Transliteration–Telugu

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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

kAsiccEdE-gauLipantu

In the kRti 'kAsiccEdE goppAyenurA' – rAga gauLipantu (tALa Adi), SrI tyAgarAja criticizes those kings who indulge in rewarding rather than protecting the subjects as a matter of duty.

P kAs(i)ccEdE gopp(A)yenurA
kalilO rAjulaku

A [1]hari dAsulu sEvimpar(a)nucu prabhuvulu
daya mAniri param(e)ncaka pOyiri (kAsu)

C [2]rAjAngamu koraku nAlgu jAtula
rakshaNa para sukhamO
rAjasulai san-mArgam(e)rugaka
parAku sEya ghanamO
Ajanmamu kolicE vipra varulak-
(A)nandamu galadO tyAga-
rAja vinuta nI mAya kAni
nIraja nayana sujan(A)gha vimOcana (kAsu)

Gist

O Lord praised by this tyAgarAja! O Lotus Eyed! O Reliever of sins of virtuous people!

In the kali yuga, rewarding has become great for the Kings.

The Kings have abandoned compassion because Lord hari's devotees would not salute them.
They failed to consider about the future World.

Will protection of the four castes for the sake of government bring comfort of future World?
Is it worthy of the Kings to be unconcerned by being desires-driven instead of knowing path conducive to their real welfare?

Is true happiness attainable by those great brAhmins (or learned people) who serve (the Kings and rich) throughout their lives?

These are only Your mAyA!

In the Kali Yuga, rewarding has become great for the Kings.

Word-by-word Meaning

P In the kali yuga (kalilO), rewarding – giving (iccEdE) money (kAsu) (kAsiccEdE) – has become (AyenurA) (literally has become) great (goppa) (goppAyenurA) for the Kings (rAjulaku).

A The Kings (prabhuvulu) (literally lords) have abandoned (mAniri) compassion (daya) because (anucu) Lord hari's devotees (dAsulu) would not salute (sEvamparu) (sEvimparanucu) them.

They failed to consider (encaka pOyiri) about the future World (paramu) (paramencaka);

in the Kali Yuga, rewarding has become great for the Kings.

C Will protection (rakshaNa) of the four (nAlgu) castes (jAtula) for the sake of (koraku) government (rAjAngamu) bring comfort (sukhamO) of future World (para)?

Is it worthy (ghanamO) of the Kings to be unconcerned (parAku sEya) by being desires-driven (rAjasulai) instead of knowing (erugaka) path conducive to their real welfare (san-mArgamu) (sanmArgamerugaka)?

Is true happiness (Anandamu) attainable (galadO) by those great (varulaku) brAhmins (or learned people) (vipra) (varulakAnandamu) who serve (kolicE) (the Kings and rich) throughout their lives (Ajanmamu)?

O Lord praised (vinuta) by this tyAgarAja! O Lotus (nIraja) Eyed (nayana)! O Reliever (vimOcana) (literally redeems) of sins (agha) of virtuous people (sujana) (sujanAgha)! These are only (kani) Your (nI) mAyA (mAya)!

In the Kali Yuga, rewarding has become great for the Kings.

Notes –

Variations –

References –

2 - rAjAngamu koraku nAlgu jAtula rakshaNa para sukhamO – does protection of four castes for the sake of Government bestow supreme comfort? The following quote from Manu (rAja dharma) is relevant –

"... Let him therefore make his subject happy as he would his own children, and let the people regard the king, his ministers and other officials as their natural protectors, since it is a fact that the farmers and other wealth producers are the real source of kingly power. The king is their guardian. If there were no subjects whose king would he be? Or on the other hand if there were no king whose subjects will they be called? Let both-the rulers and the ruled-be independent of each other in the performance of their respective duties, but let them subordinate themselves to each other in all those matters that require mutual harmony and co-operation. Let not the rulers go against the voice of the people, nor let the people and ministers do anything against the wish of the sovereign...." – Source - http://www.esamskriti.com/essay-chapters/Science-of-Governance-by-Swami-Dayanand-Saraswati-6.aspx

In regard to State-craft, please also refer to SrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 100, wherein SrI rAma treats the subject in-extenso. http://www.valmikiramayan.net/ayodhya/sarga100/ayodhya_100_frame.htm

Comments -

1 – hari – this word is given in brackets in some books.

