

tAyE yashodE

Ragam: Thodi {8th melakartha ragam}

ARO: S R1 G2 M1 P D1 N2 S ||

AVA: S N2 D1 P M1 G2 R1 S ||

Talam: Adi

Composer: OotukkaDu VenkaTasubbaaiyyar

Version: Ram Kaushik ([YouTube Original](#))

Lyrics & Meanings Courtesy: www.karnatik.com & Lakshman Ragde

Youtube Class: <https://www.youtube.com/watch?v=kHs1UKJu76c>

Audio MP3 Class: <http://www.shivkumar.org/music/thaye-yashoda-class.mp3>

Pallavi:

tAyE yashOdE undan Ayar kulattuditta mAyan gOpAlakrSNan sheyyum jAlattai kELaDi

Anupallavi:

taiyalE kELaDi undan paiyanai pOlavE inda vaiyaghattil oru piLLai ammamma nAn kaNDadillai

caraNam

C1: kAlinil shilambu konja kaivaLai kulunga muttu mAlaigaL ashaiyat-teru vAshalil vndAn kAlashaivum kaiyashaivum tALamODishaindu vara nIla vaNNak-kaNNanivan nartanamADinAn bAlanenru tAvi aNaIttEn aNaItta ennai mAlaiyiTTavan pOl vAyil muttamiTTANDi bAlanallaDi un maghan jAlam migha sheyyum krSNan nAlu pErgaL kETka sholla nANamighavAgudaDi

2: anroru nAl inda vazhi vanda virundiruvam ayarndu paDutturangum pOdinilE kaNNan tinradu pOghak-kaiyil irunda veNNaiyai anda virundinar vAyil niraittu maraindananE anda nindai mighu nondiDavum sheyyat-taghumO nanda gOpark-kinda vidam anda mighu piLLai pera nalla tavam sheidAraDi nAngaL enna sheivOmaDi

3: engal manai vAzha vanda nangaiyait-tannam taniyAi tungga yamunA nadip-pOghaiyilE kaNNan shalangaiyumillAdapadi pangayak-kaNNaI mayakki engengO azhaittu shenru nishi vandAn un maghan nAn enrAn sholli ninra pin tangu taDaiyinri veNNait-tArum enrAn ing-ivanaik-kaNDu iLa nangaiyaraip-peTravargaL Engi eNNit-tavikkinrAr nAngaL enna sheivOmaDi

4: toTTililE piLLai kiLLi viTTadum avai alara viTTa kAriyam aghala veNNai tinrAn kaTTina kanrai avizhttu eTTiyum oLittu viTTu maTTilAt-tumbai kazhutil mATTik-koNDAn viTTu viTTu ammE enrAn kanrinaip-pOIE aTTiyillAda mADum amma enradE kiTTina kuvaLaiyODum eTTinAl un selva maghaL paTTiyil karavaiyiDam pAlai-yUTTuraAnaDi

5: shuTri shuTri ennai vandu attai viTTu vazhi kETTAn cittattuk-keTTum varaiyil sholli ninrEn attuDan viTTAnO yArum Attankarai vazhi kETTAn attanaiyum sholli viTTu ninrEn vittaghamAi onru kETTAN nANamAgudE mukhattukku vazhi kETTU shaddamiTTANDi attanai iDam koDuttu mettavum vaLarttu viTTAi ittanai avanai shollik-kuttamillaiyEyaDi

6: veNNai vENnai tArumenrAn veNNai tandAl tinru viTTu peNNait-tArum enru kETTuk-kaN aDikkirAn vaNNamAi niruttamADi maNNinaip-padattAl Etrik-kaNNilE iraittu viTTuk-kaLavADinAn paNNishaiyum kuzhalUdinAn kETTU ninra paNbile arugil vandu vambugaL sheiDan peNNinattuk-kenru vanda puNNiyangaL kOTi kOTi eNNi unakkAghumaDi kaNNiyamAip-pOghudaDi

