

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 IR IRR
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

kadaluvADu-nArAyaNagauLa

In the kRti 'kadaluvADu kADE' – rAga nArAyaNagauLa, SrI tyAgarAja extols the greatness of Lord.

P ¹kadaluvADu kADE rAmuDu
 kathal(e)nnO kalavADE

A ²modalu tAn(ai)nADE ³tuda
 modalu lEnivAD(ai)nADE (kadaluv)

C kalpanal(e)nnaDu lEdu
 ⁴sankalpamulE kalavADu ⁵SEsha
 talpa SayanuDE vADu SrI
 tyAgarAja nutuD(ai)nADu (kadaluv)

Gist

SrI rAma is the immovable Lord;
He has numerous stories about His incarnations.

He has become the origin - primal cause;
He has become the One who has neither beginning nor end.

Never is there any imagination or fancies in Him; He has only volitions;
He reclines on the couch of SEsha;
He has become the Great One praised by this tyAgarAja.

Word-by-word Meaning

P SrI rAma (rAmuDu) is the immovable Lord - not (kADE) One who ever moves (kadaluvADu); 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 end (tuda);

SrI rAma is the immovable Lord; He has numerous stories about His incarnations.

C Never is there (ennaDu lEdu) any imagination or fancies (kalpanalu) (kalpanalennaDu) in Him; He has (kalavADu) only volitions (sankalpamulE);

He (vADE) reclines (SayanuDE) on the couch (talpa) of SEsha; He has become (ainADu) the Great One (SrI) praised (nutuDu) (nutuDainADu) by this tyAgarAja;

SrI rAma is the immovable Lord; He has numerous stories about His incarnations.

Notes –

Variations –

¹ - kadalu – kadale : modalu – modale : nutuDainAdu - nutuDainADE

References –

⁴ – sankalpamu kalavADu – The Supreme Lord is called (among many other names) as 'satya kAma' and 'satya sankalpa'.

vishNu sahasra nAma (253) – 'siddha sankalpaH' – "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 sankalpavAn." (Meanings: based upon the commentary of SankarAcArya) Source –

<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/vishnu-sahasranamam-meanings.htm>

The 'sankalpa' of the Supreme Lord (Or ISvara) is called 'satya' or 'siddha'. On the other hand 'sankalpa' (resolve) of man which is, invariably, with a motive, is decried as being the source of bondage. The following verse from SrImad-bhagavad-gItA, Chapter 6 refers –

sankalpa-prabhavAn-kAmAMs-tyaktvA sarvAn-aSEshataH ||
manasaivEndriya-grAmAM viniyamya samantataH || 24 ||

"Abandoning without reserve all desires born of sankalpa, 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)

⁵ – SEsha – The true significance of SEsha –

".....the Supreme Lord is recognized as 'Seshi' or Uchchishtam in the Vedic terminology. Seshi is the final reality, when nothing else exists as at the time of MahA PraLayam. At that time, the entire creation passes into the primordial matter, devoid of name and form and only Iswaran exists as Seshi. He is not subject to change, decay or death. He is the progenitor of all as Seshi. Every thing is reborn from him at this time of mahA praLayA. Whatever is generated from the Seshi is known as Sesha. The relationship between Iswaran (Seshi) and His creation (sesha) that decays after finite life is known as Sesha-Seshi bhAvam...."

Source - <http://www.ibiblio.org/sripedia/ebooks/vdesikan/rps/62.html>

Comments -

¹ – kadaluvADu kADE – The corresponding samskRta words are 'acala', 'kUTastha', 'sthANu'

² – modalu tAnainADE – the corresponding samskRta word is 'AdimUla'

³ – tuda modalu lEnivADainADE – the corresponding samskRta words are – 'Adyanta rahita'.

Devanagari

- प. कदलुवाडु काडे रामुडु
कथ(ले)न्नो कलवाडे
अ. मोदलु ता(नै)नाडे तुद
मोदलु लेनिवा(डै)नाडे (कदलु)
च. कल्पन(ले)न्नडु लेदु
संकल्पमुले कलवाडु शेष
तल्प शयनुडे वाडु श्री
त्यागराज नुतु(डै)नाडु (कदलु)

English with Special Characters

- pa. kadaluvāḍu kāḍē rāmuḍu
katha(le)nnō kalavāḍē
a. modalu tā(nai)nāḍē tuda
modalu lēnivā(ḍai)nāḍē (kadalū)
ca. kalpana(le)nnaḍu lēdu
saṅkalpamulē kalavāḍu śēṣa
talpa śayanuḍē vāḍu śrī
tyāgarāja nutu(ḍai)nāḍu (kadalū)

Telugu

- ప. కదలువాడు కాడే రాముడు
కథ(లె)న్నో కలవాడే
అ. మొదలు తా(నై)నాడే తుద
మొదలు లేనివా(డై)నాడే (కదలు)
చ. కల్పన(లె)న్నడు లేదు
సంకల్పములే కలవాడు శేష

