describes how prahlAda laments about the loss of his vision beholding the Lord.

- P enta pApin(ai)ti(n)Emi sEyudu hA  
ElAgu tALudunE O rAma
- A anta du:khamulanu dIrcu harini jUci  
enta vAraina bAya sahinturE (enta)
- C1 maccikatO tAnu muccaT(A)Di mOsa  
bucci(y)Eca madi vaccenO kaTakaTA (enta)
- C2 Asa miJc(y)AyAsa baDanu vidhi  
vrAsunA nA muddu vEsuni gAnamE (enta)
- C3 sEva jEyuTE jIvanam(a)ni(y)uNTi  
daivamA nA pAli bhAgyam(i)TI(A)yenE (enta)
- C4 rAjillu zrI tyAgarAju tA poGgucu  
pUjiJcu zrI raghu rAj(i)ndu lEn(a)nduk(enta)

### Gist

O Lord rAma! What a sinner have I become for zrI raghu rAja, whom shining tyAgarAja worships exultingly, not being here? What shall I do? Alas, in what manner shall I bear this?

After having beheld the Lord hari who relieves one from all miseries, would any kind of person bear to be separated from Him?

The Lord, having conversed (with me) with love, did He deign to deceive by trickery? Alas!

Is it ever possible that brahmA would ordain that I should be vexed because of excessive Love? otherwise, why am I not finding my pretty Lord?

I remained contended thinking that serving the Lord to be my livelihood; but, my share of fate has become thus!

### 4. What a sinner have I become

#### Word-by-word Meaning

P O Lord rAma! What a (enta) sinner (pApi) (pApinaitinEmi) have I become (aitini)? What (Emi) (pApinaitiniyEmi) shall I do (sEyudu)? Alas (hA), in what manner (ElAgu) shall I bear (tALudunE) this?

A After having beheld (jUci) the Lord hari (harini) who relieves (dIrcu) one from all (anta) miseries (du:khamulanu), would any kind of (enta) person (vAraina) bear (sahinturE) to be separated (bAya) from Him?

what a sinner have I become? What shall I do? Alas! In what manner shall I bear this?

C1 The Lord (tAnu) (literally He), having conversed (muccaTADi) (with me) with love (maccikatO), did He deign (madi vaccenO) (literally mind deigned) to deceive (Eca) by trickery (mOsa bucci) (bucciEca)? Alas (kaTakaTA)!

what a sinner have I become? What shall I do? Alas! In what manner shall I bear this?

C2 Is it ever possible that brahma (vidhi) would ordain (vrAsuna) (literally write) that I should be vexed (AyAsa baDanu) because of excessive (miJci) (miJciyAyAsa) Love (Asa)?

otherwise, why am I not finding (gAnamE) my (nA) pretty (muddu) Lord (vEsuni) (literally garb)?

what a sinner have I become? What shall I do? Alas! In what manner shall I bear this?

C3 I remained (uNTi) contended thinking that serving (sEva jEyuTE) the Lord to be (ani) my livelihood (jIvanamu) (jIvanamaniyuNTi);

but, O God (daivamA), my share (nA pAli) of fate (bhAgyamu) has become thus (iTlAyenE) (bhAgyamiTlAyenE)!

what a sinner have I become? What shall I do? Alas! In what manner shall I bear this?

C4 What a sinner have I become for (anduku) zrI raghu rAja - whom shining (rAjillu) tyAgarAja (tyAgarAju) – self (tA) worships (pUjiJcu) exultingly (poGgucu),

not being (leni) (lEnanduku) here (indu) (rAjindu)?

what shall I do? Alas! In what manner shall I bear this?

Notes -

C2 - vEsuni – Though the Lord is formless, He appears before His devotees in the same form as worshipped by them; this is what zrI tyAgarAja calls as ‘garb’.

## O jagannAtha-kEdAaragauLa

In the kRti ‘O jagannAtha’ – rAga kEdAaragauLa, zrI tyAgarAja depicts how prahlAda asks Lord to have mercy on him.

P O jagannAtha(y)ani nE pilicitE  
O(y)ani rA rAdA

A rAjIva nayana rAk(E)ndu vadana  
rAjillu sItA ramaNi hRt-sadana (O)

C1 idi vELa kAdu(y)ika tALa pOdu  
madini nIvE kAni mari gati lEdu (O)

C2 irav(o)nda rAka(y)iGka parAkA  
dora nIvE(y)anit(O)pika gAka (O)

C3 lAliJcu rAja ravi kOTi tEja  
lIl(A)vatAra pAlita tyAgarAja (O)

Gist

O Lotus Eyed! O Full-moon Faced! O Lord abiding in the heart of radiantly beautiful sItA! O King! O Lord whose radiance is equal to a crore Suns! O Lord who has embodied sportingly! O Lord who nourishes tyAgarAja!

When I call You as ‘O Lord of the Universe’, can’t You come responding ‘O’?

This is not the appropriate moment (to delay Your grace); it is not possible to tolerate any longer; only You are in my mind; I have no other refuge.

Why do You still have unconcern without coming here surely? Having lost patience, I called that You alone are my Lord.

Please soothe me;

#### Word-by-word Meaning

P When I (nE) call (pilicitE) You as (ani) 'O Lord (natha) of the Universe' (jagat) (jagannAthayani), can't (rAdA) You come (rA) responding (ani) (literally saying) 'O'?

A O Lotus (rAjIva) Eyed (nayana)! O Full-moon (rAkA indu) (rAkEndu) Faced (vadana)!

O Lord abiding (sadana) in the heart (hRt) (hRt-sadana) of radiantly (rAjillu) beautiful (ramaNi) sItA!

When I call You as 'O Lord of the Universe', can't You come responding 'O'?

C1 This (idi) is not (kAdu) the appropriate moment (vELa) (to delay Your grace); it is not possible (pOdu) to tolerate (tALa) any longer (ika) (kAduyika);

Only (kAni) You (nIvE) are in my mind (madini); I have no (IEdu) other (mari) refuge (gati);

When I call You as 'O Lord of the Universe', why won't You come responding 'O'?

C2 Why do You still (iGka) have unconcern (parAkA) without coming (rAka) (rAkayiGka) here surely (iravonda)?

Having lost (gAka) (literally without) patience (Opika), I called (aniti) (literally said) that You alone (nIvE) (nIvEyanitOpika) are my Lord (dora);

When I call You as 'O Lord of the Universe', can't You come responding 'O'?

C3 O King (rAja)! Please soothe (lAliJcu) me; O Lord whose radiance (tEja) is equal to a crore (kOTi) Suns (ravi)!

O Lord who has embodied (avatAra) sportingly (lIla) (lIlaAvatAra)! O Lord who nourishes (pAlita) tyAgarAja!

When I call You as 'O Lord of the Universe', can't You come responding 'O'?

Notes –

P – jagannAtha – this is how it is given in the book of TKG; in other books, it is given as 'jagannAthA'. This needs to be checked. Any suggestions ???

P – Oyani – Voice in response to a call.

## **celimini jalajAkSu-yadukulakAmbhOji**

In the kRti 'celimini jalajAkSu' – rAga yadukulakAmbhOji, zrI tyAgarAja describes the message of prahlAda addressed to devotees of Lord who have access to Him.

P celimini jalaj(A)kSu kaNTE  
ceppar(a)yyA mIru

A palumAru mrokkedanu dayatO

- palukar(a)yyA entO (ce)
- C1 zara cApamu karamunan(i)Di  
merayun(a)yyA entO  
karuNA rasamu niNDina  
kannul(a)yyA (ce)
- C2 jUDa jUDa manasu karageDu  
sumukhuD(a)yyA bhaktula  
jADa telisi mATal(A)DeDu  
jANuD(a)yyA (ce)
- C3 zRGgAruni bAsi mEnu  
cikken(a)yyA hari  
ceGgaTa munnE nA madi  
cikken(a)yyA (ce)
- C4 nA lOni jAlini palka  
jAlan(a)yyA hari  
mIlO mIrE telisi marma-  
m(i)yyar(a)yyA (ce)
- C5 tyAgarAja sakhuD(a)ni  
talatun(a)yyA mIru  
bAguga nA(y)aGgalArpu  
bApar(a)yyA (ce)

#### Gist

O Devotees of Lord!  
You please inform about my love if You see Lord hari.  
I salute You many a times; please inform about my deep love.  
He would shine wielding bow and arrow in His hands; He has eyes  
brimming with much nectar of grace.  
He is such a benevolent faced that more one beholds Him, the more the  
mind would melt; He is clever who utters by understanding the manner  
(indication) of the devotees.  
My body has emaciated by being separated from the Charming One; my  
mind is already caught in the hands of Lord zrI hari.  
I am unable to convey my inner grief; Alas! please convey to the Lord the  
secret (of my mind) by knowing yourselves.  
I consider Him to be the friend of tyAgarAja; you please nicely relieve my  
grief.

#### Word-by-word Meaning

P O Devotees (ayyA) of Lord! You (mIru) please inform (cepppu)  
(cepparayyA) about my love (celimini) if You see (kaNTE) Lord hari – the Lotus  
(jalaja) Eyed (akSa) (jalajAkSa)(jalajAkSu).

A O Devotees (ayyA) of Lord! I salute (mrokkedanu) You many a times  
(palumAru);  
You please (dayatO) inform (paluku) (palukarayyA) about my deep  
(entO) love if You see Lord hari – the Lotus Eyed.

C1 O Devotees (ayyA) of Lord! He would shine (merayunu) (merayunayyA)  
wielding (iDi) bow (cApamu) and arrow (zara) in His hands (karamuna)  
(karamunaniDi);

O Devotees (ayyA) of Lord! He has eyes (kannulu) (kannulayyA) brimming (niNDina) with much (entO) nectar (rasamu) of grace (karuNA);  
You please inform about my love if You see Lord hari – the Lotus Eyed.

C2 O Devotees (ayyA) of Lord! He is such a benevolent faced (sumukhuDu) (sumukhuDayyA) that more one beholds (jUDa jUDa) Him, the more the mind (manasu) would melt (karageDu);

O Devotees (ayyA) of Lord! He is clever (jANuDu) (jANuDayyA) who utters (mATalu ADeDu) (mATalADeDu) by understanding (telisi) the manner (or indication) (jADa) of the devotees (bhaktula);

You please inform about my love if You see Lord hari – the Lotus Eyed.

C3 O Devotees (ayyA) of Lord! My body (mEnu) has emaciated (cikkenu) (cikkenayyA) by being separated (bAsi) from the Charming One (zRGgAruDu) (zRGgAruni);

O Devotees (ayyA) of Lord! my (nA) mind (madi) is already (munne) caught (cikkenu) (cikkenayyA) in the hands (ceGgaTa) (literally near) of Lord zRI hari;

You please inform about my love if You see Lord hari – the Lotus Eyed.

C4 O Devotees (ayyA) of Lord! I am unable (jAlanu) (jAlanayyA) to convey (palka) my (nA) inner (lOni) grief (jAlini);

O Devotees (ayyA) of Lord! Alas (hari)! please convey (iyyu) (iyyarayyA) (literally give) to the Lord the secret (marmamu) (marmamiyyarayyA) (of my mind) by knowing (telisi) yourselves (mIlO mIrE);

You please inform about my love if You see Lord hari – the Lotus Eyed.

C5 O Devotees (ayyA) of Lord! I consider (talatunu) (talatunayya) Him to be (ani) the friend (sakhuDu) (sakhuDani) of tyAgarAja;

O Devotees (ayyA) of Lord! you (mIru) please nicely (bAguga) relieve (bApu) (bAparayyA) my (nA) grief (aGgalArpu) (literally lamentation) (nAyaGgalArpu);

You please inform about my love if You see Lord hari – the Lotus Eyed.

Notes –

C2 – The word endings of ‘karageDu’ and ‘mATalADeDu’ have been taken from the books of CR and ATK as these are the typical Telugu usage.

C5 – talatunayya – this is how it is given in all the books other than that of TKG, where it is given as ‘dalaturayya’ (talaturayya). However, the meaning taken in the book of TKG is that of ‘talatunayya’. Accordingly, the same has been adopted. Any suggestions ???

## **pAhi kalyANA rAma-kApi**

In the kRti ‘pAhi kalyANA rAma’ – rAga kApi, zRI tyAgarAja describes the prayer of prahlAda.

P pAhi kalyANA rAma pAvana guNa rAma

C1 nA jIv(A)dhAramu nA zubh(A)kAramu (pAhi)

C2 nA nOmu phalamu nA mEnu balamu (pAhi)

C3 nA vaMza dhanamu nAd(ai)dO-tanamu (pAhi)



- C4 nA citt(A)nandamu nA sukha kandamu (pAhi)
- C5 nAdu santOSamu nA muddu vESamu (pAhi)
- C6 nA man(O)haramu nAdu zRGgAramu (pAhi)
- C7 nApAli bhAgyamu nAdu vairAgyamu (pAhi)
- C8 nAdu jIvanamu nAdu yauvanamu (pAhi)
- C9 Agama sAramu asura dUramu (pAhi)
- C10 mul-IOk(A)dhAramu mutlyAla hAramu (pAhi)
- C11 dEv(A)di daivamu durjan(A)bhAvamu (pAhi)
- C12 paramaina brahmamu pAp(E)bha siMhamu (pAhi)
- C13 idi nirvikalpamu Izvara janmamu (pAhi)
- C14 idi sarv(O)nnatamu idi mAy(A)tItamu (pAhi)
- C15 sAgara guptamu tyAgarAj(A)ptamu (pAhi)

#### Gist

O kalyANa rAma! O Lord zrI rAma of holy virtues!

(1) You are the prop of my life; You are my auspicious form.

(2) You are the fruit of my austerities; You are the strength of my body.

(3) You are my family wealth; You are my auspiciousness.

(4) You are the bliss of my mind; You are the root of my happiness.

(5) You are my happiness; You are my charming appearance.

(6) You are the one who has snatched away my heart; You are my beauty.

(7) You are the fortune belonging to me; You are my indifference to

Worldly objects.

(8) You are my livelihood; You are my youth.

(9) You are the essence of vEdAs; You are far removed from demons.

(10) You are the prop of the three Worlds; You are my garland of pearls.

(11) You are the God of the celestials and others; You are the negation of

wicked people.

(12) You are the Supreme Lord; You are like lion to those elephantine

sinners.

(13) This is the undifferentiated state (of samAdhi) and the manifestation of Izvara.

(14) This (status) is par excellence; This is beyond the Grand Illusion.

(15) This is the secret of the Lord of Oceans; This (secret) has been attained by tyAgarAja.

Please protect me.

#### Word-by-word Meaning

P O kalyANa rAma! O Lord zrI rAma of holy (pAvana) virtues (guNa)! Please protect (pAhi) me.

C1 You are the prop (Adharamu) of my (nA) life (jIva) (jIvAdharamu); You are my (nA) auspicious (zubha) form (AkAramu) (zubhAkAramu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.

- C2 You are the fruit (phalamu) of my (nA) austerities (nOmu); You are the strength (balamu) of my (nA) body (mEnu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C3 You are my (nA) family (vaMza) wealth (dhanamu); You are my (nAdu) auspiciousness (aidO-tanamu) (nAdaidO-tanamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C4 You are the bliss (Anandamu) of my mind (citta) (cittAnandamu); You are the root (kandamu) of my (nA) happiness (sukha);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C5 You are my (nAdu) happiness (santOSamu); You are my (nA) charming (muddu) appearance (vESamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C6 You are the one who has snatched (haramu) away my heart (manas) (manOharamu); You are my (nAdu) beauty (zRGgAramu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C7 You are the fortune (bhAgyamu) belonging to me (nApAli); You are my (nA) indifference to Worldly objects (vairAgyamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C8 You are my (nAdu) livelihood (jIvanamu); You are my (nAdu) youth (yauvanamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C9 You are the essence (sAramu) of vEdAs (Agama); You are far removed (dUramu) from demons (asura);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C10 You are the prop (AdhAramu) of the three Worlds (mul-Ioka) (mullOkAdhAramu); You are my garland (hAramu) of pearls (mutyAla);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C11 You are the God (daivamu) of the celestials (dEva) and others (Adi) (dEvAdi); You are the negation (abhAvamu) of wicked people (durjana) (durjanAbhAvamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C12 You are the Supreme (paramaina) Lord (brahamu); You are like lion (siMhamamu) to those elephantine (ibha) sinners (pApa) (pApEbha);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C13 This (idi) is the undifferentiated state (nirvikalpamu) (of samAdhi) and the manifestation (janmamu) (literally birth) of Izvara;  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C14 This (idi) (status) is par excellence (sarva unnatamu) (sarvOnnatamu); This (idi) is beyond (atItamu) the Grand Illusion (mAya) (mAyAtItamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.
- C15 This is the secret (guptamu) of the Lord of Oceans (sAgara); This (secret) has been attained (Aptamu) by tyAgarAja (tyAgarAjAptamu);  
O kalyANa rAma! O Lord zrI rAma of holy virtues! Please protect me.

Notes –

C3 – aidO-tanamu – in telugu ‘aiduva tanamu’ means ‘the status of a married woman or a wife whose husband is alive’ (sumaGgali); the word ‘aiduva’ seems to have been used as ‘aidO’ in a colloquial way. This has been derived from the five (aidu) decorations (alaGkAraM) of a married woman – these are called ‘aidu vannelu’ – (1) maGgaLa sUtraM, (2) turmeric, (3) kuMkuM, (4) bangles, (5) ear ornament (ear leaf) (ceviyAku).

Ear-ornament – ceviyAku - a roll of dried palm-leaf – tATaGka – Please refer to zrI lalita sahasranAmam (22) – tATaGka yugalIbhUta tapanODupa maNDala – One who wears Sun and Moon as the Ear-leaf. In saundarya lahari (28) Adi zaMkarAcArya states that ‘because of the might of tATaGka of mother, ziva was not affected even after consuming poison’. For more on the zLOka please visit web site – <http://www.geocities.com/profvk/gohitvip/DPDS41-45.html> for discourses of Kanchi Mahaswami on saundarya lahari.

C13 – nirvikalpa – Please refer to pataJjali yOga sUtra – sUtra I.51 for explanation of the term. The following quote is also relevant –

“Prahlada, the noble son of Hiranyakasipu meditated through his pure mind and enjoyed bliss in the supreme differenceless Nirvikalpa Samadhi. He seated himself statue-like in Nirvikalpa Samadhi for 5000 years.”  
(Source - <http://www.dlshq.org/download/selfknowledge.pdf>) (page 59)

C13 – Izvara janmamu – this is preceded by ‘nirvikalpamu’ – undifferentiated state of samAdhi; therefore, probably this refers to the saguNa brahman (differentiated state). For definition of ‘Izvara’, please refer to pataJjali yOga sUtra – sUtra I.24. (Patanjali Yoga Sutras by Swami Prabhavananda refers). Any suggestions ???

C14 – mAyAtItamu – beyond mAyA – The following verse of zrImad-bhagavad-gItA, Chapter 7, is relevant –

daivI hyESA guNamayI mama mAyA duratyayA ||  
mAmEva yE paryantE mAyAmEtAM taranti tE || 14 ||

“Verily, this divine illusion of Mine, constituted of the guNas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.” (Translation by Swami Swarupananda)

C15 – tyAgarAja Aptamu – In the books of CR and TSV/AKG, this has been translated as ‘Friend of tyAgarAja’. If it is given as ‘Apta’ or ‘AptuDu’, then it could be translated as ‘friend’. As it is given as ‘Aptamu’, it would mean ‘what is attained’. Any suggestions ???

## **rArA mAyiNTidAka-asAvEri**

In the kRti ‘rArA mAyiNTidAga’ – rAga asAvEri, zrI tyAgarAja depicts how prahlAda pleads with Lord to come to his house.

P rArA mA(y)iNTidAka raghuvIra  
sukumAra mrokkedara

A rArA dazaratha kumAra  
nann(E)lukOrA tAla lErA rAma (rArA)

C1 kOrina kOrke konasAgakanE  
nIraja nayana nI dArini gani  
vEsariti gAni sAdhu jan(A)vana

sAri veDali sAmi nEDaina (rArA)

C2 prodduna lECi puNyamu tOTi  
buddhulu jeppi brOtuvu gAni  
muddu gAru nI mOmuna jUcucu  
vadda nilici vAramu pUjiJceda (rArA)

C3 dikku nIv(a)nucu delisi nannu brOva  
grakkuna rAvu karuNanu nIcE  
jikki(y)unnad(e)lla maraturA(y)ika  
zrI tyAgarAjuni bhAgyama (rArA)

Gist

O Lord raghuvIra! O Charming Youthful Lord! O Son of King dazaratha!  
O Lord zrI rAma! O Lotus Eyed! O Protector of virtuous people! O Fortune of  
tyAgarAja!

I salute You; deign to come upto our house; deign to come and govern  
me; I cannot withstand (this misery of separation from You).

Being unable to get appeals made by me fulfilled, I became tired of  
looking forward to You; therefore, atleast today once proceeding (from Your  
abode), deign to come upto our house.

Getting up early morning, You would protect me by rendering advice  
about things which are conducive to merit; and I shall worship You everyday  
looking at Your charming face by standing near You.

Even after having known that You are my refuge, You are not coming  
quickly with compassion to protect me; is it fair to forget now all about my being  
caught in Your hands?

Word-by-word Meaning

P O Lord raghuvIra! O Charming Youthful Lord (sukumAra)! I salute  
(mrokkedara) You; Deign to come (rArA) upto our (mA) house (iNTidAka)  
(mAyiNTidAka).

A O Son (kumAra) of King dazaratha! Deign to come (rArA) and govern  
(ElukOrA) me (nannu) (nannElukOrA); O Lord zrI rAma! I cannot (lErA)  
withstand (tALa) (this misery);

O Lord rAma! O Lord raghuvIra! O Charming Youthful Lord! I salute  
You; deign to come upto our house.

C1 Being unable to get appeals (kOrke) (literally demands) made (kOrina)  
by me fulfilled (kona-sAgu) (konasAgakanE),

O Lotus (nIraja) Eyed (nayana)! I became tired (vEsariti) of looking  
forward (dArini gani) (literally looking for your way) to You (nI);

O Protector (avana) of virtuous (sAdhu) people (jana) (janAvana)!  
therefore (gAni), O Lord (sAmi)! atleast today (nEdaina) once (sAri) proceeding  
(veDali) (from Your abode), deign to come upto our house;

O Lord rAma! O Lord raghuvIra! O Charming Youthful Lord! I salute  
You.

C2 Getting up (lECi) early morning (prodduna), You would protect  
(brOtuvu) me by rendering (jeppi) (literally say) advice (buddhulu) about things  
which are conducive (tOTi) to merit (puNyamu); and (gAni)

I shall worship (pUjiJceda) You everyday (vAramu) looking (jUcucu) at  
Your (nI) charming (muddugAru) (literally charm-oozing) face (mOmuna) by  
standing (nilici) near (vadda) You;

O Lord raghuvIra! O Charming Youthful Lord! deign to come upto to our house.

C3 Even after having known (delisi) that You (nIvu) are (anucu) (nIvanucu) my refuge (dikku), You are not coming (rAvu) quickly (grakkuna) with compassion (karuNanu) to protect (brOva) me (nannu);

is it fair to forget (maraturA) now (ika) (maraturAyika) all (ella) about my being (unnadi) caught (jikki) (jikkiyunnadella) in Your hands (nIcE)?

O Fortune (bhAgyamA) of tyAgarAja (tyAgarAjuni)! O Lord raghuvIra! O Charming Youthful Lord! deign to come upto our house.

Notes –

P – raghuvIra, sukumAra, mrokkedara – the ending vowel of these words is elongated in the book of CR. However, in the book of TKG, they are given in the short form. In the book of TSV/AKG, the last word only is given in elongated form. These need to be checked. Any suggestions ???

A – kumAra – same as above.

A – tAla lErA rAma – This is how it is given in the books of TKG and TSV/AKG. However, the word ‘rAma’ is not given in the book of CR.

C1 – kOrina kOrke – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘kOrina kOrkulu’. This needs to be checked. Any suggestions ???

## **kamala bhavuDu-kalyANi**

In the kRti ‘kamala bhavuDu’ – rAga kalyANi, zrI tyAgarAja describes how Lord brahmA proceeds to sea shore to witness the fare of dialogue between Lord zrIhari and prahlAda.

P kamala bhavuDu veDale kanugonarE

A vimala hRdayamuna viSNuni talacucu (kamala)

C1 daNDamu paTTi kamaNDalamu pUni  
koNDADucunu kOdaNDa pANini jUDa (kamala)

C2 sAreku hari nAma sAramu krOlucu  
dhIruDu nIradhi tIramunaku nEDu (kamala)

C3 AjAnu bAhuDu amarEndra vinutuDu  
rAjIv(A)kSuni tyAgarAja nutuni jUDa (kamala)

Gist

Behold! brahmA is proceeding, thinking of Lord viSNu in his pure heart. brahmA, holding his staff and carrying the water-jar, is proceeding to have darzan of Lord zrI rAma - one who wields the bow kOdaNDa, all the while extolling the Lord.

brahmA – the brave One - is proceeding today, to the shore of the ocean all the while drinking the nectar of the name of Lord hari.

brahmA – whose hands are as far as His knees and who is well-praised by indra - is proceeding to have darzan of Lord hari - the Lotus Eyed praised by this tyAgarAja.

Word-by-word Meaning

P Behold (kanugonarE)! brahmA – abiding (bhavuDu) in Lotus (kamala) – is proceeding (veDale).

A Behold! brahmA – abiding in Lotus – is proceeding, thinking (talacucu) of Lord viSNu (viSNuni) in his pure (vimala) heart (hRdayamuna).

C1 Behold! brahmA, holding (paTTi) his staff (daNDamu) and carrying (pUni) the water-jar (kamaNDalamunu) is proceeding to have darzan (jUDa) of Lord zrI rAma - one who wields (pANini) the bow kOdaNDa, all the while extolling (koNDADucunu) the Lord.

C2 Behold! brahmA – the brave (dhIruDu) One is proceeding today (nEDu), to the shore (tIramunaku) of the ocean (nIradhi) all the while (sArEku) drinking (krOlucu) the nectar (sAramu) of the name (nAma) of Lord hari.

C3 Behold! brahmA – whose hands (bAhuDu) are as far as His knees (AjAnu) (AjAnubAhuDu) and who is well-praised (vinutuDu) by indra (amarEndra) - is proceeding to have darzan (jUDa) of Lord hari - the Lotus (rAjiva) Eyed (akSuni) (rAjIvAkSuni) praised (nutuni) by this tyAgarAja.

Notes –

P - kamala bhavuDu veDale – As prahlAda is conversing with Lord zrI hari on the sea shore, brahmA proceeds to witness the scene.

## **dorakunayani-tODi**

In the kRti ‘dorakunAyani surala’ – rAga tODi, zrI tyAgarAja describes how indra proceeded to witness the service of prahlAda to Lord hari.

P dorakunA(y)ani surula dora veDalenu ganarE

A karagu baMgAru valva gaTTi sommulu beTTi  
hari sEva kanulAran(a)antaraMgamunanu gana (dorakunA)

C1 ghanamaina hari nAma gAnam(o)nariJci  
canuvunanu hari sEva salpan(e)vvarikaina (dorakunA)

C2 nEDu tana nOmu phalam(I)DEren(a)ni  
pADucunu manasAra vEDucunu sEvimpa (dorakunA)

C3 rAja mukhuD(a)vanijA ramaNitO celagaga  
pUjiJcu zrI tyAgarAja sannutuni gana (dorakunA)

Gist

Behold, indra, wearing molten gold hued fine clothes and adorned with ornaments, proceeded exclaiming -

(1) whether it is possible to have such a privilege of seeing the service to the Lord hari inwardly to one’s heart’s content;

(2) whether it is possible for anyone to perform such a service to Lord hari with love, all the while singing songs consisting of sacred names of Lord hari.

(3) whether it is possible for (a mortal) to perform such a worship praying to one’s heart’s content and singing that ‘today I have achieved the end-result of my worship’.

(4) whether it would be possible to behold the moon faced Lord well-praised by tyAgarAja resplendent with the most beautiful sItA, being worshipped by prahlAda.

#### Word-by-word Meaning

P Behold (ganarE), indra – Lord (dora) of celestials (surula) – proceeded (veDalenu) exclaiming whether (ani) it is possible for (a mortal) to have such a privilege (dorakunA) (dorakunAyani).

A Behold, indra wearing (gaTTi) molten (karagu) gold (baMgAru) hued fine clothes (valva) and adorned (beTTi) with ornaments (sommulu) – proceeded exclaiming whether it is possible to have such a privilege of seeing (gana) the service (sEva) to the Lord hari inwardly (antaraMgamunanu) to one’s heart’s content (kanulAranu) (literally to the satisfaction of eyes) (kanulArantaraMgamunanu).

C1 Behold, indra proceeded exclaiming whether it is possible for anyone (evvarikaina), to perform (salpanu) (salpanevarikaina) such a service (sEva) to Lord hari with love (canuvunanu), all the while singing (onariJci) (literally to do) songs (gAnamu) (gAnamonariJci) consisting of sacred (ghanamaina) (literally pure) names (nAma) of Lord hari (harini).

C2 Behold, indra proceeded exclaiming whether it is possible for (a mortal) to perform such a worship (sEvimpa) praying (vEDucunu) to one’s heart’s content (manasAra) and singing (pADucunu) that (ani) ‘today (nEDu) I have achieved (IDErenu) the end-result (phalamu) (phalamuIDErenani) of my (tana) worship (nOmu)’.

C3 Behold, indra proceeded exclaiming whether it would be possible to behold (gana) the moon (rAja) faced (mukhuDu) Lord well-praised (sannutuni) by tyAgarAja resplendent (celagaga) with the most beautiful (ramaNi) (ramaNitO) sItA – born of Mother Earth (avanijA), being worshipped (pUjiJcu) by prahlAda.

## **callarE rAma-Ahiri**

In the kRti ‘callarE rAmacandrunicpai’ – rAga Ahiri, zrI tyAgarAja depicts how prahlAda worships the Lord.

P callarE rAmacandrunicpai pUla

C1 sompaina manasutOn(i)mpaina baGgAru  
gampalatO maJci campakamulanu (callarE)

C2 pAmaramula mAni nEmamutOnu  
ramA manO-haruni paini tAmara pUla (callarE)

C3 I jagatini dEva pUj(A)rhamau pUla  
rAjilO mElaina jAji sumamula (callarE)

C4 amita parAkrama dyu-maNi kul(A)rnava  
vimala candrunipai hRt-kumuda sumamulu (callarE)

C5 dhAta vinutuDaina sItA pati paini  
cEtulatO pArijAta sumamula (callarE)

C6 enna rAni janana maraNamulu lEk(u)NDa  
manasAra tyAgarAja nutuni paini pUla (callarE)

Gist

- (1) Let us shower flowers on Lord zrI rAmacandra.
- (2) Let us shower fragrant campaka flowers from beautiful golden baskets with a happy mind on Lord zrI rAmacandra.
- (3) By desisting from wickedness and observing self control, let us shower lotus flowers on Lord zrI rAmacandra.
- (4) Let us shower jasmine flowers - considered to be superior in the range of flowers worthy for worshipping the Gods – on Lord zrI rAmacandra.
- (5) Let us shower the flower of the lotus of our hearts on the Lord zrI rAmacandra – the infinitely mighty – the spotless moon born in the ocean of the Solar dynasty.
- (6) Let us shower by our hands the pArijAta flowers on the Lord zrI rAmacandra - Consort of sItA- praised by brahma.
- (7) Come what may, in order to ensure that we do not have (repeated) births and deaths, let us shower flowers with our whole heart on the Lord zrI rAmacandra – praised by this tyAgarAja.

Word-by-word Meaning

P Let us shower (callarE) flowers (pUla) on Lord zrI rAmacandra (rAmacandrUnipai).

C1 Let us shower fragrant (maJci) (literally good) campaka flowers (campakamulanu) from beautiful (impaina) golden (baGgAru) baskets (gampalatO) with a happy (sompaina) mind (manasutOnu) on Lord zrI rAmacandra.

C2 By desisting (mAni) from wickedness (pAmaramula) and observing self control (nEmamutO), let us shower lotus (tAmara) flowers (pUla) on (paini) Lord zrI rAmacandra - the Beloved (manO-hara) (manO-haruni)(literally one who has stolen the heart) of lakSmi (ramA).

C3 Let us shower jasmine (jaji) flowers (sumamula) - considered to be superior (mElaina) in the range (rAjilO) of flowers (pUla) worthy (arhamau) for worshipping (pUja) (pUjArhamau) the Gods (dEva) – on Lord zrI rAmacandra.

C4 Let us shower the flower (sumamulu) of the lotus (kumuda) (literally white lily) of our hearts (hRt) on the Lord zrI rAmacandra –the infinitely (amita) mighty (parAkrama) – the spotless (vimala) moon (candra) (candrUnipai) born in the ocean (arNava) of the Solar –Sun - jewel (maNi) of the sky (dyu) - dynasty (kula) (kulArNava).

C5 Let us shower by our hands (cEtulatO) the pArijAta flowers (sumamula) on (paini) the Lord zrI rAmacandra - Consort (pati) of sItA – praised (vinutuDaina) by brahma (dhAta).

C6 Come what may (enna rAni), in order to ensure that we do not (lEka) have (uNDa) (lEkuNDa) (repeated) births (janana) and deaths (maraNamulu), let us shower flowers (pUla) with our whole heart (manasAra) on (paini) the Lord zrI rAmacandra – praised (nuta) (nutuni) by this tyAgarAja.



Notes –

P – rAmacandrini pai – this is how it is given in the book of TKG; however, in the book of TSV/AKG, it is given as ‘rAmacandrini paini’. This needs to be checked. Any suggestions ???

C1 - campaka flower – SeNbagaM in tamizh.

C3 – rAjilO – this is how it is given in the book of TKG. However, it is given as ‘rAjillu’; in view of the ensuing word ‘mElaina’, the word ‘rAjilO’ seems to be appropriate; accordingly, it has been adopted. Any suggestions ???

C3 - jAji – jAdi malli in tamizh.

## **nI nAma rUpamulaku-saurASTraM**

In the kRti 'nI nAma rUpamulaku' – rAga saurASTraM, zrI tyAgarAja sings the praise of the Lord – this song is generally sung at the end of any auspicious functions – as maGaLa hArati.

- P nI nAma rUpamulaku  
nitya jaya maGgaLaM
- C1 pavamAna sutuD u paTTu  
pAd(A)ravindamunaku (nI)
- C2 paGkaj(A)kSi nelakonna-  
(y)aGga yugamunaku (nI)
- C3 nava mukta hAramulu  
naTiyiJcu(y)uramunaku (nI)
- C4 naLin(A)ri gEru ciru  
navvu gala mOmunaku (nI)
- C5 prahlAda nArad(A)di bhaktulu  
pogaDucuNDu (nI)
- C6 rAjIva nayana tyAgarAja  
vinutamaina (nI)

Gist

O Lotus Eyed! May there ever be victory and prosperity to Your name and form which are being extolled by prahlAda, nArada and other devotees and praised by this tyAgarAja!

May there ever be victory and prosperity (a) to the Lotus of Feet held by AJjanEya! (b) to the pair of thighs where sItA is seated! (c) to Your broad chest wherein dangles new pearl necklaces! (d) to the smiling face that derides the Moon!

Word-by-word Meaning

P May there ever (nitya) be victory (jaya) and prosperity (maGgaLaM) to Your (nI) name (nAma) and form (rUpa) (rUpamulaku)!

C1 May there ever be victory and prosperity –

to the Lotus (aravinda) (aravindamunaku) of Feet (pAda) (pAdAravindamunaku) held (paTTu) by AJjanEya – the son (sutuDu) of Wind God (pavamAna) and to Your name and form!

C2 May there ever be victory and prosperity  
to the pair (yugamunaku) of thighs (aGga) (literally part of the body) where sItA – the Lotus (paGkaja) Eyed (akSi) (paGkajAkSi) is seated (nelakonna) (nelakonnayaGga) and to Your name and form!

C3 May there ever be victory and prosperity  
to Your broad chest (uramunaku) wherein dangles (naTiyiJcu) (literally dancing) new (nava) pearl (muktA) necklaces (hAramulu) and to Your name and form!

C4 May there ever be victory and prosperity  
to the smiling (ciru navvu gala) face (mOmunaku) that derides (gEru) the Moon – the enemy (ari) of Lotus (nalina) (nalinAri) and to Your name and form!

C5 May there ever be victory and prosperity to Your name and form which are being extolled (pogaDucuNDu) by prahlAda, nArada and other (Adi) (nAradAdi) devotees (bhaktulu)!

C6 O Lotus (rAjIva) Eyed (nayana)! May there ever be victory and prosperity to Your name and form praised (vinutamaina) by this tyAgarAja!

Notes –

General – In the book of CR, the caraNas 2, 3 and 4 are given as 4, 2, and 3.

C1 – pAdAravindamunaku – this is how it is given in the books of TSV/AKG and CR. However, in the book of TKG, it is given as 'pAdAravindamulaku'. This needs to be checked. Any suggestions ???

C2 – aGga yugamu – This is how it is given in the books of TKG and TSV/ AKG and translated as 'lap'. In the book of CR, this is given as 'aGga yuramu' and translated as 'heart'.

As the word 'uramu' is appearing again in caraNa 3, 'aGga yugamu' may be correct going by the sequence – feet, lap, chest, face. This needs to be checked. Any suggestions ???

C5 – pogaDucuNDu – this is how it is given in the book of CR. However, in the book of TKG, this is given as 'pogaDucuNTE'. In the book of TSV/AKG, this is given as 'pogaDucuNDE'. 'pogaDucuNTE' is wrong as this caraNa is to be connected to pallavi. This needs to be checked. Any suggestions ???

## **varamaina nEtrOtsava-paraju**

In the kRti 'varamaina nEtrOtsava' – raga paraju, zrI tyAgarAja describes arrival of Sun (sun-rise) in the court of zrI hari on the Earth. This kRti forms part of dance-drama 'prahlAda bhakti vijayam'.

P varamaina nEtr(O)tsavamunu kanugona  
taraNi veDale jUDarE

A dharanu vidh(I)ndrulu kara cAmaramulu(n)-  
iru gaDalanu meraya  
niratamunanu gaganamuna surula cEti  
virula vAna kuriya (varamaina)

- C1 parama bhAgavata cayamulu bAguga  
hari nAmamu sEya  
duramuna prahlADuDu kanikaramuna  
hari(y)ani talapOya (varamaina)
- C2 vAridhi raju nArada sanak(A)dulu  
sAreku nutiyimpaga  
vAramu zrI tyAgarAja varaduD(a)lla-  
vArala kani brOvaga (varamaina)

Gist

Behold! The Sun is rising to witness the blessed feast for the eyes.

(1) On the Earth, brahmA and indra are shining on either side of Lord hari with chowries in their hands; (2) from the heaven, there is an unceasing rain of flowers from the hands of celestials; (3) supreme devotee groups are chanting nicely the names of Lord hari; (4) prahlAda quickly contemplates lovingly as ‘O Lord hari’; (5) the Lord of Oceans, nArada and sanaka and others (sana, sanaka, sanatkumAra, sanandana) praise the Lord frequently; and (6) the Lord hari - bestower of boons to tyAgarAja – ever protects looking at all of them.

Word-by-word Meaning

P Behold (jUDarE)! The Sun (taraNi) is rising (veDale) (literally proceeded) to witness (ganugona) the blessed (varamaina) feast (utsavamunu) (literally festival) for the eyes (nEtra) (nEtrOtsavamunu).

A On the Earth (dharanu), as brahmA (vidhi) and indra (vidhIndrulu) shining (meraya) on either (iru) side (gaDalanu) of Lord hari with chowries (cAmaramulunu) (cAmaramulaniru) in their hands (kara),  
from the heaven (gaganamuna), as there is an unceasing (niratamunanu) rain (vAna kuriya) of flowers (virula) from the hands (cEti) of celestials (surula),

behold! the Sun is rising to witness the blessed feast for the eyes.

C1 As the supreme (parama) devotee (bhAgavata) groups (cayamulu) chant (sEya) (literally do) nicely (bAguga) the names (nAmamu) of Lord hari,  
as prahlAda quickly (duramuna) contemplates (talapOya) lovingly (kanikaramuna) as (ani) ‘O Lord hari’ (hariyani),  
behold! the Sun is rising to witness the blessed feast for the eyes.

C2 As the Lord (rAju) of Oceans (vAridhi), nArada and sanaka and others (Adulu) (sanakAdulu) (sana, sanaka, sanatkumAra, sanandana) praise (nutiyimpaga) the Lord frequently (sAreku),  
as the Lord hari - bestower of boons (varaduDu) to tyAgarAja – ever (vAramu) protects (brOvaga) looking (kani) at all of them (alla vArala) (varaduDallavArala),

behold! the Sun is rising to witness the blessed feast for the eyes.

## **jaya maGgaLaM nitya-mOhanaM**

The kRti ‘jaya maMgaLaM nitya’ – rAga mOhanaM is the concluding song of prahlAda bhakta vijayaM.

P jaya maGgaLaM nitya zubha maGgaLaM

- A maGgaLaM maGgaLaM mA rAmacandrunaku  
maGgaLaM maGgaLaM mAdhavunaku (jaya)
- C1 nija dAsa pAlunaku nitya svarUpunaku  
aja rudra vinutunaku naga dharunaku (jaya)
- C2 nityamai satyamai nirmalambaina  
Aditya kula tilakunaku dhIrunakunu (jaya)
- C3 rAj(A)dhIrAjunaku ravi kOTi tEjunaku  
tyAgarAja nutunaku rAma ratnamunaku (jaya)

#### Gist

May there be victory and auspiciousness! May there be eternal prosperity and auspiciousness! May there be auspiciousness to –  
our Lord rAmacandra;  
our Lord mAdhava;  
the protector of true devotees;  
the Lord who is of the form of eternity;  
the Lord praised by brahmA and ziva;  
the Lord who bore of mandara or gOvardhana mountain;  
the most distinguished of Solar dynasty who is indeed eternal,  
(embodiment of) truth or existence and pure;  
the valorous One;  
the Over-Lord of Kings;  
the Lord who has the splendour of a crore Suns;  
the Lord praised by this tyAgarAja and  
the jewel called Lord rAma.

#### Word-by-word Meaning

P May there be victory (jaya) and auspiciousness (maGgaLaM)! May there be eternal (nitya) prosperity (subha) and auspiciousness (maGgaLaM)!

A May there be auspiciousness (maGgaLam)! May there be auspiciousness (maGgaLam) to our (mA) Lord rAmacandra (rAmacandrunaku)!  
May there be auspiciousness (maGgaLam)! May there be auspiciousness (maGgaLam) to our (mA) Lord mAdhava (mAdhavunaku)!

C1 May there be victory and auspiciousness! May there be eternal prosperity and auspiciousness to –  
protector (pAlunaku) of true (nija) devotees (dAsa),  
the Lord who is of the form (svarUpunaku) of eternity (nitya),  
the Lord praised (vinutunaku) by brahmA (aja) and ziva (rudra) and  
the Lord who bore (dharunaku) of mandara or gOvardhana mountain  
(naga).

C2 May there be victory and auspiciousness! May there be eternal prosperity and auspiciousness to –  
the most distinguished (tilakunaku) of Solar (Aditya) dynasty (kula) who is indeed eternal (nitya) (nityamai), truth or existence (satya) (satyamai) and pure (nirmala) (literally blemish-less) (nirmalambaina), and  
the valorous One (dhIrunakunu).

C3 May there be victory and auspiciousness! May there be eternal prosperity and auspiciousness to –  
the Over-Lord (adhIrAjunaku) of Kings (rAja) (rAjAdhIrAjunaku),

the Lord who has the splendour (tEja) (tEjunaku) of a crore (kOti) Suns  
(ravi),  
the Lord praised (nutunaku) by this tyAgarAja and  
the jewel (ratna) (literally precious stone) (ratnamunaku) called Lord  
rAma.

Notes –

A – In the book of TKG, Anupallavi has been treated as caraNa 1.

## *nauka caritraM*

### **zRGgAriJcukoni-suraTi**

In the kRti 'zRGgAriJcukoni' – rAga suraTi, zrI tyAgarAja describes how  
the gOpis went to yamunA river bedecked.  
(This kRti is the first kRti in the dance-drama 'nauka caritraM').

- P zRGgAriJcukoni veDaliri  
zrI kRSNunitOnu
- A aGga-raGga vaibhOgamutO  
gOp(A)GganAmaNul(e)ntO sogasuga (zR)
- C1 navvucu kulukucun(o)kate koppuna  
puvvula muDucucun(o)kate  
duvvucu kurulanu(n)okate kRSNuni  
ravva jEyucun(o)kate vEDkaga (zR)
- C2 magaDu vID(a)nucun(o)kate ravikayu  
biguvuna jErcucun(o)kate  
tagunu tanak(a)nucun(o)kate pAda  
yugamulan(o)ttucun(o)kate vEDkaga (zR)
- C3 sokkucu sOlucun(o)kate kRSNuni  
grakkuna mudd(i)Dun(o)kate  
pakkagu ramm(a)nucun(o)kate maDupulan-  
(a)kkaran(o)sagucun(o)kate vEDkaga (zR)
- C4 parimaLamul(a)nducun(o)kate zrI  
hari hari(y)anucunu(n)okate  
uramuna jErcucun(o)kate payyeda  
jaripi vEDukonucun(o)kate vEDkaga (zR)
- C5 sAras(A)kSa(y)anucunu(n)okate kanu  
saiganu pilucucun(o)kate  
rArA(y)anucunu(n)okate tyAga-  
rAja sakhuD(a)nucun(o)kate vEDkaga (zR)

Gist

The gOpis, duly bedecked, proceeded along with zrI kRSNa.  
With pomp and luxury and bedecked much charmingly, the cow-herd  
maids proceeded along with zrI kRSNa.

One girl laughing and shaking, another girl tying flowers on the chignon,  
another girl combing the curls, yet another girl mocking at kRSNa, the gOpis,  
duly bedecked, proceeded spectacularly along with zrI kRSNa.

One girl telling that 'He is our husband', another girl fastening tightly her bodice, another girl telling that He is suitable for her, yet another girl pressing His feet, the gOpis, duly bedecked, proceeded spectacularly along with zrI kRSNa.

One girl entranced, another girl suddenly kissing kRSNa, another girl calling Him to come aside, yet another girl offering betel rolls with diligence, the gOpis, duly bedecked, proceeded spectacularly along with zrI kRSNa.

One girl reaching Him the scents, another girl chanting 'zrI hari hari', another girl embracing Him, yet another girl entreating Him by slipping her loose end of upper garment, the gOpis, duly bedecked, proceeded spectacularly along with zrI kRSNa.

One girl calling Him 'O Lotus Eyed', another girl inviting Him by eye signal, another girl calling Him to come, yet another girl telling that He is friend of tyAgarAja, the gOpis duly bedecked, proceeded spectacularly along with zrI kRSNa.

#### Word-by-word Meaning

P The gOpis, duly bedecked (zRGgAriJcukoni), proceeded (veDaliri) along with zrI kRSNa (kRSNunitOnu).

A With pomp and luxury (aGga-raGga vaibhOgamutO) and bedecked much (entO) charmingly (sogasuga), the cow-herd (gOpa) maids (AGganAmaNulu) (literally jewels of maids) (gOpAGganAmaNulentO) proceeded along with zrI kRSNa.

C1 One girl (okate) laughing (navvucu) and shaking (kulukucunu) (kulukucunokate), another girl (okate) tying (muDucucunu) (muDucucunokate) flowers (puvvula) on the chignon (koppuna),  
another girl (okate) combing (duvvucu) the curls (kurulanu) (kurulanunokate), yet another girl (okate) mocking (ravva jEyucunu) (literally blame) (jEyucunokate) at kRSNa (kRSNuni),  
the gOpis, duly bedecked, proceeded spectacularly (vEDkaga) along with zrI kRSNa.

C2 One girl (okate) telling (anucunu) that 'He (vIDu) (vIDanucunokate) is our husband (magaDu)', another girl (okate) fastening (jERucucunu) (jERucunokate) tightly (biguvuna) her bodice (ravikayu),  
another girl (okate) telling (anucunu) that He is suitable (tagunu) for her (tanaku) (tanakanucunokate), yet another girl (okate) pressing (ottucunu) His feet (pAda yugamulanu) (yugamulanottucunokate),  
the gOpis, duly bedecked, proceeded spectacularly (vEDkaga) along with zrI kRSNa.

C3 One girl (okate) entranced (sokkucu sOlucunu) (literally stupefied) (sOlucunokate), another girl (okate) suddenly (grakkuna) (literally quickly) kissing (muddiDunu) (muddiDunokate) kRSNa (kRSNuni),  
another girl (okate) calling (anucunu) Him to come (rammu) (rammanucunokate) aside (pakkagu), yet another girl (okate) offering (osagucunu) betel rolls (maDupulanu) with diligence (akkaranu) (maDupulanakkaranosagucunokate),  
the gOpis, duly bedecked, proceeded spectacularly (vEDkaga) along with zrI kRSNa.

C4 One girl (okate) reaching (anducunu) Him the scents (parimaLamulu) (parimaLamulanducunokate), another girl (okate) chanting (anucunu) 'zrI hari hari' (hariyanucunokate),

another girl (okate) embracing (uramuna jErcucunu) (jErcucunokate)  
Him, yet another girl (okate) entreating (vEDukonucunu) (vEDukonucunokate)  
Him by slipping (jaripi) her loose end of upper garment (payyeda),  
the gOpis, duly bedecked, proceeded spectacularly (vEDkaga) along with  
zrI kRSNa.

C5 One girl (okate) calling (anucunu) (anucununokate) Him 'O Lotus  
(sArasa) Eyed (akSa) (sArasAkSa)' (sArasAkSayanucunokate), another girl  
(okate) inviting (pilucucunu) (pilucucunuokate) Him by eye (kanu) signal  
(saiganu),

another girl (okate) calling (anucunu) Him to come (rArA)  
(rArAyanucununokate), yet another girl (okate) telling that (anucunu) He is  
friend (sakhuDu) (sakhuDanucunokate) of tyAgarAja,

the gOpis duly bedecked, proceeded spectacularly (vEDkaga) along with  
zrI kRSNa.

Notes –

C1 – navvucu – muDucucu – this is how it is given in the books of ATK  
and TSV/AKG. However, in the book of TKG, these are given as 'navvulu –  
muDukucu'. As the words given in the former books seems to be appropriate, the  
same have been adopted. Any suggestions ???

C1 – koppuna puvvula muDucucu – duvvucu kurulanu – tying flowers on  
the chignon – combing the curls – this may either refer to themselves (gOpis) or  
to kRSNa.

C2 – ravikayu – This is how it is given in the book of TKG. However, in  
the book of TSV/AKG, this is given as 'ravika'. This needs to be checked. Any  
suggestions ???

C2 – tagunu – this is how it is given in the book ATK. However, in the  
book of TKG, it is given as 'tanuvu'; however the meaning derived is 'He belongs  
to me'. Therefore, the word 'tagunu' is appropriate. Any suggestions ???

C3 – sokkucu sOlucu – This indicates a state of stupefaction – these  
words are normally used together and they, individually, mean same thing.

C4 – uramuna jErcucunu – this is how it is given in the book ATK.  
However, in the book of TKG, it is given as 'uramuna joccucunu'; however, the  
meaning derived is 'embraced'. Therefore, the word 'jErcucunu' is appropriate.  
Any suggestions ???

## **cUDarE celulAra-pantuvarALi**

In the kRti 'cUDarE celulAra' – rAga pantuvarALi, zrI tyAgarAja depicts  
the joy of gOpis on the banks of yamunA river.

(Background - This Kṛiti forms part of dance-drama 'nauka caritram'.  
The joy of gOpis on the banks of River Yamuna while waiting for Krishna is  
depicted here.)

P cUDarE celulAra yamunA dEvi  
sogas(e)lla santOSamuna

C1 errani paGkEruhamulE andu-  
(y)impaina bhRGga nAdamulE (cUDarE)

C2 isuka dinnel(e)nta telupE mEnu  
indra nIlamu(v)aNTi nalupE (cUDarE)

C3 mETikalU vajrampu zilalE andu

- kuTilamaina cinna(y)alalE (cUDarE)
- C4 haMsala ravaLicE cAla dEvi-  
(y)adigO celaGgen(I) vELa (cUDarE)
- C5 polatulAra podar(i)NDLE tEne-  
l(o)luku kharjUrapu paNDLE (cUDarE)
- C6 phalamucE drAkSa latalE andu  
paccani cilukala jatalE (cUDarE)
- C7 vinta vinta virulu vAna madik-  
(e)nt(e)ntO marul(a)yyanE (cUDarE)
- C8 kOkilamulu mrOsenE maruD  
kusuma zarambul(E)senE (cUDarE)
- C9 callani malaya mArutamE kRSNa  
svAmini kUDunadi satameE (cUDarE)
- C10 rAja vadanalAra kanarE  
tyAgarAja sakhuni pATa vinarE (cUDarE)

Gist

gOpikas to one another -  
O Friends! Happily behold the exceeding grace of (river) yamunA dEvi!  
1. What a reddish lotuses! And, what a sweet humming of the bees  
thereon!  
2. What a white sand banks! And, what a sapphire-like dark body of the  
river!  
3. The steps (of the ghat) are indeed diamond stones! And, what a curly  
little waves thereon!  
4. Behold! Together with calls of swans, how nicely shines yamunA dEvi  
now!  
5. O Maids! What a bowers! And, what a nectarine date palm fruits!  
6. What a grape vines with bunches of fruits! And, what a pairs of green  
parrots thereon!  
7. To the mind, how much desire-arousing is the shower of variety of  
flowers!  
8. There, the koels are cooing and the cupid is shooting shafts of flowers!  
9. There, the wafting of cool gentle breeze! And, certain is our meeting  
Lord kRSNa!  
10. O Moon faced! Behold! Listen to the (musical) notes of Lord kRSNa –  
friend of tyAgarAja!

Word-by-word Meaning

gOpikas to one another -  
P O Friends (celulAra)! Happily (santOSamuna) behold (cUDarE) the  
exceeding (ella) (literall all) grace (sogasu) (sogasella) of (river) yamunA dEvi!

C1 What a reddish (errani) lotuses (paMkEruhamulE)! And, what a sweet  
(impaina) humming (nAdamulE) of the bees (bhRGga) thereon (andu)  
(anduyimpaina)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!



C2 What (enta) a white (telupE) sand (isuka) banks (dinnelu) (dinnelenta)!  
And, what a sapphire-like (indra nIlamu aNTi) (nIlamuvanTi) dark (nalupE)  
body (mEnu) of the river!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C3 The steps (of the ghat) (mETikalU) are indeed diamond (vajrampu)  
stones (zilalE)! And, what a curly (kuTilamaina) little (cinna) waves (alalE)  
(cinnayalalE) thereon (andu)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C4 Behold (adigO)! Together with calls (ravaLicE) of swans (haMsala), how  
nicely (cAla) shines (celaGgenu) yamunA dEvi (dEviyadigO) now (I vELa)  
(celaGgenI)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C5 O Maids (polatulAra)! What a bowers (podaru-iNDLE) (podariNDLE)!  
And, what a nectarine (tEnelu oluku) (tEneloluku) (literally dripping with honey)  
date palm (kharjUrapu) fruits (paNDLE)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C6 What a grape (drAkSa) vines (latalE) with bunches of fruits  
(phalamucE)! And, what a pairs (jatalE) of green (paccani) parrots (cilukala)  
thereon (andu)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C7 To the mind (madiki), how much (ententO) (madikenententO) desire-  
arousing (marulu-ayyanE) (marulayyanE) is the shower (vAna) of variety (vinta  
vinta) of flowers (virulu)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C8 There, the koels (kOkilamulu) are cooing (mrOsanE) and the cupid  
(maruDdu) is shooting (EsenE) shafts (zarambulu) (zarambulEsenE) of flowers  
(kusuma)!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C9 There, the wafting of cool (callani) gentle breeze (malaya mArutamE)!  
And, certain (satamE) is our meeting (kUDunadi) Lord (svAmiNi) kRSNa!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

C10 O Moon (rAja) faced (vadanalAra)! Behold (kanarE)! Listen (vinarE) to  
the (musical) notes (pATala) of Lord kRSNa – friend (sakhuni) of tyAgarAja!

O Friends! Happily behold the exceeding grace of yamunA dEvi!

Notes –

General – In the book of TSV/AKG, the rAga is given as ‘kAma vardhani’.  
This needs to be checked. Any suggestions ???

C1 – This is given as anupallavi in the book of ATK. This needs to be  
checked. Any suggestions ???

## **ADavAramella-yadukulakAmbhOji**

In the kRti ‘ADavAramella gUDi’ – rAga yadukulakAmbhOji, zrI  
tyAgarAja describes the conversation of gOpis, among themselves and with  
kRSNa.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat.)

- P ADavAram(e)lla kUDi manam-  
(A)DudAmu harini vEDi
- C1 kRSNuDu jUDaga manamu jala  
krIDa salpa maJci dinamu (A)
- C2 kamala nEtruni bAsi sukhamA ODa  
gaTTu jErpa mana taramA (A)
- C3 rAja kumAruDu vIDu nava  
ratna sommulu peTTinADu (A)
- C4 pasi biDDa kAdaTa(v)amma vIDu  
bhayapaDunO teliyad(a)mma (A)
- C5 tallitO cADi palukudurE mana  
talalu vaJca dUrudurE (A)
- C6 mATaku cOTaunu kAni mana  
ATalu teliyaka pOni (A)
- C7 yuvatulArA mI lOnE mIru  
yOcimpa proddu poyyenu (A)
- C8 cAlu cAl(i)Tu rAr(a)mma ODa  
salilam(a)ndu tOyar(a)mma (A)
- C9 tyAgarAj(A)ptuDu vIDu  
vanitala mATalu vina lEDu (A)

Gist

gOpis – among themselves -

Let all of us, damsels, play together, by requesting hari.

1. It is a nice day for us to have frolic in water as kRSNa watches.
2. Is it comforting to be separated from kRSNa? Is it in our capacity to reach the boat to the shore?
3. He is the prince; He has worn ornaments studded with precious stones.
4. It is said that He isn't a small child; we don't know whether He would be afraid.
5. People will back-bite about us with His mother; people will slander us to make us bow our heads in shame.
6. It will give room for ridicule; yet may our play not be known to the World.

kRSNa to the girls -

7. O damsels! As You keep pondering among Yourselves, the time is passing away.
8. Enough of it! come here and push the boat into the water.

gOpis – to themselves –

9. He is the friend of tyAgarAja; He doesn't listen to the words of the damsels.

## Word-by-word Meaning

gOpis – among themselves -

P Let all (ella) of us (manamu), damsels (ADavAramu) (ADavAramella), play (ADudAmu) together (kUDi), by requesting (vEDi) hari (harini).

C1 It is a nice (maJci) day (dinamu) for us (manamu) to have frolic (krIDa salpa) in water (jala) as kRSNa (kRSNuDu) watches (jUDaga);  
Let all of us, damsels, play together, by requesting Hari.

C2 Is it comforting (sukhamA) to be separated (bAsi) from kRSNa - the Lotus (kamala) Eyed (nEtruDu) (nEtruni)? Is it in our (mana) capacity (taramA) to reach (jErpa) the boat (ODa) to the shore (gaTTu)?  
Let all of us, damsels, play together, by requesting Hari.

C3 He (vIDu) is the prince (rAja kumAruDu); He has worn (peTTinADu) ornaments (sommulu) studded with precious stones (nava ratna);  
Let all of us, damsels, play together, by requesting Hari.

C4 It is said (aTa) that He (vIDu) isn't (kAdaTa) (kAdaTavamma) a small (pasi) (literally young) child (biDDa); we don't know (teliyadu) (teliyadamma) whether He would be afraid (bhayapaDunO);  
Let all of us, damsels, play together, by requesting Hari.

C5 People will back-bite (cADi palukudurE) about us with His mother (tallitO); people will slander (dUrudurE) us (mana) to make us bow (vaJca) our heads (talalu) in shame;  
Let all of us, damsels, play together, by requesting Hari.

C6 It will give room (cOTaunu) for ridicule (mATaku) (literally word); yet (kAni) may our (mana) play (ATalu) not be (pOni) known (teliyaka) to the World;  
Let all of us, damsels, play together, by requesting Hari.

kRSNa to the girls -

C7 O damsels (yuvatulArA)! As You keep pondering (yOcimpa) among (mI lOnE) Yourselves (mIru), the time (proddu) is passing away (poyyenu);  
Let all of us, damsels, play together, by requesting Hari.

C8 Enough of it (cAlu cAlu)! come (rAramma) here (iTU) (cAliTu) and push (tOyaramma) the boat (ODa) into (andu) the water (salilamu) (salilamandu);  
Let all of us, damsels, play together, by requesting Hari.

gOpis – to themselves –

C9 He (vIDu) is the friend (AptuDu) of tyAgarAja (tyAgarAjAptuDu); He doesn't (IEDu) listen (vina) to the words (mATalu) of the damsels (vanitala);  
Let all of us, damsels, play together, by requesting Hari.

Notes –

P – manamADudAmu – This is how it is given in the book of TKG and ATK. However, in the book of TSV/AKG, it is given as 'manamADudAma'. This needs to be checked. Any suggestions ???

C5 – vaJca – this is how it is given in the books of ATK and TSV/AKG. However, in the book of TKG, it is given as 'vampimpa'. This needs to be checked. Any suggestions ???

C6 – cOTaunu – this is how it given in the books of ATK and TSV/AKG. However, in the book of TKG, it is given as ‘jODaunu’. As ‘cOTaunu’ is the correct usage, it has been adopted.

C7 – poyyenu – this is how it is given in the book of ATK. In the book of TKG, it is given as ‘poyyeni’. As ‘poyyenu’ is the correct usage, it has been adopted.

## **Emani nera nammu-saurASTraM**

In the kRti ‘Emani nera nammukondumu’ – rAga saurASTraM, the gOpis doubt the words of zrI kRSNa.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. While pallavi is sung by all gOpis, each caraNa is sung by one gOpi.)

- P Emani nera nammukondumu kRSNA  
enduk(i)nta vAdu
- C1 jalakam(A)Du vELa valuvu dAci mamm-  
(a)layimpaga lEdA kRSNA (Emani)
- C2 muditala rammani tilakamul(i)Di paNTa  
mOvi nokka lEdA kRSNA (Emani)
- C3 munu nIvu vennis(A)ragiJci taruNula  
mOmuna pUsi pOlEdA kRSNA (Emani)
- C4 vadinegAri candamuna vacci pAvaDa  
vadaliJci pOlEdA kRSNA (Emani)
- C5 dorikitiv(a)ni cADi ceppa pOtE talli-  
(y)uramun(u)NDa lEdA kRSNA (Emani)
- C6 kAmiJci yajna patnulu vEDaga vENu  
gAnam(o)narpa lEdA kRSNA (Emani)
- C7 A nADu poGgali nIk(i)Di konnALLu  
vAnan(u)NDa lEdA kRSNA (Emani)
- C8 dharanu tyAgarAja vinutuni palukulu  
tappi pOv(a)na lEdA kRSNA (Emani)

Gist

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

(1) Did You not make us perplexed by hiding our clothes while we were bathing? (2) Calling the damsels and having adorned them with mark on the forehead, did You not squeeze their lips with Your teeth? (3) Earlier, having partaken butter, did You not smear butter on the faces of the damsels? (4) Having come in the guise of elder brother’s wife, did You not loosen the skirt(s)? (5) Thinking that You are caught (red-handed), when we go to complain (to Your mother), were You not found in the lap of Your mother? (6) Did You not play on

the flute when the wives of brAhmins passionately prayed to You? (7) That day, when rice-offering was made to You, was there not rain for some days? (8) Did You not say that, in this World, Your (Lord praised by tyAgarAja) words would not become false?

#### Word-by-word Meaning

P O Lord kRSNA! How (Emani) shall we believe (nammukondumu) You totally (nera)? Why (enduku) so much (inta) (endukinta) argument (vAdu) over it?

C1 O Lord kRSNA! Did You not (lEdA) make us (mammu) perplexed (alayimpaga) (mammaliyimpaga) by hiding (dAci) our clothes (valuvalu) while (vELa) we were bathing (jalakamu ADu) (jalakamADu)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C2 O Lord kRSNA! Calling (rammani) the damsels (muditala) and having adorned (iDi) them with mark on the forehead (tilakamulu) (tilakamuliDi), did You not (lEdA) squeeze (nokka) their lips (mOvi) with Your teeth (paNTa)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C3 O Lord kRSNA! Earlier (munu), having partaken (AragiJci) butter (venna) (vennanAragiJci), did You not smear (pUsi pOlEdA) butter on the faces (mOmuna) of the damsels (taruNula)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C4 O Lord kRSNA! Having come (vacci) in the guise (candamuna) (literally appearance) of elder brother's wife (vadinegAru) (vadinegAri), did You not (pOlEdA) loosen (vadaliJci) the skirt(s) (pAvaDa)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C5 O Lord kRSNA! Thinking that (ani) You are caught (dorikitivi) (dorikitivani) (red-handed), when we go (pOtE) to complain (cADi ceppa) (literally slander) (to Your mother), were You not (lEdA) found (uNDa) in the lap (uramuna) (literally breast) of Your mother (talli) (tallyuramunuNDa)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C6 O Lord kRSNA! Did You not (lEdA) play (onarpa) (literally do) on the flute (vENu gAnamu) (gAnamonarpa) when the wives (patnula) of brAhmins (yajna) passionately (kAmiJci) prayed (vEDaga) to You?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C7 O Lord kRSNA! That (A) day (nADu), when rice-offering (poGgali) was made (iDi) to You (nIku) (nIkiDi), was there not (uNDa lEdA) rain (vAna) (vAnanuNDa) for some days (konnALLu)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

C8 O Lord kRSNA! Did You not (lEdA) say that (ana), in this World (dharanu), Your – the Lord praised (vinutuni) by tyAgarAja – words (palukulu) would not (lEdA) become false (tappi pOvu) (pOvana)?

O Lord kRSNA! How shall we believe You totally? Why so much argument over it?

Notes –

General – In the book of TSV/AKG, each caraNa ends with 'kRSNA'. However, this word is not found in the book of TKG. This needs to be checked. Any suggestions ???

C1 – valuvalu dAci - Stealing of clothes – zrImad bhAgavataM – 10.22 refers.

C3 – venna - Eating butter – zrImad bhAgavataM – 10. 8 refers

C3 – pUsi pOlEdA – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'pUya lEdA'. This needs to be checked. Any suggestions ???

C6 – yajna patnulu - wives of brAhmaNas – zrImad bhAgavataM – 10.23 refers

C7 – vAna - Incessant Rains – zrImad bhAgavataM – 10. 24 and 10.25 refer.

For translated version of complete zrImad bhAgavatam, please visit the site – <http://srimadbhagavatam.com/>

## EmEmO teliyaka-saurASTraM

In the kRti 'EmEmO teliyaka' – rAga saurASTraM, zrI kRSNa allays the doubts of gOpis.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. In this kRti, the Lord tries to convince the gOpis of His prowess by citing His previous exploits.)

P Em(E)mO teliyaka palikedaru celulAra  
nA mIda daya lEka

C1 munu mandara giri munuga kUrmamai  
vIpuna dAlcaga lEdA (E)

C2 kari rAju makaricE gAsi jendaga nEnu  
karuNa jUDa lEdA (E)

C3 veravaka nITa joccina sOmakuni goTTi  
vEdamu tE lEdA (E)

C4 kALindi lOni kALiyuni madambunu  
kAlan(a)Naca lEdA (E)

C5 makaramu gompOyina guru putruni  
mari tecci(y)osaga lEdA (E)

C6 tyAgarAjunaku sakhuDaina nAdu  
pratApamu vina lEdA (E)

Gist

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

(1) In the past, when the mandara mountain sank into the ocean, did I not bear it on my back by taking the form of tortoise? (2) When gajEndra, became weary caught by the crocodile, did I not show mercy on him? (3) Did I not, fearlessly, bring back the vEdAs by slaying the demon sOmaka who entered into the ocean? (4) Did I not sub-due the pride of the serpent kALiYa by my feet in the river kALindi? (5) Did I not bring back the son of my preceptor who was taken by demon (paJcajana) in the form of conch and hand over to him (preceptor)? (6) Have you not heard of my (the benefactor of tyAgarAja) exploits?

#### Word-by-word Meaning

P O Damsels (celulAra)! Without (IEka) having compassion (daya) on (mIda) me (nA), You speak (palikedaru) a lot of things (EmEmO) unknowingly (teliyaka).

C1 In the past (munu), when the mandara mountain (giri) sank (munuga) into the ocean, did I not (IEdA) bear (dAlchaga) it on my back (vIpuna) by taking the form of tortoise (kUrmamai)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C2 When gajEndra – the king (rAju) of elephants (kari), became (jendaga) weary (gAsi) caught by the crocodile (makari) (makaricE), did I (nEnu) not (IEdA) show (jUDa) mercy (karuNa) on him?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C3 Did I not (IEdA), fearlessly (veravaka), bring back (tE) the vEdAs (vEdamu) by slaying (goTTi) the demon sOmaka (sOmakuni) who entered (joccina) into the ocean (nITa) (literally water)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C4 Did I not (IEdA) sub-due (aNaca) the pride (madambunu) of the serpent kALiYa (kALiyuni) by my feet (kAlanu) (kAlanaNaca) in the (IOni) river kALindi?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C5 Did I not (IEdA) bring (tecci) back (mari) the son (putruni) of my preceptor (guru) who was taken (gompOyina) by demon (paJcajana) in the form of conch (makaramu) (literally sea animal) and hand over (osaga) (tecciyosaga) to him (preceptor)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

C6 Have you not (IEdA) heard (vina) of my (nAdu) – the benefactor (sakhuDaina) of tyAgarAja (tyAgarAjunaku) - exploits (pratApamu)?

O Damsels! Without having compassion on me, You speak a lot of things unknowingly.

#### Notes –

C1 – In the book of TSV/AKG, the word ‘celulAra’ is given at the end of this caraNa. This needs to be checked. Any suggestions ???

C1 – kUrmAvatAra–churning of Milk Ocean - zrImad bhAgavatam – 8.7 refers.

C2 – kari rAju – gajEndra - zrImad bhAgavataM – 8.4 refers.

C3 – veravaka – There are three telugu words of similar spelling – vera or verapu – fear, terror; veravu or veruvu – skill; veragu – surprise. In the present context, the word is in negative form; therefore, the meaning ‘fear’ has been adopted. Any suggestions ???

C3 – veravaka – fearlessly – this can either be applied to demon sOmaka or to the Lord. From the context, as the Lord is trying to convince the gOpis of his capabilities, this has been applied to the Lord. Any suggestions ???

C3 – sOmaka – This pertains to matsya avatAra of the Lord. As per zrImad bhAgavataM 8.24, the name of the demon who stole the vEdAs is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the form of Fish. The demon was killed by the Lord in that avatAra. The following verse of zrImad bhAgavataM (8.24) is relevant –

atItapralayApAya utthitAya sa vEdhasE |  
hatvAsuram hayagrIvaM vEdAn pratyAharaddhari: || 57 ||

“Having killed the demon hayagrIva, He restored the vEdAs to brahmA when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in zrImad bhAgavataM 5.18 as under –

vEdAn yugAntE tamasa tiraskRtAn  
rasAtalAdyO nRturaGavighraha: |  
pratyAdadE vai kavayE(a)bhiyAcatE  
tasmai namastE(a)vitathEhitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form of a demon, stole all the vEdAs and took them down to the planet of rasAtala. The Supreme Lord, however, in His form of hayagrIva retrieved the vEdAs and returned them to Lord brahmA when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.”

“The purpose for which the advent of Matsya Avatâra took place was the restoration of the Veda's from the hands of the demon Somakasura, who stole them from Brahmâ and hid them in the sea. Dharma is based on the Veda's, so the protection of the Veda's was the Avatâric task. [SB, 8:24]” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/archives/febo4/msg0032.html>

“HayagrIvAya Nama: One who took the HayagrIva avathAram with horse's neck and a human body to restore VedAs from the asurAs (Madhu and KaiDabhan), who stole the VedAs from Brahma DEvan.” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/sva/b/sva083.html>

There is an apparent contradiction on who stole the vEdAs – whether it is sOmakaAsura or hayagrIva or madhu kaiTabha. There is also an apparent contradiction as to the avatar of the Lord for restoration of vEdAs – whether it is matsya or hayagrIva. Until this is resolved, the readers may draw their own conclusions. Any suggestions ???

C4 – kALindi – kALiya mardana - zrImad bhAgavataM – 10.16 refers.

C5 – guru putra –restoring the son of his guru - zrImad bhAgavataM - 10.45 refers.

For English rendition of zrImad bhAgavatam, please visit site – <http://srimadbhagavatam.com/>



## Odanu jaripE-sAraGga

In the kRti 'ODanu jaripE muccata' – rAga sAraMga, zrI tyAgarAja describes the boat journey of zrI kRSNa and gOpis in the river yamunA. These words are uttered by celestial damsels.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, the boat journey starts – this kRti describes the journey. This description is made by the celestial damsels watching the spectacle.)

- P ODanu jaripE muccaTa kanarE  
vanitalAra nEDu
- A ADavAru yamunA kADa kRSNuni kUDi  
ADucu pADucun(a)nduru jUDaga (ODanu)
- C1 kondaru hari kIrtanamulu pADa  
kondar(A)nandamuna muddul(A)Da  
kondaru yamunA dEvini vEDa  
kondari mutyapu sarul(a)siyADa (ODanu)
- C2 kondaru taDabaDa pAliNDlu kadala  
kondari baGgaru valvalu vadala  
kondari kuTil(A)lakamulu medala  
kondaru palkucu kRSNuni kathala (ODanu)
- C3 kondaru tyAgarAja sakhuDE(y)anaga  
kondari kastUri boTTu karagaga  
kondari koppula virulu jAraga  
kondari kaGkaNamulu ghall(a)naga (ODanu)

### Gist

(These words are uttered by celestial damsels) –

O Damsels! Behold now the charm of rowing the boat (by gOpis and kRSNa).

Behold now the charm with which the girls are rowing the boat in the river yamunA, joined with kRSNa, dancing and singing while all are watching.

As some sing songs in praise of Lord hari, as some others caress one another blissfully, as yet others pray to yamunA dEvi and as the pearl strings of some others sway, behold now the charm of rowing the boat.

As some stagger, their breasts sway, as the golden laced fine garments of some others slip, as the curly braids of others sway and as yet others telling the stories of kRSNa, behold now the charm of rowing the boat.

As some exclaim that He is the friend of tyAgaraja, as the vermilion mark (on the forehead) mixed with kastUri of some dissolve, as the flowers tied to the chignon of some others slip and as the bracelets of others jingle, behold now the charm of rowing the boat.

### Word-by-word Meaning

These words are uttered by celestial damsels –

P O Damsels (vanitalAra)! Behold (kanarE) now (nEDu) (literally today) the charm (muccaTa) of rowing (jaripE) the boat (ODanu) (by gOpis and kRSNa).

A O Damsels! Behold now the charm with which the girls (ADavAru) are rowing the boat in (kADa) the river yamunA, joined with (kUDi) kRSNa (kRSNuni), dancing (ADucu) and singing (pADucunu) while all (andaru) (pADucunandaru) are watching (jUDaga).

C1 As some (kondaru) sing (pADa) songs (kIrtanamulu) in praise of Lord hari, as some others (kondaru) caress (muddulADa) one another blissfully (Anandamuna) (kondarAnandamuna),

as yet others (kondaru) pray (vEDa) to yamunA dEvi and as the pearl (mutyapu) strings (sarulu) of some others (kondari) sway (asiyADa) (sarulasiyaDa),

O Damsels! behold now the charm of rowing the boat.

C2 As some (kondaru) stagger (taDabaDa), their breasts (pAliNDlu) sway (kadala), as the golden (baGgaru) laced fine garments (valvalu) of some others (kondari) slip (vadala),

as the curly (kuTila) braids (alakamulu) (kuTilAlakamulu) of others (kondari) sway (medala) and as yet others (kondaru) telling (palkucu) the stories (kathala) of kRSNa (kRSNuni),

O Damsels! behold now the charm of rowing the boat.

C3 As some (kondaru) exclaim (anaga) that He (kRSNa) is the friend (sakhUDE) (sakhUDEyanaga) of tyAgaraja, as the vermilion mark (boTTu) (on the forehead) mixed with kastUri of some (kondari) dissolve (karagaga),

as the flowers (virulu) tied to the chignon (koppula) of some others (kondari) slip (jAraga) and as the bracelets (kaGkaNamulu) of others (kondari) jingle (ghallanaga),

O Damsels! behold now the charm of rowing the boat.

Notes -

P – jaripE – this is how it is given in the book of TKG and TSV/AKG. However, in the books of ATK, this is given as ‘jaripeDu’. This needs to be checked. Any suggestions ???

C1 – hari kIrtanamulu pADa – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘pADaga’. This needs to be checked. Any suggestions ???

C1, C2 and C3 – ‘kondari’ - ‘kondari mutyapu’ (C1), ‘kondari baGgaru’ and ‘kondari kuTila’ (C2), and ‘kondari kastUri’, ‘kondari koppula’ and ‘kondari kaGkaNa’ (C3) all these occurrences should be ‘kondari’. In the book of TKG, all these occurrences are given as either ‘kondaru’ or ‘kondara’ which is not appropriate. Similarly in the book of TSV/AKG, one occurrence is given wrongly.

C3 - kastUri boTTu – Normally the kuGkuma is prepared from turmeric (kastUri variety), alum and lime juice. For fragrance musk (kastUri) may be added.

C3 – virulu – this is how it is given in the books of ATK and TKG. However, in the book of TSV/AKG, it is given as ‘virulella’. This needs to be checked. Any suggestions ???

C3 - kaGkaNamu – vaLayamu or vaLaiyal (tamizh) made of glass are normally worn by women because of the jingling sound produced.

**tanayandE prEma-bhairavi**

In the kRti 'tanayandE prEma' – rAga bhairavi, zrI tyAgarAja describes the gopis sporting with kRSNa.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, they all travel in the boat. In this kRti, kRSNa is seen sporting with each of the Gopi individually (taking so many forms).

- P tana(y)andE prEma(y)anucu viri bONulu  
tala teliyaka(n)ADedaru
- A anayamu mOhamu mIraga kRSNuDu  
andarik(a)nni rUpamul(e)tti(y)ADaga (tana)
- C1 kondari baGgAru koGgulu paTTa  
kondari padamula bAguga neTTa  
kondari sogasunu kanulAra jUDa  
kondari manasu telisi mATal(A)Da (tana)
- C2 kondari(y)Gkmunanu pavvaLimpa  
kondari pedavula balu kempul(u)Jca  
kondari tanuvula kara lIla sEya  
kondari venuka nilici jaDa vEya (tana)
- C3 kondari nuduTa kastUri boTTu peTTa  
kondari taLuku cekkula muddu peTTa  
kondari pAliNDla pannIru jilka  
kondaritO tyAgarAja nutuDu palka (tana)

#### Gist

Heightening passion continually, as kRSNa danced taking so many forms for each of them, each one of the damsels, thinking that Lord kRSNa loves her alone, danced with gay abandon.

(1) As the Lord caught the front of the saree inlaid with golden (thread) of some, (2) as He shoved forcefully the feet of some, (3) as He looked heartily at the elegance of some, (4) as He chatted with some understanding their minds, (5) as the Lord lied in the lap of some, (6) as He painted the lips of some with dark brown colour, (7) as His hands sported on the body of some, (8) as He made hair-do for some standing behind them, (9) as the Lord applied auspicious mark mixed with musk on the forehead of some, (10) as He kissed some on their beautiful cheeks, as he sprinkled lavender (rose-water) on the breasts of some, and (11) as the Lord praised by this tyAgarAja spoke with some -

each one of the damsels, thinking that Lord kRSNa loves her alone, danced with gay abandon.

#### Word-by-word Meaning

P Each one of the damsels (viri bONulu) (literally blooming girl), thinking (anucu) that Lord kRSNa loves (prEma) (prEmayanucu) her alone (tanayandE), danced (ADedaru) with gay abandon (tala teliyakanu) (literally not knowing direction) (teliyakanADedaru).

A Heightening (mIraga) passion (mOhamu) continually (anayamu), as kRSNa danced (Adaga) taking (etti) so many (anni) forms (rUpamulu) (rUpamulettiyADaga) for each of them (andariki) (literally all) (andarikanni),

each one of the damsels, thinking that Lord kRSNa loves her alone,  
danced with gay abandon.

C1 As the Lord caught (paTTa) the front of the saree (koGgulu) inlaid with  
golden (thread) (baGgAru) of some (kondari),  
as He shoved (neTTa) forcefully (bAguga) the feet (padamula) of some  
(kondari),  
as He looked (jUDa) heartily (kanulAra) (literally to the eyes' content) at  
the elegance (sogasunu) of some (kondari), and  
as He chatted (mATalADa) with some (kondari) understanding (telisi)  
their minds (manasu),  
each one of the damsels, thinking that Lord kRSNa loves her alone,  
danced with gay abandon.

C2 As the Lord lied (pavvaLimpa) in the lap (aGkamunanu) of some  
(kondari) (kondariyaGkamunanu),  
as He painted (uJca) (literally placing) the lips (pedavulu) of some  
(kondari) with dark (balu) brown (kempulu) (kempuluJca) colour,  
as His hands (kara) sported (Illa sEya) on the body (tanuvula) of some  
(kondari), and  
as He made (vEya) hair-do (jaDa) for some (kondari) standing (nilici)  
behind (venuka) them,  
each one of the damsels, thinking that Lord kRSNa loves her alone,  
danced with gay abandon.

C3 As the Lord applied (peTTa) auspicious mark (boTTu) mixed with musk  
(kastUri) on the forehead (nuduTa) of some (kondari),  
as He kissed (muddu peTTa) some (kondari) on their beautiful (taLuku)  
cheeks (cekkula),  
as he sprinkled (jilka) lavender (pannIru) (rose-water) on the breasts  
(pAliNDla) of some (kondari), and  
as the Lord praised (nutuDu) by this tyAgarAja spoke (palka) with some  
(kondaritO),  
each one of the damsels, thinking that Lord kRSNa loves her alone,  
danced with gay abandon.

Notes –

A – ADaga – this is how it is given in the book of TKG and ATK.  
However, in the book of TSV/AKG, this is given as 'ADa'. This needs to be  
checked. Any suggestions ???

C1 – koGgu – Loose hanging edge of saree - talaippu in tamizh; pallu in  
hindi.

C2 – aGkamunu – this is how it is given in the book of ATK. In the book  
of TKG, this is given as 'aGgamuna' and the meaning derived is 'lap'. Therefore,  
'aGkamunu' is the appropriate word.

## **E nOmu nOcitimO-punnAgavarALi**

In the kRti 'EnOmu nOcitimO' – rAga punnAgavarALi, zrI tyAgarAja  
sings the ecstasy of gopis along with Lord zrI kRSNa.

(Background – This is part of the dance-drama 'nauka caritraM' – The  
Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel  
in a boat. kRSNa says that it is not within the capacity of the women to steer boat  
and says he will do the job; however, the gOpis do not believe Him and think that  
He is upto some trick. After Lord convinces them, they all travel in the boat.  
kRSNa sports with each of the Gopi individually (taking so many forms). In this

kRti, gOpis are wondering as to what penances did they perform in order to enjoy like this with the Lord).

- P E nOmu nOcitimO celula(m)-  
E dAnam(o)sagitimO
- A zrI nAthu koluv(a)mare celulu  
cekkiLLu nokkucunu  
mAnaka mOv(A)nucu  
candr(A)nanu hRdayAna(n)uJca (E)
- C1 strI ratnamulu manamu celulu  
zrI miJcu yauvanamu  
vArija lOcanuDu celulu  
pAlAye gAdavamma  
kOrikal(I)DErenu yadu  
vIruni kanulAra jUDa (E)
- C2 baGgAru sommulanu celulu  
bAguga beTTukoni  
zRGgAr(A)mbaramulanu celulu  
celuv(o)nda gaTTukoni  
saGgatigAn(a)Ggamunu  
zubh(A)Ggunikin(o)saMga manam(E)
- C3 poGgAru(y)I nadilO celulu  
pondugA gumi gUDi  
maGgaL(A)kARunitO celulu  
manasAra gUDitimi  
raGga pati(y)uppoGgucu mana  
ceGgaTanu celaGgaga manam(E)
- C4 vAgIz(A)dy(a)marulaku celulu  
varNimpa taramaunE  
tyAgarAj(A)ptunitO celulu  
bhOgamul(a)nducunu  
bAguga tami rEganu naya  
rAgamul(I)lAgu bADa (E)

Gist

O Friends! The Consort of lakSmi is amongst us. We are the jewels among women; our youth surpasses that of lakSmi; Lotus Eyed has become ours; our desires have been fulfilled; assembling together joyfully in this full-flowing river, we united, to our hearts' content, with the Lord of Auspicious form.

What kind of religious austerities we performed and what kind of charity we made in order -

(a) to seat the moon faced in our hearts by pinching His cheeks and kissing Him? (b) to see the hero of yAdavas to our hearts' content? (c) that adorning ourselves well with golden ornaments and wearing lovingly charming dresses, to offer our bodies conjointly to the Auspicious Bodied Lord? (d) that the Lord raGganAtha to be shining amidst us rapturously? (e) to attain enjoyment with the friend of this tyAgarAja and to sing melodious tunes in this way such that our passion is further kindled?

Is it in the capacity of even brahmA and other celestials to describe (our joy)?

Word-by-word Meaning

P O Friends (celulu)! What kind of (E) religious austerities (nOmu) we performed (nOcitimO); what kind of (E) charity (dAnamu) we made (osagitimO) (dAnamosagitimO)!

A O Friends (celulu)! The Consort (nAtha) of lakSmi (zrI) is amongst us (koluvamare) (literally to give audience); what kind of religious austerities we performed and what kind of charity we made in order to -  
seat (uJca) the moon (candra) faced (Anana) (candrAnanu) in our hearts (hRdayAnu) (hRdayAnuJca) by  
pinching (nokkucunu) His cheeks (cekkiLLu), further (mAnaka) (literally not stopping), kissing (mOvi Anucu) (literally pressing the lips) Him?

C1 O Friends (celulu)! We are (manamu) the jewels (ratnamulu) among women (strI); our youth (yauvanamu) surpasses (miJcu) that of lakSmi (zrI);  
hasn't (gAdavamma) the Lotus (vArija) Eyed (IOcanuD) become ours (pAlAye)? our desires (kOrikal) have been fulfilled (IDeRen) (kOrikalIDeRen);  
what kind of religious austerities we performed and what kind of charity we made in order to see (jUDa) the hero (vIruni) of yAdavas (yadu) to our hearts' content (kanulAra)?

C2 What kind of religious austerities we performed and what kind of charity we made in order that -  
O Friends! adorning (beTTukoni) ourselves well (bAguga) with golden (baGgAru) ornaments (sommulanu),  
O Friends! wearing (gaTTukoni) lovingly (celuvonda) charming (zRGgAra) dresses (ambaramulanu) (zRGgArAmbaramulanu),  
to offer (osaGga) our bodies (aGgamunu) (literally limbs) conjointly (saGgatigAnu) (saGgatigAnaGgamunu) to the Auspicious (zubha) Bodied (AGguniki) Lord (zubhAGgunikosaGga)?

C3 O Friends (celulu)! Assembling (gUDi) together (gumi gUDi) joyfully (ponduga) in this (I) full-flowing (pOGgAru) river (nadilO),  
O Friends! we united (gUDitimi) to our hearts' content (manasAra) with the Lord of Auspicious (maGgaLa) form (AkArunitO) (maGgaLakArunitO);  
what kind of religious austerities we performed and what kind of charity we made in order that the Lord raGganAtha (raGga pati) to be shining (jelaGgaga) amidst (ceGgaTanu) us (mana) rapturously (uppoGgucu) (patiyuppoGgucu)?

C4 O Friends (celulu)! Is it in the capacity (taramaunE) of even brahma - Consort (Iza) of sarasvati (vAk) and other (Adi) celestials (amarulaku) (vAgizAdyamarulaku) to describe (varNimpa) (our joy)?  
what kind of religious austerities we performed and what kind of charity we made in order that -  
while attaining (anducunu) enjoyment (bhOgamulu) (bhOgamulanducunu) with the friend (AptunitO) of this tyAgarAja (tyAgarAjAptunitO),  
to sing (bADa) melodious (naya) tunes (rAgamulu) in this way (IlAgu) (rAgamullAgu) such that our passion (tami) is further (bAguga) (literally well) kindled (rEganu)?

Notes –

A – cekkiLLu nOkkucunu – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'cekkiLLu nottucunu'. As

'nokkucunu' is the correct telugu word, the same has been adopted. Any suggestions ???

A – hRdayAnanuJca – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'hRdayamunanuJca'. This needs to be checked. Any suggestions ???

C1 – strI ratnamulu - this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'zrI ratnamulu'. As 'strI ratnamulu' is appropriate in the present context, the same has been adopted. This needs to be checked. Any suggestions ???

C2 - saMgatigAn(a)Ggamulu - this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'saMgatigAn(a)Ggamunu'. This needs to be checked. Any suggestions ???

C3 – ceGgaTanu – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'ceGgaTlanu'. This needs to be checked. Any suggestions ???

## **cAlu cAlu nI yuktulu-sAvEri**

In the kRti 'cAlu cAlu nI yuktulu' – rAga sAvEri, the gOpis desire union with zrI kRSNa.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamuna river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, they all travel in the boat. kRSNa sports with each of the Gopi individually (taking so many forms). gOpis wonder as to what penances did they perform in order to enjoy like this with the Lord. As kRSNa exhorts them to row the boat in the Westerly direction, gOpis think that this is another ruse of kRSNa and they tell their minds to him in this kRti).

P cAlu cAlu nI yuktulu naDavadu  
sAras(A)kSa zrI kRSNA

A zUla dhar(A)dulak(a)rudaina mamu gUDi  
sukham(a)nubhavimpavE zrI kRSNA(cAlu)

C1 adhara radanamula kani sokkucu mEm-  
(A)ziJci vaccitimi  
budha rakSaka zalya sArathyam(o)nariJci  
boMkEd(e)rugamaitimi zrI kRSNa(cAlu)

C2 kaNDa chakkera(v)aNTi palukulu vini mEmu  
kAmiJci vaccitimi  
uNDi(y)uNDi bAluni gilli mari toTla-  
(n)UcEd(e)rugamaitimi zrI kRSNa(cAlu)

C3 tyAgarAja nutuD(a)ni ati prEmatO  
taruNulu vaccitimi  
bhOgi zayana mA mATala mIraku  
buddhizAli(v)audu sumI zrI kRSNa(cAlu)

Gist

O Lotus Eyed zrI kRSNA! O Protector of the wise! O Lord reclining on zESa (serpent)! It's enough! Your designs won't work.

By uniting with us - who are rare even for Lord ziva and others - experience the bliss.

We came with longing enamoured by beholding Your lips and teeth; we were not aware of (Your) indulging in guiles like the charioteering of King zalya.

We have come craving having heard Your words which are sweet like the sugar candy; we were not aware of Your whimsical double-dealing like pinching the baby and also rocking the cradle (to pacify it).

We, the damsels came with great love thinking that You are the Lord praised by tyAgarAja; You won't transgress our words; You are intelligent, ain't You?

#### Word-by-word Meaning

P O Lotus (sArasa) Eyed (akSa) (sArasAkSa) zrI kRSNA! It's enough (cAlu cAlu)! Your (nI) designs (yuktulu) won't work (naDavadu).

A O Lord kRSNA! By uniting (gUDi) with us (mamu) - who are rare (arudaina) even for Lord ziva - wielder (dhara) (literally holds) of spear (zUla) - and others (Adulaku) (dharAdulakarudaina), experience (anubhavimpavE) the bliss (sukhamu) (literally comfort);

O Lotus Eyed zrI kRSNA! It's enough! Your designs won't work.

C1 We (mEmu) came (vaccitimi) with longing (AziJci) (mEmAziJci) enamoured (sokkucu) by beholding (kani) Your lips (adhara) and teeth (radanamula);

O Protector (raKSaka) of the wise (budha)! O Lord kRSNA! We were not aware (erugamaitimi) of (Your) indulging (onariJci) in guiles (boMkEdi) (boMkuterugamaitimi) like the charioteering (sArathyamu) (sArathyamonariJci) of King zalya;

O Lotus Eyed zrI kRSNA! It's enough! Your designs won't work.

C2 We (mEmu) have come (vaccitimi) craving (kAmiJci) having heard (vini) Your words (palukulu) which are sweet like (aNti) the sugar candy (kaNda chakkeru) (chakkeravanti);

O Lord kRSNA! We were not aware (erugamaitimi) of Your whimsical (uNDiyuNDi) double-dealing like pinching (gilli) the baby (bAluni) and also (mari) rocking (UcEdi) the cradle (toTla) (toTlayUcEderugamaitimi) (to pacify it);

O Lotus Eyed zrI kRSNA! It's enough! Your designs won't work.

C3 We, the damsels (taruNulu) came (vaccitimi) with great (ati) love (prEmatO) thinking (ani) that You are the Lord praised (nutuDu) (nutuDani) by tyAgarAja;

O Lord reclining (zayana) on zESa - the serpent (bhOgi)! O Lord zrI kRSNA! You won't transgress (mIraku) our (mA) words (mATala); You are (audu) intelligent (buddhizAlivi) (buddhizAlivaudu), ain't You (sumI)?

O Lotus Eyed zrI kRSNA! It's enough! Your designs won't work.

#### Notes -

General - zrI kRSNA - in the book of TSV/AKG, all the occurrences of this word in this kRti is given as kRSNA' at the end, whereas in the book of TKG, these are given as 'kRSNa'. This needs to be checked. Any suggestions ???

C1 - zalya sArathyamu - This refers to the War of mahAbhArata. King zalya is the brother of mAdri (kunti and mAdri are wives of king pANDu) - therefore, maternal uncle of nakula and sahadEva. Before the war, zalya came to join the side of pANDavas, but was tricked by the kauravas to join them - mahabhArata - Book 5 - udyOg parva - Section 8 (Please visit the website for



full story - <http://www.sacred-texts.com/hin/mo5/mo5008.htm> ); King zalya, in turn, as the charioteer of karNa, ditched him (karNa) in the thick of the battle leading to the slaying of karNa by arjuna. This betrayal is referred here as 'zalya sArathyamu'. For complete story in mahAbhArata – zalya parva - Please visit the site - <http://www.sacred-texts.com/hin/mo9/index.htm>.

C1 – boMkEderuga – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'boMkuTeruga'. This needs to be checked. Any suggestions ???

C2 - bAluni gilli toTlanUcEdi – this is a famous usage in tamizh and telugu to indicate double dealing – to make the child cry and then pacify it.

C2 – toTlanUcEderuga – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'toTlayUcanaderuga'. The former version seems to be appropriate and has been adopted. This needs to be checked. Any suggestions ???

C3 – prEmatO - this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'prEmacE'. This needs to be checked. Any suggestions ???

## **cUtamu rArEyI vEDkanu-kApi**

In the kRti 'cUtAmu rArE' – rAga kApi, zrI tyAgarAja describes the ecstasy of gOpis as seen by the celestial damsels.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, they all travel in the boat. kRSNa sports with each of the Gopi individually (taking so many forms). gOpis wonder as to what penances did they perform in order to enjoy like this with the Lord. As kRSNa exhorts them to row the boat in the Westerly direction, gOpis think that this is another ruse of kRSNa and they tell their minds to him. As the gOpis are enamoured by each other to be Lord hari Himself, the celestial damsels come to watch the spectacle).

- P        cUtAmu rArE(y)I vEDkanu  
          sudatulAra nEDu
- A        puruhUt(A)dulak(a)rudaina(y)ODaLo  
          yuvatul(e)lla harini gUDi(y)ADedaru (cUtAmu)
- C1        okarik(o)karu gandhamun(a)ladedaru  
          okarik(o)karu tilakamu diddedaru  
          okarik(o)karu viDem(o)sagedaru  
          okarik(o)karu hAramu vEsedaru (cUtAmu)
- C2        okarik(o)karu valuvalu kaTTedaru  
          okarik(o)karu ravikalu toDigatedaru  
          okarik(o)karu kaugiTa kUrcedaru  
          okarik(o)karu tamalO sokkedaru (cUtAmu)
- C3        okarik(o)karu pATalu pADedaru  
          okarik(o)karu sarasamul(A)Dedaru  
          okarik(o)karu hari(y)ani cUcedaru  
          okarik(o)karu kAnaka bhramasedaru (cUtAmu)

Gist

O Fine Toothed damsels! Come, today let us watch this spectacle.

All the damsels (gOPis) are dancing in the boat, united with hari who is rare even for indra and others.

They are applying sandal-paste to one another; they are setting right the mark on the fore-head of one another; they are offering betel-nut tAmbUla to one another; they are garlanding one another.

They are tying garments to one another; they are putting on blouses to one another (Or snatching blouses of one another); they are embracing one another; they are enamoured with one another among themselves.

They are singing songs to one another; they are merry-making with one another; they are beholding one another as hari; then they are stunned unable to see (themselves) one another.

#### Word-by-word Meaning

P O Fine Toothed damsels (sudatulAra)! Come (rArE), today (nEDu) let us watch (cUtAmu) this (I) (rArEyI) spectacle (vEDkanu).

A All (ella) the damsels (yuvatulu) (yuvatulella) are dancing (ADedaru) in the boat (ODaLO),  
united (gUDi) (gUDiyADedaru) with hari (harini) who is rare (arudaina) even for indra (puruhUta) and others (Adulaku) (puruhUtAdulakarudainayODaLO);

O Fine Toothed damsels! Come, today let us watch this spectacle .

C1 They are applying (aladedaru) sandal-paste (gandhamu) (gandhamunaladedaru) to one (okaru) another (okariki) (okarikokaru);  
they are setting right (didedaru) the mark on the fore-head (tilakamu) of one another (okarikokaru);  
they are offering (osagedaru) betel-nut tAmbUla (viDemu) (viDemosagedaru) to one another (okarikokaru);  
they are garlanding (hAramu vEsedaru) one another (okarikokaru);  
O Fine Toothed damsels! Come, today let us watch this spectacle .

C2 They are tying (kaTTedaru) garments (valuvalu) to one another (okarikokaru);  
they are putting on (toDigedaru) blouses (ravikalu) to one another (okarikokaru); (Or wearing blouses of one another);  
they are embracing (kaugiTa kUrcedaru) one another (okarikokaru);  
they are enamoured (sokkedaru) with one another (okarikokaru) among themselves (tamalO);  
O Fine Toothed damsels! Come, today let us watch this spectacle .

C3 They are singing (pADedaru) songs (pATalu) to one another (okarikokaru);  
they are merry-making (sarasamulu ADedaru) (sarasamulADedaru) with one another (okarikokaru);  
they are beholding (cUcedaru) one another (okarikokaru) as (ani) hari (hariyani); then  
they are stunned (bhramasedaru) unable to see (kAnaka) (themselves) one another (okarikokaru);  
O Fine Toothed damsels! Come, today let us watch this spectacle .

Notes –

General – this is the only kRti where the ‘stamp’ of zrI tyAgarAja is not given.

General – In the book of TSV/AKG, the rAga is given as ‘karnATaka kApi’. This needs to be checked. Any suggestions ???

A – puruhUtAdula – the word ‘puru’ is given in brackets in the book of TKG; however, in the book of TSV/AKG, no brackets are given. This needs to be checked. Any suggestions ???

A – yuvatulella – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this word is given as ‘yuvidalella’. The appropriate word is ‘yuvati’; therefore ‘yuvatulella’ is correct. Any suggestions ???

C2 – toDigedaru – this is how it is given in all the books. There are two similar words in telugu – toDuku – to seize, snatch, bite etc; toDugu – to put on or wear. Though both words seem to fit in the context, in view of the previous line ‘valuvalu kaTTedaru’, the meaning ‘put on’ has been adopted; the alternative meaning is also given. Any suggestions ???

## **evaru manuku-dEvagAndhAri**

In the kRti ‘evaru manaku samAnaM’ – rAga dEvagAndhAri, zrI tyAgarAja depicts how the vraja gOpis pride at their fortune that the Lord has become theirs.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, they all travel in the boat. kRSNa sports with each of the Gopi individually (taking so many forms). gOpis wonder as to what penances did they perform in order to enjoy like this with the Lord. As kRSNa exhorts them to row the boat in the Westerly direction, gOpis think that this is another ruse of kRSNa and they tell their minds to him. As the gOpis are enamoured by each other to be Lord hari Himself, the celestial damsels come to watch the spectacle. In this kRti the arrogance of gopis that Lord belongs to them is depicted.)

P evaru manaku samAnam(i)lalOn-  
(i)ntulAra nEDu

A avani hari hara brahm(A)di surul-  
(A)sacE mOsa pOyiri ganukanu (evaru)

C naluva tanayapai mOhamu jendi  
nADE tagili pOye muddu-  
l(o)luku zrI hari valacucu bRnda  
lOluDai pOye  
ciluva bhUSaNUdu dArukA vanapu  
celula pAlAye gO-  
kulamuna tyAgarAja nutuDu mana  
valala tagili pOye ganukanu (evaru)

Gist

O Damsels! Who is now equal to us in this world?

Thinking it to be fine, viSNu, ziva, brahmA and other the celestials were deceived having become enamoured (by women)

That day itself, brahmA was caught by becoming infatuated with sarasvati - his own daughter; the most charming Lord viSNu, having been enamoured by tuLasi became her paramour; the Lord ziva came in the possession of women in the dArukA vana; in this gOkulaM, kRSNa - the Lord praised by this tyAgarAja - fell into our trap.

## Word-by-word Meaning

P O Damsels (intulAra)! who (evaru) is now (nEDu) (literally today) equal (samAnamu) to us (manaku) in this world (ilalOnu) (samAnamilalOnintulAra)?

A Thinking it to be (ani) fine (avu) (avani), viSNu (hari), ziva (hara), brahmA and other (Adi) (brahmAdi) the celestials (surulu) were deceived (mOsa pOyiri) having become enamoured (AsacE) (by women);  
therefore (ganukanu), O damsels! who is now equal to us in this world?

C That day itself (nADE), brahmA (naluva) was caught (tagili pOye) by becoming infatuated (mOhamu jendi) with sarasvati - his own daughter (tanayapai);

the most charming (muddulu oluku) (mudduloluku) (literally charm oozing) Lord viSNu (zrI hari), having been enamoured (valacucu) by tuLasi (bRndA) became (pOye) her paramour (IOluDai);

the Lord ziva – wearer of snakes (ciluva) as ornaments (bhUSanaDu) - came in the possession (pAlAye) of women (celula) in the dAruka vana (vanapu);

in this gOkulaM (gOkulamuna), kRSNa - the Lord praised (nutuDu) by this tyAgarAja - fell (tagili pOye) into our (mana) trap (valala);

therefore (ganukanu), O damsels! who is now equal to us in this world?

## Notes –

A – avani – There is some doubt about translation of the word. The obvious meaning of this word is ‘Earth’; however, to derive such meaning, the form of the word seems to be incorrect. Therefore it has been split as ‘avu+ani’ to mean ‘to be fine’? Any suggestions ???

C – naluva tanayapai - The story of brahmA is given in the following verses of bRhadAraNyaka upaniSad. That is why it is said that sarasvati was born to brahma and he sought her as his wife.

sa vai naiva rEmE, tasmAdEkAkI na ramatE sa dvitIyamaicchat |  
sa haitAvAnAsa yathA strIpumAmsau saMpariSvaktau  
sa imamEvAtmAnaM dvEdhApAtayat tata; patizca patnI cAbhavatAM  
tasmAdidamardhavRgalamiva sva iti ha smAha yAJnavalkya:  
tasmAdayamAkAza: striyA pUryata Eva  
tAm samabhavat tatO manuSyA ajAyanta ||

sa hEyamIkSAM cakrE kathaM nu mAtmana Eva janayitvA saMBhavati  
hanta tirO(a)sAnIti sA gaurabhavat RSabha itara tAM samEvAbhavat  
tatO gAvO(a)jAyanta vaDavEtarAbhavat azvavRSa itara:  
gardabhItarA gardabha itara:  
tAM samEvAbhavat tata EkazaphamajAyata  
ajEtarAbhavat vasta itara: aviritarA mESa itara: tAM samEvAbhavat  
tatO(a)jAvayO(a)jAyanta EvamEva yadidaM kiMca mithunaM  
A pipIlikAbhya: tatsarvamasRjata || I.iv.3, 4 ||

“He (virAj) was not at all happy (because he was alone). Therefore, people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said yAJnavalkya, this (body) is one-half of oneself, like one of two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

She thought, ‘How can he be united with me after producing me from himself? Well, let me hide myself.’ She became a cow, the other became a bull and was united with her; from that cows (and bulls) were born. The one became mare,

the other a stallion; the one became a she-ass, the other became a he-ass and was united with him; from that one-hoofed animals were born. The one became a she-goat, the other he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every thing that exists in pairs, down to the ants.”

C - tuLasi - her name in her previous birth was bRnda. The story of tuLasi is given in tuLasi mahAtmyam wherein the following is told by Lord viSNu to tuLasi -

"O exalted one, you performed austerities for a long time to get Me as your husband. And SankhacUDa also performed austerities for a long time to get you as his wife. By that austerity, he fulfilled his wish. It was then necessary for Me to fulfill your wish. For this reason, I did what I did. Now leave your earthly body and assume a spiritual body and be married to Me. Be like Laksmi."

For complete story of tulasi, please visit the web site –

<http://www.harekrsna.com/practice/sadhana/morning/tulasi-arati/story.htm>

C - dAruka vana – The story relates to Lord ziva taking the avatAra as bhikSATana who asks for alms – For a brief on the story please visit the web site-  
<http://www.shaivam.org/siddhanta/mabhik.html>

## unna tAvuna-ghaNTA

In the kRti ‘unna tAvunanuNDu’ – rAga ghaNTA, zrI tyAgarAja describes the plight of gOpis in the boat when a storm rages.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about.)

- P unna tAvunan(u)NDan(i)yyadu vAna  
(y)urumul(ai)tE venaka tIyadu
- C1 sUTi gAli(y)ODa juTTi  
vaDigA vAnal(ai)tE goTTi (unna)
- C2 ODalO randhramu galigE(y)I  
vanitalak(e)vvaru salige (unna)
- C3 kanulak(e)ndu kAna rAdu gati  
kALindi manak(i)ka mIDu (unna)
- C4 mati pOvu dAri janiramma apuDE  
madamimpa vadd(a)NTinamma (unna)
- C5 manam(o)kkacO gUDa rAdu praLayam-  
(a)nan(i)digA vEru lEdu (unna)
- C6 rAja vadanalu rAramma  
tyAgarAja sakhuni jUDaramma (unna)

Gist

This rain would not allow us to remain where we are now, and the roar of thunder will not recede.

The opposite wind is whirling the boat and the rain is pouring down ferociously.

A fissure has developed in the boat; who is the protector for these damsels?

Nothing is visible to the eyes; we are now doomed in the river kAlindi.

The damsels went the way their minds dictated; I told You then 'let us not be arrogant'.

We should not assemble on one side of the boat; this is what dissolution is, nothing else.

O Moon Faced damsels! Come, let's look at the Friend of this tyagarAja.

#### Word-by-word Meaning

P This rain (vAna) would not allow (iyyadu) us to remain (uNdanu) where we are (unna tAvuna) (tAvunuNDaniyyadu) now, and (aitE) the roar (of thunder) (urumulu) (urumulaitE) (vanayurumulaitE) will not recede (venaka tYadu) (literally go back).

C1 The opposite (or whirl) (sUTi) (literally direct) wind (gAli) is whirling (juTTi) the boat (ODa) (gAliyODa) and (aitE),

the rain (vAnalu) (vAnalaitE) is pouring down (goTTi) ferociously (vaDigA);

This rain would not allow us to remain where we are now, and the thunder will not recede.

C2 A fissure (randhramu) has developed (galigE) in the boat (ODaO);

who (evvaru) is the protector (salige) for these (I) (galigEyI) damsels (vanitalaku) (vanitalakevvaru)?

This rain would not allow us to remain where we are now, and the thunder will not recede.

C3 Nothing (endu) is visible (kAna) (kAna rAdu) to the eyes (kanulaku) (kanulakendu);

we (manaku) are now (ika mIdu) (manakika) doomed (gati) in the river kAlindi;

This rain would not allow us to remain where we are now, and the thunder will not recede.

C4 The damsels went (janiramma) the way (dAri) their minds (mati) dictated (pOvu);

I told (aNtinamma) You then (apuDE) 'let us not (vaddu) (vaddaNtinamma) be arrogant' (madamimpa);

This rain would not allow us to remain where we are now, and the thunder will not recede.

C5 We (manamu) should not (rAdu) assemble (gUDa) on one side (okkacO) (manamokkacO) (of the boat);

this is (idigA) what (ana) dissolution (praLayamu) (praLayamananidigA) is, nothing (lEdu) else (vEru);

This rain would not allow us to remain where we are now, and the thunder will not recede.

C6 O Moon (rAja) Faced (vadana) (vadanalu) damsels! Come (rAramma), let's look (jUDaramma) at the Friend (sakhA) (sakhuni) of this tyagarAja;

This rain would not allow us to remain where we are now, and the thunder will not recede.

Notes -

C1 – sUTi gAli – In the book of TKG, the meaning derived is ‘whirl wind’. The telugu word for ‘whirl wind’ is ‘suDi’ or ‘suDiya’. This needs to be checked. Any suggestions ???

C1 – vaDiga vAna – In telugu ‘vaDa gallu’ mens ‘hailstone’. It is not clear whether ‘vaDiga’ has been used in the sense of ‘sleet’ or ‘hail storm’. This needs to be checked. Any suggestions ???

C3 - kAlindi – river yamuna. It is also stated that balarAma made a channel from river yamuna (by his plough) which was called kAlindi.

C4 – janiramma – This is how it is given in the book of TKG. However, this is given as ‘pOyiramma’ in the book of TSV/AKG. This needs to be checked. Any suggestions ???

C4 – vaddaNTinamma – This is how it is given in the book of TSV/AKG. However, this is given as ‘valadaNTinamma’ in the book of TKG. This needs to be checked. Any suggestions ???

## allakallOlamu-saurASTraM

In the kRti ‘allakallOlamAyennama’ – rAga saurASTraM, the gopis pray to yamunA dEvi to save them from the deluge of rain and wind.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, the boat develops a crack. Consequently, they are on the verge of being drowned. After all their attempts to reach the boat shore failed, they pray to yamunA dEvi in this kRti.)

- P allkallOlam(A)yenamma yamunA dEvi  
mA(y)Artul(e)llanu dIrpa(v)amma
- A mollalacE pUjiJci mrokkedamu brOvum(a)mma
- C1 mArU bAriki tALa lEka(y)I rAja  
kumAruni deccitim(i)ndAka  
tArumArAye bratuku tattaLiJcunad(e)ndAka (alla)
- C2 gAli vAnalu niNDARaye mA panul(e)lla  
gEli sEyuTak(e)DamAye  
mAlimitO mamm(E)lu magani(y)eDabAyenAye (alla)
- C3 sommul(e)lla nIk(o)sagedam(a)mma yamunA dEvi(y)I  
sumukhuni gaTTu jErpum(a)mma  
emme kAni balimini(y)Ela deccitim(a)mma (alla)
- C4 naLina bhavuDu vrAsina vrAlu(y)eTlaina gAni  
nAthuD u bratiki(y)uNTE cAlu  
praLayamul(a)yyenu(y)E pani cEsina bhAmalu (alla)
- C5 dEhamul(e)llan(o)sagedam(a)mma O dEvi kRSNa  
dEvuni gaTTu jErpum(a)mma  
mOhan(A)Gguni mEmu mOsa buccitim(a)mma (alla)
- C6 mEm(o)kkaT(e)Jca pOtim(a)mma mA pali dEvuD-  
(E)mEmO(y)eJcukonnADamma

rAmarO zrI tyAgarAj(A)ptuni bAyam(a)mma (alla)

Gist

O yamunA dEvi!

(1) It has all resulted in utter confusion; please relieve us from all our troubles.

(2) We salute You worshipping with jasmine flowers; please protect us.

(3) Being love-lorn, we brought this prince upto this place; but, our plans have been thrown into disorder; how long shall we be in distress?

(4) The wind and rain have intensified; all our actions have given room for ridicule; we had to be separated from our husbands who were looking after us with affection.

(5) We offer You all our ornaments; please reach this handsome one shore; why at all did we bring Him forcibly here?

(6) Whatever may have been written by brahmA in our fate, it is enough if our Lord remains alive; whatever action is undertaken by the damsels, it became disastrous.

(7) We offer all our bodies; somehow reach this Lord kRSNa shore; we have deceived the Lord of charming limbs.

(8) While we thought something, the Lord who protects us has thought something totally different; but, we, damsels will not be separated from kRSNa - the benefactor of tyAgarAja.

Word-by-word Meaning

P O yamunA dEvi! It has all resulted (Ayenamamma) in utter confusion (allakallOlamu) (allakallOlamAyenamamma);

O dEvi (amma)! Please relieve (dIrpU) (dIrpavamma) us from all (ellanu) our (mA) troubles (Artulu) (mAyArtulellanu);

A O dEvi (amma)! We salute (mrokkedamu) You worshipping (pUjiJci) with jasmine flowers (mollalacE); please protect (brOvumu) (brOvumamma) us.

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C1 Being love-lorn - unable (IEka) to bear (tALa) the troubles (bAriki) of the cupid (mArU) – we brought (deccitimi) this (I) (IEkayI) prince (rAja kumAruni) upto this place (indAka) (deccitimindAka); but

our plans (bratuku) (literally livelihood) has been thrown into disorder (tArumArAye); how long (endAka) shall we be in distress (tattaLiJcunadi) (tattaLiJcunadendAka)?

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C2 The wind (gali) and rain (vAnalu) have intensified (niNDArAye); all (ella) our (mA) actions (panulu) (panulella) have given room (eDamAye) for ridicule (gEli sEyuTaku) (sEyuTakeDamAye);

we had to be separated (eDabAyanAye) from our husbands (magani) (maganiyeDabAyanAye) who were looking after (Elu) us (mammU) (mammElu) with affection (mAlimitO);

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C3 O yamunA dEvi (amma)! we offer (osagedamu) You (nIku) (nIkosagedamamma) all (ella) our ornaments (sommulu) (sommulella); O dEvi (amma) please reach (jErpumu) (jErpumamma) this (I) (dEviyI) handsome one (sumukhuni) shore (gaTTu);



O dEvi (amma)! why (Ela) at all (kAni) did we (emme) (literally any woman) bring (deccitimi) (deccitimamma) Him forcibly (balimini) (baliminyEla) here?

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C4 Whatever (eTlaina) may have been (gAni) written (vrAsina) by brahma – one who resides (bhavuDu) in Lotus (naLina) - in our fate (vrAlu) (literally writing) (vrAluyeTlaina), it is enough (cAlu) if our Lord (nAthuD) remains (uNTE) alive (bratiki) (bratikiyuNTE);

whatever (E) action (pani) is undertaken (cEsina) by the damsels (bhAmalu), it became (ayyenu) disastrous (praLayamulu) (praLayamulayyenuyE) (literally dissolution – at the end of the Universe);

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C5 O dEvi (amma)! We offer (osagedamu) all (ellanu) our bodies (dEhamulu) (dEhamulellanosagedamamma);

O dEvi (amma)! somehow reach (jErpumu) (jErpumamma) this Lord (dEvuni) kRSNa shore (gaTTu);

O dEvi (amma)! we (mEmu) have deceived (mOsa buccitimi) (mOsabuccitimamma) the Lord of charming (mOhana) limbs (aGguni) (mOhanAGguni);

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

C6 O dEvi (amma)! While we (mEmu) thought (eJca pOtimi) (pOtimamma) something (okkaTi) (mEmokkaTeJca), the Lord (dEvuD) who protects (pAli) us (mA) has thought (eJcukonnADu) something totally different (EmEmO) (dEvuDmOyeJcukonnADamma); but

O dEvi (amma)! we, the damsels (rAma) (rAmarO) will not be separated (bAyamu) from the benefactor (Apta) of tyAgarAja (tyAgarAjAptuni);

O yamunA dEvi! It has all resulted in utter confusion; O dEvi! please relieve us from all our troubles.

Notes –

General – ‘amma’ ending in the kRti is not uniform, somewhere it is given as ‘amma’ and elsewhere as ‘ammaA’. All the books have different versions of ‘amma’ at every occurrence. Therefore, for uniformity sake ‘amma’ has been given in all places. This needs to be checked. Any suggestions ???

A – Anupallavi is as given in the book of ATK and TSV/AKG. However, the whole of anupallavi is shown as part of pallavi in the book of TKG. This needs to be checked. Any suggestions ???

A – molla – A kind of jasmine - jasminum multiflorum or jasminum pubescens.

C1 – bAriki – In telugu there are two distinct words ‘pAri’ and ‘bAri’ which have different meanings – ‘pAri’ means ‘time’, ‘season’; ‘bAri’ means ‘troubles’. Though both these words seem to fit in the present context, ‘bAri’ seems to be more appropriate. Therefore, as given in the books the meaning of ‘bAriki’ has been adopted. This needs to be checked. Any suggestions ???

C6 – rAmarO – This is how it is given in the books of TKG and ATK. However, in the book of TSV/AKG, this is given as ‘bhAmarO’. This needs to be checked. Any suggestions ???

**perugu pAlu-ghaNTA**

In the kRti 'pErugu pAlu' – rAga ghaNTA, zrI tyAgarAja depicts how the gOpis curse their fate.

(Background - This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desparate as to how they would reach the shore and ensure safety of kRSNa.)

- P perugu pAlu bhujiyiJci tanuvula  
peJcinad(e)lla(n)indukA
- A niravadhi sukha dAyaka mA vayasu  
nITanu galayuT(a)ndukA (perugu)
- C1 atta mAmalatO nIkai mEm-  
(e)durADinad(e)lla(y)indukA  
satta galigi(y)ikanaina(y)undum(a)ni  
santasillinad(i)ndukA (perugu)
- C2 Asa dIra nI sEva valayun(a)ni  
arasinad(e)lla(n)indukA  
pAsi(y)uNDa nEraka peddalacE  
bAmula jendinad(i)ndukA (perugu)
- C3 snAna pAnamulu jEyu vELa ninu  
dhyAnamu jESinad(i)ndukA  
mEnu nI sommulu jEyuTakai mEm-  
(a)llADinad(i)ndukA (perugu)
- C4 taliru bONulai yamunA nadilO  
tallaDilluT(a)ndukA  
valacucu toli janmamu rAmunicE  
varamulu baDasinad(i)ndukA (perugu)
- C5 kOTi janmamulu tapamulu jEsi  
kOrinad(e)lla(n)indukA  
sATi lEni nI lIlalu manasuna  
sairiJci(y)unnad(i)ndukA (perugu)
- C6 Agama nigama purANa cAruDani-  
(y)anusariJcinad(i)ndukA  
tyAgarAja nuta tAraka nAma nI  
tatvamu delisina(d)indukA (perugu)

Gist

O Lord who bestows uninterrupted bliss or comfort! O Lord whose name redeems from the Ocean of Worldly Existence and who is praised by this tyAgarAja! Is it for the purpose of struggling in the yamunA river that we grew up as delicate women?

Is it all for this purpose of dissolving our lives in the water –

(1) that we reared our bodies by consuming nice food? (2) that we spoke against our in-laws (aunt and uncle) for Your sake? (3) that we felt happy that atleast from now onwards we would live by attaining excellence? (4) that we searched so that service to You would be possible? (5) that we suffered grief or embarrassment in the hands of elders because we happened to abandon (our

homes so that we could be with You)? (6) that we meditated on You even at the time of being engaged in bathing or eating? (7) that we wandered about so that we could surrender our body as Your property? (8) that we sought (this birth) by performing penances through millions of births? (9) that we remain tolerant in our minds of all Your incomparable pranks or sports? (10) that we adopted Your path with the assumption that You are the indweller in the Agamas, vEdas and epics? (11) that we realised Your true nature?

#### Word-by-word Meaning

P Is it all (ella) for this purpose (indukA) that we reared (peJcinadi) (peJcinadellanindukA) our bodies (tanuvula) by consuming (bhujiyiJci) nice food (perugu pAlu) (literally curd and milk)?

A O Lord who bestows (dAyaka) uninterrupted (niravadhi) bliss or comfort (sukha)!

is it for the purpose (andukA) of dissolving (galayuTa) (galayuTandukA) our (mA) lives (vayasu) (literally age) in the water (nIru) (nITanu) that we reared our bodies by consuming nice food?

C1 Is it all (ella) for this purpose (indukA) that we (mEmu) spoke (ADinadi) against (eduru) (mEmedurADinadellayindukA) our in laws - aunt (atta) and uncle (mAma) (mAmalatO) for Your sake (nIkai)?

is it for this purpose (indukA) that we felt happy (santasillinadi) (santasillinadindukA) that (ani) atleast from now onwards (ikanainanu) we would live (undumu) by attaining (galigi) (galigiyikananayundumani) excellence (satta)?

C2 Is it all (ella) for this purpose (indukA) that (ani) we searched (arasinadi) (arasinadellanindukA) so that service (sEva) to You (nI) would be possible (valayunu) (valayunani)?

is it for this purpose (indukA) that we suffered (jendinadi) (jendinadindukA) grief or embarrassment (bAmula) in the hands of elders (peddalacE) because we happened (nEraka) to (uNDa) abandon (bAsi) (our homes so that we could be with You)?

C3 Is it for this purpose (indukA) that we meditated (dhyAnamu jEsinadi) (jEsinadindukA) on You (ninu) even at the time (vELa) of being engaged (jEyu) in bathing (snAna) or eating (pAnamulu)?

is it for this purpose (indukA) that we (mEmu) wandered about (allADinadi) (mEmallADinadindukA) so that we could surrender our body (mEnu) as Your (nI) property (sommulu)?

C4 Is it for that purpose (andukA) of struggling (tallaDilluTa) (tallaDilluTandukA) in the yamunA river (nadilO) that we grew up as delicate (taliru) women (bONulai)?

is it for this purpose (indukA) that we lovingly (valacucu) attained (baDasinadi) (baDasinadindukA) boons (varamulu) from Lord zrI rAma (rAmunicE) in our previous (toli) births (janmamulu)?

C5 Is it all (ella) for this purpose (indukA) that we sought (kOrinadi) (kOrinadellanindukA) (this birth) by performing (jEsi) penances (tapamulu) through millions (kOTi) (literally a crore) of births (janmamulu)?

is it for this purpose (indukA) that we remain (unnadi) tolerant (sairiJci) (sairiJciyunnadindukA) in our minds (manasuna) of all Your (nI) incomparable (sATi lEni) pranks or grand sport or delusions (Ilalu)?

C6 Is it for this purpose (indukA) that we adopted (anusariJcinadi) Your path with the assumption that (ani) You are the indweller (cAruDu) (cAruDanianusariJcinadindukA) in the Agamas, vEdas (nigama) and epics (purANa)?

O Lord whose name (nAma) redeems (tAraka) from the Ocean of Worldly Existence and who is praised (nuta) by this tyAgarAja! is it for this purpose (indukA) that we realised (delisinadi) (delisinadindukA) Your (nI) true nature (tatvamu)?

is it all for this purpose that our bodies have been reared by consuming nice food?

Notes –

A – Anupallavi is as given in the book of TKG. However, in the book of TSV/AKG, Anupallavi is included as part of Pallavi. This needs to be checked. Any suggestions ???

C1 – satta galigi – In my humble opinion, in order to derive a suitable meaning, we should read this half of the caraNa together with caraNa 5 wherein the real nature of gOpis is explained – they were indeed sages born as gOpis in order to be united with the Lord.

C5 – Illalu – in view of the ensuing word ‘sairiJci’ – ‘to put up with’, this may refer to the innumerable pranks played by the Lord.

C6 – tyAgarAja nuta – this is how it is given in all the books other than that of TKG wherein it is given as ‘tyAgarAja sannuta’. This needs to be checked. Any suggestions ???

## **kRSNA mAkeMi-punnAgavarALi**

In the kRti ‘kRSNA mAkeMi dOva’ – rAga punnagavarALi, gOpis plead with Lord to save their honour

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desperate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, these were also washed off. Now, this song.)

P kRSNA mAke(m) dOva balku  
kIrti galgunu dEva dEva bAla

C1 sarige ravikal(e)lla pOye verri  
caligi mEmOrvnAye bAla(kRSNA)

C2 sarivAriLO siggu pOye nIru  
jAnulu pai dAkanAye bAla(kRSNA)

C3 sarvamu nEn(a)nukonna nIdu  
sAmarthyamu jUpu cinna bAla(kRSNA)

C4 bAya lEni mammu nIvu(y)E-  
(y)upAyamaina delpi brOvu bAla(kRSNA)

C5 mAtO cEraga(y)inta bAdha galgE  
maratumA(y)ika prANa nAtha bAla(kRSNA)

C6 induk(a)nucu talli sAkenO lEka-  
(y)E pApula kaNDlu tAkenO bAla(kRSNA)

C7 rAk(E)ndu mukha daya rAdA tyAga-  
rAj(A)rcita brOva rAdA zrI (kRSNA)

Gist

O Full Moon faced Babe bAlakRSNA - the Lord of our Life-breath! O Lord of celestials! O Lord worshipped by tyAgarAja!

Please tell us as to what the way out for us is. You will become renowned; we have lost all our golden threaded blouses; we had to endure this terrible cold; we have lost our modesty amongst our peers; the water is touching above our knees. You, who assumed that 'I am everything', show Your skill. You please protect us - who would not be separated from You – by suggesting any method.

This much of problems happened (to You) because You joined us; how can we ever forget? Did our mother(s) rear us for this purpose? or has some evil spell been cast on us? Won't You have mercy? won't You save us?

Word-by-word Meaning

P O bAlakRSNA! Please tell us (balku) as to what (Emi) the way out (dOva) for us (mAku) (mAkEmi) is? You will become (galgunu) renowned (kIrti); O Lord (dEva) of celestials (dEva)!

C1 We have lost (bOye) all (ella) our golden threaded (sarige) blouses (ravikalu) (ravikalella); we (mEmu) had to endure (OrvanAye) (mEmOrvaanAye) this terrible (verri) (literally mad) cold (caligi); O bAla kRSNA! please tells us as to what the way out for us is? Your will become renowned.

C2 We have lost (bOye) our modesty (siggu) amongst our peers (sarivAriLO); the water (nIru) is touching (dAkanAye) above our knees (jAnulupai); O bAla kRSNA! please tells us as to what the way out for us is? Your will become renowned.

C3 You, who assumed (anukonna) that 'I (nEnu) (nEnanukonna) am everything (sarvamu)', show (jUpu) Your (nIdu) skill (sAmarthyamu); O Little (cinna) bAlakRSNA! please tells us as to what the way out for us is? Your will become renowned.

C4 You (nIvu) please protect (brOvu) us (mammu) - who would not (lEni) be separated (bAyalEni) from You – by suggesting (delpi) any (E) method (upAyamaina) (nIvuyEyupAyamaina); O bAla kRSNA! please tells us as to what the way out for us is? Your will become renowned.

C5 This much (inta) of problems (badha) happened (galgE) (to You) because You joined (cEraga) (cEragayinta) us (mAtO); how can we ever (ika) forget (maratuma)? O bAla kRSNA – the Lord (nAtha) of our Life-breath (prANa)! please tells us as to what the way out for us is? Your will become renowned.

C6 Did our mother(s) (talli) rear (sAkenO) us for (anucu) this purpose (induku) (indukanucu)? or (lEka) has some (E) (literally which) (lEkayE) evil (pApula) spell (kaNDlu) (literally eyes) been cast (tAkenO) on us? O bAla kRSNA! please tells us as to what the way out for us is? Your will become renowned.

C7 O Full (rAka) Moon (indu) (rAkEndu) Faced (mukha)! Won't You have (rAdA) mercy (daya)? O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! won't (rAdA) You save (brOva) us? O zrI kRSNA! please tells us as to what the way out for us is? Your will become renowned.

Notes –

P – dEva dEva – this is how it is given in the books of TKG and TSV/AKG; however, in the book of ATK, this is given as 'E dEva'. This needs to be checked. Any suggestions ???

C1 – caligi mEmOrvanAye – this is how it is given in the book ATK; in the book of TKG, this is given as 'saligi mEnulOrvAye'; in the book of TSV/AKG, this is given as 'caligi mEnulOrvavAye'. In my humble opinion, the version given in the book of ATK is appropriate and has accordingly been adopted. This needs to be checked. Any Suggestions ???

C1 – C7 – In the book of ATK, at the end of all caraNas, the word 'zrI' is given; in the book of TSV/AKG, only in the C1, the word 'zrI' is given and in all other caraNas, 'bAla' is given; in the book of TKG, the word 'bAla' is given in all the caraNas excepting C7 where 'zrI' is given. The version given in the book of TKG has been adopted. This needs to be checked. Any suggestions ???

## indukEmi-varALi

In the kRti 'indukEmi sEtumamma' – rAga varALi, zrI tyAgarAja depicts the dialogue between zrI kRSNa and gOpi.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamuna river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desperate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, as these also were washed off, kRSNa asks them to remove all their clothes to plug the hole in the boat. Now, this song.)

P induk(E)mi sEtum(a)mma kRSNuD-  
(e)nta mAAl(A)Den(a)mma

A maguval(a)NTE inta vAdA mAku  
mAnamE prANamu kAdA (indu)

C1 gusagusal(a)nd(E)mi vaccu celula  
usur(u)NTE Uru pOvaccu (indu)

C2 vanitala kani(y)evarikaina kRSNA  
vaJcanagA palka taguna (indu)

C3 haThamu sEya vELa kAdu Atma  
hatya kAni vEre lEdu (indu)

C4 nagnamugA nilva vazamA kRSNA  
nalugurilO nIku yazamA (indu)

C5 nA mAAlu vini mIru vEga  
nanu gaTTu jErca pOnIru (indu)

C6 lalanala pApamul(E)mO  
lAgu vrAtal(u)NDen(E)mO (indu)

C7 velaku tIsina valapu rAdu kAna  
veladula(y)ika namma rAdu (indu)

C8 rAjanya iTu(y)eJca valadu tyAgarAja  
vinuta prEma kaladu (indu)

Gist

(gOpis – to each other)

Friends! What shall we do for this? What a terrible word did kRSNa utter? Is he disputing so much just because we are women? Isn't our honour life for us?

(kRSNa) O Damsels! What will happen by your whispering to each other? we may be able to reach home if only we are alive.

(gOpis) O kRSNA! Is it befitting for anyone to speak craftily towards women?

(kRSNa) This is not the time to be obstinate; this is nothing but suicide.

(gOpis) O kRSNA! Is it possible for us to stand naked before others? will it bring fame for You?

(kRSNa) You will not allow me reach shore quickly by listening to my words.

(gOpis – among themselves) Is this (situation) because of some sins committed by us, girls or whether this is how it is destined?

(kRSNa) Affection cannot be bought even for money; therefore the girls shall not be believed in future.

(gOpis) O Prince! You should not think like this; O Lord praised by tyAgarAja! we have abundant love towards You.

Word-by-word Meaning

P (gOpis – to each other) Friends (amma)! What (Emi) shall we do (sEtumu) (sEtumamma) for this (induku) (indukEmi)? What a terrible (enta) word (mATalu) did kRSNa (kRSNuDu) (kRSNuDenta) utter (ADenu) (mATalADenamma)?

A (gOpis) Is he disputing (vAdA) so much (inta) just because (aNTE) we are women (maguvalu) (maguvalaNTE)? Isn't (kAdA) our honour (mAnamE) life (prANamu) for us (mAku)?

C1 (kRSNa) O Damsels (celula)! What (Emi) will happen (vaccu) (literally come) by (andu) (literally in) your whispering (gusagusalu) (gusagusalandEmi) to each other? we may be able to reach (pOvaccu) home (Uru) (literally village) if only we are (uNTE) alive (usuru) (usuruNTE).

C2 (gOpis) O kRSNA! Is it befitting (tagunA) for anyone (evarikaina) to speak (paluka) craftily (vaJcanagA) towards (kani) (literally see) (kaniyevarikaina) women (vanitala)?

C3 (kRSNa) This is not (kAdu) the time (vELa) to be obstinate (haThamu sEya); this is nothing but (kAni vEre lEdu) suicide (Atma hatya).

C4 (gOpis) O kRSNA! Is it possible (vazamA) for us to stand (nilva) naked (nagnamugA) before others (nalugurilO) (literally four persons)? will it bring fame (vazamA) for You (nIku)?

C5 (kRSNa) You (mIru) will not allow (pOnIru) me (nanu) reach (jErca) shore (gaTTu) quickly (vEga) by listening (vini) to my (nA) words (mATalu).

C6 (gOpis – among themselves) Is this (situation) because of (EmO) some sins (pApamulu) committed by us, girls (lalanala) or whether (EmO) (pApamulEmO) this is how (IlAgu) it is (uNDenO) destined (vrAtalu) (vrAtaluNDenEmO)?

C7 (kRSNa) Affection (valapu) cannot (rAdu) be bought (tIsina) even for money (velaku); therefore (kAna) the girls (veladula) shall not (rAdu) be believed (namma) in future (ika) (veladulayika).

C8 (gOpis) O Prince (rAjanya)! You should not (valadu) think (eJca) like this (iTU) (iTuyeJca); O Lord praised (vinuta) by tyAgarAja! we have (kaladu) abundant love (prEma) towards You.

Notes -

P – kRSNuDenta – This is how it is given in the books of TSV/AKG. However, in the book of TKG, this is given as 'kRSNuDentO'. 'kRSNuDenta' seems to be appropriate word. This needs to be checked. Any suggestions ???

A – This is how it is given in the book of TKG and ATK. However, in the book of TSV/AKG, anu-pallavi is given as first caraNa. This needs to be checked. Any suggestions ???

C1 – celula usuruNTE – this is how it is given in the books of ATK; in the book of TSV/AKG, it is given as 'celuvAru usuruNTE'; in the book of TKG, it is given as 'ippuDusuruNDE'. The words 'celula usuruNTE' seems to be appropriate. Any suggestions ???

C2 – evarikaina – this is how it is given in the books of ATK and TSV/AKG. However, in the book of Shri TKG, it is given as 'evvaraina'. 'evvarikaina' seems to be appropriate. Any suggestions ???

C6 – vini vEga mIru – this is how it is given in the books of TKG and ATK; however, the word 'celulAra' is found after 'mIru' in the book of TSV/AKG. This needs to be checked. Any suggestions ???

## **vEda vAkyamani-mOhanaM**

In the kRti 'vEda vAkyamani' – rAga mOhanaM, zrI tyAgarAja describes the state of damsels of vraja.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desparate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, as these also were washed off, kRSNa asks them to remove all their clothes to plug the hole in the boat. Now, this song.)

P vEda vAkyam(a)ni(y)eJciri(y)I  
veladul(e)lla sammatiJciri

C1 cIral(a)nniyu vadaliJciri(y)entO  
siggu cEtan(a)ndun(u)Jciri (vEda)



- C2 anduna niluvaka pOyenu mEnul  
(a)ndariki taDuvan(A)yenu (vEda)
- C3 kanukondurO(y)ani saraguna pAliNDla  
karamula mUya marugunA (vEda)
- C4 mAnamulanu mUsukondurO tama  
prANamulanu kAcukondurO (vEda)
- C5 celula nOr(e)NDagan(A)yenu nIru  
cilu cilumani(y)ekkuv(A)yenu (vEda)
- C6 valvalu kAnaga pOyenu satula  
vadanamul(a)Tu srukkan(A)yenu (vEda)
- C7 karagi karagi(y)aGgalArciri celulu  
kamalAkSun(u)ramuna jErciri (vEda)
- C8 kanula kATuka nIru kAragA jUci  
kAntuD(e)ntO muddu kAragA (vEda)
- C9 ramaNula madam(e)lla jarigenu tyAga-  
rAja nutuni madi karagenu (vEda)

#### Gist

They considered the words (of kRSNa) to be inviolable and all these damsels consented (to what He said).

They took off all their sarees and, with much shyness, placed them (sarees) therein (in the hole).

But, these (sarees) did not stay there (the sarees were washed off); therefore, bodies of all became wet.

Fearing that someone might notice them, they, immediately, covered their breasts with their hands; but could these be hidden like that?

Would they cover their modesty, or would they save their lives?

Mouths of the damsels started drying up; the water started rising fast (in the boat).

The garments vanished; the faces of the damsels started shrinking much.

The damsels cried pitiably and hugged Lord kRSNa – the Lotus Eyed.

Seeing the collyrium of the eyes of the girls flow as tears, the Lord relished much.

All the arrogance of the girls dissolved and the heart of the Lord kRSNa – praised by this tyAgarAja – melted.

#### Word-by-word Meaning

P They considered (eJciri) the words (of kRSNa) to be (ani) inviolable (vEda vAkyamu) (literally words of vEdas - dogmatic) and all (ella) these (I) (vAkyamaniyeJciryI) damsels (veladulu) (veladulella) consented (sammatiJciri) (to what He said).

C1 They took off (vadaliJciri) all (anniyu) their sarees (cIralu) (cIralanniyu) and, with much (entO) (vadaliJciryentO) shyness (siggu cEtanu), placed (uJciri) them (sarees) therein (in the hole) (andunu) (cEtanandunuJciri).

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C2 But, these (sarees) did not (pOyenu) stay (niluvaka) there (anduna) (the sarees were washed off);

therefore, bodies (mEnulu) of all (andariki) (mEnulandariki) became (Ayenu) wet (taDuvanu) (taDuvanAyenu);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C3 Fearing that (ani) someone might notice (kanukondurO) (kanukondurOyani) them, they, immediately (saraguna), covered (mUya) their breasts (pAliNDla) with their hands (karamula); but could these be hidden (marugunA) like that ?

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C4 Would they cover (mUsukondurO) their modesty (mAnamulanu), or would they save (kAcukondurO) their (tama) lives (prANamulanu)?

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C5 The mouths (nOru) of the damsels (celula) started (Ayenu) drying up (eNDaganu) (nOreNDaganAyenu);

the water (nIru) started (Ayenu) rising (ekkuvanu) fast (cilu cilumani) (in the boat) (cilumaniyekkuvanAyenu);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C6 The garments (valvalu) vanished (kAnaga pOyenu); the faces (vadanamulu) of the damsels (satula) started (Ayenu) shrinking (srukkanu) (srukkanAyenu) much (aTu) (literally like that) (vadanamulaTu);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C7 The damsels (celulu) cried (aGgalArciri) pitiably (karagi karagi) (karagiyaGgalArciri) and hugged (uramuna jErciri) Lord kRSNa – the Lotus (kamala) Eyed (akSuDu) (kamalAkSuni) (kamalAkSunuramuna);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C8 Seeing (jUci) the collyrium (kATuka) of the eyes (kanula) of the girls flow (kAragA) as tears (nIru), the Lord (kAntuDu) (literally lover or husband) relished (muddu kAragA) (literally the face became charming) much (entO) (kAntuDentO);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

C9 All (ella) the arrogance (madamu) (madamella) of the girls (ramaNula) dissolved (jarigenu) and the heart (madi) (literally mind) of the Lord kRSNa – praised (nutu) (nutuni) by this tyAgarAja – melted (karagenu);

They considered the words (of kRSNa) to be inviolable; all these damsels consented.

Notes –

P – vEda vAkyamani – A dogmatic statement.

P – veladulella – This is how it is given in the book of Shri TKG. However, in the book of Shri TSV/AKG, it is given as 'polatulella'. 'veladi' and 'polati', both mean a 'damsel'. This needs to be checked. Any suggestions ???

C2 – taDuvanAyenu – In the books of TKG and TSV/AKG, this is given as 'taDavanAyenu'. 'taDavuvu' and 'taDuvuvu' are two different words. 'taDavuvu' means , 'to touch', 'to feel'; 'taDuvuvu' means 'to become wet'. In the present context, 'taDuvuvu' is applicable. Therefore, the same has been adopted. Any suggestions ???

C3 – kanugondurOyani – In the book of Shri TKG, this is given as 'kanugondunOyani'. From the context, 'kanugondurOyani' seems appropriate. Any suggestions ???

C3 – mUya – In the book of TSV/AKG, this is given as 'mUsitE'. This needs to be checked. Any suggestions ???

C4 – kAcukondurO – In the book of TSV/AKG, this is given as 'brOcukondurO'. This needs to be checked. Any suggestions ???

C5 – eNDaganAyenu – this is how it is given in the book of TKG; however, in the book of TSV/AKG, this is given as 'eNDanAyenu'. This needs to be checked. Any suggestions ???

C5 – cilu cilumani – the sound of water rushing in a hole.

C6 – srukkanAyenu – In the book of TKG, in the (Roman) English version, it is given as 'srukkAyenu'. It is not known which one is correct or whether both are correct. Any suggestions ???

C7 – celulu – in the book of TSV/AKG, this is given as 'celuni'. However, 'celulu' seems to be appropriate. This needs to be checked. Any suggestions ???

## hari hari nIyokka-punnAgavarALi

In the kRti 'hari hari nIyokka' – rAga punnAgavarALi, gOpis entreat the Lord to grant them the privilege of service to His Lotus feet.

(Background – This is part of the dance-drama 'nauka caritraM' – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desperate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, as these also were washed off, kRSNa asks them to remove all their clothes to plug the hole in the boat. Even as these are washed away, they become desperate and surrender themselves to the Lord. Now, the song.)

P hari hari nI(y)okka divya  
pAd(A)ravindam(i)yyavE

A dharanu galugu bhOga bhAgyam(e)llanu  
tathyamu gAdu sumI zrI kRSNa (hari)

C1 sanaka sanandana zrI nArada  
zuk(A)rjuna ghanul(e)lla nutiJcu  
vanaja nayana brahm(A)di  
saMkrandal(a)nayamu sEviJcu (hari)

C2 vinu vEda purAN(A)gama zAstra  
vidyalandu cariJcu  
ghana sama nIla niraJjana nirguNa  
kanikaramuga tyAgarAju bhAviJcu (hari)

Gist

O Lord hari! O Lord zrI kRSNa! O Lotus Eyed Lord O Lord of dark-blue hue resembling rain-cloud O Spotless One! O Lord who is beyond the three gunAs (sAtvika, rAjasa and tAmasa)!

All the enjoyments and prosperity or fortunues that accrue to one in this Earth are not real; isn't it? Kindly give us Your divine Lotus Feet – (1) praised by all great persons like sanaka, sanandana, zrI nArada, zuka, arjuna (2) always worshipped by brahma, indra (3) found in vEda, purANa, Agama, zAstra and all other branches of knowledge, and (4) beheld in the mind by tyAgarAja.

#### Word-by-word Meaning

P O Lord hari! O Lord hari! Give us (iyyavE) Your (nIyokka) divine (divya) Lotus (aravaindamu) Feet (pAda) (pAdAravindamiyyavE).

A O Lord zrI kRSNa! All (ellanu) the enjoyments (bhOga) and prosperity or fortunues (bhAgyamulu) (bhAgyamulellanu) that accrue (galugu) to one in this Earth (dharanu) are not (gAdu) real (tathyamu); isn't it (sumI)? therefore,  
O Lord hari! O Lord hari! give us Your divine Lotus Feet.

C1 O Lotus (vanaja) Eyed (nayana) Lord - praised (nutiJcu) by all (ella) great persons (ghanulu) (ghanulella) like sanaka, sanandana, zrI nArada, zuka, arjuna!

O Lord hari! O Lord hari! give us Your divine Lotus Feet always (anayamu) worshipped (sEviJcu) by brahma, indra (saMkrandana) (saMkrandalu) (saMkrandalanayamu).

C2 Listen (vinu), O Lord of dark-blue (nIla) hue resembling (sama) rain-cloud(ghana) dwelling (cariJcu) (literally roaming) in (andu) vEda, purANa, Agama (purANaGa), zAstra and all other branches of knowledge (vidyalu) (vidyalandu)! O Spotless (niraJjana) One! O Lord who is beyond the three gunAs (nirguNa) (sAtvika, rAjasa and tAmasa)!

O Lord hari! O Lord hari! kindly (kanikaramuga) give us Your divine Lotus Feet which are beheld in the mind (bhAviJcu) by this tyAgarAja.

#### Notes -

P - harihari – This is an interjection meaning 'alas'; however, the present context does not permit such a meaning.

A – sumI – This is how it is given in the books of ATK and TSV/AKG. However, it is given as 'sumA' in the book of TKG. Both mean the same.

C1 – ghanulella – this is how it is given in the books of ATK and TSV/AKG. However, it is given as 'munulella' in the book of TKG, while the meaning "high souled" implying 'ghanulu'. In my humble opinion, 'ghanulella' is more appropriate because 'arjuna' is not a 'muni'. This needs to be checked. Any suggestions ???

C1 - arjuna – zrI tyAgarAja seems to have included arjuna – the third of paJca pANDava. As this kRti is forming part of nauka caritra where zrI kRSNa is the Hero and the Lord being friend and benefactor of arjuna, the reference to arjuna is obvious. His praise of Lord in bhagavat gItA – 11<sup>th</sup> Chapter is proof enough. There was one more arjuna – kArtavIryArjuna. To know more about kArtavIryArjuna please visit site –

<http://www.mythfolklore.net/india/encyclopedia/kartavirya.htm>

C1 – saMkrandalu anayamu sEviJcu – this is how it is given in the books of ATK and TSV/AKG. However, in the book of TKG, this is given as 'saMkrandana ghanulella sEviJcu'. I think, probably, the wordings of first half and second half have been confused in the book of TKG. This needs to be checked. Any suggestions ???

C2 – vinu – This is how it is given in the book of ATK; in the book of TSV/AKG, this is given as ‘ninu’ and in the book of TKG, this is given as ‘munu’. In my humble opinion, ‘ninu’ and ‘munu’ are not appropriate in the present context. Therefore, ‘vinu’ has been adopted. This needs to be checked. Any suggestions ???

C2 – vidyalandu – this is how it is given in the books of ATK and TSV/AKG. However, in the book of TKG, this is given as ‘vidyalanella’. In my humble opinion, ‘vidyalanella’ is not appropriate here. Therefore, ‘vidyalandu’ has been adopted. This needs to be checked. Any suggestions ???

C2 – tyAgarAju bhAviJcu – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘tyAgarAjupAsiJcu’. This needs to be checked. Any suggestions ???

C2 – bhAviJcu – this indicates the state of mind and it is difficult to translate exactly in English language. Any suggestions ???

## **gandhamu puyyarugA-punnAgavarALi**

In the kRti ‘gandhamu puyyarugA’ – rAga punnAgavarALi, gOpis celebrate their union with zrI kRSNa.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desperate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, as these also were washed off, kRSNa asks them to remove all their clothes to plug the hole in the boat. Even as these are washed away, they become desperate and surrender themselves to the Lord. Seeing their condition, the Lord takes pity on them and restores order and the gOpis got back their clothes. In their renewed joy, they celebrate by worshipping the Lord. Now, the song.)

- P      gandhamu puyyarugA pannIru  
          gandhamu puyyarugA
- A      andamaina yadu nandanupai  
          kunda radanal(i)ravondaga parimaLa (gandha)
- C1     tilakamu didderugA kastUri tilakamu didderugA  
          kalakalam(a)ni mukha kaLa gani sokkucu  
          palukulan(a)mRtamul(o)likeDu svAmiki (gandha)
- C2     cElamu gaTTerugA baGgaru cElamu gaTTerugA  
          mAlimitO gOpAla bAlulatO-  
          (n)Ala mEpina vizAla nayanuniki (gandha)
- C3     hAratul(e)tterugA mutyAla hAratul(e)tterugA  
          nArI maNulaku vAramu yauvana  
          vAraka(y)osageDu vArij(A)kSuniki (gandha)
- C4     pUjalu sEyarugA manasAra pUjalu sEyarugA  
          jAjulu mari virivAjulu davanamu  
          rAjita tyAgarAja nutuniki (gandha)

Gist

gOpis endowed with jasmine teeth would apply scented sandal paste mixed with rose-water on Lord kRSNa – the charming son of yadu to set firmly.

gOpis would adorn the musk (mixed) mark on forehead of the Lord; having been bewitched seeing the winsome lusture of the face, they would apply sandal paste mixed with rose-water to the Lord in whose words nectar oozes.

gOpis would dress Him with golden garments; they would apply sandal paste mixed with rose-water to the wide or large Eyed Lord who lovingly husbanded them – gOpis - along with the cow-herd boys.

gOpis would perform pearl wave offering; they would apply sandal paste mixed with rose-water to the Lotus Eyed Lord who ever offers his youth (itself) as compensation to the gems of women.

gOpis would worship whole-heartedly; they would apply sandal paste mixed with rose-water to the Lord praised by tyAgarAja on whom jasmine, tuscan jasmine and mugwort are shining.

