

kSitijAramaNam

Ragam: dEvagAndhAri {28th Melakartha (Hari Kambodhi) Janyam}

ARO: S R M P D S || {alt: S R G R M P D N S}

AVA: S N D , P M G R , S ||

Talam: Adi

Composer: Muthuswamy Dikshitar

Version: T M Krishna

Lyrics Courtesy: Lakshman Ragde

Pallavi:

kSitijAramaNam cintayE shrIrAmam bhavataraNam

Anupallavi:

kSitipati nata caraNam sEvita vibhISaNam kSiti bharaNam shrIta cintAmaNi magha haraNam

Charanam:

sakala sura mahita sarasija padayugaLam shAntam ati kushalam vikasita vadana
kamalam atulitam amalam vIranuta bhuja balam shuka sanaka munimudita guruguha viditam
shObhana guNa sahItam prakaTita sarOja nayanam pAlita bhaktam bhavapAsha haraNa nipuNam

Meaning: (Courtesy: TK Govinda Rao's book):

P: I meditate on ("cintayE") Sri RAMA, consort ("ramaNam") of Sita- the one born ("ja") of earth ("kSiti"). He, who takes one across ("taraNam") the life of bondage ("bhava").

A: His feet ("caraNam") are worshipped by ("nata") the rulers ("pati") of the world ("kSiti") and worshipped by ("sEvita") by Vibhishana. He is the sustainer of ("bharaNam") the world ("kSiti"). He is like the Chintamani gem to the seekers ("shrIta"), who obliterates ("haraNam") the ego ("magha") of the beings.

C: His lotus ("sarasija") feet ("padayugaLam") are revered by ("mahita") all ("sakala") divine beings ("sura"). He is the tranquil ("shAntam") and very skilful one ("ati kushalam"). His face ("vadana") resembles a fully blossomed ("vikasita") lotus ("kamalam"), matchless ("atulitam") and pure ("amalam"). His powerful ("balam") arms ("bhuja") are adored ("nuta") by even the heroic people ("vIra"). He is fully realised ("viditam") by GURUGUHA who delights ("mudita") SUKA, SANAKA and other sages ("muni"). He possesses ("sahItam") auspicious ("shObhana") qualities ("guNa"). He has beautiful ("prakaTita") lotus-like ("sarOja") eyes ("nayanam"). He, the protector ("pAlita") of devotees ("bhaktam"), is adept ("nipuNam") in cutting ("haraNa") the web of illusory life ("bhava-pAsha").

Pallavi:

kSitijAramaNam cintayE shrIrAmam bhavataraNam

I meditate ("cintayE") on Sri RAMA, consort ("ramaNam") of Sita- the one born ("ja") of earth ("kSiti").

1 2 3 4 5 6 7 8
; S sn D dNd P- pmP ,m-mgR rs- ;rg rM, | GM mgR ; ; ; ; | ; ; ; ; ; ; ; ||
kSi ti- - jA- - - ra- - ma Nam- - - cin- ta- yE -

He, who takes one across ("taraNam") the life of bondage ("bhava").

; S sn D -dNd P pmP ,m-m g R rs -rg rM, | GM mgR ; R ; S ; | sndn dP ; mgR rm P ||
kSi ti- - jA- - - ra- - ma Nam- - - cin- ta- yE - - - - - - - - - - - - shrI rA- - mam bha-va ta-ra

1 2 3 4 5 6 7 8
ns R- S sn D -dNd P pmP ,m-m g R rs -rg rM, | GM mgR ; R ; S ; | sndn dP ; mgR mp dd ||
Nam kSi ti- - jA- - - ra- - ma Nam- - - cin- ta- yE - - - - - - - - - - - - shrI rA- - mam bha-va ta-ra

ns R- S sn D -dNd P mpds dpmg R - ,R rM | GM mgR ; R ; S ; | sndn dP ; mgR D P ||
Nam kSi ti- - jA- - - ra- ma -- Nam-- - cin- ta- yE - - - - - shrI rA- - mam bha-va ta-ra-

