

rAma kathA

Ragam: madhyamAvati {22nd Melakartha (Kharaharapriya) Janyam}

ARO: S R2 M1 P N2 S ||

AVA: S N2 P M1 R2 S ||

Talam: Adi (2 kalai)

Composer: Tyagaraja Swami

Version: T M Krishna

Lyrics Courtesy: Lakshman Ragde

Meanings Courtesy: V. Govindan, Tyagaraja Vaibhavam Site

(<http://thyagaraja-vaibhavam.blogspot.in/2009/03/tyagaraja-kritis-alphabetical-list.html>)

**Pallavi:**

rAma kathA sudhArasa pAnam oka rAjyamu cEsunE

**Anupallavi:**

bhAmAmaNi jAnaki saumitri bhAratAdulatO bhUmi velayu sItA

**Charanam:**

dharmAddakhila phaladamE manasA dhairyAnanda saukhya nikEtanamE

karma bandha jvalanAbdhi nAvamE kaliharamE tyAgarAja vinutuDagu

**Meaning:** (Courtesy: V. Govindan, Tyagaraja Vaibhavam)

**Gist**

*O My Mind! To drink the nectarine juice of story of Sri rAma - praised by this tyAgarAja- who shines on the Earth along with jAnaki, lakshmaNa, bhArata and others, is equal to (ruling) a kingdom.*

*(a) it indeed bestows the fruits of purushArtha;*

*(b) it is the veritable abode of courage, bliss and comfort;*

*(c) it indeed is the boat which enables one to cross the flaming ocean of Worldly Existence – bound by actions;*

*(d) it indeed is the destroyer of the (evil effects of) kali yuga.*

**Word-by-word Meaning**

***P: To drink (pAnamu) the nectarine (sudhA) juice (rasa) of story (kathA) of Sri rAma is equal (jEsunE) to (ruling) a kingdom (rAjyamu).***

***A: To drink the nectarine juice of story of Sri rAma, who shines (velayu) on the Earth (bhUmi) along with jAnaki - a jewel (maNi) of women (bhAmA), lakshmaNa - son of sumitriA (saumitri), bhArata and others (AdulatO) (bhAratAdulatO), is equal to (ruling) a kingdom.***

***C: O My Mind (manasA)!***

***It indeed bestows the fruits (phalada) (phaladamE) of purushArtha – all those (akhila) beginning with (Adi) dharmA (dharmAdyakhila);***

***it is the veritable abode (nikEtanamE) of courage (dhairya), bliss (Ananda) (dhairyAnanda) and comfort (saukhya);***

***it indeed is the boat (nAvamE) which enables one to cross the flaming (jvalana) ocean (abdhi) (jvalanAbdhi) of Worldly Existence – bound (bandha) by actions (karma);***

***it indeed is the destroyer (haramE) of the (evil effects of) kali yuga;***

***to drink the nectarine juice of story of Sri rAma – the Lord praised (vinutudagu) by this tyAgarAja - is equal to (ruling) a kingdom.***

**Pallavi:**

rAma kathA sudhArasa pAnam oka rAjyamu cEsunE

**Meaning: To drink (pAnamu) the nectarine (sudhA) juice (rasa) of story (kathA) of Sri rAma is equal (jEsunE) to (ruling) a kingdom (rAjyamu).**

1	2	3	4	5	6	7	8
sn P ; ns	R – S R ; ; ; -pm	R ; S ;   sn P ; ns	R – S R ;   ; ; -pm	R ; S ;			
rA- - ma-	- ka thA - - - su-	dhA - - rA- - ma-	- ka thA - - - su-	dhA - -			

sn P ; ns R – S R M rmP N pn pm R-RS | snrs np-ns R – S R M | rmP N pn pm R-RS ||  
 rA- - ma- - ka thA - - - su- dhA - - rA- - - ma- - ka thA - - - - su- dhA - -

sn Srs np ns R – S rmpn srmr srsn- pnpm rmrs | ; p N- n S ; ; n S n | P ; mpnp pmR R S ||  
 rA- - ma- - ka thA - - - su- dhA - - - - ra sa pA- - - nam - - o - - - ka - - - -