Word-by-word Meaning

P (gOpis) would apply (puyyarugA) sandal paste (gandhamu) (mixed with) rose-water (lavender) (pannIru); (gOpis) would apply (puyyarugA) sandal paste (gandhamu).

A gOpis endowed with jasmine (kunda) (like) teeth (radanalu) would apply scented (parimaLa) sandal paste mixed with rose-water on (pai) Lord kRSNa – the charming (andamaina) son (nanda) (nandanupai) of yadu such that it sets firmly (iravondaga) (radanaliravondaga).

C1 gOpis would adorn (didderugA) the mark on forehead (tilakamu) of the Lord; they would adorn the musk (kastUri) (mixed) mark on forehead (tilakamu);  
having been bewitched (sokkucu) seeing (gani) the winsome (kalakalamani) lusture (kaLa) of the face (mukha),  
they would apply sandal paste mixed with rose-water to the Lord (svAmiki) in whose words (palukulanu) nectar (amRtamu) oozes (olikeDu) (palukulanamRtamulolikeDu).

C2 gOpis would dress (cElamu gATTerugA) (literally wear garments) the Lord; they would dress (cElamu gaTTarugA) Him with golden (baGgAru) garments;  
they would apply sandal paste mixed with rose-water to the wide or large (vizAla) Eyed (nayanuki) Lord who lovingly (mAlimitO) husbanded (mEpina) them (Ala) (refers to gOpis) along with the cow-herd (gOpAla) boys (bAlulutOnu) (bAlulatOnAla).

C3 gOpis would perform (etterugA) wave offering (hAratulu) (hAratuletterugA); they would perform (ettarugA) pearl (mutyAla) wave offering (hAratulu) (hAratuletterugA);  
they would apply sandal paste mixed with rose-water to the Lotus (vArija) Eyed (akSuniki) (vArijAkSuniki) Lord who ever (vAramu) offers (osagu) his youth (yauvana) (itself) as compensation (vAraka) (literally advance) (vArakayosageDu) to the gems (maNulaku) of women (nArI).

C4 gOpis would worship (pUjalu sEyarugA); they would worship (pUjalu sEyarugA) whole-heartedly (manasAra);  
they would apply sandal paste mixed with rose-water to the Lord praised (nutuniki) by tyAgarAja on whom jasmine (jAjulu), tuscan jasmine (virivAjulu) and (mari) mugwort (davanamu) are shining (rAjita).

Notes –

P – As given in the book of TKG. However, in the book of TSV/AKG, the words ‘gandhamu puyyarugA’ is not given again.

P - pannIru – Indian lavender is normally made of rose and is called rose-water.

C3 – hAratuleterugA – this is how it is given in all the books other than that TKG, wherein it is given as ‘hAramuleterugA’; however, the meaning derived is that of ‘hArati’. Therefore, ‘hAratuleterugA’ has been adopted.

C3 - mutyAla hArati – normally hArati is performed with kuGkum (vermilion) mixed with water wherein camphor is lighted; however, the locale of the sporting of the Lord with gOpis might not have been conducive to such camphor lighting.

It is part of the Ekanta Seva of Lord of Tirumala introduced by a yOgini Venkamamba. Even now, during the Ekanta Seva, pearls are offered in the hArati plate.

According to custom of hArati, the person to whom hArati is offered is supposed to ‘pay a compliment’ for the hArati. That compliment, normally is placed as a coin in the plate of hArati itself and the persons who are performing hArati take the compliments. In this case, pearls are offered.

Please refer to the following websites.

[http://www.tirumala.org/sevas\\_daily\\_desc.htm](http://www.tirumala.org/sevas_daily_desc.htm) - (Ekanta Seva)

[http://www.omnamovenkatesaya.com/jan2007\\_Dailynews/Jan2006\\_05Eng.htm](http://www.omnamovenkatesaya.com/jan2007_Dailynews/Jan2006_05Eng.htm) (A brief life story of Vekamamba)

[http://en.wikipedia.org/wiki/Tarikonda\\_Venkamamba#Venkamamba.27s\\_harati](http://en.wikipedia.org/wiki/Tarikonda_Venkamamba#Venkamamba.27s_harati) (Ekanta Seva)

C3 - jAjulu – jAdi malli in tamizh

C3 - virivAjulu – tuscan jasmine

C3 - davanamu – a fragrant leaf plant.

## ghuma ghuma-saurASTraM

In the kRti ‘ghuma ghuma’ – rAga saurASTraM, tyAgarAja describes the procession of gOpis along with the Lord kRSNa.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and travel in a boat happily. In their excitement of meeting kRSNa, gOpis become proud thinking that kRSNa is their property. In order to remove their proudness, kRSNa creates a storm in the river and as the boat is tossed about, it develops a crack and water starts entering the boat. kRSNa feigns illness and the gOpis become desperate as to how they would reach the shore and ensure safety of kRSNa. In order to save the boat, listening to the words of kRSNa, they take off their blouses to plug the hole. But, as these also were washed off, kRSNa asks them to remove all their clothes to plug the hole in the boat. Even as these are washed away, they become desperate and surrender themselves to the Lord. Seeing their condition, the Lord takes pity on them and restores order and the gOpis got back their clothes. In their renewed joy, they celebrate by worshipping the Lord. In this kRti, the procession of gOpis along with kRSNa is described.)

P ghuma ghuma ghuma(y)ani vAsanatO muddu  
gummalu veDaliri cUDarE

A mamatatOnu sura varul(e)lla sura taru  
suma vAnalu kuriyimpaga vEDkaga (ghuma)

- C1 nalu vaGka pagalu vattulu tEjarillaga  
celaga sAmbrANi pogalu gramma gandha  
poDulu callucu payyedala tIyucu  
pannIrulu cilukucu yadu kula vIrunitO (ghuma)
- C2 baGgAru cIralu raGgaina ravikalu-  
(n)uGgaramulu velayaGga sogasuna  
bhujagga zayanuDagu raGga patini jUci  
poGgucu taniv(A)ra kaugiliJcucunu (ghuma)
- C3 varamaina kanaka nUpuramulu ghallana-  
(y)uramuna mutyAla sarul(e)lla kadalaga  
karamuna sogasaina viri suraTulacE  
visarucu tyAgarAja varaduni pogaDucu (ghuma)

#### Gist

Lo! Behold! As the celestials send rains of flowers of the celestial tree – pArijAta, the charming damsels are proceeding proudly and with fanfare together with wafting fragrance of scents!

As the Blue Lights sparkle brightly on all four sides, to the wafting smoke of fragrant gum benzoin, sprinkling the sandal powder, showering the lavender by removing their upper garments, Lo Behold! the charming damsels are proceeding with the wafting fragrance of scents along with kRSNa – the hero of the race of yadu.

As the golden sarees, colourful blouses and the rings in their fingers shine elegantly, looking at the colourful Lord kRSNa – one who is like the Lord reclining on zESa, and embracing the Lord exultingly to their heart’s content, Lo Behold! the charming damsels are proceeding with wafting fragrance of scents.

To the jingling of the beautiful golden anklets, as all the pearl necklaces sway on their chests, fanning the Lord with elegant fans of flowers held in their hands, and extolling the Lord who bestows boons to tyAgarAja, Lo Behold! the charming damsels are proceeding with wafting fragrance of scents.

#### Word-by-word Meaning

P Lo! Behold (cUDarE)! The charming (muddu) damsels (gummalu) are proceeding (veDaliri) with wafting fragrance (ghuma ghuma ghumayani) of scents (vAsanatO)!

A As all (ella) the blessed (varulu) (varulella) celestials (sura) send (kuriyimpaga) rains (vAnalu) of flowers (suma) of the celestial (sura) tree (taru) - pArijAta,

Lo Behold! the charming damsels are proceeding proudly (mamatatOnu) and with fanfare (vEDkaga) together with wafting fragrance of scents.

C1 As the Blue Lights (pagalu vattulu) sparkle (tEjarillaga) brightly (celaga) on all four (nalu) sides (vaGka),

to the wafting (gramma) smoke (pogalu) of fragrant gum benzoin (sAmbrANi),

sprinkling (callucu) the sandal (gandha) powder (poDulu),  
showering (cilukucu) the lavender (pannIrulu) by removing (tIyucu) their upper garments (payyedala),

Lo Behold! the charming damsels are proceeding with the wafting fragrance of scents along with kRSNa – the hero (vIra) of the race (kula) of yadu.



C2 As the golden (baGgAru) sarees (cIralu), colourful (raGgaina) blouses (ravikalunu) and the rings in their fingers (uGgaramulu) (ravikalunuGgaramulu) shine (velayaGga) elegantly (sogasuga),  
 looking at (jUci) the colourful (raGga) Lord (paitini) kRSNa who is like (agu) the Lord reclining (zayanuDu) (zayanuDagu) on zESa – the snake (bhujagga), and  
 embracing (kaugiliJcucunu) the Lord exultingly (poGgucu) to their heart's content (tanivAra),  
 Lo Behold! the charming damsels are proceeding with wafting fragrance of scents.

C3 To the jingling (ghallana) of the beautiful (varamaina) golden (kanaka) anklets (nUPuramulu),  
 as all (ella) the pearl (mutyAla) necklaces (sarulu) (saruluella) sway (kadalaga) on their chests (uramuna) (ghallanayuramuna),  
 fanning (visarucu) the Lord with elegant (sogasaina) fans (suraTulacE) of flowers (viri) held in their hands (karamuna), and  
 extolling the Lord who bestows boons (varaduni) to tyAgarAja,  
 Lo Behold! the charming damsels are proceeding with wafting fragrance of scents.

Notes –

C1 – pagalu vatti – This may refer to kind of Blue Lights that might have existed for public illumination. This may also refer to Roman candles - a type of fireworks, with long, thick paper tubes that contain layers of "stars" and lifting charges. Source - [http://en.wikipedia.org/wiki/Roman\\_candle](http://en.wikipedia.org/wiki/Roman_candle)  
 As per web Tamil Dictionary – “Blue lights, made of saltpetre, brimstone, orpiment, indigo, antimony and camphor, making night appear as day.”  
 This may also refer to later day petro-max.

## **mA kulamuna-suraTi**

In the kRti ‘mA kulamunakiha’ – rAga suraTi, zrI tyAgarAja depicts how gOpis sing benedictory song for zrI kRSNa.

- P mA kulamunak(i)ha param(o)sagina nIku  
 maGgaLaM zubha maGgaLaM
- A mAkula brOcina madana janaka nIku  
 maGgaLaM zubha maGgaLaM (mA)
- C1 mada gaja gamana mAnita sad-guNa nIku  
 maGgaLaM zubha maGgaLaM  
 mada mOha rahita maJjuLa rUpa dhara nIku  
 maGgaLaM zubha maGgaLaM (mA)
- C2 manasija vairi mAnasa sadana nIku  
 maGgaLaM zubha maGgaLaM  
 manavini vini mamm(E)lukonna nIku  
 maGgaLaM zubha maGgaLaM (mA)
- C3 mA manasuna nelakonna kRSNa nIku  
 maGgaLaM zubha maGgaLaM  
 mA manOhara pAlita tyAgarAja nIku  
 maGgaLaM zubha maGgaLaM (mA)

## Gist

May there be prosperity, auspicious prosperity to You -  
(1) who bestowed comforts of this World and emancipation to our clan;  
(2) the Father of cupid who protected (arjuna) trees;  
(3) who has the gait of an elephant in rut;  
(4) who is endowed with virtuous qualities which have been respected;  
(5) who is bereft of arrogance and delusion;  
(6) who has assumed a charming form;  
(7) who abides in the heart of Lord ziva;  
(8) who governed us by heeding to our request;  
(9) Lord kRSNa who is established in our minds;  
(10) the Lord who has stolen the heart of lakSmI (OR our hearts); and  
(11) the protector of this tyAgarAja.

## Word-by-word meaning

P May there be prosperity (maGgaLaM), auspicious (zubha) prosperity (maGgaLaM) to You (nIku) who bestowed (osagina) comforts of this World (iha) and emancipation (paramu) (paramosagina) to our (mA) clan (kulamunaku) (kulamunakiha)!

A May there be prosperity, auspicious prosperity to You (nIku) – the Father (janaka) of cupid (madana) who protected (brOcina) (arjuna) trees (mAkula)!  
may there be prosperity, auspicious prosperity to You who bestowed comforts of this World and emancipation to our clan!

C1 May there be prosperity, auspicious prosperity to You (nIku) – who has the gait (gamana) of an elephant (gaja) in rut (mada) and who is endowed with virtuous (sad) qualities (guNa) which have been respected (mAnita);  
may there be prosperity, auspicious prosperity to You (nIku) – who is bereft (rahita) of arrogance (mada) and delusion (mOha) and who has assumed (dhara) a charming (maJjuLa) form (rUpa);  
may there be prosperity, auspicious prosperity to You who bestowed comforts of this World and emancipation to our clan!

C2 May there be prosperity, auspicious prosperity to You (nIku) – who abides (sadana) in the heart (mAnasa) of Lord ziva – the enemy (vairi) of cupid (manasija);  
may there be prosperity, auspicious prosperity to You (nIku) – who governed (Elukonna) us (mammu) (mammElukonna) by heeding (vini) to our request (manavi) (manavini);  
may there be prosperity, auspicious prosperity to You who bestowed comforts of this World and emancipation to our clan!

C3 May there be prosperity, auspicious prosperity to You (nIku)– Lord kRSNa who is established (nelakonna) in our (mA) minds (manasuna);  
may there be prosperity, auspicious prosperity to You (nIku) – the Lord who has stolen the heart (manOhara) (literally mind) of lakSmI (mA) (OR our hearts) and the protector (pAlita) of this tyAgarAja;  
may there be prosperity, auspicious prosperity to You who bestowed comforts of this World and emancipation to our clan!

Notes –

P – ‘nIku maGgaLam jaya maGgaLam’ is additionally found in the book of TSV/AKG. This needs to be checked. Any suggestions ???

A – mAkuLa brOcina – this refers to the episode of nalakUbara and maNigrIva – sons of kubEra – who were cursed by sage nArada to become (arjuna) trees. zrI kRSNa relieves them of their curse by destroying the trees by dragging the mortar tied to his waist. Please refer to zrImad bhAgavataM, Book 10, Chapter 10.

C1 – rUpa dhara – In the books of ATK and TSV/AKG, this is given as ‘rUpa mari’. This needs to be checked. Any suggestions ???

C3 – mA manohara – In the books of ATK, this is given as ‘mA manOratha’. This needs to be checked. Any suggestions ???

C3 – mA manOhara – mA – may be translated as ‘lakSmI’ or ‘our’. Therefore, this could either be ‘one who has stolen the heart of lakSmI’ or ‘one who has stolen our hearts’.

## ***jnAna mAIA of zrI tyAgarAja***

### **paramAtmuDu-vAgadhIzvari**

In the kRti ‘paramAtmuDu veligE muccaTa’ – rAga vAgadhIzvari, zrI tyAgarAja presents a wonderful description of paramAtmA.

P paramAtmuDu veligE muccaTa  
bAga telusukOrE

A hari(y)aTa haruD(a)Ta  
surul(a)Ta narul(a)Ta  
akhil(A)NDa kOTul(a)Ta-  
(y)andariO (parama)

C gagan(A)anila tEjO-jala bhU-mayamagu  
mRga khaga naga taru kOTulalO  
saguNamulO viguNamulO satatamu  
sAdhu tyAgarAj(A)di(y)AzritulalO (parama)

Gist

Know unerringly the grandeur with which the Supreme Lord is effulgent!  
They say He is - Lord viSNu, Lord ziva, celestials, men, millions of universes – know unerringly the grandeur with which the Supreme Lord is effulgent in all these.

Know unerringly the grandeur with which the Supreme Lord is ever effulgent - in millions of (animate and inanimate) animals, birds, mountains and trees which are made up of (five) elements - the space, air, fire, water and earth; with (three) qualities and bereft of or beyond qualities; and in this pious tyAgarAja and others who have sought refuge in Him.

Word-by-word Meaning

P Know (telusukOrE) unerringly (bAga) the grandeur (muccaTa) with which the Supreme Lord (paramAtmuDu) is effulgent (veligE)!

A They say (aTa) He is - Lord viSnu (hari) (hariyaTa), Lord ziva (haruDu) (haruDaTa), celestials (surulu) (surulaTa), men (narulu) (narulaTa), millions of (kOTula) (kOTulaTa) universes (anDa) –

know unerringly the grandeur with which the Supreme Lord is effulgent in all (akhila) (akhilANDa) these (andaru) (andarilO) (kOTulaTayandarilO).

C Know unerringly the grandeur with which the Supreme Lord is ever (satatamu) effulgent -

in millions (kOtulalO) of (animate and inanimate) animals (mRga), birds (khaga), mountains (naga) and trees (taru) which are made up of (mayamagu) (five) elements - the space (gagana), air (anila) (gaganAnila), fire (tEjas), water (jala) (tEjO-jala) and earth (bhU) (bhU-mayamagu);

with (three) qualities (sa-guNamulO) and bereft of or beyond qualities (vi-guNamulO); and

in this pious (sAdhu) tyAgarAja (tyAgarAju) and others (Adi) who have sought refuge (Azritulu) (tyAgarAdiyAzritulalO) in Him.

Notes -

P – paramAtmuDu – Normally ‘paramAtman’ is indicated by ‘It’ – neuter gender. However, here zrI tyAgarAja uses ‘masculine gender’. Therefore, it has been translated as ‘He’.

P – veligE – This is how it is given in the books of Shri TKG and Shri TSV/AKG. However in the book of Shri CR and ATK, it is given as ‘velugu’. This needs to be checked. Any suggestions ???

P – telusukOrE – this kRti is addressed to his (tyAgarAja’s) mind.

A – andarilO – As perishable (kSara) and imperishable (kUTastha – akSara). In this regard the following verses of zrImad bhagavad gItA, Chapter 14 are relevant –

dvAvimau puruSau lOkE kSarascAkSara Eva ca |  
kSara: sarvANi bhUtAni kUTasthO(a)kSara ucyatE ||  
uttama: puruSastvanya: paramAtmEtyudahRta: |  
yO lOkatryamAvizya bibhartavyaya Izvara: || 16, 17 ||

“There ar two puruSas in the world – the Perishable and the Imperishable. All beings are the Perishable, and the kUTastha is called the Imperishable.

But (there is) another, the Supreme PuruSa, called the Highest Self, the Immutable Lord, who pervading the three worlds, sustain them.” (Translation by Swami Swarupananda)

C – saguNamulO viguNamulO – This is how it is given in all the books other than that of Shri TKG wherein it is given as ‘saganamulalO viganamulalO’. This needs to be checked. Any suggestions ???

C – saguNamulO viguNamulO – this can be taken as ‘with form’ – (saguNa) and ‘without form’ – (nirguNa) also.

C – viguNa – This can be taken as ‘without qualities’ or ‘bad qualities’. However, considering the previous word ‘saguNa’ – ‘with guNa’, ‘viguNa’ has been translated as ‘bereft of guNas’. In this regard the following verse of zrImad bhAgavataM, Book 3, Chapter 24, where ‘viguNa’ has been taken to mean ‘devoid of three guNas’ is relevant –

manO brahmaNi yuJjAnO yattatsadasata: paraM |  
guNAvabhAsE viguNa EkabhaktyAnubhAvitE || 43 ||

“He fixed his mind on brahman (the infinite), who is beyond both cause and effect, who, though devoid of the three guNas (modes of prAkRti), yet brings them to light, and who had been realised through exclusive devotion.”

C – viguNa – Even if translated as ‘bad qualities’, it can still apply to the Supreme Lord. This is clear from the following verse from zrImad-bhagavad-gItA, Chapter 10 –

dyUtaM chalayatAmasmi tEjastEjasvinAmahaM |  
jayO(a)smi vyavasAyO(a)smi sattvaM sattvavatAmahaM || 36 ||

“I am the gambling of the fraudulent, I am the power of the powerful; I am the victory, I am effort, I am sattva of the sAttvika.” (Translation by Swami Swarupananda)

General - The kRti is set to a very melodious rAga so appropriately chosen by zrI tyAgarAja to express the mood; it seems to flow so beautifully and naturally. If the musicians who render this kRti contemplate on the meaning even very briefly, it will transport both the renderer and the listener to ecstasy. If one proof is required to justify the statement that the kRtis of zrI tyAgarAja are equivalent to upaniSads, this kRti satisfies it.

## **nArada gAna-aThANA**

In the kRti ‘nArada gAna lola’ – rAga aThANA, zrI tyAgarAja sings the praise of the Immanent Lord without whom this Universe cannot function.

P nArada gAna lola nata jana paripAla  
A nIrada sama nIla nirupama guNa zIla (nArada)  
C nIvu lEka(y)E tanuvulu niratamugA naDucunu  
nIvu lEka(y)E taruvulu nikkamugA molucunu  
nIvu lEka(y)E vAnalu nityamugA kuriyunu  
nIvu lEka tyAgarAju nI guNamulan(e)Tu pADunu (nArada)

Gist

O Lord who is enamoured by the songs of sage nArada! O protector of those who supplicate! O Dark-blue-hued like the rain cloud! O Lord of Incomparable virtuous disposition!

Without You how bodies would ever move about ceaselessly? without You how trees would ever grow resolutely? without You how rains would ever fall unfailingly? or, without You how would this tyAgarAja ever sing your glory?

Word-by-word Meaning

P O Lord who is enamoured (lola) by the songs (gAna) of sage nArada! O protector (paripAla) of those (jana) who supplicate (nata)!

A O Dark-blue-hued (nIla) like (sama) the rain cloud (nIrada)! O Lord of Incomparable (nirupama) virtuous (guNa) disposition (zIla)!

O Lord who is enamoured by the songs of sage nArada! O protector of those who supplicate!

C Without (lEka) You (nIvu) how (E) (literally which) (lEkayE) bodies (tanuvulu) would ever move about (naDucunu) ceaselessly (niratamugA)?

without (IEka) You (nIvu) how (E) (literally which) (IEkayE) trees (taruvulu) would ever grow (molucunu) resolutely (nikkamugA)?  
 without (IEka) You (nIvu) how (E) (literally which) (IEkayE) rains (vAnalau) would ever fall (kuriyunu) unfailingly (nityamugA)? or,  
 without (IEka) You (nIvu) how (eTu) would this tyAgarAja (tyAgarAju) ever sing (pADunu) your (nI) glory (guNamulanu) (guNamulaneTu)?  
 O Lord who is enamoured by the songs of sage nArada! O protector of those who supplicate!

Notes -

C – kuriyunu – this is how it is given in the book of TKG; in all other books, it is 'kurucunu'. This needs to be checked. Any suggestions ???

C – nIvu IEka - The bRhadAraNyaka upniSad statement in this regard is relevant -

ya: sarvESu bhUtESu tiSThan sarvEbhyO bhUtebhyO(a)ntara:  
 yaM sarvANi bhUtAni na vidu: yasya sarvANi bhUtAni zarIraM  
 ya: sarvANi bhUtAnyantarO yamayati  
 ESa ta AtmAntaryAmyamRta: || (III.vii.15)

“He who inhabits all beings, but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal Self.” (Translation by Swami Madhavandanda)

## **jnAnamosaga-pUrikalyANi**

In the kRti 'jnAnamosaga rAdA' – rAga pUrikalyANi or SaDvidhamArgiNi or gamanazrama, zrI tyAgarAja pleads to Lord to bestow on him the jnAna that the Lord is everything.

P      jnAnam(o)saga rAdA  
           garuDa gamana vAdA

A      nI nAmamu cE nA madi  
           nirmalam(ai)nadi (jnAna)

C      paramAtmuDu jIvAtmuDu  
           padu nAlugu lOkamulu  
           nara kinnara kimpuruSulu  
           nArad(A)di munulu  
           paripUrNa niS-kaLaGka  
           niravadhi sukha dAyaka  
           vara tyAgarAj(A)rcita  
           vAramu tAnanE (jnAna)

Gist

O Lord who moves about on garuDa! O Lord who is The Whole! O Blemish-less Lord! O Lord who bestows uninterrupted bliss! O Holy Lord worshipped by this tyAgarAja!

My mind has become blemish-less by chanting your name.

Won't you condescend to bestow (on me) the true wisdom that - oneself is ever (or indeed) – the Supreme-Self, the individual-Self, all the fourteen worlds, men, celestial beings kinnara, kimpuruSa, sages nArada etc.?

Or is there any dispute about it?

## Word-by-word Meaning

P O Lord who moves about (gamana) on garuDa! Won't you condescend (rAdA) to bestow (osaga) (on me) the true wisdom (jnAna) (jnAnamosaga)? Or is there any dispute (vAdA) about it?

A My (nA) mind (madi) has become blemish-less (nirmalmainadi) by chanting (cE) your (nI) name (nAmamu);

O Lord who moves about on garuDa! Won't You condescend to bestow (on me) the true wisdom? Or is there any dispute about it?

C O Lord who is The Whole (paripUrNa)! O Blemish-less (niS-kaLaGka) Lord! O Lord who bestows (dAyaka) uninterrupted (niravadhi) bliss (sukha) (literally comfort)! O Holy (vara) Lord worshipped (arcita) by this tyAgarAja (tyAgarAjarcita)!

O Lord who moves about on garuDa! won't you condescend to bestow (on me) the true wisdom that oneself (tAnu) is (anE) (tAnanE) ever (or indeed) (vAramu) –

the Supreme-Self (paramAtmuDu), the individual-Self (jIvAtmuDu), all the fourteen (padu nAlugu) worlds (lOkamulu), men (nara), celestial beings (musicians) kinnara, kimpuruSa (kimpuruSulu), sages (munulu) nArada etc. (Adi) (nAradAdi)? Or is there any dispute about it?

## Notes -

General – In the book of TSV/AKG, the rAga is given as 'Sadvidha mArgiNi'.

A – nAmamu cE – though this may be translated as 'with Your name', in view of the word 'nirmalamainadi' which indicates a result of action. Therefore, this the 'cE' has been translated as 'chanting'. However, if 'nirmalamaiyunnadi' is correct, then 'cE' would be translated as 'with Your name'. Any suggestions ???

A – nirmalamainadi – this is how it is given in all the books other than that of TKG wherein it is given as 'nirmalamaiyunnadi'; in that book 'nirmalamainadi' is given as an alternative word. This needs to be checked. Any suggestions ???

C – padu nAlugu lOkamulu - Fourteen Worlds – (upper regions) bhUlOka, bhavarlOka, svarlOka, maharlOka, janarlOka, tapOlOka, satyalOka – (lower regions) Atala, vitala, sutala, rasAtala, talAtala, mahAtala and pAtAla.

C - kinnara – kimpuruSa – reckoned among the gandharva – celestial choristers – and celebrated as musicians; also attached to the service of kubEra.

C - paripUrNa – The term is indefinable. However, the following upaniSad zlOka is relevant –

OM pUrNamada: pUrNamidaM pUrNAt pUrNamudacyatE |  
pUrNasya pUrNamAdAya pUrNamEva avaziSyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

C – vAramu – This word has many meanings. In the present context, if it is joined to the word 'tAnanE', then it would mean 'always', 'ever'; however, if it is joined to 'nAradAdi munulu', then it would mean 'etc.' Any suggestions ???

C – tAnanE – The word 'tAnu' means 'oneself'. In the book of CR, this has been translated as 'realise that I am myself paramAtma etc'; In the book of TKG, this has been translated as 'realise and experience the unity of Supreme Paramatma and the individual Jivatma and identify myself with the entire creation of the fourteen worlds etc'; in the book of TSV/AKG, this has been translated as 'paramAtma, jIvAtma and everything is You alone'.

In my humble opinion, what is yearned is the sOham bhAva. The mahAvAkya 'tat-tvam-asi' is what the preceptor initiates the disciple. The ultimate apprehension of this mahAvAkya would be total identification of jIvAtma with the paramAtma – sOham. Please refer to kRti of sadAziva brahmEndra – 'khElati piNDANDE' wherein he mentions 'haMsas-sOhaM sOhaM- haMsamiti'.

In the kRti 'rAma sItA rAma' rAga balahaMsa, zrI tyAgarAja states

advaita sAmrAjjyamul(a)bbin(a)TTu rAma  
sad-vairAgyamu nidhiyu sAyujyamE rAma

“In the same manner as attainment of the empire of non-duality, the wealth of real indifference to Worldly pleasures too amounts to one-ness with You.”

## **anurAgamu lEni-sarasvati**

In the kRti 'anurAgamu lEni manasuna' – rAga sarasvati zrI tyAgaraja states that the bliss of saguNa dhyAM can be understood by a jnAni.

- P anurAgamu lEni manasuna  
su-jnAnamu rAdu
- A ghanul(ai)na(y)antara-  
jnAnulak(e)rukE kAni (anu)
- C vaga vagagA bhujiyiJcE  
vAriki tRptiyau rIti  
saguNa dhyAnamu paini  
saukhyamu tyAgarAja nuta (anu)

Gist

O Lord Praised by this tyAgarAja!

To that person's mind, which has no divine love (towards the Lord), real knowledge will not be attainable.

Only such great personages, who are inward looking, have this (real) knowledge.

In the same manner as satiation is experienced by those who taste varieties of food items, so is the comfort (experienced) in meditation on Lord with form (qualities).

Word-by-word Meaning

P To that person's mind (manasuna), which has no (lEni) divine love (towards the Lord) (anurAgamu), real knowledge (sujnAnamu) will not be attainable (rAdu) (literally come).

A Only such great personages (ghanulaina), who are inward looking (antara-jnAnuluku), have this (real) knowledge (eruka) (ghanulainayantara-jnAnulakerukE); otherwise (kAni),

to that person's mind which has no divine love, real knowledge will not be attainable.

C In the same manner (rIti) as satiation is experienced (tRptiyau) by those (vAriki) who taste (bhujiyiJcu) (literally eat) varieties (vaga vagagA) of food items,



so is the comfort (saukhyamu) (experienced) in (pains) (literally on) meditation (dhyanamu) on Lord with form (qualities) (sa-guNa);

O Lord Praised by this tyAgarAja! real knowledge cannot be attained by one in whose mind there is not divine love towards the Lord.

Notes –

P – anurAgamu - The following couplet from nArada bhakti sUtra is relevant –

sA tvasmin paramaprEmarUpA || 2 ||  
amRtasvarUpA ca || 3 ||  
yallabdhvA pumAN siddhO bhavati  
amRtO bhavati tRptO bhavati || 4 ||  
yat jnAtvA mattO bhavati stabdhO bhavati  
AtmArAmO bhavati || 6 ||  
anirvacanIyaM prEmasvarUpaM || 51 ||  
tat prApya tadEva avalOkati tadEva zruNOti  
tadEva bhASayati tadEva cintayati || (55) ||

“That (Divine Love) is of the nature of supreme Love of God.(2) And in its own intrinsic nature, Divine Love is nothing less than the immortal bliss of freedom (mukti) itself, which comes unsolicited by the grace of God and by self-sacrifice.(3) Gaining that, man realises his perfection and divinity and becomes thoroughly contented.(4) Realising that, man becomes intoxicated and fascinated, as it were, because he is completely immersed in the enjoyment of the bliss of the Atman, the truest and highest self.(6) The intrinsic nature of love is incapable of being described precisely.(51) Attaining that (prEma svarUpaM – intrinsic nature of Love) one sees and hears only that and thinks only that.”(55) (Translation by Swami Tyagaisananda)

Ramakrishna Paramahansa illustrates ‘single minded love’ (anurAga) through a story about Hanuman. “Once Hanuman came to Dwaraka and wanted to see Sita and Rama. Krishna said to Rukmini, His queen, ‘You had better assume the form of Sita; otherwise there will be no escape from the hands of Hanuman’ (because Rama and Sita were Hanuman’s chosen ideals).

A – antara-jnAnulaku – this is how it is given in the book of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘antar-jnAnulaku’. As per Sanskrit Dictionary, ‘antarajna’ is the appropriate form. This needs to be checked. Any suggestions ???

A – eruka – Same as ‘su-jnAna’ given in pallavi.

C – saguNa dhyAnamu paini saukhyamu – The satiation experienced by the one who tasted varieties of food items cannot be expressed; so also the comfort derived from the meditation on the Lord with form (qualities) cannot be expressed. It is only to be experienced. Please see nArada bhakti sUtra - zLOka 4 – ‘tRptO bhavati’ (contented) – and zLOka 51 - ‘anirvacanIyaM’ – (not possible to describe).

## tatvameruga-garuDadhvani

In the kRti ‘tatvameruga taramA’ – rAga garuDadhvani, zrI tyAgarAja yearns for the grace of zrI rAma in realizing that zrI rAma is the Final Reality meant in the mahAvakyaM – ‘tat-tvam-asi’.

P tatvam(e)ruga taramA para

A tattvamasi(y)anu vAky(A)rthamu  
rAma nIv(a)nu para (tat)

C tAmasa rAjasa guNamula  
tannukOLLu pOdayA  
rAma bhaktuDaina tyAga-  
rAja vinuta vEda zAstra (tat)

Gist

O Lord zrI rAma! O Lord well praised by this tyAgarAja who is the devotee of zrI rAma!

Is it in one's capacity to realise the supreme reality?

Is it in one's capacity to realise the supreme reality that You are indeed the meaning of the sacred statement known as 'tat-tvam-asi'?

The effects of inertial and active principles will never cease; is it in one's capacity to realise the supreme reality as brought out in vEdas and zAstras?

Word-by-word Meaning

P Is it in one's capacity (taramA) to realise (eruga) the supreme (para) reality (tatvamu) (tatvam'eruga)?

A O Lord zrI rAma! Is it in one's capacity to realise the supreme reality that (anu) You (nIvu) (nIvanu) are indeed the meaning (arthamu) of the sacred statement (vAkya) (vAkyArthamu) known as (anu) 'tat-tvam-asi' (tattvamasi) (tattvamasiyanu)?

C The effects (tannukOLLu) (literally kickings) of inertial (tAmasa) and active (rAjasa) principles (guNamula) will never cease (pOdu) (pOdayA);

O Lord well praised (vinuta) by this tyAgarAja who is (aina) the devotee (bhaktuD) (bhaktuDaina) of zrI rAma!

is it in one's capacity to realise the supreme reality as brought out in vEdas (vEda) and zAstras (zAstra)?

Notes -

A – vAkyArthamu nIvanu – zrI tyAgarAja states that the word 'tat' in the mahAvAkya indeed refers to the Lord zrI rAma.

C - tAmasa rAjasa - It is generally believed that realization of the import of the mahAvAkya 'tat-tvam-asi' is possible only through Atma vicAra or jnAna mArga. But here, zrI tyAgarAja proves that through bhakti also this is possible and that too even all the while undergoing the effects of tAmasa and rAjasa principles. In this regard, the following verses in zrImad bhagavad gIta, Chapter 18 are relevant –

manmanA bhava madbhaktO madyAji mAM namaskuru |  
mAmEvaiSyasi satyaM tE pratijAnE priyO(a)si mE ||  
sarva dharmAnparityajya mAmEkaM zaraNaM vraja |  
ahaM tvA sarva pApEbhyO mOkSayiSyAmi mAzuca: || 65,66 ||

“Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou are dear to Me.

Relinquishing all dharmA take refuge in Me alone; I will liberate thee from all sins; grieve not.”

C – tAmasa rAjasa – zrI tyAgarAja seems to have deliberately left out the 'sattva guNa' because, as brought out in the following verse of zrImad bhagavad gIta, Chapter 14, sattva guNa is conducive to enquiry which leads to ultimate apprehension of the truth –

tatra sattvaM nirmalatvatprakAzakamanAmayaM |  
sukhasaGgEna badhnAti jnAnasaGgEna cAnagha || 6 ||

“Of these sattva, because of its stainlessness, luminous and free from evil, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.”

C – tannukOLLu – In this regard, the following verse of zrImad bhagavad gItA, Chapter 18 is relevant –

na hi dEhabhRtA zakyaM tyaktuM karmANyazeSata: |  
yastu karmaphalatyaAgI sa tyAgItyabhidhIyatE || 11 ||

“Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.” (All Translations by Swami Swarupananda)

## intakannAnanda-bilahari

In the kRti ‘intakannAnandamEmi’ – rAga bilahari, zrI tyAgarAja states that there is no greater joy than singing the praises of Lord which enables experiencing the exalted state of ‘sOhaM’

- P intakann(A)nandam(E)mi O rAma rAma  
A santa janulak(e)lla sammatiyai(y)uNDu kAni (inta)  
C1 ADucu nAdamuna pADucu eduTa rA  
vEDucu manasuna kUDi(y)uNDuTa cAlu (inta)  
C2 zrI hari kIrtanacE dEh(A)di indriya  
samUhamula maraci sOham(ai)nadE cAlu (inta)  
C3 nI japamula vELan(I) jagamulu nIvai  
rAjillun(a)ya tyAgarAja nuta caritra (inta)

Gist

O Lord zrI rAma! O Lord whose exploits or conduct have been praised by this tyAgarAja!

Is there a greater bliss?

It will indeed be agreed to by all the pious people (that there is no greater bliss).

Dancing and singing to the accompaniment of music, entreating You to come before, and being in union with You in the mind is enough.

It is indeed enough if, by the chanting names or singing songs of Lord zrI hari, one attains the state of sOhaM, becoming unconscious of the group of sense organs arising from the body.

At that time of chanting Your names, these Worlds would become effulgent verily as You.

Word-by-word Meaning

P O Lord zrI rAma! rAma! Is there (Emi) a greater (intakanna) bliss (Anandamu) (intakannAnandamEmi)?

A It will indeed (kAni) be (UNDu) agreed (sammatiyai) (sammatiyaiyuNDu) by all (ella) the pious (santa) people (janulaku) (janulakella) (that there is no greater bliss).

O Lord zrI rAma! rAma! Is there a greater bliss?

C1 Dancing (ADucu) and singing (pADucu) to the accompaniment of music (nAdamuna), entreating (vEDucu) You to come (rA) before (eduTa), and being in union (kUDi uNDuTa) (kUDiyuNDuTa) with You in the mind (manasuna) is enough (cAlu);

O Lord zrI rAma! rAma! Is there a greater bliss?

C2 It is indeed enough (cAlu) if, by the chanting names or singing songs (kIrtanacE) of Lord zrI hari, one attains the state of sOhaM (sOhamainadE) (literally becoming), becoming unconscious (maraci) (literally forget) of the group (samUhamula) of sense organs (indriya) arising from (Adi) the body (dEhA) (dEhAdi);

O Lord zrI rAma! rAma! Is there a greater bliss?

C3 O Lord (aya)! At that time (vELanu) of chanting (japamula) Your names (nI) (literally You), these (I) (vELanI) Worlds (jagamulu) would become effulgent (rAjillunu) (rAjillunaya) verily as You (nIvai); O Lord whose exploits or conduct (caritra) have been praised (nuta) by this tyAgarAja!

O Lord zrI rAma! rAma! Is there a greater bliss?

Notes -

P – intakannAnanda – this is how it is given in the books TKG and TSV/ AKG. However, in the books of CR and ATK, this is given as ‘intakannayAnanda’. This needs to be checked. Any suggestions ???

A – sammatiyaiyuNDu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘sammatiyuNTE’. As ‘sammatiyaiyuNDu’ seems to be appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C1 – kUDiyuNDuTa - this is how it is given in all the books other than that of TKG, wherein it is given as ‘gUDiyuNDEdi’. This needs to be checked. Any suggestions ???

C2 - sOhaM – This is one of mahAvAkyas meaning ‘I am verily He’ or simply ‘I am’. Please refer to kRti of sadAziva brahmEndra – ‘kheLati piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’. This is also known as ‘ajapA gAyatri’ (chantless gayatri). For more information on the subject – <http://www.bhagavadgitausa.com/TANTRA.htm>

Please also refer to tirumandiram (2403) of Saint tirumUlar-

The mantram ‘sOham’ That Vedantins intone  
Is but Siva Yoga That is exalted;  
Thus said Siddhanta; Verily is it apparent  
That Agamas are scriptures With Vedic Wisdom filled.  
(Translation by Dr B Natarajan)

மன்னிய சோகமா மாமறை யாளர்தஞ்  
சென்னிய தான சிவயோகமாம் ஈதென்ன  
அன்னது சித்தாந்த மாமறை யாய்பொருள்  
துன்னிய ஆகம நூலெனத் தோன்றுமே. (2403)

For Complete Tamil version of tirumandiram visit website –

<http://www.tamilnation.org/sathyam/east/thirumurai/thirumanthiram/mp004.htm>

C3 – caritra – 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 ‘carita’. This needs to be checked. Any suggestions ???

## IlagAnu jUcu-divyamaNi

In the kRti ‘IlagAnu jUcu’ – rAga divyamaNi or dundubhi, zrI tyAgarAja asks the Lord to join him in the company of those who great souls who see the Universe as a sport of the Lord.

P IlagAnu jUcu guNa zIlula nA  
pala kalga jEsi pAlimpum(a)yya

A pAlumAlina pAmarulan(o)lla  
paramAtma(y)I lOkamulanu (Illa)

C nara kinnara kimpuruS(A)sura  
nirjara rAja ziv(A)di ramA patula  
taru bhU-dhar(A)nEk(A)NDamula zrI  
tyAgarAja nuta zrI rAma nI (Illa)

Gist

O Supreme Lord! O Lord zrI rAma, praised by this tyAgarAja!  
Please protect me by associating with me those with virtuous disposition who behold everything as Your sport, so that I may shun the company of lethargic idiots.

Please protect me by associating with me those with virtuous disposition who behold as Your Sport – the humans, kinnara, kimpuruSa, demons, indra, Lord ziva and viSnu and others, trees, mountains and the multitude of Universes.

Word-by-word Meaning

P O Lord (ayya)! Please protect (pAlimpumu) (pAlimpumayya) me by associating (kalga jEsi) (literally creating) with me (nA pAla) those with virtuous disposition (guNa zIlula) who behold (jUcu) everything as Your sport (IlagAnu).

A O Supreme Lord (paramAtma)! Please protect me by associating with me those with virtuous disposition who behold these (I) (paramAtmayI) Worlds (lOkamulanu) as Your sport so that I may shun (olla) (literally dislike) the company of lethargic (pAlumAlina) idiots (pAmarulanu) (pAmarulanolla).

C O Lord zrI rAma, praised (nuta) by this tyAgarAja (zrI tyAgarAja)!  
Please protect me by associating with me those with virtuous disposition who behold as Your (nI) Sport –  
the humans (nara), kinnara, kimpuruSa, demons (asura) (kimpuruSAsura), indra – king (rAja) of celestials (nirjara) (literally devoid of old age), Lord ziva and viSnu – Consort (pati) (patula) of lakSmI (ramA) and others (Adi) (zivAdi), trees (taru), mountains (bhU-dhara) and the multitude (anEka) of Universes (aNDamula) (bhUdharAnEkANDamula).

Notes –

A - pAmarulanolla – this is how it is given in the book of TKG and the meaning derived ‘to shun the company of base men’. In all other books, it is given

as 'pAmarulanella'. The operative word is 'olla'. From the way anupallavi is composed, it seems that zrI tyAgarAja means to shun the company of those who are lazy (and/or) wicked people; towards this, he asks Lord to grant him association of virtuous people. Therefore, 'olla' seems to be the appropriate word. It has accordingly been adopted. This needs to be checked. Any suggestions ???

C - kinnara - kimpuruSa – Supposed to live hEma kUTa and are considered as attendants of kubEra.

C – bhU dhara – this may also mean 'zESa'. However, the sequence in which it is appearing 'taru bhU dhara' suggests 'mountain'. Any suggestions ???

## E dAri saJcarinturA-zrutiraJjani

In the kRti 'E dAri saJcarinturA' – rAga zrutiraJjani or kAntAmaNi, zrI tyAgarAja asks the Lord which path he should follow – dvaita or advaita.

P E dAri saJcarinturA(y)ika palkarA

A zrI da Adi madhy(A)nta rahita  
sItA samEta guNAkara nEn(E)

C anni tAnanu mArgamuna canaga  
nannu vIDanu bhAram(a)ni(y)ADedavu  
tannu brOvu dAsa varadA(y)aNTE  
dvaituD(a)nedavu tyAgarAja nuta (E)

Gist

O Bestower of Prosperity! O Lord beyond or without a beginning, middle or end! O Lord united with sItA! O Lord endowed with all virtues! O Lord praised by this tyAgarAja!

Please tell me as to which path should I tread now onwards.

If I follow the path of advaita – all is Self only, You say that it is difficult to overcome ego; if I pray 'please protect me, O bestower of boons to the devotees', You say that I am a dvaitin.

Word-by-word Meaning

P O Lord, please tell (palkarA) me as to which (E) path (dAri) should I tread (saJcarinturA) now onwards (ika) (saJcarinturAyika).

A O Bestower (da) of Prosperity (zrI)! O Lord beyond or without (rahita) a beginning (Adi), middle (madhya) or end (anta) (madhyAnta)! O Lord united (samEta) with sItA! O Lord endowed with all virtues (guNAkara)!

O Lord, please tell me as to which path should I (nEnu) tread now onwards.

C If I follow (canaga) (literally go) the path (mArgamuna) of advaita – all (anni) is (ani) Self (tAnu) (tAnanu) only, You say (ADedavu) that it is difficult (bhAramu) (literally burden-some) (bhAramaniyADedavu) to overcome (vIDanu) (literally leave) ego (nannu) (literally 'me');

if I pray (aNTE) (literally say) 'please protect (brOvu) me (tannu), O bestower of boons (varadA) (varadAyaNTE) to the devotees (dAsa)', You say (anedavu) that I am a dvaitin (dvaituDu) (dvaituDanedavu);

O Lord praised (nuta) by this tyAgarAja! please tell me as to which path should I tread now onwards.

Notes -

C – tannu vIDanu – to overcome ego. The difficulty in pursuing the path of advaita is brought out in zrImad bhagavat gIta – Chapter 12 –

klEzO(a)dhikatarastESAmavyaktAsaktacEtasAM ||  
avyaktA hi gatirdu:khaM dEHavadbhiravApyatE || 5 ||

“Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard for the embodied to reach.”

## *paJca ratna kRtis*

### **jagadAnandakAraka-nATa**

In this paJca ratna kRti ‘jagadAnandakAraka’ – rAga nATa, zrI tyAgarAja sings the praises of the Lord.

- P jagadAnanda kAraka  
jaya jAnakI prANa nAyaka
- A gagan(A)dhipa sat-kulaja rAja rAj(E)zvara  
suguN(A)kara sura sEvya bhavya dAyaka  
sadA sakala (jagad)
- C1 amara tAraka nicaya kumuda hita  
paripUrN(A)nagha sura sura bhUja  
dadhi pay(O)dhi vAsa haraNa  
sundara-tara vadana sudhA-maya vacO-  
bRnda gOvinda sAnanda  
mA-var(A)jar(A)pta zubha kar(A)nEka (jagad)
- C2 nigama nIraj(A)mRtaja pOSak-  
(A)nimiSa vairi vArida samIraNa  
khaga turaGga sat-kavi hRd(A)lay-  
(A)gaNita vAnar(A)dhipa nat(A)Gghri yuga (jagad)
- C3 indra nIla maNi sannibh(A)paghana  
candra sUrya nayan(A)pramEya  
vAg(I)ndra janaka sakal(E)za zubhra  
nAg(E)ndra zayana zamana vairi sannuta (jagad)
- C4 pAda vijita mauni zApa sava  
paripAla vara mantra grahaNa lOla  
parama zAnta citta janakaj(A)dhipa  
sarOja bhava varad(A)khila (jagad)
- C5 sRSTi stit(y)anta kArak(A)mita  
kAmita phalad(A)samAna gAtra  
zacI pati nut(A)bdhi mada har(A)nurAga  
rAga rAjita kathA sAra hita (jagad)
- C6 sajjana mAnas(A)bdhi sudhA-kara  
kusuma vimAna surasA ripu kar(A)bjA  
lAlita caraN(A)va-guN(A)sura gaNa

mada haraNa sanAtan(A)ja nuta (jagad)

- C7 OM-kAra paJjara kIra pura  
hara sarOja bhava kEzav(A)di  
rUpa vAsava ripu janak(A)ntaka kalA  
dhara kalA dhar(A)pta ghRNA-kara  
zaraN(A)gata jana pAlana su-manO-  
ramaNa nir-vikAra nigama sAratara (jagad)
- C8 kara dhRta zara jAl(A)sura mad(A)pa-  
haraN(A)vanI sura sur(A)vana  
kav(I)na bilaja mauni kRta caritra  
sannuta zrI tyAgarAja nuta (jagad)
- C9 purANa puruSa nR-var(A)tmaj(A)zrita  
par(A)dhIna khara virAdha rAvaNa  
virAvAN(A)nagha parAzara manO-  
har(A)vikRta tyAgarAja sannuta (jagad)
- C10 agaNita guNa kanaka cEla  
sAla vidaLan(A)ruN(A)bha samAna caraN-  
(A)pAra mahim(A)dbhuta su-kavi jana  
hRt-sadana sura muni gaNa vihita  
kalaza nIra nidhijA ramaNa pApa gaja  
nR-siMha vara tyAgarAj(A)di nuta (jagad)

Gist

O Lord who causes joy to the Universes!

O Lord born in the sacred dynasty of Sun! O Overlord of Emperors! O Lord endowed with virtues! O Lord worshipped by celestials! O Bestower of fortune! O Lord who ever causes joy to all the Universes!

O Moon amidst the multitude of stars called celestials! O Wholesome Lord! O Sinless One! O Wish-tree of celestials! O Lord who stole or snatched curd, milk and the garments of gOpis! O Most Charming Faced! O Lord gOvinda of nectarine words! O Ever-joyful! O Consort of lakSmi! O Benefactor of celestials! O Lord who bestows auspiciousness! O Lord who causes joy to the numerous Universes!

O Nourisher of nAda – born of the nectar of Lotus called vEda! O Wind which disperses the clouds of enemies of celestials! O Lord who travels fast on garuDa! O Lord residing in the heart of virtuous poets or wise! O Lord whose holy feet are supplicated by sugrIva!

O Lord whose limbs resemble the gem stone sapphire! O Lord who has Moon and Sun as His eyes! O Inestimable Lord! O Father of brahma! O Lord of Everything or Everyone! O Radiant or Spotless Lord! O Lord reclining on the couch of zESa! O Lord praised by Lord ziva!

O Lord who redeemed ahalya from the curse of sage gautama by the touch of His Holy feet! O Protector of the sacrificial oblations! O Lord who is dear to those who have comprehended gAyatrI mantra! O Lord of Supremely calm intellect or mind! O Consort of sItA! O Bestower of boons to brahma! O Lord who causes joy to the entire Universe!

O Lord who is the cause of projection, sustenance and in-folding! O Lord who bestows fruits of desires bountifully! O Lord of incomparable bearing or form! O Lord praised by indra! O destroyer of the pride of varuNa! O Lord established as the essence of the radiant rAmAyaNa - story (composed with) supreme love and set to music! (OR) O Benefactor of those who have composed the essence Your story with supreme love and set to music!



O Moon shining in the ocean of minds of the pious people! O Lord who has puSpaka vimAna! O Lord whose holy feet are caressed by the Lotus hands of AJjanEya! O Lord who destroyed the arrogance of multitude of wicked demons! O Eternal Lord! O Lord praised by brahma!

O Parrot (singing) in the cage of OMkAra! O Supreme Lord who has assumed the forms of Trinity - ziva, brahma and Lord viSNu and others! To rAvaNa, You are like Lord ziva to yama! O Friend of Lord ziva! O Compassionate Lord! O Protector of persons who have sought refuge in You! O Lord who is most delightful to virtuous minded! O Immutable Lord! O Lord who is described as the Excellent One in the vEdas!

O Lord who wields multitude of arrows! O Lord who destroyed the arrogance of demons! O Protector of brAhmaNas and celestials! O Lord well praised in the story composed by the King of poets - sage vAlmiki! O Lord praised by this tyAgarAja!

O The Primeval Lord! O Lord mind-born to king dazaratha! O Lord ever-engaged in welfare of those dependent on You! O Destroyer of demons khara, virAdha, rAvaNa! O Sinless Lord! O Lord who enthralled the mind of sage parAzara! O unmuted (or immutable) Lord! O Lord well-praised by this tyAgarAja!

O Lord endowed with innumerable virtues! O Lord wearing golden-hued garments! O Lord who pierced seven sAla trees in one arrow! O Lord whose holy feet has splendour (colour) equal to that of the rising Sun! O Lord of Boundless Might! O Wonderful Lord! O Lord resident in the hearts of Great Poets! (OR) O Lord resident in the hearts of wonderful Great Poets! O Highly Beneficent to the multitude of celestials and sages! O Delighter of lakSmI! O Lion in the form of man for elephantine sins! O Lord praised by this blessed tyAgarAja and others!

Hail You - Beloved of sItA!

#### Word-by-word Meaning

P O Lord who causes (kAraka) joy (Ananda) to the Universes (jagat) (jagad-Ananda)! Hail (jaya) You - Beloved – Lord (nAyaka) of life-breath (prANa) of sItA (jAnakI)!

A O Lord born in the sacred (sat) dynasty (kulaja) of Sun – Lord (adhipa) of the sky (gagana) (gananAdhipa)! O Overlord (Izvara) of Emperors (rAja rAja) (rAjEzvara)! O Lord endowed with virtues (sugunAkara)!

O Lord worshipped (sEvya) by celestials (sura)! O Bestower (dAyaka) of fortune (bhavya)!

O Lord who ever (sada) causes joy to all (sakala) the Universes! Hail You, Beloved of sItA!

C1 O Moon – benefactor (hita) of lily (kumuda) – amidst the multitude (nicaya) of stars (tAraka) called celestials (amara)! O Wholesome Lord (paripUrNa)! O Sinless (anagha) (paripUrNAnagha) One! O Wish-tree (kalpa vRkSa) – celestial (sura) tree (bhUja) - of celestials (sura)!

O Lord who stole or snatched (haraNa) curd (dadhi), milk (payas) and (adhi) (payOdhi) the garments (vAsa) of gOpis! O Most Charming (sundara-tara) Faced (vadana)! O Lord gOvinda of nectarine (sudhA-maya) words (vacas bRnda) (vacO-bRnda) (literally multitude of words)!

O Ever-joyful (sa-Ananda)(sAnanda)! O Consort (vara) of lakSmi (mA)! O Benefactor (Apta) of celestials – not having old-age (ajara) (mA-varAjarApta)! O Lord who bestows (kara) auspiciousness (zubha)!

O Lord who causes joy to the numerous (anEka) (karAnEka) Universes! Hail You, Beloved of sItA!

C2 O Nourisher (pOSaka) of nAda – born of the nectar (amRtaja) of Lotus (nIraja) (nIrajAMRtaja) called vEda (nigama)! O Wind (samIraNa) which disperses the clouds (vArida) of enemies (vairi) of celestials – not winking (animiSa) (pOSakAnimiSa)!

O Lord who travels fast (turaGga) on garuDa – the bird (khaga)! O Lord residing (Alaya) in the heart (hRt) of virtuous (sat) poets or wise (kavi) (sat-kavi)!

O Lord whose holy feet (aGghri yuga) are supplicated (nata) (natAGghri) by sugrIva - the chief (adhipa) of numerous (agaNita) (hRdAlayAganita) monkeys (vAnara) (vAnarAdhipa)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C3 O Lord whose limbs (apaghana) resemble (san-nibha) (nibhApaghana) the gem stone (maNi) sapphire (indra nIla)! O Lord who has Moon (candra) and Sun (sUrya) as His eyes (nayana)! O Inestimable Lord (apramEya) (nayanApramEya)!

O Father (janaka) of brahma – Lord (indra) of speech or sarasvati (vAk) (vAgIndra)! O Lord (Iza) of Everything or Everyone (sakala) (sakalEza)! O Radiant or Spotless (zubhra) Lord! O Lord reclining (zayana) on the couch of zESa – the king (indra) of snakes (nAga) (nAgEndra)! O Lord praised (sannuta) by Lord ziva – enemy (vairi) of Lord of Death – yamA (zamana)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C4 O Lord who redeemed (vijita) ahalya from the curse (zApa) of sage gautama (mauni) by the touch of His Holy feet (pAda)! O Protector (paripAla) of the sacrificial oblations (sava)! O Lord who is dear (lola) to those who have comprehended (grahaNa) gAyatrI- the sacred (vara) mantra!

O Lord of Supremely (parama) calm (zAnta) intellect or mind (citta)! O Consort (adhipa) of sItA - daughter of King janaka (janakajA) (janakajAdhipa)! O Bestower of boons (varada) to brahma – abiding (bhava) in Lotus (sarOja)!

O Lord who causes joy to the entire (akhila) (varadAkhila) Universe! Hail You, Beloved of sItA!

C5 O Lord who is the cause (kAraka) of projection (sRSTi), sustenance (stiti) and in-folding (anta) (stityanta)! O Lord who bestows fruits (phalada) of desires (kAmita) bountifully (amita) (kArakAmita)! O Lord of incomparable (asamAna) (phaladAsamAna) bearing or form (gAtra)!

O Lord praised (nuta) by indra – husband (pati) of zacI! O destroyer (hara) of the pride (mada) of varuNa – Lord of Oceans (abdhi) (nutAbdhi)!

O Lord established (hita) as the essence (sAra) of the radiant (rAjita) rAmAyaNa - story (kathA) (composed with) supreme love (anurAga) and set to music (rAga)! (OR) O Benefactor (hita) of those who have composed (rAcita) the essence (sAra) Your story (kathA) (rAmAyaNa) with supreme love (anurAga) and set to music (rAga)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C6 O Moon (sudhA-kara) shining in the ocean (abdhi) of minds (mAnasa) (mAnasAbdhi) of the pious people (sajjana)! O Lord who has puSpaka (kusuma) vimAna! O Lord whose holy feet (caraNa) are caressed (lAlita) by the Lotus (abja) hands (kara) (karAbja) of AJjanEya – the enemy (ripu) of serpent demon surasA!

O Lord who destroyed (haraNa) the arrogance (mada) of multitude (gaNa) of wicked (ava-guNa) demons (asura) (caraNAva-guNASura)! O Eternal Lord (sanAtana)! O Lord praised (nuta) by brahma (aja) (sanAtanAja)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C7 O Parrot (kIra) (singing) in the cage (paJjara) of OMkAra! O Supreme Lord who has assumed the forms (rUpa) of Trinity - ziva – destroyer (hara) of

fortresses (pura), brahma - abiding (bhava) in Lotus (sarOja) and Lord viSnu (kEzava) and others (Adi) (kEzavAdi)!

To rAvaNa – father (janaka) of indrajit – the enemy (ripu) of indra (vAsava), You are like Lord ziva – wearer (dhara) of digit (kalA) of moon – to yama (anataka) (janakAntaka)! O Friend (Apta) of Lord ziva – One who wears (dhara) (dharApta) the digit (kalA) of Moon! O Compassionate Lord (ghRNA-kara)!

O Protector (pAlana) of persons (jana) who have sought (Agata) refuge (zaraNa) (zaraNAGata) in You! O Lord who is most delightful (ramaNa) to virtuous minded (su-manO) (su-manO-ramaNa)! O Immutable Lord (nir-vikAra)! O Lord who is described as the Excellent One (sAratara) in the vEdas (nigama)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C8 O Lord who wields (kara dhRta) (literally holding in hands) multitude (jAla) of arrows (zara) in the hands (kara)! O Lord who destroyed (apaharaNa) the arrogance (mada) of demons (asura) (jAlAsura)! O Protector (anava) of brAhmaNas (avanI sura) (madApaharaNavanI) and celestials (sura) (surAvana)!

O Lord well praised (sannuta) in the story (caritra) composed (kRta) by the King (ina) (literally Sun) of poets (kavi) (kavIna) - sage (mauni) vAlmIki – born from ant-hill (bilaja)! O Lord praised (nuta) by this tyAgarAja!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C9 O The Primeval (purANa) Lord (puruSa)! O Lord mind-born (Atmaja) to king (nR-vara) dazaratha! O Lord ever-engaged in welfare (parAdhIna) of those dependent (Azrita) (nRvarAtmajAzrita) on You! O Destroyer (virAvaNa) (literally causing clamour) of demons khara, virAdha, rAvaNa!

O Sinless Lord (anagha) (virAvANAnagha)! O Lord who enthralled the mind (manO-hara) (literally stealing the heart) of sage parAzara! O unmuted (or immutable) (avikRta) Lord (manOharAvikRta)! O Lord well-praised (sannuta) by this tyAgarAja!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

C10 O Lord endowed with innumerable (agaNita) virtues (guNa)! O Lord wearing golden-hued (kanaka) garments (cEla)! O Lord who pierced (vidaLana) (literally rent asunder) seven sAla trees in one arrow!

O Lord whose holy feet (caraNa) has splendour (colour) (Abha) equal (samAna) to that of the rising Sun (aruNa) (vidaLanAruNABha)! O Lord of Boundless (apAra) (caraNAPara) Might (mahima)!

O Wonderful Lord (adbhuta) (mahimAdbhuta)! O Lord resident (sadana) in the hearts (hRt) (hRt-sadana) of Great Poets (su-kavi jana)! (OR) O Lord resident (sadana) in the hearts (hRt) (hRt-sadana) of wonderful (adbhuta) Great Poets (su-kavi jana)!

O Highly Beneficent (vihita) to the multitude (gaNa) of celestials (sura) and sages (muni)! O Delighter (ramaNa) of lakSmI – born in the Ocean (nIra nidhi) (nidhiJA) from where pitcher (kalaza) of nectar emerged!

O Lion (simha) in the form of man (nR) (nRsimha) for elephantine (gaja) sins (pApa)! O Lord praised (nuta) by this blessed (vara) tyAgarAja and others (Adi) (tyAgarAjAdi)!

O Lord who causes joy to the Universe! Hail You, Beloved of sItA!

Notes

General – caraNas 7, 8 and 9 are given as 9, 7 and 8 in the books of ATK and TSV/AKG.

A – sura sEvya – In the book ATK, this is given as ‘sujana sEvya’. Any suggestions ???

C2 – nigama nIraja amRtaja pOSaka – In the kRti ‘nAda tanumanizaM’ – raga citta raJjani, zrI tyAgarAja states that ‘nAda’ is the essence of vEda. Accordingly, this epithet has been translated as ‘nourisher of nAda – the essence of vEda’. Any suggestions ???

C3 – vAgIndra – Though this has been translated as ‘brahma’, there is some doubt about the form of this word – can it be ‘vAgindra’?. Any suggestions ???

C3 – zubhra – In the book of TKG, this word has been attached to zESa – nAgEndra. Any suggestions ???

C4 – vara mantra grahaNa – In the book of TKG, this has been translated to mean the ‘bala ati-bala’ mantra in which zrI rAma and lakSmaNa were initiated by sage vizvAmitra. In such a case, the word ‘lola’ stands aloof. Therefore, the meaning ‘gAyatrI’ has been taken. Any suggestions ???

C5 – anurAga rAga rAjita kathA sAra hita – In all the books, the word ‘rAjita’ is mentioned. However, with this word, it is problematic to translate the epithet, taking the normal meaning of the word ‘hita’ - ‘beneficial’. Therefore taking meaning ‘established’ for ‘hita’ this epithet has been translated. However, in my humble opinion, instead of ‘rAjita’, ‘rAcita’ should be taken. ‘rAcita’ and ‘racita’ mean same thing. Any suggestions ???

C5 – anurAga rAga rAcita kathA sAra hita – This should refer to zrI tyAgarAja himself and other who have similarly composed musical rAmayaNa .

C8 – OMkAra paJjara kIra – Please also refer to kRti ‘O rAma O rAma’ – rAga Arabhi, where zrI tyAgarAja describes the Lord as OMkAra dhAma.

C9 - puruSa – In this regard the following verse of bRhadAraNyaka upaniSad (II. v.18) is relevant –

pura: sa pakSI bUtvA pura: puruSa Avizat || iti |  
sa vA ayaM puruSa: sarvAsu pUrSu purIzaya:  
nainEna kiMcanAnAvRtaM, nainEna kiMcanAsaMvRtaM ||

‘That Supreme Being first entered the bodies as a bird (the subtle body)’. On account of his dwelling in all the bodies, He is called the puruSa. There is nothing that is not covered by Him, nothing that is not pervaded by him.”

C10 – sAla – Shorea robusta – Please refer to vAlmIki rAmAyaNa, kiSkinhA kANDa, Chapter 22 (verses 1 – 4)

## **kana kana rucirA-varALi**

In the kRti ‘kanakana rucirA’ – rAga varALi, zrI tyAgaraAja eulogises the beauty and the qualities of the Lord

- P kana kana rucirA  
kanaka vasana ninnu (kana)
- A dina dinamunu manasuna  
canuvuna ninnu (kana)
- C1 pAlu kAru mOmuna zrI(y)apAra  
mahima tanaru ninnu (kana)
- C2 kalakalamanu mukha kaLa kaligina sIta  
kulukucun(O)ra kannulanu jUcu ninnu (kana)
- C3 bAl(A)rk(A)bha su-cEla maNi-maya  
mAl(A)laGkRta kandhara

- sarasij(A)kSa vara kapOla su-rucira  
kirITa dhara santatambu manasAraga (kana)
- C4 sA-patni mAtayau surucicE  
karNa zUlam(ai)na mATa vInula  
curukkana tALaka zrI harini dhyAniJci  
sukhimpaga lEdA(y)Tu (kana)
- C5 mRga mada lalAma zubha niTala vara  
jaTAYu mOkSa phalada pavamAna  
sutuDu nIdu mahima telpa  
sIta telisi valaci sokka lEdA A rIti ninnu (kana)
- C6 sukh(A)spada vimukh(A)mbu dhara pavana  
vi-dEha mAnasa vihar(A)pta  
sura bhUja mAnita guN(A)Gka  
cid(A)nanda khaga turaGga dhRta rath(A)Gga  
parama dayA-kara karuNA rasa varuN(A)laya  
bhay(A)pahara zrI raghupate (kana)
- C7 kAmiJci prEma mIra karamula nIdu  
pAda kamalamula paTTukonu  
vADu sAkSi rAma nAma rasikuDu  
kailAsa sadanuDu sAkSi  
mariyu nArada parAzara zuka  
zaunaka purandara nagajA dharaja  
mukhyulu sAkSi kAda sundar(E)za  
sukha kalaz(A)mbudhi vAs(A)zritulake (kana)
- C8 satatamu prEma pUrituDagu tyAgarAja  
nuta mukha jita kumuda hita varada ninnu (kana)

#### Gist

O Lord wearing golden attire! the more I behold You, the sweeter it is.  
The more I behold You, every day in my mind with love, the sweeter it is.

1. The more I behold You with charming face shining with prosperity and limitless glory, the sweeter it is.
2. The more I behold You, whom sItA – having cheerful facial glow – looks elegantly by side glances, the sweeter it is.
3. O Lord with the splendour of rising Sun wearing fine garments! O Lord whose neck is adorned with gem studded necklace! O Lotus eyed! O Lord with shining cheeks! O Lord wearing brilliant crown! The more I behold You unceasingly to my heart's content, the sweeter it is.
4. That day, unable to bear the harsh words uttered by suruci – step-mother - pinched the ears of dhruva, didn't he attain comfort by meditating on Lord zrI hari? in the same manner, the more I behold You, the sweeter it is.
5. O Lord with auspicious forehead adorned with a tilaka of musk (kastUri)! O Lord who bestowed emancipation on the blessed jaTAYu! (that day) when hanumAn described Your glory, was not sItA enraptured with love by listening to it? in the same manner, the more I behold You, the sweeter it is.
6. O Abode of Comfort! O Gale that scatters the cloud called enemies! O Lord residing in the hearts celestials! O Wish-tree of those who are dear to You! O Lord with the mark of qualities which are honoured! O Lord effulgent as consciousness or intellect and bliss! O Lord who travels fast on garuDa! O Wielder of discus! O Supremely compassionate Lord! O Ocean of nectar of compassion! O Destroyer of fear! O Lord zrI raghupati!

7. For whatever I have said, hanuman – the one who, having desired, holds Your Lotus Feet in his hands with overflowing love – is a witness; Lord ziva - the enjoyer of the name of Lord zrI rAma– is a witness; further, personages like sages nArada, parAzara, zuka, zaunaka, indra, pArvatI and sItA are witnesses – aren't they? O Acme of beauty! O Lord comfortably resident in the Ocean of Milk! The more those who have sought refuge in You behold You, the sweeter it is.

8. O Lord praised by this tyAgarAja who is ever brimming with Supreme Love towards You! O Lord whose face surpasses the lustre of moon! O Bestower of boons! The more I behold You, the sweeter it is.

#### Word-by-word Meaning

P O Lord wearing golden (kanaka) attire (vasana)! the more I behold (kana kana) You (ninnu), the sweeter it is (rucirA).

A O Lord wearing golden attire! the more I behold You (ninnu), every day (dina dinamu) in my mind (manasuna) with love (canuvuna), the sweeter it is.

C1 O Lord wearing golden attire! the more I behold You (ninnu) with charming (pAlu kAru) (literally milk-dripping - infantile) face (mOmuna) shining (tanaru) with prosperity (zrI) and limitless (apAra) (zrIyapAra) glory (mahima), the sweeter it is.

C2 O Lord wearing golden attire! the more I behold You (ninnu), whom sItA – having (kaligina) cheerful (kalakalamanu) facial (mukha) glow (kaLa) – looks (jUcu) elegantly (kulukucunu) by side (Ora) (kulukucunOra) glances (kannulanu), the sweeter it is.

C3 O Lord with the splendour (Abha) of rising (bAla) Sun (arka) (bAlArkAbha) wearing fine garments (su-cela)! O Lord whose neck (kandhara) is adorned (alaGkRta) with gem studded (maNi-maya) necklace (mAla) (mAlAlaGkRta)!

O Lotus (sarasiya) eyed (akSa) (sarasiyAkSa)! O Lord with shining (vara) cheeks (kapOla)! O Lord wearing (dhara) brilliant (su-rucira) crown (kirITa)!

O Lord wearing golden attire! the more I behold You unceasingly (santatambu) to my heart's content (manasAraga), the sweeter it is.

C4 That day, unable to bear (tAlaka) the harsh (karNa zUlaimana) (literally piercing like spears to the ears) words (mATa) uttered by suruci (surucicE) – step-mother (sA-patni mAtayau) pinched (curukkana) the ears (vInula) of dhruva,

didn't (IEdA) he attain comfort (sukhimpaga) by meditating (dyAniJci) on Lord zrI hari (harini)?

in the same manner (aTu) (IEdAyaTu), O Lord wearing golden attire! the more I behold You, the sweeter it is.

C5 O Lord with auspicious (zubha) forehead (niTala) adorned with a tilaka (lalAma) of musk (kastUri) (mRga mada)! O Lord who bestowed (phalada) emancipation (mOkSa) on the blessed (vara) jaTAyu!

(that day) when hanumAn – son (sutuDu) of Wind-God (pavamAna) described (telpa) (literally inform about) Your (nIdu) glory (mahima), was not (IEdA) sItA (sIta) enraptured (sokka) with love (valaci) by listening (telisi) (literally knowing) to it?

in the same manner (A rIti), O Lord wearing golden attire! the more I behold You (ninnu), the sweeter it is.

C6 O Abode (Aspada) of Comfort (zukha) (zukhAspada)! O Gale (pavana) that scatters the cloud (ambu dhara) called enemies (vimukha) (literally one whose face is turned away) (vimukhAmbu)! O Lord residing (vihAra) in the hearts (mAnasa) celestials (vi-dEha) (literally incorporeal being – without body)!

O Wish-tree (kalpa vRkSa) – celestial (sura) tree (bhUja) - of those who are dear (Apta) (vihArApta) to You! O Lord with the mark (aGka) of qualities (guNa) (guNAGka) which are honoured (mAnita)! O Lord effulgent as consciousness or intellect (cit) and bliss (Ananda) (cidAnanda)!

O Lord who travels fast (turaGga) on garuDa – the bird (khaga)! O Wielder (dhRta) of discus – cakra – the part (aGga) of chariot (ratha) (rathAGga)!

O Supremely (parama) compassionate (dayA-kara) Lord! O Ocean - abode (Alaya) of varuNa (varuNAlaya) - of nectar (rasa) (literally juice) of compassion (karuNA)! O Destroyer (apahara) of fear (bhaya) (bhayApahara)! O Lord zrI raghupati (raghupate)!

O Lord wearing golden attire! the more I behold You, the sweeter it is.

C7 For whatever I have said,  
hanuman – the one (vADu) who, having desired (kAmiJci), holds (paTTukonu) Your (nIdu) Lotus (kamalamula) Feet (pAda) in his hands (karamula) with overflowing (mIra) love (prEma) – is a witness (sAkSi);

Lord ziva – the resident (sadanuDu) of kailAsa - the enjoyer (rasikuDu) of the name (nAma) of Lord zrI rAma– is a witness (sAkSi); further (mariyu), personages (mukhyulu) like sages nArada, parAzara, zuka, zaunaka, indra (purandara), pArvatI – daughter of himavAn – the mountain (naga) (nagajA) and sItA – daughter of Earth (dhara) (dharaja) are witnesses (sAkSi) – aren't they (kAda)?

O Acme (Iza) (literally Lord) of beauty (sundara) (sundarEza)! O Lord comfortably (sukha) resident (vAsa) in the Ocean (ambudhi) of Milk, churning which the pitcher (kalaza) (kalazAmbudhi) of nectar emerged!

O Lord wearing golden attire! the more those who have sought refuge in You (Azritulake) (vAsAzritulake) behold You, the sweeter it is.

C8 O Lord praised (nuta) by this tyAgarAja who is ever (satatamu) brimming (pUrituDagu) with Supreme Love (prEma) towards You! O Lord whose face (mukha) surpasses (jita) the lustre of moon – friend (hita) of lily (kumuda)! O Bestower of boons (varada)!

O Lord wearing golden attire! the more I behold You (ninnu), the sweeter it is.

Notes -

General – In the book of Shri TKG, only the last stanza is called 'caraNa' and others are called 'svara sAhitya'. In other books, all have been treated as caraNa.

General – The caraNa 2,3,4,5,6,7 as given in the book of TKG, are given as caraNas 7,2,3,4,6 and 5 respectively in other books.

C5 – niTala – In all the books it is given as 'niTala'. As the correct word for 'forehead' both in Sanskrit and Telugu is 'niTala'. Accordingly it has been adopted here. Any suggestions ???

C5 - pavamAna sutuDu nI mahima telpa – In the sundara kANda of vAlmiki ramAyaNa, when hanuMan introduces himself to Mother sItA as the messenger of zrI rAma, in order to ascertain the veracity of the statement, sItA asks hanuman to describe the personality of zrI rAma. When hanuman does so, sItA becomes enraptured by the description.

C6 – vidEha – The following verse from pataJjali yOga sUtras, Chapter I refers –

“When such concentration is not accompanied by non-attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature.” (Translation by Swami Prabhavananda)

In regard to jIvan mukti and vidEha mukti, please refer to answer of Ramana Maharishi in the website –

[http://www.realization.org/page/namedoco/self/self\\_19.htm](http://www.realization.org/page/namedoco/self/self_19.htm)

C6 – vidEha mAnasa vihAra – In the book of TSV/ATK, this has been translated as ‘one who abides in hearts of jnAnis’; in the book of TKG, this has been translated as ‘one who plays with the realised souls of yOgi’s mind’.

‘vidEha’ is generally used in three contexts – (1) King janaka – in my opinion, this is not meant here; (2) those who have attained vidEha mukti – in my opinion, the minds of those who have attained vidEha mukti, have already been dissolved – therefore, ‘vidEha’ and ‘mAnasa’ are self-contradictory; (3) As per pataJjali yOga sUtra – explained above – vidEha means the ‘disincarnate gods’. In my opinion, this may be appropriate meaning for ‘vidEha’ – it has been accordingly translated as ‘celestials’. Any suggestions ???

C6 – dRta rathAGga – this may also refer to Lord zrI kRSNa who took up the wheel of a chariot as a weapon to slay bhISma in the War of mahAbhArata. Please refer to mahAbhArata, bhISma parva, Chapter 9 (Ninth day battle).

## duDuku gala-gauLa

In this paJcaratna kRti ‘duDuku gala’ – rAga gauLa, zrI tyAgarAja criticizes himself for all the lapses and pleads with Lord that none other than the Lord would afford him protection.

P duDuku gala nann(E)dora  
koDuku brOcurA(y)entO

A kaDu durviSay(A)kRSTuDai  
gaDiya gaDiyaku niNDArU (duDuku)

svara-sAhitya

SS1 zrI vanitA hRtkumud(A)bj-  
(A)vAG-mAnasa gOcara (duDuku)

SS2 sakala bhUtamura(y)andu nIvai-  
(y)uNDaga mati lEka pOyina (duDuku)

SS3 ciruta prAyamu nADE bhajan(A)mRta  
rasa vihIna ku-tarkuD(ai)na (duDuku)

SS4 para dhanamura korakun(o)rula madi  
karaga paliki kaDupu nimpa tirigin(a)TTi (duDuku)

SS5 tana madini bhuvini saukhyapu jIvaname-  
(y)anucu sadA dinamulu gaDipe (duDuku)

SS6 teliyani naTa-viTa kSudrulu vanitalu  
sva-vazam(au)Tak(u)padEziJci santa-  
silli svara layambul(e)ruGakanu



zil(A)tmulai su-bhaktulaku samAnam(a)nu (duDuku)

- SS7 dRSTiki sArambagu lalanA sadan-  
(A)rbhaka sEnA(a)mita dhan(A)dulanu  
dEva dEva nera nammiti gAkanu  
pad(A)bja bhajanambu maracina (duDuku)
- SS8 chakkani mukha kamalambunu sadA  
nA madilO smraNa lEkanE dur-  
mad(A)ndha janula kOri paritApa-  
mulacE tagili nogili dur-viSaya  
dur-Asalanu rOya lEka satatam-  
(a)parAdhi(n)ai capala cittuD(ai)na (duDuku)
- SS9 mAnava tanu durlabham(a)nucun(e)Jci  
param(A)nandam(o)nda lEka  
mada matsara kAma lObha mOhamulaku  
dAsuDai mOsa bOti gAka  
modaTi kulajuDagucu bhuvini  
zUdrula panulu salpucunu(y)uNTini gAka  
nar(A)dhamulanu kOri sAra hIna  
matamulanu sAdhimpa tArumAru (duDuku)
- SS10 satulakai konnALL(A)stikai  
sutulakai konnALLu dhana  
tatulakai tirigitin(a)yya  
tyAgarAj(A)pta(y)iTuvaNTi (duDuku)

Gist

O Moon who blossoms the heart Lotus of lakSmi! O Lord who is beyond words, mind and perceptions! O Lord of celestials! O Benefactor of this tyAgarAja!

(1) I was attracted by very evil-some sense-objects and involved in much wickedness every now and then; (2) I did not understand the fact that You are embodied as and in all (the five) elements (space, air, fire, water, earth) (or all living beings); (3) even from the days of young age, I became a sophist bereft the nectarine juice of chanting Your names; (4) I have wandered by speaking sweet words to melt the hearts of others for their wealth in order to meet wants to fill the tummy; (5) I ever spent time considering in my mind that, in this world, comfortable livelihood alone is all; (6) I boasted myself to be equal to Your true devotees without understanding the svara and laya; (7) I remained stone hearted exulting in initiating others in attracting sundry mean people who run after dancing girls, womanisers and women; (8) I forgot chanting (glory of) Your lotus feet; (9) instead, I totally believed in women who are beautiful to look at, dwellings, an army of children and huge wealth etc; (10) I ever became a criminal and fickle minded, without abandoning evil-some sense objects and evil desires, and without constant remembrance of Your nice Lotus Face in my mind; (11) I was entangled piteously by seeking those people blinded by their arrogance and, I am, therefore, grieving; (12) I sought the lowliest of humans in order to establish opinions which are devoid of any essence; (13) instead of considering the human embodiment to be hard to get and attaining the Supreme bliss, I was ruined by becoming a slave of arrogance, envy, desire, miserliness and obsession; (14) though I was born in this World as a brAhmaNa, I remained performing the kind of jobs performed by lowly people; (15) I wandered spending some time for wife and some time for inheritance, children, wealth and society (of friends and relatives);

therefore, which other Lord's son will protect such a person who has so much of wickedness?

#### Word-by-word Meaning

P O Lord! Which (E) (other) Lord's (dora) son (koDuku) will protect (brOcurA) me (nannu) who has (gala) so much (entO) wickedness (duDuku)?

A O Lord! Which Lord's son will protect me who, having been attracted (AkRSTuDai) by very (kaDu) evil-some sense-objects (durviSaya) (durviSayAkRSTuDai), involved in much (niNDARu) wickedness every now and then (gaDiya gaDiyaku)?

SS1 O Moon (abja) who blossoms the heart (hRt) Lotus (kumuda) of lakSmi (zrI vanitA)! O Lord who is beyond words (avAk), mind (mAnasa) (hRtkumudAbjAvaG-mAnasa) and perceptions (gOcara)!  
Which other Lord's son will protect me who has so much wickedness?

SS2 Which other Lord's son will protect me who has so much wickedness without (IEka bOyina) understanding (mati) (literally mind) (the fact that)  
You are (nIvai) embodied (uNDaga) (nIvaiyuNDaga) as and in (andu) all (sakala) (the five) elements (space, air, fire, water, earth) (or all living beings) (bhUtamulu) (bhUtamulayandu)?

SS3 Which other Lord's son will protect me who has so much wickedness even from the days (nAdE) of young (ciruta) age (prAyamu nADE) having become (aina) sophist (kutarkuD) (ku-tarkuDaina)  
bereft of (vihIna) the nectarine (amRta) juice (rasa) of chanting (bhajana) (bhjanAmRta) Your names?

SS4 Which other Lord's son will protect such a person (aTTi) like me who has so much wickedness having wandered (tirigina) (tiriginaTTi)  
by speaking (paliki) sweet words to melt (karaga) the hearts (madi) (literally mind) of others (orula) for their (para) (literally others') wealth (dhanamula)  
in order to meet wants (korakunu) (kOrakunorula) to fill (nimpa) the tummy (kaDupu)?

SS5 Which other Lord's son will protect me who has so much wickedness ever (sadA) spending (gaDipE) time (dinamulu) (literally days) considering in his (tana) mind (madini) that (anucu),  
in this world (bhuvini), comfortable (saukhyapu) livelihood alone (jIvanamE) (jIvanamEyanucu) is all?

SS6 Which other Lord's son will protect me who has so much wickedness boasting himself to be (anu) equal (samAnamu) (samAnamanu) to Your true devotees (subhaktalaku)  
without understanding (eruGgakanu) the svara and laya (layambulu) (layambuleruMgakanu) while remaining stone (zilA) hearted (Atmulai) (zilAtmulai)  
exulting (santasilli) in initiating (upadEziJci) others in attracting (sva-vazamauTaku) (literally bring to one's fold) (sva-vazamauTakupadEziJci)  
sundry (teliyani) (literally unknown) mean people (kSudrulu) who run after dancing girls (naTa), womanisers (viTa) and women (vanitalu)?

SS7 O Lord (dEva) of celestials (dEva)! Which other Lord's son will protect me who has so much wickedness of

forgetting (maracina) chanting (bhajanambu) (glory of) Your lotus (abja) feet (pada) (padAbja), and instead (gAkanu)

totally (nera) believed (nammiti) in women (lalanA) who are beautiful (sAramabagu) to look at (dRSTiki), dwellings (sadana), an army (sEnA) of children (arbhaka) (sadanArbhaka) and huge (amita) (sEnAmita) wealth (dhana) etc (Adi) (dhanAdulanu)?

SS8 Which other Lord's son will protect me who has so much wickedness of ever (satatamu) becoming (ai) a criminal (aparAdhi) (aparAdhinai) (satatamuaparAdhinai) and fickle (capala) minded (cittuDu) (cittuDaina),

without (IEka) abandoning (rOya) evil-some sense objects (durviSaya) and evil desires (durAsalanu),

without (IEkanE) constant (sadA) remembrance (smaraNa) of Your niece (chakkani) Lotus (kamalambunanu) Face (mukha) in my (nA) mind (madilO), and

being entangled (tagili) piteously (paritApamulacE) by seeking (kOri) those people (janula) blinded (andha) by their arrogance (durmada) (durmadaAndha) and, therefore, grieving (nogili)?

SS9 Which other Lord's son will protect me who has so much disorderly (tArumAru) wickedness –

seeking (gOri) the lowliest (adhamulanu) of humans (nara) (narAdhamulanu) in order to establish (sAdhimpa) opinions (matamulanu) which are devoid (hIna) of any essence (sAra),

instead of (IEka) considering (eJci) the human (mAnava) embodiment (tanu) (literally body) to be (anucunu) hard to get (durlabhamu) (durlabhamanucuneJci) and attaining (onda) the Supreme (parama) bliss (Anandamu) (paramAnandamonda),

having been ruined (mOsa bOdi) by becoming a slave (dAsuDai) of arrogance (mada), envy (matsara), desire (kAma), miserliness (lObha) and obsession (mOhamu) (mOhamulaku), and (gAka)

though (gAka) having been (agucu) born in this World (bhuvini) as a brAhmaNa – the first (modaTi) caste (kulajuDu) (kulajuDagucu), remained (uNTini) performing (salpucunu) (salpucunuyuNTini) the kind of jobs (panulu) performed by lowly (zUdrula) people?

SS10 O Lord (ayya)! I wandered (tirigitini) (tirigitinayya) spending some time (konnALLu) for wife (satulakai) and some time (konnALLu) for inheritance (Astikai), children (sutulakai), wealth (dhana) and society (of friends and relatives) (tatulakai);

O Benefactor (Apta) of this tyAgarAja (tyAgarAjApta)! therefore, which other Lord's son will protect such (iTuvaNTi) a person who has so much of wickedness?

Notes –

C6 – kSudrulu – this is how it is given in the book of TKG. However, in other books it is given as 'zUdrulu'. In my humble opinion, in the present context, 'kSudrulu' is the appropriate word. Any suggestions ???

C6 – teliyani naTa viTa kSudrulu– the exact meaning of the adjective 'naTa viTa' is not clear. 'naTa viTi' means 'dancing girl'; 'viTuDu' means 'womaniser'. Any suggestions ???

C7 – dEva dAva – this is how it is given in all the books other than that of TKG, wherein it is given as 'dEvAdi dEva'. This needs to be checked. Any suggestions ???

C9 – mOhamulaku – this is how it is given in all the books other than that of TKG, wherein it is given as 'mOhulaku'. This needs to be checked. Any suggestions ???

## endarO mahAnubhAvulu-zrIrAgaM

In the kRti 'endarO mahAnubhAvulu' – rAga zrIrAgaM, zrI tyAgarAja sings praises of all great devotees of the Lord.

- P endarO mahAnubhAvul-  
(a)ndariki vandanamu
- A candra vadanuni(y)anda  
candamunu hRday-  
(A)ravindamuna jUci brahm-  
(A)nandam(a)nubhaviJcu vAr(endarO)
- C1 sAma gAna lOla manasija lAvaNya  
dhanya mUrdhanyul(endarO)
- C2 mAnasa vana cara vara saJcAramu salipi  
mUrti bAguga poDaganE vAr(endarO)
- C3 saraguna pAdamulaku svAntam(a)nu  
sarOjamunu samarpaNamu sEyu vAr(endarO)
- C4 patita pAvanuD(a)nE parAtparuni guriJci  
param(A)rthamagu nija mArgamutOnu  
pADucunu sallApamutO  
svara lay(A)di rAgamulu teliyu vAr(endarO)
- C5 hari guNa maNimaya saramulu gaLamuna  
zObhillu bhakta kOTul(i)lalO  
telivitO celimitO karuNa kalgi  
jagam(e)llanu sudhA dRSTicE brOcu vAr(endarO)
- C6 hoyalu mIra naDalu kalgu sarasuni  
sadA kanula jUcucunu pulaka zarIrulai  
Ananda payOdhi nimagnulai  
mudambunanu yazamu kala vAr(endarO)
- C7 parama bhAgavata mauni vara zazi  
vibhAkara sanaka sanandana  
dig(I)za sura kimpuruSa kanaka kazipu  
suta nArada tumburu  
pavana sUnu bAla candra dhara zuka  
sarOja bhava bhU-sura varulu  
parama pAvanulu ghanulu zAzvatulu  
kamala bhava sukhamu sad(A)nubhavulu gAka(yendarO)
- C8 nI mEnu nAma vaibhavambulanu  
nI parAkrama dhairyamula  
zAnta mAnasamu nIvul(a)nu  
vacana satyamunu raghuvara nI(y)eDa  
sad-bhaktiyu janiJcakanu dur-matamulanu  
kalla jEsin(a)TTi nI madi-  
n(e)riGgi santasambunanu guNa bhajan-  
(A)nanda kIrtanamu sEyu vAr(endarO)

- C9 bhAgavta rAmAyaNa gIt(A)di  
 zruti zAstra purANapu  
 marmamulanu ziv(A)di SaNmatamula  
 gUDhamulanu muppadi mukkoTi  
 sur(A)ntaraGgamula bhAvambula-  
 n(e)riGgi bhAva rAga lay(A)di saukhyamuCE  
 cir(A)yuvul kalgi niravadhi sukh(A)tmulai  
 tyAgarAj(A)ptul(ai)na vAr(endarO)
- C10 prEma muppiri konu vELa  
 nAmamu talacE vAru  
 rAma bhaktuDaina tyAga-  
 rAja nutuni nija dAsul(ai)na vAr(endarO)

Gist

O Enjoyer of recitation of sAma vEda! O Lord who is beautiful like the cupid! O Lord raghuvara!

I offer my salutations to -

(A) great devotees who enjoy the Supreme Bliss by beholding, in their heart, the charm and the bearing of the Lord;

(C1) countless blessed and pre-eminent devotees of the Lord;

(C2 & C3) great devotees who, beholding well the figure of the Lord - found in the woods of mind - by remaining with Him (in meditation), immediately surrender their heart at His holy feet.

(C4) great devotees who, while singing - jovially, in the true path of highest knowledge, about the Supreme Lord - the sanctifier of the fallen - know rAgas emanating from the sapta svaras and laya;

(C5) great devotees who, singing the excellent qualities of Lord hari, protect the entire World with their nectarine glance, with full understanding, love and compassion; (This may refer to sage nArada and the like who always roam around the World, singing praises of the Lord, intent on the welfare of the people.)

(C6) famed devotees who always beholding with their eyes the lovely Lord with exceedingly charming gait, attaining horripilation, remain delightfully immersed in the Ocean of bliss;

(C7) all those great devotees over and above the following – the supreme devotees, the blessed sages, the Moon, the Sun, sage sanaka, saga sanandana, the Lords of the Directions, the celestials, attendants of kubEra, prahlAda, sage nArada, tumburu, AJjanEya, Lord ziva, sage zuka, Lord brahma, blessed brAhmaNas, the supremely holy ones, the eminent persons, and the eternal ones who always experience Supreme bliss;

(C8) great devotees who, in order that there could sprout in them the true devotion towards the Lord, joyfully sing the blissful chant of His virtues, understanding His mind which disproved the wicked paths, describing the greatness of Lord's body, name, might and courage, calmness of mind and the truth of words uttered by Him;

(C9) great devotees who have attained a very long life and uninterrupted experiencers of bliss along with joy of bhAva, rAga and laya etc and became the benefactors of this tyAgarAja by understanding (a) the secrets of zrImad-bhAgavataM, rAmAyaNa, zrImad-bhagavad-gItA etc., vEdas, sciences and epics, (b) the secret of the six modes of formal worship like, zaiva and others, and (c) the frame of mind of thirty-three crores celestials;

(C10) great devotees who meditate on the name of the Lord at that time when their love redoubles and who have become the true servants of the Lord praised by this tyAgarAja - the devotee of Lord rAma.

## Word-by-word Meaning

P There are countless (endarO) great personages (mahAnubhAvulu); I offer my salutations (vandanamulu) to all of them (andariki) (mahAnubhAvulandariki).

A There are countless great personages who (vAru)– enjoy (anubhaviJcu) the Supreme Bliss (brahmAnandamu) (brahmAnandamanubhaviJcu) by beholding (jUci) the charm (anda) and bearing (candamu) of the Moon (candra) Faced (vadanuDu) (vadanuniyanda) Lord in the Lotus (aravaindamuna) of their heart (hRdaya) (hRdayAravindamuna);  
I offer my salutations to all of them.

C1 O Enjoyer (lOla) of recitation (gAna) of sAma vEda! O Lord who is beautiful (lAvaNya) like the cupid (manasija)! there are countless blessed (dhanya) pre-eminent persons (mUrdhanyalu);  
I offer my salutations to all of them.

C2&C3 There are countless great personages who (vAru) - behold (poDaganE) well (bAguga) the figure (mUrti) of the Lord, found (cara) in the woods (vana) of the mind (mAnasa), by remaining (in meditation) (vara saJcAramu salipi) (literally performing sacred co-dwelling) with Him and immediately (saraguna) (literally quickly) surrender (samarpaNamu sEyu) the Lotus (sarOjamunu) of (anu) (their) heart (svAntamu) (svAntamanu) at His holy feet (pAdamulaku);  
I offer my salutations to all of them.

C4 There are countless great personages who (vAru) – while singing (pADucunu) jovially (sallApamutO), in the true (nija) path (mArgamutOnu) of highest knowledge (paramArthamagu), about (guriJci) the Supreme Lord (parAtparuni) called (anE) sanctifier (pAvanuDu) (pAvanuDanE) of the fallen (patita) – know (teliyu) rAgas (rAgamulu) emanating from (Adi) the seven svaras and laya;  
I offer my salutations to all of them.

C5 There are countless great personages and excellent (kOTulu) devotees (bhakta) in this World (ilalO) (kOTulilalO) – with strings (saramulu) of jewels (maNimaya) called the qualities (guNa) of Lord hari shining (zObhillu) in their voice (gaLamuna) (literally throat), who (vAru) protect (brOcu) entire (ellanu) World (jagamu) (jagamellanu) with their nectarine (sudhA) glance (dRSTicE), with full understanding (telivitO), love (celimitO) and with (kalgi) compassion (karuNa);  
(there are countless great personages and excellent devotees in this World, singing the excellent qualities of Lord hari, protect entire World with their nectarine glance with full understanding, love and compassion.)  
I offer my salutations to them.

C6 There are countless great personages of fame (yazamu kala) who (vAru) – always (sadA) beholding (jUcucunu) (literally look) with their eyes (kanula) the lovely Lord (sarasuni) with (kalgu) exceedingly (mIra) charming (hoyalu) gait (naDalU),

attaining horripilation (pulaka zarIrulai) (literally tingling sensation in the body) remain delightfully (mudambunanu) immersed (nimagnulai) in the Ocean (payOdhi) of bliss (Ananda);

I offer my salutations to all of them.

C7 There are countless great personages other than (gAka) (the following)- the Supreme (parama) devotees (bhAgavata) of the Lord, the blessed (vara) sages (mauni), the Moon (zazi), the Sun (vibhAkara), sage sanaka, saga sanandana, the Lords (Iza) of the Directions (dik) (digIza), the celestials (sura), attendants of kubEra (kimpuruSa),

prahlAda – son (suta) of hiraNya (kanaka) kazipu, sage nArada, the celestial musician tumburu, AJjanEya – son (sUnu) of vAyu (pavana), Lord ziva – wearer (dhara) of young (bAla) moon (candra), sage zuka,

Lord brahmA – abiding (bhava) in Lotus (sarOja), blessed (varulu) brAhmaNas (bhU-sura), the supremely (parama) holy (pAvanulu) ones, the eminent persons (ghanulu), the eternal ones (zAzvatulu) (all these) who –

always (sadA) experience (anubhavulu) (sadAnubhavulu) Supreme bliss – brahmAnanda – (brahmA – one abiding (bhava) in Lotus (kamala) – bliss – Ananda (sukhamu));

I offer my salutations to all of them.

C8 O Lord raghuvara! There are countless great personages who (vAru) – in order that there could sprout (janiJcakanu) in them the true devotion (sad-bhaktiyu) towards You (nIyeDa),

joyfully (santasambunanu) sing (kIrtanamu sEyu) the blissful (Ananda) chant (bhajana) (bhajanAnanda) of Your virtues (guNa),

describing the greatness (vaibhavambulanu) of Your (nI) body (mEnu), Your name (nAma), Your (nI) might (parAkrama) and courage (dhairyamula), Your calmness (zAnta) of mind (mAnasamu) and the truth (satyamunu) of words (vacana) uttered (anu) by You (nIvu) (nIvulanu),

understanding (eriGgi) Your (nI) mind (madini) (madineriGgi) which (aTTi) disproved (kalla jEsina) (jEsinaTTi) the wicked paths (dur-matamulanu);

I offer my salutations to all of them.

C9 There are countless great personages who (vAru) - attaining (kalgi) a very long (cira) life (Ayuvul) (cirAyuvul) and uninterrupted (niravadhi) experience of bliss (sukhAtmulai) along with joy (saukhyamucE) of bhAva (literally state of mind), rAga and laya etc (Adi) (layAdi),

became (aina) the benefactors (Aptulu) (Aptulaina) of this tyAgarAja by understanding (eriGgi) -

the secrets (marmamulanu) of zrImad-bhAgavataM (bhAgavata), rAmAyaNa, zrImad-bhagavad-gItA etc (Adi) (gItAdi), vEdas (zruti), sciences (zAstra) and epics (purAna) (purANapu),

the secret (gUDhamulanu) of the six methods (SaNmatamula) of formal worship like, zaiva (ziva) and others (Adi) (zivAdi),

the inner (antaraGgamula) minds (bhAvambulanu) (literally frame of mind) (bhAvambulaneriGgi) of thirty-three crores (muppadi mukkoTTi) celestials (sura) (surAntaraGgamula);

I offer my salutations to all of them.

C10 There are countless great personages who (vAru) – meditate (talacE) (literally think) on the name (nAmamu) of the Lord at that time (vELa) when their love (prEma) redoubles (muppiri konu) and who (vAru) –

have become (aina) the true (nija) servants (dAsulu) (dAsulaina) of the Lord praised (nutuni) by this tyAgarAja - the devotee (bhaktuDu) (bhaktuDaina) of Lord rAma;

I offer my salutations to all of them.

Notes –

A – candara vadanuni – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘canduru varNuni’. In my humble opinion, ‘canduru varNuni’ does not seem to be correct, because the hue of the Lord is blue-black. zrI tyAgarAja has, nowhere, mentioned the hue of the Lord is white ie the hue of moon. He uses the word ‘canduru bOlu mukhamu’ in the kRiti ‘ennaDu jUtunO’ – rAga kalAvati. Therefore, while ‘canduru’ may be correct, ‘varNuni’ seems to be incorrect. This needs to be checked. Any suggestions ???

General – The order of caraNas are as given in all the books other than that of TKG, wherein the first 9 caraNas are treated as svara sAhitya and the caraNa 10 as the only caraNa. This needs to be checked. Any suggestions ???

C2 – salipi – In the book of CR and ATK, it is given as ‘salipi’ and translated as ‘seeking and finding Him in the deep forest of their mind’. However, in the book of TKG and TSV/AKG, this is given as ‘nilipi’ and translated as ‘control the rambling mind’. The words ‘salipi’ – ‘to perform’ and ‘nilipi’ - ‘to stop’ have totally opposite meanings. The wordings of the kRti does not permit meaning of ‘nilipi’ for the following reasons –

(1) There are two similar words – ‘cara’ (go about) and ‘saJcara’ (go about together or remain with); if their contention is accepted, one of the words will become superfluous. (2) The word ‘vara’ becomes superfluous; in fact, it qualifies the word ‘saJcAra’. (3) zrI tyAgarAja uses the word ‘cara’ frequently to indicate where the Lord found - ‘Agama cara’ etc; here uses ‘mAnasa vana cara’ to mean ‘one who is found in the woods of mind’ (4) In the kRti ‘sundara tara dEhaM’ – rAga pantuvarALi, zrI tyAgarAja states ‘tyAgarAja hRt-saJcAraM’ – one who is found in the heart of this tyAgarAja. (5) ‘saJcara’ has been used by zrI tyAgarAja in another kRti ‘mAnasa saJcararE rAmE’ – rAga punnAgavarALi which clearly indicates the meaning of the word ‘saJcararE’ is ‘going along or remaining’. (5) The famous kRti of sadAziva brahmEndra ‘mAnasa saJcararE’ is also worth mentioning.

However, I may humbly submit that unless one has actually beheld (saJcAra) the Lord in his mind (intellect), all these discussions would amount to intellectual verbiage only. From that standpoint, I cannot boldly make a statement as to what ‘saJcAra’ actually means.

C3 – saraguna – this caraNa is to be read as continuation of the previous caraNa. zrI tyAgarAja states that as they behold the Lord, they immediately surrender their hearts at the feet of the Lord.

C5 – hari guNa maNimaya saramulu gaLamuna – ‘gaLa’ means ‘neck’ and ‘throat’, ‘voice’. Accordingly what zrI tyAgarAja actually means is ‘with the voice describing the series of qualities of the Lord hari’. Any suggestions ???

C6 – sarasuDu – Though this has been translated as ‘lovely Lord’, the implication seems to be the ‘Lord who is the pith and substance’.

C8 – durmatamulanu kalla jEsinaTTi – The word ‘mata’ should be seen in the light of ‘SaNmata’ given in caraNa 9. zrI tyAgarAja seems to reject all other methods of worship of the Lord. As the path of bhakti is common for all the six modes of worship (zaiva, vaiSNava etc), ‘mata’ here, does not denote SaNmata, but ‘other methods or paths of worship’.

As stated in caraNa 3 – ‘pAdamulaku svAntam(a)nu sarOjamunu samarpaNamu sEyu’, zrI tyAgarAja seems to make an implicit reference to the statement of zrI rAma at the time surrender of vibhISaNa (vAlmIki rAmAyaNa – yuddha kaNDa) -



sakRdEva prapannAya tavAsmIti ca yAcate |  
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || XVIII -33

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.”

The famous statement of zrI kRSNa in zrImad bhagavat gItA, Chapter 18 extolling ‘surrender’ as the sure means of redemption is also relevant -

sarvadharmAnparityajya mAmEkaM zaraNaM vraja ||  
ahaM tvA sarvapApEbhyO mOkSayiSyAmi mA zuca: || 66 ||

“Relinquishing all dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not.” (Translation by Swami Swarupananda)

C8 – santasambunanu – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘santatambunanu’. ‘santasambunanu’ meaning ‘joyfully’ seem more appropriate in the present context. This needs to be checked. Any suggestions ???

C9 - SaNmata – Worship of Lord ziva (Saivam), viSNu (Vaishnavam), zakti (Sakta), kumAra (Kaumara), gaNapati (Ganapatya) and sUrya (Saura).

C9 – muppadi mukkOti sura – (also known as ‘tridaza’ – 12 Adityas, 8 vAsus, 11 rudras, 2 azvins = 33; their lord – tridaza-pati or adhipa – indra).

C10 – talacE – this is how it is given in the books of TKG and TSV/AKG; however, in the books of CR and ATK, it is given as ‘talacu’. This needs to be checked. Any suggestions ???

## sAdhiJcenE-Arabhi

In the paJca ratna kRti ‘sAdhiJcenE O manasa’ – rAga Arabhi, zrI tyAgarAji extols the Lord – many epithets are ninda stuti.

P sAdhiJcenE O manasa

A bOdhiJcina sanmArga vacanamula  
boGku jEsi tA paTTina paTTu (sA)

C samayAniki tagu mATal(A)DenE

svara sAhitya

SS1 dEvaki vasu dEvulan(E)kiJcin(a)Tu (sama)

SS2 raGg(E)zuDu sad-gaGgA janakuDu  
saGgIta sAmpradAyakuDu (sama)

SS3 gOpI jana manOratham(o)saGga  
lEkanE gEliyu jEsE vADu (sama)

SS4 vanitala sadA sokka jEyucunu  
mrokka jEsE paramAtmuD(a)diyu gAka  
yazOda tanayuD(a)Jcu mudambunanu  
muddu peTTa navvuc(u)NDu hari (sama)

- SS4(A) sAr(A)sAruDu sanaka sanandana  
san-muni sEvyuDu sakal(A)dhAruDu (sama)
- SS5 parama bhakta vatsaluDu suguNa  
pArAvAruND(A)janmam(a)naghuD(I)  
kali bAdhala tIrcuvAD(a)nucu nE  
hRd-ambujamuna jUcuc(u)NDaga (sama)
- SS6 harE rAmacandra raghu kul(E)za  
mRdu subhASa zESa zayana  
para nArI sOdar(A)ja virAja turaga  
rAja rAja nuta nirAmay(A)paghana  
sarasIruha daL(A)kSa(y)anucu  
vEDukonna nannu tA brOvakanu (sama)
- SS7 zrI veGkaTEza svaprakAza  
sarv(O)nnata sajjana mAnasa nIKetana  
kanak(A)mbara dhara lasan-makuTa  
kuNDala virAjita harE(y)anucu nE  
pogaDagA tyAgarAja gEyuDu  
mAnav(E)ndruD(ai)na rAmacandruDu (sama)
- C samayAniki tagu mATal(A)DenE  
sad-bhaktula naDatal(i)TI(a)nenE  
amarikagA nA pUja konenE  
aluka vadd(a)nenE  
vimukhulatO cEra pOkum(a)nenE  
veta kaligina tALukomm(a)nenE  
dama zamAdi sukha dAyakuDagu zrI  
tyAgarAja nutuDu centa rAkanE (sA)

Gist

O My Mind! The Lord, indeed, accomplished (substantiated his point) (what He wanted).

O My Mind! Having falsified all the utterances of true path (He Himself) taught, He, indeed, (accomplished) – substantiated the stand He had taken.

He spoke (seemingly devious) words suited to the occasion in the following ways –

SS1. As if defaming His parents – dEvaki and vasu dEva, He spoke (seemingly devious) words suited to the occasion.

SS2. The Lord of zrI raGgaM, One who generated sacred river gaGga, One belonging to musical tradition, spoke (seemingly devious) words suited to the occasion.

SS3. The Lord who, without fulfilling the desire of the damsels of vraja, makes fun of them, spoke (seemingly devious) words suited to the occasion.

SS4. The Supreme Lord who, while making the damsels enamoured of Him always, also makes them worship Him, further, the Lord hari who, when joyously kissed as the son of yazOda, would keep smiling (OR the Lord hari who, when yazOda joyously kisses Him as her son, would keep smiling), spoke (seemingly devious) words suited to the occasion.

SS4A. The Lord who is both the substance and non-substance, worshipped by great sages like sanaka and sanandana, the prop of everything, spoke (seemingly devious) words suited to the occasion.

SS5. While I keep beholding Him in the Lotus of my heart as – the supremely affectionate One towards devotees, the Ocean of virtues, the Sinless

One throughout life, and the reliever of the troubles of this age of kali, He spoke (seemingly devious) words suited to the occasion.

SS6. Instead of protecting me who besought Him as – O Lord rAmacandra, O Lord of Solar dynasty, O the soft spoken, O Lord reclining on zESa, O Brother of pArvatI – the Supreme Goddess, O Unborn, O Lord who speeds on garuDa, O Lord praised by Emperors, O Lord with healthy limbs, and O Lotus petal Eyed, He spoke (seemingly devious) words suited to the occasion.

SS7. Even though I extol Him as – O Lord zrI veGkatEza, O Self-effulgent One, O Most Eminent of all, O Lord residing in the hearts of virtuous people, O Lord wearing golden (hued) garments, O Resplendent One with shining diadem and ear-rings and O Lord hari, the Lord rAmacandra who is the Lord of humans – one sung about by this tyAgarAja spoke (seemingly devious) words suited to the occasion.

He spoke (seemingly devious) words suited to the occasion; He prescribed that this is how the conduct of true devotees is; He accepted my worship in a befitting manner; He asked me not to be afraid; He asked me not to associate with those who have turned their faces away from the Lord; He asked me to forbear even when I am distressed. Thus, the Lord - One who confers the comfort of control of mind and control of physical body etc, the Lord praised by this tyAgarAja, without coming near, accomplished (substantiated his point).

#### Word-by-word Meaning

P O My Mind (manasA)! The Lord, indeed, accomplished (substantiated his point) (sAdhiJcenE) (what He wanted).

A O My Mind! Having falsified (boGku jEsi) all the utterances (vacanamula) of true path (san-mArga) (He Himself) taught (bOdhiJcina), He, indeed, (accomplished) – substantiated the stand (paTTu) (literally hold) He (tA) had taken (paTTina) (literally what held).

C He spoke (ADenE) (seemingly devious) words (mATalu) (mATalADenE) suited (tagu) to the occasion (samayAniki) in the following ways –

SS1 As if (aTu) defaming (EkiJcina) (EkiJcinaTu) His parents – dEvaki and vasu dEva (dEvulanEkiJcinaTu), He spoke (seemingly devious) words suited to the occasion.

SS2 The Lord (IzuDu) of zrI raGgaM (raGgEzuDu), One who generated (janakuDu) sacred (sad) river gaGga, One belonging to musical (saGgIta) tradition (sAmpradAyakuDu),  
spoke (seemingly devious) words suited to the occasion.

SS3 The Lord (vADu) who, without (lEkanE) fulfilling (osaGga) the desire (manOrathamu) (manOrathamosaGga) of the damsels (jana) (literally people) of vraja (gOpi), makes (jEsE) fun (gEliyu) of them,  
spoke (seemingly devious) words suited to the occasion.

SS4 The Supreme Lord (paramAtmuDu) who, while making (jEyucunu) the damsels (vanitala) enamoured (sokka) of Him always (sadA), also makes (jEsE) them worship (mrokka) Him; further (adiyu gAka),  
the Lord hari who, when joyously (mudambunanu) kissed (muddu peTTa) as (aJcu) the son (tanayuDu) (tanayuDaJcu) of yazOda, would keep (uNDu) smiling (navvucu) (navvucuNDu) (OR the Lord hari who, when yazOda joyously kisses Him as her son, would keep smiling),  
spoke (seemingly devious) words suited to the occasion.

SS4A The Lord who is –  
both the substance (sAra) and non-substance (asAra) (sArAsAruDu),  
worshipped (sEvYuDu) by great sages (sanmuni) like sanaka and  
sanandana,  
the prop (AdhAruDu) of everything (sakala) (sakalAdhAruDu),  
spoke (seemingly devious) words suited to the occasion.

SS5 While I keep (uNDaga) beholding (jUcucu) (jUcucuNDaga) Him in the  
Lotus (ambujamuna) of my heart (hRt) (hRd-ambujamuna) as (anucu) –  
the supremely (parama) affectionate One (vatsaluDu) towards devotees  
(bhakta),  
the Ocean (pArAvAruNDu) of virtues (suguNa),  
the Sinless One (anaghuDu) throughout life (Ajanmamu), and  
the reliever (tIrcu vADu) (vADanucu) of the troubles (bAdhala) of this (I)  
(pArAvAruNDaJanmamanaghuDI) age of kali,  
He spoke (seemingly devious) words suited to the occasion.

SS6 Instead of protecting (brOvakanu) me (nannu) who besought  
(vEDukonna) Him as (anucu) –  
O Lord (harE) rAmacandra, O Lord (Iza) of Solar (raghu) dynasty (kula)  
(kulEza), O the soft (mRdu) spoken (subhASa), O Lord reclining (zayana) on  
zESa, O Brother (sOdara) of pArvatI – the Supreme (para) Goddess (nArI)  
(literally woman),  
O Unborn (aja) (sOdarAja), O Lord who speeds (turaga) on garuDa  
(virAja), O Lord praised (nuta) by Emperors (rAja rAja), O Lord with healthy  
(nirAmaya) limbs (apaghana) (nirAmayApaghana),  
O Lotus (sarasIruha) petal (daLa) Eyed (akSa) (daLakSayanucu),  
He (tA) spoke (seemingly devious) words suited to the occasion.

SS7 Even though I (nE) extol (pogaDagA) Him as –  
O Lord zrI veGkatEza, O Self-effulgent One (svaprakAza), O Most  
Eminent (unnata) of all (sarva) (sarvOnnata), O Lord residing (nikEtana) in the  
hearts (mAnasa) (literally minds) of virtuous people (sajjana),  
O Lord wearing (dhara) golden (hued) (kanaka) garments (ambara)  
(kanakAmbara), O Resplendent One (virAjita) with shining (lasat) diadem  
(makuTa) (lasan-makuTa) and ear-rings (kuNDala) and O Lord hari (harE)  
(harEyanucu),  
the Lord rAmacandra (rAmacandruDu) who is (aina) the Lord (indruDu)  
of humans (mAnava) (mAnavEndruDaina) – one sung about (gEyuDu) by this  
tyAgarAja spoke (seemingly devious) words suited to the occasion.

C He spoke (ADenE) (seemingly devious) words (mATalu) (mATalADenE)  
suited (tagu) to the occasion (samayAniki);  
He prescribed (anenE) (literally said) that this (iTlu) is how the conduct  
(naDatalu) (naDataliTlanenE) of true devotees (sad-bhaktula) is;  
He accepted (konenE) my (nA) worship (pUja) in a befitting manner  
(amarikagA); He asked (anenE) me not to be (vaddu) (vaddanenE) afraid (aluka);  
He asked (anenE) me not to associate (jEra pOkumu) (pOkumanenE)  
with those who have turned their faces away (vimukhulu) (vimukhulatO) from  
the Lord;  
He asked (anenE) me to forbear (tALukommu) (tALukommanenE) even  
when I am distressed (veta kaligina).  
Thus, the Lord - One who confers (dAyakuDagu) the comfort (sukha) of  
control of mind (zama) and control of physical body (dama) etc (Adi) (damAdi),  
the Lord praised (nutuDu) by this tyAgarAja (zrI tyAgarAja),  
without coming (rAkanE) near (centa), accomplished (substantiated his  
point).

Notes –

C – samayAniki – In the book of ATK, it has been explained that the correct word is ‘samayAlaku’. This needs checking. Any suggestions ???

A – sanmArga vacanamula boGku jEsi – svara sAhityas 1 to 4 of the caraNa are in praise of zrI kRSNa. The stark difference between conduct of zrI rAma and zrI kRSNa is what mentioned here. However, to understand the true purport of the sports which the Lord enacted as zrI kRSNa, it needs a frame of mind like those of zrI rAmakRSNa paramahaMsa, mIrA, ANDAL and other devotees of the Lord. Though zrI tyAgarAja seems to criticise the Lord in this kRti, if we read his ‘nauka caritra’ wherein the Raas Lila has been dramatised, it would be clear that zrI tyAgarAja is pointing out only to apparent differences. Annie Besant’s comments on the episode of vastrAparahaNa -

“The Gopis were Rishis, and the Lord Supreme as a babe is teaching them a lesson. But there is more than that. There is a profound occult lesson behind the story. When the Soul is approaching the Supreme Lord at one great stage of initiation, it has to pass through a great ordeal. Stripped of everything on which it has hitherto relied, stripped of everything that is not its inner self, deprived of all external aid, of all external protection, of all external covering, the soul itself, in its own inherent life, must stand naked and alone, with nothing to rely on save the life of the Self within it. If it flinches before the ordeal, if it clings to anything to which it has hitherto looked for help, if in the supreme hour, it cries out for friend or help, or even the Guru himself, the soul fails in that ordeal. Naked and alone it must go forth, with absolutely none to aid it save the divinity within itself. And it is that nakedness of the soul as it approaches the supreme goal, that is told of in that story.”

(Source - <http://www.geocities.com/profvk/gohitvip/Rasililapage1.html>)

SS1 – EkiJcanaTu – In all the books this is given as ‘EgiJcanaTu’. In telugu, these two words have different meanings. By softening the ‘ka’ it should not be made into ‘ga’ because the meaning will be distorted. In the present context ‘EgiJcinaTu’ is meaningless. Therefore, ‘EkiJcanaTu’ has been adopted. This needs to be checked. Any suggestions ???

SS1 – dEvaki vasudEvulanEkiJcanaTu – In some books, this has been taken to mean ‘He subjected his parents to trilas and sorrow’. In my humble opinion, the corresponding word EkiJcu’ does not convey any such meaning; it means ‘defame’ and similar meanings. Any suggestions ???

SS2 – sad-gaGgA janakuDu - Regarding birth of river gaGga, the following verse in zrImad bhAgavataM – Book 8 – Chapter 21 is relevant –

dhAtu: kamNDalujalaM taturukramasya  
pAdAvanEjanapavitrataY narendra |  
svardhunyabhUnnabhasi sA patatI nimArSTi  
lOkatrayaM bhagavatO vizadEva kIrti: || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus feet of Lord vAmanadEva, who is known as urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the gaGga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

SS2 – sampradAyakuDu – This is how it is given in all the books. However, as per Telugu dictionary, the word should be ‘sampradAyikuDu’. Any suggestions ???

SS2 – saGgIta sAmpradAyakuDu – kRSNa is an expert flute player, hearing which the complete goKula was mesmerised.

SS3 – jEsE – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, it is given as 'jEseDu'. This needs to be checked. Any suggestions ???

SS3 – gOpi jana manOrathamosaGga lEkanE – Please refer to zrImad bhAgavataM, Book 10, Chapter 39, wherein the Lord assures the gOpis that he would return to vraja, but never ever returned after that –

tAstathA tapyatIrvIkSya svaprasthAnE yadUttama: |  
sAntvayAmAsa saprEmairAyAsya iti dautyakai: || 35 ||

“Observing them suffering agony as aforesaid at His departure, zrI KRSNa (the foremost of yadus) comforted them with message full of love, sent through a messenger, saying ‘I shall come (back)’.”

SS4 – muddu peTTa – 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 ‘muddu peTTu’. In my humble opinion, in the present context, the correct word is ‘muddu peTTa’. Any suggestions ???

SS4 – navvucuNDu – kRSNAvatAra is considered by vaiSNavas as a pUrNAvatara (though zrI tyAgarAja considers rAmAvatAra to be so – please refer to his kRti ‘raghupate rAma – rAga zahAna’ – caraNa 2) wherein the Lord fully exhibited His sports to the wonderment of one and all; yet He, for all pretensions, was the babe. Therefore, the smile (navvu) on His face as if to mock at His ‘mother’; Please refer to pApanAsaM sivan’s kRti ‘en2n2a tavaM seydan2ai yazOda’ wherein he ecstatically sings ‘parabrahmaM un2n2ai ammAyen2Razhaikka’.

SS4(A) - This SS is not available in other books. This needs checking. Any suggestions ???

SS4(A) – sArAsAra – as per Sanskrit Dictionary this word means - substance and (or) emptiness, strength and (or) weakness, worth and (or) worthlessness, strong and (or) weak. Please also refer to similar words ‘artha anartha’ (viSNu sahasranAmaM) etc which refer to the Supreme Lord (paramAtma).

SS5 – AjanmamanaghuDu – One who is sinless throughout his life. The following verse from zrImad bhAgavataM – Book 10 – Chapter 22 (gOpi vastra apaharaNa episode) refers –

saMkalpO vidita: sAdhvyO bhavatInAM madarcanaM |  
mayAnumOdita: sO(a)sau satyO bhavitumarhati ||  
na mayAvEzitatadhiyAM kAma: kAmAya kalpatE |  
bharjitA kvathitA dhAna prAyO bIjAya nESyatE || 25, 26 ||

“Your desire, O Chaste Girls, in the shape of eagerness to worship Me is (already) known to me. (Nay), it has been approved of by Me; (hence) it deserves to materialize.

The craving for enjoyment on the part of those whose mind is devoted to Me cannot lead to (further) enjoyment even as seeds of grain (once) fried or boiled are not as a general rule intended to be sown.”

SS6 – para nArI sOdara – In some books it has been taken as ‘one who behaves like brother with other women’. In my humble opinion, considering the context, this refers to ‘pArvati’ – ‘brother of pArvathi’. ‘para’ also means ‘Supreme Being’. Any suggestions ???

SS7 – svaprakAza – This is how it is found in all the books other than that of TKG, wherein this is given as ‘suprakAza’. In my humble opinion, ‘svaprakAza’ is the correct word. Any suggestions ???

C – sadbhaktula naDataLu – Please refer to kRti 'karuNa ELAgANTE'. The list is as given herein – A true devotee will NOT -

utter falsehood; beseech mean-minded; worship even benevolent kings; forget the Sun (worship); touch meat; drink any intoxicants; cause injury to others; forget teachings; use or enjoy the three kinds of desires - wife, children and wealth; exhibit the delight of wandering as living free; deceive anyone; utter falsehood with blessed or pious people; abandon the truth even when his mind or intellect is disturbed; deviate from his aim with the understanding that he is only a witness.

C – veta galgina – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'veta galgitE'. This needs to be checked. Any suggestions ???

C – zama dama - Six Virtues – SaDguNa sampat – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed. Source -

<http://lists.advaita-vedanta.org/archives/advaita-l/2005-January/014664.html>

## ***saMgItaM – Its Greatness***

### **vidulaku mrokkeda-mAyAmALavagauLa**

In the kRti 'vidulaku mrokkeda' – rAga mAyAmALavagauLa, zrI tyAgarAja pays tribute to the Great Maestros of Music.

P vidulaku mrokkeda saGgIta kO(vidulaku)  
A mudamuna zaGkara kRta sAma nigama  
vidulaku nAd(A)tmaka sapta svara (vidulaku)  
C kamalA gaurI vAgIzvarI vidhi  
garuDa dhvaja ziva nAradulu  
amar(E)za bharaata kAzyapa caNDIz-  
(A)JjanEya guha gaja mukhulu  
su-mRkaNDuja kumbhaja tumburu vara  
sOmEzvara zArGga dEva nandi  
pramukhulaku tyAgarAja vandyulaku  
brahmAnanda sudh(A)mbudhi marma (vidulaku)

Gist

I salute with pleasure the masters of sAma vEda created by Lord zaGkara and the maestros of the seven notes which are core of nAda.

I salute the important persons among the maestros of music – lakSmi, pArvati, sarasvati, brahmA, Lord viSNu, Lord ziva, sage nArada, indra, sages bharaata, kAzyapa, caNDIza, AJjanEya, subrahmaNya, vinAyaka, sages mArkaNDEya, agastya, tumburu, the blessed sOmEzvara, zArGga dEva, nandi, and whom this tyAgarAja salutes - all of whom are the knowers of the secrets of the nectarine ocean of the Supreme Bliss.

Word-by-word Meaning

P I salute (mrokkeda) the maestros (kOvidulaku) of music (saGgIta).

A I salute with pleasure (mudamuna) -  
the masters (vidulaku) of sAma vEda (nigama) created (kRta) by Lord  
zaGkara and  
the maestros (vidulaku) of the seven (sapta) notes (svara) which are core  
(Atmaka) of sound (nAda) (nAdAtmaka).

C I salute the important persons (pramukhulaku) among the maestros of  
music –  
lakSmi (kamala), pArvati (gaurI), sarasvati – Goddess (IzvarI) of speech  
(vAk) (vAgIzvarI), brahmA (vidhi), Lord viSNu – one who has garuDa as flag  
(dhvaja), Lord ziva, sage nArada (nAradulu),  
indra – the Lord (Iza) of celestials (amara) (amarEza), sages bharata,  
kAzyapa, caNDIza, AJjanEya (caNDIzAJjanEya), subrahmaNya (guha),  
vinAyaka – elephant (gaja) faced (mukha) (mukhulu),  
sages mArkaNDEya – son of mRkaNDu (su-mRkaNDuja), agastya –  
pitcher born (kumbhaja), tumburu – chief of gandharva – celestials musicians,  
the blessed sOmEzvara, zArGga dEva, the bull (nandI) – carrier of Lord ziva, and  
whom this tyAgarAja salutes (vandyulaku) – all of whom are the knowers  
of the secrets (marma) of the nectarine (sudhA) ocean (ambudhi)  
(sudhAmbudhi) of the Supreme Bliss (brahmAnanda).

Notes -

A - sAma nigama - According to 'karnAtaka saMgIta zAstra' by zrI AS  
Panchapakesa Iyer, while Rk and yajur vEdas contain only three svara, sAma  
vEda contains all the sapta svara.

"Poetry is the essence of Speech; Music is the essence of Poetry; The  
Udgita of Sama Veda embodied by the Pranava is the essence of Music; Thus,  
this Omkaara (Pranava Nada) is the utmost, the most valuable, the final essence  
of all essences." For more information on sAma vEda and its connection to music,  
please visit the site –

<http://www.ramanuja.org/sv/bhakti/archives/oct95/oo85.html>

A – nAda – the English word 'sound' does not fully convey the meaning  
of this word. In Hindu Theology, with reference to music, this word has a special  
significance and, therefore, left untranslated. This word encompasses both  
primordial sound (anAhata) and created sound (ahata). kabIr sings 'anahat ki  
zabd bhajE nirantar' (anAhata zabda is sounding ceaselessly). Details regarding  
'anAhata nAda' may be found in the e-book 'kuNDalini yOga' by Swami  
Sivananda which may be downloaded from website – <http://www.dlshq.org/>

A - zaGkara kRta – In the kRti 'nAda tanumanizaM' – zrI tyAgarAja  
states that Lord zaGkara is the embodiment of nAda. In the kRti 'rAga sudhA  
rasa', zrI tyAgarAja states 'sadAziva mayamagu nAdOMkara svara vidulu'.  
Accordingly, zaGkara mentioned in this kRti is sadAziva – the paramAtma and  
not ziva of Trinity; this is further substantiated by mention of 'ziva' in the  
caranaM also.

As far vEdAs are concerned, the literary (sAhitya) aspect cannot be  
separated from the sound (nAda) aspect. The fact that vEdas are called zruti –  
one that is heard – implies that vEdas should be learnt under a preceptor and not  
simply by reading from the books. Therefore, as zaMkara – the paramAtma who  
is the embodiment of nAda, is also the creator of all vEdAs including sAma vEda.

Accordingly the anupallavi can be rendered as –

"I salute with pleasure the maestros of the music of the seven notes  
which have the sound of sAma vEda – created by zaMkara - at its core."

C - bharata – it refers to sage bharata – author of 'nATya zAstra' – For  
more details about the origins of bhArata nATyam, please visit the site –

[http://in.geocities.com/medhahari/bharata\\_natyam/bharata\\_natyam.html](http://in.geocities.com/medhahari/bharata_natyam/bharata_natyam.html)



C - kAzyapa – the progenitor of both sura and asura; also one of sapta RSi and also the priest in the Court of King dazaratha and rAma along with vAmadEva, vaziSTha, jAbAli and mAarkaNDeyA. It is not clear to whom zRI tyAgarAja refers.

C - caNDIza – One of the five forms of Lord ziva – To know full details, please visit the site - <http://www.shaivam.org/nachande.html>

C - mArkaNDeyA – to know more about mArkaNDeyA, please visit site- [http://www.srividya.org/Divine\\_Stories/MARKANDEYA.pdf](http://www.srividya.org/Divine_Stories/MARKANDEYA.pdf) To know more about mArkaNDeyA purANA – please visit site – <http://www.urday.com/markandeya.htm>

C - sOmEzvara – According to Monier’s Dictionary, it is one of the names of kRSNa. The other sOmEzvara is the name of Lord ziva at the famous sOmanAtha temple at Gujarat. Since kRSNa is very fond of music, this name, in my opinion, may refer to kRSNa.

There is a mention of sOmanAtha (17<sup>th</sup> century) – author of ‘rAgavibodhA’ -<http://www.gswift.com/article.pdf> It is not clear whether zRI tyAgarAja means kRSNa or sOmanAtha by ‘sOmEzvara’.

C – zArGga dEva – The author of ‘saMgIta ratnAkara’ – “One of the major treatises on Indian music, written around the thirteenth century, authored by Sarangadeva. It covers a wide area of scholarship and understanding and has influenced all subsequent writings on music.” – Source – <http://carnatica.net/onlinedictionary/dics.htm>

C - nandI – Bull of Lord ziva. However, according to the tamizh work ‘tirumandiraM’ by tirumUlar, nandI is also the name of the paramAtmA.

## **sogasugA mRdaGga-zrIraJjani**

In the kRti ‘sogasugA mRdaMga’ – rAga zrIraJjani, zRI tyAgarAja extols the music with devotion.

P sogasugA mRdaGga tALamu jata gUrci ninu  
sokka jEyu dhIruD(e)vvaDO

A nigama zir(O)rthamu galgina  
nija vAkkulatO svava zuddhamutO (sogasu)

C yati vizrama sadbhakti  
virati drAkSA rasa nava rasa  
yuta kRticE bhajiyiJcE  
yukti tyAgarAjuni taramA zRI rAma (sogasu)

Gist

O Lord zRI rAma! Whoever is that resolute person to make You nicely enamoured by songs, containing true words of the meanings of upaniSads, in pure svava attuned to the beat of mRdaGga!

Is the method of chanting Your names, as kRtis consisting of nava rasa which brings elation as if drinking wine, reflecting true devotion and indifference to Worldly objects, along with rhythmic pattern of svavas and words (or pause in the prosody) and pausing at right places, within the capability of this tyAgarAja?

Word-by-word Meaning

P Whoever (evvaDO) is that resolute person (dhIruDu) (dhIruDevvaDO) who makes (jEyu) You (ninu) nicely (sogasugA) enamoured (sokka) by songs attuned (jata gUrci) to the beat (tALamu) of mRdaGga!

A Whoever is that resolute person who makes You nicely enamoured by songs with,  
true (nija) words (vAkkulatO) containing (galgina) the meanings (arthamu) of upaniSads – the head (zirO) (zirOrthamu) of vEda (nigama), and pure or unalloyed (zuddamutO) svara attuned to the beat of mRdaGga!

C O Lord zrI rAma! Is the method (yukti) of chanting Your names (bhajiyiJcE) in the form of kRti (kRticE) consisting of (yuta) – the nine (nava) kinds of characterisation of sentiments (rasa) which brings in elation as if drinking wine - grape (drAkSA) juice (rasa), reflecting true devotion (sadbhakti), indifference (virati) to Worldly objects, along with rhythmic pattern of svaras and words (or pause in the prosody) (yati), pausing at right places (vizrama), within the capability (taramA) of this tyAgarAja (tyAgarAjuni)? whoever is that resolute person who makes You nicely enamoured by song attuned to the beat of mRdaMga!

Notes –

General – This kRti contains technical terminologies peculiar to music. Since I am not qualified on the subject, I have translated the kRti based on material available, indicating the sources thereof. From the reading of the materials concerned with these technical terms ‘yati’, ‘vizrama’ it seems that these relate to the art of singing with proper intonations, punctuations, breaks etc, so that, while abiding by metre of the rAga, the bhAva of the kRti would not only be not disturbed, but, rather, highlighted. If there are any errors, kindly pardon me. Suggestions, if any, will be incorporated appropriately. ???

A – nigama ziras –In the kRti ‘O rAma rAma sarvOnnata’, zrI tyAgarAja uses the terminology – ‘vEda ziramulellanu nIvE daivamani’. There, the meaning taken is ‘upaniSad’ based on the context and also as per a write-up in The Hindu available in website –

<http://www.hinduonnet.com/2000/11/07/stories/13070179.htm>

In the kRti ‘sAmaja vara gamana’ also, zrI tyAgarAja uses the word. However, there, it becomes very difficult to assign the meaning ‘upaniSad’; based on the context ‘vEda zirO mAtRja sapta svara’, the meaning ‘gAyatri’ fits in better. However, in this kRti, the meaning ‘upaniSad’ suits. Any suggestions ???

C – nava rasa - zRGgAra - love, vIra - valour, bIbhatsa - disgust, raudra - anger, hAsya - mirth, bhayAnaka - terror, karuNa - pity, adbhuta - wonder, zAnta – tranquility; a tenth is also mentioned – vAtsalya – parental fondness.

C – yati – Dictionary meaning - ‘a caesura in prosody’; (caesura – break between words within a metrical foot; pause near middle of a line) : (prosody – study of versification; laws of metre).

‘Rules of prosody’ – source

<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/sogasuga.htm>

‘A rhythmic pattern of svaras, words, or beats in a taal. The types are: sama, gOpucca, srotovaaha, Damaru, mridanga, and vishama’. Source –

<http://www.karnatik.com/glossy.shtml>

‘In a Thala, if something is formulated by manodarma, it is called yathi. In pieces like Thevaram and Thiruppugazh we can see these yathis. Similarly, when we resort to kalpana svaras and there is thani avarthanam while playing on a laya instrument, we can see these yathis. They are of six kinds – Samayathi, Gopuchchayathi, Srodovahayathi, Damaruyathi, Mridangayathi and Vishamayathi’. Source – ‘Karnataka Sangeeta Sastra’ by Shri AS Panchapakesa Iyer (quoted in References).

C – vizrama – Dictionary meaning ‘rest, quiet’

‘Pausing at right places’ – source -  
<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/sogasuga.htm>  
C – zrI rAma – this is how it is given in all the books other than that of  
TKG, wherein the word ‘zrI’ is missing. This needs to be checked. Any suggestions  
???

## **zObhillu sapta svara-jaganmOhini**

In the kRti ‘zObhillu saptasvara’ – rAga jaganmOhini zrI tyAgarAja describes the greatness of music (sangItam).

P zObhillu sapta svara sundarula  
bhajimpavE manasA

A nAbhi hRt kaNTha rasana  
nAsAdula(y)andu (zObhillu)

C dhara Rk sAm(A)dulalO vara  
gAyatrI hRdayamua  
sura bhU-sura mAnasamuna  
zubha tyAgarAjuni(y)eDa (zObhillu)

Gist

O My mind! Worship the divinities of sapta svara effulgent (1) at navel, heart, throat, tongue and nose etc. (2) in the vEdas - RgvEda, sAma vEda etc which are the support (of the creation); (3) in the heart of the sacred gAyatrI (as OM); (4) in the minds of celestials and brAhmaNa; and (5) in the person of this fortunate tyAgarAja.

Word-by-word Meaning

P O My mind (manasA)! Worship (bhajimpavE) the effulgent (zObhillu) divinities (sundarlua) of the sapta svara.

A O my Mind! Worship the divinities of sapta svara effulgent at (andu) navel (nAbhi), heart (hRt), throat (kanTha), tongue (rasana) and nose (nAsa) etc (Adula) (nAsAdula(y)andu).

C O My mind! Worship the divinities of sapta svara effulgent -  
in the vEdas - RgvEda (Rk), sAma vEda etc (Adi) (sAmadulalO) which  
are the support (of the creation) (dhara);  
in the heart (hRdayamuna) of the sacred (vara) gAyatrI (mantra) (as  
OM);  
in the minds (mAnasamuna) of celestials (sura) and brAhmaNa  
(bhUsura); and  
in the person (eDa) of this fortunate (subha) (literally auspicious)  
tyAgarAja (tyAgarAjuni(y)eDa).

Notes –

P – sapta svara - Sadjam, RSabham, gAndharam, madhyamam,  
pancamam, daivatam, nisadam.

P – sundarula bhajimpavE – ‘worship these sapta svara divinities’ -  
nAdOpAsana.

A - nAbhi, hRt, kanTha, rasana and nAsa - zrI tyAgarAja has only  
mentioned the abodes from where sapta svara are vocalised. Further, he also  
mentions ‘Adula’ meaning etc. It not clear whether this means ‘mUlAdhAra’.

zrI tyAgarAja specifically mentions the place of origin of sapta svara as 'mUlAdhAra' (mUlAdhAraja) in kRti 'svara rAga sudhA - rAga zaGkarAbharaNaM'. In the same kRti, zrI tyAgarAja mentions about the abodes of sapta svara - 'sapta svara gRhamulu'; it is not clear whether the seven chakras (of kuNDalini yOga) are meant to represent the sapta svaras ; if that be so the correspondence would be - mUlAdhAra - sa; svAdhiSThAna - ri; maNipUra - ga; anAhata - ma;vizuddhi - pa; AjnA - da; sahasrAra - ni. Further, it is not clear how they are to be related to mUlAdhAra, nAbhi, hRt, kanTha, rasana and nAsa mentioned in this kRti.

In regard to sapta svaras and their relation to the seven charkras, there is an interesting article in the website -

<http://www.newtalavana.org/ebooks/saptasvarah.pdf>

Details regarding 'anAhata nAda' may be found in the e-book 'kuNDalini yOga' by Swami Sivananda which may be downloaded from website -

<http://www.dlshq.org/>

C - gAyatrI hRdayamuna - This refers to nAdOMkAra which is the state of the parabrahman (sadAziva mayamagu nAdOMkAra) - kRti 'rAga sudhA rasa'. In the kRti 'mOkSamu galadA', zrI tyAgarAja states -

prANAnala saMyOgamu valla  
praNava nAdamu sapta svaramulai paraga

“Due to fusion of vital force with fire (energy), the sound of OM has elaborated into sapta svara.”

## saGgIta jnAnamu-dhanyAsi

In the kRti 'saGgIta jnAnamu bhakti vinA' - rAga dhanyAsi zrI tyAgarAja states that mere saGgIta without bhakti will not take you on the right path of God realization.

P saGgIta jnAnamu bhakti vinA  
san-mArgamu galadE manasA

A bhRngi naT(E)za samIraja ghaTaja mataGga  
nArad(A)dul(u)pAsincu (saGgIta)

C nyAy(A)nyAyamu delusunu jagamulu  
mAyAmayam(a)ni delusunu durguNa  
kAyaj(A)di SaD-ripula jayiJcu  
kAryamu delusunu tyAgarAjaniki (saGgIta)

Gist

O My Mind! Mere knowledge of music, worshipped by bhRGgi, ziva, AnjanEya, sage agastya, sage mataGga, nArada and others, bereft of bhakti is not the right path (of God realization).

To this tyAgarAja, (1) what is right and what is not (right) can be known; (2) the truth that this universe is of the nature of illusion can be known; (3) the method of being victorious over the evilsome six (internal) enemies beginning with kAma (kAma, krOdha, lObha, mOha, mada and mAtsarya) can be known.

(Alternatively - 'It would be possible for one to know - what is right and what is not, the truth that this universe is of the nature of illusion and the method of being victorious over the six internal enemies; therefore, O My mind, mere

knowledge of music to this tyAgarAja without devotion is not the right path of God realisation’)

#### Word-by-word Meaning

P O Mind (manasA)! (Mere) knowledge of music (saGgIta) bereft of (vinA) devotion (bhakti) is not (galadE) the right path (of God realization) (san-mArgamu).

A O My Mind! Mere knowledge of music – worshipped (upAsincu) by bhRngi (literally bee) (a devotee of ziva), ziva – Lord (Iza) of Dance (naTa) (naTeza), AnjanEya – son of Wind God (samIraja), sage agastya – born of pitcher (ghaTaja), sage mataGga, nArada and others (Adulu) (nAradAdulupAsiJcu), bereft of bhakti is not the right path (of God realization).

C To this tyAgarAja (tyAgarAjuniki) - what is right (nyAya) and what is not (right) (anyAyamu) (nyAyAnyAyamu) can be known (telusunu); the truth that(ani) this universe (jagamulu) is of the nature (mayamu) of illusion (mAyA) (mAyAmayamani) can be known; the method (kAryamu) of being victorious (jayiJcu) over the evilsome (durguNa) six (internal) enemies (SaD-ripula) beginning with (Adi) kAma (kAyaja) (literally cupid) (kAyajAdi) (kAma, krOdha, lObha, mOha, mada and mAtsarya) can be known;

O My Mind! mere knowledge of music bereft of bhakti is not the right path (of God realization).

(Alternatively – ‘It would be possible for one to know - what is right and what is not, the truth that this universe is of the nature of illusion and the method of being victorious over the six internal enemies; therefore, O My mind, mere knowledge of music to this tyAgarAja without devotion is not the right path of God realisation’)

#### Notes -

General – The word endings ‘upAsiJcu’ (anupallavi), ‘mAyA mayamani’, ‘jayiJcu’ ‘tyAgarAjuniki’ (caraNa) have been taken from the books of CR and ATK. However, in the book of TKG these are given as ‘upAsiJcE’, ‘mAyA mayamanE), ‘jayiJcE’ and tyAgarAjunike’; in the book of TSV/AKG, ‘upAsiJcE’, ‘mAyA mayamani’, ‘jayiJcu’ and ‘tyAgarAjuniki’ are given. This needs to be checked. Any suggestions ???

A - bhRGgi – To know more details about the sage please visit the site – <http://indiatemple.blogspot.com/2004/11/bhringi-three-legged-sage.html>

A – mataGga – mInAkSi (pArvati at madurai) is known as mAtaGgi – daughter of sage mataGga. In kALidAsa’s zyAmaLA daNDakaM, dEvi is called daughter of mataGga (mAtaGga kanya). There is a mention of sage mataGga in vAlmIki rAmAyaNa who cursed vAli. Please refer to the following Tamil work also in regard to mataGga.

The reference may also be to the 10<sup>th</sup> century author ‘mataGa’ of treatise ‘bRhaddezi’. There is an interesting article on ‘Marga and Desi Sphere in Raga’ in the website –

[http://www.naadhabrahmam.com/marga\\_desi.asp](http://www.naadhabrahmam.com/marga_desi.asp)

<http://www.soas.ac.uk/csasfiles/keywords/raga-widdess.pdf>

A – mataGga, bhRGgi, samIraja, ghaTaja – the reference to sages bRGgi, agastya, mataGga and AJjanEya with reference to music is found in the website - <http://www.tamilnation.org/literature/pmunicode/mp119.htm>

mataGga -  
கந்த னால்வகைப் பால மூலிதப்  
பிரபந்தங் கள்தன் பெயராற் செய்து  
வாயு மதங்கற் குபதே சித்தனன்  
அவனனு மற்றுமீ ரொன்பா னாகும்  
சித்தர் தமக்குஞ் செப்பினன் றானே. ....44

AnjanEya -  
அனுமன் விவாதிகள் கருவ மடங்க  
அசல முருகக் குண்டகக் கிரியாவெனும்  
இராகம் பாடி யடக்கி மேலும்  
சன்னிய ராக மாறாயிரஞ் சமைத்ததற்  
கனும கடக மெனும்பெய ரணிந்தனன். ....45

bhRGgi -  
நந்தி நாட்டிய நிருத்திய நிருத்தம்  
ஓரோ வொன்றையு மிருவகை யுஞற்றி  
அவற்றையுங் கஞ்சக் கருவி யாதிய  
வாத்திய விலக்கணம் பிருங்கி முனிவர்  
உருத்திர கணிகைய ரவர்கதர்க் குரைத்தனர். ....55

agastya -  
அகத்திய னவயவ பேதநா லேழனுள்  
ஓரோ வொன்றை யிரண்டின் டுஞற்றி  
அவற்றை நான்கொடு நந்நான் காக்கிச்  
சிவன்சிவை முறையே வொருமையைத் தெரிந்து  
ராச சேகர வழிதிக் கிசைத்தனன். ....56

C – kAyaja – as per telugu dictionary, ‘kAyajuDu’ means ‘cupid’;  
however, the saMskRta (Sanskrit) dictionary contains no such reference.

C – tyAgarAjuniki - In all the books the translation of the word  
‘tyAgarAjuniki’ has been taken as ‘tyAgarAja knows’ (what is right and what is  
not, the truth that the universe is illusion and method of being victorious over six  
enemies). This does not seem to be message of the kRti. In my humble opinion,  
since the kRti is addressed to his mind, it seems that zrI tyAgarAja asserts that he  
should practice music with devotion so that all these above (what is right and  
what is not etc) could be realised. Any suggestions ???

## inta saukhyamani-kApi

It is treat to hear the kRti of zrI tyAgarAja ‘inta saukhyamani nE  
ceppajAla’ – rAga kApi where he tries to describe the ecstasy he experiences.

P inta saukhyamani nE jeppa jAla  
entO(y)EmO(y)evariki telusunO

A dAnta sItA kAnta karuNA  
svAnta prEmAdulakE telusunu gAni (inta)

C svara rAga laya sudhA rasamandu  
vara rAma nAmam(a)nE kaNDa  
cakkera mizramu jEsi bhujijcE  
zaMkaruniki telusunu tyAgarAja vinuta (inta)

Gist

O Lord zrI rAma - spouse of sItA - praised by this tyAgarAja! I am unable to express as to how much exultation it is; whoever can know how much it is and how it is! The exultation is knowable only by those self controlled, innately compassionate, great lovers of Lord. The exultation is known to Lord zaMkara who relishes by mixing the refined sugar called the blessed name of zrI rAma, in the nectarine juice of music - svara – rAga – laya.

Word-by-word Meaning

P I (nE) am unable (jAla) to express (jeppa) as to (ani) how much (inta) exultation (saukhyamu) (literally comfort) (saukhyamani) it is; whoever (evariki) can know (telusunO) how much it is (entO) and how it is (EmO) (entOyEmOyevarikiki)!

A O Lord of zrI rAma - spouse (kAnta) of sItA! The exultation is knowable (telusunu) only (gAni) by those self controlled (dAnta) innately (svAnta) compassionate (karuNA) great lovers of Lord (prEmAdulakeE);

I am unable to express as to how much exultation it is; whoever can know how much it is and how it is!

C The exultation is known (telusunu) to Lord zaMkara (zaMkaruniki) who relishes (bhujjJcE)

by mixing (mizramu jEsi) the refined (kaNDa) sugar (cakkerA) called (anE) the blessed (vara) name (nAmamu) (nAmamanE) of zrI rAma, in (andu) the nectarine (sudhA) juice (rasamu) (rasamandu) of music - svara – rAga – laya;

O Lord praised (vinuta) by this tyAgarAja! I am unable to express as to how much exultation it is; whoever can know how much it is and how it is!

Notes -

General – inta saukhayamani jeppa jAla - The following couplets of nArada bhakti sUtras which describe the prEma bhakti in all its aspects may be quoted here.

anirvacanIyaM prEmasvarUpaM |  
mUkAsvAdanavat |  
prakAzazyatE kvApi pAtrE |  
guNarahitaM kAmanArahitaM pratikSaNa vardhamAnaM  
avicchinnaM sUkSmataraM anubhavarUpaM | (51-54)

“The intrinsic nature of devotion (prEma svarUpaM) defies exact and precise analysis, definition, or description.

It is like the experience of joy which a dumb man has when he tastes something sweet.

The devotion, nevertheless, manifests itself, in one – whosoever it be – when one has made oneself fit for such manifestation by constant sAdhana.

Devoid of all attributes and free from all characteristic tendencies to selfish action, it is of the nature of a homogenous and integral subjective experience, subtler than the subtlest, manifesting itself automatically in the wake of fulfillment of certain conditions, and expanding every moment.”

(Translation by Swami Tyagisananda)

A – dAnta – In the book of TKG and TSV/AKG, this has been taken as an epithet of zrI rAma. Any suggestions ???

## svara rAga sudhA-zaGkarAbharaNaM

In the kRti ‘svara rAga sudhA’ – rAga zaMkarAbharaNaM, zrI tyAgarAja states that devotion with knowledge of music will confer heaven and also emancipation.

- P svara rAga sudhA rasa yuta bhakti  
svarg(A)pavargamurA O manasA
- A paramAnandam(a)nE kamalamupai  
baka bhEkamu celagi(y)Emi O manasA (sva)
- C1 mUlAdhAraja nAdam(e)rugUTE  
mudamagu mOkSamurA  
kOlAhala sapta svara gRhamula  
gurute mOkSamurA O manasA (sva)
- C2 bahu janmamulaku paini jnAniyai  
baraguTa mOkSamurA  
sahaja bhaktitO rAga jnAna  
sahituDu muktuDurA O manasA (sva)
- C3 mardala tALa gatulu teliyakanE  
mardiJcuTa sukhamA  
zuddha manasu lEka pUja jEyuTa  
sUkara vRttirA O manasA (sva)
- C4 rajata gir(I)zuDu nagajaku telpu  
svar(A)rNava marmamulu  
vijayamu gala tyAgarAjuD(e)rugE  
vizvasiJci telusukO O manasA (sva)

Gist

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also emancipation!

O My Mind! Of what avail if a crane (and/or) a frog enjoys on the Lotus called Supreme Bliss?

Knowing the nAda emanating from mUlAdhara is, indeed the blissfull emancipation; O My Mind! Recognising the locations (in the body) of uproarious seven svaras is indeed emancipation.

It is also emancipation to shine by becoming a wisemen after many births; but, one endowed with the true knowledge (of/and) music together with co-born devotion is indeed the emancipated (while still alive).

Is it enjoyable to beat the percussion instrument without knowing the pace (and/of) beat? O My Mind! To perform worship without a pure mind is a piggish behaviour.

The secrets of the treatise ‘svarArNava’ which Lord ziva – the Lord of snow mountain tells pArvati – daughter of himavAn, are known to this victorious tyAgarAja; O My Mind! understand it by believing (the statement of this tyAgarAja).

Word-by-word Meaning

P O My Mind (manasA)! Devotion (bhakti), together with (yuta) the nectarine (sudhA) juice (rasa) of svara and rAga, is indeed heaven (svarga) and also emancipation (apavargamu) (svargApavargamurA)!



A O My Mind (manasA)! Of what avail (Emi) if a crane (baka) (and/or) a frog (bhEkamu) enjoys (celagi) (celagiyEmi) on the Lotus (kamalamupai) called (anE) Supreme (parama) Bliss (Anandamu) (paramAnandamanE)?

