

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

naDaci naDaci-kharaharapriya

In the kRti ‘naDaci naDaci’ – rAga kharaharapriya, SrI tyAgarAja pities those people who do not know where to look for rAma.

P naDaci naDaci jUcEr(a)yOdhyA
nagaramu kAnarE

A puDami suta sahAyuDai celangE
’pUrNuni ²AtmArAmuni kUDi(y)ADa (naDaci)

C ³aTTE ⁴kannulu kUrci teraci sUtram
paTTi veliki ⁵vEsha dhArulai
⁶puTTu cAvu lEni tAvu teliyaka
pogaDedaru ⁷tyAgarAja vinutuni (naDaci)

Gist

People looked for SrI rAma - consort of sItA - the Whole - praised by this tyAgarAja - by walking all the way to the city of ayOdhyA, but could not find Him.

Focusing the eyes and half-closing, sitting without motion of eyes or body, holding a rosary, for all appearances wearing a garb of a yOgi but indeed a fake, they simply extolled Him not knowing the real location where there is no birth or death.

Word-by-word Meaning

P People looked (jUcEru) (for SrI rAma) by walking all the way (naDaci naDaci) (literally walking on and on) to the city (nagaramu) of ayOdhyA (jUcErAyOdhyA), but could not find (kAnarE) Him.

A People looked for one’s Self (AtmA) Lord rAma (rAmuni) – who is (celangE) the consort (sahAyuDai) (literally companion) of sItA – daughter (suta) of Earth (puDami) and who is the Whole (pUrNa),

by walking all the way to the city of ayOdhyA in order to be united (kUDi Ada) (kUDiyADa) with Him, but could not find Him.

C Focusing (kUrci) 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 (vEsha) (of a yOgi but indeed a fake), they (simply) extolled (pogaDedaru) Him not knowing (teliyaka) the (real) location (tAvu) where there is no (lEni) birth (puTTu) or death (cAvu); people looked for SrI rAma - the Lord praised (vinutuni) by this tyAgarAja by walking all the way to the city of ayOdhyA, but could not find Him.

Notes –
Variations –

References –

Comments -

¹ – pUrNuni – In this regard, please refer to following ISAvasyOpanishad verse -

OM pUrNamadaH pUrNamidaM pUrNAt pUrNamudacyatE |
pUrNasya pUrNamAdAya pUrNamEva avaSishyatE ||

“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.”

For an essay on the upanishad, please refer to –
http://www.swami-krishnananda.org/essay/essay_1.html

² - 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 SrImad bhAgavataM, Book 1, Chapter 7 is relevant -

AtmArAmAsca munayO nirgranthA apyurukrame |
kurvantyahaitukIM bhaktimithambhUtaguNO hariH || 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 SrImad bhagavad gItA, are also relevant -

yO(a)ntaHsukhO(a)ntarArAmastathA(a)ntarjyOtirEva yaH ||
sa yOgI brahmanirvANaM brahmabhUtO(a)dhigacchati || V. 24 ||

ahamAtmA guDAkESa sarvabhUtASayastithaH |
ahamAdiSca 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 guDAkESa, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.” (Translation Swami Swarupananda)

³ – aTTE – Here the motionless posture of body and eyes in meditation is meant – literally ‘thus’

⁴ – kannulu kUrci teraci – meditation as prescribed in yOga SAstras – focusing both the eyes at the centre and concentrating at the middle of eye-brows with eyes half-closed.

⁵ – vEsha dhArulai – pogaDedaru – Please refer to kRti ‘Emi jEsitE’ – rAga tODi wherein SrI tyAgarAja criticises the phoney gurus –

guruvu tAnaitEnEmi
vara mantramanyulakupadEsincitEnEmi
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 SrI rAma...."

⁶ – puTTu cAvu lEni tAvu – Place where there is no birth or death. In this regard, the following verse of SrImad-bhagavad-gItA, Chapter 13 is relevant –

ya EvaM vEtti purushaM prakRtiM ca guNaiH saha |
sarvathA vartamAnO(a)pi na sa bhUyO(a)bhijAyatE || 23 ||

“He who thus knows the purusha 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 SrI tyAgarAja extols Sabari as having reached the place from where there is no return (punarAvRtti rahita padamunu pondina). The grace conferred on Sabari 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 SrI tyAgarAja tells his mind about the futility of pilgrimages etc when the Lord is to be found inside (kOTi nadulu dhanushkOTilOnuNDaga ETiki tirigedavE O manasA).

