Dayaleni

Ragam: Naayaki (22nd Mela Janyam)

ARO: S R2 M1 P D2 N2 , D2 P S , ||

AVA: S N2 , D2 P M1 R1 G2 , R2 S , ||

Talam: Khanda Chapu (Jhampa)

Composer: Tyagaraja

Version: Semmangudi


Youtube Class: https://www.youtube.com/watch?v=dYFfSSrEqxc

Audio MP3 Class: http://www.shivkumar.org/music/dayaleni-class.mp3

Pallavi:
da ya IEni bratuk(E)mi daSa rAma nI

Anupallavi:
vayasu nUr(ai)na(y)I vasudhan(E)lina kAni (daya)

Charanam:
rAja(AdhirAja) rati rAja Sata lAvaNya pUja japamula vELa ponduAn(e)duTa
rAjilli lOk(A)ntaranga marmamu telipi rAji sEyani tyAgarAja sannuta nIdu (daya)


Sahityam: daya IEni bratuk(E)mi daSa rAma nI

Meaning: O Lord SrI rAma, son of King daSa rAma! What for (Emi) such a livelihood (bratuku) (bratukEmi) without (lEni) Your (nI) grace (daya)?

Sahityam: vasudhan(E)lina kAni (daya)

Meaning: Even (kAni) even if one rules (Elina) this (I) (nUra(nI)) the whole World (vasudhanu) (vasudhanElina) …

Sahityam: rAj(A)dhirAj(a) rati rAja Sata lAvaNya

Meaning: O Lord whose beauty (lAvaNya) is like that of a hundred (Sata) cupidus – Lord (rAja) of rati – (wife of cupid)!

Sahityam: pUja japamula vELa ponduAn(e)duTa

Meaning: … during (vELa) worship (pUja) and prayer (japamula), if you don’t appear (ponduAnu) before (eduTa) me (ponduAneduTa), and

Sahityam: rAjilli lOk(A)ntaranga marmamu telipi

Meaning: … shining (rAjilli) befittingly, and not explaining (telipi) (literally informing) the inner (antaranga) secrets (marmamu) of the World (lOkA) (lOkAntaranga)?

Sahityam: rAji sEyani tyAgarAja sannuta nIdu (daya)

Meaning: … not satisfying (rAji sEyani) me … O Lord well-praised (sannuta) by this tyAgarAja!… what for such a livelihood, without Your (nIdu) grace…

Pallavi:
da ya IEni bratuk(E)mi daSa rAma nI

Sahityam: daya IEni bratuk(E)mi daSa rAma nI

Meaning: O Lord SrI rAma, son of King daSa rAma! What for (Emi) such a livelihood (bratuku) (bratukEmi) without (lEni) Your (nI) grace (daya)?

\[
\begin{array}{cccccccc|cccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 1 & 1 & 2 \\
\end{array}
\]

-- Daya le - - - ni - - Bra - tu ke - - - - - - mi?- Daa- sha-ra- - thi Ra- - - - - - ma! - - -
Anupallavi:

vayasu nUr(ai)na(y)I vasudhan(E)lina kAni (daya)

Sahasram: vayasu nUr(ai)na(y)I

Meaning: Even (aina) if one is lives a hundred (nUr) years (vayasu) (literally old),

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>DP</td>
<td>SN</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vaya su --- ----- ----- ----- ----- ----- ----- ---

Sahasram: vasudhan(E)lina kAni (daya)

Meaning: And (kAni) even if one rules (Elina) this (I) (nUrainayI) whole World (vasudhanu) (vasudhanElina) ...

[O Lord SrI rAma son of King daSaratha! what for such a livelihood without Your grace?]

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>DP</td>
<td>SN</td>
<td>R</td>
<td>S</td>
<td>r</td>
<td>N S</td>
<td>R</td>
</tr>
</tbody>
</table>

Ya- Vaya su- Noo --- rai ----- na- --- Yi- Vaya su- Noo-- --- rai -- ----- - na- 

Sahasram: daya |En| bratuk(Emi) daSaratha rAma nI

Meaning: O Lord SrI rAma, son of King daSaratha! What for (Emi) such a livelihood (bratuku) (bratukEmi) without (IEni) Your (nI) grace (daya)?

