

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

evarikai-dEvamanOhari

In the kRti ‘evarikai avatAramettitivO’ – rAga dEvamanOhari - SrI
tyAgarAja sings praises of the Lord for having embodied on earth.

P ¹evarkai avatAram(e)ttitivO
 ipuDaina telupa(v)ayya ²rAmayya (evarikai)

A avaniki ramm(a)ni pilicina ³maharAj(e)vaDO
 vAniki ⁴mrokkeda rAma (evarikai)

C ⁵vEda varNanIyamau nAmamutO
 vidhi rudrulaku mElmiyagu rUpamutO
 mOda sadanamagu paTu caritamutO
 ⁶muni rAja vEshiyau ⁷tyAgarAja nuta (evarikai)

Gist

O Lord rAma - praised by this tyAgarAja – in the garb of an ascetic king!
At least now tell me as to for whose sake You took this incarnation (a)
with a name described even in vEdas, (b) with a physical form so superior even to
brahmA and rudra, and (c) with an impeccable (great) character which is the seat
of great joy (for the listeners).

I salute that great person who called You to come to the Earth.

Word-by-word Meaning

P O Lord (ayya) rAma (rAmayya)! O Lord (ayya)! At least now (ipuDaina)
tell me (telupu) (telupavayya) as to for whose sake (evarikai) You took (ettitivO)
this incarnation (avatAramu) (avatAramettitivO).

A O Lord rAma! I salute (mrokkeda) him (vAniki) – that great person
(maharAju) - who (evaDO) (maharAjevaDO) called (pilicina) You to (ani) come
(rammu) (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) described (varNanIyamau) even in vEdas,
with a physical form (rUpamutO) so superior (mElmiyagu) even to
brahma (vidhi) and rudra (rudrulaku), and
with an impeccable (great) (paTu) character (caritamutO) which is the
seat (sadanamagu) of great joy (mOda) (for the listeners),
O Lord - praised (nuta) by this tyAgarAja – in the garb (vEshiyau) of an
ascetic (muni) king (rAja)!
O Lord rAma! at least now tell me as to for whose sake You took this
incarnation.

Notes –

Variations –

² – rAmayya (evarikai) – rAmayya nIv(evarikai).

⁴ – mrokkeda – mrokkenu : mrokkeda seems to be appropriate word.

⁷ – tyAgarAja nuta (evarikai) – tyAgarAja nuta nIv(evarikai).

References –

⁶ – muni rAja vEshiyau – (in the garb of an ascetic king) - SrI tyAgarAja
is reflecting the words uttered by SrI rAma Himself in response to kaikEyI's
words commanding Him to leave for forest – SrImad vAlmIki rAmAyaNa,
ayOdhyA kANda, Chapter 19 refers –

nAhamartha parO dEvi lOkamAvastumutsahE

viddhi mAmRshibhistulyaM 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 Rshis.”

Comments –

¹ – evarikai avatAramettitivO – for whose sake You took the incarnation
(as rAma) - The great harikathA exponent SrI TS Balakrishna Sastrigal in his
Thyagaraja Ramayanam states that SrI tyAgarAja implies rAvaNa in this kRti as
the person responsible for making the Supreme Lord to incarnate as human
being.

³ - maharAju - SrI tyAgarAja's bhakti towards SrI rAma is so great that
even His (SrI rAma's) enemy (rAvaNa) deserves mention because, but for
rAvaNa, the incarnation of SrI 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 Siva. In his kingdom vEda adhyayana was very much prevalent as
is seen by AnjanEya during his sojourn of lanka. For a king who sent his spies to
daNDakA forest to find out about SrI rAma, it is very astonishing that he just
looked on when SrI rAma and his army were building causeway over the ocean.
Looking from this angle, rAvaNa was indeed waiting for SrI rAma to redeem him.

Therefore, there is no surprise in SrI tyAgarAja calling rAvaNa a great
person (maharAju) for having brought SrI rAma to the Earth.

⁵ – 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 kAnci paramAcArya candraSEkharEndra sarasvati on 'tAraka nAma' given at -

<http://www.geocities.com/Athens/Rhodes/2952/mantra3.html>

Devanagari

- प. एवरिकै अवतार(मे)त्तितिवो
इपुडैन तेलुप(व)य्य रा(म)य्य
अ. अवनिकि र(म्म)नि पिलिचिन महारा(जे)वडो
वानिकि मोक्केद राम (ए)
च. वेद वर्णनीयमौ नाममुतो
विधि रुद्रलकु मेल्मियगु रूपमुतो
मोद सदनमगु पटु चरितमुतो
मुनि राज वेषियौ त्यागराज नुत (ए)

English with Special Characters

- pa. evarikai avatāra(me)ttitivō
ipuḍaina telupa(va)yya rā(ma)yya
a. avaniki ra(mma)ni pilicina maharā(je)vaḍō
vāniki mrokkeda rāma (e)
ca. vēda varṇanīyamau nāmamutō
vidhi rudrulaku mēlmiyagu rūpamutō
mōda sadanamagu paṭu caritamutō
muni rāja vēṣiyau tyāgarāja nuta (e)