7: munda nAl andi nErattil sondamuDan kiTTE vandu viddaigaL palavum sheidu viLaiyADinAn pandaLavAghilum veNNai tandAl viDuvEnenru mundughilait-toTTizuttup-pOrADinAn anda vAsudEvan ivan tAn aDi yashOdE mindanenat-toTTizhuttu maDimEl vaittEn vaittAl sundara mukhattaik-kaNDu cintaiyumayangu nEram antara vaikundamODu ellAm kaTTinAn

Meaning: (Courtesy: karnatik.com: <http://www.karnatik.com/c1446.shtml>;

Also see PR Ramachander's Tx: <http://stotraratna.sathyasaibababrotherhood.org/a104.htm>)

This song describes the mischief of young Lord Krishna, as the gopis describe to his mother Yashoda, wife of King Nandagopa (the father of young Sri Krishna). The young Krishna who is the Supreme Lord, is also the darling of the gOpees and pet of the masses of brindhavan and/ or gOkulam, the vrajpuri, [the village

aayarpadi in tamil language]. The gopis together say: Oh Mother Yashoda, listen to the antics of your Gopalakrishnan who created the Universe with his Maya (illusion).

P: Oh mother (“tAyE”) yasodha! Please listen to (“kELaDi”) the mischievous plays and tricks (“jAlattai”) that your son (“undan mAyan”), this krishna (“gOpAlakrSNan”) plays (“sheyyum”) on us (“sheyyum”), who is born in your vraj kulam (“Ayar kulat-uditta”).

This is the first address to the judge. The case is made out first highlighting the damage it has created not only to the direct recipients, the gopees, or the directly affected, but the entire clan [aayar kulam- vrajpuri vaasis] connected with krishna the defendant. Also added, is the kulam is not ours, but, "oh, yasOdha, oh mother, oh Judge! it is yours" thus including the judge herself with the complainants. Now a "close feeling" is induced while addressing the judge as "oh mother".

Sahityam: tAyE yashOdE undan Ayar kulat-uditta

P: Oh mother (“tAyE”) yasodha! (your son) who is born in your vraj kulam (“Ayar kulat-uditta”).

Sahityam: mAyan gOpAlakrSNan sheyyum jAlattai kELaDi

Please listen to (“kELaDi”) the mischievous plays and tricks (“jAlattai”) that your son (“undan mAyan”), this krishna (“gOpAlakrSNan”) plays (“sheyyum”) on us (“sheyyum”),

A: Oh young lady (“taiyalE”), please hear (“kELaDi”), I have not seen such a mischievous (“ammamma nAn kaNDadillai”) boy (“oru piLLai”) equal to (“pOlavE”) your (“undan”) son (“paiyanai”) krishna in this world (“inda vaiyaghattil”). Oh, what an extent of nuisance from him.

Since Mother yasOdha [and Judge] is also a young lady, and, whenever a woman is addressed "oh, you! Young woman" irrespective of her age, she feels more proud even though it is direct flattery. This psychology is also used while addressing the judge by calling her "taiyalE" meaning- "oh dear young lady". Next is "Please hear. I have not seen another boy like your son in this world". Yes. It is true that there is no one equal to my krishna in this world. That is a fact. How can this young gOpI could find an equal to my krishna. This fact is put very nicely by an exclamation, even though it is in the nature of a naughty comment to the judge.

Sahityam: taiyalE kELaDi undan paiyanai pOlavE

A: Oh young lady (“taiyalE”), please hear (“kELaDi”), I have not seen such a mischievous (“ammamma nAn kaNDadillai”) boy (“oru piLLai”) equal to (“pOlavE”) your (“undan”) son (“paiyanai”) krishna

Sahityam: inda vaiyaghattil oru piLLai ammamma nAn kaNDadillai

... I have not seen such a mischievous (“ammamma nAn kaNDadillai”) boy (“oru piLLai”) in this world (“inda vaiyaghattil”). Oh, what an extent of nuisance from him.

