

Transliteration–Telugu

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

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

dASarathI nI RNamu-tODi

In the kRti ‘dASarathI nI RNamu’ – rAga tODi (tALa Adi), SrI tyAgarAja tells SrI rAma that he would ever remain indebted to Him for initiating him in bhakti.

P dASarathI nI RNamu dIrpa nA
taramA parama pAvana nAma

A ASa tIra dUra dESamulanu
prakASimpa jEsina rasika SirOmaNi (dASarathI)

C bhakti lEni kavi jAla varENyulu
bhAvam(e)ruga lEr(a)ni 'kalilOna jani
bhukti mukti kalgun(a)ni kIrtanamula
bOdhincina tyAgarAja kar(A)rcita (dASarathI)

Gist

O dASarathI! O Lord with a name that sanctifies!

O Excellent of connoisseurs of music who –
to the fulfillment of my desire, made me shine (even) in distant lands!

O Lord worshipped by the very hands of this tyAgarAja, who -
realising that those who are excellent in poesy, bereft of devotion, would
not understand the emotional state,

having born in this kali yuga, taught (to the World) compositions (OR
chanting of names) singing of which would confer both Worldly enjoyments and
also emancipation!

Is Your debt redeemable by me?

Word-by-word Meaning

P O Lord rAma – son of daSaratha (dASarathI)! O Lord with a name (nAma) that sanctifies (pAvana)! Is Your (nI) debt (RNaMu) redeemable (dIrpa taramA) by me (nA)?

A O Excellent (SirOmaNi) (literally crown jewel) of connoisseurs (rasika) of music who, to the fulfillment (tIra) of my desire (ASa), made me shine (prakASimpa jEsina) (even) in distant (dUra) lands (dESamulanu)!

O dASarathI! O Lord with a name that sanctifies! Is Your debt redeemable by me?

C O Lord worshipped (arcita) by the very hands (kara) (karArcita) of this tyAgarAja, who -

realising that (ani) those who are excellent (varENyulu) in poesy (kavi jAla) bereft (lEni) of devotion (bhakti), would not understand (eruga lEru) (lErani) the emotional state (bhAvamu),

having born (jani) in this kali yuga (kalilOna), taught (bOdhincina) (to the World) compositions (OR chanting of names) (kIrtanamula) singing of which would (ani) confer (kalgunu) (kalgunani) both Worldly enjoyments (bhukti) and also emancipation (mukti)!

O dASarathI! O Lord with a name that sanctifies! Is Your debt redeemable by me?

Notes –

Variations –

¹ - kalilOna – kalalOna.

References –

Comments –

¹ - kalilOna – kalalOna. By adopting the word ‘kalalOna’, 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, such a meaning would not be correct for three reasons (1) the words ‘bOdhincina tyAgarAja’ clearly indicates that it is tyAgarAja who taught (bOdhincina); (2) the word ‘jani’ (born) is not appropriate usage with ‘kalalO’ (in the dream); it contradicts the pallavi and anupallavi where SrI tyAgarAja is feeling obliged to the Lord for making him famous in distant lands; otherwise, the credit would go to the Lord and not to tyAgarAja; probably, that is why SrI tyAgarAja says that he will not be able to redeem the debt; (3) the words ‘ASa tIra’ – (to the fulfilment of desire) may not be made applicable to the Lord – it should refer to tyAgarAja only.

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 for attaining bhukti and mukti’.

Devanagari

प. दाशरथी नी ऋणमु दीर्घ ना

तरमा परम पावन नाम
अ. आश तीर दूर देशमुलनु
प्रकाशिम्य जेसिन रसिक शिरोमणि (दा)
च. भक्ति लेनि कवि जाल वरेण्युलु
भाव(मे)रुग ले(र)नि कलिलोन जनि
भुक्ति मुक्ति कल्गु(न)नि कीर्तनमुल
बोधिञ्चिन त्यागराज क(रा)र्चित (दा)

English with Special Characters

pa. dāśarathī nī ṛṇamu dīrpa nā
taramā parama pāvana nāma
a. āśa tīra dūra dēśamulanu
prakāśimpa jēsina rasika śirōmaṇi (dā)
ca. bhakti lēni kavi jāla varēṇyulu
bhāva(me)ruga lē(ra)ni kalilōna jani
bhukti mukti kalgu(na)ni kīrtanamula
bōdhiñcina tyāgarāja ka(rā)rcita (dā)