Please also refer to website for verse of kathOpanishad ‘parAnci khAni’ (II.i.1) as to why we always look outward and not inward –
<http://www.advaita.org.uk/discourses/definitions/Atman.htm>

⁷ – tyAgarAja vinutuni – this can be joined to ‘pogaDedaru’ or to the pallavi. Joining to the pallavi seems to be more appropriate.

General – In the kRti, SrI tyAgarAja subtly brings out the purport of the famous verse of bhajanAvali; we may substitute ‘ayOdhyA’ for ‘vaikuNTha’ -

nAhaM vasAmi vaikunThe na yOgi hRdaye ravau |
madbhakta: yatra gAyanti tatra tishThami nArada ||

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

Devanagari

प. नडचि नडचि जूचे(र)योध्या
नगरमु कानरे
अ. पुडमि सुत सहायुडै चेलङ्गे
पूर्णनि आत्मारामुनि कूडि(या)ड (न)
च. अट्टे कन्नलु कूर्चि तेरचि सूत्रमु
पट्टि वेलिकि वेष धारुलै
पुट्टु चावु लेनि तावु तेलियक
पोगडेदरु त्यागराज विनुतुनि (न)

English with Special Characters

pa. naḍaci naḍaci jūcē(ra)yōdhyā
nagaramu kānarē
a. puḍami suta sahāyuḍai celāṅgē
pūrṇuni ātmārāmuni kūḍi(yā)ḍa (na)
ca. aṭṭē kannulu kūrci teraci sūtram
paṭṭi veliki vēṣa dhārulai
puṭṭu cāvu lēni tāvu teliyaka
pogaḍedaru tyāgarāja vinutuni (na)

Telugu

ప. నడచి నడచి జూచే(ర)యోధ్యా
నగరము కానరే
అ. పుడమి సుత సహాయుడై చెలంగే
పూర్ణుని ఆత్మారాముని కూడి(యా)డ (న)
చ. అట్టే కన్నులు కూర్చి తెరచి సూత్రము
పట్టి వెలికి వేష ధారులై
పుట్టు చావు లేని తావు తెలియక

ೌಗಡೆದರು ಅೃಗರಾಜ ವಿನುತುನಿ (ನ)

Tamil

- ಬ. ನಡ³ಸಿ ನಡ³ಸಿ ಜುಲಿಸೇ(ರ)ಯೊತ್⁴ಯಾ
ನಕ³ರಮು ಕಾಣರೇ
ಅ. ಪು³ಮಿ ಉತ ಸುಹಾಯುಡೆ³ ಸೆಲುಂಗೇ³
ಪು³ರಣುನಿ ಅತ್ಮಾರಾಮುನಿ ಕುಡಿ³(ಯಾ)ಡ³ (ನಡ³ಸಿ)
ಸ. ಅಡ್ಡೇ ಕನ್ನುಲು ಕು³ಸಿ ತೆರಸಿ ಸು³ತ್ತರಮು
ಬದಿ ವೆಲಿಕಿ ವೇಷ ತಾ⁴ರುಲಾ
ಪು³ಡು ಸಾವು ಲೇನಿ ತಾವು ತೆಲಿಯಕ
ಪು³ಕಡ್ಡೆ³ತ³ರು ತ್ಯಾಕ³ರಾಜ ವಿನುತುನಿ (ನಡ³ಸಿ)

ನಡ³ನು ನಡ³ನು ನೋಕ್ಕಿನರ್ ಅಯೊತ್ತಿ
ನಕರತ್ತಿಕ್ಕು, (ಅಯಿನ್) ಕಾಣರೇ!

ಪು³ವಿ ಮಕು ಒಡನುಹೆಯಾಕ ವಿಲಿಂಗುಮ್
ಪು³ರಣುನಾ, ಅತ್ಮಾರಾಮನು ಕುಡಿಯಿರು³ಬತ್ತಕ್ಕು
ನಡ³ನು ನಡ³ನು ನೋಕ್ಕಿನರ್ ಅಯೊತ್ತಿ
ನಕರತ್ತಿಕ್ಕು, (ಅಯಿನ್) ಕಾಣರೇ!