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also emancipation!

C1 Knowing (erugTE) the nAda (nAdamu) (nAdameruguTE) emanating from mUlAdhara (mUlAdhAraja) is, indeed the blissfull (mudamagu) emancipation (mOkSamu) (mOkSamura);

O My Mind (manasA)! Recognising (gurutu) (gurutE) the locations (gRhamula) (in the body) of primal sounds (kOlAhala) (literally uproarious) of the seven (sapta) svaras is indeed emancipation (mOkSamu) (mOkSamurA);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also emancipation!

C2 It is also emancipation (mOkSamu) (mOkSamurA) to shine (baraguTa) by becoming a wisemen (jnAni) (jnAniyai) after (paini) many (bahu) births (janmamulaku); but,

One endowed with (sahituDu) the true knowledge (jnAna) (of/and) music (rAga) together with co-born (sahaja) devotion (bhakti) (bhaktiO) is indeed the emancipated (muktuDu) (literally freed) (while still alive);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also emancipation!

C3 Is it enjoyable (sukhamA) (literally comfort) to beat (mardiJcuta) the percussion instrument (mardala) without knowing (teliyakanE) the pace (gati) (and/of) beat (taLa)?

O My Mind (manasA)! To perform (jEyuTa) worship (pUja) without (IEka) a pure (suddha) mind (manasu) is a piggish (sUkara) behaviour (vRtti) (vRttirA) (literally rolling);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also emancipation!

C4 The secrets (marmamulu) of the treatise 'svarArNava' (literally Ocean (arNava) of svara (svarArNava)) which Lord ziva – the Lord (IzuDu) of snow (rajata) (literally silver) mountain (giri) (girIzuDu) tells (telpu) pArvati – daughter of himavAn (naga) (nagajaku),

are known (erugE) to this victorious (vijayamu gala) tyAgarAja (tyAgarAjuDu) (tyAgarAjuDerugE); O My Mind (manasA)! understand (telusukO) it by believing (vizvasiJci) (the statement of this tyAgarAja);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed the heaven and also emancipation!

Notes –

A – baka bhEka – The honey-bee is the one which can really enjoy the nectarine juice of (Lotus) flower. Interposing the pallavi wherein svara and rAga have been compared to nectarine juice, 'a persons endowed with devotion together with (knowledge of) svara and rAga' seems to be the 'honey-bee'.

Therefore, the purport, in my humble opinion is 'only a devotee endowed with knowledge of svara and rAga can enjoy the nectarine juice of the Lotus called the Supreme Bliss (paramAnanda) of nAda'. Contrari-wise, anyone else – though knowledgeable in music but does not have devotion – cannot enjoy the Supreme Bliss of nAda – indeed, is an usurper on music like crane and frog on Lotus flower.

C1 – mUlAdhara – Please visit the following website for getting a graphic images of the chakras - [http://www.adishakti.org/subtle\\_system.htm](http://www.adishakti.org/subtle_system.htm)

C1 – mulAdhAraja nAdamu - "para nAda (vANi): (The Transcendental Sound) The Primal Sound's seat is at the Muladhara plane of Kundalini. It is undifferentiated sound, though it is the source of root ideas or germ thoughts. It is not within the reach of ordinary consciousness. Nada Yogis claim that Para Nada is a high frequency sound, so high that it does not stir or produce vibrations; it is a still sound"

Origin and manifestation of nAda is explained in the site - <http://www.bhagavadgitausa.com/SOUND.htm>

C1 – kOLAhala – Uproar, loud and confused sound. The reason why zrI tyAgarAja uses this word together with 'sapta svara gRhamulu' is not clear.

"Anahata sounds are the mystic sounds heard by the Yogin during his meditation". Details of 'anAhata nAda' may be found in the e-book 'kuNDalini yOga' by Swami Sivananda downloadable from - <http://www.dlshq.org/>

C1 – sapta svara gRhamulu – It is not clear whether the seven chakras are meant to represent the sapta svaras; if that be so the correspondence would be – mUlAdhAra – sa; svAdhiSThAna – ri; maNipUra - ga; anAhata - ma;vizuddhi - pa; AjnA - da; sahasrAra – ni.

"The notes are viewed to have an organic unity. Thus sa is said to be the atman, ri the head, ga the arms, ma the chest, pa the throat, dha the lips, and ni the feet. These seven limbs evoke a presence, and give birth to the devas." Source - <http://www.ece.lsu.edu/kak/manila.pdf>

In regard to sapta svaras and their relation to the seven charkras, there is an interesting article in the website – <http://www.newtalavana.org/ebooks/saptasvarah.pdf#search='saptasvara'>

C2 – bahu janmamulaku – In this regard, the following verse of zrImad bhagavat gItA, Chapter 7 is relevant –

bahUnAM janmanAmantE jnAnavAnmAM prapadyatE |  
vAsudEva: sarvamiti sa mahAtmA sudurlabha: || 19 ||

"At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul." (Translation by Swami Swarupananda)

C2 – sahaja bhakti – Though 'sahaja' may be translated as 'natural' or 'innate', in my humble opinion, the kind of devotion which one imbibes from the childhood as that of prahlAda is what meant here. In this regard, the kRti of zrI tyAgarAja 'cinna nADE nA ceyyi paTTitivE' is relevant. prahlAda, dhruva, mArkaNDeya, rukmaNi, rAdhA, mIrA, ANDAL and tirujnAna sambandar (tamizh saint) are a few other examples of child bhaktAs. The bhakti of these personages is what zrI tyAgarAja terms as 'sahaja bhakti'.

C3 – mardala – In all the books it is given as 'maddaLa'. In telugu it is called either 'mardala' or 'maddela' derived from saMskRta word 'mardala'. In tamizh, this is called 'mattaLam'. Therefore, the telugu word 'mardala' has been adopted here.

C3 – tALa gati – to know intricacies of the tALa and gati, please visit the website - <http://www.carnatica.net/sangeet/layanubhava2.htm>

C4 – svarArNava – Though literally this means 'Ocean of svaras', it is stated that a treatise by that name came in the possession of zrI tyAgarAja by the grace of sage nArada whom zrI tyAgarAja considered as his guru. The story of how the treatise came in the possession of zrI tyAgarAja is told by the great harikatha exponent Brahma Shri TS Balakrishna Sastrigal in his 'Thyagaraja Charitram'. The full-story of the same may be found in the website – [http://www.sangeetham.com/tsintro\\_13mar.htm](http://www.sangeetham.com/tsintro_13mar.htm)

General – In this kRti, zrI tyAgarAja describes ‘nAdOpAsana’ as a means of emancipation. However, in other philosophical treatises, like zrImad-bhagavad-gItA, the subject of music is not at all discussed. Therefore, knowledge of music is not sine-quo-non for emancipation.

## **zrIpa priya-aThANA**

In the kRti ‘zrIpa priya saMgItOpAsana’ – rAga aThANA, zrI tyAgarAja asks his mind to worship the Lord through saMgItaM.

- P      zrIpa priya saGgIt(O)pAsana  
         cEyavE O manasA
- A      tApasa jana mAnasa dhanamu tri-  
         tApa rahita sapta svara cAri (zrI)
- C      raJjimpa jEseDu rAgambulu  
         maJjuLamagu(n)avatAramul(e)tti  
         maJJIramu ghallani naTiJcu  
         mahima teliyu tyAgarAja nutuDagu (zrI)

Gist

O My Mind! Dedicate yourself to the music which is dear to Lord viSNu - the Spouse of lakSmI.

He is the wealth of the minds of the ascetics; He is the Lord - beyond the triad of misery - found in the sapta svara;

He is the Lord praised by this tyAgarAja who knows the glory of the enchanting rAgas which, taking delightful embodiments, dancing like the jingling of the anklets.

(OR)

The Lord, having taken delightful incarnations, has made the tunes to shine; O My Mind! dedicate yourself to the music which is dear to Lord viSNu – the One praised by this tyAgarAja who knows the glory of dancing to the jingling of the anklets (to the accompaniment of such music).

Word-by-word Meaning

P      O My Mind (manasA)! Dedicate (upAsana cEyavE) yourself to the music (saGgIta) (saGgItOpAsana) which is dear (priya) to Lord viSNu - the Spouse (pa) of lakSmI (zrI) (zrIpa).

A      He is the wealth (dhanamu) of the minds (mAnasa) of the ascetics (tApasa jana);

He is the Lord - beyond (rahita) (literally devoid of) the triad (tri) of misery (tApa) - found (cAri) (literally moving about) in the sapta svara;

O My Mind! Dedicate yourself to the music which is dear to Lord viSNu.

C      O My Mind! dedicate yourself to the music which is dear to Lord viSNu – the One praised (nutuDagu) by this tyAgarAja who knows (teliyu) –

the glory (mahima) of the enchanting (raJjimpa jEseDu) rAgas (rAgambulu) which,

taking (etti) delightful (maJjuLamagu) embodiments (avatAramulu) (maJjuLamagunavatAramuletti),

dancing (naTiJcu) like (ani) the jingling (ghallu) (ghallani) of the anklets (maJJIramu).

(OR)

The Lord, having taken (etti) delightful (maJJuLamagu) incarnations (avatAramulu) (maJJuLamagunavatAramuletti), has made (jEseDu) the tunes (rAgambulu) to shine (raJJimpa);

O My Mind! dedicate yourself to the music which is dear to Lord viSNu – the One praised (nutuDagu) by this tyAgarAja who knows (teliyu) the glory (mahima) of dancing (naTiJcu) to the jingling (ghallani) of the anklets (maJJIramu) (to the accompaniment of such music).

Notes –

P – upAsana – It means something much more than ‘worship’. According to zrI rAmanuja, upAsana consists of five parts – abhigamana (approach), upAdAna (preparation of offering), ijya (oblation), svAdhyAya (recitation) and yOga (devotion) – Source – Monier’s Sanskrit Dictionary.

P - saGgItOpAsana aka nAdOpAsana - The following websites may be visited to find fuller information about ‘nAdOpAsana’ –

[http://www.ipnatlanta.net/camaga/vidyarthi/Music\\_Salvation.htm](http://www.ipnatlanta.net/camaga/vidyarthi/Music_Salvation.htm)

<http://www.svbf.org/sringeri/journal/vol1no2/nada.html>

[http://www.tributetohinduism.com/Hindu\\_Music.htm](http://www.tributetohinduism.com/Hindu_Music.htm)

A – tri-tApa – (tApa-traya) - AdhyAtmika, Adhidaivika, Adhibhautika.

C – avatAramuletti –In the book of CR and TSV/AKG, the word ‘avatAra’ has been attributed to the rAgas. In the book of TKG, this word has been attributed to the incarnations of the Lord. Both the interpretations seem plausible.

## nAdOpAsana-bEgaDa

In the kRti ‘nAdOpAsanacE zaMkara’ – rAga bEgaDa, zrI tyAgarAja exhorts his mind to resort to nAdOpAsana which is done even by the Trinity.

P nAd(O)pAsanacE zaGkara  
nArAyaNa vidhulu velasiri O manasA

A vEd(O)ddhArulu vEd(A)tItulu  
vizvam(e)lla niNDi(y)uNDE vAralu (nAda)

C mantr(A)tmulu yantra tantr(A)tmulu mari  
manvantramul(e)nnO kala vAralu  
tantrI laya svara rAga vilOlulu  
tyAgarAja vandyulu svatantrulu (nAda)

Gist

O My Mind! By worship (or meditation) of nAdA, the Trinity - Lord ziva, Lord nArAyaNa and brahmA became effulgent as -

- (a) upholders of vEdAs,
- (b) those beyond vEdAs,
- (c) omnipresent in the whole of the Universe,
- (d) Indwellers of mantra - sacred words,
- (e) Indwellers of yantra (mystical diagrams representing deities) and tantra (magical and mystical formularies),
- (f) those having many aeons,

- (g) experts in musical (chord) instruments, percussion, (vocal) svara and rAga,  
 (h) those saluted by this tyAgarAja, and  
 (j) Independent – self-regulated.

#### Word-by-word Meaning

P O My Mind (manasA)! By worship (or meditation) (upAsanacE) of nAdA (nAdOpAsanacE), the Trinity - Lord ziva (zaGkara), Lord nArAyaNa and brahmA (vidhi) (vidhulu) became effulgent (velasiri).

A O My Mind! By worship of nAda, the Trinity - Lord ziva, Lord nArAyaNa, and brahmA are effulgent as -  
 upholders (uddhAralu) of vEdAs (vEdOddhArulu),  
 those beyond (atItulu) vEdAs (vEdAtItulu), and  
 omnipresent (niNDiyuNDE vAralu) in the whole (ella) of the Universe (vizvamu) (vizvamella).

C O My Mind! By worship of nAda, the Trinity - Lord ziva, Lord nArAyaNa, and brahmA are effulgent as -  
 Indwellers (Atmulu) of sacred words (mantra) (mantrAtmulu),  
 Indwellers (Atmulu) of mystical diagrams representing deities (yantra) and magical and mystical formularies (tantra) (tantrAtmulu),  
 those having (kala vAru) many (ennO) aeons (manvantramulu) (manvantramulennO),  
 experts (vilOlulu) in musical (chord) instruments (tantrI), percussion (laya), (vocal) svara and rAga,  
 those saluted (vandyulu) by this tyAgarAja and  
 Independent – self-regulated (svatantrulu).

#### Notes -

General – Excepting for pallavi where zrI tyAgarAja refers to the Trinity, the personages mentioned in Anupallavi and caraNa are not clearly understood. In all the books, all the personages mentioned in anupallavi and caraNa have been attributed to the Trinity only. As no other reference is available, the same has been adopted by me also.

P – upAsana - according to zrI rAmanuja, upAsana consists of five parts – abhigamana (approach), upAdAna (preparation of offering), ijya (oblation), svAdhyAya (recitation) and yOga (devotion) (Source – Monier’s Sanskrit Dictionary).

Yatha yatha upasate tatha bhavati - “As you contemplate, so you become.” Please refer to discourse on bRhadAraNyaka upaniSad, Chapter 1, 5<sup>th</sup> brAhmaNa by Swami Krishnananda –

Source - [http://www.swami-krishnananda.org/brdup\\_audio/brdup-40.pdf](http://www.swami-krishnananda.org/brdup_audio/brdup-40.pdf)

A – vEdOddhArulu – may refer to varAha avatAra.

A – vEdAtItulu – Izvara as defined in pataJjali yOga sUtras (I.24 to 27).

A – vizvamella niNDiyuNDE vAralu – Izvara.

C – manvatramulennO gala vAralu – This is how it is given in the books of TKG and TSV/AKG; in the books of CR and ATK, it is given as ‘mantramulenni gala vAralu’. However, as the meaning derived is that of ‘manvantara’ the version as available in the books of TKG and TSV/AKG has been adopted. This needs to be checked. Any suggestions ???

C – manvantra – this is how it is given in the books of TKG and TSV/AKG. However, the correct word is ‘manvantara’. This needs to be checked. Any suggestions ???

C – manvantara - the period or age of a Manu (it comprises about 71 mahA-yugas, which are held equal to 12, 000 years of the gods or 4, 320, 000

human years or 1/14th of a day of Brahma); each of these periods is presided over by its own special Manu; six such Manv-antaras have already elapsed, and the 7th, presided over by Manu Vaivasvata, is now going on; 7 more are to come, making 14 Manv-antaras, which together make up one day of Brahma.

Source - Monier's Sanskrit Dictionary

C – vilOlulu – this is how it is given in all the books other than that of TKG, wherein it is given as 'vilOluru'. This needs to be checked. Any suggestions ???

C – tantrI laya svara rAga vilOlulu – May also refer to tumburu, nArada, nandi etc.

The following websites may be visited to find fuller information about 'nAdOpAsana' –

[http://www.ipnatlanta.net/camaga/vidyarthi/Music\\_Salvation.htm](http://www.ipnatlanta.net/camaga/vidyarthi/Music_Salvation.htm)

<http://www.svbf.org/sringeri/journal/vol1no2/nada.html>

[http://www.tributetohinduism.com/Hindu\\_Music.htm](http://www.tributetohinduism.com/Hindu_Music.htm)

## nAda lOludai-kalyANavasanta

In the kRti 'nAda lOludai brahmAnandaM' – raga kalyANavasanta, zrI tyAgarAja states that one can experience brahmAnandaM through saMgItaM.

P nAda lOludai brahmAnandam(a)ndavE manasA

A svAdu phala prada sapta  
svara rAga nicaya sahita (nAda)

C hari har(A)tma bhU-sura pati  
zara janma gaNEz(A)di  
vara maunul(u)pAsiJca rE  
dhara tyAgarAju teliyu (nAda)

Gist

O My Mind! attain the Supreme bliss by being immersed in the nAda together with the seven svara and the multitude of rAga(s) which bestows sweet results.

As viSNu, ziva, brahma (self born), indra (chief of celestials), subrahmaNya (born among reeds), gaNEza and others and many great sages worship the nAda, O My Mind! attain the Supreme bliss by being immersed in the nAda known by this tyAgarAja in this World.

Word-by-word Meaning

P O My Mind (manasA)! Attain (andavE) the Supreme bliss (brahmAnandamu) (brahmAnandamandavE) by being immersed (lOludai) in the nAda.

A O My Mind! attain the Supreme bliss by being immersed in the nAda together with (sahita) the seven (sapta) svara and the multitude (nicaya) of rAga(s) which bestows (prada) sweet (svAdu) results (phala).

C As viSNu (hari), ziva (hara), brahma - self (Atma) born (bhU:), indra – chief (pati) of celestials (sura) (bhU-sura), subrahmaNya – born (janma) among reeds (zara), gaNEza and others (Adi) (gaNEzAdi) and many great (vara) sages (maunulu) worship (upAsinJca) the nAda,

O (rE) My Mind! attain the Supreme bliss by being immersed in the nAda known (teliyu) by this tyAgarAja in this World (dhara).

Notes –

P – brahmAnanda - In this kRti zrI tyAgarAja declares that it is possible to attain the state of brahmAnanda by worshipping (upAsana) nAda. The following websites may be visited to find fuller information about ‘nAdOpAsana’-  
[http://www.ipnatlanta.net/camaga/vidyarthi/Music\\_Salvation.htm](http://www.ipnatlanta.net/camaga/vidyarthi/Music_Salvation.htm)  
<http://www.svbf.org/sringeri/journal/vol1no2/nada.html>  
[http://www.atributetohinduism.com/Hindu\\_Music.htm](http://www.atributetohinduism.com/Hindu_Music.htm)

A – rAga – “A raga is a scientific, precise, subtle and aesthetic melodic form with its own peculiar ascending and descending movement consisting of either a full seven note octave, or a series of six or five notes (or a combination of any of these) in a rising or falling structure called the Arohana and Avarohana. It is the subtle difference in the order of notes, an omission of a dissonant note, an emphasis on a particular note, the slide from one note to another, and the use of microtones together with other subtleties, that demarcate one raga from the other.” Source - [http://www.ravishankar.org/indian\\_music.html](http://www.ravishankar.org/indian_music.html)

C – zara janma – Lord subrahmaNya was born in the Lake full of reeds. Please refer to e-book- Lord Shanmukha and His Worship By Sri Swami Sivananda – available for free download from site - <http://www.dlshq.org/>

C – upAsiJca rE – this is how it is given all the books. If it is given as ‘upAsiJcirE’, this could be taken as a single word (past perfect) with meaning ‘they worshipped’. However, as it is given as ‘upAsiJca’, the word ‘rE’ is to be taken separately as addressed to the mind - ‘rE mAnasa’ and joined to the pallavi. Any suggestions ???

C – dhara – the exact significance of this word in the context is not clear. However, it has been translated as ‘on the Earth’. Any suggestions ???

## **Ananda sAgara-garuDadhvani**

In the kRti ‘Ananda sAgaramIdani’ – rAga garuDadhvani, zrI tyAgarAja states that the body of a person who does not swim in the Ocean of Supreme Bliss is a burden on the earth.

P Ananda sAgaram(I)dani dEhamu  
bhU bhAramu rAma brahm(Ananda)

A zrI nAyak(A)khila naigam-  
(A)zrita saGgIta jnAnam(a)nu brahm(Ananda)

C zrI vizvanAtha zrI kAnta vidhulu  
pAvana mUrtul(u)pAsiJca lEdA  
bhAviJci rAga lay(A)dula  
bhajiyiJcE zrI tyAgarAja nuta (Ananda)

Gist

O Lord zrI rAma! O Lord nArAyaNa! O Lord praised by this tyAgarAja who worships rAga and laya etc by becoming absorbed in them (rAga and laya of Music)!

That (human) body which does not swim in the ocean of Supreme Bliss, is indeed a burden on the earth.

That human body which does not swim in the ocean of Supreme Bliss, called the knowledge of music on which all vEdas are dependent, is indeed a burden on the earth.

Haven't the Trinity - Lord ziva, viSNu - Consort of lakSmI and brahma and all the holy personages dedicate themselves to music?

Word-by-word Meaning

P O Lord zrI rAma! That (human) body (dEhamu) which does not swim (Idani) in the ocean (sAgaramu) (sAgaramIdani) of Supreme Bliss (brahmAnanda), is indeed a burden (bhAramu) on the earth (bhU).

A O Lord nArAyaNa - Spouse (nAyaka) of lakSmI (zrI)! That human body which does not swim in the ocean of Supreme Bliss, called (anu) the knowledge (jnAnamu) (jnAnamanu) of music (saGgIta) on which all (akhila) vEdas (naigama) are dependent (Azrita) (naigamAzrita), is indeed a burden on the earth.

C Haven't (lEdA) the Trinity - Lord ziva (zrI vizvanAtha), viSNu - Consort (kAnta) of lakSmI (zrI) and brahma (vidhi) (vidhulu) and all the holy (pAvana) personages (mUrtulu) dedicate (upAsiJca) (mUrtulupAsiJca) themselves to music?

O Lord praised (nuta) by this tyAgarAja who worships (bhajiyiJcE) (literally chant) rAga and laya etc (Adula) (layAdula) by becoming absorbed (bhAviJci) in them (rAga and laya of Music)!

That human body which does not swim in the ocean of Supreme bliss (of music) is indeed a burden on the earth.

Notes –

General – brahmAnandaM – Some times one feels shudder at the thought of trying to make an intellectual excursion in translating this and other such similar words which are pregnant with meanings based on actual experience of such a bliss. Therefore, the readers might like to ponder for one moment and try to understand the state of mind of the zrI tyAgarAja in order to appreciate the full import of this and similar kRtis.

P – bhU bhAramu – This is how it is given in the book of TKG; in the books of CR and ATK, this is given as 'bhUmi bhAramu'; in the book of TSV/AKG, this is given as 'bhU bhAramE'. This needs to be checked. Any suggestions ???

C – vizvanAtha – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR and ATK, this is given as 'vizvanathAdi'. In the book of TKG, 'vizvanathAdi' is given as an alternative word. This needs to be checked. Any suggestions ???

C – vizvanAtha – name of Lord ziva at kAzi kSEtra.

C – zrI kAnta – It is rather intriguing that while in the anupallavi, the Lord is addressed as 'zrI nAyaka' – meaning viSNu, in the caraNa, viSNu Himself is shown as part of Trinity. Therefore, the epithet 'zrI nAyaka' might have to be taken to indicate 'nArAyaNa' who is above the Trinity. Accordingly, the epithet 'zrI nAyaka' has been translated in the anupallavi.

C – bhajiyiJcE – this is how it is given in the books of TKG and TSV/AKG; in the book of CR, this is given as 'bhajiyiJcu'. This needs to be checked.

## **rAga sudha-AndOLika**

In the kRti 'rAga sudha rasa pAnamu' – rAga AndoLika, zrI tyAgarAja states that great musicians attain jIvan mukti.



P rAga sudhA rasa pAnamu jEsi  
raJjillavE O manasA

A yAga yOga tyAga bhOga  
phalam(o)saGgE (rAga)

C sadAziva mayamagu  
nAd(O)MkAra svara  
vidulu jIvan-muktul-  
(a)ni tyAgarAju teliyu (rAga)

Gist

O My Mind! Exult by drinking the nectarine juice of music which bestows all the benefits that accrue through vEdic sacrifices, through practice of yOga, through renunciation and through worldly enjoyments.

This tyAgarAja knows that those well-versed in the sapta svara, emanating from praNava nAda, which is of the nature of the Supreme Lord - parabrahman, are indeed the living-liberated.

Word-by-word Meaning

P O My Mind (manasA)! Exult (raJjillavE) by drinking (pAnamu jEsi) the nectarine (sudhA) juice (rasa) of music (rAga).

A O My Mind! Exult by drinking the nectarine juice of music (rAga) which bestows (osaGgE) all the benefits that accrue through vEdic sacrifices (yAga), through practice of yOga, through renunciation (tyAga) and through worldly enjoyments (bhOga).

C This tyAgarAja (tyAgarAju) knows (teliyu) that those well-versed (vidulu) in the sapta svara,  
emanating from praNava (OMkAra) nAda (nAdOMkAra), which is of the nature (mayamagu) of the Supreme Lord - parabrahman (sadAziva),  
are (ani) indeed the living-liberated (jIvan-mukutulu) (jIvanmuktulani);  
therefore,  
O My Mind! Exult by drinking the nectarine juice of music.

Notes -

P – raJjillavE - this is how it is given in the book of TSV/AKG; in all other books, it is given as 'raJjillavE'. 'raJjillu' means 'to shine forth'; 'raJjillu' means 'to delight' and also 'to shine'. In the books of CR, it is translated as 'drink and delight'; in the book of TSV/AKG, this has been similarly translated in tamil; in the book of TKG, this word has been left out. In my humble opinion, 'delight' is the appropriate word and, therefore, 'raJjillavE' should be the correct usage; it has accordingly been adopted here. This needs to be checked. Any suggestions ???

P – O manasA – this is how it is given in the books of TKG and TSV/AKG; however, in the books of CR and ATK, it is given as 'manasA' – 'O' is not given. This needs to be checked. Any suggestions ???

A - yAga – yajnA as described in zrImad bhagavad gItA are – dravya yajnA, tapOyajnA, yOga yajnA, svAdhyAya yajnA

A - yOga - constituent parts are eight known as aSthAGga yOga - yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNA, dhyAna and samAdhi. Four different methods of yOga are described in zrImad bhagavat gItA - sAMkhyA (jnAna), karma, rAja, bhakti.

A - tyAga – renunciation is described as under in zrImad bhagavad gItA  
– Chapter 18 -

kAmyAnAM karmaNAM nyAsaM saMnyAsaM kavayO vidu: |  
sarvakarma phalatyAgaM prAhustyAgaM vicakSaNA: || 2 ||

“The renunciation of kAmya actions (which are accompanied with a desire for fruits), the sages understand as saMnyAsa; the wise declare the abandonment of the fruit of all works as tyAga.” (Translation by Swami Swarupananda)

C - sadAziva – is not same as the ziva of Trinity – brahma, viSNu, ziva. By this word, zrI tyAgarAja means the brahman - parabrahman – paramAtmA. The praNava - OM - is the name of the brahman. The following pataJjali yOga sUtra is relevant –

tasya vAcaka: praNav: || I.27) ||

“The word which express Him is OM.”  
(Translation by Swami Prabhavananda)

C - zrI tyAgarAja states that those well-versed (vidulu) in this nAdOMkAra, which is the state of parabrahman, are liberated while still alive – jIvan mukta (jIvan muktulu). Though zrI tyAgarAja has not made any mention of bhakti aspect here, this is implied because as he has earlier stated that mere knowledge of music devoid of bhakti will not lead one to the right path of Self-realization - nAdOMkAraM - the state of parabrahman – sadAziva (kRti ‘saMgIta jnAnamu’ - saMgIta jnAnamu bhakti vinA sanmArgamu galadE). What zrI tyAgarAja refers here as ‘vidulu’ means those who perform ‘nAdOpAsana’. Please also refer to kRtis ‘mOkSamu galadA’ and ‘nAdOpAsanacE’ also.

For some interesting information on ‘nAda yOga’, please visit web site –  
[http://www.frankperry.co.uk/nada\\_yoga.htm](http://www.frankperry.co.uk/nada_yoga.htm)

## **mOkSamu galadA-sAramati**

In the kRti ‘mOkSamu galadA’ – rAga sAramati, zrI tyAgarAja doubts whether mOkSa, without knowledge of saMgIta with bhakti, is attainable by any one.

- P mOkSamu galadA bhuvilO jIvan-  
muktulu gAni vAraluku
- A sAkSAtkAra nI sad-bhakti  
saGgIta jnAna vihInulaku (mOkSamu)
- C prAN(A)nala saM-yOgamu valla  
praNava nAdamu sapta svaramulai paraga  
vINA vAdana lOludau ziva manO-  
vidham(e)rugaru tyAgarAja vinuta (mOkSa)

Gist

O Ever Evident One (as witness of perceptions)! O Lord praised by this tyAgarAja!

In this World, is it possible to attain emancipation for those (1) who have not attained the state of living-liberated; (2) who are bereft of knowledge of music combined with true devotion towards you?

While the nAda (aspect of) OM manifests as sapta svara due to fusion of vital force with energy, people do not understand the blissful state of Lord ziva - the great connoisseur of music played on vINA.

#### Word-by-word Meaning

P In this World (bhuvilO), is it possible to attain (galadA) emancipation (mOkSamu) for those (vAralaku) who have not (gAni) attained the state of living-liberated (jIvan muktulu)?

A O Ever Evident One (as witness of perceptions) (sAkSATkAra)! In this World, is it possible to attain emancipation for those who are bereft of (vihInulaku) knowledge (jnAna) of music (saGgIta) combined with true devotion (sad-bhakti) towards you (nI)?

C While the nAda (nAdamu) (aspect of) OM (praNava) manifests (paraga) as sapta svara (sapta svaramulai) due to (valla) fusion (saM-yOgamu) of vital force (prANa) with energy (anala) (literally fire),  
people do not understand (erugaru) the blissful state (manO-vidhamu) (literally mental frame) (vidhamerugaru) of Lord ziva - the great connoisseur (lOludau) of music played (vAdana) on vINA;

O Lord praised (vinuta) by this tyAgarAja! in this World, is it possible to attain emancipation for those who have not attained the state of living-liberated?

#### Notes -

P - zrI tyAgarAja uses the words 'mOkSa' and 'jIvan mukta' simultaneously. Both words apparently mean the same thing. However, according to the verse of tirumUlar given below, 'jIvan mukta' is the first of the five stages of mukti.

The following are the statements of zrI tyAgarAja in various kRtis -

(1) nAdOMkAra is the state of the parabrahman (sadAziva mayamagu nAdOMkAra) – kRti 'rAga sudhA rasa';

(2) sapta-svara are the elaboration of praNava nAda (praNava nAdamu sapta svaramulai paraga) – kRti 'sIta vara'.

(3) those well-versed in the sapta svara are the living-liberated (nAdOMkAra svara vidulu jIvan mukutulu) – kRti 'rAga sudhA rasa'.

(4) in order to become jIvan mukta, the knowledge of saGgIta should be ordained (jIvan-muktuDaguTaku saGgIta jnAnamu dhAta vrAyavalE) – kRti 'sIta vara'.

(5) In the current kRti, in pallavi, he asks 'is it not possible to attain mOkSa if one is not a jIvan mukta';

(6) In the current kRti, in anupallavi, he asks 'is it not possible to attain mOkSa for those who do not have knowledge of music combined with true devotion?'

Therefore, it is evident that those who have the knowledge of music (combined with devotion) are jIvan-mukta, and, therefore, can attain mOkSa; conversely, those who do not have the knowledge of music - not being jIvan mukta – cannot attain mOkSa.

zrI tyAgarAja is concerned only with the nAdOpAsana or nAda yOga – attainment of mOkSa through the route of saGgIta. The other methods, for attainment of jIvan mukti and thence mukti, – karma, jnAna, bhakti and rAja yOga – are not discussed by zrI tyAgarAja.

Five-stage progression towards mukti is defined in the tamizh treatise of tirumUlar – ‘tirumandiram’ as under –

ஓதிய முத்தி யடைவே உயிர் பர  
பேதமி லச்சிவம் எய்துந் துரியமோ  
டாதி சொரூபஞ் சொரூபத்த தாகவே  
ஏதமி லாநிரு வாணம் பிறந்ததே (திருமந்திரம் - 2864)

Odiya mutti yaDaiyavE uyirpara  
bEdamilac civaM eydun turiyamO-  
Dadi corUbaJ corUbatta tAgavE  
EdamilA niruvANam piRandadE (2864)

Jiva reaches to (jIva) mukti first;  
Then passes on to Param State;  
And thence to Siva State;  
In the Turiya practised therein,  
Is the Primal Self-illuminated Manifestedness;  
And having attained Svarupa,  
Is reached the State of Nirvana,  
(In Ariya Turiyatita State). (Translation Dr. B Natarajan)

A - sAkSAtkAra – paramAtmA is ever-evident. He is also called sAkshi – eternal witness - evidence.

Please visit the website for a detailed discussion of the kRti - <http://www.ibiblio.org/sripedia/cgi-bin/kbase/Nadhopasana>

C – ziva manO-vidhambu - nAdOMkAra is the state of the parabrahman (sadAziva mayamagu nAdOMkAra) – kRti ‘rAga sudhA rasa’. Please also refer to kRti ‘nAda tanumanizaM’ – rAga cittaraJani wherein zrI tyAgarAja describes zaGkara is the embodiment of nAda.

## saGgIta zAstra-mukhAri

In the kRti ‘saGgIta zAstra jnAnamu’– rAga mukhAri zrI tyAgarAja describes the transcendental nature of knowledge of science (zAstra) of saMgIta.

P saGgIta zAstra jnAnamu  
sArUpya saukhyadamE manasA

A zRGgAra ras(A)dy(a)khila  
pUrita rAma kath(A)nand(A)bdhi yuta (saGgIta)

C prEma bhakti su-jana vAtsalyamu  
zrImad rama vara kaTakSamu  
nEma niSTha yazO dhanam(o)saGgunE  
nErpu galgu tyAgarAju nErcina (saGgIta)

Gist

O My Mind! The knowledge of treatise of saGgIta, together with ocean of bliss of the story of rAma, saturated with all the moods of zRGgAra etc, bestows the comfort of attaining the same of the form of the Lord.

The knowledge of treatise of saGgIta as learnt by this tyAgarAja is such that it confers (a) the highest form of loving devotion, affection of virtuous people, (b) the grace of viSNu (spouse of lakSmI), (c) the wealth of self control, firmness, glory; one will also attain skills.

#### Word-by-word Meaning

P O My Mind (manasA)! The knowledge (jnAnamu) of treatise (zAstra) of saGgIta bestows (damu) (literally bestower) the comfort (saukhya) (saukhyadamE) of attaining the same form of the Lord (sArUpya).

A O My Mind! The knowledge of treatise of saGgIta, together with (yuta) ocean (abdhi) of bliss (Ananda) of the story (kathA) (kathAnandAbdhi) of rAma, saturated with (pUrita) all the (akhila) moods (rasa) of zRGgAra (love) etc (Adi) (rasAdyakhila), bestows the comfort of attaining the same of the form of the Lord.

C It (knowledge of treatise of saGgIta) confers (osaGgunE) – the highest form of loving (prEma) devotion (bhakti), affection (vAtsalyamu) (literally paternal love) of virtuous people (su-jana), the grace (kaTakSamu) of viSNu - the spouse (vara) of lakSmI (zrimad ramA), the wealth (dhanamu) (dhanamosaGgunE) of self control (niyama), firmness (niSTha), glory (yazO); one will also attain (galgu) skills (nErpu); O My Mind! The knowledge of treatise of saGgIta as learnt (nErcina) by this tyAgarAja bestows the comfort of attaining same of the form of the Lord.

#### Notes -

P – sArUpya - The four stages of mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord, sArUpya – being of likeness of Lord, sAyujya – union with Lord. A bhakta described by zri tyAgarAja reaches the third stage of being of same form (sArUpya). The final stage is union (sAyujya) with the Lord. The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE  
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-sAMbhASaNE |  
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE  
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

“O Lord of bhavAnI! I attain -  
to similarity of form with Thee by performing Thy ritualistic worship;  
to closeness with Thee by singing Thy priase;  
to residence in Thy heavenly plane by associating and conversing with  
Thy noble devotees; and  
to oneness with Thee by contemplating on Thy form constituted of the  
whole of this living and non-living world.  
Thus in this very embodiment I shall attain life’s fulfilment.” (Translation  
by Swami Tapasyananda)

The following verse from tirumandiram is also relevant –

taGgiya sArUpan tAn2eTTAM yOgamAn  
taGguJ can2mArggan tan2ilan2Rik kaikUDA  
aGgat tuDalsiddi sAdan2a rAguvar

iGgiva rAga vizhivaRRa yOgameE (1510)

“The state of Sarupya is, no doubt, reached  
Through the eight fold yoga way;  
But unless it be Sanmarga-in-Yoga,  
The Sarupa state cannot be;  
The yoga way but leads to bodily Siddhis diverse;  
But for the Sarupa state to realize,  
None these but the pure way of Jnana-in-Yoga.”  
(Translation by Dr. B Natarajan)

A - The nava rasa are - zRGgAra - love, vIra - valour, bIbhatsa - disgust,  
raudra - anger, hAsya - mirth, bhayaNaka - terror, karuNa - pity, adbhuta -  
wonder, zAnta - tranquility.

C - prEma bhakti - The definition, aids, effects of prEma bhakti are  
found in nArada bhakti sutrANi (Narada Bhakti Sutras). One of the aids  
(sAdhanAni) for prEma bhakti is -

lOkEpi bhagavad guNa zravanaNa kIrtanAt || 37 ||

“By hearing and singing the glory of the Lord even while engaged in the  
ordinary activities of life.” (Translation by Swami Tyagisananda)

In another kRti, zri tyAgarAja sings ‘rAma kathA sudhA rasa pAnaM oka  
rAjyamu cEsune’ - Drinking the nectar of the story of zri rAma is equivalent to  
the rule of a kingdom.

C - nEma niSTha - the Eight-Fold (aSTAMga) yOga - yama, niyama,  
Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAnaM, samAdhi

C - yazO dhanamu - In my humble opinion, ‘dhanamu’ here refers the  
wealth of ‘nEma’, ‘niSTha’ and ‘yazO’; ‘wealth’ as such is not meant here. This  
will be clear when read in conjunction with the word ‘sArupyaM’; wealth as such  
becomes totally irrelevant and, in fact, a hindrance to spiritual progress. This is  
more so because zri tyAgarAja criticises those who ‘sell’ music in the kRti  
‘durMarga cara’.

## vara rAga-ceJcukAmbhOji

In the kRti ‘vara rAga layajnulu tAmanucu’ - rAga ceJcu kAmbhOji zri  
tyAgarAja deprecates those who pride themselves to be maestro of saGgIta.

P vara rAga layajnulu tAmanucu  
vadarEr(a)yya

A svara jAti mUrchana bhEdamul  
svAntam(a)ndu teliyaka(y)uNDina (vara)

C dEh(O)dbhavambagu nAdamul  
divyamau praNav(A)kAram(a)nE  
dAhamb(e)rugani mAnavul  
tyAgarAja nuta(y)EcEru rAma (vara)

Gist

O Lord rAma praised by this tyAgarAja!  
People go about prattling that they are masters of rAga and laya.

Even though people might not have experienced, the differences in undulations of sapta svara and their derivatives, within themselves, they go about prattling that they are masters of sacred rAga and laya.

All the nAda emanating from the body are the energy (or thirst) of the divine OMkAra; those who do not know this are indeed deceiving that they are masters of sacred rAga and laya.

#### Word-by-word Meaning

P O Lord (ayya)! People go about prattling (vadarEru) (vadarErayya) that (anucu) they (tAmu) (tAmanucu) are masters of sacred (vara) rAga and laya (layajnulu).

A Even though people might not have (uNDina) experienced (teiyaka) (literally know) (teiyakayuNDina), the differences (bhEdamul) in undulations (mUrchana) of sapta svara and their derivatives (svara jAti), within (andu) themselves (svAntamu) (svAntamandu),

O zrI rAma! they go about prattling that they are masters of rAga and laya.

C O Lord rAma praised (nuta) by this tyAgarAja!

all the nAda (nAdamul) emanating (udbhavambagu) from the body (dEha) (dEhOdbhavambagu) are the energy (or thirst) (dAhambu) (literally heat) of (anE) the divine (divyamau) OMkAra (praNavAkAramu) (praNavAkAramanE);

those (mAnavul) who do not know (erugani) (dAhamberugani) this are indeed deceiving (EcEru) (nutayEcEru) that they are masters of rAga and laya.

#### Notes -

General - The subject matter of this kRti is 'Music'. As I am not proficient in music, I may not be able to explain certain terms or I may even be wrong in assuming certain things. Therefore, readers may please excuse me if there are errors; such errors if pointed out, these could be corrected subsequently.

P - In the book of TKG, the words 'zrI rAma' is found at the end of pallavi. Other books do not have these words. This needs to be checked. Any suggestions ???

A - svarajAti - This terminology normally denotes pallavi, anupallavi and one or more caraNaM. However, to me it seems that zrI tyAgarAja means the sapta svarA and their divisions and derivations because the word 'laya' following 'svara'. As zrI tyAgarAja states 'the svara and laya are innate (svAntaM) to all beings'; this is further amplified in the caraNa, 'all nAda (nAdamulu) are of the divine form of OM'. Therefore, svarajAti here may not mean pallavi, anupallavi and caraNa.

A - mUrchana - this is how it is given in all the books other than that of TKG, wherein it is given as 'mUrchanA'. This needs to be checked. Any suggestions ???

A - mUrchana - The dictionary meaning is 'modulation', 'melody', 'the regulated rise or fall of sounds through the grAma of the musical scales'. According to 'karnAtaka saMgIta zastra' by zrI AS Panchapakesa Iyer - there are three types of grAma (svara clusters) - Sadjasvara, madhyamasvara, gAndhArasvara - the last being used only for chanting sAma vEda.

"The scales that emerge when each successive note of the scale is made the tonic note and a new set of notes defined from that point. The word is deriving from the root moorcha, meaning unconsciousness. The change of the Shadja in emphasising a note gives the mind an opportunity to take another pathway, which changes the feel of the first Raga that was being performed. This new pathway ends in a new Raga, with redefined relationships among the notes.

When Ragas are derived from Moorchanas, the technique is called Moorchana Paddhati.” Source - <http://www.carnatica.net/onlinedictionary/dicm.htm>

A – teliyakayuNDina – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘teliyakayuNDi’. This needs to be checked. Any suggestions ???

C – nAda – The normal rendering of the word as ‘sound’ is not very apt.

“The etymological meaning of ‘nada’ is ‘flow of consciousness’ rather than ‘sound’ as being crudely rendered into English. Nada, thus is not taken as a mere ‘material’ sound object, but regarded as the emanation of one's own consciousness. Source –

<http://www.voices.no/mainissues/mi40005000186.html>

C – dEhOdbhavambagu nAdamul – ‘nAda emanating from the body’ - In lalita sahasranAmaM, mother is called ‘parA’, ‘pazyanti’, ‘madhyamA’, ‘vaikhari rUpA’.

“parA – The transcendent Word - above the other lower stages of speech known as pazyanti (speech in the inaudible stage), madhyamA (speech in the middle stage of its expression) and vaikhari (uttered audible speech)”. (Translation by Swami Tapasyananda)

For a discourse of Kanchi Paramacharya Chandrasekharendra Saraswati on ‘parA’, ‘pazyanti’, ‘madhyamA’, ‘vaikhari’ – please visit website – <http://www.geocities.com/profvk/gohitvip/DPDS26-30.html> (Page 30)

According to the above discourse, ‘madhyamA’ stage is also called ‘anAhata nAda’. kabIr sings ‘anahat ki zabd bhajE nirantar’ (anAhata zabdha is sounding ceaselessly).

OM or praNava comes in ‘vaikhari’ stage and is known as ‘ahata nAda’; sapta svara are derivations or undulations of the ahata nAda – OM – please see kRti ‘mOkSamu galada’ – quoted below.

According to musicologists, the sapta svara are taken from nature – SadjaM, RSabhaM, gAndhAraM, madhyamaM, paJcamaM, daivataM, niSAdaM from the calls uttered by peacock, bull, goat, kraunca, cuckoo, horse and elephant respectively. Source - ‘karnAtaka saMgIta zastra’ by zrI AS Panchapakesa Iyer.

C – dAhambu – The saMskRta word ‘dAha’ means ‘fire’, ‘heat’ etc. However, in telugu, the word specifically denotes thirst (for water etc). In the kRti ‘mOkSamu galada’, zrI tyAgarAja states –

prANAnala saMyOgamu valla  
praNava nAdamu sapta svaramulai paraga

“Due to fusion of vital force with fire (energy), the sound of OM has elaborated into sapta svara.”

If we go by the statement in the kRti ‘mOkSamu galada’, dAhambu will mean ‘fire’ or ‘heat’. However, if we take the meaning of telugu word ‘thirst’, it will mean that the sounds (sapta svara) emanating from the body are indeed the thirst – a natural phenomenon - of OMkAra.

In the above quoted discourse, Paramacharya states about ‘artha prapaJcam’ (universe of matter) and ‘zabdha prapaJcam’ (universe of sound) – corresponding to modern science’s ‘matter’ and ‘energy’. Accordingly, the word ‘dAha’ has been translated as ‘energy’ and not as ‘fire’ or ‘heat’.

General – For a detailed write-up on ‘nAda’, please visit – <http://www.bhagavadgitausa.com.cnchost.com/SOUND.htm>



## nAda tanumanizaM-cittaraJjani

In the kRti 'nAda tanumanizaM' – rAga cittaraJjani zrI tyAgarAja states that ziva is the embodiment of nAda.

- P nAda tanu(m)anizaM zaGkaraM  
namAmi mE manasA zirasA
- A mOdakara nigam(O)ttama sAma  
vEda sAraM vAraM vAraM (nAda)
- C sadyOjAt(A)di paJca vaktraja  
sa-ri-ga-ma-pa-dha-ni vara sapta svara  
vidyA lOlaM vidaLita kAlaM  
vimala hRdaya tyAgarAja pAlaM (nAda)

### Gist

I repeatedly salute with my mind and head (body) Lord zaGkara – (1) the embodiment of delightful eternal nAda which is the essence of the sAma vEda - the best of vEdas, (2) who is enamoured by the art of sacred sapta svara - sa-ri-ga-ma-pa-dha-ni - born of His five faces sadyOjAta etc, (3) who destroyed the God of Death, (4) who is pure hearted, and (5) protector of tyAgarAja.

### Word-by-word Meaning

P I ever (anizaM) salute (namAmi) with my (mE) mind (manasA) and head (body) (zirasA) Lord zaGkara (zaGkaraM) – the embodiment (tanuM) (tanumanizaM) of eternal nAda.

A I repeatedly (vAraM vAraM) salute with my mind and head (body) Lord zaGkara – embodiment of the delightful (mOdakara) eternal nAda which is the essence (sAraM) of the sAma vEda - the best (uttama) of vEdas (nigama) (nigamOttama).

C I ever salute with my mind and head (body) Lord zaGkara – the embodiment of eternal nAda -  
who is enamoured (lOlaM) by the art (vidyA) of sacred (vara) sapta svara - sa-ri-ga-ma-pa-dha-ni - born of His five (paJca) faces (vaktraja) sadyOjAta etc, (Adi) (sadyOjAtAdi),  
who destroyed (vidaLita) the God of Death (kAlaM) (literally time),  
who is pure (vimala) hearted (hRdaya) and  
protector (pAlaM) of tyAgarAja.

### Notes –

A – nigamOttama - According to 'karnAtaka saMgIta zAstra' by zrI AS Panchapakesa Iyer, while Rk and yajur vEda contain only three svara, sAma veda contains all the sapta svara. Therefore, from musical point of view, zrI tyAgarAja considers sAma vEda as the acme of vEda (nigamOttama).

C – paJca vaktra - The five faces of Lord zaGkara are 'sadyOjata', 'aghOra', 'tatpuruSa', 'IzAna', 'vAmadEva'. tamizh saint tirumUlar states that Lord zaGkara has one more face, ie., 'adhOmukhaM'.

C- kAlaM - Refers to the story of mArkaNDEya - ziva saved mArkaNDEya from the clutches of death (yama). tirukkadavur is kSEtra where this episode is stated to have taken place. Please visit the website –

<http://www.chennaionline.com/toursntravel/placesofworship/tirukkadavuro1.asp>

p

C – vimala hRdaya – this may be applied as an epithet of tyAgarAja also.

The five basic sounds of the mridangam: tha, dhi, thom, nam and jem, have come from the five faces of Siva--Isana, Tatpurusha, Aghora, Vamadeva and Sadyojata - Source - <http://www.hinduismtoday.com/archives/1997/5/1997-5-18.shtml>

These 5 talas were said to have originated from five faces of Lord Siva: From Varna deva - Chach chatputa tala; Sadyojata - Chaa cha puta tala;Aghora - Shatpita putrika tala; Tatpurusha - Sampadveshtakaa tala; I sana - Udghatta tala. Source - [http://www.naadhabrahmam.com/marga\\_desi.asp](http://www.naadhabrahmam.com/marga_desi.asp)

## nAda sudhA rasam-Arabhi

In the kRti 'nAda sudhA rasambilanu' – rAga Arabhi, zrI tyAgarAja ecstatically sings that zrI rAma is the embodiment of the nectarine juice of nAda.

P nAda sudhA rasamb(i)lanu  
nar(A)kRti(y)AyE manasA

A vEda purAN(A)gama zAstr-  
(A)dulak(A)dhAramau (nAda)

C svaramul(A)runn(o)kaTi ghaNTalu  
vara rAgamu kOdaNDamu  
dura naya dEzyamu tri guNamu  
nirata gati zaramurA  
sarasa saGgati sandarbhamu  
gala giramulurA  
dhara bhajana bhAgyamurA  
tyAgarAju sEviJcu (nAda)

Gist

O My Mind! The nectarine juice called nAda has assumed a human form here.

The nectarine juice called nAda which is the prop of vEda, epics, Agama and zAstras etc, has assumed a human form here.

The seven svaras are the bells (of the bow kOdaNDa); the sacred rAga is the bow kOdaNDa; dura naya and dEzya are the three strands of the bow string; the steady pace is (are) the arrow(s); the sweet thematic variations are the words (spoken by the Lord) appropriate to the occasion; chanting the names of the Lord is a fortune; the nectarine juice called nAda worshipped by this tyAgarAja, has assumed a human form here.

Word-by-word Meaning

P O My Mind (manasA)! The nectarine (sudhA) juice (rasambu) called nAda has assumed (AyE) (literally become) a human (nara) form (AkRti) (narAkRtiyAyE) here (ilanu) (rasambilanu) (literally Earth).

A O My Mind ! The nectarine juice called nAda which is the prop (AdhAramau) of vEda, epics (purANa), Agama and zAstras etc (Adulaku) (zastrAdulakAdhAramau), has assumed a human form here.

C The seven (ArunnokaTi) (literally six plus one) svaras (svaramulu) (svaramulArunnokaTi) are the bells (of the bow kOdaNDA);  
the sacred rAga (rAgamu) is the bow kOdaNDA (kOdaNDamu);  
dura naya and dEzya (dEzyamu) are the three (tri) strands of the bow string (guNamu);  
the steady (nirata) pace (tempo) (gati) is (are) the arrow (zaramu) (zaramurA);  
the sweet (sarasa) thematic variations (saGgati) are the words (giramulu) (spoken by the Lord) (giramulurA) appropriate to the occasion (sandarbhamu gala);  
chanting the names (bhajana) of the Lord (dhara) (literally one who wields – kOdaNDA) is a fortune (bhAgyamurA);  
O My Mind ! The nectarine juice called nAda worshipped (sEviJcu) by this tyAgarAja (tyAgarAju), has assumed a human form here.

Notes –

General – The nectarine juice called nAda – worshipped by tyAgarAja – the basis for vEdas, purANas, Agama zAstras - has assumed a human form (zrI rAma); His bow kOdaNDA is the rAga; the sapta svaras are its bells; dura, naya, dEzyamu are the three strands of the bow string; the steady pace are the arrows; delightful saGgati are the words spoken by the Lord appropriate to the occasion; the chanting of names of the Lord is a fortune.

A – vEda purAna Agama zAstrAduku AdhAramau nAda – For a complete discussion on ‘sphOTa’ - sound and words – please visit the website – <http://www.bhagavadgitausa.com.cnchost.com/SOUND.htm>

C – rAgamu kOdaNDamu – An interesting mention in zrImad vAlmIki rAmAyaNa about rAvaNa’s musical talents that he can ‘play upon the lute of his terrific bow with the sticks of his arrows’ is found in the website mentioned below. However, where this statement occurs in zrImad vAlmIki rAmAyaNa, is not known - [http://www.tributetohinduism.com/Hindu\\_Music.htm](http://www.tributetohinduism.com/Hindu_Music.htm)

In the kRti ‘kOTi nadulu dhanuSkOTi’ zrI tyAgarAja makes mention of kuNDalini yOga. According to kuNDalini yOga, the vertebral column is called mErudaNDA. Please also refer to kRti of zrI tyAgarAja ‘Iza pAhi mAM’ where Lord ziva is described as holding bow of mEru – mErudaNDA – vertebral column (hEmAcala cApa). Source – [http://www.himalayanacademy.com/resources/books/mws/mws\\_ch-38.html](http://www.himalayanacademy.com/resources/books/mws/mws_ch-38.html)

C – ghaNTalu – Please refer to zrI tyAgarAja’s kRti ‘svara rAga sudha rasa’ zrI tyAgarAja mentions of ‘mUlAdhAra’ as the cakra from where ‘nAda’ emanates. He also mentions therein about ‘sapta svara gRhamulu’ – It is not clear whether the seven chakras are meant to represent the sapta svaras; if that be so the correspondence would be – mUlAdhAra – sa; svAdhiSThAna – ri; maNipUra - ga; anAhata - ma; vizuddhi - pa; AjnA - da; sahasrAra – ni.

In regard to sapta svaras and their relation to the seven chakras, there is an interesting article in the website – <http://www.newtalavana.org/ebooks/saptasvarah.pdf#search='saptasvara'>

C – tri-guNamu – the word ‘guNa’ means ‘string’, ‘strand’, ‘bow string’ and also ‘qualities – sattva, rajas and tamas’. The three guNas – sattva, rajas and tamas are indeed the three strands of the prakRti. The following verse from zrImad bhagavat gIta, Chapter 14 is relevant –

sattvaM rajastama iti guNA: prakRtisambhavA: |  
nibadhnanti mahAbAhO dEhE dEhinamavyayaM || 5 ||

“sattva, rajas and tamas – these guNas, O mighty-armed, born of prakRti, bind fast in the body the indestructible embodied one.” (Translation by Swami Swarupananda)

C – dura – As per Monier’s Sanskrit Dictionary, it means ‘one who opens or unlocks’, ‘giver’, ‘granter’; the telugu word ‘duramu’ means ‘battle’, ‘war’. – these do not convey any meaning in the present context. However, Shri Koteswara Iyer, in his kRti ‘ghananaya dEshika gAna rasika shikhAmaNi nIyE kandA’ mentions ‘ghana’ in place of ‘dura’. Probably both mean same thing. The following terminologies in regard to ‘ghana’ are found –

ghanakaala - raagas meant to be sung at a particular time of day. Each raaga is associated with at least one time of day (some are sarvakaalika - any time). The times are early morning (4-6am), morning after sunrise (6-9am), forenoon (9am-12pm), midday (noon-1pm), afternoon (1-4pm), evening (4-7pm), and night (7-10pm)

ghanam - another term for taanam

ghana pancaka raagas - one type of ghana raaga (as opposed to dwitiya pancaka raagas), which is heavy and elaborate. It has five members: naaTTai, gowLa, aarabi, shree, and varaaLi. These 5 raagas are often used in pancaratna kritis.

ghana raaga - a heavy and important raaga, in which the swaropam is brought out by taanam (ghanam) or madhyama kaalam. They can be ghana pancaka or dwitiya pancaka raagas

Source - <http://www.karnatik.com/glossg.shtml>

C - naya - a raaga in which the swaropam is brought out both by aalaapanai and taanam, for example tODi, bhairavi, kaambhOji, shankaraabharaNam, and kalyaaNi – Source –

<http://www.karnatik.com/glossn.shtml>

C – dEzyamu - Belonging to the country (desa). This term denoted the folk music that was prevalent till the 12th century Source –

<http://www.carnatica.net/onlinedictionary/dicd.htm>

dEhya (1) - a raaga whose swaropam is brought out by just aalaapanai, for example kaanaDaa, hameer kalyaaNi, hindustaani behaag

dEhya (2) - raagas that were brought to South India from North India, for example paras, maanD, jhinjoTi, and shenjuruTTi

Source - <http://www.karnatik.com/glossd.shtml>

C – gati - Tempo of a musical piece - the speed and the gait of a composition – source - <http://www.carnatica.net/onlinedictionary/dicd.htm>

gati - the gait, or the number of subdivisions or swaras per beat. There are 5 types: tishra, catushra, kanDa, mishra, and sankeerna. It may also take 11, 8, etc. and is formed by taking the beat and multiplying by the number (ex: aadi taaLa in catushra gati is 8 times 4 = 32 beats). Not to be confused with naDai or jaati – Source <http://www.karnatik.com/glossg.shtml>

saGgati - sangati - a particular variation of a phrase in a kriti or song with slight or large changes in tune and gamakas. Each phrase maybe repeated with different variations or sangatis. Source - <http://www.karnatik.com/glosss.shtml>

saGgati – thematic variations – introduced by zRI tyAgarAja – Source – <http://www.geocities.com/Athens/5180/tnmusic1.html>

saGgati - Tyagaraja's outstanding contribution to the advancement of the kriti format was the introduction of the sangati (lit. coming together) - a set of variations on a theme, gradually unfolding the melodic potential of the musical phrase. Largely set in the madhyamakala (middle tempo), Tyagaraja's kritis were more appropriate for the modern concert paddhati. As vidwan G. N. Balasubramaniam observed during his presidential address at the 32nd conference of the Music Academy in 1958, nearly 60% of Tyagaraja's kritis are composed in this kala and this speed "seems to be the best for both the lay and the learned listeners." – Source

<http://www.sawf.org/newedit/edito5132002/musicarts1.asp>

C – sandarbhamu gala giramulurA – Please refer to kRti ‘Emani maTADitivO’ rAga tODi wherein zRI tyAgarAja describes how zRI rAma spoke to different people in different styles and kept them attracted to Him.

## sItA vara-dEvagAndhAri

In the kRti 'sItA vara saMgIta' – rAga dEvagAndhAri, zrI tyAgarAja asserts that knowledge of music is a gift of God.

- P sItA vara saGgIta jnanamu  
dhAta vrAyavalerA
- A gIt(A)d(y)akhil(O)paniSat-sAra bhUta  
jIvan-muktuD(a)guTaku (sItA)
- C AkAza zarIramu brahmam(a)nE  
AtmArAmuni tA sari jUcucu  
lOk(A)dulu cinmayam(a)nu susvara  
lOluDau tyAgarAja sannuta (sItA)

### Gist

O Consort of sItA!  
The knowledge of music should have been ordained by brahmA.  
In order to become living-free - the state which is the essence of (teachings) of all upaniSad(s), bhagavad-gItA etc., the knowledge of music should have been ordained by brahmA.  
O Lord well praised by this tyAgarAja who – (a) himself apprehending the Indwelling Lord as indeed the Supreme Lord who is said to have space as His body, (b) revels in the melodious sapta svara which is indeed pure consciousness consisting of the Universe!

### Word-by-word Meaning

- P O Consort (vara) of sItA! The knowledge (jnAnamu) of music (saGgIta) should have been ordained (vrAyavalerA) (literally write) by brahmA (dhAta).
- A In order to become (aguTaku) living-free (bhUta jIvan-muktuDu) (muktuDaguTaku) - the state which is the essence (sAra) of (teachings) of all (akhila) upaniSad(s), bhagavad-gItA (gItAdyakhilOpaniSat) etc. (Adi) -  
O Consort of sItA! the knowledge of music should have been ordained by brahmA.
- C O Lord well praised (sannuta) by this tyAgarAja who -  
himself (tA) apprehending (sari jUcucu) (literally comparing) the Indwelling Lord (AtmArAmuni) as indeed the Supreme Lord (brahmamu) who is said (anE) (brahmamanE) to have space (AkAza) as His body (zarIramu),  
revels in (lOluDau) the melodious sapta svara (su-svara) which is indeed (anu) pure consciousness (cinmayamu) (cinmayamanu) consisting of the Universe (lOkAdulu)!  
O Consort of sItA! the knowledge of music should have been ordained by brahmA.

### Notes –

General – This kRti contains high philosophical statements based on actual experience of zrI tyAgarAja. I have translated the kRti according to my little understanding. As any amount of intellectual gymnastics would not be equal to one experience, viewers may please forgive me if there are errors. Please forward your suggestions so that these could be corrected.

P – vrAyavalerA – this is how the pallavi is ended in the book of TKG. However, in other books the word ‘rAma’ is found after ‘vrAyavalerA’. This needs to be checked. Any suggestions ???

P - vrAyavalEra – In a new born baby one can observe jagged lines of skin along the cranial sutures (skull joints). These lines are called ‘tala vrAta’ in telugu and ‘talaiyehuthu’ in tamizh – means what is written on the head and are popularly believed to be the lines of destiny or fate. It is believed that brahma writes the destiny of each individual in the form of said lines. The skin folds in fore-head are also considered as fate lines.

A – bhUta jIvan-mukta – Please refer to the following verse of zrImad-bhagavad-gIta, Chapter 15, to know what ‘jIva bhUta’ means –

mamaivAMzO jIvalOkE jIvabhUta: sanAtana: |  
mana:SaSThAnIndriyANi prakRtisthAni karSati || 7 ||

An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses with mind for the sixth, abiding in prAkRti.” (Translation by Swami Swarupananda)

A - jIvanmukta – Please refer to kRti ‘mOkSamu galadA’ – According to zrI tyAgarAja, those who have the knowledge of music (combined with devotion) are jIvan-mukta, and, therefore, can attain mOkSa; conversely, those who do not have the knowledge of music - not being jIvan mukta – cannot attain mOkSa.

zrI tyAgarAja is concerned only with the nAdOpAsana or nAda yOga – attainment of mOkSa through the route of saGgIta. The other methods, for attainment of jIvan mukti and thence mukti, – karma, jnAna, bhakti yOga (and rAja yOga which is a combination of all these) – are not discussed by zrI tyAgarAja.

Please refer to jIvanmuktAnanda lahari by zrI Adi zaMkara – placed at Appendix ‘A’ to know what the state actually means.

C – AkAza zarIramu brahmamanE– The following are the statements of zrI tyAgarAja in this and other kRtis –

(1) AkAza is the body of brahman (Akaza zarIramu brahmamanE) – current kRti;

(2) nAdOMkAra is the nature of the parabrahman (sadAziva mayamagu nAdOMkAra) – kRti ‘rAga sudhA rasa’;

(3) nAda is the body of Lord zaMkara (nAda tanumanizaM zaMkaraM) – kRti ‘nAda tanumanizaM’.

(4) Universe is pure consciousness (IOkAdulu cinmaya) – current kRti;

(5) praNava nAda got differentiated as sapta-svara by the fusion of praNA and energy (praNava nAdamu sapta svaramulai paraga) – kRti ‘mOkSamu galadA’;

C – AtmArAmuni – The word, as it stands, means ‘rejoicing in one’s Self or in Supreme Spirit’. However, zrI tyAgarAja seems to have given a form ie., ‘AtmArAma’;

C – AtAmArAmuni –In this regard, the ‘AtmArAma’ verse in zrImad bhAgavataM, Book 1, Chapter 7 is relevant -

AtmArAmAsca munayO nirgranthA apyurukramE |  
kurvantyahaitukIM bhaktimithambhUtaguNO hari: || 10 ||

“As far as the word ātmārāma is concerned, the Lord (Caitanya) explained that the word ātmā is used to indicate: (1) the Supreme Absolute Truth, (2) the body, (3) the mind, (4) endeavor, (5) conviction, (6) intelligence, and (7)

nature. The word ārāma means enjoyer; therefore anyone who takes pleasure in the cultivation of the knowledge of these seven items is known as ātmārāma.”

Source – <http://vedabase.net/tlc/15/en>

Also refer to exhaustive meanings of the word ‘AtmArAma’ given in <http://vedabase.net/cc/madhya/24/en1>

C – AtmArAmuni – In this regard, the following verse from zrImad bhagavad gItA, Chapter 10 is relevant -

ahamAtmA guDAkEza sarvabhUtAzayastitha: |  
ahamAdisca madhyaM ca bhUtAnAmanta Eva ca || 20 ||

“I am the Self, O guDAkEza, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.” (Translation by Swami Swarupananda)

C – brahmamanE AtmArAmuni tA sari jUcucu – This, in my opinion, is the apprehension (realization) of meaning of the mahA vAkya – ‘tat-tvam-asi’.

C – AkAza zarIramu brahmamanE – refers to ‘sat’ of ‘sat-cit-Ananda’ – the triple designation of brahman.

C – cinmaya –refers to ‘cit’ of ‘sat-cit-Ananda’.

C – cinmayamanu su-svara – ‘pure consciousness’ as nAda brahmaM.

C – susvara – sapta svara are differentiated from nAdOMkAra (praNava nAda) – In the kRti ‘mOkSamu galadA’, zrI tyAgarAja states –

prANAnala saMyOgamu valla  
praNava nAdamu sapta svaramulai paraga

“Due to fusion of vital force with fire (energy), the sound of OM has elaborated into sapta svara.”

## ***Atma vicAraM (Address to Mind)***

### **nidhi cAla-kalyANi**

In the kRti ‘nidhi cAla sukhamA’ – rAga kalyANi, zrI tyAgarAja asks his mind to ponder which is better – wealth or service to the Lord.

P nidhi cAla sukhamA rAmuni  
sannidhi sEva sukhamA nijamuga palku manasA

A dadhi navanIta kSIramulu ruciyO  
dAzarathi dhyAna bhajana sudhA rasamu ruciyO (nidhi)

C dama zamam(a)nu gaGgA snAnamu sukhamA  
kardama dur-viSaya kUpa snAnamu sukhamA  
mamata bandhana yuta nara stuti sukhamA  
su-mati tyAgarAja nutuni kIrtana sukhamA (nidhi)

Gist

O My Mind! Tell me truthfully whether wealth is very comforting or the service in the holy presence of Lord zrI rAma?

Are curd, fresh butter and milk etc. tasty or the nectarine juice of meditation and (collective) singing of praises of Lord rAma tasty?

Is a bath in the river gaGga called (practice of) self control and tranquility comforting or is a bath in the water of well called the filthy evil natured objects of senses comforting? is extolling of humans who are bound by egotism comforting or is singing songs of the pure minded Lord praised by this tyAgarAja comforting?

Word-by-word Meaning

P O My Mind (manasA)! Tell me (palku) truthfully (nijamuga) whether wealth (nidhi) is very (cAla) comforting (sukhamA) or the service (sEva) in the holy presence (sannidhi) of Lord zrI rAma (rAmuni)?

A Are curd (dadhi), fresh butter (navanIta) and milk (kSIramu) etc. (kSIramulu) tasty (ruciyO) or the nectarine (sudhA) juice (rasamu) of meditation (dhyAna) and (collective) singing of praises (bhajana) of Lord rAma - son of King dazaratha (dAzarathi) - tasty (ruciyO)?

O My Mind! Tell me truthfully whether wealth is very comforting or the service in the holy presence of Lord zrI rAma?

C Is a bath (snAnamu) in the (holy) river gaGga called (anu) (practice of) self control (dama) and tranquility (zama) comforting (sukhamA) or is a bath (snAnamu) in the water of well (kUpa) called the filthy (kardama) evil natured objects of senses (dur-viSaya) comforting (sukhamA)?

is extolling (stuti) of humans (nara) who are bound by (bandhana yuta) (literally with the fetter) egotism (mamata) comforting (sukhamA) or

is singing songs (kIrtana) of the pure minded (su-mati) Lord praised (nuta) (nutuni) by this tyAgarAja comforting (sukhamA)?

O My Mind! Tell me truthfully whether wealth is very comforting or the service in the holy presence of Lord zri rAma?

Notes –

P - nijamuga – use of this word is very significant. In this regard the verse in kaTha UpaniSad is relevant –

zrEyasca prEyasca manuSyam Etastau  
samparItya vivinakti dhIra: |  
zrEyO hi dhIrO(a)bhi prEyasO vRNItE prEyO  
mandO yOgakSEmAdvRNItE || (I-ii-2)

“The preferable and the pleasurable approach man. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of the growth and protection (of the body etc).” (Translation by Swami Gambhirananda)

A – ruciyO – the two occurrences of this word is as given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘rucO’.

Mr munsarma has pointed out that ‘ruciyO’ is grantika usage and ‘rucO’ is colloquial usage. <http://www.rasikas.org/viewtopic.php?pid=26537#p26537>

C - dama zama – Six Virtues – SaDguNa sampat – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed.

Source -

<http://lists.advaita-vedanta.org/archives/advaita-l/2005-January/014664.html>



C – mamata – this is how it is given in all the books other than that of TKG, where it is given as ‘mamata’. The word ‘mamata’ does not seem to be correct. Any suggestions ???

C – sumati – this epithet may be applied to zrI tyAgarAja also.

## cakkani rAja-kharaharapriya

In the kRti ‘cakkani rAja mArgamu’ – rAga kharaharapriya, zrI tyAgarAja, exhorts his mind to follow the royal path of devotion and not to go for any short cuts.

- P cakkani rAja mArgamul(u)NDaga  
sandula dUran(E)la O manasA
- A cikani pAlu mIgaDa(y)uNDaga  
chI(y)anu gaGgA sAgaram(E)lE (cakkani)
- C kaNTiki sundara taramagu rUpamE  
mukkaNTi nOTa celagE nAmamE tyAga-  
rAj(i)NTanE nelakonn(A)di daivamE(y)iTu-  
(v)aNTi zrI sAkEta rAmuni bhakti(y)anE (cakkani)

Gist

O My Mind! When there are fine royal paths, why enter bylanes?  
When there are condensed milk and cream, why this destestable toddy?  
What a very beautiful form which is a feast to the eyes! What a name which shines in the mouth of Lord ziva! What an Ancient Lord firmly established in the very house of this tyAgarAja! O My Mind! when there is the fine royal path called devotion to Lord zrI rAma of ayOdhyA having these attributes, why enter bylanes?

Word-by-word Meaning

P O My Mind (manasA)! When there are (uNDaga) fine (chakkani) royal (rAja) paths (mArgamulu) (mArgamuluNDaga), why (Ela) enter (dUra) (dUranEla) bylanes (sandula)?

A When there are (uNDaga) condensed (cikani) milk (pAlu) and cream (mIgaDa) (mIgaDayuNDaga), why (Ela) this destestable (chIyanu) (literally saying ‘fie’) toddy (gaGgA sAgaramu) (sAgaramELE)?

O My Mind! When there are fine royal paths, why enter bylanes?

C What a very beautiful (sundara taramagu) form (rUpamE) which is a feast to the eyes (kaNTiki)!

What a name (nAmamE) which shines (celagE) in the mouth (nOTa) of Lord ziva – the three-eyed (mukkaNTi)! and

What an Ancient (Adi) Lord (daivamE) firmly established (nelakonna) (nelakonnAdi) in the very house (iNTanE) of this tyAgarAja (tyAgarAju) (tyAgarAjiNTanE)!

O My Mind! when there is the fine royal path called (anE) devotion (bhakti) (bhaktiyanE) to Lord zrI rAma (rAmuni) of ayOdhyA (sAkEta) having these (iTU) attributes (aNTi) (daivamEyiTuvanTi),

why enter bylanes?

Notes –

P – sandulu – Though zrI tyAgarAja has not specified what these bylanes are, obviously all paths other than bhakti may be taken as bylanes.

A – gaGgA sAgaramu – In all the books, this word has been taken as ‘toddy’ – a colloquial usage as stated in the book of TKG. However, no such word is found in any dictionary. In Sanskrit ‘tAla’ and tAlagarbha’ means toddy; in Telugu, ‘ITa’, ‘kaLLu’, ‘tATikaLLu’ and ‘nIrA’ are the words meaning toddy. Though the following explanation may be far-fetched, yet it may not be out of place.

gaGgA and all other rivers are considered to be wives of sAgara – varuNA. VARuNI is varuNA's female Energy (personified either as his wife or as his daughter, produced at the time of churning of the ocean and regarded as the goddess of spirituous liquor; vAruNI also means ‘a particular kind of spirit’ (prepared from hogweed mixed with the juice of the date or palm and distilled) or ‘any spirituous liquor’. Therefore, instead of using the vAruNI to mean toddy, zrI tyAgarAja might have used ‘gaGgA sAgara’.

The word vAruNI appears in zrImad-bhAgavaM in many places. It also appears in lalitA sahasranAmam – ‘vAruNI mada vihvalAyai nama:’ meaning ‘Salutations to Her who is intoxicated with vAruNI (the wine of spiritual bliss)’ (333). Any suggestions ???

According to a Quote from "Tyagaraja - Life and Lyrics" - William Jackson - Oxford University Press – “The reference is to Gangasagara Bhatt of Tanjore court, a toddy tippler about whom stories were in circulation in Tyagaraja's time. Toddy came to be called Gangasagara.” Source - <http://www.rasikas.org/viewtopic.php?id=1887> Post #23

A – pAlu mIgaDa – this may mean milk and cream or cream only.

A – chI – this is a colloquial usage when one encounters something detestable.

C – nelakonnAdi daivamE – this is how it is given in the books of TKG. However, in the books of CR and TSV/AKG, it is given as ‘nelakonnadi daivamE’ – which does not seem to be correct. This needs to be checked. Any suggestions ???

## eTulaina bhakti-zAma

In the kRti ‘eTulaina bhakti vaccuTake’ – rAga zAma, zrI tyAgarAja urges his mind to make all out efforts to become a true devotee of the Lord.

P eTulaina bhakti vaccuTake  
yatnamu sEyavE

A maTumAya bhavamunu manad(a)ni(y)eJcaka  
vaTa patra zayanuni pAda yugamul(a)ndu (eTu)

C1 vidyA garvamul(E)la nIv-  
(a)vidyA vazamu kAn(E)la  
khadyOt(A)nvaya tilakuni puram(E)lu  
buddhi(y)Azuga tOcad(E)la O manasA (eTu)

C2 rAma nAmamu sEya siggA kArA-  
d(E)mi palkavu puNTi buggA  
bhAmala kara dATaka(y)uNTE jagga  
pAmara mEnu nammaka nITi bugga (eTu)

C3 bhOga bhAgyamul(a)ndu nija

bhAgavatulukau nI pondu  
tyAgarAja varaduni nI(y)andu  
bAguga dhyAniJcu bhava rOga mandu (eTu)

Gist

O My Mind!

Try to develop devotion by any means.

Not considering this illusory worldly existence as belonging to us, try to develop devotion by any means towards the Holy feet of the Lord who rests on the leaf of banyan tree.

Why have pride of erudition? Why should you come in the grip of ignorance? why the thought of going to ayOdhyA - the town of Lord zrI rAma - wouldn't quickly occur to You?

Do you feel shy (or ashamed) to chant the name of zrI rAma? Or is it (chanting the name of zrI rAma) prohibited? Can't You speak? Are you ulcer mouthed? (OR O ulcer-mouthed!) It would be very nice if you do not cross over to the side (quarters) of women! O Fool! do not place faith on the body; it is (like) a water bubble.

Even amidst enjoyments and fortunes let your association be with true devotees; meditate well in yourself on Lord zrI rAma - the benefactor of this tyAgarAja (because) that is the panacea for the disease called worldly existence.

Word-by-word Meaning

P Try (yatnamu sEyavE) (literally make efforts) to develop (vaccuTakE) (literally come) devotion (bhakti) by any means (eTulaina).

A Not considering (eJcaka) this illusory (maTumAya) worldly existence (bhavamunu) as (ani) belonging to us (manadi) (manadaniyeJcaka),  
try to develop devotion by any means towards (andu) the Holy feet (pAda yugamulu) (pAdayugamulandu) of the Lord who rests (zayanuni) on the leaf (patra) of banyan tree (vaTa).

C1 O My Mind (manasA)! Why (Ela) have pride (garvamulu) (garvamulEla) of erudition (vidyA)? Why (Ela) should you (nIvu) come (kAnu) (kAnEla) in the grip (vazamu) of ignorance (avidyA) (nIvavidyA)?

why (Ela) the thought (buddhi) of going (Elu) to ayOdhyA - the town (puramu) (puramElu) of Lord zrI rAma - the most distinguished one (tilakuni) (literally the mark on the forehead) of the solar (khadyOta) race (anvaya) (khadyOtAnvaya) - wouldn't quickly (Azuga) (literally speedily) (buddhiyAzuga) occur (tOcadu) (tOcadEla) to You?

try to develop devotion by any means towards the Holy feet of the Lord.

C2 Do you feel shy (or ashamed) (sigga) to chant (sEya) the name (nAmamu) of zrI rAma? Or is it (Emi) (chanting the name of zrI rAma) prohibited (kArAdu) (literally not done) (kArAdEmi)? Can't You speak (palkavu)? Are you ulcer (puNTi) (literally wound or boil) mouthed (bugga)? (OR O ulcer-mouthed!)

It would be very nice (jagga) (literally pretty) if you do not cross over (dATaka uNTE) (dATakayuNTE) to the side (quarters) (kara) (literally shore) of women (bhAmala)! O Fool (pAmara)! do not place faith (nammaka) on the body (mEnu); it is (like) a water (nITi) bubble (bugga);

try to develop devotion by any means towards the Holy feet of the Lord.

C3 Even amidst (andu) enjoyments (bhOga) and fortunes (bhAgyamulu) (bhAgyamulandu) let Your (nI) association (pondu) be with true (nija) devotees (bhAgavatulu) (bhAgavatulukau);

meditate (dhyAniJcu) well (bhAguga) in (andu) yourself (nI) (nIyandu) on Lord zrI rAma - the benefactor (varaduni) of this tyAgarAja (because) that is the panacea (mandu) for the disease (rOga) called worldly existence (bhava); try to develop devotion by any means towards the Holy feet of the Lord.

Notes –

General – This is one of the kRtis which seem to be badly corrupted. The version as given in the book of TKG varies much from those given in the books of CR, ATK and TSV/AKG. The differences need to be reconciled.

A - maTumAya – the kind of make-believe created by magician.

A – eJcaka – this word may also be taken as an exhortation to the mind ‘do not consider’. In that case, first line will be translated as ‘do not consider the illusory Worldly Existence as belonging to us’; second line of anupallavi only will be connected to the pallavi. Any suggestions ???

A - vaTapatra zayana– At the time of dissolution (pralaya) of the Universe, the Lord is stated to be resting on a leaf of banyan tree floating on the sheet of water. zrImad bhAgavatam, Book 12, Chapter 8, verse 4 is relevant –

“ ...when annihilation occurred during Brahmā's night, the sage mArkaNDEya wandered throughout the fearful waters of destruction and saw within those waters an extraordinary personality lying on a banyan leaf...” - <http://vedabase.net/sb/12/8/4/>

Praise of dEvahUti - zrImad bhAgavataM, Book 3, Chapter 33, Verse 4 -

"As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." - <http://vedabase.net/sb/3/33/4/>

C1 - vidya – erudition - zrI tyAgaraja refers to knowledge of music and or other worldly knowledge – this is so because of the following word ‘garva’ – pride.

C1- avidya – ignorance – this word as used by zrI tyAgarAja in this kRti brings out the wider philosophical meaning because of the following word ‘vazamugAnEla’ (why fall into the grip); it is not a simple opposite of vidya – earlier used. avidya is defined in the pataJjali yOga sUtra –

anityAzuci du:khAnAtmasu nitya  
zuci sukhAtmakhyAtiravidya || II.5 ||

“To regard the non-eternal as eternal, the impure as pure, the painful as pleasant and non-Atman as Atman – this is ignorance.”

From this stand-point even the word ‘vidya’ earlier stated by zrI tyAgarAja would fall into the category of avidya. The following verse in the nArada bhakti sUtra is relevant –

abhimAnadambhAdikaM tyAjyaM | (64)

“Pride, vanity, and other vices should be given up.”

For detailed discussion on vidyA-avidyA, please refer to ‘Brahma Sutras’ by Swami Vireshwarananda (book under reference) – Pages 12 – 16. The complete version of Brahma Sutras by Swami Sivananda may be downloaded in the website – [http://www.swami-krishnananda.org/bs\\_oo.html](http://www.swami-krishnananda.org/bs_oo.html)

C1 - khadyOtAnvaya tilakuni puram – sAkEta - ayOdhya – However, in the present context, it refers to vaikuNTha.

C2 – bhAmala kara dATakayuNTE – This is how it is given in the book of TSV/AKG (meaning derived – do not be enchanted by women); in the book of TKG it is given as ‘bhAmala kaDa dATakumaNTE’ (meaning derived – if you are told not to misbehave with women, do you feel ashamed?); in the book of CR, it is given as ‘bhAmalu kara dATakayuNDina’ (meaning derived – will it bring glory if you act up to the wishes of women). Considering the ensuing word ‘jagga’ (see note below), and the next line ‘mEnu nammaka nITi bugga’ (body is like a bubble), the version given in the book of TSV/AKG seems to be appropriate.

C2 – jagga – ‘jaggu’ means ‘brightness’ ‘prettiness’, ‘grace’; in the present context, it seems to be an appreciation - ‘pretty’, ‘very nice’.

C2- nITi bugga – In the book of TKG, it is given as nIr bugga – Looking at the rhyming, nITi bugga seems to be appropriate, though both mean same thing.

C3 – bhOga bhAgyamulandu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bhOga bhAgyumulayandu’. Any suggestions ???

C3 – bhAgavatulakau nI pondu –This is how it is given in all the books other than that of TKG, wherein it is given as ‘bhAgavatulu gAni pondu rOsi’ and the meaning derived is ‘associate only with devotees of the Lord’. However, as these words do not convey such meaning, the same have not been adopted. Any Suggestions ???

## **ceDE buddhi-aThANA**

In the kRti ‘ceDE buddhi mAnurA’ – rAga aThANA zrI tyAgarAja asks his mind to concentrate on the Indwelling Lord.

P ceDE buddhi mAnurA

A iDE pAtram(e)varO jUDarA (ceDE)

C bhU vAsiki tagu phalamu kalgun(a)ni  
budhulu palka vIna lEdA manasA  
zrI vAsudEvas-sarvam(a)nucunu  
cintiJcarA tyAgarAja vinutuni (ceDE)

Gist

O My Mind!

Refrain from the mentality leading to ruin!

Look, who the Master here (in the body) is and abandon the mentality leading to ruin.

Have you not heard the wise say that, to each earthly being, results shall accrue according to what he deserves? therefore, considering that the Indwelling Lord to be everything, reflect on the Lord praised by this tyAgarAja and abandon the mentality leading to ruin.

Word-by-word Meaning

P Refrain (mAnurA) from the mentality (buddhi) leading to ruin (ceDE)!

A Look (jUDarA), who (evarO) the Master (pAtramu) (pAtramevarO) here (iDE) (in the body) is and  
abandon the mentality leading to ruin.

C O My Mind (manasA)! Have you not (IEdA) heard (vina) the wise (budhulu) say (palka) that (ani) to each earthly (bhU) being (vAsiki) results (phalamu) shall accrue (kalgunu) (kalgunani) according to what he deserves (tagu)?

therefore, considering that the Indwelling Lord (zrI vAsudEva:) to be (anucu) everything (sarvamu) (vAsudEvas-sarvamanucunu), reflect (cintiJcara) (literally meditate) on the Lord praised (vinutuni) by this tyAgarAja and  
abandon the mentality leading to ruin.

Notes -

A – pAtramevarO – In the book of CR, this has been translated as ‘see the really charitable one’; in the book of TSV/AKG, this has been translated as ‘give alms after ascertaining whether the receiver deserves it’. However, in my humble opinion, in view of the preceding word ‘iDE’ (here), ‘pAtram’, here refers to the Indwelling Lord – the Self. This has been clarified in the caraNa as ‘zrI vAsudEva:’. Any suggestions ???

C - vAsudEva - viSNu sahasranAmAM (332) – (based on Commentary of Adi zaMkarAcArya) -

“One who is at once both Vaasu and Deva. Vaasu means ‘One who dwells in the physical equipments of all living creatures as its indweller’ (Jeeva); Deva means ‘One who revels or One who illumines’. Thus, Vaasudevah means ‘One who lives in the physical equipment as though conditioned by them, and yet, who is the Vital Consciousness in the light of which every experience is illumined’. The Lord is the One who dwells in all things of the universe and He is at once the Supporter of the entire world.

Also, directly, it can be taken to mean, One who is born as the Son of Sri Vasudeva in the Jail of Kamsa, the Blue-Boy of Brindaavana. He is called Vaasu as He veils Himself with His own Maayaa; Deva means ‘He who sports, wishes to conquer, conducts, shines, creates and moves’. In the Udyoga Parva of Mahabharata, we read, ‘Like the Sun with his rays I am covering (Deva) in all beings and hence, I am called Vaasudeva’.

Vishnupurana says, ‘as He resides everywhere in and through all things, He is termed Vaasudevah’. All beings remain in the Supreme, and He in all being and hence, the Omnipresent is called the Vaasudeva.” Source – <http://www.mypurohith.com>

C – zrI vAsudEvas-saravamanucu – These are the exact words taken from zrImad bhagavad gItA, Chapter 7, verse 19 (vAsudEva: sarvamiti) -

bahUnAM janmanAmantE jnAnavAnmAM prapadyatE |  
vAsudEva: sarvamiti sa mahAtmA sudurlabha: || 19 ||

“At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul.” (Translation by Swami Swarupananda)

## **nAma kusuma-zrIrAgaM**

In the kRti ‘nAma kusumamulacE’ – rAga zrIrAgaM, zrI tyAgarAja exhorts his mind to worship the Lord in the altar of mind.

P nAma kusumamulacE pUjiJcE

nara janmamE janmanu manasA

A zrIman-mAnasa kanaka pITHamuna  
celaga jEsukoni vara ziva rAma (nAma)

C nAda svaram(a)nE vara nava ratnapu  
vEdikpai sakala lIA  
vinOduni parmAtmuni zrI rAmuni  
pAdamulanu tyAgarAja hRt-bhUSaNuni (nAma)

Gist

O My Mind! That human birth is indeed a birth in which, having made the Lord to shine in the beautiful golden pedestal of mind, one worships with flowers of best and auspicious name of 'rAma'.

That human birth is indeed a birth in which one worships, on the holy altar of precious jewels called nAda and svara, the feet of the Supreme Lord zrI rAma who plays all the Sports, the Lord who adorns the heart of this tyAgarAja, with the flowers of His names.

Word-by-word Meaning

P O My Mind (manasA)! That human (nara) birth (janmanE) is indeed a birth (janmam) in which one worships (pUjiJcE) with the flowers (kusumamulacE) of names (nAma) of Lord.

A O My Mind! That human birth is indeed a birth in which –  
having made (jEsukoni) the Lord to shine (celaga) in the beautiful (zrIman) golden (kanaka) pedestal (pITHamuna) of mind (mAnasa),  
one worships with flowers of best (vara) and auspicious (ziva) name of 'rAma'.

C O My Mind! That human birth is indeed a birth in which one worships,  
on the holy (vara) altar (vEdikapai) of precious jewels (nava ratnapu) called (anE) nAda and svara (svaramanE),  
the feet (pAdamulanu) of the Supreme Lord (paramAtmuni) zrI rAma (rAmuni) who plays (vinOda) (vinOduni) all (sakala) the Sports (lIA),  
the Lord who adorns (bhUSaNuni) the heart (hRt) (hRt-bhUSaNuni) of this tyAgarAja,  
with the flowers of His names.

Notes –

A – jEsukoni – It has been given as 'jEsikoni' in all the books. However, in my humble opinion, this should be 'jEsukoni'. This needs to be checked. Any suggestions ???

A – ziva rAma – In the books of CR and TSV/AKG, the word 'ziva' has been taken to mean 'Lord ziva'. In my opinion, the word qualifies 'Lord rAma'; therefore, the meaning derived is 'auspicious'. Any suggestions ???

## **manavinAlakiJca-naLinakAnti**

In the kRti 'manavinAlakiJca' – rAga naLina kAnti, zrI tyAgarAja exhorts his mind to understand the secrets of the Lord.

P manavin(A)lakiJca rAdaTE  
marmam(e)lla telpedanE manasA

A ghanuDaina rAma candruni  
karuN(A)ntaraGgamu telisina nA (manavi)

C karma kANDa mat(A)kRSTulai bhava  
gahana cArulai gAsi jendaga  
kani mAnav(A)vatAruDai  
kanipiJcinADE naData tyAgarAju (manavi)

Gist

O My Mind! Won't You listen to my (tyAgarAja) appeal who knows the secret of the grace of the great zrI rAma candra? I am revealing all the secrets.

Looking at people suffering, by becoming wanderers in the forest of Worldly existence, being drawn towards the set of beliefs as contained in the portion of sacrificial (ritulistic) actions of vEdas, the Lord having embodied as a human being exemplified the right conduct.

Word-by-word Meaning

P O My Mind (manasA)! Won't (rAda) You (aTE) (rAdaTE) listen (AlakiJca) to my appeal (manavini) (manavinAlakiJca)? I am revealing (telpedanE) (literally informing) all (ella) the secrets (marmamu) (marmamella).

A O My Mind! Won't You listen to my (nA) appeal who -  
knows (telisina) the secret (antaraGgamu) (literally essential nature) of the grace (karuNa) (karuNAntaraGgamu) of the great (ghanuDaina) zrI rAma candra (candruni)?  
I am revealing all the secrets.

C Looking at (kani) people suffering (gAsi jendaga) by becoming wanderers (cArulai) in the forest (gahana) of Worldly existence (bhava)  
being drawn (AkRSTulai) towards the set of beliefs (mata) (matAKRSTulai) as contained in the portion (kANDa) of sacrificial (ritulistic) actions (karma) of vEdas,  
the Lord having embodied (avatAruDai) as a human being (mAnava) (mAnavAvatAruDai) exemplified (kanipiJcinADE) the right conduct (naData); therefore,  
O My Mind! Won't You listen to the appeal of this tyAgarAja (tyAgarAju)? I am revealing all the secrets.

Notes –

P – rAdaTE – aTE is an intensive form of addressing a woman, particularly wife. zrI tyAgarAja addresses his mind in feminine form in many kRtis. The same feminine form is used again in the anupallavi 'telpedanE'.

A – rAmacandruni – this is how it is given in all books other than that of TKG, wherein it is given as 'zrI rAmacandruni'. This needs to be checked. Any suggestions ???

C – karma kANDa – In this regard, the following verses of zrImad-bhagavad-gItA, Chapter 2 refer -

yAmimAM puSpitAM vAcAM pravadyantavyavipazcita: ||  
vEdavAdaratA: pArtha nAnyadastItivAdina: || 42 ||  
kAmAtmAna: svargaparA janmakarma phalapradAM ||  
kriyAvizESabahulAM bhOgaizvaryagatiM prati || 43 ||  
bhOgaizvaryaprasaktAnAM tayApahRtacEtasAM ||  
vyasAyAtmika buddhi: samAdhau na vidhIyatE || 44 ||



“O Partha, no set determination is found in the minds of those that are deeply attached to pleasure and power, and who discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, taking pleasure in the panegyric words of the Vedas, declare that there nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire). ”

(Notes) ‘Panegyric words of the vEdas’ : The karma kANDa or the sacrificial portion of the vEdas which lays down specific rules for specific actions and their fruits, and extols these latter unduly.

(Translation and notes by Swami Swarupananda)

## vinavE O manasA-vivardhani

In the kRti ‘vinavE O manasA’ – rAga vivardhani, zrI tyAgarAja asks his mind to desist from following wrong path and involve in chanting Lord’s name.

- P      vinavE O mansA  
         vivarambuga nE telpeda
- A      manas(e)riGgi ku-mArgamuna  
         mari poralucu ceDa valadE (vinavE)
- C      I naDatalu paniki rAdu  
         Izvara kRpa kaluga pODu  
         dhyAna bhajana sEyavE  
         vara tyAgarAju manavini (vinavE)

Gist

O My Mind! Listen to the appeal of this blessed tyAgarAja; I explain in detail to you.

You cannot afford to be ruined by trundling again in the wrong path knowingly.

These conducts are of no avail; grace of the Lord will not come (if you persist with these conducts); do perform meditation and collective singing.

Word-by-word Meaning

P      O My Mind (manasA)! Listen (vinavE); I (nE) explain (telpeda) in detail (vivarambuga) to you.

A      You cannot afford to (valadE) be ruined (ceDa) by trundling (poralucu) again (mari) in the wrong path (ku-mArgamuna) knowingly (manasu eriGgi) (manaseriGgi);

O My Mind! listen; I explain in detail to you.

C      These (I) conducts (naDatalu) are of no avail (paniki rAdu); grace (kRpa) of the Lord (Izvara) will not (pODu) come (kaluga) (literally exist) (if you persist with these conducts).

do perform (sEyavE) meditation (dhyAna) and collective singing (bhajana);

O My Mind! listen to the appeal (manavini) of this blessed (vara) tyAgarAja (tyAgarAju); I explain in detail to you.

Notes -

A - kumArgamu - What zri tyAgarAja describes as wrong path (kumArgamu), the reasons for adopting such a path and the consequences of following the path are described in the following couplets in nArada bhakti sUtra-

dussaGga: sarvathaiva tyAjya: |  
kAma krOdha mOha smRtibhraMza buddhi nAza kAraNatvAt |  
taraGgayita apImE saGgAt samudrAyantE || 44 - 46 ||

“Evil company is fit only to be shunned by all means.  
For it leads to the rousing up of desire, anger and delusion, to loss of memory, to loss of discrimination, and to utter ruin in the end.

Though they arise only the form of ripples in the beginning, they become like a veritable sea as a result of evil company.”  
(Translation by Swami Thyagisananda)

C- manavini - This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as ‘manavi’. This needs to be checked. Any suggestions ???

## kaDa tEra-tODi

In the kRti ‘kaDa tEra rAdA manasa’ – rAga tODi, zri tyAgarAja asks his mind to chant Lord’s name ceaselessly.

P kaDa tEra rAdA manasa  
A eDa lEka bhajana jEsi nI-  
(y)eDa galgu nijapu dabbarala delisi (kaDa)  
C khala citta laukikamanE  
zRGkhalam(a)ndu dagalakanE-  
(y)ulUkhala baddhuniki nija dAsuDai  
velasillu tyAgarAju mATa vini (kaDa)

Gist

O My mind! Listening to the words of this tyAgarAja, by ceaselessly chanting the names of Lord, understanding the true (nature) of deceptions arising in Yourself, shall Ye not be redeemed?

Without getting entangled in the fetters called base minded worldliness, shine forth by becoming a true devotee of the Lord kRSNa – one who was tied to the wooden mortar by his Mother yazOda.

Word-by-word Meaning

P O My mind (manasa)! Shall Ye not (rAdA) be redeemed (kaDa tEra)?  
A O My mind! By ceaselessly (eDa lEka) chanting (bhajana jEsi) the names of Lord, understanding (delisi) the true (nature of) (nija) deceptions (dabbarala) arising (galgu) in Yourself (nIyeDa), shall Ye not be redeemed?  
C Without getting entangled (dagalakanE) in the fetters (zRGkhala) called (anE) base (khala) minded (citta) worldliness (laukikamu) (laukikamanE), shine forth (velasillu) by becoming a true (nija) devotee (dAsuDai) of the Lord kRSNa – one who was tied (baddhuniki) to the wooden mortar (ulUkhala) (dagalakanEyulUkhala) by his Mother yazOda;

O My mind! shall Ye not be redeemed by listening (vini) to the words (mATa) of this tyAgarAja?

Notes -

A – nijapu – this is how it is given in the book of CR; in the book of TSV/ AKG, this is given as ‘nijamu’; in the book of TKG, this is given as ‘nija’. As ‘nijapu’ seems to be appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

A - dabbarala – the six enemies – kAma, krOdha, lObha, mOha, mada and mAtsarya – and/or three desires – wife, wealth and children

## proddu poyyenu-tODi

In the kRti ‘proddu poyyenu’ – rAga tODi, zrI tyAgarAja chides his mind for wasting the time in useless activities and asks it to chant the name of the Lord.

- P proddu poyyenu zrI rAmuni bUni  
bhajimpavE manasA
- A niddura cEta konnALLu viSaya  
buddhula cEta konnALLu O manasA (proddu)
- C1 prodduna lEci tri-tApamulanu narula  
pogaDi pogaDi konnALLu paTTi-  
(y)eddu rIti kannu tAvuna bhujiyiJci-  
(y)Emi teliyaga konnALLu  
mudduga tOcu bhava sAgaramuna  
munigi tElucu konnALLu  
paddu mAlina pAmara janulatO verri  
palukul(A)Ducu konnALLu O manasA (proddu)
- C2 mudamuna dhana tanay(A)gAramula jUci  
madamu cEta konnALLu andu  
cedarina(y)anta zOk(A)rNava gatuDai  
jAli jenduTayu konnALLu-  
(y)edaTi pacca jUci tALa lEka  
tAn(i)lanu diruguTa konnALLu  
mudi madi dappina vRddha tanamucE  
mundu venaka teliyakayE konnALLu (proddu)
- C3 yAg(A)di karmamu jEyavalen(a)nu-  
(y)alasaTa cEta konnALLu andu  
rAga lObhamulatOn(a)parAdhamula jEsi  
rAjasamuna konnALLu  
bAguga nAma kIrtanamulu sEyuTE  
bhAgyam(a)naka konnALLu  
tyAgarAja nutuDaina zrI rAmuni  
tatvamu teliyakayE konnALLu (proddu)

Gist

O My Mind! It is getting late; chant the names of Lord zrI rAma with determination.

You have spent (1) some days sleeping and (2) some days with mind attached to sense enjoyments.

You have spent (3) some days extolling much men to secure welfare in pursuit of three desires - wife, children and wealth - every day right from early morning; (4) some days, like a stray bullock, eating wherever available without knowing anything; (5) some days sinking and floating in the ocean of Worldly Existence which appears to be charming; (6) some days chatting away foolishly with wicked people who have deviated from path of righteous conduct.

You have spent (7) some days with pride looking happily at wealth, children and house; (8) some days remaining miserable being lost in the sea of utter grief brought about thereupon (looking at wealth, children and house with pride); (9) some days, wandering about in the World unable to bear seeing others' prosperity; (10) some days unable to discern anything because of loss of happiness and mental faculties due to old age.

You have spent (11) some days fatigued with the intent of performing vEdic karmas like sacrificial oblations etc; (12) some days committing crimes therein (vEdic karmas) due to actions driven by desire, avarice etc; (13) some days without understanding that only chanting well the names of Lord is a fortune; (14) some days without knowing the true nature of Lord zrI rAma - praised by this tyAgarAja.

#### Word-by-word Meaning

P O My Mind (manasA)! It is getting late (proddu poyyenu) (literally time has gone by); chant (bhajimpavE) the names of Lord zrI rAma (zrI rAmuni) with determination (bUni).

A (You have spent) some days (konnALLu) sleeping (niddura cEta) and some days (konnALLu) with mind attached (buddhula cEta) to sense enjoyments (viSaya);

O My Mind (manasA)! It is getting late; chant the names of Lord zrI rAma with determination.

C1 (You have spent) some days (konnALLu) extolling much (pogaDi pogaDi) men (narula) to secure welfare in pursuit of three (tri) desires (tApamulu) - wife, children and wealth every day right from early morning (prodduna lEci) (literally getting up early);

some days (konnALLu), like (rIti) a stray (paTTi) bullock (eddu) (paTTiyeddu), eating (bhujiyiJci) wherever (kanna tAvuna) available without knowing (teliyaga) anything (Emi) (bhujiyiJciyEmi);

some days (konnALLu) sinking (munigi) and floating (tElucu) in the ocean (sAgaramuna) of Worldly Existence (bhava) which appears (tOcu) to be charming (mudduga);

some days (konnALLu) chatting away (palukulu ADucu) (palukulADucu) foolishly (verri) (literally mad) with wicked (pAmara) people (janulatO) who have deviated (mAlina) from path (paddu) of righteous conduct;

O My Mind (manasA)! It is getting late; chant the names of Lord zrI rAma with determination.

C2 (You have spent) some days (konnALLu) with (cEta) pride (madamu) looking (jUci) happily (mudamuna) at wealth (dhana), children (tanaya) (literally son) and house (AgAramula) (tanayAgAramula);

some days (konnALLu) remaining miserable (jAli jenduTayu) being lost (gatuDai) in the sea (arNava) of utter (anta) (literally much) grief (zOka) (zOkArNava) brought about (cedarina) (cedarinayanta) (literally scatter) thereupon (andu) (looking at wealth, children and house with pride);

some days (konnALLu) self (tAnu) wandering about (diruguTa) in the World (ilanu) (tAnilanu) unable (lEka) to bear (tALa) seeing (jUci)

others' (edaTi) (konnALLuyedaTi) prosperity (pacca) (literally greenery of opposite side);

some days (konnALLu) unable to discern (teliyakayE) anything (mundu venaka) (literally front and back) because of loss (dappina) of happiness (mudi) and mental faculties (madi) due to old age (vRddha tanamucE);

O My Mind! It is getting late; chant the names of Lord zrI rAma with determination.

C3 (You have spent) some days (konnALLu) fatigued (alasaTa cEta) with the intent (anu) of performing (jEyavalenu) (jEyavalenanuyalasaTa) vEdic karmas (karmamu) like sacrificial oblations (yAga) etc (Adi) (yAgAdi);

some days (konnALLu) committing (jEsi) crimes (aparAdhamula) therein (andu) (vEdic karmas) due to actions driven (rAjasamuna) by desire (rAga), avarice (lObhamu) etc. (lObhamulatOnu) (lObhamulatOnaparAdhamula);

some days (konnALLu) without understanding (anaka) that only chanting (kIrtanamulu sEyuTE) well (bAguga) the names (nama) of Lord is a fortune (bhAgyamu) (bhAgyamanaka);

some days (konnALLu) without knowing (teliyakayE) the true nature (tatvam) of Lord zrI rAma (rAmuni) - praised (nutuDaina) by this tyAgarAja;

O My Mind! It is getting late; chant the names of Lord zrI rAma with determination.

Notes -

C2 - edaTi pacca – In tamizh, this is called 'dUrattup paccai'. For example, standing on the bank of a river, if one looks at the other bank, it seems to greener than own side; this is an optical illusion. Similarly, man envies other's possessions.

C2 – mudi madi dappina vRddha tanamucE – 'mudi' means 'old age'; 'vRddha tanamu' - also means 'old age'. 'mudamu' means 'happiness'; however, the form 'mudi' is difficult to derive meaning 'happiness'. From the flow of language, the meaning 'old age' is not fitting for 'mudi'. Therefore, there is some difficulty in correctly translating this phrase. Any suggestions ???

## rUkalu padi vElu-dEziyatODi

In the kRti 'rUkalu padivElunna' – rAga dEzya tODi, zrI tyAgarAja asks his mind to remain contented and chant Lord's names.

P rUkalu padi vEl(u)nna jEreDu  
nUkalu gati gAni O manasA

A kOkalu veyy(u)nna gaTTukonuTak-  
(o)kaTi gAni O manasA (rUkalu)

C Ur(E)lina dA baNDuTa mUDu mUra tAvu gAni  
nUru bhakSaNamul(a)bbina(y)entO nOTik(a)nta gAni-  
(y)Eru niNDuga pArina pAtraku tagu nIru vaccu gAni  
sArataruni harini tyAgarAja  
sannutuni maravakE manasA (rUkalu)

Gist

O My Mind! (1) Even if one has thousands of rupees, isn't one measure of broken rice all that one needs? (2) even if one has a thousand garments, isn't only one that can be worn at a time? (3) even if one rules over the entire town, isn't

only three cubits of space all that one needs for sleeping? (4) even if a hundred items of food are obtained, isn't only as much of a mouthful that one can have at a time? (5) even if the river is flowing to the brim, isn't only as much water as the vessel can contain that one can fetch at a time?

Therefore, do not forget the most excellent Lord hari well-praised by this tyAgarAja.

Word-by-word Meaning

P O My Mind (manasA)! Even if one has (unna) thousands (padi vElu) (literally ten thousands) (vElunna) of rupees (rUkalu) (literally coins or money), isn't one measure (jEreDu) of broken rice (nUkalu) all that one needs (gati)?

A O My Mind (manasA)! Even if one has (unna) a thousand (veyyi) (veyyunna) garments (kOkalu), isn't only (gAni) one (okaTi) (cloth) that can be worn (gaTTukonuTaku) (gaTTukonuTakokaTi) (at a time).

O My Mind! even if one has thousands of rupees, isn't one measure of broken rice all that one needs?

C Even if one rules (Elina) over the entire town (Uru) (UrElina), isn't only (gAni) three (mUDu) cubits (mUra) of space (tAvu) all that one (dA) needs for sleeping (baNDuTa)?

even if a hundred (nUru) items of food (bhakSaNamulu) are obtained (abbina), isn't only (gAni) as much (entO) of a mouthful (nOTiki) (nOTikanta) that one can have (anta) at a time (bhakSaNamulabbinayentO)?

even if the river (Eru) (gAniyEru) is flowing (pArina) to the brim (niNDuga), isn't only (gAni) as much (tagu) water (nIru) as the vessel (pAtraku) can contain (vaccu) that one can fetch at a time?

therefore, O My Mind (manasA), do not forget (maravakE) the most excellent (sAratara) (sArataruni) Lord hari (harini) well-praised (sannuta) (sannutuni) by this tyAgarAja;

O My Mind! even if one has thousands of rupees, isn't one measure of broken rice all that one needs?

Notes -

P - jEreDu – Before introduction of decimal system of measure in India, paDi, sEr etc were in vogue. The capacity of these measures varied in different parts of India. In Tamil Nadu, a paDi was equal to about 1.2 kg and a sEr is one-fourth of a Padi. However, as per Standard weights and measures, a sEr is equivalent to 933 grams. Any suggestions ???

C – baNDuTa – though this generally means 'sleep', the 'final sleep' or 'death' is also implied here.

C - mUra – length of fore-arm – approx 18 inches.

## manasA eTulOrtunE-malayamArutaM

In the kRti 'manasA eTulOrtunE' – rAga malayamArutaM, zrI tyAgarAja exhorts his mind to chant names of Lord.

P manasA eTul(O)rtunE nA  
manavi cEkonavE O

A dina-kara kula bhUSaNuni  
dInuDavai bhajana jEsi  
dinamu gaDupum(a)nina nIvu  
vinavad(E)la guNa vihIna (manasA)

C kalilO rAjasa tAmasa  
guNamulu gala vAri celimi  
kalasi melasi tirugucu mari  
kAlamu gaDapakanE  
sulabhamugA kaDa tEranu  
sUcanalanu teliya jEyu  
ilanu tyAgarAju mATa  
vinavad(E)la guNa vihIna (manasA)

Gist

O My Mind! How shall I tolerate? Accept my plea.

Why is it that you wouldn't listen even when exhorted to spend the days, becoming humble, by chanting the names of the Lord zrI rAma - the adornment of the solar dynasty? O My Mind bereft of virtues!

Why is it that You don't listen to the words of this tyAgraja who intimates you suggestions for easily being redeemed in this Earth in the kali yuga, instead of wandering by mixing and mingling in the company of those who possess the qualities of passion and ignorance and thus wasting time? O My Mind bereft of virtues!

Word-by-word Meaning

P O My Mind (manasA)! How (eTula) shall I tolerate (OrtunE) (eTulOrtunE)? Accept (cEkonavE) my plea (manavi).

A Why is it that (adEla) you (nIvu) wouldn't listen (vinavu) (vinavadEla) even when exhorted (anina) to –

spend (gaDupumu) (gaDupamanina) the days (dinamu), becoming humble (dInuDavai), by chanting (bhajana jEsi) the names of the Lord - the adornment (bhUSuNuni) of the solar (dinakara) dynasty (kula)?

O My Mind bereft (vihIna) of virtues (guNa)! how shall I tolerate? accept my plea.

C Why is it that (adEla) You don't listen (vinavu) (vinavadEla) to the words (mATa) of this tyAgraja (tyAgarAja) who intimates (teliya jEyu) you suggestions (sUcanalanu) for easily (sulabhamuga) being redeemed (kaDa tEranu) in this Earth (ilanu) in the kali yuga (kalilO),

instead of wandering (tirugucu) by mixing (kalasi) and mingling (melasi) in the company (celimi) of those (vAri) who possess (gala) the qualities (guNamulu) of passion (rAjasa) and ignorance (tAmasa) and (mari) thus wasting (gaDapakanE) (literally spend) the time (kAlamu)?

O My Mind bereft (vihIna) of virtues (guNa)! How shall I tolerate? accept my plea.

Notes –

C – rAjasa tAmasa guNamulu – Please refer to zrImad bhagavat gItA – Chapter 14 for complete exposition on the triad of qualities.

## **rAma nAmaM bhajarE-madhyamAvati**

In the kRti 'rAma nAmaM bhajarE' – rAga madhyamAvati, zrI tyAgarAja exhorts his mind to sing praises of the Lord.

P rAma nAmaM bhajarE mAnasa

- C1 doGga rIti tirugaGgan(E)la zrI  
raGgani padamula kaugiliJcukoni (rAma)
- C2 ekkaDaina hari(y)okkaD(a)nucu madi  
cakkatanamu kani sokki santatamu (rAma)
- C3 endu pOka rAk(E)ndu mukhuni tana-  
(y)andu jUci phalam(a)ndu kOri zrI (rAma)
- C4 dEham(e)tti sandEha paDaka  
vaidEhi bhAgyamA dEhi dEhi(y)ani (rAma)
- C5 sAdhu sajjanula bOdha cEta bhava  
bAdha mAnavale sAdhakambutO (rAma)
- C6 dInuD(ai)na panthAnuD(ai)na vinum-  
(a)nurAgamuna mEn(o)saGgi zrI (rAma)
- C7 rAga rahita jana bhAgadhEyuni  
vinA gati(y)evvarE tyAgarAja nuta (rAma)

#### Gist

O My Mind! Chant the names of Lord zrI rAma.

1. Why should you roam about like a thief? chant the names of Lord zrI rAma embracing the holy feet of Lord of zrI raGga.

2. Having a clear understanding that it is Lord hari alone everywhere and, (thereby) being enamoured by Him in the mind, chant the names of Lord zrI rAma always.

3. Without going anywhere, beholding Lord zrI rAma - the Full-moon Faced - in the Self, seeking the end-result (liberation) there, chant the names of the Lord.

4. Having embodied (as a human being), without entertaining any doubts, chant the names of Lord zrI rAma praying repeatedly that 'O Fortune of sIta! bestow on me (Your grace)'.

5. With the help of the instructions of pious and virtuous people, You should forbear the problems of Worldly Existence; with steady persevering practice chant the names of zrI rAma.

6. Be You humble or wise, listen! By offering the body (in service of the Lord) chant the names of zrI rAma with rapturous love.

7. Who else is our refuge other than the Lord who is bereft of attachments and who is the dispenser of fortune to people? chant the names of zrI rAma - the Lord praised by this tyAgarAja.

#### Word-by-word Meaning

P O My Mind (mAsana)! Chant (bhajarE) the names (nAmaM) of Lord zrI rAma.

C1 O My mind! why (Ela) should you roam about (tirugaGga) (tirugaGganEla) like (rIti) a thief (doGga)?

chant the names of Lord zrI rAma embracing (kaugiliJcukoni) the holy feet (padamula) of Lord of zrI raGga (raGgani).

C2 O My mind! Having (kani) clear understanding (cakka tanamu) that (anucu) it is Lord hari alone (okkaDu) (hariyokkaDanucu) everywhere (ekkaDaina) and, (thereby) being enamoured (sokki) by Him in the mind (madi), chant the names of Lord zrI rAma always (santatamu).



C3 O My mind! Without going (pOka) anywhere (endu), beholding (jUci) Lord zrI rAma - the Full-moon (rAkEndu) Faced (mukha) (mukhuni) - in the Self (tanayandu), seeking (kOri) the end-result (liberation) (phalamu) there (andu) (phalamandu), chant the names of the Lord.

C4 O My mind! Having embodied (dEhamu etti) (dEhametti) (as a human being), without entertaining (paDaka) any doubts (sandEha paDaka), chant the names of Lord zrI rAma praying repeatedly that (ani) 'O Fortune (bhAgyamA) of sIta (vaidEhi)! bestow on me (dEhi dEhi) (dEhiyani) (Your grace)'.

C5 O My mind! With the help (cEta) of the instructions (bODha) of pious (sAdhu) and virtuous people (sajjanula), You should forbear (mAnavale) the problems (bAdha) of Worldly Existence (bhava); with steady persevering practice (sAdhakambutO) chant the names of zrI rAma.

C6 Be You (aina) humble (dInuDdu) (dInuDaina) or wise (panthAnuDdu) (literally one who is master of magic spells over weapons and poison) (panthAnuDaina), listen (vinumu)! By offering (osaGgi) the body (mEnu) (mEnosaGgi) (in service of the Lord) chant the names of zrI rAma with rapturous love (anurAgamuna) (vinumanurAgamuna).

C7 O My mind! who else (evvarE) is our refuge (gati) (gatiyevvarE) other than (vinA) the Lord who is bereft (rahita) of attachments (rAga) and who is the dispenser of fortune (bhAgadhEyuni) to people (jana)? chant the names of zrI rAma - the Lord praised (nuta) by this tyAgarAja.

Notes –

General – The order of caraNas are as given in books other than that of TKG. Further, in the book of TKG, caraNa 6 is missing.

C3 – tanayandu – this is how it is given all the books other than that of TKG, wherein it is given as 'nIyandu'. This needs to be checked. Any suggestions ???

C3 – phalamandu kOri – this is how it is given in the book of TSV/AKG; in the books of CR and ATK, it is given as 'phalamandu gOru'; in the book of TKG, it is given as 'phalamandu kOra'. All the caraNas (other than the last one) and anupallavi are connected to the pallavi through the ending word of each caraNa. Applying the same, the word 'kOri' of this caraNa can connect it to pallavi. Accordingly 'kOri' has been adopted. This needs to be checked. Any suggestions ???

C4 – bhAgyamA – This is how it is given all the books. However, in my humble opinion, this word should be 'bhAgyamu' because of the following words 'dEhi dEhi'. zrI tyAgarAja seems to exhort his mind to seek the same fortune (bhAgyamu) as that of vaidEhi; otherwise these words ie., 'dEhi dEhi' by themselves convey no meaning – dEhi or give what? Any suggestions ???

C6 – panthAnuDdu – In the books of CR and ATK, this is given as 'pandhAnuDdu'. The saMskRta words 'panthAna' and 'saMdhAna' have similar meaning. In telugu there is no such word. Therefore, 'panthAna' has been adopted. This needs to be checked. Any suggestions ???

## **kSINamai-mukhAri**

In the kRti 'kSINamai tiruga' – rAga mukhAri, zrI tyAgarAja exhorts his mind to resort to chanting of name of Lord avoid the temptation of siddhis.

- P kSINamai tiruga janmiJcu  
siddhi mAnurA O manasA
- A (gIr)vANa nATak(A)laMkAra vEda  
purAna yajna japa tap(A)dula phalamulu (kSINa)
- C edi jEsina jagan-nAthuD u ziramuna  
hRdayamuna vahiJci  
padilamaina satpadamun(o)saGgE  
bATa tyAgarAja vinutuni bhajanarA (kSINa)

Gist

O My Mind! Refrain from the (eight-fold) siddhis which cause birth again due to withering away.

Refrain from the (eight-fold) siddhi which cause birth again due to withering away of the fruits of (knowledge of) language or speech, music, drama, ornamentation, vEda, purANa and (fruits of) sacrificial oblations, repetition of mantras, penances etc.

The path that confers the eternal state of liberation is chanting the names of the Lord well-praised of this tyAgarAja; therefore, whatever the Lord of Universe might do, by totally submitting in mind and heart, refrain from the (eight-fold) siddhi which cause birth again due to withering away.

Word-by-word Meaning

P O My Mind (manasA)! Refrain from (mAnurA) the (eight-fold) siddhis which cause birth (janmiJcu) again (tiruga) due to withering away (kSINamai).

A O My Mind! Refrain from the (eight-fold) siddhi which cause birth again due to withering away of -

the fruits (phalamulu) of (knowledge of) language or speech (gIr), music (vANa), drama (nATaka), ornamentation (alaGkAra) (nATakAlaGkAra), vEda, purANa and (fruits of) sacrificial oblations (yajna), repetition of mantras (japa), penances (tapa) etc (Adula) (tapAdula).

C The path (bATa) that confers (osaGgE) the eternal (padilamaina) state of liberation (satpadamunu) (satpadamunosaGgE) is

chanting the names (bhajanarA) of the Lord well-praised (vinuta) (vinutuni) of this tyAgarAja; therefore,

whatever (edi) the Lord of Universe (jagannathuD u) might do (jEsina), by totally submitting in mind (ziramuna vahinci) and heart (hRdayamuna vahiJci),

O My Mind! refrain from the (eight-fold) siddhi which cause birth again due to withering away.

Notes –

P – kSINamai – In the pallavi, the word standing alone would mean ‘they (siddhis) wither away’ or it might refer to the withering away of the body; in the anu-pallavi, conjoined with the word ‘phalamulu’ it would mean ‘the fruits wither away’. Any suggestions ???

P – siddhi – Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

Please refer to zrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website – <http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>  
Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

P – siddhi mAnurA - In the ibid (zrImad bhAgavataM) reference, it also stated that these siddhis are indeed obstacles to the emancipation. The following verse is relevant–

antarAyAn vadantyEtA yuJjatO yOgamuttamaM |  
mayA sampadyamAnasya kAlakSapaNahEtava: || 33 ||

“Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.”

A – gIr vANa – This word appears in the kRti ‘amba ninu’ – rAga Arabhi where it means ‘celestials’ (gIrvANa ganAdhAri). It also appears in the kRti ‘zrI rAma rAma jagadAtma rAma’ rAga pUrNacandrika, where also it means ‘celestials’ (gIrvANa muni vandya).

In the present context such a meaning is not suitable. This word has been used in the dIkSitar kRiti ‘gIticakrarathasthitAyai’ and zyAmA zAstri kRti ‘pArvati ninnu nera’ to mean ‘sarasvati’. In the book of CR and TSV/AKG, this word has been translated as ‘saMskRta’; in the book of TKG, this has been translated as ‘literature and poetry’.

However, the word ‘gIr’ has been given brackets in all the books – the purpose of which is not understood.

‘gIr’, (telugu ‘gira’) among others, means ‘language’, ‘speech’, ‘words’. The saMskRta word ‘vANa’ means music. This also corresponds to the tamizh word ‘bANar’ (a morph of vANa) – meaning ‘musician’. ‘gIr vAna’ in conjunction with the following word ‘nATaka’ seems to correspond to Tamil triad (muttamizh) – iyal, isai, nADagaM – prose, poetry and drama.

A – phalamulu - In all the books the meanings derived of the anu-pallavi is that the ‘fruits of saMskRta, drama, alaGkAra, vEda, purANa, yajna and penance wither away’. As ‘phalamulu’ of anu-pallavi is to be joined with pallavi ‘kSINamai’, it is clear that it is the ‘siddhis’ which causes the fruits to wither away.

A – alaMkAra – Ornamentation – This pervades each and every field of Indian poetry, drama, music, philosophy, visual arts, literary criticism. For a brief on this subject, please visit the site –

<http://www.kamat.com/indica/alamkara/4.htm>

C – vahiJci – this is common for both for ‘ziramuna’ and ‘hRdayamuna’.

C – edi jEsina jagannAthuD u ziramuna hRdayamuna vahiJci – In this regard, please refer to kRti ‘bhuvini dAsuDanE’ rAga zrIraJjani – wherein zrI tyAgarAja states – ‘pAla muJcina nITa muJcina padamulE gati’ – whether you give me comforts or troubles, You feet alone are my refuge’.

## **bhaktuni cAritramu-bEgaDa**

In the kRti ‘bhaktuni cAritramu’ – rAga bEgaDa lists out to his mind the ideal conduct of a true devotee.

- P bhaktuni cAritramu vinavE  
manasA sItA rAma
- A (A)sakti lEka tA kOrucu jIvan-  
muktuDai(y)Anandamun(o)ndu (bhaktuni)
- C1 japa tapamulu tA jEsitin(a)na rAdu  
adigAka mari  
kapaT(A)tmuDu manamai palka rAdu  
upama tanaku lEka(y)uNDavalen(a)ni-  
(y)Ura(y)Ura tirugaga rAdu  
capala cittuDai(y)Alu sutulapai  
sAreku bhrama kArAd(a)nE hari (bhaktuni)
- C2 bhava vibhavamu nijam(a)ni(y)eJcaga rAdu  
adigAka mari  
ziva mAdhava bhEdamu jEyaga rAdu  
bhuvanam(a)ndu tAnE yOgyuDan(a)ni boGki  
poTTa sAkaga rAdu  
pavan(A)tmaja dhRtamau sItA pati  
pAdamulanu(y)Emara rAd(a)nu hari (bhaktuni)
- C3 rajasa tAmasa guNamulu kArAdu adigAkanu  
avyAjamunanu rA lEd(a)na kArAdu  
rAja yOga mArgamu nI cittamu  
rA jUcuTa viDavaga rAdu  
rAja zikhA maNi(y)aina tyAga-  
rAja sakhuni marava rAd(a)nE hari (bhaktuni)

Gist

O My Mind!

Listen to the conduct of the devotee of Lord sItA rAma who, devoid of all attachments, seeking (the Indwelling Lord) by himself, attains bliss by becoming Living Free.

1. Listen to the conduct of the devotee of Lord hari who says that –
  - (a) one should never boast that “I performed prayers and penances”;
  - (b) one should not speak so by becoming cunning;
  - (c) one should not roam about from place to place (exhibiting talents) with the intention that there should be no one equal to self;
  - (d) one should not, by becoming fickle minded, ever be bewildered by (encumbrances like) wife and children.
2.
  - (a) one should not consider the celebration (as seen in the) Ocean of Worldly Existence to be real;
  - (b) one should not make differentiation so as ‘Lord ziva’ and ‘Lord viSNu’;
  - (c) one should not nourish the stomach by telling untruths that only he himself is the most capable person in the World;
  - (d) one should not forget the Lotus Feet of Lord zrI rAma - Consort of sItA - held by AJjanEya.
3.
  - (a) one should not have qualities of passion and inertia;
  - (b) one should not say that (the grace of the Lord) did not come of its own;
  - (c) one’s mind should not give up till the path of Kingly Knowledge and Kingly Secret is firmly established;

(d) one should not forget the Lord zrI rAma who is the crown jewel of all Kings and who is the (dearest) friend of this tyAgarAja.

#### Word-by-word Meaning

P O My Mind (manasA)! Listen (vinavE) to the conduct (cAritramu) of the devotee (bhaktuni) of Lord sItA rAma.

A O My Mind! Listen to the conduct of the devotee of Lord sItA rAma who- devoid of all attachments (Asakti lEka), seeking (kOrucu) (the Indwelling Lord) by himself (tA), attains (ondu) bliss (Anandamunu) by becoming Living Free (jIvan muktuDai) (jIvan muktuDaiyAnandamunondu).

C1 O My Mind! Listen to the conduct of the devotee of Lord hari who says that (anE) -

one should never boast (ana rAdu) that “I (tA) performed (jESitini) (jESitinana) prayers (japa) and penances (tapamulu)”;

further (adigAka), one should not speak (palka rAdu) so (mari) by becoming (manamai) (literally we becoming) cunning (kapaTAtmuDu);

one should not roam about (tirugaga rAdu) from place to place (UrayUra) (literally village to village) (exhibiting talents) with the intention that (ani) there should be no one (lEka uNDavalenu) (lEka(y)uNDavalenaniyUrayUra) equal (upama) (literally comparable) to self (tanaku); and

one should not (kArAdu) (literally it is not done) (kArAdanE), by becoming fickle (capala) minded (cittuDai) (cittuDaiyAlu), ever (sAreku) be bewildered (bhrama) by (encumbrances like) wife (Alu) and children (sutulu) (sutulupai).

C2 O My Mind! Listen to the conduct of the devotee of Lord hari who says that (anu) -

one should not consider (eJcaga rAdu) the celebration (vibhavamu) (as seen in the) Ocean (bhava) of Worldly Existence to be (ani) real (nijamu) (nijamaniyeJcaga); further (adigAka),

one should not make differentiation (bhEdamu jEyaga rAdu) so (mari) as ‘Lord ziva’ and ‘Lord viSnu’ (mAdhava);

one should not nourish (sAkaga rAdu) the stomach (poTTa) by telling untruths (boGki) that only he himself (tAnE) is the most capable person (yOgyuDu) (yOgyuDanani) in (andu) the World (bhuvanamu) (bhuvanamandu); and

one should not forget (Emara rAdu) (rAdanu) the Lotus Feet (pAdamulanu) (padamulanuyEmara) of Lord zrI rAma - Consort (pati) of sItA - held (dhRtama) by AJjanEya – mind-born (Atmaja) of Wind God (pavana) (pavanAtmaja).

C3 O My Mind! Listen to the conduct of the devotee of Lord hari who says (anE) that -

one should not have (kArAdu) (literally it is not done) (be under the influence of) qualities (guNamulu) of passion (rAjasa) and inertia (tAmasa); furthermore (adigakanu),

one should not (kArAdu) (literally it is not done) say (ana) that (the grace of the Lord) did not come (rA lEdu) (lEdana) of its own (avyAjamunanu) (literally without any motive);

one’s (nI) (literally you) mind (cittamu) should not give up (viDavaga rAdu) till the path (mArgamu) of Kingly Knowledge and Kingly Secret (rAja yOga) is firmly established (rA jUcuta) (literally see that it is accomplished);

one should not forget (marava rAdu) (rAdanE) the Lord zrI rAma who is (aina) the crown jewel (zikhA maNi) (maNiyaina) of all Kings (rAja) and who is the (dearest) friend (sakhA) (sakhuni) of this tyAgarAja.

Notes -

A – (A)sakti lEka – In all the books this is given as ‘(A)sakti’ indicating that there is some doubt about this word. The meaning taken in all the books for this word 'Asakti' is ‘attachment’ (to senses). The meaning of the whole anupallavi - as per TKG- "eschewing all attachments to mere sensual pleasures, he enjoys in this very life the bliss of heaven"; - as per CR - 'without attachment to sense-pleasures, seeks him, becomes a jivanmukta and enjoys supreme bliss'. Similar wordings have been used in the book of TSV/AKG also.

From a reference to zrImad bhagavad gItA, Chapter 3, verse 25 - 'sakta' is the word which is used for 'attachment'; In the Narada Bhakti Sutras (81) – ‘Asakti’ is used to mean Love towards Lord; In Lalita Sahasranamam (109) – ‘Asakti’ is used for ‘joy in union with Lord’; In Thyagaraja Kriti 'nIvE kannada jEsitE' - Raga SaurAStraM – zrI tyAgaraja (caraNa 2) uses the word 'Asakti' to mean 'attachment to Lord'; As per Monier's Sanskrit Dictionary, 'sakti' is the word used for attachment towards sense objects and 'Asakti' is attachment in a higher sense.

Therefore, in my humble opinion, in the kriti under reference, the word should be 'sakti' only and not 'Asakti'. Any suggestions ???

A – Anandamundu – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘AnandamondE’. This needs to be checked. Any suggestions ???

A - jIvan mukta – Please refer to Appendix ‘A’ – jIvanmuktAnanda lahari by Adi zaGkarAcArya - to know the state of mind of jIvan mukta.

C3 – avyAja karuNA – Mother lalitA tripura-sundari is called ‘avyAja karuNamUrTi’ (Refers to lalitA sahasra nAmam – 992)

C3 - rAja yOga – Please refer to zrImad bhagavat gIta – Chapter 9.

Summary –

Do –

not brag about japa and tapa done;  
not be cunning in talking;  
not roam from place to place (exhibiting talents) to prove you are peerless;  
not become fickle minded;  
not get deluded by encumbrances;  
not consider celebrations of Worldly Existence to be real;  
not make differentiatton as ‘Lord ziva’ and ‘Lord viSnu’;  
not tell untruths about one’s capability to nourish the stomach;  
not forget the feet of Lord held by AJjanEya;  
not give room for passion induced actions and inertia;  
not say that the grace of the Lord did not come of its own;  
not give up in the mind till rAja yOga is firmly established.

## **karuNayElAgANTE-varALi**

In the kRti ‘karuNa(y)ElAgANTE’ – rAga varALi, zrI tyAgarAja defines the symptoms of the one on whom the Lord has bestowed compassion.

P karuNa(y)ElAg(a)NTE(n)I vidhamE  
kalyANa sundara rAma

- A paramAtmuDu jIvAtmuDu okaDai  
paraguc(u)NDu bhakta par(A)dhInuni (karuNa)
- C1 anRtamb(A)DaDu alpula vEDaDu  
su-nRpula koluvaDu sUryuni maravaDu (karuNa)
- C2 mAmsamu muTTaDu madhuvunu trAgaDu  
para-himsala sEyaDu erukanu maravaDu (karuNa)
- C3 mUD(I)SaNamula vADaDu jIvan-  
muktuDai tirugu mudamunu jUPaDu (karuNa)
- C4 vaJcana sEyaDu varulatO boGkaDu  
caJcala cittuDai saukhyamu viDuvaDu (karuNa)
- C5 sAkSi(y)ani telisi(y)andu lakSyamu viDuvaDu  
kaJ(A)kSuni tyAgarAja rakSakuD(ai)na vAni (karuNa)

Gist

O Most auspicious and Handsome Lord zrI rAma!

To the question as to what is the sign of grace of the Lord - the Lotus eyed - who is the protector of this tyAgarAja - who is ever engaged in the welfare of His devotees - in whom (devotee) both Supreme Lord and the Indwelling Lord are effulgent by becoming one, I answer that it is in this manner.

1. He (devotee) would - (a) not utter falsehood; (b) not beseech petty minded; (c) not serve even benevolent kings; and (d) not forget the worship of Sun.

2. He (devotee) would - (a) not touch meat; (b) not drink any intoxicants; (c) not cause injury to others; and (d) not forget what he has learnt.

3. He (devotee) would - (a) not use or enjoy the three kinds of desires - wife, children and wealth; and (b) not show the delight of wandering as living free.

4. He (devotee) would - (a) not deceive anyone; (b) not utter falsehood with blessed or pious people (or) with others; (c) not abandon the comfort (or) truth by becoming wavering minded.

5. Understanding that the Lord is always a witness to one's actions, he (devotee) would not deviate from the aim of attaining it.

Word-by-word Meaning

P O Most auspicious (kalyANa) and Handsome (sundara) Lord zrI rAma!  
To the question as to (aNTEnu) what is the sign (ElAgu) (literally manner) of grace (karuNa) (karuNayElAgaNTEnu) of the Lord,  
I answer that it is in this (I) manner (vidhamu) (vidhamE) (karuNayElAgaNTEni).

A To the question as to what is the sign of grace of the Lord who is ever engaged in (parAdhInuni) the welfare of His devotees (bhakta) in whom (devotee) both Supreme Lord (paramAtmuDu) and the Indwelling Lord (jIvAtmuDu) are effulgent (paragucu uNDu) (paragucuNDu) by becoming one (okaDai),

O Most auspicious and Handsome Lord zrI rAma! I answer that it is in this manner.

C1 O Most auspicious and Handsome Lord zrI rAma! To the question as to what is the sign of grace of the Lord, I answer that it is in this manner - he (devotee) would -

not utter (ADaDu) falsehood (anRtambu) (anRtambADaDu);  
not beseech (vEDaDu) petty minded (alpula);  
not serve (koluvaDu) even benevolent kings (su-nRpula); and  
not forget (maravaDu) the worship of Sun (sUryuni).

C2 O Most auspicious and Handsome Lord zrI rAma! To the question as to what is the sign of grace of the Lord, I answer that it is in this manner – he (devotee) would -

not touch (muTTaDu) meat (mAmsamu);  
not drink (trAgaDu) any intoxicants (madhuvunu);  
not cause injury (himsala sEyaDu) to others (para); and  
not forget (maravaDu) what he has learnt (erukanu).

C3 O Most auspicious and Handsome Lord zrI rAma! To the question as to what is the sign of grace of the Lord, I answer that it is in this manner – he (devotee) would -

not use or enjoy (vADaDU) the three (mUDu) kinds of desires - wife, children and wealth - (ISaNamula) (mUDISaNamula); and  
not show (jUpaDu) the delight (mudamunu) of wandering (tirugu) as living free (jIvan-muktuDai).

C4 O Most auspicious and Handsome Lord zrI rAma! To the question as to what is the sign of grace of the Lord, I answer that it is in this manner – he (devotee) would -

not deceive (vaJcana sEyaDu) anyone;  
not utter falsehood (boGkaDu) with blessed or pious people (varulatO) (or) with others (parulatO);  
not abandon (viDuvaDu) the comfort (saukhyamu) (or) truth (satyamu) by becoming wavering (caJcala) minded (cittuDai).

C5 O Most auspicious and Handsome Lord zrI rAma! To the question as to what is the sign of grace of the Lord (vAni) (literally his) - Lotus (kaJja) eyed (akSuni) (kaJjAkSuni) who is the protector (rakSakuDaina) of this tyAgarAja -

I answer that it is in this manner – understanding (telisi) that (ani) the Lord is always a witness (sAkSi) (sAkSiyani) to one's actions, he (devotee) would not deviate (viDuvaDu) (literally abandon) from the aim (lakSyamu) of attaining (andu) it.

Notes -

A – paramAtmuDu jIvAtmuDu okaDai – The state apprehended and expressed as 'brahmaivAham' or 'haMsassOhaM' – the state of jIvanmukta as brought by zrI tyAgarAja in caraNa 3.

C1 - sUryuni maravaDu – Sun or savitR has a most distinguished place in the vEdas. As Sun is the most apparent cause of generation, sustenance and destruction of all living organisms, zrI tyAgarAja might have singled out Sun as not to be forgotten; alternatively, this may refer to nitya karma - daily oblations.

C3 - mUDISaNamu vADaDu – The saint aruNagirinAdar in his tiruppugazh calls it as 'mUvAsai'.

C3 - jIvan muktuDai tirugu – The state of a jIvan mukta is defined by Adi zaMkarAcArya in his jIvanmuktAnanda lahari – given at Appendix 'A'.

C4 – varulatO – this is how it is given in the book of Shri TKG. However, in other books, it is given as 'parulatO'. If this is correct, then it will be translated as 'he will not utter falsehood to others'; however, the translation is not very satisfying. Any suggestions ???

C5 – sAkSiyani telisi – This can be applied to both Lord and the devotee. However, in view of the subsequent statement 'lakSyamu viDuvaDu', it seems that this is to be applied only to the Lord. Any suggestions ???



C5 - sAkSiyani telisi – the following verse from zrImad-bhagavad-gItA, Chapter 13, is relevant –

updraSTAnumantA ca bhartA bhOktA mahEzvara: ||  
paramAtmEti cApyuktO dEhE(a)sminpuruSa: para: || 22 ||

“And the Supreme puruSa in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer, the Great Lord, and the Highest Self.”  
(Translation by Swami Swarupananda)

C5 – andu – This word has two different meanings – (1) in (2) attaining; in the present context, ‘in’ does not seem to make any sense. Therefore, the other meaning ‘attaining’ has been adopted. Any suggestions ???

## **vADerA daivamu-pantuvarALi**

In the kRti ‘vADerA daivamu’ – rAga pantuvarALi, zRI tyAgarAja asserts to his mind that zRI rAmA only is The God.

- P vADerA daivamu manasA
- A ADina mATalu tappaDanucunu  
Acandr(A)rkamuga kIrTi kaligina (vADE)
- C1 daNDi rakkasula madam(a)Nacanu(y)-  
AkhaNDal(A)di sura kOTlanu bhU  
maNDala sujanula pAlimpanu  
kOdaNDa pANi rUpamutO velasina (vADE)
- C2 dAri teliya lEni ajnuluku bhava  
nIradhi dATi mOkSam(a)nduTaku  
nIraj(A)ri dharuD(u)padEziJcE  
tAraka nAmamutOnu velasina (vADE)
- C3 dhAtR vinutuD(ai)na tyAgarAjuni  
cEta pUjal(a)ndi bAguga  
pradyOtAn(A)nvayamunanu janiJci  
sItA pati(y)ani pEru kaligina (vADE)

Gist

O My Mind! He alone is The God who, has everlasting fame, as ‘He does not fail in his word’.

He alone is The God who –

(1) in order to subdue the arrogance of numerous demons and to protect indra and other innumerable celestials and the pious people of this Earth sphere, shines with the form as wielder of the bow – kOdaNDa;

(2) for the sake of ignorant people who do not know the right path for attaining liberation by crossing the Ocean of Worldly Existence, shines with the name as One who carries across (the Ocean of Worldly Existence), which Lord ziva initiates in.

(3) (a) having accepted the worship of Lord ziva - tyAgarAja – who is praised by Lord brahmA, and (b) having nicely born in the lineage of Sun, (c) has the name as Spouse of sItA.

Word-by-word Meaning

- P O My Mind (manasA)! He alone (vADeRA) is The God (daivamu).
- A O My Mind! Only He is The God who,  
has (kaligina) everlasting (AcandrArkamuga) (literally as long as there  
are moon and Sun) fame (kIrti),  
as (anucunu) 'He does not fail (tappaDu) (tappaDanucunu) in his  
word' (ADina mATalu) (literally word uttered).
- C1 O My Mind! He alone is The God who,  
in order to subdue (aNacanu) the arrogance (madamu) of numerous  
(daNDi) demons (rakkasula) and  
to protect (pAlimpanu) indra (AkhaNDala) and other (Adi)  
(madamaNacanuyAkhaNDalAdi) innumerable (kOTlanu) celestials (sura) and  
the pious people (sujanula) of this Earth (bhU) sphere (maNDala),  
shines (velasina) (literally shone) with the form (rUpamutO) as wielder  
(pANi) of the bow – kOdaNDa.
- C2 O My Mind! He alone is The God who,  
for the sake of ignorant people (ajnulaku) who do not (IEni) know (teliya)  
the right path (dAri) for attaining (anduTaku) liberation (mOkSamu)  
(mOkSamanduTaku) by crossing (dATi) the Ocean (nIradhi) of Worldly Existence  
(bhava),  
shines (velasina) (literally shone) with the name (nAmamutOnu) as One  
who carries across (tAraka) (the Ocean of Worldly Existence), which Lord ziva –  
the wearer (dharuDu) (dharuDupadEziJcE) of (crescent) Moon – enemy (ari) of  
Lotus (nIraja) (nIrajAri) - initiates in (upadEziJcE).
- C3 O My Mind! He alone is The God -  
who, having accepted (andi) the worship (pUjalu) (pUjalandi) of (cEta)  
(literally from the hands of) Lord ziva - tyAgarAja (tyAgarAjuni) – who is praised  
(vinutuDaina) by Lord brahma (dhAtR), and  
having nicely (bAguga) born (janiJci) in the lineage (anvayamunanu) of  
Sun (pradyOtAna) (pradyOtAnAnvayamunanu),  
has (kaligina) the name (pEru) as (ani) Spouse (pati) (patiyani) of sItA.

Notes –

General – In the Book of TSV/AKG, the rAga is given as 'kAma vardhini'.  
This needs to be checked. Any suggestions ???

P – vADeRA daivamu – This is how it is given in all the books other than  
that of TKG, where it is given as 'vADeRA nA daivamu'. This needs to be checked.  
Any suggestions ???

A – AcandrArkamuga – Generally such words prefixed with 'A' means  
'everlasting'. However, 'ga' suffix generally indicates a commencement. While  
'AcandrArkamu' would be translated as 'as long as moon and Sun exists', in view  
of 'ga' suffix and also because what referred here is 'fame', this has been  
translated generally as 'has everlasting fame'. Any suggestions ???

C2 - nIraja ari – It is said that Lotus blooms at the rise of Sun and closes  
its petals at the Sun set, or moon-rise, as if Lotus does not want to be present  
when Moon shines – Therefore Moon is known as enemy of Lotus. There is an  
interesting Egyptian mythology about this – please visit the website –

<http://www.kingtutshop.com/freeinfo/Lotus-Flower.htm>

C2 - upadEziJcE – “Dying in the sacred Brahmanala in Kashi, he will get  
the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else)  
in Kashi, Maheshvara will utter the Taraka-mantra in his right ear.” – Dialogue  
between zrI rAma and AJjanEya in the muktikA upaniSad – Source –  
[http://www.geocities.com/hindu\\_shastras/ebooks/upanishads/muktika\\_upanis\\_had.htm](http://www.geocities.com/hindu_shastras/ebooks/upanishads/muktika_upanis_had.htm)

C3- tyAgarAjuni cEta pUjalandi – The sequence of events as per caraNa is – (a) worship by tyAgarAja, (b) birth of zrI rAma, (c) marrying sIta. As worship by tyAgarAja, precedes the birth of zrI rAma, ‘tyAgarAja’ seems to refer to Lord ziva. This is further substantiated by the epithet ‘one praised by brahma’. The caraNa has accordingly been translated.

## sAramE kAni-pantuvarALi

In the kRti ‘sAramE kAni’ – rAga pantuvarALi, zrI tyAgarAja tells his mind that the name ‘rAma’ is the essence of all.

- P sAramE kAni(y)anya mArga  
vicAram(E)TikE O manasA
- A vAru vIru teliya lEka palku  
vArtalu vinan(E)lE rAma nAmamu (sAramE)
- C1 mArA kOTi lAvaNyuD(ai)na raghu  
vIruni nAma sudhA rasamunanu  
sAreku pAnamu jEsi jagad-  
vihAruDai velayu nArAyaNa  
nArAyaNa(y)anucunu vAramu  
zarad(a)mbuda nibhuDau zrI  
nArada muni valmIka jAtuniki  
kUrimin(u)padEziJca lEdA (sAramE)
- C2 parama pAvanuni zaraN(A)gata jana  
paripAlana birud(A)Gkuni sItA  
varuni nAma sudhA rasa pAnamu  
niratamunanu jEsi hari hari  
hari(y)anucu santatambunu  
sariyu lEni kIrti kAJci dEhamu  
paravazambu jendi zuka brahma  
parIkSittuk(o)saga lEdA vAdA (sAramE)
- C3 sAma gAna lOluDau rajata giri  
dhAmuDaina tyAgarAja zivuD(a)ti  
nEmamutO nAm(A)mRta pAnamu-  
(y)Emarakanu jEsi rAma rAma  
rAma(y)anucu satatamu  
zrImad-Adi gauriki zRGgAriki-  
(y)A mahimalan(A) rahasyamulan(a)ti  
prEman(u)padEziJca lEdA (sAramE)

Gist

O My Mind! why thought of any other path which is of no of substance at all?

Why should You listen to words uttered ignorantly by anyone else? only name of Lord zrI rAma is of substance; then why thought of any other path?

Didn't sage nArada – (a) who resembles (in body hue) autumnal (white) cloud, (b) who, by ever drinking the nectarine juice of the name of zrI rAma – one who is handsome like a million cupids, (c) (who) shines as a wanderer of all the Worlds ever chanting ‘nArAyaNa, nArAyaNa, nArAyaNa’ - (didn't he - sage nArada) lovingly initiate (sage) vAlmIki – one born from the ant-hill in the name of zrI rAma?

Didn't sage zuka brahma – (a) who, by ever drinking the nectarine juice of the name of zrI rAma – the Supremely hallowed Lord, the Wearer of appellation of 'Protecting those seeking His refuge' and Consort of sItA, (b) having attained unrivalled fame by ceaselessly chanting 'hari hari hari', (didn't he – sage zuka brahma) narrate to King parIkSit the story of Lord hari (zrImad bhAgavata purANa), all the while experiencing state of bodily trance? Is there any dispute?

Didn't Lord ziva – the enjoyer of sAma gAna, the resident of himAlaya, the bestower auspiciousness to this tyAgarAja - by unforgettingly and with much self-restraint drinking the nectar of the name of zrI rAma, (didn't He -Lord ziva) initiate with great love pArvatI - the Most Auspicious, the Ancient One gauri and the Most charming One – in those might and in those secrets of chanting ceaselessly the name 'rAma rAma rAma'?

#### Word-by-word Meaning

P O My Mind (manasA)! why (ETikE) thought (vicAramu) (vicAramETikE) of any other (anya) path (mArga) which is of no of substance at all (sAramE kAni) (kAniyanya)?

A Why (ElE) should You listen (vinanu) (vinanElE) to words (vArtalu) uttered (palku) ignorantly (teliya lEka) (literally without knowing) by anyone else (vAru vIru)?

O My Mind! only name (nAmamu) of Lord zrI rAma is of substance (sAramE); then (kAni) why thought of any other path?

C1 Didn't (lEdA) sage (muni) nArada - who resembles (nibhuDau) (in body hue) autumnal (zarad) (white) cloud (ambuda) (zaradambuda),

who, by ever (sAREku) drinking (pAnamu jEsi) the nectarine (sudhA) juice (rasamunanu) of the name (nAma) of zrI rAma (raghuvIruni) – one who is handsome (lAvANyuDaina) like a million (kOTi) (literally crore) cupids (mArA),

shines (velayu) as a wanderer (vihAruDai) of all the Worlds (jagat) (jagadvihAruDai) ever (vAramu) chanting (anucunu) (literally uttering) 'nArAyaNa, nArAyaNa, nArAyaNa' (nArAyaNayanucunu) -

(didn't he - sage nArada) lovingly (kUrimini) initiate (upadEziJca) (kuriminupadEziJca) (sage) vAlmIki – one born (jAtuniki) from the ant-hill (valmIka) in the name of zrI rAma?

O My Mind! Why thought of any other path which is of no substance at all?

C2 Didn't (lEdA) sage zuka brahma – who, by ever (niratamunanu) drinking (pAnamu jEsi) the nectarine (sudhA) juice (rasa) of the name (nAma) of zrI rAma – the Supremely (parama) hallowed (pAvanuni) Lord, the Wearer (aGkuni) of appellation (birudu) (birudAGkuni) of 'Protecting (paripAlana) those (jana) (literally people) seeking (Agata) His refuge (zaraNu) (zaraNAGata)' and Consort (varuni) (literally suitor) of sItA,

having attained (kAJci) unrivalled (sariyu lEni) fame (kIrti) by ceaselessly (santatambunu) chanting (anucu) (literally uttering) 'hari hari hari' (hariyanucu),

(didn't he – sage zuka brahma) narrate (osaga) (literally bestow) to King parIkSit (parIkSittukosaga) the story of Lord hari (zrImad bhAgavata purANa), all the while experiencing (jendi) state of bodily (dEhamu) trance (paravazambu)? Is there any dispute (vAdA)?

O My Mind! Why thought of any other path which is of no substance at all?

C3 Didn't (lEdA) Lord ziva –  
the enjoyer (lOluDau) of sAma gAna,  
the resident (dhAmuDu) (dhAmuDaina) of himAlaya – snow (rajata)  
(literally silver) mountain (giri),  
the bestower auspiciousness (zivuDu) to this tyAgarAja,  
by unforgettingly (Emarakanu) and with much (ati) self-restraint  
(nEmamutO) drinking (pAnamu jEsi) (panamuyEmarakanu) the nectar (amRta)  
of the name (nAma) (nAmAmRta) of zrI rAma,  
(didn't He -Lord ziva) initiate (upadEziJca) with great (ati) (zivuDatI)  
love (prEmanu) (prEmanupadEziJca) pArvatI - the Most Auspicious (zrImat),  
the Ancient One (Adi) (zrImadAdi) gauri (gauriki) and the Most charming One  
(zRGgAriki) –  
in those (A) (zRGgArikiyA) might (mahimalanu) and in those (A)  
(mahimalanA) secrets (rahasyamulanu) (rahasyamulanati) of chanting (anucu)  
ceaselessly (satatamu) the name 'rAma rAma rAma' (rAmanu)?  
O My Mind! Why even thought of any other path which is of no substance  
at all?

Notes –

General – In the book of TSV/AKG, the rAga is given as 'kAma vardhini'.  
This needs to be checked. Any suggestions ???

P – sAramE kAni – the meaning of these words when occurring alone in  
the pallavi has a different meaning - 'of no substance at all'; when combined with  
the ending words of anupallavi - rAma nAmamu – it will mean 'only name of zrI  
rAma is of substance; then ....'. Similarly, as the caraNas are not directly linked to  
the pallavi, the first meaning – 'of no substance at all' will be taken. Any  
suggestions ???

P – ETike – this is a feminine form of addressing. In many kritis zrI  
tyAgarAja addresses his mind like that.