caraNam 1: Wearing thick anklets (shilambu) on his feet (kaal), bangles (vaLai) on his hands (kai), pearl (muttu) necklaces (maalai-gaL) swaying (ashaiya), he came (vandaan) outside. With his hands and feet moving, blue Krishna danced (narttanam). Thinking he was a boy (baalan), I leapt (taavi) to embrace him (anaittEn). Your son isn't a boy at all, who does this great mischief. He came (vandaan) out on the street (vaasal) with jingling sounds of the anklets (shilambu) on his feet (kaal), bangles (valai) wriggling and making noise in the wrists (kai - hand), the pearl (muttu) necklaces (maalaigaL) just swaying (ashaiya) on the chest. His hands and legs followed a rhythmic pattern and this beautiful Krishna danced (narttanam aaDinaan) in the street. Seeing such a beautiful young boy (or child? - baalan) I leapt (taavi) to embrace him (aNaittEn). But to the one who embraced him, me (yennai), like a husband (maalai iTTavan - one who garlanded) he planted a kiss (muttam) on my lips (vaayil)! Yashoda, your son (un magan) is no boy - who plays all these tricks. I feel ashamed in front of others for this kind of embarrassment he gave me. I feel very bad, when many people hear this, what they will think about me, for what he did without my consent.

Sahityam: C1: kAlinil shilambu konja kaivaLai kulunga muttu

Meaning: Wearing thick anklets (shilambu) on his feet (kaal), bangles (vaLai) on his hands (kai), pearl (muttu)

Sahityam: mAlaigaL ashaiyat-teru vAshalil vndAn kAlashaivum

Meaning: ... necklaces (maalai-gaL) swaying (ashaiya), he came (vandaan) outside ("vAshalil").

Sahityam: vaanorgalellaam magizha maanidhar ellaam pugazha

Meaning: ... vaanorgalellaam - All the celestial beings ; magizha - Rejoice ; maanidhar - Humans ; ellaam - All ; pugazha - Praise

All the celestial beings ("vaanorgalellaam") rejoice ("magizha") and all humans ("maanidhar ellaam") praise ("pugazha").

Sahityam: neela varnna kannanivan narthanamaadeenaan

Meaning: ... neela - Blue ; varnna - Color ; kannanivan - This Krishna ; narthanamaadeenaan - Danced (on the serpent) The blue-colored ("neela varnna") Krishna ("kannanivan") danced ("narthanamaadeenaan") on the serpent.

Sahityam: baalanenru thaavi anaitthen adi yasodha

Meaning: ... baalanenru - Saying, "He's a child" ; thaavi - Leaped ; anaitthen - I embraced ; adi - Oh! ; yasodha - [Yashoda, Krishna's mother]

Saying "He's just a child" ("baalanenru"), [I] Yashoda ("adi yasodha") leaped ("thaavi") and embraced him ("anaitthen").

Sahityam: anaittha ennai maalaiyittavan pol vaayil mutthamittaandee

Meaning: ... anaittha - Embraced ; ennai - Me ;
maalaiyittavan - One who garlands me (husband) ; pol - Like
vaayil - In the mouth ; mutthamittaandee - Gave a kiss

He embraced ("anaittha") me ("ennai") and like my husband, the one who gave me a garland ("maalaiyittavan pol"), he gave a kiss ("mutthamittaandee") in the mouth ("vaayil").

Sahityam: baalanalladi un maghan jaalam migha seyvathellaam

Meaning: ... baalanalladi - He is not just a child ; un - Your ;
maghan - Son ; jaalam - Tricks migha - Very much ; seyvathellaam - Everything he does

He is not merely a child ("baalanalladi"), your son ("un maghan") performs many tricks ("jaalam migha seyvathellaam").

Sahityam: naalu pergal ketka cholla naanamighavaagudhadi (thaaye)

Meaning: ... naalu - Four ; pergal - People ; ketka - To hear ; cholla - To tell
naanamighavaagudhadi - It becomes a matter of shame ; thaaye - Mother (endearing term)

It is quite embarrassing ("naanamighavaagudhadi") to tell ("cholla") this to four people ("naalu pergal") to listen ("ketka"), mother ("thaaye").

[ALT: Sahityam: kaiyashaivum tALamODishaindu vara nIla vaNNak-kaNNanivan nartanamADinAn

Meaning: With his feet ("kAlashaivum") moving, and hands ("kaiyashaivum") moving the blue hued ("nIla vaNNak") Krishna ("kaNNanivan") danced (nartanam ADinAn).

