

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

vAcAmagOcaramE-kaikavaSi

In the kRti ‘vAcAmagOcaramE’ – rAga kaikavaSi (tALa Adi), SrI tyAgarAja relates two incidents to illustrate the greatness of SrI rAma.

P ¹vAcAm-agOcaramE manasA
 varNimpa taramE rAma mahima

A rE-cAri ²mArIcuni paDaga koTTi
 reNDO vAni Sikhik(o)sagenE (vAcAM)

C mAnavatI madin(e)rigi
 ³cAmaram(au)Tak(a)stramun(E)ya kani
 mAnambukai meDa dAcagA
 mAdhavuNDu kani karagi vEgame
 dIn(A)rti bhanjanuDai prANa
 dAnamb(o)saga munu canina
 ⁴bANambun(a)Tu cedara jEya lEdA
 gAna lOla tyAgarAja nutu mahima (vAcAM)

Gist
O My Mind!

Is it possible to describe the greatness of SrI rAma – Enjoyer of music -
praised by this tyAgarAja?
It is indeed beyond words.

While He thrashed demon mArica, He slayed subAhu.

Consort of Lord mAdhava wanted to make a chowrie (of animal tail);
The Lord discharged a missile to sever the tail of the animal;
the animal, seeing the missile, projected its neck (in front of the missile)
in order to die and save its honour rather than losing its hair;
seeing this, the Lord took pity and became reliever of the distress of the
humble animal;

in order to grant its life back, He quickly destroyed the missile, then and there, which was already on its way to the target.

Word-by-word Meaning

P O My Mind (manasA)! Is it possible (taramE) to describe (varNimpa) the greatness (mahima) of SrI rAma? It is indeed beyond (agOcaramE) (literally unreachable) words (vAcAM) (vAcAm-agOcaramE).

A While He thrashed (padaga koTTi) demon mArIcuni (mArIcuni) – the night (rE) prowler (cAri), didn't He slay (Sikhiki osagenE) (SikhikosagenE) (literally offered to the fire) subAhu - the second (reNDO) one (vAni) (by discharging AgnEyAstra – Fire Missile)?

O My Mind! Is it possible to describe the greatness of SrI rAma? It is indeed beyond words.

C Understanding (erigi) the mind (madini) (madinerigi) of His Consort (mAnavatI) (literally woman) to make (auTaku) a chowrie (of animal tail) (cAmaramu),

when Lord mAdhava (mAdhavuNDu) discharged (Eya) a missile (astramunu) (cAramauTakastramunEya) to sever the tail of the animal,

as the animal, seeing (kani) the missile, projected (dAcagA) its neck (meDa) (in front of the missile) in order to die and save its honour (mAnambukai) rather than losing its hair,

seeing (kani) this, the Lord taking pity (karagi) (literally melt), by becoming the reliever (bhanjanuDai) of the distress (Arti) of the humble (dIna) (dInArti) animal,

in order to grant (dAnambu osaga) (dAnambosaga) (literally give charity) its life (prANa) back, did He not (IEdA) quickly (vEgamE) destroy (cedara jEya) (literally scatter) the missile (bANambunu) then and there (aTu) (bANambunaTu) which was already (munu) on its way (canina) to the target?

O My Mind! Is it possible to describe the greatness (mahima) of SrI rAma – Enjoyer (IOla) of music (gAna) - praised (nuta) (nutu) by this tyAgarAja? It is indeed beyond words.

(Understanding the mind of His Consort to make a chowrie (of animal tail), Lord mAdhava discharged a missile to sever the tail of animal; the animal, seeing the missile, projected its neck (in front of the missile) in order to die and save its honour rather than losing its hair; seeing this, the Lord taking pity, in order to grant its life back, quickly destroyed the missile which was already on its way to the target.)

Notes –

Variations –

References –

¹ – vAcAmagOcara – Please also refer to lalitA sahasra nama (415) 'manO vAcAmagOcarA'.