C1 - zaradambuda – White in hue – because after the rains the sky is  
clear and the clouds, if any, are white in colour.

There is a traditional story about a robber who turns into a sage vAlmIki.  
The story is related at Appendix 'D'. However, the source of the story is not  
known. According to Sir Monier Monier-Williams whose Sanskrit – English  
Dictionary is referred by me, vAlmIki was indeed a brAhmaNa by birth and  
closely connected with Kings of ayOdhya. He also mentions about the traditional  
story in the Dictionary. Please visit website -

[http://web.onetel.net.uk/~suman11/magazine\\_articles\\_November4.htm#Dhyana](http://web.onetel.net.uk/~suman11/magazine_articles_November4.htm#Dhyana)  
a (Dhyana, Japa, Mantra, Guru, and Avatar).

C3 – sAmagana lOluDu - The reference to Lord ziva is from phalazRti of  
viSNu sahasranAmaM where dEvi pArvathi asks Lord ziva the means for hearing  
the thousand(s) of names of viSNu recited by the learned every day. The Lord  
ziva replies that simple repetition of the name of 'rAma' would be equal to  
reciting viSNu sahasranAmaM.

## endu dAginADO-tODi

In the kRti 'endu dAginADO' – rAga tODi, zrI tyAgarAja consoles his  
mind that though the Lord is not visible, all the same, He is there waiting for an  
opportune moment to come out.

P endu dAginADO IDaku  
rAn(e)nnaDu daya vaccunO O manasa

A enduku capalamu vinavE nA manavini  
mundaTi vale bhaktula pOSiJcuTak(endu)

C1 ala nADu kanaka kazipu niNDARu  
calamu jEsi sutuni sakala  
bAdhala beTTaga madini tALaka niz-  
caluD(ai)na prahlADu koraku kambamu  
lOPan(u)NDaga lEdA(y)A rIti nED(endu)

C2 munu vAri vAha vAhana tanayuDu  
madamuna ravijuni cAla goTTuTa jUCi  
manasu tALa jAla lEka  
prEmamuna pAlanamu sEya tALa taruvu  
maruguna nilvaga lEdA(y)A rIti nED(endu)

C3 toli janmamula nADu jEsina  
duS-karmamulan(a)Naganu sEya(n)Aru  
zatrulanu baTTi poDi sEya(n)adiyu gAka-  
(y)ilanu caJcalamu virahita nija bhakta  
janulanu tyAgarAjuni rakSimpa nED(endu)

Gist

O My Mind! Why do you waver? Listen to my appeal; like earlier, in order to nurture His devotees, we don't know where Lord is hiding and when will He have compassion to come here.

That day when hiraNya kazipu subjected his son to a lot of troubles due to malice, being unable to bear, in order to redress the grievances of the steady minded prahlAda, was He not found inside a pillar?

Long ago, the Lord seeing vAli arrogantly thrashing severely sugrIva, unable to bear the sight, in order to lovingly protect sugrIva, was He not found standing behind a palmyra tree?

In order to subdue the misdeeds perpetrated in those days in previous births, in order to get hold of the six enemies (kAma, krOdha, lObha, mOha, mada, mAtsarya) and pound them to pulp, and in order to protect in this World the unwavering true devotee lot as also this tyAgarja, O My mind! we do not know where today Lord is hiding and when will He have compassion to come here.

Word-by-word Meaning

P O My Mind (manasa)! We don't know where (endu) Lord is hiding (dAginADO) and when (ennaDu) will He have (vaccunO) compassion (daya) to come (rAnu) (rAnennaDu) here (IDaku).

A O My Mind! Why (enduku) do you waver (capalamu)? Listen (vinavE) to my (nA) appeal (manavini); like (valE) earlier (mundaTi), in order to nurture (pOSiJcuTaku) His devotees (bhaktula),

we don't know where Lord is hiding and when will He have compassion to come here.

C1 That day (ala nADu) when hiraNya (kanaka) kazipu subjected (beTTaga) his son (sutuni) to a lot (sakala) of troubles (bAdhala) by having (jEsi) much (niNDARu) malice (calamu),

(the Lord) being unable to bear (tALaka) in His mind (madini), in order to redress the grievances (koraku) of the steady minded (nizcaluDaina) (literally unchangeable) prahlAda (prahlADu),

was He not (lEdA) found (uNDaga) inside (lOPanu) (lOPanuNDaga) a pillar (kambamu)?

O My mind! in the same (A) (lEdAyA) manner (rIti), we do not know where today (nEDu) Lord is hiding and when will He have compassion to come here.

C2 Long ago (munu) the Lord seeing (jUci) vAli – son (tanayuDu) of indra – one who has cloud – carrier (vAha) of water (vAri) – as carriage (vAhana) arrogantly (madamuna) thrashing (goTTuTa) severely (cAla) (his brother) sugrIva – son of Sun (ravijuni),  
in His mind (manasu) unable (lEka) to bear (tAla jAla) the sight, in order (sEya) to lovingly (prEmamuna) protect (pAlanamu) sugrIva,  
was He not found (lEdA) standing (nilvaga) behind (maruguna) a palmyra (tAla) tree (taruvu)?

O My mind! in the same (A) (lEdAyA) manner (rIti), we do not know where today (nEDu) Lord is hiding and when will He have compassion to come here.

C3 In order to subdue (aNaganu sEyanu) the misdeeds (duS-karmamulunu) (duS-karmamulunaNaganu) perpetrated (jEsina) in those days (nADu) in previous (toli) births (janmamula),  
in order to get hold (baTTi) of the six (Aru) (sEyanAru) enemies (zatrulanu) (kAma, krOdha, lObha, mOha, mada, mAtsarya) and pound (poDi sEyanu) them to pulp, and further (adiyu gAka) (sEyanadiyu)

in order to protect (rakSimpa) in this World (ilanu) (gAkayilanu) the unwavering (caJcalamu virahita) (literally waver-less) true (nija) devotee (bhakta) lot (janulanu) as also this tyAgarja (tyAgarAjuni),

O My mind! we do not know where today (nEDu) Lord is hiding and when will He have compassion to come here.

Notes –

C1 – kambamu – In the book of CR this is given as ‘kambhamu’. The saMskrit word for ‘pillar’ is ‘skambha’ and the telugu word is ‘kambamu’. Accordingly ‘kambamu’ has been adopted. Any suggestions ???

C1 – A rIti – This is how it is given in the book of CR. However, in the book of TKG, this is given as ‘A rItigA’. In the book of TSV/AKG, these words are missing. This needs to be checked. Any suggestions ???

C2 - vAri vAha vAhana – indra is known as Lord of rain – but zrI tyAgarAja states that cloud (vAri vAha) is indra’s carrier (vAhana). The exact place where it is so mentioned is yet to be traced. Any suggestions ???

C2 - tAla taruvu maruguna – In this regard, the following verse in zrImad vAlmiki rAmAyaNa – kiSkinDha kANDa – Chapter 14 – is relevant –

sarvE tE tvaritaM gatvA kiSkinDhAM vAlina: purIM |  
vRkSairAtmAnamAvRtya vyatiSThan gahanE vane || 1 ||

Reaching kiSkinDhA, the capital of vAli, expeditiously, and concealing themselves behind trees, they all halted in a dense forest.

C2 – A rIti – This is how it is given in the book of CR. However, in the book of TKG, this is given as ‘A rItigA’. In the book of TSV/AKG, this is given as ‘A rItini’. This needs to be checked. Any suggestions ???

## **kOTi nadulu-tODi**

In the kRti ‘kOTi nadulu’ – rAga tODi, zrI tyAgarAja states that chanting Lord zrI rAma’s name is more purificatory than bath in holy rivers.

P kOTi nadulu dhanuSkOTilOn(u)NDaga

ETiki tirigedavE O manasA

A sUtiga zyAma sundara mUrtini  
mATi mATiki jUcE mahArAJulaku (kOTi)

C gaGga nUpurambunanu janiJcenu  
raGgani kAvEri kani rAjillenu  
poGgucu zrI raghunAthuni prEmatO  
bogaDE tyAgarAju manavi vinavE (kOTi)

Gist

O My Mind! For those great persons, who behold every now and then directly the charming form of the dark-blue hued Lord, when there are crores of rivers at the end of spinal cord, why should they roam about for bath in holy rivers?

Listen to the appeal of this tyAgarAja who extols exhilaratingly the Lord zrI raghunAtha with great love; river gaGga took birth at His feet and river kAvEri shone beholding Lord raGganAtha.

Word-by-word Meaning

P O My Mind (manasA)! When there are (uNDaga) crores (kOTi) of rivers (nadulu) at (lOnu) the end (kOTi) of spinal cord (dhanu) (literally bow) (dhanuSkOTilOnuNDaga), why are you roaming about (tirigedavE) for bath in holy rivers (ETiki)?

A O My Mind! For those great persons (mahArAJulaku) who behold (jUcE) every now and then (mATi mATiki) directly (sUtiga) the charming (sundara) form (mUrtini) of Lord – the dark-blue hued (zyAma),  
when there are crores of rivers at the end of spinal cord, why should they roam about for bath in holy rivers?

C O My Mind! Listen (vinavE) to the appeal (manavi) of this tyAgarAja (tyAgarAju) who extols (bogaDE) exhilaratingly (poGgucu) the Lord zrI raghunAtha (raghunAthuni) with great love (prEmatO);  
river gaGga took birth (janiJcenu) at His feet (nUpurambunanu) (literally ornament for the feet - generally anklet) and  
river kAvEri shone (rAjillenu) beholding (kani) Lord raGganAtha (raGgani);  
therefore, when there are crores of rivers at the end of spinal cord, why are you roaming about for bath in holy rivers?

Notes -

P - dhanuSkOTi – According to kuNDalini yOga, the vertebral column is called mErudaNDa. Please also refer to kRti of zrI tyAgarAja 'Iza pAhi mAM' where Lord ziva is described as holding bow of mEru – mErudaNDa – vertebral column (hEmAcala cApa).

“The spinal cord extending from the brain to the end of the vertebral column tapers off into a fine silken thread. Before its termination, it gives off innumerable fibres, crowded into a bunch of nerves.” For complete exposition of kuNDalini yOga, the e-book of svAmi sivAnanda may be downloaded free from the site – <http://www.dlshq.org/download/kundalini.htm> Readers may also visit the site given below for elucidation -

[http://www.himalayanacademy.com/resources/books/mws/mws\\_ch-38.html](http://www.himalayanacademy.com/resources/books/mws/mws_ch-38.html)

P - nadulu – nerve currents of astral body is meant here.



P – ETiki – This can be translated as ‘why’ (why do you wander). However, in view of the word ‘nadulu’ in the previous line, the meaning ‘river’ can also be applied (Eru – river) (Funny, You are wandering for rivers for holy bath!)

C- gaGga nUpuramuna janiJcenu – Regarding birth of river gaGga, the following verse in zrImad bhAgavataM – Book 8 – Chapter 21 is relevant –

dhAtu: kamNDalujalaM tadurukramasya  
pAdAvanEjanapavitrataYAnarendra |  
svardhunyabhUnnabhasi sA patatI nimArSTi  
lOkatrayaM bhagavatO vizadEva kIrti: || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus feet of Lord vAmanadEva, who is known as urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the gaGga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

## **dhyAnamE-dhanyAsi**

In the kRti ‘dhyAnamE varamaina’ – rAga dhanyAsi, zrI tyAgarAja says that meditation on the Lord amounts to a dip in the holy river gaMga.

P dhyAnamE varamain gaGgA  
snAnamE manasA

A vAna nITa munuga munuga lOni  
vaJcana drOham(a)nu kara pOnA (dhyAna)

C para dhana nArI maNulanu dUri  
para nindala para himsala mIri  
dharanu velayu zrI rAmuni kOri  
tyAgarAju telusukonna rAma (dhyAna)

Gist

O My Mind! Meditation alone is the sacred dip in the river gaGgA.  
Can the mental blots called craftiness and treachery be washed away by drenching much in the rain water?

(1) Spurning others’ wealth and woman, (2) overcoming slandering others and causing injury or harm to others, (3) seeking the Lord zrI rAma effulgent on this Earth, and (4) performing meditation on Lord zrI rAma, understood by this tyAgarAja, alone is the sacred dip in the river gaGgA.

Word-by-word Meaning

P O My Mind (manasA)! Meditation alone (dhyAnamE) is the sacred (varamaina) dip (snAnamE) in the river gaGgA.

A Can the mental (lOni) (literally internal) blots (kara) called (anu) craftiness (vaJcana) and treachery (drOhamu) (drOhamanu) be washed away (pOnA) by drenching much (munuga munuga) in the rain (vAna) water (nITa)?

O My Mind! Meditation alone is the sacred dip in the river gaGgA.

C Spurning (dUri) others’ (para) wealth (dhana) and woman (nArI maNulanu),

overcoming (mIri) slandering (nindala) others (para) and causing injury or harm (himsala) to others (para),

seeking (kOri) the Lord zrI rAma (rAmuni) effulgent (velayu) on this Earth (dharanu), and performing meditation on Lord zrI rAma, understood (telusukonna) by this tyAgarAja, alone is the sacred dip in the river gaGgA.

Notes –

P – manasA – this is how it is given in all books other than that of TKG, wherein it is given as ‘O manasA’. This needs to be checked. Any suggestions ???

A – pOnA – this is how it is given in all books other than that of TKG, wherein it is given as ‘pOvunA’. This needs to be checked. Any suggestions ???

C – nArImaNulanu – the word ‘para’ should qualify this word also (other women); it is also possible that zrI tyAgarAja means total abstinence (even from one’s wife) as being obstacle for meditation on the Lord.

## manasA mana-var dhani

In the kRti ‘manasA mana sAmarthyamEmi’ – rAga vardhani, zrI tyAgarAja says that without God’s grace, man’s ability alone does not matter.

P manasA mana sAmarthyam(E)mi O (manasA)

A vinu sAkEta rAju vizvam(a)nE rathamun(e)kki  
tana sAmarthyamuce tAnE naDipiJcenE (manasA)

C ala nADu vasiSTh(A)dulu paTTamu gaTTE  
palukula vini vEgamE bhUSaNamul(o)sagina kaikanu  
palumAru jagambulu kalam(a)nina ravijuni mAya  
vala vEsi tyAgarAja varaduDu dA canaga lEdA (manasA)

Gist

O My Mind! Listen! Of what avail our abilities? The King of ayOdhyA mounted on the chariot called the Universe, He Himself is driving it.

Did not the bestower of boons to this tyAgarAja, by casting His net of illusion wide, change (the minds of) (1) kaikEyi who, that day, hearing the words (of her maid servant mandara) about the decision of vasiSThA and others regarding coronation of zrI rAma, immediately gifted away her ornaments (to her maid servant), and (2) sugrIva who often lamented that the World is illusory?

Word-by-word Meaning

P O My Mind (manasA)! Of what avail (Emi) our (mana) abilities (sAmarthyamu) (sAmarthyamEmi)?

A Listen (vinu)! The King (rAju) of ayOdhyA (sAkEta) mounted (ekki) on the chariot (rathamunu) (rathamunekki) called (anE) the Universe (vizvamu) (vizvamanE) He Himself (tAnE) is driving (naDipiJcenE) it;  
O My Mind! Of what avail our abilities?

C Did not (lEdA) the bestower of boons (varaduDu) to this tyAgarAja, by casting (vEsi) His net (vala) of illusion (mAya) wide, change (canaga) (the minds of) –

kaikEyi (kaikanu) who, that (ala) day (nADu), hearing (vini) the words (pulukula) (of her maid servant mandara) about the decision of vasiSThA and others (Adulu) (vasiSThAdulu) regarding coronation (paTTamu gaTTE) of zrI rAma, immediately (vEgamE) gifted away (osagina) her ornaments (bhUSaNamulu) (bhUSaNamulosagina) (to her maid servant), and

sugrIva (ravija) (ravijuni) who often (palumAru) lamented that the World (jagambulu) is (anina) illusory (kallamu) (kallamania)?  
O My Mind! Of what avail our abilities?

Notes -

C – canaga lEdA – though the word ‘canaga’ has been translated as ‘change’, the exact meaning is not clear. Any suggestions ???

## samayamu EmarakE-kalgaDa

In the kRti ‘samayamu EmarakE’ – rAga kalgaDa, zrI tyAgarAja urges his mind not to let go of the opportunity for beholding the Lord.

- P samayamu EmarakE manasA
- A su-matulau narulanu jEri nija  
sukham(a)nubhaviJcuTaku nIk(i)di (samayamu)
- C antaraGgamuna galugu bhayamuna  
AntarIka bhakti mArgamu delisi  
dAnta saM-rakSakuDaina zrI  
tyAgarAja san-nutuni jUDa (samayamu)

Gist

O My Mind! This is the opportune moment for you to experience the true bliss by joining the company of truly wise people; don’t be deceived.

With the awe that arises in the interior, understanding the internal path of devotion, this is the opportune moment to behold the Lord well-praised by this tyagarAja, who is the protector of the ascetics.

Word-by-word Meaning

P O My Mind (manasA)! This is the opportune moment (samayamu); don’t be deceived (EmarakE).

A This (idi) is the opportune moment for you (nIku) (nIkidi) to experience (anubhaviJcuTaku) the true (nija) bliss (sukhamu) (sukhamanubhaviJcuTaku) by joining the company (jEri) of truly wise (sumatulau) people (narulanu); don’t be deceived.

C With the awe (bhayamuna) that arises (galugu) in the interior (antaraGgamuna), understanding (delisi) the internal (AntarIka) path (mArgamu) of devotion (bhakti), this is the opportune moment to behold (jUDa) the Lord well-praised (sannutuni) by this tyagarAja, who is the protector (saMrakSakuDaina) of the ascetics (dAnta); don’t be deceived.

Notes -

A – nIkidi – This is how it is given in all books other than that of TKG, wherein it is given as ‘nIkide’. This needs to be checked. Any suggestions ???

C – antaraGgamuna galgu bhayamuna – In the book of CR, this has been translated as ‘it is time to overcome fear’. In my humble opinion, in the present context, the word ‘bhayamu’ here means ‘awe’ (reverential fear) like the one that occurs when approaching somebody or something very sacred, which is an essential requisite for a devotee, particularly at the initial stages – and is generally called as ‘bhaya-bhakti’.

However, ‘bhaya-bhakti’ is also a terminology used in the category of ‘gauNa bhakti’ – bhakti with qualities (as against para-bhakti or mukhya bhakti – motiveless devotion) – to mean ‘fear’ or ‘relief from fear’ as the motive for devotion. ‘Relief from fear’ would come under the category of ‘distressed’ as described in the following verse from zrImad-bhagavad-gItA, Chapter 7 -

caturvidhA bhajantE mAM janA: sukRtinO(a)rjuna |  
ArtO jijnAsurarArthI jnAnI ca bharatarSabha || 16 ||

“Four kinds of virtuous men worship Me, O arjuna – the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise, O bull among the bhAratas. (Translation by Swami Swarupananda)

General – the true meaning of the caraNa cannot be intellectually explained excepting by those who have actually undergone the process.

## mOsa bOku-gauLipantu

In the kRti ‘ mOsa bOku vinavE’ – rAga gauLipantu, zrI tyAgarAja urges his mind to stick to good company and not get deceived by evil company.

- P mOsa bOku vinavE sat-sahavAsamu viDavakE
- A dAsa jan(A)rti haruni zrI rAmuni  
vAsava hRdaya nivAsuni teliyaka (mOsa)
- C1 alp(A)zrayamuna galgu vesanamulu  
kalp(A)ntaram(ai)na bOdu zESa  
talpa zayanuni nera nammitE  
saGkalpam(e)llan(I)DErunu manasA (mOsa)
- C2 dhana taruNulak(A)ziJcuT(e)lla  
venuka tanuvuk(a)lasaTE gAni  
manasu cEta sEvyuni dalacitE  
su-mana sattvamun(o)sagunE manasA (mOsa)
- C3 gaurava hIna dhanikula gAcuTayu  
nEramulak(e)Damaunu gAni  
gAraviJcu tyAgarAja hRday-  
(A)gAruni lOk(A)dhAruni dalacaka (mOsa)

Gist

O My mind! Listen! Don’t be deceived by failing to know and to think of the Lord zrI rAma – destroyer of all the problems of devotee lot, the one abiding in the heart of indra, and who is the prop of the Worlds; love the Lord abiding in the heart of this tyAgarAja; do not abandon holy company.

(1) The miseries which result from resorting to petty supports, do not leave even after many aeons; (2) if one completely believes the Lord who reclines on the couch of zESa, all his desires would be fulfilled; (3) all those desires for wealth and women, will entail in bodily weariness; (4) if one thinks of the Lord, worthy of being worshipped, with mind, it will bestow pure mind and the quality

of purity and goodness; and (5) waiting on those rich who are bereft of self-respect, will only give room for faults.

#### Word-by-word Meaning

P Don't be deceived (mOsa bOku)! Listen (vinavE)! Do not abandon (viDavakE) holy company (sat-sahavAsamu).

A Don't be deceived by failing to know (teiyaka) the Lord zrI rAma (rAmuni) - destroyer (haruni) of all the problems (Arti) of devotee (dAsa) lot (jana) (janArti), and the one abiding (nivAsuni) in the heart (hRdaya) of indra (vAsava);

listen! do not abandon holy company.

C1 The miseries (vesanamulu) which result (galgu) from resorting to petty (alpa) supports (Azrayamuna) (alpAzrayamuna), do not leave (bOdu) even (aina) after many aeons (kalpAntaramu) (kalpAntaramaina);

if one completely (nera) believes (nammitE) the Lord who reclines (zayanuni) on the couch (talpa) of zESa, all (ellanu) his desires (saGkalpamulu) would be fulfilled (IDERunu) (saGkalpamulellanIDERunu);

O My Mind (manasA), don't be deceived! listen! do not abandon holy company.

C2 All those (ella) desires (AziJcuTa) for wealth (dhana) and women (taruNalu) (taruNulakAziJcuTella), will entail (venuka) (literally later) in bodily (tanuvuku) weariness (alasaTE) (tanuvukalasaTE);

but (gAni), if one thinks (dalacitE) of the Lord worthy of being worshipped (sEvyuni) with (cEta) mind (manasu), it will bestow (osagunE) pure mind (su-mana) and the quality of purity and goodness (sattva) (sattvamunosagunE);

O My mind (manasA), don't be deceived! listen! do not abandon holy company.

C3 Waiting (gAcuTayu) on those rich (dhanikula) who are bereft of (hIna) self-respect (gaurava), will only (gAni) give room (eDamaunu) for faults (nEramulaku) (nEramulakeDamaunu);

love (gAraviJcu) the Lord abiding (agAruni) in the heart (hRdaya) (hRdayAgAruni) of this tyAgarAja;

don't be deceived without thinking (dalacaka) of the Lord who is the prop (AdhAruni) of the Worlds (lOka) (lOkAdhAruni); listen! do not abandon holy company.

Notes -

C1 - kalpa – one day of brahma – equal to 4320 million human years – see Appendix 'G' for complete details.

## **zrI rAma rAmAzritulamu-sAvEri**

In the kRti 'zrI rAma rAmAzritulamu' – rAga sAvEri, zrI tyAgarAja exhorts his mind to strive for emancipation.

P zrI rAma rAm(A)zritulamu gAmA  
nErAmA brOva bhAramA

C1 manasA nA mATa vini sAreku  
mukti kanumI maJcid(a)numI (zrI)

- C2 palu vidha karmambula(y)andu marmamu  
telusukO harini kalusukO (zrI)
- C3 lOkulu tama trOva Ekam(a)nduru  
oppukOkavE mOsa pOkavE (zrI)
- C4 mATi mATiki nUne rOTi(y)eddulu tirugu  
dATi rA matam(E) pATirA (zrI)
- C5 A matamula(y)andu nEmamu  
satyamu(y)Emara pOku pAmara (zrI)
- C6 gat(y)ntaramu lEdu prat(y)Ekamuna jUDu  
nityuni kRta-kRtyuni (zrI)
- C7 toli bhava nATakamula jEyu pApamu  
tolagunu sukhamu kalugunu (zrI)
- C8 nA talapunan(u)NDu zrIduni manas(e)ndu  
mIdanO evari bOdhanO (zrI)
- C9 jADa telusukoni vEDukonna nannu  
jUDaDu mAT(A)DaDu (zrI)
- C10 krOdha lObhamulatO bAdhiJcina-  
(y)ArAdhanO lEka zOdhanO (zrI)
- C11 sadayuni ciru navvu vadanuni pada bhakti  
vadalanu endu kadalanu (zrI)
- C12 nEmamuga toli nOmuna dorikina  
rAmuni jita kAmuni (zrI)
- C13 zIluni sad-guNa zAlini jUcuTE  
cAlunu anyam(E)lanu (zrI)
- C14 vala rAja janakuni valacudun(a)ni pEra  
gOlutunu yamuni gelutunu (zrI)
- C15 nA jayamunu tyAgarAjuni rAj(A)dhi-  
rAjunu gUrtu rAjini (zrI)

Gist

O Lord rAma! Are we not dependent on You? Is there any fault from my side or is it a burden for You to protect me?

O My Mind! (1) Listening always to my words, attain salvation; say 'yes' to what I say. (2) Understand the secrets of various kinds of actions; consult Lord hari. (3) People will say that their path is the only way; do not accept; don't be deceived. (4) Only the bullocks of oil crusher will go round again and again; get out; of what value these paths are? (5) O Fool! don't go in those paths lest You forget restraint and truth. (6) Any other refuge is not there; behold in everything the Eternal One and the One who has accomplished all. (7) If You behold the Eternal Lord, the previous sins, which causes the drama of repeated births in Worldly Existence, will come to end and You will attain happiness. (8) I do not know where is the mind of the Lord who is always in my thought? I do not know whose instigation is it? (9) Having understood my intentions, He would not look

at me who has prayed to him; neither would He talk to me. (10) Is this a propitiation tainted with anger and avarice or is it a test? (11) I shall not give up devotion to the feet of the Merciful Lord with a smiling face; neither I shall move anywhere. (12) It is enough to behold the Lord rAma – (a) One who has conquered desires, (b) the Lord who is of good character, (c) the Lord who naturally possesses good virtues, (d) whom I found because of previous austerities performed with restraint; why anything else? (13) With determination that I shall love zrI rAma, I shall worship His names and I shall conquer Lord of Death. (14) I shall consentingly add my victory to the exploits of Lord of Kings of this tyAgarAja.

#### Word-by-word Meaning

P O Lord rAma! O Lord rAma! Are we not (gamA) dependent (Azritulamu) on You (rAmAzritulamu)? Is there any fault (nEramA) from my side or is it a burden for You (bhAramA) to protect (brOva) me?

C1 O My Mind (manasA)! Listening (vini) always (sAreyu) to my (nA) words (mATa), attain (kanumI) (literally find) salvation (mukti); say (anumI) 'yes' (maJcidi) (maJcidanumI) (to what I say).

C2 Understand (telusukO) the secrets (marmamu) of (andu) (literally in) various (palu) kinds (vidha) of actions (karmambula) (karmambulayandu); consult (kalusukO) Lord hari (harini).

C3 People (lOkulu) will say (anduru) that their (tama) path (trOva) is the only way (Ekamu) (trOvayEkamanduru); do not accept (oppukOkavE); don't be (pOkavE) deceived (mOsa).

C4 Only the bullocks (eddu) of oil (nUne) crusher (rOlu) (rOTiyeddu) will go round (tirugu) again and again (mATi mATiki); get out (dhATi rA) (literally cross over); of what (E) value (pATirA) these paths (matamu) (matamE) are?

C5 O Fool (pAmara)! don't go (pOku) in (andu) those (A) paths (matamula) (matamulayandu) lest You forget (Emara) restraint (nEmamu) and truth (satyamu) (satyamuyEmara).

C6 Any other (antaramu) refuge (gati) (gatyantaramu) is not (lEdu) there; behold (jUDu) in everything (pratyEkamuna) the Eternal One (nityuni) and the One who has accomplished all (kRta-kRtyuni).

C7 (If You behold the Eternal Lord), the previous (toli) sins (pApamu) which causes (jEyu) the drama (nATakamula) of (repeated births in) Worldly Existence (bhava), will come to end (tolagunu) and You will attain (kalugunu) happiness (sukhamu).

C8 I do not know where (endu mIdanO) is the mind (manasu) (manasendu) of the Lord – one who bestows (da) prosperity (zrI) (zriduni) - who is (uNDu) always in my (nA) thought (talapuna) (talapunanuNDu)? I do not know whose (evari) instigation (bOghanO) is it?

C9 Having understood (telusukoni) my intentions (jADa) (literally cue), He would not look (jUDaDu) at me (nannu) who has prayed (vEDukonna) to him; neither would He talk (mATADaDu) to me.

C10 Is this a propitiation (ArAdhanO) tainted (bAdhiJcina) with anger (krOdha) and avarice (lObha) (lObhamulatO) (bAdhiJcinayArADhanO) or (IEka) is it a test (zOdhanO)?

C11 I shall not give up (vadalanu) devotion (bhakti) to the feet (pada) of the Merciful Lord (sadayuni) with a smiling (ciru navvu) face (vadanuni);  
neither I shall move (kadalanu) anywhere (endu).

C12 & 13 It is enough (cAlunu) to behold (jUcuTE) the Lord rAma (rAmuni) -  
the One who has conquered (jita) desires (kAma) (kAmuni),  
the Lord who is of good character (zIla) (zIluni),  
the Lord who naturally possesses good virtues (sad-guNazAli) (sad-guNazAlini),  
whom I found (dorigina) because of previous (toli) austerities (nOmuna) performed with restraint (nEmamuga);  
why (Elanu) anything else (anyamu) (anyamElanu)?

C14 With determination that (ani) I shall love (valacudunu) (valacudunani) zrI rAma – Father (janaka) (janakuni) of cupid – the Lord (rAja) of Love (vala),  
I shall worship (golutuni) His names (pEra) and  
I shall conquer (gelutunu) Lord of Death (yama) (yamuni).

C15 I shall consentingly (rAjini) add (gUrtu) my (nA) victory (jayamunu) to the exploits of Lord (adhirAja) of Kings (rAja) (rAjAdhirAjunaku) of this tyAgarAja (tyAgarAjuni);  
O Lord rAma! O Lord rAma! Am I not dependent on You? Is there any fault from my side or is it a burden for You to protect me?

Notes –

C1 – maJcidanumI – It is a colloquial usage to say ‘maJcidi’ to mean ‘yes’.

C2 – harini kalusukO – Though this can be translated as ‘be united with hari’, in the present context, ‘consult hari’ seems to be more appropriate. Any suggestions ???

C2 - palu vidha karmambulu and C3 - trOvayEkamanduru – Taking the wordings of these caranAs together, it is clear that the ‘path’ referred by zrI tyAgarAja is to ‘actions performed with the intent of securing enjoyments and heaven’ as described in zrImad bhagavat gIta – Chapter 2 – Verses 42 – 44 (given below). That is why he says ‘find out the secrets of the actions’. Further, zrI tyAgarAja, in the kRti ‘nI bhakti bhAgya sudhA’ brings out this clearly – vEdOktambau karmamu vetagalgu gatAgatamau - The path of religious rites as propounded in vEda results in distressing repeated embodiments.

yAmimAM puSpitAM vAcaM pravadantyavipzcita: ||  
vEdavAdarata: pArtha nAnyadastItivAdina: || 42 ||  
kAmAtmAna: svargaparA janmakarma phalapradAM ||  
kriyAvizESabahulAM bhOgaizvaryagatiM prati || 43 ||  
bhOgaizvaryaprasaktAnAM tayApahRtacEtasAM ||  
vyasAyAtmikA buddhi: samAdhau na vidhIyatE || 44 ||

“O Partha, no set determination is found in the minds of those that are deeply attached to pleasure and power, and who discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, taking pleasure in the panegyric words of the Vedas, declare that there nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new)



births as the result of their works (performed with desire). ” (Translation by Swami Swarupananda)

Please also refer to Annamayya kRti 'nAnATi batuku' - rAga rEvati - 'tegadu pApamu tIradu puNyamu' "neither sins will be rent asunder nor merits (earned by performance of karmas) will be exhausted".

C3 – oppukOkavE – this is how it is given in the books of TKG and TSV/ AKG. But in the books of CR and ATK, this is given as ‘jeppukOkavE’. In the present context, ‘oppukOkavE’ seems to be appropriate. This needs to be checked. Any suggestions ???

C6 – kRta-kRtya – Accomplished all duties – in this regard zrImad-bhagavad-gItA, Chapter 15 refers –

iti guhyatamaM zAstramidamuktaM mayA(a)nagha ||  
EtadbuddhvA buddhimAnsyAtkRtakRtyazca bhArata || 20 ||

“Thou, O sinless one, has this most profound teaching been imparted by Me. Knowing this one attains the highest intelligence and will have accomplished all one’s duties, O descendant of Bharata.” (Translation by Swami Swarupananda)

## **mEnu jUci-sarasAGgi**

In the kRti ‘mEnu jUci mOsa’ – rAga sarasAGgi, zrI tyAgarAja cautions his mind not to get deluded by the appearances of women.

- P mEnu jUci mOsa pOkavE manasA  
lOni jADal(I)lAgu gAdA
- A hInamaina mala mUtra raktamulak-  
(i)rav(a)Jcu mAyA-mayamaina cAna (mEnu)
- C kanul(a)nEDi(y)ampa kOla cEta gucci  
canul(a)nEDi girula ziramun(u)Jci  
panulu cEtur(a)Ta tyAgarAja nutuni  
bAga nIvu bhajana cEsukommi strIla (mEnu)

Gist

O My Mind! Do not be deceived by looking at the body; aren’t the internal indications like these?

Do not be deceived by looking at the delusive natured body of women which is indeed a firm covering for detestable faeces, urine and blood.

Piercing with the arrows called eyes, resting the head on the hills called breasts, it is heard that people perform the amorous acts; but, you do nicely perform chanting of the names of the Lord praised by this tyAgarAja; do not be deceived by looking at the body of women.

Word-by-word Meaning

P O My Mind (manasA)! Do not be (pOkavE) deceived (mOsa) by looking at (jUci) the body (mEnu); aren’t (gAdA) the internal (lOni) indications (jADalu) like these (lAgu) (jADalIlAgu)?

A O My Mind! Do not be deceived by looking at the delusive (mAyA) natured (mayamaina) body of women (cAna) which is indeed -

a firm (iravu) covering (aJcu) (literally border) for detestable (hInamaina) faeces (mala), urine (mUtra) and blood (ratka) (raktamulaku) (raktamulakiravaJcu).

C Piercing (gucci) with (cEta) the arrows (ampa kOla) called (anEDi) eyes (kanulu) (kanulanEDiyampa),  
resting (uJci) the head (ziramunu) (ziramunuJci) on the hills (girula) called (anEDi) breasts (canulu) (canulanEDi),  
it is heard (aTa) that people perform (cEturu) (cEturaTa) the amorous acts (panulu); but,  
O My Mind! you (nIvu) do nicely (bAga) perform (cEsukommi) chanting of the names (bhajana) of the Lord praised (nuta) (nutuni) by this tyAgarAja;  
do not be deceived by looking at the body of women (strIla);

Notes –

P – jADalu IlAgu – the indications are given in the anu pallavi

General – This kRti is set to rAga ‘sarasAGgi’ which literally means ‘a woman with sweet limbs’; is it a coincidence or has zrI tyAgarAja has deliberately chosen this rAga to deliver his message?

## **uNDEdi rAmuDu-harikAmbhOji**

In the kRti ‘uNDEdi rAmuDu’ – rAga harikAmbhOji, zrI tyAgarAja exhorts his mind not to be misled.

P uNDEdi rAmuD(o)kaDu  
Uraka ceDi pOku manasA

A caNDa mArtANDa madhya  
maNDalamunanu celaGgucun(uNDEdi)

C tAmas(A)di guNa rahituDu  
dharmAtmuDu sarva samuDu  
kSEma karuDu tyAgarAja  
citta hituDu jagamu niNDiy(uNDEdi)

Gist

O My Mind!

It is indeed rAma – the pure Existence; He alone fills the whole Universe and is also effulgent in the core of the fiercely glowing Sun. He is the Lord beyond the three qualities - sattva, rajas, tamas; He is embodiment of dharma; He is equal for all; He is the One who bestows welfare; He is the beneficent towards the mind (or intellect) of this tyAgarAja.

Don’t be ruined needlessly.

Word-by-word Meaning

P It is indeed rAma (rAmuDu) alone (okaDu) (rAmuDokaDu) - the pure Existence (uNDEdi)! O My Mind (manasA)! Don’t (pOku) be ruined (ceDi) needlessly (Uraka).

A It is indeed rAma alone who is effulgent (celaGgucunu) in the core (madhya maNDalamunu) (literally in the central region) of the fiercely glowing (caNDa) Sun (mArtANDa);

O My Mind! Don’t be ruined needlessly.

C He is the Lord beyond (rahituDu) (literally bereft of) the darkness (inertness) (tAmasa) and other (Adi) (tAmasAdi) qualities (guNa); He is embodiment of dharma (dharmAtmuDu); He is equal (samuDu) for all (sarva);

He is the One who bestows (karuDu) (literally cause) welfare (kSEma); He is the beneficent (hituDu) towards the mind (or intellect) (citta) of this tyAgarAja;

It is indeed rAma alone who fills (niNDi) the whole Universe (jagamu)! O My Mind! Don't be ruined needlessly.

Notes –

P – uNDEdi – This word when not connected to anupallavi and caraNa would be translated as 'One who is Existence' – 'sat' of 'sat-cit-Ananda'.

A – mArtaNDa madhya maNDalamu – The following verses from zrImad bhAgavataM, Book 5, Chapter 20 are relevant –

aNDa madhya gata: sUryO dyAvAbhUmyOryadantaram |  
sUryANDagOlayOrmadyE kOTya: syu: paJcaviMzati: ||  
mRtE(a)NDa ESa Etasmin yadabhUttato mArtaNDa iti vyapadEza: |  
hiraNyagarbha iti yaddhiraNyANDasamudbhava: ||  
sUryENa hi vibhajyantE diza: khaM dyaurmahI bhida |  
svargApavargO narakA rasaukAMsi ca sarvaza: ||  
dEvatiryaGmanuSyANAM sarIsRpasavIrudhAM |  
sarva jIvanikayAnAM sUrya AtmA dRgIzvara: || 43 – 46 ||

“(The orb of) the sun is located in the middle of the egg (of this universe), which corresponds to the centre of space lying between the upper and lower shells of the cosmic egg. The (extent of) space between (the orb of) the sun and (the outer shell of) the cosmic egg (on all sides) is twenty-five crore Yojanas (or two thousand million miles) (43).

Because the sun-god appeared in this lifeless (inanimate) egg (as the Cosmic Being), the appellation of mArtaNDa (mRtE aNDa bhava:) has been applied to him (ever) since. He is (also) called hiraNyagarbha inasmuch as he (the sun) represents the embryo (located) in (the centre of) the golden egg (of this universe) (44).

By the sun indeed are divided (clearly defined) the quarters, the heavens, the celestial region, the earth and (other such) distinctions (divisions), the worlds of enjoyment and supreme bliss (final beatitude), the infernal regions (where one undergoes tortures of various kinds), the subterranean worlds (atala and so on) and all (other divisions) (45).

Of Gods and human beings as well as of subhuman creatures (that are oblong in shape), of reptiles and plants (the vegetable kingdom), nay of all species of living beings, the sun-god is the very Self (the animating spirit) as well as the deity presiding over their eyesight (46).

A – mArtaNDa – Lord ziva is also called mArtaNDa bhairava – Please visit the site for complete details - <http://www.svabhinava.org/shiva/>

A – mArtaNDa – One of the names of lalita sahasranAmaM (785).

C – sarva samuDu – This is how it is given in all books other than that of TKG, wherein it is given as 'sarvasvamuDu'. This needs to be checked. Any suggestions ???

**manasa zrI rAmacandrini-IzamanOhari**

In the kRti 'mansA zrI rAma' – rAga IzamanOhari, zrI tyAgarAja asks his mind to read vAlmIki rAmAyaNa to understand the divinity of Lord zrI rAma.

- P manasA zrI rAmacandrini  
maravakE EmarakE O (manasA)
- A munu puTTanu puTTina mauni kRtamau  
mUDun(n)Ar(a)dhyAyamula jUcukO (manasA)
- C sRSTi puSTi naSTi sEyu panula  
nikRSTam(a)nucunu trimUrtulak(o)sagi  
tuSTuDai paragE sad-bhakta manO-  
bhISTamul(i)ccE tyAgarAja nutuni (manasA)

Gist

O My Mind!  
Don't forget the Lord zrI rAmacandra and don't be deceived.  
Take note of the third and sixth kANDas (of zrImad-vAlmIki rAmAyaNa) composed earlier by the sage vAlmIki - born in an ant-hill.  
Don't forget the Lord zrI rAmacandra - the Lord praised by this tyAgarAja – bestower of the wishes of true devotees - who remains satisfied having allocated the tasks of performing projection, sustenance and infolding to the Trinity (as the tasks) being inferior (to His status).

Word-by-word Meaning

- P O My Mind (manasA)! Don't forget (maravakE) the Lord zrI rAmacandra (rAmacandrini) and don't be deceived (EmarakE).
- A O My Mind! Take note of (jUcukO) (literally look) the third (mUDu) and sixth (Aru) kANDas (adhyAyamula) (literally Chapters) (mUDunnAradhyAyamula) (of zrImad- vAlmIki rAmAyaNa) composed (kRtamau) earlier (munu) by the sage (mauni) vAlmIki - born (puTTina) in an ant-hill (puTTanu); don't forget the Lord zrI rAmacandra and don't be deceived.
- C O My Mind! Don't forget the Lord zrI rAmacandra - the Lord praised (nutuni) by this tyAgarAja – the bestower (icce) of the wishes (manObhISTamulu) (manObhISTamulicce) of true devotees (sad-bhakta) - who remains (paragE) satisfied (tuSTuDai) - having allocated (osagi) (literally gave) the tasks (panula) of performing (sEyu) projection (sRSTi), sustenance (puSTi) and infolding (naSTi) (literally destruction) to the Trinity (trimUrtulaku) (trimUrtulakosagi) (as the tasks) being (anucunu) inferior (nikRStamu) (nikRSTamanucunu) (to His status); don't be deceived.

Notes –

A – puTTanu puTTina – Please refer to zrImad bhAgavataM, Book 6, Chapter 18 wherein it is stated vAlmIki – the son of varuNa – sprang up from an ant-hill (verse 4). For the story on the early life of sage vAlmIki, visit site – <http://www.sanathanadharm.com/articles/valmiki.htm>

A – adhyAyamula – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'adhyAyamuna'. As the word is required to be in plural in the present context, 'adhyAyamula' seems to be appropriate. This needs to be checked. Any suggestions ???

A – mUDunnArAdhyAyamu – vAlmIki rAmAyaNa – third book is 'AraNyakANDa' and sixth book is 'yuddha kANDa'.

C – manObhISTamulicE – 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 ‘manObhISTamuliccu’. This needs to be checked. Any suggestions ???

## manasu viSaya-nATakuraJji

In the kRti ‘manasu viSaya naTa’ – rAga nATakuraJji, zrI tyAgarAja exhorts his mind not to be deceived by indulging in sense objects.

P manasu viSaya naTa viTulak(o)saGgitE  
mA rAmuni kRpa kalugunO manasa

A tana talup(o)kar(i)NTiki tIsi peTTi  
tA kukkalu tOlu rIti kAdO (manasu)

C taviTiki raGkADa pOyi kUTi  
tapile kOti konipOyin(a)Tu kAdO  
ceviTiki(n)upadEziJcin(a)Tu kAdO  
zrI tyAgarAja nutuni talacaka (manasu)

Gist

O My Mind! If mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Isn’t it like, removing one’s own door, fixing it in another’s house, and then, self chasing away the dogs (entering own open house)?

Isn’t it like, while one (a woman) is gone for adultery for food (rAgi), the cooking vessel is carried away by a monkey? isn’t it like initiating a hearing impaired? Instead of thinking of the Lord praised by this tyAgarAja, if mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Word-by-word Meaning

P O My Mind (manasa)! If mind (manasu) is surrendered (saGitE) (literally give) to the objects of senses (viSaya) which are like whore-mongers (naTa viTulaku) (viTulakosaGitE),  
will the grace (kRpa) of our (mA) rAma (rAmuni) be attainable (kalugunO)?

A Isn’t it (kAdO) like (rIti) -  
removing (tIsi) one’s own (tana) door (talupu), fixing (peTTi) (literally place) it in another’s (okaru) house (iNTiki) (talupokariNTiki), and then,  
self (tA) chasing away (tOlu) the dogs (kukkalu) (entering own open house)?

O My Mind! If mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

C Isn’t it (kAdO) like (aTu), while one (a woman) is gone (pOyi) for adultery (raGkADa) for food - rAgi (tavidā) (taviTiki), the cooking (kUDu) (literally food) (kUTi) vessel (tapile) is carried away (konipOyina) (konipOyinaTu) by a monkey (kOti)?

isn’t it (kAdO) like (aTu) initiating (upadEziJcina) a hearing impaired (ceviTiki) (ceviTikinupadEziJcinaTu)?

O My Mind! Instead of thinking (talacaka) of the Lord praised (nutuni) by this tyAgarAja, if mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Notes –

P – naTa viTuDu (viTulu) – whore-monger.

P – manasu viSaya naTa viTulakosaGgitE – Offering the mind to the whore-mongers called sense objects – mind obeying the dictates of the sense-objects. In the kRti ‘nijamuga nI mahima’ – rAga zahAna, zrI tyAgarAja states –

buddhiyanu tallini viSaya viTulaku  
proddunosagi paikamulArjiJcE siddhulu

“(so called) ‘accomplished persons’ who earn money by offering throughout the day the mother called intellect to the licentious objects of senses..”

A – tana talupuokariNTiki tIsi peTTi tA kukkalu tOlu rIti – Preaching others to secure their mind (house) and leaving one’s own mind uncontrolled. kukka – dog – here it refers to the sense objects.

Please refer to discourse of kAJci mahAsvAmi on ‘mind control’ - <http://www.kamakoti.org/hindudharma/part22/chap1.htm>

C – taviTiki – This is how it is given in all the books and has been translated as ‘for bran’. The telugu and tamizh word for bran is ‘tavuDu’. However, taking into account the ensuing word ‘kUDu’ (kUTiki) which means ‘food’, bran does not seem to be the correct word because it is not used for food for humans – it is an animal feed. Therefore, the word ‘tavidu’ meaning ‘rAgi’ seems to be appropriate.

‘tavidu’ is coarse cereal rAgi – Eleusine coracana – used by poor people as staple diet – normally gruel called kUDu ‘kUzh’ (in tamizh) is made of this cereal. In tamizh, ‘tavandu’ means ‘cereal’.

However, the declension for ‘tavidu’ would be ‘tavidaku’ or ‘tavidiki’ and not be ‘taviTiki’. This needs to be checked. Any suggestions ???

C – tapile – This is how it is given in all the books other than that of TKG, wherein it is given as ‘tapila’. However, the correct word is ‘tapela’. The equivalent tamizh word is ‘tavalai’ or ‘tapalai’. This needs to be checked. Any suggestions ???

C – taviTiki raGkADa pOyi kUTi tapile kOti konipOye – while away committing adultery for securing food, cooking vessel stolen away by monkey – Even before one want is secured, another want cropping up – a perpetuity of corruption for wants and desires.

Man’s effort vis-a-vis Lord’s grace is enunciated in the famous verse of zrImad-bhagavad-gIta, Chapter 9 -

ananyAzcintantO mAM yE janA: paryupAsatE |  
tESAM nityAbhiyuktAnAM yOgakSEmaM vahAmyahaM || 22 ||

“Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus ever zealously engaged, I carry what they lack and preserve what they already have.”

Notes – ‘I carry etc’. Because while other devotees work for their own gain and safety, those who do not see anything as separate from themselves, do not do so; they even do not cherish a desire for life; so the Lord secures to them gain and safety. (Translation and Notes by Swami Swarupananda)

C – upadEziJcina – The preceptor initiates the disciple by uttering sacred mantra or syllables in his ears. Therefore, a hearing impaired cannot be initiated

in the prescribed manner. Implication - impossibility of controlling the mind given to enjoyments - because it cannot (would not) listen (hear).

## **adi kAdu bhajana-yadukulakAmbhOji**

In the kRti 'adi kAdu bhajana' – rAga yadukulakAmbhOji, zrI tyAgarAja warns his mind to beware of those who pretend to chant names of Lord.

P adi kAdu bhajana manasA  
A edalOn(e)JcuT(o)kaTi  
payyeda kalginacon(o)kaTi (adi)  
C goppa tanamukai(y)Asa  
kutsita viSaya pipAsa  
meppulakai bahu vEsam(i)Di  
ubbatilledaru tyAgarAja vinuta (adi)

Gist

O Lord praised by this tyAgarAja!  
O My mind! That is not chanting of names of Lord.  
To think something in the mind and something else happening outside - that is not chanting of names of Lord.  
People swell by donning many garbs for the sake of fame while still nurturing desire for greatness and thirst for despicable sense objects.

Word-by-word Meaning

P O My mind (manasA)! That (adi) is not (kAdu) chanting (bhajana) of names of Lord.

A To think (eJcuTa) something (okaTi) in the mind (edalOna) (literally heart) (edalOneJcuTokaTi) and something else (okaTi) happening (kalginaco) (kalginaconokaTi) outside (payyeda) - O My mind! that is not chanting of names of Lord.

C People swell (ubbatilledaru) by donning (iDi) many (bahu) garbs (vEsamu) (vEsamiDi) for the sake of fame (meppulakai) while still nurturing desire (Asa) for greatness (goppa tanamukai) (tanamukaiyAsa) and thirst (pipAsa) for despicable (kutsita) sense objects (viSaya);

O Lord praised (vinuta) by this tyAgarAja! O My mind! that is not chanting of names of Lord.

Notes –

A – payyeda – This literally means the outer garment of girls thrown over shoulders.

## **manasA zrI rAmuni-mAraraJjani**

In the kRti 'manasA zrI rAmuni' – rAga mAraraJjani, zrI tyAgarAja enquires his mind as to how the compassion of zrI rAma has vanished.

P manasA zrI rAmuni daya lEka

mAyamaina vidham(E)mE

- A ghana duritamulak(o)Di kaTTi nA  
kAryamulanu ceracitivO (manasA)
- C para dArala para dhanamulak(A)sa-  
paDi ceDi tirigitivO IEka  
para jIvAtmula hiMsiJcitivO  
vara tyAgarAja nutuni maracitivO (manasA)

Gist

O My Mind! What is the method by which the compassion of zrI rAma has vanished without a trace?

Have you spoiled my efforts by setting out to commit serious sins? Did You roam about coveting others' wives and wealth? or, did you injure other living beings? or, did you forget the Lord praised by this tyAgarAja?

Word-by-word Meaning

P O My Mind (manasA)! What (Emi) is the method (vidhamu) (vidhamEmi) by which the compassion (daya) of zrI rAma (rAmuni) has vanished (mAyamaina) without a trace (IEka)?

A Did you spoil (ceracitivO) my (nA) efforts (kAryamulanu) (literally actions) by having set out (oDi kaTTi) to commit serious (ghana) sins (duritamulaku) (duritamulakoDi)?

O My Mind! what is the method by which the compassion of zrI rAma has vanished without a trace?

C Did You roam about (tirigitivO) being ruined (ceDi) by coveting (Asa paDi) others' (para) wives (dArala) or others' (para) wealth (dhanamulaku) (dhanamulakAsa)? or (IEka),

did you injure (hiMsiJcitivO) other (para) living beings (jIvAtmula)? or did you forget (maracitivO) the blessed (vara) Lord praised (nutuni) by this tyAgarAja?

O My Mind! what is the method by which the compassion of zrI rAma has vanished without a trace?

Notes –

P – vidhamEmE – this is how it is given in the book of TKG and TSV/AKG; in the books of CR and ATK, this is given as 'vidhamEmi' As the mind is normally addressed in feminine form, 'EmE' has been adopted. This needs to be checked. Any suggestions ???

A – duritamulakoDi kaTTi – This is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, this has been rendered as 'kOTa kaTTi' – to mean 'building a fortress of sins'. In the book of TKG, 'kOTa kaTTi' is given as an alternative word. The correct word is 'oDi kaTTi' which means 'to set out (to do)'. Therefore, the version given in the book of TKG seems to be appropriate. This needs to be checked. Any suggestions ???

A – kaTTi nA – this is how it is given in all books other than that of TKG, wherein it is given as 'kaTTina nA'. As 'kaTTi nA' is appropriate in the present context, the same has been adopted. This needs to be checked. Any suggestions ???

**cani tODi tEvE-harikAmbhOji**



In the kRti 'cani tODi tEvE' – rAga harikAmbhOji, zrI tyAgarAja asks his mind to search for the Lord and bring him.

- P      cani tODi tEvE O manasA
- A      kanikaramutO kani karam(i)Di cira  
kAlamu sukham(a)nubhavimpa vEgamE (cani)
- C      patitula brOcu paTT(A)dhikArini  
paramArtha mata vasiSTh(A)nusArini  
dyuti nirjita zata zambar(A)rini  
dhurINa tyAgarAja hRc-cArini (cani)

Gist

O My Mind! Go and fetch (the Lord).  
Departing quickly, finding the Lord, holding His hand with kindness,  
fetch Him so that I may enjoy happiness for a long time.

OR

Go quickly and fetch the Lord so that I may enjoy happiness for a long time by beholding Him kindly and holding His hand.

Go and fetch the Lord – (1) the holder of the appellation of saving the fallen people, (2) the adherer of the sage vasiSTha (of) (who follows) the path of true knowledge, (OR) (2) the distinguished adherer of the path of true knowledge, (3) whose lustre surpasses a hundred cupids, and (4) one who abides in the heart of the slave tyAgarAja.

Word-by-word Meaning

P      O My Mind (manasA)! Go (cani) (literally going) and fetch (tODi tEvE) (the Lord).

A      O My Mind! Go quickly (vEgamE) and fetch the Lord so that I may enjoy (anubhavimpa) (literally experience) happiness (sukhamu) (literally comfort) (sukhamanubhavimpa) for a long (cira) time (kAlamu) by beholding (kani) Him kindly (kanikaramutO) and holding (iDi) His hand (karamu) (karamiDi).

OR

O My Mind! Departing quickly (vEgamE), finding (kani) the Lord, holding (iDi) His hand (karamu) (karamiDi) with kindness (kanikaramutO), fetch Him so that I may enjoy (anubhavimpa) (literally experience) happiness (sukhamu) (literally comfort) for a long (cira) time (kAlamu).

C      O My Mind! Go and fetch the Lord –  
the holder (adhikAri) (adhikArini) (literally an official) of the appellation (paTTa) (paTTAdhikArini) of saving (brOcu) the fallen people (patitula),  
the adherer (anusAri) (anusArini) of the sage vasiSTha (vasiSThAnusArini) of (who follows) the path (mata) of true knowledge (paramArtha), (OR) the distinguished (viziSTa) adherer (anusAri) (anusArini) of the path (mata) of true knowledge (paramArtha),  
whose lustre (dyuti) surpasses (nirjita) a hundred (zata) cupids - enemy (ari) of demon zambara (zambarAri) (zambarArini), and  
one who abides (cAri) (literally roaming) (cArini) in the heart (hRt) (hRccArini) of the slave (dhurINa) (literally beast of burden) tyAgarAja.

Notes –

P – tODi tEvE – tODi teccu – means 'to fetch';

P – tEvE – addressing form for a female companion.

A – kanikaramutO kani karamiDi – In the book of CR, this has been translated as ‘seek Him eagerly and lead Him to me with due respect’; in other books, this has been applied to the Lord ‘He may clasp my hand compassionately’. As per the website (see note below – General), as this kRti is in nAyika bhAva, it should be applied to the mind which is further substantiated by the word ‘fetch’. Any suggestions ???

C – paTTAdhikAri – Generally this is translated as ‘king’. However, this word seems to have been used in the sense of ‘birudu’ – ‘appellation’; accordingly, it has been translated as ‘holder of the appellation of saving the fallen’. Any suggestions ???

C – paramArtha mata – In the website referred below (note – General), this has been taken to mean ‘surrender’ (zaraNagati). However, when read in conjunction with ‘vasiSTha’ this may mean the philosophy as prescribed in ‘yOga vAsiSTha’. If ‘viziSTa’ is correct, then ‘surrender’ is the appropriate meaning. In any case, the word ‘paramArtha’ is defined differently by those who adopt the paths of advaita and dvaita (and viziSTAdvaita). Any suggestions ???

C – vasiSTha – In the book ATK – this word is given as ‘viziSTa’; in the book of CR, this is given as ‘vasiSTha’. From the flow of the language, ‘viziSTa’ may also be appropriate. Therefore, both the meanings are given.

C – vasiSTha – yOga vAsiSTha is a treatise on vEdAnta written by sage vasiSTha. The sage taught this yOga to his pupil zrI rAma. For a brief on ‘yOga vAsiSTha’ visit – <http://www.dlshq.org/religions/yogavasishtah.htm>

C – zambarAri - Demon zambara was killed by – pradyumna – (son of kRSNa) – also known as kAmadEva (cupid reborn). For more details, please visit the site - <http://www.mythfolklore.net/india/encyclopedia/pradyumna.htm>

C – dhurINa – Generally, this word is applied to the Lord – ‘one who carries the burden’ or ‘chief’, ‘master’ etc. However, in the book of CR, this has been applied to zrI tyAgarAja – servant tyAgarAja. From the flow of the language, this seems to apply to zrI tyAgarAja. Therefore, taking the meaning ‘beast of burden’, it has been translated as ‘slave’. Any suggestions ???

General – For a detailed discussion of this kRti, please visit – <http://www.ramanuja.org/sv/bhakti/archives/mar99/0124.html>

## yajnAdulu-jayamanOhari

In the kRti ‘yajnAdulu sukhamanu’ – rAga jayamanOhari, zrI tyAgarAju criticises those who advocate the path of yajna.

P yajn(A)dulu sukham(a)nuvAriki samu-  
l(a)jnAlu galarA O manasa

A su-jnAna daridra paramparul-  
(a)sura cittulu jlv(A)tma hiMsa gala (yajnAdulu)

C bahu janmambula vAsana yutulai  
ahi viSa sama viSay(A)kRSTulai  
bahi(r)Ananulai tyAgarAju  
bhajiyiJcu zrI rAmuni teliyaka (yajnAdulu)

Gist

O My Mind! Are there ignorant persons equal to those who declare that sacrificial oblations etc bring comfort?

Are there ignorant persons equal to those who, (1) belong to the lineage of paupers in true knowledge, (2) are demoniac minded, and (3) declare that sacrificial oblations etc, involving cruelty to living beings, bring comfort?

Are there ignorant persons equal to those who, (1) remain with deepset impressions of many births, (2) are attracted by sense enjoyments which is equal to the poison of cobra, (3) have their face turned towards external objects, and (4) without understanding Lord zrI rAma whose name is chanted by this tyAgarAja, declare that sacrificial oblations etc bring comfort?

Word-by-word Meaning

P O My Mind (manasA)! Are there (galarA) ignorant persons (anjAnulu) equal (samulu) (samulajnAlu) to those who declare (anuvAriki) (literally say) that sacrificial oblations (yajna) etc (Adulu) (yajnAdulu) bring comfort (sukhamu) (sukhamanuvAriki)?

A O My Mind! Are there ignorant persons equal to those who, belong to the lineage (paramparulu) of paupers (daridra) in true knowledge (sujnAna), are demoniac (asura) (paramparulasura) minded (cittulu), and declare that sacrificial oblations etc, involving (gala) cruelty (hiMsa) to living beings (jIvAtma) bring comfort?

C O My Mind! Are there ignorant persons equal to those who, remain with (yutulai) deepset impressions (vAsana) (vAsanayutulai) of many (bahu) births (janmambula), are attracted (AkRSTulai) to sense enjoyments (viSaya) (viSayAkRSTulai) which are equal (sama) to the poison (viSa) of cobra (ahi), have their face (Ananulai) turned towards external objects (bahI:) (bahirAnanulai), and without understanding (teiyaka) Lord zrI rAma (rAmuni) whose name is chanted (bhajiyiJcu) by this tyAgarAja (tyAgarAju), declare that sacrificial oblations etc bring comfort?

Notes –

C - vAsana – Please refer to pataJjali yOga sUtras, Chapter 4 (verses 8 – 11). An elaboration of these verses may be found in the website – [http://www.bindu.freeserve.co.uk/yoga/yogasutra/ys4\\_notes.htm](http://www.bindu.freeserve.co.uk/yoga/yogasutra/ys4_notes.htm)

C - bahirAnana – The following two names of Mother appearing in lalItA sahasranAmAM are relevant –

OM antarmukha samArAdhyAyai nama: (870)

OM bahirmukha sudurlabhAyai nama: (871)

“Saltulations to Her whose worship is easy for those whose mental gaze is turned inward;

Saltuations to Her whose worship is difficult for those whose mental gaze goes outwards.” (Translation Swami Tapasyananda)

The following verse of zrImad-bhagavad-gItA, Chapter 7 is relevant –

bahUnAM janmanAmantE jnAnavAnmAM prapadyantE ||

vAsudEva: sarvamiti sa mahAtmA sudurlabha: || 19 ||

At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul. (Translation by Swami Swarupananda)

Please also refer to website for verse of kathOpaniSad 'parAJci khAni' (II.i.1) as to why we always look outward and not inward – <http://www.advaita.org.uk/discourses/definitions/Atman.htm>

## **General**

### **rAma rAma rAma lAli-zahAna**

In the kRti 'rAma rAma rAma lAli' – rAga zahAna, zrI tyAgarAja depicts a dialogue with the Lord like a mother and child (Lord).

(Mother)

P rAma rAma rAma lAli zrI rAma  
rAma rAma lAvaNya lAli

C1 doraka rAni nidhi rArA doraku  
doravu nIvu toTlalO rArA (rAma)

C2 varamainaTTi nA paTTi rArA vara  
surulaku arudaina sundara rArA (rAma)

C3 toli jEsina nOmu phalama rAma  
ilanu velayu mA ina kula dhanama (rAma)

C4 kala kalamani rAvu centa  
Akali koNTivO IEka karuNA svAnta (rAma)

C5 mada gaja gamana nA svAmi O  
sadayuDa nIlOni jAli tElpumi (rAma)

C6(Child) sari bAlul(A)Da rammaniri ADi  
varada nIvu rAvaddu pommaniri (rAma)

C7(Mother) evaru ninnu Em(a)niri  
rAghava nI(y)eDa tappu kani rA vadd(a)niri (rAma)

C8(Child) kanulu mUsi(y)ADinAru  
karamunak(a)Nagani nEtram(a)ni kasaredaru (rAma)

C9(Mother) kaluva rEkulanu pOlu kanulu  
kalagan(E)la nannu kannu dayaALO (rAma)

C10(Child) tETa kannulanu mUsedaru nA  
toDi vArul(e)lla pO vadd(a)nedaru (rAma)

C11(Mother) nuduTanu zrAma jalam(E)la A  
kathay(E)mi telupavE karuNAlavAla (rAma)

C12(Child) cintacE dAgudu vErE mEni  
kAnticE tagilina karmam(a)nerE (rAma)

C13(Mother) mutyAla sarula cikk(E)mi O

satya sandha pAda sarula nokk(E)mi (rAma)

C14(Child) mudamuna nE paTTu vELa  
nA padamuna vrAledaru palumAr(A) vELa (rAma)

C15(Mother) ninn(E)mani pilucukoniri rAma  
mannanatOn(E)mani eJcukoniri (rAma)

C16(Child) bAga sAkSi rammaniri vara  
tyAgarAja nuta daivamA(y)aniri (rAma)

Gist

Mother Says -

O Lord rAma rAma rAma! Sleep; O zrI rAma rAma rAma – the beautiful! Sleep.

1. O Unattainable Treasure! Come; O Lord of Lords! You come in the cradle.
2. O My boon-like child! Come; O Charming One who is rare even for blessed celestials! Come.
3. O Lord rAma - the fruit of penances done by me earlier! O Wealth of our Solar Dynasty shining on the Earth!
- 4 & 5. O Kind hearted! O My Lord whose gait is like elephant in rut! O Merciful Lord! Why won't You come near me cheerfully? Are You hungry? Otherwise, please tell me what Your grief is.
6. (Child) My playmates called me to play, but having played, they said 'O bestower of boons, don't come henceforth; You go back'.
7. (Mother) O Lord rAghava! Whoever said to You what? Finding what fault with You that they said not to come?
8. (Child) They played (hide and seek) by closing the eyes; but they used harsh words that my eyes are too big to be contained in the palms.
9. (Mother) O Kind Lord who bore me! Alas! Why should You be bestowed with eyes like the petals of Lotus?
10. (Child) They closed my open eyes; but all boys on my side asked me not to go.
11. (Mother) O Merciful Lord! Why this perspiration on Your forehead? Tell me what that story is?
12. (Child) They said 'Okey, think; even if You hide, it is also problem if You are caught due to Your body splendour'.
13. (Mother) O Lord who is True to His word! Why the strings of pearls are entangled? And, why the strings of anklets of the feet are dented?
14. (Child) When I joyfully catch them, they fell many times at my feet at that time.
15. (Mother) O Lord rAma! What did they call You and what did they think about You with regard?

16. (Child) They wanted me to come nicely as a witness; they called me ‘O Lord praised by blessed tyAgarAja’.

#### Word-by-word Meaning

Mother Says -

P O Lord rAma rAma rAma! Sleep (lAli);  
O zrI rAma rAma rAma – the beautiful (lAvaNya)! Sleep (lAli).

C1 O Unattainable (doraka rAni) Treasure (nidhi)! Come (rArA); O Lord (doravu) of Lords (doraku)! You (nIvu) come (rArA) in the cradle (toTlalO).

C2 O My (nA) boon-like (varamainaTTi) child (paTTi)! Come (rArA); O Charming One (sundara) who is rare (arudaina) even for blessed (vara) celestials (surulaku)! Come (rArA).

C3 O Lord rAma - the fruit (phalamA) of penances (nOmu) done (jESina) by me earlier (toli)! O Wealth (dhanamA) of our (mA) Solar (ina) Dynasty (kula) shining (velayu) on the Earth (ilanu)!

C4 & C5 O Kind (karuNA) hearted (svAnta)! O My (nA) Lord (svAmi) whose gait (gamana) is like elephant (gaja) in rut (mada)! O Merciful (sadayuDa) Lord!

Why won't You come (rAvu) near (centa) me cheerfully (kala kalamani)? Are You hungry (Akali koNTivO)? Otherwise (lEka), please tell (telpumi) me what Your (nIlOni) grief (jAli) is.

C6 (Child) My playmates (sari bAlulu) called (rammaniri) me to play (ADa) (bAlulADa), but having played (ADi), they said ‘O bestower of boons (varada), don't come (rA vaddu) henceforth; You go back (pommaniri)’.

C7 (Mother) O Lord rAghava! Whoever (evaru) said to You (ninnu) what (Emi aniri) (Emaniri)? Finding (kani) what fault (tappu) with You (nIyeDa) that they said (aniri) not to come (rA vaddu) (rAvaddaniri)?

C8 (Child) They played (ADinAru) (hide and seek) by closing (mUsi) (mUsiyADinAru) the eyes (kanulu); but they used harsh words (kasaredaru) that (ani) my eyes (nEtramu) (nEtramani) are too big to be contained (aNagani) in the palms (karamunaku) (literally hand) (karamunakaNagani).

C9 (Mother) O Kind Lord (dayALO) who bore (kanna) me (nannu)! Alas! Why (Ela) should You be bestowed (kaluganu) (kaluganEla) with eyes (kanulu) like (pOlu) the petals (rEkulanu) of Lotus (kaluva)?

C10 (Child) They closed (mUsedaru) my open (tETa) eyes (kannulanu); but all (ella) boys (vArulu) (vArulella) on my (nA) side (toDi) (literally fellows) asked (anedaru) me not to go (pO vaddu) (vaddanedaru).

C11 (Mother) O Merciful Lord (karuNAlavAla)! Why (Ela) this perspiration (zrama jalamu) (literally water of strain) (jalamEla) on Your forehead (nuduTanu)? Tell (telupavE) me what (Emi) that (A) story (katha) (kathayEmi) is?

C12 (Child) They said (anerE) ‘Okey, think (cintacE); even if You hide (dAgudu), it is also (vErE) problem (karmamu) (karmamanerE) if You are caught (tagilina) due to Your body (mEni) splendour (kAnticE)’.

C13 (Mother) O Lord who is True to His word (satya sandha)! Why (Emi) the strings (sarula) of pearls (mutyAla) are entangled (cikku) (cikkEmi)? And, why (Emi) the strings (sarula) of anklets of the feet (pAda) are dented (nokku) (nokkEmi)?

C14 (Child) When (vELa) I (nE) joyfully (mudamuna) catch (paTTu) them, they fell (vrAledaru) (literally landed) many times (palumAru) at my (nA) feet (pAdamuna) at that (A) (palumArA) time (vEla).

C15 (Mother) O Lord rAma! What (Emani) did they call (pilucukoniri) You (ninnu) (ninnEmani) and what (Emani) did they think (eJcukoniri) about You with regard (mannanatOnu) (mannanatOnEmani)?

C16 (Child) They wanted me to come (rammaniri) nicely (bAga) as a witness (sAkSi); they called (aniri) me ‘O Lord (daivamA) (daivamAyaniri) praised (nuta) by blessed (vara) tyAgarAja’;

O Lord rAma rAma rAma! Sleep; O zrI rAma rAma rAma – the beautiful! Sleep.

Notes –

General – In the book of TSV/AKG, caraNa 1 is given as anupallavi. This needs to be checked. Any suggestions ???

C3 – mA ina kula – This is how it is given in all the books other than that of TKG, wherein the word ‘mA’ is not given. This needs to be checked. Any suggestions ???

C10 – tODi vArulella – this is how it is given in the book of TKG. However, in the book of CR, this is given as ‘tOTi vArulella’. tODi vArulella’ is the appropriate word.

## vinatA suta vAhana-jayantasEna

In the kRti ‘vinatA suta vAhana’ – rAga jayantasEna, zrI tyAgarAja decries those who harp on differences in religions and sects.

P vinatA suta vAhana zrI ramaNa  
manasAraga sEviJceda rAma

A ninu sAreku jUDani bratuk(E)la  
manujulan(E)ceDu jIvanam(E)la (vinatA)

C mata bhEdam(a)nE segan(A)rchaga  
sammata vAkkulu balkuTa sukhamA  
kSitiLO sat-saGgati saukhyamu  
pAlita tyAgarAj(A)mara pUjita (vinatA)

Gist

O Lord who has garuDa (son of vinatA) as his carrier! O Beloved of lakSmi! O Lord zrI rAma! O Nourisher of this tyAgarAja! O Lord worshipped by the celestials!

I worshipped You to my heart’s content.

Why such a livelihood in which one could not behold You always? Why such a life of tormenting other people?

Is it comforting to utter agreeable words without (first) extinguishing the flame of differences of modes of worship? In this Earth, company of pious people is comforting.

## Word-by-word Meaning

P O Lord who has garuDa – the son (suta) of vinata – as his carrier (vAhana)! O Beloved (ramaNa) of lakSmi (zrI)!

O Lord zrI rAma! I worshipped (sEviJceda) You to my heart's content (manasAraga).

A Why (Ela) such a livelihood (bratuku) (bratukEla) in which one could not behold (jUDani) You (ninu) always (sAREku)?

Why (Ela) such a life (jIvanamu) (jIvanamEla) of tormenting (EceDu) other people (manujulanu) (manujulanEceDu)?

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakSmi! O Lord zrI rAma! I worshipped You to my heart's content.

C Is it comforting (sukhamA) to utter (palkuTa) agreeable (sammata) words (vAkkulu) without (first) extinguishing (Archaga) the flame (seganu) of (anE) differences (bhEdamu) (bhEdamanE) of modes of worship (mata) (literally opinion)?

in this Earth (kSitiLO) the company of pious people (sat-saGgati) is comforting (saukhyamu);

O Nourisher (pAlita) of this tyAgarAja! O Lord worshipped (pUjita) by the celestials (amara) (tyAgarAjAmara)!

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakSmi! O Lord zrI rAma! I worshipped You to my heart's content.

Notes –

A – EceDu – in the books of CR and TSV/AKG, this has been translated as 'cheating'. Though such a meaning seems appropriate in the context, as the word does not mean 'cheating', it has been translated as 'bringing grief'. There is a similar word in Tamil 'Eyttal' which means 'cheating'. It is not clear whether zrI tyAgarAja has used a Tamil word here. Any suggestions ???

C – mata – zrI tyAgraja seems to refer to the six modes of worship – SaN-mata – zaiva, vaiSNava, zAkta, gAnapatya, kaumAra and saurya.

C – seganArcaga (seganu+Arcaga) – In the book of TKG and TSV/AKG, this is given as 'zakanArcaga'; in the book of CR and ATK, this is given as 'zaganArcaga'. From the word 'Arcaga' which means 'extinguish', or 'cool', the context demands a word 'fire' or 'flame'; the appropriate telugu word for the same is 'seka' or 'sega' meaning 'flame' which has been derived from Sanskrit word 'zikhA'. Therefore, the same has been adopted. This needs to be checked with original text. Any suggestions ???

## naLina lOcana-madhyamAvati

In the kRti 'naLina lOcana' – rAga madhyamAvati, zrI tyAgarAja pities those who do not believe in the Lord.

P naLina lOcana ninu gAka anyula nammi  
nara janmam(I)DERuna

A jalaj(A)pta kula bhUSaNa su-bhASaNa  
sajjana pOSaNa janaka sutA ramaNa (naLina)

C1 koGga(v)aNTi dhyAnamu jEsitE tana  
kOrika kona-sAguna



doGga magani bhakti mIra nammitE maJci  
drOva jUpa nErcunA  
gaGga lOni(y)ODanu nammi bhava  
sAgaramu dATa vaccunA  
naGga nAcula zaraNam(a)nuTa cEta  
anaGguDu jnAn(O)padEzamu jEsunA (naLina)

C2 parama vandhyaku pAlu perugu pOsitE  
caNTi pAlu kaluga nErcunA  
nera dhanamulu dAyAdulak(i)ccitE  
nenaru mATa galgunA  
eruvu vEsi(y)Usara bhUmi vittitEn-  
(E)maina phaliJcunA  
varamaina pEru kalugu gaGga-rAviki  
vandanam(o)nariJcitE brOva nErcunA (naLina)

C3 sogasaina bUrugulanu peJcitE  
su-rasa phalamul(i)ccunA  
bhAgyamu gala tirumaJjana vibhavamu  
paricArakulak(a)bbunA  
rAga lObhamulatO tapamu jEsitE  
para gati kaluga nErcunA  
tyAgarAja sannuta sad-guNa  
satya svarUpa nirvikAra parAtpara (naLina)

Gist

O Lotus Eyed! O Adornment of the Solar dynasty! O Lord of sweet speech! O Nourisher of good people! O Beloved of sItA! O Lord well-praised by this tyAgarAja! O Lord of virtues! O Embodiment of truth (or existence)! O Immutable Lord! O Lord who is beyond everything!

Will the purpose of human birth be accomplished by believing anyone other than You?

If one performs crane like meditation, will his wishes be fulfilled? If a (married) woman believes her paramour with great dedication, can he show the right path? Is it possible to cross the Ocean of Worldly Existence by believing a boat in river gaGga? If one feigningly seeks refuge (in the Lord), will the cupid initiate him immediately in the true wisdom?

If a most barren woman is fed with milk and curd, will it result in production of breast milk? Even if one gives a lot of wealth to ones cousins, will it result in an affectionate word? If one sows seeds in saline soil by manuring, will anything grow there? If one performs worship of the tree gaGga-rAvi, which bears a sacred name, can it protect him?

If one rears the beautiful looking silk-cotton tree, will it bear nice juicy fruits? Can the fortune of the grandeur of the sacred bath of the Lord be attainable by attendants (or persons performing it)? If one performs penance with desires and coveteousness, can he attain liberation?

Word-by-word Meaning

P O Lotus (naLina) Eyed (lOcana)! Will the purpose of human (nara) birth (janmamu) be accomplished (IDErunA) (janmamIDErunA) by believing (nammi) anyone (anyula) other than (gAka) (gAkayanyula) You (ninu)?

A O Adornment (bhUSaNa) of the Solar – Friend (Apta) of Lotus (jalaja) (jalajApta) – dynasty (kula)! O Lord of sweet speech (su-bhASaNa)!

O Nourisher (pOSaNa) of good people (sajjana)! O Beloved (ramana) of sItA – the daughter (sutA) of King janaka!

O Lotus Eyed! Will the purpose of human birth be accomplished by believing anyone other than You?

C1 If one performs (jEsitE) crane (kOGga) like (aNti) (koGgavaNTi) meditation (dhyAnamu), will his (tana) wishes (kOrika) be fulfilled (kona-sAgunA)?

If a (married) woman believes (nammitE) her paramour (doGga magani) with great (mIra) dedication (bhakti), can he (nErcunA) show (jUpa) the right (maJci) path (drOva)?

Is it possible (vaccunA) (literally advisable) to cross (dATa) the Ocean (sAgaramu) of Worldly Existence (bhava) by believing (nammi) a boat (ODanu) in (IOni) (IOniyODanu) river gaGgA (gaGga)?

If one feigningly (naGga nAcula) seeks (anuTa) refuge (zaraNamu) (zaraNamanuTa) (in the Lord), will the cupid (anaGguDu) initiate (upadEzamu jEsunA) him immediately (cEta) (cEtayanaGguDu) in the true wisdom (jnAna) (jnAnOpadEzamu)?

O Lotus Eyed! Will the purpose of human birth be accomplished by believing anyone other than You?

C2 If a most (parama) barren woman (vandhyaku) is fed (pOsitE) with milk (pAlu) and curd (perugu), will it result (nErcunA) in production (kaluga) of breast (caNTi) milk (pAlu)?

Even if one gives (iccitE) a lot (nera) of wealth (dhanamulu) to ones cousins (dAyAdulaku) (dAyAdulakiccitE), will it result (galgunA) in an affectionate (nenaru) word (mATa)?

If one sows seeds (vittitE) in saline (Usara) soil (bhUmi) by manuring (eruvu vEsi), will anything (Emaina) (vittitEnEmaina) grow (phaliJcunA) there?

If one performs (onariJcitE) worship (vandanamu) (vandanamonariJcitE) of the tree gaGga-rAvi (gaGga-rAviki), which bears (kalugu) a sacred (varamaina) name (pEru), can it (nErcunA) protect (brOva) him?

O Lotus Eyed! Will the purpose of human birth be accomplished by believing anyone other than You?

C3 If one rears (peJcitE) the beautiful looking (sogasaina) silk-cotton (cotton-wool) tree (bUrugulanu), will it bear (iccunA) nice juicy (su-rasa) fruits (phalamulu) (phalamuliccunA)?

Can the fortune (bhAgyamu gala) of the grandeur (vibhavamu) of the sacred bath (tirumaJjana) (abhiSEka) of the Lord be attainable (abbunA) by attendants (or persons performing it) (paricArakulaku) (paricArakulakabbunA)?

If one performs (jEsitE) penance (tapamu) with desires (rAga) and coveteousness (IObha) (IObhamulatO), can (nErcunA) he attain (kaluga) liberation (para gati)?

O Lord well-praised (sannuta) by this tyAgarAja! O Lord of virtues (sad-guNa)! O Embodiment (svarUpa) of truth (or existence) (satya)! O Immutable Lord (nirvikAra)! O Lord who is beyond everything (parAtpara)!

O Lotus Eyed! Will the purpose of human birth be accomplished by believing anyone other than You?

Notes –

P – nammi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘namma’. This needs to be checked. Any suggestions ???

C1 – kOGgavaNTi dhyAnamu – The crane waits patiently, as if meditating, in order to catch a fish.

C1 – doGga magaDu – a paramour. In the books of TKG and TSV/AKG, this has been translated as ‘if implicit faith is placed on a bad husband/thief

husband, will he show right path?' – by taking the word 'doGga' (thief) separately.

doGga magaDu is to be taken together to mean 'paramour'. The meaning given in the book of CR is 'if a woman places implicit faith in lewd paramour, will he show right path?' which seems to be appropriate. It has, accordingly, been translated. Any suggestions ???

C1 – doGga magani – In Hindu system, the married life is considered a stepping stone for salvation. In the durgA sapta zati, argalA stOtraM, the following verse is relevant –

patnIM manOramAM dEhi manOvRttAnusAriNIM |  
tAriNIM durgA saMsAra sAgarasya kulOdbhavAM || 22 ||

“Grant me a delightful and obliging wife born in such a high family to enable me to ford the difficult ocean of Worldly Existence.”

Therefore, infidelity would go against the very purpose of marriage. This is what zrI tyAgarAja highlights.

C1 – gaGga lOniyODa – the name 'rAma' is called 'tAraka nAma' which enables one to ford the ocean of Worldly existence; can a mere boat – even if it is in the river gaGga – do the job?

C1 – zaraNamanuTa - this is how it is given in all the books other than that of TKG, wherein it is given as 'zaraNanuTa'. 'zaraNamanuTa' being the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???

C1 – naGga nAcula – In the book of TKG, this has been translated as 'man blinded by lust'; in the book of CR, this has been translated as 'wily wicked woman'; in the book of TSV/AKG, this has been translated as 'prostitute'. Because of the mention of 'cupid' subsequently, it tends to convey such a meaning as given in the books.

However, as per telugu dictionary, 'naGga nAci' means 'hypocrite'; 'naGga nAci tanamu' means 'feigned simplicity'. Therefore, it becomes difficult to give meanings as given in the said books. Any suggestions ???

C1 – jnAnOpadEzamu – zrI tyAgarAja sarcastically asks 'who will initiate one who feigns surrender - will the cupid do so?'

C2 – Usara bhUmi – 'Usara' is the telugu version of saMskRta word 'USara'. In the books of CR and ATK, it is given as 'Usara', whereas in the books of TKG and TSV/AKG, it is given as 'USara'. Any suggestions ???

C2 – gaGgarAvi – Hibiscus (Thespesia) Populneus – the wood of the tree is worthless; pUvarasu – tamizh; pariza (parISa) – saMskRta

C2 – gaGga-rAvi – Hindus worship the 'peepal' (azvattha) – Fig tree - Ficus Religiosa – which is called 'rAvi' in telugu. buddhA attained nirvANa under a fig tree. zrI tyAgarAja puns on the word 'rAvi'.

C3 – bUruga – Bombax heptaphylla – silk cotton - tamizh – ilavaM; zAlmali – saMskRta.

C3 – paricArakulakabbunA - this is how it is given in all the books other than that of TKG, wherein it is given as 'paricArakulabbunA'. 'parcArakulakabbunA' being the appropriate word, the same has been adopted. This needs to be checked. Any suggestions ???

C3 – tirumaJjana vibhavamu – Like in a drama, where the audience are the real enjoyers and not the actors, those who witness the tirumaJjana of the Lord are the blessed ones and not necessarily those performing the tirumaJjana in a mechanical manner.

## manasu nilpa-AbhOgi

In the kRti 'manasu nilpa zakti' – rAga AbhOgi, zrI tyAgarAja says that mere ritual worship with uncontrolled mind is of no use.

- P manasu nilpa zakti lEka pOtE  
madhura ghaNTa virula pUja(y)Emi jEyunu
- A ghana dur-maduDai tA munigitE  
kAvEri mandAkini(y)eTu brOcunu (manasu)
- C sOmidamma sogasu-gANDra kOritE  
sOma-yAji svarg(A)rhuD(au)nO  
kAma krOdhuDu tapamb(o)narcitE  
kAci rakSiJcunO tyAgarAja nuta (manasu)

### Gist

O Lord praised by this tyAgarAja! If one does not have the capacity to restrain his mind, what can be accomplished by worship with sweet-sounding bell and flowers alone?

Being most arrogant, if one takes a holy dip, how can kAvEri or gaGGA save him?

If the wife of a sOmayAji desires a beau, will the sOmayAji be eligible for heaven? if a person given to desires (or lust) and anger, performs penance, will it protect him by fructifying?

### Word-by-word Meaning

P If one does not (lEka) have (pOtE) the capacity (zakti) to restrain (nilpa) (literally stop) his mind (manasu),  
what (Emi) can be accomplished (jEyunu) (literally do) by worship (pUja) (pUjayEmi) with sweet-sounding (madhura) bell (ghaNTa) and flowers (virula) alone?

A Being most (ghana) arrogant (durmaduDu) (durmaduDai), if one (tA) takes a holy dip (munigitE),  
how (eTu) can (river) kAvEri or (river) gaGGA (mandAkini) (mandAkiniyeTu) save (brOcunu) him?

If one does not have the capacity to restrain his mind, what can be accomplished by worship with sweet-sounding bell and flowers alone?

C If the wife of a sOmayAji (sOmidamma) desires (kOritE) a beau (sogasu-gADu) (sogasu-gANDra), will sOma-yAji be eligible (arhuDu) (arhuDaunO) for heaven (svarga) (svargArhuDaunO)?

if a person given to desires (or lust) (kAma) and anger (krOdhuDu), performs (onarcitE) penance (tapambu) (tapambonarcitE), will it (penance) protect (rakSiJcunO) him by fructifying (kAci)?

O Lord praised (nuta) by this tyAgarAja! If one does not have the capacity to restrain his mind, what can be accomplished by worship with sweet-sounding bell and flowers alone?

### Notes –

A – mandAkini – a tributary of gaGGA. However, it is another name of gaGGA. In zrImad-vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 95, the river adjoining citrakUta (Chitrakoot) is also called mandAkini.

C – sOmidamma – sOmi-dEv-amma – A title conferred on the wife of a sOmayAji.

C – sOma yAji – The details of sOma sacrifice are contained in yajurvEda – kANDa 6 – Please visit site - <http://www.sacred-texts.com/hin/yv/yv06.htm> for the complete details of the sacrifice.

C – svargArhuDaunO – As per Hindu Traditions, no sacrificial rite can be performed without wife; therefore, if the wife is corrupt, the rite would be of no value.

This is a simile for the mind and body; they should function in unison, otherwise, hypocritic actions will not give the desired results. Pure and harmonious actions of mind-speech-body (manO-vAk-kAya) - known as tri-karaNa zuddhi - is emphasised for achieving any purpose.

Advaita-Sadhana – Discourses by Kanchi Mahaswami Chandrasekharendra Saraswati may be downloaded from – <http://www.advaita.org.uk/discourses/downloads/sadhana.pdf>

## manasu svAdhIna-zaGkarAbharaNaM

In the kRti ‘manasu svAdhInamaina’ – rAga zaMkarAbharaNaM, zrI tyAgarAja benefits of mind control.

P manasu svAdhInam(ai)na(y)A ghanuniki  
mari mantra tantramul(E)la

A tanuvu tAnu kAd(a)ni(y)eJcu vAniki  
tapasu cEyan(E)la dazaratha bAla (ma)

C1 anni nIv(a)nucu(y)eJcina vAniki  
Azrama bhEdamul(E)la  
kannu kaTTu mAyal(a)ni(y)eJcu vAniki  
kAntala bhramal(E)la dazaratha bAla (ma)

C2 Ajanmamu dur-viSaya rahituniki  
gat(A)gatam(i)ka(y)Ela  
rAja rAj(E)za niraJjana nirupama  
rAja vadana tyAgarAja vinuta (ma)

Gist

O Son of King dazaratha! O Lord of Emperors! O Spotless One! O Peerless One! O Moon Faced! O Lord praised by this tyAgarAja!

To that great person whose mind has been brought under self control, what is the need for further (or again) sacred prayers or mystical formulae?

To him who considers that He (Self) is not the body, what is the need to undertake penances?

To him who considers that everything is but You alone, what is the need for differences in stages of life? To him who considers the World to be delusion of make-believe, where is perplexity due to women?

To him who remains bereft of evil-some sensual enjoyments throughout life, where is further cycle of birth and death?

Word-by-word Meaning

P To that (A) great person (ghanuniki) whose mind (manasu) has been brought (aina) under self control (svAdhInamu) (svAdhInamainayA), what is the

need (Ela) for further (or again) (mari) sacred prayers (mantra) or mystical formulae (tantramulu) (tantramulEla)?

A O Son (bAla) of King dazaratha! To him (vAniki) who considers (eJcu) that (ani) He (Self) (tAnu) is not (kAdu) (kAdaniyeJcu) the body (tanuvu), what is the need (Ela) to undertake (cEyanu) (cEyanEla) penances (tapasu)?

To that great person whose mind has been brought under his own control, what is the need for further sacred prayers or mystical formulae?

C1 To him (vAniki) who considers (eJcina) that (anucu) everything (anni) is but You alone (nIvu) (nIvanucuyeJcina), what is the need (Ela) for differences (bhEdamulu) (bhEdamulEla) in stages of life (Azrama) (vAnikiyAzrama)?

O Son (bAla) of King dazaratha! To him (vAniki) who considers (eJcu) the World to be (ani) delusion (mAyalu) (mAyalaniyeJcu) of make-believe (kannu kaTTu), where (Ela) is perplexity (bhramalu) (bhramalEla) due to women (kAntala)?

To that great person whose mind has been brought under his own control, what is the need for further sacred prayers or mystical formulae?

C2 To him who remains bereft of (rahituniki) evil-some sensual enjoyments (dur-viSaya) throughout life (Ajanmamu), where is (Ela) further (ika) cycle of birth and death (gatAgatamu) (gatAgatamikayEla)?

O Lord (Iza) of Emperors (rAja rAja) (rAjEza)! O Spotless One (niraJana)! O Peerless One (nirupama)! O Moon (rAja) Faced (vadana)! O Lord praised (vinuta) by this tyAgarAja!

To that great person whose mind has been brought under his own control, what is the need for further sacred prayers or mystical formulae?

Notes –

General – Ela – this word is generally translated as ‘why’; however, to suit the English language, this word has been differently translated as ‘why’, ‘what for’ and ‘where’ depending on situations so that the spirit of the wordings are conveyed.

C1 – Azrama – stages in Life in that order - student (brahmacharya), house-holder (gRhastha), anchorite (vAnaprastha), renounced (sannyasa).

C2 – gAtAgatamu – the cycle of births and deaths.

## **zAntamu lEka-zAma**

In the kRti ‘zAntamu lEka’ – rAga zAma, zrI tyAgarAja states that one cannot attain any comfort without tranquility – peace of mind.

P zAntamu lEka saukhyamu lEdu  
sArasa daLa nayana

A dAntunik(ai)na vEdAntunik(ai)na (zA)

C1 dAra sutulu dhana dhAnyamul(u)NDina  
sAreku japa tapa sampada kalgina (zA)

C2 Agama zAstramul(a)nniyu cadivina  
bAguga sakala hRd-bhAvamu telisina (zA)

C3 yAg(A)di karmamul(a)nniyu jEsina  
bhAgavatul(a)nucu bAguga pEr(ai)na (zA)

C4 rAj(A)dhi rAja zrI rAghava tyAga-  
rAja vinuta sAdhu rakSaka tanak(u)pa(zA)

Gist

O Lotus petal Eyed! O Lord of Kings, zrI rAghava! O Lord praised by this tyAga rAja! O Protector of the pious people!

Without tranquility of mind, there is no comfort - be he an ascetic or a vEdAntin.

Without tranquility of mind, there is no comfort – even if one -

(1) has wife, children, wealth and food items;

(2) attains wealth of always chanting of names of Lord and penances;

(4) is erudite in all the Agama zAstras;

(5) knows well all their (Agama zAstras) true purport;

(6) performs all kinds of vEdic actions like sacrificial oblations etc;

(7) has a great reputation as a great devotee of the Lord.

Without attaining quietitude of one's mind, there is no comfort.

Word-by-word Meaning

P Without (IEka) tranquility (zAntamu) of mind, there is no (IEdu) comfort (saukhyamu), O Lotus (sArasa) petal (daLa) Eyed (nayana)!

A Be (aina) he an ascetic (dAntuniki) (dAntunikaina) or be (aina) he a vEdAntin (vEdAntuniki) (vEdAntunikaina),  
without tranquility of mind, there is no comfort, O Lotus petal Eyed!

C1 Even if one has (uNDina) wife (dAra), children (sutulu), wealth (dhana) and food items (dhAnyamulu) (literally cereals) (dhAnyamuluNDina),  
even if one attains (kalgina) wealth (sampada) of ever (sAreku) chanting of names (japa) of Lord and penances (tapa),  
without tranquility of mind, there is no comfort, O Lotus petal Eyed!

C2 Even if one is erudite (cadivina) in all (anniyu) the Agama zAstras (zAstramulu) (zAstramulanniyu),  
even if one knows (telisina) well (bAguga) all (sakala) their true purport (significance) (hRd-bhAvamu),  
without tranquility of mind, there is no comfort, O Lotus petal Eyed!

C3 Even if one performs (jEsina) all kinds of (anniyu) vEdic actions (karmamulu) (karmamulanniyu) like sacrificial oblations (yAga) etc (Adi) (yAgAdi),  
even if one has (aina) great (bAguga) reputation (pEru) (pEraina) as (anucu) a great devotee (bhAgavatulu) (bhAgavatulanucu) of the Lord,  
without tranquility of mind, there is no comfort, O Lotus petal Eyed!

C4 O Lord (adhirAja) of Kings (rAja), zrI rAghava! O Lord praised (vinuta) by this tyAga rAja! O Protector (rakSaka) of the pious (sAdhu) people!  
without attaining quietitude (upzAntamu) of one's (tanaku) mind, there is no comfort, O Lotus petal Eyed!

Notes –

C2 and C3 – This is how it is given in the books of CR and ATK. In the books of TKG and TSV/AKG, the second half of the caraNas are interchanged.

C4 – upazAntamu – The literal meaning of this word is 'tranquility' etc. However, in Saint tirumUlar's tamil work 'tiru mandiram', this is a subject by itself. Verses 2506 to 2511 deal with 'upazAnta'. The verse 2506 gives a brief definition of the word –

“Seed of mukti is knowledge of Primal One; seed of bhakti is intense adoration meek; seed of siddhi is Self, Siva-para becoming; seed of sakti is State of UpasAnta.” (Translation by Dr. B Natarajan).

Please visit the website for complete translation of tirumandiram – <http://www.himalayanacademy.com/resources/books/tirumantiram/TantraEight.html>

The following verse by tamil Saint tAyumAnavar explains the effect of upazAnta –

Those who have attained  
The state of upasanta,  
Realizing body's impermanence,  
Will they ever experience  
Lust and rest of evils?  
Speak,  
Oh Para Param!

Source–

[http://www.himalayanacademy.com/resources/books/tayumanavar/tay\\_0931.html](http://www.himalayanacademy.com/resources/books/tayumanavar/tay_0931.html)

Please also refer to zrImad-bhAgavataM, Book 7, Chapter 14 – An Inquiry into the right conduct (for house-holder), verse 3. For complete translation please visit website - <http://srimadbhagavatam.com/7/14/3-4/en2>

## **endukO bAga-mOhanaM**

In the kRti ‘endukO bAga’ – rAga mOhanaM, zrI tyAgarAja pities those who do not understand this body to be evanescent.

- P endukO bAga teliyadu
- A andagADa zrI rAma I tanuv-  
(a)sthiram(a)ni(y)I kali mAnavulak(endukO)
- C1 gaTTiga rALLanu kaTTina gRhamulu  
maTTu mitamu lEn(a)TTi pariJanulu  
cuTTukonna nija cuTTAlak(o)rula  
paTTulak(a)thitulaku  
peTTa lEka tama poTTa saku-  
konn(a)TTi dEhamulu reTTu saJculanu  
kaTTina dhanamula peTTela tODanu  
peTTi poyyE maTTu kanuGgoni (endukO)
- C2 kallal(A)Di kaDupu pallamu nimpuTak-  
(e)llavAri dhanam(e)lla jErcukoni  
pallav(A)dharulan(e)lla kani zunakapu  
pillala vale tirigi-  
(v)oLLa rOgamulu koLLagA tagala  
tolli paikamulu mella jAra janul-  
(e)lla dUra param(e)lla pAra bhuvu  
maLLi puTTu phalam(e)lla kanuGgoni (endukO)



C3 vaJcakulan(a)nusariJcina(y)alamaTa-  
 (y)iJcukaina sairiJca lEka tama  
 saJcita karmamul(a)Jcu telisi vEr-  
 (e)Jcu vArala jUci  
 maJcu vale prati-phaliJcu sampadal-  
 (a)Jcu kOrakanu maJci tyAga-  
 rAj(a)Jcitamuga pUjiJcu nutiJcu  
 prapaJca nAthuni bhajiJcudAm(a)nucu (enduko)

Gist

O Charming zrI rAma!

Why would it not properly be understood by people of this kali age that this body is evanescent?

Even after having seen the worth of - (a) houses constructed strongly with stones, (b) limitless relatives and attendants, (c) their bodies with belly well-nourished without sharing with those surrounding true relatives, others' children and guests, and (d) boxes - of wealth tied in coarse bags - kept along with them till they died, - why would it not properly be understood by the people?

Even after seeing all the fruits of - (a) aggrandising all the wealth of others, by telling lies, for filling one's stomach pit, (b) beholding all those women - with blossom like lips - roaming behind them like puppies, (consequently), (c) the body being afflicted by plenty of diseases, (d) the wealth earned previously melting away slowly, (consequently), (e) all the people reproaching, (f) all the (goals of) future slipping away, and (finally) (g) taking birth again in this World - why would it not properly be understood by the people?

(a) Looking at those who (1) being unable to tolerate even a bit the grief of adhering to the deceivers, (2) understanding that these are the results of accumulated sins, (3) think otherwise, (b) considering wealth to be like the reflecting dew and (therefore) not desiring it - why would it not properly be understood by the people that they also should chant the names of Lord of Universe worshipped and praised with honour by this virtuous tyAgarAja?

Word-by-word Meaning

P Why (enduko) would it not properly (bAga) be understood (teliyadu) by the people?

A O Charming (andagADa) zrI rAma!

Why would it not properly be understood by the the people (mAnavuluku) (literally to the people) of this (I) (rAmayI) kali age that (ani) this (I) body (tanuvu) is evanescent (asthiramu) (literally not permanent) (tanuvasthiramanyI)?

C1 Even after having seen (kanuGgoni) the worth of - houses (gRhamulu) constructed (kaTTina) strongly (gaTTiga) with stones (rALLanu),

limitless (maTTu mitamu lEnaTTi) (literally as if there is no limit or moderation) relatives and attendants (parijanulu),

their (tama) bodies (dEhamulu) with belly (poTTa) well-nourished (sAku-konnaTTi) without (lEka) sharing (peTTa) (literally charity) with those surrounding (cuTTukonna) true (nija) relatives (cuTTAlaku), others' (orula) (cuTTAlakorula) children (paTTulaku) and guests (athitulaku) (paTTulakathitulaku),

boxes (peTTela) of wealth (dhanamula) tied (kaTTina) in coarse (reTTu) bags (saJculanu) kept (peTTi) along with them (tODanu) till (maTTu) they died (poyyE) (literally went away) -

why would it not properly be understood by the people?

C2 Having seen (kanuGgoni) all (ella) these results (phalamu) (phalamella) of –

aggrandising (jErcukoni) (literally accumulating) all (ella) the wealth (dhanamulu) of others (ellavAri), by telling (ADi) lies (kallalu) (kallalADi), for filling (nimpuTaku) (nimpuTakellavAri) one's stomach (kaDupu) pit (pallamu), beholding (kani) all (ella) those women - with blossom (pallava) like lips (adharulu) (adharulanu) (pallavAdharulanella) - and roaming (tirigi) behind them like (vale) puppies (zunakapu pillala), and (consequently), the body (oLLu) (tirigivoLLa) being afflicted (tagala) by plenty (koLLagA) of diseases (rOgamulu), the wealth (paikamulu) earned previously (tolli) melting away (jAra) slowly (mella), (consequently) all (ella) the people (janulu) (janulella) reproaching (dUra), all (ella) the (goals of) future world (paramu) (paramella) slipping away (pAra) (literally run away), and (finally), taking birth (puTTu) again (maLLi) in this World (bhuvi) - why would it not properly be understood by the people?

C3 Looking at (jUci) those (vArala) – who being unable (IEka) to tolerate (sairiJca) even a bit (iJcukaina) the grief (alamaTa) of adhering to (anusariJcina) the deceivers (vaJcakanu) (vaJcakananusariJcinayalamaTayiJcukaina), understanding (telisi) that these are (aJcu) the results (karmamulu) of accumulated sins (saJcita), think (eJcu) otherwise (vEru) (vEreJcu), considering wealth (sampadalu) to be (aJcu) (sampadalaJcu) like (vale) the reflecting (pratiphaliJcu) dew (maJcu) and (therefore) not desiring (kOrakanu) it (wealth), why would it not properly be understood by the people that (anucu), they also should chant (bhajiJcudAmu) (literally 'let us also chant') (bhajiJcudAmanucu) the names of Lord (nAthuni) of Universe (prapaJca) – worshipped (pUjiJcu) and praised (nutiJcu) with honour (aJcitamuga) by this virtuous (maJci) tyAgarAja (tyAgarAjaJcitamuga)?

Notes –

A – zri rAma – this is how it is given in all the books other than that of CR, wherein it is given twice 'zri rAma zri rAma'. This needs to be checked. Any suggestions ???

C1 – gRhamulu, pariJanulu, dEhamulu – These words should have similar ending – either as 'u' or 'a'. However, books contain different ending – some as 'u' and some 'a'. This needs to be checked. Any suggestions ???

C2 – zunakapu – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this is given as 'zunaka'. This needs to be checked. Any suggestions ???

C3 – vEreJcuvAru – Those who think differently than those who are worldly minded – pious people devoted to Lord.

C3 – maJcu vale pratiphaliJcu – evanescence of wealth like the dew which vanishes with rising of the Sun.

## kaLala nErcinA-dIpaKaM

In the kRti 'kaLala nErcinA' – rAga dIpaKaM zri tyAgarAja states that man's efforts do not always pay in the face of destiny, the ways of which is inscrutable.

- P kaLala nErcinA munu jESinadi  
gAka(y)Emi aravai nAlugu
- A kalimi lEmulaku kAraNambu nIvE  
karuNa jUDavE kaDupu korakai (kaLala)
- C kOri nUvula koNDa tIsi siGgari muni  
kUrmi bhujijcenA vairi tammuDu  
sAramaina raGgani(y)illu jErcenA  
sarasa tyAgarAja vinuta brOvavE (kaLala)

Gist

O Sweet Lord Praised by this tyAgarAja!  
For the sake of stomach, even if one learnt all the sixty four (fine) arts,  
what else (can happen) other than (the result of) what one did in the past?  
Did sage siGgari, having besought and obtained a mountain of sesame  
seeds, eat it happily? Did vibhISaNa reach home the excellent Lord zrI  
raGganAtha?  
You are the cause for wealth and poverty; please show mercy; please  
protect me.

Word-by-word Meaning

P Even if one learnt (nErcinA) all the sixty four (aravai nAlugu) (fine) arts  
(kaLalu), what (Emi) else (gAka) (can happen) other than (the result of) what one  
did (jESinadi) in the past (munu)?

A You are (nIvE) the cause (kAraNambu) for wealth (kalimi) and poverty  
(lEmulaku); please show (jUDavE) mercy (karuNa); for the sake of stomach  
(kaDupu korakai) even if one learnt all the sixty four (fine) arts, what else (can  
happen) other than (the result of) what one did in the past?

C Did sage (muni) siGgari, having besought (kOri) and obtained (tIsi) a  
mountain (koNDa) of sesame seeds (nUvula), eat (bhujijcenA) it happily  
(kUrmi)?

Did vibhISaNa – younger brother (tammuDu) of rAvaNa – Your enemy  
(vairi) - reach (jErcenA) home (illu) the excellent (sAramaina) Lord zrI  
raGganAtha (raGgani) (raGganiyillu)?

O Sweet (sarasa) Lord Praised by this tyAgarAja! please protect  
(brOvavE) me;

even if one learnt all the sixty four (fine) arts, what else (can happen)  
other than (the result of) what one did in the past?

Notes -

P – nErcinA – It is given as ‘nErcina’ in all the books. In the present  
context, the ending vowel should be elongated to give appropriate meaning (even  
if).

P - aravai nAlugu kaLala – 64 Fine Arts – Please refer to Appendix ‘C’.  
There are many variations in the list. One such list may be found in -  
<http://www.ambaa.org/archives/msg01725.html>

C - siGgari muni – the reference is not clear. In the bilvASTaka, there is a  
mention of ‘tila parvata kOTaya.’ which means ‘a millions mountains of sesame’.  
Therefore, probably, this episode might be some thing to do with ziva purANa.  
(NB – bilvASTaka has two versions – the one composed by Adi zaMkarAcArya  
does not contain the said phrase). For both versions, please visit website –  
<http://www.astrojyoti.com/bilvasthakam.htm>

Also, there is a reference about ‘eLmalai’ (nUvula koNDa) in the (Tamil) website - <http://www.varalaaru.com/Default.asp?articleid=598> – but the meaning is not clear.

C – vairi tammuDu - vibhISaNa - according to sthala purANa of zrI raGgaM – The Deity of raMganAtha was first worshipped by Lord brahma, then later given to maharAja ikSvAku of the raghu Dynasty, who brought the Deity to his capital of ayOdhya. Later, the Deity was worshipped by Lord rAma. When vibhISaNa visited ayOdhya, he requested rAma to give him the Deity so that he could worship Him at his capital in laGka. rAma agreed provided vibhISaNa did not place the Deity on the ground on his return journey to laMka – if he did so, the Deity would stay in that very spot. Somehow or other, vibhISaNa placed Lord raMganAtha down at (what is now) zrI raMgaM and that is where He has stayed ever since. However, unlike most Deities who face East, raMganAtha faces south towards laMka to bless vibhISaNa and his kingdom. It is said that vibhISaNa returns every 12 years to perform worship of Lord raMganAtha. Please refer to site –

<http://www.gosai.com/chaitanya/pilgrimages/sri-rangam/>

The following verse in vAlmIki rAmAyaNa, utara kANDa, Chapter 108 gives a clue to this episode –

kiMcAnyad vaktumicchAmi rAkSasEndra mahAbala |  
ArAdhaya jagannAthaM ikSvAku kuladaivataM ||  
ArAdhanIyaM anizaM dEvairapi savAsavai: |  
tathEti pratijrAha rAmavAkyam vibhISaNa: || (30, 31) ||

zrI rAma said – “O best among rAkSasAs, this much more I wish to say. O mighty one, worship jagannAtha (viSNu) the presiding deity of ikSvAku family. Lord viSNu is to be worshipped always by even the Gods and indra.” Accepting the words of zrI rAma, vibhISaNa replied “It shall be so”.

## **rAnidi rAdu-maNiraGgu**

In the kRti ‘rAnidi rAdu’ – rAga maNiraMgu, zrI tyAgarAja sings about the power of the destiny.

P rAnidi rAdu sur(A)surulak(ai)na  
A pOnidi pOdu bhU-surulak(ai)na (rAnidi)  
C dEv(E)ndruniki sudEhamu pUrva  
dEvulak(a)mRtam(a)bhAvame gAni  
A vana cara bAdhal(A) munulakE gAni  
pAvana tyAgarAja bhAgyama zrI rAma (rAnidi)

Gist

O Holy One! O Fortune of this tyAgarAja! O Lord zrI rAma!  
What is not destined to come, would not come, be they celestials or demons; what is not destined to leave, would not leave, be they brAhmins.

A wholesome body for indra and nectar for demons, are indeed non-existent; it is only suffering for those ascetics due to those demons.

Word-by-word Meaning

P What is not destined to come (rAnidi), would not come (rAdu), be they (aina) celestials (sura) or demons (asuralu) (surAsurulakaina).

A What is not destined to leave (pOnidi), would not leave (pOdu), be they (aina) brAhmins (bhUsurulu) (bhUsurulakaina);

What is not destined to come, would not come, be they celestials or demons.

C A wholesome body (sudEhamu) for indra - Lord (indra) of celestials (dEva) (dEvEndra) (dEvEndruniki), and the nectar (amRtamu) for demons (pUrva dEvulu), are indeed (gAni) non-existent (abhAvamu) (dEvulakamRtamabhAvamE);

it is only (gAni) suffering (bAdhalu) for those (A) (bAdhalA) ascetics (munulaku) due to those (A) demons - forest (vana) prowlers (cara);

O Holy One (pAvana)! O Fortune (bhAgyamA) of this tyAgarAja! O Lord zrI rAma!

What is not destined to come, would not come, be they celestials or demons.

(indra would not get a wholesome body; the demons would not get nectar; the ascetics would not be rid of the troubles of demons.)

Notes –

C – dEvEndruniki sudEhamu – There are many stories of indra being cursed. From the word ‘sudEhamu’, it may, most probably, refer to episode of ahalya. The following are the few episodes where indra was cursed -

One is the ahalya episode in rAmAyaNa where sage gautama curses him because of which he lost his testicles (zrImad vAlmIki rAmAyaNa – bAlakANDa – Chapter 48);

The second is when he was cursed for killing vRtrAsura – Please refer to zrImad bhAgavataM – Book 6 – Chapter 13 – Please visit web site –

<http://www.srimadbhagavatam.org/canto6/chapter13.html>

The third is – indra being cursed by sage durvAsa and the subsequent churning of Milk Ocean - zrImad bhAgavataM – Book 8 – Chapter 5. Please visit website - <http://www.srimadbhagavatam.org/canto8/chapter5.html>

The fourth is – he became a hog - a story related by Swami Vivekananda – as quoted in the book ‘Patanjali Yog Sutras’ (see under References) – Page 87.

C – dEvulaku – this is how it is given in all the books other than that of TKG, wherein it is given as ‘dEvuLLaku’. ‘dEvulaku’ is the appropriate word. This needs to be checked. Any suggestions ???

C – pUrva dEvulu – dAnavas were born of mother danu; daityas were born of mother diti; for both kazyapa was the common father. Though enmity existed between cousins, only after the churning of the milk ocean and subsequent distribution of nectar wherein the dAnavas were denied nectar, they became sworn enemies to each other. Therefore, dAnavas – commonly translated as demons - are called ‘earlier celestials’ (pUrva dEvulu). Please refer to zrImad-bhAgavataM, Book 8, Chapters 6 to 11.

C – pUrva dEvulaku amRta abhAvamu – This refers to churning of Milk Ocean and denial of nectar to demons – Please refer to zrImad bhAgavataM – Book 8 – Chapter 9 – Please visit website –

<http://www.srimadbhagavatam.org/canto8/chapter9.html>

C – vana cara bAdhalu – Please refer to zrImad vAlmIki rAmAyaNa – AraNyakANDa – Chapter 6 wherein the sages complain about the problems faced by them because of the demons and zrI rAma assures them protection.

## prArabhdam-svarAvali

In the kRti 'prArabhdhamiTTuNDaga' – raga svarAvali zriI tyAgarAja laments that when his earnest attempts fail to yield results, it should be only due to prArabhdha karma.

- P prArabhdham(i)TTuNDagan(o)ru(n)ana  
pani lEdu nIv(u)NDaga
- A bAla guNa zIla jana pAla varada kRpAla-  
vAla kAl(A)tIta zUla dhara vinuta nA (prA)
- C upakAri nEn(ai)tE apakArul(a)yyedaru  
kRpA jUcitE migula nepamul(e)Jcedar(a)yya  
capala cittulu bhakta vESulai nanu jUci  
zatruvul(a)yyedaru zri tyAgarAj(A)pta nA (prA)

### Gist

O Young Lad! O Lord of virtuous disposition! O King! O Bestower of Boons! O Merciful Lord! O Lord Beyond Time! O Lord Praised by Lord ziva! O Lord who is kind to this tyAgarAja!

If the result of my past karma is like this, there is no need to blame others when You are there (to take care of me).

If I become helpful, they became harmful towards me; if I show pity, they found many faults with me; fickle minded (people), looking at me, donning the garb of devotees, became my enemies;

### Word-by-word Meaning

P If the result of my past karma (prArabhdhamu) is (uNDaganu) like this (iTtu), there is no (lEdu) need (pani) (literally job) to blame (ana) (literally say) others (orulanu) (prArabhdhamiTTuNDaganorulanana) when You (nIvu) are (uNDaga) (nIvuNDaga) there (to take care of me).

A O Young Lad (bAla)! O Lord of virtuous disposition (guNa zIla)! O King - Ruler (pAla) of People (jana)! O Bestower of Boons (varada)! O Merciful Lord (kRpAlavAla)!

O The Lord Beyond (atIta) the Time (kAla) (kAlAtIta)! O Lord Praised (vinuta) by Lord ziva - the wielder (dhara) of Trident (zUla)!

If the result of my (nA) past karma is like this, there is no need to blame others when You are there (to take care of me).

C If I (nEnu) become (aitE) (nEnaitE) helpful (upakAri), they became (ayyedaru) harmful (apakArulu) (apakArulayyedaru) towards me;

O Lord (ayya)! If I show (jUcitE) pity (kRpA), they found (eJcedaru) (literally consider or count) many (migula) faults (nepamulu) (nepamuleJcedarayya) with me;

fickle (capala) minded (people) (cittulu), looking at (jUci) me (nanu), donning the garb (vESulai) of devotees (bhakta), became (ayyedaru) my enemies (zatruvulu) (zatruvulayyedaru);

O Lord who is kind (Apta) to this tyAgarAja (tyAgarAjApta)! If result of my (nA) past karma is like this, there is no need to blame others when You are there (to take care of me).

Notes -

P – prArabdhamiTTuNDaga – this is how it is given in all the books other than that of TKG, wherein it is given as ‘prArabdhamiTluNDaga’. Any suggestions ???

P - prArabdha – (Previous) actions which have already started bearing fruits; (saJcita– Accumulated actions which are yet to start bearing fruits).

C – Words ‘apakArulayyedaru’, ‘nepamuleJcedarayya’, ‘zatrulayyedaru’ are as given in all the books other than that of TKG, wherein these are given as ‘apakArulayyeru’, ‘nepamuleJcerayya’, ‘zatrulayyeru’. Any suggestions ???

C – nepamu – this also means ‘pretext’. In that case, it will be translated as ‘if I show pity, they considered many a pretexts (as to why I show pity)’.

## **toli janmamuna-bilahari**

In the kRti ‘toli janmamuna jEyu’ – rAga bilahari, zrI tyAgarAja that he can clearly see the perceive his problems as the effects of his commissions and omissions in his previous birth.

P toli janmamuna jEyu  
duDuku telisenu rAma

A phalam(E)mO ara cEti  
puNTik(a)ddamu vale nA (toli)

C rAgi payirula centa ramyamau  
vari molaka rAjilla nErcun(a)TarA  
nAga zayana tyAgarAju pApamutOnu  
nAma puNyamu celaguna (toli)

Gist

O Lord zrI rAma! O Lord reclining on zESa!

I have clearly come to know about the wicked deeds committed by me in my past lives.

May be, this is the fruit (of my past deeds); like one does not need a mirror to notice a sore in one’s palm, I have clearly come to know about the wicked deeds committed by me in my past lives.

In the same way as a beautiful paddy seedling might happen to grow in the midst of rAgi crops, would the merit of chanting Your names stand out (noticeable) in the midst of sins of this tyAgarAja?

Word-by-word Meaning

P O Lord zrI rAma! I have clearly come to know (telisenu) about the wicked deeds (duDuku) committed (jEyu) by me in my past (toli) lives (janmamuna).

A May be (EmO), this is the fruit (phalamu) (phalamEmO) (of my past deeds); like (vale) one does not need a mirror (addamu) to notice a sore (puNDu) (puNTiki) (puNTikaddamu) in one’s palm (ara cEti),

O Lord zrI rAma! I have clearly come to know about the wicked deeds committed by me in my (nA) past lives.

C O Lord! In the same way as (aTarA) a beautiful (ramyamau) paddy (vari) seedling (molaka) might happen (nErcunu) (nErcunaTarA) to grow (rAjilla) (literally shine) in the midst of (centa) (literally near) rAgi crops (payirula),

O Lord reclining (zayana) on zESa – the serpent (nAga)! would the merit (puNyamu) of chanting Your names (nAma) stand out (noticeable) (celaguna)

(literally shine) in the midst of sins (pApamutOnu) of this tyAgarAja (tyAgarAju)?

O Lord zrI rAma! I have come to know about the wicked deeds committed by me in my past lives.

Notes -

A – In the books of TKG and TSV/AKG, ‘nI mahima’ are found at the beginning of the anupallavi. However, these words are not found in the books of CR and ATK. This needs to be checked. Any suggestions ???

A - aracEti puNDu – in tamizh it is called ‘kaippuNNukku kaNNADiyA?’ In saMSkRta, it is called ‘hastAmalaka’ – the fruit of the Myrobalan (Amalaka – nellikkAy - tamizh) in the hand - as a symbol of something palpable or clear. Please visit the website for brief about ‘hastAmalakIyaM’ - a saMSkRta treatise commented by Adi zaMkarAcArya –

<http://www.geocities.com/snsastri/hastaintr.html>

C – In the books of TKG and TSV/AKG, ‘nEnu’ is found at the end of caraNa. However, this word is not found in the books of CR and ATK. This needs to be checked. Any suggestions ???

C – In the book of TKG, the first half of caraNa has been translated as ‘will a paddy sapling planted amidst rAgi survive?’; in the book of CR, this has been translated as ‘fine paddy sprout will be an incompatible company amidst rAgi crop’; in the book of TSV/AKG, it has been translated as ‘paddy seedling cannot grow amidst rAgi’.

zrI tyAgarAja uses the word ‘nErcu’ in many kRtis to derive meaning ‘can’, ‘happen’ – please refer to kRti ‘naLina lOcana’ – rAga madhyamAvati, where the word ‘nErcu’ is used four times to mean ‘can’, ‘happen’. I presume that here also, he uses the word with the meaning ‘can’, ‘happen’. Accordingly, the caraNa has been translated as ‘paddy seedling might happen to grow in the midst of rAgi crops’. This is based on the fact that paddy is a wet land crop, while rAgi is a dryland crop. Therefore, it is taken that paddy seedling cannot grow amidst rAgi crops.

However, if the ensuing word ‘aTarA’ meaning ‘like that’, which is given in all the books, is changed to ‘eTarA’, then the translation would be ‘how can paddy seedling grow in the midst of rAgi crops’. But in the second half of the caraNa, he states about the merit of chanting Lord’s names, amidst many sins; therefore, ‘eTarA’ may not be correct.

Further, the following words of zrImad-bhagavad-gItA, Chapter 6 assures one fallen from yOga -

prayatnAdyatamAnastu yOgI saMzuddhakilbiSa: |  
anEkajanmasaMsiddhastatO yAti parAM gatim || 45 ||

“The Yogi, striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.” (Translation by Swami Swarupananda)

Therefore, in my humble opinion, zrI tyAgarAja wants to convey ‘like a paddy seedling might happen to grow amidst rAgi crops, I also do have some merits (of chanting Your names) in the midst of my many sins; but will it be noticed by You?’ - the word ‘celagunA’ is interrogatory.

## **toli nE jEsina-zuddhabaGgALa**

In the kRti ‘toli nE jEsina’ – rAga zuddhabaMgALa, zrI tyAgarAja laments about the sins of previous birth as the cause for his grief.



- P      toli nE jEsina pUjA phalamu  
         telisenu nApAli daivamA
- A      palu vidhamula nE talaci karagagA  
         palukaga nIv(a)Tu nEn(i)Tu kAga (toli)
- C      sari vAralalO chauka jEsi  
         udara pOSakulanu poruguna jEsi  
         hari dAsa rahita puramuna vEsi  
         dari cUpak(u)NDaga tyAgarAj(A)rcita    (toli)

Gist

O Lord belonging to me!  
I was melting away thinking in various ways as to why You and I are facing opposite directions.

For You to remain without giving me refuge - (1) by having slighted me amongst my peers, (2) by having made as my neighbours those who are bent on nourishing their stomachs, and (3) by having thrown me in a place bereft of Your servants - I have now understood that it is all due to the results of the kind of worship done by me earlier.

Word-by-word Meaning

P      O Lord (daivamA) belonging to me (nApAli)! I have understood (telisenu) the results (phalamu) of the worship (pUjA) done (jEsina) by me (nE) previously (or in my previous birth) (toli).

A      While I (nE) melt-away (karagagA) thinking (talaci) in various (palu) ways (vidhamula),  
         in order that You (nIvu) should face (kAga) (literally be) that way (aTu) (nIvaTu), without talking (palukaga) to me, and I (nE) should be this way (iTU) (nEniTu),

O Lord belonging to me! I have understood the results of the worship done by me previously.

C      For You to remain (uNDaga) without showing (cUpaka) (cUpakuNDaga) any shelter or refuge (dari) to me -

         by having slighted (chauka jEsi) me amongst my peers (sari vAralalO),  
         by having made (jEsi) neighbours (porugu) those bent on nourishing (pOSakulanu) their stomachs (udara), and

         by having thrown (vEsi) me in a place (puramuna) (literally town) bereft (rahita) of servants (dAsa) of Lord hari -

O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)! O Lord belonging to me! I have understood the results of the worship done by me previously.

Notes -

A - iTu kAga - In some books, this word is given as 'gAka'. In the book of Shri C Ramanujachariar, it is given as given here 'kAga'. In my humble opinion, from the context 'kAga' is the correct word.

A - aTu iTu - zRI tyAgarAja tells Lord that He has turned His face away from him.

**toli nEnu jEsina-kOkiladhvani**

In the kRti 'toli nEnu jEsina' – rAga kOkiladhvani, zrI tyAgaraja curses his own fate for his plight.

P toli nEnu jEsina pUjA phalam(I)lAgE

A vela vEsi tIyaga vaccunA  
veta tIrunA manasAraga (toli)

C paramAtma nIk(A)yAsa paDa  
pani lEdurA karuNAkara  
vara bhakta vEsamu vEyu vELa  
varja kAlam(E)mO tyAgarAja nuta (toli)

Gist

O Supreme Lord! O Merciful Lord! O Lord praised by this tyAgarAja!  
This indeed is the result of the worship performed by me earlier wholeheartedly!

Will it (grace) come even if one wants to buy by paying a price? Will (my) distress be relieved?

There is no need for You to be troubled; may be, the time, when I donned the garb of blessed devotee of the Lord, was inauspicious.

Word-by-word Meaning

P This indeed (lAgE) is the result (phalamu) (phalamlAgE) of the worship (pUja) performed (jEsina) by me (nEnu) earlier (toli)!

A Will it (grace) come (vaccunA) even if one wants to buy (tIyaga) by paying a price (vela vEsi)? Will (my) distress (veta) be relieved (tIrunA)?

This indeed is the result of the worship performed by me earlier wholeheartedly (manasAraga)!

C O Supreme Lord (paramAtma)! There is no (lEdurA) need (pani) (literally job) for You (nIku) to be troubled (AyAsa paDa) (nIkAyAsa), O Merciful Lord (karuNAkara)!

May be (EmO), the time (vELa), when I donned the garb (vEsamu vEyu) of blessed (vara) devotee (bhakta) of the Lord, was inauspicious (varja kAlamu) (literally to be excluded) (kAlamEmO);

O Lord praised (nuta) by this tyAgarAja! This indeed is the result of the worship performed by me earlier!

Notes –

C – varja kAla – inauspicious time – To know more about 'inauspicious time' as per Indian Astrology, please visit –

<http://www.mudgala.com/sri-krishna-mangal/jyothisha.html>

## mIvalla guNa dOSa-kApi

In the kRti 'mIvalla guNadOSamEmi' – rAga kApi zrI tyAgarAja states that man cannot blame Lord for one's commissions and omissions either in this birth or earlier.

P mIvalla guNa dOSam(E)mi zrI rAma

A nAvallnE gAni naLina daLa nayana (mIvalla)

- C1 baGgAru bAguga padivanne gAkuNTE  
aGgalArcucu baccun(A)DukOn(E)la (mIvalla)
- C2 tana tanaya prasava vEdanak(O)rva lEkuNTE  
anaya(y)allunipai ahaGkAra paDan(E)la (mIvalla)
- C3 E janmamuna pAtram(e)rigi dAnamb(I)ka  
pUjiJca maraci vElupulan(A)DukOn(E)la (mIvalla)
- C4 nA manasu nA prEma nann(a)laya jEsina  
rAjillu zrI tyAgarAja nuta carana (mIvalla)

Gist

O Effulgent Lord zrI rAma? O Lotus petal eyed! O Lord whose Lotus Feet are praised by this tyAgarAja!

What is Your fault? All faults being mine only, what is Your fault?

(1) If the gold was not of high purity, why lament and blame the trader?

(2) If one's daughter is not able to bear labour pain, why be much angry with the son-in-law?

(3) Having failed to give charity after ascertaining the worth of the donee and having failed to perform worship of the Lord in any of the (previous) births, why blame the Gods (for one's fate)?

(4) My mind and my attachments made me languish;

Word-by-word Meaning

P What (Emi) is Your (mIvalla) fault (guNa dOSamu) (literally defect in quality), O Lord zrI rAma?

A O Lotus (naLina) petal (daLa) eyed (nayana)! All faults being mine (nAvallnE) only (gAni), what is Your fault, O Lord zrI rAma?

C1 If the gold (baGgAru) was not (gAkuNTE) of high (bAguga) purity (padivanne) (literally fine-gold),  
why (Ela) lament (aGgalArcucu) and blame (ADukonu) the trader (baccu) (baccunADukOnEla) ?  
What is your fault, O Lord zrI rAma?

C2 If one's (tana) daughter (tanaya) is not (lEkuNTE) able to bear (Orva) labour (prasava) pain (vEdanaku) (vEdanakOrvalEkuNTE),  
why (Ela) be much (anaya) angry (ahaMkAra baDu) (paDanEla) with (pai) the son-in-law (alluDu) (allunipai) (anayayallunipai)?  
What is your fault, O Lord zrI rAma?

C3 Having failed to give charity (dAnambIka) after ascertaining (erigi) (literally know) the worth of the donee (pAtramu) (pAtramerigi) and having failed (maraci) to perform worship (pUjiJca) of the Lord in any of the (E) (previous) births (janmamuna),  
why (Ela) blame (ADukonu) (ADukOnEla) the Gods (vElupulu) (vElupulanADukOnEla) (for one's fate)?  
What is your fault, O Lord zrI rAma?

C4 My (nA) mind (manasu) and my (nA) attachments (prEma) made (jEsina) me (nannu) languish (alaya) (nannalaya);  
O Lord whose Lotus Feet (carana) are praised (nuta) by this tyAgarAja!  
What is your fault, O Effulgent (rAjillu) Lord zrI rAma?

Notes –

C1 - baGgAru - If the gold handed over to the trader (either for exchange or pawning or testing) was of lesser purity, the trader is not to be blamed.

C1 – baccu – this is how it is given in the books of CR and ATK; in the book of TKG, this is given as ‘battu’ and ‘baccu’ is given as alternative; in the book of TSV/AKG, this is given as ‘battu’.

‘baccu’ means – generally known as ‘chetty’, ‘shetty’, ‘shet’ belonging to vaizya community; ‘battu’ means ‘goldsmith’. While both words seem to fit the context, ‘baccu’ seems to be more appropriate because, from the context ‘gold given is not pure’ may mean either for exchange or pawning or testing of the gold and not making ornaments. Any suggestions ???

C3 - pAtramerigi – According to zAstra, charity is to be made only to a worthy person. In tamizh, the saying is ‘pAttiramarindu piccaiDu’.

## ninnADanEla-kannaDa

In the kRti ‘ninnADanEla nIrajAkSa’ – rAga kannaDa, zrI tyAgarAja states that Lord dispenses His grace according to what one deserves.

P ninn(A)Da(n)Ela  
nIraj(A)kSa

A kannavAri paini  
kAka sEyan(E)la (ni)

C1 karmamunaku taginaTlu  
kAryamulu naDucunu  
dharmamunaku taginaTlu  
daivamu brOcunu (ni)

C2 cittamunaku taginaTlu  
siddhiyu kalgunu  
vittamunaku taginaTlu  
vEDuka naDucunu (ni)

C3 satya rUpa ninnu  
sannuti jEsi  
tattvamu telisina  
tyAgarAjuniki (ni)

Gist

O Lotus Eyed! O Embodiment of Truth!

Why should I blame You? Why be angry with any and everybody?

Events will happen according to one’s (previous) actions (or fate); God will dispense (His grace) according to the merits of one’s deeds.

Things will be accomplished according to one’s will; the show will proceed according to money paid.

Why should this tyAgarAja, who understood the reality by extolling You well, blame You?

Word-by-word Meaning

P O Lotus (nIraja) Eyed (akSa) (nIrajAkSa)! Why (Ela) should I blame (Adanu) You (ninnu) (ninnADanEla)?

A Why (Ela) be angry (kAka sEyanu) (sEyanEla) with any and everybody (kannavAripaini)?

O Lotus Eyed! Why should I blame you?

C1 Events (kAryamulu) (literally work, duty etc) will happen (naDucunu) according (taginaTlu) to one's (previous) actions (or fate) (karmamunaku);

God (daivamu) will dispense (His grace) (brOcunu) (literally protect) according to (taginaTlu) the merits of one's deeds (dharmamunaku) (literally righteous actions);

O Lotus Eyed! Why should I blame you?

C2 Things will be accomplished (siddhiyu kalgunu) according to (taginaTlu) one's mental attitude (cittamunaku);

the show (vEDuka) will proceed (naDucunu) according to (taginaTlu) money (vittamunaku) paid;

O Lotus Eyed! Why should I blame you?

C3 O Embodiment (rUpa) of Truth (satya)!

Why should this tyAgarAja (tyAgarAjuniki), who understood (telisina) the reality (tattvamu) by extolling You well (sannuti jEsi), blame You?

Notes –

P – kannavAri – In the book of TKG and TS, this has been translated to mean 'parents'. This word generally means 'anybody and everybody'. However, it is also possible that zrI tyAgarAja means 'the Lord' - as parent - by this word. This needs to be checked. Any suggestions ???

C1 and C2 – karmamunaku – dharmamunaku – cittamunaku – vittamunaku – taginaTlu – these words are given differently in different books. Therefore, these have been adopted uniformly. Any suggestions ???

C3 – satya rUpa – In the books of CR and ATK, this is given as 'satva rUpa'. This needs to be checked. Any suggestions ???

C3 – sannuti jEsi – This is how it is given in the book of TSV/AGK. However, in the books of TKG and CR, it is given as 'sannuti jEyu'. 'sannuti jEsi' seems to be more appropriate here. This needs to be checked. Any suggestions ???

## **nOrEmi zrI rAma-varALi**

In the kRti 'nOrEmi zrIrAma ninnADa' – rAga varALi, zrI tyAgarAja takes himself and the likes of him to task for blaming the Lord while they have deviated from the path of right conduct.

P nOr(E)mi zrI rAma ninn(A)Da

A sAre sArekunu pApa karmamulu  
salpucun(u)NDu nA(v)aNTi vAniki (nOrEmi)

C pApul(A)rguru vazyulu gAka  
paNDI(i)giliJcucu taruNulakai  
sItA pati nija bhaktiyu teliyani  
tyAgarAjuniki(y)orulakaina (nOrEmi)

Gist

O Lord zrI rAma!  
How audacious to blame You?

To one like me who is always committing sinful acts, how audacious to blame You?

Without the six sinners not brought under control, giggling for the sake of women, be it this tyAgarAja or any one else, who do not know the true devotion to Lord zrI rAma – Consort of sItA, how audacious to blame You?

Word-by-word Meaning

P O Lord zrI rAma! How audacious (nOrEmi) (literally do they have cheeks) to blame (ADa) You (ninnu) (ninnADa)?

A To one (vAniki) like (aNTi) me (nA) (nAvaNTi) who is (uNDu) always (sAre sArekunu) committing (salpucunu) (salpucunuNDu) sinful (pApa) acts (karmamulu),  
how audacious to blame You? O Lord zrI rAma!

C Without (gAka) the six (arguru) sinners (pApulu) not brought under control (vazyulu),  
giggling (paNDu igiliJcucu) (paNDligiliJcucu) (literally showing their teeth) for the sake of women (taruNULakai),  
be it this tyAgarAja (tyAgarAjuniki) or any one else (orulakaina) (tyAgarAjunikiyorulakaina) who do not know (teliyani) the true (nija) devotion (bhaktiyu) to Lord zrI rAma – Consort (pati) of sItA,  
how audacious to blame You? O Lord zrI rAma!

Notes -

C – pApulArguru – This is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘pApulAruguru’. This needs to be checked. Any suggestions ???

C - pApulArguru – knows as ‘ari SaDvargamu’ – The six sinners (sins) are – kAma, krOdha, lObha, mOha, mada, mAtsarya.

C – tyAgarAjuniki – this is how it is given in all the books except that Shri TKG wherein it is given as ‘tyAgarAjuni’. As this does not complete sense the context, the given version has been adopted. Any suggestions ???

C – orulakaina – in the books of Shri CR and ATK, it is given as ‘orulakai’. This needs to be checked because, without the suffix ‘na’ the sense does not seem to be complete. Any suggestions ???

## **tana mIdanE-bhUSAvAli**

In the kRti ‘tana mIdanE’ – rAga bhUSAvAli, zrI tyAgarAja states that he is himself to blame for all his problems and not the Lord.

P tana mIdanE ceppukOvale  
gAkanu ninn(A)Da pani lEdurA

A canuvuna konta palikedavu  
Isuna konta palikdedvu nEram(e)lla (tana)

C oka vELa ninnu prEma mIra madin-  
(u)Jci maJci pUla pUjimpucu-  
(n)oka vELa kOpagiJci ninnu dUruc-  
(u)NTi kAni rAma tyAgarAja nuta (tana)

Gist

O Lord zrI rAma, praised by this tyAgarAja!

I shall blame it only on myself for all the faults and there is no need to blame You.

Somethings You spoke to me lovingly and somethings You spoke to me angrily.

While sometimes, having worshipped You with sacred flowers by seating You in my heart with ardent love, at other times I was abusing You angrily.

#### Word-by-word Meaning

P I shall blame it (ceppukOvale) only on (mIdanE) myself (tana) and (gAkanu) there is no (lEdurA) need (pani) to blame (ADa) You (ninnu) (ninnADa).

A Somethings (konta) You spoke to me (palikedavu) lovingly (canuvuna) and somethings (konta) You spoke to me (palikedavu) angrily (Isuna);

I shall blame it only on myself for all (ella) the faults (nEramu) (nEramella) and there is no need to blame You.

C While sometimes (oka vELa), having worshipped (pUjimpucunu) You with sacred (maJci) (literally good) flowers (pUla) by seating (uJci) You (ninnu) in my heart (madini) (literally mind) (madinuJci) with ardent (mIra) Love (prEma),

at other times (oka vELa) (pUjimpucunoka) I was abusing (dUrucu uNTi) (dUrucuNTi) You (ninnu) angrily (kOpagiJci); hence (kAni)

O Lord zrI rAma, praised (nuta) by this tyAgarAja! I shall blame it only on myself and there is no need to blame You.

Notes –

P – ceppukOvale – This is how it is given in all the books other than that TKG, where it is given as ‘ceppukonavale’. This needs to be checked. Any suggestions ???

A – palikedavu – The two occurrences of the word in the anupallavi are as given in all books other than that of TKG, where it is given as ‘palkEvu’.

C – madinuJci – This is how it is given in the book of TKG, whereas in all other books, it is given as ‘madineJci’. As the word ‘madinuJci’ is appropriate, the same has been adopted. Any suggestions ???

## ninnanavalasina-kalyANi

In the kRti ‘ninnanavalasinadEmi’ – rAga kalyANi, zrI tyagarAja states that there is no need to blame the Lord – all faults lies with himself.

P ninn(a)navalasinad(E)mi rAma  
nann(a)navalenu gAka

A kannu taNDri nI kannu vElpul(e)var-  
(u)nnArurA Apanna rakSaka nE (ninnu)

C1 kana sairiJcani dur-janula bhASaNa lEka  
manasuna nenaruna ninu jUcinAnA  
anudinamunanu nE ninu kana sajjana sEva  
vinayamunanu nijamuga jESinAnA (ninnu)

C2 vinavayya manavini sanak(A)di vinuta nE  
dhanamunu konina bhAmanu prEma mIra

enayaka manas(a)nu vanajamunan(a)ti  
vEgana pAdamuna pUjan(o)nariJcinAnA (ninnu)

- C3 kali mAnavulu sEyu cala kAryamulanu nEn-  
(i)lalOnu teliyaka valaciti kAni  
kalalOnu kaligina kalumula valen(e)Jci  
valacaga balu tapamulu jEsinAnA (ninnu)
- C4 jalaj(A)pta kula vara tilaka vInula nI  
kathalu vinnA balu pApamulu pOnu kAni  
kalumula palukula celulu vazyulu kAni  
toli janmamula pUjA phalam(E)mO teliya (ninnu)
- C5 zara cApa dhara yOgi vara nuta paripUrNa  
nara rUpa niratamu vara tyagarAja  
paripAla sura bhUmi surulanu sthiramuga  
karuNiJcu birudu nI karamuna meraya (ninnu)

Gist

O Lord rAma! O My Father! O Saviour from misfortunes! O Lord  
praised by sage sanaka and others! O The Most Distinguished One of the Solar  
race! O Lord wielding bow and arrow! O Lord praised by blessed ascetics! O Lord  
whose avatAra is a total human embodiment! O blessed Lord who protects this  
tyAgarAja at all times!

Why should I blame You? I am only to be blamed.  
Please listen to my appeal.

Which Gods are there other than You?

Did I behold You in my mind with love, ignoring the talk of disgusting  
evil-some people? Did I, truthfully and with humility, perform service to virtuous  
people in order to behold You always?

Did I perform worship of Your Holy Feet in the Lotus of my heart with  
utmost energy, instead of enjoying with exceeding love wealth and wife whom I  
married?

Here, I desired unknowingly, the deceitful tasks undertaken by ordinary  
mortals; but, did I perform severe penances instead of desiring such tasks  
considering them like riches found in dreams?

If one listens to Your stories, even worst sins will be decimated; but, then,  
I do not know what the effect of the worship performed by me in my previous  
births that I have not been able get the favour of lakSmI – Goddess of wealth -  
and sarasvati – Goddess of speech.

When the medallion of unflinching showing compassion towards  
celestials and brAhmaNas shines in Your hands, why should I blame You?

Word-by-word Meaning

P O Lord rAma! Why (Emi) should I (nE) blame (anavalasinadi) You  
(ninnu) (ninnanavalasinadEmi)? I (nannu) am only (gAka) to be blamed  
(anavalenu) (nannanavalenu).

A O My Father (kanna taNDri) (literally Father who bore me)! Which  
(evaru) Gods (vElpulu) are there (unnAru) (vElpulevarunnArurA) other than  
You (nI kanna)? O Saviour (rakSaka) from misfortunes (Apanna)!

O Lord rAma! Why should I blame You? I am only to be blamed.

C1 Did I behold (jUcinAnA) You (ninu) in my mind (manasuna) with love  
(nenaruna), ignoring (lEka) (literally without) the talk (bhASaNa) of disgusting



(kana sairiJcani) (literally unbearable even to look) evil-some people (durjanula)?

Did I (nE), truthfully (nijamuga) and with humility (vinayamunanu), perform (jEsinAnA) service (sEva) to virtuous people (sajjana) in order to behold (kana) You (ninu) always (anudinamunanu) (literally everyday)?

O Lord rAma! Why should I blame You? I am only to be blamed.

(I did not ignore the speeches of disgusting evilsome people; I did not perform service to virtuous people which would have enabled me to behold You in my mind with Love.)

C2 Please listen (vinavayya) to my appeal (manavini), O Lord praised (nuta) by sage sanaka and others (Adi) (sanakAdi)!

Did I (nE) perform (onariJcinAnA) worship (pUjanu) (pUjanonariJcinAnA) of Your Holy Feet (pAdamuna) in the Lotus (vanajamunana) of (anu) my heart (manasu) (manasanu) (literally mind) with utmost (ati) (vanajamunanati) energy (vEgana) (literally speed)

instead of enjoying (enayaka) with exceeding (mIra) love (prEma) wealth (dhanamunu) and wife (bhAmanu) whom I married (konina) (literally acquired)?

O Lord rAma! Why should I blame You? I am only to be blamed.

(I failed to perform worship to Your Holy Feet in my heart with love; instead I enjoyed the wealth and wife.)

C3 I (nEnu) desired (valaciti) here (ilalOnu) (literally in this World) (nEnilalOnu), unknowingly (teiyaka), the deceitful (cala) tasks (kAryamulanu) undertaken (sEyu) by ordinary (kali) (literally of kali yuga) mortals (mAnavulu); but (kAni),

did I perform (jEsinAnA) severe (balu) penances (tapamulu) instead of desiring (valacaga) such tasks considering (eJci) them like (valenu) (valeneJci) riches (kalumulu) found (kaligina) in dreams (kalalOnu)?

O Lord rAma! Why should I blame You? I am only to be blamed.

(I desired deceitful tasks performed ordinary mortals which I should have treated as bad dreams; I did not perform severe penances.)

C4 O The Most (vara) Distinguished (tilaka) One of the Solar – benefactor (Apta) of Lotus (jalaja) (jalajApta) - race (kula)!

if one listens (vInula vinnA) (literally hearing in the ears) to Your (nI) stories (kathalu), even worst (balu) sins (pApamulu) will be decimated (pOnu);

but, then (kAni), I do not know (teiya) what (EmO) the effect (phalamu) (phalamEmO) of the worship (pUja) performed by me in my previous (toli) births (janmamula) that I have not been able get the favour (vazyulu kAni) (literally not being in one's grip) of lakSmI – Goddess of wealth (kalumula celi) and sarasvati – Goddess of speech (palukula celi) (celulu);

O Lord rAma! Why should I blame You? I am only to be blamed.

(By listening to Your stories, one sins will be decimated; I do not know whether it is the effect of worship done in my previous births that I could not get the favour of lakSmI and sarasvati.)

C5 O Lord wielding (dhara) bow (cApa) and arrow (zara)! O Lord praised (nuta) by blessed (vara) ascetics (yOgi)! O Lord whose avatAra is a total (paripUrNa) human (nara) embodiment (rUpa)! O blessed (vard) Lord who protects (paripAla) this tyAgarAja at all times (niratamu)!

when the medallion (birudu) of unfailingly (sthiramuga) (literally firmly) showing compassion (karuNiJcu) towards celestials (sura) and brAhmaNas (bhUmi surulanu) (literally celestials on the Earth) shines (meraya) in Your (nI) hands (karamuna),

O Lord rAma! why should I blame You? I am only to be blamed.

(You are famous as the sure-protector of virtuous people; obviously I do not come in that category.)

Notes -

C2 - sanakAdi - sana, sanaka, sanatkumAra, sanandana – mind born sons of brahmA.

C4 – vinnA – It is given as ‘vinna’ in all the books. However, in the present context, the ending vowel should be elongated to mean ‘if’.

C4 – celulu – Goddesses – applies to lakSmI and sarasvati in a combined manner. However, for the purpose of translation, the singular form (celi) has been taken. Any suggestions ???

## **kaligiyuNTE gadA-kIraVANI**

In the kRti ‘kaligiyuNTE gadA’ – rAga kIraVANI, zrI tyAgarAja blames his own fate for all the misery.

P kaligiyuNTE gadA galgunu  
kAmita phala dAyaka

A kalini(y)iGgitam(e)rugaka ninn(A)DukoNTi  
calamu cEyaka nA talanu cakkani vrAta (kaligi)

C bhAgavat(A)grEsarulagu nArada  
prahlAda parazara rAmadAsulu  
bAguga zrI raghurAmuni padamula  
bhakti jEsina rIti tyAgarAjunik(i)puDu (kaligi)

Gist

O Lord who bestows the desired results! Had I been endowed with (good fortune), only then it would happen (that I attain what I desire)!

Without understanding the indications (or intentions) of the kali age, I (unnecessarily) blamed You; please do not be obstinate towards me; had I been endowed with favourable fate, only then it would happen that I attain what I desire!

Had this tyAgaraja now been endowed with the same kind of devotion, with which the most eminent of the devotees like sage nArada, prahlAda, sage parAzara, rAmadAsa and others, nicely worshipped the holy feet of zrI raghurAma, only then it would happen that I attain what I desire.

Word-by-word Meaning

P O Lord who bestows (dAyaka) the desired (kAmita) results (phala)!  
Had I been endowed with (kaligiuNTE gadA) (good fortune), only then it would happen (galgunu) (that I attain what I desire)!

A Without understanding (erugaka) the indications (or intentions) (iGgitamu) of the kali (kalini) (kaliniyiGgitamerugaka) age (yuga), I (unnecessarily) blamed (AdukoNTi) You (ninnu) (ninnADukoNTi);  
please do not (cEyaka) be obstinate (calamu) towards me;

O Lord who bestows the desired results! Had I been endowed with favourable (cakkani) fate (talanu vrAta) (literally writing on the head), only then it would happen that I attain what I desire!

C Had this tyAgaraja now (ipuDu) (tyAgarAjunikipuDu) been endowed with the same kind of (rIti) devotion with which the most eminent (agrEsarulagu) of the devotees (bhAgavata) (bhAgavatAgrEsarulagu) like sage nArada, prahlAda, sage parAzara, rAmadAsa and others (rAmAdAsulu), nicely (bAguga) worshipped (bhakti jEsina) (literally did devotional service) the holy feet (padamula) of zrI raghurAma (raghurAmuni), only then it would happen that I attain what I desire.

Notes –

A – kalini iGgitamu – The implication of this is a little difficult to understand. However, the evils innate to kali yuga are described in zrImad bhAgavataM – Book 12, Chapter 2. The means to escape the evils of kali yuga are detailed the Chapter 3 ibid. Please visit website for full text – <http://www.srimadbhagavatam.org/downloads/bhagavatam-canto12.html#2>

The following famous verses of bhajana sampradAya are also relevant – Lord said -

nAhaM vasAmi vaikunThe na yOgi hRdayE ravau |  
madbhakta: yatra gAyanti tatra tiSThami nArada ||  
kalau kalmaSa cittAnAM pApadravyOpa jIvinAM |  
vidhikriyA vihInAnAM gatiR gOvinda kIrtanaM ||

“O nArada! Neither I live vaikunTha nor in the hearts of yOgi. I am indeed there where my bhaktas are singing (my praises).

In the kali yuga, for those who are of impure minds, those who are living on ill-gotten wealth and those who are bereft of proper conduct as stipulated in zAstra, singing the praise of Lord Govinda is the only saving grace.”

C - parAzara – Father of sage vyAsa

C – rAmadAsu – known as bhadhrAcala rAmadAsu - In order to know his complete story and songs, please visit the web site - <http://www.engr.mun.ca/~adluri/telugu/classical/satakams/rit/dasarathi.html>

## kanulu tAkani-kalyANavasanta

In the kRti ‘kanulu tAkani’ – rAga kalyANa vasanta, zrI tyAgarAja criticises those who blame others.

P kanulu tAkani para kAntala manas(e)TulO rAma

A nana bONulapai nEram(a)na nOr(E)mi rAma (kanulu)

C1 ghOra bhUta patini jUci dAruk(A)raNya satulu  
mera mIri bhuvini(y)apadUru galga jESirE (kanulu)

C2 mana mOhan(A)nanda mada cakOra nayana kunda  
radana candra vadana sundar(A)Gga tyAgarAja vinuta (kunulu)

Gist

O Lord rAma! O Lord who charms the mind! O Lord whose eyes are blissful like those of cakOra which is excited having drunk the moon beams! O Lord who has jasmine like teeth! O Moon Faced! O Lord of beautiful body! O Lord praised by this tyAgarAja!

Who knows what is the state of mind of other women on whom none has set eyes?

Why one should have cheeks to say ‘it is the fault on the budding girls’?  
Having seen Lord ziva, didn’t the women of the dAruka forest bring  
infamy in this World by exceeding the bounds?

Word-by-word Meaning

P O Lord rAma! Who knows (eTulo) what is the state of mind (manasu)  
(manaseTulo) of other (para) women (kAntala) on whom none has set (tAkani)  
eyes (kanulu)?

A O Lord rAma! Why (Emi) one should have cheeks (nOru) (nOrEmi) to  
say (ana) ‘it is the fault (nERamana) on (pai) the budding (nana) girls (bOnulu)  
(bONulapai)’?

O Lord rAma! Who knows what is the state of mind of other women on  
whom none has set eyes?

C1 Having seen (jUci) Lord ziva – the chieftain (patini) of terrible (ghora)  
beings (bhUta) – didn’t the women (satulu) of the dAruka forest (araNya)  
(dArukAraNya),

bring (galga jEsirE) infamy (apadUru) in this World (bhuvini)  
(bhuviniyapadUru) by exceeding (mIri) the bounds (mera)?

O Lord rAma! Who knows what is the state of mind of other women on  
whom none has set eyes?