Sahityam: bAlanenru tAvi aNaittEn aNaitta enmai

Meaning: Seeing such a beautiful young boy (or child? - baalan) I leapt (taavi) to embrace him (aNaittEn). But to the one who embraced him, me (yennai), ...

Sahityam: mAlaiyiTTavan pOl vAyil muttamiTTANDi

Meaning: ... like a husband (maalai iTTavan - one who garlanded) he planted a kiss (muttam) on my lips (vaayil)!

Sahityam: bAlanallaDi un maghan jAlam migha sheyyum krSNan

Yashoda, your son (un magan) is no boy ("bAlanallaDi") - who plays all these tricks. Your son Krishna isn't a boy at all, who does this great mischief ("jAlam migha sheyyum krSNan").

Sahityam: nAlu pErgaL kETka sholla nANamighavAgudaDi

Meaning: I feel ashamed in front of others for this kind of embarrassment he gave me. I feel very bad, when many people hear this, what they will think about me, for what he did without my consent.]

caraNam 2: (Complaint by the second gopi) Oh Judge! The other day some two guests visited our place, in this aaippadi. These guests were our honoured ones. They, after taking food, were in sound sleep on the pyol in front verandah of our house. kaNNan [or krishnan] came that side and saw them sleeping. At that time kaNNan finished eating some quantity of butter and had balance butter in his hands. He applied all the balance butter in the mouths of the sleeping guests and quickly vanished from that place. When we found the butter missing in the containers in the house, we went in search of the person who stole the butter. But unfortunately our honoured guests were caught. They felt ashamed because they did not steal. We also know they will not do such an act. Actually kaNNan ate the butter. But the guests were blamed for

having stolen the butter since butter was in their mouths as a result of KaNNan's act. Oh what a mischief? Our king Nandhagopa did what kind of penance to have such a mischievous child. On this, what we can do except to complaint to you or appeal to you?

caraNam 3: Gopi no 3 says "Oh mother yasOdha! My daughter- in- law joined our family to enjoy and have a happy married life, thus making a meaningful life. This girl was going to river yamuna. Krishna saw her going and without giving way for any trace of doubt, led her to some place and spent lot of time with her. She could not resist his calling, because of the hypnotic power of krishna's lotus eyes. She just obeyed those powerful eyes and followed him. Both came back at the dead of night. Then he told me "Oh mother, I am your son, without any talking or creating obstruction, please give me butter of sufficient quantity". I also obliged. All people of brindhaavan - this aaippaadi, who have young daughters to be married, have fear about krishna after this incident. Please, Oh Judge! Tell me what we can do against this krishna?

See the usage of words- pankayak kaNNaNa mayakki- hypnotises using the lotus eyes - his kataaksham - from those powerful eyes- is thrown on that girl, a lucky girl indeed. Can we have that bhaagyam, Oh krishna, of your direct kataaksham!

caraNam 4: Gopi no 4 says "In the cradle my child was sleeping. Krishna came that side and pinched heavily my child. The child, due to pain, cried a lot. As a reward for this mischievous act, he stole and ate lot of butter from my house. After a while, he saw the young calf tied to the post in the cowshed in my house. That calf was let loose by kaNNan and it went away. Then he tied that rope [used in tying the calf] round his neck. He went near the milching cow and started making noise "ammaa" "ammaa" as though he was the calf of our cow. That cow also thought he was the calf and started milking. He drank the milk like a calf [in the same way how a calf will drink milk from the cow] (ootturaanadi is the word used here by Sri OVS swamy). Oh! what an amount of trouble with this krishna. Please, Oh judge! Punish him adequately so that he will not repeat such acts."

caraNam 5: One day krishna came to me, started circling me as though he wants a favour from me. He asked the route to auntie's house. I told him to the extent, I could make the communication clear. Then also he hesitated. Afterwards he asked the route to go to riverbank. That also I told him to the best of my ability. Next he asked me very cleverly one thing which made me shy. He asked me a kiss and made a big noise for that. See yasOdha, you have given him that many leniency. He is not to be blamed. You have brought up the child so badly.