Telugu

- ప. ఎవరికై అవతార(మె)త్తితివో
ఇపుడైన తెలుప(వ)య్య రా(మ)య్య
అ. అవనికి ర(మ్మ)ని పిలిచిన మహారా(జె)వడో
వానికి మ్రొక్కెద రామ (ఎ)
చ. వేద వర్ణనీయమౌ నామముతో
విధి రుద్రులకు మేల్మీయగు రూపముతో
మోద సదనమగు పటు చరితముతో

ಮುನಿ ರಾಜ ವೆಷಯೌ ಅೃಗರಾಜ ಸುತ (ಎ)

Tamil

- ಬ. ಉಗರೀಕ ಉವತಾರ(ಮೆ)ತ್ತಿತಿವೋ
ಇಪ್ಪಡೆ³ನ ತೆಲುಪ(ವ)ಯ್ಯ ರಾ(ಮ)ಯ್ಯ
ಅ. ಉವನೀಕಿ ರಮ(ಮ)ನಿ ಪಿಲಿಸಿನ ಮಹರಾ(ಞೆ)ವಡೋ³
ವಾನೀಕಿ ಮರೊಕ್ಕತ್ತ³ ರಾಮ (ಉ)
ಸ. ವೇತ³ ವರ್ಣನೆಯಮೆಗ ನಾಮಮುತೋ
ವಿತಿ⁴ ರುತ್³ರುಲಕು ಮೇಲ್ಮಿಯಕು³ ರುಪಮುತೋ
ಮೋತ³ ಸತ³ನಮಕು³ ಪಢಿ ಸರಿತಮುತೋ
ಮುನಿ ರಾಜ ವೇಷಿಯೆಗ ತ್ಯಾಕ³ರಾಜ ರುತ (ಉ)

ಉರುಕ್ಕನ ಉವತಾರಮೆದುತ್ತಾಯೋ!
ಇಪ್ಪೊತ್ತೇನು ತೆರಿವಿಯುಯ್ಯಾ; ಇರಾಮಯ್ಯಾ!

ಉವನೀಕು ವಾಯೆನ್ನೆತ್ತ ಮಕರಾಸನ್
ಉವನೋ ಉವನ ವಣಗುಕ್ಕಿನ್ನೇನ್, ಇರಾಮಾ!
ಉರುಕ್ಕನ ಉವತಾರಮೆದುತ್ತಾಯೋ!
ಇಪ್ಪೊತ್ತೇನು ತೆರಿವಿಯುಯ್ಯಾ, ಇರಾಮಯ್ಯಾ!

ಮಹಾಗಳಿಲ್ ವರುಣೀಕ್ಕಪ್ಪೆನ್ನ ಪೆಯರುಡುನು,
ವಿತಿ, ಒರುತ್ತಿರಾಗಳಿನ್ನು ಮೇನ್ಮೆಯಾನ ವಡಿವತ್ತುಡುನು,
ಕಳಿಪ್ಪಿನ್ ಒಣವಿಡಮಾಗು ಒಯಿಯ ಸರಿತತ್ತುಡುನು,
ಮುನಿಯರಸ ವೇಡಮನಿನ್ತ ತಿಯಾಕರಾಸನಾಲ್ ಪೊನ್ನಪ್ಪೆನ್ನೋನೇ!
ಉರುಕ್ಕನ ಉವತಾರಮೆದುತ್ತಾಯೋ!
ಇಪ್ಪೊತ್ತೇನು ತೆರಿವಿಯುಯ್ಯಾ, ಇರಾಮಯ್ಯಾ!

ವಿತಿ - ಪಿರಮನ್
ಒರುತ್ತಿರಾರ್ - ಸಿವನ್
ಸರಿತಮ್ - ನಡತ್ತೆ ಂನ್ನೂ ಕೂಗ್ಗಲಾಂ
ಮುನಿಯರಸನ್ - ಮುನಿವನಿನ್ ಮನಪ್ಪಾಗುಡಾಯ ಅರಸನಾಕ

Kannada

- ಪ. ಁವರಿಕೈ ಅವತಾರ(ಮೆ)ತ್ತಿತಿವೋ
ಇಪ್ಪಡೈನ ತೆಲುಪ(ವ)ಯ್ಯ ರಾ(ಮ)ಯ್ಯ
ಅ. ಅವನೀಕಿ ರ(ಮ್)ನಿ ಪಿಲೀಸಿನ ಮಹರಾ(ಜೆ)ವಡೋ
ವಾನೀಕಿ ಮೊಕ್ಕಿದ ರಾಮ (ಁ)
ಚ. ವೇದ ವರ್ಣನೆಯಮೊ ನಾಮಮುತೋ
ವಿಧಿ ರುದ್ರುಲಕು ಮೇಲ್ಮಿಯಗು ರೂಪಮುತೋ
ಮೋದ ಸದನಮಗು ಪಟು ಚರಿತಮುತೋ