C2 O Lord who charms (mOhana) the mind (mana)! O Lord whose eyes  
(nayana) are blissful (Ananda) (mOhanAnanda) like those of cakOra which is  
excited (mada) having drunk the moon beams!

O Lord who has jasmine (kunda) like teeth (radana)! O Moon (candra)  
Faced (vadana)! O Lord of beautiful (sundara) body (AGga) (literally limbs)  
(sundarAGga)! O Lord praised (vinuta) by this tyAgarAja!

O Lord rAma! Who knows what is the state of mind of other women on  
whom none has set eyes?

Notes –

General – This kRti is not found in the books of CR and TSV/AKG.

General – The purport and context of this kRti are not clear.

C1 – ghOra bhUta – ghosts etc which form part of attendants of Lord  
ziva. As they are terrible to behold, they are called ‘ghOra’.

C1 - ghOra bhUta pati – dArukAraNya satulu – This story refers to Lord  
ziva taking the form of mendicant beggar (bhikSATana) and quelling the pride of  
the ascetics of dAruka vana. Please visit the following web sites for complete  
information – <http://www.shaivam.org/siddhanta/mabhik.html> . Please visit  
website - <http://www.SivanandaDlshq.org/> to download (free) e-book ‘Lord Siva  
and His Worship’ by Swami Sivananda – including the above referred story.  
There are many other books which can be freely downloaded from the site.

C2 – cakOra – Greek partridge (perdix rufa)– fabled to subsist on moon  
beams; hence ‘an eye drinking the nectar of a moon-like face’ is poetically called  
cakOra; the eyes of cakOra turn red when they look on poisoned food – source  
Monier’s Sanskrit Dictionary.

## **sattalEni-nAgAnandini**

In the kRti ‘sattalEni dinamulu’ – rAga nAganandini, zrI tyAgarAja  
deplores the deterioration of authority in kaliyuga.

P satta lEni dinamulu vaccenA  
 A satta mAtramA sac-citta zAyi  
 sAkEta nilaya daiva (satta)  
 C kali lOna prathama pAdamulO  
 tali-daNDri guru bhaktiyu lEka  
 palumAru duS-kRtyamb(o)narpa  
 valenA tyAgarAja nuta daiva (satta)

Gist

O Pure Existence! O Lord abiding in the pure minded people! O Lord resident of ayOdhya! O Lord praised by tyAgarAja!  
 Have days of anarchy come upon us?  
 Have days of absence of divine rule come upon us?  
 In the age of kali, in the very first quarter itself, should people often commit wicked deeds, without having devotion towards one's parents and preceptor?

Word-by-word Meaning

P Have days (dinamulu) of anarchy (satta lEni) come upon us (vaccenA)?  
 A O Pure (mAtramA) Existence (satta)! O Lord abiding (zAyi) in the pure (sat) minded (citta) (saccitta) people! O Lord resident (nilaya) of ayOdhya (sAkEta)!  
 Have days of absence of divine (daiva) rule come upon us?  
 C In (lOna) the age of kali, in the very first (prathama) quarter (pAdamulO) itself,  
 should (valenA) people often (palumAru) commit (onarpa) wicked deeds (duS-kRtyambu) (duSkRtyambonarpa),  
 without having (lEka) devotion (bhaktiyu) towards one's parents (tali-daNDri) and preceptor (guru)?  
 O Lord praised by tyAgarAja! Have days of absence of divine (daiva) rule come upon us?

Notes -

P – satta - Though this has been translated as 'power', in modern times, the word 'satta' means 'rule'.

A – satta – here this word indicates the 'sat' of 'sat-cit-Ananda'.

C – tali-daNDri – In some books, this is given as 'talli taNDri'. However, as per Telugu Dictionary, these words are correct. Accordingly, the same have been adopted. Any suggestions ???

C - prathama pAda – the present age is called the first quarter of kali yuga.

## **rAma rAma gOvinda-saurASTraM**

In the kRti 'rAma rAma gOvinda' – rAga saurASTraM, zrI tyAgarAja deplores the deterioration of standards and the problems faced by devotees.

P rAma rAma gOvinda nanu rakSiJcu mukunda  
 C1 kali yuga manujulu nIku mAhaAtmyamu  
 galadu lEdanE kAlam(A)yegA (rAma)

- C2 kAmuni dAsulu nA palukula vini  
kAvalasinaTulan(A)DanAye gadA (rAma)
- C3 pAmarulanu kani siggu paDucu mari  
mOMu marugu jESi tiruganAyenu (rAma)
- C4 krovvu gala narula koniyADaga ciru  
navvulatO nanu jUDanAye gadA (rAma)
- C5 mati hInulu zrI pati dAsulak(I)  
gati rArAd(a)ni balkanAye gadA (rAma)
- C6 namminAD(a)nE pEruk(ai)na nI  
tammunitOn(ai)na balkanaitivi (rAma)
- C7 kAry(A)kAryamu samamAyenu nI  
zauryam(e)ndu dAcukoNTiv(a)yyO (rAma)
- C8 rAka rAka bratuk(i)TlAyenu zrI  
tyAgarAja nuta taruNamu gAdu (rAma)

Gist

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! O Lord  
praised by this tyAgarAja!

The times are such that people of this kali age have started questioning  
whether there is any greatness in You or not.

Aren't those who are slaves to lust, even after listening to my words,  
speaking whimsically?

Times are such that seeing the wicked, one goes about feeling shy and  
also covering one's face to avoid them.

Isn't that You also happen to look at me with a derisive smile on Your  
face because I praised head-strong people? (Or Because I praised head-strong  
people, isn't it that they also happen to look at me with a derisive smile?)

Isn't it that idiots have started talking that this pitiable condition need  
not have come about to the devotees of viSNu?

Considering that I have placed faith in You, You didn't tell at least to  
lakSmaNa symbolically to look after me.

Righteous actions and forbidden actions are on same footing; Alas!  
where have You concealed Your heroism?

Of late, the state of affairs has come to such a pause; this is not time to  
neglect me.

Please protect me.

Word-by-word Meaning

P O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please  
protect (rakSiJcu) me (nanu).

C1 The times are such (kAlamAyegA) that people (manujulu) of this kali age  
(yuga) have started questioning whether (anE) there is (galadu) any greatness  
(mAhAtmyamu) in You (nIku) or not (lEdu) (lEdanE);

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please  
protect me.

C2 Aren't (gadA) those who are slaves (dAsulu) to lust (kAmuni), even after listening (vini) to my (nA) words (palukula), speaking (ADanAye) whimsically (kAvalasinaTulanu) (literally to suit them) (kAvalasinaTulanADanAye)?

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C3 Times are such that seeing (gani) the wicked (pAmarulanu), one goes about (tiruganAyenu) feeling shy (siggu paDucu) and also (mari) covering (marugu jEsi) one's face (mOmu) (to avoid them);

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C4 Isn't that You also happen (gadA) to look (jUDanAye) at me (nanu) with a (derisive) smile (ciru navvulatO) on Your face because I praised (koniyaDaga) head-strong (krovvu gala) people (narula)? (Or Because I praised head-strong people, isn't it that they also happen to look at me with a derisive smile?)

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C5 Isn't it that (gadA) idiots (mati hInulu) have started talking (balkanAye) that (ani) this (I) (pitiabile) condition (gati) need not have come about (rArAdu) (rArAdani) to the devotees (dAsulaku) of viSNu – Consort (pati) of lakSmi (zrI)?

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C6 Considering that (anE) I have placed faith (namminADu) (namminADanE) in You, You didn't tell (balkanaitivi) at least (aina) to lakSmaNa – your (nI) brother (tammunitOnu) (tammunitOnaina) symbolically (pEruku) (pErukaina) (literally name-sake) (to look after me);

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C7 Righteous actions (kArya) and forbidden actions (akAryamu) (kAryAkAryamu) are on same footing (samamAyenu);

Alas (ayyO)! where (endu) have You concealed (dAcukoNTivi) (dAcukoNTivayyO) Your heroism (zauryamu) (zauryamendu)?

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

C8 O Lord praised (nuta) by this tyAgarAja! Of late (rAka rAka), the state of affairs (bratuku) (literally livelihood) has come to such a pause (iTlAyenu) (bratukiTlAyenu); this is not (gAdu) time (taruNamu) (to neglect me);

O Lord rAma! O Lord rAma! O Lord gOvinda! O Lord mukunda! Please protect me.

Notes –

C1 – As given in the book of TKG. However, this caraNa is given as anupallavi in the book of TSV/AKG. This needs to be checked. Any suggestions ???

C7 – kArya akArya – In this regard the following verse from zrImad bhagavad gItA, Chapter 16 –

tasmAcchAstraM pramANaM tE kAryAkAryavyavasthitaU ||  
jnAtvA zAstravidhAnOktaM karma kartumihArhasi || 24 ||

“So let the zAstras be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the zAstras, thou shouldst act here.” (Translation by Swami Swarupananda)

C8 – rAka rAka - In the book of TSV/AKG this has been translated as ‘gradually or of late’. However, the proper word for ‘gradually or of late’ is ‘rAnu rAnu’. Further, in all the books it is given as ‘rAga rAga’ which is not the correct form. In tamil ‘vara vara’ is the word used for ‘gradually’. It is not clear whether the tamil word ‘vara vara’ has been literally taken into telugu. The meaning is left as it is, but the kRti words have been changed to ‘rAka rAka’. The same words also occur in the kRti ‘rAma daivama’ – rAga suraTi with same meaning. Any suggestions ???

C8 – bratuku iTlAyenu – the state of affairs has come to such a pause – what zrI tyAgarAja brought out in the earlier caraNas.

## **sarvAntaryAmi-bhairavi**

In the kRti ‘sarvAntaryAmi’ – raga bhairavi, zrI tyAgarAja wonders as to how the Lord is controlling this Universe.

P sarv(A)ntaryAmi nIv(a)nE  
sAmrAjyamu nijamE rAma

A nirvAhamu lEni(y)I janula kani  
nirmal(A)tmul(e)Tu sairiJcirO gAni (sarva)

C dAri teliya lERu kondaru  
daridrul(ai)nAru su-dur-  
ahaGkArulai parama nikRSTa  
mat(A)cArul(ai)nAru  
jArul(ai)nAr(a)di gAka tAru  
mAru panulu jEsedaru  
saMsArul(ai)nAru tyAgarAja  
svAnta sadana kapaTam(E)mO teliya (sarva)

Gist

O Lord rAma! O Indwelling Lord of this tyAgarAja!  
Is the empire (of Universe), where You are (said to be) the inner regulator of everyone (thing), real?

I am rather surprised as to how the pure minded tolerated having seen these people who do not have any regulation.

Some do not know the right path; some became poverty stricken; some being etreme egotists, became followers of most despicable opinions; some became paramours of married women; moreover, they performed disorderly tasks; some became totally involved in the Worldly Existence. I do not understand what this game of deception is.

Word-by-word Meaning

P O Lord rAma! Is the empire (sAmrAjyamu) (of Universe), where You (nIvu) are (said to be) (anE) (nIvanE) the inner regulator (antaryAmi) of everyone (thing) (sarva) (sarvAntaryAmi), real (nijamE)?



A I am rather (gAni) surprised as to how (eTu) the pure (nirmala) minded (Atumulu) (nirmalAtumuleTu) tolerated (sairiJcirO) having seen (kani) these (I) people (janula) who do not have (lEni) (lEniyI) any regulation (nirvAhamu);  
O Lord rAma! Is the empire of Universe, where You are (said to be) the inner regulator of everyone, real?

C Some (kondaru) do not (lEru) know (teliya) the right path (dAri);  
some became (ainAru) poverty stricken (daridrulu) (daridrulainAru);  
some being etreme egotists (su-dur-ahaMkarulai) became (ainAru) followers (AcArulu) of most (parama) despicable (nikRSTa) opinions (mata) (matAcArulainAru);  
some became (ainAru) paramours of married women (jAruLu); moreover (adi gAka) (jArulainAradi),  
they performed (jEsedaru) disorderly (tAru mAru) tasks (panulu);  
some became (ainAru) totally involved in the Worldly Existence (saMsArulu) (saMsArulainAru);  
O Indwelling (svAnta sadana) Lord of this tyAgarAja! I do not understand (teliya) what (EmO) this game of deception (kapaTamu) (kapaTamEmO) is;  
O Lord rAma! Is the empire of Universe, where You are (said to be) the inner controller of everyone, real?

Notes –

## **evaraina lErA-siddhasEna**

In the kRti ‘evaraina lErA’ – rAga siddhasEna, zrI tyAgarAja asks whether there is no competent persons to tell Lord about the miserable state in the kali yuga

P evaraina lErA peddalu  
ilalOna dInula brOvanu

A bhava sAgaramuna cariJcu  
balu gAsi rAmunitO telupa (evaraina)

C kali mAnav(A)dhamula kAryamulu  
kAma matsar(A)dula kRtyamulu  
cala cittamu lEni vAr(i)puDu  
cAla tyAgarAja nutinitO telupa (evaraina)

Gist

Are there no elders in this World to protect the humble?  
Are there no elders in this World to inform zrI rAma about the terrible distress found in the Ocean of Worldly Existence?  
Are there no elders in this World now who do not have wavering mind, to inform zrI rAma – the Lord praised by this tyAgarAja in detail about the actions of the base people of this kali yuga, and the workings of lust, envy etc?

Word-by-word Meaning

P Are there no (evaraina lErA) elders (peddalu) in this World (ilalOna) to protect (brOvanu) the humble (dInula)?

A Are there no elders in this World to inform (telupa) zrI rAma (rAmunitO) about the terrible (balu) distress (gAsi) found (cariJcE) in the Ocean (sAgaramuna) of Worldly Existence (bhava)?

C Are (vAru) there no elders in this World now (ipuDu) who do not have (lEni) (lEnivAruiDu) wavering (cala) mind(cittamu), to inform (telupa) zrI rAma – the Lord praised (nuta) (nutinitO) by this tyAgarAja in detail (cAla) about the actions (kAryamulu) of the base (adhamulu) people (mAnava) (mAnavAdhamula) of this kali yuga, and the workings (kRtyamulu) of lust (kAma) (literally desire) envy (matsara) etc (Adula) (matsarAdula)?

Notes –

P – brOva – this is how it is given in all the books other than that of TKG, wherein it is given as 'brOvanu'. This needs to be checked. Any suggestions ???

## **kali narulaku-kuntaLavarALi**

In the kRti 'kali narulaku' – rAga kuntaLavarALi, zrI tyAgarAja seems to regret his action in telling about the greatness of tAraka nAma to people of kali yuga.

P kali narulaku mahimalu  
telipi(y)Emi phalam(a)na lEdA

A ilanu velayu vara vRSabh(A)dulak(a)Tukula  
ruci teliyu candamu kAn(I) (kali)

C dAra sutulakai dhanamulakai Uru  
pErulakai bahu pedda tanamukai  
sAreku bhakta vEsamu konu vAriki  
tAraka nAma zrI tyAgarAj(A)rcita (kali)

Gist

O Lord worshipped by this tyAgarAja!

Didn't I say as to what is the benefit of telling the people of this kali yuga about the potency (of Your name)?

It is indeed like the great bulls and the like, shining in this World, knowing the taste of parched rice.

Didn't I say as to what is the benefit of telling about the potency of Your name, which carries one across the Ocean of Worldly Existence, to the people of this kali yuga who, for the sake of wife, children, wealth, name and fame, and great honour, always don the garb of a devotee?

Word-by-word Meaning

P O Lord! Didn't (lEdA) I say (ana) as to what (Emi) is the benefit (phalamu) (phalamana) (literally fruit) of telling (telipi) (telipiyEmi) the people (narulaku) of this kali yuga about the potency (mahimalu) (of Your name)?

A It is indeed (kAni) like (candamu) the great (vara) bulls (vRSabha) and the like (Adulaku), shining (velayu) in this World (ilanu), knowing (teliyu) the taste (ruci) of parched rice (aTukula) (vRSabhAdulakaTukula);

O Lord! Didn't I say as to what is the benefit of telling these (I) (kAnI) people of this kali yuga about the potency (of Your name)?

C O Lord worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
Didn't I say as to what is the benefit of telling about the potency of Your name (nAma), which carries one across (tAraka) the Ocean of Worldly Existence, to the people (vAriki) of this kali yuga who –  
for the sake of wife (dAra), children (sutulakai), wealth (dhanamulakai), name and fame (Uru pErulakai), and great (bahu) honour (pedda tanamukai),  
always (sAreku) don (konu) (literally have) the garb (vEsamu) of a devotee (bhakta)?

Notes –

A – vRSabhAdula – this is how it is given in all books other than that of TSV/AKG, where it is given as 'vRSa rAjula'. This word (vRSa rAjula) is given as an alternative word in the book of TKG. This needs to be checked. Any suggestions ???

A – kAnI – this is how it is given in the book of TSV/AKG. In all other books, this given as 'kAni'. As 'kAnI' seems to be more appropriate in the context for joining with the pallavi, the same has been adopted. This needs to be checked. Any suggestions ???

A – vRSabha – this word seems to have been deliberately used because it mainly means one who is chief, best, excellent etc. Though this has been translated here as 'bulls', in my humble opinion, this actually mean so called 'great men' who do not know the potency of the name 'rAma', like the taste and value of parched rice not being known to bulls.

In this regard, the following verses of zrImad-bhAgavataM, Book 10, Chapter 81 (episode of sudAmA) is relevant –

kRSNa said to sudAmA –

nanvEtadupanItaM mE paramaprINanaM sakhe |  
tarpayantyaGga mAM vizvamEtE pRthukataNDula: || 9 ||

“Here You have brought Me something which I like most. These grains of beaten rice will satisfy not only Me, but the whole world.”

## **nijamuga nI mahima-zahAna**

In the kRti 'nijamuga nI mahima' – rAga zahAna, zrI tyAgarAja makes stinging criticism of the hypocrites masquerading as devotees of Lord and preaching without themselves knowing the truth.

P nijamuga nI mahima telpa lEru

A bhajana sEyum(a)ni palikiri kAni  
aja gaja simha zRgAl(A)ntaram(a)ni (nija)

C buddhi(y)anu tallini viSaya viTulaku  
proddun(o)sagi paikamul(A)rjiJcE  
siddhulu sujanula sabhaku rA nErani  
peddalulu zrI tyAgarAja vinuta rAma (nija)

Gist

O Lord rAma praised by this tyAgarAja!

The (so called) ‘accomplished persons’ who earn money by offering, since morning, the mother called intellect to the libertines called objects of senses and the (so called) ‘great men’ who do not happen come to the assembly of virtuous people - (these people) cannot tell truly about Your might.

They ask people to chant names of Lord; but they cannot tell truly about Your might which is as different as that between a goat and elephant, and lion and jackal.

#### Word-by-word Meaning

P They cannot (lEru) tell (telpa) truly (nijamuga) about Your (nI) might (mahima).

A They ask (palikiri) people to (ani) chant (sEyumu) (sEyumani) names of Lord (bhajana); but (kAni)

they cannot tell truly about Your might which is as different (antaramu) as that (ani) between a goat (aja) and elephant (gaja), and lion (simha) and jackal (zRgAla) (zRgAlAntaramani).

C The (so called) ‘accomplished persons’ (siddhulu) who earn (ArjiJcE) money (paikamulu) (paikamulArjiJcE) by offering (osagi) since morning (prodduna) (proddunosagi) the mother (tallini) called (anu) intellect (buddhi) (buddhiyanu) to the libertines (viTulaku) called objects of senses (viSaya) and

the (so called) ‘great men’ (peddalu) who do not happen (nErani) come (rA) to the assembly (sabhaku) of virtuous people (sujanula) -

O Lord rAma praised (vinuta) by this tyAgarAja!

(these people) cannot tell truly about Your might.

Notes –

P – mahima – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as ‘mahimalu’. This needs to be checked. Any suggestions ???

A - aja gaja simha zRgAla antara - Lord rAma’s name is tAraka mantra for delivering one from the Ocean of Wordly Existence. But, the so called preachers who are ever utilising their intellect for earning money, do not know the truth and the potency of chanting Lord’s name. How can they truthfully convey the message?

In the kriti ‘bhakti biccamiyyavE’ rAga zaGkarAbharaNaM zrI tyAgarAja asks ‘what avail if the capability of chanting (or reciting) and discoursing of/on epics, Agama, sciences and vEda accrue to clever persons?’

C – buddhiyanu tallini viSaya viTulaku proddunosagi – please also refer to zrI tyAgarAja kRti ‘manasu viSaya naTa viTulaku’ – rAga nATakuraJji

C – tyAgarAja vinuta rAma – this is how it is given in the books of TKG and TSV/AKG. However, in the CR, the word ‘rAma’ is not found. This needs to be checked. Any suggestions ???

C – siddhulu – peddalu – these are words of sarcasm.

## **kAsiccEdE-gauLipantu**

In the kRti ‘kAsiccEdE goppAyenurA’ – rAga gauLipantu, zrI tyAgarAja criticizes those kings who indulge in charity alone.

P kAs(i)ccEdE gopp(A)yenurA  
kalilO rAjulaku

A (hari) dAsulu sEvimpar(a)nucu prabhuvulu

daya mAniri param(e)Jcaga pOyiri (kAsu)

C     rAjAGgamu koraku nAlgu jAtula  
       rakSaNa para sukhamO  
       rAjasulai sanmArgam(e)rugaka  
       parAku sEya ghanamO  
       Ajanmamu golicE vipra varulak-  
       (A)nandamu galadO tyAga-  
       rAja vinuta nI mAya gAni  
       nIraja nayana sujan(A)gha vimOcana (kAsu)

Gist

O Lord praised by this tyAgarAja! O Lotus Eyed! O Lord who relieves the sins of virtuous people!

In the kali Yuga, giving money has become a meritorious act for the Kings. The Lords abandoned compassion thinking that the servants of Lord hari would not salute them; they failed to think about the next World.

Will nourishing the four castes just for the needs of State bring happiness of next World? is it worthy of them not to know about the right-path by becoming desires-oriented and ignore it (right path)? is true happiness attainable by those blessed brAhmins (or learned people) who serve (the Kings and rich) throughout their life? These are but Your delusion at work!

Word-by-word Meaning

P     In the kali Yuga (kalilO), giving (iccEdE) money (kAsu) (kAsiccEdE) has become (AyenurA) a meritorious act (goppa) (goppAyenurA) for the Kings (rAjulu) (rAjulaku).

A     The Lords (prabhuvulu) have abandoned (mAniri) compassion (daya) thinking that (anucu) the servants (dAsulu) of Lord hari would not salute (sEvamparu) (sEvimparanucu) them;

       they failed to think (eJcaga pOyiri) about the next World (paramu) (parameJcaga);

       in the Kali Yuga, giving money has become a meritorious act for the Kings.

C     Will nourishing (rakSaNa) the four (nAlgu) castes (jAtula) just for the needs (koraku) of State (rAjAGgamu) bring happiness (sukhamO) of next World (para)?

       is it worthy (ghanamO) of them not to know (erugaka) about the right-path (sanmArgamu) (sanmArgamerugaka) by becoming desires-oriented (rAjasulai) and ignore (parAku sEya) it (right path)?

       is true happiness (Anandamu) attainable (galadO) by those blessed brAhmins (or learned people) (vipra varuluku) (varulakAnandamu) who serve (golicE) (the Kings and rich) throughout their life (Ajanmamu)?

       O Lord praised (vinuta) by this tyAgarAja! O Lotus (nIraja) Eyed (nayana)! O Lord who relieves (vimOcana) the sins (gha) of virtuous people (sujana)! These are but (gani) Your (nI) delusion (mAya) at work!

       in the Kali Yuga, giving money has become a meritorious act for the Kings.

Notes –

A – (hari) – this word is given in brackets in all the books other than TSV/AGK. This needs to be checked. Any suggestions ???

C – daya mAniri - In regard to the State-craft, please refer to zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 100, wherein zrI rAma treats the subject in-extenso.

## enta muddO-bindumAlini

In the kRti ‘enta muddo’ – rAga bindumAlini, zrI tyAgarAja pities people who fall for lust without knowing the beauty of the Lord.

P enta muddO enta sogasO  
evari valla varNimpa tagunE

A enta vAralaina gAni kAma  
cint(A)krAntulainAru (enta)

C atta mIda kanul(A)saku dAsulai  
satta bhagavata vEsulairi  
dutta pAla ruci teliyu sAmyamE  
dhurINuDau tyAgarAja nutuDu (enta)

Gist

How charming and how pretty is the Lord! Whoever is capable of describing it?

No matter how great people are, they became besieged by thoughts of lust !

People fearing their mother-in-law, becoming slaves to lust, but darn the garb of the excellent devotees of the Lord; it is like the pot knowing the taste of its contents – milk; but, how charming and how pretty is the Lord praised by this tyAgarAja – prop of the Universe! Whoever is capable of describing it?

Word-by-word Meaning

P How (enta) charming (muddO) and how (enta) pretty (sogasO) is the Lord! Whoever is (evarivalla) capable of (tagunE) describing (varNimpa) it?

A No matter (gAni) how great (enta) people are (vAralaina), they became (ainAru) besieged (AkrAntulu) by thoughts (cinta) (cintAkrAntulainAru) of lust (kAma)!

But, how charming and how pretty is the Lord! Whoever is capable of describing it?

C People fearing their mother-in-law (atta mIda kanulu), becoming slaves (dAsulai) to lust (Asaku) (kanulAsaku),

(but) darn the garb (vEsulairi) of the excellent (satta) devotees (bhagavata) of the Lord;

it is like (sAmyamE) the pot (dutta) knowing (teliyu) the taste (ruci) of its contents – milk (pAla);

but, how charming and how pretty is the Lord praised (nutuDu) by this tyAgarAja – prop of the Universe (dhurInuDau) (one who bears burden)! Whoever is capable of describing it?

Notes –

A – kAma – this is how it is given in the books of TSV/AKG and ATK; in the book of TKG and CR, this is given as ‘kAnta’; in the book of TKG, ‘kAma’ is given as an alternative word. This needs to be checked. Any suggestions ???

C – atta mIda kanulu – being slave to lust, and thence to the wife, one does not dare transgress orders of mother-in-law.

C – dutta pAla ruci – Container cannot know the taste of its contents. When read in conjunction with Anupallavi wordings – ‘minds besieged by lust’ (kAma cintAkrAntulainAru), this would mean that those whose minds are besieged by lust – but pretend to be true devotees - cannot know the beauty of indwelling Lord – which zrI tyAgarAja states ‘whoever can describe?’ (evari valla varNimpa tagunE).

Similar sentiment is expressed in the kRti ‘rAma nIyeDa’ – rAga karaharapriya –

kAmini vESa dhAriki sAdhvI naDataIEmaina telusuna

“Can a person playing the role of a woman know anything about the conduct of a chaste woman?”

Also in kRti ‘manusu svAdhInamaina’ – rAga karaharapriya, zrI tyAgarAja mentions about separation of ‘body’ from the ‘person’

tanuvu tAnu kAdaniyeJcu vAniki tapasu cEyanEla

“Why should he, who considers that the body is not he, should perform penances?”

The kRti ‘sItA vara’ – rAga dEvagAndhAri wherein zrI tyAgarAja beholds the Indwelling Lord –

AkAza zarIramu brahmamanE  
AtmArAmuni tA sari jUcucu  
lOkAdulu cinmayamanu susvara  
lOluDau tyAgarAja sannuta

“O Lord well praised by this tyAgarAja who - himself directly beholding the Indwelling Lord to be the Supreme Lord who has space as His body, considering the Universe (the Worlds etc) to be pure consciousness, revels in the melodious sapta svara!”

## para lOka bhayamu-mandAri

In the kRti ‘para lOka bhayamu’ – rAga mandAri, zrI tyAgarAja pities those who consider enjoyments and possessions as the end and do not have any worry about the life after death.

- P para lOka bhayamu lEka  
bhava pAza baddhul(a)yyEru
- A kari vAji zRGgAr(A)rAma zibik-  
(A)dul(e)lla manakE kaligen(a)ni (para)
- C konna kAntalanu kanna biDDalanu  
vanne cIralanu vAna guDiselanu  
tinnagA kani daiva lOkam(a)ni  
tannukoLLalO tyAgarAja nuta (para)

Gist

O Lord praised by this tyAgarAja!  
Having no fear of the future World, people became bound in the noose of Worldly Existence.

Believing that all (possessions) like elephant, horse, charming gardens, palanquins etc are existing for one's sake only, having no fear of the future World, people became bound in the noose of Worldly Existence.

Considering their wives, progeny, colourful garments, and cottages to be of substance and treating such existence as heavenly abode, and because of consequent struggle, having no fear of about the future World, people became bound in the noose of Worldly Existence.

#### Word-by-word Meaning

P Having no (lEka) fear (bhayamu) of the future (para) World (lOka), people became (ayyEru) bound (baddhulu) (baddhulayyEru) in the noose (pAza) of Worldly Existence (bhava).

A Believing that (ani) all (possessions) (ella) like elephant (kari), horse (vAji), charming (zRGgAra) gardens (ArAma) (zRGArArAma), palanquins (zibika) etc (Adulu) (zibikAdulella) are existing (kaligenu) (kaligenani) for one's sake only (manakE) (literally for us),  
having no fear of the future World, people became bound in the noose of Worldly Existence.

C Considering (kani) (literally see) –  
their wives (konna kAntalanu) (literally women gotten in marriage),  
progeny (kanna biDDalanu) (literally begotten children),  
colourful (vanne) garments (cIralanu) (literally saris), cottages (vAna guDiselanu) (literally rain shelters) -  
to be of substance (tinnagA) (literally proper) and treating such an existence as (ani) heavenly abode (daiva lOkamu) (daivalOkamani), and because of consequent struggle (tannukoLLu) (tannukoLLalO),  
O Lord praised (nuta) by this tyAgarAja! having no fear of about the future World, people became bound in the noose of Worldly Existence.

#### Notes –

General – The alternative rAga name given in the book of TKG is 'nAmanArAyaNi'.

P – bhayamu lEka – this is how it is given in all the books. However, in the book of TSV/AKG, this is given as 'bhayamu lEkanE'. This needs to be checked. Any suggestions ???

P – bhava pAza – this could be translated as 'attachment to Worldly objects' also. However, in view of the ensuing word 'baddhulu', the meaning 'noose' has been preferred. Any suggestions ???

A – zRGgArArAma – This is how it is given in the books TKG and TSV/AKG; in the book of TKG, the meaning adopted is 'unique gardens'. However, in the book of CR and ATK, this is given as 'zRMgAra rAma'; in the book of CR, the meaning adopted is 'lovely women'. 'Women' is mentioned in the caraNa; anupallavi seems to refer to possessions other than wife and children. Though both words seem to fit, the first meaning seem more appropriate in the present context. This needs to be checked. Any suggestions ???

A – manakE kaligenani – In this regard, the dialogue between sage yAjnavalkya and his wife maitrEyi (brahadAraNyaka upaniSad, II.iv.) is relevant

–  
“It is not for the sake of all, my dear, all is loved, but for one's own sake that is loved. The self, my dear maitrEyi, should be realised – should be heard of, reflected on and meditated upon...” (Translation by Swami Madhavananda)



For complete translation of the upanishad, please refer to -  
<http://www.sacred-texts.com/hin/sbe15/sbe15061.htm>

## **rAma nIyeDa-kharaharapriya**

In the kRti 'rAma nIyeDa prEma' – rAga kharaharapriya, zrI tyAgarAja states that those who do not have love towards the Lord, would not know the taste of Lord's names.

- P rAma nI(y)eDa prEma rahitulaku  
nAma ruci telusunA O sItA
- A kAmini vESa dhAriki sAdhvI naData-  
l(E)maina telusunA(y)A rIti sItA (rAma)
- C tana saukhyamu tAn(e)rugaka(n)orulaku  
tagu bOdhana sukhamA  
ghanamagu puli gO rUpam(ai)tE tyAgar-  
rAja nuta zizuvu pAlu galgunA (rAma)

Gist

O Lord sItArAma! O Lord praised by this tyAgarAja!  
Would those who are devoid of love towards You, know the taste of Your name?

Can a person playing the role of a woman know anything about the conduct of a chaste woman? In the same manner, would those who are devoid of love towards You, know the taste of Your name?

Even without realising one self own happiness, will it be possible to advise other persons properly about it? If a terrific tiger dons the garb of a cow, would milk also well up from it for the calf (of cow)?

Word-by-word Meaning

P O Lord sItArAma! Would those who are devoid (rahitulaku) of love (prEma) towards (eDa) You (nI) (nIyeDa), know (telusunA) the taste (ruCi) of Your name (nAma)?

A Can a person playing (dhAriki) the role (vESa) of a woman (kAmini) know (telusunA) anything (Emaina) about the conduct (naDataLu) (naDataLEmaina) of a chaste woman (sAdhvI)?

In the same (A) (telusunAyA) manner (rIti), O Lord sItArAma!  
Would those who are devoid of love towards You, know the taste of Your name?

C Even without realising (erugakanu) one self (tAnu) own (tana) happiness (saukhyamu) (literally comfort), will it be possible (sukhamA) (literally happy) to advise (bOdhana) other persons (orulaku) (tAnerugakanorulaku) properly (tagu) about it?

If a terrific (ghanamagu) tiger (puli) dons (aitE) (literally become) the garb (rUpamu) (rUpamaitE) of a cow (gO), O Lord praised (nuta) by this tyAgarAja! would milk (pAlu) also well up (galgunA) from it (tiger) for the calf (zizuvu) (of cow)?

O Lord sItArAma! Would those who are devoid of love towards You, know the taste of Your name?

Notes –

C – saukhyamu – this has been translated in all books as ‘bliss of self-realization’ in all the books. Though this seems to be appropriate, there is no such word in the kRti. Any suggestions ???

C – rUpamaitE – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘rUpamaina’. This needs to be checked. Any suggestions ???

C – zizuvu – this is how it is given in all the books other than that of TKG wherein it is given as ‘zizuvuku’. This needs to be checked. Any suggestions ???

## UrakE kalguna-zahAna

In the kRti ‘UrakE kalguna’ – rAga zahAna, zrI tyAgarAja enumerates the conditions for attaining devotion to Lord.

P UrakE kalguna rAmuni bhakti

A sArekunu samsAramuna jocci  
sAramani(y)eJcu vAri manasuna (UrakE)

C1 Alu sutulu juTTAlu vara  
sadanAlu kAya balAlu kanaka  
dhanAlu kala vibhavamula kani(y)asthiramul-  
(a)nE bhAgyazAlulaku gAka (UrakE)

C2 maJci vArini poDagAJci santatamu  
sEviJci manavin(A)lakiJci(y)Adari  
sAdhiJci sarvamu hari(y)aJcu telisi  
bhAviJci madini pUjiJcu vAriki gAka (UrakE)

C3 rAjasa guNa yukta pUjalan(o)nariJcaka  
aja sannuta tyAgarAjuni jihvapai  
rAjillu vara mantra rAjamunu  
sadA japiJcu maharAjulaku gAka (UrakE)

Gist

O Lord praised by brahma!

Would devotion towards zrI rAma arise spontaneously?

Would devotion towards zrI rAma arise spontaneously in the minds of those who, ever being immersed in the Worldly life, consider it to be of substantial?

Would devotion towards zrI rAma arise spontaneously excepting in those great and fortunate people who -

(a) looking at the gala of wife, children, relations, nice mansions, bodily strength, gold and wealth, consider them evanescent?

(b) beholding virtuous people, ever serving them, listening to their appeal, and accomplishing them respectfully, and worship the Lord in their minds understanding that everything is but Lord hari only and feeling so?

(c) without undertaking such worships which are endowed with the quality of (desire-based) actions, ever chant the tAraka nAma – the sacred and superior to all mantras which is shining on the tongue of this tyAgarAja?

Word-by-word Meaning

P Would devotion (bhakti) towards zrI rAma (rAmuni) arise (kalguna) spontaneously (UrakE)?

A Would devotion towards zrI rAma arise spontaneously -  
in the minds (manasuna) of those (vAri) who, ever (sArekunu) being  
immersed (jocci) in the Worldy life (samsAramuna), consider (eJcu) it to be (ani)  
of substantial (sAramu) (sAramaniyeJcu)?

C1 Would devotion towards zrI rAma arise spontaneously excepting (gAka)  
in those fortunate people (bhAgyazAlulaku) who -  
looking at (kani) the gala (vibhavamula) of (kala) -  
wife (Alu), children (sutulu), relations (juTTAlu), nice (vara) mansions  
(sadanAlu), bodily (kAya) strength (balAlu), gold (kanaka) and wealth (dhanAlu),  
consider (anE) (literally say) them evanescent (asthiramulu)  
(kaniyasthiramulanE)?

C2 Would devotion towards zrI rAma arise spontaneously excepting (gAka)  
in those (vAriki) who -  
beholding (poDagAJci) virtuous (maJci) people (vArini),  
ever (santatamu) serving (sEviJci) them,  
listening (AlakiJci) to their appeal (manavini), and  
accomplishing (sAdhiJci) them respectfully (Adari)  
(manavinAlakiJciyAdari), and  
worship (pUjiJcu) the Lord in their minds (madini)  
understanding (telisi) that everything (sarvamu) is but (aJcu) Lord hari  
(hariyaJcu) only and feeling so (bhAviJci)?

C3 O Lord praised (sannuta) by brahma (aja)! Would devotion towards zrI  
rAma arise spontaneously excepting (gAka) in those great people (maharAjuluku)  
who-  
without undertaking (onariJcaka) such worships (pUjalanu)  
(pUjalanonariJcaka) which are endowed with (yukta) the quality (guNa) of  
(desire-based) actions (rAjasa),  
ever (sada) chant (japiJcu) the tAraka nAma - the sacred (vara) and  
superior (rAjamunu) to all mantras which is shining (rAjillu) on the tongue  
(jihvapai) of this tyAgarAja (tyAgarAjuni)?

Notes -

C1 - vibhavamula - asthiramulanE - this is how it is given in all the  
books other than that of TKG, wherein it is given as 'vibhavAla' - 'asthirAlanE'.  
This needs to be checked. Any suggestions ???

C2 - manavinAlakiJci Adari sAdhiJci - there is some doubt about these  
words. In all the books, this has been translated as 'listening to their instructions  
of advice'. However, the word 'manavi' does not mean 'advice' or 'instructions',  
but 'appeal', 'prayer' etc. By going strictly as per the meaning of the word  
'manavi', it could be translated as 'listening to their appeal and accomplishing  
them respectfully'. This needs to be checked. Any suggestions ???

C3 - mantra rAjamunu - maharAjulaku - this is how it is given in all the  
books other than that of TKG, wherein it is given as 'mantra rAjamunanu' -  
'mahArAjulaku'. This needs to be checked. Any suggestions ???

C3 - mantra rAjamu - Please refer to Discourse of kAJci mAhAsvAmi  
candrazEkharEndra sarasvati on tAraka nAma - rAma -  
<http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

**enta nErcina-zuddhadhanyAsi**

In the kRti 'enta nErcina' – rAga suddha dhanyAsi (udayaravicandrika), zrI tyAgarAja pities those who fail to perceive the Indwelling Lord.

- P enta nErcina enta jUcina  
enta vAralaina kAnta dAsule
- A santatambu zrI kAnta svAnta  
siddhAntamaina mArga cinta lEni vAr(enta)
- C para hiMsa para bhAm(A)nya dhana  
para mAnav(A)pavAda  
para jIvan(A)dulak(a)nRtamE  
bhASiJcedar(a)yya tyAgarAja nuta (enta)

Gist

O Lord praised by this tyAgarAja! No matter how erudite one is and how much one has seen (the World), and howsoever high and mighty one be, all are slaves of women.

Those who do not ceaselessly have the thought in the path, (understanding) that Lord viSnu to be the Indweller, as their final aim, no matter how erudite one is and how much one has seen the World, and howsoever high and mighty one be, all are slaves of women.

People cause injury to others, covet others' wives and others' wealth, speak ill of other people, and utter only untruth for being dependent on others for their livelihood etc.

Word-by-word Meaning

P No matter how (enta) erudite (nErcina) one is and how much (enta) one has seen (jUcina) (the World), and  
howsoever high and mighty one be (enta vAralaina), all are slaves (dAsule) of women (kAnta).

A Those (vAru) who do not (lEni) ceaselessly (santatambu) have the thought (cinta) in (aina) the path (mArga), (understanding) that Lord viSnu – the beloved (kAnta) of lakSmI (zrI) – to be the Indweller (svAnta) (literally heart), as (aina) their final aim (siddhAntamu) (siddhAntamaina),  
no matter how erudite one is and how much one has seen the World, and howsoever high and mighty one be, all are slaves of women.

C O Lord (ayya)! People cause injury (hiMsa) to others (para),  
covet others' (para) wives (bhAma) and others' (anya) (bhAmAnyaya) wealth (dhana),  
speak ill (apavAda) of other (para) people (mAnava) (mAnavApavAda),  
and

utter (bhASiJcedaru) (bhaSiJcedarayya) only untruth (anRtamE) for being dependent on others (para) for their livelihood (jIvana) etc (Adulaku) (jIvanAdulaku);

O Lord praised (nuta) by this tyAgarAja!  
no matter how erudite one is and how much one has seen the World, and howsoever high and mighty one be, all are slaves of women.

Notes –

P – kAnta dAsulu –there are stories in dEvi bhAgavataM about even sage nArada becoming a woman being caught in the web of mAya – For complete story, please refer to dEvi bhAgavatam – 6<sup>th</sup> Book – Chapters 28 and 29 – Please visit the web site for the story - <http://www.sacred-texts.com/hin/db/dbo3.htm>

P – kAnta dAsulu – there is a delightful song of kabir about mAyA – ‘mAyA mahA ThagnI’ – Please refer to Appendix ‘J’. For complete songs of kabir – please visit website - <http://www.indianest.com/kabir/dohas/kd15.htm>

P – enta jUcina – In the book of CR, this has been translated as ‘going on extensive pilgrimages’. Any suggestions ???

A – zrI kAnta svAnta siddhAntamu – In the book of TKG, this has been translated as ‘life conducive to righteousness and in consonance with the will of zrI rAma’; in the book of CR, as ‘one who has not bestowed constant thought on the right path that is after the heart of the Lord of Lakshmi’; in the book of TSV/AKG (Tamil) as, ‘those who not dedicate in the path of dhyAna and bhajana of zrIpati’. In my humble opinion, by ‘svAnta’ zrI tyAgarAja seems to refer to one’s own heart and not that of Lord.

A – zrI kanta svAnta siddhAntamu – this does not refer to mere a virtuous or righteous living but placing oneself at the disposal of the Indwelling Lord and allow the will of the Lord to prevail. The following verse of nArada bhakti sUtras is relevant –

nAradastu tadarpitAkhilAcAratA  
tadvismaraNE paramavyAkulatEti ca || 19 ||

“(But) nArada is of the opinion that the essential characteristics of bhakti are the consecration of all activities, by complete self-surrender to Him, and extreme anguish if He were to be forgotten.” (Translation by Swami Tyagisananda)

## naDaci naDaci-kharaharapriya

In the kRti ‘naDaci naDaci’ – rAga kharaharapriya, zrI tyAgarAja pities those people who do not know where to look for rAma.

P naDaci naDaci jUcEr(a)yOdhyA  
nagaramu gAnarE

A puDami suta sahAyuDai celaGgE  
pUrNuni AtmArAmuni gUDi(y)ADa (naDaci)

C aTTE kannulu gUrci teraci sUtram  
paTTi veliki vESa dhArulai  
puTTu cAvu lEni tAvu teliyaka  
pogaDedaru tyAgarAja vinutuni (naDaci)

Gist

People looked (for zrI rAma) by walking all the way to the city of ayOdhyA, but could not find Him.

People looked for the Lord rAma - one who shines as the companion of sItA (daughter of Earth), the summum-bonum who shines in one’s Self, by walking all the way to the city of ayOdhyA in order to be united with Him, but could not find Him.

Joining the eyes and half-closing, (sitting) without motion (of eyes or body), holding a rosary, for all appearances wearing a garb (but indeed a fake), they (simply) extolled Him not knowing the (real) place where there is no birth or death; people looked for zrI rAma - the Lord praised by this tyAgarAja, by walking all the way to the city of ayOdhyA, but could not find Him.

## Word-by-word Meaning

P People looked (jUcEru) (for zrI rAma) by walking all the way (naDaci naDaci) (literally walking on and on) to the city (nagaramu) of ayOdhyA (jUcErayOdhyA), but could not find (gAnarE) Him.

A People looked for the Lord rAma (rAmuni) - one who shines (celaGgE) as the companion (sahAyuDai) of sItA – daughter (suta) of Earth (puDami), the summum-bonum (pUrNa) who shine in one's Self (AtmA),  
by walking all the way to the city of ayOdhyA in order to be united (gUDi Ada) (gUDiyADa) with Him, but could not find Him.

C Joining (gUrci) the eyes (kannulu) and half-closing (teraci) (literally opening) (sitting) without motion (of eyes or body) (aTTE) (literally thus),  
holding (paTTi) a rosary (sUtramu),  
for all appearances (veliki) (literally externally) wearing (dhArulai) a garb (vESa) (but indeed a fake),  
they (simply) extolled (pogaDedaru) Him not knowing (teliyaka) the (real) place (tAvu) where there is no (lEni) birth (puTTu) or death (cAvu);  
people looked for zrI rAma - the Lord praised (vinutuni) by this tyAgarAja by walking all the way to the city of ayOdhyA, but could not find Him.

## Notes –

A - AtmArAmuni – The dictionary meaning of 'AtmArAma' is 'rejoicing in one's Self or in the Supreme Spirit. For this purpose, the word is to be split as 'AtmA + ArAma'.

However, from the context and taking into consideration the comparison of people looking for Lord rAma at ayOdhyA, in my humble opinion, this word is to be split as 'AtmA (Atman) + rAma' – meaning 'the Lord rAma (paramAtmA) effulgent as Individual Self (AtmA –Atman).

In this regard, the 'AtmArAma' verse in zrImad bhAgavataM, Book 1, Chapter 7 is relevant -

AtmArAmAsca munayO nirgranthA apyurukramE |  
kurvantyahaitukIM bhaktimithambhUtaguNO hari: || 10 ||

“As far as the word ātmārāma is concerned, the Lord (Caitanya) explained that the word ātmā is used to indicate: (1) the Supreme Absolute Truth, (2) the body, (3) the mind, (4) endeavor, (5) conviction, (6) intelligence, and (7) nature. The word ārāma means enjoyer; therefore anyone who takes pleasure in the cultivation of the knowledge of these seven items is known as ātmārāma.”

Source – <http://vedabase.net/tlc/15/en>

Also refer to exhaustive meanings of the word 'AtmArAma' given in <http://vedabase.net/cc/madhya/24/en1>

The following verses from zrImad bhagavad gItA, are also relevant -

yO(a)nta:sukhO(a)ntarArAmastathA(a)ntarjyOtirEva ya: ||  
sa yOgI brahmanirvANaM brahmabhUtO(a)dhigacchati || V. 24 ||

ahamAtmA guDAkEza sarvabhUtAzayastitha: |  
ahamAdizca madhyaM ca bhUtAnAmanta Eva ca || X. 20 ||

“Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom. (Within – In the Self).”

“I am the Self, O guDAkEza, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.” (Translation Swami Swarupananda)

C – aTTE – Here the motionless posture of body and eyes in meditation is meant – literally ‘thus’

C – kannulu gUrci teraci – meditation as prescribed in yOga zAstras – joining both the eyes at the centre and concentrating at the middle of eye-brows with eyes half-closed.

C – vESa dhArulai – pogaDedaru – Please refer to kRti ‘Emi jESitE’ – rAga tODi wherein zrI tyAgarAja criticises the phoney gurus –

guruvu tAnaitEnEmi ....  
vara mantramanyulakupadEsiJcitEnEmi  
vara tyAgarAja nutuni daya lEni vAru ....

"What is the use whether one becomes a preceptor and whether one initiates others in sacred syllables, unless one has the grace of the Lord zrI rAma...."

C – puTTu cAvu lEni tAvu – Place where there is no birth or death. In this regard, the following verse of zrImad-bhagavad-gItA, Chapter 13 is relevant –

ya EvaM vEtti puruSaM prakRtiM ca guNai: saha |  
sarvathA vartamAnO(a)pi na sa bhUyO(a)bhijAyatE || 23 ||

“He who thus knows the puruSa and prakRti together with guNas, whatever his life, is not born again.”

Whatever his life, etc – Whether he be engaged in prescribed or forbidden acts, he is not born again. For the acts, the seeds of re-birth, of a knower of Truth are burnt by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.  
(Translation and Notes – Swami Swarupananda)

Also refer to kRti ‘entani nE’ – rAga mukhAri, wherein zrI tyAgarAja extols zabari as having reached the place from where there is no return (punarAvRtti rahita padamunu pondina). The grace conferred on zabari is considered as an exceptional grace of the Lord on a person who is otherwise not qualified for emancipation by the generally applied yardsticks.

Also refer to kRti ‘kOTi nadulu’ – rAga tODi wherein zrI tyAgarAja states tells his mind about the futility of pilgrimages etc when the Lord is to be found inside (kOTi nadulu dhanuSkOTilOnuNDaga ETiki tirigedavE O manasA).

Please also refer to website for verse of kathOpaniSad ‘parAJci khAni’ (II.i.1) as to why we always look outward and not inward –  
<http://www.advaita.org.uk/discourses/definitions/Atman.htm>

## **durMArga cara-raJjani**

In the kRti ‘durMArga cara’ – rAga raJjani, zrI tyAgarAja criticizes those who sing praises of humans for the sake of wealth.

P durmArga car(A)dhamulanu  
dora nIv(a)na jAlara

A dharm(A)tmaka dhana dhAnya  
daivamu nIvai(y)uNDaga (dur)

C paluku bOTini sabhalOna  
patita mAnavulak(o)sagu  
khalulan(e)ccaTa pogaDani  
zrIkara tyAgarAja vinuta (dur)

Gist

O Embodiment of Virtue! O Lord who causes of Prosperity!  
It is not possible for me to call those ignoble persons treading the path of vice 'You are the Lord'.

As You are the bestower of wealth and Food, it is not possible for me to call those ignoble persons treading the path of vice - 'You are the Lord'.

O Lord well-praised of this tyAgarAja – who does not extol anywhere these vile wretches who offer sarasvati – the Goddess of Speech - to the morally degraded persons in an assembly!

Word-by-word Meaning

P It is not possible (jAlara) for me to call (ana) those ignoble persons (adhamulanu) treading (cara) the path of vice (durmArga) (carAdhamulanu) - 'You (nIvu) (nIvana) are the Lord (dora)'.

A O Embodiment of Virtue (dharmAtmaka)! As You (nIvai) are (uNDaga) the bestower (daivamu) of wealth (dhana) and Food (dhAnya) (literally cereals), it is not possible for me to call those ignoble persons treading the path of vice - 'You are the Lord'.

C O Lord well-praised (vinuta) of this tyAgarAja – who does not extol (pogaDani) anywhere (eccaTa) these vile wretches (khalulanu) (khalulaneccaTa) – who offer (osagu) sarasvati – the Goddess (bOTini) (literally woman) of Speech (paluku) - to the morally degraded (patita) persons (mAnavaluku) (mAnavulakosagu) in an assembly (sabhalOna)!  
O Lord who causes (kara) of Prosperity (zrI)! it is not possible for me to call those ignoble persons treading the path of vice - 'You are the Lord'.

Notes -

A – dhana dhAnya daivamu – this is how it is given in all the books except that of TKG, where it is given as 'dhana dhAnyamu daivamu'. As the former version seems more appropriate, it has been adopted. Any suggestions ???

A - daivamu – The word 'daiva' means 'belonging to or coming from the Gods', 'divine power', 'destiny'. The wealth and other possessions procured by us are indeed those bestowed on us. Therefore, any intermediaries – like Kings etc – are not the real bestowers, but only a channel. There is story of Akbar the Emperor. Once a mendicant came to the Court of Akbar to ask for alms. He was told that the Emperor was praying to the Lord (allAh). The mendicant returned without waiting for the Emperor. When Akbar enquired as to why the mendicant did not wait for him, his courtiers said that the mendicant said "I came to the Emperor to beg for wealth; but found the Emperor himself begging from the God; therefore, I would as well beg directly from the Lord".



C - paluku bOTi – zrI tyAgarAja states that indulging in praise of any human by panegyric songs with the aim of rewards, amounts to putting on sale sarasvati – the Goddess of Speech.

## **EmandunE-zrImaNi**

In the kRti ‘EmandunE vicitramunu’ – rAga zrImaNi, zrI tyAgarAja criticizes those who use Lord’s mantra without knowing their potency.

P EmandunE vicitramunu ilalOna manujul(A)DE

A nI mantra mahiman(e)ruGga lEka  
sAmAnyulai balkeru nItOn(Emandu)

C tAmasambu cEta tattvamu balkucu  
kAma dAsulai karuNa mAli madini  
bhUmi saJcariJci poTTa nimpucunu  
tAmE peddalaTa tyAgarAja nuta (Emandu)

Gist

O Lord praised by this tyAgarAja! How do I describe to You the surprising ways in which people behave in this World?

They speak of Your sacred syllables in a routine manner without understanding their greatness. They talk philosophy while still groping in darkness; they are slaves of desires and bereft of compassion in the mind; they roam about the World filling their stomach and declaring themselves to be wise.

Word-by-word Meaning

P How do I describe (EmandunE) the surprising (vicitramunu) ways in which people (manujulu) behave (ADE) (manujulADE) in this World (ilalOna)?

A They speak (balkeru) of Your (nI) sacred syllables (mantra) in a routine manner (sAmAnyulai) without (lEka) understanding (eruGga) their greatness (mahimanu) (mahimaneruGga);  
how do I describe to yOu (nItOnu) the surprising ways in which people behave in this World?

C Talking (balkucu) philosophy (tattvamu) while still groping in darkness (tAmasambu cEta) (literally living at inertial level),  
having become slaves (dAsulai) of desires (kAma) and bereft (mAli) of compassion (karuNa) in the mind (madini),  
roaming about (saJcariJci) the World (bhUmi) filling (nimpucunu) their stomach (poTTa),  
declaring (aTa) themselves (tAmE) to be wise (peddalu) (peddalaTa) (literally great men);

O Lord praised (nuta) by this tyAgarAja! How do I describe the surprising ways in which people behave in this World?

Notes -

A – nI mantra – This refers to the name of Lord ‘rAma’ which is considered as the ‘tAraka nAma’. Please refer to the discourse of kAJci paramAcArya candrazEkharEndra sarasvati on the subject at website - <http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

C – tAmasambu cEta – Talking philosophy while still functioning predominantly at inertial (tAmasa) level is what criticized here. Please refer to words of Lord kRSNa in zrImad bhagavad gItA, Chapter 2 criticizing arjuna –

azOcyAnanvazOcastvaM prajnaAvAdAMzca bhASasE |  
gatAsUnagatAsUMzca nAnuzOcanti paNDitA: || 11 ||

“Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom. The (truly) wise grieve neither for the living nor for the dead.” (Translation by Swami Swarupananda)

## **bhajana parulakEla-suraTi**

In the kRti ‘bhajana parulakEla’ – rAga suraTi, zrI tyAgarAja assures that there is no need of fear from God of Death for those who chant Lord’s names.

- P bhajana parulak(E)la daNDa pANi  
bhayamu manasA rAma
- A aja rudra sur(E)zulak-  
(A)yA sthAnam(o)saGgu rAma (bhajana)
- C aNDa kOTlu niNDina  
kOdaNDa pANi mukhamunu hRt-  
puNDarIkamuna jUci pUja salpucu  
niNDu prEmatO karaGgu niSkAmulaku vara  
vEdaNDa pAlu dAsuDaina  
tyAgarAju sEyu rAma (bhajana)

Gist

O My Mind! Why should there be fear of Lord of Death to those who are dedicated to chanting of names of Lord zrI rAma - who assigns to brahmA, ziva, indra and others their respective positions?

Why should there be fear of Lord of Death to (1) those desireless persons who, beholding, in their heart lotus, the face of Lord zrI rAma - who fills the crores of universes - melt with overflowing love while performing worship (of the Lord), and (2) to those who perform chanting of names of the Lord zrI rAma as done by this tyAgarAja - the servant of Lord zrI rAma?

Word-by-word Meaning

P O My Mind (manasA)! Why (Ela) should there be fear (bhayamu) of Lord of Death – one who wields (pANi) sceptre (daNDa), to those who are dedicated (parulaku) (parulakEla) to chanting (bhajana) of names of Lord zrI rAma?

A O My Mind! Why should there be fear of Lord of Death to those who are dedicated to chanting the names of the Lord zrI rAma –  
who assigns (osaGgu) to brahmA (aja), ziva (rudra), indra – Lord (Iza) of celestials (sura) and others (surEzulaku) their respective (AyA) (surEzulakAyA) positions (sthAnamu) (sthAnamosaGgu)?

C O My Mind! Why should there be fear of Lord of Death to -  
those desireless persons (niSkAmulaku) who,

beholding (jUci), in their heart (hRt) lotus (puNDarIkamuna), the face (mukhamunu) of Lord zrI rAma - one who wields (pANi) bow kOdaNDa - and one who fills (niNDina) the crores of (kOTlu) universes (aNDa), melt (karaGgu) with overflowing (niNDu) love (prEmatO) while performing (salpucu) worship (pUja) (of the Lord), and to those who perform chanting of names of the Lord zrI rAma as done (sEyu) by this tyAgarAja - the servant (dAsuDaina) of Lord zrI rAma - the protector (pAla) of the blessed (vara) gajEndra - the elephant (vEdaNDa)?

Notes -

P - rAma - This word is found at the end of the pallavi in the books of CR and ATK. However, in the books of TKG and TSV/AKG, this word is not given. This needs to be checked. Any suggestions ???

A - surEzulakAyA sthAnamosaGgu - This is how it is given in the books of CR and ATK. However, in the book of TKG and TSV/AKG, it is given as 'surEzulakA sthAnamosaGgu'. This needs to be checked. Any suggestions ???

C - rAma - This is the ending word of caraNa in all the books other than TKG, wherein instead of 'rAma', it is given as 'nAma'. This needs to be checked. Any suggestions ???

## Emi jEsitE-tODi

In the kRti 'Emi jEsitEnEmi' - rAga tODi, zrI tyAgarAja states that all such actions which do not lead to compassion by Lord, are of no avail.

- P      Emi jEsitE(n)Emi zrI rAma  
svAmi karuNa lEni var(i)lalO
- A      kAma mOha dAsulai zrI rAmuni  
kaTTu teliya lEni vAr(i)alOn(Emi)
- C1     savamu jEsitE(n)Emi kalimini putrOt-  
savamu galigitE(n)Emi  
bhuvilOn(a)nya blJa janituni goni(y)Emi  
ziva kara zrI rAmuni daya leni vAr(i)lalOn(Emi)
- C2     mEDa gaTTitE(n)Emi(y)nduna lAndaru  
jODu gaTTitE(n)Emi  
cEDiyalanu meppiJca delisitE(n)Emi  
IDu lEni rAmuni daya lEni vAr(i)lalOn(Emi)
- C3     immu kaligitE(n)Emi illAliki  
sommu beTTitE(n)Emi  
kamma viltu kELini delisi(y)Emi  
tammi kaNTi vAni karuNa lEni vAr(i)lalOn(Emi)
- C4     rAjyam(E)litE(n)Emi bahu janulalO  
pUjyul(ai)tE(n)Emi  
Ajya pravAhamutOn(a)nnam(i)DitEn(E)mi  
pUjyuDaina rAmuni daya lEni vAr(i)lalOn(Emi)
- C5     guruvu tAnaitEn(E)mi kaNTiki mEnu  
guruvai tOcItEn(E)mi  
vara mantram(a)nyulak(u)padEsiJcitEn(E)mi  
vara tyAgarAja nutuni daya lEni vAr(i)lalOn(Emi)

Gist

Of what avail any actions done by those in this World who, having become slaves of desires and delusion, do not understand the spell cast by zRI rAma - the Lotus Eyed - who causes auspiciousness, who is worshipped by all and praised by this blessed tyAgarAja?

Of what avail (1) performing daily or sacrificial oblations or (2) attaining plenty of children for the sake of (bequeathing) wealth or (3) adopting another's son in this World or (4) building (multi) storeyed houses and lighting up therein by tying a couple of lamps or (5) knowing the art of glorifying women or (6) getting comforts or (7) adorning one's wife with ornaments or (8) knowing the art of amorous sports of cupid or (9) even ruling a kingdom or (10) being respected among a lot of people or (11) serving food with abundant flow of ghee or (12) one self being a preceptor or (13) if look of one's body happens to be great or (14) initiating others in sacred syllables?

Of what avail any actions done by those who do not have in this World the mercy of the Lord zRI rAma?

Word-by-word Meaning

P Of what (Emi) avail any (Emi) actions done (jEsitE) (jEsitEnEmi) in this World (ilalO) by those (vAru) (vArilalO) who do not have (lEni) the mercy (karuNa) of Lord (svAmi) zRI rAma?

A Of what avail any actions done by those (vAru) in this World (ilalO) (vArilalO) who, having become slaves (dAsulai) of desires (kAma) and delusion (mOha), do not (lEni) understand (teliya) the spell (kaTTu) cast by zRI rAma?

C1 Of what avail (Emi) performing (jEsitE) (jEsitEnEmi) daily or sacrificial oblations (savamu) or

of what avail (Emi) attaining (galigitE) (galigitEnEmi) plenty (utsavamu) (literally celebration) of children (putra) (putrOtsavamu) for the sake of (bequeathing) wealth (kalimini) or

of what avail (Emi) adopting (goni) (goniyEmi) another's son - (anya bIja janituni) (literally born of another's seed) in this World (bhuvilOna) (bhuvilOnanya)?

Of what avail any actions done by those (vAru) who do not have (lEni) in this World (ilalOnu) (vArilalOnu) the mercy (daya) of zRI rAma (rAmuni) - who causes (kara) auspiciousness (ziva)?

C2 Of what avail (Emi) building (gaTTitE) (gaTTitEnEmi) (multi) storeyed houses (mEDa) or

of what avail (Emi) lighting up therein (anduna) by tying (gaTTitE) (gaTTitEnEmi) a couple of (jODu) lamps (lAndaru) or

of what avail (Emi) knowing (delisitE) (delisitEnEmi) the art of glorifying (meppiJca) women (cEDiyalanu)?

Of what avail any actions done by those (vAru) who do not have (lEni) in this World (ilalOnu) (vArilalOnu) the mercy (daya) of the peerless (IDu lEni) zRI rAma (rAmuni)?

C3 Of what avail (Emi) getting (galgitE) (galgitEnEmi) comforts (immu) or

of what avail (Emi) adorning (beTTitE) (beTTitEyEmi) (literally place) one's wife (illAliki) with ornaments (sammu) or

of what avail (Emi) knowing (delisi) (delisiyEmi) the art of amorous sports (kELini) of cupid - one with bow (viltu) of flowers (kamma)?

Of what avail any actions done by those (vAru) who do not have (lEni) in this World (ilalOnu) (vArilalOnu) the mercy (karuNa) of Lord zrI rAma - Lotus (tammi) Eyed (kaNTi vAni)?

C4 Of what avail (Emi) even ruling (ElitE) a kingdom (rAjyamu) (rAjyamElitEnEmi) or  
of what avail (Emi) being respected (pUjyulaitE) (literally worshipped) (pUjyulaitEnEmi) among a lot (bahu) of people (janulalO) or  
of what avail (Emi) serving (iDitE) of food (annamu) with abundant flow (pravAhamutOnu) (pravAhamutOnanannamiDitEnEmi) of ghee (Ajya)?  
Of what avail any actions done by those (vAru) who do not have (lEni) in this World (ilalOnu) (vArilalOnu) the mercy (daya) of zrI rAma (rAmuni) who is worshipped (pUjyuDaina) by all?

C5 Of what avail (Emi) one self (tAnu) being (aitE) (tAnaitEnEmi) a preceptor (guruvu) or  
of what avail (Emi) if look of one's body (mEnu) happens (tOcitE) (tOcitEnEmi) to be great (guruvai) or  
of what avail (Emi) initiating (upadEsiJcitE) (upadEsiJcitEnEmi) others (anyulaku) in sacred (vara) syllables (mantramu) (mantramanyulaku)?  
Of what avail any actions done by those (vAru) who do not have (lEni) in this World (ilalOnu) (vArilalOnu) the mercy (daya) of the Lord praised (nutuni) by this blessed (vara) tyAgarAja?

Notes –

General – caraNas 1,2, 3 are given as 3, 1 and 2 in the books of CR and TSV/AKG. This needs to be checked. Any suggestions ???

General – In the book of CR, the ending word in all caraNas is given as 'vArilalO'. However, in the book of TKG, only caraNa 4 has 'vArilalO' and for other caraNas this word is given as an alternative word. In the book of TSV/AKG, only caraNas 1 and 3 have 'vArilalO'. This needs to be checked. Any suggestions ???

A - kaTTu - The following verse from kaTha upniSad is relevant –

parAJci khAni vyatRNat svayambu:  
tasmAt parAG pazyati nAntarAtman |  
kazciddhIra: pratyagAtmAnamaikSat  
AvRttacakSu: amRtatvamicchan || (II.i.1)

“The self-existent Lord afflicted the outgoing senses. Therefore, one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self.” (Translation by Swami Gambhirananda)

To my understanding, this affliction of senses, always to perceive the objective world, is the illusion or spell (kaTTu) that zrI tyAgarAja refers.

The term 'kaTTu' may also mean a knot. In the lalita sahasranAmam, three terminologies – brahma granthi (knot of brahmA), viSNu granthi (knot of viSNu) and rudra granthi (knot of rudra) are used. The knots are explained in the website –

[http://www.swami-krishnananda.org/relig/relig\\_12a.html](http://www.swami-krishnananda.org/relig/relig_12a.html)

**tappi bratiki-tODi**

In the kRti ‘tappi bratiki pOva’ – rAga tODi, zrI tyAgrAja states that none can escape the ill effects of kali yuga excepting by the method of worship of Lord – as done by him.

- P        tappi bratiki pOva taramA rAma kalilO
- A        muppuna viSaya taTAKamuna  
          munugaka dRDha manasai (tappi)
- C1        kaJcu modalu lOha dhana kanakamulanu jUCi viSam-  
          (a)Jcu mariyu peJcik(a)nucu(y)eJci(y)aNTani manasai (tappi)
- C2        naGga-nAcula mAnaku(y)aGga vastramula bAgaku  
          muGgurulanu gani(y)antaraGgamunanu(y)AziJcaka (tappi)
- C3        jAji malle mandAra sarOjamulanu manasAra  
          rAja pathamucE tyAgarAja nutuni pUjiJcaka (tappi)

Gist

O Lord rAma! In this kali yuga, is it possible for one to escape and survive (from the ill effects of kali) (1) being firm minded, without being drowned in the calamitous lake of objects of sense; (2) with untouched mind, by looking at all kinds of matallic wealth - bronze to gold, as a poison and considering them like pot-shred; (3) without being enamoured, even in the innermost Self, by the nicety of hypocrites, and by looking at beauty of the garments and the front-locks of women; (4) unless one worships the Lord praised by this tyAgarAja, wholeheartedly in the right royal path with flowers like jasmine – jAdi variety, jasmine, mandAra and Lotus?

Word-by-word Meaning

P        O Lord rAma! In this kali (kalilO) yuga, is it possible (taramA) for one to escape (tappi pOva) and survive (bratiki) (from the ill effects of kali)?

A        In this kali yuga is it possible for one to escape and survive, being firm (dRDha) minded (manasai), without being drowned (munugaka) in the calamitous (muppuna) lake (taTAKamuna) of objects of sense (viSaya)?

C1        O Lord rAma! In the kali yuga, is it possible for one to escape and survive with untouched (aNTani) mind (manasai),  
          by looking (jUCi) at all kinds of matallic (lOha) wealth (dhana) beginning (modalu) with bronze (kaJcu) to gold (kanaka) (kanakamulanu) as a poison (viSamaJcu) and (mariyu),  
          considering (eJci) them like (anucu) pot-shred (peJcika) (peJcikanucuyeJciyaNTani)?

C2        O Lord rAma! In the kali yuga, is it possible for one to escape and survive without being enamoured (AziJcaka), even in the innermost Self (antaraGgamunanu),  
          by the nicety (mAnaku) (mAnakuyaGga) of hypocrites (naGga-nAcula),  
and  
          by the beauty (bAgaku) of the garments (aGga-vastramula) (literally upper garments) (of women) and  
          by beholding (gani) (ganiyantaraGgamunanuyAziJcaka) the front-locks (mungurulanu) of women?

C3 O Lord rAma! In the kali yuga, is it possible for one to escape and survive unless one worships (pUjiJcaka) the Lord praised (nutuni) by this tyAgarAja, whole-heartedly (manasAra) in the right royal (rAja) path (pathamucE) with flowers like jasmine – jAdi variety (jAji), jasmine (malle), mandAra and Lotus (sarOja) (sarOjamulanu)?

Notes -

A – muppuna – Though this word has been translated as ‘calamitous’, there is some doubt because this word also means ‘old age’; therefore, this could be translated as ‘decay causing’. Any suggestions ???

C2 – mAnaku, bAgaku – These two words have been given as ‘mAnagu’ and ‘bAgagu’ in all the books. In my humble opinion, ‘mAnaku’ and ‘bAgaku’ are the appropriate forms and have accordingly been adopted. This needs to be checked. Any suggestions ???

C2 – aGga-vastra – this may also translated as two words ‘aGga’ – limbs and ‘vastra’ – garments.

C3 - jAji – jAdi malli in tamizh.

C3 - mandAra – the botanical name given in the dictionary is ‘calotropis gigantea’ - ‘erukku’ in tamizh.

C3 – rAja pathamucE – Please refer to zrI tyAgarAja’s kRti ‘cakkani rAja mArga’ – rAga kharaharapriya where he states that devotion to Lord zrI rAma is the right royal path.

## graha balamEmi-rEvagupti

In the kRti ‘graha balamEmi’ – rAga rEvagupti, zrI tyAgarAja states that those who worship Lord need not worry about graha balam.

P graha balam(E)mi zrI rAm-  
(A)nugraha balamE balamu

A graha balam(E)mi tejO maya  
vigraphamunu dhyAniJcu vAriki nava(graha)

C graha pIDala paJca pApamulan-  
(A)grahamulu gala kAm(A)di ripula  
nigrahamu jEyu harini bhajiJcu  
tyAgarAjuniki rasik(A)grEsulaku (graha)

Gist

Of what potency the planets are to those who meditate on the effulgent form of the Lord? The real potency is the grace of Lord zrI rAma.

Of what potency the planets are to this tyAgarAja as also to those eminent connoisseurs (of devotional music) who chant the names of Lord zrI hari who quells the afflictions caused by the planets, the five great sins and the obstinate (six-fold) enemies - desire etc (kAma, krOdha, lObha, mOha, mada, mAtsarya)?

Word-by-Word Meaning

P Of what (Emi) potency (balamu) the planets (graha) are? The real potency (balamu) is the that (balamE) (literally potency) of the grace (anugraha) of Lord zrI rAma (rAmAnugraha).

A O what (Emi) potency (balamu) (balamEmi) the nine (nava) planets (graha) are to those (vAriki) who meditate (dhyAniJcu) on the effulgent (tEjO maya) form (vigrahamunu) of the Lord?  
the real potency is the that of the grace of Lord zrI rAma.

C Of what potency the planets are to this tyAgarAja (tyAgarAjuniki) as also to those eminent (agrEsulaku) connoisseurs (rasika) (rasikAgrEsulaku) (of devotional music) –  
who chant (bhajiJcu) the names of Lord hari (harini) who quells (nigrahamu jEyu) the afflictions (pIDala) caused by the planets (graha), the five (paJca) great sins (pApamulanu) and the obstinate (Agrahamulu gala) (six-fold) enemies (ripula) - desire (kAma) etc (Adi) (kAmAdi) (kAma, krOdha, lObha, mOha, mada, mAtsarya)?  
the real potency is the that of the grace of Lord zrI rAma.

Notes -

P – graha balamEmi – Please also refer to purandara dAsa kRti ‘sakala graha bala nInE sarasijAkSa’ and ‘kOLaRu padigaM’ of tamizh saint tirujnAna sambandar.

C – Agrahamu – The Sanskrit Word ‘Agraha’ means ‘obstinacy’; however, the Telugu word ‘Agrahamu’ means ‘anger’. From the context, the Sanskrit meaning ‘obstinacy’ seem appropriate in the present context. Any suggestions ???

C - paJca pApa – zrI tyAgarAja probably means paJca mahA pAtaka. paJca mahA pAtaka – killing a brAhmaNa, drinking intoxicating liquors, theft, committing adultery with the wife of a religious teacher, associating with anyone guilty of these crimes. (Source – Monier’s Sanskrit Dictionary);

paJca pAtaka – murder, theft, liquor, abuse of guru and lie (As per tamizh piGala nigandu and tamizh agarAdi quoted in reference).

## kRpAlavAla-nAdavarAGgiNi

In the kRti ‘kRpAlavAla’ – rAga nAdavarAGgiNi, zrI tyAgarAja pities those who are deceived by the siddhis.

P kRpAlavAla kalA dhara zEkhara  
kRt(A)bhivandana zrI rAma

A nRp(O)ttama zaraN(A)gata jan(A)gha  
nivAraN(A)bjA hit(A)nvaya zazAGka (kRpA)

C apavarga phala kAmamulanu jUci aDDamai  
aNim(A)di siddhula mOsa buccedar(a)yya  
su-pavitra rUpa sadA karuNa jUDu  
sura pAlaka tyAgarAja nuta (kRpA)

Gist

O Compassionate Lord! O Lord zrI rAma saluted by Lord ziva! O Excellent among kings! O Lord who relieves those who have sought refuge from the sins! O Moon born in the Solar dynasty! O Lord of the Most Holy Form! please always show mercy; O Protector of celestials! O Lord praised by this tyAgarAja!

People are ruined tempted by the desires of supernatural powers - aNimA and the like - which stand on the way as result (of yOgic concentration) for liberation.



## Word-by-word Meaning

P O Compassionate Lord (kRpAlavAla)! O Lord zrI rAma saluted (kRta abhivandana) (kRtAbhivandana) by Lord ziva – one who wears (dhara) the digit of the Moon (kalA) on His head (zEkhara)!

A O Excellent (uttama) among kings (nRpa) (nRpOttama)! O Lord who relieves (nivAraNa) those (jana) who have sought (Agata) refuge (zaraNa) (zaraNagata) from the sins (agha) (janAgha)!

O Moon (zazAGka) born in the Solar (Sun) – favourable (hita) to Lotus – born of water (abja) (nivAraNAbja) – dynasty (anvaya) (hitAnvaya)!

O Compassionate Lord! O Lord zrI rAma saluted by Lord ziva – one who wears the digit of the Moon on His head!

C O Lord (ayya)! people are ruined (mOsa buccedaru) (buccedarayya) tempted (jUci) (literally looking) by the desires (kAmamulanu) of supernatural powers (siddhula) - aNimA and the like (Adi) (aNimAdi) - which stand on the way (aDDamai) as result (phala) (of yOgic concentration) for liberation (apavarga);

O Lord of the Most Holy (su-pavitra) Form (rUpa)! please always (sadA) show (jUDu) mercy (karuNa);

O Protector (pAlaka) of celestials (sura)! O Lord praised (nuta) by this tyAgarAja!

O Compassionate Lord who! O Lord zrI rAma saluted by Lord ziva – one who wears the digit of the Moon on His head!

## Notes –

P – kRpAlavAla – this is how it is given in the books of TKG and TSV/AKG. However, in the book of ATK, this is given as ‘nRpAlavAla’. This needs to be checked. Any suggestions ???

C – kAmamulanu – this is how it is given in the book of TKG and ATK. However, in the book of TSV/AKG, it is given as ‘kAmulanu’. ‘kAmamulanu’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – aNimAdi - Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmiya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmiya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

Please also refer to zrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website –

<http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>

Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

C – aDDamai aNimAdi – The following verse of zrImad-bhAgavataM, Book 11, Chapter 15 is relevant –

upAsakasya mAmEvaM yOgadhAraNaya munE: |  
siddhaya: pUrvakathitA upatiSThantyaESata: || 31 ||  
antarAyAn vadantyEtA yuJjatO yOgamuttamaM |  
mayA sampadyamAnasya kAlakSapaNahEtava: || 33 ||

kRSNa said -

“The aforesaid siddhis in their entirety wait upon the sage who worships Me through yOgic concentration as detailed in the foregoing verses.”

“Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.”

The following verse of pataJjali yOga sUtra is also relevant –

bhava pratyayO vidEha prakRtilayAnAM || I. 19 ||  
tadvairAgyAdapi dOSabIjakSayE kaivalaM || III. 51 ||  
sthanyupanimantraNE saGgasmayAkaraNaM  
punaraniSTa-prasaGgAt || III.52||

“When such concentration is not accompanied by non-attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature.” (I.19)

“By giving up even these powers, the seed of evil is destroyed and liberation follows. (III.51)

When tempted by the invisible beings in high places, let the yogi feel neither allured nor flattered; for he is in danger of being caught once more by ignorance.” (III. 52) (Translation by Swami Prabhavananda)

“...Upto a certain point, temptation increases with spiritual growth. As the aspirant ceases to be a mere beginner and gains some mystical experience, his personality becomes magnetic. He finds that he can exert psychological power over others, and also sexual attraction. At the same time, his own senses grow keener and more capable of enjoyment. It is therefore easy for him to become involved in power and sex-relationships which will make him forget his original purpose.....” (Notes by Swami Prabhavananda in pataJjali yOga sUtras pp 144)

The following quotations from tirumandiram - by tirumUlar are also relevant -

There are Five gradations mukti (2474 - 2477, 2864, 2865) (1) Jiva mukti is the atIta - beyond consciousness state; (2) Para mukti is upaSANTA (Divine Peace); (3) Siva mukti is Ananda (Divine Bliss); (4) Turiya – svarupa; (5) Nirvana (Ariya Turiyatita).

By ashtanga yoga eight siddhis are attained (669); Siddhis lead to Mukti only by Sakti's Grace (671); Beyond Siddhis is True Goal (672); Siddhis lead to Kamiya Loka (673); Samadhi transcends siddhis (631) (The yogi who attains samadhi, does not seek the eight siddhis. He transcends them. He walks with God. He becomes one with the God.) (Translation by Dr B Natarajan). For verses of tirumandiram and translation please visit website –

<http://www.tamilnation.org/sathyam/east/thirumurai/thirumanthiram/introduction.htm>

According to pataJjali yOga sUtras, samadhi is two types – sa-bIja samAdhi (I.46) and nir-bIja samadhi (I.51). According to Sri Ramakrishna Paramahansa, there are five types of samAdhi - sa-vikalpa, nir-vikalpa, chetana, jada, unmana and sthita (The Gospel of Sri Ramakrishna pp 639). The following are the views of Swami Chinmayananda –

“There are three types of samadhi: Savikalpa samadhi, Nirvikalpa samadhi and Sahaja samadhi. In Savikalpa samadhi there can be thoughts inside the trance, but the trance will not be disturbed or perturbed. The thoughts are

like children playing in a room when the father is deeply absorbed in his studies. The children are playing, but they do not disturb him. So in Savikalpa samadhi there can be a turbulence of thoughts and ideas, but the divine trance that the seeker is enjoying will not be affected.

In Nirvikalpa samadhi there is no thought, no idea, nothing whatsoever. All is tranquility, or you can say tranquillity's flood. Here nature's dance comes to an end. The restless activity of human nature cannot play its role. There is no thought, no idea, no form, only the transcendental Silence and boundless Peace, Light and Delight. In this expanse of infinite Peace, Light and Delight, there exist only the seeker and his Beloved Supreme, who have become one.

Then comes a samadhi known as Sahaja samadhi. In this samadhi, after having attained the highest realm of consciousness, one can remain on earth and enter into multifarious activities while maintaining his highest realisation. It is as if one is sitting quietly inside a jet plane which is flying at a speed of seven-hundred miles per hour, but one does not notice any motion at all. In Sahaja samadhi one maintains the highest transcendental consciousness within and, at the same time, throws himself into the world's activities in order to transform humanity and free humanity from ignorance. This samadhi is for those who have reached the Highest and whom the Highest Absolute Supreme wants to manifest Himself in and through." Source –

<http://www.yogaofsrichinmoy.com/yoga/samadhi fld/samadhi>

In regard to those fallen from the path of yOga (yOga-bhraSTa), the following verses from zrImad-bhagavad-gItA, Chapter 6 are relevant –

“Having attained to the worlds of the righteous, and dwelling there for everlasting years, one fallen from yOga reincarnates in the home of pure and the prosperous.” (41)

“There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O Son of the kurus.” (43) (Translation by Swami Swarupananda)

The following verse from kaThOpaniSad is also relevant of disincarnate gods (vidEha) –

yama tells nacikEta –

“(Since) I know that this treasure (comprising of fruits of action) is impermanent – for that permanent entity cannot be attained through impermanent things – therefore, (knowingly) did I pile up the nAcikEta fire with impermanent things, and have (thereby) attained (relative) permanence.” (I.ii.10)

From the foregoing references, it may be seen that (a) mukti has many stages of which nirvANa is the final stage; (b) nirvikalpa samAdhi and nirvAna mean same; (c) dread of fall from the path of yOga – because of temptations of siddhis - is possible only for those who have not reached the nirvANa – nirvikalpa samAdhi stage; (d) according to tirumandiram, siddhis help attainment of nirvANa if they are not used for personal gains; (e) therefore, in this kRti ‘apavarga’ does not mean ‘nirvANa – nirvikalpa samAdhi, but lower levels only.

C – apavarga phala kAmamulanu jUci aNimAdi siddhula mOsa buccedarayya – (apavarga and mukti means same). Based on the references cited above, the translation of this statement is as under –

“aNimAdi siddhis (phala) stand on the way (aDDamai) – not necessary obstructing but tempting - and wait on those who are on the path of liberation

(apavarga). Therefore, if they desire (kAmamulu) these siddhis, they are ruined (mOsa buccedaru) (According to zrImad-bhagavad-gItA – reference quoted above – they are considered as ‘fallen from the path of yOga’).

I may humbly submit that without actually going through the process of yOgic concentration and reaching consummation, any amount of intellectual analysis will be futile. Therefore, if there are any mistakes in above statements (other than quotations), the viewers may please pardon me.

## **buddhi rAdu-zaGkarAbharaNaM**

In the kRti ‘buddhi rAdu’ – rAga zaMkarAbharaNaM, zrI tyAgarAja extols the essentiality of the company of bhAgavatas in order to attain real wisdom.

- P      buddhi rAdu buddhi rAdu  
         peddala suddulu vinaka
- A      buddhi rAdu buddhi rAdu  
         bhUri vidyala nErcina (bu)
- C1     dhAnyA dhanamula cEta  
         dharmam(e)ntayu jEsina  
         n(A)nya citta bhaktula  
         vA(g)amRta pAnamu sEyaka (bu)
- C2     mAnaka bhAgavat(A)di  
         rAmAyaNamula cadivina  
         mAnuS(A)vatAra carita  
         marmajnula jata kUDaka (bu)
- C3     yOgamul(a)bhyasiJcina  
         bhOgamul(e)ntO kaligina  
         tyAgarAja nutuDau rAma  
         dAsula celimi sEyaka (bu)

### **Gist**

Wisdom will not dawn without listening to the advice of great devotees.

Even if one attains abundant knowledge, wisdom will not dawn without listening to the words of great devotees.

Even if one undertakes any amount of charity of food articles and wealth, wisdom will not dawn without drinking the nectar of words of the devotees whose minds delve exclusively in devotion to Lord.

Even if one recites or reads unflinchingly the epics bhAgavata, rAmAyaNa etc, wisdom will not dawn without joining the company of those who know the secrets of the story of the Lord’s incarnation as a human being.

Even if one practices yOga or one attains much enjoyments, wisdom will not dawn without befriending the servants of Lord zrI rAma – one praised by this tyAgarAja.

### **Word-by-word Meaning**

P      Wisdom (buddhi) will not dawn (rAdu) (literally come); wisdom (buddhi) will not dawn (rAdu) without listening (vinaka) to the advice (suddulu) (literally news) of great devotees (peddala) (literally elders).

A Wisdom (buddhi) will not dawn (rAdu); even if one attains (nErcina) (literally learn) abundant (bhUri) knowledge (vidyala) (literally arts),  
wisdom (buddhi) will not dawn (rAdu) without listening to the words of great devotees.

C1 Even if one undertakes (jESina) any amount of (entayu) charity (dharmamu) (dharmamentayu) of (cEta) food articles (dhAnyA) and wealth (dhanamula), wisdom will not dawn  
without drinking (pAnamu sEyaka) the nectar (amRta) of words (vAk) (vAgamRta) of the devotees (bhaktula) whose minds (citta) delve exclusively (na anya) (nAnyA) (literally nothing else) in devotion to Lord.

C2 Even if one recites or reads (cadivina) unfailingly (mAnaka) the epics bhAgavata, rAmAyaNa (rAmAyaNamulu) etc (Adi) (bhAgavatAdi), wisdom will not dawn  
without joining (kUDaka) the company (jata) (literally troupe) of those who know the secrets (marmajnu) of the story (carita) of the Lord's incarnation (avatAra) as a human being (mAnuSa) (mAnuSAvatAra).

C3 Even if one practices (abhyasiJcina) yOga (yOgamulu) (yOgamulabhyasiJcina) or one attains (kaligina) much (entO) enjoyments (bhOgamulu) (bhOgamulentO), wisdom will not dawn  
without befriending (celimi sEyaka) the servants (dAsula) of Lord zrI rAma – one praised (nutuDau) by this tyAgarAja.

Notes –

P – suddulu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'zuddhulu'. In all the books, the meaning derived is 'advice'. In my humble opinion, 'suddulu' may be appropriate word. This needs to be checked. Any suggestions ???

C3 – yOga – this refers aSTAGGa yOga consisting of yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAnaM, samAdhi – Please go through 'Patanjali Yoga Sutras' (book under reference). 'Practical lessons in Yoga' by Swami Sivananda – a free e-book may be downloaded from the site – [http://sivanandaonline.org/graphics/ebooks/swami\\_sivanandaji/download/practical\\_lessons\\_yoga.pdf](http://sivanandaonline.org/graphics/ebooks/swami_sivanandaji/download/practical_lessons_yoga.pdf)

## sAri veDalina-asAvEri

In the kRti 'sAri veDalina yI kAvErini' – rAga asAvEri, zrI tyAgarAja sings the praise of the river kAvEri.

P sAri veDalina(y)I kAvErini jUDarE

A vAru vIr(a)nucu jUDaga tAn-  
(a)vvarig(A)bhISTamulan(o)saGgucu (sAri)

C1 dUramunan(o)ka tAvuna garjana bhI-  
karam(o)ka tAvuna niNDu karuNatO  
niratamugan(o)ka tAvuna naDucucu  
vara kAvEri kanyakA maNi (sAri)

C2 vEDukagA kOkilamu mrOyaganu  
vEDucu raGg(E)zuni jUci mari-  
(y)Ir(E)Du jagamulaku jIvanam(ai)na

mUDu reNDu nadi nAthuni jUDa (sAri)

C3 rAja rAj(E)zvari(y)ani pogaDucu  
jAji sumamula dhar(A)mara gaNamulu  
pUjal(i)ru gaDala sEyaga  
tyAgarAja sannuturAlai mudduga (sAri)

Gist

Behold this river kAvEri flowing sprawlingly! She bestowing to all those who take holy dip in the river according to their desires, without differentiating anyone!

At a distant place she flows with fearful roar, at another place with much grace, at yet another place perennially at a slow pace.

As the koel birds sing notes playfully along the banks, on the way beholding the Lord of zrI raGga with prayer, and further down, She goes to behold the Lord of tiruvaiyAru who is the life of fourteen Worlds!

kAvEri - praised by this tyAgarAja – is charmingly flowing, as brahmins worship Her on both banks with jasmine flowers extolling Her as ‘Empress’!

Word-by-word Meaning

P Behold (jUDarE) this (I) river kAvEri (kAvErini) flowing (veDalina) (veDalinayI) sprawlingly (sAri)!

A Behold this river kAvEri flowing sprawlingly -  
She (tAnu) bestowing (osaGgucu) (to all those who take holy dip in the river) according to (avvAriga) their desires (abhISTamulanu) (tAnavvarigAbhISTamulanosaGgucu),  
without differentiating anyone (vAru vIru anucu) (vIranucu) (literally those and these people)!

C1 At a (oka) distant (dUramunanu) (dUramunanoka) place (tAvuna) with fearful (bhIkaramu) roar (garjana),  
at another (oka) (bhIkaramoka) place (tAvuna) with much (niNDu) grace (karuNatO) (literally mercy),  
at yet another (oka) place (tAvuna) perennially (niratamuganu) (niratamugAnoka) at a slow pace (naDucucu) (literally walking),  
behold this blessed (vara) river kAvEri – the gem (maNi) of rivers (kanyakA) (literally maiden) flowing sprawlingly!

C2 Behold this river kAvEri flowing sprawlingly -  
as koel birds (kOkilamu) sing notes (mrOyaganu) playfully (vEDukagA) (along the banks),  
(on the way) beholding (jUci) the Lord (Iza) of zrI raGga (raGgEzuni) with prayer (vEDucu), and further (mari) down  
as She goes to behold (jUDa) the Lord (nAthuni) of tiruvaiyAru (paJcanadIzvara) - five (mUDu reNDu) (literally three and two) rivers (nadi) who is (aina) the life (jIvanamu) (jIvanamaina) of fourteen (IrEDu) (literally two sevens) (mariyIrEDu) Worlds (jagamulaku)!

C3 Behold this river kAvEri – being one praised (sannuturAlu) (sannuturAlai) by this tyAgarAja - charmingly (mudduga) flowing sprawlingly -  
as brahmins (dhara amara gaNamulu) (dharAmara) worship (pUjalu sEyaga) Her on both (iru) (pUjaliru) banks (gaDala) with jasmine (jAji) flowers (sumamula) extolling (pogaDucu) Her as (ani) ‘Empress’ (rAja rAjezvari) (rAjezvariyan)!

Notes -

C3 - mUDu reNDu nadi – paJcanadi – tiruvaiyARu – The five rivers are kAveri, koLLiDaM, kuDamuruTTi, veNNAr, veTTAr.

General - The details of flow of the river, from its point of origin till it reaches the Bay of Bengal, are contained in the website –

[http://www.cauvery.com/cauvery\\_river.html](http://www.cauvery.com/cauvery_river.html)

An article regarding journey undertaken along the full course of river is contained in the website –

<http://www.cl.cam.ac.uk/users/ig206/trip-report.html>

## ***In Praise of Lord veGkaTEza – tirupati***

### **tera tIyaga-gauLipantu**

In the kRti 'tera tIyaga rAdA' – rAga gaulipantu, zrI tyAgarAja entreats the Lord veGkaTEza to remove the screens of envy etc covering his Self.

P tera tIyaga rAdA lOni  
tirupati veGkaTa ramaNa matsaram(a)nu

A parama puruSa dharm(A)di mOkSamulu  
pAra dOlucunnadi nA lOni (tera)

C1 matsyamu(y)Akali goni kAlamucE  
magnamaina rItin(u)nnadi  
accamaina dIpa sannidhini marug-  
(a)DDabaDi ceracinaTT(u)nnadi (tera)

C2 irav(o)ndaga bhujiyiJcu samayamuna  
Iga tagulu rItin(u)nnadi  
hari dhyAnamu sEyu vELa cittamu  
antyaju vADaku bOyinaTT(u)nnadi (tera)

C3 vAguram(a)ni teliyaga mRga gaNamulu  
vacci tagulu rItin(u)nnadi  
vEgamE nI matamun(a)nusariJcina  
tyAgarAja nuta mada matsara(m)anu (tera)

Gist

O Lord veGkaTa ramaNa of tirupati! O Supreme Lord! O Lord who is praised by this tyAgarAja who has, quickly, adhered to Your path!

Won't You uncover the inner screen called envy which drives away the four-fold human pursuit beginning with righteous actions to emancipation?

It is as if (1) to satiate hunger, the fish plunging in the hands of death (by biting the bait); (2) a screen obstructing the clear, lighted, holy presence of the Lord and imprisoning Him; (3) while one is eating food nicely, a fly is found in the food; (4) when immersed in the meditation of Lord hari, the mind wandering about in the streets of low people; (5) herds animals falling into a snare without knowing it to be one.

Word-by-Word Meaning

P O Lord veGkaTa ramaNa of tirupati ! Won't You (rAdA) uncover (tIyaga) the inner (lOni) screen (tera) called (anu) envy (matsaramu) (matsaramanu)?

A O Supreme (parama) Lord (puruSa)! it (envy) drives (dOlucunnadi) away (pAra) the four-fold human pursuit beginning with (Adi) righteous actions (dharma) (dharmAdi) to emancipation (mOkSamu) (mOkSamula); won't You uncover my (nA) inner (lOni) screen of envy?

C1 It is (unnadi) as if (rItini) (rItinunnadi), to satiate (goni) hunger (Akali), the fish (matsyamu) (matsyamAkali) plunging (magnamaina) in the hands of death (kAlamucE) (by biting the bait);

it is (unnadi) as if (aTTu) a screen (marugu) obstructing (aDDabaDi) the clear (accamaina) lighted (dIpa) holy presence (sannidhi) of the Lord and imprisoning (ceracina) (ceracinaTTunnadi) Him;

therefore, O Lord veGkaTa ramaNa of tirupati ! won't You uncover my inner screen called envy?

C2 It is (unnadi) as if (rItini) (rItinunnadi), while (samayamuna) one is eating food (bhujiyiJcu) nicely (iravondaga), a fly (Iga) is found (tagulu) in the food;

it is (unnadi) as if (aTTu), when (vELa) immersed in the meditation (dhyAnamu sEyu) of Lord hari, the mind (cittamu) wandering about (bOyina) (bOyinaTTunnadi) in the streets (vADa) of low people (antyaju) (literally last born);

therefore, O Lord veGkaTa ramaNa of tirupati ! won't You uncover my inner screen called envy?

C3 O Lord! It is (unnadi) as if (rItini) (rItiyunnadi) the herds (gaNamulu) animals (mRga) falling (vacci tagulu) into a snare (vAguramu) without knowing (teliyaga) it to be one (ani) (vAguramani);

O Lord who is praised (nuta) by this tyAgarAja who has, quickly (vEgame), adhered to (anusariJina) Your (nI) path (matamu) (literally opinion) matamunanusariJcina)!

won't you uncover my screens of (anu) pride (mada) and envy (matsaramu) (matsaramanu)?

Notes -

P - lOni tera – the screens – also called six-fold enemies (SaDripulu) – kAma, krOdha, lObha, mOha, mada, mAtsarya which prevents one from realizing the Self.

A - dharmAdi mOkSamulu – the four aims of existence or human pursuit (puruSARtha) – performance of one's duty (dharma), acquirement of wealth (artha), gratification of desires (kAma), final emancipation (mOkSa).

C3 - mRga gaNamulu – this specifically refers to the herd of deers.

## veGkaTEza-madhyamAvati

In the kRti 'veMkaTEza ninu' – rAga madhyamAvati, zrI tyAgarAja states one needs a thousand eyes to behold the Lord.

P veGkaTEza ninu sEvimpanu padi  
vEla kannulu kAvalen(a)yya

A paGkaj(A)kSa paripAlita muni jana  
bhAvukamagu divya rUpam(a)nukonna (veGka)

C1 ekkuva nIv(a)ni dikkulu pogaDa



akkara koni madi sokki kanugona  
nikkamu nIvE grakkuna brOvu  
taLukk(a)ni merasE cakka tanamu gala (veGka)

C2 E nOmu phalamO nI nAm(A)mRta  
pAnamu anu sOpAnamu dorikenu  
zrI nAyaka param(A)nanda nI sari  
kAnamu zObhAyamAn(A)Gghrulu gala (veGka)

C3 yOgi hRdaya nIvE gati(y)anu jana  
bhAgadhEya vara bhOg(I)za zayana  
bhAgavata priya tyAgarAja nuta  
nAg(A)calamupai bAguga nelakonna (veGka)

Gist

O Lord zrI veGkaTEza - who has assumed an auspicious divine form; who has the splendour of shining brilliantly; who has most auspicious feet; who is well established on the zESAdri (mountain)!

O Lotus Eyed! O Lord who governs the multitude of sages! O Consort of lakSmI! O Supremely blissful! O Lord abiding in the hearts of ascetics! O Lord who dispenses fortune to those who consider You alone to be their refuge! O Lord reclining on the couch of zESa! O Lord dear to great devotees! O Lord praised by this tyAgarAja!

In order to worship You, one needs ten thousand eyes.

I became interested (in You) because the Lords of eight directions extol that You to be the Excellent one; I rapturously found out You to be the Reality indeed; please protect me quickly.

As a result of penances performed earlier, I attained the ladder called the nectarine drink of Your name; I do not find any one equal to You.

Word-by-word Meaning

P O Lord (ayya) zrI veGkaTEza! In order to worship (sEvimpanu) You (ninu), one needs (kAvalenu) (kAvalenayya) ten (padi) thousand (vEla) eyes (kannulu).

A O Lotus (paGkaja) Eyed (akSa) (paGkajAkSa)! O Lord who governs (paripAlita) the multitude (jana) of sages (muni)!

O Lord zrI veGkaTEza who has assumed (anukonna) an auspicious (bhAvukamagu) divine (divya) form (rUpamu) (rUpamanukonna)!

In order to worship You, one needs ten thousand eyes.

C1 I, having become (koni) interested (akkara) because the (Lords of eight) directions (dikkulu) extol (pogaDa) that (ani) You (nIvu) (nAvani) to be the Excellent one (ekkuva),

I rapturously (madi sokki) (literally enamoured in mind) found out (kanugona) You (nIvE) to be the Reality (nikkamu) indeed; please protect (brOvu) me quickly (grakkuna);

O Lord zrI veGkaTEza who has (gala) the splendour (cakka tanamu) of shining (merasE) brilliantly (taLukkani)! in order to worship You, one needs ten thousand eyes.

C2 As a result (phalamu) (phalamO) of, who knows what (E), penances (nOmu) performed earlier,

I attained (dorikenu) the ladder (sOpAnamu) called (anu) the nectarine (amRta) drink (pAnamu) (pAnamuyanu) of Your (nI) name (nAma) (nAmAmRta);

O Consort (nAyaka) of lakSmI (zrI)! O Supremely (parama) blissful (Ananda) (paramAnanda)! I do not find (kAnamu) any one equal (sari) to You (nI);

O Lord zrI veGkaTEza who has (gala) most auspicious (zObhAyamAna) feet (aGghrulu) (zObhAyamAnAGghrulu)! in order to worship You, one needs ten thousand eyes.

C3 O Lord abiding in the hearts (hRdaya) of ascetics (yOgi)! O Lord who dispenses fortune (bhAgadhEya) to those (jana) who consider You alone (nIvE) to be their refuge (gati) (gatiyanu)!

O Lord reclining (zayana) on the couch of zESa – the blessed (vara) serpent (bhOgi) king (Iza) (bhOgIza)! O Lord dear (priya) to great devotees (bhAgavata)! O Lord praised (nuta) by this tyAgarAja!

O Lord zrI veGkaTEza who is well (bAguga) established (nelakonna) on (pai) the zESAdri (mountain) – the mountain (acala) of serpent (nAga) (nAgAcalamu)! in order to worship You, one needs ten thousand eyes.

Notes –

General – In the book of TKG, the word ‘zrI’ is given at the end of pallavi, anupallavi and all caraNas. However, this word is not found in any other books. This needs to be checked. Any suggestions ???

C1 – pogaDa – this is how it is given in all the books other than that of TKG, wherein it is given as ‘pogaDaga’. This needs to be checked. Any suggestions ???

C1 – dikkulu – Here it refers to the Lords of Eight Cardinal Points. East – indra - airAvada, South-East – agni - puNDarIka, South – yama - vAmana, South-West – nitRti or sUrya - kumuda, West – varuNa – aJjana, North-West – vAyu or pAvana - puSpadanta, North – kubEra - sArvabhauma, North-East – IzAnana or sOma or candara or pRthvi – supradIpa.

C1 – sOpAna – ladder or stairs or steps - In order to know about ‘parama pada sOpAnaM’ by Swami Desikan, please visit website –

<http://www.srivaishnavam.com/desikaprabandam/meaning/psopana.htm>

Dikshitar in the kRti ‘zrI pArvati paramEzvarau’ – rAga bhauli, states ‘sOpAna mArga mukhyAdhArau’

Adi Sankara has written a five-verse ‘sOpAna paJcakaM’ – to know more about the same – please visit website –

[http://www.geocities.com/profvk/VK2/Advaita\\_Saadhanaa.html](http://www.geocities.com/profvk/VK2/Advaita_Saadhanaa.html)

Playing ‘ladder and snakes’ game during vaikuNTha EkAdaSi is considered auspicious and it is called ‘parama pada sOpAnaM’.

## ***In Praise of Lord varada rAja***

### **varada rAja-svarabhUSaNi**

In the kRti ‘varada rAja ninnu’ – rAga svarabhUSaNi, zrI tyAgarAja praises the Lord varada rAja of kAJcIpuram.

P varada rAja ninu kOri vacciti mrokkErA

A surulu munulu bhU-surulu cuTTi cuTTi sEviJcE (varada)

C vara giri vaikuNTham(a)Ta varNimpa taramu kAd(a)Ta nirjarul(a)nu tArakalalO candruDai merayuduv(a)Ta

vara tyAgarAja nuta garuDa sEva jUDa (varada)

Gist

O Lord varada rAja praised by this tyAgarAja and worshipped by celestials, sages and brAhmaNas by circumambulating You again and again!

The sacred hillock 'hastigiri' is indeed vaikuNTha; it is not possible to describe Your beauty; You shine as a moon among the stars called celestials. I have come seeking You to behold garuDa sEva; I salute You.

Word-by-word Meaning

P O Lord varada rAja! I have come (vacciti) seeking (kOri) You (ninnu); I salute You (mrokkErA).

A O Lord varada rAja worshipped (sEviJcE) by celestials (surulu), sages (munulu) and brAhmaNas (bhU-surulu) by circumambulating You again and again (cuTTi cuTTi)!

I have come seeking You; I salute You.

C It is stated (aTa) that the sacred (vara) hillock - hastigiri (giri) is indeed vaikuNTha (vaikuNThamaTa);

it is stated (aTa) that it is not (kAdu) (kAdaTa) possible (taramu) to describe (varNimpa) Your beauty;

it is stated (aTa) that You shine forth (merayuduvu) (merayuduvaTa) as a moon (candruDai) among the stars (tArakalalO) called (anu) celestials (nirjarulu) (literally those who does not age) (nirjarulanu);

O blessed (vara) Lord praised (nuta) by this tyAgarAja!

O Lord varada rAja! I have come seeking You to behold (jUDa) the service (sEva) of Your coming in procession on garuDa vAhana; I salute You.

Notes –

C – varagiri – The temple is situated on an elephant shaped hillock called 'hastigiri'. The Lord is also known by name 'dEva rAja svAmi'. It is stated that the Lord was originally called 'attiyUran2' because the deity was made of wood 'atti'. There are also legends of the Lord granting mOkSa to gajEndra. For more details, please visit the site –

<http://www.templenet.com/Tamilnadu/df043.html>

This ancient wooden image is worshipped for 48 days, once in 40 years. The last event was in 1979. Atthigiri Varadar will be kept for public viewing again in the year 2019.

Source - <http://forumhub.mayyam.com/hub/viewlite.php?t=4848>

C – tArakalalO – this is how it is given in all the books other than that of TKG, wherein it is given as 'tArakamulalO'. This needs to be checked. Any suggestions ???

C – garuDa sEva – There is an interesting story about garuDa sEva of the Lord during brahmOtsavaM – Please visit the site to read the story –

<http://www.hinduonnet.com/thehindu/fr/2003/07/04/stories/2003070401230600.htm>

C – jUDa – this is how it is given in the book of TKG; in all other books, it is given as 'jUci'. However, the meaning derived in all the books is that of 'jUDa'. Therefore, this word has been adopted. This needs to be checked. Any suggestions ???

## *In Praise of Lord of zrIraMgaM*

### **vina rAdA-dEvagAndhAri**

In the kRti 'vina rAdA nA manavi' – rAga dEvagAndhAri, zrI tyAgarAja calls Lord raMganAtha like vraja gOpis did to kRSNa.

- P vina rAdA nA manavi
- C1 kanak(A)Gga kAvETi raGga zrI  
kAnta kAntal(e)lla kAmiJci pilicitE (vina)
- C2 tEjin(e)kki bAga teruvuna rAka  
rAja satulu jUCi rammani pilicitE (vina)
- C3 bhAgadhEya vaibhOga raGga zrI  
tyAgarAja nuta taruNulu pilicitE (vina)

Gist

O Lord raGga abiding on the banks of kAvEri having golden-hued limbs!  
O Consort lakSmI! O Celebrated Lord raGga who is our Fortune! O Lord praised  
by this tyAgarAja!

Can't You listen to my appeal?

When all damsels, being enamoured, invite You, can't You listen to our  
appeal?

When the royal ladies, beholding as You come in the streets nicely riding  
on the horse, invite You to come, can't you listen to our appeal?

Can't you listen to our appeal when the lasses invite You?

Word-by-word meaning

- P Can't (rAdA) You listen (vina) to my (nA) appeal (manavi)?
- C1 O Lord raGga abiding on the banks of kAvEri (kAvETi) having golden-  
hued (kanaka) limbs (aGga)! O Consort (kAnta) lakSmI (zrI)!  
when all (ella) damsels (kAntalu) (kAntalella), being enamoured  
(kAmiJci), invite (pilicitE) You, can't You listen to our appeal?
- C2 When the royal (rAja) ladies (satulu),  
beholding (jUCi) as You come (rAka) in the streets (teruvuna) nicely  
(bAga) riding (ekki) on the horse (tEjini) (tEjinekki),  
invite (pilicitE) You to come (rammani), can't you listen to our appeal?
- C3 O Celebrated (vaibhOga) Lord raGga who is our Fortune (bhAgadhEya)!  
O Lord praised (nuta) by this tyAgarAja! can't you listen to our appeal  
when the lasses (taruNulu) invite (pilicitE) You?

Notes –

P – nA manavi – The pallavi is in singular form whereas the caraNas are  
in plural. Therefore 'nA' has been translated as 'our'. Any suggestions ???

P – manavi – This is how it is given in all books other than that of  
TSV/AKG, wherein it is given as 'manavini'. This needs to be checked. Any  
suggestions ???

C1 – In all books other than that of TKG, this caraNa is treated as  
anupallavi. This needs to be checked. Any suggestions ???

C1 – C3 – pilicitE – this is how it is given in the books of TKG and TSV/AKG. However in the books of TKG and TSV/AKG, this is given as ‘pilacitE’. In my humble opinion, ‘pilicitE’ is the correct usage. Any suggestions ???

## karuNa jUDavayya-sAraGga

In the kRti ‘karuNa jUDavayya mAyayya’ – rAga sAraMga, zrI tyAgarAja sings praises of Lord of zrIraMgaM.

- P karuNa jUDa(v)ayya mA(y)ayya  
kavETi raGgayya
- A parama puruSa vinu mA pAli  
penu dhanamA  
varada nalugurilO  
varam(o)sagi karam(i)Di (karuNa)
- C cEraDEsi kanulacE celaGg(u)bhaya  
nAccArulatOnu mari sad-bhaktulatO  
ALvArulatO nIvu vara naivEdyamulan-  
(A)ragiJcu vELala hari tyAgarAjuni karamiDi (karuNa)

Gist

O our Lord raGganAtha situated on the banks of river kAvEri! O Supreme Lord! O Great Treasure who is our Guardian! O Bestower of Boons! O Lord hari!

Listen; deign to show compassion on me, amidst others by bestowing boons and holding my hand.

When You partake sacred Food offerings along – (a) with the two consorts (zrIdEvi and bhUdEvi) - who shine with large eyes, (b) with the true devotees, and (c) with vaiSNava tamil saints – AzhvAr, deign to show compassion on this tyAgarAja, by holding his hand.

Word-by-word Meaning

P O Lord (ayya)! Deign to show (jUDu) (jUDavayya) compassion (karUNa), O our (mA) Lord (ayya) (mAYayya) raGganAtha (raGgayya) situated on the banks of river kAvEri (kAvETi)!

A O Supreme (parama) Lord (puruSa)! O Great (penu) Treasure (dhanamA) who is our Guardian (mA pAli)! O Bestower of Boons (varada)!

Listen (vinu); deign to show compassion on me, amidst others (nalugurilO) by bestowing (osagi) boons (varamu) (vamosagi) and holding my hand (karamiDi);

O Our Lord raGganAtha situated on the banks of river kAvEri!

C When (vELala) You (nIvu) partake (AragiJcu) sacred (vara) Food offerings (naivEdyamulanu) (naivEdyamulanAragiJcu) along -

with the two (ubhaya) consorts (nAccArulatOnu) (zrIdEvi and bhUdEvi) - who shine (celaGgu) (celaGgubhaya) with large (cEraDEsi) (literally as big as hollow of the hand) eyes (kanulacE),

with the true devotees (sad-bhaktulatO) and (mari) with vaiSNava tamil saints – AzhvAr (ALvArulatO),

O Lord hari! deign to show compassion on this tyAgarAja (tyAgarAjuni), by holding (iDi) his hand (karamu) (karamiDi);

O our Lord raGganAtha situated on the banks of river kAvEri!

Notes –

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

A – penu dhanamA – This is how it is given in the book of TKG. However, in all other books (also as an alternative in the book of TKG), it is given as 'penni dhAnamA'. However, in all the books, the meaning taken is 'great treasure' for which the correct telugu word is 'penu dhanamu'. There is doubt about the telugu word 'penni'; also, 'dhAna' does not mean 'treasure'. Therefore, 'penu dhanamA' has been adopted. This needs to be checked. Any suggestions ???

C - nAccArulu – A tamizh word 'nAcciyAr' meaning Lord's consort.

C - ALvArulu – poygaiyAzhvAr, bhutAzhvAr, pEyAzhvAr, tirumazhisaiyAzhvAr, nammAzhvAr, periyAzhvAr, ANDAL, kulazEkharAzhvAr, madhurakaviyAzhvAr, toNDaraDippoDiyAzhvAr, tiruppanAzhvAr and tirumaGgaiyAzhvAr. For more details, please visit site - <http://www.ramanuja.org/sv/alvars/>

C – tyAgarAjuni karamiDi – this is how it is given in all the books other than that of TKG, where it is given as 'tyAgarAjunipai'. This needs to be checked. Any suggestions ???

## rAju veDale-tODi

In the kRti 'rAju veDale jUtAmu' – rAga tODi, zrI tyAgarAja sings praises of Lord of zrIraMgaM as He goes on procession in the streets of zrIraMgaM on the Horse vAhna.

P rAju veDale jUtAmu rArE kastUri raGga

A tEjin(e)kki samasta rAjul(U)Digamu sEya  
tEjarillu nava ratnapu divya bhUSaNamul(i)Di raGga (rAju)

C kAvErI tIramunanu pAvanamagu raGga purini  
zrI velayu citra vIdhilO vEDkaga rAga  
sEvanu gani surulu virulacE prEmanu pUjJcaga  
bhAviJcu tyAgarAju baDaga vaibhOga raGga (rAju)

Gist

Adorned with radiant divine ornaments studded with precious stones, riding on the horse, as all the kings perform service, the Lord raGganAtha is going on procession; come, let us behold!

On the bank of river kAvErI, in the holy town of zrI raGgaM, along the prosperous and beautifully decorated streets, as the Lord comes to a grand spectacle, as the celestials worship the Lord lovingly with flowers beholding the service, as this tyAgarAja sings feelingly, the magnificent Lord raGganAtha is going on procession; come, let us behold!

Word-by-word Meaning

P The Lord (rAju) raGganAtha (kastUri raGga) is going on procession (veDale); come (rArE), let us behold (jUtAmu)!

A Adorned (iDi) with radiant (tEjarillu) divine (divya) ornaments (bhUSaNamulu) (bhUSaNamuliDi) studded with precious stones (nava ratnapu),

riding (ekki) on the horse (tEji) (tEjini) (tEjinekki), as all (samasta) the kings (rAjulu) perform (sEya) service (UDigamu) (rAjulUDigamu), the Lord raGganAtha (raGga) is going on procession; come, let us behold!

C On the bank (tIramunanu) of river kAVerI, in the holy (pAvanamagu) town of zrI raGgaM (raGgapurini), along the prosperous (zrI velayu) and beautifully decorated (citra) streets (vIdhilO), as the Lord comes (rAga) to a grand spectacle (vEDkaga), as the celestials (surulu) worship (pUjiJcaga) the Lord lovingly (prEmanu) with flowers (virulacE) beholding (gani) the service (sEvani), as this tyAgarAja sings (bADaga) feelingly (bhAviJcu), the magnificent (vaibhOga) Lord raGganAtha (raGga) is going on procession; come, let us behold!

Notes -

P - kastUri raGga – The Lord is called kastUri raGga because of the fragrance of kastUri emanating from His clothes. According to the story as reported in the following website, the utsava mUrti of zrI raGgaM, buried for over 50 years during the period of Moghul kings, was found and identified by the fragrance of kastUri -

<http://www.ramanuja.org/sv/external/hindu-srirangam.html>

P - kastUri – musk – also a medicinal plant. However, it means ‘musk’ here because in the present context it refers to ‘fragrance’.

A - tEji – horse of superior breed.

A - nava ratna – pearl (mauktika), ruby (mANikya), topaz (puSparAga), diamond (vajra), emerald (marakata), lapis lazuli, coral (pavazhaM) , sapphire (indra nIla), gOmEda, cat’s eye gem (vaiDUrya).

C – raGga puri – Please visit the following website to read about the sthala purANa of Sri Ranganam and a brief reference thereof to zrI tyAgarAja – <http://www.ramanuja.org/sv/temples/srirangam/>

C - citra vIdhi – In tamizh, the four main arterial streets surrounding a temple where the Lord is taken on procession, are called ‘cittirai vIdi’. Please visit the website (Find – ‘chittirai’) for full information about the layout of the town – <http://www.ibiblio.org/sripedia/srirangasri/archives/srsvol/msg00046.html>

C - bhAviJcu – this word cannot be literally translated as it refers to a state of mind where the poet conceives in his mind and enjoying, nay, participating in what he is describing. This is loosely translated as imagination, fancy. These words do not convey the meaning. In fact, the word ‘imagination’ gives a wrong meaning of what the author is trying to convey. ‘Fancy’ also does not convey the meaning. The word may better be translated as ‘becoming’ one with the scene.

## O raGga zAyI-kAmbhOji

In the kRti ‘O raMga zAyI’ – rAga kAmbhOji, zrI tyAgarAja prays to the Lord of zrI raGgaM.

P O raGga zAyI pilicitE  
O(y)anucu rA rAdA

A sAraGga dharuDu jUci kailAs-  
(A)dhipuDu kA lEdA (O raGga)

C bhU-lOka vaikuNTham(i)di(y)ani  
nIlOna nIvE(y)uppoGgi

zrI lOludai(y)uNTE mA  
cinta tIrEd(e)nnaDO  
mEl(O)rva lEni janulalO nE  
migula nogili divya rUpamunu  
mutyAla sarula(y)uramunu kAna  
vacciti tyAgarAja hRd-bhUSaNa (O raGga)

Gist

O Lord reclining in raGga vimAna! O Lord who is the adornment of the heart of this tyAgarAja!

When I call You, can't You come responding 'O'?

Didn't Lord ziva (holder of antelope (or deer)) become the Lord of kailAsa by beholding You?

Considering this place to be vaikuNTha on the Earth, exulting all by Yourself, if You remain enamoured with lakSmI, pray tell me, when our worries would be relieved? Having suffered a lot in the midst of people who could not withstand others' excellence, I have come to behold Your divine form and Your chest with pearl necklaces shining therein.

Word-by-word Meaning

P O Lord reclining (zAyi) in raGga vimAna! When I call (pilicitE) You, can't (rAdA) You come (rA) responding (anucu) 'O' (Oyanucu)?

A Didn't (lEdA) Lord ziva - the holder (dharuDu) of antelope (or deer) (sAraGga) become (kA) the Lord (adhipuDu) of kailAsa (kailAsAdhipuDu) by beholding (jUci) You?

O Lord reclining in raGga vimAna! When I call You, can't You come saying 'O'?

C Considering this place (idi) to be (ani) vaikuNTha (vaikuNThamu) (vaikuNTamidiyani) on the Earth (bhU-loka),

exulting (uppoGgi) all by Yourself (nI lOna nIvE) (nIvEyuppoGgi),

if You remain (uNTE) enamoured (lOludai) (lOludaiyuNTE) with lakSmI (zrI),

pray tell me when (ennADO) our (mA) worries (cinta) would be relieved (tIrEdi) (dIrEdennADO)?

Having suffered (nogili) a lot (migula) in the midst of people (janulalO) who could not (lEni) withstand (Orva) others' excellence (mElu) (mElOrva),

I (nE) have come (vacciti) to behold (kAna) Your divine (divya) form (rUpamunu) and Your chest (uramu) with pearl (mutyAla) necklaces (sarulu) (sarulayuramunu) shining therein;

O Lord who is the adornment (bhUSaNa) of the heart (hRd) of this tyAgarAja!

O Lord reclining in raGga vimAna! When I call You, can't You come saying 'O'?

Notes –

P – zAyi – this is how it is given in all the books other than that of TKG, wherein it is given as 'zAyI'. This needs to be checked. Any suggestions ???

P – pilicitE – This is how it is given in the book of TKG. However, in the books of CR and TSV/AKG, it is given as 'pilacitE'. This needs to be checked. Any suggestions ???

P – Oyanucu – O + anucu - The method of responding when called by some one.

A – sAraGga dharuDu – In the episode at dAruka vana, as bhikSATana, Lord ziva acquires deer (antelope). In the kRti 'Ehi trijagadIza', zrI tyAgarAja



calls the Lord ziva 'mRga dhara'. In the dIkSitar kRtis 'mAra kOTi lAvaNya' and 'zrI vizvanAthaM bhajE' (10<sup>th</sup> caraNa), the 'sAraGga dhara' appears, meaning 'Lord ziva'. The association of 'sAraGga' with dAruka vana episode is also found in both ibid kRtis of dIkSitar. The dAruka vana episode, in brief, is available in the web site – <http://www.shaivam.org/index.html>

A – sAraGga – this is the name of bow of Lord viSNu also – hence sAraGga pANi; however, it is not relevant here.

A – jUci kailAsAdhipuDu – the exact location of this episode is yet to be traced. Any suggestions ???

C – zrI lOla – the word 'lOla' actually means 'a person who is in love head over heels'. This is a ridicule of the Lord that He has forgotten His duties (of protecting His devotees).

C – kAna vacciti – I came to behold – This is to be contrasted with the statement of Anupallavi wherein zrI tyAgarAja states that Lord ziva became the Lord of kailAsa by beholding Him.

General – The legends about Lord raGganAtha and the circumstances under which this kRti (O raGga zAyI) came to be sung by zrI tyAgarAja is given in <http://ramanuja.org/sv/temples/srirangam/> . For raGanAtha aSTakaM of Adi zaGkarAcArya, please visit website -

<http://www.shastras.com/adisankara/ranganathashtakam/>

## **cUtAmu rArE-Arabhi**

In the kRti 'cUtAmu rArE sudatulAra' – rAga Arabhi, zrI tyAgarAja sings praises of the Lord of zrIraGgaM.

- P cUtAmu rArE  
su-datulAra raGga patini
- A sItA pati pUjyuDaTa  
zRGgAra zEkharuDaTa (cU)
- C1 sarig(a)Jcu zAluvaTa  
caukaTla pOgulaTa  
paruvampu prAyamaTa  
paramAtmuDaTa raGgani (cU)
- C2 mukha nirjita candruDaTa  
muddu mATal(A)DunaTa  
sukham(o)saGgi brOcunaTa  
sundar(A)GguDaTa raGgani (cU)
- C3 Agama saJcAruDaTa  
akhila jagat-pAluDaTa  
tyAgarAja sannutuDaTa  
taruNulAra raGga patini (cU)

Gist

O Damsels with nice teeth! Come, let us behold the Lord of zrI raGgaM.

He is said to be the Lord worshipped by Lord zrI rAma – Consort of sItA; He is said to be the acme of charm.

1. He is said to be adorned with golden bordered shawl and ear rings of pearls; He is said to be in prime age and that He is said to be the Supreme Lord.

2. His face is said to surpass (beauty of) the moon and He is stated to speak sweet words; He is said to protect by conferring comfort and that He is said to be having beautiful limbs.

3. He is said to be found in zAstras and that He is said to be the protector of the entire Universe; He is said to be the One well-praised by tyAgarAja.

#### Word-by-word Meaning

P O Damsels with nice teeth (su-datulAra)! Come (rArE), let us behold (cUtAmu) the Lord (patini) of zrI raGgaM (raGga).

A He is said to be (aTa) the Lord worshipped (pUjyuDu) (pUjyuDaTa) by Lord zrI rAma – Consort (pati) of sItA; He is said to be (aTa) the acme (zEkharuDu) (zEkharuDaTa) of charm (zRGgAra);

O Damsels with nice teeth! Come, let us behold the Lord of zrI raGgaM.

C1 He is said to be (aTa) adorned with golden (sariga) bordered (aJcu) (sarigaJcu) shawl (zAluva) (zAluvaTa) and ear rings (pOgulu) (pOgulaTa) of pearls (caukaTla);

He is said to be in prime (paruvampu) age (prAyamu) (prAyamaTa) and that He is said to be (aTa) the Supreme Lord (paramAtmuDu) (paramAtmuDaTa);

O Damsels with nice teeth! Come, let us behold the Lord of zrI raGgaM (raGgani).

C2 His face (mukha) is said to (aTa) surpass (nirjita) (beauty of) the moon (candruDu) (candruDaTa) and He is stated to speak (ADunu) sweet (muddu) words (mATalu) (mATalADunaTa);

He is said to (aTa) protect (brOcunu) (brOcunaTa) by conferring (osaGgi) comfort (sukhamu) (sukhamosaGgi) and that He is said to be (aTa) having beautiful (sundara) limbs (aGguDu) (aGguDaTa);

O Damsels with nice teeth! Come, let us behold the Lord of zrI raGgaM (raGgani).

C3 He is said to be (aTa) found (saJcAruDu) (literally roaming) (saJcAruDaTa) in zAstras (Agama) and that He is said to be (aTa) the protector (pAluDu) (pAluDaTa) of the entire (akhila) Universe (jagat);

He is said to be (aTa) the One well-praised (sannutuDu) (sannutuDaTa) by tyAgarAja;

O Damsels (taruNulAra) with nice teeth! Come, let us behold the Lord (patini) of zrI raGgaM (raGga).

#### Notes –

P – cUtAmu – This is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'jUtAmu'. Any suggestions ???

A – sItA pati pUjyuDaTa – Please refer to the sthala purANa of zrI raGgaM. Please visit site - <http://www.ramanuja.org/sv/temples/srirangam/>

C1 – caukaTTu – ear ring with four pearl set in it.

C1 – paruvampu prAyamu – please refer to lalitA sahasranAma (430) – nitya yauvana – eternally youthful.

## *In Praise of narasiMha*

**narasimha-bilahari**

In the kRti 'narasiMha nannu' – rAga bilahari, zri tyAgarAja sings praises of Lord narasiMha.

- P narasiMha nannu brOvavE zrI lakSmI
- A kora-mAlina narula koni(y)ADanu nEnu  
parama pAvana nApAli zrI lakSmI (nara)
- C1 nIdu bhakt(A)grEsaruDu  
prahlAduD(a)puD(o)ka kanaka kazipu  
vAduk(O)rvaka ninnu zaraN(a)ni-  
(y)AdukOm(a)na kAcinAvu (nara)
- C2 enduk(a)ni sairintu nI manas-  
(a)ndu teliyanidi(y)Edi lOkula  
nindak(O)rvaka ninnu kOrin-  
(a)nduk(e)ntani karuNa jUtuvO (nara)
- C3 nI japamu nI smaraNa nI pada  
pUja nIvAri celimi(y)osagi  
rAjigA daya cEyu tyAga-  
rAja sannuta taramu kAdu (nara)

Gist

O Lord zrI lakSmI narasiMha! O Most Sacred Lord! O My Guardian! O Lord well-praised by this tyAgarAja!

Deign to protect me.

I shall not extol useless persons.

That day, prahlAda - your eminent devotee, unable to withstand a dispute with (his father) hiraNya kazipu, seeking your refuge, prayed to you to support, You protected him.

What for shall I forbear? what is there which is not known to Your mind? I do not know as to how much compassion You would show towards me for having sought You being unable to bear the abuses of people.

Please show mercy consentingly by granting (ability of) chanting Your name, Your thought, worship at Your holy feet and company of your devotees; (Your delay) is no longer justifiable.

Word-by-word Meaning

- P O Lord zrI lakSmI narasiMha! Deign to protect (brOvavE) me (nannu).
- A O Most (parama) Sacred (pAvana) Lord! I (nEnu) shall not extol (koniyaADanu) useless (kora-mAlina) persons (narula);  
O My Guardian (nApAli) zrI lakSmI narasiMha! Deign to protect me.
- C1 That day (apuDu), prahlAda (prahlAduDu) - your (nIdu) eminent (agrEsaruDu) devotee (bhakta) (bhaktAgrEsaruDu),  
unable to withstand (Orvaka) a (oka) (apuDoka) dispute (vAdu) (vAdukOrvaka) with (his father) hiraNya (kanaka) kazipu,  
seeking (ani) your refuge (zaraNu), prayed (ana) to you (ninnu) to support (AdukOmu) (AdukOmana) (zaraNaniyAdukOmana), You protected (kAcinAvu) him;  
O Lord zrI lakSmI narasiMha! Deign to protect me.

C2 What for (endukani) shall I forbear (sairintu)? what (Edi) is there which is not known (teliyanidi) (teliyanidiyEdi) to (andu) (literally in) Your (nI) mind (manasu) (manasandu)?

I do not know as to how much (entani) compassion (karuNa) You would show (jUtuvO) towards me for having (anduku) sought (kOrina) (kOrinandukentani) You (ninnu) being unable to bear (Orvaka) the abuses (nindaku) (nindakOrvaka) of people (lOkula);

O Lord zrI lakSmI narasiMha! Deign to protect me.

C3 Please show mercy (daya cEyu) consentingly (rAjiga) by granting (osagi) (ability of) chanting (japamu) Your (nI) name, Your (nI) thought (smaraNa), worship (pUja) at Your (nI) holy feet (pAda) and company (celimi) (literally friendship) (celimiyosagi) of your (nI) devotees (vAri) (literally people);

O Lord well-praised (sannuta) by this tyAgarAja! (Your delay) is no longer (kAdu) justifiable (taramu);

O Lord zrI lakSmI narasiMha! Deign to protect me.

Notes –

C2 – endukani – This is how it is given in the books of TKG and TSV/AKG. However, in the book of CR and ATK, this is given as ‘entakani’. From the rhyme point of view ‘endukani’ seems to be appropriate word here. Any suggestions ???

## **zrI nArasimha-phalaraJjani**

In the kRti ‘zrI nArasimha’ – rAga phalaraJjani, zrI tyAgarAja sings praises of the Lord narasimha.

P zrI nArasiMha mAM pAhi  
kSIr(A)bdhi kanyakA ramaNa

A dInArti nivAraNa bhavya guNa  
diti tanaya timira sUrya tri nEtra (zrI)

C prahlAda parAzara nArada hRt-  
paGkEruha nIraja bandhO  
AhlAda kara azubha rOga saM-  
hAra varada tyAgarAj(A)di vinuta (zrI)

Gist

O Lord zrI nArasiMha! O Beloved of lakSmI! O Reliever of distress of the humble! O Lord of Auspicious qualities! O Sun who destroyed the darkness called hiraNya kazipu (son of diti)! O three Eyed! O Sun who blossoms the lotus of heart of prahlAda, sages parAzara and nArada! O Lord who causes joy! O Lord who destroys vicious diseases! O Bestower of boons! O Lord praised by tyAgarAja and others!

Please protect me.

Word-by-word Meaning

P O Lord zrI nArasiMha! Please protect (pAhi) me (mAM), O Beloved (ramaNa) of lakSmI – the daughter (kanyakA) of Milk (kSIra) Ocean (abdhi) (kSIrAbdhi)!

A O Reliever (nivAraNa) of distress (Arti) of the humble (dIna) (dInArti)! O Lord of Auspicious (bhavya) qualities (guNa)! O Sun (sUrya) who destroyed the darkness (timira) called hiraNya kazipu - son (tanaya) of diti! O three (tri) Eyed (nEtra)!

O Lord zrI nArasiMha! Please protect me; O Beloved of lakSmI – the daughter of Milk Ocean!

C O Sun – benefactor (bandhu) of lotus (nIraja) – who blossoms the lotus – mub-born (paGkEruha) of heart (hRt) of prahlAda, sages parAzara and nArada!

O Lord who causes (kara) joy (AhlAda)! O Lord who destroys (saMhAra) vicious (azubha) diseases (rOga)! O Bestower of boons (varada)! O Lord praised (vinuta) by tyAgarAja and others (Adi) (tyAgarAjAdi)!

O Lord zrI nArasiMha! Please protect me; O Beloved of lakSmI – the daughter of Milk Ocean!

Notes –

A – trinEtra - narasiMha is said to have three eyes like ziva – sun, moon and agni (sOma-sUryagni-lOcana:) as given in nRsiMha kavaca of prahlAda – zLOka 8 – source [http://www.geocities.com/priitaa/nrsimha\\_kavaca.htm](http://www.geocities.com/priitaa/nrsimha_kavaca.htm) and as mentioned in zrI dezika stotra 'zrI kAmAsikASTakam' in websites – <http://www.ramanuja.org/sv/bhakti/archives/nov98/0003.html> and <http://www.ramanuja.org/sv/bhakti/archives/mar2002/0096.html>

C - parAzara – Father of sage vyAsa.

C – azubha rOga – It is believed that prayer to Lord lakSmI narasiMha cures diseases arising from abhicAra (black magic) - . In this connection, please refer to the sthala purANa of Sholingur (Thirukkadigai). Please visit website – <http://srivaishnavam.com/divyadesam108/sholingur.htm>

One of the name of the Lord narasimha is 'sarvAbhicAra-hantre' - (Text 49) of narasimha sahasra nAma -

[http://www.stephen-knapp.com/prayers\\_to\\_lord\\_narasimhadeva.htm](http://www.stephen-knapp.com/prayers_to_lord_narasimhadeva.htm)

There is one story in which He saved Adi Sankara from being sacrificed to goddess Kali by a Kapalika. Thus Adi Sankara composed Laksmi-Nrsimha stotra. <http://www.hinduwiki.com/index.php?title=Narasimha>

For lakSmI narasimha karAvalamba stotra of Adi zaGkarAcArya (along with meanings) please visit -

<http://www.ibiblio.org/sripedia/oppiliappan/archives/aug05/msg00245.html>

## ***In Praise of zrI kRSNa***

### **prANa nAtha-zUlini**

In the kRti 'prANa nAtha birAna' – rAga zUlini, zrI tyAgarAja praises Lord kRSNa.

P prANa nAtha birAna brOvavE

A vENu gAnamucE padi(y)Aru  
vEla gOpikala pAliJci(y)Elu (prANa)

C venna mIgaDala vEDka mIraganu  
kanna pinnavANDra kaDupu niJci

tinnagA velayu divya rUpamA  
cinni kRSNa daya jEsi tyAgarAja (prANa)

Gist

O Master of my life-breath!  
O Master of my life-breath who – along with playing music on flute,  
rules over sixteen thousand gOpis by nourishing them.  
O Kid kRSNa of divine form who nicely shines, by very sportingly filling  
the stomach of all and sundry boys, with butter and cream!  
Kindly protect me also quickly.

Word-by-word Meaning

P O Master (nAtha) of my life-breath (prANa)! Please protect (brOvavE)  
me also quickly (birAna).

A O Master of my life-breath who –  
along with playing music (gAnamucE) on flute (vENu), rules over (Elu)  
sixteen (padiyAru) thousand (vEla) gOpis (gOpikala) by nourishing (paliJci)  
(pAliJciyElu) them;  
please protect me quickly.

C O Kid (cinni) kRSNa of divine (divya) form (rUpamA) who nicely  
(tinnagA) shines (velayu), by very (mIraganu) sportingly (vEDka) filling (niJci)  
the stomach (kaDupu) of all and sundry (kanna) boys (pinnavANDra), with  
butter (venna) and cream (mIgaDa) (mIgaDala)!  
O Master of life-breath of this tyAgarAja! Kindly (daya jEsi) protect me  
quickly.

Notes -

A – vENu gAnamucE – this may also be taken as ‘by playing music on  
Flute’.

A – padiyAru vEla gOpikalu – To my humble understanding the figure of  
‘sixteen thousand’ applies to wives of zrI kRSNa and not to gOpis whom He did  
not marry. kRSNa married sixteen thousand and one hundred girls kept captive  
by narakAsura after killing the latter – zrImad-bhAgavataM, Book 10, Chapter 59  
refers. In zrImad bhAgavataM, Book 10, Chapter 90, sage zuka tells parIkSit –

Asthitasya paraM dharmam kRSNasya gRhamedhinAM |  
Asan SODazasAhasraM mahiSyazca zatAdhikaM || 29 ||

“That is why He had adopted the supreme way of life of a house-holder.  
(O King, I have already told you that) the number of zrI kRSNA’s consorts was  
sixteen thousand, one hundred.”

C – pinnavANDra – This is how it is given in the books of Shri CR and  
ATK. However, in the books of Shri TKG and TSV/AKG, it is given as ‘vANDla’.  
As the correct usage is ‘vANDra’, it has accordingly been adopted. Any  
suggestions ???

## **bAgAyenayya-candrajyOti**

In the kRti ‘bAgAyenayya nI’ – rAga candrajyOti, zrI tyAgarAja says that  
the teachings of Lord kRSNa are (apparently) unintelligible and confusing that  
even Lord brahmA would not be able to comprehend them.

P      bAg(A)yen(a)yya nI mAyal(e)ntO  
brahmak(ai)na koniyADa taramA

A      I gAruDamunu(y)onariJcucunu  
nE kAd(a)nucu palkuTayu (bAgAye)

C      ala nAdu kauravulan(a)Naca(m)ana  
alari dOsam(a)nu naruni jUci pApa  
phalamu nIku tanaku lEd(a)ni cakkaga  
pAlanamu sEya lEdA tyAgarAja nuta (bAgAye)

Gist

O Lord! O Lord praised by this tyAgarAja!  
How grand is Your delusion! Is it possible even for brahmA to fully  
comprehend and extol You?

While declaring this magic formula, You also say ‘I am not the one’ who  
speaks.

That day when You commanded to subdue the kauravas, looking at  
arjuna who said that war is a sin, did You not protect him well by explaining that  
‘the results of sins do not accrue either to you or to Me’?

Word-by-word Meaning

P      O Lord (ayya)! How (entO) grand (bAgAyenu) (bAgAyenayya) is Your  
(nI) delusion (mAyalu) (mAyalentO)! Is it possible (taramA) even (aina) for  
brahmA (brahmakaina) to fully comprehend and extol (koniyADa) You?

A      While declaring (onariJcucunu) (literally compose) this (I) magic  
formula (gAruDamunu) (gAruDamunuyonariJcucunu), You also say (palkuTayu)  
‘I (nE) am not (kAdu) (kAdanucu) the one’ who speaks.

O Lord! How grand is Your delusion! Is it possible even for brahmA to  
extol You?

C      That (ala) day (nAdu) when You commanded (ana) to subdue (aNaca)  
the kauravas (kauravulunu) (kauravulanaNacamana),  
looking at (jUci) arjuna (naruni) (literally man) who said (anu) that war  
(alari) is a sin (dOsamu) (dOsamanu),  
did You not (lEdA) protect (pAlanamu sEya) him well (cakkaga) by  
explaining that (ani) (literally saying) ‘the results (phalamu) of sins (pApa) do not  
accrue (lEdu) (lEdani) either to you (nIku) or to Me (tanaku)’?

O Lord praised (nuta) by this tyAgarAja! O Lord! How grand is Your  
delusion! Is it possible even for brahmA to extol You?

Notes -

A – gAruDamu - a spell to remove poison, delusion etc. To know more  
about Garuda Mantra, please visit -

<http://www.ramanuja.org/sv/bhakti/archives/apr97/0033.html>

A – gAruDamunu – The words Lord kRSNa as brought in caraNa are  
referred here. Therefore, the caraNa should be read first and then the anupallavi  
– that is the sequence in this kRti.

C – alari – this is how it is given in all the books. The meaning of the  
word is ‘unprotected’, ‘destitute’, anAtha’ – none of these words fit in the context.  
Therefore, the word seems to be doubtful. In the book of CR, this has been  
translated as ‘trembled’; in the book of TSV/AKG, as ‘hesitated’. But, the word  
‘alaru’ does not have any such meaning. Purely from rhyme point of view, word  
beginning with ‘ala’ seems to be correct.

‘alaru’ in Telugu means ‘blossom’, ‘please’, ‘gratify’. The word ‘adaru’ in Telugu means ‘frighten’ etc. However, the Tamil word ‘alaru’ means ‘frighten’. The nearest telugu word ‘allari’ means ‘quarrel’, ‘affray’ etc. It is not clear whether this word has been used in the meaning of ‘war’.

Has zrI tyAgarAja used a Tamil word ‘alari’ here or is the word ‘adari’ or ‘allari’? In any case, it has been translated as ‘war’ by me. This needs to be checked. Any suggestions ???

C – alari dOsamu - The following verses of zrImad bhagavad gItA are relevant –  
arjuna said –

drSTvEmaM svajanaM kRSNa yuyutsuM samupasthitaM |  
sIdanti mama gAtrANi mukhaM ca parizuSyati ||  
ahO bata mahat pApaM kartuM vyavasita vayaM |  
yadrAjya sukha lObhEna hantuM svajanamudyatA: || I. 28, 45 ||

“Seeing, O kRSNa, these my kinsmen gathered here eager for fight, my limbs fail me and my mouth is parched.

Alas! We are involved in a great sin, in that we are prepared to slay our kinsmen, out of greed for the pleasures for a kingdom.”

C – naruni jUci – The word ‘nara’ used for arjuna is not to be taken in literal sense as ‘man’. arjuna – kRSNa are known as ‘nara nArAyaNa’; the gItA propounded by zrI kRSNa is known as ‘kRSNa – arjuna samvAda’ and also ‘nara nArAyaNa samvAda’. Please refer to website for more details –

[http://www.dlshq.org/religions/gita\\_krishna.htm](http://www.dlshq.org/religions/gita_krishna.htm)

Please refer to zrImad-bhAgavataM, Book 12, Chapter 8 about sages nara, nArAyaNa - <http://vedabase.net/sb/12/8/eni>

“They that were Nara and Narayana in days of yore are now Arjuna and Kesava.” – mahAbhArata –Book 5, Chapter 96 –

<http://www.sacred-texts.com/hin/mo5/mo5096.htm>

C – pApa phalamu nIku tanaku lEdu – The following verses from zrImad-bhagavad-gItA are relevant -

Lord kRSNa said –

ya EnaM vEtti hantAraM yazcainaM manyatE hataM |  
ubhau tau na vijAnItO nAyaM hanti na hanyatE || II. 19 ||

“He who takes this Self to be the slayer, and he who takes It to be the slain, neither of these knows. It does not slay, not is it slain.”

A – nE kAdanucu – the following verse from zrImad-bhagavad-gItA is also relevant –

Lord kRSNa said -

vRSNIInAM vAsudEvO(a)smi pANDavAnAM dhananjaya: |  
munInApyaham vyAsa: kavInAmuzana kavi: || X.37 ||

“Of the vRSNis I am vAsudEva; of the pANDavas, dhananjaya; and also of the munis I am vyAsa; of the sages, uzanas the sage.”

(All translations by Swami Swarupananda)

vRSNi is the lineage of kRSNa. The implication is that ‘though apparently, I am kRSNa of the lineage of vRSNi, I am also You, therefore I am not I.’

**bRNdAvana lola-tODi**



In the kRti 'bRNdAvana lOla' – rAga tOdi, zrI tyAgarAja sings praises of Lord gOvinda.

P bRNdAvana lOla gOvind(A)ravinda nayana

A sundar(A)Gga dhRta rath(A)Mga  
sujan(A)ri timira pataGga (bRNdAvana)

C mAmava zrI ramaNI maNi  
madan(A)zrita mitra  
rAma dAsa dAsa  
tyAgarAja nuta caritra (bRNdAvana)

Gist

O Lord gOvinda, fond of bRNdAvana! O Lotus Eyed! O Lord of charming features! O Wielder of discus! O Lord who destroys the enemies of virtuous people like Sun who dispels the darkness! O Beloved of the jewel among women, lakSmi! O Friend of those dependent on You! O Lord whose exploits have been praised by this tyAgarAja - a servant of rAma dAsa- or servant of devotees of SrI rAma!

Please protect me.

Word-by-word Meaning

P O Lord gOvinda, fond (lOla) of bRNdAvana! O Lotus (aravinda) (gOvindAravinda) Eyed (nayana)!

A O Lord of charming (sundara) features (aGga) (sundarAGga)! O Wielder (dhRta) of discus – part (aGga) of chariot (ratha) (rathAGga) (literally wheel)! O Lord who destroys the enemies (ari) of virtuous (sujana) (sujanAri) people like Sun (pataGga) who dispels the darkness (timira)!

O Lord gOvinda, fond of bRNdAvana! O Lotus Eyed!

C Please protect (ava) me (mAM) (mAmava), O Beloved (madana) (literally cupid) of the jewel (maNi) (among women) lakSmi – zrI ramaNI!

O Friend (mitra) of those dependent (Azrita) (madanAzrita) on You! O Lord whose exploits (caritra) have been praised (nuta) by this tyAgarAja – a disciple (dAsa) of rAma dAsa (or servant of devotees of zrI rAma)!

O Lord gOvinda, fond of bRNdAvana! O Lotus Eyed!

Notes -

A – dhRta rathAGa – Though this should generally refer to discus, during the mahAbhArata war, zrI kRSNa actually wields the wheel of the chariot with the intention of slaying bhISma. Please refer to Mahabharata, Book 6 – Bhishma Parva.

C - rAma dAsa dAsa – This may mean either 'servant of bhadraAcala rAma dAsa' or 'servant of devotees of zrI rAma'.

## saMsArulaitE-sAvEri

In the kRti 'saMsArulaitE' – rAga sAvEri, zrI tyAgarAja states that it makes no difference if one is a family man provided he always remembers the Lord and surrenders fruits of all actions to Him.

P saMsArul(ai)tE(n)Em(a)yya zikhi

piJch(A)vataMsuD(e)duTa(n)uNDaga

- A hiMs(A)dul(e)lla rOsi haMsAdula gUdi  
prazaMsa jEyucun(E) proddu kaMs(A)rini nammuvAru (saM)
- C1 jnAna vairAgyamulu hInam(ai)n(a)TTi bhava  
kAnanamuna tirugu mAnavulu sada  
dhyAna yOga yutulai nI nAmamu palkucu  
nAna karma phalamu dAnamu sEyuvAru (saM)
- C2 krUrapu yOcanalu dUru jEsi tana  
dAra putrula paricArakula jEsi  
sAra rUpuni pAda sArasa yugamula  
sAresAreku manasAra pUjiJcuvAru (saM)
- C3 bhAgavatula gUdi bhOgamul(e)lla  
harikE gAvimpucunu vINa gAnamulatO(n)-  
Agama caruni zrI rAgamuna pADucu  
tyAgarAja nutuni bAguga nammuvAru (saM)

Gist

O Lord! how does it matter even if people live with family, if Lord kRSNa is present before one's eyes?

How does it matter if those who believe in Lord kRSNa, extolling Him at all times, by abandoning all such activities which cause injury to others and joining the company of persons who have achieved Self-realisation, live with family?

How does it matter if those, who are wandering about in the forest of Worldly Existence which is devoid self-knowledge and discrimination, relinquish the fruits of various actions by chanting always Your names and by adopting the path of meditation, live with family?

How does it matter if those, who worship always whole-heartedly the Lotus Feet of the Lord of the form of essence of everything, by driving away cruel thoughts from their minds, and engaging their wives and children in the service of the Lord, live with family?

3. How does it matter if those, who, joining the company of great devotees, surrendering all their enjoyments to the Lord hari, singing the glory of Lord (the indweller of the vEdAs) in the best rAgas to the accompaniment of lute music, and believe totally the Lord praised by this tyAgarAja, live with family?

Word-by-word Meaning

P O Lord (ayya)! how (Emi) does it matter (aitEnu) even if people live with family (saMsArulu) (saMsArulaitEnEmayya),  
if Lord kRSNa – one who wears the peacock (zikhi) feather (piJcha) on the crest (avataMsuD) – is present (uNDaga) before (one's eyes) (eduTanu) (piJchAvataMsuDeduTanuNDaga)?

A How does it matter if those who believe (nammuvAru) in Lord kRSNa – enemy (ari) of kaMsa (kaMsAri) (kaMsArini),  
extolling (prazaMsa jEyucunu) Him at all (E) (jEyucunE) times (proddu),  
by abandoning (rOsi) all (ella) such (Adula) activities which cause injury (hiMsa) (hiMsAdulella) (to others) and joining the company (gUDi) of persons who have achieved Self-realisation (haMsAdulu) (haMsAdula),  
live with family?

C1 How does it matter if those (mAnavulu),  
who are wandering (tirugu) about in the forest (kAnanamuna) of Worldly  
Existence (bhava) which is (aTTi) devoid (hInamaina) (hInamainaTTi) self-  
knowledge (jnAna) and discrimination (vairAgyamula),  
relinquish (dAnamu sEyuvAru) the fruits (phalamu) of various (nAnA)  
actions (karma) by  
chanting (palkucu) (literally speaking) always (sada) Your (nI) names  
(nAmamu) and by (yutulai) adopting the path (yOga) of meditation (dhyAna),  
live with family?

C2 How does it matter if those, who worship (pUjijcuvAru) always  
(sAresAreku) whole-heartedly (manasAra) the Lotus (sArasa) Feet (pada  
yugamula) of the Lord of the form (rUpuni) of essence (sAra) of everything, by  
driving away (dUru jEsi) (literally reproach) cruel (krUrapu) thoughts  
(yOcanalu) (from their minds), and  
engaging (jEsi) their (tana) wives (dAra) and children (putrula) in the  
service (paricArakula) (literally servants) of the Lord,  
live with family?

C3 How does it matter if those, who  
joining the company (gUDi) of great devotees (bhAgavatula),  
surrendering (gAvimpucunu) (literally make over) all (ella) their  
enjoyments (bhOgamulu) (bhOgamulella) to the Lord hari (harikE),  
singing (pADucu) the glory of Lord - the indweller (caruni) of the vEdAs  
(Agama) – in the best (zrI) tunes (rAgamuna) to the accompaniment of lute  
(vINa) music (gAnamulatOnu) (gAnamulatOnAgama), and  
believe (nammuvAru) totally (bAguga) the Lord praised (nutuni) by this  
tyAgarAja,  
live with family?

Notes –

A – haMsa – Another form of ‘ahaMsa’ – ‘I am that’ wherein ‘that’ refers  
to paramAtmA. Please refer to kRti of sadAziva brahmEndra – ‘khElati  
piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’.

C1 - karma phalamu dAnamu sEyuvAru – In this regard, the following  
verse from zrImad bhagavat gItA, Chapter 5 is relevant –

yukta: karma phalaM tyaktvA zAntimApnOti naiSThikIM |  
ayukta: kAma kArENa phale saktO nibadhyatE || 12 ||

"The well-poised, forsaking the fruit of action, attains peace, born of  
steadfastness; the unbalanced one, led by desire, is bound by being attached to  
the fruit (of action)." (Translation by Swami Swarupananda)

C1 – mAnavulu – yOga yutulai – This is how it is given in the book of  
TKG. However, in the books of CR and TSV/AKG, these words are given as  
‘mAnavuDu’ and ‘yOga yutuDai’. As the whole kriti is in plural form, the version  
given in the book of TKG seems to be appropriate. Any Suggestions ???

C3 – zrI rAgamuna – In the books of TKG and CR, this has been taken as  
the specific rAga – zrI rAga; however, even the current kRti is not in that rAga.  
Therefore, experts may comment whether the word refers to a specific rAga.  
There are three kRtis of zrI tyAgarAja in zrI rAga – ‘endarO mahAnubhAvulu’,  
‘nAma kusuma’ and ‘yuktamu gAdu’.

**sAmaja vara gamana-hindOLaM**

In the kRti ‘ sAmaja vara gamana’ – rAga hindOLaM, zrI tyAgarAja sings praises of the Lord kRSNa.