caraNam 6: Krishna asked for butter. I gave it. He asked for some more. Again I gave it to him. Repeatedly he asked for more and I continued to give it to him without much resistance. He ate all the butter, and then started asking, with a wink in the eyes, for the hand of my daughter in marriage. He started dancing, so nicely, then that I was awestruck. Suddenly he kicked some dust into my eyes and ran away with my daughter. Another day he came to me and started playing flute. I enjoyed his music but he started teasing me for that. Oh! krishna is a nuisance to all girls in the aaippaadi. It will be a crore of good deeds, oh yasOdha! if you punish this krishna. Oh! what a mischievous child this krishna is!

caraNam 7: Day before yesterday, he came near me like a close relative of mine and started playing in several new ways. Then he started teasing me by catching my "pallu" the edge of my sari. "Give a ball of butter otherwise I will neither leave you nor this", said krishna. That vaasudevan is this person standing here. Oh! YasOdha! Since he is a young child, I pulled him near me and took him on my lap. I also enjoyed his beautiful face, as though he is my own son- at that moment he showed all the three worlds. Oh! What a sight! Oh! Krishna and yasodha! Hey, you are blessed.

Since it is only information to Yasodha about showing the world, krishna does not argue in defense to this complaint in the song "illai illaiyamma".

Pallavi:

tAyE yashOdE undan Ayar kulattuditta mAYan gOpAlakrSNan sheyyum jAlattai kELaDi

Sahityam: tAyE yashOdE undan Ayar kulattuditta

P: Oh mother (“tAyE”) yasodha! (your son) who is born in your vraj kulam (“Ayar kulat-uditta”).

Sahityam: mAyan gOpAlakrSNan sheyyum jAlattai kELaDi

Please listen to (“kELaDi”) the mischievous plays and tricks (“jAlattai”) that your son (“undan mAyan”), this krishna (“gOpAlakrSNan”) plays (“sheyyum”) on us (“sheyyum”),

dN-s ; R S S - ; ; | ; ; ; ; | ; rs n dd ; ||
tA-yE - ya shO dA - - - - - - - -

dN-s ; R S S - , r S | N G rr - S | sn - , dm d n S ||
tA-yE - ya shO dA undan A - yar ku la- ttu- di- tta

rsn-d ; dn S S - , r S | N G rr - S | sn - dp d n S ||
tA-yE - ya shO dA undan A - yar ku la- ttu- di- tta

rsn-d ; dn s r G - rr-ss | sgrr S - S | sn - dp d n S ||
tA-yE - ya shO - dA undan A - yar ku la- ttu- di- tta

rsn-d ; dn s r G - rr-ss | sgrrS, S - S | sn - dm d N s ||
tA-yE - ya shO - dA undan A - yar ku la- ttu- di- tta

sn G rr - S s n D P D | N , nd D - P | G M D p d ||
mA- yan gO pA-la- kr-Snan shey-yum - jA lattai kELaDi

dN-s ; R rs rPm - G,r s s | ng rr S - S | sn - , dm d N s ||
tA-yE - ya shO dA - - undan A - yar ku la- ttu- di- tta

sn G rr - S s n D P D | N , nd D - P | G M D p d ||
mA- yan gO pA-la- kr-Snan shey-yum - jA lattai kELaDi

dN-s ; rs rs rPm - G,r ss | ng rr S - S | sn - , dm d N s ||
tA-yE - ya shO dA - - undan A - yar ku la- ttu- di- tta

sr mg rs - ng rS, sn dm D | dn Srs n- dp P,g | M ; D p d ||
mA- yan gO pA-la- kr-Snan shey-yum - jA lat tai kELaDi

dN-s rs r-n S ; - ; ; | ; ; ; ; | ; ; ; ; ||
tA-yE - - - - - - - - - - - - - -

Anupallavi:

taiyalE kELaDi undan paiyanai pOlavE inda vaiyaghattil oru piLLai ammamma nAn kaNDadillai

Sahityam: taiyalE kELaDi undan paiyanai pOlavE

A: Oh young lady (“taiyalE”), please hear (“kELaDi”), I have not seen such a mischievous (“ammamma nAn kaNDadillai”) boy (“oru piLLai”) equal to (“pOlavE”) your (“undan”) son (“paiyanai”) krishna

Sahityam: inda vaiyaghattil oru piLLai ammamma nAn kaNDadillai

... I have not seen such a mischievous (“ammamma nAn kaNDadillai”) boy (“oru piLLai”) in this world (“inda vaiyaghattil”). Oh, what an extent of nuisance from him.