General – The statements contained in the Kriti have been given different meanings in the books.

General - Reading the contents of pallavi and anupallavi together, SrI tyAgarAja seems to imply that the Kings indulge in rewarding instead of having compassion (daya) towards his subjects as a matter of duty. This is further substantiated by the statement 'haridAsulu sEvimparani prabhuvulu daya mAniri' - the kings do not have compassion (daya mAniri) towards Lord's devotees because they (devotees) do not extol them (kings). Therefore, SrI tyAgarAja seems to deprecate rewards (kAsiccEdi) which is indeed 'quid-pro-quo'. SrI tyAgarAja expects compassion (daya) from kings towards their subjects.

Devanagari

प. का(सि)च्चेदे गो(प्पा)येनुरा कलिलो राजुलकु

अ. हरि दासुलु सेविम्प(र)नुचु प्रभुवुलु
 दय मानिरि पर(मे)ञ्चक पोयिरि (का)

च. राजांगमु कोरकु नाल्गु जातुल रक्षण पर सुखमो
 राजसुलै सन्मार्ग(मे)रुगक पराकु सेय घनमो
 आजन्ममु कोलिचे विप्र वरुल(का)नन्दमु गलदो
 त्यागराज विनुत नी माय कानि नीरज नयन
 सुज(ना)घ विमोचन (का)

English With Special Characters

pa. kā(si)ccēdē go(ppā)yenurā kalilō rājulaku

a. hari dāsulu sēvimpa(ra)nucu prabhuvulu
 daya māniri para(me)ñcaka pōyiri (kā)

ca. rājāṅgamu koraku nālgu jātula rakṣaṇa para sukhamō
 rājasulai sanmārga(me)rugaka parāku sēya ghanamō
 ājanmamu kolicē vipra varula(kā)nandamu galadō
 tyāgarāja vinuta nī māya kāni nīraja nayana
 suja(nā)gha vimōcana (kā)

Telugu

ప. కా(సి)చ్చేదే గొ(ప్పా)యెనురా కలిలో రాజులకు

అ. హరి దాసులు సేవిమ్ప(ర)నుచు ప్రభువులు
 దయ మానిరి పర(మె)ఞ్చక పోయిరి (కా)

చ. రాజాంగము కొరకు నాల్గు జాతుల రక్షణ పర సుఖమో
 రాజసులై సన్మార్గ(మె)రుగక పరాకు సేయ ఘనమో
 ఆజన్మము కొలిచే విప్ర వరుల(కా)నన్దము గలదో
 త్యాగరాజ వినుత నీ మాయ కాని నీరజ నయన
 సుజ(నా)ఘ విమోచన (కా)

Tamil

ப. கா(ஸி)ச்சேதே3 கொ3ப்(பா)யெனுரா கலிலோ ராஜுலகு
அ. ஹரி தா3ஸுலு ஸேவிம்ப(ர)னுசு ப்ரபு4வுலு
 த3ய மானிரி பர(மெ)ஞ்சக போயிரி (காஸு)
ச. ராஜாங்க3மு கொரகு நால்கு3 ஜாதுல ரக்ஷண பர ஸுக2மோ
 ராஜஸுலை ஸன்-மார்க3(மெ)ருக3க பராகு ஸேய க4னமோ
 ஆஜன்மமு கொலிசே விப்ர வருல(கா)னந்த3மு க3லதோ3
 த்யாக3ராஜ வினுத நீ மாய கானி நீரஜ நயன
 ஸுஜ(னா)க4 விமோசன (காஸு)

காசு கொடுப்பதே பெரிதானதய்யா, கலியில், அரசர்களுக்கு

அரியின் தொண்டர்கள் வணங்கமாட்டாரென, பிரபுக்கள்
தயையைக் கைவிட்டனர்; மறுமையை யெண்ணாமற் போயினர்;
 காசு கொடுப்பதே பெரிதானதய்யா, கலியில், அரசர்களுக்கு