- P sAmaja vara gamana sAdhu hRt-  
sAras(A)bjA pAla kAl(A)tIta vikhyAta
- A sAma nigamaja sudhA maya gAna vicakSaNa  
guNa zIla dayAlavAla mAM pAlaya (sAmaja)
- C vEda zirO mAtRja sapta svara  
nAd(A)cala dIpa svIkRta  
yAdava kula muraLI vAdana  
vinOda mOhana kara tyAgarAja vandanIya (sAmaja)

Gist

O Lord whose stately gait is like that of an elephant! O Protector of the Lotus of heart of the ascetics (Or O Sun that blossoms the Lotus in the late called heart of the sages)! O Lord who is beyond Time! O The Celebrated One!

O Lord who well-versed in nectarine music - born of sAma vEda! O Lord who is virtuous by nature! O The Most Merciful Lord!

O The splendrous lamp on the mountain called the nAda consisting of the seven svaras born of (nAda) OmkAra – the mother of the head of vEdas! O Lord who incarnated in the race of yadu! O Player of the wonderful flute who enchants gOpis! O Lord worshipped by this tyAgarAja!

Please protect me.

Word-by-word Meaning

P O Lord whose stately (vara) (literally blessed) gait (gamana) is like that of an elephant (sAmaja)!

O Protector (pAla) of the Lotus (sArasAbja) of heart (hRt) of the ascetics (sAdhu) (Or O Sun that blossoms the Lotus in the late called heart of the sages)!

O Lord who is beyond (atIta) Time (kAla) (kAlAtIta)! O The Celebrated (vikhyAta) One!

A O Lord who well-versed (vicakSaNa) in nectarine (sudhA maya) music (gAna) - born of sAma vEda (nigamaja)!

O Lord who is virtuous by nature (guNa zIla)! O The Most Merciful Lord (dayAlavAla)! Please protect (pAlaya) me (mAM);

O Lord whose stately gait is like that of an elephant! O Protector of the Lotus of the heart of the sages! O Lord who is beyond Time ! O The Celebrated One!

C O The splendrous lamp (dIpa) on the mountain (acala) called the nAda consisting of the seven (sapta) svaras born of (nAda) OmkAra – the mother (mAtRja) of the head (zirO) of vEdas!

O Lord who incarnated (svIkRta) (literally appropriate) in the race (kula) of yadu (yAdava)! O Player (vAdana) of the wonderful (vinOda) flute (muraLI) who enchants (mOhana kara) gOpis! O Lord worshipped (vandanIya) by this tyAgarAja!

O Lord whose stately gait is like an elephant! O Protector of the Lotus of the heart of the sages! O Lord who is beyond Time ! O The Celebrated Lord!

Notes –

A – sAma nigamaja - zrI tyAgarAja says that music (gAna) was born from sAma vEda.

C – vEda zirO – zrI tyAgarAja says that sapta svara were born from vEda ziras (vEda zirO).

C – mOhana kara – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘mOhanAkAra’. This needs to be checked. Any suggestions ???

There is a certain doubt about what ‘vEda ziras’ is. The following are some of the other statements on the same subject.

In kRti ‘O rAma rAma sarvOnnata’, - ‘vEda ziras’ has been used (vEda ziramulella nIvE daivamani) which tends to mean ‘upaniSads’.

In the kRti ‘sogasugA mRdaGga’, ‘nigama ziras’ has been used (nigama zirOrthamu galgina nija vAkkulatO) which also seems to mean ‘upaniSads’.

According to an article found in a web site upaniSads are considered to be the ‘head of vEdA’ –

<http://www.hinduonnet.com/2000/11/07/stories/13070179.htm>

In regard to sapta-svara, the following are some other statements -

In the kRti ‘zObhillu sapta svara’, the wordings ‘Rk sAMAdulalO vara gAyatrI hRdayamuna’ mean that ‘sapta svara is resplendent in the Rk, sAma and other vEdas and in the heart of gAyatrI’.

In the kRti ‘vidulaku mrokkeda’, ‘zaMkara kRta sAma nigama’ means ‘sAma vEda created by Lord ziva’; and also ‘nAdAtmaka sapta svara’ to mean ‘the sapta svara are the core of nAda’.

In the kRti ‘nAda tanumanizaM’, it is stated that ‘nAda is the essence of sAma vEda – the highest of all vEdas’ (nigamOttama sAma vEda sAraM).

In the kRti ‘rAga sudha rasa’, it is stated that nAdOMkAra is of the nature of sadAziva - ‘sadAziva mayamagu nAdOMkAra svara vidulu’.

In the kRti ‘mOkSamu galada’, it is stated that – the sapta svara comes out of praNava nAda – same as nAdOMkAra – (prANAnala saMyOgamu valla praNava nAdamu sapta svaramulai).

If ‘vEda ziras’ or ‘nigama ziras’ means ‘upaniSad’, then what is the ‘mother of vEda ziras’ (vEda zirO mAtR)? Does it mean ‘gAyatrI’? According to zrI tyAgarAja sapta-svara were ‘born of mother of vEda ziras’ (vEda zirO mAtRja). As everywhere zrI tyAgarAja states that sapta-svara were born of praNava or nAdOMkAra, ‘mother of vEda ziras’ would mean ‘praNava’ or ‘nAdOMkAra’ and not gAyatrI, because ‘gAyatrI’ itself is the elaboration of ‘praNava’. Therefore, ‘vEda ziras’ may mean ‘gAyatri’ and not ‘upaniSads’.

zrI tyAgarAja is a nAdOpAsaka. Therefore, anyone who is not a nAdOpAsaka would not be able to comprehend the truth behind the statements of zrI tyAgarAja only through intellectual gymnastics. Therefore, I leave it to the readers to reach their own conclusions.

C – acala dIpa – In tamizh it is called ‘kun2Rin2 mEliTTa viLakku’  
குன்றின் மேலிட்ட விளக்கு.

## **vENu gAna-kEdAragauLa**

In the kRti ‘vENu gAna lOluni’ – rAga kEdAragauLa, zrI tyAgarAja describes the scene where zrI kRSNa is with gOpis singing on the flute.

P vENu gAna lOluni kana  
vEyi kannulu kAvalenE

- A ali vENul(e)lla dRSTi cuTTi  
vEyucu mrokkucu rAka (vENu)
- C vikasita paGkaja vadanulu  
vividha gatulan(A)Dagan-  
(o)karik(o)karu karamunan(i)Di  
(O)ra kanula jUDaga  
zuka ravamulugala taruNulu  
sogasugAnu pADaga  
sakala surulu tyAgarAja  
sakhuni vEDaga vaccu (vENu)

#### Gist

One needs a thousand eyes in order to behold kRSNa – enjoyer of music of flute.

One needs a thousand eyes in order to behold kRSNa – enjoyer of music of flute as He comes while all the damsels, having braids like black-bees are warding off evil sight over the Lord and saluting Him.

One needs a thousand eyes in order to behold kRSNa – enjoyer of music of flute as He comes (a) as damsels - with fully blossomed lotus like faces – dance in different tempos, (b) as they (damsels), holding each others' hands, look at the Lord by side glances, (c) as the damsels with parrot like voices sing nicely, and (d) as all celestials pray to the Lord - friend of this tyAgarAja.

#### Word-by-word Meaning

P One needs (kAvalenE) a thousand (vEyi) eyes (kannulu) in order to behold (kana) kRSNa – enjoyer (lOluni) of music (gAna) of flute (vENu).

A One needs a thousand eyes in order to behold kRSNa – enjoyer of music of flute as He comes (rAka) while -  
all (ella) the damsels, having braids (vENulu) like black-bees (ali) are warding off evil sight (dRSTi cuTTi vEyucu) over the Lord and saluting (mrokkucu) Him.

C One needs a thousand eyes in order to behold kRSNa – enjoyer of music of flute as He comes (vaccu) –  
as damsels - with fully blossomed (vikasita) lotus (paGkaja) like faces (vadanalu) – dance (ADaganu) in different (vividha) tempos (gatulanu),  
as they (damsels), holding (iDi) each others' (okarikokaru) (gatulanADaganokarikokaru) hands (karamunanu) (karamunaniDi), look (jUDaga) at the Lord by side (Ora) glances (kanula),  
as the damsels (taruNulu) with (gala) parrot like (zuka) voices (ravamulu) sing (pADaga) nicely (sogasugAnu), and  
as all (sakala) celestials (surulu) pray (vEDaga) to the Lord - friend (sakhuni) of this tyAgarAja.

#### Notes –

A – ali – this word is given in brackets in all the books. Any suggestions ???

A – dRSTi cuTTi vEyucu – the wave offering in order to ward off evil sight – done regularly in Indian households, particularly for children.

A – rAka – come – This may be applied to the damsels also.

## *In Praise of lakSmI*

### *In Praise of Lord ziva*

#### **nammi vaccina-kalyANi**

In the kRti 'nammi vaccina nannu' – rAga kalyANi prays for grace of Lord sundarEza of kOvUr.

P nammi vaccina nannu  
nayamuga brOvavE ninnu

A komm(a)ni varamulan(o)sagE  
kOvUri sundarEza (nammi)

C vEda purAN(A)gama  
zAstr(A)dulu gumi kUDi  
pAdamulanu kana jAlaka  
batimAli vEDa  
nAda rUpa zrI saundarya  
nAyakI patE bhEda  
vAda rahita tyAgarAja  
varada sundarEza ninu (nammi)

#### Gist

O Lord sundarEza of kOvur who grants boons by beckoning! O Embodiment of nAda! O Consort of saundarya nAyakI! O Lord who is beyond the duality! O Lord sundarEza - bestower of boons to this tyAgarAja!

Even vEda, purANa, Agama, zAstra etc., joining together, unable to find Your holy feet, prayed to You beggingly.

Please benignly protect me who has come believing you.

#### Word-by-word Meaning

P Please benignly (nayamuga) protect (brOvavE) me (nannu), who has come (vaccina) believing (nammi) you (ninnu).

A O Lord sundarEza of kOvur (kOvUri) who grants (osagu) boons (varamulu) (varamulosagu) by (ani) beckoning (kommu) (literateally 'take it') (kommani)!

please benignly protect me, who has come believing you.

C While even vEda, purANa, Agama (purANAgama), zAstra etc. (Adulu) (zAstrAdulu), joining (kUDi) together (gumi), unable (jAlaka) to find (kana) Your holy feet (padamulanu), prayed (vEDa) to You beggingly (batimAli),

O Embodiment (rUpa) of nAda (nAda)! O Consort (patE) of saundarya nAyakI (name of pArvati at kOvur)!

O Lord who is beyond (rahita) the duality (bhEda vAda)! O Lord sundarEza - bestower of boons (varada) to this tyAgarAja!

please benignly protect me, who has come believing you (ninu).

#### Notes -

General - kOvUr is a ziva kSEtra near kAJcipura. Lord's name is sundarEza; His consort's name is saundarya nAyakI.

P – ninnu – This is how it is given in the book of TKG; in the book of TSV/AKG, it is given as ‘ninu’; this word is not found in the books of CR and ATK. This needs to be checked. Any suggestions ???

C – vEda purANa – it is not clear as to where this story appears. However, in liGga purANa, there are two instances – (1) where brahmA takes the form swan to find the head of ziva and viSNu takes the form boar to find the feet of the Lord and both fail; <http://www.urday.com/lingpart1.html> (2) ziva explains to all deities about himself as the Supreme Lord – <http://www.urday.com/lingpart5.html>

C - bhEda vAda - dvaita as propounded by madhvAcArya is considered as bhEda vAda. Please visit the following site to more about bhEda vAda and madhvAcArya - <http://www.dvaita.org/overview.shtml>

C – sundarEza – this is how it is given in the book of TKG; however in other books, it is given as ‘sundarEzvara’. In keeping with what is given in anupallavi ‘sundarEza’ has been adopted. This needs to be checked. Any suggestions ???

## **zambhO mahAdEva-pantuvarALi**

In the kRti ‘zambhO mahAdEva’ – rAga pantuvarALi, zrI tyAgarAja sings praises of Lord ziva.

- P      zambhO mahAdEva  
         zaGkara girijA ramaNa
- A      zambhO mahAdEva  
         zaraN(A)gata jana rakSaka  
         ambhOruha lOcana  
         pad(A)mbuja bhaktiM dEhi (zambhO)
- C      parama dayA kara mRga dhara  
         hara gaGgA dhara dharaNI  
         dhara bhUSaNa tyAgarAja  
         vara hRdaya nivEza  
         sura bRnda kirITa maNi  
         vara nIrAjita pada  
         gOpura vAsa sundarEza  
         gir(I)za parAtpara bhava hara (zambhO)

Gist

O Lord zambhu! O Lord mahA dEva! O Lord who causes auspiciousness!  
O Beloved of pArvatI! O Protector of those who have sought refuge in You! O  
Lotus Eyed!

O Most compassionate Lord! O Lord who holds deer in His hand! O Lord  
hara! O Lord who wears gaGgA in His matted locks! O Lord who wears zESa as  
an ornament in his neck! O sacred Lord who has entered the heart of tyAgarAja!  
O Lord whose sacred Feet are illuminated by the brilliance of gems of the  
diadems of the multitude of the celestials (at the time of their bowing their heads  
at your feet)! O Lord sundarEza resident of kOvur! O Lord of mountain kailAsa!  
O Lord who is beyond everything! O Lord who rescues the devotees from the  
Ocean of Worldly Existence!

Deign to bestow on me devotion to Your Lotus Feet.

Word-by-word Meaning



P O Lord zambhu (zambhO)! O Lord mahA dEva! O Lord who causes (kara) auspiciousness (zaM) (zaGkara)! O Beloved (ramaNa) of pArvatI – daughter of himavAn (giri) (giriJA)!

A O Lord zambhu (zambhO)! O Lord mahA dEva! O Protector (rakSaka) of those (jana) who have sought (Agata) refuge (zaraNa) (zaraNagata) in You!  
O Lotus (ambhOruha) Eyed (lOcana)! Deign to bestow (dEhi) on me devotion (bhaktiM) to Your Lotus (ambuja) Feet (pada) (padAmbuja);  
O Lord zambhu! O Lord mahA dEva! O Lord who causes auspiciousness !  
O Beloved of pArvatI!

C O Most (parama) compassionate (dayAkara) Lord! O Lord who holds (dhara) deer (mRga) in His hand! O Lord hara! O Lord who wears (dhara) gaGga in His matted locks!

O Lord who wears zESa – supporter (dhara) of Earth (dharaNI) as an ornament (bhUSaNa) in his neck! O sacred (vara) Lord who has entered (nivEza) the heart (hRdaya) of tyAgarAja!

O Lord whose sacred (vara) Feet (pada) are illuminated (nIrAjita) by the brilliance of gems (maNi) of the diadems (kirITa) of the multitude (bRnda) of the celestials (sura) (at the time of their bowing their heads at your feet)!

O Lord sundarEza resident (vAsa) of kOvur (gOpura)! O Lord (Iza) of mountain (giri) kailAsa (girIza)! O Lord who is beyond everything (parAtpara)!

O Lord who rescues (hara) (literally seizes) the devotees from the Ocean (bhava) of Worldly Existence!

O Lord zambhu! O Lord mahA dEva! O Lord who causes auspiciousness !  
O Beloved of pArvatI!

Notes -

General – In the book of TSV/AKG this rAga is given as 'kAma vardhini'. This needs to be checked. Any suggestions ???

A – padAmbuja – This is how it is given in all the books other than that of TKG, where it is given as 'pAdAmbuja'. This needs to be checked. Any suggestions ???

C - gOpura – According to the Book of TKG, this word indicates kOvur. In my opinion, this place (now kOvUr) might have earlier been called 'gO puraM' meaning 'town of cows'. Over a period of time, this word gOpura might have been corrupted as 'kOvUr'. zrI tyAgarAja might have enquired about the sthala purANa of the temple and, probably, he might have come across that name (gOpura). Otherwise, in my humble opinion, 'gOpura nivAsa' does not make much sense if 'gOpura' is taken in its literal meaning 'temple tower'. Any suggestions ???

C – sundarEza – the name of Lord at kOvur.

C – bhava hara – This can either be taken as a single epithet – one who rescues from the Ocean of Worldly Existence' – or as two epithets – bhava and hara. However, the second version may not be correct because the epithet 'hara' appears earlier in the caraNa. Any suggestions ???

## **kOri sEvimpa-kharaharapriya**

In the kRti 'kOri sEvimpa' – rAga kharaharapriya, zrI tyAgarAja praises Lord ziva at kOvur.

P kOri sEvimpa rArE kOrkal(I)DEra

A zrI ramaNI karamau  
kOvUri sundarEzvaruni (kOri)

C surulu vEyi vanne baGgAru  
virulacE pUjimpaga bhU-  
surulu sanak(A)di mauni  
varulu nutimpaga  
sirul(i)ttun(a)ni koluva(i)y)uNDu  
zrI saundarya nAyika  
varuni zrI tyAgarAja  
varaduni paramAtmuni haruni (kOri)

Gist

Come, let us seek and pray to Lord sundarEsvara of the prosperous and beautiful town of kOvur, so that our desires may be fulfilled.

As the celestials worship the Lord with golden flowers of thousands of hues, as brAhmins and sanaka and other blessed sages extol the Lord, come, let us seek and pray to Lord sundarEzvara – the Consort of Mother zrI saundarya nAyika, the bestower of boons to this tyAgarAja, the Supreme Lord, and the Lord ziva who is holding Court intent on bestowing prosperity, so that our desires may be fulfilled.

Word-by-word Meaning

P Come (rArE), Let us seek (kOri) and pray (sEvimpa) so that our desires (kOrkalu) may be fulfilled (IDEra) (kOrkalIDEra).

A Come, Let us seek and pray to Lord sundarEsvara (sundarEzvaruni) of the prosperous (zrI) and beautiful (ramaNI karamau) town of kOvur (kOvUri), so that our desires may be fulfilled.

C As the celestials (surlu) worship (pUjimpaga) the Lord with golden (baGgAru) flowers (virulacE) of thousands (vEyi) of hues (vanne),  
as brAhmins (bhU-surulu) and sanaka and other (Adi) (sanakAdi) blessed (varulu) sages (mauni) extol (nutimpaga) the Lord,  
come, let us seek and pray to Lord sundarEzvara –  
the Consort (varuni) of Mother zrI saundarya nAyika,  
the bestower of boons (varaduni) to this tyAgarAja,  
the Supreme Lord (paramAtmuni), and  
the Lord ziva (hara) (haruni) who is (uNDu) holding Court (koluva(i) koluva(i)yuNDu) intent on (ani) bestowing (ittunu) prosperity (sirulu) (sirulittunani),  
so that our desires may be fulfilled.

Notes –

C - zrI saundarya nAyika – name of Mother at kOvUr.

C – hara - One who, at the time of dissolution, withdraws the Universe within Himself.

## I vasudha nIvaNTi-zahAna

In the kRti ‘I vasudha nIvaNTi’ – rAga zahAna, zrI tyAgarAja sings praises of Lord ziva at kOvur.

P I vasudha nIv(a)NTi daivamun(e)ndu kAnarA

A bhAvukamu kalgi vardhillu  
kOvUri sundar(E)za gir(I)za (I)

C AsacE(y)ara nimiSamu nI pura  
vAsam(o)nara jEyu vAri madi  
vesaTal(e)llanu tolagiJci  
dhana rAsulan(A)yuvulu  
bhUsura bhaktiyu tEjamun(o)sagi  
bhuvanam(a)ndu kIrti kalga jEsE  
dAsa varada tyAgarAja hRdaya  
nivAsa cid-vilAsa sundarEza (I)

Gist

O Lord sundarEza of the town kOvur which is prospering by having good fortune! O Lord of Mountains! O Lord abiding in the heart of this tyAgarAja! O Lord shining in the intellect or consciousness! O Lord sundarEza!

O Bestower of boons on those devotees, who willingly facilitate residence in Your town even for half a minute, (a) by driving away all their mental worries, (b) by bestowing a lot of wealth, long life, devotion towards brAmaNas and health, and (c) enabling them to attain fame in this World!

I do not find anywhere in this Earth a God like You.

Word-by-word Meaning

P I do not find (kAnarA) anywhere (endu) in this (I) Earth (vasudha) a God (daivamunu) (daivamunendu) like (aNtI) You (nIvu) (nIvaNTi).

A O Lord sundarEza of the town kOvur (kOvuri) which is prospering (vardhillu) by having (kalgi) good fortune (bhAvukamu)! O Lord (Iza) of Mountains (giri) (girIza)!

I do not find anywhere in this Earth a God like You.

C O Bestower of boons (varada) on those devotees (dAsa) (literally servants),

who (vAri) willingly (AsacE) (literally taking pleasure) facilitate (onara jEyu) residence (vAsamu) (vAsamonara) in Your (nI) town (pura) even for half (ara) (AsacEyara) a minute (nimiSamu),

by driving away (tolagiJci) all (ellanu) their mental (madi) worries (vesaTalu) (vesaTalellanu),

by bestowing (osagi) a lot of (rAsulu) wealth (dhana), long life (Ayuvulu) (rAsulanAyuvulu), devotion (bhaktiyu) towards brAmaNas (bhU-sura) and health (tEjamunu) (literally splendour) (tEjamunosagi), and

enabling them to attain (kalga jEyu) fame (kIrti) in (andu) this World (bhuvanamu) (bhuvanamandu);

O Lord abiding (nivAsa) in the heart (hRdaya) of this tyAgarAja! O Lord shining (vilAsa) in the intellect or consciousness (cit) (cidvilAsa)! O Lord sundarEza!

I do not find anywhere in this Earth a God like You.

Notes –

P – vasudha – this is how it is given in all books other than that of TKG, wherein it is given as ‘vasudhA’. This needs to be checked. Any suggestions ???

P – daivamunendu - this is how it is given in all books other than that of TKG, wherein it is given as ‘daivamu nEnendu’. This needs to be checked. Any suggestions ???

A – sundarEza – the name of Lord ziva at kOvur near kAJcIapuraM

C – kIrti kalga jEsE - 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 ‘kIrti kalga jEyu’. This needs to be checked. Any suggestions ???

## sundarEzvaruni-zaGkarAbharaNaM

In the kRti 'sundarEzvaruni' – rAga zaMkarAbharaNaM, zrI tyAgarAja sings praises of Lord ziva at kOvUr.

- P      sundarEzvaruni jUci  
          surula jUDa manasu vaccunA
- A      andamu gala vara kAziki samAna-  
          m(ai)na gOpuram(a)ndu velayu mA (su)
- C1     caraNamulanu baGgAru nUpuramulu  
          karamula rava kaGkaNa yugamulu zrI-  
          kara mukhamuna kastUri tilakamu  
          merayucun(u)NDu lAvaNyamu gala (su)
- C2     okacO brahm(A)di surulu  
          okacO nirjara vAra taruNulu  
          okacO tumburu nArad(A)dulu  
          okacO bhaktul(e)lla pADu (su)
- C3     rAja rAjuniki celigAD(a)yina  
          rAja zEkharuni gOpura nilayuni  
          rAjasa guNa rahituni zrI tyAga-  
          rAja pUjituni rajata gir(I)zuni (su)

### Gist

After having beheld the Lord sundarEzvara (name of Lord ziva at kOvUr), would one's mind agree to look at the celestials?

After having beheld our Lord sundarEzvara, shining in the beautiful town of kOvUr, which is equivalent to the sacred kAzi, would one's mind agree to look at the celestials?

After having beheld the charming Lord sundarEzvara who is resplendent with golden anklets in the holy feet, pair of diamond bracelets in the hands, and the auspicious mark prepared of musk on the face, which bestows prosperity, would one's mind agree to look at the celestials?

After having beheld the Lord sundarEzvara, as brahmA and other celestials on the one side, the celestial dancing girls on another side, the celestial musician tumburu, sage nArada and others yet on another side, and all the devotees still yet on another side singing (to the Lord), would one's mind agree to look at the celestials?

After having beheld the Lord sundarEzvara, the Lord who sports digit of moon on the head who is the intimate friend of kubEra, the Lord abiding in the town of kOvUr, the Lord bereft of the quality of passion, the Lord worshipped by this tyAgarAja, the Lord of snow mountain, would one's mind agree to look at the celestials?

### Word-by-word Meaning

P      After having beheld (jUci) the Lord sundarEzvara (sundarEzvaruni) (name of Lord ziva at kOvUr), would one's mind (manasu) agree (vaccunA) (literally come) to look at (jUDa) the celestials (surula)?

A      After having beheld our (mA) Lord sundarEzvara,

shining (velayu) in (andu) the beautiful (andamu gala) town of kOvUr (gOpuramu) (gOpuramandu) which is equivalent (samAnamaina) to the sacred (vara) kAZi (kAziki),  
would one's mind agree to look at the celestials?

C1 After having beheld the charming (lAvaNyamu gala) Lord sundarEzvara who is resplendent (merayucunuNDu) with –  
golden (baGgAru) anklets (nUpuramulu) in the holy feet (caraNamulanu),  
pair (yugamulu) of diamond (rava) bracelets (kaGkaNa) in the hands (karamula), and  
the auspicious mark (tilakamu) prepared of musk (kastUri) on the face (mukhamuna), which bestows prosperity (zrI-kara),  
would one's mind agree to look at the celestials?

C2 After having beheld the Lord sundarEzvara as -  
brahmA and other (Adi) (brahmAdi) celestials (surulu) on the one side (okacO),  
the celestial (nirjara) (literally non-ageing) dancing (vAra) girls (taruNulu) on another side (okacO),  
the celestial musician tumburu, sage nArada and others (Adulu) (nAradAdulu) yet on another side (okacO), and  
all (ella) the devotees (bhaktulu) (bhaktulella) still yet on another side (okacO),  
singing (pADu) (to the Lord), would one's mind agree to look at the celestials?

C3 After having beheld the Lord sundarEzvara –  
the Lord who sports digit of moon (rAja) on the head (zEkhara) (zEkharuni) who is (ayina) the intimate friend (celikADu) (celikADayina) of kubEra (rAja rAja) (rAjuniki), the Lord abiding (nilayuni) in the town of kOvUr (gOpura),  
the Lord bereft (rahituni) of the quality (guNa) of passion (rAjasa), the Lord worshipped (pUjituni) by this tyAgarAja, the Lord (Izuni) of snow (rajata) (literally silver) mountain (giri) (girIzuni),  
would one's mind agree to look at the celestials?

Notes –

A - gOpura – According to the Book of TKG, this word indicates kOvur. In my opinion, this place (now kOvUr) might have earlier been called 'gO puraM' meaning 'town of cows'. Over a period of time, this word gOpura might have been corrupted as 'kOvUr'. zrI tyAgarAja might have enquired about the sthala purANA of the temple and, probably, he might have come across that name (gOpura). Otherwise, in my humble opinion, the word 'gOpuramandu' in anupallavi and 'gOpura nilaya' in thrid caraNa do not make much sense. Any suggestions ???

C3 – rAja rAjuniki – In the books of TKG and TSV/AKG, this word has been taken to mean 'kubEra'. Though, it may also be true, there is no direct linkage to the word to indicate this meaning. As per Monier's Sanskrit Dictionary, 'mahArAja', among others, also means 'kubEra'. May be, this has been modified by zrI tyAgarAja as 'rAja rAja'. Any suggestions ???

C4 – zrI tyAgarAja – This is how it is given in all the books other than that of TKG, wherein it is given as 'tyAgarAja'. This needs to be checked. Any suggestions ???

## ilalO praNatArti-aThANA

In the kRti 'ilalO praNatArti haruDanucu' – rAga aThANA, zrI tyAgarAja prays to the Lord ziva at tiruvaiaAru.

P ilalO praNat(A)rti haruD(a)nucu  
pEr(e)var(i)DirE zaMkaruD(a)ni nIk(ilalO)

A talaci karagi cira kAlamu padamuna  
daNDam(i)Dina nAyeDa daya lEdAye ( ilalO)

C kara caraNa(y)uramu nosalu bhujamulu  
dharaNi sOka mrokkaga lEdA  
zaraN(a)nucunu moral(i)Da lEdA  
paJca nad(I)za tyAgarAja nuta nIk(ilalO)

Gist

O Lord of tiruvaiaAru - five rivers! O Lord Praised by this tyAgarAja!  
Whoever, in this World, gave You name as 'remover of the distress of those who bow down before You', and as the 'one who causes Auspiciousness'?

There was no mercy towards me who had been prostrating at Your feet becoming emaciated thinking of You for a long time.

Did I not prostrate with my hands, feet, chest, forehead and shoulders to touch the ground? did I not beseech You saying 'Give me refuge'?

Word-by-word Meaning

P Whoever (evaru), in this World (ilalO), gave (iDiri) You (nIku) name (pEru) (pErevariDirE) –  
as (anucu) 'remover (hara) (haruD) (haruDanucu) of the distress (Arti) of those who bow down (praNata) (praNatArti) before You', and  
as (ani) the 'one who causes (karuD) Auspiciousness' (zaM) (zaMkaruD) (zaMkaruDani)?

A There was no (lEdAye) mercy (daya) towards me (nAyeDa) who had been prostrating (daNDamiDina) (literally to pay obeisance) at Your feet (padamuna) becoming emaciated (karagi) thinking (talaci) of You for a long (cira) time (kAlamu);

whoever in this World gave You name as 'remover of the distress of those who bow down before You', and as the 'one who causes Auspiciousness'?

C Did I not (lEdA) prostrate (mrokkaga) with my hands (kara), feet (caraNa), chest (uramu), forehead (nosalu) and shoulders (bhujamulu) to touch (sOka) the ground (dharaNi)?

did I not (lEdA) beseech (moraliDa) You saying (anucu) 'Give me refuge' (zaraNu) (zaraNanucunu)?

O Lord (Iza) of tiruvaiaAru - five (panca) rivers (nadI) (nadIza)! O Lord Praised (nuta) by this tyAgarAja!

whoever, in this World, gave You (nIku) name as 'remover of distress of those who bow down before You', and as the 'one who causes Auspiciousness'?

Notes -

P – praNatArti hara - Lord ziva's name at tiruvaiaAru is (dharmasaMvardhanI samEta) praNatArti hara.

C – kara caraNa - sASTAGga (Eight-limbed) namaskAraM (prostration) – hands, forehead, breast, knees, feet - as per Monier's Sanskrit Dictionary and

Telugu Dictionary. Hands, feet, breast, shoulders and fore head – As per Tamil Dictionary.

C – caraNayuramu – In the books of CR and ATK, this is given as ‘caraNa yugamu’. This needs to be checked. Any suggestions ???

## Ehi trijagadIza-sAraGga

In the kRti ‘Ehi trijagadIza’ – rAga sAraGga, zrI tyAgarAja extols Lord ziva at Thiruvaiyaru – pancanadIza.

- P Ehi tri jagad(I)za zambhO mAM  
pAhi paJca nad(I)za
- A vAhin(I)za ripu nuta ziva s(A)mba  
dEhi tvadIya kar(A)bj(A)valambam (Ehi)
- C1 gaGgA dhara dIra nirjara ripu  
puGgava saMhAra  
maGgala kara pura bhaGga vidhRta su-  
kuraGg(A)pta hRday(A)bj bhRGga zubh(A)Gga (Ehi)
- C2 vAraN(A)jjina cEla bhava nIradhi  
tAraNa sura pAla  
krUra lOk(A)bhra samIraNa zubhra  
zarIra mAma(A)gha hara parAtpara (Ehi)
- C3 rAja zEkhara karuNA sAgara naga  
rAj(A)tmajA ramaNa  
rAja rAja paripUjita pada tyAga-  
rAja rAja vRSa rAj(A)dhiraAja (Ehi)

Gist

O Lord of three Worlds! O Lord zambhu! O Lord of tiruvaiyaru!  
O Lord praised by sage agastya! O Lord ziva with (consort) pArvatI!  
O Lord who wears River gaGgA! O Brave One! O Slayer of the chief of the  
enemy of celestials! O Lord who causes auspiciousness! O Shatterer of three  
Fortresses! O Lord who holds (in hand) the charming deer! O Lord, the bee who  
hovers over the heart Lotus of those who are dear! O Lord of sacred limbs!

O Lord who wears the skin of elephant as garment! O Lord who enables  
crossing over of the ocean of Worldly Existence! O protector of celestials! O Wind  
which blows away the dark clouds called cruel people! O Lord of radiant body! O  
Lord who removes my sins! O Lord who is beyond everything!

O Lord who wears (digit of) moon on the head! O Ocean of compassion!  
O Beloved of pArvatI! O Lord whose feet are fervently worshipped Kings of Kings!  
O Lord of this tyAgarAja! O Overlord of the nandi!

Deign to come near; please protect me.

Give me the support of Your Lotus hand.

Word-by-word Meaning

P O Lord (Iza) of three (tri) Worlds (jagat) (trijagadIza)! Deign to come  
near (Ehi);

O Lord zambhu (zambhO)! O Lord (Iza) of tiruvaiyaru – five (paJca)  
rivers (nadi) (nadIza)! please protect (pAhi) me (mAM).

A O Lord praised (nuta) by sage agastya – enemy (ripu) of ocean – Lord (Iza) of Rivers (vAhini) (vAhinIza)! O Lord ziva with (consort) (sa) pArvatI (amba) (sAmba)!

Give me (dEhi) the support (avalambam) of Your (tvadIya) Lotus (abja) hand (kara) (karAbjAvalambaM);

O Lord of three Worlds! Deign to come near; O Lord zambhu! O Lord of tiruvaivAru! please protect me.

C1 O Lord who wears (dhara) River gaGga! O Brave One (dhIra)! O Slayer (samhAra) of the chief (puGgava) of the enemy (ripu) of celestials (nirjara) (literally without old-age)!

O Lord who causes (kara) auspiciousness (maGgaLa)! O Shatterer (bhaGga) of three Fortresses (pura)! O Lord who holds (vidhRta) (in hand) the charming (su) deer (kuraGga)!

O Lord, the bee (bhRGga) who hovers over the heart (hRdaya) Lotus (abja) (hRdayAbja) of those who are dear (Apta) (sukuraGgApta)! O Lord of sacred (zubha) limbs (aGga) (zubhAGga)!

O Lord of three Worlds! Deign to come near; O Lord zambhu! O Lord of tiruvaivAru! please protect me.

C2 O Lord who wears as garment (cEla) the skin (ajina) of elephant (vAraNA) (vAraNAjina)! O Lord who enables crossing over (tAraNA) of the ocean (nIradhi) of Worldly Existence (bhava)! O protector (pAla) of celestials (sura)!

O Wind (samIraNA) which blows away the dark clouds (abhra) called cruel (krUra) people (lOka) (lOkAbhra)! O Lord of radiant (zubhra) body (zarIra)!

O Lord who removes (hara) my (mAmaka) sins (agha) (mAmakAgha)! O Lord who is beyond everything (parAtpara)!

O Lord of three Worlds! Deign to come near; O Lord zambhu! O Lord of tiruvaivAru! please protect me.

C3 O Lord who wears (digit of) moon (rAja) on the head (zEkhara)! O Ocean (sAgara) of compassion (karuNA)! O Beloved (ramaNA) of pArvatI – mind-born (AtmajA) of King (rAja) (rAjAtmajA) of Mountains (naga)!

O Lord whose feet (pada) are fervently worshipped (pari pUjita) by Kings (rAja) of Kings (rAja)! O Lord (rAja) of this tyAgarAja! O Overlord (adhirAja) of the nandi – king (rAja) (rAjAdhirAja) of bulls (vRSa)!

O Lord of three Worlds! Deign to come near; O Lord zambhu! O Lord of tiruvaivAru! please protect me.

Notes -

A - vAhinIza ripu - The episode of sage agastya drinking up the ocean is found in mahAbhArata, Book 3 – Vana Parva – Sections 104 and 105. Please visit web site for full translation of mahAbharata –

<http://www.sacred-texts.com/hin/mo3/index.htm>

C1 - nirjara ripu puGgava samhAra – There are atleast three such enemies of indra (nirjara) – jAlandhara, gajAsura and kamalAksha, tArukAksha, vidhyunmAli of tripurA who were destroyed by Lord ziva. The episodes, in brief, are available in the following web sites –

<http://www.shaivam.org/siddhanta/maling.html> and <http://www.dlshq.org/>

C1 - pura bhaGga – refers to tripura samhAram.

C1 - vidhRta sukuraGga – This refers to one of the IIIAs of Lord ziva at dAruKA vana wherein he vanquishes the deer. The episode, in brief, is available in the above said site.

C2 - vAraNAjina cEla – Refers to slaying of gajAsura – Please refer to the above site for more information.



## **muccaTa-madhyamAvati**

In the kRti 'muccaTa brahmAdulaku' – rAga madhyamAvati, zrI tyAgarAja sings in praise of Lord paJcanadIza as He comes in procession.

- P      muccaTa brahm(A)dulaku dorakunA  
         muditulAra jUtAmu rArE
- A      paccani dEhini parama pAvanini  
         pArvatini talacucunu haruD(E)geDu (muccaTa)
- C1     cillara vElpula rIti narula kara  
         pallavamulanu taLukk(a)nucu   birudul-  
         (e)lla meraya nija bhaktulu pogaDaga  
         ullamu raJjilla  
         tellani mEnuna niNDu sommulatO  
         malle hAramulu mari zObhillaga  
         callani vELa sakala nava ratnapu  
         pallakilO vEJcEsi vaccu (muccaTa)
- C2     hitamaina sakala naivEdyambula  
         sammatamuna aDug(a)Duguk(A)ragimpucu  
         mitamu lEni(y)upacAramulatOn-  
         (a)ti santOSamuna satatamu  
         japa tapamulan(o)nariJcu  
         nata janulak(a)bhISTamul(a)vvAriga  
         vetagi(y)osagudun(a)nucu paJca nadi  
         pati veDali sogasu mIraga vaccu (muccaTa)
- C3     bhAgavatulu hari nAma kIrtanamu  
         bAguga su-svaramulatO vinta  
         rAgamulan(A)lApamu cEyu  
         vaibhOgamulanu jUci  
         nAga bhUSaNuDu karuNA nidhiyai  
         vEgamu sakala su-jana rakSaNamuna  
         jAga-rUkuDai kOrkelan(o)sagu  
         tyAgarAju tAn(a)nucunu vaccu (muccaTa)

### **Gist**

Is this grandeur possible to be beheld even by brahmA and others? O Damsels! Come, let us behold!

Is the grandeur of Lord ziva going in procession thinking of pArvati – the (dark) green bodied and the supremely holy - possible to be beheld even by brahmA and others?

1. (a) As all the paraphernalia (of the Lord) charmingly shine in the hands of people resembling sundry gods, (b) as true devotees extol Him, (c) as the (on-lookers') hearts exult, and (d) as a lot of ornaments along with jasmine garlands dazzle on His white body - is it possible even for brahmA and others to behold the grandeur of Lord ziva coming in procession in the palanquin studded with all precious stones in the cool hours?

2. Is it possible even for brahmA and other to behold the grandeur of Lord ziva – the Lord of five rivers - coming in procession very charmingly, (a) whole-heartedly accepting at every step all kind sacred offerings, (b) with much happiness at the unlimited services rendered, and (c) with the intent that 'I shall search and bestow, in plenty, the wishes of those devoted people who always perform name-chanting and penances'?

3. Is it possible even for brahmA and others to behold the grandeur of Lord ziva - the Lord who wears serpents as ornaments - coming in procession (a) by becoming the Ocean of mercy after watching the splendour of great devotees performing nicely the exposition of the songs consisting of the names Lord hari in fine musical notes in exquisite tunes, (b) being vigilant for speedy protection of all virtuous people, and (c) proclaiming that 'I am the tyAgarAja who bestows wishes'?

#### Word-by-word Meaning

P Is this grandeur (muccaTa) possible to be beheld (dorakunA) even by brahmA and others (Aduluku) (brahmAdulaku)? O Damsels (muditulAra)! Come (rArE), let us behold (jUtAmu)!

A Is the grandeur of Lord ziva (haruDuh) (literally destroyer) going in procession (EgeDu) (haruDEgeDu) - thinking of (talacucunu) pArvati (pArvatini) – the (dark) green (paccani) bodied (dEhini) and the supremely (parama) holy (pAvani) (pAvanini) - possible to be beheld even by brahmA and others? O Damsels! Come, let us behold!

C1 As all (ella) the paraphernalia (birudulu) (of the Lord) charmingly (taLukkanucu) shine (meraya) in the hands (kara pallavamulanu) (literally fingers of hands) of people (narula) resembling (rIti) sundry (cillara) gods (vElpula),

as true (nija) devotees (bhaktulu) extol (pogaDaga) Him, as the (on-lookers') hearts (ullamu) exult (raJjilla), and as a lot of (niNDu) ornaments (sommulu) (sollumulatO) along with (mari) jasmine (malle) garlands (hAramulu) dazzle (zObhillaga) on His white (tellani) body (mEnuna),

is it possible even for brahmA and others to behold the grandeur of Lord ziva coming (vaccu) in procession (vEJcEsi) in the palanquin (pallakilO) studded with all (sakala) precious stones (nava ratnapu) in the cool (callani) hours (vELa)? O Damsels! Come, let us behold!

C2 Is it possible even for brahmA and other to behold the grandeur of Lord ziva – the Lord (pati) of five (paJca) rivers (nadI) coming (vaccu) in procession (veDali) very (mIraga) charmingly (sogasu),

whole-heartedly (sammataMuna) accepting (Aragimpucu) at every step (aDugaDduku) (aDugaDugukAragimpucu) all (sakala) kind (hitamaina) sacred offerings (naivEdyambula),

with much (ati) happiness (santOSamuna) at the unlimited (mitamu) lEni) services (upacAramulatO) (lEniyupacAramulatOnati) rendered, and

with the intent that (anucu) 'I shall search (vetagi) and bestow (osagudunu) (vetagiyosagudunanucu) in plenty (avvAriga), the wishes (abhISTamulu) of those devoted (nata) people (janulaku) (janulakabhISTamulavvAriga) who always (satatamu) perform (onariJcu) name-chanting (japa) and penances (tapamulu) (tapamulanonariJcu)?

O Damsels! Come, let us behold!

C3 Is it possible even for brahmA and others to behold the grandeur of Lord ziva - the Lord who wears serpents (nAga) as ornaments (bhUSaNuDu) - coming (vaccu) in procession

by becoming the Ocean (nidhiyai) of mercy (karuNA) after watching (jUci) the splendour (vaibhOgamulanu) of great devotees (bhAgavatulu) performing (cEyu) nicely (bAguga) the exposition (AlApamu) of the songs (kIrtanamu) consisting of the names (nAma) Lord hari in fine musical notes (su-svaramulatO) in exquisite (vinta) tunes (rAgamulanu), and

being vigilant (jAga-rUkuDai) for speedy (vEgamu) protection (rakSaNamuna) of all (sakala) virtuous people (sujana),  
proclaiming that (anucunu) 'I am (tAnu) (tAnanucunu) the tyAgarAja (tyAgarAju) who bestows (osagu) wishes (kOrkelanu) (kOrkelanosagu)?'  
O Damsels! Come, let us behold!

Notes –

P – muditulAra – this is how it is given in the books of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as 'muditalAra'. In my humble opinion, 'muditulAra' is the correct form of the word. This needs to be checked. Any suggestions ???

P – mudita –damsels - The following episode in the life of Saint Mirabai will illustrate why zrI tyAgarAja calls others as 'damsels' -  
The Only Man In Brindavan.

There is a fascinating story connected with Mira's life in Brindavan. There were many saints in Brindavan. Jeeva Goswami was prominent among them. He followed a very strict vow. He would not allow even the shadow of a woman to touch him. So women could never go and see him. Having joined Chaitanya Dev's Bhakti Movement he was spreading the cult of Bhakti.

Having a high regard for saints and sages Mira went to see this great man. At the very entrance of the hermitage she was stopped by a disciple of Goswami. He said, "The Swamiji will not see any woman."

Mira only laughed at this and said, "I thought the only man in Brindavan is Sri Krishna. Now, I see there is a rival to Him." These words pierced the heart of Goswami like a sharp pointed lance. He came out of his cottage and walked up barefooted and conducted Mira into the hermitage with all honor.

In the Bhakti cult the love of the wife for her husband is said to be the best form of devotion. According to this all are women in this world. God is the only Man. In Brindavan the only man is Sri Krishna. All the rest, the devotees, are Gopis. There is no distinction of sex among devotees. They should imbibe the feeling that God is their husband. If a devotee has this feeling he cannot obstinately refuse to see women. Knowing this, if he behaves with the presumption of being a man, it amounts to being a rival to God.

For Complete Life story of Saint Mirabai, please visit –  
<http://www.denverindians.com/personality19.asp>

C1 – cillara vElpula rIti narula – this is how it is given in all the books other than that of TKG, wherein it is given as 'callarE vElpula rIti virula', which in my humble opinion, is wrong. This needs to be checked. Any suggestions ???

C1 – cillara vElpula – those carrying the paraphernalia of the Lord (like umbrella etc) are smartly dressed in the procession.

C3 – tyAgarAju tAnanucunu – there is some doubt as to how to translate these words. In the book of CR, this is translated as 'proclaiming himself as being identical with tyAgarAja'; in the book of TSV/AKG as 'I am tyAgarAja'; in the book of TKG, as 'proclaiming himself as tyAgarAja (ziva)'. Any suggestions ???

## Iza pAhi-kalyANi

In the kRti 'Iza pAhi mAM' – rAga kalyANi, zrI tyAgarAja sings praises of Lord ziva.

P Iza pAhi mAM jagad(Iza)

A Azara gaNa mada haraNa  
bilEzaya bhUSa sapta RS(Iza)

- C1 zrI nAtha kar(A)rcita dorakun(A)lpulak(I) darzanam-  
(E) nATi tapaH phalamO nI nAmamu dorakE  
zrI nArada gAna priya dIn(A)rti nivAraNa param-  
(A)nand(A)rNava dEvayAna-pa janaka sapta RS(Iza)
- C2 vyAs(A)rcita pAlita nija dAsa bhU loka  
kailAsamb(a)nu palkulu nijamE sAreku kaNTi  
nI sATi evar(a)yya nI sAkSAtkAramuna  
vesaTal(e)lla tolage nEDE janmamu sAphalyamu (Iza)
- C3 sAm(A)di nigama saJcAra sOm(A)gni taraNi lOcana  
kAm(A)di khaNDana sutrAm(A)rcita pAda  
hEm(A)cala cApa ninu vinA mar(e)varu muni manO-  
dhAma tyAgarAja prEm(A)vatAra jagad(Iza)

Gist

O Lord of the Universe!  
O Subduer of arrogance of demons! O Lord who wears zESa as an ornament! O Lord sapta RS(Iza) (name of Lord of ziva at tapastIrthapuri)!  
O Lord worshipped by the very hands of Lord viSNu! O Lord who loves the music of sage zrI nArada! O Reliever of suffering of the humble! O Ocean of Supreme Bliss! O Father of Lord skanda!  
O Lord worshipped by sage vyAsa! O Protector of true devotees!  
O Indweller of sAma and other vEdas and zAstras! O Lord who has Moon, Fire and the Sun as three eyes! O Lord who has destroyed six-enemies – desire etc.! O Lord whose feet are worshipped by Lord indra! O Lord who wields Mount mEru as a bow! O Lord resident in the hearts of sages! O Lord who is the embodiment of the Love of this tyAgarAja!

Can this vision of You attainable to petty persons? I got Your name, probably as a result of my earlier penances.

The statement that this place (tapastIrthapuri) is The kailAsa on the Earth is indeed true; I beheld much; who is equal to You? Because of You being evident (to senses) here, all my griefs are gone; indeed today my life attained fruition.

Who else other than You for us?  
Please protect me.

Word-by-word Meaning

P O Lord (Iza) of the Universe (jagat) (jagadIza)! Please protect (pAhi) me (mAM).

A O Subduer (haraNa) of arrogance (mada) of demons (Azara gaNa)! O Lord who wears zESa – the serpent - living in hole (bilezaya) as an ornament (bhUSa)! O Lord sapta RS(Iza) (name of Lord of ziva at tapastIrthapuri) (literally Lord of the Seven Great sages)!  
Please protect me.

C1 O Lord worshipped (arcita) by the very hands (kara) (karArcita) of Lord viSNu – Spouse (nAtha) of lakSmI (zrI)! Can this (I) vision (darzanamu) of You attainable (dorakunA) to petty persons (alpuluku) (dorakunAlpulukuI)?

I got (dorakE) Your (nI) name (nAmamu) as a result (phalamO) of my penance (tapaH) done, God knows, when (E nATi) (darzanamE);

O Lord who loves (priya) the music (gAna) of sage zrI nArada! O Reliever (nivAraNa) of suffering (Arti) of the humble (dIna) (dInArti)!

O Ocean (arNava) of Supreme (parama) Bliss (Ananda) (paramAnandArNava)! O Father (janaka) of Lord skanda – Lord (pa) of dEvayana (wife of skanda) (or protector of the way leading to the Gods) (dEvayAna-pa)!

O Lord saptaRSIza! Please protect me.

C2 O Lord worshipped (arcita) by sage vyAsa (vyAsArcita)! O Protector (pAlita) of true (nija) devotees (dAsa)!

The statement (palkulu) (literally words) that (anu) this place (tapastIrthapuri) is The kailAsa (kailAsambu) (kailAsambanu) on the Earth (bhU loka) is indeed true (nijame); I beheld (kaNTi) much (sAreku);

O Lord (ayya) who (evaru) (evarayya) is equal (sATi) to You (nI)? Because of You being evident (sAkSATkAramuna) (to senses) here, all (ella) my griefs (vesaTalu) (vesaTalella) are gone (tolage);

Indeed today (nEDE) my life (janmamamu) attained fruition (sAphalyamu);  
O Lord of Universe! Please protect me.

C3 O Indweller (saJcAra) (literally move about) of sAma and other (Adi) (sAmAdi) vEdas and zAstras (nigama)! O Lord who has Moon (sOma), Fire (agni) and the Sun (taraNi) as three eyes (lOcana)!

O Lord who has destroyed (khaNDana) six-enemies – desire (kAma) and others (Adi) (kAmAdi)! O Lord whose feet (pAda) are worshipped (arcita) by Lord indra (sutrAma) (literally guarding or protecting well) (sutrAmArcita)!

O Lord who wields Mount mEru – the Golden (hEma) Mountain (acala) (hEmAcala) - as a bow (cApa)! Who (evaru) else (mari) (marevaru) other than (vinA) You (ninnu) for us, O Lord resident (dhAma) in the hearts (manas) (literally mind) (manO-dhAma) of sages (muni)!

O Lord who is the embodiment (avatAra) of the Love (prEma) (prEmAvatAra) of this tyAgarAja!

O Lord (Iza) of the Universe (jagat) (jagadIza)! Please protect me.

Notes –

A - saptaRSIza – saptaRSIzvara - Name of Lord ziva at tapastIrthapuri – now known as Lalgudi. For more information on the lAlguDi temple, visit site – <http://www.hindu.com/fr/2004/12/24/stories/2004122400361400.htm>

Seven Great Sages – Different purANas give different composition of the seven great sages. One such version is - vaziSTha, kazyapa, atri, jamadagni, gautama, vizhvAmitra and bharadvAja. Ursa Major in the Northern Sky revolving around Pole Star (dhruva) is also called saptaRSi.

C1 – dorakunAlpulakulakI – This is how it is given in the book of TSV/AKG; in the book of CR, this is given as ‘dorikinAlpulakI’ which is not correct telugu; in the book of TKG, this is given as ‘dorikenAlpulakI’. However, as the meaning derived in all books is that of ‘dorakunAlpulakI’, the same has been adopted. Any suggestions ???

C1 – zrInAtha kArArcita – there are atleast two places – Tirumalpur near Kancheepuram and Thiruveezhimizhalai near Mayiladuthurai – where viSNu is stated to have worshipped Lord ziva by offering his eye in lieu of 1000<sup>th</sup> lotus flower and consequently viSNu was bestowed with discus (cakrAyudhaM). Please visit website - <http://www.templenet.com/Tamilnadu/s261.html>

C1 – dEvayAna-pa janaka – In the book of TKG, this is given as ‘dEvayanAbha janaka’; in the book of CR as ‘dEvayanApa janaka’; in the book of TSV/AKG as ‘dEvayAnApa janaka’. As per Sanskrit Dictionary ‘dEvayAna’ means ‘path leading to the Gods’ and also ‘wife of skanda’; ‘pa’ means ‘protector’. However, in many kRtis ‘pa’ has been used by zrI tyAgarAja to mean ‘consort’. Therefore, this epithet may be translated either as ‘protector of path leading to the Gods’ or ‘consort of dEvayAna’. Accordingly, ‘dEvayAna-pa’ has been adopted here. Any suggestions ???

C3 – kAmAdi – kAma, krOdha, lObha, mOha, mada, mAtsarya.

C3 - hEmAcala cApa – Lord ziva is stated to hold Mount mEru as a bow. In Sivananda Lahari - verse 27 it is stated 'karasthE hEmAdrau' – Thou holdest the golden mountain (Meru) in Thy hand (as the bow). The same epithet is also found in Siva Mahimna Stotra (18). The meanings of the hymn may be downloaded from - <http://www.gita-society.com/section3/shiva.pdf>

The spinal cord of man is called mErudanDa. In the kuNDalini yOga there is a mention of mErudanDa – For complete exposition of kuNDalini yOga, the e-book of svAmi sivAnanda may be downloaded free from – <http://www.dlshq.org/download/kundalini.htm>

Readers may also visit the site given below for elucidation - [http://www.himalayanacademy.com/resources/books/mws/mws\\_ch-38.html](http://www.himalayanacademy.com/resources/books/mws/mws_ch-38.html)

In tripurasundari aSTakam, Mother's vINA is stated to represent the spine or mErudaNDa. The following portion of translation of seond zLOka is given hereunder -

kadamba vana vAsinIM kanaka-vallakI-dhAriNIM  
mahArha-maNi-hAriNIM mukhasamullasa-dvAruNIM  
dayAvibhava-kAriNIM vizadarOcanAcAriNIM  
trilOcana-kuTumbinIM tripurasundarI-mAzrayE || 2 ||

“Veena stands for the universe and its music for the orderly behavior of all therein. It is the player who generates music; the instrument in itself is lifeless. In like manner it is Devi who brings about harmony among all the things in the universe. She is the moving spirit in all. But for her, there would be only chaos. This clearly indicates at the mantra from Kathopanishad, ‘Tameva bhaantamanubhaanti etc.’

The stem of the Veena represents the spine or Merudanda and the Veena's strings represent the nadis that run through the spine.

Also, the very sight of Veena is regarded as a blessing since it is the queen of musical instruments. The stem is regarded as Shiva, strings as Uma, shoulder as Vishnu, tailpiece as Lakshmi, gourd as Brahma, midpoint as Saraswathi and the binding nerve as Adishesha. So the mother's playing on the Veena reminds us that it is SHE who gives energy to all the deities to perform their appointed tasks.” vallakI – vINA – yAzh in tamizh - Source:

[http://harsha16.topcities.com/sri\\_tripurasundari\\_ashtakam.htm#B1](http://harsha16.topcities.com/sri_tripurasundari_ashtakam.htm#B1)

## **dEva zrI tapastIrtha-madhyamAvati**

In the kRti 'dEva zrI tapastIrtha' – rAga madhyamAvati, zrI tyAgarAja sings praises of Lord ziva at Lalgudi.

P dEva zrI tapas tIrtha pura nivAsa  
dEhi bhaktim(a)dhunA

A pAvana pravRddha zrImatI hRd-  
bhavana sakala jagad(a)vana zrI mahA (dEva)

C1 pAza hasta gaN(E)za haraNa  
pal(A)zan(A)ri nut(E)za varada  
kuzEzay(A)ri dhar(A)zar(E)bha  
mRg(E)za sapta RS(I)za dEva (dEva)

C2 nIla gaLa sura jAla nuta nata

pAla gir(I)za vizAla phAla  
kRpAlavAla su-zIla gaurI  
lOla ziva mAM pAlay(A)dbhuta (dEva)

C3 nAga pUjita nAga danuja  
har(A)ga mardana vAg(A)dhipa  
vinut(A)gaNita guNa rAga mada  
dUr(A)gha hara zrI tyAgarAja (dEva)

Gist

O Lord abiding at zrI tapas tIrthapura (present day lAlguDi - tiruttavatturai- tamizh nADu)! O Lord resident of the heart of the holy and mighty mother zrImatI (name of mother at lAlguDi)! O Protector of the complete universe! O Great Lord!

O Lord who vanquished Lord yama! O Lord extolled by indra! O bestower of boons! O Lord who wears (the digit) of moon! O Lion to the elephantine demons! O Lord sapta RSiZa (name of Lord at lAlguDi)! O Lord of celestials!

O Blue throated! O Lord extolled by the multitude of celestials! O Protector of worshippers! O Lord of mountains! O Lord with a broad fore-head! O Most Merciful One! O Lord of virtues! O Lord ziva - Beloved of gaurI! O Wonderful Lord!

O Lord worshipped by zESa! O Slayer of gajAsura! O Lord extolled by indra (Or O Lord extolled by kRSNa - who crushed kAliya) and brahma! O Lord of numerous virtues! O Lord who is far removed from desire and pride! O Destroyer of sins! O Lord of this tyAgarAja!

Deign to bestow on me devotion right now. Deign to protect me.

Word-by-word Meaning

P O Lord (dEva) abiding (nivAsa) at zrI tapas tIrthapura (present day lAlguDi - tiruttavatturai- tamizh nADu)! Deign to bestow (dEhi) on me devotion (bhaktiM) right now (adhunA) (bhaktimadhunA).

A O Lord resident (bhavana) of the heart (hRt) (hRd-bhavana) of the holy (pAvana) and mighty (pravRddha) mother zrImatI (name of mother at lAlguDi)!

O Protector (avana) of the complete (sakala) universe (jagat) (jagadavana)!

O Great Lord (mAhAdEva) abiding at zrI tapas tIrthapura! Deign to bestow on me devotion right now.

C1 O Lord who vanquished (haraNa) Lord yama - the chief (Iza) of attendants (gaNa) (gaNEza) wielding (hasta) noose (pAza) (of death)!

O Lord (Iza) extolled (nuta) (nutEza) by indra - the enemy (ari) of demons - flesh (pala) eaters (azana) (palAzanAri)! O bestower of boons (varada)!

O Lord who wears (dhara) (the digit) of moon - the enemy (ari) of lotus (kuzEzaya) (literally lying in water)!

O Lion - the Lord (Iza) of animals (mRga) (mRgEza) - to the elephantine (ibha) demons (Azara) (dharAzarEbha)! O Lord (dEva) sapta RSiZa - the name of Lord at lAlguDi (literally Lord of the Seven Sages)!

O Lord of celestials (dEva) abiding at zrI tapas tIrthapura! Deign to bestow on me devotion right now.

C2 O Blue (nIla) throated (gaLa)! O Lord extolled (nuta) by the multitude (jAla) of celestials (sura)! O Protector (pAla) of worshippers (nata)!

O Lord (Iza) of mountains (giri) (girIza)! O Lord with a broad (vizAla) fore-head (phAla)!

O Most Merciful One (kRpAlavala)! O Lord of virtues (suzIla)! O Lord ziva - Beloved (IOla) of gaurI! Deign to protect (pAlaya) me (mAM);

O Wonderful (adbhuta) (pAlayAdbhuta) Lord abiding at zrI tapas tIrthapura! Deign to bestow on me devotion right now.

C3 O Lord worshipped (pUjita) by zESa – the serpent (nAga)! O Slayer (hara) of gajAsura – the elephant (nAga) demon (danuja)!

O Lord extolled (vinuta) by indra – destroyer (mardana) of mountains (aga) (Or O Lord extolled by kRSNa – who crushed (mardana) kAliya the serpent (aga)!) – and brahma – the Lord (adhipa) of sarasvati (vAc) (vagAdhipa)!

O Lord of numerous (agaNita) (vinutAgaNita) virtues (guNa)! O Lord who is far removed (dUra) from desire (rAga) and pride (mada)! O Destroyer (hara) of sins (agha) (dUrAgha)!

O Lord of this tyAgarAja, abiding at zrI tapas tIrthapura! Deign to bestow on me devotion right now.

Notes –

P – tapas tIrtha pura – To know more details of the temple at tiruttavatturai (Lalgudi), please visit –

<http://www.templenet.com/Tamilnadu/tavatturai.html>

C1 - pAza hasta gaN(E)za haraNa – this refers to Lord ziva kicking the Lord yama who was to take away the life of mArkaNDEya - to know more about mArkaNDEya – please visit the site –

[http://www.srividya.org/Divine\\_Stories/MARKANDEYA.pdf#search='markandeya'](http://www.srividya.org/Divine_Stories/MARKANDEYA.pdf#search='markandeya')

C1 – palAzana – ‘pala’ means ‘flesh’ and ‘meat’. In the present context ‘flesh’ is the appropriate word. Any suggestions ???

C1 – kuzEzayAri – Moon is described as the enemy of lotus because at the moon-rise the flower closes and opens only at sun-rise.

C1 - sapta RSi – atri, AGgIrasa, gautama, jamadagni, bharadvAja, vaziSTa, vizvAmitra; or agastya, AGgIrasa, gautama, kAzyapa, pulastya, mArkaNDEya, vaziSTa. (there are other versions also)

C2 – nIla gaLa – Blue-throated because he drank the poison hAlahala produced at the time of churning of Milk Ocean.

C2 – vizAla phAla – large forehead – because He has a third eye.

C3 – nAga danuja hara – Slaying of gajAsura - For complete story, please refer to e-book (downloadable) ‘Lord Siva and His Worship’ by Swami Sivananda – website - <http://www.sivanandadlshq.org/>

C3 – aga mardana - The story of indra clipping the wings of mountains is related by mainAka mountain to hanumAn while the latter is on his way to laGka. Please refer to zrImad vAlmIki rAmayaNa, sundara kANda, Chapter 1.

C3 – aga mardana – ‘aga’ also means ‘snake’. If, in the present context, it is translated as ‘snake’, it will mean ‘Lord kRSNa who danced on the head of snake kAliya’. This may also be correct because according to the legend of the temple, viSNu obtained the discus after worshipping the Lord here. Any suggestions ???

## **ziva ziva-pantuvarALi**

In the kRti ‘ziva ziva zivayana’ – rAga pantuvarALi, zrI tyAgarAja extols the efficacy of worship of Lord ziva.

P ziva ziva ziva(y)ana rAdA Ori



- A bhava bhaya bAdhal(a)NacukO rAdA (ziva)
- C1 kAm(A)dula tega kOsi para  
bhAmala parula dhanamula rOsi  
pAmaratvamu(n)eDabAsi ati  
nEmamutO bilv(A)rcana jEsi (ziva)
- C2 sajjana gaNamula kAJci Ori  
muj-jagad(I)zvarul(a)ni matin(e)Jci  
lajj(A)dula tolajiJci tana  
hRj-jalajamunanu tA pUjiJci (ziva)
- C3 Agamamula nutiyiJci bahu  
bAgu lEni bhASalu cAliJci  
bhAgavatulatO pOSiJci vara  
tyAgarAja sannutuD(a)ni(y)eJci (ziva)

#### Gist

O Fellows! Why don't You chant 'ziva ziva ziva' and, thereby, subdue the worries of dread of Worldly Existence?

1. (a) Cutting asunder the six enemies kAma etc. (kAma, krOdha, lObha, mOha, mada, mAtsarya), (b) abhorring other women and others' wealth, (c) leaving aside ignorance (or wickedness or meanness), and (d) worshipping with bilva leaves with complete restraint, why don't You chant 'ziva ziva ziva'?

2. (a) Attaining the company of pious people, (b) considering in the mind Lord ziva to be the Lord of the three Worlds, (c) casting away shame or shyness etc., and (d) worshipping Lord ziva in own heart Lotus, why don't You chant 'ziva ziva ziva'?

3. (a) Extolling the Lord through (by reciting) sacred works, (b) terminating useless talks, (c) cherishing the Lord with great devotees and (d) considering the sacred Lord as the one well-praised by this tyAgarAja, why don't You chant 'ziva ziva ziva'?

#### Word-by-word Meaning

P O Fellows (Ori)! Why don't (rAdA) You chant (ana) 'ziva ziva ziva'?

A O Fellows! Why don't You chant 'ziva ziva ziva'? Thereby, why don't (rAdA) You subdue (aNacukO) the worries (bAdhalu) (bAdhalaNacukO) of dread (bhaya) of the Worldly Existence (bhava)?

C1 O Fellows! Cutting (kOsi) asunder (tega) the six enemies kAma etc. (Adula) (kAmAdula) - kAma, krOdha, lObha, mOha, mada, mAtsarya, abhorring (rOsi) other (para) women (bhAmala) and others' (parula) wealth (dhanamula), leaving aside (eDabAsi) ignorance (or wickedness or meanness) (pAmaratvamunu) (pAmaratvamuneDabAsi), and worshipping (arcana jEsi) with bilva (bilvArcana) leaves with complete (ati) (literally much) restraint (nEmamutO), why don't You chant 'ziva ziva ziva'?

C2 O Fellows (Ori)! Attaining (kAjci) the company of pious (sajjana) people (gaNamula), considering (eJci) in the mind (matini) (matineJci) Lord ziva to be (ani) the Lord (Izvarulu) (Izvarulani) of the three (mUDu) Worlds (jagat) (muj-jagadIzvarulani),

casting away (tolagiJci) shame or shyness (lajja) etc (Adula) (lajjAdula),  
and  
worshipping (tA pUciJci) (literally self worshipping) Lord ziva in own  
(tana) heart (hRt) Lotus (jalajamunanu) (hRj-jalajamunanu)  
why don't You chant 'ziva ziva ziva'?

C3 O Fellows! Extolling (nutiyiJci) (literally extolling) the Lord through (by  
reciting) sacred works (Agamamula),  
terminating (cAliJci) (literally it's enough) useless (bahu bAgu lEni)  
(literally much useless) talks (bhASalu),  
cherishing (pOSiJci) the Lord with great devotees (bhAgavatulatO) and  
considering (eJci) the sacred (vara) Lord as (ani) the one well-praised  
(sannutuDu) (sannutuDaniyeJci) by this tyAgarAja,  
why don't You chant 'ziva ziva ziva'?

Notes –

General – In the book of TSV/AKG, the rAga is given as 'kAma vardhini'.  
This needs to be checked. Any suggestions ???

P – Ori – this word is found in the books of TKG and TSV/AKG only.

A – In all the books other than that of TKG, the anu pallavi is found.  
However in the book of TKG, the given anupallavi is found as part of pallavi. This  
needs to be checked. Any suggestions ???

C1 - nEmamutO – niyama - As per pataJjali yOga sUtra –

zauca-santOSa-tapa: svAdhyAyEzvarapraNidhAnAni niyamA: || II. 32 ||

“The niyamAs (observances) are purity, contentment, mortification,  
study and devotion to God.”

C2 – mujjagadIzvarlulani eJci – (Considering to be the Lord(s) of Three  
Worlds). In the books, this has been attributed to the pious people. This has been  
taken so, probably because it is given in plural form (Izvarulu). In Telugu, plural  
form is used to show respect. Further, in view of the ensuing words  
'hRjjalajamunanu tA pUjiJci', this would refer to Lord ziva. Any suggestions ???

C2 -lajjAdula – The famous dhyAna zLOka sung by bhAgavatas is also  
relevant –

visRjaya lajjAM yO(a)dhItE mannAmAni nirantaraM  
kula kOti samAyuktO labhatE mAmakaM padaM ||

“Casting aside shyness and embarrassment, one who ever chants my  
name, having joined the holy company of bhAgavatas, attains my abode.”

C2 – hRj-jalaja – The following verse from zivAnanda lahari by Adi  
zaMkarAcArya is relevant –

gabhIrE kAsArE vizati vijanE ghOravipinE  
vizAlE zailE ca bhramati kusumArthaM jaDamati: |  
samarpyaikaM cEtassarasiija-mumAnAtha bhavatE  
sukhEnAvasthAtu jana iha na jAnAti kimahO || 9 ||

“Dull-witted man, wandering about for flowers (for Thy worship), goes to  
deep lotus lakes, to uninhabited dense forests and to high mountains. Lo! he does  
not know how to be happy in life by offering unto Thee, the Lord of umA, the  
unique lotus of his own heart.” (Translation by Swami Tapasyananda)

C3 – vara tyAgarAja – this is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, it is given as ‘Ori tyAgarAja’. this needs to be checked. any suggestions ???

## dEvAdi dEva-sindhurAmakriya

In the kRti ‘dEvAdi dEva sadAziva’ – rAga sindhurAmakriya, zrI tyAgarAja sings praises of Lord ziva.

- P dEv(A)di dEva sadAziva  
dina nAtha sudhAkara dahana nayana
- A dEv(E)za pitAmaha mRgya zam-  
(A)di guN(A)bharaNa gaurI ramaNa (dEvAdi)
- C bhava candra kaLA dhara nIla gaLa  
bhAnu kOTi saMkAza zr(I)za nuta  
tava pAda bhaktiM dEhi dIna bandhO  
dara hAsa vadana tyAgarAja nuta (dEvAdi)

Gist

O Lord of celestials and others! O Supreme Lord sadAziva! O Lord who has Sun, Moon and fire as three eyes! O Lord searched even by indra and brahma! O Lord whom tranquility and other virtues adorn! O Beloved of pArvati! O Lord bhava! O Lord wearing the digit of the Moon! O Lord with blue throat! O Lord who appears as if a crore Suns have risen together! O Lord praised by viSNu! O Benefactor of the humble! O Lord with smiling Face! O Lord praised by this tyAgarAja!

Deign to bestow on me devotion to Your Holy Feet.

Word-by-word Meaning

P O Lord (dEva) of celestials (dEva) and others (Adi) (dEvAdi)! O Supreme Lord sadAziva! O Lord who has Sun – Lord (nAtha) of Day (dina), Moon (sudhAkara) (literally one who causes nectar) and fire (dahana) (literally one who burns) as (three) eyes (nayana)!

A O Lord searched (mRgya) even by indra – Lord (Iza) of celestials (dEva) (dEvEza) and brahma – the grand-father (pitAmaha)! O Lord whom tranquility (zama) and other (Adi) (zamAdi) virtues (guNA) adorn (AbharaNa) (guNAbharaNa)! O Beloved (ramaNa) of pArvati (gaurI)!

O Lord of celestials and others! O Supreme Lord sadAziva! O Lord who has Sun, Moon and fire as three eyes!

C O Lord bhava (a name of ziva) (literally state of being)! O Lord wearing (dhara) the digit (kaLA) of the Moon (candra)! O Lord with blue (nIla) throat (gaLa)!

O Lord who appears (saMkAza) as if a crore (kOTi) Suns (bhAnu) have risen together! O Lord praised (nuta) by viSNu – Consort (Iza) of lakSmi (zrI) (zrIza)!

O Benefactor (bandhO) (literally relative) to the humble (dIna)! deign to bestow (dEhi) on me devotion (bhaktiM) to Your (tava) Holy Feet (pAda);

O Lord with smiling (dara hAsa) (literally gentle smile) Face (vadana)! O Lord praised (nuta) by this tyAgarAja!

O Lord of celestials and others! O Supreme Lord sadAziva! O Lord who has Sun, Moon and fire as three eyes!

Notes –

A – pitAmaha mRgya – This refers to the story of brahmA and viSnu trying to find the beginning and end of Lord ziva. Please refer to the website for complete story - <http://www.shaivam.org/siddhanta/maling.html>

A – zamAdi - Six Virtues – SaDguNa sampat – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed. Source - <http://lists.advaita-vedanta.org/archives/advaita-l/2005-January/014664.html>

C – nIla gaLa – ‘blue throat’ because of retaining the poison halAhala produced at the time of churning of milk ocean.

C – dara hAsa – the word as such is not available in the dictionary, but in the lalitA sahasranAmAM (602) – ‘darahAsOjjvalanmukhi’ is one of the names of the Mother.

## darzanamu sEya-nArAyaNagauLa

In the kRti ‘darzanamu sEya’ – rAga nArAyaNagauLa, zrI tyAgarAja praises Lord ziva and beseeches Him to bestow His darzana.

P darzanamu sEya nA taramA

A parAmarziJci nIvu nanu manniJcavalenu ziva (darza)

C1 gOpurambulanu kaDu goppa kambamula bhU-  
sthApitambagu zilala taruNula ATalanu  
dIpAla varusalanu divya vAhanamulanu  
pApa hara sEviJci bahir-mukhuD(ai)ti ziva (darza)

C2 tarali padi(y)Aru pradakSiNamul(o)nariJci  
para ninda vacanamula bAgugAn(A)Ducunu  
orula bhAmala jUci(y)uppoGgitini kAni  
vara ziv(A)kSara yuga japamu sEyan(ai)ti ziva (darza)

C3 hATaka samamb(ai)na adbhut(A)kRtini nE  
nATa jEsukoni hRn-nALIkamunanu mATi  
mATiki jUci mai maraci(y)uNDunadi-  
(y)ATAlA tyAgarAj(A)rcita pAda ziva (darza)

Gist

O Destroyer of sins! O Lord whose feet are worshipped by this tyAgarAja!  
Is it in my capacity to behold Lord ziva?  
Giving due consideration, You should pardon me.

Having worshipped (a) the temple towers, (b) very sacred flag staff, (c) the figures of Gods carved in rock established on the ground, (d) dances of damsels, (e) rows of lamps, and (f) the divine carriages of the Lord, I became external oriented.

Performing sixteen circumambulations by swaying slowly, uttering nicely words of abuse about others, I exulted by looking at others’ wives, but I failed to chant the sacred twin letter ‘ziva’.

Is it a matter of play to remain in a state of trance by me firmly establishing (in the mind) the wonderful gold like form (of the Lord), beholding (the form) again and again in the Lotus of the heart?

#### Word-by-word Meaning

P Is it in my (nA) capacity (taramA) to behold (darzanamu sEya) Lord ziva?

A Giving due consideration (parAmarziJci) (literally examination), You (nIvu) should pardon (manniJcavalenu) me (nannu).  
Is it in my capacity to behold Lord ziva?

C1 Having worshipped (sEviJci) –  
the temple towers (gOpurambulanu), very (kaDu) sacred (goppa) flag staff (kambamula),  
the figures of Gods carved in rock (zilala) established (sthApitambagu) on the ground (bhU), dances (ATalanu) of damsels (taruNula),  
rows (varusalunu) of lamps (dIpAla), and the divine (divya) carriages (vAhanamulanu) of the Lord,  
O Destroyer (hara) of sins (pApa)! I became (aiti) external (bahir) oriented (mukhuDu) (mukhuDaiti); therefore,  
is it in my capacity to behold Lord ziva?

C2 Performing (onariJci) sixteen (padiyAru) circumambulations (pradakSiNamulu) (pradakSiNamulonariJci) by swaying slowly (tarali),  
uttering (Aducunu) nicely (bAgugAnu) (bAgugAnADucunu) words (vacanamulu) of abuse (ninda) about others (para),  
I exulted (uppoGgitini) by looking (jUci) (jUciyuppoGgitini) at others' (orula) wives (bhAmala), but (kAni)  
I failed (sEyanaiti) to chant (japamu) the sacred (vara) twin (yuga) letter (akSara) 'ziva' (zivAkSara);  
is it in my capacity to behold Lord ziva?

C3 Is it a matter of play (ATaLa) to remain (uNDunadi) in a state of trance (mai maraci) (maraciyuNDunadiATaLa) (literally bereft of body consciousness) by –  
me (nE) firmly establishing (nATa jEsukoni) (in the mind) the wonderful (adbhuta) gold (hATaka) like (samambaina) form (AkRtini) (adbhutAkritini) (of the Lord),  
beholding (jUci) (the form) again and again (mATi mATiki) in the Lotus (nALIkamunanu) of the heart (hRt) (hrnnALIkamunanu)?  
O Lord whose feet (pAda) are worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!  
is it in my capacity to behold Lord ziva?

#### Notes –

P and A – This is as given in all the books other than that of TKG wherein, both have been combined (with no anupallavi). This needs to be checked. Any suggestions ???

C1 – kaDu goppa kambamula – zrI tyAgarAja refers to flag staff - dhvaja stambha, the worship of which is considered as equivalent to worshipping the Lord.

C1 – taruNula ATalanu – this refers to the dance performed before Lord by temple appointed dancers – called dEva dAsi.

C2 – padiyAru pradakSiNamulu – (16 circumambulations). Please refer to discourse of kAnci mAhaSvami regarding Temple Worship. – Source –

[http://murugan.org/temples/temple\\_worship.htm](http://murugan.org/temples/temple_worship.htm)

C2 – bahir-mukhuDu – One who exults in sensory perceptions which have external objects as their goal.

“Not letting the mind go out, but retaining it in the Heart is what is called ‘inwardness’ (antar-mukha). Letting the mind go out of the Heart is known as ‘externalisation’ (bahir-mukha). Teachings of Ramana Maharishi - Source

<http://www.tamilnation.org/sathyam/east/ramana/whoami.htm>

Refer to lalita sahasranamaM (871)– bahir-mukha su-durlabha – “whose worship is difficult for those whose mental gaze goes outwards”. (Translation by Swami Tapasyananda)

C3 – tyAgarAjArcita pAda – this is how it is given in all the books other than that of TKG, wherein ‘pAda’ is given as ‘supAda’. This needs to be checked. Any suggestions ???

## **zambhO ziva-zaGkarAbharaNaM**

In the kRti ‘zambhO ziva zaMkara’ – rAga zaMkarAbharaNaM, zRI tyAgarAja praises the Lord ziva.

- P zambhO ziva zaGkara guru  
ambhO-ruha nayana
- C1 dharaNI dhara vara bhUSaNa  
sura sEvita caraNa (zam)
- C2 taruN(A)ruNa kiraN(A)bha su-  
caraN(A)sura haraNa (zam)
- C3 kamanIya nigama sannuta  
hima girijA ramaNa (zam)
- C4 zaman(A)ntaka vimal(A)Gga  
parama kAruNya nidhE (zam)
- C5 samalaGkRta kamal(A)hita  
kamalA suta haraNa (zam)
- C6 nata pOSaNa hita bhASaNa  
dhRta cAru kuraGga (zam)
- C7 mata bhEda patita mAnava  
mada santata bhaGga (zam)
- C8 su-tapO-dhana hita kara  
pAlita tyAgarAja (zam)

Gist

O Lord zambhu! O Lord ziva! O Preceptor zaGkara! O Lotus Eyed!  
O Lord who wears zESa as a nice ornament! O Lord whose holy feet are worshipped by celestials!

O Lord whose holy feet have the splendour of early dawn rays of Sun! O Destroyer of demons!

O lovable Lord who is well-praised in vEdas! O beloved of pArvati – the daughter of snow mountain!

O Lord with holy leg which put an end to Yama! O Ocean of Supreme mercy!

O Lord well decorated with the digit of the moon! O Lord who burnt down cupid!

O Lord who nourishes those who supplicate! O Lord of beneficial speech! O Lord who sports in His hands the charming deer!

O Lord who always shattered the arrogance of those people who had fallen into (arguments of) differentiation between sects!

O Benefactor of those possessing wealth of great penances! O Lord who nourishes this tyAgarAja!

#### Word-by-word Meaning

P O Lord zambhu (zambhO)! O Lord ziva! O Preceptor (guru) zaGkara! O Lotus (ambhO-ruha) Eyed (nayana)!

C1 O Lord who wears zESa – the bearer (dhara) of the Earth (dharaNI) as a nice (vara) ornament (bhUSaNa)! O Lord whose holy feet (caraNa) are worshipped (sEvita) by celestials (sura)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C2 O Lord whose holy feet (su-caraNa) have the splendour (Abha) of early (taruNa) dawn (aruNa) (taruNArNa) rays (kiraNa) (kiraNAbha) of Sun! O Destroyer (haraNa) of demons (asura) (caraNAsura)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C3 O lovable (kamanIya) Lord who is well-praised (sannuta) in vEdas (nigama)! O beloved (ramaNa) of pArvati – the daughter of snow (hima) mountain (giri) (giriJA)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C4 O Lord with holy (vimala) (literally spotless) leg (aGga) (literally limb) which put an end (antaka) (literally destroy) to Yama (zamana)! O Ocean (nidhE) of Supreme (parama) mercy (kAruNya)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C5 O Lord well decorated (samalaGkRta) with the digit of the moon – enemy (ahita) of lotus (kamala) (kamalAhita)! O Lord who burnt down (haraNa) (literally destroyed) cupid – the son (suta) of lakSmI (kamala)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C6 O Lord who nourishes (pOSaNa) those who supplicate (nata)! O Lord of beneficial (hita) speech (bhASaNa)! O Lord who sports (dhRta) in His hands the charming (cAru) deer (kuraGga)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C7 O Lord who always (santata) shattered (bhaGga) the arrogance (mada) of those people (mAnava) who had fallen (patita) into (arguments of) differentiation (bhEda) between sects (mata)!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

C8 O Benefactor (hita kara) of those possessing wealth (dhana) of great penances (su-tapas) (su-tapO-dhana)! O Lord who nourishes (pAlita) this tyAgarAja!

O Lord zambhu! O Lord ziva! O Perceptor zaGkara! O Lotus Eyed!

#### Notes –

P – guru – Though this has been translated as ‘preceptor’, it is not clear whether it has any other significance.

C1 – this caraNa is given as ‘anupallavi’ in the book of TSV/AGK.

C4 – zamana antaka –Both words mean ‘yama’ and ‘destroyer’. Therefore, it seems that either of the word may be applied to ‘yama’ and the other for ‘Siva’.

C4 – zamanAntaka vimalAGga – This refers to Lord ziva kicking yama – the Lord of death in order to save mArkaNDEya - to know more about mArkaNDEya, please visit site- [http://www.srividya.org/Divine\\_Stories/MARKANDEYA.pdf#search='markandeya'](http://www.srividya.org/Divine_Stories/MARKANDEYA.pdf#search='markandeya')

C7 – mata – this refers to the six modes (SaNmata) of worship of Lord – zaiva, vaiSNava etc.

## *In Praise of pArvati*

### **amma dharmasaMvardhani-aThANA**

In kRti ‘amma dharmasaMvardhani’ – rAga aThANA, zrI tyAgarAja prays to spouse of Lord praNArtihara at tiruvaiaAru.

P amma dharmasaMvardhani-  
(y)AdukO(v)amma mA(yamma)

A immahini nIsari(y)evan-  
(a)mma zivuni komma mA(yamma)

C1 dhAtri dhara nAyaka priya  
putri madana kOti maJjuLa  
gAtri aruNa nIraja daLa  
nEtri nirupama zubha  
gAtri pITHa nilayE vara  
hasta dhRta valayE parama  
pavitri bhakta pAlana dhuraMdhari  
vIra zakti nE namminA(namma)

C2 amba kambu kaNThi cAru  
kadamba gahana saJcAriNi  
bimb(A)dhara taDit kOTi  
nibh(A)bhari dayA vAri nidhE  
zambarAri vairi hRc-caMkari  
kaumAri svarajita  
tumburu nArada saGgIta mAdhuryE  
durita hAriNi mA(yamma)

C3 dhanyE tryambakE  
mUrdhanyE parama yOgi hRdaya  
mAnyE tyAgarAja kula  
zaraNyE patita pAvani  
kArUNya sAgari sada  
aparOkSamu kArAda sahya  
kanyA tIra vAsini parAtpari  
kAtyAyani rAma sOdari mA(yamma)

Gist

O My Mother dharmasaMvardhani! O Spouse of Lord ziva!

1. O Supporter! O Dearest daughter of himavAn! O Mother who has a most beautiful personality like a crore cupids! O Mother who has eyes like the red



lotus petal! O Mother who has incomparable auspicious body! O Mother resident in the Holy Seats! O Mother whose sacred hands are adorned with bracelets or bangles! O Supremely sacred One! O Foremost in protecting the devotees! O Mother who is chief of powers! please support me.

2. O Mother who is shell necked found in the charming kadamaba thicket! O Mother having lips like the (red) bimba fruit with splendour resembling crores of lightnings! O Ocean of mercy! O Mother zaMkari abiding in the heart of Lord ziva! O Mother who is zakti of Lord kumAra (subrahmaNya)! O Mother with sweet voice which surpasses the (sweetness of) music of tumburu and that of sage nArada! O Destroyer of sins!

3. O Auspicious Mother! O Three-eyed! O Pre-eminent Mother! O Mother who is honoured in the hearts of supreme ascetics! O Mother who is the refuge of the family of tyAgarAja! O Mother who purifies the fallen! O Ocean of mercy! O Mother who is resident on the banks of river kAvEri - daughter of sahyAdri mountain range! O Mother who is beyond everything! O Mother kAtyAyani! O Mother who is the sister of Lord zrI rAma!

I have placed faith in You; please support me. Who is equal to you in this world? Won't you always be perceptible to me?

#### Word-by-word Meaning

P O My (mA) Mother (amma) (mAyamma) dharmasaMvardhani (name of Mother at tiruvaiaArU)! Please support me (AdukO) (dharmasaMvardhaniyAdukOvammasa).

A O Spouse (komma) of Lord ziva (zivuni)! Who is (evaramma) equal to you (nIsari) (nIsariyevaramma) in this world (mahi) (immahini)?  
O My (mA) Mother dharmasaMvardhani! Please support me.

C1 O Supporter (dhAtri)! O Dearest (priya) daughter (putri) of himavAn - the Lord (nAyaka) of the mountains (dhara)!

O Mother who has a most beautiful (maJjuLa) personality (gAtri) like a crore (kOTi) cupids (madana)!

O Mother who has eyes (nEtri) like the red (aruNa) (literally pre-dawn) lotus (nIraja) petal (daLa)! O Mother who has incomparable (nirupama) auspicious (zubha) body (gAtri)!

O Mother resident (nilayE) in the Holy Seats (pITha)! O Mother whose sacred (vara) hands (hasta) are adorned (dhRta) with bracelets or bangles (valayE)!

O Supremely (parama) sacred (pavitri) One! O Foremost (dhuraMdhari) in protecting (pAlana) the devotees (bhakta)!

O Mother who is chief (vIra) of powers (zakti)! O Mother dharmasaMvardhani! I (nE) have placed faith (namminAnu) in You; please support me.

C2 O Mother (amba) who is shell (kambu) necked (kanTi) found (saJcAriNi) in the charming (cAru) kadamaba thicket (gahana)!

O Mother having lips (adhara) like the (red) bimba (bimbAdhara) fruit with splendour (Abhari) resembling (nibha) crores (kOTi) of lightnings (taDit)! O Ocean (vAri nidhi) (nidhE) of mercy (dayA)!

O Mother zaMkari (literally wife of zaMkara) abiding in the heart (hRt) (hRccaMkari) of Lord ziva - the enemy (vairi) of cupid - enemy (ari) of zambara (zambarAri) asura! O Mother who is zakti of Lord kumAra (subrahmaNya) (kaumAri)!

O Mother with sweet (mAdhuryE) voice (svara) which surpasses (jita) the (sweetness of) music (saGgIta) of tumburu (chief of celestial musicians) and that of sage nArada!

O Destroyer (hAriNi) of sins (durita)! O My (mA) Mother dharmasaMvardhani! please support me.

C3 O Auspicious (dhanyE) Mother! O Three-eyed (tryambakE)! O Pre-eminent Mother (mUrdhanyE)!

O Mother who is honoured (mAnyE) in the hearts (hRdaya) of supreme (parama) ascetics (yOgi)!

O Mother who is the refuge (zaraNyE) of the family (kula) of tyAgarAja!  
O Mother who purifies (pAvani) the fallen (patita)!

O Ocean (sAgari) of mercy (kArUNya)! won't you (kArAdA) always (sadA) be perceptible (aparOkSamu) to me?

O Mother who is resident (vAsini) on the banks (tIra) of river kAvEri - daughter (kanyA) of sahyAdri mountain range (sahya)! O Mother who is beyond everything (parAtpari)!

O Mother kAtyAyani! O Mother who is the sister (sOdari) of Lord zrI rAma! O My (mA) Mother dharmasaMvardhani! Please support me.

Notes –

A – dhAtri dhara nAyaka priya putri – This can be taken as a single epithet or two epithets by taking 'dhAtri' as a separate one. From the construction of the caraNa, where most of the epithets end with 'tri' – putri, gAtri, nEtri, pavitri, 'dhAtri' also seems to be a separate epithet. Accordingly, 'dhara' has been translated as 'mountain'. Any suggestions ???

A – dhAtri - dhAtR – viSNu sahasranAmam (43) “Dhaataa- One who is the Substratum for the world of names and forms. And who supports all fields of experiences in all. He who is the screen for the cinema of empirical experiences' (Visvam)” – Source - <http://www.mypurohith.com>

C1 – nIraja daLa – This is how it is given in all books other than that of TKG, wherein it is given as 'vArija daLa'. This needs to be checked. Any suggestions ???

C1 – pITHa nilayE - According to zrI lalitA sahasranAmaM, the Mother has 50 seats 'paJcAzatpITHa rUpiNi' (833). There is a Dikshitar Kṛiti also on the subject – 'panchazatpITHa rUpiNi' – rAga dEvagAndhAra.

These 50 seats are stated to be the places where the limbs of sati fell. However, as per details given in the following website, there are 51 such seats. The 50 seats are also considered to be the 50 basic sounds of our speech.

<http://www.urday.com/peeta.html> and  
[http://en.wikipedia.org/wiki/Shakti\\_Peethas](http://en.wikipedia.org/wiki/Shakti_Peethas)

C1 – valayE – tamizh vaLaiyal

C1 – zakti - eight zaktis - indrANi, vaiSNavi, zAntA, brahmANi, kaumAri, nAraSimhi, vArAhi, mAHEzvAri.

C1 – vIra zakti – It is not clear whether zrI tyAgarAja uses this epithet in its general sense or whether he specifically refers to kaula mArGa of zakti worship. There are many tantrAs which describe these. Please visit website for complete information on the subject –

<http://www.sacred-texts.com/tantra/sas/index.htm>

C2 – kambu kaNThi - having folds in the neck like a spiral shell – three lines or marks in the neck considered indicative of good fortune.

C2 – kadamba gahana cAriNi – One of the names of mother tripura sundari – 'kadamba vana vAsini'. Madurai (Tamil Nadu) kSEtra is called 'kadamba vana' and 'kadamba' tree is the sthala vRkSa there. Source –

<http://www.chennaionline.com/tourstravel/placesofworship/meenakashi.asp>  
C2 – taDit kOTi – In all the books it is found as 'taTit kOTi' and the meaning derived 'lightning'. According to Sanskrit Dictionary, the correct word is 'taDit' for lightning. Any suggestions ???

C2 - zambara ari vAri - ziva is considered as the enemy of cupid; Cupid reborn as kAmadEva is the enemy of zambara. The story of pradyumna – also

known as kAma dEva – cupid reborn to zrI kRSNa and rukmiNi – appears in zrImad bhAgavataM - Book 10 - Chapter 55.

C2 – kAumAri – One of the eight zaktis referred in notes to C1.

C3 – tryambakE – Please refer to zrI lalitA sahasranAmaM (477) wherein Mother is called ‘tri-lOcanI’. Lord ziva is called ‘tryambaka’. (Lord narasimha also is called ‘tryambaka’) The tryambakEzvara kSEtra is located at Nasik where River Godavari originates. Please visit the site for more information - <http://www.templenet.com/Maharashtra/tryambak.html>

C3 - kAtyAyani – name of lalitA mahA tripura sundari in lalitA sahasra nAmaM (556) – meaning ‘the sumtotal of the effulgence of all the deities.’ (Refer to lalitA sahasra nAmaM – Translation by Tapasyananda – book under references.) Please also refer to following verse in dEvi purANa -

kaM brahma kaM shiraH proktamashmasAraM cha kaM matam.h |  
dhAraNAdvAsanAdvApi tena kAtyAyanI matA || (devI purANa)

“kaM’ means brahma, the head, and sapphire. Since the devI is the basis of these (bears these) or resides in them, She is called ‘kAtyAyanI’.” Source – <http://www.advaita-vedanta.org/archives/advaita-1/2003-January/OO4488.html>

## **zivE pAhi mAM-kalyANi**

In the kRti ‘zivE pAhimAM’ – rAga kalyANi, zrI tyAgarAja sings praises of Mother dharma saMvardhani at Thiruvaiyaru.

- P zivE pAhi mAm ambike  
zrita phala dAyaki
- A kavEraj(O)ttara tIra vAsini  
kAtyAyani dharma saMvardhani (zivE)
- C1 svabhAvamau nI prabhAvamu  
mahAnubhAvurAl(ai)na bhAratiki pogaDa  
bhAramai(y)uNDa bhAvaj(A)rAti  
bhAma nEn(e)nta bhAgya dAyaki (zivE)
- C2 kal(A)rtham(i)di zazi kalA dhari upa-  
val(A)ri mAyA vilAsini  
sakal(A)gama nutE bhaLARI(y)ana zubha  
phalAl(o)sagu parama lAlanammuna (zivE)
- C3 car(A)cara mayI kar(A)ravindamuna  
rAma cilukanu birAna pUni  
parAkuga jUDa rAdu zrI raghu-  
var(A)ptuDagu tyAgarAja vinutE (zivE)

Gist

O Mother zivA! O Mother! O Bestower of boons to those who seek your refuge! O Mother Resident (at tiruvaiyAru) on the northern bank of river kAvEri! O Mother kAtyAyani! O Mother dharma saMvardhani (name of pArvati at tiruvaiyAru kSEtra)! O Spouse of Lord ziva! O bestower of Fortune! O Wearer of digit of Moon! O Mother who manifests as the Illusion of Lord viSNu! O Mother

extolled by all zAstras! O Mother who is of the form of animate and inanimate! O Mother praised by this tyAgarAja – well disposed to Lord zrI raghuvara!

While it is difficult even for sarasvati – who is the most eminent one (being Goddess of speech) - to extol Your innate might or excellence, what am I?

Please deign to bestow on me auspicious boons with supreme affection so that I may exclaim at least for a moment 'this is wonderful'.

Holding the green parrot in Your Lotus hand, You should not look at me apathetically.

Please protect me quickly.

#### Word-by-word Meaning

P O Mother zivA (zivE)! Please protect (pAhi) me (mAM); O Mother (ambikE)! O Bestower (dAyaki) of boons (phala) (literally fruits) to those who seek (zrita) your refuge!

A O Mother Resident (vAsini) (at tiruvaiaAru) on the northern (uttara) bank (tIra) of river kAvEri – daughter of King kavEra (kavEraja) (kavEraJottara)! O Mother kAtyAyani! O Mother dharma saMvardhani (name of pArvati at tiruvaiaAru kSEtra)!

O Mother zivA! please protect me; O Mother! O Bestower of boons to those who seek your refuge!

C1 O Spouse (bhAma) of Lord ziva – enemy (arAti) of cupid (bhAvaja) (bhavajArAti)!

While it is (uNDa) difficult (bhAramai) (bharamaiyuNDa) (literally heavy) even for sarasvati (bhArati) (bhAratiki) – who is the most eminent one (being Goddess of speech) (mahAnubhAvurAlu) (mahAnubhAvurAlaina) - to extol (pogaDa) Your (nI) innate (svabhAvamau) might or excellence (prabhAvamu), what (enta) am I (nEnu) (nEnenta)?

O bestower (dAyaki) of Fortune (bhAgya)! O Mother zivA! Please protect me; O Mother! O Bestower of boons to those who seek your refuge!

C2 O Wearer (dhari) of digit (kaLA) of Moon (zazi)! O Mother who manifests (vilAsini) as the Illusion (mAyA) of Lord viSNu (upavalAri)! O Mother extolled (nutE) by all (sakala) zAstras (Agama) (sakalAgama)!

Please deign to bestow (osagu) on me auspicious (zubha) boons (phalAlu) (phalAlosagu) (literally results) with supreme (parama) affection (lAlanammuna) so that I may exclaim (ana) at least (arthamu) for a moment (kaLA) 'this (idi) is (kalArthamidi) wonderful' (bhaLari) (bhaLariyana);

O Mother zivA! Please protect me; O Mother! O Bestower of boons to those who seek your refuge!

C3 O Mother who is of the form (mayI) of animate (cara) and inanimate (acara) (carAcara)! Holding (pUni) the green parrot (rAma ciluka) (cilukanu) in Your Lotus (aravindamuna) hand (kara) (karAravindamuna), You should not (rAdu) look (jUDa) at me apathetically (parAkuga);

O Mother praised (vinutE) by this tyAgarAja – well disposed (AptuDagu) to Lord zrI raghuvara (raghuvarAptuDagu)! O Mother zivA! Please protect me quickly (birAna); O Mother! O Bestower of boons to those who seek your refuge!

#### Notes –

P – zivE – In the zakti form of worship 'zivA' is a name of mother lalita mahA tripura sundari.

A - kavEraja – River kAvEri is said to be the daughter of King kavEra – please refer to web links –

<http://www.indiantravelportal.com/tamil-nadu/rivers/kaveri.html> and

[http://www.indogrid.com/mediawiki/index.php/Kaveri\\_River](http://www.indogrid.com/mediawiki/index.php/Kaveri_River)

C2 - kalArthamu (kaLA arthamu) – kaLA – a fraction of time described as 1.6 minutes (1/900<sup>th</sup> of a day) or 0.8 minutes (1/1800<sup>th</sup> of a day) or 2.45 minutes approximately; arthamu – ‘for’ or ‘for the sake of’.

C2 - kaLA dhari – In the zakti worship, the Mother is said to wear the digit of moon, like Lord ziva – Please refer to lalitA sahasranAmaM - ‘kalAvati’.

C2 – bhalAri – this is how it is given in all the books. However, the actual telugu word is ‘bhaLA’, ‘bhaLARA’, ‘bhaLARI’ (exclamation of appreciation). This needs to be checked. Any suggestions ???

C2 - upavaLari – vala is a demon (brother of vRtra) slayed by indra. Therefore indra is known as enemy (ari) of vala (valAri). upa valAri is upa indra or upEndra – viSNu or kRSNa, particularly vAmama. Please refer to lalitA sahasranAmaM – viSNu mAya vilAsini (zLOka 75).

C3 – rAma ciluka – In some books this has been translated as ‘parrot uttering names of rAma’. In telugu ‘rAma ciluka’ is a species of parrot which is green in colour.

In view of the following note and also as mentioned in caraNa 3 – that he is well disposed to Lord rAghava, it is possible that zrI tyAgarAja uses ‘rAma ciluka’ as a pun to tell Mother that the parrot in her hand is always uttering ‘rAma rAma’.

A story mentioned in the Bhadrachala Rama Dasu kRti ‘ennagAnu rAma bhajana’ according to which a woman who reared a parrot and also trained it to utter ‘rAma rAma’ always, was bestowed ‘kaivalya’ by Lord Rama of Bhadrachala. Please refer to caraNa 3 of the kRti in the website –

<http://www.forumhub.com/indcmusic/16758.12.52.07.html>

C3 – tyAgarAja – this is how it is given in the book of TKG. However, in the book of TSV/AKG, it is given as ‘zrI tyAgarAja’. This needs to be checked. Any suggestions ???

## **vidhi zakrAdulaku-yamunAkalyANi**

In the kRti ‘vidhi zakrAdulaku’ – rAga yamunA kalyANi, zrI tyAgarAja sings praises of pArvatI at tiruvaiyAru.

- P vidhi zakr(A)dulaku dorakunA iTuvaNTi  
sannidhi vEDuka jUtAmu rArE
- A sudhI jana rakSaki dharm-  
(A)mbudhi zAyi sEva jUDa (vidhi)
- C1 uDu-pati mukhul(e)lla varusagA  
birudulanu paTTi  
aDugaDugu jaya jayam(a)anagA  
A vElpula vela  
paDuculu nija nATyam(A)DagA  
A samayamuna pasiDi  
suma varSamu kuriyaga vaDi  
vaDig(A)mara kOTulu  
taDabaDa bhUmini daNDamul(i)DagA  
santOSamunanu kaDa-kaNTini jUcu sogasu (vidhi)
- C2 zrI ramaNini jUci palkaga  
nava ratnAla  
hArapu sarul(a)llADaga  
A molaka nagavu

gauravam(y)antaTanu merayagan(A) vELa sanaka  
nArad(A)dul(e)lla pogaDagA kIramunanu bUni sariga  
cIra kAnti merayagA zRMgAri koluvu(y)NDaga  
zakra vArapu sogas(e)lla jUDa (vidhi)

C3 taruN(A)ruNa vadana kamalini atyantamaina  
karuNA rasa pUrNa nEtrini zrI paJca nada  
puramuna nelakonna tallini zrI tyAgarAja  
paripAlini sarva rUpiNi  
zaraNAGata vatsalini vara maNulu dhaga dhagayani  
merayu kaMkaNa yuta kara para dEvini sEvimpa (vidhi)

Gist

Word-by-word Meaning

P Is it possible even for brahma (vidhi), indra (zakra) and others (Adulu) (zakrAduluku) to attain (dorakunA) this kind of (iTuvaNTi) holy presence (sannidhi)? Come (rArE), let us watch (jUtAmu) the spectacle (vEDuka).

A Is it possible even for brahma, indra and others to behold (jUDa) such a service (sEva) to the Mother - the protector (rakSaki) of the wise (sudhI jana) and the resident (zAyI) (literally reclining) in the Ocean (ambudhi) of righteous conduct (dharma) (dharmAmbudhi)? Come, let us watch the spectacle.

C1 As all (ella) the Moon – Lord (pati) of stars (uDu)(uDupati) – Faced (mukhulu) (mukhulella) women standing in a line (varusaga) holding (baTTi) medallions (virudulanu) hailing (anaga) victory (jaya jayamu) to the Mother at every step (aDugaDugu),

as those (A) celestial (vElpula) (literally Gods) nymphs (vela paDuculu) (literally prostitutes) dance (nATyamADaga) beautifully (nija) (literally truly),

as at that (A) (jayamanagaAyA) time (samayamuna), there is shower (varSamu guriyaga) of golden (pasiDi) flowers (suma),

as the the multitude (kOtlU) of celestials (amara) quickly (vADi vADiga) (vADigamara) prostrate (daNDamuliDagA) on the ground (bhUmini) to a commotion (taDapaDa), and

as the Mother looking (jUcu) at them happily (santOSamunanu) with a glance (kaDa kaNTini),

is it possible even for brahma, indra and others to attain such a charming (sogasu) holy presence? Come, let us watch the spectacle.

(Moon-faced women are standing in a line holding medallions and hailing Her; celestial nymphs are dancing beautifully; golden flowers are raining at that time; the celestials are quickly prostrating before the Mother; the Mother is looking at all of them with a glance – such is the grandeur of the Mother's presence.)

C2 As the Mother speaks (palkaga) looking at (jUci) lakSmI (zrI ramaNini) Her strings (sarulu) of necklaces (hArapu) of precious stones (navaratnAla) sway (allADaga),

as the (A) blossoming (molaka) smile (nagavu) radiates (merayaganu) Her venerableness (gauravamu) of the Mother in every aspect (antaTanu),

as, at that time (A vELa) (merayaganA), sages sanaka and nArada and all (ella) others (Adulu) (nAradAdulella) extol (pogaDaga) the Mother,

as the most charming (zRMgAri) Mother seated in the Court (koluvuyuNDaga) on the occasion of Friday (zakra vArapu) carrying (bUni) the parrot (kIramunanu), the splendour (kAnti) of Her saree (cIra) with golden threads (sariga) radiating (merayaga),

is it possible even for brahmA, indra and others to behold (jUDa) such a charming (sogasu ella) (sogasella) holy presence? Come, let us watch the spectacle.

(Mother speaks to lakSmI; then Her strings of necklaces made of precious stones sway; the blossoming smile of the Mother radiates her venerableness in every aspect; at that time sages sanaka and nArada etc extol the Mother; Mother is carrying the parrot; Her golden threaded saree is radiating its splendour; Mother is seated in Court on the occasion of Friday.)

C3 Is it possible even for brahmA, indra and others to worship (sEvimpa) the Mother (tallini) -

who is Lotus (kamalini) faced (vadana) like the rising (taruNa) Sun (aruNa) (taruNAruNa),

whose eyes (nEtrini) are brimming (pUrNa) with the nectar (rasa) of the most intense (atyantamaina) compassion (karuNA),

who is abiding (nelakonna) in the town (puramuna) of tiruvaiaAru – five (paJca) rivers (nada),

who is the protector (paripAlini) of this tyAgarAja (zrI tyAgarAjuni),

who shines in every (sarva) form (rUpiNi),

who has a motherly affection (vatsalini) towards those who have sought Her refuge (zaraNAgata),

who is the Supreme (para) Mother (dEvini) having (yukta) hands (kara) wherein the precious stones (vara maNulu) studded in the bracelets (kaMkaNa) radiate (merayu) splendidly (dhagadhagayani)?

Come, let us watch the spectacle.

Notes -

C2 - nava ratna – pearl, ruby (mANikya), topaz, diamond (vajra), emerald (marakata), lapis lazuli, coral, sapphire, gOmEda.

## **innALLa vale-tODi**

In the kRti ‘innALLa vale vinta’ – rAga tODi, zrI tyAgarja prays to Mother as dhamAmba – dharmasaMvardhani.

P innALLa vale vinta sEyake  
nIvADan(i)puD(ai)ti dharmAmbike

A anyulu nera nammuTavalla phalamu  
lEd(a)mma O dharmAmbike O janani (innALLa)

C1 enna rAni jananamul(e)tta nA taramA  
vadd(a)na rAdA dharmAmbike  
manasuna viSayAdul(a)NTan(I)ka nannu  
manniJcu dharmAmbike O janani (innALLa)

C2 kAm(A)di guNamula cEta gAsi lEka  
karuNiJcu dharmAmbike  
nI mAyala cEta dagalimpake O  
nirupama dharmAmbike O janani (innALLa)

C3 alarucu vaccu(y)arbhakuni talli rIti-  
(y)AdukO dharmAmbike  
malayaja gandhi sandaDi(y)ani  
manasu maravake dharmAmbike O janani (innALLa)

- C4 kaluvariJcina nanu jUci nI manas(E)la  
karugadE dharmAmbike  
giluku sommulatOnu zizuvuku  
pAlu tAgiJcina dharmAmbike O janani (innALLa)
- C5 kalakalamani pAla velasi nI mukhamunu  
kanipimpu dharmAmbike  
lalita guNamu galgu lalita vidyA  
vilAsini dharmAmbike O janani (innALLa)
- C6 ATalakai balkinAD(a)ni-  
(y)eJcak(A)mbike dharmAmbike  
nATi modalukoni nammina vADanu  
naLin(A)kSi dharmAmbike O janani (innALLa)
- C7 pAdamulaku nEnu palumAru mrokkiti  
pAvani dharmAmbike  
pEda sAdhula bhAgyamu nIv(a)nucu-  
n(e)Jciti dharmAmbike O janani (innALLa)
- C8 rAjIva bhavunaku pogaDa taramA  
niraJjani dharmAmbike  
rAja zEkhari tyAgarAjuni satatamu  
raKSiJcu dharmAmbike O janani (innALLa)

#### Gist

O Peerless Mother dharmAmbike whose fragrance (of grace) is like that of (fragrance laden) breeze from malaya mountains! O Holy Mother dharmAmbike who suckled the baby (tiru jnAna sambandar) wearing jingling ornaments! O Lotus Eyed Mother dharmAmbike with elegant qualities resplendent in the fine arts! O Spotless Mother dharmAmbike who wears digit of moon on the head! Is it possible even for brahma (abiding in Lotus) to extol your qualities?

(1) Please do not treat me as a stranger as You did so far because now I have become Yours because it is no use in placing much faith in other Gods. (2) Is it possible for me to take countless births? Can't You stop - say 'no'? (3) Please pardon me so that objects of senses do not come in contact with my mind. (4) Please have compassion on me so that I do not come to grief due to six guNAs - desire and others - (kAma, krOdha, lObha, mOha, mada, mAtsarya). (5) Please do not get me entangled in the snare of Your Illusion. (6) Like a mother of a child coming crying, please give me refuge. (7) Do not forget my appeal as some sort of noise. (7) Why wouldn't Your heart melt having seen me who am terrified like one who had a bad dream? (8) Deign to shine near me and show me Your face filled with laughter. (9) Please do not treat that I uttered these words for the sake of joke; I am the one who has placed faith in You since childhood. (10) I always saltued Your Holy Feet; I consider that You are the Fortune of poor pious people. (11) Please always protect this tyAgarAja.

#### Word-by-word Meaning

P O Mother dharmAmbike! Please do not treat (sEyake) me as a stranger (vinta) as You did so far (innALLa vale) because now (ipuDu) I have become (aiti) Yours (nIvADanu) (nIvADanipuDaiti).

A O Mother (janani) dharmAmbike! It is no (lEdu) (lEdamma) use (phalamu) (literally result) in placing much (nera) faith (nammuTavalla) in other (anyulu) Gods.



O Mother dharmAmbikE! Please do not treat me as a stranger as You did so far because now I have become Yours.

C1 O Mother dharmAmbikE! is it possible (taramA) for me (nA) to take (etta) countless (enna rAni) (literally beyond count) births (jananamulu) (jananamuletta)? Can't (rAdA) You stop - say (ana) 'no' (vaddu) (vaddana)?

O Mother (janani) dharmAmbikE! Please pardon (manniJcu) me (nannu) so that objects of senses (viSayAdulu) do not come in contact (aNNTanIka) with my mind (manasuna);

O Mother dharmAmbikE! Please do not treat me as a stranger as You did so far because now I have become Yours.

C2 O Mother dharmAmbikE! Please have compassion (karuNiJcu) on me so that I do not (lEka) come to grief (gAsilEka) due to (cEta) six guNAs (guNamula) - desire (kAMa) and others (Adi) (kAmAdi) - (kAma, krOdha, lObha, mOha, mada, mAtsarya);

O Peerless (nirupama) Mother (janani) dharmAmbikE! Please do not get me entangled (dagilimpakE) in (cEta) the snare of Your (nI) Illusion (mAyala);

O Mother dharmAmbikE! please do not treat me as stranger as You did so far because now I have become Yours.

C3 O Mother dharmAmbikE! Like (rIti) a mother (talli) of a child (arbhakuni) coming (vaccu) (vaccuyarbhakuni) crying (alarucu), please give me refuge (AdukO) (rItiyAdukO);

O Mother (janani) dharmAmbikE whose fragrance (gandhi) (of grace) is like that of (fragrance laden) breeze from malaya mountains (malayaja)! Do not forget (manasu maravakE) (literally foget in mind) my appeal as (ani) some sort of noise (sandaDi) (sandaDiyani);

O Mother dharmAmbikE! please do not treat me as a stranger as You did so far because now I have become Yours.

C4 O Mother dharmAmbikE! Why (Ela) wouldn't Your (nI) heart (manasu) (manasEla) melt (karugadE) having seen (jUci) me (nanu) who am terrified like one who had a bad dream (kaluvariJcina) (literally speaking in dreams)?

O Mother (janani) dharmAmbikE who suckled (pAlu tAgijcina) the baby (tiru jnAna sambandar) (zizuvuku) wearing jingling (giluku) ornaments (sommulatOnu)!

O Mother dharmAmbikE! please do not treat me as a stranger as You did so far because now I have become Yours.

C5 O Mother dharmAmbikE! Deign to shine (velasi) near me (pAla) and show (kanipimpu) me Your (nI) face (mukhamunu) filled with laughter (kalakalamani).

O Mother (janani) dharmAmbikE with (galgu) elegant (lalita) qualities (guNamu) resplendent (vilAsini) in the fine (lalita) arts (vidyA)!

O Mother dharmAmbikE! Please do not treat me as a stranger as You did so far because now I have become Yours.

C6 O Mother (ambikE) dharmAmbikE! Please do not treat (eJcaka) that (ani) I uttered (balkinADu) (balkinADaniyeJcakAmbikE) these words for the sake of joke (ATalakai);

O Lotus (naLina) Eyed (akSi) (naLinAkSi) Mother (janani) dharmAmbikE! I am the one who has placed faith (namminavADanu) in You since (modalukoni) childhood (nATi) (literally that day);

O Mother dharmAmbikE! please do not treat me as a stranger as You did so far because now I have become Yours.

C7 O Holy (pAvani) Mother dharmAmbike! I (nEnu) always (palumAru) (literally often) saltued (mrokkiti) Your Holy Feet (pAdamulaku);

O Mother (janani) dharmAmbike! I consider (eJciti) that (anucunu) You (nIvu) (nIvanucuneJciti) are the Fortune (bhAgyamu) of poor (pEda) pious (sAdhula) people;

O Mother dharmAmbike! please do not treat me as a stranger as You did so far because now I have become Yours.

C8 O Spotless (niraJjani) Mother dharmAmbike! Is it possible (taramA) even for brahma – abiding (bhavanuku) in Lotus (rAjIva) - to extol (pogaDa) your qualities?

O Mother (janani) dharmAmbike who wears digit of moon (rAja) on the head (zEkhari)! please always (satatamu) protect (rakSiJcu) this tyAgarAja;

O Mother dharmAmbike! please do not treat me as a stranger as You did so far because now I have become Yours.

Notes –

C3 – alarucu – In all the books, this word has been translated as ‘crying’. However, this telugu word does not seem to have such a meaning. One of the words for ‘crying’ is ‘arucu’. zrI tyAgarAja uses this word ‘alaru’ with similar meaning in the kRti ‘bAgAyenayya’ rAga candrajyOti. As this word is given in all the books, the same meaning has been retained. This needs to be checked. Any suggestions ???

C3 – malaya – the Western Ghats.

C4 - zizuvuku pAlu tAgiJcina – The reference here is to tamizh saiva saint (nAyanmAr) – tiru jnAna sambandar, who as a baby was suckled by Mother parvatI. The episode is stated to have occurred at sIrkaZhi in tamizh nAdu. For complete story please refer to the following sites –

[http://www.sivanandadlshq.org/download/nayanar.htm# VPID\\_31](http://www.sivanandadlshq.org/download/nayanar.htm# VPID_31) and  
<http://siddhanta.shaivam.org/samlife.htm>

C5 - lalita vidya – mostly referring to fine arts like music, dance etc.

## karuNa jUDavamma-tODi

In the kRti ‘karuNa jUDavamma’ – rAga tODi, zrI tyAgarAja sings praises of Mother at tiruvaivArU.

P karuNa jUDavamma kamala vairi  
kala dharuni komma

A dharanu sariyu dorakani paJca nada  
nagara nAyaki dharmam saMvardhani (karuNa)

C1 anEka jagad(A)dhArivi nIv-  
(a)nE madini nera nammitigA(y)Em-  
(a)neDu vADanO(y)ani nI madin-  
(e)JeanE vadd(a)nucu(y)Atani  
vEDudunE nAdupai vineDu cADi  
cAlunE nIdu dayaku nEnu pAtruD-  
(au)dunE kuvalaya nayanE suvasana  
jaghanE vidhu nibha vadanE santatamu (karuNa)

C2 madamuna teliyaka jEsina karma  
vidAri nIvani nammitinE nI  
pad(A)ravinda yugaLa bhaktin(i)mm-

(a)ni dAnam(a)DigitinE nIku tOcad(E)mi  
udAri nI dayanu dAca rAdu  
dari dApu lEkanu sada moral(i)Da  
vinadA cevulu evarudA brOtur(i)ka  
sadA ziva hitE mudAna satatamu (karuNa)

C3 parA zakti nA(y)oka cittamu  
tAmarAku nIru vidhamu tallaDilla  
rAdu andunak(E)mi phalamu  
zambar(A)ri vairiki(y)ardha zarIri  
purANa puruSuDagu rAmuniki(y)A  
pur(A)rikini nIku rAja dhari  
maccarAna vEr(e)Jca rAdu(y)anu tyAga-  
rAjun(i)ka viDuva rAdu satatamu (karuNa)

Gist

O Spouse of Lord ziva! O Mother dharma saMvardhani - ruler of the town of tiruvaiaiyAru! O Blue Lotus Eyed! O Mother with waist or hip adorned with charming garments! O Mother with moon like face! O Beloved of Supreme Lord ziva! O Generous one! O Supreme Mother! O Mother who is half the body of Lord ziva! O Wearer of digit of moon!

I completely believe in my mind that You are the substratum of multitude of Worlds; I shall pray to Him (to tell You) that 'Do not at all worry in Your mind as to what He would say'; Enough of complaints on me; I know that I am eligible for Your compassion; (There is no need to apprehend as to what zrI rAma would say. I shall pray to zrI rAma to convey this to You. Enough of complaints You heard about me. I know I am eligible for Your compassion.)

I firmly believed that You to be the destroyer of the sins committed unknowingly due to arrogance! I prayed to You to give me the gift of devotion to Your Lotus Feet; why wouldn't it occur to You to oblige me? Please do not conceal Your compassion; are You deaf not to hear when I am ever crying without any refuge or support? Who else will protect me now?

It is not fair that my mind should feel perplexed like water droplet on the Lotus leaf; what is the benefit of such uncertainty? You should not abandon this tyAgaAja now who believes that 'one should not think differently rAma and Lord ziva as if there is envy between them'.

Deign to have mercy on me always and happily.

Word-by-word Meaning

P O Spouse (komma) of Lord ziva – wearer (dhara) (dharuni) of digit (kaLA) of moon - enemy (vairi) of lotus (kamala)! Deign to have (jUDavamma) mercy (karuNa) on me.

A O Mother dharma saMvardhani (literally causing to thrive, prosper) - ruler (nAyaki) of the town (nagara) of tiruvaiaiyAru – five (paJca) rivers (nada) – the peerless (sariyu dorakani) (literally equal not found) town in the World (dharanu)!

O Spouse of Lord ziva – wearer of digit of moon - enemy of lotus! Deign to have mercy on me.

C1 I completely (nera) believe (nammitigA) in my mind (madini) that (anE) You (nIvu) (nIvanE) are the substratum (AdhArivi) of multitude (anEka) of Worlds (jagat) (jagadAdhArivi);

I shall pray (vEDudunE) to Him (Atani) (to tell You) that (anucunu) 'Do not (vaddu) (vaddanucuyAtani) at all worry (eJcanE) (literally think) in Your

(nI) mind (madini) as to (ani) what (Emi) He (vAdu) (vADanOyani) would say (aneDu) (nammitigAnEmaneDu);

O (Blue) Lotus (kuvalya) Eyed (nayanE)! O Mother with waist or hip (jaghanE) adorned with charming garments (su-vAsana)! O Mother with moon (vidhu) like (nibha) face (vadanE)!

Enough (cAlunE) of complaints (vinEDu cADi) on me (nAdupai); I (nEnu) know that I am eligible (pAtruDu audunE) (pAtruDaudunE) for Your (nIdu) compassion (dayaku);

O Spouse of Lord ziva – wearer of digit of moon - enemy of lotus! Deign to have mercy on me always (santatamu).

(There is no need to apprehend as to what zrI rAma would say. I shall pray to zrI rAma to convey this to You. Enough of complaints You heard about me. I know I am eligible for Your compassion.)

C2 O Mother, I firmly believed (nammitininE) that (ani) You (nIvu) (nIvanI) to be the destroyer (vidAri) of the sins (karma) (literally actions) committed (jEsina) unknowingly (teiyaka) due to arrogance (madamuna)!

I prayed (aDigitinE) (literally asked) to You to give (immani) me the gift (dAnamu) (dAnamaDigitinE) of devotion (bhaktini) (bhaktinimmani) to Your Lotus (aravinda) Feet (pAda yugaLa) (pAdAravinda); why (Emi) wouldn't it occur (tOcadu) (tOcadEmi) to You (nIku) to oblige me?

O Beloved (hitE) (literally affectionate) of Supreme Lord ziva (sadA ziva)! O Generous (udAri) one!

Please do not (rAdu) conceal (dAca) Your (nI) compassion (dayanu); are You deaf (cevulu vinadA) (literally unable to hear) not to hear when I am ever (sadA) crying (moraliDa) without (lEkanu) any refuge (dari) or support (dApu)? Who else (evarudA) will protect (brOturu) me now (ika) (brOturika)?

O Spouse of Lord ziva – wearer of digit of moon - enemy of lotus! Deign to have mercy on me always (satatamu) happily (mudAna).

C3 O Supreme Mother (parA zakti) (literally Supremely Omni-potent)! It is not fair (rAdu) that my (nA) (nAyoka) mind (cittamu) should feel perplexed (tallaDilla) (literally anxiety) like (vidhamu) water droplet (nIru) on the Lotus (tAmara) leaf (Aku) (tAmarAku); what (Emi) is the benefit (phalamu) of such (andunaku) (andunakEmi) uncertainty?

O Mother who is half (ardha) the body (zarIri) of Lord ziva – enemy (vairi) of cupid – slayer (ari) demon zambara! O Wearer (dhari) of digit of moon (rAja)!

You (nIku) should not (rAdu) abandon (viDuva) this tyAgarAja (tyAgarAjunu) now (ika) (tyAgarAjunika) who believes (anu) (literally says) (rAduyanu) that 'one should not (rAdu) think (eJca) differently (vEru) (vEreJca) rAma (ramuniki) – the ancient (purANa) Lord (puruSuDu) (puruSuDagu) and Lord ziva – that (A) (rAmunikiyA) destroyer (ari) the three fortresses (pura) (purArikini) as if there is envy (maccarAna) between them'.

O Spouse of Lord ziva – wearer of digit of moon - enemy of lotus! Deign to have mercy on me always (satatamu).

(My mind is perplexed like a water droplet on the Lotus leaf. There is no benefit in that. I do not differentiate between ziva and viSNu. Therefore, You should not abandon me.)

Notes -

P – In the book of TKG, the word 'mAyamma' is found at the end of pallavi. However, this is not found in any other book. This needs to be checked. Any suggestions ???

A – nAyaki – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'nAyikE'. This needs to be checked. Any suggestions ???

A - dharma saMvardhani – name of Mother pArvatI at the kSEtra of tiruvaIyAru.

C1 - Atani vEDudunE – As per the book of Shri TK Govinda Rao, the word ‘Him’ in this caraNa refers to zrI rAma. This is substantiated by the third caraNa wherein zrI tyAgarAja mentions about the possible envy (jealousy) between viSNu and ziva.

C2 – madamuna – This is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘madAna’. However, as the word ‘madamuna’ seems appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C3 - zambarAri vairi – Demon zambara was killed by – pradyumna – (son of kRSNa) – also known as kAmadEva (cupid reborn). ziva is considered as the enemy of cupid. For more details, please visit the site - <http://www.mythfolklore.net/india/encyclopedia/pradyumna.htm>

## nIvu brOva valenamma-sAvEri

In the kRti ‘nIvu brOvavalenamma’ – rAga sAvEri, zrI tyAgarAja prays to Mother to protect him.

P nIvu brOva valen(a)mmA nanu  
nikhila lOkA jananI

A dEvi zrI dharma saMvardhani divya  
darzanam(o)sagi santatamu (nIvu)

C1 nI vale karuNA sAgari I jagAna  
nE vetaki kanugona gAn(e)kkaDa gAna  
pAvanamagu zrImat paJca nad(I)zvaruni rANi nA  
bhAvamulO dorukukoNTi(v)ika maracedana  
I varaku jEsina nEramulanu  
nIv(e)Jcaka nalugurilO tanak(i)ka  
kAvalisina kOrikal(o)sagi  
kAvumu patita pAvani dharma saMvardhani (nIvu)

C2 nAyeDa vaJcana sEyaka pasiDi zila kaMja  
sAyakun(a)nniTa nIv(a)ni(y)eJciti gAka  
mAyapu bhava sAgara bAdhalu(y)endAka eDa-  
bAyani nI pada bhaktin(o)sAMga parAkA  
kAyaja janakuni sOdari nI(y)okka  
mAyalanu tolaga jEyaka(y)uNDuTa  
nyAyamu gAdu dayApari zubha phala  
dAyakiyau dharma saMvardhani (nIvu)

C3 raja zikhA maNi sati(y)aina zubh(A)kAri amba  
rAja rAj(E)zvari trijaga(d)AdhAri  
sarOja nayani nI mahimalanu teliya lErE tyAgar-  
rAj(A)di parama bhAgavata hRday(A)gArE  
I jagatini gauri parAtpari  
avyAjamunanu paripAlana jEyu  
O jaga(d)Izvari nera nammiti ninu  
rAjigA dharma saMvardhani (nIvu)

Gist

Mother of entire worlds! O dEvi zrI dharma saMvardhani! O Consort of the holy Lord ziva – paJca nadIzvara! O Redeemer of the fallen! O Sister of the

vISNu! O Embodiment of Auspiciousness! O Mother rAja rAjEzvari! O Prop of the three Worlds! O Lotus Eyed! O Most Merciful! O Mother who bestows the auspicious fruits! O Mother abiding in the hearts of the supreme devotees like tyAgarAja and others! O Mother gauri! O Mother who is beyond all! O Queen of the Universe who governs this Universe without any apparent motive!

People are not aware of Your might.

I believed You totally. You should protect me ever, whole heartedly, by granting me the vision of Your divine manifestation.

Having searched this World, I could not find anywhere an Ocean of mercy like You; You have been caught in my mental perception; will I forget You now? You should protect me among others now, without taking into account the faults or crimes committed by me so far, by granting me wishes as required;

Please do not deceive me; I have considered that You are existent in everything like wealth, land and woman (ISaNa-traya); therefore, how long the troubles of the illusory Ocean of Worldly Existence will remain? why do you show unconcern in granting me the ceaseless devotion to Your Lotus Feet? It is not fair to remain without banishing Your illusions.

#### Word-by-word Meaning

P O Mother (jananI) of entire (nikhila) worlds (IOka)! O Mother (amma)! You (nIvu) should protect (brOvavalenu) (brOvavalenamma) me (nanu).

A O dEvi zrI dharma saMvardhani (name of Mother at tiruvaikyAru)! You should protect me ever (santatamu) by granting (osagi) me the vision of Your divine (divya) manifestation (darzanamu) (darzamosagi).

O Mother of entire worlds! O Mother! You should protect me.

C1 Having searched (vetaki) this (I) World (jagAna), I (nE) could not find (kanugona gAna) anywhere (ekkaDa gAna) (gAnekkaDa) an Ocean (sAgari) (sAgariyI) of mercy (karuNA) like (vale) You (nI);

O Consort (rANi) of the holy (pAvanamagu) Lord ziva – zrImat paJca nadIzvara (name of Lord at tiruvaikyaru – literally Lord of Five Rivers)! You have been caught (dorukukoNTivi) in my (nA) mental perception (bhAvamulO); Will I forget (maracedanA) You now (ika) (dorukukoNTivika)?

You (nIvu) should protect (kAvumu) me (tanaku) among others (nalugurilO) now (ika) (tanakika), without taking into account (eJcaka) (nIveJcaka) the faults or crimes (nEramulanu) committed (jEsina) by me so far (Ivaraku), by granting (osagi) me the wishes (kOrikalu) (kOrikalosagi) as required (kAvalisina);

O Redeemer (pAvani) of the fallen (patita)! O Mother dharma saMvardhani! O Mother of entire worlds! O Mother! You should protect me .

C2 Please do not deceive (vaJcana sEyaka) me (nAyeDa); I have considered (eJciti) that (ani) You (nIvu) (nIvaniyeJciti) are existent in everything (anniTa) like gold (pasiDi), land (zila) (literally stone), woman (kaMja sAyaka) (literally desire born Cupid) (sAyakunanniTa) (ISaNa-traya); therefore (gAka),

how long (endAka) the troubles (bAdhalu) of the illusory (mAyapu) Ocean (sAgara) of Worldly Existence (bhava) will remain?

why do you show unconcern (parAkA) in granting (osaMga) me the ceaseless (eDa bAyani) (bAdhaluyendAkayeDa) devotion (bhaktini) (bhaktinosaMga) to Your (nI) Lotus Feet (pada)?

O Sister (sOdari) of the vISNu – the Father (janaka) (janakuni) of cupid (kAyaja)! It is not (gAdu) fair (nyAyamu) to remain (uNDuTa) without banishing (tolaga jEyaka) (jEyakayuNDuTa) Your (nIyokka) illusions (mAyalanu);

O Most Merciful (dayApari)! O Mother dharma saMvardhani who bestows (dAyakiyau) the auspicious (zubha) fruits (phala)!

O Mother of entire worlds! O Mother! You should protect me .

C3 O Embodiment (AkAri) of Auspiciousness (zubha) (zubhAkAri) who is the Consort (satiyaina) of Lord ziva – wearer of digit of moon (rAja) on the head (zikhA) like a jewel (maNi)! O Mother (amba) rAja rAjEzvari (one of the names of Mother)! O Prop (AdhAri) of the three Worlds (tri-jagat) (trijagadAdhAri) (Heaven, Earth and Nether World)!

O Lotus (sarOja) Eyed (nayani)! people are not (lErE) aware (teliya) of Your (nI) might (mahimalu);

O Mother abiding (agArE) in the hearts (hRdaya) (hRdayAgArE) of the supreme (parama) devotees (bhagavata) like tyAgarAja and others (Adi) (tyAgarAjAdi)!

O Mother gauri! O Mother who is beyond all (parAtpari)! O Queen (Izvari) of the Universe (jagat) (jagadIzvari) who governs (paripAlana jEyu) this (I) Universe (jagatini) without any apparent motive (avyAjamunanu)!

O Mother dharma saMvardhani! I believed (nammiti) You (ninu) totally (nera); O Mother of entire worlds! O Mother! You should protect me wholeheartedly (rAjigA) (literally consentingly).

Notes -

C2 – kaMja sAyaka – ‘kaM’ means ‘love’ or ‘desire’; kaMja – love or desire born – kaMja sAyaka – love or desire born Cupid. Alternatively, the word could be ‘paJca sAyaka’ (five arrowed – cupid). This needs to be checked. Any suggestions ???

C2 - pasiDi zilA kaMja sAyaka – From the context, it is clear that zrI tyAgarAja refers to ‘three distractions of the Worldly Existence’ - ‘wealth, land and women’. These are called ISaNa traya – Tamil ‘mUvAsai’ – maN – peN – pon2. Sri Ramakrishna Paramahansa calls these ‘kAmimi kAncan’ (women and gold). Therefore, the implied meanings of words ‘zilA’ and ‘kaMja sAyaka’ has been adopted.

C3 - avyAjamunanu – there is no apparent motive for the paJca kRtya - five activities of Supreme Lord – projection (sRSTi), sustenance (sthiti) dissolution (laya), concealment (tirOdAna), beatitude (anugraha); Therefore the Mother is called ‘paJca kRtya parAyaNa’ and ‘avyAja karuNamUrti’ in the lalita sahasra nAmaM.

## **bAlE bAlEndu-rItigauLa**

In the kRti ‘bAlE bAlEndu’ – rAga rItigauLa, zrI tyAgarAja sings praises of mother at tiruvaivArU.

P bAlE bAl(E)ndu bhUSaNi  
bhava rOga zamani

A phAla lOcani zrI dharma saMvardhani  
sakala lOka janani (bAlE)

C1 zilE nanu rakSimpanu  
jAg(E)lE parama pAvani suguNa  
jAlE nata jana paripAlana  
lOIE kanaka maya su-  
cElE kAla vairiki priyamaina  
illAlavai(y)indu velasin(a)nduku  
zrI lalitE nI tanayuD(a)ni nanu  
kuzAlugA piluva valen(a)mma (bAlE)

- C2 sArE sakala nigama vana  
 saJcArE capala kOTi nibha  
 zarIrE dEvat(A)Ggana  
 parivArE pAmara jana  
 dUrE kIravANi zrI paJca nada pura  
 vihArivai velasin(a)nduk(i)ka nA  
 nEra kOTulan(e)lla sahiJci  
 gAravimpa valen(a)mma zivE (bAlE)
- C3 rAmE praNat(A)rTi har-  
 (A)bhirAmE dEva kAminI  
 lalAmE tyAgarAja bhajana sa-  
 kAmE durjana gaNa  
 bhImE nA manasuna nI caraNamula sada  
 nEmamutO pUja jEsitini zrI  
 rAma sOdarivai velasina zrI  
 zyAmaLE dharma saMvardhani (bAlE)

Gist

O Youthful Mother – the healer of the disease of Worldly Existence, wearing digit of moon! O Mother who has (third) eye in the forehead! O Mother zrI dharma saMvardhani (name of mother at tiruvaivArU) - Mother of all Worlds! O Mother of Perfect Conduct! O Superemely Holy! O Mother of multitude of virtues who delights in protection of the devotee lot! O Mother who wears golden garments! O Mother zrI lalita! O Mother who is the Essence of everything, found in the grove of all vEdAs whose body glows like a crore lightning (flashes)! O Mother who has celestial damsels as Her retinue! O Mother who is far removed from wicked people! O Mother whose voice is sweet like that of a parrot (or O Mother who is of the form of rAga kIravANi)! O Mother! O Mother zivE! O Charming One! O Delighter of Lord ziva – praNatArti hara (name of Lord at tiruvaivArU)! O Most Eminent of celestial women! O Mother who fructifies name-chanting performed by this tyAgarAja! O Mother who is the terror of wicked lot! O Mother zyAmaLA who is effulgent as the sister of Lord zrI rAma! O Mother dharma saMvardhani!

(1) For being effulgent here as the Dear Consort of ziva, You should happily call me as Your Son. (2) For being effulgent as the One abiding in the prosperous town of tiruvaivArU, You should now show affection by pardoning all my numerous faults. (3) I have always worshipped Your holy feet in my mind with strict observance of rules of worship. (4) Why do You hesitate to protect me?

Word-by-word Meaning

P O Youthful (bAlE) Mother – the healer (zamani) (literally destroy) of the disease (rOga) of Worldly Existence (bhava) wearing (bhUSaNi) (literally adornment) digit (bAla) (literally young) of moon (indu) (bAlEndu)!

A O Mother who has (third) eye (IOcani) in the forehead (phAla)! O Mother zrI dharma saMvardhani (name of mother at tiruvaivArU) (literally one who causes righteousness to thrive or prosper) the Mother (janani) of all (sakala) Worlds (IOka)!

O Youthful Mother – the healer of the disease of Worldly Existence wearing digit of moon!

C1 O Mother of Perfect Conduct (zIE)! Why (Ela) do You hesitate (jAgU) (jAgELE) to protect (rakSimpanu) me (nanu)? O Superemely (parama) Holy (pAvani)!



O Mother of multitude (jAlE) of virtues (suguNa) who delights (lOIE) in protection (paripAlana) of the devotee (nata) lot (jana)! O Mother who wears golden (kanaka maya) garments (su-cELE)!

O Mother (amma) zrI lalitA (lalitE)! For (anduku) being effulgent (velasina) (velasinanduku) here (indu) as the Dear (priyamaina) Consort (illAlu) (illAlavai) (priyamainayillAlavaiyindu) of ziva - the enemy (vairi) of God of Death (kAla),

You should happily (kuzAlugA) call (piluva valenu) (valenamma) me (nanu) as (ani) Your (nI) Son (tanayuDu) (tanayuDani);

O Youthful Mother – the healer of the disease of Worldly Existence wearing digit of moon!

C2 O Mother who is the Essence (sArE) of everything, found (saJcArE) (literally roaming) in the grove (vana) of all (sakala) vEdAs (nigama) whose body (zarIrE) glows like (nibha) a crore (kOTi) lightning (flashes) (capala)!

O Mother who has celestial (dEvatA) damsels (aGgana) (dEvatAGgana) as Her retinue (parivArE)! O Mother who is far removed (dUrE) from wicked (pAmara) people (jana)!

O Mother whose voice (vAni) is sweet like that of a parrot (kIra) (or O Mother who is of the form of rAga kIraVANI)!

O Mother (amma)! For (anduku) being effulgent (velasina) as the One abiding (vihArivai) in the prosperous (zrI) town (pura) of tiruvaiyAru – five (paJca) rivers (nada),

You should now (ika) (velasinayandukika) show affection (gAravimpavalenu) (gAravimpavalenamma) by pardoning (sahiJci) (literally tolerate) all (ella) my (nA) numerous (kOTulanu) (literally crores) (kOTulanella) faults (nEra), O Mother zivE!

O Youthful Mother – the healer of the disease of Worldly Existence wearing digit of moon!

C3 O Charming (rAmE) One! O Delighter (abhirAmE) of Lord ziva – praNatArti hara (name of Lord at tiruvaiyAru) (literally one who relieves His devotees of their sufferings)! O Most Eminent (lalAmE) (literally auspicious mark on the forehead) of celestial (dEva) women (kAminI)!

O Mother who fructifies (sa-kAmE) name-chanting (bhajana) performed by this tyAgarAja! O Mother who is the terror (bhImE) of wicked (durjana) lot (gaNa)!

I have always (sadA) worshipped (pUja jEsitini) Your (nI) holy feet (caraNamulanu) in my mind (manasuna) with strict observance of rules of worship (nEmamutO) (literally restraint);

O Mother zyAmaLA (zyAmaLE) (another name of lalitA mahA tripura sundari) (literally of dark-blue hue) who is effulgent (velasina) as the sister (sOdarivai) of Lord zrI rAma! O Mother dharma saMvardhani!

O Youthful Mother wearing digit of moon – the healer of the disease of Worldly Existence!

Notes –

P – In the book of TKG, the word ‘amba’ is found at the end of pallavi. However, this word is not available in other books. This needs to be checked. Any suggestions ???

P – bAlA – One of the names of lalitA mahA tripura sundari – girl under 16 years of age. bAlAmbika is the name of Mother at puLLirukku vElUr (Vaitheeswaran Koil). Use of the word ‘rOga’ - disease – in the pallavi, is also significant. However, this kRti is addressed to Mother at tiruvaiyAru only.

Incidentally, Dikshitar was born after his parents prayed to bAlAmbika – <http://www.geocities.com/Vienna/Strasse/5926/dikshitarbio.htm>

A – phAla lOcani – lalitA maha tripura sundari is described as having a third eye in the forehead.

A – sakala lOkA – 14 Worlds – Seven upper and Seven Lower (nether) – See Appendix ‘G’

C2 – kIravANi – this may refer to the sweet voice of the Mother or the rAga by that name.

C2 – paJca nada – tiruvaiyAru is surrounded by the five rivers (kAvEri, kuDamuruTTi, veNNARu, veTTARu and vaDavAru)

C2 – zivE – zivA - Another name of lalitA mahA tripura sundari – literally Female energy of ziva.

C3 – rAmE – this may also be translated as ‘the Dark Coloured’.

C3 – dEva kAminI – this may refer to the Consorts of the Trinity – pArvati, lakSmi and sarasvati.

C3 – manasuna – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘manasu’. This needs to be checked. Any suggestions ???

C3 – jEsitini – this is how it is given in the book of CR. However, in the book of TKG, this is given as ‘sEyani’; in the book of TSV/AKG, this is given as ‘sEya’. If ‘manasu’ is correct, then, ‘pUja sEyani’ may be correct; however, if ‘manasuna’ is correct, then ‘pUja jEsitini’ is correct; in either case ‘pUja sEya’ does not seem to be correct as the sentence is required to be completed. This needs to be checked. Any suggestions ???

## nannu kanna talli-kEsari

In the kRti ‘nannu kanna talli’ – rAga kEsari (sindhukannaDa), zrI tyAgarAja sings praises of mother at tiruvaiyAru.

- P nannu kanna talli nA bhAgyamA  
nArAyaNi dharmAmbike
- A kanak(A)Ggi ramA pati sOdari  
kAvavE nannu kAtyAyani (nannu)
- C kAvu kAvum(a)ni nE mora peTTAgA  
kamala lOcani karaguc(u)NDagA  
nIvu brOvak(u)NTE evaru brOturU  
sadA varamb(o)sagu tyAgarAja nutE (nannu)

Gist

O Mother who bore me! O My Fortune! O nArAyaNi! O dharmAmbike! O Mother whose limbs are golden hued! O Sister of viSNu – Consort of lakSmI (OR O Sister of viSNu – Consort of lakSmI – the golden limbed)! O kAtyAyani! O Lotus Eyed! O Mother - praised by this tyAgarAja - who always grants boons!

Please protect me.

While I entreat You again and again to protect me and melting away, if You do not protect me, who else will protect me?

Word-by-word Meaning

P O Mother (talli) who bore (kanna) me (nannu)! O My (nA) Fortune (bhAgyamA)! O nArAyaNi! O dharmAmbike!

A O Mother whose limbs (aGgi) are golden hued (kanaka) (kanakAGgi)! O Sister (sOdari) of viSNu – Consort (pati) of lakSmI (ramA) (OR O Sister of viSNu – Consort of lakSmI – the golden limbed)!

O kAtyAyani! Please protect (kAvavE) me (nannu);

O Mother who bore me! O My Fortune! O nArAyaNi! O dharmAmbike!

C While I (nE) entreat (mora peTTagA) You again and again to (ani) protect (kAvu kAvumu) (kAvumani) me and melting away (karagucuNDagA),

O Lotus (kamala) Eyed (lOcani)! if You (nIvu) do not (uNTE) protect (brOvaka) (brOvakuNTE) me, who else (evaru) will protect (brOтуру) me?

O Mother - praised (nutE) by this tyAgarAja - who always (sadA) grants (osagu) boons (varambu) (varambosagu)!

O Mother who bore me! O My Fortune! O nArAyaNi! O dharmAmbike!

Notes –

General – In the book of TKG, ‘sindhu kannada’ is given as the alternative rAga.

P – dharmAmbika – name of pArvatI at tiruvaivArU

A – kanakAGgi – There is a doubt as to whom this refers. As this kRti refers to pArvati who is of the same hue as viSNu – (dark blue or dark green), ‘kanakAGgi’ – ‘golden limbed’ may not be applied to pArvati. This may apply to lakSmI (ramA). Accordingly both versions are given. Any suggestions ???

A – kAtyAyani – name of lalitA mahA tripura sundari in lalitA sahasra nAmam (556) – meaning ‘the sumtotal of the effulgence of all the deities.’ (Refer to lalitA sahasra nAmam – Translation by Tapasyananda.)

## amba ninu-Arabhi

In the kRti ‘amba ninu nammiti’ – rAga Arabhi, zrI tyAgarAj pleads with Mother to show mercy on him.

P amba ninu nammitin(a)NTE  
nIk(a)numAnam(E)mamma

A zambara vairi janaka sOdari  
zaraNu jocci manasAra zrI jaga(damba)

C1 gIrvANa gaN(A)dhAri amba  
zarvANi akhaND(A)kAri  
parvata rAja manOjna kumAri  
nirvAhamu lEka madini kOri (amba)

C2 sura vairi kadana zauryE  
varuN(A)laya sama gAmbhIryE  
svara jita kOkila rava mAdhuryE  
paritApamu tALakanu sucaryE (amba)

C3 zarma dAyaki gauri duS-  
karma kaluSa vana kuThAri  
nirmala tyAgarAja hRc-cAri  
dharma saMvardhani OMkAri (amba)

Gist

O Mother! O Sister of Lord viSNu! O Mother of the Universe!

O Mother, the prop of the multitude of the celestials! O Wife of Lord ziva! O Mother of the form of the whole (unfragmented) Universe! O pArvati – the Sweet daughter of himavAn! O Valourous One who destroyed the enemies of celestials! O Mother who is as majestic as the Ocean! O Mother, the sweetness of whose voice puts to shame the notes of koel! O Mother of virtuous conduct! O Mother who confers happiness! O Mother gauri! O Mother who is the axe that destroys the foul forest of evil-conduct! O Mother who roams in the heart of this blemish-less tyAgarAja! O Mother dharma saMvardhani! O Mother who is of the form of praNava!

What doubt have You when I say that I believed You?

What doubt have You when I, having sought Your refuge, wholeheartedly say that I believed You?

What doubt have You when I, being unable to control or manage (my affairs), beseeching You in my mind, say that I believed You?

What doubt have You when I, being unable to bear the distress, say that I believed You?

#### Word-by-word Meaning

P O Mother (amba)! What (Emi) (Emamma) doubt (anumAnamu) have You (nIku) (nIkanumAnamEmamma) when I say (aNTE) that I believed (nammitini) (nammitinaNTE) You (ninu)?

A O Sister (sOdari) of Lord viSNu - father (janaka) of cupid – enemy (vairi) of demon zambara! O Mother (amba) of the Universe (jagat) (jagadamba)!

What doubt have You when I, having sought (jocci) Your refuge (zaraNu), wholeheartedly (manasAra) say that I believed You?

C1 O Mother (amba), the prop (AdhAri) of the multitude (gaNa) (gaNAdhAri) of the celestials (gIrvANa)! O Wife of Lord ziva (zarva) (zarvANi)! O Mother of the form (AkAri) of the whole (unfragmented) (akhaNDa) Universe!

O pArvati – the Sweet (manOjna) daughter (kumAri) of himavAn – the king (rAja) mountains (parvata)!

O Mother! What doubt have You when I, being unable (lEka) to control or manage (nirvAhamu) (my affairs), beseeching (kOri) You in my mind (madini), say that I believed You?

C2 O Valourous One (zauryE) who destroyed (kadana) the enemies (vari) of celestials (sura)! O Mother who is as (sama) majestic (gAmbhIryE) as the Ocean – the abode (Alaya) of Lord varuNa (varuNAlaya)!

O Mother, the sweetness (mAdhurya) (mAdhuryE) of whose voice (svara) puts to shame (jita) the notes (rava) of koel (kOkila)! O Mother of virtuous conduct (su-caryE)!

O Mother! What doubt have You when I, being unable to bear (tALakanu) the distress (paritApamu), say that I believed You?

C3 O Mother who confers (dAyaki) happiness (zarma)! O Mother gauri! O Mother who is the axe (kuThAri) that destroys the foul (kaluSa) forest (vana) of evil-conduct (duSkarma)!

O Mother who roams (cAri) in the heart (hRt) (hRccAri) of this blemish-less (nirmala) tyAgarAja! O Mother dharma saMvardhani – name of Mother at tiruvaikyAru! O Mother who is of the form of praNava (OMkAri)!

O Mother! What doubt have You when I say that I believed You?

Notes –

A – zambara vairi - Demon zambara was killed by pradyumna – (son of kRSNa) – also known as kAmadEva (cupid reborn). For more details, please visit the site -

<http://www.mythfolklore.net/india/encyclopedia/pradyumna.htm>

A – manasAra – this is how it is given in all the books other than that of TSV/AKG wherein it is given as ‘manasAraga’. This needs to be checked. Any suggestions ???

## **sundari nannindarilo-bEgaDA**

In the kRti ‘sundari nannindarilo’ – rAga bEgaDa, zRI tyAgarAja praises the Goddess tripura sundari of Thiruvotriyur.

- P      sundari nann(i)ndarilo  
         jUci brOva(v)amma tripura
- A      sandaDi(y)ani indu mukhi  
         jAlamu vaddamma tripura (sundari)
- C1     bAlE pAlita sura jAlE gamana jita  
         marAlE svakRt(A)khila lIIE tilak(A)Gkita  
         phAlE nI bhaktiyu mELE nI daya  
         rAd(E)lE talli tripura (sundari)
- C2     vANi vinutE zuka pANi vara zESa  
         vENi lalite kalyANi sAmba zivuni  
         rANi mAdhurya vANi nammiti  
         pUbONi talli tripura (sundari)
- C3     vAr(I)za stuta gambhIrE Adi pura  
         vihAri dIna jan(A)dhAri naga rAja  
         kumAri duSkarma vidAri tyAgarAju  
         kOriyunna tripura (sundari)

Gist

O Mother tripura sundari! O Mother! O Moon Faced!  
O Eternally Young! O Protector of celestials! O Mother who surpasses the swan in gait! O Mother who created all the Divine Sports! O Mother whose forehead is adorned with sacred mark!

O Mother praised by sarasvati! O Mother holding parrot in the hand! O Mother who wears the blessed serpent zESa as Her braid! O Mother lalita! O Mother kalyANI! O Queen of sAmba ziva! O Mother tripura sundari with sweet speech! O Beautiful One!

O Profound One worshipped by varuNa! O Mother resident of Adi pura! O Mother who is the prop of humble people! O Daughter of himavAn! O Mother who rends (effects of) all of bad actions! O Mother tripura sundari whom this tyAgarAja has sought as refuge!

Deign to protect by looking at me in the midst of these people.

Please do not deceive me because of the crowd.

Devotion to You is superior; why won't your compassion descend on me?

I believe in You,

Word-by-word Meaning

P O Mother (amma) tripura sundari! Deign to protect (brOvu) (brOvavamma) by looking (jUci) at me (nannu) in the midst of these people (indarilO) (nannindarilO).

A O Mother (amma)! O Moon (indu) Faced (mukhi)! Please do not (vaddamma) deceive (jAlamu) me because of (ani) the crowd (sandaDi) (sandaDiyani);

O Mother tripura sundari! Deign protect by looking at me in the midst of these people.

C1 O Eternally Young (bAlE)! O Protector (pAlita) of celestials (sura jAlE) (literally multitude of celestials)! O Mother who surpasses (jita) the swan (marAla) (marAlE) in gait (gamana)!

O Mother who created (sva-kRta) all (akhila) (svakRtAkhila) the Divine Sports (IILA) (IILE)! O Mother whose forehead (phAla) (phAlE) is adorned (aGkita) (literally marked) with sacred mark (tilaka) (tilakAGkita)!

devotion (bhakiyu) to You (nI) (literally Your devotion) is superior (mELE); O Mother (talli) tripura sundari! why (ELE) won't your (nI) compassion (daya) descend (rAdu) on me (rAdELE)?