ಅಪ್ಪಡಿಯೆ, ಕಣ್ಕಣಾಕು ಕೋ³ರತ್ತು, (ಪು³ತಿ) ತಿ³ರನ್ನು,
ಸೆಪಮಾಲಾ ಬ³ನ್ನಿ, ವೆಲಿಯಿಲ್ ವೆಡಮಣಿನ್ನು,
ಪಿ³ರಬ್ಬು, ಇ³ರಬ್ಬ³ ಇಡ³ತ್ತಿನಾ ಯಿ³ಯಾತು,
ಪು³ಕು³ನ್ನ³ನ³ನ್; ತಿಯಾಕರಾಸನಾಲ್ ಪೋ³ರಬ್ಬ³ಪೆ³ರ³ನೋ³ನಾ
ನಡ³ನು ನಡ³ನು ನೋಕ್ಕಿನರ್ ಅಯೊತ್ತಿ
ನಕರತ್ತಿಕ್ಕು, (ಅಯಿನ್) ಕಾಣರೇ!

ಪು³ವಿ ಮಕು - ಸೀತ
ಪು³ರಣು - ಪರಮಪೂರು
ಅತ್ಮಾರಾಮನ್ - ಸೀವಾನ್ಮಾವಾಕ ಒಲ್ಲೊಲಿ³ರುಮ್ ಪರಮಾನ್ಮಾ
ಅಪ್ಪಡಿಯೆ - ಒಡಲಸೇವಿ³ನ್ನಿ - ಕಲ್ ಮಾತಿ³ರಿ
ಕಣ್ಕಣಾಕು ಕೋ³ರತ್ತು ಪು³ತಿ ತಿ³ರನ್ನು - ಮನತಾ ಒರುಮಾ³ಬ್
ಪು³ಡು³ತುಮ್ ತಿಯಾನ ಮು³ರಾ
ಪಿ³ರಬ್ಬು, ಇ³ರಬ್ಬ³ ಇಡ³ಮ್ - ಒಲ್ಲೊ³ರಾ ಪರಮಪೂರು

Kannada

- ಪ. ನಡಚಿ ನಡಚಿ ಜುಲೀ(ರ)ಯೋಧ್ಯಾ
ನಗರಮು ಕಾನರೇ
ಅ. ಪುಡಮಿ ಸುತ ಸಹಾಯಡೈ ಚಿಲಜ್ಜೇ
ಪುರೈನಿ ಆತ್ಮರಾಮುನಿ ಕುಡಿ(ಯಾ)ಡ (ನ)
ಚ. ಅಟ್ಟೇ ಕನ್ನಲು ಕೂರೈ ತೆರಚಿ ಸೂತ್ರಮು
ಪಟ್ಟಿ ವೆಲಿಕಿ ವೇಷ ಧಾರುಲೈ

ಪುಟ್ಟು ಚಾವು ಲೇನಿ ತಾವು ತೆಲೆಯಕೆ
ಪೊಗೆಡೆದರು ತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ನೆ)

Malayalam

ಪ. ನಲಿಚಿ ನಲಿಚಿ ಜುಲೇ(ರ)ಯೋಯ್ಯಾ
ನಗರಮ್ ಕಾನರೇ
ಅ. ಪುಲಮಿ ಸುತ ಸಹಾಯುಡೇ ಚಲಸೇ
ಪುಣ್ಣುನಿ ಅತ್ತರಾರಾಮುನಿ ಕುಡಿ(ಯಾ)ಡ (ನ)
ಛ. ಅತ್ತೇ ಕಣ್ಣುಲು ಕುಡಿ ತೇರತಿ ಸ್ತಮ್
ಪಟ್ಟಿ ವೇಲಿಕಿ ವೇಷ ಧಾರುಲೇ
ಪುಟ್ಟು ಚಾವು ಲೇನಿ ತಾವು ತೇಲಿಯಕ
ಪೊಗಡೆದರು ತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ನ)