அரசாங்கத்திற்காக நான்கு சாதியினரைப் பேணுதல் மறுமைக்குச் சுகமோ?
இராசத நெறியோராகி, நன்னெறி யறியாது, அசட்டை செய்தல் மேன்மையோ?
வாழ்நாள் முழுதும் (பிரபுக்களைப்) புகழும் அந்தணருக்கு ஆனந்தம் உண்டோ?
தியாகராசன் போற்றுவோனே! (யாவும்) உன் மாயை யன்றோ, கமலக்கண்ணா!
நல்லோர் பாவம் களைவோனே!
 காசு கொடுப்பதே பெரிதானதய்யா, கலியில், அரசர்களுக்கு

தயை - பயன் கருதாத கொடையும், பேணுதலும்
அரசாங்கத்திற்காக - அரசாங்கத் தேவைகளுக்காக.
இராசத நெறி - இச்சை, புகழுக்காக இயற்றப்படும் செயல்கள்.
நன்னெறி யறியாது - நன்னெறி நிற்காது என.
அந்தணருக்கு - 'கற்றறிந்தோருக்கு' என்றும் கொள்ளலாம்.

Kannada

ಪ. ಕಾ(ಸಿ)ಚ್ಚೇದೇ ಗೊ(ಪ್ಪಾ)ಯೆನುರಾ ಕಲಿಲೋ ರಾಜುಲಕು

ಅ. ಹರಿ ದಾಸುಲು ಸೇವಿಮ್ಪ(ರ)ನುಚು ಪ್ರಭುವುಲು

ದಯ ಮಾನಿರಿ ಪರ(ಮೆ)ಞ್ಚಕ ಪೋಯಿರಿ (ಕಾ)

ಚ. ರಾಜಾಂಗಮು ಕೊರಕು ನಾಲ್ಗು ಜಾತುಲ ರಕ್ಷಣ ಪರ ಸುಖಮೋ

ರಾಜಸುಲೈ ಸನ್ಮಾರ್ಗ(ಮೆ)ರುಗಕ ಪರಾಕು ಸೇಯ ಘನಮೋ

ಆಜನ್ಮಮು ಕೊಲಿಚೇ ವಿಪ್ರ ವರುಲ(ಕಾ)ನನ್ದಮು ಗಲದೋ

ತ್ಯಾಗರಾಜ ವಿನುತ ನೀ ಮಾಯ ಕಾನಿ ನೀರಜ ನಯನ

ಸುಜ(ನಾ)ಘ ವಿಮೋಚನ (ಕಾ)

Malayalam

പ. കാ(സി)ച്ചേദേ ഗൊ(പ്പാ)യെനുരാ കലിലോ രാജുലകു
അ. ഹരി ദാസുലു സേവിമ്പ(ര)നുചു പ്രഭുവുലു
ദയ മാനിരി പര(മെ)ഞ്ചക പോയിരി (കാ)
ച. രാജാംഗമു കൊരകു നാല്ഗു ജാതുല രക്ഷണ പര സുഖമോ
രാജസുലൈ സന്മാര്ഗ(മെ)രുഗക പരാകു സേയ ഘനമോ
ആജന്മമു കൊലിചേ വിപ്ര വരുല(കാ)നന്ദമു ഗലദോ
ത്യാഗരാജ വിനുത നീ മായ കാനി നീരജ നയന
സുജ(നാ)ഘ വിമോചന (കാ)

Assamese

প. কা(সি)চ্ছেদে গো(প্পা)য়েনুৰা কলিলো ৰাজুলকু

অ. হৰি দাসুলু সেৱি□(ৰ)নুচু প্ৰভুৱুলু (sēvimpa(ra)nucu)

দয় মানিৰি পৰ(মে)ঞ্চক পোয়িৰি (কা)

চ. ৰাজাংগমু কোৰকু নাল্গু জাতুল ৰক্ষণ পৰ সুখমো

ৰাজসুলৈ সন্মাৰ্গ(মে)ৰুগক পৰাকু সেয় ঘনমো

আজন্মমু কোলিচে ৱিপ্ৰ ৱৰুল(কা)নন্দমু গলদো

ত্যাগৰাজ ৱিনুত নী মায় কানি নীৰজ নয়ন

সুজ(না)ঘ ৱিমোচন (কা)

Bengali

প. কা(সি)চ্ছেদে গো(প্পা)য়েনুরা কলিলো রাজুলকু

অ. হরি দাসুলু সেবি□(র)নুচু প্রভুবুলু (sēvimpa(ra)nucu)