² - mArIcuni – In this regard, the following verses of SrImad vAlmIki rAmAyaNa – bAlakANDa – Chapter 30 is relevant –

sa tEna paramAstrENa mAnavEna samAhataH |
sampUrNaM yOjana SataM kshiptaH sAgara-samplavE ||
vigRhya sumahaccAstram-AgnEyaM raghu-nandanaH |
subAhUrasi cikshEpa sa viddhaH prApatad bhuvi || 18, 22 ||

“Forcibly hit with that highly excellent missile presided over by manu, the ogre (mArIca) was flung in mid ocean, a distance of a full one hundred yOjana (800 miles).

SrI rAma quickly invoked the most excellent missile presided over by the god of fire and hurled it at the breast of subAhu and, pierced by it, the latter fell dead on the ground.”

Comments -

³ - cAmara – This episode is not found in SrImad vAlmIki rAmAyaNa.

³ - cAmara – used as a fan in temples and for kings . It is generally made from yak’s tail, particularly the silver hued tail. This is also known as chowrie – the tamizh equivalent of savuri. In tamizh mythology, a deer by name ‘kavari mAn’ is mentioned which would not live if it happens to lose even a single hair from its body. Yak is found in himAlayA or Tibet only (nearest to India); also there is no such myth about yAk losing its life to save its honour. Therefore, the reference must be to kavari mAn.

The following verse from tirukkuRaL (tamizh) is relevant –

mayir nIppin vAzhAk kavarimA annAr
uyir nIppar mAnaM varin (969)

“The deer ‘kavari’ would not live even if one hair is shed from its body (considering it to be a matter of honour); such like people, would cease to live if their honour is at stake.”

⁴ – bANambunaTu cedara jEya – Sort of guided missile which could be controlled (including self-destructed) before hitting the target. Other similar instances are given below.

In the case of Crow demon (kAkAsura) also, SrI rAma redirected the brahmAstra from actually slaying the crow.

In the episode of bridging a causeway over the sea, SrI rAma redirected the missile aimed at the Lord of Oceans. This refers to SrImad vAlmIki rAmAyaNa, yuddha kANDa, Chapter 22, verses 30 to 40. Sinful marauders of terrible aspects and deeds dwelling the region of drumakulya – aka – marukAntAra (present day Marwar, Bikaner and Rajasthan) were slayed by the brahmAstra of SrI rAma which was discharged aimed at Lord of Oceans.

The story of arjuna withdrawing brahmAstra aimed at aSvattAma is mentioned in mahAbhArata – Book 10, sauptika parva – Chapters 14 and 15 . For the complete story, please visit website –

<http://www.sacred-texts.com/hin/m10/index.htm>

The story in brief is contained in the web sites -

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00072.html>

<http://www.ibiblio.org/sripedia/oppiliappan/archives/mar05/msg00087.html>

Devanagari

प. वाचा(म)गोचरमे मनसा

वर्णिम्य तरमे राम महिम

अ. रे-चारि मारीचुनि पडग कोट्टि

रेण्डो वानि शिखि(को)सगेने (वा)
च. मानवती मदि(ने)रिगि
चामर(मौ)ट(क)स्त्रमु(ने)य कनि
मानम्बुकै मेड दाचगा
माधवुण्डु कनि करगि वेगमे
दी(ना)र्ति भञ्जनुडै प्राण
दान(म्बो)सग मुनु चनिन
बाणम्बु(न)टु चेदर जेय लेदा
गान लोल त्यागराज नुतु महिम (वा)