Deign protect by looking at me in the midst of these people.

C2 O Mother praised (vinutE) by sarasvati (vANi)! O Mother holding parrot (zuka) in the hand (pANi)! O Mother who wears the blessed (vara) serpent zESa as Her braid (vENi)!

O Mother lalitA (lalitE) (literally lovely)! O Mother kalyANi (literally auspicious)! O Queen (rANi) of sAmba ziva (zivuni)!

O Mother (talli) tripura sundari with sweet (mAdhurya) speech (vANi)! I believe (nammiti) in You, O Beautiful One (pUbONi) (literally woman)!

Deign protect by looking at me in the midst of these people.

C3 O Profound One (gambhIrE) worshipped (stuta) by varuNa – Lord (Iza) of Waters (vAri) (vArIza)! O Mother resident (vihAri) of Adi pura!

O Mother who is the prop (AdhAri) of humble (dIna) people (jana) (janAdhAri)! O Daughter (kumAri) of himavAn - King (rAja) of Mountains (naga)!

O Mother who rends (vidAri) all (effects) of bad actions (duSkarma)! O Mother tripura sundari whom this tyAgarAja (tyAgarAju) has sought (kOriyunna) as refuge; deign protect by looking at me in the midst of these people.

Notes -

A – jAlamu – In telugu, there are two similar words 'jAlamu' – meaning 'deceit' and 'zAlamu' – meaning 'delay'. In the present context, 'deceit' is appropriate.

C1 – bAlA – One of the names of lalitA mahA tripura sundari – girl under 16 years of age.

C1 – tilakAGkita – This is how it is given in all books other than that of TKG, wherein it is given as 'tilakAJcita'. 'tilakAJcita' is found in lalitA sahasranAmaM (632) – 'sindUra tilakAJcita'. As 'aGkita' means 'marked', 'tilakAGkita' seems to be more appropriate. This needs to be checked. Any suggestions ???

C2 - vara zESa vENi – pArvathi is stated to be wearing zESa as braid.

C2 – sAmba ziva – this is the Telugu version of 'zAmbha ziva'

**dArini telusukoNTi-zuddhasAvEri**

In the kRti 'dArini telusukoNTi' – rAga zuddha sAvEri, zrI tyAgarAja sings the praise of Mother tripurasundari.

- P dArini telusukoNTi tripura  
sundari ninnE zaraN(a)NTi
- A mAruni janakuDaina mA dazaratha  
kumAruni sOdari dayApari mOkSa (dArini)
- C1 amba tri-jagad-Izvari mukha jita vidhu  
bimba Adi puramuna nelakonna  
kanak(A)mbari namminavArik(a)bhISTa  
varambul(o)sagu dIna lOkA rakSaki  
ambuja bhava puruhUta sanandana  
tumburu nAradul(a)nduru nIdu  
padambunu kOri sadA nity(A)nand-  
(A)mbudhilOn(O)llADuc(u)NDE (dArini)
- C2 mahad-aizvaryam(o)sagi toli karma  
gahanamunu koTTi brOcu talli  
guha gaja mukha janani aruNa paGkE-  
ruha nayanE yOgi hRt-sadanE  
tuhin(A)cala tanayA nI cakkani  
mahim(A)tizayammula cEtanu I  
mahilO muni gaNamulu prakRti  
virahitulai nity(A)nandul(ai)na (dArini)
- C3 rAjita maNi gaNa bhUSaNi mada gaja  
rAja gamani lOkA zaGkari danuja  
rAja guruni vAsara sEva tanak-  
(E) janma phalamO kanugoNTini  
Ajanmamu peddalulu tama madilO  
nI japamE mukti mArgam(a)nukona  
rAja zEkharuNDagu zrI tyAga-  
rAja manO-hari gauri parAtpari (dArini)

Gist

O Mother tripura sundari!

O Sister of our Lord zrI rAma – son of King dazaratha and Father of cupid! O Most Compassionate Mother!

O Mother! O Queen of all the three Worlds! O Mother whose face surpasses the orb of moon! O Mother wearing golden (hued) raiments established at Thirvotriyur! O Protector of humble people who bestows boons desired by those who have placed faith in You!

O Mother who protects by granting abundant wealth etc and by destroying the forest of (results of) actions accrued earlier or in the previous births! O Mother of subrahmaNya and vinAyaka! O Red Lotus eyed! O Mother resident in the hearts of ascetics! O Daughter of himavAn!

O Mother wearing ornaments of radiant precious stones! O Mother with gait like that of King elephant in rut! O Bestower of auspiciousness to the World or people! O Mother who has conquered the mind Lord Siva – tyAgarAja - One who wears (digit of) the moon on the head! O Mother gauri! O Mother who is beyond everything!

I have come to know the path; I seek refuge in You alone.

I have come to know the path of liberation.

I have come to know the path treading which - brahma, indra, sage sanandana, tumburu, nArada – all these, seeking your holy feet, remain always sporting in the eternal ocean of bliss.

I have come to know the path by treading which – in this World, the sages, with the help of Your great wonderful might, remaining unattached to the phenomenal World, became eternally blissful.

I do not know, as a fruit of (actions of) which birth of mine, I beheld the service conducted on Friday; I have come to know the path treading which great people, throughout their lives, considered in their minds that the path of liberation lies in chanting Your names only.

#### Word-by-word Meaning

P O Mother tripura sundari! I have come to know (telusukoNTi) the path (dArini); I seek (aNTi) refuge (zaraNu) (zaraNaNTi) in You alone (ninnE).

A O Sister (sOdari) of our (mA) Lord zrI rAma – son (kumAruni) of King dazaratha and Father (janakuDaina) of cupid (mAruni)! O Most Compassionate (dayApari) Mother!

O Mother tripura sundari! I have come to know the path of liberation (mOkSa); I seek refuge in You alone.

C1 O Mother (amba)! O Queen (Izvari) of all the three (tri) Worlds (jagat) (trijagadIzvari)! O Mother whose face (mukha) surpasses (jita) the orb (bimba) of moon (vidhu)!

O Mother wearing golden (hued) (kanaka) raiments (ambari) (kanakAmbari) established (nelakonna) at Thirvotriyur (Adi puramuna)!

O Protector (rakSaki) of humble (dIna) people (lOkA) who bestows (osagu) boons (varambulu) (varambulosagu) desired (abhISTa) by those who have placed faith (namminavaru) (namminavArikabhISTa) in You!

O Mother tripura sundari! I have come to know the path treading which - brahma – abiding (bhava) in Lotus (ambuja), indra (puruhUta), sage sanandana, tumburu, nArada –

all these (anduru), seeking (kOri) your (nIdu) holy feet (padambunu), remain (uNDE) always (sada) sporting (OllalAducu) (literally sport in water) in (lOnu) the eternal (nitya) ocean (ambudhi) of bliss (Ananda) (nityAnandAmbudhilOnOllADucuNDE);

I seek refuge in You alone.

C2 O Mother (talli) who protects (brocu) by granting (osagi) abundant (mahat) wealth etc (aizvayamu) (mahadaizvayamosagi) and by destroying (koTTi) the forest (gahanamunu) of (results of) actions (karma) accrued earlier or in the previous births (toli)!

O Mother (janani) of subrahmaNya (guha) and vinAyaka – elephant (gaja) faced (mukha)! O Red (aruNa) (literally rising Sun) Lotus (paGkhE-ruha) eyed (nayanE)! O Mother resident (sadanE) in the hearts (hRt) (hRtsadanE) of ascetics (yOgi)!

O Daughter (tanayA) of himavAn – snow (tuhina) mountain (acala) (tuhinAcala)!

O Mother tripura sundari! I have come to know the path by treading which –

in this (I) World (mahilO), the sages (muni gaNamulu), with the help (cEtanu) (cEtanuyI) of Your (nI) great (cakkani) wonderful (atizayammula) might (mahima) (mahimAtizayammula), remaining unattached (virahitulai) to the phenomenal World (prakRti), became (aina) eternally (nitya) blissful (Anandulu) (nityAnandulaina);

I seek refuge in You alone.



C3 O Mother wearing ornaments (bhUSaNi) of radiant (rAjita) precious stones (maNi gaNa)! O Mother with gait (gamani) like that of King (rAja) elephant (gaja) in rut (mada)! O Bestower of auspiciousness (zaGkari) to the World or people (lOka)!

I do not know, as a fruit (phalamO) of (actions of) which (E) birth (janma) of mine (tanaku) (tanakE), I beheld (kanugoNTini) the service (sEva) conducted on Friday - (danuja rAja guruni vAsara);

O Mother tripura sundari! I have come to know the path treading which great people (peddalu), throughout their lives (Ajanmamu), considered (anukona) in their (tama) minds (madilO) that the path (mArgamu) (mArgamanukona) of liberation (mukti) lies in chanting (japamu) Your (nI) names only (japame);

O Mother who has conquered the mind (manOhari) Lord ziva – tyAgarAja - One who (agu) wears (digit of) the moon (rAja) on the head (zEkharuNDu) (zEkharuNDagu)! O Mother gauri! O Mother who is beyond everything (parAtpari)!

I seek refuge in You alone.

Notes –

P – dArini – This is how it is given in all the books excepting that of TSV/ AKG wherein it is given as ‘darini’; however, the meaning taken is ‘path’. Therefore, ‘dArini’ is the appropriate word because ‘dari’ does not mean ‘path’. In the book of Shri TKG, ‘darini’ is given as an alternative word.

C1 - tumburu - King of gandharva (celestial musicians)

C2 - aizvaryamu – Eight kinds of powers – ashTha aizvarya – vision, audition, cogitation, discrimination, omniscience, and active powers – swiftness of thought, power of assuming forms at will, and faculty of expiation. Some also consider eight siddhis such as aNimA, laghimA etc are also aizvaryaM.

C3 - danuja rAja guruni vAsara - Friday – bRgu vAra or zukra vAra : zukra is the guru of asuras (danuja).

C3- tyAgarAja – Here it refers to the name of Lord Siva at Tiruvotriyur. Please visit website for more information on the temple –

<http://www.vadivudaiamman.org/home.htm>

## **sundari nI divya-kalyANi**

In the kRti ‘sundari nI divya’ – rAga kalyANi, zrI tyAgarAja sings praises of Mother.

P sundari nI divya rUpamunu  
jUDa tanaku doriken(a)mma

A manda gamana nI kaTAKSa balamO  
mundaTi pUjA phalamO tripura (sundari)

C1 bhuvilO varamau zrImad-Adi  
puramuna nelakonna nI sogasu vini  
su-vivEkulaina brahm(A)di  
surulu gumpu kUDi  
kavi vAsarapu sEva kanuGgona  
kalugunA(y)ani karagucu madilO  
divi tattaramu paDucun(u)NDagA  
dIna jan(A)rti hAriNi tripura (sundari)

- C2 kalilO dIna rakSaki(y)ani sabha  
kaligina tAvuna pogaDudun(a)mma  
sa-lalita guNa karuNA  
sAgari nI sATi(y)evan(a)mma  
alasi vaccin(a)nduku nA manasu  
hAyi jendunA(y)ani(y)uNDaga mari  
kala kalam(a)ni sura satulu varusagA  
koluvu zукра vArapu muddu tripura (sundari)
- C3 nannu kanna talli nA janmamu  
nADu saphalam(A)yen(a)mma ipuDu  
ghana daridruniki paikamu vale  
kanula paNDuvugA  
vanaja nayana eNDu pairulaku  
jalamu vale zubha dAyaki kAma  
janakuni sOdari zrI tyAgarAja  
manO-hari gauri (sundari)

Gist

O Charming Mother! O Mother of slow gait! O Mother tripura sundari – the reliever of the sufferings of the humble people! O Ocean of compassion endowed with charming qualities! O Mother who bore me! O Blue-Lotus Eyed! O Bestower of auspiciousness! O Sister of viSnu! O Mother who has stolen the heart of this tyAgarAja! O Mother gauri!

The privilege of beholding Your divine form has been attained by me.

Either due to the might Your grace or as a result of my past worships, the privilege of beholding Your divine form has been attained by me.

While the most discriminating Lord brahmA and others, having heard about Your elegance who is established at the blessed kSEtra of Adi pura in the Earth, having got together, fervently yearning in their minds whether it would be possible for them to behold Your Friday service and, consequently, the heaven is agitated, the privilege of beholding Your divine form has been attained by me.

In any place where there is an assembly, I shall extol that You are the protector of the humble in this kali yuga; who is equal to You? for having come here becoming weary, while I am anxious whether my mind would again attain peace, the privilege of beholding Your divine form has been attained by me on the occasion of Friday wherein the celestial damsels serve You charmingly in a line.

Today my life has attained its purpose; like wealth attained by an utterly pauper and like water or rain for the wilting crops, now, as a feast to the eyes, the privilege of beholding Your divine form has been attained by me.

Word-by-word Meaning

P O Charming (sundari) Mother (amma)! The privilege of beholding (jUDa) Your (nI) divine (divya) form (rUpamunu) has been attained (dorikenu) (dorikenamma) by me (tanaku).

A O Mother of slow (manda) gait (gamana)! Either due to the might (balamO) Your (nI) grace (kaTAKSa) (literally side glance) or as a result (phalamO) of my past (mundaTi) worships (pUjA),

O Mother tripura sundari! the privilege of beholding Your divine form has been attained by me.

C1 While the most discriminating (su-vivEkulaina) Lord brahmA and others (Adi) (brahmAdi),

having heard (vini) about Your (nI) elegance (sogasu) who is established (nelakonna) at the blessed (varamau) kSEtra (zrImat) (literally auspicious) of Adi pura (puramuna) (zrImad-Adi) in the Earth (bhuvilO),

having got (kUDi) together (gumpu) fervently yearning (karugucu) in their minds (madilo) whether (ani) it would be possible (kalugunA) (kalugunAyani) for them to behold (kanuGgona) Your Friday (kavi vAsarapu) service (sEva) and, consequently, the heaven (divi) is agitated (tattaramu paDucuNDagA),

O Mother tripura sundari – the reliever (hAriNi) of the sufferings (Arti) of the humble (dIna) people (jana)! the privilege of beholding Your divine form has been attained by me.

(While brahma and others were, as yet, yearning to behold Your Friday service, I attained the privilege of beholding Your divine form.)

C2 O Mother (amma)! In any place (tAvuna) where there is (kaligina) an assembly (sabha), I shall extol (pogaDudunu) (pogaDudunamma) that (ani) You are the protector (rakSaki) (rakSakiyani) of the humble (dIna) in this kali (kalilO) yuga;

O Ocean (sAgari) of compassion (karuNA) endowed with charming (salarita) qualities (guNa)! O Mother (amma)! who (evaru) (evamma) is equal (sATi) to You (nI)?

for (anduku) having come (vaccina)(vaccinanduku) here becoming weary (alasi), while I am (uNDaga) anxious whether (ani) my (nA) mind (manasu) would again (mari) attain (jendunA) (jendunAyaniyuNDaga) peace (hAyi),

O Charming (muddu) Mother tripura sundari! the privilege of beholding Your divine form has been attained by me on the occasion of Friday (zakra vArapu) wherein the celestial (sura) damsels (satulu) serve (koluvu) You charmingly (kala kalamani) in a line (varusagA).

(I came here weary and anxious whether I will get peace of mind. Then I behold Your charming form as the celestial damsels salute You on the occasion of Friday service.)

C3 O Mother (talli) who bore (kanna) me (nannu)! O Mother (amma)! today (nADu) my (nA) life (janmanu) has attained its purpose (saphalamAyenu) (saphalamAyenamma);

like (vale) wealth (paikamu) (literally money) attained by an utterly (ghana) pauper (daridruniki) and

O Blue-Lotus (vanaja) Eyed (nayana)! like (vale) water or rain (jalamu) for the wilting (eNDu) crops (pairulaku),

O Bestower (dAyaki) of auspiciousness (zubha)! O Sister (sOdari) of viSNu - Father (janaka) (janakuni) of cupid (kAma)! O Mother who has stolen (hara) the heart (manas) (manO-hara) of this tyAgarAja! O Mother gauri!

O Charming mother! now (ipuDu), as a feast (paNDuvaga) to the eyes (kanula), the privilege of beholding Your divine form has been attained by me.

Notes –

P – This is as given in all the books other than that of TKG, wherein ‘O mahA tripura(sundari)’ is also found at the end of the pallavi. This needs to be checked. Any suggestions ???

A – kaTAKsa balamO – this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as ‘phalamO’. ‘balamO’ seems to be more appropriate and has been adopted. This needs to be checked. Any suggestions ???

A - tripura sundari – name of Mother at the kSEtra Thiruvotriyur – also known as AdipuraM.

C1 – kAvi vAsara – ‘kavi’, among other things, also means ‘zakra’.

C3 – nADu – (that day) this is how it is given in all the books. However, from the context, the correct words seems to be ‘nEDu’ (today). This needs to be checked. Any suggestions ???

C3 – tyAgarAja – This is how it is given in the book of TKG. However, in other books, it is given as ‘tyAgarAju’. As ‘tyAgarAja’ is more appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

C3 – zrI tripura – In the book of TKG these words are found at the end of this caraNa. However, these words are not found in any other book. This needs to be checked. Any suggestions ???

## kanna talli-sAvEri

In the kRti ‘kanna talli nIvu’ – rAga sAvEri, zrI tyAgarAja sings praises of the Mother at Thiruvotriyur.

- P kanna talli nIvu nApAla galuga  
gAsi cendan(E)lan(a)mma
- A venna(y)uNDa nEtiki(y)evarina  
vesana baDudurA tripura sundari (kanna)
- C1 ella vAri dhanamul(a)zvamulu mari  
ekuvaina gaTTi middel(a)nniyu  
kalla gAni kanna vArulu  
kAJcu sukhamu sunna(y)anucunu  
ullamunanu bAga telusukoNTini  
Uraka dhanikula saMbhaSaNa nE-  
(n)olla mAyal(a)ni telisi rajju pai-  
n(u)raga buddhi cendan(E)lan(a)mma nanu (kanna)
- C2 palauku maJci gAni bAndhavulu mari  
bAva maradul(a)kkal(a)nna tammulu  
kalimi jUcu vAru lEmini  
kanula gAna rAru(y)anucunu  
talacukonna venuka vAri mAyala  
tagala jAlan(a)mma maru marIci-  
kalanu jUci nIrani bhramasi  
kandurA Adipura vihAriNi nanu (kanna)
- C3 kanaka bhUSaNamulu beTTi mariyu  
sogasu jEsi pAlu pOsi peJcina  
tanuvu satamu gAdu nirmala-  
tanam(i)Jcuka lEd(a)nucunu  
anudinam(o)nariJcu sat-kriyala  
nIk(a)ni palkina tyAgarAja rakSaki  
vinum(a)nniTaNi vIvani(y)erigi vElpula  
vErani(y)eJcudurA tripura sundari nanu (kanna)

Gist

O Mother who bore me! O Mother tripura sundari! O Mother abiding at Adipura! O Protector of this tyAgarAja! Please listen.

When You are present with me why should I feel weary? Will anyone worry about ghee when there is butter?

I have understood well in my mind that (a) wealth, horses and very strong storeyed houses – all these belonging to people are but false; (b) the comfort derived by those who possess them is but a nought; (c) therefore, having

known that all the talks of the wealthy to be mere illusion, why, in vain, should I have the idea of 'snake on the rope'?

I have thought in my mind that (a) the relatives whose words are not beneficent and (b) the nears - brothers-in-law, sisters-in-law, elder sisters, elder brothers, younger brothers - who look for one's wealth, would not come to see with their eyes the poverty; (c) therefore, I shall not get caught in their tricks; (d) having been confounded, by seeing vanishing mirages, to be water, is it possible to find water?

I have considered (a) that this body, groomed by beautifying by adorning golden ornaments and by feeding milk, is not of permanent nature, (b) that there is not even a little purity in all these; (c) therefore, I said that the pious acts performed daily are for You; (d) having understood that You are in everything, would anyone consider other Gods to be different from You?

#### Word-by-word Meaning

P O Mother (talli) who bore (kanna) me! When You (nIvu) are present (galuga) with me (nApAla) why (Elanu) (Elanamma) should I feel (cendanu) (cendanElanamma) weary (gAsi)?

A O Mother tripura sundari! Will anyone (evaraina) worry (vesana baDudurA) about ghee (nEtiki) (nEtikiyevarina) when there is (uNDa) butter (venna) (vennayuNDa)?

O Mother who bore me! When You are present with us, why should I feel weary?

C1 I have understood (telusukoNTini) well (bAga) in my mind (ullamunanu) that (anucunu) –

wealth (dhanamulu), horses (azvamulu) (dhanamulazvamulu) and (mari) very (ekkuvaina) strong (gaTTi) storeyed houses (middelu) – all these (anniyu) belonging to people (ella vAri) are but (gAni) false (kalla) and (that)

the comfort (sukhamu) derived (kAJcu) by those who (vArulu) possess (kanna) them is but a nought (sunnayu) (sunnayanucunu);

therefore, having known (telisi) that all the talks (saMbhaSaNa) of the wealthy (dhanikula) to be (ani) mere (olla) illusion (mAyalu) (mAyalani),

why (Ela) (Elanamma), in vain (Uraka), should I (nEnu) (nEnolla) have (cendanu) (cendanElanamma) the idea (buddhi) of 'snake (uraga) on (paina) (painuraga) the rope' (rajju)?

O Mother who bore me (nanu)! When You are present with us, why should I feel weary?

C2 After (venuka) having thought (talacukonna) (in the mind) that (anucunu) –

the relatives (bAndhavulu) whose words (paluku) are not (gAni) beneficent (maJci) and (mari)

(the nears) - brothers-in-law (bAva), sisters-in-law (maradulu), elder sisters (akkalu), elder brothers (anna) (maradulakkalanna), younger brothers (tammulu) who (vAru) look (jUcu) for one's wealth (kalimi) – would not come (rAru) to see (kAna) with their eyes (kanula) the poverty (lEmini),

I shall not (jAla) (jAlanamma) get caught (tagala) in their (vAri) tricks (mAyala);

having been confounded (bhramasi) by seeing (jUci) the vanishing (maru) mirages (marIcikalanu) to be water (nIrani), is it possible to find (kandurA) it (water)?

O Mother abiding (vihAriNi) at Adipura who bore me (nanu)! when You are present with us, why should I feel weary?

C3 O Protector (rakSaki) of this tyAgarAja who -  
 having considered that (anucunu) this body (tanuvu) - groomed  
 (peJcina) by beautifying (sogasu jEsi) by adorning (beTTi) golden (kanaka)  
 ornaments (bhUSaNamulu) and (mariyu) by feeding (pOsi) milk (pAlu) - is not  
 (gAdu) of permanent nature (satamu),  
 and there is not (IEdu) (lEdanucunu) even a little (iJcuka)  
 (nirmalatanamiJcuka) purity (nirmalatanamu) in all these,  
 (who) said (palkina) that the pious acts (satkriyala) performed (onariJcu)  
 daily (anudinamu) (anudinamonariJcu) are for (ani) You (nIku) (nIkani);  
 please listen (vinumu)! having understood (erigi) that (ani) You (nIvu)  
 (nIvani) (nIvanerigi) are in everything (anniTa) (vinumanniTa), would anyone  
 consider (eJcudurA) other Gods (vElpula) to be (ani) different (vEru) (vErani)  
 (vEraniyeJcudurA) from You?  
 O Mother tripura sundari, who bore me (nanu)! when You are present  
 with us, why should I feel weary?

Notes –

P - gAsi cenda – In the book of TKG, this is given as ‘gAsi centa’. In Telugu, these two words (‘cenda’ and ‘centa’) have different meanings. In the present context, ‘cenda’ is the correct word. Therefore, the softening of the consonant ‘ta’ into ‘da’ or vice-versa is not correct here. Any suggestions ???

C1 – sambhASaNamu – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as ‘sambhASaNā’. This needs to be checked. Any suggestions ???

C1 – Uraka - this is how it is given in the books of CR. However, in the book of TKG and TSV/AKG, this is given as ‘UrakE’. This needs to be checked. Any suggestions ???

C1 – rajjupain(u)raga buddhi – ‘snake on the rope’ – in vEdAnta, this is one of the famous similes given to explain the superimposition of falsehood over truth – the rope being the truth, in darkness, one instinctively fears it to be a snake and when light is shed, the truth becomes known. This similes are given in many vEdanta texts. Please refer to upadEza sAhasrI (A Thousand Teachings) of Adi zaMkara – Chapter 18 – verse 46 –

rajjusarpO yathA rajjvA sAtmaka: prAgvivEkata: |  
 avastusannapi hyESa kUTasthEnAtmanA tathA || 46 ||

“Just as a rope-snake (a rope mistaken for a snake), though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place; so, the transmigratory condition, though unreal, is possessed of an existence (Empirical or phenomenal existence) due to that (Real Existence) of the changeless Self.” (Translation by Swami Jagadananda).

The following verse from aSTavakra gIta is also relevant –

yatra vizvam idaM bhAti kalpitaM rajju-sarpavat  
 Ananda-paramAnanda: sa bodhas tvaM sukhaM bhava. 1.10

“That in which all this appears - imagined like the snake in a rope, that joy, supreme joy and awareness is what you are, so be happy.”

For more information on aSTavakra gIta, please visit site –  
[http://www.tphta.ws/TPH\\_ASHG.HTM](http://www.tphta.ws/TPH_ASHG.HTM)

C2 – nIrani – this is how it is given in the books of TKG and TSV/AKG. However, in the books of CR, this is given as ‘nIranucu’. This needs to be checked. Any suggestions ???

## sundari ninnu-Arabhi

In the kRti 'sundari ninnu varNimpa' – rAga Arabhi, zrI tyAgarAja praises Mother at Thiruvotriyur.

- P sundari ninnu varNimpa brahm(A)di  
surulak(ai)na taramA
- A kunda radanE sanandan(A)di  
vanditE nEn(e)nta tripura (su)
- C1 kalakalamanu mukha kaLalanu kani  
kaluvala rAju bhuviki rADaYe  
celagu nI lAvaNyamunu kani  
alanADE vala rAju kAnaka pOye  
nilavaramagu nI gambhIramunu kani  
jala rAju jaDa vEsuDAYe  
balamaina dhIratvamunu kani  
kanak(A)caluDu tA zila rUpuDAYe tripura (su)
- C2 kanulanu kani siggu paDi gaNDu  
mInulu vanadhi vAsamu sEyanAYe  
janani nI ciru navvu kAnti sOKi  
zivuD(a)nupamamau zubhruDAYe  
minuku sommula cEla kAntula  
merupulu kani nimiSamu niluvadAYe  
kanak(A)Ggi nI svaramunu vini vANi  
magani jihvanu tA pUnikAYe tripura (su)
- C3 pAvanamu jEyu biruduni kani bhakta  
pApamu pAri pOnAYe  
E vELa nI daya cEta sat-kavul(e)lla  
kAvyamulanu cEyanAYe  
mA varuniki cellal(a)ni santOSamuna  
dEvi peddalU palkanAYe  
bhAviJci nI pAdamuna tyAgarAju  
bhAvukam(a)nukonanAYe tripura (su)

Gist

O Mother tripura sundari! O Jasmine teathed, worshipped by sage sanandana and others! O Mother! O Golden limbed! O dEvi!

Is it possible even for brahmA and other celestials to describe You? What am I?

1. Beholding the charm of Your cheerful face, the moon would not come to the Earth; beholding Your shining beauty, the cupid had vanished long ago; beholding Your resolute majesty, the Lord of Ocean had assumed the form of composure; beholding Your great bravery, the mEru had assumed the form of rock.

2. Looking at Your eyes, the carp fish being ashamed, had to reside in the sea; touched by the splendour of Your smile, Lord ziva had become incomparably radiant or white or spotless; looking at the splendour of the sparkling ornaments and garments, the lightning would not last even for a minute; sarasvati, hearing Your voice, had to occupy the tongue of her husband brahmA.

3. Beholding Your purificatory appellation, the sins of devotees had to scoot; at all times, with Your grace, all the great poets were able to compose epics; great persons would speak joyously that You are the younger sister of Lord

viSNu; this tyAgarAja, feeling (in his heart), has assumed that fortune lies at Your holy feet.

#### Word-by-word Meaning

P O Mother tripura sundari! Is it possible (taramA) even for (aina) brahma and other (Adi) (brahmAdi) celestials (surulu) (surulukaina) to describe (varNimpa) You (ninnu)?

A O Jasmine (kunda) teathed (radanE), worshipped (vanditE) by sage sanandana and others (Adi) (sanandanAdi)! What (enta) am I (nEnu) (nEnenta)?

O Mother tripura sundari! Is it possible even for brahma and other celestials to describe You?

C1 Beholding (kani) the charm (kaLalanu) of Your cheerful (kalakalamanu) face (mukha), the moon – the king (rAju) of lilies (kaluvala) would not come (rADaYe) to the Earth (bhuviki);

beholding (kani) Your (nI) shining (celagu) beauty (lAvaNyamunu), the cupid – King (rAju) of Love (vala) – had vanished (kAnaka pOye) long ago (alanADE) (literally that day);

beholding (kani) Your (ni) resolute (nilavaramagu) majesty (gambhIramunu), the Lord (rAju) of Ocean (jala) had assumed the form (vESuDAye) of composure (jaDa) (literally inert);

beholding (kani) Your great (balamaina) bravery (dhIratvamunu), the mEru – the golden (kanaka) mountain (acaluDu) (kanakAcaluDu) – he (tA) had assumed the form (rUpuDAye) of rock (zila);

O Mother tripura sundari! Is it possible even for brahma and other celestials to describe You?

C2 Looking at (kani) Your eyes (kanulanu), the carp (gaNDu) fish (mInulu) being ashamed (siggu paDi), had to reside (vAsamu sEyanAye) in the sea (vanadhi);

O Mother (janani)! touched (sOKi) by the splendour (kAnti) of Your (nI) smile (ciru navvu), Lord ziva (zivuDu) had become (Aye) incomparably (anupamamau) (zivuDanupamamau) radiant or white or spotless (zubhruDu) (zubhruDAye);

looking at (kani) the splendour(s) (kAntula) of the sparkling (minuku) ornaments (sommula) and garments (cEla), the lightning (merupulu) would not last (niluvadAye) (literally stand) even for a minute (nimiSamu);

O Golden (kanaka) limbed (aGgi) (kanakAGgi)! sarasvati (vANi), hearing (vini) Your (nI) voice (svaramunu), she (tA) had to occupy (pUnikAye) the tongue (jihvanu) of her husband (magani) brahma;

O Mother tripura sundari! Is it possible even for brahma and other celestials to describe You?

C3 Beholding (kani) Your purificatory (pAvanamu sEyu) appellation (biruduni), the sins (pApamu) of devotees (bhakta) had to scoot (pAri pOnAye);

at all (E) times (vELa), with (cEta) Your (nI) grace (daya), all (ella) the great poets (sat-kavulu) (kavulella) were able to compose (sEyanAye) (literally make) epics (kAvyamulanu) (literally poetry);

O dEvi! great persons (peddalu) (literally elders) would speak (palkanAye) joyously (santOSamuna) that (ani) You are the younger sister (cellalu) (cellalani) of Lord viSNu – the Consort (varuDu) (varuniki) of lakSmI (mA);



this tyAgarAja (tyAgarAju), feeling (in his heart) (bhAviJci), has assumed (anukonanAye) that fortune (bhAvukamu) (bhAvukamanukonanAye) lies at Your (nI) holy feet (pAdamuna);

O Mother tripura sundari! Is it possible even for brahma and other celestials to describe You?

Notes –

C1 – bhuviki – This is how it is given in all the books other than that of TKG, wherein it is given as 'bhUmiki'. This needs to be checked. Any suggestions ???

C1 – nilavaramagu gambhIramunu – Please refer to kRti 'karmame balavantamAya' regarding Mother nIAyatAkSi at nAgappaTTinaM, where zrI tyAgarAja describes about sea incursion being stalled by the Mother.

C2 – gaNDu mInu – keNDai – kayal – in Tamil.

## evaru teliya-tODi

In the kRti 'evaru teliya poyyeru' – rAga tODi, zrI tyAgarAja sings praises of Mother nIAyatAkSi at nAgapuraM – Nagappattinam.

P evaru teliya poyyeru nI mahimalu

A bhuvilO vAramu nAga puramuna kanugoNTi  
lava lEzam(ai)nanu nIAyat(A)kSi sAmarthyam(evaru)

C1 karagu baGgAru valva gaTTi nirjara taru  
virulanu koppu niNDa juTTi sogasu mIra  
karamuna cilukanu baTTi adiyu gAka  
haruni(y)aTT(i)TT(A)DiJcin(a)TTi nI lIlalanu (evaru)

C2 hari brahm(A)dulu ninnu kolva(n)A vELa sura  
viri bONul(a)ndamutO nilva(n)amara vAra  
taruNulu nATyamucE kolva(n)anniyu jUci  
karuNA rasamu jilki bilva(n)aTTi nI dayan(evaru)

C3 nAga bhUSaNuniki rANivaina ninnu  
vinA gati(y)evaru nIla vENi bhaktula pAli  
bhAgadhEyamaina zarvANi santatamunu  
tyAgarAju palkina vANi priyamain(a)TTi (everu)

Gist

O Mother with dark hair! O spouse of Lord ziva - the fortune of devotees!

Whoever has understood the capability of Mother nIAyatAkSi (One with dark or blue and longish Eyes)? but I beheld You always, atleast for a fraction of time, in this World in the town of nAgappaTTinam.

You are wearing garment of (the hue of) pure gold; You have tied flowers of pArijAta (celestial tree) fully in the chignon; You are holding in the hand a parrot with exceeding elegance; whosoever has understood Your sport in playing hide and seek with Lord ziva?

When viSNu and brahma and others extol You, the celestial women are standing with charm and the celestial dancing girls extol You with dance; having seen all these with overflowing compassion, You call all of them. Whoever has understood such a compassion?

Who is refuge to the devotees other than You? You always love the words spoken by this tyAgarAja! Whosoever has understood such a love (towards Your devotees)?

#### Word-by-word Meaning

P Whoever (evaru) has understood (teliya poyyeru) Your (nI) greatness (mahimalu)?

A Whoever has understood the capability (sAmarthyamu) of Mother nIlAyatAkSi (literally with dark or blue (nIla) and longish (Ayata) Eyes (akSi))?

but I beheld (kanugonNTi) You always (vAramu), atleast for a fraction of time (lava lEzamainanu), in this World (bhuvilo) in the town (puramuna) of nAgappaTTinam (nAgapuramuna).

C1 Whoever has understood You –  
who is wearing (gaTTi) garment (valva) of (the hue of) pure (karagu) (literally molten) gold (baGgAru),  
who has tied (juTTi) flowers (virulanu) of pArijAta – celestial (nirjara) (literally ageless) tree (taru) - fully (niNDa) in the chignon (koppu),  
who is holding (baTTi) in the hand (karamuna) a parrot (cilukanu) with exceeding (mIra) elegance (sogasu), and furthermore (adiyu gAka)  
Your (nI) sport (Ilanu) in playing (aTTi) hide and seek (aTTiTtu ADiJcina) with Lord ziva (hara) (haruni) (haruniyaTTITTADiJcinaTTi)?

C2 Whosoever has understood Your (nI) that kind of (aTTi) compassion (dayanu) which You show –  
while viSNu (hari) and brahma and others (Adulu) (brahmAdulu) are extolling (kolva) You (ninu),  
when, at that time (A vElA) (kolvanA), the celestial (sura) women (viri bONulu) are standing (nilvanu) with charm (andamutO) (bONulandamutO),  
when the celestial (amara) (nilvanamara) dancing (vAra) girls (taruNulu) extol (kolvanu) You with dance (nATyamucE), and  
having seen (jUci) all these (anniyu) (kolvananniyu) with overflowing (jilka) nectar (rasamu) of compassion (karuNA),  
in calling (bilva) (bilvanaTTi) all of them.

C3 O Mother with dark (nIla) hair (vEni)! who (evaru) is refuge (gati) (gatiyevuru) (to the devotees) other than (vinA) You (ninnu) - the Consort (rANivaina) (literally queen) of Lord ziva – one who wears snakes (nAga) as ornaments (bhUSaNuniki)?

O spouse of Lord ziva (zarvANi) - the fortune (bhAgadhEya) (bhAgadhEyamaina) of (pAli) devotees (bhaktula)!

O Mother who (aTTi) ever (santatamunu) loves (priyamaina) (priyamainaTTi) the words (vANi) spoken (balgina) by this tyAgarAja! whosoever has understood Your love (towards Your devotees).

Notes –

A – nIlAyAtAkSi – name of pArvati at nAgapuram (nAgappaTTinaM).

C1 – nirjara taru virulanu goppu niNDa juTTi – in all the books other than that of TKG, this epithet is given before ‘sogasu mIra karamuna cilukanu baTTi’. This needs to be checked. Any suggestions ???

C1 - haruni aTTITTADiJci – The exact meaning of this phrase in the current context needs to be ascertained. However, I have translated it as ‘play hide and seek’ – during the period of courtship of ziva and umA (pArvatI) before birth of kArtikEya. In this regard, please refer to zrImad vAlmIki rAmAyaNa – bAla kANDa – Chapter 36 regarding courtship of Lord ziva and umA for 100

divine years equivalent to 36,000 human years. This may also refer to competition between ziva and pArvatI on the question of who is greater, ziva or zakti. For complete story, please visit site – Any suggestions ???

<http://www.bhagavadgitausa.com.cnhost.com/LORD%20OF%20DANCE.htm>

C2 – A vELa sura – this is how it is given in all the books other than that of TKG, wherein it is given as ‘A vELanu’. In the present context ‘sura’ is an appropriate word and has, accordingly, been adopted. This needs to be checked. Any suggestions ???

C2 – amara vAra – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, it is given as ‘amara vara’. In view of the ensuing words ‘taruNu nATyamucE golva’, ‘vAra’ seems to be appropriate because ‘vAra taruNulu’ means ‘dancing girls’. Any suggestions ???

C3 – ninnu vinA gati – 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 ‘nunnu vinAga’. This needs to be checked. Any suggestions ???

C3 – bhaktula pAli – this is how it is given in all the books other than that of TKG, wherein the word ‘pAli’ is missing. This needs to be checked. Any suggestions ???

C3 – priyamainaTTi – this is how it is given in all the books other than that of TKG, wherein it is given as ‘priyamaina ninnu’. As ‘priyamainaTTi’ seems to be appropriate, the same has been adopted. This needs to be checked. Any suggestions ???

## **karmamE balavanta-sAvEri**

In the kRti ‘karmamE balavanta’ – rAga sAvEri, zrI tyAgarAja sings praises of Mother nIlAyatAkSi.

P karmamE balavantamAyA talli  
kAy(A)rOhaNa jAyA

A nirmalamagu nAga purmuna nelakonna  
nIl(A)yat(A)kSi sakla lOkA sAkSi (karma)

C1 dharanu dhanikula kOrinA na  
paritApamul dIrpa lErairi(y)ani  
saraguna nE bayalu dEri vacci  
parama pAvani nI sannidhi jErinA (karma)

C2 vAridhi madi garviJci(y)I  
vasudhaku tA rAn(e)Jci ninnu  
sArEku kani tala vaJci(y)uNDu  
dhIra tanamu galgu ninu poDagAJcinA (karma)

C3 kAs(A)sa lEni nA madiki nI  
karuNayE dhanam(a)ni paliki niND-  
(A)satO vacci sannidhiki nija  
dAsuDaina zrI tyAgarAjuniki (karmamE)

Gist

O Mother - Consort of Lord ziva – kAyArOhaNa! O Mother of blue longish eyes stationed at the holy town of nAga puraM! O Mother who is the witness of all Worlds! O Supremely holy!

Are results of past actions so powerful?

In this World, even if the rich are sought, they could not relieve my misery; therefore, having started out without delay, I came here (to this town) and reached Your holy presence; even then, are results of past actions so powerful?

The Lord of Ocean, having become arrogant, wanted to enter into the land; but seeing You ever standing firmly with resoluteness, he beheld You; even then, are results of past actions so powerful?

In my mind, I have no desire for money; therefore, having concluded that Your grace alone is the wealth, I have come to your presence with lot of hopes; yet, are the results of past actions of this tyAgarAja, who is your true devotee, so powerful?

#### Word-by-word Meaning

P O Mother (talli) - Consort (jAyA) of Lord ziva – kAyArOhaNa! Are results of (past) actions (karmamE) so powerful (balavantamAyA)?

A O Mother of blue (nIla) longish (Ayata) eyes (akSi) (nIIAyatAkSi) stationed (nelakonna) at the holy (nirmalamagu) town of nAga puraM (puramuna)! O Mother who is the witness (sAkSi) of all (sakala) Worlds (IOka)!

O Mother - Consort of Lord ziva – kAyArOhaNa! Are results of past actions so powerful?

C1 In this World (dharanu), even if the rich (dhanikula) are sought (kOrinA), because (ani) they could not (lErairi) (lErairiyani) relieve (dIrpa) my (nA) misery (paritApamul),

O Supremely (parama) holy (pAvani)! having started out (bayalu dEri) without delay (saraguna), coming (vacci) here (to this town), even though I (nE) reached (jErinA) Your (nI) holy presence (sannidhi),

O Mother - Consort of Lord ziva – kAyArOhaNa! Are results of past actions so powerful?

C2 When the Lord of Ocean (vAridhi), having become arrogant (madi garviJci) (literally mentally arrogant), wanted (eJci) to enter (tA rAnu) (rAneJci) into the land (vasudhaku),

seeing (kani) You (ninnu) ever (sAreku) (literally often) standing firmly (dIratanamu galgu) with resoluteness (tala vaJci uNDu) (literally with lowered head) (talavaJciyuNDu), even though he (Lord of Ocean) beheld (poDagAJcinA) You,

O Mother - Consort of Lord ziva – kAyArOhaNa! Are results of past actions so powerful?

C3 In my (nA) mind (madiki), which has no (lEni) desire (Asa) for money (kAsu) (kAsAsa), having concluded (paliki) (literally said) that (ani) Your (nI) grace alone (karuNayE) is the wealth (dhanamu) (dhanamani), and (therefore,)

even after having come (vacci) to your presence (sannadhiki) with lot of (niNDu) hopes (AsatO) (niNDAsatO),

O Mother - Consort of Lord ziva – kAyArOhaNa! are the results of past actions of this tyAgarAja (tyAgarAjuniki), who is your true (nija) devotee (dAsuDaina), so powerful?

#### Notes -

P – balavantamAyA –The word ‘balavantamAya’ (without elongation at the end) gives an affirmative meaning ‘my karma has become powerful’. However, ‘balavantamAyA’ (with an elongated ending), gives an interrogatory meaning – ‘is my karma so powerful?’

P - kAyArOhaNa - The term 'kAyArOhaNa sthalaM' is equivalent in meaning to a shrine where all beings become one with Lord ziva during the great deluge. The name kAyArOhaNa is associated with the Lakulisa Pasupata Saiva sect which originated in Gujarat. This sect of saivism is said to have been widespread in Tamilnadu during the days of Mahendravarma Pallavan. There is a temple with the same name at Gujarat - kArvAn - kAyArohaNa svAmi (barODa). For more information, please visit the site -

<http://www.templenet.com/Tamilnadu/s095.htm> and

<http://concise.britannica.com/ebc/article-9058689/Pasupata>

A - nIlAyatAkSi - name of mother at nAgappaTTinam (nAga puraM) - for legends visit - <http://www.templenet.com/Tamilnadu/s165.html>

C1 - jErinA - This is how it is given in the books of TSV/AKG. However, in the books of TKG and CR, this is given as 'jEri nA'. In my humble opinion, if it is taken in the latter way, the sense of the caraNa seems to be incomplete. In order to complete the sense, the word 'jEri' is required to be made as 'jErinA' (though I have reached) and connect it to pallavi to complete the sentence; alternatively, it should be 'jEriti' (I reached) to end the sentence there. In view of the C3 where the ending word 'tyAgarAjuniki' directly connects to the pallavi, I think here also it should be connected to pallavi by taking it as 'jErinA'. Any suggestions ???

C2 - vAridhi madi garviJci - Nagappattinam is famous for incursion of sea into the land; earlier Tamil sagas describe how the town of pUmpuhAr - adjacent to Nagappattinam - was swallowed by the sea. The recent Tsunami (December 2004) where Nagappattinam bore the brunt of the fury substantiates the same. The present kRti of zrI tyAgarAja also mentions of such incursion; however, it is not clear as to which period the episode relates to. But from the wordings of the caraNa, it seems that the sea indeed entered the town crossing the temple - see note below.

C2 - tala vaJciyuNDu - standing with lowered head may be for the reasons of coyness, shame or resoluteness. In the present context, the 'resoluteness' is the appropriate meaning which is substantiated by the ensuing word 'dhIratanamu'.

C2 - poDagAJcinA - there is some doubt about connecting this caraNa to the pallavi. As it stands, 'poDagAJcinA' would mean 'even if beheld'. In that case, by connecting to the pallavi, it would mean that 'even after Lord of Oceans beheld you, are the results of actions are so powerful?'. On the other hand, if we take 'poDagAJci + nA', 'nA' could be connected to pallavi (to refer to zrI tyAgarAja), but the meaning of caraNa remains incomplete. Therefore, 'poDagAJcinA' has been taken as a single word. This would mean that 'the sea did enter the town in spite of Mother standing resolutely at the sea-shore - that is the 'karma' is indeed very powerful.

## **gati nIvani-tODi**

In the kRti 'gati nIvani nE kOri', rAga tODi, zrI tyAgarAja praises Mother pArvati at tapastIrtha puri - present day Lalgudi.

P gati nIv(a)ni nE kOri vacciti talli parAkA

A matini(y)entO vetaki sammatini zrI pravRddha  
zrImati nI pada yugamula nE nera  
nammitni brOvum(i)ka nija dAsulaku (gati)

C1 paramau zrI tapastIrtha nagaram(a)ndu nelakonna

param(A)nandI pogaDa taramA brahmak(ai)nanu  
dharalO nI sari gAna talli nIvaDanu gAnA  
paritApamul(e)lla tolaga(y)A raka  
pura nAthula jata gUDi(y)abhISTa  
varamul(i)ccu daivamu nIvani manu  
sthira matulai gAcinAru ganuka (gati)

C2 I puramuna bAgu  
kApuramu sEyuvAr(E)puNyamu jEsirO  
zrIpura nilayE prApu kOri(y)unnAnu  
amba parula nEnu vEDaga lEnu  
jUpu jUpu sEyaka nIvE dari  
dApu gAni anyul(e)varu nA(y)eDa  
rEpu mAp(a)naka nI mahimalu balu  
gOpurambu gAni sujani (gati)

C3 rAkA zazi vadanE sarva lOka nAyaki  
vinumA(y)anE vElpulak-  
(A)diyau nI kaTAKSamu cEta-  
(y)Eka cittam(ai)nanduku amba  
iGka nir-daya(y)enduku  
nIk(a)ni dhana dhAnyamula koraku(y)I  
lOkula nE mATi mATik(a)DuguTa cauka gAni nI  
kIrtiki n(E)ndAka vinnavintu tyAgarAjuni (gati)

Gist

O Mother zrImati –(name of Mother at the temple) – the mighty One in prosperity! O Mother of Eternal Bliss abiding in the most holy town of zrIpura! O Benevolent Mother! O Full-Moon Faced! O Head of all Worlds!

Having long searched my mind and being fully convinced I completely believed that Your holy feet only as my refuge; deign to protect now; I came here seeking that You are the refuge for true devotees and this tyAgarAja; why do You ignore me?

Is it within the capacity of even brahmA to extol You? In the World there is none equal to You; am I not Your's? The heads of the beautiful town, joining together, are waiting on You, firmed up in the minds that, in order to get rid of all sufferings, You are the only Goddess who bestows desired boons.

I wonder as to what merit was earned by those who reside happily in this town; I have sought Your refuge; I do not pray to others; please do not look at me superficially; only You are my refuge and support, who else is there for me? Your glory is as high as the temple tower; therefore please do not say 'come later'.

You are the source of even Gods who appeal to You; even after I attained concentration of mind due to Your grace, why You are not showing compassion on me? Beseeking these people every time, for want of money and food articles required for Your (worship), is but slighting Your fame; for how long shall I keep on appealing?

Word-by-word Meaning

P O Mother (talli)! I (nE) came (vacciti) here seeking (kOri) that (ani) You (nIvani) are my refuge (gati); why do You ignore (parAkA) me?

A O Mother zrImati –(name of Mother at the temple) (literally one who causes prosperity) – the mighty One (pravRddha) in prosperity (zrI)!  
having long (entO) searched (vetaki) my mind (matini) (matiniyentO)  
and being fully convinced (sammardini) I (nE) completely (nera) believed

(nammitini) that Your (nI) holy feet only (pada yugalamula) as my refuge; deign to protect (brOvumu) now (ika) (brOvumika);

O Mother! I came here seeking that You are the refuge for true (nija) devotees (dAsulaku); why do You ignore me?

C1 O Mother of Eternal (parama) Bliss (AnandI) (paramAnandI) abiding (nelakonna) in (andu) the most holy (paramau) town (nagaramu) (nagaramandu) of zrI tapastIrthapuri (zrI tapastIrtha nagaramandu)!

is it within the capacity (taramA) of even (aina) brahma (brahmaku) (brahmakainanu) to extol (pogaDa) You?

O Mother (talli)! in the World (dharalO) there is none equal (sarigAna) to You (nI); am I not (gAnA) Your's (nIvADanu)?

The heads (nAthula) of the (A) (literally that) beautiful (raka) town (pura) (puranAthula), joining (gUDi) together (jata), are waiting (gAcinAru) on You,

firmed up (sthiramatulai) in the minds (manu) that, in order to get rid (tolaga) (tolagayA) of all (ella) sufferings (paritApamulu) (paritApamulella),

You (nIvani) are the only Goddess (daivamu) who bestows (iccu) desired (abhISTa) boons (varamulu) (varamuliccu); therefore, (ganuka)

O Mother! I came here seeking that You are my refuge; why do You ignore me?

C2 O Mother resident (nilayE) of zrIpura! I wonder as to what (E) merit (puNyamu) was earned (jEsirO) by those who reside (kApuramu sEyuvAru) (sEyuvArEpuNyamu) (literally live with family) happily (bAgu) in this (I) town (puramuna);

O Mother (amba)! I have sought (kOriyunnAnu) Your refuge (prApu); I (nEnu) do not (lEnu) pray (vEDaga) to others (parula);

please do not (sEyaka) look (jUpu) at me superficially (jUpu); only (gAni) You (nIvE) are my refuge (dari) and support (dApu), who (evaru) else (anyulu) (anyulevaru) is there for me (nAyeDa)?

Your (nI) glory (mahimalu) is as high (balu) as the temple tower (gOpurambu); therefore (gAni) please do not say (anaka) 'come later' (rEpu mApu) (literally morning or evening) (mApanaka).

O Benevolent Mother (sujani)! I came here seeking that You are my refuge; why do You ignore me?

C3 O Full-Moon (rAkA zazi) Faced (vadanE)! O Head (nAyaki) of all (sarva) Worlds (lOka)!

O Mother (amba)! You are the source (Adi) (Adiyau) of even Gods (vElpulaku) (vElpulakAdiyau) who appeal (anE) (literally say) to You 'Please Listen (vinumA) to us';

Even IGka) after having attained (ainanduku) concentration of mind (Eka cittamu) (cittamainanduku) due to (cEta) (cEtaEka) Your (nI) grace (kaTAKSamu) (literally side glance) (kaTAKSamucEta), why (enduku) You are not showing compassion (nirdaya) on me?

Beseeching (aDuguTa) these (I) people (lOkula) every time (mATi mATiki) (mATi mATikaDuguTa), for want (koraku) of money (dhana) and food articles (dhAnyamula) required for (ani) Your sake (nIku) (nIkani), is but (gAni) slighting (cauka) Your (nI) fame (kIrtiki);

For how long (endAka) shall I (nE) (nEndAka) keep on appealing (vinnavintu)?

O Mother! I came here seeking that You are the refuge of this tyAgarAja (tyAgarAjuni); why do You ignore me?

Notes -

C1 – tapastIrtha nagaramu – Lalgudi - The gist of the legend of the kSEtra is given below.

“Legend has it that the sapta rishis were relieved of a curse upon worshipping Shiva at this shrine and hence the name Sapta Rishiswara. There are also legends associated with the worship of Shiva by Lakshmi, Vishnu and Murugan here. Legend also has it that Kali (Bhairavi) was defeated in a dance duel with Shiva (as in Tiruvalangadu). In a legend similar to that at Tiruttalaichangaadu, there is a legend here that Vishnu obtained his discus (chakram) upon worshipping Shiva here at Tiruttavatturai.”

Source – <http://www.templenet.com/Tamilnadu/tavatturai.html>

For more information on the temple, please visit site  
<http://www.hindu.com/fr/2004/12/24/stories/2004122400361400.htm>

C1 – raka pura nAthula – This is how it is given in all the books. However, from the flow of the language, it appears that it should be ‘nAthulu’ and not ‘nAthula’. As it is, it would mean that zrI tyAgarAja also joins the company of people of the town. But, the verb ‘gAcinAru’ is in third person; Grammatically, if zrI tyAgaraja includes himself, then it should be ‘gAcinAmu’ or ‘gAcinAnu’. If it is taken as ‘nAthulu’, then ‘gAcinAru’ becomes appropriate. This needs to be checked. Any suggestions ???

C2 – jUpu jUpu – this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as ‘jUpu jAgu’. This needs to be checked. Any suggestions ???

C3 – sarva lOka nayaki – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘nAyike’. This needs to be checked. Any suggestions ???

C3 – nIkani dhana dhAnyamula – the word ‘nIkani’, in my humble opinion, means that ‘for Your sake’ because, from the flow of the words, it is evident that zrI tyAgaraja says that ‘asking people for wealth and food articles, for conducting Your worship, is below your dignity’. Otherwise, ‘nIkani’ does not seem to make sense. Any suggestions ???

C3 – vinnavintu – this is how it is given in the books of CR and TSV/AKG. However, in the book of TKG, this is given as ‘vinnapintu’. This needs to be checked. Any suggestions ???

## **lalitE zrI pravRddhE-bhairavi**

In the kRti ‘lalitE zrI pravRddhE’ – rAga bhairavi, zrI tyAgarAja sings praises of the Mother at Lalgudi.

- P      lalitE zrI pravRddhE zrImati  
         lAvaNya nidhimati
- A      telivini vardhillu zrI  
         tapa(s)tIrtha nagara nilayE (lalitE)
- C1     teliyani bAluDa gAdA amba  
         televi nI sommu gAdA  
         calamu sEya mariyAdA  
         callani mATalu palka rAdA (lalitE)
- C2     brOcuvAr(i)lanu lEka  
         jUci jUDaka parAkA  
         Isu janula vEDaga lEka  
         nE dAsuDa nIvE gati gAka (lalitE)



C3      kannA tallI zubha vadanE mI-  
          (y)anna dayaku pAtruDa nE  
          tinnaga zaraNu joccitinE  
          tyAgarAja mAnasa sadanE (lalitE)

Gist

O Mother latitA who is mighty in prosperity! O Mother zrImati (name of the Mother at the temple) who is Ocean of beauty! O Mother abiding in the town of zrI tapastIrtha who makes understanding to flourish! O Mother with auspicious face who bore me! O Mother who abides in the mind of this tyAgarAja!

Am I not an ignorant kid, and isn't understanding Your property? does it behove You to be obstinate towards me? won't You speak cool words to me?

While there is no protector for me on the Earth, why do You remain unconcerned by pretending as if You have not seen me? Instead of beseeching these jealous people, I am Your devotee; aren't You alone my refuge?

I am eligible for the grace of Lord zrI rAma - Your elder brother; I seek Your refuge straight-away.

Word-by-word Meaning

P      O Mother latitA (lalitE) who is mighty (pravRddhE) in prosperity (zrI)! O Mother zrImati (name of the Mother at the temple) who is Ocean (nidhimati) of beauty (lAvaNya)!

A      O Mother abiding (nilayE) in the town (nagara) of zrI tapastIrtha who makes knowledge or understanding (telivini) flourish (vardhillu)!

O Mother latitA who is mighty in prosperity! O Mother zrImati who is Ocean of beauty!

C1      O Mother (amba)! Am I not (gAdA) an ignorant (teliayni) kid (bAluDu), and isn't (gAdA) knowledge or understanding (telivi) Your (nI) property (sommu)?

does it behove (mariyAdA) You to be obstinate (calamu sEya) towards me? won't You (rAdA) speak (palka) cool (callani) words (mATalu) to me?

O Mother latitA who is mighty in prosperity! O Mother zrImati who is Ocean of beauty!

C2      While there is no (lEka) protector (brOcuvAru) for me on the Earth (ilanu) (brOcuvAriJanu), why do You remain unconcerned (parAkA) by pretending as if You have not seen (jUci jUDaka) me?

Instead of (lEka) beseeching (vEDaga) these jealous (Isu) people (janula), I am (nE) Your devotee (dAsuDa) (literally servant); aren't (gAka) You alone (nIvE) my refuge (gati)?

O Mother latitA who is mighty in prosperity! O Mother zrImati who is Ocean of beauty!

C3      O Mother (talli) with auspicious (zubha) face (vadanE) who bore me (kanna)! I (nE) am eligible (pAtruDa) for the grace (dayaku) of Lord zrI rAma - Your (mI) elder brother (anna) (mIyanna);

O Mother who abides (sadanE) in the mind (mAnasa) of this tyAgarAja! I seek (joccitini) Your refuge (zaraNu) straight-away (tinnaga);

O Mother latitA who is mighty in prosperity! O Mother zrImati who is Ocean of beauty!

Notes –

P – nidhimati – the word ‘mati’, in my humble opinion, is not to be interpreted separately, but along with ‘nidhi’ like ‘zrIman’ ‘zrImati’. Otherwise, in the present, it does not make any sense all by itself. Any suggestions ???

C1 – mariyAdA – this is how it is given all the books other than that of TKG, wherein the word ‘amba’ is also given after ‘mariyAdA’. This needs to be checked. Any suggestions ???

C2 – Isu janula – In all the books other than that of TSV/AKG, ‘sujanula’ has been given separately, therefore conveying a totally wrong meaning. This should be split as ‘Isu+janula’ (not ‘I+sujanula’) in order to arrive at any meaningful translation.

## **mahita pravRddha-kAmbhOji**

In the kRti ‘mahita pravRddha’ – rAga kAmbhOji, zrI tyAgarAja sings praises of Mother pArvati at tapastIrthapuri – lalguDi.

- P mahita pravRddha zrImati  
guha gaNa pati janani
- A pAhi vadana jita sudhAkarE zrIkareE  
pAhi suguNa ratnAkarE (mahita)
- C1 dEhi caraNa bhaktim(a)khila  
dEhini sadA zubha  
phaladE hima giri tanayE  
vaidEhI-pa sahOdari (mahita)
- C2 vAhin(I)za sannutE  
nav(A)hi bhUSa vallabhE  
bhav(A)hi nlla kaNThi simha  
vAhini janani (mahita)
- C3 pArtha sannuta priyE  
pad(A)rthE apuNya dUrE  
kAmit(A)rtha phaladE zrI  
tapastIrtha pura nivAsini (mahita)
- C4 rAja zEkhar(A)tma bhU  
virAja rAja sannutE  
sarOja daLa nibh(A)kSi tyAga-  
rAja bhAgya dAyaki (mahita)

Gist

O Mother zrImati (name of Mother at tapastIrthapuri - Lalgudi) who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

O Mother whose face surpasses the moon! O Mother who causes prosperity! O Mother who is the Ocean (or jewel-mine) of virtues!

O Mother who is the embodiment of Universe! O Mother who always bestows auspicious fruits! O Dauther of himavAn! O Sister of zrI rAma - the Consort of sItA!

O Mother praised by varuNa! O Consort of Lord ziva – one who wears blessed zESa! O Mother who is like a peacock to the snake of Worldly Existence! O Mother whose carrier is Lion! O Mother who bore us!

O Mother who is dear to Lord kRSNa – one praised by arjuna! O Mother who shines as meaning of words (OR Substance of things)! O Mother who is far

removed from those who are merit-less! O Mother who bestows fruits of desired objects! O Mother who is resident at tapastIrtha pura – (modern day lAlguDi)!

O Mother praised by the Trinity – Lord ziva – one who wears digit of Moon on His head, brahmA – self-born and viSNu – Lord of garuDa! O Mother who has eyes resembling the Lotus petal! O Mother who bestows blessedness to this tyAgarAja!

Please protect me; please bestow on me devotion to Your holy feet.

#### Word-by-word Meaning

P O Mother zrImati (name of Mother at tapastIrthapuri - Lalgudi) who is great (pravRddha) in might (mahita) ! O Mother (janani) of Lord subrahmaNya (guha) and vinAyaka (gaNa pati)!

A Please protect (pAhi) me, O Mother whose face (vadana) surpasses (jita) the moon (sudhA-kara) (sudhAkarE)! O Mother who causes (karE) prosperity (zrI)!

Please protect (pAhi) me, O Mother who is the Ocean (or jewel-mine) (ratnAkara) (ratnAkarE) of virtues (suguna)!

O Mother zrImati who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

C1 Please bestow (dEhi) on me devotion (bhaktiM) to Your holy feet (caraNa), O Mother who is the embodiment (dEhini) of Universe (akhila) (bhaktimakhila)! O Mother who always (sada) bestows auspicious (zubha) fruits (phaladE)!

O Dauther (tanayE) of himavAn – the mountain (giri) of snow (hima)! O Sister (sahOdari) of zrI rAma - the Consort (pa) of sItA – belonging to vidEha country (vaidEhI)(vaidEhI-pa)!

O Mother zrImati who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

C2 O Mother praised (sannutE) by varuNa - Lord (Iza) of rivers (vAhini) (vAhinIza)! O Consort (vallabhE) of Lord ziva – one who wears (bhUSa) blessed (nava) zESa - serpent (ahi) (navAhi)!

O Mother (janani) who is like a peacock (nIla-kaNThi) to the snake (ahi) of Worldly Existence (bhava) (bhavAhi)! O Mother whose carrier (vAhini) is Lion (simha)! O Mother (janani) who bore us!

O Mother zrImati who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

C3 O Mother who is dear (priyE) to Lord kRSNa – one praised (sannuta) by arjuna (pArtha)! O Mother who shines as meaning (arthE) of words (pada) (OR Substance of things)! O Mother who is far removed (dUrE) from those who are merit-less (apuNya)!

O Mother who bestows fruits (phaladE) of desired (kAmita) objects (artha) (kAmitArtha)! O Mother who is resident (nivAsini) at tapastIrtha pura – (modern day lAlguDi)!

O Mother zrImati who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

C4 O Mother praised (sannutE) by the Trinity – Lord ziva – one who wears digit of Moon (rAja) on His head (zEkhara), brahmA – self-born (Atma- bhU) and viSNu – Lord (rAja) of garuDa (virAja)!

O Mother who has eyes (akSi) resembling (nibha) (nibhAkSi) the Lotus (sarOja) petal (daLa)! O Mother who bestows (dAyaki) of blessedness (bhAgya) to this tyAgarAja!

O Mother zrImati who is great in might! O Mother of Lord subrahmaNya and vinAyaka!

Notes –

P – mahita pravRddha zrImati – The name of Mother at tiruttavatturai (Lalgudi) is given as ‘zrImati’ in the following website. However, it is not clear whether ‘mahita pravRddha’ also is part of the name or an epithet.

<http://www.templenet.com/Tamilnadu/tavatturai.html>

C2 – navAhi – The word ‘nava’ may mean ‘nine’ or ‘new’ or ‘young’ or ‘modern’ etc; this word (nava) is also a praise. Therefore, it has been translated as ‘blessed’. Any suggestions ???

C2 – nIlakaNTha – blue throated - normally Lord ziva is referred by this name; it also means ‘peacock’.

C3 – padArtha – Substance of things – For a discussion on what is ‘padArtha bhAva’, visit website -

[http://www.swami-krishnananda.org/katha/ka\\_6.html](http://www.swami-krishnananda.org/katha/ka_6.html)

## vinAyukuni-madhyamAvati

In the kRti ‘vinAyakuni valenu’ – rAga madhyamAvati, zrI tyAgarAja sings praises of Mother kAmAkSI.

P vinAyakuni valenu brOvavE ninu  
vinA vElpul(e)varammA

A anAtha rakSaki zrI kAmAkSi  
su-jan(A)gha mOcani zaMkari janani (vinAyakuni)

C1 nar(A)dhamulakunu varAl(o)sagan-  
(u)NDramulai bhUsur(A)di dEvatalu  
rAyiDini jenda rAdu daya  
jUDa rAdA kAJcI pur(A)di nAyaki (vinAyunkuni)

C2 pitAmahuDu jana hit(A)rthamai  
ninnu tA teliya vEDa tALimi gala-  
avatAram(e)tti(y)ikanu tAmasamu  
sEya tALa jAlamu nat(A)rthi hAriNi (vinAyukuni)

C3 purAna dayacE girAlu mUkuniki  
rA jEsi brOcu rAja dhari  
tyAgarAjuni hRdaya sarOjam(E)lina  
rAma sOdari parAzakti nanu (vinAyakuni)

Gist

O Mother zrI kAmAkSi – the Protector of the destitutes! O Reliever of the sins of pious people! O Mother who causes Auspiciousness! O Mother who is the Presiding Deity of the town of kAJci! O Reliever of the miseries of those who worship You! O Wearer of digit of the Moon! O Mother parAzakti - Sister of Lord zrI rAma - who rules the Lotus of the heart of this tyAgarAja!

You restored speech to a dumb; You took peaceful form when brahma prayed to You; brAhmaNas and celestials are being tormented because You bestowed boons to base people; which other God is there for us other than You? if You still delay to show mercy, we will not be able to withstand; please protect me like Your son vinAyaka.

## Word-by-word Meaning

P Please protect (brOvavE) me like (valenu) Your son vinAyaka (vinAyakuni); O Mother (amma)! which (evaru) (literally who) God(s) (vElpulu) (vElpulevarammA) is/are there for us other than (vinA) You (ninu)?

A O Mother zrI kAmAkSi – the Protector (rakSaki) of the destitutes (anAtha)! O Reliever (mOcani) of the sins (agha) of pious people (su-jana) (sujanAgha)! O Mother (janani) who causes (kari) Auspiciousness (zaM) (zaMkari)!

Please protect me like Your son vinAyaka; O Mother which other God is there for us other than You?

C1 Because You bestowed (osaganu) boons (varAlu) to base (adhamulakunu) people (nara) (narAdhamulakunu), it is not proper (rAdu) that brAhmaNa (bhUsura), others (Adi) (bhUsurAdi) and celestials(dEvatalu) should face (jenda) troubles (rAyiDini) by being tormented (uNDramulai) (literally being steamed like a rice ball) (varAlosaganuNDramulai);

why wouldn't (rAdA) You show (juDa) mercy (daya) on us, O Mother who is the Presiding (Adi) (literally first) Deity (nAyaki) of the town of kAJci (kAJcipurAdi)?

Please protect me like Your son vinAyaka; O Mother which other God is there for us other than You?

C2 When brahma (pitAmahuDu), for the sake (arthamai) of welfare (hita) (hitArthamai) of the people (jana), prayed (vEDa) to You (ninnu) so that he (tA) could know (teliya) You (ninnu),

having taken (etti) peaceful (tALimi gala) (literally having patience) form (avatAramu), if You still (ikanu) (avatAramettiyikanu) delay (tAmasamu sEya) (to show mercy), we will not be able (jAlamu) to withstand (tALa);

O Reliever (hAriNi) of the distress (Arti) of those who worship (nata) (natArti) You!

Please protect me like Your son vinAyaka; O Mother which other God is there for us other than You?

C3 O Wearer (dhara) of (digit of) the Moon (rAja) who, earlier (purAna), mercifully (dayacE) protected (brOcu) by restoring (rA jEsi) speech (girAlu) to a dumb (mUkuniki)!

O Mother parAzakti - Sister (sOdari) of Lord zrI rAma - who rules (Elina) the Lotus (sarOjamu) (sarOjamElina) of the heart (hRdaya) of this tyAgarAja (tyAgarAjuni)!

Please protect me (nanu) like Your son vinAyaka; O Mother which other God is there for us other than You?

Notes –

C1 – narAdhamulakunu varAlosaga – The exact context of this statement is not known.

C1 – uNDramulai – In all the books this is given as 'uNDarAmulai'. However, there seems to be no such word 'uNDarAmu' in telugu. The nearest word is 'uNDramu' or 'uNDrAyi' which means a 'a ball of rice flour boiled in steam' – a cake offered to Lord vinAyaka – in tamizh, it is called 'kozhukkaTTai'. Therefore, the word seems to have been corrupted. In my humble opinion, this should be 'uNDramulai'. zrI tyAgarAja seems to pun on the word 'uNDramu' because this dish is favourite of Lord vinAyaka whom he is referring to in the kRti. This needs to be checked. Any suggestions ???

C1 – rAyidini – this is how it is given in the book of TKG. However, in all other books, this is given as ‘rAyaDini’. The correct telugu word is ‘rAyidi’ and the same has been adopted. This needs to be checked. Any suggestions ???

C1 – Adi nAyaki – this is how it is given in all the books. However, in my humble opinion this should be ‘adhi nAyaki’ – ‘the presiding deity’ because kAmAkSi is considered as the presiding deity of kAJcIpuram. In the absence of any confirming version, it has been translated as ‘Adi nAyaki’. Please refer to the websites referred below.

C2 – pitAmahuDu – The exact location of this episode where brahma prays to kAmAkSi to attain peaceful form is to be traced. There is an interesting article in the website which states that brahma worshipped kAmAkSi at kAJcIpuram - <http://www.bhagavadgitausa.com/KAMAKSHI.htm>

Another story that Adi zaMkarAcArya was the one who made the Mother assume zAnta svarUpa by establishing zrI cakra – Please visit the site for more details – <http://www.temple.net.com/Tamilnadu/kamakshi.html>

There is yet another story that Adi zaMkarAcArya pacified the kAli – situated near kAmAkSi. [http://home.comcast.net/~harsha\\_ramamurthy/](http://home.comcast.net/~harsha_ramamurthy/) and <http://www.kamakoti.org/souv/3-10.html>

C3 – girAlu mUkuniki rA jEsi – In all the books it is given as ‘girAlu mAkuniki rA jEsi’. In the books of TKG and CR, this particular portion of the caraNa has not been taken into account for translation. In the book of TSV/AKG, it has been translated as ‘earlier You bestowed sweet words’.

‘maku’ in telugu means ‘tree’; ‘girAlu rA jEsi’ means ‘restoring speech’; restoring speech is possible only for a dumb and not to tree. Therefore from the wordings of the caraNa it is very clear that the Mother granted speech to a dumb person and the saMskRta and telugu word for ‘dumb’ is ‘mUka’ and therefore ‘mUkuniki’ is the appropriate word here; the classical work ‘mUka paJca zAti’ is a very famous composition in praise of Mother kAmAkSi –(Translated in Tamil by Lakshmi Halasyam). Please visit the website to get more details about mUka kavi as explained by kAJci mahAsvAmi candrazEkharEndra sarasvati – <http://www.kanchiforum.org/forum/viewtopic.php?p=9116>

In the Dikshitar kRti ‘zrI kamalAmbikayA kaTAKSitOhaM’ – rAga zaGkarAbharaNa, he states ‘mUka mukhya vAkpradayaA’ – ‘She endowed speech to the dumb’.

In saundarya lahari, zLOka 98, it is stated ‘mUkAnAmapi kavita kAraNatayA’ – ‘because it enables even a dumb to become a poet’. kALidAsa, by birth is stated to be a dumb whose speech was restored by kALi.

C3 - sarOja mElina – This is how it is given in the book of TSV/AKG. Whereas, in all other books, it is given as ‘sarOjamElaina’. In my humble opinion, ‘sarOjamElina’ is the appropriate word because ‘sarOjamElaina’ does not convey any meaning. This needs to be checked. Any suggestions ???

C3 – parAzakti – “This is the general name of Mother in lalita sahasranAmam, meaning ‘The Supreme Power’. However, ‘parA’ is also a name of Mother – meaning ‘The transcendent Word’. This also means ‘above the other lower stages of speech known as pazyanti, madhyamA and vikharI – these three ‘pazyanti’ (speech in the inaudible stage), ‘madhyamA’ (speech in the middle stage of its expression) and ‘vaikharI’ (uttered audible speech) are also other names of the mother.” (lalita sahasranAmam – translation by Swami Tapasyananda)

For a discourse of Kanchi Paramacharya Chandrasekharendra Saraswati on ‘parA’ – please visit website – <http://www.geocities.com/profvk/gohitvip/DPDS26-30.html>

## parAzakti manupa-sAvEri

In the kRti 'parAzakti manupa rAdA' – rAga sAvEri, zRI tyAgarAja sings praises of the Mother.

- P parAzakti manupa rAdA nApai  
parAk(E)lanammA
- A purANi dharmA saMvardhani zRI-  
pur(A)dh(I)zvarI rAja zEkharI (parA)
- C1 var(A)hi dhara dEva rAja jalaja  
bhava rAkSas(A)dulu varAlu kOru  
var(A)nanE naga var(A)tmajE muni  
var(A)rcita nanu brOva rAdA O (parA)
- C2 vizAla nayanE kuzAlugA  
nIdu sEva jEsi tri-daz(A)dhip-  
(A)dulu zAzvatulai paravazAla nuti  
sEya zAntamuna jUcu zAmbhavI O (parA)
- C3 niraprAdhula nirAkariJcu  
durAtmakulan(i)ndu rAka  
sEyaga rAda vara tyAgarAja nuta  
zubhada rAma sOdari dharA dhara sutE (parA)

Gist

O Mother parAzakti! O the Ancient One! O Mother dharmA saMvardhani! O Mother who is Presiding Deity of zRI pura! O Mother who wears digit of moon on the head! O Beautiful Faced (mind-born) Daughter of himavAn from whom even ziva, indra, brahmA and demons and others seek boons! O Mother worshipped by blessed sages! O Mother with wide Eyes! O Mother zAmbhavI who watches calmly when indra and others, having become eternal by rendering service to You happily, extol You exultingly! O Mother praised by this blessed tyAgarAja! O Mother who bestows auspiciousness! O Sister of Lord zRI rAma! O Daughter of himavAn!

Why don't You protect me? Why this unconcern towards me?

Won't You disallow entry here to those wicked persons who disregard faultless people?

Word-by-word Meaning

P O Mother (ammA) parAzakti! Why don't You (rAdA) protect (manupa) me? Why (Ela) this unconcern (parAku) (parAkElanammA) towards me (nApai)?

A O the Ancient One (purANi)! O Mother dharmA saMvardhani – name of Mother at tiruvaiyyAru! O Mother who is Presiding Deity (adhIzvarI) of zRI pura (purAdhIzvarI) – tapastIrthapura (Lalgudi – Tamil Nadu)! O Mother who wears digit of moon (rAja) on the head (zEkharI)!

O Mother parAzakti! Why don't You protect me? why this unconcern towards me?

C1 O Beautiful (vara) Faced (Anana) (varAnanE) (mind-born) Daughter (Atmaja) of himavAn – blessed (vara) (varAtmaja) Mountain (naga) from whom even ziva - the blessed (vara) wearer (dhara) of serpent (ahi) (varAhi), indra – Lord (rAja) of celestials (dEva), brahmA – abiding (bhava) in

Lotus (jalaja) and demons (rAkaSasa) and others (Adulu) (rAkSasAdulu) seek (kOru) boons (varAlu)!

O Mother worshipped (arcita) by blessed (vara) (varArcita) sages (muni)!  
Why don't (rAdA) You protect (brOva) me (nanu)?

O Mother parAzakti! Why don't You protect me? why this unconcern towards me?

C2 O Mother with wide (vizAla) Eyes (nayana)! O Mother zAmbhavi – who watches (jUcu) calmly (zAntamuna) when  
indra – the chief (adhipa) of thirty-three (tri-daza) Gods and others (Adulu) (tri-dazAdhipAdulu), having become eternal (zAzvatulai) by rendering (jEsi) service (sEva) to You (nIdu) happily (kuzAluga), extol (nuti sEya) You exultingly (paravazAla)!

O Mother parAzakti! Why don't You protect me? why this unconcern towards me?

C3 O Mother! Won't You (rAda) disallow entry (rAka sEyaga) here (indu) to those wicked persons (durAtmakula) (durAtmakulanindu) who disregard (nirAkariJcE) faultless people (nir-aparAdhula)?

O Mother praised (nuta) by this blessed (vara) tyAgarAja! O Mother who bestows (da) auspiciousness (zubha) (zubhada)! O Sister (sOdari) of Lord zrI rAma! O Daughter (sutE) of himavAn – the earth (dharA) bearer (dhara)!

O Mother parAzakti! Why don't You protect me? O Mother! Why this unconcern on me?

Notes -

P - parA zakti – For a discourse of Kanchi Paramacharya Chandrasekharendra Saraswati on 'parA' – please visit website –  
<http://www.geocities.com/profvk/gohitvip/DPDS26-30.html>

A – zrIpura –Though tapastIrtha pura (present Lagudi) is called zrIpuram, as per Introduction to lalitA sahasra nAmaM by Prof DS Sarma, zrI cakra (aka. zrI yantra) is called zrIpura. Please visit website –  
[http://www.adishakti.org/pdf\\_files/lalita\\_sahasranama-prologue\\_\(svbf.org\).pdf](http://www.adishakti.org/pdf_files/lalita_sahasranama-prologue_(svbf.org).pdf)

In the dIkSitar kRti ' zrI vizvanAthaM bhajE' – catur-daza rAga mAlikA, bhUpAla rAga caraNa –

vaidya liGga bhUpAla pAlanaM  
zrIpura nirRti bhAga  
garta tIra sthira tara bhUpAla pAlanaM  
guru guhEza sura narEzamanizaM

“(I worship Him) Who is the protector of Vaidyalinga Southwest of Sripura there is a place called Gartatira” – Source –  
<http://www.shrivam.org/ssdix1.htm>

In all probability, 'garta tIra' is a mystic reference connected with zrI cakra and not a physical place. However, for a discussion on what 'garta tIra' means, please visit website –

<http://forumhub.com/indcmusic/4900.19637.07.51.54.html>

For exposition on zrI cakra by Kanchi Mahaswami, please visit –  
<http://www.geocities.com/profvk/gohitvip/DPDS26-30.html>

C1 – varAnanE – naga varAtmajE – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, these are given as 'varAnana' and 'naga varAtmaja'. This needs to be checked. Any suggestions ???



C1 - varAhi dhara – the mention of ziva in the category of persons seeking boons from the Mother indicates that the reference to Mother is that of lalitA mahA tripurasundari – the Supreme Mother; ziva here being one of trinities.

C2 – vizAla nayanE – this is how it is given in all the books other than that of TKG, wherein it is given as ‘vizAla nayana’. This needs to be checked. Any suggestions ???

C2 – nuti – this is how it is given in the book of CR. However, in the books of TKG and TSV/AKG, this is given as ‘nati’. This needs to be checked. Any suggestions ???

C2 - tri-daza – 3 x 10 (in round number for 3 x 11) – 12 Adityas, 8 vAsus, 11 rudras, 2 azvins = 33; their lord – tridaza-pati or adhipa – indra

C2 – zAmbhavi – Though this is generally translated as ‘wife of ziva – zambhu’, this name has a special significance in Sakti Worship.

C3 – nirAkariJcu – This is how it is given in all the books other than that of TKG, wherein it is given as ‘nirAkariJcE’. This needs to be checked. Any suggestions ???

C3 – nirAkariJcu – the exact significance of this portion is not clear.

## *In Praise of vinAyaka*

### **giri rAja-baGgALa**

In the kRti ‘giri rAja sutA tanaya’ – rAga baGgALa, zrI tyAgarAja praises Lord vinAyaka.

P giri rAja sutA tanaya sadaya

A sura nAtha mukh(A)rcita pAda yuga  
paripAlaya mAM ibha rAja mukha (giri)

C gaNa nAtha parAtpara zaGkar-  
(A)gama vAri nidhi rajanI-kara  
phaNi rAja kaGkaNa vighna  
nivAraNa zAmbhava zrI tyAgarAja nuta (giri)

Gist

O Lord vinAyaka – Son of pArvatI! O Merciful Lord! O Lord whose feet are worshipped by indra and others! O Elephant faced Lord!

O Lord who is chief of demi-Gods (attendants of Lord ziva)! O Supreme Lord - beyond everything! O Moon shining in the Ocean of zivAgamas! O Lord who wears zESa as a bracelet! O Lord who removes obstacles! O Son of Lord ziva! O Lord praised by this tyAgarAja!

Please nourish me.

Word-by-word Meaning

P O Lord vinAyaka – Son (tanaya) of pArvatI - the daughter (sutA) of himavAn - Lord (rAja) of Mountains (giri)! O Merciful (sadaya) Lord!

A O Lord whose feet (pAda yuga) are worshipped (arcita) by indra – lord (nAtha) of celestials (sura) and others (mukha) (literally chief) (mukhArcita)! O Elephant (ibha rAja) (literally king of elephants) faced (mukha) Lord! Please nourish (paripAlaya) me (mAM).

O Lord vinAyaka – Son of pArvatI - the daughter of himavAn - Lord of Mountains! O Merciful Lord!

C O Lord who is chief (nAtha) of demi-Gods (attendants of Lord ziva) (gaNa)! O Supreme Lord - beyond everything (parAt-para)! O Moon (rajanI-kara) shining in the Ocean (vAri nidhi) of zivAgamas – (zaGkara Agama) (zaGkarAgama)!

O Lord who wears zESa - king (rAja) of snakes (phaNi) – as a bracelet (kaGkaNa)! O Lord who removes (nivAraNa) obstacles (vighna)! O Son of Lord ziva (zamhbu) (zAmbhava)! O Lord praised (nuta) by this tyAgarAja (zrI tyAgarAja)!

O Lord vinAyaka – Son of pArvatI - the daughter of himavAn - Lord of Mountains! O Merciful Lord!

Notes –

C – zaGkara Agama vAri nidhi rajanIkara – In my opinion, this refers to ‘zivAgamas’ which has been rendered as ‘zaGkara Agama’. Accordingly, it has been translated as the ‘moon shining over the Ocean of zivAgamas’. However, it is possible to interpret ‘zaGkara’ – ‘one who causes auspiciousness’ - as a separate epithet. In that case, the significance of the epithet ‘Agama vArinidhi rajanIkara’ is not very clear. Any suggestions ???

## *In Praise of subrahmaNya*

### **nIvaNTi daivamu-tODi**

In the kRti ‘nIvaNTi daivamu SaDAnana’ – rAga tODi, zrI tyAgarAja sings praises of Lord subrahmaNya.

P nIvaNTi daivamu SaD(A)nana nE(n)endu gAnarA

A bhAviJci cUDa taramu gAni  
brahmapuri nilaya girijA tanaya (nI)

C1 sari bAluratO kailAsa girini  
zubh(A)kRtitOn(A)Daganu  
verapu lEka praNav(A)rthamu tAnanu  
vidhini kOpagiJci  
saraguna nava vIrul(a)nd(o)ka  
kiGkaruni gani mummAru selav(i)cci  
surulu mura pur(A)rulu vini meccaga  
varusagAnu sRSTi zaktin(o)sagina (nI)

C2 hari harulaku dik-pAlula-  
k(a)la zazi sUryalaku  
mari vidyAdharulaku brahmANDa-  
muna velayu vara vIr(A)dulaku  
taramu gAka ninnu jata gUDi  
zaraN(a)nagA vini sairiJcaka  
parama drOhiyaina zUra  
padm(A)suruni kIrtigAnu garvam(a)Nacina (nI)

C3 mAra kOTul(a)ndu galgina zRMgAram-  
(e)lla(y)indu mukha nI kona-  
gOrunu bOlunE(y)aTuvaNTi zubh-

(A)kAramu santatamu  
sAreku nA madini nilipina  
kumAra dayA-para nIraja lOcana  
tArak(A)dhipa kalA dharuDagu  
zrI tyAgarAja sannut(A)zrita hita (nI)

Gist

O Lord of Six Faces! O Lord abiding in brahmapuri! O Son of pArvatI! O Moon Faced! O Lord kumAra! O Lord of Great Compassion! O Lotus Eyed! O Lord well praised by this tyAgarAja in the same manner as Lord ziva! O Lord Well Disposed to those dependent on You!

That day, with Your splendid form, when You were playing with boys of Your age on the kailAsa mountain, brahmA came there; on Your questioning, brahmA responded that he Himself to be the purport of praNava; You fearlessly, become angry with brahmA; quickly locating one warrior among nine warriors, You gave definite orders to him allotting the powers of projection one by one; this was appreciated by the celestials, viSNu, and ziva when they heard it.

viSNu, ziva, the Lords of Directions, that Moon, Sun, and vidyAdharas, the blessed warriors and others shining in this great Universe were unable to subdue zUra padmAsura – the sworn enemy of celestials; when they having joined together, sought Your refuge, You gloriously subdued the arrogance of zUra padmAsura.

All the lovely beauty found in millions of cupids would be equivalent to the tip of Your nail; You have implanted in my mind firmly for ever such an auspicious form of Your's!

I do not find anywhere a God like You. It is only possible for one to behold You in meditation.

Word-by-word Meaning

P O Lord of Six Faces (SaDAnana)! I (nEnu) do not find (gAnara) anywhere (endu) a God (daivamu) like You (NivaNTi).

A O Lord abiding (nilaya) in brahmapuri! O Son (tanaya) of pArvatI – daughter of Himavan (giriJA) (literally Mountain)! It is, only (gAni) possible (taramu) for one to behold in meditation (bhAviJci cUDa);

O Lord of Six Faces! I do not find anywhere a God like You.

C1 O Lord of Six Faces! I do not find anywhere a God like You who - that day, with Your splendid (subha) form (AkRti) (AkRtitOnu), when playing (ADaganu) (zubhAkRtitOnADaganu) with boys (bAluratO) of Your age (sari) on the kailAsa mountain (giri) (girini),

having fearlessly (verapu lEka), become angry (kOpagiJci) with brahmA (vidhi) (vidhini) who, on Your questioning, responded that he Himself (tAnu) to be (anu) (tAnanu) the purport (arthamu) (literally meaning) of praNava (praNavArthamu),

by quickly (saraguna) locating (gani) one (oka) warrior (kiGkaruni) (literally servant) among (andu) nine (nava) warriors (vIrulu) (vIrulandoka), and giving (icci) definitive (mummAru) orders (selavu) (selavici) to him allotting (osagina) the powers (zaktini) (zaktinosagina) of projection (sRSTi) one by one (varusagAnu),

to the appreciation (meccaga) of celestials (surulu), viSNu – enemy of mura, and ziva – enemy (ari) of tri-pura (purAri) (purArulu) on hearing (vini) the same.

(While You were playing at kailAsa, brahmA visited there but He did not pay obescience to You; You called brahmA and asked him many questions and ultimately the meaning of praNava; brahmA did not know the meaning;

therefore, You jailed him and took upon Yourself the job of zRSTi – projection by assigning tasks to Your warriors; this was appreciated by viSNu and ziva.)

C2 O Lord of Six Faces! I do not find anywhere a God like You who -  
gloriously (kIrtigAnu) subdued (aNacina) the arrogance (garvamu)  
(garvamaNacina) of zUra padmAsura (zUra padmAsuruni) – the greatest  
(parama) enemy (drOhiyaina) (of celestials),  
unable to bear (sariJcaka) having heard (vini) viSNu (hari), ziva (hara)  
(harulaku), the Lords (pAluluku) of Directions (dik), that (ala) (pAlulakala) Moon  
(zazi), Sun (sUrya) (sUryaluku), and (mari) vidyAdharas (vidyAdharuluaku), the  
blessed (vara) warriors (vIra) and others (Adulaku) (vIrAdulaku) shining (velayu)  
in this great Universe (brahmANDa) (brahmANDamuna),  
who having joined (gUDi) together (jata), sought (anagA) Your (ninnu)  
refuge (zaraNu) (zaraNanagA) being not (gAka) in their capacity (taramu) to do  
so.

C3 O Moon (indu) Faced (mukha)! all (ella) the lovely beauty (zRMgAramu)  
(zRMgAramellayindu) found (galgina) in (andu) millions (kOTi) (kOTulandu) of  
cupids (mAra) would be equivalent (bOlunE) to the tip (kona) of Your (nI) nail  
(gOru) (gOrunu);

O Lord kumAra who implanted (nilipina) in my (nA) mind (madini)  
firmly (santatamu) for ever (sArEku) such (aTuvaNTi) (bOlunEyaTuvaNTi) an  
auspicious (zubha) form (AkAramu) (zubhAkAramu) of Your's!

O Lord of Great (para) Compassion (dayA)! O Lotus (nIraja) Eyed  
(IOcana)! O Lord well praised (sannuta) by this tyAgarAja in the same manner as  
Lord ziva – wearer (dharuDu) of Digit (kalA) (kalA dharuDagu) of Moon – Lord  
(adhipa) of Stars (tAraka) (tArakAdhipa)! O Lord Well Disposed (hita) to those  
dependent (Azrita) (sannutAzrita) on You!

O Lord of Six Faces! I do not find anywhere a God like You.

Notes -

A - brahmapuri – As per the book TSV/AKG, this refers to Sirkazhi in  
Tamil Nadu. The name of Lord ziva in the temple is brahmapurIzvara – Please  
visit the web site for more information –

<http://www.indiantravelportal.com/tamil-nadu/temples/sirkazhi.html>

However, in the book of TKG, this is given as 'dharmapura'. No further  
details are given as to where this place 'dharmapura' is situated.

A – bhAviJci cUDa – This refers to the state of mind in meditation; it is  
not possible to translate this state in precise terms in English language.

C1 - praNavArthamu tAnanu vidhini kOpakiJci – For complete story, you  
may read tamizh book 'kanda purANaM' of kacciyappa zivAcArya – prose  
translated by rAmasAmi pulavar. You may also visit the following site and  
download the e-book 'Lord Shanmukha and His Worship' free from there –

<http://www.dlshq.org/download/shanmukha.htm>

C1 - nava vIrlu – Nine chief warriors were also born along with  
subrahmaNya to help in His war effort. Their names all start with 'vIra' – vIra  
bAhu, vIra kEsari, vIra mahEndra, vIra mahEzvara, vIra purandara, vIra  
rAkSasa, vIra mArthANDa, vIraAntaka, vIra dhIra.

C1 - mura purArulu – the word 'ari' is common for 'mura' and 'pura' -  
murAri (viSNu) and purAri (ziva).

C2 – hari harulaku, brahmANDamuna, velayu, jata gUDi – these words  
are given in this form in the books of CR and TSV/AKG. However, in the book of  
TKG, these are given as 'hari harAdulaku', 'brahmANDamulanu', 'velasE', and  
'jata gUDaka'. As the former forms are appropriate, these have been adopted.  
These need to be checked. Any suggestions ???

C2 - vidyAdhara – servants of Lord ziva with magical powers.

C2 - vara vIrAdulaku – this may refer to indra and others and not the nine warriors mentioned above.

C3 - kumAra – The ParamAcArya, in the below cited (web) reference, explains this word in the following words – “Manmadhan is also called 'mArAn'; and 'kumArAn' some one who puts mAra to shame - is more beautiful than him. 'kutsitha-mara:' - 'kumAra:' ”

C3 - parama drOhi zUra padma – mAya – mother of zUra padma – was sent to sage kazyapa (generator of celestials) by zukuAcArya (preceptor of demons) for the sake begetting sons in order to vanquish the celestials. Therefore, zUra padma is considered as born enemy (parama drOhi) of celestials.

General - The Paramacharya Chandrasekharendra Saraswati has given a beautiful exposition of Dikshitar’s kIrtana ‘zrI subrahmaNyAya namastE’ as told to Ariyakkudi Ramanuja Iyengar explaining in detail the story of subrahmaNya – The same may be seen from the site – (given at Appendix ‘L’)

[www.carnaticcorner.com/articles/srisubramanya\\_translated.htm](http://www.carnaticcorner.com/articles/srisubramanya_translated.htm)

## vara zikhi vAhana-supradIpaM

In the kRti ‘vara zikhi vAhana’ – rAga supradIpaM, zrI tyAgarAja sings praises of Lord subrahmaNya.

- P      vara zikhi vAhana vArija lOcana  
         kuru zaM tanu jita kusuma zar(A)yuta
- A      zaraja bhava(A)mbuda vAhan(A)di  
         sura nuta pAda suguNa kumAra (vara)
- C      tAraka zUrapadm(A)sura tUla  
         dahana bhU dhara sutA nandana dhIra  
         zrI raghuvIra bhAginE(y)Apta  
         udAra ghRNAkara tyAgarAja nuta (vara)

Gist

O Lord subrahmaNya whose carrier is the blessed peacock! O Lotus Eyed! O Lord whose splendour of the body vanquishes cupid! O Lord whose feet are praised by brahmA and indra and others! O Lord of virtues! O Lord kumAra! O Lord who destroyed the demons tAraka and zUrapadma like cotton in the fire! O Son of pArvati! O The Brave One! O Sister’s Son of Lord zrI raghuvIra! O Lord who is munificent towards those who are dear to Him! O Merciful Lord! O Lord praised by this tyAgarAja!

Please bestow auspiciousness.

Word-by-word Meaning

P      O Lord subrahmaNya whose carrier (vAhana) is the blessed (vara) peacock (zikhi)! O Lotus (vArija) Eyed (lOcana)! O Lord whose (splendour of the) body (tanu) vanquishes (jita) cupid – one who has multitude (ayuta) (literally ten thousand) of arrows (zara) (zarAyuta) of flowers (kusuma)! Please bestow (kuru) (literally do) auspiciousness (zaM).

A      O Lord whose feet (pAda) are praised (nuta) by brahmA – resident (bhava) in the Lotus (zaraja) and indra – who has cloud (ambuda) (bhavAmbuda) as his carrier (vAhana) and others (Adi) (vAhanAdi)! O Lord of virtues (suguNa)! O Lord kumAra!

O Lord subrahmaNya whose carrier is the blessed peacock! O Lotus Eyed! O Lord whose splendour of the body vanquishes the cupid! Please bestow auspiciousness.

C O Lord who destroyed (dahana) (literally burnt) the demons (asura) tAraka and zUrapadma (zUrapadmAsura) like cotton (tUla) (in the fire)! O Son (nandana) of pArvati - the daughter (sutA) of himavAn – the Mountain (bhU dhara)! O The Brave One (dhIra)!

O Sister's Son (bhAginEya) of Lord zrI raghuVira! O Lord who is munificent (udAra) towards those who are dear (Apta) to Him! O Merciful Lord (ghRNAkara)! O Lord praised (nuta) by this tyAgarAja!

O Lord subrahmaNya whose carrier is the blessed peacock! O Lotus Eyed! O Lord whose splendour of the body vanquishes the cupid! Please bestow auspiciousness.

Notes –

P – kusuma zarAyuta – cupid has flower arrows five fragrant flowers - Lotus, Jonesia azOka, mango blossom, Arabian jasmine and blue lotus.

“.....Mohana, Stambhana, Unmadana, Soshana and Tapanā—fascination, stupefaction, intoxication, emaciation and burning. One arrow causes fascination in young men when they see a beautiful form. Another arrests their attention. The third intoxicates them. The fourth arrow causes intense attraction towards the form. The fifth arrow inflames and burns their heart. It pierces their cardiac chambers deeply. No one on this earth, nay, in all the three worlds, has the power to resist the potential influence of these arrows. These arrows pierced even the heart of Lord Siva and many Rishis of yore....” Source -

[http://www.dlshq.org/download/brahmacharya.htm#\\_Toc441556941](http://www.dlshq.org/download/brahmacharya.htm#_Toc441556941)

“Bow is of sugarcane of the dark red variety with a bowstring of honeybees. The five arrows are of Kamala, Raktakairava, Kalhara, Indivara and Sahakara flowers. The Kalika Purana associates these five arrows respectively with Harshana, Rechana, Mohana, Shoshana and Marana. The Jnanarava associates these arrows with Kshobhana, Dravana, Akarshana, Vashya and Unmadana. According to Tantraraja, they are: Maadana, Unmadana, Mohana, Dipana and Shoshana.”

Discourse of Kanchi Mahasvami on Saundarya Lahari verse 7 – Source - <http://www.indiadinivine.org/audarya/shakti-sadhana/433849-saundarya-lahiri-verse-7-bhasyam-sri-sankaracharya-swami-kanchi.html>

A – kumAra – Kanchi ParamAcArya, Chandrasekharendra Sarasvati, in the undermentioned reference, explains this word as under - “Manmadhan is also called 'mArana'; and 'kumArana' some one who puts mArana to shame - is more beautiful than him. 'kutsitha-mara:' - 'kumAra:' ”. Please visit the site for full details of the talk of paramAcArya to Ariyakkudi Ramanuja Iyengar –

[www.carnaticcorner.com/articles/srisubramanya\\_translated.htm](http://www.carnaticcorner.com/articles/srisubramanya_translated.htm)

C – tyAgarAja nuta – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘tyAgarAjArcita’. This needs to be checked. Any suggestions ???

## *In Praise of tuLasi*

### **zrI tuLasamma-dEvagAndhAri**

In the kRti 'zrI tuLasamma mAyiNTa' – rAga dEvagAndhAri, zrI tyAgarAja sings the praise of Mother tuLasi.

P zrI tuLasamma mA(y)iNTa  
nelakonav(a)mma  
I mahini nI samAnam(e)var(a)mma  
baGgAru bomma (zrI)

C1 karagu suvarNapu sommulu peTTi  
sarige cIra muddu kuriya kaTTi  
karuNa jUci sirulanu oDi kaTTi  
varaduni karamunanu paTTi (zrI)

C2 uramuna mutyapu sarul(a)siyADa  
sura taruNulu ninnu kani koniyADa  
vara munul(a)STa dig(I)zulu vEDa  
varaduDu ninnu prEma jUDa (zrI)

C3 maruvaka pArijAta sarOja  
kuruvaka vakuLa sugandha rAja  
vara sumamulacE tyAgarAja  
varadE ninnu pUja sEtu (zrI)

Gist

O Mother tuLasi! O Golden Figure! O bestower of boons to this tyAgarAja!

Deign to be established in our house; Who is Your equal in this world?

Adorned with molten gold ornaments, charmingly donning golden-threaded saree, compassionately carrying wealth and prosperity tied to Your saree, and holding the hand of the Lord viSNu, deign to be established in our house.

As pearl necklaces sway in your bosom, as the celestial nymphs extol on beholding You, as the blessed sages and the guardians of eight directions beseech You, and as Lord viSNu looks at you with love, deign to be established in our house.

I shall worship You with maruvaka, pArijAta, lOtus, henna flower, vakuLa, tube rose and other sacred flowers.

Word-by-word Meaning

P O Mother (amma) tuLasi (zrI tuLasamma)! Deign to be established (nelakonu) (nelakonavamma) in our (mA) house (iNTa) (mAyiNTa);

O Golden (baGgAru) Figure (bomma)! O Mother (amma)! Who is (evaru) Your (nI) equal (samAnamu) (samAnamevamma) in this (I) world (mahini)?

C1 Adorned with (peTTi) molten (karagu) gold (suvarNapu) ornaments (sommulu),

charmingly (muddu kuriya) donning (kaTTi) golden-threaded (sarige) saree (cIra),

compassionately (karuNa jUci) carrying wealth and prosperity (sirulanu) tied to Your saree (oDi kaTTi) , and

holding (paTTi) the hand (karamunanu) of the Lord viSNu (varaduni),  
O Mother tuLasi! deign to be established in our house; O Golden Figure!  
O Mother! who is Your equal in this world?

C2 As pearl (mutyapu) necklaces (sarulu) sway (asiyADa) (sarulasiyADa) in  
your bosom (uramuna),  
as the celestial (sura) nymphs (taruNulu) extol (koniyaDa) on beholding  
(kani) You (ninnu),  
as the blessed (vara) sages (munulu) and the guardians (Izulu) of eight  
(aSTa) (munulaSTa) directions (dik) (digIzulu) beseech (vEDa) You, and  
as Lord viSNu (varaduDu) looks at you (jUDa) with love (prEma),  
O Mother tuLasi! deign to be established in our house; O Golden Figure!  
O Mother! Who is Your equal in this world?

C3 O bestower of boons (varadE) to this tyAgarAja! I shall worship (pUja  
sEtu) You (ninnu) with –  
maruvaka, pArijAta, lOtus (sarOja), henna flower (kuruvaka), vakuLa,  
tube rose (sugandharAja) and other sacred (vara) flowers (sumamulacE);  
O Mother tuLasi! deign to be established in our house; O Golden Figure!  
O Mother! Who is Your equal in this world?

Notes –

C1 - oDi kaTTi – It is considered auspicious for ladies to receive and carry  
the gift articles tied in the loose end of saree.

C3 – maruvaka – In the books of CR and ATK, this is given as ‘maravaka’.  
This needs to be checked. Any suggestions ???

C3 - maruvaka - a green fragrant leaf plant – tamizh maruvu

C3 - pArijAta - tamizh pavaLa malli

C3 - kuruvaka - henna flower – tamizh marudANi

C3 - vakuLa – tamizh magulam (magizha tree)

C3 - sugandha rAja - tube rose – rajani gandha – tamizh sampaGgi

C3 – varadE – this is how it is given in the book of TSV/AKG; however, in  
other books it is given as ‘varada’. ‘varadE’ seems to be appropriate in the present  
context. This needs to be checked. Any suggestions ???

## **amma rAvamma-kalyANi**

In the kRti ‘amma rAvamma’ – rAga kalyANi, zRI tyAgarAja sings praises  
of Mother tuLasi.

P amma rAv(a)mma tuLas  
(a)mma nanu pAlimpa(v)-  
amma satatamu padamulE  
namminAn(a)mma

A nemmadini nIv(i)ha  
parammul(o)saguduv(a)nucu  
kamma viltuni taNDri  
kalanaina bAyaD(a)Ta (amma)

nI mRdu tanuvunu kani  
nI parimaLamunu kani  
nI mahatvamunu kani nIraj(A)kSi  
tAmarasa daLa nEtru  
tyAgarAjuni mitru  
prEmatO ziramunanu



peTTukonnAD(a)Ta (amma)

Gist

O Mother tuLasi! O Lotus Eyed!

Deign to come to my home; deign to protect me; I ever placed faith in Your Holy Feet only.

It is said that, because You grant comfort in this World and in the future World, Lord viSnu would not leave You even in His dreams.

It is said that, beholding Your soft body, perceiving Your sweet fragrance and knowing Your greatness, Lord viSnu - the benefactor of this tyAgarAja - adorns You on his head with Love.

Word-by-word Meaning

P O Mother (amma) tuLasi (tuLsamma)! Deign to come (rA) (rAvamma) to my home; deign to protect (pAlimpu) (pAlimpavamma) me (nanu);

I ever (satatamu) placed faith (namminAnu) (namminAnamma) in Your Holy Feet only (padamule).

A It is said (aTa) that, because (anucu) You (nIvu) grant (osaguduvu) comfort (nemmadini) in this World (iha) (nIviha) and in the future World (parammula) (parammulosaguduvanucu),

Lord viSnu - father (taNDri) of cupid - Flower (kamma) (literally fragrance) archer (viltuDu) (kamma viltuni) - would not leave (bAyaDu) (bAyaDaTa) You even in His dreams (kalanaina);

O Mother tuLasi! deign to come to my home; deign to protect me; I ever placed faith in Your Holy Feet only.

C It is said (aTa) that, beholding (kani) Your (nI) soft (mRdu) body (tanuvunu), perceiving (kani) Your (nI) sweet fragrance (parimaLamunu) and knowing (kani) Your (nI) greatness (mahatvamunu),

O Lotus (nIraja) Eyed (akSi) (nIrajAkSi)! Lord viSnu - the Lotus (tAmarasa) petal (daLa) Eyed (nEtru) and the benefactor (mitru) of this tyAgarAja (tyAgarAjuni) - adorns (peTTukonnADu) (literally keep) (peTTukonnADaTa) You on his head (ziramunanu) with Love (prEmatO);

O Mother tuLasi! deign to come to my home; deign to protect me; I ever placed faith in Your Holy Feet only.

Notes -

C - ziramunanu peTTukonnADaTa - In this regard, this following verse from tuLasi upAkhyAnaM, (dEvi bhAgavataM, 9th Canto, Chapter 25) is relevant

-

varaM viSNOrdadau tasyai sarvapUjyA bhavEriti |  
zirOdhArya ca sarvESAM vandyA mAnyA mamEti ca || 29 ||

“viSnu bestowed boon to tuLasi - You will be worshipped by everyone; You will be worn on everybody’s head; You will be worthy of my worship and respect.” (Translation by Anna - in Tamil) (retranslated to English)

## **dEvi zrI tuLasamma-mAyAmALavagauLa**

In the kRti ‘dEvi zrI tuLasamma’ - rAga mAyAmALavagauLa, zrI tyAgarAja sings praises of Mother Tulasi - Sacred Basil Plant.

P dEvi zrI tuLas(a)mma brOcuTak(i)dE  
samayam(a)mma mA(y)amma

A pAvani brahm(E)ndr(A)dulu nI  
bhacticE vilasilliraTa mahA(dEvi)

C nIvu lEka zaGkaru mA ramaNuDu  
nIraj(A)dulun(o)llaraTa  
nIvu lEka tIrthamu sEviJcuTa  
nIr(a)nucu pEr(A)yenaTa  
nIvu lEka trAsuna zrI hari sari  
nilvaka pOyenaTa  
nIvu lEka vanamAli(y)ani balikirA  
nI sari(y)evvarE tyAgarAja nuta mahA(dEvi)

Gist

O dEvi! O Mother zrI tuLasi! O Our mother! O The Pure One! O the Great dEvi! O Mother praised by this tyAgarAja!

This is the opportune moment to protect me (us).

It is heard that – (1) brahmA, indra and others are shining because of devotion to You; (2) without You, Lord ziva and Lord viSNu do not like (other) flowers like lotus etc; (3) without You, if sanctified water is served, it is called as water only; (4) without You, nothing could measure equal to Lord zrI hari on the scale; (Other than You, there is no equal measure to Lord zrI hari).

Without You, did anyone call viSNu as ‘vanamAli’? Who is equal to You?

Word-by-word Meaning

P O dEvi! O Mother (amma) zrI tuLasi (tuLasamma)! O Our (mA) mother (amma) (mAyamma)! O Mother (amma), this is the opportune (idE) moment (samayamu) (samayamma) to protect (brOcuTaku) (brOcuTakidE) me (us).

A O The Pure One (pAvani)! It is heard (aTa) that brahmA, indra and others (Adulu) (brahmEndrAdulu) are shining (vilassiliri) (vilasilliraTa) because of devotion (bhacticE) to You (nI);

O the Great (mahA) dEvi! O Mother zrI tuLasi! O Our Mother! O Mother, this is the opportune moment to protect me (us).

C It is heard (aTa) that without (lEka) You (nIvu), Lord ziva (zaGkaru) and Lord viSNu - Consort (ramanuDu) of lakSmi (mA) do not like (ollaru) (other) flowers like lotus (nIraja) etc (Adulu) (nIrajAdulanollaraTa);

It is heard (aTa) that without (lEka) You (nIvu), if sanctified water (tIrthamu) is served (sEviJcuTa), it is called (pErAyenu) (pErAyenaTa) as (anucu) water (nIru) (nIranucu) only;

It is heard (aTa) that without (lEka) You (nIvu) nothing could measure (nilvaka pOyenu) (literally stand) (pOyenaTa) equal (sari) to Lord zrI hari on the scale (trAsuna); (Other than You, there is no equal measure to Lord zrI hari);

O Mother praised (nuta) by this tyAgarAja! Without (lEka) You (nIvu) did anyone call (balikirA) (viSNu) as (ani) ‘vanamAli’ (vanamAliyani)?

Who (evvarE) is equal (sari) (sariyevvarE) to You (nI)? The Great (maha) dEvi! O Mother zrI tuLasi! O Our Mother! O Mother, this is the opportune moment to protect me (us).

Notes -

C – zaGkaru – this is how it is given in all the books other than that of TKG, wherein it is given as ‘zaGkari’. This needs to be checked. Any suggestions ???

C – nIrajAdulunollaraTa – this is how it is given in all the books other than that of TKG, wherein it is given as ‘nIrajAdulanollaDaTa’. If ‘zaGkaru’ is correct, then ‘ollaraTa’ is correct; otherwise ‘ollaDaTa’ would be correct. This needs to be checked. Any suggestions ???

C - tIrthamu – the sanctified water offered in the Hindu temples to all devotees after worship of the Lord.

C - trAsu – The episode referred here is stated to appear in mahAbhArata – the extract of the story is given at Appendix ‘H’.

Source : [http://www.s-a-i.info/self\\_trans/verses\\_25.html](http://www.s-a-i.info/self_trans/verses_25.html)

C – pOyenaTa – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bAsenaTa’. This word (bAsenaTa) seems to be not correct. This needs to be checked. Any suggestions ???

C - vanamAla or vanamAlin – viSNu - As per Monier’s Dictionary, these are the correct usage, though the word ‘vanamAli’ is generally used.

## tuLasi jagajjanani-sAvEri

In the kRti ‘ tuLasi jagajjanani’ – rAga sAvEri, zrI tyAgarAja describes the sanctity of tuLasi.

P tuLasi jaga(j)janani durit(A)pahAriNI

A nilavaramagu nI sari vElpulu  
lEraTa brOvum(i)kanu (tuLasi)

C caraNa yugambulu nadulaku parama vaikuNTam(a)Ta  
sarisi(j)kSi nI madhyamu sakala sur(A)vAsamaTa  
ziramuna naigama kOTulu celagucunnAraTa  
sarasa tyAgar(A)di vara bhaktulu pADEraTa (tuLasi)

Gist

O tuLasi - Mother of the Universe who removes sins! O Lotus Eyed!

It is said that (a) there are no Gods equal to You who is ever firm and steadfast; (b) Your holy feet are the the supreme vaikuNTa for the rivers; (c) Your middle is the abode of the celestials; (d) crores of sacred texts related to vEdas are shining on Your head; (e) tyAgarAja and other blessed and best devotees have extolled Your glory.

Deign to protect us now.

Word-by-word Meaning

P O tuLasi - Mother (janani) of the Universe (jagat) (jagajjanani) who removes (apahAriNI) sins (durita) (duritApahAriNi)!

A It is said that (aTa) there are no (lEru) (lEraTa) Gods (vElpulu) equal (sari) to You (nI) who is ever firm and steadfast (nilavaramagu); deign to protect (brOvumu) us now (ikanu) (brOvumikanu);

O tuLasi - Mother of the Universe who removes sins!

C It is said that (aTa) –

Your holy feet (caraNa yugambulu) are the the supreme (parama) vaikuNTa (vaikuNTamu) (vaikuNTamaTa) for the rivers (nadulaku);

O Lotus (sarasi(j)a) Eyed (akSi) (sarasi(j)akSi)! Your (nI) middle (madhyamu) is the abode (AvAsamu) of the celestials (sura) (surAvAsamaTa);

crores (kOTulu) of sacred texts related to vEdas (naigama) are (unnAru) shining (celagucu) (celagucunnAraTa) on Your head (ziramuna); tyAgarAja and other (Adi) (tyAgarAjAdi) blessed (vara) and best (sarasa) devotees (bhaktulu) have extolled (pADERu) (pADEraTa) Your glory.  
O tuLasi – Mother of the Universe who removes our sins!

Notes -

C – nadulaku – this is how it is found in all the books other than that of TSV/AKG, wherein it is given as ‘narulaku’. However, going by the stOtra given in the following cited websites, ‘nadulaku’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – The story of tulasI is occurring in dEvi bhAgavataM, Book 9 and in Brahma Vaivraata Purana. The translation of the complete text of Brahma Vaivraata Purana can be found in the website –

<http://www.hknet.org.nz/parishad95.htm#BLESSINGS%20TULASI%20DEVI%20WILL%20BESTOW> and <http://www.salagram.net/parishad95.htm>

C - The stOtram, (as stated by the great exponent of hari kathA – Shri TS Balakrishna Sastrigal in ‘tuLasi mahAtmyaM’) to be recited daily by women while worshipping (watering) tuLasi, is under-

yanmUIE sarava tIrthAni  
yanmadhyE sarva dEvatA:  
yadagrE sarva vEdAzca  
tAm tuLasIm namAmyahaM ||

I (ahaM) salute (namAmi) (namaMyahaM) Her (tAM) – the tuLasi (tuLasIM) –

in whose root (yanmUIE) are all (sarva) sacred spots (tIrthAni).  
in whose middle (yanmadhyE) are all (sarva) celestials (dEvatA:). and  
in whose crown (yadagrE) are all (sarva) vEdAs (vEdAzca).

As per the story of tuLasi, the following statements are made by Lord viSNu to tuLasi – Source – above cited website -

“Your body will become a famous river known as Gandaki, a virtuous, pure and transparent river in this holy land of India. Your hairs will be transformed into holy trees; and since the trees will be born of you, they will be known as Tulasi trees. All the residents of the three worlds will perform worship with the leaves and flowers of this tree. Thus, you, Tulasi, will reign as the best among trees and flowers.” (Chapter 16)

“You will live in sacred places and bestow the highest religious merit. All the holy spots will converge and reside at the root of the Tulasi tree, and thus spiritual merits will accrue to all.” (Chapter 17)

“You will also be the presiding deity of the Gandaki River, and thereby shower India with religious merit. You will further be the wife of the ocean of salt, which is My partial expansion.” (Chapter 17)

To know about medicinal properties of tuLasi, please visit website –  
<http://www.omorganics.com/Tulsi23Jul03.pdf>

## *In Praise of AJjanEya*

**pAhi rAma dUta-vasantavarALi**

In the kRti 'pAhi rAma dUta' – rAga vasanta varALi, zrI tyAgarAja sings praises of AJjanEya.

- P pAhi rAma dUta jagat-  
prANa kumAra maM
- A vAhin(I)za taraNa daza  
vadana sUnu tanu haraNa (pAhi)
- C1 ghOr(A)sura vArAn-nidhi  
kumbha tanaya kRta kArya  
pArijAta taru nivAsa  
pavana tulya vEga (pAhi)
- C2 pAda vijita duSTa graha  
patita lOka pAvana  
vEda zAstra nipuNa varya  
vimala citta satataM maM (pAhi)
- C3 taruN(A)ruNa vadan(A)bjja  
tapana kOTi saGkAza  
kara dhRta raghuvara su-caraNa  
kali mal(A)bhra gandha vAha (pAhi)
- C4 karuNA rasa paripUrNa  
kAJcan(A)dri sama dEha  
parama bhAgavata varENya  
varada tyAgarAja vinuta (pAhi)

Gist

- O Messenger of zrI rAma! O Son of vAyu –  
(1) the life breath of the World;  
(2) who leaped across the ocean;  
(3) the slayer of akSa kumAra – son of rAvaNa;  
(4) who dried up the ocean called the terrible demons in the same way as  
sage agastya who sipped the ocean;  
(5) the resident at the root of the tree pArijAta;  
(6) who moves about with the speed equivalent to wind;  
(7) the subduer of the malefic planet(s) by his feet;  
(8) the purifier of those who have fallen from their path;  
(9) the most excellent among those masters of vEda and zAstra;  
(10) the blemish-less minded;  
(11) the Lotus Faced resembling (in colour) that of rising Sun;  
(12) who shines as if a crore Suns have appeared together;  
(13) who holds in his hands the holy feet of zrI rAma;  
(14) the wind which drives away the cloud of impurities of this kali yuga;  
(15) brimming with the nectar of compassion towards devotees;  
(16) whose body is like the Mount mEru;  
(17) who is besought by the great devotees of Lord;  
(18) the bestower of boons to devotees;  
(19) praised by this tyAgarAja!

Deign to protect me.

Word-by-word Meaning

P O Messenger (dUta) of zrI rAma! O Son (kumAra) of vAyu – life breath (prANa) of the World (jagat) (jagat-prANa)! Deign to protect (pAhi) me (mAM).

A O Messenger of zrI rAma! O Son of vAyu -  
who leaped (taraNa) across the ocean – Lord (Iza) of rivers (vAhini) (vAhinIza)!  
the slayer (tanu haraNa) (literally seize the body) of akSa kumAra – son (sUnu) of rAvaNa – the ten (daza) faced (vadana)!  
Deign to protect me.

C1 O Messenger of zrI rAma! O Son of vAyu -  
who dried up (kRta kArya) (literally did the job) the ocean – store-house (nidhi) of waters (vari) (vArAn-nidhi) – called the terrible (ghOra) demons (asura) (ghOrAsura) in the same way as sage agastya – born (tanaya) (literally son) of pitcher (kumbha) who sipped the ocean;  
resident (nivAsa) at the root of the tree (taru) pArijAta!  
who moves about with the speed (vEga) equivalent to (tulya) wind (pavana);  
deign to protect me.

C2 O Messenger of zrI rAma! O Son of vAyu -  
subduer (vijita) of the malefic (duSTa) planet(s) (graha) by his feet (pAda);  
the purifier (pAvana) of those (lOka) who have fallen (patita) from their path;  
the most excellent (varya) among those masters (nipuNa) of vEda and zAstra;  
the blemish-less (vimala) minded (citta);  
deign to protect me (mAM) ever (satataM).

C3 O Messenger of zrI rAma! O Son of vAyu -  
the Lotus (abja) Faced (vadana) (vadanAbja) resembling (in colour) that of rising (taruNa) (literally young, tender) Sun (aruNa) (taruNaruNa);  
who shines as if a crore (kOTi) Suns (tapana) have appeared together (saGkAza);  
who holds (dhRta) in his hands (kara) the holy feet (su-caraNa) of zrI rAma (raghuvara);  
the wind – carrier (vAha) of fragrance (gandha) - which drives away the cloud (abhra) of impurities (mala) of this kali yuga (malAbhra);  
deign to protect me.

C4 O Messenger of zrI rAma! O Son of vAyu –  
brimming (paripUrNa) with the nectar (rasa) of compassion (karuNa) towards devotees;  
whose body (dEha) is like (sama) the Mount mEru – the golden (kAJcana) mountain (adri) (kAJcanAdri);  
besought (varENya) by the great (parama) devotees of Lord (bhAgavata);  
bestower of boons (varada) to devotees;  
praised (vinuta) by this tyAgarAja;  
deign to protect me.

Notes -

General – caraNas 1, 2 and 3 are given as 2, 3, 1 in the books of CR and ATK. This needs to be checked. ???

A – daza vadana sUnu – akSa kumAra – hanuMan slayed akSa in a battle during his sojourn at laGka as the messenger of zrI rAma.

C1 - kumbha tanaya – sage agastya is said to be the common son of varuNa and mitra through Urvazi; he was born from a pitcher. Sage agastya is said to have dried up the ocean in a sip. zrI tyAgarAja states that hanumAn similarly dried up the ocean like army of demons.

The episode of sage agastya drinking up the ocean is found in mahAbhArata, Book 3 – Vana Parva – Sections 104 and 105. Please visit web site for full translation of mahAbharata –

<http://www.sacred-texts.com/hin/mo3/index.htm>

C1 - pArijAta taru – one of the five trees of Paradise produced at the time of churning of milk ocean. The botanical name of the tree - Erythrina Indica.

C2 - pAda vijita duSTa graha – Saturn and Mars are considered as malefic planets (Source - <http://www.skyscript.co.uk/centiloquium1.html> ).

As per Brihat Parasara Hora Sastra of Sage Parasara, these are called tAmasic planets (Source - <http://www.astrojyoti.com/bphspage1.htm> ). “He (AJjanEya) is particularly known for relieving difficulties that arise from Lord Saturn or Mars” (Source - <http://www.msu.edu/~mahereri/rel340/hanuman.html> ). However, the place where the episode of AJjanEya subduing these malefic planets occurs is yet to be verified. There is a mention about Saturn in the Wikipedia - <http://en.wikipedia.org/wiki/Hanuman>

C2 - vEda zAstra nipuNavarya – The following words spoken by zrI rAma in praise of hanumAn in kiSkinda kANDa of vAlmIki rAmAyaNa – Chapter 3 – are relevant –

nAnRgvEdavinItasya nAyajurvEdadhAriNa: |  
nAsAmavEdaviduSa: zakyamEvaM vibhASituM ||  
nUnaM vyAkaraNaM kRtsnamanEna bahudhA zrutaM |  
bahu vyAharatAnEna na kiMcidapazabditaM || 28, 29 ||

“To speak in the way he has done is not possible for one who has not studied RgvEda with an eye to its meaning, not memorized yajurvEda and has no knowledge of sAmavEda either.

Surely the entire range of (saMskRta) grammar has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded by him.”

C3 – gandha vAha – this is how it is given in all the books other than that of ATK where it is given as ‘gandha vaha’. Though both mean same, this needs to be checked. Any suggestions ???

## **kalugunA-pUrNalalita**

In the kRti ‘kalugunA pada nIraja sEva’ – rAga pUrNalalita, zrI tyAgarAja praises AJjanEya for his blessedness of serving zrI rAma and yearns for similar privilege.

- P kalugunA pada nIraja sEva  
gandha vAha tanaya
- A palumAru jUcucu brahmAnanduDai  
baragE bhakt(A)grEsara tanaku (kalugunA)
- C vEkuva jAmuna nI karamun(i)Di  
zrI kAntuD(a)mRta snAnamu jEsi  
pAkamulanu zrI raGg(E)zunik-  
(a)rpaNamu jEsi tA  
sItA karamulacE bhujijci ninu

sAtvIka purANa paThana sEyamanE  
sAkEta patini sarv(A)dhAruni  
prAkaTamuga tyAgarAja nutuni kana (kalugunA)

Gist

O AJjanEya who shines as the foremost of the devotees by having the privilege of experiencing the Supreme Bliss by often beholding the Lord! Will it be possible for me too to have the privilege of performing service to the Lotus Feet of zrI rAma?

AJjanEya! will it be possible for me too to have the privilege of beholding manifestedly the Lord zrI rAma - Consort of lakSmI, the King of ayOdhyA, the support of everything and the Lord praised by this tyAgarAja – who, (a) at pre-dawn hours, taking bath in the nectar holding Your hands, (b) having offered the sacred foods to the Lord of zrI raGgaM, (c) Himself having partaken food laid by the hands of sItA, and (d) asks You to read out the holy scriptures?

Word-by-word Meaning

P O AJjanEya - Son (tanaya) of the Wind God – one who carries (vAha) fragrance (gandha)! Will it be possible for me too to be privileged (kalugunA) to perform the service (sEva) to the Lotus (nIraja) Feet (pada) of zrI rAma?

A O AJjanEya who shines (barage) as the foremost (agrEsara) of the devotees (bhakta) (bhaktAgrEsara) by having the privilege of experiencing the Supreme Bliss (brahmAnanduDai) by often (palumAru) beholding (jUcucu) the Lord!

will it be possible for me (tanaku) too to have the privilege of performing service to the Lotus Feet of zrI rAma?

C O AJjanEya! will it be possible for me too to have the privilege of beholding (kana) manifestedly (prAkaTamuga) the Lord zrI rAma - Consort (kAntuD) of lakSmI (zrI), the King (patini) of ayOdhyA (sAkEta), the support (AdhAruni) of everything (sarva) (sarvAdhAruni) and the Lord praised (nutuni) by this tyAgarAja - who

at pre-dawn (vEkuva) hours (jAmuna) taking bath (snAnamu jEsi) in the nectar (amRta) (kAntuDamRta) holding (iDi) Your (nI) hands (karamunanu) (karamunaniDi),

having offered (arpaNamu jEsi) the sacred foods (pAkamulanu) to the Lord (Izuniki) of zrI raGgaM (raGga) (raGgEzunikarpaNamu),

Himself (tA) having partaken food (bhujijci) laid by the hands (karamulacE) of sItA, and

asks (sEyamanE) (literally do) You (ninu) to read out (paThana) the holy (sAtvIka) (literally principle of light) scriptures (purANa)?

Notes –

C - vEkuva jAmuna - a period of three hours before dawn.

C – raGgEza - Lord Ranganatha was first worshipped by Lord Brahma, then later given to Maharaja Ikshvaku of the Raghu Dynasty, who brought the Deity to his capital of Ayodhya. Later, the Deity was worshipped by Lord Ramacandra. When Vibhisana visited Ayodhya he requested Ramacandra to give him the Deity so that he could worship Him at his capital in Lanka. Ramacandra agreed provided Vibhisana did not place the Deity on the ground on his return to Lanka – if he did so, the Deity would stay in that spot. Somehow or other, Vibhisana placed Lord Ranganatha down at Srirangam and that is where He has stayed ever since. However, unlike most Deities who face East, Ranganatha faces South towards Lanka to bless Vibhisana and his kingdom. It is said that



Vibhisana returns every 12 years to perform worship of Lord Ranganatha. Please visit the website for more information -

<http://www.gosai.com/chaitanya/pilgrimages/sri-rangam/>

The following verse in vAlmIki rAmAyaNa, utara kANDa, Chapter 108 gives a clue to this episode –

kiMcAnyad vaktumicchAmi rAkSasEndra mahAbala |  
ArAdhaya jagannAthaM ikSvAku kuladaivataM ||  
ArAdhanIyaM anizaM dEvairapi savAsavai: |  
tathEti pratijrAha rAmavAkyam vibhISaNa: || (30,31)

zrI rAma said – “O best among rAkSasAs, this much more I wish to say. O mighty one, worship jagannAtha (viSNu) the presiding deity of ikSvAku family. Lord viSNu is to be worshipped always by even the Gods and indra.” Accepting the words of zrI rAma, vibhISaNa replied “It shall be so”.

C – sAtvIka purANa - the chief Puranas are 18, grouped in 3 divisions: 1. Rajasa exalting Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavishya, Vamana); 2. Sattvika exalting Vishnu (Vishnu, Bhagavata, Naradiya, Garuda, Padma, Varaha); 3. Tamasa exalting Siva (Siva, Linga, Skanda, Agni or in place of it the Vayu, Matsya, Kurma); - Source - Monier's Sanskrit Dictionary

## **gItArthamu-suraTi**

In the kRti ‘gItArthamu’ – rAga suraTi, zrI tyAgarAja praises AJjanEya.

P gIt(A)rthamu saGgIt(A)nandamu-  
n(I) tAvuna jUDarA O manasA

A sItA pati caraN(A)bjamul(i)Dukonna  
vAt(A)tmajuniki bAga telusurA (gItA)

C hari hara bhAskara kAl(A)di karmamul-  
(a)nu matamula marmamulan(e)riGgina  
hari vara rUpuDu hari haya vinutuDu  
vara tyAgarAja varaduDu sukhira (gItA)

Gist

O My Mind!

Behold in this place the true meaning of zrImad-bhagavad-gItA and the bliss attained in music.

These (meaning of gItA and the bliss attained in music) are well known to AJjanEya who is holding in his hands the lotuses of the Feet of Lord zrI rAma.

AJjanEya – who knows the secrets of the (formal) worship called sects of viSNu, ziva, sun, zakti etc., who is of the form of blessed monkey, who is praised by indra, and who is the bestower of boons to this blessed tyAgarAja- (He) is happy (having known the fact and practicing it).

Word-by-word meaning

P O My Mind (manasA)! Behold (jUDarA) in this (I) place (tAvuna) the true meaning (arthamu) of zrImad-bhagavad-gItA (gItArthamu) and the bliss (Anandamunu) attained in music (saGgIta) (saGgItAnandamunI).

A These (meaning of gItA and the bliss attained in music) are well (bAga) known (telusurA) to AJjanEya – the son of vAyu (vAtAtmaja) (vAtAtmajuniki) who is holding (iDukonna) in his hands the lotuses (abjamulu) of the Feet (caraNa) (caraNabjamuliDukonna) of Lord zrI rAma – Consort (pati) of sItA;

O My Mind! Behold in this place the true meaning of zrImad-bhagavad-gItA and the bliss attained in music.

C AJjanEya –  
who knows (eriGgina) the secrets (marmamulanu) (marmamulaneriGgina) of the (formal) worship (karmamulu) (literally actions) called (anu) sects (matamula) of viSNu (hari), ziva (hara), sun (bhAskara), zakti (kAla) etc. (Adi) (kAlAdi),

who is of the form (rUpuDu) of blessed (vara) monkey (hari),  
who is praised (vinutuDu) by indra – one who has golden (hari) horse (haya), and

who is the bestower of boons (varaduDu) to this blessed (vara) tyAgarAja-

(He) is happy (sukhirA) (having known the fact and practicing it);

O My Mind! Behold in this place the true meaning of zrImad-bhagavad-gItA and the bliss attained in music.

Notes –

P – gItArthamu – The following verses are considered the epitome of zrImad-bhagavad-gIta – (Chapter 18) –

manmanA bhava madbhaktO madyAjI mAM namaskuru |  
mAmEvaiSyasi satyaM tE pratijAnE priyO(a)si mE ||  
sarvadharmAnparityajya mAkEkaM zaraNaM vraja |  
ahaM tvA sarvapApEbhyO mOkSayiSyAmi mA zuca: || 65, 66 ||

“Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to me.

Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not.” (Translation by Swami Swarupananda)

P – saGgItAnandamu – in the kRti ‘nAda lOludai’, zrI tyAgarAja states ‘nAda lOludai brahmAnandamandavE’ – Being totally immersed in the Music, attain Supreme bliss.

P – I tAvuna – ‘This place’ - In the book of CR and TSV/AKG, this has been taken to mean ‘zrI rAma’. However, in my humble opinion, ‘this place’ means ‘the act of AJjanEya in holding the feet of the Lord - total surrender – which is the meaning of gItA (gItArthamu)’.

A – vAtAtmajuniki telusu – AJjanEya was in the flag of ArjunA’s chariot driven by zrI kRSNa and listened when the Lord propounded gItA. Please refer to zrImad-bhagavad-gItA, Chapter 1, verse 20 – ‘kapi dvaja’.

C – hari hara bhAskara kAla Adi – This refers to paJcAyatana pUja – Worship of viSNu, ziva, sun, zakti and gaNeza. The order of placement of the deities for pUja varies from sect to sect. Please visit the website to get details – [http://www.advaita-vedanta.org/articles/panchayatana\\_puja.htm](http://www.advaita-vedanta.org/articles/panchayatana_puja.htm)

Subsequently, this has been modified by Adi zaMkara as SaNmatha pUja including the worship of Lord subrahmaNya.

C – kAla – This refers to zakti – kAlI (the feminine form of kAla)

C – marmamulu – The following verse from zrImad-bhagavad-gItA (Chapter 3) is relevant –

yajnArthAtkarmaNO(a)nyatra lOkO(a)yaM karma bandhana: |

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (yajna also means viSnu). (Translation by Swami Swarupananda)

C – hari haya – This is how it is given in the book of TSV/AKG and as alternative word in the book of TKG. In other books, it is given as ‘hara haya’. As the meaning derived is ‘indra’, ‘hari haya’ is the correct word and, accordingly, it has been adopted here. Any suggestions ???

C – sukhirA – The following episode from the life AJanEya illustrates the comfort derived by him – Source – <http://www.sivanandadlshq.org/religions/hanuman.htm>

“The coronation ceremony of Lord Rama was celebrated with great eclat and pomp. Sita gave Hanuman a necklace of pearls of rare quality. Hanuman received it with great respect and began to break the pearls with his teeth. Sita and other ministers who were sitting in the council hall were quite astonished at this queer act of Hanuman.

Sita asked Hanuman, ‘O mighty hero, what are you doing? Why do you break the pearls?’ Sri Hanuman said, ‘O venerable mother, it is the most valuable necklace indeed as it has come to me through thy holy hand. But I want to find out whether any of the pearls contain my beloved Lord Rama. I do not keep a thing devoid of him. I do not find him in any of the pearls.’ Sita asked, ‘Tell me whether you keep Lord Rama within you.’ Sri Hanuman immediately tore open his heart and showed it to Sri Rama, Sita and others. They all found Lord Rama accompanied by Sita in the heart of Sri Hanuman.”

Regarding musical talents of hanumAn, there is a reference in the website (Tamil) referred below –

ஹனுமான் கர்ம கண்டையா முக்த சாக்ஸா || 9 ||  
R W, d \$ லா \_ லா லா \$ லா லா C I \$ லா லா  
ā லா \_ லா லா லா லா T லா லா  
லா லா லா லா T U லா லா லா லா A லா லா லா d X  
லா லா லா லா லா லா லா லா M லா லா 45

“For sub-duing the pride of disputants, hanumAn, to the melting of mountain, sang a rAga called 'guNDaga kriya', and quelled them; further, he created six thousand janya rAgas and named them as 'hanuma kataka' (or attained the name 'hanuma kataka')”

<http://www.tamilnation.org/literature/pmunicode/mp119.htm>

## ***kRtis of Doubtful Origin***

The following kRtis are believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja – As per remarks available in the book of Shri TK Govinda Rao.

**zrI gaNa nAthaM-kanakAGgi**

In the kRti 'zrI gaNanAthaM bhajAmyaham' – rAga kanakaMgi, zrI tyAgarAja praises vinAyaka.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

P        zrI gaNa nAthaM bhajAm(y)ahaM  
          zrIkaraM cintit(A)rtha phaladaM

A        zrI guru guh(A)grajam(a)gra pUjyaM  
          zrI kaNT(A)tmajaM zrita sAmrAjyaM (zrI)

C        raJjita nATaka raGga tOSaNaM  
          ziJjita vara maNi-maya bhUSaNaM  
          AJjanEy(A)vatAraM su-bhASaNaM  
          kuJjara mukhaM tyAgarAja pOSaNaM (zrI)

Gist

I worship Lord gaNapati – the head of Lord zivA's attendants who causes prosperity and who bestows the results of the desired objects.

He (1) is the elder to Lord subrahmaNya, (2) is worshipped at the invocation of any ceremony, (3) is mind-born of Lord ziva, (4) is an empire to those devoted to Him, (5) is the enjoyer of the colourful dramatic stage of the World, (6) wears tinkling ornaments made of gem stones, (7) embodied as AJjanEya, (8) speaks sweetly, (9) has a face of an elephant, and (10) nurtures this tyAgarAja.

Word-by-word Meaning

P        I (ahaM) worship (bhajAmi) (bhajAmyahaM) Lord gaNapati - head (nAtha) (nAthaM) of Lord zivA's attendants (gaNa) who causes (karaM) prosperity (zrI) and who bestows the results (phaladaM) of the desired (cintita) objects (artha) (cintitArtha).

A        I worship Lord gaNapati -  
          who is elder (agrajaM) to Lord subrahmaNya (zrI guru guha),  
          who is always worshipped (pUjyaM) at the invocation (agra)  
(guhAgrajamagra) (literally first) of any ceremony,  
          who is the mind-born (AtmajaM) of Lord ziva – one with hallowed (zrI)  
throat (kaNTa) (kaNTAtmajaM) (because he retained the poison there),  
          who is an empire (sAmrAjyaM) to those devoted (zrita) to Him,  
          who causes prosperity and  
          who bestows the results of the desired objects.

C        I worship Lord gaNapati -  
          who is the enjoyer (tOSaNaM) of the colourful (raJjita) dramatic  
(nATaka) stage (raGga) of the World,  
          who wears tinkling (ziJcita) ornaments (bhUSaNaM) made of (maya)  
gem (vara) stones (maNi),  
          who is embodied (avatAraM) as AJjanEya (AJjanEyAvatAraM),  
          who speaks sweetly (su-bhASaNaM),  
          who has a face (mukhaM) of an elephant (kuJjara),  
          who nurtures (pOSaNaM) this tyAgarAja,  
          who causes prosperity and  
          who bestows the results of the desired objects.

Notes –

C – su-bhASaNaM – this is how it is given in the book of TKG. However, in the book of TSV/AKG, this is given as ‘su-bhUSaNaM’. As the word ‘bhUSaNaM’ is occurring earlier also, ‘bhASaNaM’ may be correct. This needs to be checked. Any suggestions ???

C - AJJanEyAvatAraM – As per vAlimIki rAmAyaNa – bAla kANDa – Chapter 17, hanuMAn was the son of wind-god. The following verse is relevant -

mArutasyaurasa: zrImAn hanuMAn nAma vAnara: |  
vajrasaMhananOpEtO vainatEyasamO javE || 16 ||

The glorious monkey named hanuMAn is the own son of the wind-god. He is endowed with a body invulnerable as the thunderbolt and vies with garuDa in speed.

According to certain legends, AJJanEya is considered to be the avatar of Lord ziva. However, the statement that AJJanEya is the avatAra of vinAyaka needs to be verified. In his book, TKG states that ‘saMgraha rAmAyaNa’ is the authority for this statement of zrI tyAgarAja.

## **kalaza vArdhijAM-ratnAGi**

In the kRti ‘kalaza vArdhijAM’ – rAga ratnAMgi, zrI tyAgarAja sings praises Mother lakSmI.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

P kalaza vArdhijAM satataM bhajE  
kamala lOcanAM zrI ramAM mAM

A kaLabha gAminIM karibhi(r)AvRtAM  
kamala nAbha hRt-kamala sthitAM (kalaza)

C kamanIya jaya dhana dhAnyA rUpAM  
kanak(A)di dhairya lakSmI svarUpAM  
kamalAM mahA santAna  
kamal(A)layAM tyAgarAja mOkSa pradAM (kalaza)

Gist

I ever worship the Lotus Eyed lakSmI.

(1) She is born in milk ocean; (2) her gait is like that of young elephant; (3) She is gaja lakSmI - surrounded by elephants, (4) She abides in the Lotus of the heart of viSNu of Lotus navel.

(5) She has the pleasing forms of jaya lakSmI, dhana lakSmI, dhAnyA lakSmI, kanaka lakSmI, dhairya lakSmI, mahA lakSmI and santAna lakSmI; (6) She is known as kamalA; (7) She resides in the Lotus; (8) She bestows emancipation to this tyAgarAja.

Word-by-word Meaning

P I ever (satataM) worship (bhajE) the Lotus (kamala) Eyed (lOcanAM) lakSmI (mAM) (zrI ramAM) – born of ocean (vArdhijAM) of pitcher (kalaza) of nectar.

A I ever worship the Lotus Eyed lakSmI -  
whose gait (gAminIM) is like that of young elephant (kaLabha),

who is gaja lakSmI - surrounded (AvRtAM) by elephants (karibhi:) (karibhirAvRtAM);

who abides (sthitAM) in the Lotus (kamala) of the heart (hRt) of viSNu – one with Lotus (kamala) navel (nAbha).

C I ever worship lakSmI –  
who is of the pleasing (kamanIya) forms (rUpAM) of jaya lakSmI (vijaya lakSmI), dhana lakSmI and dhAnyA lakSmI;  
who is of the forms (svarUpAM) of kanaka lakSmI (gaja lakSmI) and others (Adi) (kanakAdi), dhairya lakSmI;  
who is also known as kamalA (kamalAM);  
who is of the forms of mahA lakSmI and santAna lakSmI;  
who resides (AlayAM) in the Lotus (kamalA) (kamalAlayAM);  
who bestows (pradAM) emancipation (mOkSa) to this tyAgarAja.

Notes -

P – vArdhijAM – this is how it is given in the book of TKG. However, it is given as ‘vAridhijAM’ in the book of TSV/AKG. However, both ‘vArdhi’ and ‘vAridhi’ mean ‘ocean’. This needs to be checked. Any suggestions ???

P – mA, zrI ramA – both mean lakSmI. The word ‘zrI’, though also means lakSmI, the form in which it is given cannot be taken as a ‘noun’ but only as an adjective to ‘ramA’. Any suggestions ???

C – jaya-dhana-dhAnyA-kanaka-Adi-dhairya-mahA-santAna-mOkSa - these are nine names given in the kRti. However, popularly, the following are the names of the eight forms lakSmI - Adi lakSmI, dhAnyA lakSmI, dhairya lakSmI, gaja lakSmI, santAna lakSmI, vijaya lakSmI, vidyA lakSmI and dhana lakSmI.

C - kanaka – this seems to mean gaja lakSmI.

C - mOkSa pradAM – This is how it is given in the book of TSV/AKG. However, in the book of TKG, it is given as ‘mOkSa rUpAM’, but the meaning derived therein is ‘who grants liberation’. Therefore, ‘pradAM’ has been adopted.

C – Adi - The word may mean Adi lakSmI; however, this word here would mean ‘etc’ because mahA lakSmI and Adi lakSmI are same. The following verses in dEvi mahAtmyaM – utara bhAgAM – prAdhAnika rahasyaM - are relevant –

sarvasyAdyA mahAlakSmIs-triguNA paramEzvarI |  
lakSyAlakSya-svarUpA sA vyApya kRtsnaM vyavasthita || 4 ||  
tapta-kAMcana-varNabhA tapta-kAMcana-bhUSaNA |  
zUnyaM tadakhilaM svEna pUrayAmAsa tEjasA || 6 ||  
sA bhinnAMjana-saMkAzA daMSTrAMkita-varAnana |  
vizAlalOcanA nArI babhUva tanumadhyama || 8 ||  
mahamAyA mahAkAlI mahAmArI kSudhA tRSA |  
nidrA tRSNA caikavIrA kalarAtrirduratyaya || 11 ||  
tAmityuktVA mahAlakSmI: svarUpamapraM nRpa |  
satvAkhyEnAtizuddhEna guNenEnduprabhaM dadhau || 13 ||  
akSamAlAMkuzadharA vINApustakadhAriNI |  
sA babhUva varA nArI nAmAnyasyai ca sA dadau ||14 ||

“mahAlakSmI who is the embodiment of three gunAs and also the Supreme Lord is the first cause. She encompasses everything in Her form as both perceivable and non-perceivable. (4)

She is of the hue of molten gold and She wears ornaments made of molten gold. She filled the whole Universe, which contained nothing, with her own light. (6)

She assumed a form of beautiful woman with hue like that of eye-ointment (dark) (bhinnAJjana), a beautiful face with tusks, large eyes and slender waist. (8)

mahAlakSmI, looking at the dark formed woman said “Your names will be mahAmAya, mahAkAli, mahAmAri, kSudha, tRSA, nidrA, tRSNA and EkavIra and also kAlarAtri which is not easy to exceed by any one. (11)

mahAlakSmI, having said like that, assumed another form with pure satva guNa and shining with the radiance of a moon. (13)

To the woman who shone with a rosary, elephant-driver’s hook (aGkuza), vINA and a book, mahAlakSmi gave names (mahAvidya, mahAvAnI, bharatI, sarasvatI etc). (14)”

General - The aSThalakSmI stuti by Adi zaMkarAcArya is placed at Appendix ‘F’.

## **gAnamUrtE-gAnamUrti**

In the kRti ‘gAnamUrtE zrI kRSNa’ – rAga gAnamUrti, zrI tyAgarAja praises Lord kRSNa.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

- P gAna mUrtE zrI kRSNa vENu  
gAna lola tribhuvana pAla pAhi
- A mAninI maNi zrI rukmiNI  
mAnas(A)pahAra mAra janaka divya (gAna)
- C navanIta cOra nanda sat-kizOra  
nara mitra dhIra nara siMha zUra  
nava mEgha tEja nagajA sahaja  
narak(A)ntak(A)ja nata tyAgarAja (gAna)

Gist

O Lord zrI kRSNa - Embodiment of divine music! O Enjoyer of music played on flute! O Protector of the three Worlds! O Lord who stole the heart of zrI rukmiNi - the gem of all honourable women! O Father of cupid! O Thief of (fresh) butter! O Blessed Son of nanda! O Friend of arjuna! O Brave! O Hero in the form of man-lion! O Splendrous Lord like that of fresh thunder-cloud! O Brother of pArvatI! O Slayer of narakAsura! O Unborn! O Lord saluted by this tyAgarAja!

Deign to protect me.

Word-by-word Meaning

P O Lord zrI kRSNa - Embodiment (mUrtE) of music (gAna)! O Enjoyer (lola) of music (gAna) played on flute (vENu)! O Protector (pAla) of the three Worlds (tribhuvana)! Deign to protect (pAhi) me.

A O Lord who stole (apahAra) the heart (mAnasa) (literally mind) of zrI rukmiNi - the gem (maNi) of all honourable women (mAninI)! O Father (janaka) of cupid (mAra)!

O Lord zrI kRSNa - Embodiment of divine (divya) music! O Enjoyer of music played on flute! O Protector of the three Worlds! Deign to protect me.

C O Thief (cOra) of (fresh) butter (navanIta)! O Blessed (sat) Son (kizOra) of nanda!

O Friend (mitra) of arjuna – man (nara)! O Brave (dhIra)! O Hero (zUra)  
in the form of man-lion (nara siMha)!

O Splendrous (tEja) Lord like that of fresh (nava) thunder-cloud  
(mEgha)! O Brother (sahaja) of pArvatI – daughter of mountain (nagajA)!

O Slayer (antaka) (literally yama) of narakAsura! O Unborn (aja)  
(narakAntakAja)! O Lord saluted (nata) by this tyAgarAja!

O Lord kRSNa - Embodiment of music! O Enjoyer of music played on  
flute! O Protector of the three Worlds! Deign to protect me.

Notes -

P – tri-bhuvana – Heaven, Earth and Nether World.

A - mAninI maNi zrI rukmiNI – gem of honourable women - From the  
wordings of the message sent by rukmiNi to kRSNa as given in zrImad  
bhAgavataM - (Book 10) it is evident how true the statement is -

zrutvA guNAn bhuvanasundara zRNvatAM tE  
nirvizya karNavivarai: haratOGgatApaM |  
rUpaM dRzAM dRzimatAM akhilArthalAbhaM  
tvayyacyutAvizati cittamapatrapaM mE || (LII – 36 ||

yasyAGghripaGkajaraja:snapanaM mahAntO  
vAncati umApatiriva AtmatamOpahatyai: |  
yarhyambujAkSa na labhEya bhavatprasAdaM  
jahyAmasUn vrata kRzAJchata janmabhi:syAt || (LII - 43) ||

“O Immortal Lord! I heard of your beauty - the most handsome and in all  
the (three) Worlds; (I heard) of your excellences which entered deep into the  
heart through the ears and dispelled the agony of my heart. O beloved one! Your  
charming appearance vouchsafes, to those who have set their eyes on you, all the  
blessings sought by them; (similarly), my mind has been set on You and (all) the  
shame has fled away from it.

O Lotus-eyed Lord! Even great souls like Lord ziva desire a bath in the  
dust of your Lotus Feet to dispel the darkness of ignorance. Therefore, if I do not  
secure your grace, I shall lay down my life, (already) withered by fasting. I shall  
persist (in my effort) even if I have to go through a hundred births in order to  
secure your grace.”

C – narakAntaka – also knowan as bhaumAsura was slayed by zrI  
kRSNa. Please refer to zrImad bhAgavataM, Book 10, Chapter 59. Please visit  
web site for a brief of the story-

<http://www.harekrsna.com/philosophy/associates/demons/dwarka/mura.htm>

## veDalenu kOdaNDapANi-tODi

In the kRti ‘veDalenu kOdaNDapANi’ – rAga tODi, zrI tyAgarAja  
describes the beauty of the Lord zrI rAma along with lakSmaNa proceeding  
behind RSi vizvAmitra to the forest for protecting the sacrificies of the RSi.

(As per remarks available in the book of TKG, this kRti is believed to be  
not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI  
tyAgarAja.)

P veDalenu kOdaNDapANi anuja saumitrini gUDi

A puDamilO janul(e)lla pogaDa



pUjituDau mauni veNTa (veDalenu)

C ziramuna koNDdeyu jAra-  
(y)uramuna hAramulu meraya  
karamuna zara cApamulu ghanamuga velaya  
surucira vAdyamulu mrOya  
surul(e)lla vinuti sEya  
vara tyAgarAja nutuDu vasudha  
bhAramul(e)lla dIrpa (veDalenu)

Gist

Lord zrI rAma – kOdaNDa pANi - praised by this blessed tyAgarAja joining with his younger brother lakSmaNa, is proceeding behind the worshipful sage vizvAmitra in order to relieve all the burdens of the Earth (1) as all people on the Earth applaud Him (2) as the tuft on His head tilts (sideways), (3) as garlands shine on his chest, (4) as bow and arrows in his hands radiate exquisitely, (5) to the sound of splendid musical instruments, and (6) to the praise of all the celestials.

Word-by-word Meaning

P Lord zrI rAma – wielding bow (kOdaNDa) in his hand (pANi) - joining with (gUDi) his younger brother (anuja) lakSmaNa – son of sumitrA (saumitri) (saumitrini), is proceeding (veDalenu).

A Lord kOdaNDa pANi - joining with his younger brother lakSmaNa – son of sumitrA, is proceeding behind (veNTa) the worshipful (pUjituDau) sage (mauni) vizvAmitra, as all (ella) people (janulu) (janulella) on the Earth (puDami) (puDamilO) applaud (pogaDa) Him.