Telugu

ప. దాశరథీ నీ ఋణము దీర్ప నా
తరమా పరమ పావన నామ
అ. ఆశ తీర దూర దేశములను
ప్రకాశింపు జేసిన రసిక శిరోమణి (దా)
చ. భక్తి లేని కవి జాల వరేణ్యులు
భావ(మె)రుగ లే(ర)ని కలిలోన జని
భుక్తి ముక్తి కల్గు(న)ని కీర్తనముల
బోధిజ్ఞుని త్యాగరాజ క(రా)ర్చిత (దా)

Tamil

ప. తా³శరథీ² నీ ఋణము తీర్ప నా
తరమా పరమ పావన నామ
అ. ఆ³శ తీర తూ³ర తే³శములను
ప్రకాశింపు జేసిన రసిక శిరోమణి (తా³)
స. ప⁴క్తి లేని కవి జాల వరేణ్యులు

பா⁴வ(மெ)ருக³ லே(ர)னி கலிலோன ஜனி
பு⁴க்தி முக்தி கல்கு³(ன)னி கீர்தனமுல
போ³தி⁴ஞ்சின த்யாக³ராஜ க(ரா)ர்சித (தா³)

தாசரதீ! உனது கடனைத் தீர்க்க என்னால்
இயலுமா, முற்றிலும் தூய நாமத்தோனே?

ஆசை தீர, தூர தேசங்களில்
ஒளிரச் செய்த, இரசிகரின் முடிமணியே!
தாசரதீ! உனது கடனைத் தீர்க்க என்னால்
இயலுமா, முற்றிலும் தூய நாமத்தோனே?

பக்தியற்ற, புலமைத்திறனில் சிறந்தோர்,
உள்ளப் பாங்கினை அறியமாட்டாரென, கலியினில் பிறந்து,
உலக இன்பமும், முக்தியும் உண்டாகுமென, கீர்த்தனங்களைப்
புகட்டிய, தியாகராசனின் கரங்களினால் தொழப் பெற்ற
தாசரதீ! உனது கடனைத் தீர்க்க என்னால்
இயலுமா, முற்றிலும் தூய நாமத்தோனே?

தாசரதி - தசரதன் மைந்தன் - இராமன்
இரசிகர் - இசைச் சுவை நுகர்வோர்
உள்ளப் பாங்கு - இறைப் பற்றின் தன்மை
கீர்த்தனங்கள் - இசையுடன் இறைவனின் புகழ் பாடுதல்

Kannada

ಪ. ದಾಶರಥೀ ನೀ ಋಣಮು ದೀರ್ದ ನಾ

ತರಮಾ ಪರಮ ಪಾವನ ನಾಮ

ಅ. ಆಶ ತೀರ ದೂರ ದೇಶಮುಲನು

ಪ್ರಕಾಶಿಮ್ವ ಜೀಸಿನ ರಸಿಕ ಶಿರೋಮಣಿ (ದಾ)

ಚ. ಭಕ್ತಿ ಲೀನಿ ಕವಿ ಜಾಲ ವರೇಣ್ಯುಲು

ಭಾವ(ಮೆ)ರುಗ ಲೀ(ರ)ನಿ ಕಲಿಲೋನ ಜನಿ

ಭುಕ್ತಿ ಮುಕ್ತಿ ಕಲ್ಪ(ನೆ)ನಿ ಕೀರ್ತನಮುಲ

ಬೋಧಿಜ್ಞಾನ ತ್ಯಾಗರಾಜ ಕ(ರಾ)ರ್ಮಿತ (ದಾ)

Malayalam

ಎ. ദാശരഥീ നീ ഋണമു ദീർഘ നാ

തരമാ പരമ പാവന നാമ

അ. ആശ തീര ദൂര ദേശമുലനു

പ്രകാശിമ്വ ജേസിന രസിക ശിരോമണി (ദാ)

ച. ഭക്തി ലേനി കവി ജാല വരേണ്യുലു

ഭാവ(മെ)രൂഗ ലേ(ര)നി കലിലോന ജനി
ഭൂക്തി മൂക്തി കല്ഗു(ന)നി കീര്ത്തനമൂല
ബോധിഞ്ചിന ത്യാഗരാജ ക(രാ)ര്ചിത (ദാ)