ns R- S sn D -dNd P mpds dpmg R - ,R rM | GM mgR ; R ; S ,r | sndn dP ; mgR m p D ||
Nam kSi ti- - jA- - - ra- ma Nam- - - cin- ta- yE - - - - - shrI rA- - mam bha-va ta-ra-

nsrg R-,s- sn D -dNd P mpds dpmg R - ,R rM | GM mgR ; R ; S ,r | sndn dP ; mgR D P ||
Nam - kSi ti- - jA- - - ra- ma Nam- - - cin- ta- yE - - - - - shrI rA- - mam bha-va ta-ra-

ns R- S sn D -dNd P pmP,m-m g R rs - rg rM,| GM mgR ; R ; ; ; | ; ; ; ; ; ; ; ; ||
Nam kSi ti- - jA- - - ra- ma Nam- - - cin- ta- yE -

Anupallavi:

kSitipati nata caraNam sEvita vibhISaNam kSiti bharaNam shrita cintAmaNi magha haraNam

His feet (“caraNam”) are worshipped by (“nata”) the rulers (“pati”) of the world (“kSiti”) and worshipped by (“sEvita”) by Vibhishana.

1 2 3 4 5 6 7 8
; ; M mg R-P M ; D P D P , d P D ; | ; ; - D S ; S S ; , D , S ; nd- D N , d ||
kSi ti- - pa ti na - ta - caraNam -- sE- - vita -vibhI --Sa-Nam

P ; - pp mg R-P M ; D P D P , d P D ; | ; ; - D S ; S S ; D ,r- S ; nd- D N , d ||
kSi- ti- - pa ti na - ta - caraNam -- sE- - vita vi - bhI -- Sa-Nam

P ; - sM mg R-P M ; D P D P , d P D ; | ; ; - D S ; S S ; dS ; - S nd ; - rs R ; ||
kSi- ti- - pa ti na - ta - caraNam -- sE- - vita vi - bhI - Sa-Nam

; ; - sM mg R-P M ; D P D P , d P D ; | ; ; - D S ; S S ; D S - S nd ; - rs R ; ||
kSi- ti- - pa ti na - ta - caraNam -- sE- - vita vi - bhI - Sa-Nam

He is the sustainer of (“bharaNam”) the world (“kSiti”).

He is like the Chintamani gem to the seekers (“shrta”), who obliterates (“haraNam”) the ego (“magha”) of the beings.

; ; - R , r ; R R G gM , mgR S rg rs S | ; ; - sn D dNd P ; P M mg R rm P D ; ||
kSi ti - bhara - Nam- - - - shrI- ta- - cin- - tA- - - - maNi ma-gha ha-raNam

; ; - R , r ; R R M gM , mgR S rg rs S | ; ; - sn D dNd P ; P M mg R D P D ; ||
kSi ti - bhara - Nam- - - - shrI- ta- - cin- - tA- - - - maNi ma-gha ha raNam

nsR- S sn D -dNd P mp ds dpmg R - ,R rM | GM mgR ; R ; S ,r | sndn dP ; mgR D P ||
- - - kSi ti- - jA- - - ra-ma-Nam- - - cin- ta- yE - - - - - shrI rA- - mam bha-va ta-ra-

ns R- S sn D -dNd P pmP,m-m g R rs - rg rM,| GM mgR ; R ; ; ; | ; ; ; ; ; ; ; ; ||
Nam kSi ti- - jA- - - ra- ma Nam- - - cin- ta- yE -

Charanam:

sakala sura mahita sarasija padayugaLam shAntam ati kushalam vikasita vadana
kamalam atulitam amalam vIranuta bhuja balam shuka sanaka munimudita guruguha viditam
shObhana guNa sahitam prakaTita sarOja nayanam pAlita bhaktam bhavapAsha haraNu nipuNam

His lotus (“sarasija”) feet (“padayugaLam”) are revered by (“mahita”) all (“sakala”) divine beings (“sura”).