দয় মানিরি পর(মে)ঞ্চক পোয়িরি (কা)

চ. রাজাংগমু কোরকু নাল্গু জাতুল রক্ষণ পর সুখমো

রাজসুলৈ সন্মার্গ(মে)রুগক পরাকু সেয় ঘনমো

আজন্মমু কোলিচে বিপ্র বরুল(কা)নন্দমু গলদো

ত্যাগরাজ বিনুত নী মায় কানি নীরজ নয়ন

সুজ(না)ঘ বিমোচন (কা)

Gujarati

પ. કા(સિ)ચ્ચેદે ગૉ(પ્પા)યૅનુરા કલિલો રાજુલકુ

અ. હરિ દાસુલુ સેવિમ્પ(ર)નુચુ પ્રભુવુલુ

દય માનિરિ પર(મૅ)ઞ્ચક પોયિરિ (કા)

ચ. રાજાંગમુ કૉરકુ નાલ્ગુ જાતુલ રક્ષણ પર સુખમો

રાજસુલૈ સન્માર્ગ(મૅ)રુગક પરાકુ સેય ઘનમો

આજન્મમુ કૉલિચે વિપ્ર વરુલ(કા)નન્દમુ ગલદો

ત્યાગરાજ વિનુત ની માય કાનિ નીરજ નયન

સુજ(ના)ઘ વિમોચન (કા)

Oriya

ପ· କା(ସି)ଚ୍ଛେଦେ ଗୋ(ପ୍ପା)ୟେନୁରା କଲିଲୋ ରାଜୁଲକୁ

ଅ· ହରି ଦାସୁଲୁ ସେୱିମ୍ପ(ର)ନୁଚୁ ପ୍ରଭୁୱୁଲୁ

ଦୟ ମାନିରି ପର(ମେ)ଞ୍ଚକ ପୋୟିରି (କା)

ଚ· ରାଜାଂଗମୁ କୋରକୁ ନାଲ୍ଗୁ ଜାତୁଲ ରକ୍ଷଣ ପର ସୁଖମୋ

ରାଜସୁଲୈ ସନ୍ମାର୍ଗ(ମେ)ରୁଗକ ପରାକୁ ସେୟ ଘନମୋ

ଆଜନ୍ମମୁ କୋଲିଚେ ୱିପ୍ର ୱରୁଲ(କା)ନନ୍ଦମୁ ଗଲଦୋ

ତ୍ୟାଗରାଜ ୱିନୁତ ନୀ ମାୟ କାନି ନୀରଜ ନୟନ

ସୁଜ(ନା)ଘ ୱିମୋଚନ (କା)

Punjabi

ਪ. ਕਾ(ਸਿ)ਚਚੇਦੇ ਗੋ(ਪਪਾ)ਯੇਨੁਰਾ ਕਲਿਲੋ ਰਾਜੁਲਕੁ

ਅ. ਹਰਿ ਦਾਸੁਲੁ ਸੇਵਿਮਪ(ਰ)ਨੁਚੁ ਪ੍ਰਭੁਵੁਲੁ

ਦਯ ਮਾਨਿਰਿ ਪਰ(ਮੇ)ਵਚਕ ਪੋਯਿਰਿ (ਕਾ)

ਚ. ਰਾਜਾਂਗਮੁ ਕੋਰਕੁ ਨਾਲਗੁ ਜਾਤੁਲ ਰਕਸ਼ਣ ਪਰ ਸੁਖਮੋ

ਰਾਜਸੁਲੈ ਸਨਮਾਰਗ(ਮੇ)ਰੁਗਕ ਪਰਾਕੁ ਸੇਯ ਘਨਮੋ

ਆਜਨਮਮੁ ਕੋਲਿਚੇ ਵਿਪ੍ਰ ਵਰੁਲ(ਕਾ)ਨਨਦਮੁ ਗਲਦੋ

ਤ੍ਯਾਗਰਾਜ ਵਿਨੁਤ ਨੀ ਮਾਯ ਕਾਨਿ ਨੀਰਜ ਨਯਨ

ਸੁਜ(ਨਾ)ਘ ਵਿਮੋਚਨ (ਕਾ)