ಅಲ್ಪ ಶಯನುಡೆ ವಾಡು ಶ್ರೀ
ಉಗರಾಜ ನುತು(ಡೆ)ನಾಡು (ಕದಲು)

Tamil

ಬ. ಕತ³ಲು³ವಾ³ಡು³ ಕಾ³ಡೇ³ ರಾ³ಮು³ಡು³
ಕತ²(ಲೆ)ನ್ನೆನೋ ಕಲವಾ³ಡೇ³
ಅ. ಮೊತ³ಲು³ ತಾ(ನಾ)ನಾ³ಡೇ³ ತುತ³
ಮೊತ³ಲು³ ಲೇನಿವಾ(ಡೇ³)ನಾ³ಡೇ³ (ಕತ³ಲು)
ಸ. ಕಲ್ಪನ(ಲೆ)ನ್ನೆನು³ ಲೇತು³
ಸುಂಗಲ್ಪಮುಲೇ ಕಲವಾ³ಡು³ **ಸೇಷ**
ತಲ್ಪ **ಸು**ಯನು³ಡೇ³ ವಾ³ಡು³ ಒನಿ
ತ್ಯಾಕ³ರಾಜ ನುತು(ಡೇ³)ನಾ³ಡು³ (ಕತ³ಲು)

ನಿಲಾ ಪಯರ್ಪವನನ್ನೇ, ಇರಾಮನ್;
ಕತಾಕಲಗತ್ತನೆಯೋ ಉಡಯವನೇ!

ಮುತಲ್ ತಾನಾಕಿನಾನೇ! ಮುಡಿವುಮ್
ಮುತಲುಮೆನ್ನವನಾಕಿನಾನೇ!
ನಿಲಾ ಪಯರ್ಪವನನ್ನೇ, ಇರಾಮನ್;
ಕತಾಕಲಗತ್ತನೆಯೋ ಉಡಯವನೇ!

ಕರ್ಪನಾಕಲಗತ್ತನೆಯೂ ಇಲ್ಲವೇ;
ಸುಂಗಲ್ಪವುಗಳೇ ಉಡಯವನ್; ಅರವು
ಅನೆಯಲ್ಲಿ ತುಯಿಲ್ಪವನ್ ಅವನ್;
ತಿಯಾಕರಾಸನಾಲ್ ಪೊತ್ತೆರ್ಪ್ ಪೆತ್ತೊನಾಕಿನಾನ್
ನಿಲಾ ಪಯರ್ಪವನನ್ನೇ, ಇರಾಮನ್;
ಕತಾಕಲಗತ್ತನೆಯೋ ಉಡಯವನೇ!

ನಿಲಾ ಪಯರ್ಪವನನ್ನು - ಪರಂಪೊರುಳಿನಾಕು ಕುರಿಕ್ಕುಮ್
ಮುತಲ್ ತಾನಾಕಿನಾನ್ - ಪಿರಪುಕ್ಕುಕ್ಕುಕ್ಕು ಆತಿಮೂಲಮಾಕ
ಮುಡಿವುಮ್ ಮುತಲುಮೆನ್ನವನ್ - ಸನಾತನನ್ - ಎನ್ನುಮಿಕ್ಕುಕ್ಕುಮ್ ಪರಂಪೊರುಳ್
ಕತಾಕಲಗತ್ತನೆಯೋ - ಅವತಾರುಗಳಾಕು ಕುರಿತ್ತ ಕತಾಕಲ್
ಸುಂಗಲ್ಪಮ್ - ಸಿತ್ತಮ್ - ಎನ್ನಿನಿಯತಾ ಮುಡಿತ್ತಲ್

Kannada

ಪ. ಕದಲುವಾಡು ಕಾಡೇ ರಾಮಾಡು

ಕಥ(ಲಿ)ನ್ನೋ ಕಲವಾಡೇ

ಅ. ಮೊದಲು ತಾ(ಸೈ)ನಾಡೇ ತುದ

ಮೊದಲು ಲೇನಿವಾ(ಡೈ)ನಾಡೇ (ಕದಲು)

ಚ. ಕಲ್ಪನ(ಲಿ)ನ್ನಡು ಲೇಡು

ಸುಂಗಲ್ಪಮುಲೇ ಕಲವಾಡು ಶೇಷ

ತೆಲ್ವ ಶೆಯನುಡೇ ವಾಡು ಶ್ರೀ
ತ್ಯಾಗರಾಜ ಮತು(ಡೈ)ನಾಡು (ಕೆದಲು)