Assamese

പ. দাশৰথী নী ঋণমু দীর্প না

তৰমা পৰম পাৱন নাম

অ. আশ তীৰ দূৰ দেশমূলনু

প্রকাশি ☐ জেসিন ৰসিক শিৰোমণি (দা) (prakāśimpa)

চ. ভক্তি লেনি কৰি জাল বৰেশ্বুলু

ভাৱ(মে)ৰুগ লে(ৰ)নি কলিলোন জনি

ভুক্তি মুক্তি কল্প(ন)নি কীৰ্তনমূল

বোধিস্থিওন আগৰাজ ক(ৰা)র্চিত (দা)

Bengali

প. দাশৰথী নী ঋণমু দীর্প না

তৰমা পৰম পাবন নাম

অ. আশ তীৰ দূৰ দেশমূলনু

প্রকাশি ☐ জেসিন ৰসিক শিৰোমণি (দা) (prakāśimpa)

চ. ভক্তি লেনি কবি জাল বৰেশ্বুলু

ভাব(মে)ৰুগ লে(ৰ)নি কলিলোন জনি

ভুক্তি মুক্তি কল্প(ন)নি কীৰ্তনমূল

বোধিস্থিওন আগৰাজ ক(ৰা)র্চিত (দা)

Gujarati

પ. દાશરથી ની ઋણમુ દીર્પ ના

તરમા પરમ પાવન નામ

અ. આશ તીર દૂર દેશમુલનુ

પ્રકાશિમ્પ જૈસિન રસિક શિરોમણિ (દા)

ચ. ભક્તિ લેનિ કવિ જાલ વરેશ્વુલુ

ଭାବ(ମ୍)ରୁଗ ଲେ(ର)ନି କଲିଲୋନ ଜନି
ଭୁକ୍ତିତ ମୁକ୍ତିତ କଲ୍ପ(ନ)ନି କୀର୍ତ୍ତନମୁଖ
ଔପିଧିତ୍ବିୟନ ଧ୍ୟାଗରାଜ କ(ରା)ର୍ଚ୍ଚିତ (ଝ)

Oriya

- ପ. ଦାଶରଥୀ ନୀ ରଣମୁ ଦୀର୍ଘ ନା
ତରମା ପରମ ପାଞ୍ଚନ ନାମ
- ଅ. ଆଶ ତୀର ଦୂର ଦେଶମୁଲୁ
ପ୍ରକାଶିତ ଜେସିନ ରସିକ ଶିରୋମଣି (ଦା)
- ଚ. ଭକ୍ତି ଲେନି କଞ୍ଚି ଜାଲ ଝରେଶୁଲୁ
ଭାଞ୍ଜ(ମେ)ରୁଗ ଲେ(ର)ନି କଲିଲୋନ ଜନି
ଭୁକ୍ତି ମୁକ୍ତି କଲ୍ପ(ନ)ନି କୀର୍ତ୍ତନମୁଖ
ଔପିଧିତ୍ବିୟନ ଧ୍ୟାଗରାଜ କ(ରା)ର୍ଚ୍ଚିତ (ଦା)

Punjabi

- ପ. ଦାଶରଥୀ ନୀ ଚିତ୍ତମୁ ଚିରପ ନା
ତରମା ପରମ ପାଞ୍ଚନ ନାମ
- ଅ. ଆଶ ତୀର ଦୂର ଦେଶମୁଲୁ
ପ୍ରକାଶିତ ଜେସିନ ରସିକ ଶିରୋମଣି (ଦା)
- ଚ. ଭକ୍ତି ଲେନି କଞ୍ଚି ଜାଲ ଝରେଶୁଲୁ
ଭାଞ୍ଜ(ମେ)ରୁଗ ଲେ(ର)ନି କଲିଲୋନ ଜନି
ଭୁକ୍ତି ମୁକ୍ତି କଲ୍ପ(ନ)ନି କୀର୍ତ୍ତନମୁଖ
ଔପିଧିତ୍ବିୟନ ଧ୍ୟାଗରାଜ କ(ରା)ର୍ଚ୍ଚିତ (ଦା)