Assamese

ಪ. ನಡಿತಿ ನಡಿತಿ ಜುಲೇ(ರ)ಯೋಯ್ಯಾ
ನಗರಮ್ ಕಾನರೇ
ಅ. ಪುಲಮಿ ಸುತ ಸಹಾಯುಡೇ ಚಲಸೇ
ಪುಣ್ಣುನಿ ಅತ್ತರಾರಾಮುನಿ ಕುಡಿ(ಯಾ)ಡ (ನ)
ಛ. ಅತ್ತೇ ಕಣ್ಣುಲು ಕುಡಿ ತೇರತಿ ಸ್ತಮ್
ಪಟ್ಟಿ ವೇಲಿಕಿ ವೇಷ ಧಾರುಲೇ
ಪುಟ್ಟು ಚಾವು ಲೇನಿ ತಾವು ತೇಲಿಯಕ
ಪೊಗಡೆದರು ತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ನ)

Bengali

ಪ. ನಡಿತಿ ನಡಿತಿ ಜುಲೇ(ರ)ಯೋಯ್ಯಾ
ನಗರಮ್ ಕಾನರೇ
ಅ. ಪುಲಮಿ ಸುತ ಸಹಾಯುಡೇ ಚಲಸೇ
ಪುಣ್ಣುನಿ ಅತ್ತರಾರಾಮುನಿ ಕುಡಿ(ಯಾ)ಡ (ನ)
ಛ. ಅತ್ತೇ ಕಣ್ಣುಲು ಕುಡಿ ತೇರತಿ ಸ್ತಮ್
ಪಟ್ಟಿ ವೇಲಿಕಿ ವೇಷ ಧಾರುಲೇ
ಪುಟ್ಟು ಚಾವು ಲೇನಿ ತಾವು ತೇಲಿಯಕ

ମୋଗଡେଦର ଆଗରାଜ ବିନୁତୁନି (ନ)

Gujarati

୫. ନଢ଼ି ନଢ଼ି ଗୁଧି(୧)ଧାଧା
ନଗରମୁ ଡାନରେ
ଅ. ପୁଢ଼ମି ଯୁତ ଯାଧାଧୁଡ଼ି ଧିଲଡ଼ଗେ
ପୁଢ଼ୁନି ଆତ୍ମାରାମୁନି ଡୁଡ଼ି(ଧା)ଢ (ନ)
ଧ. ଅଟେ ଡ଼ୁଲୁ ଡୁଧି ତରଧି ଯୁତ୍ରମୁ
ପଟିଟ ବାଲିଡ଼ି ବେ ଧାରାଧି
ପୁଡ଼ୁ ଧାବୁ ଧିନି ତାବୁ ତାଧିଧି
ମୋଗଡ଼େଦର ଆଗରାଜ ବିନୁତୁନି (ନ)

Oriya

୫. ନଡ଼ି ନଡ଼ି ଲୁଚେ(୧)ଧାଧା
ନଗରମୁ ଧାନରେ
ଅ. ପୁଡ଼ମି ଯୁତ ଯାଧାଧୁଡ଼ି ଧିଲଡ଼ଗେ
ପୁଢ଼ୁନି ଆତ୍ମାରାମୁନି ଡୁଡ଼ି(ଧା)ଡ଼ (ନ)
ଧ. ଅଟେ ଡ଼ୁଲୁ ଡୁଧି ତେରଧି ଯୁତ୍ରମୁ
ପଟି ଡେଲିଡ଼ି ଡେଧ ଧାରୁଲି
ପୁଡ଼ୁ ଚାଧୁ ଲେନି ତାଧୁ ତେଲିଧି
ମୋଗଡ଼େଦରୁ ଡଧାଗରାଜ ଡିନୁତୁନି (ନ)

Punjabi

୫. ନଡ଼ି ନଡ଼ି ଯୁଧି(୧)ଧାଧା
ନଗରମୁ କାନରେ
ଅ. ପୁଡ଼ମି ଯୁତ ଯାଧାଧୁଡ଼ି ଧିଲଡ଼ଗେ
ପୁଡ଼ୁନି ଆତ୍ମାରାମୁନି ଡୁଡ଼ି(ଧା)ଡ଼ (ନ)
ଧ. ଅଟେ କାନ୍ତୁ କୁଧି ତେରଧି ଯୁତ୍ରମୁ
ପଟି ବାଲିଡ଼ି ବେ ଧାରୁଲି

ਪੁੱਟ ਚਾਵੁ ਲੇਨਿ ਤਾਵੁ ਤੇਲਿਯਕ

ਪੋਗਡੇਦਰੁ ਤਮਾਰਗਜ ਵਿਨੁਤੁਨਿ (ਨ)