English with Special Characters

pa. vācā(ma)gōcaramē manasā
varṇimpa taramē rāma mahima
a. rē-cāri mārīcuni paḍaga koṭṭi
reṇḍō vāni śikhi(ko)sagenē (vā)
ca. mānavatī madi(ne)rigi
cāmara(mau)ṭa(ka)stramu(nē)ya kani
mānambukai meḍa dācagā
mādhavuṇḍu kani karagi vēgamē
dī(nā)rti bhañjanuḍai prāṇa
dāna(mbo)saga munu canina
bāṇambu(na)ṭu cedara jēya lēdā
gāna lōla tyāgarāja nutu mahima (vā)

Telugu

ప. వాచా(మ)గోచరమే మనసా
వర్ణిమ్మ తరమే రామ మహిమ
అ. రే-చారి మారీచుని పడగ కొట్టి
రెణ్డో వాని శిఖి(కొ)సగనే (వా)
చ. మానవతీ మది(నె)రిగి
చామర(మౌ)ట(క)స్త్రము(నే)య కని

మానమ్బుకై మెడ దాచగా
 మాధవుణ్ణు కని కరగి వేగమే
 దీ(నా)ర్తి భజ్జనుడై ప్రాణ
 దాన(మ్బు)సగ మును చనిన
 బాణమ్బు(న)టు చెదర జేయ లేదా
 గాన లోల త్యాగరాజ నుతు మహిమ (వా)

Tamil

ప. వాశా(మ)కోశరమే మనసా
 వర్ణింప తరమే రామ మఱిమ
 అ. రే-శారి మారీశని పడ³క³ కొట్టి
 రెండో³ వాని **లికి²**(కొ)సకె³నే (వా)
 శ. మానవతీ మతి³(నె)రికి³
 శామర(మె)ద(క)స్త్రమ(నే)య కని
 మానంపు³కె మెడ³ తా³శకా³
 మాత⁴వుండు³ కని కరకి³ వేక³మే
 తీ³(నా)ర్తి ప⁴ంజ్జనుడై³ పరాణ
 తా³నం(పొ)సక³ మును శనిన
 పా³ణంపు³(న)దు శెత³ర జేయ లేతా³
 కా³న లోల త్యాక³రాజ నుతు మఱిమ (వా)

சொல்லினுக்கு உட்படாததன்றோ, மனமே!
 வருணிக்கத் தரமாமோ, இராமனின் மகிமை?

இரவில் திரிவோன், மாரீசனை செம்மையாக அடித்து,
 இரண்டாமவன் (சபாகுவை) நெருப்புக் களித்தானே!
 சொல்லினுக்கு உட்படாததன்றோ, மனமே!
 வருணிக்கத் தரமாமோ, இராமனின் மகிமை?

கற்பரசியின் உள்ளமறிந்து,
 சவுரியாவதற்கு அத்திரம் எய்யக் கண்டு,
 మానం కాப்பதற்கు తనது కழுத்தిனை நீட்ட,
 మాతవం కండు, యెక్కి, విరైవినీ,
 ఁగియోర్ తుయర్ తీర్ప్పోనాకి, యిర్
 పిశ్శయగిప్పదర్కు, మునం శెన్ద
 పాణత్తిణై, ఆంగ్కే శిదరడిక్కవీలయాయా?
 ఇశై వీరంపుమ్, తియాకరాశన్ పోర్నవోనిన్ మకిమై
 சொல்லినుக்கு ఉడపదాదదంద్రో, మనమే!
 వరుణిక్కత్ తరమమో, ఇరమనిన్ మకిమై?

இரவில் திரிவோன் - அரக்கர்கள்
 கற்பரசி - மாதவனின் மனைவி
 சவுரி - மானின் தோகை மயிரினாலானது

கழுத்தினை நீட்ட - கவரி மானைக் குறிக்கும்
இசை விரும்பும் - இறைவனைக் குறிக்கும்

Kannada

ಪ. ವಾಚಾ(ಮ)ಗೋಚರಮೇ ಮನಸಾ

ವರ್ಣಿಮ್ನ ತರಮೇ ರಾಮ ಮಹಿಮ

ಅ. ರೇ-ಚಾರಿ ಮಾರೀಚುನಿ ಪಡಗ ಕೊಟ್ಟಿ

ರೆಣ್ಣೋ ವಾನಿ ಶಿಖಿ(ಕೊ)ಸಗಿನೇ (ವಾ)