He is the tranquil (“shAntam”) and very skilful one (“ati kushalam”).

1 2 3 4 5 6 7 8
D D D - P P - P M P P mP, mg R RS- R rm | gMg R ; S ,rg rsS ; snD M G R ; ; ; ||
sakala su ra ma hi ta sa ra- si- ja pada yuga- Lam- - - shA--ntam a- ti kusha lam- -

D D D - P P - P M P d-p mP, mg R RS- R rm | gMg R ; S ,rg rsS ; snD M G R ; ; ; ||
sakala su ra ma hi ta - sa ra- si- ja pada yuga- Lam- - - shA--ntam a- ti kusha lam- -

His face (“vadana”) resembles a fully blossomed (“vikasita”) lotus (“kamalam”), matchless (“atulitam”) and pure (“amalam”).

His powerful (“balam”) arms (“bhujja”) are adored (“nuta”) by even the heroic people (“vIra”).

S R M P D D D - P D P - P mg R S - , r- rm | gMg R ; ; ; sD ; | P - ppmg- R rm M mP ; ||
Vika si ta va da na ka mala matu- li tam a ma- lam- - - - - vI- - ra nu- ta- bhu ja ba- lam -

S R M P D D D - P D P - P mg R S - , r- rm | gMg R ; ; ; sD ; | pp- mgR R - rm M mP ; ||
Vika si ta va da na ka mala matu- li tam a ma- lam- - - - - vI- - ra nu- t bhu ja ba- lam -

He is fully realised (“viditam”) by GURUGUHA who delights (“mudita”) SUKA, SANAKA and other sages (“muni”).

He possesses (“sahitam”) auspicious (“shObhana”) qualities (“guNa”).

D D - D sD P - pp M mg R R- S R rmP - D dr | S ; nD ; S ; S S | sn D R S R ; ; ; ||
shuka sa na ka muni mu- dita guru gu- ha vidi- tam - - - - shO bhana gu- Na sahi tam - -

D D - D sD P - pp mm mg R R- S R rmP - D dr | S ; nD ; S ; S S | sn D R S SR ; ; ; ||
shuka sa na ka mu ni- mu- dita guru gu- ha vidi- tam - - - - shO bhana gu- Na sahi tam - -

He has beautiful (“prakaTita”) lotus-like (“sarOja”) eyes (“nayanam”).

He, the protector (“pAlita”) of devotees (“bhaktam”),

He is adept (“nipuNam”) in cutting (“haraNa”) the web of illusory life (“bhava-pAsha”).

R M M G mg-R ; R S rg rsS ; dNd PM | D R S ; , rD dNd | P - pp mg R rmP D ; ||
Praka Tita sa- rO - ja naya- nam- pA- lita bha- ktim bhava pA-- sha ha- ra- Na ni- puNam

R M M G mg-R ; rs S rg rsS ; dNd PM | D R S ; , rD dNd | P - pp mg R rmP D ; ||
Praka Tita sa- rO - ja naya- nam- pA- lita bha- ktim bhava pA-- sha ha- ra- Na ni- puNam

S D ; P P M - G R S D ; S R - G R R | S- D ; P D R - S R | S - S ; - S R M P D ||
(sn-dNd) (snD) (dNd)

S D ; - S R M G R S D ; - D S R - S R | S D ; P M G R - S | S D ; - S D P - D R ||
(snD) (snD) (sn -dNd) (ppmg) (sn) (snD)

SR - S sn D -dNd P mp ds dpmg R - ,R rM | GM mgR ; R ; S ,r | sdn dP ; mgR D P ||
- - kSi ti - - jA - - - ra- ma- Nam- - - cin- ta- yE - - - - - shrI rA- - mam bha- va ta- ra-

ns R- S sn D -dNd P pmP ,m- m g R rs - rg rM, | GM mgR ; R ; ; ; | ; ; ; ; ; ; ||
Nam kSi ti - - jA - - - ra- ma Nam- - - cin- ta- yE -