1	2	3	4	5	6	7	8
sn rs np- ns	R - S R M	rmP mpN	pnsn pmR	R ; RS	; ;	rm rm	pn-pmR rs ; ; ;
rA- - - jya	- mu cE -	- - - - -	su - - nE - -	- - - - -	- - - - -	- - - - -	- - - - -

sn Srs np ns R – S rmpn srmr srsn- pnpm rmrs | ; p N- n S ; ; n S n | P ; mpnp pmR R S ||  
 rA- - ma- - ka thA - - - su- dhA - - - - ra sa pA- - - nam - - o - - - ka - - - -

sn rs np- ns R - S R M rmP mpN pnsn pmR | R ; S ; mrpm nppm | R ; S ; rmpm rmrs ||  
 rA- - - jya - mu cE - - - - - su - - nE -

sn Srs np ns R – S rmpn srmr srsn- pnpm rmrs | ; p R- n S ; ; n S n | P ; mpnp pmR R S ||  
 rA- - ma- - ka thA - - - su- dhA - - - - ra sa pA- - - nam - - o - - - ka - - - -

sn rs np- ns R - S R M rmP mpN pnsn pmR | R ; S ; ; ; ; | ; rppm R R ; S ; ||  
 rA- - - jya - mu cE - - - - - su - - nE -

**Anupallavi:**

bhAmAmaNi jAnaki saumitri bharatAdulatO bhUmi velayu sItA

Sahityam: bhAmAmaNi jAnaki saumitri

Meaning: ... along with jAnaki - a jewel (maNi) of women (bhAmA), lakshmaNa - son of sumitrA (saumitri),

1	2	3	4	5	6	7	8
P ; rs – N	; ; N ;	n P n S ;	S ; ; - S	r s – ns , n-S	R S – S rs	N ; S ;	S ; ; ;
bhA - - mA	- - ma-	Ni - - - -	jA - - na	ki - - - - sau - -	mi - - - -	- - - -	tri - - -

rsnp rs – N ; ; N ; n P n S ; S ; ; - sr | r s – ns , n-S R S – S rs | N ; S ; R ; ; ; ||  
 bhA - - - mA - - ma- Ni - - - - jA - - na ki - - - - sau - - mi - - - - tri - - -

; rsnp rs – N ; ; N ; n P n S ; S ; ; - sr | r s – ns , n-S R S – S rs | N ; S ; R ; ; ,m ||  
 bhA - - - mA - - ma- Ni - - - - jA - - na ki - - - - sau - - mi - - - - tri - - -

rsnp ; rs – N ; ; N ; n P n S ; S ; ; - R | r s – ns , n-S R S – S rs | N ; S ; nsrm srM ||  
 bhA - - - mA - - ma- Ni - - - - jA - - na ki - - - - sau - - mi - - - - tri - - -

rsnp ; rs – N ; ; N ; n P n S ; S ; ; - R | r s – ns , n-S R S – S rs | N ; S ; R ; ; ; ||  
 bhA - - - mA - - ma- Ni - - - - jA - - na ki - - - - sau - - mi - - - - tri - - -

Sahityam: bharatAdulatO bhUmi velayu sItA

Meaning: bharata and others (AdulatO) (bharatAdulatO),... SrI rAma, who shines (velayu) on the Earth (bhUmi) with sItA

M , R , R ; mr - R S N ; - S rm R S – N S | R S – R N S P N M | P ; P np M pm R S ||  
 bha ra tA - - - du - la - tO - - - - bhU- mi - ve- la - yu - - - - - - - -

M , R , rppm R ; - R S N ; - S rm R S – N S | R S – R N S P N M | P ; P np M pm R S ||  
 bha ra tA - - - du - la - tO - - - - bhU- mi - ve- la - yu sI - - - - tA -

sn Srs np ns R – S rmpn srmr srsn- pnpm rmrs | ; p R- n S ; ; N , r | snP- mpnp pmR R S ||  
 rA- - ma- - ka thA - - - su- dhA - - - ra sa pA- - - nam - - o - - - ka - - -

sn rs np- ns R - S rmpn srmr sr sn pnpm R ; | R S ; ; ; ; rppm R | R ; S ; ; ; ; ||  
 rA- - - jya - - mu cE - - - - su - nE -

**Charanam:**

dharmAddakhila phaladamE manasA dhairyAnanda saukhya nikEtanamE  
 karma bandha jvalanAbdhi nAvamE kaliharamE tyAgarAja vinutuDagu

Sahityam: dharmAddakhila phaladamE manasA

*O My Mind (manasA)! It indeed bestows the fruits (phalada) (phaladamE) of purushArtha – all those (akhila) beginning with (Adi) dharm (dharmAdyakhila);*

1	2	3	4	5	6	7	8
P ; , m- M	R S – R M	P N – P M	R M R S   n S n ; S	R S - ; R	P M R ;	S ; ; ;	
Dhar - mA	- - dya -	khi- la -	pha - - la na- - mE	- - ma	na - sA	- - -	

P ; , m- M	R S – R M	P N – P M	R M R S   n S n ; S	R S - ; R	rppm R-R ; S ; ; ;		
Dhar - mA	- - dya -	khi- la -	pha - - la na- - mE	- - -ma	na - - sA	- - -	

Sahityam: dhairyAnanda saukhya nikEtanamE

*it is the veritable abode (nikEtanamE) of courage (dhairy), bliss (Ananda) (dhairyAnanda) and comfort (saukhya);*