ಮುನಿ ರಾಜ ವೇಷಿಯೌ ತ್ಯಾಗರಾಜ ನುತ (ಎ)

Malayalam

- പ. എവരിക്കെ അവതാര(മെ)ത്തിതിവോ
ഇപുഡൈന തെലുപ(വ)യ്യ രാ(മ)യ്യ
അ. അവനികി ര(മ്മ)നി പിലിചിന മഹരാ(ജെ)വഡോ
വാനികി മൊക്കൈ രാമ (എ)
ച. വേദ വർണനീയമൗ നാമമൂതോ
വിധി രുദ്രലകു മേല്മിയഗു രൂപമൂതോ
മോദ സദനമഗു പട്ടു ചരിതമൂതോ
മുനി രാജ വേഷിയൗ ത്യാഗരാജ നൂത (എ)

Assamese

- প. এৱৰিকৈ অৱতাৰ(মে)ত্তিতিবো
ইপুডৈন তেলুপ(ৰ)য়্য ৰা(ম)য়্য
অ. অৱনিকি ৰ(স্ম)নি পিলিচিন মহৰা(জে)ৰডো
ৱানিকি শ্লোক্বেদ ৰাম (এ)
চ. বেদ বৰ্ণনীয়মৌ নামমূতো
বিধি ৰুদ্ৰলকু মেল্লিয়গু ৰূপমূতো
মোদ সদনমগু পটু চৰিতমূতো
মুনি ৰাজ ৰেষিয়ৌ আগৰাজ নুত (এ)

Bengali

- প. এবৰিকৈ অবতার(মে)ত্তিতিবো
ইপুডৈন তেলুপ(ব)য়্য রা(ম)য়্য
অ. অবনিকি র(স্ম)নি পিলিচিন মহরা(জে)বডো
ৱানিকি শ্লোক্বেদ ৰাম (এ)
চ. বেদ বৰ্ণনীয়মৌ নামমূতো
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মোদ সদনমগু পটু চরিতমূতো
মুনি ৰাজ বেষিয়ৌ আগৰাজ নুত (এ)

Gujarati

- પ. અંવરિઠૈ અવતાર(મં)તિતિવો
ઈપુડૈન તંલુપ(વ)ય્ય રા(મ)ય્ય
અ. અવનિઠિ ર(મ)નિ પિલિચિન મહરા(જં)વડો
વાનિઠિ મ્હાંઝંદ રામ (અં)
ચ. વેદ વર્ણનીયમૌ નામમુતો
વિધિ રુદ્રલકુ મેલિયગુ રૂપમુતો
મોદ સદનમગુ પટુ ચરિતમુતો
મુનિ રાજ વેષિયૌ ત્યાગરાજ નુત (અં)

Oriya

- ପ. ଏଞ୍ଜରିକୈ ଅଞ୍ଜତାର(ମେ)ଉତ୍ତେଞ୍ଜ
ଇପୁଡୈନ ତେଲୁପ(ଞ)ୟ୍ୟ ରା(ମ)ୟ୍ୟ
ଅ. ଅଞ୍ଜନିକି ର(ମ)ନି ପିଲିଚିନ ମହରା(ଜେ)ଞ୍ଜତୋ
ଞାନିକି ମ୍ହୋଞ୍ଜେଦ ରାମ (ଏ)
ଚ. ୱେଦ ୱର୍ଣନୀୟମୌ ନାମମୁତୋ
ଞିଧି ରୁଦ୍ରଲକ୍ଷ୍ମ ମେଲିୟଗୁ ରૂପମୁତୋ
ମୋଦ ସଦନମଗୁ ପટୁ ଚରିତମୁତୋ
ମୁନି ରାଜ ୱେଷିୟୌ ତ્યાଗରାଜ ନୁତ (ଏ)

Punjabi

- ਪ. ਏਵਰਿਕੈ ਅਵਤਾਰ(ਮੇ)ਤਿਤਤਿਵੋ
ਇਪੁਡੈਨ ਤੇਲੁਪ(ਵ)ਯਜ ਰਾ(ਮ)ਯਜ
ਅ. ਅਵਨਿਕਿ ਰ(ਮ)ਨਿ ਪਿਲਿਚਿਨ ਮਹਰਾ(ਜੇ)ਵਡੋ
ਵਾਨਿਕਿ ਮੁੱਕੇਦ ਰਾਮ (ਏ)
ਚ. ਵੇਦ ਵਰਣਨੀਯਮੋ ਨਾਮਮੁਤੋ
ਵਿਧਿ ਰੁਦ੍ਰਲਕੁ ਮੇਲਿਮਯਗੁ ਰੂਪਮੁਤੋ
ਮੋਦ ਸਦਨਮਗੁ ਪਟੁ ਚਰਿਤਮੁਤੋ
ਮੁਨਿ ਰਾਜ ਵੇਸ਼ਿਯੋ ਤ੍ਯਾਗਰਾਜ ਨੁਤ (ਏ)