C As the tuft (koNDdeyu) on His head (ziramuna) tilts (sideways) (jAra), as garlands (hAramulu) shine (meraya) on his chest (uramuna) (jArayuramuna), as bow (cApamu) (cApamulu) and arrows (zara) in his hands (karamuna) radiate (velaya) exquisitely (ghanamuga), to the sound (mrOya) of splendid (surucira) musical instruments (vAdyamulu), and to the praise (vinuti sEya) of all (ella) the celestials (surulu) (surulella), Lord kOdaNDa pANi - the Lord praised (nutuDu) by this blessed (vara) tyAgarAja, joining with his younger brother lakSmaNa – son of sumitrA, is proceeding in order to relieve (dIrpa) all (ella) the burdens (bhAramulu) (bhAramulella) of the Earth (vasudha).

Notes –

P – saumitrini - this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'saumitritO'. This needs to be checked. Any suggestions ???

C – surulella – bhAramulella – this is how these words are given in the book of TSV/AKG. However, in the book of TKG, these are given as 'surulellaru' and 'bhAramulellanu'. These need to be checked. Any suggestions ???

## **evarunnAru brOva-mALavazrI**

In the kRti 'evarunnAru brOva' – rAga mALavazrI, zrI tyAgarAja pleads with Lord ziva at tiruvaikyAru to have mercy on him.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

- P evar(u)nnAru brOva  
inta tAmasam(E)lan(a)yya
- A vivarambuga telupa(v)ayya  
vizv(E)za zrI paJca nad(I)za (evaru)
- C manasAraga dhyanimpanu  
manasu nilupu marmambu telipi  
tanavAD(a)nE talaci dhairyam-  
(o)sagu tyAgarAja vinuta (evaru)

Gist

O Lord of Universe! O Lord of tiruvaiyAru – paJca nadIza! O Lord praised by this tyAgarAja!

Who (else) is there to protect me? Why this much of delay?  
Please tell me in detail.

In order that I may meditate on You whole heartedly, revealing the secret of stopping the mind, please give me courage by considering me to be Your's.

Word-by-word Meaning

P O Lord (ayya)! Who (else) (evaru) is there (unnAru) (evarunnAru) to protect (brOva) me? Why (Elanu) this much (inta) of delay (tAmasamu) (tAmasamElanayya)?

A O Lord (Iza) of Universe (vizva) (vizvEza)! O Lord of tiruvaiyAru – paJca nadIza (literally Lord of five rivers)! O Lord (ayya)! Please tell (telupu) (telupavayya) me in detail (vivarambuga);  
O Lord! Who is there to protect me? Why this much of delay?

C In order that I may meditate (dhyAnimpanu) on You whole heartedly (manasAraga),  
revealing (telipi) the secret (marmambu) of stopping (nilupu) the mind (manasu),

please give (osagu) me courage (dhairyamu) (dhairyamosagu) by considering (talaci) (literally think) me to be (anE) Your's (tanavADu) (tanavADanE),

O Lord praised (vinuta) by this tyAgarAja! Who is there to protect me? Why this much of delay?

## garuDa gamana-gaurimanOhari

In the kRti 'garuDa gamana' – rAga gaurimanOhari, zrI tyAgarAja pleads with Lord not to delay His grace.

(As per remarks contained in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

- P garuDa gamana vAsudEva  
karunatuOnu brOvu nannu
- A parul(a)nna mATala tALanu

paramAtmuDu parama dayALO (garuDa)

C drupada sutA(y)ibha rAjuDu  
dhruva bAluDu moraliDa vini  
grakkuna veDalina muccaTa  
grammiti tyAgarAja nuta (garuDa)

Gist

O Lord vAsudEva riding on garuDa! O Supreme Lord who is most merciful! O Lord praised by this tyAgarAja!

I cannot tolerate the words uttered by others. I swelled hearing about the story of Your quickly proceeding as draupadi, gajEndra and child dhruva entreated You. Please protect me with compassion.

Word-by-word Meaning

P O Lord vAsudEva riding (gamana) (literally going) on garuDa! Please protect (brOvu) me (nannu) with compassion (karuNatOnu).

A O Supreme Lord (paramAtmuDu) who is most (parama) merciful (dayALO)!

I cannot tolerate (tALanu) the words (mATala) uttered (anna) by others (parulu) (parulanna);

O Lord vAsudEva riding on garuDa! Please protect me with compassion.

C I swelled (grammiti) hearing (vini) about the story (muccaTa) of Your quickly (grakkuna) proceeding (veDalina) as –  
draupadi – daughter (sutA) of King drupada, gajEndra – king (rAjuDu) of elephants (ibha) (sutAyibha) and child (bAluDu) dhruva entreated (moralida) You;

O Lord praised (nuta) by this tyAgarAja! O Lord vAsudEva riding on garuDa! Please protect me with compassion.

Notes –

C – paramAtmuDu – While the whole kRti is in second person, this word is in third person. Any suggestions ???

## rArA phaNi zayanA-harikAmbhOji

In the kRti 'rArA phaNi zayanA' – rAga harikAmbhOji, zrI tyAgarAja sings praises of the Lord.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

P rArA phaNi zayana ravi jaladhija nayana  
rAkA zazi vadana ramaNIy(A)pa ghana

C1 rArA bhava taraNa rAr(A)mita suguNa  
rArA bhU ramaNa rAr(A)bjA su-caraNa (rArA)

C2 rArA sukumAra rAr(A)sama zUra  
rArA raghu vIra rArA yudhi dhIra (rArA)

C3 rArA jAnakitO rArA sahajulatO

rArA pavanajutO rArA bhaktulatO (rArA)

C4 nAg(A)vana nEta rAga guNa virahita  
sAgara tanaya yuta tyAgarAja vinuta (rArA)

Gist

O Lord reclining on the couch of zESa! O Lord who has Sun and Moon as His eyes! O Full-moon Faced Lord! O Lord with beautiful limbs! O Lord who carries across the Ocean of Worldly Existence! O Lord with countless virtues! O Beloved of bhU dEvi! O Lord with Lotus Feet! O Delicate Youth! O Peerless Hero! O Lord raghuvIra! O The Brave in the Battle-Field! O Lord who protected gajEndra! O Lord bereft of desires and qualities! O Lord abiding with lakSmI! O Lord praised by this tyAgarAja!

Please come with jAnaki, Your brothers, AJjanEya and devotees.

Word-by-word Meaning

P Please come (rArA), O Lord reclining (zayana) on the couch of zESa – the serpent (phaNi)! O Lord who has Sun (ravi) and Moon – born of (Milk) Ocean (jaladhija)- as His eyes (nayana)!

O Full-moon (rAkA zazi) Faced (vadana) Lord! O Lord with beautiful (ramaNIya) limbs (apaghana) (ramaNIyApaghana)!

C1 Please come (rArA), O Lord who carries across (taraNa) the Ocean of Worldly Existence (bhava)!

please come (rArA), O Lord with countless (amita) (rArAmita) virtues (suguNa)!

please come (rArA), O Beloved (ramaNa) of bhU dEvi!

please come (rArA), O Lord with Lotus (abja) (rArAbja) Feet (sucarana)!

please come, O Lord reclining on the couch of zESa – the serpent! O Lord who has Sun and Moon – born of Ocean - as His eyes! O Full-moon Faced Lord! O Lord with beautiful limbs!

C2 Please come (rArA), O Delicate Youth (su-kumAra)!

please come (rArA), O Peerless (asama) (rArAsama) Hero (zUra)!

please come (rArA), O Lord raghuvIra!

please come (rArA), O The Brave (dhIra) in the Battle-Field (yudhi)!

please come, O Lord reclining on the couch of zESa – the serpent! O Lord who has Sun and Moon – born of Ocean - as His eyes! O Full-moon Faced Lord! O Lord with beautiful limbs!

C3 Please come (rArA) with jAnaki (jAnakitO);

please come (rArA) with brothers (sahajulatO) (literally co-borns);

please come (rArA) with AJjanEya – son of vAyu (pavanaja) (pavanajutO);

please come (rArA) with devotees (bhaktulatO);

please come, O Lord reclining on the couch of zESa – the serpent! O Lord who has Sun and Moon – born of Ocean - as His eyes! O Full-moon Faced Lord! O Lord with beautiful limbs!

C4 O Lord (nEta) (literally leader) who protected (avana) gajEndra – the elephant (nAga) (nAgAvana)! O Lord bereft (virahita) of desires (rAga) and qualities (guNa)!

O Lord (abiding) with (yuta) lakSmI – daughter (tanaya) of the Milk Ocean (sAgara)! O Lord praised (vinuta) by this tyAgarAja!

please come, O Lord reclining on the couch of zESa – the serpent! O Lord who has Sun and Moon – born of Ocean - as His eyes! O Full-moon Faced Lord! O Lord with beautiful limbs!

Notes –

General – In the book of TKG, all endings throughout the kRti like ‘zayana’, ‘nayana’ etc are given with ‘A’ – ‘zayana’, ‘nayana’ etc. However, in the book of TSV/AKG, these are not elongated. This needs to be checked. Any suggestions ???

## **vinatA suta vAhanuDai-harikAmbhOji**

In the kRti ‘vinatA suta vAhana’ – rAga harikAmbhOji, zrI tyAgarAja describes the beauty of procession of Lord varadarAja at kAMcipuraM.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

- P      vinatA suta vAhanuDai  
         veDalenu kAJci varaduDu
- A      vanaj(A)san(A)di surulu  
         sanak(A)di munulu koluva (vinatA)
- C      nera vaizAkh(O)tsavamuna zata dina-  
         karul(u)dayiJcirO(y)ana pazcima  
         gOpura dvAramuna car(A)caramulaku  
         vara tyAgarAjuku vaga telupa (vinatA)

Gist

Lord varadarAja of kAJcipuraM is going in procession, seated on the carriage of garuDa, with brahma, sages sanaka and others at service, during the grand vaizAkha festival, as if a hundred Suns have arisen together, on the Western entrance of the temple tower, in order to show the path of salvation to the moving and non-moving and to this blessed tyAgaraja.

Word-by-word Meaning

P      The Lord varadarAja of kAJcipuraM (kAJci) is going in procession (veDalenu) seated on the carriage (vAhana) (vAhanuDai) of garuDa – son (suta) of vinatA.

A      With brahma – one seated (Asana) on Lotus (vanaja) – and others (Adi) (vanajAsanAdi), sages sanaka and others (Adi) (sanakAdi) at service (koluva),  
         the Lord varadarAja of kAJcipuraM is going in procession seated on the carriage of garuDa – son of vinatA.

C      In the grand (nera) festival (utsavamuna) of the month vaizAkha (vizAkhOtsavamuna),  
         as if (ana) a hundred (zata) Suns (dinakarulu) have arisen (udayiJcirO) (dinakaruludayiJcirOyana) together,  
         on the Western (pazcima) entrance (dvAramuna) of the temple tower (gOpura),

in order to show (telupa) (literally inform) the path (vaga) (of salvation) to the moving (cara) and non-moving (acara) (carAcaramulaku) and to this blessed (vara) tyAgaraja (tyAgarAjuku),  
the Lord varadarAja of kAJcipuraM is going in procession seated on the carriage of garuDa – son of vinata.

## **abhimAnamennaDu-kuJjari**

In the kRti ‘abhimAnamennaDu’ – rAga kuJjari, zrI tyAgarAja pleads with Lord to have affection towards him.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.)

- P abhimAnam(e)nnaDu kalgurA  
anAthuD(ai)na nAdupai nIku
- A aparAdhamul(a)nna mannimpum(a)yya  
abhirAma paTTAbhirAma nAy(a)ndu (abhi)
- C kannu talliyu kannu taNDriyu  
anniyu nIvE(y)ani namma lEdA  
ninu vinA gati nAk(e)varu lErE  
nannu brOvu tyAgarAja vinuta (abhi)

Gist

O Lord paTTAbhirAma who is the Delighter of Mind! O Lord praised of this tyAgarAja!

When will You have affection towards me who is an orphan?

Please pardon all my offences;

Haven't I believed that You alone are my mother, my father and everything? there is none for me as refuge other than You; deign to protect me.

Word-by-word Meaning

P O Lord! When (ennaDu) will You (nIku) have (kalgurA) affection (abhimAnamu) (abhimAnamennaDu) towards me (nAdupai) who (aina) is an orphan (anAthaDu) (anAthuDaina)?

A O Lord (ayya)! Please pardon (mannimpumu) (mannimpumayya) all (anni) my offences (aparAdhamulu) (aparAdhamulanni);

O Lord paTTAbhirAma (literally the delighter who wears the diadem) who is the Delighter of Mind (abhirAma)!

O Lord! When will You have affection towards me (nAyandu) who is an orphan?

C Haven't (lEdA) I believed (namma) that (ani) You alone (nIvE) (nIvEyani) are my mother (kanna talliyu) (literally mother who bore), my father (kanna taNDriyu) (literally father who bore) and everything (anniyu)?

there is none (evaru lErE) for me (nAk(u)) (nAkevaru) as refuge (gati) other than (vinA) You (ninu); deign to protect (brOvu) me (nannu), O Lord praised (vinuta) of this tyAgarAja!

O Lord! When will You have affection towards me who is an orphan?

## ElarA zrI kRSNA-kAmbhOji

In the kRti 'ElarA zrI kRSNA' – rAga kAmbhOji, zrI tyAgaraja prays to Lord kRSNA to have mercy on him.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zrI tyAgarAja, but sung by certain lineage of disciples of zrI tyAgarAja.) (This kRti is available only in the book of TKG.)

P ElarA zrI kRSNA nAtO  
calamu(y)ElarA kRSNA nIk(Ela)

A ElarA I bAdha tALa  
jAlarA daya jUDa nIk(Ela)

C1 zrI ramA lOla nannu brOva  
bhAramA ninnu nammina nApai  
nEramA(y)iTu mamm(e)JcitE  
dUramA nIku gambhIramA nIk(Ela)

C2 rAga rahita rAga rasika  
yAga yOga bhOga phalada  
nAga zayana nAga ripu nuta  
tyAgarAja kar(A)rcita nIk(Ela)

Gist

O Lord kRSNA! O Beloved of lakSmI! O Lord bereft of attachments! O Connoisseur of music! O bestower of fruits of sacrificial oblations, asceticism and Enjoyment! O Recliner on the couch of zESa! O Lord praised by garuDa! O Lord worshipped by the very hands of this tyAgarAja!

Why this obstinacy with me in showing grace? I am unable to bear this trouble; is it a burden to protect me? is there any fault on me who has believed You? is it any distance if You consider me this way? is it majestic for You?

Word-by-word Meaning

P Why (ElarA), O Lord kRSNA! Why (ElarA) this obstinacy (calamu) (calamuyElarA) with me (nAtO)? O Lord kRSNA!

A Why (ElarA)? I am unable (jAlarA) to bear (tALa) this (I) trouble (bAdha);  
why, O Lord kRSNA! why do You (nIku) have this obstinacy with me in showing (jUDa) grace (daya)? O Lord kRSNA!

C1 O Beloved (lOla) (literally enamoured) of lakSmI (zrI ramA)! Is it a burden (bhAramA) to protect (brOva) me (nannu)? Is there any fault (nEramA) on me (nApai) who has believed (nammina) You (ninnu)?

Is it any distance (dUramA) if You consider (eJcitE) me (mammu) (literally us) (mammeJcitE) this way (iTu) (nEramAy iTu)? Is it majestic (gambhIramA) (literally depth) for You (nIku)?

why, O Lord kRSNA! why do You (nIku) have this obstinacy with me? O Lord kRSNA!

C2 O Lord bereft (rahita) of attachments (rAga)! O Connoisseur (rasika) of music (rAga) (literally tune)! O bestower of fruits (phalada) of sacrificial oblations (yAga), asceticism (yOga) and Enjoyment (bhOga)!

O Recliner (zayana) on the couch of zESa – the serpent (nAga)! O Lord praised (nuta) by garuDa – the enemy (ripu) of serpents (nAga)! O Lord worshipped (arcita) by the very hands (kara) (karArcita) of this tyAgarAja!  
why, O Lord kRSNA! why do You (nIku) have this obstinacy with me? O Lord kRSNA!

Notes –

C2 – yAga yOga bhOga phalada – there is some doubt about these wordings, because bhOga is indeed the fruit of yAga and yOga; therefore, what is the fruit of bhOga? Any suggestions ???

## vArija nayana-2-kEdAragauLa

In the kRti ‘vArija nayana nIvADanu’ – rAga kEdAragauLa, zri tyAgarAja tells his determination to the Lord.

(As per remarks available in the book of TKG, this kRti is believed to be not written by zri tyAgarAja, but sung by certain lineage of disciples of zri tyAgarAja.) (This kRti is available only in the book of TKG.)

- P vArija nayana nIvADanu nEnu  
vAramu nannu brOvumu
- C1 svalpa phal(A)dulaku vElupulu(y)Ecina  
alpuD(a)nucu nann(a)ndaru palkina (vAri)
- C2 sari vAralu(y)I dharalO navvina  
pari pari vidhamula bAdhalu peTTina (vAri)
- C3 kaSTamu rAni(y)iSTamu rAni  
duSTuD(a)nucu nanu dUrina kAni (vAri)
- C4 pApulu nApai mOpina nEramu  
zrIpati nI pada cintanE kAni (vAri)
- C5 bAguga nIvE bhAgyamu kAni  
rAga rahita tyAgarAja vinuta harE (vAri)

Gist

O Lotus Eyed! O Consort of lakSmI! O Lord hari, who is bereft of desires praised by this tyAgarAja!

I am Your’s; deign to protect me always.

Even if Gods cheat me with petty results, or even if everyone speak of me as a mean person, (OR) even if everyone speak of me as a mean person cheated by Gods with petty results, I am Your’s; deign to protect me always.

Even if my peers in this world deride me, or if they created different kinds of troubles (OR) if they created troubles in different ways, I am Your’s; deign to protect me always.

Whether I beget difficulties or I attain what I wished, or whether I am abused as an evil person, I am Your’s; deign to protect me always.

Even if sinners thrust faults on me, I have but the thought of Your holy feet only.

You alone are indeed my great fortune.

Word-by-word Meaning



P O Lotus (vArija) Eyed (nayana)! I am (nEnu) Your's (nIvADanu); deign to protect (brOvumu) me (nannu) always (vAramu).

C1 Even if Gods (vElpulu) cheat (Ecina) (vElpuluyEcina) me with petty (svalpa) results (phala Adulaku) (literally fruits) (phalAdulaku), or even if everyone (andaru) speak (palkina) of me (nannu) (nannandaru) as (anucu) a mean person (alpuDu) (alpuDancu),

(OR)

even if everyone (andaru) speak (palkina) of me (nannu) (nannandaru) as (anucu) a mean person (alpuDu) (alpuDancu) cheated (Ecina) by Gods (vElpulu) (vElpuluyEcina) with petty (svalpa) results (phala Adulaku) (literally fruits) (phalAdulaku),

O Lotus Eyed! I am Your's; deign to protect me always.

C2 Even if my peers (sari vAralu) in this (I) (vAraluyI) world (dharIO) deride (navvina) me, or

if they created (peTTina) different (pari pari) kinds of (vidhamula) troubles (bAdhalu), (OR) if they created (peTTina) troubles (bAdhalu) in different (pari pari) ways (vidhamula),

O Lotus Eyed! I am Your's; deign to protect me always.

C3 Whether I beget (rAni) difficulties (kaSTamu) or I attain (rAni) (literally come) what I wished (iSTamu) (rAniyiSTamu), or

whether (kAni) I (nanu) am abused (dUrina) as an evil person (duSTuDu) (duSTuDancu),

O Lotus Eyed! I am Your's; deign to protect me always.

C4 Even if sinners (pApulu) thrust (mOpina) faults (nEramu) on me (nApai), O Consort (pati) of lakSmI (zrI)! I have but (kAni) the thought (cintanE) of Your (nI) holy feet (pada) only;

O Lotus Eyed! I am Your's; deign to protect me always.

C5 You alone (nIvE) are indeed (kAni) my great (bAguga) fortune (bhAgyamu); O Lord hari, who is bereft (rahita) of desires (rAga) praised (vinuta) by this tyAgarAja!

O Lotus Eyed! I am Your's; deign to protect me always.

## **pArAmukhamEla-suraTi**

In the kRti 'parAmukhamElarA' – rAga suraTi, zrI tyAgarAja pleads with Lord not to be unconcerned.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P parAmukham(E)larA rAmayya

A nir(A)daraNa kaladA nI(y)eDala  
nity(A)nanda kalyANa guNa (parA)

C ibha rAju nIk(E)mainan(i)ccenA telupu  
zubha praduDu nIvE(y)anucu  
sundara tyAgarAja nuta (parA)

Gist

O Lord rAmayya! O Lord who bestows eternal bliss! O Lord of auspicious qualities! O Handsome One praised by this tyAgarAja!

Why this disregard?

Do You (really) have (the quality of) disregard (towards Your devotees)?

Please tell me whether gajEndra gave 'something' to You? You are the one known as the bestower of auspiciousness. Yet, why this disregard?

Word-by-word Meaning

P O Lord rAmayya! Why (ElarA) this disregard (parAmukhamu) (literally turning away one's face) (parAmukhamElarA)?

A Do You (really) have (nIyeDala kaladA) (the quality of) disregard (nirAdaraNa) (towards Your devotees)? O Lord who bestows eternal (nitya) bliss (Ananda) (nityAnanda)! O Lord of auspicious (kalyANa) qualities (guNa)!

O Lord rAmayya! why this disregard?

C Please tell me (telupu) whether gajEndra – the Lord (rAju) of elephants (ibha) gave (iccenA) something (Emaina) to You (nIku) (nIkEmainaniccenA)?

O Handsome One (sundara) praised (nuta) by this tyAgarAja! You are the one (nIvE) known as (anucu) (nIvEyanucu) the bestower (praduDu) of auspiciousness (zubha). Yet,

O Lord rAmayya! why this disregard?

Notes –

P – parAmukha – This is how it is given in the books of TKG and TSV/AKG and the meaning taken in 'disregard'. But the corresponding word in telugu is 'parAGmukha'; however, 'parAmuka' is a tamil word.

A – nirAdaraNa – this is how it is given in the book of TKG and the meaning taken is 'callousness and unhelpful'. However, in the book of TSV/AKG, it is given as 'nirAdaravu' and the appropriate meaning is not given. In telugu these two words have different meanings. In the present context, 'nirAdaraNa' seems to be more appropriate. Any suggestions ???

A – nIyeDala – the form of the word is not clear.

C – EmainaniccenA – Did he bribe You?

C – zubha praduDu nIvEyanucu – This is incomplete and also it cannot be connected to pallavi. Therefore, it has been taken to mean 'You are known as bestower of auspiciousness; yet, why this disregard?'

C – tyAgarAja nuta – this is how it is given in the book of TKG. However, in the book of TSV/AKG, it is given as 'zrI tyAgarAja nuta'.

## raGga nAyaka-zaGkarAbharaNaM

In the kRti 'raMga nAyaka' – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to have compassion on him.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P raGga nAyaka rakSimpum(a)yya  
racca sEya(n)Ela raghu vaMza nAtha

A paGkajA ramaNa bhava tAraka zrI  
raGga pur(A)dhIza zRGgAra nilaya (raGga)

C kAla haraNam(E)la karuNAlavAla  
cAla nammitini zaraNambu nIvE

nIla nIrad(A)bha nirupama gAtra  
zIla tyAgarAja nuta bhOgi zAyI (raGga)

Gist

O Lord of zrI raGga! O Lord of raghu dynasty! O Beloved of lakSmI! O Lord who ferries people across the Ocean of Worldly Existence! O Overlord of the town zrI raGgaM! O Abode of exquisite beauty! O Merciful Lord! O Lord with the splendour of dark-blue rain-cloud! O Lord whose majesty is incomparable! O Virtuous Lord! O Lord reclining on zESa – the serpent - praised by this tyAgarAja!

Please protect me; why quarrel with me?

Why waste time without protecting me; I believed You totally; You alone are my refuge.

Word-by-word Meaning

P O Lord (nAyaka) of zrI raGga! O Lord (ayya) Please protect (rikSimpumu) (rakSimpumayya) me; why (Ela) quarrel (racca sEya) (sEyanEla) with me, O Lord (nAtha) of raghu dynasty (vaMza)?

A O Beloved (ramaNa) of lakSmI (paGkajA)! O Lord who ferries (tAraka) people across the Ocean (bhava) of Worldly Existence! O Overlord (adhIza) of the town (pura) (purAdhIza) zrI raGgaM (raGga)! O Abode (nilaya) of exquisite beauty (zRGgAra)!

O Lord of zrI raGga! O Lord! Please protect me; why quarrel with me! O Lord of raghu dynasty!

C Why (Ela) waste (haraNamu) (haraNamEla) time (kAla) without protecting me, O Merciful Lord (karuNAlavAla)! I believed (nammitini) You totally (cAla); You alone (nIvE) are my refuge (zaraNambu);

O Lord with the splendour (Abha) of dark-blue (nIla) rain-cloud (nIrada) (nIradAbha)! O Lord whose majesty (gAtra) is incomparable (nirupama)! O Virtuous Lord (zIla)! O Lord reclining (zAyI) on zESa – the serpent (bhOgi) - praised (nuta) by this tyAgarAja!

O Lord of zrI raGga! O Lord! Please protect me; why quarrel with me! O Lord of raghu dynasty!

Notes –

P – raghu vaMza nAtha - Please refer to sthala purANa of zrI raGgaM – please visit website - <http://www.ramanuja.org/sv/temples/srirangam/>

A – paGkajA – in the books of TKG and TSV/AKG, this has been translated as 'lakSmI'. As per Sanskrit Dictionary, this word means 'mud-born' or 'lotus'. There seems to be no proof that this word would refer to lakSmI. This needs to be checked. Any suggestions ???

## sArasa nEtra-zaGkarAbharaNaM

In the kRti 'sArasa nEtraApAra' – rAga zaMkarAbharaNaM, zrI tyAgarAja praises the Lord.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P sArasa nEtra(A)pAra guNa  
sAmaja zikSa g(O)ddharaNa

C pApa gaN(A)bhra samIraNa pAmara  
 pAlita pAvana nAma caNa  
 tApasa mAnasa sArasa su-  
 bhramar(A)nagha rAghava mA ramaNa  
 (tisra gati)  
 yOgi vandyA pAhi hE sAgar(A)rti haraNa  
 rAga lObha dUra zrI tyAgarAja pOSaNa (sA)

Gist

O Lotus Eyed! O Lord of abundant virtues! O Lord who protected the  
 gajEndra – the elephant! O Lord who redeemed his mother!

O Wind that blows away the clouds of multitudes of sins! O Protector of  
 the ignorant! O Lord who is famous as having a holy name! O Lord who is the  
 honey-bee hovering over the lotus of hearts of ascetics! O Sinless One! O Lord  
 rAghava! O Beloved of lakSmI! O Lord worshipped by ascetics! O Lord who  
 relieved the distress of the Lord of Oceans! O Lord who is far removed from  
 attachment and avarice! O Nourisher of this tyAgarAja!

Please protect me.

Word-by-word Meaning

P O Lotus (sArasa) Eyed (nEtra)! O Lord of abundant (apAra) (nEtraApAra)  
 virtues (guNa)! O Lord who protected (zikSa) the gajEndra – the elephant  
 (sAmaja)! O Lord who redeemed (uddharaNa) his mother (gO) (gOddharaNa)!

C O Wind (samIraNa) that blows away the clouds (abhra) of multitudes  
 (gaNa) (gaNAbra) of sins (pApa)! O Protector (pAlita) of the ignorant (pAmara)!  
 O Lord who is famous (caNa) as having a holy (pAvana) name (nAma)!

O Lord who is the honey-bee (su-bhramara) hovering over the lotus  
 (sArasa) of hearts (mAnasa) (literally minds) of ascetics (tApasa)! O Sinless One  
 (anagha) (su-bhramarAnagha)! O Lord rAghava! O Beloved (ramaNa) of lakSmI  
 (mA)!

O Lord worshipped (vandyA) by ascetics (yOgi)! O (hE) Lord who  
 relieved (haraNa) the distress (Arti) of the Lord of Oceans (sAgara) (sAgarArti),  
 please protect (pAhi) me;

O Lord who is far removed (dUra) from attachment (rAga) and avarice  
 (lObha)! O Nourisher (pOSaNa) of this tyAgarAja!

O Lotus Eyed! O Lord of abundant virtues! O Lord who protected the  
 gajEndra – the elephant! O Lord who redeemed his mother!

Notes –

General – This kRti is found only in the book of TKG.

P – sAmaja zikSa – In the book of TKG, this is taken as ‘destroyer of  
 mighty elephant of kaMsa’. Probably, what is meant here is the elephant  
 ‘kuvalayApIDaM’. ‘ziksha’ means punishment. kRSNa kills the elephant, not as a  
 punishment, but because it was obstructing His way as directed by the driver (of  
 the elephant). Therefore, it cannot be called ‘punishment’. As ‘zikSa’ has a  
 secondary meaning ‘helping’, ‘bestowing’, it has, accordingly been translated  
 here. Any suggestions ???

P – gOddharaNa – In the book of TKG, this is taken as ‘one who lifted the  
 gOvardhana hill’. There is no word in the kRti to indicate such a meaning. As ‘gO’  
 means ‘mother’ in a secondary sense, it has, accordingly been translated here.  
 Any suggestions ???

C – pAmara – Generally this means ‘wicked’. However, this word also  
 means ‘ignorant’. Keeping the context in view, it has accordingly been translated.  
 Any suggestions ???

C – sAgarArti haraNa – the exact significance of this epithet is not clear.  
Any suggestions ???

## **rAma nAmamu janma-aThANA**

In the kRti ‘rAma nAmamu janma’ – rAga aThANA, zrI tyAgarAja states that the name is a mantra which is a saviour of one’s life.

(This kRti is marked as ‘doubtful’ in the book of Shri TK Govinda Rao which means that it is doubtful whether this kRti was indeed composed by zrI tyAgarAja. Also, this kRti is not available in any other book. )

P rAma nAmamu janma rakSaka mantramu  
tAmasamu sEyaka bhajimpavE manasA

A sOm(A)ruNa nEtruDaina  
zrI rAmacandruniki sari(y)evvarurA (rAma)

C kAma kOTi rUpa rAmacandra  
kAmita phalada rAmacandra  
jnAna svarUpa rAmacandra  
tyAgarAj(A)rcita rAmacandra (rAma)

Gist

O My Mind!

The name of zrI rAma is the sacred syllable capable of saving one’s life; therefore, chant (sing collectively) His names without delay.

Who is equal to zrI rAmacandra - One who is Moon and Sun Eyed?

O zrI rAmacandra whose form resembles a crore cupids! O zrI rAmacandra - bestower of desired fruits! O zrI rAmacandra who is the embodiment of true knowledge! O zrI rAmacandra who is worshipped by this tyAgarAja!

Word-by-word Meaning

P O My Mind (manasA)! The name (nAmamu) of zrI rAma is the sacred syllable (mantra) capable of saving (rakSaka) (literally protecting) one’s life (janma) (literally birth); therefore, chant (sing collectively) (bhajimpavE) His names without delay (tAmasamu sEyaka) (literally without delaying).

A Who (evvarurA) is equal (sari) (sariyevvarurA) to zrI rAmacandra (rAmacandruniki) - One who is (aina) Moon (sOma) and Sun (aruNa) (sOmAruNa) Eyed (nEtruDu) (nEtrudaina)?

O My Mind! The name of zrI rAma is the sacred syllable capable of saving one’s life; therefore, chant His names without delay.

C O zrI rAmacandra whose form (rUpa) resembles a crore (kOTi) cupids (kAma)! O zrI rAmacandra - bestower (da) of desired (kAmita) fruits (phala) (phalada)!

O zrI rAmacandra who is the embodiment (svarUpa) of true knowledge (jnAna)! O zrI rAmacandra who is worshipped (arcita) by this tyAgarAja (tyAgarAjArcita) !

O My Mind! The name of zrI rAma is the sacred syllable capable of saving one’s life; therefore, chant His names without delay.

## sadA mandini-gambhIraVANI

In the kRti 'sadA madini talatu' – rAga gambhIraVANI, zrI tyAgarAja sings praises of Lord ziva.

(This krit is marked as 'doubtful' in the book of Shri TKG – meaning that there is a doubt whether this kriti was indeed composed by zrI tyAgarAja.)

- P sadA madini talatu kadarA  
mud(A)spada nagaj(A)dhipatE
- A sadAziv(A)nanda svarUpa  
sadaya mOda hRdaya pada  
sarOjamula nE (sadA)
- C digambar(A)ntaka daitya hara  
dig(I)za sannuta gaGgA dhara  
mRg(A)Gka zEkhara naTana catura  
manupa samayam(i)dirA tyAgarAja vinuta (sadA)

Gist

O Abode of Bliss! O Consort of pArvatI - daughter of himavAn! O Merciful Lord who is Embodiment of Bliss called sadA-ziva! O Ever Joyful hearted! O Sky-clad! O Slayer or vanquisher of demon antaka! O Lord well-praised by Lords of Quarters! O wearer of gaGgA! O Lord who wears on the head the (crescent) of Moon! O Expert in Dance! O Lord praised by this tyAgarAja!

Am I not always remembering You in my mind?

Am I not always remembering Your Lotus Feet in my mind?

Now is the opportune moment to protect me.

Word-by-word Meaning

P Am I not (kadarA) always (sadA) remembering (talatu) You in my mind (madini)?

O Abode (Aspada) of Bliss (mudA) (mudAspada)! O Consort (adhipatE) of pArvatI - daughter of himavAn – the Mountain (nagajA) (nagajAdhipatE)!

A O Merciful (sadaya) Lord who is Embodiment (svarUpa) of Bliss (Ananda) called sadA-ziva (sadAzivAnanda)! O Ever Joyful (mOda) hearted (hRdaya)!

Am I (nE) not always remembering Your Lotus (sarojamula) Feet (pada) in my mind? O Abode of Bliss! O Consort of pArvatI!

C O Sky-clad (digambara) (literally who has quarters as garment)! O Slayer or vanquisher (hara) of demon (daitya) antaka (digambarAntaka)! O Lord well-praised (sannuta) by Lords (Iza) of Quarters (dik) (digIza)! O wearer (dhara) of gaGgA!

O Lord who wears on the head (zEkhara) the (crescent) of Moon (mRgAGka) (literally deer-marked)! O Expert (catura) in Dance (naTana)!

Now (idirA) is the opportune moment (samayamu) (samayamidirA) to protect (manupa) me. O Lord praised (vinuta) by this tyAgarAja!

Am I not always remembering You in my mind? O Abode of Bliss! O Consort of pArvatI!

Notes –

P – madini talatu – In the book of Shri TKG, this is given as 'madindaladu'; in the book of Shri TSV/AKG, this is given as 'madini dalatu'. As

the latter is the appropriate usage, it has, accordingly, been adopted. Any suggestions ???

C - antaka daitya hara – the slaying of antakAsura by Lord ziva by his trident is mentioned in tirumUlar tirumandiram verse 339. Please also visit website on ‘antaka’ - <http://www.svabhinava.org/brahmanicide/OriginMyth/>

Alternatively, vanquishing of antaka ie Lord of Death by Lord ziva to save mArkaNDEya who has sought refuge in Him may also be applicable; in this case, ‘hara’ would mean ‘vanquisher’. Also, the word ‘daitya’ would mean asurAs in general, many of whom were slayed by Lord ziva.

Alternatively, ‘antaka’ may also be applied directly to Lord ziva – he being the Lord of Destruction (laya).

C – mRgAGka zEkharā – In the book of Shri TKG, this is given as ‘mRgAGga zEkharā’. As the meaning taken is ‘one wearing crescent’, ‘mRgAGka’ is the correct word. Accordingly, it has been adopted here. Any suggestions ???

## **nata jana-simhEndramadhyamaM**

In the kRti ‘nata jana paripAla’ – rAga simhEndramadhyamaM, zrI tyAgarAja says that Lord fated to Himself many ordeals in order to protect sages and virtuous who were terrorized by rAvaNa.

(This kRti is listed in the category of ‘doubtful’ in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.

P      nata jana paripAla ghana  
         nannu brOvavE

A      zruti moral(i)Da lEdA bhU-  
         sUtra dhAri nIvE kadA (nata)

C      jita manOrathulaku mauna  
         yatula tapO niyatulakai  
         hitamu sEya tanak(a)hitapu  
         vrAtalanu jendina  
         zrita padambu jIvan(A)mRta  
         phalambu nIv(a)ni nA  
         hitamu pUja viDanADani  
         ataDE tyAgarAja nuta (nata)

Gist

O The Great One who protects those who supplicate!

Please protect me.

Are You not the puppeteer who holds the strings of this World? Haven’t the vEdAs proclaimed so?

Realising that You are indeed the Lord, praised by this tyAgarAja, - (1) who dispensed to Himself unfavourable fate in order to do what is favourable to (a) those who have overcome their desires, (b) those silent sages and (c) those restrained ascetics, - (2) whose feet are sought for by those dependent on Him and (3) who is the end result called the nectar of Life, I did not abandon my pleasurable (ritualistic) worship.

Word-by-word Meaning

P      O The Great One (ghana) who protects (paripAla) those (jana) who supplicate (nata)! Please protect (brOvavE) me (nannu).

A Are You (nIvE) not (kadA) the puppeteer (sUtra dhAri) who holds the strings of this World (bhU)? Haven't (IEdA) the vEdAs (zruti) proclaimed (moraliDa) so?

O The Great One who protects those who supplicate! Please protect me.

C Realising that (ani) You (nIvu) (nIvani) are indeed the Lord (atadE) (literally He), praised (nuta) by this tyAgarAja, who dispensed (jendina) (literally got) to Himself (tanaku) unfavourable (ahitapu) (tanakahitapu) fate (vrAtalanu) (literally writing) in order to do (sEya) what is favourable (hitamu) to -

those who have overcome (jita) their desires (manOratha) (manOrathulaku),

those silent (mauna) sages (yatula), and

those restrained (niyatulu) (niyatulkai) ascetics (tapO),

whose feet (padambu) are sought for by those dependent (zrita) on Him and,

who is the end result (phalambu) called the nectar (amRta) of Life (jIvana) (jIvanAmRta),

I did not abandon (viDanADani) my (nA) pleasurable (hitamu) (ritualistic) worship (pUja);

O The Great One who protects those who supplicate! Please protect me.

Notes –

P – In the book of TKG, the word 'mA' is given in brackets at the end of pallavi. However, the same is not found in the book of TSV/AKG.

A – bhU-sUtradhAri – This is how it is given in the book of TKG. However, the word 'bhU' is not found in the book of TSV/AKG. This needs to be checked. Any suggestions ???

A – bhU-sUtradhAri – In my opinion, this is not the proper usage.

C - tanaku ahitapu vrAtalanu jendina - In this regard, the following verse of zrImad-bhagavad-gItA, Chapter 4 is relevant –

ajO(a)pi sannavyayAtmA bhUtAnAmIzvarO(a)pi san |  
prakRtim svAmadhiSThAya sambhavAmyAtmamAyayA || 6 ||

“Though I am unborn, of changeless nature and Lord of beings, yet subjugating My prakRti, I come into being by My own mAyA.”

(Subjugating My prakRti : He does not come into being as others do, bound by karma, under the thralldom of prakRti (Nature). He is not tied by the fetters of the guNas – because He is the Lord of mAyA.)

(By My own mAyA : My embodiment is only apparent and does not touch My true nature.) (Translation and Notes by Swami Swarupananada)

In the incarnation as zrI rAma, in order to protect the sages and other virtuous and pious people from the terror spread by rAvANa and his horde, the Lord underwent – apparently – untold miseries looking from Worldly point of view. Therefore, the statement 'He dispensed unfavourable fate for Himself'.

C – hitamu – this form of the word does not seem to be appropriate. It should be 'hitapu'.

C – pUja viDanADani – In the books of TKG and TSV/AKG, the word found is 'viDanADina'. However, in both the books the meaning derived is 'who did not abandon the worship'. As, the word 'viDanADu' means 'abandon', the meaning taken in these books is quite opposite. Therefore, it is doubtful whether the word is 'viDanADina' or 'viDanADani'. In the latter case, the meaning as derived in the books is appropriate. Accordingly, the translation has been done by changing the word to 'viDanADani' in keeping with the meaning.



However, if the purport of the kRti is that zrI tyAgarAja has abandoned even daily ritualistic worship in favour chanting of names uninterruptedly, then 'viDanADina' may be correct.

This needs to be checked. As this kRti is not found in the books of CR and ATK, it is not possible to verify further. Any suggestions ???

C - ataDE - the kRti is in second person; however, the word 'ataDE' is in third person. This is a contradiction.

## **nIdu caraNamulE-simhEndramadhyamaM**

In the kRti 'nIdu caraNamulE' – rAga sihmEndramadhyamam, zrI tyAgarAja pleads with Lord to protect him.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P nIdu caraNamulE gati(y)ani  
nerata nammina vADanurA rAma

A vEda vEdAnta vidituD(a)ni  
velayu zrI sarv(E)za rAma (nIdu)

C pApa karmamu niNDurA(y)indu  
bAdha paDa nE jAlarA  
E vagagAn(ai)nanu nann-  
(E)lukO tyAgarAja nuta (nIdu)

Gist

O Lord rAma! O Supreme Lord rAma who is effulgent as The One Perceived in vEda and vEdAnta! O Lord praised by this tyAgarAja!

I have believed totally that Your feet alone as my refuge.

The World is full of sinful acts; I am unable to undergo suffering here; please govern me by any means whatsoever.

Word-by-word Meaning

P O Lord rAma! I have believed (nammina vADanurA) totally (nerata) that Your (nIdu) feet alone (caraNamulE) as (ani) my refuge (gati) (gatiyani).

A O Supreme (sarva) Lord (Iza) (sarvEza) rAma who is effulgent (velayu) as (ani) The One Perceived (vidituDu) (vidituDani) in vEda and vEdAnta!

O Lord rAma! I have believed totally that Your feet alone as my refuge.

C The World is full (niNDurA) of sinful (pApa) acts (karmamu);  
I (nE) am unable (jAlarA) to undergo (paDa) suffering (bAdha) here (indu) (niNDurAyindu);

O Lord praised (nuta) by this tyAgarAja! Please govern (ElukO) (nannElukO) me (nannu) by any means whatsoever (E vagagAnainanu);

O Lord rAma! I have believed totally that Your feet alone as my refuge.

Notes –

P – nerata – the form the word 'nera' is doubtful. This needs to be checked. Any suggestions ???

C - E vagagAnainanu – This is how it is given in the book of TKG. In the book of TSV/AKG, it is given as 'E apakAriyainanu'. In the context, 'E vagagAnainanu' is considered appropriate. This kRti is not found in the books of CR and ATK. This needs to be checked. Any Suggestions ???

## nI sari sATi-hEmavati

In the kRti 'nI sarisATi' - rAga hEmavati, zrI tyAgarAja states that he constantly remembers the Lord because there is none equal to Him.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

- P nI sari sATi(y)evaru lEd(a)nucu  
niratamu nE nI padamula talaciti
- A dAsuni brOcuTak(a)rudAye kadA  
bhAsalu vErAye bhaLi bhaLi (nI)
- C aja kumbhaja muni nagaja pat(I)ndrulu  
gaja pati khaga phaNi rAja varENyulu  
bhajana parulugA velasiri tyAga-  
rAja vinuta nA manavi vinuTaku (nI)

### Gist

O Lord well-praised by this tyAgarAja!

Having realised that there is none equal to You to heed to my appeal, I constantly remember Your Holy Feet.

Your Compassion has become scarce to protect your servant, isn't it? Even Your words are now different; well Done!

brahmA, sage agastya, Lord ziva, Lord indra, gajEndra, garuDa, zESa - all these excellent persons are shining as solely dedicated to chanting of Your names.

### Word-by-word Meaning

P Having realised that (anucu) there is none (evaru lEdu) (lEdanucu) equal (sari sATi) (sATiyevuru) to You (nI), I (nE) constantly (niratamu) remember (talaciti) (literally remembered) Your (nI) Holy Feet (padamulu).

A Your Compassion has become scarce (arudAyE) to protect (brOcuTaku) (brOcuTakarudAyE) your servant (dAsuni), isn't it (kadA)? Even Your words (bhAsalu) are now different (vErAye); well Done (bhaLi bhaLi)!

Having realised that there is none equal to You, I constantly remember Your Holy Feet.

C brahmA (aja), sage (muni) agastya – born of pitcher (kumbhaja), Lord ziva – Spouse (pati) of pArvatI - daughter of himavAn – the mountain (naga) (nagaja), Lord indra (indrulu) (patIndrulu),

gajEndra - the Elephant (gaja) King (pati), garuDa – the bird (khaga), zESa – king (rAja) of snakes (phaNi) -

all these excellent persons (varENyulu) are shining (velasiri) as solely dedicated (parulugA) to chanting (bhajana) of Your names;

O Lord well-praised (vinuta) by this tyAgarAja! Having realised that there is none equal to You to heed (vinuTaku) (literally listen) to my (nA) appeal (manavi), I constantly remember Your Holy Feet.

### Notes –

General – This kRti is found only in the book of TKG.

## paripUrNa kAma-haMsabhramari

In the kRti 'paripUrNa kAma sarilEni' – rAga haMsabhramari, zrI tyAgarAja prays to Lord to show him the path.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P paripUrNa kAma sari lEni vAda  
dari jUpavE giri rAja dhara

A hari rAja mitra hari rAja nEtra  
paripAlaya mAM bhakta pArijAta (pari)

C vara yOgi bRnd(A)zrita pAda yuga  
zaraN(A)gata jana saMrakSaka  
zarad(i)ndu nibha vadan(A)ravinda  
vara dAyaka tyAgarAja nuta (pari)

Gist

O Lord whose desires have all been accomplished! O Peerless Lord! O Bearer of Mandara Mountain! O Friend of sugrIva! O Sun and Moon Eyed! O Wish-tree of the devotees!

O Lord whose Holy Feet are sought as refuge by multitude of blessed ascetics! O Protector of those who have sought refuge in You! O Lord whose Lotus face resembles the autumnal Moon! O Bestower of Boons! O Lord praised by this tyAgarAja!

Please give me refuge; deign to protect me.

Word-by-word Meaning

P O Lord whose desires (kAma) have all been accomplished (paripUrNa)! O Peerless Lord (sari lEni vADa)! Please give (jUpavE) (literally show) me refuge (dari), O Bearer (dhara) of mandara – King (rAja) of mountains (giri)!

A O Friend (mitra) of sugrIva – King (rAja) of monkeys (hari)! O Sun (hari) and Moon (rAja) Eyed (nEtra)! Deign to protect (paripAlaya) me (mAM), O Wish-tree (pArijAta) of the devotees (bhakta)!

O Lord whose desires have all been accomplished! O Peerless Lord! Please give me refuge; O Bearer of mountain mandara!

C O Lord whose Holy Feet (pAda yuga) are sought as refuge (Azrita) by multitude (bRnda) (bRndAzrita) of blessed (vara) ascetics (yOgi)!

O Protector (saMrakSaka) of those (jana) who have sought (Agata) refuge (zaraNa) (zaraNAgata) in You!

O Lord whose Lotus (aravinda) face (vadana) (vadanAravinda) resembles (nibha) the autumnal (zarad) Moon (indu) (zaradindu)!

O Bestower (dAyaka) of Boons (vara)! O Lord praised (nuta) by this tyAgarAja!

O Lord whose desires have all been accomplished! O Peerless Lord! Please give me refuge.

Notes -

P - paripUrNa kAma – The following verse in zrImad bhagavadgItA is relevant –

na mE pArthAsti kartavyaM triSu lOkESu kiJcana |  
nAnavAptavyamavAptavyaM varta Eva ca karmaNi || III.22 ||

“I have, O son of pRthA, no duty, nothing that I have not gained; and nothing that I have to gain, in the three worlds; yet I continue in action.”

C - zaradindu – During the autumn ie. after the rains, the sky is cloudless and the moon shines very brightly.

## **dinamE sudinamu-latAGgi**

In the kRti ‘dinamE sudinamu’ – rAga latAGgi, zri tyAgarAja praises Mother pArvatI.

(This kRti is listed in the category of ‘doubtful’ in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zri tyAgarAja.)

P        dinamE sudinamu Izvari nannu kRpa jUDa

A        dIna dayApari(y)ani jagam(a)ndu moral(i)Da  
          mari(y)oka daivamu nyAyamu tIRcu (dinamE)

C        bhava sAgaramu tIRci brOcuTak(i)di  
          maJci samayamu kAvavE talli  
          zrI latAGgi(y)ani satatamu ninu kOri  
          pUja jEsina tyAgarAjuni brOcu (dinamE)

Gist

O Izvari! O Mother!

Today is the auspicious day for You to shower grace on me.

While in the whole World, it is declared You to be very compassionate towards the humble, would any other God do justice to me?

Now is the opportune moment to protect me by ending the Ocean of Worldly Existence; therefore, deign to save me; that day is the auspicious day when You shower Your grace and protect this tyAgarAja – who constantly worships seeking You by chanting Your name ‘zri latAGgi’.

Word-by-word Meaning

P        O Izvari! Today (dinamE) is the auspicious day (sudinamu) for You to shower grace (kRpa jUDa) on me (nannu).

A        While in (andu) the whole World (jagamu) (jagamandu), it is declared (moraliDa) You to be (ani) very compassionate (dayapari) (dayApariyani) towards the humble (dIna),

would any other (mari oka) (mariyoka) God (daivamu) do (tIRcu) (literlly settle) justice (nyAyamu) to me?

O Izvari! That day is the auspicious day when You shower grace on me.

C        O Mother (talli)! now (idi) is the opportune (maJci) (literally auspicious) moment (samayamu) to protect (brOcuTaku) (brOcuTakidi) me by ending (tIRci) (literally settling) the Ocean (sAgaramu) of Worldly Existence (bhava); therefore, deign to save (kAvavE) me;

O Izvari! that day is the auspicious day when You shower Your grace and protect (brOcu) this tyAgarAja (tyAgarAjuni) – who constantly (satatamu) worships (pUja jEsina) seeking (kOri) You (ninu) by chanting (ani) Your name ‘zri latAGgi’ (latAGgiyani).

Notes –

General – This kRti is available only in the book of TKG.

P – dinamE – In view of the following observation about ‘kRpa jUDa’, in pallavi and anupallavi, ‘dinamE’ has been translated as ‘today’. When connecting to caraNam, it has been translated as ‘that day’. Any suggestions ???

P – kRpa jUDa – ‘jUDa’ does not complete the sense. In my humble opinion, this should be ‘jUDu’.

A – The way the wordings of anupallavi is framed, neither it can be connected to pallavi nor a complete meaning be derived. Either the word ‘tIrcu’ should be ‘tIrucunA’ (an interrogation) or instead of ‘daivamu’ it should be ‘daivamA’ (an interrogation). Otherwise, the meaning is incomplete. As this kRti is not found in any other book, no cross verification is possible. This needs to be checked. Any suggestions ???

C - latAGgi – latA means creeper - one of the names of Mother as also ‘aparNa’. However, as latAGgi is the name of a rAga, many composers have written songs praising Mother as latAGgi. This name is not found referring to Mother in any major stOtras. The name of rAga itself seems to be attributed to the Mother. As per the Sanskrit – English Dictionary used for reference, this word (latAGgi) means ‘a kind of gall-nut’ – a lump on trees. However, as per Telugu Dictionary ‘latAGgi’ means a ‘slender woman’.

## **sandEhamuyElarA-kalyANi**

In the kRti ‘sandEhamuyElarA’ – rAga kalyANi, zrI tyAgarAja asks Lord not to suspect his devotion.

(This kRti is listed in the category of ‘doubtful’ in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P sandEhamu(y)ElarA nA  
sAmi nApai nIku

A vandE guNa zIla vaibhava rUPa  
uraga zayana dAzarathE (sandEhamu)

C kari rAjuni kAcitiv(a)ni  
ghana surul(e)lla pogaDaga  
vara zAMbhavuD(ai)na dAnava  
zUruni kAcitivi  
nara hari zrI tyAgarAja  
sarasa zrI rAma (sandEhamu)

Gist

O My Lord! O Lord of virtuous disposition! O Lord of Magnificent form!  
O Lord reclining on the zESa! O Son of King dazaratha! O Man-Lion! O Lord zrI  
rAma! O Lord who is sweet to this tyAgarAja!

Why do You have doubt about me?

I salute You.

while all great celestials extol You that You protected gajEndra, You also  
protected the blessed demon hero who was the wordshipper of Lord ziva.

Word-by-word Meaning

P O My (nA) Lord (sAmi)! Why (ElarA) do You (nIku) (literally to you)  
have doubt (sandEhamu) (sandEhamuyElarA) about me (nApai)?

A I salute (vandE) You - O Lord of virtuous (guNa) disposition (zIla)! O Lord of Magnificent (vaibhava) form (rUpa)! O Lord reclining (zayana) on the zESa – serpent (uraga)! O Son of King dazaratha (dAzarathE)!  
O My Lord! Why do You have doubt about me?

C While all (ella) great (ghana) celestials (surulu) (surulella) extol (pogaDaga) You that (ani) You protected (kAcitivi) (kAcitivani) gajEndra - the King (rAjuni) of elephants (kari),  
You also protected (kAcitivi) the blessed (vara) demon (dAnava) hero (zUruni) who was the wordshipper of Lord ziva (zAmbhavuDaina);  
O Man (nara) Lion (hari)! O Lord zrI rAma! O Lord who is sweet (sarasa) to this tyAgarAja!  
O My Lord! Why do You have doubt about me?

Notes -

C – kari rAjuni – This is how it is given in the TSV/AKG. However, in the book of TKG, this is given as ‘giri rAjuni’. As ‘giri rAjuni’ does not seem to be correct, ‘kari rAjuni’ has been adopted. This needs to be checked. Any suggestions ???

C – surulella – this is how it is given in the book of TSV/AKG. However, in the TKG, this is given as ‘surulellaru’. This needs to be checked.

C - zAmbhavuDaina dAnava zUra – The person to whom this refers is not very clear. Any suggestions ???

## **sarasIruha nayanE-amRtavarSiNi**

In the kRti ‘sarasIruha nayanE’ – rAga amRta varSiNi, zrI tyAgarAja prays to lalitA mahA tripurasundari.  
(This kRti is listed in the category of ‘doubtful’ in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P sarasIruha nayanE sarasij(A)sanE  
zara(d)indu nibha vadanE amba

A parama kRpA nidhi nIvE(y)ani ninu  
niratamu nammiti brOvavE talli (sara)

C svara rAga laya zruti marmambulu  
nArad(A)di munulak(u)padEziJcE  
vara dAyaki amRta varSiNi  
maravaku lalitE tyAgarAja nutE (sara)

Gist

O Lotus Eyed! O Mother seated on Lotus! O Mother whose face resembles autumnal moon! O Bestower of Boons who initiates sages nArada and others in the secrets of seven musical notes, rAga, rhythm or beat and pitch! O Mother who rains nectar! O Mother lalitA! O Mother praised by this tyAgarAja!

Having considered that only You are the Supreme Ocean of Compassion, I always placed faith in You; deign to protect me; please do not forget me.

Word-by-word Meaning

P O Lotus (sarasIruha) Eyed (nayanE)! O Mother seated (AsanE) on Lotus (sarasija) (sarasijAsanE)! O Mother (amba) whose face (vadana) (vadanE) resembles (nibha) autumnal (zarad) moon (indu) (zaradindu)!

A Having considered (ani) that only You (nIvE) (nIvEyani) are the Supreme (parama) Ocean (nidhi) of Compassion (kRpA), I always (niratamu) placed faith (nammiti) in You (ninu); O Mother (talli), deign to protect (brOvavE) me;

O Lotus Eyed! O Mother seated on Lotus! O Mother whose face resembles autumnal moon!

C O Bestower (dAyaki) of Boons (vara) who initiates (upadEziJcE) sages (munulu) (munulakupdEziJcE) nArada and others (Adi) (nAradAdi) in the secrets (marmambulu) of seven musical notes (svara), rAga, rhythm or beat (laya) and pitch (zruti)!

O Mother who rains (varSiNi) nectar (amRta)! O Mother lalitA (lalitE)! O Mother praised (nutE) by this tyAgarAja! Please do not forget (maravaku) me.

O Lotus Eyed! O Mother seated on Lotus! O Mother whose face resembles autumnal moon!

Notes -

P - sarasijAsanE – Normally, sarasvati is said to be seated on Lotus. However, zrI tyAgarAja here means lalitA mahA tripurasandari who is said to be seated in the thousand petalled lotus of human body in the seventh mystic cakra called sahasrArA. Please refer to name of Mother – sahasra dala padmasta (seated on the thousand petalled Lotus)– in the lalitA sahasranAmAM. Please refer to site for more details on cakrAs –

[http://www.adishakti.org/subtle\\_system/sahasrara\\_chakra.htm](http://www.adishakti.org/subtle_system/sahasrara_chakra.htm)

C - amRta varSiNi – As this is the name of rAga of this kRti, it may be taken to mean the rAga itself as the name of Mother.

C – svara rAga laya zruti - For glossary of meanings of Carnatic Music Terminology, please visit site - <http://www.karnatik.com>

## **mAra vairi-nAsikAbhUSaNI**

In the kRti ‘mAra vairi ramaNI’ – rAga nAsika bhUSaNI, zrI tyAgarAja sings praises of Mother at tiruvaiyAru.

(This kRti is listed in the category of ‘doubtful’ in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.)

P mAra vairi ramaNI maJju bhASiNI

A krUra dAnav(E)bha vAraN(A)ri gaurI (mAra)

C kAma bandha vAraNa niS-kAma citta varadE  
dharmasaMvardhini sadA vadana hAsE  
tyAgarAja zubha phaladE (mAra)

Gist

O Beloved of Lord ziva – enemy of cupid! O Sweet Spoken! O Lion (Lioness) – enemy of elephant to the cruel elephant like demons! O Mother gaurI! O Mother who wards off the bondage of desires! O Bestower of Boons to those whose intellect is without any desires! O Mother dharmasaMvardhini abiding at tiruvaiyAru! O Mother whose face is ever smiling! O Bestower of prosperity on this tyAgarAja!

Word-by-Word Meaning

P O Beloved (ramaNi) of Lord ziva – enemy (vairi) of cupid (mArA)! O Sweet (maJju) Spoken (bhASiNI)!

A O Lion (Lioness) – enemy (ari) of elephant (vAraNa) (vAraNAri) to the cruel (krUra) elephant (ibha) like demons (dAnava) (dAnavEbha)! O Mother gaurI!

C O Mother who wards off (vAraNa) the bondage (bandha) of desires (kAma)! O Bestower of Boons (varadE) to those whose intellect (mind) (citta) is without any desires (niSkAma)!

O Mother dharma saMvardhini abiding at tiruvaivAru! O Mother whose face (vadana) is ever (sadA) smiling (hAsE) (literally laughing)! O Bestower (phaladE) of prosperity (zubha) on this tyAgarAja!

Notes -

C – kAma bandha – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'karma bandha'. This needs to be checked. Any suggestions ???

C – dharma saMvardhini – this is how it is given in the book of TSV/AKG. However, in the book of TKG, this is given as 'dharma vardhini'. As the name of the mother at tiruvaivAru is 'dharma saMvardhini', the same has been adopted. This needs to be checked. Any suggestions ???

C – tyAgarAja – this word is given in the book of TSV/AKG. However, the same is missing in the book of TKG. As 'tyAgarAja' is the stamp of tyAgarAja kRtis, the same has been adopted. This needs to be checked. Any suggestions ???

## *Appendices*

### **Appendix 'A' – jIvanmuktAnanda lahari – Adi zaMkarAcArya**

<http://www.kamakoti.org/shlokas/kshlok23.htm>

purE paurAn pazyan nara yuvati nAnAkOti mayAn  
suvESAn svarNAlaGkaraNa kalithAmscitra sadRzAn  
svayam sAkSAd draSTETyapi ca kalayamstai: saha raman  
munir na vyAmOham bhajati guru dIkSAkSatatamA:(1)

vanE vRkSAn pazyan dala phala bharAn namra suzikhAn  
ghanacchAyAcchannAn bahula kala kUjad dvija gaNAn  
bhajaGghasrE rAtrAvavanitala talpaika zayAnO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (2)

kadAcit prAsAdE kvacidapi ca saudhESu dhaninAM  
kada kAlE kvacidapi ca kUIESu saritAM  
KuTirE dAntAnAM munijanavarANAmapi vasan  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (3)

kvacidbAlai: sArdham karatalaja tAlai: sahasitai:  
kvacit tAruNyAlaGkRta nara vadhUbhi: saha raman  
kvacid vRddhaiscintAkulita hRdayaizcApi vilapan  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (4)

kadAcid vidvadbhir vividiSubhiratyanta niratai:



kadAcit kAvyAlaGkRti rasa rasAlai: kavivarai:  
kadAcit sattarkai: anumitiparais tArkikavarai:  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (5)

kadA dhyAnAbhyAsai: kvacidapi saparyAM vikasitai:  
sugandhai: satpuSpai: kvacidapi dalairEva vimalai:  
prakurvan dEvasya pramuditamanAh:sannati parO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (6)

zivAyA: zambhOrvA kvacidapi ca viSNOrapi kadA  
gaNAdhyakSasyApi prakaTa tapanasyApi ca kadA  
paThanvai nAmAliM nayana racitAnanda salilO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (7)

kadA gaGgAmbhObhi: kvacidapi ca kUpOtthita jalai:  
kvacit kAsArOtthai: kvacidapi saduSNaizca zizirai:  
bhajan snAnam bhUtyA kvacidapi ca karpUra nibhayA  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (8)

kadAcijjAgRtyAM viSayakaraNai: samvyavaharan  
kadAcit svapnasthAnapi ca viSayAnEva ca bhajan  
kadAcit sauSuptaM sukhaM anubhavannEva satataM  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (9)

kadA(a)pyAzAvAsa: kvacidapi ca divyAmbaradhara:  
kvacit paJcAsyOtthAM tvacamapi dadhAna: kaTitaTE  
manasvI nissaGga: sujanahRdayAnanadajanakO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (10)

kAdAcit satvastha: kvacidapi rajOvRtti sugatas-  
tamOvRtti: kvApi tritayarahita: kvApi ca puna:  
kadAcit samsArI zrutipathavihAri kvacidahO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (11)

kadAcinmaunastha: kvacidapi vAgvAdanirata:  
kadAcit svAnandE hasati rabhasA tyakta vacana:  
kadAcillokAnAM vyavahRti samAlOkana parO  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (12)

kadAcicchalinAm vikacamukha padmESu kabalAn  
kSipaMstAsAM bhajati svayamapi ca gRhyan svamukhata:  
tadadvaitam rUpam nijapara vihInam prakaTayan  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (13)

kvacicchaivai: sARDhaM kvacidapi ca zAlai: saha raman  
kadA viSNOrbhaktai: kvacidapi ca saurai: saha vasan  
kadA gANApatyairgatasakala bhEdO(a)dvayatayA  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (14)

nirAkAraM kvApi kvacidapi ca sAkAraM amalaM  
nijaM zaivaM rUpaM vividha guNabhEdEna bahudha  
kadA(A)zcaryaM pazyan kimidamiti hRSyannapi kadA  
munir na vyAmOham bhajati gurudIkSAkSatatamA: (15)

kadA(a)dvaitaM pazyannakhilamapi satyaM zivamayaM  
mahA vAkhyArthAnAM avagati samabhyAsa vazata:  
gatadvaitAbhAsa: ziva ziva zivEtyEva vilapan

munir na vyAmOham bhajati gurudIkSAkSatatamA: (16)

imAM muktAvasthAM paramzivasasthAM guru kRpA  
sudhA pAGgavyApyAM sahaja sukhavApyAmanudinaM  
muhurmajjan majjan bhajati sukRtaizcEnnara vara:  
sadA yOgI tyAgI kaviriti vadaniha kavaya: (17)

The Ascetic, whose ignorance dispelled by  
Guru's grace is not deluded even while

(1) In Towns

seeing, like in pictures,  
People, young men and women,  
of different forms;  
in attractive dresses; and  
bedecked with golden ornaments;  
While actually seeing though and mixing merrily with them.

(2) In Forests

Seeing trees  
their heads bent under weight of leaves and fruits;  
spreading thick shade;  
full of cooing birds;  
Praying under by day;  
Lying under by night;  
ground as bed.

(3) Living

in a Palace sometimes;  
in Mansions of rich somewhere;  
on a mountain sometimes;  
on the bank of rivers somewhere;  
in the huts of self-restrained ascetics.

(4) In Company somewhere

with boys, clapping hands;  
with bedecked maidens, laughing;  
with pensive, heavy hearted, aged, lamenting.

(5) In Company sometimes of

wise immersed in varied subjects;  
great poets of grand poetic excellence;  
eminent logicians of right reasoning and inferences.

(6) Practicing Meditation sometimes; or

Performing with joyous mind reverential worship of Lord with  
pure, blossomed, fragrant flowers sometimes;  
pure leaves somewhere.

(7) Chanting many names

as zivE (Consort of ziva), zambhO, viSNO, gaNAdhyakSA; or  
Visible Sun (God);  
With tears of joy welling in eyes.

(8) Bathing

in the waters  
of Ganga sometimes;

of well or pond somewhere;  
hot or cold sometimes; or  
Smearing the body with Camphor like white ashes.

- (9) Sometimes in the  
waking state operating with sense organs among the objects of senses;  
dream state enjoying only objects of senses;  
deep sleep enjoying uninterrupted bliss.
- (10) Clad sometimes with  
nothing (nude) (space as garment); or  
skin of lion around waist;  
With restrained mind unattached;  
Gladdening hearts of pious people.
- (11) Remaining sometimes in the State of  
satva (pure light); or  
rajas (Motivation, action); or  
tamas (inertia); or again  
none of these three;  
Lo, Behold, as samsAri (man of world); or  
one revelling in Vedic Lore.
- (12) Sometimes  
observing silence; or  
active in arguments; or  
speechless, suddenly laughing in innate joy; or  
engrossed in worldly activities.
- (13) Sometimes  
feeding a morsel of food from own mouth (as in birds and animals)  
into the lotus like mouth of others; and then  
taking food from other's into own mouth; and thereby  
establishing advaita (non-difference of self from others).
- (14) Enjoying the company of  
zaivAs somewhere; or  
zAktAs (zakti Worshippers) elsewhere; or  
Living with  
viSNu bhaktAs sometimes; or  
saurAs (Sun Worshippers) somewhere; or  
gaNapatyAs (gaNapati Worshippers) sometimes; thus  
all differences gone, in advaita state of one-ness.
- (15) Looking with wonder as to how at the  
formless one sometimes; or  
pure form somewhere; or  
true auspicious form turned into various forms  
due to differentiation of guNAs;  
ere again blissful (within) at times.
- (16) Sometimes  
due to practicing on the realisation on the  
import of Mahavakya (tat-tvam-asi);  
looking at one-ness (advaita);  
whatever is but ever-existent (satyam) and of auspicious form (ziva mayaM);  
freed from notions of duality;

crying ziva ziva ziva.

- (17) Him the Wise declare to be ever  
yogI (ascetic);  
tyagI (renouncer);  
kavi (poet);  
who freed from all these states;  
remains rooted at all times in Supremely Auspicious (parama ziva) state;  
attainable by the nectarine grace of Guru.

## Appendix 'B' – sAmudrika lakSaNaM

Works on Physiognomy – Characterists of Kings –

- 1 urasca maNibandhasca muSTisca nRpatE: sthirA: |  
(Stiff in three – breast, wrist and fist)
- 2 pralambA yasya sa dhanI trayO bhrUmuSka bAhava: |  
(Long in three – eyebrows, arms and scrotum)
- kEzAgraM bRSaNaM jAnu samaM yasya sa bhUpati: |  
(Uniform in three – locks, testicles and knees)
- 4 nAbhyanta kukSi vakSObhirunnatO nRpatirbhavEt |  
(Elevated in three – breast, rim of the navel and abdomen)
- 5 nEtrAntanakhapANyaGghritalaistAmrastribhi: sukhI |  
(Coppery in three – rims of eyes, nails and palms as well as soles)
- snigdha bhavanti vai yESAM pAdarEkha: zirOruha |  
tathA liGgamaNistESAM mahAbhAgyaM vinirdizEt |  
(Soft in three – end of membrum virile, lines of soles and hair)
- 7 svarE gatau ca nAbhau ca gambhIrastrisu zasyatE |  
(Deep in three – Voice, gait and navel)
- 8 grIvA prajananaM pRSTaM hrasvE jaGghE ca pUjitE |  
(Undersized at Four – neck, membrum virile, the back and shanks)
- 9 AvartatrayayuktaM yasya zira: kSitibhRtAmayaM nAtha: |  
(Endowed with three spirals in hair of head )
- 10 mUIE(a)GguSTasya rEkhaNaM catasrastrisra Eva vA |  
EkA dvai vA yathAyOgaM vEdarEkha dvijanmanAM |  
(Endowed with four lines at the root of thumbs indicating knowledge of four vedas)
- 11 lalATE yasya dRzyantE catustridvyEkarEkhika: |  
zatadvayaM zataM SaSTistasyAyurvizati: kramAt |  
(Edndowed with four lines on forehead indicating longevity)
- 12 bAhujAnUrugaNDani catvAryatha samAni ca |  
(Four cubits high; four pairs of limbs - cheeks, arms, shanks and knees-  
equally matched)

- 13 bhruvau nAsApuTE nEtrE karNAvOSThau ca cUcukau |  
kUrparE manibandhau ca jAnunI vRSaNau kaTI ||  
karau pAdau sphijO yasya samau jnEya: sa bhUpathi: |  
(Fourteen other pairs of limbs – eyebrows, nostrils, eyes, ears, lips,  
nipples, elbows, wrists, knees, testicles, loins, hands, feet and thighs –  
equally matched)
14. snigdha ghanAsca dazana: sutIkSNadaMSTrA: zabhAscatastra: |  
(Sharp in four large teeth at both ends of upper and lower jaws)
15. gajasiMhagati vIrau zArdUlavRSabhOpamau |  
(Walks in four different gaits resembling – lion, tiger, elephant and bull)
16. mukhanEtrAsyajihvOSThatAlustananakhaM karau |  
pAdau ca dazapadyAni padmAkArANi yasya ca |  
(Ten Lotus like limbs – the countenance, mouth, eyes, tongue, lips,  
palate, breasts, nails, hands and feet)
17. ura: zirO lalATaM ca grIvA bAhvaM sanAbhaya: |  
pAdau pRSTaM zruti caiva vizAlAstE sukhapradA: ||  
(Ten ample limbs – chest, head, forehead, neck, arms, shoulders,  
navel, feet, back and ears)
18. kakSa: kukSisca vakSasca ghrANaM skandhau lalATika |  
sarvabhUtEzu nirdiSTA unnatAstu sukhapradA: ||  
(Elevated in six limbs – flanks, abdomen, breast, nose, shoulders  
and forehead)
19. kEzazmazrunakhalOmatvaGuliparvazEphObuddhidarzanAni ||  
(Small, thin, fine or sharp in nine – hair, moustaches, beard, nails,  
hair on the body, skin, finger-joints, membrum virile acumen and  
perception)

Source – zrImad vAlmIki rAmAyanaM – sundara kANDaM – Chapter  
35.

The body marks of great personality – as per sAmudrika zAstra – quoted  
in ‘zri caitanya caritrAmRta – Adi lIla’ – Chapter 14 as under :-

panca-dIrgha: Panca-sUkSma: sapta-rakta: SaD-unnata: |  
tri-hrasva-pRthu-gambhIrO dvatrimzallakSaNO mahAn ||

panca-dIrghA: - five large - nose, arms, chin, eyes and knees.  
panca-sUkSmA: - five fine - skin, fingertips, teeth, hair on the body and hair on  
the head.  
sapta-rakta: - seven reddish - eyes, soles, palms, palate, nails, and upper and  
lower lips.  
SaD-unnata: - six raised – chest, shoulders, nails, nose, waist and mouth.  
tri-hrasva - three small – neck, thighs and male organ.  
pRthu - three broad – waist, forehead and chest.  
gambhira: - three grave - navel, voice and existence.

dva-trimzat - thirty-two; laksanah - symptoms; mahAn - of a great personality.  
This is a quotation from the Samudrika.

muppadi reNDu lakSaNa - These are known as sAmudrika lakSaNa –  
Qualities denoted by marks of the body. In this regard, zrImad vAlmIki

rAmAyaNa – bAlakANDa – Chapter 1 (9 – 11) wherein sage nArada describes the body marks of zrI rAma as under –

vipulAmsO mahAbAhu: kambugrIvO mahAhanu: ||  
mahOraskO mahESvAsO ..... |  
AjAnubAhu: suzirA: sulalATa: suvikrama: ||  
sama: samavibhaktAGga: snigdha varNa: ..... |  
pInavakSA vizAlAkSO ..... zubha lakSaNa: || 9 – 11 ||

Broad shoulders, powerful arms, neck shaped as conch, stout chin, broad chest, collar bone covered with flesh, arms extending right upto knees, well formed head, shapely forehead, charming gait, medium stature (neither very tall nor very short), well proportioned limbs, unctuous complexion, rounded chest, large eyes, auspicious marks on the body.

Again in sundara kANDa, hanumAn, on questioning by sItA, describes the personality of zrI rAma in the following words – Chapter 35 – (The number in brackets correspond to the verses on Works on Physiognomy given at Appendix ‘B’. sAmudrika lakSaNa as quoted in ‘zri caitanya caritrAmRta – Adi IIIA’ – Chapter 14 are also given at the said Appendix) -

(1) tristhiras- (2) tripralambasca (3) trisama-(4) triSucOnnata: |  
(5) tritAmras-(6) triSu-ca-snigdhO (7) gambIras-triSu nityaza: ||  
(8) trivalImAMs-(9) tryavanatas-(10) caturvyaGgas-trizIrSavAn |  
(11) catuSkalas-caturlEkhas-catuSkiSkus-(12) catu: sama: ||  
(13) caturdaza sama dvandvas-(14) caturdaMSTras-(15) caturgati: |  
mahOSThahanunAsasca pancasnigdhO(a)STavaMzavAn ||  
(16) dazapadmO (17) dazabRhat-tribhirvyAptO dvizuklavAn |  
(18) SadunnatO (19) navatanus-tribhirvyApnOti rAghava: || 17 – 20 ||

He is (1) stiff in three limbs – breast, wrist and fist; (2) long in three – eyebrows, arms and scrotum; (3) uniform in three – locks, testicles and knees; (4) elevated in three – breast, rim of navel and abdomen; (5) coppery in three – rims of eyes, nails and palms and soles; (6) soft in three – end of membrum virile, lines on soles and hair; (7) deep in three – voice, gait and navel. He has three folds – skin, neck and belly; He is depressed in three – middle of soles, lines on soles and nipples; (8) undersized at four – neck, membrum virile and the back and shanks; He is endowed with (9) three spirals in the hair of his head; (10) four lines at the root of thumbs; (11) four lines on forehead; four cubits high; He is equally matched in (12) four pairs of limbs – cheeks, arms, shanks and knees; (13) fourteen pairs of limbs – eyebrows, nostrils, eyes, ears, lips, nipples, elbows, wrists, knees, testicles, loins, hands, feet and thighs; His (14) four large teeth at both ends of his upper and lower jaws are very sharp; He walks (15) in four gaits resembling those of lion, tiger, elephant and bull; He is endowed with excellent lips, chin and nose; five glossy limbs – hair, eyes, teeth, skin and soles; eight long limbs – arms, fingers, toes, eyes, ears, nose, backbone and the body; He has (16) ten lotus like limbs – countenance, mouth, eyes, tongue, lips, palate, breasts, nails, hands and feet; He has (17) ten ample limbs – chest, head, forehead, neck, arms, shoulders, navel, feet, back and ears; He is spread through reason of three – splendour, renown and glory; He has two white limbs – teeth and eyes; He is elevated (18) in six limbs – flanks, abdomen, breast, nose, shoulders and forehead; He is small, thin and fine or sharp (19) in nine – hair, moustache, beard, nails, hair on the body, skin, finger joints, membrum virile, acumen and perception; He pursues religious merit, worldly riches and sensual delight in three periods - forenoon, midday and afternoon.

## Appendix 'C' - 64 fine arts - kala

Described in zaivatantra – source – Sanskrit – English Dictionary by Sir Monier Monier-Williams. – The meanings have been taken from zrImad bhAgavataM – Book 10, Chapter 45 (Gita Press, Ghorakhpur).

- (1) Singing (gItaM)
- (2) Playing on various musical instruments (vAdyaM)
- (3) Dancing (nRtyaM)
- (4) Acting, gesticulation and mimicry (nATyaM)
- (5) Drawing, painting and Calligraphy (AlEkhyaM)
- (6) Painting figures of various designs on the various parts of body with musk-paste and other fragrant substances (vizESaka-cchEdyaM)
- (7) Preparing for use in worship various designs with grains of rice, flowers etc. (taNDula-kusuma-bali-vikArA:)
- (8) Preparing a bed of flowers (puSpAstaranaM)
- (9) Colouring the teeth and other limbs and articles wearing apparel (dAzana-vasanAGga-rAgA:)
- (10) Paving a floor with precious stones (maNi-bhUmika-karma)
- (11) Preparing a bed (zayana-racanaM)
- (12) Using a pot full of water as a musical instrument (udaka-vAdyaM)
- (13) Treading on Water (udaka-ghAta:)
- (14) Showing miracles of various kinds (citra yOgA:)
- (15) Preparing chaplets and wreaths of flowers (mAlya-grantha-vikalpA:)
- (16) Making ornaments of flowers for the ears, braid etc. (kEza-zEkharApiDayOjanaM)
- (17) Modes of beautifying the body with clothes and ornaments of various kinds (nEpathya-yOgA:)
- (18) Painting ornaments figures on ears (karNa-pattra-bhaGgA:)
- (19) Making perfumes and cosmetics etc. of various kinds (gandha-yukti:)
- (20) Making ornaments of various designs (bhUSaNa-yOjanaM)
- (21) Jugglery (indra-jAlaM)
- (22) Appearing in various guises of one's choice (kaucumAra-yOgA:)
- (23) Sleight of hand (hasta-lAghavaM)
- (24) Culinary Art (citra-zAkApUpa-bhakSya-vikAra-kriyA)
- (25) Making drinks of various tastes and colours and spirituous liquors of various kinds (pAnaka-rasa-rAgAsava-yOjanaM)
- (26) Needle work of various kinds and weaving (sUCIvApa-karma)
- (27) Making musical instruments of various kinds and puppetry (vINa-Damaruka-sUtra-krIDA)
- (28) Solving riddles (prahElikA)
- (29) Capping verses (pratimA)
- (30) Skill in uttering tongue twisters (durvacaka-yOgA:)
- (31) Art of reading manuscripts easily and quickly (pustaka-vAcanaM)
- (32) Dramaturgy and story writing (nATakAkyAyika-darzanaM)
- (33) Completion of incomplete verses or part verses (kAvya-samasyA-pUrANaM)
- (34) Making ligatures, canes, arrows etc. (pattika-vEtra-bANa-vikalpA:)
- (35) Spindle work (tarkU-karmanI)
- (36) Carpentry (takSaNaM)
- (37) Architecture (vAstu-vidyA)
- (38) Testing valuable metals and precious stones (rUpya-ratna-parIkSA)
- (39) Alchemy (dhAtu-vAdA:)
- (40) Colouring precious stones (maNi-rAgA-jnAnaM)
- (41) Knowledge of latent minerals (AkAra-jnAnaM)
- (42) Nursing and treating plants (vRkSAyur-vEda-yOgA:)

- (43) Setting game rams, cocks and quails to fight as sport (mESa-kukkuTAlAvaka-yuddha-vidhi:)
- (44) Teaching parrots and other birds to imitate human speech (zuka-sArikA-pralApanaM)
- (45) Making an enemy to quit his place by means of a charm (utsAdanaM)
- (46) Cleaning and dressing the hair (kEza-mArjana-kauzalaM)
- (47) Reading letters removed from one's sight and divining the nature of substances held within one's palm (akSara-muSTika-kathanaM)
- (48) Knowledge of books written in the language of barbarians (mlecitaka-vikalpA:)
- (49) Fluently talking in different dialects of the land (dEza-bhASA-jnAnaM)
- (50) Reading good and bad omens (puSpa-zakaTika-nimitta-jnAnaM)
- (51) Making diagrams etc. by means of letters arranged in different orders as mystical formulae to be worshipped or worn as an amulet (yantra-mAtRka)
- (52) Splitting hard substances such as diamonds into two or more pieces of different shapes (dhAraNa-mAtRka)
- (53) Lexicography (saMpAtyaM)
- (54) Reading thoughts of others and bringing them out in verse (mAnasIkAvya-kriyA)
- (55) Increasing the number of an object by various devices (kriyA-vikalpA:)
- (56) Playing tricks (chalitaka-yOgA:)
- (57) Knowledge of prosody (abhidAna-kOSa-cchandO-jnAnaM)
- (58) Showing of one's clothes as made of superior texture than what they actually are (vastra-gOPanAni)
- (59) Playing at dice (dyUta-visESa:)
- (60) Attracting remote objects (AkarSaNa-krIDA)
- (61) Playing children's games (bAlaka-krIDAnakAni)
- (62) Knowledge subjects relating to moral conduct, discipline or good behaviour (vainAyikInAM vidyAnAM jnanaM)
- (63) Fore-knowledge of the party going to win in a debate (vajayikInAM vidyAnAM jnAnaM)
- (64) Keeping goblins and vampires under one's control

Found from Internet –

<http://www.ambaa.org/archives/msg01725.html>

“The supreme mother is saluted in lalitA sahasranAma as ‘catuS-SaSTikalAmayI’. bhAskaraAya furnishes a list of these sixty-four art forms with reference to books like gadAkosham and lakSmIpITika.

1. To know the linguistics of 18 languages (aSTAdaza-lipi-bOdha:); and
2. their script (tallEkhana).
3. To be able to read fast (zIghravAcana)
4. Drawing (chitraM)
5. Knowledge in various other languages (bahuvidha bhASA jnAnaM) and
6. capability to write poetry in them (tatkavitA)
7. Fluent oration (zRtanigaditA)
8. Gambling (dyUtam)
- 9-12. Mastery in, the four Vedas – (vEda) RgvEda, yajurvEda, sAmavEda, atharvavEda
- 13-16. upavedas (upavedA) four-gandharva (music), zastra (arms), sthApatya (architecture) , zilpa (arts)
- 17-28. twelve shastra (zAstra AGgaSaTke dve)
29. tantra, puraaNa & smRti (tantra purANa smRtikaM)
30. kAvya alaGkAra nATakAdi dve
- 31-36. shanti vazya AkarSaNa vidveSu uchchATana mArANani cha SaT



- 37-43. To be able to control the course of jala, dRShTi, agni, Ayudha, vAk and retas (gati jala dRSTi Agni Ayudha vAk retas)
44. Sculpture ( stambhasaptakamshilpaM)
- 45-48. To instruct elephant, horse, chariot and men (gaja haya ratha nara zikSA:)
49. sAmudrika
50. Wrestling (malla)
51. Cooking (sUda)
52. gAruDaka:.
53. To play string instruments, Wind instruments, Drums and Metallic instruments  
(like tALa) (tattatsuShirAddhaghan)
57. Magic (indrajAla)
58. Dance (nRttAni)
59. Singing (gatita)
60. rasavAdai:
61. Gemology (ratnaparIkSA)
62. Robbery (chauryaM)
63. Medicine (dhAtuparIkSApi)
64. To be able to vanish (Yogic powers) (adRSyatvaM)

## Appendix 'D' – Story of vAlmiki

Extracted from Website Vedanta Centre UK  
[http://web.onetel.net.uk/~suman11/magazine\\_articles\\_November4.htm#Dhyana](http://web.onetel.net.uk/~suman11/magazine_articles_November4.htm#Dhyana)  
 a (Dhyana, Japa, Mantra, Guru, and Avatar)  
 Magazine Articles November / December 2004  
 By Swami Swahananda

There is an extreme view that if you take any name of the Lord, if you feel it is the Lord's name, you will get the result. There is a famous story in a later part of the Ramayana about its writer, Valmiki. Earlier, Valmiki was very sinful. He was a highway robber at one time. Then he came in touch with Narada, and he was changed into a saint. Valmiki had been committing robberies, but he had good karmas. According to the Hindus, you have got certain karmas. Karmas are the effects of your previous actions in this life, or in previous lives. Some of the karmas are operative now, due to association. Say you have got a musical talent, but you associate with cricket players. The musical karma will not develop, but will remain dormant. If you move into a circle of musicians, it will again come up. If the karma is very strong, it may assert itself. Otherwise association affects it. Valmiki had very good karmas; they were ripe for fruition. So Narada, a great teacher, came along the highway. Valmiki wanted to beat him up to get his things. Narada said, "Wait. You should not kill me. Killing brings in sin. Who will share this sin?" Now in ancient days, everybody believed that in killing there is sin. Otherwise Valmiki could not have taken the advice. "For whom are you committing such sins?" asked Narada. "For my wife and parents and children, to maintain my family." replied Valmiki. "Will they share your sin?" asked Narada. "Sure," said Valmiki. "All right," said Narada, "go home and ask your parents and your children and your wife whether they will share in your sin, which will be effective later." Valmiki replied, "Oh, you want to get away!" Narada said, "Then tie me up." So, on the suggestion of Narada, Valmiki tied him to a tree, and went home. He was very sure that everybody would share the sin because for them he was killing people to get money. So he went and asked his father and his mother. They said, "We have brought you up, and we are now old. Now it is your duty to look after us. Why should we share your sin? How you support us is not our business." Then he went to his children, and they said, "We are not grown up,

why should we share the sin? That is your business." Then he went to his wife. She said, "You have married me. It is your duty to take care of me. Why should I share your sin? How you get your money is not my problem." Valmiki felt very dejected, and very disillusioned, and came back to Narada and said, "No, nobody is willing to share. How to get out of this sin?" By that time, he was feeling the pressure of the sin. Then Narada gave him a mantra. But Valmiki was so sinful that he could not repeat the name of Rama, which is a good mantra. Nowadays we are not so sinful, because we can pronounce every word! But Valmiki was very sinful. He could not repeat it. So Narada had to reverse the word - 'Rama' becomes 'mara'. "All right," said Narada, "repeat mara." That Valmiki could do. As you quickly repeat mara, mara, mara it becomes Rama, Rama, Rama. (Mara eventually became a holy mantra, because it was repeated by Valmiki, who later became a saint. According to one theory, every word is a representation of God. The Tantrikas believe that every letter is a form of the Divine Mother. Any word can be a mantra, but normally a good word is better.

## Appendix 'E' - A Short Notes on advaita and dvaita.

In pataJjali yOga sUtra, the following verses and the commentary thereof of Swami Prabhavananda and Christopher Isherwood are relevant –

IzvarapraNidhAnAdvA ||  
klEzakarmavipAkazayairaparAmRSTa:  
puruSavizESa Izvara: || I. 23, 24 ||

“Concentration may also be attained through devotion to Izvara.

Izvara is a special kind of Being, untouched by ignorance and the products of ignorance, not subject to karmas or samksaras or the results of action.”

Commentary of Swami Prabhavananda and Christopher Isherwood –

“... According to vEdAnta philosophy Izvara is the supreme Ruler of the universe – its Creator, Sustainer and Dissolver. Brahman, the ultimate reality, cannot properly be said to create, sustain or dissolve, since Brahman is, by definition, without attributes. Izvara is Brahman seen within prAkRti. He corresponds, more or less, to God the Father in the Christian tradition.

What is important is the concept of devotion. Liberation, as we have already seen, can be reached without devotion to God. But this is a subtle and dangerous path, threading its way through the pitfalls of ambition and pride. Devotion to a personal ideal of God brings with it a natural inclination to humility and service. It sweetens the dryness of intellectual discrimination and calls forth the highest kind of love of which man is capable. We cannot even imagine Brahman until the moment of our liberation, but we can all imagine Izvara, according to our different natures – for Izvara has attributes which our minds can recognize. Izvara is all that we can know of the Reality until we pass beyond prAkRti.

If we set ourselves to serve Izvara, if we dedicate our actions and surrender our wills to Him, we shall find that He draws us to Himself. This is the grace of God, which zrI rAMakRSNa compared to an ever-blowing breeze; you have only to raise your sail in order to catch it. And in the gItA, we read :

(\$) Whatever your action – Food or Worship, whatever the gift, that You give to another; Whatever you vow to the work of the spirit, lay these also as offerings before me.

This kind of devotion requires, perhaps, a special temperament. It is not for everybody. But to be able to feel it is a very great blessing, for it is the safest and happiest way to liberation.

Izvara, it has been said, is God as He appears within prAkRti. But it must be remembered that Izvara is prAkRti's ruler, not its servant. That is why pataJjali describes Him as 'a special kind of Being'. A man is the servant of prAkRti. He is subject to ignorance of his real Self (the Atman) and to products of this ignorance – egotism, attachment to sense-objects, aversion from them (which is merely attachment in reverse) and blind clinging to his present life; the various forms of bondage which constitute misery ..... Izvara is not subject to this ignorance, or to its products.

Man is subject to the laws of birth and death, the laws of karma. Izvara is unborn, undying. Man is subject to his samskaras – the deeply rooted tendencies which drive him or to further actions and desires. Izvara is free from samskaras and desires. He is not involved in the results of action.

Man, it is true, may become liberated. But even in this, he differs from Izvara – for Izvara was never in bondage. After liberation, man is one with Brahman. But he can never become one with Izvara. (Indeed, the desire to become Izvara, the Ruler of the universe, would be most insane of all egotistical desires – it seems to be typified, in Christian literature, by the story of the fall of Lucifer.) In the state of union with Brahman, both Izvara and His universe are transcended, since both are merely projections of Brahman.”

(\$) zrImad bhagavat gIta – Chapter 9 refers -

yatkarOSi yadaznAsi yajjuhOSi dadAsi yat ||  
yattapasyasi kauntEya tatkuruSva madarpaNaM || 27 ||

In regard to what is stated as 'subtle and dangerous path', the following verses are relevant –

zrImad bhagavat gIta – Chapter 12 –

kIEzO(a)dhikatarastESAmavyaktAsaktacEtasAM ||  
avyaktA hi gatirdu:khaM dEhavadbhiravApyatE || 5 ||

“Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard for the embodied to reach.”

The following couplet in nArada bhakti sutra is also relevant –

IzvarasyApyabhimAna(ni)dvESitvAt dainyapriyatvAt ca | (27)

“(And also) because God dislikes the reliance on one's own unaided self-effort, and likes the complete feeling of misery due to the consciousness of one's helplessness in independently working out one's salvation, bhakti is greater.”

## Appendix 'F' – aSThalakSmI stuti

rathamadhyAmazvapUrvAM gajanAda prabOdhinIM |  
sAMrAjya dAyinIm devIm gajalakSmIM namAmyahaM || 1 ||

dhanamagnirdhanam vAyu: dhanam bhUtAni pancha ca |  
prabhUtaizvarya saMdhAtrIM dhanalakSmIM namAmyahaM || 2 ||

pRthvIgarbha samudbhinna nAnAvrIhi svarUpiNIM |  
pazusampatsvarUpaM ca dhAnyalakSmIM namAmyahaM || 3 ||

na mAtsaryaM na ca krodho na bhItir na ca bhedAdhi: |  
yad bhaktAnAM vinItAnAM dhairyalakSmIM namAmyahaM || 4 ||

putra pautra svarUpEna pazu bhRtyAtmanA svayaM |  
saMbhavantIm ca santAna lakSmIM devIM namAmyahaM || 5 ||

nAnA vijnAna saMdhAtrIm buddhi zuddhi pradAyinIM |  
amRtatva pradAtrIm ca vidyAlakSmIM namAmyahaM || 6 ||

nitya saubhAgya sauzIlyAm varalakshmI dadati Ya |  
prasannAM straiNa sulabhAM AdilakSmIM namAmyahaM || 7 ||

sarvazakti svarUpAM ca sarva siddhi pradAyinIM |  
sarvEzvarIm zrI vijaya lakSmIM devIM namAmyahaM || 8 ||

aSthalakSmI samAhAra svarUpAM tAM haripriyAM |  
mokSalakSmIM mahAlakSmIM sarvalakSmIM namAmyahaM || 9 ||

dAridrya du:kha haraNam samRddhirapi sampadAm |  
saccidAnanda pUrNatvam aSthalakSmI stutErbhavEt || 10 ||

## Appendix ‘G’ – General Information

Three Afflictions – ISaNa trayamu – wife, children and wealth - gold, land and woman - in tamizh ‘mUvAsai’ – (maN, peN, pOn2).

Three Afflictions – tApa traya - AdhyAtmika, Adhi-daivika, Adhi-bhautika – (ourselves, others, will of God).

sanaka – sana, sanaka, sanatkumAra, sanandana – mind born sons of brahmA.

Four-fold human pursuits – puruSArtha - performance of one’s duty (dharma), acquirement of wealth (artha), gratification of desires (kAma), final emancipation (mOkSa).

Four-fold method of rAja dharma in dealing with enemy - sAma, dAna, bhEda, daNDa (conciliation, gifts/bribe, sowing dissensions and war/punishment)

Five celestial trees – mandAra, pArijAtaka, saMtAna, kalpa vRkSa, hari candana.

Five-Fold Nectar – paJcAmRta – milk, coagulated or sour milk, butter, honey and sugar.

Five-Fold Food – paJca bhakSya – khAda – chewing, carva – masticating, lEhya – licking, pEya – drinking, cOSya – sucking.

Five-Fold Flower Arrows – paJca bANa – Five fragrant flowers - Lotus, Jonesia azOka, mango blossom, Arabian jasmine and blue lotus.

“.....Mohana, Stambhana, Unmadana, Soshana and Tapanā—fascination, stupefaction, intoxication, emaciation and burning. One arrow causes fascination in young men when they see a beautiful form. Another arrests their attention. The third intoxicates them. The fourth arrow causes intense attraction towards the form. The fifth arrow inflames and burns their heart. It pierces their cardiac chambers deeply. No one on this earth, nay, in all the three worlds, has the power to resist the potential influence of these arrows. These arrows pierced even the heart of Lord Siva and many Rishis of yore....” Source - [http://www.dlshq.org/download/brahmacharya.htm#\\_Toc441556941](http://www.dlshq.org/download/brahmacharya.htm#_Toc441556941)

Five modes of bhakti are – zAnta, dAsya, sAkhya, vAtsalya, mAdhurya.

Six tastes of Food – SaDrasa - tamizh arusuvai – sweet (madhura - inippu), sour (amla - puLippu), salt (lavaNa - uvarppu), bitter (kaTu - kasappu), pungent (tIkSNa - kAraM), astringent (kaSAya - tuvarppu); kaTu also means pungent.

Six vEdAMgAs (six limbs of vEda puruSa) – sikSA – phonetics – nose; vyAkaraNa – grammar – mouth; chandas – vEdic metre – feet; nirukta – etymology – ears; jyOtiSa – astrology/astronomy – eyes; kalpa – vEdic Action – Arms. <http://www.svbf.org/sringeri/journal/vol1no3/vedas.html>

Six Virtues – SaDguNa sampat – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed. Source - <http://lists.advaita-vedanta.org/archives/advaita-1/2005-January/014664.html>

sapta RSi – atri, AGgIrasa, gautama, jamadagni, bharadvAja, vaziSTa, vizvAmitra; or agastya, AGgIrasa, gautama, kAzyapa, pulastya, mArkaNDEya, vaziSTa.

Seven elements – flesh, blood, phlegm or rasa (chyle), urine or bone, bile or marrow and semen

Seven Upper worlds in the ascending order (As per Sanskrit-English Dictionary referenced) - bhUr-lOka – the earth inhabited by humans; bhUvar-lOka – space between earth and Sun inhabited by munis and siddhAs etc; svar-lOka – the abode of indra – heaven – above Sun and below Pole Star; mahar-lOka - region above Pole Star inhabited by bhRgu and other saints who survive the destruction of three lower Worlds; janar-lOka – inhabited by son of brahma – sanatkumAra; tapo-lOka – inhabited by deified vairAgis; satya-lOka or brahma-lOka – abode of brahma.

(The seven worlds are also described as earth, sky, heaven, middle region, place of re-births, mansion of the blest, and the abode of truth.)

Seven Nether Worlds – atala, vitala, sutala, tarAtala, rasAtala, mahAtala, pAtAla.

Eight aizvarya (aSthaizvarya) – Eight prosperity or wealth. There seems to be no uniform definition as to what these eight are.

In Tamil (Internet) Dictionary, these are given as – dominion, off-spring, relations, gold, gems, grains, conveyance and attendants. Wives, cows and long-life are mentioned in lieu of some of these.

In Monier’s Sanskrit Dictionary, the state of being mighty Lord which includes sovereignty, supremacy, power, sway, dominion, super-human powers

etc are mentioned. Also, such powers as vision, audition, cogitation, discrimination, and omniscience; and of active powers such as swiftness of thought, power of assuming forms at will, and faculty of expatiation.

Eight kinds of Siddhis – aNimA etc are also consered as aSThaizvarya.

Eight Cardinal Points – their Lords and Elephants - East – indra – airAvada; South-East – agni – puNDarIka; South – yama – vAmana; South-West – nirRti or sUrya – kumuda; West – varuNa – aJjana; North-West – vAyu or pAvana – puSpadanta; North – kubEra – sArvabhauma; North-East – IzAnana or sOma or candara or pRthvi – supradIpa.

Eight-vasu – fire, earth, air, sky, sun, heaven, moon and stars

Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

Eight Limbed prostration - sASTAMga – prostrating by lying with the eight limbs of the body – hands (2), breast, forehead, knees (2) , feet (2) touching the ground to show utmost reverence.

Eight-Fold (aSTAMga) yOga – yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAnaM, samAdhi

iyama niyamame eNNilA Adan2am  
nayamuRu pirANAyAmam pirattiyAgAraJ-  
cayamigu dAraNai diyAn2aJcamAdi  
ayamuRum aTTAGga mAvadumAmE - tirumandiram - 552

nava ratna – pearl (mauktika), ruby (mANikya), topaz (puSparAga), diamond (vajra), emerald (marakata), lapis lazuli, coral (pavazhaM) , sapphire (indra nIla), gOmEda, cat’s eye gem (vaiDUrya).

The Brihatsamhita of Varahamihira has listed twenty-two varieties of stones in the category of ratnas (gems) without differentiating between the major gems (maharatna) and minor gems (uparatnas), a classification which seems to have developed later.

The twenty-two ratnas are - Vajra (diamond), Indranila (sapphire), Marakata (emerald), Karketana (chrysoberyl), Padmaraga (ruby), Rudhirakhya (carnelian), Vaidurya (cat’s eye), Pulaka (garnet), Vimalaka, Raja-mani, Sphatika (rock crystal), Sasikanta (moonstone), Saugandhika (a variety of sapphire), Pushparaga (topaz), Brahmamani, Jyotirasa, Sasyaka, Mukta (pearl) and Pravals (coral). Source - <http://www.chennaionline.com/style/jewellery/rathna.asp>

nava nidhi – Nine-fold treasure –belonging to kubEra - padma, mahApadma, zankha, makara, kacchapa, mukunda, nanda, nIla and kharva

nava rasa - zRGgAra - love, vIra - valour, bIbhatsa - disgust, raudra - anger, hAsya - mirth, bhayAnaka - terror, karuNa - pity, adbhuta - wonder, zAnta – tranquility; tenth is vAtsalya – parental fondness.

daza dikpAla – East – indra; South – yama; West – varuNa; North – kubEra; South East – agni; South West – nirRta; North East – IzAna; North West – vAyu; zenith (above) – brahmA; Nether (below) – ananta.

Eleven forms of bhakti are – guNa mAhAtmya Asakti – Love of glorifying divine qualities and attributes, rUpAsakti – Love of Divine beauty, pUjAsakti – Love of worship, smaraNAsakti – Love of remembering the Lord, dAsyAsakti – Love of service, sakhyAsakti – Love of God as a friend, vAtsalyAsakti – Love of God as child, kAntAsakti – Love of God as wife, AtmanivEdanAsakti – Love of self surrender, tanmayatAsakti – Love of complete absorption in Him, parama virahAsakti – Love of pain of separation from Him.

EkAdaza rudra – Eleven rudra - (1)Kapali (2) Pingala (3) Bhima (4) Virupakhsha (5) Bilohita (6) Shashtha (7) Ajapada (8) Ahirbudhanya (9) Sambhu (10) Chanda (11) Bhava

EkAdaza rudra – 10 (sensory and motor) organs of the body and the mind.

Twelve Adityas – twelve months.

Stars in Astrology – 27 or 28 – (1) zraviSThA or dhaniSThA, (2) zata-bhiSaj, (3) pUrva bhAdrapAda, (4) uttara bhAdrapAda, (5) rEvatI, (6) azvinI, (7) bharaNI, (8) kRttika, (9) rOhiNI or brAhmI, (10) mRga ziras or AgrahAyaNI, (11) Ardra, (12) punarvasU or yAmakau, (13) puSyA or sidhya, (14) AslESA, (15) maghA, (16) pUrva phalgunI, (17) uttara phalgunI, (18) hasta, (19) chitra, (20) svAtI, (21) vizAkhA or rAdhA, (22) anurAdhA, (23) jyESTha, (24) mUla, (25) pUrvASADhA, (26) uttarAShADhA, (27) abhijit, (28) zravanaNa; In the modern system, counting starts with star 'azvinI' and ending with 'rEvatI'; the star 'abhijit' is not included in the modern system. (Source – Monier's Sanskrit Dictionary).

Sixteen honors done to a deity or holy person (SODasOpacAraM) - dhUpaM - burning incense; dIpaM - lamps (before an idol); naivEdyaM – food offerings; tAmbUlaM - betel and nut; candanaM - sandal wood paste &c. for anointing; puSpaM - strewing flowers; karpUraM - camphor; jalaM - water for the feet, &c; oil; mirrors; cAmara – fans; umbrella; flags; fans; large circular fans; vastraM - clothes.

tridaza – 3 x 10 (in round number for 3 x 11) – 12 Adityas, 8 vAsus, 11 rudras, 2 azvins = 33; their lord – tridaza-pati or adhipa – indra:  
tridaza – 12 Adityas, 8 vAsus, 11 rudras, indra and prajapati = 33

kalpa - A day of brahmA or 1000 yugAs – 4,320,000 mortal years  
- this is the duration of the World.  
- 30 such days of brahmA is one month and 12 months a year  
- 100 such years is the lifetime of brahmA  
- 50 such years have elapsed and we are in 51<sup>st</sup> year of brahmA  
- known as zvEta varAha kalpa  
- At the end of 100 years of brahmA the world is annihilated  
manvantara – Age of a Manu – consisting of 71 mahA yuga –  
- equal to 12,000 years of Gods  
- equal to 4,320,000 years of humans  
- equal to 1/14<sup>th</sup> of a day of brahmA  
- 6 such manvantaras have elapsed  
- 7<sup>th</sup> presided over by vaivazvata manu is going on  
- 7 more manvantaras are yet to come

mahAyuga – consists of 4 yugAs of mortals –

- kRta, trEtA, dvApara and kali - 4,320,000 years of mortals.

- A day and night of brahmA consists of 2,000 such mahA yugAs.

- kali yuga – begun on 3,102 B.C

NB : There seems to be some contradiction in the figures.

Source – Monier’s Sanskrit Dictionary

Please visit the following site for more information –

<http://members.cox.net/apamnapat/articles/Introduction03.html>

Raga - Ragas are extremely difficult to explain in a few words. Though Indian music is modal in character, ragas should not be mistaken as modes that one hears in the music of the Middle and Far Eastern countries, nor be understood to be a scale, melody per se, a composition, or a key. A raga is a scientific, precise, subtle and aesthetic melodic form with its own peculiar ascending and descending movement consisting of either a full seven note octave, or a series of six or five notes (or a combination of any of these) in a rising or falling structure called the Arohana and Avarohana. It is the subtle difference in the order of notes, an omission of a dissonant note, an emphasis on a particular note, the slide from one note to another, and the use of microtones together with other subtleties, that demarcate one raga from the other. Source –

[http://www.ravishankar.org/indian\\_music.html](http://www.ravishankar.org/indian_music.html)

Flowers Referenced –

bimba – Momordica monadelpha – a climber with red fruit – tamizh kOvaippazhaM

vakula – Mimusops elengi – tamizh – magizh – sthala vRkSa of tiruvaNNAmalai – madurAntagaM (tamil nAdu) is known as vakuLArANya kSEtraM – source –

[http://www.shrisaibabasansthan.org/main\\_English/sansthan/saileela/saileelamar\\_apr2004/page29.asp](http://www.shrisaibabasansthan.org/main_English/sansthan/saileela/saileelamar_apr2004/page29.asp)

Temples Referenced

madurAntagam (tamil nAdu) - Presiding Deity is named as Karunakara Perumal (one full of mercy). He is also called Eari Katha Perumal (one who protected the lake of Madurantakam). There is a separate, shrine for Goddess Sita Devi named as Janakavalli Thayar (Mother Janakavalli). It is a common saying that one who lays his foot on the land of Madurantakam is sure to reach Heaven. This Kshetra is also called ‘Vakularanya Kshetram’ as it was once full of Vakula trees. About 950 years before Sri Ramanuja, renowned as Ethiraja, the exponent of the doctrine of Visishta Dwaita got his initiation, Vaishnava Diksha or Pancha Samskara Diksha from his Guru Peria Nambi, in this temple under the Vakula tree, the Sthala Vruksha. Source –

[http://www.shrisaibabasansthan.org/main\\_English/sansthan/saileela/saileelamar\\_apr2004/page29.asp](http://www.shrisaibabasansthan.org/main_English/sansthan/saileela/saileelamar_apr2004/page29.asp)

## Appendix ‘H’ – Weighing of kRSNa by satyabhAma



There is a small story in the Mahabharata. With a view to get Krishna on her side, Satyabhama a selfish woman, went to Narada and requested him to tell her some way, a short cut by which she can achieve her objective. Narada knew that Satyabhama was very selfish and that selfishness will never work in regard to matters relating to God. So, Narada wanted to teach a lesson to Satyabhama and said that he knew of a method, which would get Krishna on her side completely. This method consisted of a devotional ritual in which she was supposed to give away her husband as a gift to someone and then buy him back by paying money, equivalent in weight to the weight of the Lord. Narada said that Krishna will belong solely to Satyabhama at all times and under all circumstances, if she went through this ritual. Satyabhama did not understand God's ways. She had no idea of God's strength. She was intensely selfish and was lured into the plan, which Narada had put before her. Therefore, she had undertaken the ritual of gifting Krishna to Narada and then getting him back after weighing him in terms of wealth. She made Krishna sit in one pan of the balance and she put all her wealth in the other pan but it was no match for the weight of Krishna. Narada saw an excellent opportunity in the situation and told Satyabhama that since she was not able to give the money needed to equal her husband's weight, he was taking away Krishna and that from that day, Krishna would not belong to her but would belong to him. In that situation, Satyabhama was trying to find someone who would help her. She thought of Rukmini and went in search of her. She found her performing Tulasi pooja. Rukmini saw the plight of Satyabhama and said that she would gladly come to her help. She went with a few Tulasi leaves in her hand. When Rukmini went there and saw the situation in which Krishna and Narada were, she was astonished to find that Satyabhama was trying to outweigh the Lord himself with money. She knew that this would never be possible. She addressed Narada and said that money will never outweigh God and only God's name can match Him in weight. Narada did not agree with this and asked that since Krishna had a form, which can be seen, He must be weighed against something, which can also be seen. Narada said that he could not accept something which could not be seen such as a name as equivalent to Krishna, a form which could be seen. Since Rukmini had a pure heart, she immediately grasped the situation and she told herself that whether it was a fruit, a flower or a leaf or even a spoon of water, if given in full faith, God will surely respond. If there was any truth in this, she expected Krishna to respond to what she was going to do. So, if full faith, she placed a few Tulasi leaves in the other pan of the balance after uttering the name of Krishna. The name of Krishna became exactly equal to the person of Krishna and the weight of the leaves became the excess in the balance.

Source : [http://www.s-a-i.info/self\\_trans/verses\\_25.html](http://www.s-a-i.info/self_trans/verses_25.html)

## Appendix 'J' – Songs and dOhAs of kabIr

### mAyA mahA ThagnI

mAyA mahA ThagnI huM jAnI ||

tirgun phAns liyE kar DolE  
bolE madhurI bAnI ||

kEzav kE kamlA vE baiThI  
ziv kI bhavan bhavAnI |  
paNDA kE mUrat vE baiThI  
tIraTh mE bhayI pAnI ||

yOgI kE YOgin vE baiThI  
rAjA kE ghar rAnI |  
kAhU kE hIrA vE baiThI  
kAhU kE kauDI kAnI ||

bhagatan kE bhagatin vE baiThI  
brahmA kE brahmANI |  
kahE kabIr sunO bhayI sAdhO  
yah sab akath kahAnI ||

I Have Come to Know the Illusory Power to be a Great Thug ||

Her Hands Sway Holding a Web-like Trap  
She Speaks in a Sweet Voice ||

For Kesava, the Sustainer, She is Seated as the embodiment of Abundance  
For Shiva, the God of Dissolution, She is the empress of the Worlds ||  
For the Priest She is Seated as the Idol of Worship  
And in Places of Pilgrimage She Manifests as the Holy Water ||

For Yogis She is Seated as the Spiritual Partner  
In the King's Palace She is the Queen ||  
For Some She is Seated as a Priceless Diamond  
For Some She is a Mere Penny ||

For Devotees She is Seated in the Object of Devotion  
For Brahma She is His Consort ||  
Says Kabir Listen Oh Practicing Aspirant  
All this is an Untold Story ||

## **Appendix 'K' – tAraka nAma – rAma**

Discourse by kAJci paramAcArya – candrazEkharEndra sarasvati -

The derivation of words from their root syllables each of which is the root of a verb signifying an action, is, in the Sanskrit language a very instructive exercise. Hindu religious literature is replete with such derivations for almost every word that it uses. Each of the names of God like Rama, Krishna, Siva , Narayana, etc. -- in fact, each one of the names of God in the various lists of thousand names of God (= sahasra-naamas) has been assigned several derivations from their root syllables. 'The one in whose memory yogis revel in the bliss of brahman' -- is the meaning of the word Rama. ramante yogino-nante brahmaanande chidaatmani -- is the declaration in the Padma-purana. 'ramante' (they revel, enjoy) is the action which forms the root verb for 'Rama'. The greatness of the word 'Rama' is not just because what the son of Dasaratha did what he did. Preceptor Vasishta hit upon the name for the child of Dasaratha because he knew that it was already a 'taaraka-mantra' -- that is, the mantra which takes you across the ocean of samsara. And that is why the name Rama has been isolated and earmarked to be equivalent to the whole of Vishnu sahasra-naama.

There are only two mantras, in the whole of Hindu religious tradition, which get the epithet 'taaraka' (that which can ferry you across); and these are the syllable OM, and the name Rama. This single fact epitomises the importance associated with Rama, the name as well as the Godhead, in the entire Hindu

cultural milieu. The sage Valmiki before he became a Maharshi, recited the name of Rama, several thousands of years and attained the status of a maharshi.

The syllable 'ra' comes from the eight-lettered mantra of Narayana and the syllable 'ma' comes from the five lettered mantra of Siva. Both are the life-giving letters (= jiiva-aksharas) of the respective mantras; because without them the two mantras become a curse. Without these letters, the mantra naraayanaaya becomes na ayanaaya - meaning, not for good; and namas-sivaaya becomes na sivaaya - meaning, again, not for good.

Thus the word Rama combines in itself the life-giving letters of the two most important mantras of the Hindu religion . The syllable 'ra' the moment it comes out of the tongue purifies you from all the sins by the very fact that it comes from the mantra of the protector, Naaraayana. On the other hand, the syllable 'ma' burns all the sins by the very fact that it comes from the mantra of Siva, the destroyer. This is therefore the King of all mantras, the holy jewel of mantras, as is rightly sung by Saint Thiagaraja, who is one of the most famous recent historical examples of persons who attained the jivan-miukti stage - the released stage even while alive - by the sheer repetition of the Rama name.

Source - <http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

## **Appendix 'L' – ParamacArya on dikSitar kRti**

[http://www.carnaticcorner.com/articles/srisubramanya\\_translated.htm](http://www.carnaticcorner.com/articles/srisubramanya_translated.htm)

Translated from an article in Kalki Deepavali Malar of 1990:

A memorable incident when Sri Chandrasekarendra Saraswati, Paramacharya of Kanchi Kamakoti Mutt, gave a wonderful commentary on Muthuswami Dikshitar's kriti on

Subrahmanya to Ariyakkudi Ramanuja Iyengar.

The article appeared in Ariyakkudi's centenary year, when Paramacharya was in his 97th year.

In June 1961, Paramacharya was camping at Devakottai (in Pudukkottai district of Tamil Nadu). He was in deep penance for several weeks, not talking or even communicating by gesture. One could not know if he even heard the devotees' words. One morning, some people from nearby Ariyakkudi ('Nagarathar') had their darshan of Him, and in the course of their talks, it came out that Ariyakkudi Ramanuja Iyengar, the famous carnatic musician, and known simply as 'Ariyakkudi', was currently in Karaikkudi.

To the surprise of every one, Paramacharya signaled to them, asking if they can bring Ariyakkudi over to meet Him. They agreed and left.

That afternoon by three o'clock, Ariyakkudi was at the camp. He was so excited and tense, as Paramacharya had asked to meet him in the midst of his 'kAshta mounam' (vow of rigorous silence) Is not Paramacharya known for His simplicity? So His accommodation at the camp was very simple. His room was on the garden side of a small house. Devotees had to have His darshan through a small window, after passing through dirt and bushes. May be that was His way of admonishing those of us who have grown used to the luxuries of life.

On being informed that Ariyakkudi had arrived, Paramacharya signaled to bring him to the rear window. He came, and paid obeisance by falling full stretch at His feet.

That was it. To every one's joy, Paramacharya opened His mouth and started talking in a torrent.

"Heard of your receiving the Rashtrapathi award. You would have walked on a red carpet, and been honored in a gathering of eminent persons. But me, I have made you walk on stones and bush and made you sit in a dinghy room.

"Why I called you is, I long have had a desire to listen to 'ShrI SubrahmanyAya namasthE' rendered perfectly. On hearing you are around, the desire has re-surfaced. Perfect rendition means both the music and the lyrics (sangItham and sAhityam). Many people disfigure the words of Sanskrit and Telugu kirtanas to the extent that we wish they never sang.

"The music part (swarAs), the rhythm part and the 'sAhitya chandas' - what is called 'chandam' in Tamil - would be given for most songs.

The proper way to split and combine words would also be given. The musician has to take care to synchronize the music, rhythm and chandas and split and combine the words correctly so as not to spoil the meaning. The compositions of good composers definitely allow this (padham pirichu pAdaradhu) but many musicians simply concentrate on the music and rhythm, and ignore the meaning, sometimes leading to ridiculous meanings! "Even in this song 'ShrI SubrahmanyAya namasthE', we have a line 'guruguhAyAgnAna dwAnta savithrE'. This must be split as 'guruguhAya agnAna dwAnta savithrE' i.e. 'the one who is the sun for the darkness of ignorance'. Some sing it as 'guruguhAyA.....

gnana dwAnta savitrE', 'one who is the sun for the darkness of knowledge!' "I do not know if you sing the kriti 'SankarAchAryam' (Sri Subbarama Sastri's Sankarabharanam kriti), but Veena Dhanamma's family, Semmangudi Seenu, MS sing this. There is a line 'paramAdvaita sthApana leelam' - means 'one who so easily, like a game, founded the great Advaita philosophy' - it is to be sung with stress on the 'A' of 'Advaita' (Paramacharya sings this line) to give the intended meaning. If we really cared, we can, even without proper training, sing with proper meaning. Those I mentioned above also sing properly.

But those who do not care, stretch the 'paramAAAA' and then sing 'dwaita sthApana leelam', converting the Advaita Acharya to Dwaita Acharya! (laughs heartily for a long time) "No doubt, in music, there is no Dwaita - Advaita difference. Only music is important. And music makes the mind of the singer into unison with the song - the protagonist of the song. That is why, 'ShrI SubrahmanyAya namasthE' is attached to you - a Vaishnavite - or you are attached to it! I have heard you sing that song. I do not have to say anything about your musical ability; and the sahitya part too you do correctly. Which is why I have called you here.

"In my dharbar there is only stones and bushes. There is no accompaniment, not even sruti. But please do sing that kriti for me, in spite of all these." When Paramacharya stopped his torrent, Ariyakkudi was in tears. He prostrated once again, and said "there is no other prestige for me than to be asked by 'periyavA' to sing, and singing for periyavA. I have no words to express the magnanimity of PeriyavA, considering me as somebody and giving me this chance. PeriyavA's grace has to fill in for the sruti and accompaniment and enable me to sing to the level I am expected to", and readied himself to begin the song.

Paramacharya asked "the raga of this kriti is said to be Kambodhi, but the name given in books is Kambhoji, right?" When Ariyakkudi said yes, Paramacharya continued, "Many of us know Kambhojam is Cambodia (in S E Asia), and that Bharat culture had taken deep roots there. If we inferred that Kambhoji is a raga 'imported' from that place, researchers like Sambamurthy (the late Prof P Sambamurthy) disagree. Cambodians might have imported many things from us,

but not we, far advanced in civilization, from them; definitely not in music, where we were much advanced whereas they had mostly folk music. Then why the name 'Kambhoji'? "I have a thought here - there is another place called 'Kambhojam' along India's northern border. Kalidasa, no ordinary poet and quite knowledgeable too, tells Yasha to go this way and that in his 'mEgha SandEsam' - good enough to plot a map! In his Raghuvamsam, describing Raghu's invasions and victories, he has mentioned one 'Kambhojam', beyond the Indus and along the Himalayas. From this, we deduce that, within the extended India (akand Bharat), there was one Kambhojam near the Hindukush mountains. May be our Kambodhi raga was from this place? "Many ragas are named after places, right? Sourashtram, Navarasa kannada, even Kannada, Sindhu Bhairavi, Yamuna Kalyani, like this Kambodhi might have come from Kambhojam region.

"Researchers say ragas like Mohanam and Kambhoji have been around in most civilizations from time immemorial. Later, may be the raga was given the name of the place that 'polished' it well.

"Kedaram is a place in the Himalayas - you know Kedarnath. Gowla - Gowda region - Bengal. We have ragas in both names, and even Kedaragowla. But all three ragas have been in South Indian music - how? May be the names came from musicians who 'specialized' in these ragas and came from those regions? People in general, musicians in particular, are referred to with their native places. For instance Ariyakkudi means you! From this, can we say that some these ragas - Kedaram, Gowla, Kannada, Kambhoji etc. - were popularized by musicians from these regions? "Are you interested in research into ancient music?" Ariyakkudi replied "Not much".

"But you have set Tiruppavai to tune! But unlike for Devaram songs, tunes have not been specified for Tiruppavai songs, and those whose who recited, did not use a tune. Since only Brahmins have been reciting Divyaprabhandham songs, they have recited only with a kind of up-down delivery (Ethal-Irakkal prAsam). You set the tune for Tiruppavai according to your manodharma (imagination)?" "To the best of my little ability" "But it has become the standard and accepted and sung by other vidwans as well! It seems our ancient ragas have been preserved in their original form (roopam) only in the Devaram songs. Just as the Vedas have been preserved to a note by the Vaidikas through generations, the Odhuvamurthis have preserved Devaram songs - not just the lyrics, but the tunes too. What was a service to devotion, has also been a service to music! The ragas Sankarabharanam, Neelambari, Bhairavi etc. have all been identified as different 'pann's. This list includes Sowrashtra, Kedaragowla, Kambodhi also. Kambodhi used to be called 'ThakkEsi' or something like that. Kambodhi is not a mela raga?" "No. Harikambhoji is the mela raga; Kambhoji is its janya raga" "But Kambodhi is more famous! Just like the son being more famous than the father. Some other janya ragas too are like this?" "Yes, Bhairavi is a janya raga, derived from Natabhairavi" "OK, you sing. I have been wasting time in useless chat preventing you from doing what you came for!" Ariyakkudi rendered the song "ShrI subrahmanyAya namasthE" - a rare musical feast. Even without sruti or accompaniments, it still was wholesome. Paramacharya listened to the song with full concentration, eyes closed. Then, "Only because you sang alone (no sruti/accompanists) the song came out with all its beauty. And the words were crystal clear. I say 'thrupthOsmi' (Totally satisfied). Please sing once more - you know why? I will give you the meaning line by line, you stop after every line. Not that you do not know; but let me have the pleasure of dissolving my mind in Sri Dikshitar's lyrical beauty for some more time! More over, others here can also learn the meaning and beauty behind the creations of geniuses." Ariyakkudi sang one more, this time line-by-line. Presented below is Paramacharya 's commentary, plus appropriate pieces from some of his other lectures.

'shrI subrahmaNyAya namastE namastE' Obeisance to Lord Subrahmanya - every one knows. Starts auspiciously with ShrI and has a double namasthE. If you say something more than once, you have said it infinite number of times (not just 100, as Rajnikant thinks! - ananth). We have seen 'pOtrri pOtrri' and 'Jaya Jaya Sankara', and BrahmasUtram's every phrase ends with twice- repeated words.

'namasthE namasthE'. 'thE' - to you; 'nama:' - obeisance. 'nama:thE' becomes 'namasthE'. The whole kriti goes in the fourth person(?) (nAlam vEtrumai). Obeisances to you, Subrahmanya, infinite number of obeisances.

Who is Subrahmanya? True, learned Brahmanya. We generally take 'brahma' to mean the true, absolute form of the Lord (paramAtma svarUpam), but there is another meaning - Vedas. That is why, Upanayanam, the ceremony to begin Veda lessons to a child, is called 'BrahmOpadEsam'; by learning Vedas, the child becomes 'BrahmachAri'. Likewise 'Brahmayagnam'. Brahmins are a set that recite the Vedas. Subrahmanya is the symbol of the Divine, the end point, the God of Vedas, and the special God of the Brahmins.

What is the special feature of Veda recitals? Worship of agni, fire.

And Subrahmanya is the God who is in 'agni swarUp'. He was created by the six sparks of fire (nEtragni) from the (third) eye of Shiva.

Hence He is the Deva of Vedas, and the God of Brahmins, whose sole duty is to recite and teach Vedas.

Adisankara in his 'Subrahmanya Bhujangam' says 'mahIdEva dEvam, mahAvEda bhAvam, mahAdEvabAlam'. 'mahIdEva' are Brahmins; 'mahIdEva dEvam' is God of Brahmins.

In Thirumurugattruppada, one of the oldest Tamil scriptures, this point is underlined. Nakkeerar, the author, stating that each of the six faces of Shanmukha grants devotees' wishes in one different way, says 'oru mugam manthra vidhiyin marapuli vazhA anthanar vELviyOrkkumme' And when describing Thiruveragam (Swamimalai), he says learned and pious Brahmins perform rituals with fire towards Subrahmanya.

Brahmins who participate in 'yagna karma' are called 'rithvik'. Of the sixteen types of rithviks, one is named 'Subrahmanya'.

From all these, it is evident that Subrahmanya is the God of Vedas.

Muthuswami Dikshitar has much connection with Subrahmanya. He has been to, and sung in praise of, many kshetras and Gods, just as Adisankara has. But in his devotion (upAsana), he has been known to be a 'dEvi upAsaka' - he even breathed his last singing 'mIna lOchani pAcha espressoni' on Meenakshi. But his birth, beginning of his composing career, were all associated with Subrahmanya.

His very name, Muthuswami, is that of Muthukumaraswami, the deity at Vaidheeswaran koil. His father, Ramaswami Dikshitar - scholar, musician and Srividya devotee - was without an issue till he was forty. He visited Vaidheeswaran koil with his wife and fasted for 45 days (one mandalam). His wife then had a dream as if someone was tying coconut, fruits and other 'mangalavastu' on her womb. And soon she became pregnant. The couple understood that Subrahmanya had granted their wish and that the dream meant

this. And a boy was born on 'krithikai' day in the month of Phalguni or Panguni. That boy was Muthuswami.

He grew up, had his musical training, Srividya Abhyasam (training in the worship of Devi) and gurukula vAsam at Kashi (Benares). His guru at Kashi, before dying, told Muthuswami, "Go back to the south. First visit Tiruttani. Subrahmanya will show you the way to your life's purpose".

So Muthuswami went to Tiruttani. He had his bath in the temple tank and was climbing the hillock, when an elderly Brahmin gentleman called him by name, and told him to open his mouth. When Muthuswami did so, he dropped a piece of sugar candy (karkandu) in his mouth and disappeared. Muthuswami understood who it was that came, and his life's mission began that moment - his musical creativity had been woken up. On the spot, he sang eight kritis. (in eight different 'vEttrumai's) Also note that his 'mudra' is 'guruguhA', a name of Subrahmanya. Guha resides deep inside a cave - guhai; and guruguha resides in the deep cave of the human heart of Muthuswami Dikshitar.

Dikshitar's life on earth ended on a Deepavali day. The sixth day from Deepavali is 'skanda shashti'. Some people fast these six days, beginning on Deepavali day and ending it on the shashti day. So in his death too we see the Subrahmanya association.

Dikshitar went from place to place and sung in praise of the God there, be it Ganesha, Vishnu, Devi, Shiva. And in each kriti, there would be some internal evidence about the place where it was composed - the name of the God, some historical fact, or manthra rahasyam. Our 'ShrI SubrahmanyAya namasthE' has no such internal evidence - we do not know where it was composed. May be he unified the deities of all Subrahmanya temples in this one kriti, so sparkling is it.

So he has started with innumerable obeisances; then 'manasija kOTi kOTi lAvaNyAya' Like two 'namasthE's, two koti's. koti-koti is koti (one crore) multiplied by crore. manasija koti koti - crore\*crore manmadhA's.

manasijan=manmadhan; he is born out of mind - manas. Love - kAmA - comes from the mind, right? There is a puranic story too - Manmadhan is the son of Mahavishnu. But very strangely, he was not born to Mahalakshmi out of Vishnu's love, but from Vishnu's mind directly - the moment Vishnu thought of him! And Vishnu's other son, Brahma, was born directly too, from Vishnu's navel (nAbhi). See, Vishnu has this funny habit of doing strange things always! Manmadhan is famous for his good looks. So 'manasija kOTi kOTi lAvanyAya' is some one who is crore\*crore times as beautiful as Manmadha.

But is this not funny?! I mean, Subrahmanya being 'manasija kOTi kOTi lAvanyAya'. Who is Subrahmanya? He is the son of Shiva, who reduced Manmadha to ashes with a fire of fury from His eye. And from that same nEtragni, is born Subrahmanya! But He was born to gnAna (wisdom), not kAmA.

'Kumar' is a special name for Him. Just as in the South 'pillai' (son) means pillaiyar (Ganesha), Kumar in the North refers to the younger son, Subrahmanya. In the South also, we say 'kumaran' or 'kumAraswAmy'. Nowadays, half of the boys are named 'Kumar'! The term 'Kumar' is particularly applied to Subrahmanya. In Valmiki Ramayana, Vishwamitra tells the story of Subrahmanya to Rama and Lakshmana and calls it 'KumAra Sambhavam'. And Kalidasa has named his own epic after this phrase used by the great sage Valmiki.

Another interpretation for the word 'Kumar'. Manmadhan is also called 'mAran'; and 'kumAran' some one who puts mAra to shame - is more beautiful than him. 'kutsitha-mara:' - 'kumAra:'. So 'kumAra' by itself means 'manasija kOTi kOTi lAvanyAya'! The Tamil people just love Him. They have given Him a beautiful name - 'Murugan' - Murugu=beauty.

After kAmA was burnt to ashes, Devi took over his role, donning his sugarcane bow and floral arrows - 'kamEshwari' - this led to the birth of Subrahmanya. And how else would be but 'lavaNyA'? - Devi Herself is called 'sundari - thripurasundari'.

'dhIna sharaNyAya' Is mere beauty enough? What we want is 'aruL' - grace. Subrahmanya is the refuge of we, the sufferers. 'dhIna' - those that are poor, humble, suffering, scared.

'dhIna sharaNyAya - lAvaNyAya - SubrahmaNyAya' - similar sounding - edhugai or mOnai or something in Tamil - it is edhugai only but edhugai on the ending of the words rather than on the beginning. 'yAya' - andhya prAsam - 'to Him' (fourth vEttrumai) It is usual to go back to the first line with a fast 'manasija kOTi kOTi', after beginning in slow tempo - chowkha kAlam or vilamba kAlam. Vilambham - a nice Sanskrit word. I prefer this word to 'chowkam'. Slow tempo, giving scope to the musician to explore the raga's various nuances, is a hallmark of Dikshitar's kritis. And the majestic Sanskrit language helps too, creating the impression of a grand elephant procession.

But aren't we all always in a hurry? By the mind and by the body? So we find such slow tempo boring after some time. And for this, Dikshitar provides relief with some fast movements at the end of most phrases. Madhyama kAlam comes as a relief to chowkha kAlam, as a piece of clove in a sweet-sweet laddu! In this kriti, both the pallavi and charanam have madhyama kAla endings. But in his most other kritis, we find madhya kAla phrases only at the end of anupallavi and charanam. Why? Subrahmanya is a vibrant young man (endrum iLaiyAi), so wants to go running right from the word 'go!' 'bhUSurAdhi samasthajana pUjithAbja sharaNaya' - one whose lotus feet are worshipped by Brahmins and other people (add namasthE of the pallavi to this) 'bhUsurAdhi' - Brahmins and ...others. 'bhUsurA' - Brahmins. 'bhU' is earth, surA are devAs. And Brahmins are the 'earthly DevAs' as they, by their chanting and rituals, bring the blessings of the Devas to earth.

We have already seen that Subrahmanya is the God of Brahmins (mahIdeEva is same as bhUsura). But is He the God of Brahmins only? Not so; He is the God of all people. Of his two wives, one is the daughter of Indra, the king of Devas, and the other, daughter of a tribal chieftain (suramagal and kuramagal). Some might say, He is a Tamil God (Dravidaswamy), and others that He is the God of Brahmins only - His name itself is testimony. But the truth is otherwise.

There is no doubt that He is the God of all people. And Dikshitar takes this line only. We should all unite in the name of God, not fight one another.

'pUjithAbja sharaNaya' - to the worshipped Lotus Feet. Abja is lotus; 'Ab' is water and that which grows in water is abjam. We also call it jalajam, ambujam, sarojam, neerajam (jala, ambu... are all other names for water). Also vanajam - vana is forest. But does lotus grow in forest? But vana has another meaning - water. 'Kam' is also water - kamjam is lotus (eg. kamjalOchanE, kamjadhalAya dAkshi).



vArijam, too, is lotus. OK, all I have tried to say is 'abjam' is lotus! 'vASuki thakShakAdhi sarpa swarUpa dharanAya' - one who takes the form of snakes like Vasuki and Thaksha.

Literally 'sarpa' means 'kundalini' - the Energy of Life. Snake has a wriggled, spiral-like form, so does our kundalini, in normal circumstances. But if we perform concentrated penance, it wakes up in full glory, and then merges with the Ultimate.

Subrahmanya's weapon is the spear - 'vEl', also known as Shakti Ayudham. No other deity's weapon is as much identified with that deity, as vEl is with Subrahmanya. And His connection with snakes is apparent in more instances - if we see a snake in our dreams, elders tell us to perform Subrahmanya pooja for preethi. And Shashti Pooja to Subrahmanya is also done some times as Nagarjuna Pooja, in particular for Puthrabhagyam. Subrahmanya was born at the request of Devas who wanted a powerful commander-in-chief; and we pray to Him for puthrabhagyam! In Andhra and Karnataka, they do not have Subrahmanya idols in temples; rather, He is worshipped in snake form. You know a place called Subrahmanya in Karnataka - there also it is this way. Telugus fondly say 'subbarAyudu' meaning Subrahmanya as well as snake.

Let us see if Adisankara has brought out this Subrahmanya-snake connection. (laughs) The title itself is 'Bhujangam'! Snake does not have legs, and uses its whole body as hands - bhujam, and moves about in a wavy rhythm. The 'chandas' similar to a snake's movement is called 'bhujanga prayAdham'. Acharya has sung bhujangams on many Gods, but when we simply think of bhujangam, what comes to our mind immediately is 'Subrahmanya Bhujangam'. On other Gods, He has also composed ashtakam, pancharatnam etc, but on Subrahmanya, only this Subrahmanya Bhujangam - may be to prove that Subrahmanya is Himself the bhujangam.

Dikshitar mentions the famous snakes Vasuki and Taksha. Shashti Pooja is performed by worshipping seven great snakes. Vasuki is the snake who adorns the role of Nagaraja in Nagalokam. And when the Sea of Milk (pArkadal) was churned with Manthragiri, this Vasuki snake was used to tie that hillock. Funny, isn't it, a poisonous snake helping to extract nectar! Again, what is Subrahmanya's vehicle (vAhanA)? peacock, dire enemy of the snakes! Goes to show that, in His presence, all enmity vanishes. So too, elephants are mortally scared of lions - a 'simha swapna' terrorizes an elephant. But we have an elephant sitting on a lion! Heramba, one of the many forms of Ganesha, has a lion as His vAhanA. Or take Vishnu - His bed is a snake (Adishesha) and his vAhanA, Garuda, enemy of snakes! We are told the story that a snake eats the moon during lunar eclipse, but we have a snake and a moon adorning Shiva's head! Strange, again, are the Parvati-Shiva couple. Will a lion leave a bull go? But we have Shiva on the Rishaba (bull) and Devi on Simha (lion)! The philosophy behind all these is, all beings lose their tendency to hate (dwEsha bhAvam) at the Lord's sannidhi.

OK, let us continue our 'vAsuki takshakAdhi' - some say Vasuki is the same as Adishesha; some disagree. Anyhow, Adishesha and Subrahmanya are definitely connected. Venkataramanaswamy at Tirupati has much connection with Subrahmanya. The hillock Tirupati-Tirumala is also called Seshagiri, Seshachalam, Seshasailam. 'sarpa swarUpa dhara' Subrahmanya is Himself is the Tirupati hill. Or take Ardhanarishwara at Tiruchengode. Subrahmanya is also worshipped here, as He made the (united) couple into a trio - Somaskanda. This Tiruchengode is also called Nagachalam and Nagagiri, meaning the same as Seshachalam.

'vAsavAdhi sakala dEva vandhithAya' Now he talks about the real 'suras', not earthly suras. 'bhUsurAdhi' was in the lower octave and 'vAsavAdhi' in the upper octave. The meaning is 'One who is worshipped by Vasava and other Devas'. Vasava is Indra. Of the Devas, there is one class called Ashtavasus. They are Indra's followers (parivAram), so Vasava is Indra. When he himself worships, all other Devas have to follow suit (yathA rAjA thathA prajA); moreover, when Surapadma drove off the Devas and ascended Indra's throne, Subrahmanya was the one who saved them. So they have much reason to worship Subrahmanya. Not just worshipping - Indra gave off his daughter Devasena in marriage to Subrahmanya. So Deva-senapathi became Devasena-pathi! Dikshitar also points this out later in the kriti (dEvarAja jAmatrE) Reminds me - Devasena is said to be Indra's daughter, and Valli, the daughter of Nambirajan, tribal king (suramagal, kuramagal) but in fact, both of them are Vishnu's daughters but for some reasons grew up with Indra and Nambirajan.

Who is Vishnu? Devi's brother, Subrahmanya's uncle. So Subrahmanya has married his uncle's daughters perfectly in accordance with custom. Arunagirinathar says as many times 'marugOnE' (nephew/son-in-law) as he says 'murugOnE'. Even though Ganesha too is Vishnu's nephew, 'mAl marugOn' - Vishnu's nephew - denotes Subrahmanya only.

Another example of unity-in-diversity - Vishnu, whose son Manmadha died in the netragini, has given His daughters in marriage to Subrahmanya - born out of the same netragini.

Further, we will see that Saiva-Vaishnava difference also vanishes, and it would not be strange that this kriti is a Vaishnavite's masterpiece. Is it not quite expected, as Subrahmanya is the son-in-law of Vishnu? Would you not love and respect your son-in-law? One step further - Devi Herself is Vishnu's sister. Who gives off Meenakshi in marriage to Sundareshwara (thArai vArthu kodukkaradhu)? A world famous sculpture at Madurai tells us who...

First Dikshitar said samasthajana pUjjithAya, then sakaladEva vandhithAya. Among Devas too, there are several sects - Vasus, Rudhras, Adithyas, Gandharvas, Kinnaras, etc.

And finally, 'varENyAya' - means THE BEST. This appears in Gayathri Mantra. To bring out the superlative nature, Dikshitar has used this word from Gayathri, which is but the essence of the Vedas. And 'varENyAya' continues the 'andhya prAsam' of SubrahmanyaAya-lAvANyAya-charaNyAya, and as it comes at the height of the anupallavi, he has used the word from the essence of the Vedas.

The beginnings of each line, too, have 'edhugai prAsam' - 'shrI Su', 'bhUsu', 'vAsa', 'dhAsa'. This is the speciality of great composers - their rachana visesham (not 'rasana' - appreciation).

rachana means lyrical beauty - the unified effect of sound and meaning, each falling into its place at ease. 'Composed', 'composure' itself means peace, ease. (In Tamil, we say quite beautifully, 'sollamaidhi, porulamaidhi'). We can deduce a composer's rasanA from his rachana.

'dAsajanAbhISta-prada-dakSatarAgra-gaNyAya' Having certified His stature with a superlative, Dikshitar mounts more superlatives one after the other to bring out His kindness to devotees. 'dhAsajana apIshta pradha' - one who fulfills his devotees' wishes. Dikshitar could have stopped here, but was not quite satisfied! After 'pradha', we have 'dhaksha', 'thara', 'agra' - a stream of superlatives.

'apIshta pradha dhaksha' is one who is very good at fulfilling his devotees' wishes. Stop here? No. 'dhaksha thara' - the best among those who are good at fulfilling their devotees' wishes. 'thara' - better in comparison. (in Tamil we say 'tharamAnadhu'). Yes, there may be many such capable Gods (and their supporters may come fighting) so let us avoid controversy here. After all, God and music and kritis are but for unity and peace. So let Subrahmanya be the #1 among all such Gods, thought Dikshitar. So he says 'agraaNyAya' - another superlative! 'agra' - first place; 'gaNyAya' - held in or esteemed to be in.

'thAraka simhamukha sUrapadmAsura samharthRE' - one who vanquished Tharaka, Simhamukha and Soorapadma (add 'namasthE' here) Pallavi and anupallavi had all the words in the fourth person (nALAm vEttrumai in Tamil). Now charanam has words ending in 'ru' - a weak, half 'u' (kutrialugaram in Tamil). 'Samharthru - upadEsakarthru - savithru' - in 4th person these do not become 'yAya' but take the 'E' sound - 'harthRE - karthRE'.

Tharaka, Simhamukha and Soorapadma are brothers. Tharaka is elephant-faced, Simhamukha obviously lion-faced, and Soorapadma has an ugly rAkshasa face. In the South, Soorapadma is the king of Asuras, and the chief villain. We even celebrate Soorasamharam. But in the north, Tharaka takes this place. Kalidasa in his 'Kumarasambhavam' says that Subrahmanya was born for the purpose of vanquishing Tharakasura. And in Subrahmanya Bhujangam, Adisankara mentions all three. Dikshitar follows the 'southern line'.

OK; Dikshitar has spoken of His beauty (kOti kOti manasija lAvANyAya), kindness (dhInacharanyAya, apIshtavarapradhAkshagrahaNyAya) and valour; what next? What signifies Dikshitar's kritis? What is his mudhra? 'Guruguha'.

This is Subrahmanya's greatest quality. He is the one who teaches us the path to the Ultimate. He even teaches His father, Shiva ('guruvAi ararkkum upadEsam vaiththa' - Arunagiri) - He is 'thagappan swAmi - swAminAthaswAmi - 'gnAnapandithaswAmi'.

'thApa-thrya harana nipuna thathvOpadEsa karthRE' Jeevatma - human soul - has three kinds of desires - thApathryam.

They are Aadhyatmikam, Aadhiboudhikam, Aadhidhaivikam. And all three lead to suffering; the first to suffering within our soul. The second is brought about by other (human/animal) beings. The last, Aadhi dhaivikam, literally means God's work, but here stands to mean our fate - vidhi. Subrahmanya teaches us how to win over them - he is an expert - nipuna - at such teaching.

'vIranutha' Wisdom and valour - we ignorantly that they are different. But the truly wise man - gnAni - can take any form, but still be a gnAni inside. Krishna tells Arjuna to take his bow and shoot (gAntIpathai edudA ambai thodudA) in the midst of Gita which is essentially a Gnanopadesham. Subrahmanya is a 'gnAnavIra' - the wise warrior, c-in- c of the devasena and worshipped by all brave and wise men.

Hence 'vIranutha'. 'nutha' - one who is worshipped. One more interpretation - He has nine deputies whose names all start with 'vIra' - vIraBahu, vIraEsari, vIramahendra etc. So also He is 'vIranutha'.

'guruguhAya' After valour, again gnAna! Subrahmanya's abodes are mostly hillocks or caves - guhai ('kurinjikkadavul' in Tamil). Philosophically, He is the Divine Truth residing deep in the cave that is the human heart.

And when He comes out and preaches, he is 'guruguhA'. This is also Dikshitar's mudhra, having flown spontaneously out of his heart into his words.

'agnAna dwAntha savithrE' 'dwAntham' - darkness; Savitha - Sun. Just as Sun drives out the darkness, He drives out the darkness of ignorance. The use of the word 'savithA' for Sun is significant here. Sun - Surya - has several other names - Aadithya, BhUsha, Bhaskara, Bhanu, Marthanda, Dinamani (more to be found in Aadhithya Hrdayam). Of these, the name savithA appears in Gayathri Manthra. Roughly translating, in Gayathri, we pray that the brilliant wisdom light of the Ultimate, likened to the glow of the Sun, should awaken our inner wisdom and make it glow, too. Speciality of the name is, Savitha does not talk of the destructive-of-darkness nature of the Sun, but of the creative nature. Savitha - literally one who creates. (prasavam - giving birth - same root here). Sun not only destroys darkness, dirt, insects etc, but also induces rain, growth of vegetation, our good health and even our mental growth. Similarly, Subrahmanya vanquishes darkness (of the mind), but also fills in this void space with wisdom. The use of the word Savitha has come out beautifully.

(ThirumurugAtruppadaI starts with a similar simile of dawn) I think the whole point of this kriti is to show Subrahmanya to be the essence of Gayathri, which is itself the essence of Vedas. The kriti starts with Brahmanyaya; at the high point of the anupallavi we have 'varENyAya' and the high point of charanam has 'savithru'. The kriti touches its peak at this point.

And then, 'vijayavalli barthrE' This is fun! the real fun with real gnAni is he can be anything outside; brave, beautiful, kind, anything. He is SURasamhAramUrthi, the valiant victor at Tiruchendur; a sanyAsi at Palani; a Brahmachari boy at Swamimalai; Devasena's and Valli's husband at Tirupparankundram and Tiruttani. Vijayavalli is none but Valli.

(Devasena is Jayanthi). So He has Jaya and Vijaya as His consorts! Valli Kalyanam is a jolly good anecdote. But the philosophy there? He frees the mind, caught between IndriyAs (the tribal folk in the story) and merges it with Himself. Goes also to show how much of a 'dhInacharyA' He is - He, the Son of Universe's first couple, took on many different roles and what not, just to please the deep, innocent love of a tribal girl.

'sakthyAyudha dhartrE' - one who wears the powerful spear - ShaktivEl.

'dhIrAya' We generally take this to mean strength, fearlessness; of course that is correct. But another meaning is sharp intellect. And this 'dhI' sound is found in Gayathri too! Gayathri's use of 'dhI' refers to our intellect, which, pray, be induced by the Ultimate Light (paramAthma thEjas). The root meaning of the word 'gAyathri' is 'that which protects/elevates the one who sings it'. Sing? The recital of Vedas, in up-down fashion, is itself like a song. And Dikshitar probably made this kriti as a kind of musical Gayathri, and hence borrows many words and ideas from Gayathri Mantra.

Which is the first and basic swara of the saptaswara? Shadjam. The cooing of peacock is likened to Shadjam, and peacock reminds us of what? Him! (Arunagiri says 'maragadha mayUra perumAl kAN'). If He is the Lord of Shadjam, the base note, is He not the Lord of music too? And must He not have a Sangeetha Gayathri on him? Which is why, He created Dikshitar, started him off with a sugar candy and got him to sing this kriti! 'natha vidhAtrE' Vidhatha is Brahma. natha here is the same as nutha in vIranutha - means one who is worshipped. We all know the story. Subrahmanya asked Brahma for the meaning of Pranava

Mantra; Brahma could not give a satisfactory answer. And our young boy imprisoned Brahma and took over his duty of Creation. In some temples, we can see Subrahmanya donning the japamAla and kamandalu of Brahma (eg. Kanchi Kumarakkottam). Shiva came to Brahma's rescue, "OK my son, Brahma does not know; you tell me the answer, if you know". Pat came the reply, "I can not be talked to like this; if you want the answer, ask like a student does, not like a teacher". Even great people take pleasure in losing to their offspring! Shiva went down to Subrahmanya and got 'PranavOpadEsha'. A lesson to all of us - in pursuit of knowledge, there is no shame. Having now realized Subrahmanya's greatness, Brahma worshipped Him and was released back to his job.

'dEvaraja jAmathrE' - son-in-law of Indra, we have already seen this.

'bhUrAdhi bhuvana bhOktrE' 'bhUrAdhi' - earth and other; bhuvana - worlds. It is customary to classify the infinite number of worlds into 14, of which seven are below, and further summarizing as 'bhUr-bhuva-suvar' ie lower, middle and upper worlds. Recognize these? Gayathri again! We add a 'Om' to it and recite as part of many our rituals. The idea is that the fruits of our rituals should reach all of the people in all of these worlds. 'bOkthA' means ruled by, enjoyed by. Are not the happenings- on in all these worlds at and for His pleasure? (leelAnubhavam) Finally, 'bhOga mOksha pradhAtrE' As seen, He is the one who rules over and enjoys all good things in this world, while giving us the illusion that we too enjoy various pleasures like wealth, position and fame. 'dhAthA' - one who gives. 'pradhAthA' - expert at giving. In the fourth person, it becomes 'pradhAtrE'. As long as this illusion - drama - is on, it is fine for us to enjoy, and for Him to give. But if we delude ourselves into thinking that this drama is the real thing, we are fools. Once the drama is over, should we not go back to our real selves? This is the state when the mind (manas), the drama stage, dies and the Atman alone exists. He gives us this state too - as 'agnAna dwAnta savithA', 'mOksha pradhAthA'.

If we seek moksha from Dhanalakshmi, or from Santhanalakshmi, we are not going to get it. And Dakshinamurthi would not give us wealth or offspring, either. Subrahmanya gives us both bhogam and moksham.

There is nothing more to say after this sentence, and the kriti ends.

Paramacharya further tells Ariyakkudi and the gathering at large, "I'm happy to see that you, coming from a good guru-sishya parampara, are preserving good music. You must also bring up good disciples and keep the tradition going. A Brahmin, having learnt Veda, has a compulsory duty to teach atleast one more person (athyApanam). This can apply to other sastras and arts too.

"One more point about musicians. You should sing the Telugu and Sanskrit kirtanas fully aware of their meaning. It is not fair to say that Tamil songs alone are enough. Great composers in this country have created hundreds of Telugu and Sanskrit songs of much musical and lyrical beauty. If we ignore them, the loss is ours. Do not defend by saying, 'I do not understand them!' - if only we desire, do we not spend time and energy on all sorts of useless things? If musicians dedicate themselves to pure music and proper rendition of words without losing the 'osandha artha visEsham', language can not be a barrier. Now that you are #1 in the music world, do your best towards this. May Subrahmanya's Grace be with you in this endeavor." Ariyakkudi was totally moved. He took leave saying, " This has been the best day in my life".

And Paramacharya went back to his penance the next moment.

Raga: kAmbhOji / Tala: tishra Ekam

P:

shrI subrahmaNyAya namastE namastE  
manasija kOTi kOTi lAvaNyAya dIna sharaNyAya

A:

bhUsurAdi samastajana pUjitAbja caraNAya  
vAsuki takSakAdi sarpa svarUpa dharaNAya  
vAsavAdi sakaladEva vanditAya varENyAya  
dAsajanAbhIStapradadakSatarAgragaNyAya

C:

tAraka simha mukha shUra padmAsura samhartrE  
tApatraya haraNanipuNa tatvOpadEsha kartrE  
vIranuta guruguhAyAjHnAna dhvAnta savitrE  
vijayavalli bhartRE saktyAyudha dhartrE

dhIrAya natavidhAtrE dEvarAja jAmAtrE  
bhUrAdibhuvanabhOktrE bhOgamOkSapradAtrE