ಚ. ಮಾನವತೀ ಮದಿ(ನೆ)ರಿಗಿ

ಚಾಮರ(ಮೌ)ಟ(ಕ)ಸ್ತ್ರ ಮು(ನೇ)ಯ ಕನಿ

ಮಾನಮ್ಮಕ್ಕೈ ಮೆಡ ದಾಚೆಗಾ

ಮಾಧವುಣ್ಣು ಕನಿ ಕರಗಿ ವೇಗಮೇ

ದೀ(ನಾ)ರಿ ಭಿಜ್ಜನುಡೈ ಪ್ರಾಣ

ದಾನ(ಮ್ಬೊ)ಸಗೆ ಮುನು ಚನಿನ

ಬಾಣಮ್ಮ(ನೆ)ಟು ಚೆದರ ಜೇಯ ಲೇದಾ

ಗಾನ ಲೋಲ ತ್ಯಾಗರಾಜ ನುತು ಮಹಿಮ (ವಾ)

Malayalam

ಪ. ವಾಚಾ(ಮ)ಗೋಚರಮೇ ಮನಸಾ

ವರ್ಣಿಮ್ನ ತರಮೇ ರಾಮ ಮಹಿಮ

ಅ. ರೇ-ಚಾರಿ ಮಾರೀಚುನಿ ಪಡಗ ಕೊಟ್ಟಿ

ರೆಣ್ಣೋ ವಾನಿ ಶಿಖಿ(ಕೊ)ಸಗಿನೇ (ವಾ)

ಚ. ಮಾನವತೀ ಮದಿ(ನೆ)ರಿಗಿ

ಚಾಮರ(ಮೌ)ಟ(ಕ)ಸ್ತ್ರ ಮು(ನೇ)ಯ ಕನಿ

ಮಾನಮ್ಮಕ್ಕೈ ಮೆಡ ದಾಚೆಗಾ

ಮಾಧವುಣ್ಣು ಕನಿ ಕರಗಿ ವೇಗಮೇ

ದೀ(ನಾ)ರಿ ಭಿಜ್ಜನುಡೈ ಪ್ರಾಣ

ದಾನ(ಮ್ಬೊ)ಸಗೆ ಮುನು ಚನಿನ

ಬಾಣಮ್ಮ(ನೆ)ಟು ಚೆದರ ಜೇಯ ಲೇದಾ

ಗಾನ ಲೋಲ ತ್ಯಾಗರಾಜ ನುತು ಮಹಿಮ (ವಾ)

Assamese

প. বাচা(ম)গোচৰমে মনসা

বৰ্ণি□ তৰমে বাম মহিম (varṇimpa)

অ. ৰে-চাৰি মাৰীচুনি পডগ কোটি

ৰেণ্ডো বানি শিখি(কো)সগেনে (ৰা)

চ. মানবতী মদি(নে)ৰিগি

চামৰ(মৌ)ট(ক)স্ৰমু(নে)য় কনি

মানস্বকৈ মেড দাচগা

মাধবুগু কনি কৰগি বেগমে

দী(না)তি ভঞ্জনুডে প্ৰাণ

দান(স্বো)সগ মুনু চনিন

বাণস্ব(নে)টু চেদৰ জেয় লেদা

গান লোল আগৰাজ নুতু মহিম (ৰা)

Bengali

প. বাচা(ম)গোচৰমে মনসা

বৰ্ণি□ তৰমে ৰাম মহিম (varṇimpa)

অ. ৰে-চাৰি মাৰীচুনি পডগ কোটি

ৰেণ্ডো বানি শিখি(কো)সগেনে (বা)