Malayalam

ಎ. ಕುರಲುವಾಯ್ ಕಾಯೇ ರಾಮುಯ್
ಕುರ(ಲೇ)ನೇ ಕಲವಾಯೇ
ಆ. ಮೂರಲು ತಾ(ನೇ)ನಾಯೇ ತುರ
ಮೂರಲು ಲೇನಿವಾ(ನೇ)ನಾಯೇ (ಕುರಲು)
ಇ. ಕುಲಪನ(ಲೇ)ನಾಯ್ ಲೇರು
ಸುಂಕುಲಪಮುಲೇ ಕಲವಾಯ್ ಶೇಷ
ತುಲಪ ಶಯನುಡೇ ವಾಯ್ ಶ್ರೀ
ತ್ಯಾಗರಾಜ ನುತು(ನೇ)ನಾಯ್ (ಕುರಲು)

Assamese

ಪ. ಕದಲುವಾಡು ಕಾಡೇ ಬಾಮುಡು
ಕುತ(ಲೇ)ನೇ ಕಲವಾಡೇ
ಅ. ಮೂದಲು ತಾ(ನೇ)ನಾಡೇ ತುಡ
ಮೂದಲು ಲೇನಿವಾ(ಡೇ)ನಾಡೇ (ಕದಲು)
ಇ. ಕುಲನ(ಲೇ)ನುಡು ಲೇರು
ಸುಂಕುಲಮುಲೇ ಕಲವಾಡು ಶೇಷ
ತುಲನ ಶಯನುಡೇ ವಾಡು ಶ್ರೀ
ತ್ಯಾಗರಾಜ ನುತು(ಡೇ)ನಾಡು (ಕದಲು)

Bengali

ಪ. ಕದಲುವಾಡು ಕಾಡೇ ಬಾಮುಡು
ಕುತ(ಲೇ)ನೇ ಕಲವಾಡೇ
ಅ. ಮೂದಲು ತಾ(ನೇ)ನಾಡೇ ತುಡ
ಮೂದಲು ಲೇನಿವಾ(ಡೇ)ನಾಡೇ (ಕದಲು)
ಇ. ಕುಲನ(ಲೇ)ನುಡು ಲೇರು
ಸುಂಕುಲಮುಲೇ ಕಲವಾಡು ಶೇಷ
ತುಲನ ಶಯನುಡೇ ವಾಡು ಶ್ರೀ

ଆଗରାଜ ନୁତୁ(ଡେ)ନାଡୁ (କଦନୁ)

Gujarati

୫. କ୍ଷୟବାସୁ କାଡ଼େ ରାମୁଡୁ
କଥ(ଲ୍)କ୍ଷୋ କ୍ଷୟବାଡ଼େ
ଅ. ମାୟା ତା(ନୈ)ନାଡ଼େ ଗୁଡ଼
ମାୟା ଲେନିବା(ଡ଼ି)ନାଡ଼େ (କ୍ଷୟ)
୯. କ୍ଷୟନ(ଲ୍)କ୍ଷୟ ଲେଡ଼ୁ
କ୍ଷୟକ୍ଷୟମୁକ୍ତେ କ୍ଷୟବାସୁ ଶେଷ
ତଥ୍ୟ ଶାସ୍ତ୍ରୀଙ୍କୁ ଶ୍ରୀ
ତ୍ୟାଗରାଜ ଗୁଡ଼(ଡ଼ି)ନାଡ଼େ (କ୍ଷୟ)

Oriya

୧. କଦଳୁଖାଡ଼ୁ କାତେ ରାମୁଡ଼ୁ
କଥ(ଲେ)ନେ କାଳଖାତେ
୨. ମୋଦଲୁ ତା(ନୈ)ନାତେ ତୁଡ଼
ମୋଦଲୁ ଲେନିଖା(ତେ)ନାତେ (କଦଳୁ)
୩. କଳ୍ପନ(ଲେ)ନୁଡ଼ୁ ଲେଡ଼ୁ
ସଂକଳ୍ପନୁଲେ କଳ୍ପଖାଡ଼ୁ ଶେଷ
ତଳ୍ପ ଶାସ୍ତ୍ରୀଙ୍କୁ ଶ୍ରୀ
ତ୍ୟାଗରାଜ ନୁଡ଼ୁ(ଡ଼ି)ନାଡ଼ୁ (କଦଳୁ)

Punjabi

୫. କଦଳୁବାସୁ କାଡ଼େ ରାମୁଡ଼ୁ
କଥ(ଲେ)ନେ କଳବାସୁ
ଅ. ମୋଦଳୁ ତା(ନୈ)ନାଡ଼େ ତୁଡ଼
ମୋଦଳୁ ଲେନିବା(ଡ଼ି)ନାଡ଼େ (କଦଳୁ)
୯. କଳପନ(ଲେ)ନନଡ଼ୁ ଲେଡ଼ୁ
ସଂକଳପନୁଲେ କଳବାସୁ ଶେଷ

ਤਲਖ ਸ਼ਯਨੁਡੇ ਵਾਡੁ ਸ਼ੀ
ਤਜਾਗਰਾਜ ਨੁਤੁ(ਡੈ)ਨਾਡੁ (ਕਦਲੁ)