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>RS</td>
<td>RM</td>
<td>P</td>
<td>dp</td>
<td>mPm-</td>
<td>D</td>
<td>P</td>
</tr>
</tbody>
</table>

Ni- Daya le - - ni- - Bra- tu ke- ----- mi?- Daa- sha- ra- - thi Raa- - - - - - ma!

Charanam:

rAj(A)dhirAja rati rAja SATA lAvaNya pUja japamula vELa pondugAn(e)duTa

rAjilli lOk(A)ntaranga marmamu telipi rAji sEyani tyAgAja sannuta nldu (daya)

Sahasram: rAj(A)dhirAja rati rAja SATA lAvaNya

Meaning: O Overlord (adhirAja) of Kings (rAja) (rAjAdhirAja)! O Lord whose beauty (lAvaNya) is like that of a hundred (Sata) cupids – Lord (rAja) of rati – (wife of cupid)!

[You are as beautiful (“lavaanya”) as a hundred (“shata”) Mannathas (“ratirajja”)!]

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>P</td>
<td>DP</td>
<td>pmpd</td>
<td>pmR-</td>
<td>rgrg</td>
<td>R</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>;</td>
<td>S</td>
<td>;</td>
<td>S</td>
<td>;</td>
<td>R</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>;</td>
<td>S</td>
<td>;</td>
<td>S</td>
<td>;</td>
<td>S</td>
</tr>
</tbody>
</table>

ya! Raa ja- - dhi- raa- ---- --- ja-!- Ra- -- Ti- raa- ja- Sha- ta- Laa- -- van- - - - - - -
a life where the mind is subject to eternal conflict?

Before me, and look at me with affection (rajjilli). You must enlighten (delipi) me on the mystery (marmamu) of life and creation (lokaantaranga).

What is one's life (bratuku) worth (emi) if he is devoid (leni) of your grace (daya)?

O Lord, son of King Dasaratha! What for (Emi) such a livelihood (bratuku) (bratukEmi) without (leni) Your grace (daya)?

Sahityam: pUja japamula vELa pondugAn(e)duTa

Meaning: ... during (vELa) worship (pUja) and prayer (japamula), if you don’t appear (pondugAnu) before (eduTa) me (pondugAneduTa), and

Sahityam: rAjilli (IO(A)antaranga marmama telipi

Meaning: ... shining (rAjilli) befittingly, and not explaining (telipi) (literally informing) the inner (antaranga) secrets (marmamu) of the World (IOka) (IOKantaranga)? [Look at me with affection (“rajjilli”). You must enlighten (“delipi”) me on the mystery (“marmamu”) of life and creation (“lokaantaranga”).]

Sahityam: rAji sEyan tyAgaRaja sannuta nlu (daya)

Meaning: ... not satisfying (rAji sEyanu) me ... O Lord well-praised (sannata) by this tyAgaRaja!... what for such a livelihood, without Your (nlu) grace...

[Satisfy my nagging mind so that it remains calm (“raajji seyaani”) and tranquil. What is the use of a life where the mind is subject to eternal conflict?]

Sahityam: daya lEni bratuk(E)mi daSaratha rAma nI

Meaning: O Lord Sri Rama, son of King daSaratha! What for (Emi) such a livelihood (bratuku) (bratukEmi) without (lEni) Your (nI) grace (daya)?

Meaning: (From TK Govinda Rao’s Book)

Pulisi: What is one’s life (“bratuka”) worth (“emi”) if he is devoid (“leni”) of your grace (“daya”)? Raama!

Anupallavi: Whether (“aina”) one lives (“vayasu”) the full span of a hundred years (“nooru”) and even (“gaani”) weilds sovereignty (“nelina”) over the entire world (“vasudha”)?

Charanam: O Son of Dasharatha! King of Kings (“raajadhiraaja”)! You are as beautiful (“Iaavanya”) as a hundred (“shata”) Mannmathas (“ratauraaja”). Whenever (“vela”) I worship (“puja, japamula”), you must condescend to appear (“ponduga Neduta”) before me, and look at me with affection (“rajjilli”). You must enlighten (“delipi”) me on the mystery (“marmamu”) of life and creation (“lokaantaranga”) and satisfy my nagging mind so that it remains calm (“raajji seyaani”) and tranquil. What is the use of a life where the mind is subject to eternal conflict?