চ. মানবতী মদি(নে)ৰিগি

চামৰ(মৌ)ট(ক)স্ৰমু(নে)য় কনি

মানস্বকৈ মেড দাচগা

মাধবুগু কনি কৰগি বেগমে

দী(না)তি ভঞ্জনুডে প্ৰাণ

দান(স্বো)সগ মুনু চনিন

বাণস্ব(নে)টু চেদৰ জেয় লেদা

গান লোল আগৰাজ নুতু মহিম (বা)

Gujarati

પ. વાચા(મ)ગોચરમે મનસા

વર્ણિમ્પ તરમે રામ મહિમ
 અ. રે-ચારિ મારીચુનિ પડગ કૉટ્ટિટ
 રૈણડો વાનિ શિખિ(કૉ)સગૉને (વા)
 ચ. માનવતી મદિ(નૉ)રિગિ
 ચામર(મૌ)ટ(ક)સ્ત્રમુ(ને)ય કનિ
 માનમ્બુકૈ મૈડ દાચગા
 માધવુણ્ડુ કનિ કરગિ વેગમે
 દી(ના)તિ ભઞ્જનુડૈ પ્રાણ
 દાન(મ્બૌ)સગ મુનુ ચનિન
 બાણમ્બુ(ન)ટુ ચંદર જેય લેદા
 ગાન લોલ ત્યાગરાજ નુતુ મહિમ (વા)

Oriya

ઇ. જ્ઞારા(પ)ગોતરમે પનસા
 જ્ઞર્ણિષ્ઠ ઓરમે ભાપ મહિમ
 ઈ. રે-ભારિ પારીચુનિ પડગ કોટ્ટિટ
 રૈણડો વાનિ શિખિ(કો)સગૉને (વા)
 ઉ. માનવતી મદિ(ને)રિગિ
 ચામર(મૌ)ટ(ક)સ્ત્રમુ(ને)ય કનિ
 માનમ્બુકૈ મૈડ દાચગા
 માધવુણ્ડુ કનિ કરગિ વેગમે
 દી(ના)તિ ભઞ્જનુડૈ પ્રાણ
 દાન(મ્બૌ)સગ મુનુ ચનિન
 બાણમ્બુ(ન)ટુ ચંદર જેય લેદા
 ગાન લોલ ત્યાગરાજ નુતુ મહિમ (વા)

Punjabi

ય. ਵਾਚਾ(ਮ)ਗੋਚਰਮੇ ਮਨਸਾ
 ਵਰਿਣਮਪ ਤਰਮੇ ਰਾਮ ਮਹਿਮ

ਅ. ਰੇ-ਚਾਰਿ ਮਾਰੀਚੁਨਿ ਪਡਗ ਕੋਟਿ

ਰੇਣਡੋ ਵਾਨਿ ਸ਼ਿਖਿ(ਕੋ)ਸਗੇਨੇ (ਵਾ)

ਚ. ਮਾਨਵਤੀ ਮਦਿ(ਨੇ)ਰਿਗਿ

ਚਾਮਰ(ਸੋ)ਟ(ਕ)ਸਤ੍ਰਮੁ(ਨੇ)ਯ ਕਨਿ

ਮਾਨਸਬੁਕੈ ਮੇਡ ਦਾਚਗਾ

ਮਾਧਵੁਣਡੁ ਕਨਿ ਕਰਗਿ ਵੇਗਮੇ

ਦੀ(ਨਾ)ਰਿਤ ਭਵਜਨੁਡੈ ਪ੍ਰਾਣ

ਦਾਨ(ਮਬੋ)ਸਗ ਮੁਨੁ ਚਨਿਨ

ਬਾਣਮਬੁ(ਨ)ਟੁ ਚੇਦਰ ਜੇਯ ਲੇਦਾ

ਗਾਨ ਲੋਲ ਤਯਾਗਰਾਜ ਨੁਤੁ ਮਹਿਮ (ਵਾ)