Ninne Nera Nammi

Ragam: Panthuvarali (Kamavardhini): 51st Melakartha
   Aro: S R1 G3 M2 P D1 N3 S
   Ava: S N3 D1 P M2 G3 R1 S
Talam: Rupakam
Composer: Tyagaraja
Version: D.K. Pattammal

Pallavi:
Ninne Nera Namminaaunara O Ramaa Raamayya

Anupallavi:
Anni Kallalanucu Adi Paadi Vedi(thi) Pannagashayana Ne Chinna Tanamu Naade

Charanam:
Veda Shaasatra Puraana Vidyalache Bheda Vaadamula Deeraka Bhramayu Vaarala Juchi

Meaning: (From T.K. Govinda Rao’s Book and www.karnatik.com):
*Rama! I fully placed my faith (“nammi” - have faith, trust) in you (“ninne”) alone.

I realized that worldly (“anni”) happiness is a mirage (“kallala” – untruth), so I engaged myself in
singing (“padi” – sing) your glory and praying (“vedi” - pray) for your grace while dancing (“adi” - dance) to the rhythmic chanting of your names, ever since my (“nade” – mine) childhood.
Oh, you who recline (“shayana”) on the serpent couch (“pannaga”), observing (“juchi”) men (“vaarala”) who are caught in the web (“bhrama” - error illusion, desire) of eternal (“deeraka”) arguments and disputes (“bheda vaadamula”) despite their proficiency (“vidyalache”) in the Vedas and Epics (“shastra”, “purana”). They waste their time in fruitless exercises and waste precious time.

Pallavi:
Ninne Nera Namminaaunaraa O Ramaa Raamayya

Rama! I fully placed my faith (“nammi” - have faith, trust) in you (“ninne”) alone.
Anupallavi:
Anni Kallalanucu Adi Paadi Vedi(thi) Pannagashayana Ne Chinna Tanamu Naade

I realized that worldly ("anni") happiness is a mirage ("kallala" – untruth), so I engaged myself in singing ("padi" – sing) your glory and praying ("vedi" - pray ) for your grace while dancing ("adi" - dance) to the rhythmic chanting of your names, ever since my ("nade" – mine) childhood.

Oh, you who recline ("shayana") on the serpent couch ("pannaga"),

Charanam:
Veda Shaastra Puraana Vidyalache Bheda Vaadamula Deeraka Bhramayu Vaarala Juchi

You observe ("juchi") men ("vaarala") who are caught in the web ("bhrama" - error illusion, desire) of eternal ("deeraka") arguments and disputes ("bheda vaadamula") despite their proficiency ("vidyalache") in the Vedas and Epics ("shastra", “purana”). They waste their time in fruitless exercises and waste precious time.