R M R – M	P ; - P ;	SN P M	R M R S   r M , -mr-M ; P P ;   nnM ; mp N P ; ; ;	
dhai-- ryA	- - nan - - da -	sau - - - khya ni- kE	- - ta na- - - mE-	- - - -

R M R – M	P ; - M ;	N ; P M	R M R S   r M , -mr-M ; P P ;   nnM ; P ; ; ; ;	
dhai-- ryA	- - nan - - da -	sau - - - khya ni- kE	- - ta na- - - mE-	- - - -

Sahityam: karma bandha jvalanAbdhi nAvamE

*it indeed is the boat (nAvamE) which enables one to cross the flaming (jvalana) ocean (abdhi) (jvalanAbdhi) of Worldly Existence – bound (bandha) by actions (karma);*

P ; rs – N ; ; N ;	n P n S ; S ; ; - S   r s – ns , n- S R S – S rs   N ; ; S S ; ; ;	
Ka- - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

P ; rs – N ; ; N ;	n P n S ; S ; ; - S   r s – ns , n- S R S – S rs   N ; S ; S ; ; ;	
Ka- - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

rsnp rs – N ; ; N ;	n P n S ; S ; ; - sr   r s – ns , n- S R S – S rs   N ; S ; R ; ; ;	
Ka- - - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

; rsnP rs – N ; ; N ;	n P n S ; S ; ; - sr   r s – ns , n- S R S – S rs   N ; S ; nsrm ; ;	
Ka- - - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

rsnp ; rs – N ; ; N , r	sn P n S ; S ; ; - R   r s – ns , n- S R S – S rs   N ; S ; nsrm srM	
Ka- - - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

rsnp ; rs – N ; ; N ;	n P n S ; S ; ; - R   r s – ns , n- S R S – S rs   N ; S ; R ; ; ;	
Ka- - - rma - - ban- dha - - -	jva - - la nA- - - - - - bdhi nA- - - ma mE - - -	

Sahityam: kaliharamE tyAgarAja vinutuDagu

it indeed is the destroyer (haramE) of the (evil effects of) kali yuga;

to drink the nectarine juice of story of SrI rAma – the Lord praised (vinutudagu) by this tyAgarAja - is equal to (ruling) a kingdom.

M , R , R ; mr - R S N ; - S rm R S - N S | R S - R N S P N M | P ; P np M pm R S ||  
Ka li ha - - - ra - mE- tyA-- - - ga - rA- ja - vi - nu - tu - - - - - - - -

M , R , ppm R ; - R S N ; - S rm R S - N S | R S - R N S P N M | P ; P np M pm R S ||  
Ka li ha - - - ra - mE- tyA-- - - ga - rA- ja - vi - nu - tu - Da- - gu - - - - -

sn Srs np ns R - S rmpn srmr srsn- pnpm rmrs | ; p R- n S ; ; N , r | snP- mnpn pmR R S ||  
rA- - ma- - ka thA - - - su- dhA- - - - ra sa pA- - - nam - - o - - - ka - - - -

sn P ; - ns R - S R M rmpm R ,s ; pm R ; | ; ; ; ; ; ; | ; ; ; ; ; ; ||  
rA- - jya - mucE - - - - - - - su - nE -

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### Notes/References –

1 – bharatAdulatO - According to vAlmIki rAmayaNa, a half of vishNu became SrI rAma, a quarter bharata, one-eighth each lakshmaNa and Satrughna; vAli, sugrIva, tAra, gandhamAdana, nala, nIla, mainda-dvividha, sushENa, sarabha and hanumAn were the sons of indra, sUrya, bRhaspati, kubEra, viSvakarma, agni, aSvini kumAras, varuna, parjanya and vAyu respectively; all other vAnaras are the sons of other gods, Rshis etc. (Srimad-vAlmIki rAmayaNa, bAla kANDa, Chapter 13)

5 – kali haramE - The following SIOka extolling singing the glory of Lord as a panacea for all the ills of the current epoch – kali – is restated here by SrI tyAgarAja –

kalau kalmasha cittAnAM pApadravyOpa jIvinAM |  
vidhikriyA vihInAnAM gatiR gOvinda kIrtanaM ||

“In the kali, those of corrupted mind, those who live on ill-gotten wealth and those who live transgressing duties as ordained in SAstras, can save themselves only by singing the glory of gOvinda (Lord).”

### Comments

3 - dharmAdyakhila – purushArtha – (four-fold objects of human pursuit) righteous action (dharma), wealth (artha), desires (kAma) and deliverance (mOksha).

4 - nAvamE – the name ‘rAma’ is called ‘tAraka nAma’ which enables one to cross of the Ocean of Worldly Existence.