1 2 3 4 5 6 7 8
; dd D - D D- G r - s S | ; ; ; ; | ; ; ; ; ||
Taiyal E kE La Di - undan - - - - - - - -

; dd D D D- gg , - r S | ; sn r , gr -S | s n dp d n Srs ||
Taiyal E kE La Di - undan - paiya nai pO la- vE- - - - -

,n- dd D D dg- rmgg , - r S | ; sn r , gr -S | s n dp d n Srs ||
 Taiyal E kE La Di - undan - paiya nai pO la- vE-

,n- dd D D D G , - r S | ; n s , gr -S | S S ,r- Gmg ||
 Taiyal E kE La Di - undan - paiya nai pO la- vE-

rsN- dd D D dg- rmgg , - r S | ; n s , gr -S | s n dp d n S ||
 Taiyal E kE La Di - undan - paiya nai pO la- vE- in- da

1 2 3 4 5 6 7 8
 ; n g , r S sn dp dn S | ; n n , d P | p g M dp D ||
 Vaiya ghattil o- ru- piL-Lai amma mmanAn kaN-Da dil- lai

dN-s ; rs rPm - G.r , s S | ng rr S - S | sn - , dm d N s ||
 tA-yE - ya shO dA undan A - yar ku la- ttu- di- tta

sr mg rs - ng rS sn dm D | dn Srs n- dp P.g | M ; D p d ||
 mA- yan gO pA- la- kr-Snan shey-yum - jA lat tai kELaDi

dN-s rs r-n S ; - ; ; | ; ; ; ; | ; ; ; ; ||
 tA-yE -

caraNam

C1: kAlinil shilambu konja kaivaLai kulunga muttu
 mAlaigaL ashaiyat-teru vAshalil vndAn
 mutthu maalaigal asaiya theru vaasalil vandhaan
 vaanorgalellaam magizha maanidhar ellaam pugazha
 neela varnna kannanivan narthanamaadeenaan
 baalanenru thaavi anaitthen adi yasodha
 anaittha ennai maalaiyittavan pol vaayil mutthamittaandee
 baalanalladi un maghan jaalam migha seyvathellaam
 naalu pergal ketka cholla naanamighavaagudhadi (thaaye)

Sahityam: C1: kAlinil shilambu konja kaivaLai kulunga muttu

Meaning: Wearing thick anklets (shilambu) on his feet (kaal), bangles (vaLai) on his hands (kai), pearl (muttu)

kAlinil: On the feet ; shilambu: Anklets ; konja: Jingling softly ;
 kaivaLai: Bracelets ; kulunga: Clanging ; muttu: Pearl ; mAlaigaL: Garlands

1 2 3 4 5 6 7 8
 P , d N- D dm dp pg ; | mddp D ; ; ; ||
 kA-li nil shi lam- bu- kon- ja

P , d N- D dm dp pg M | ; P d-P d dn sn rs ndD ||
 kA-li nil shi lam- bu- kon- ja kai va Lai ku lun-ga- mu-ttu -

Sahityam: mAlaigaL ashaiyat-teru vAshalil vndAn kAlashaivum

Meaning: ... necklaces (maalai-gaL) swaying (ashaiya), he came (vandaan) outside ("vAshalil").

mAlaigaL: Garlands ; ashaiyat-teru: swaying at the doorstep ; vAshalil: In the courtyard
 vndAn: He came ; kAlashaivum: With his feet sounding ; kaiyashaivum: With his hands making noise

1 2 3 4 5 6 7 8
 ; d n , s - R S S , r S | D , n S - S rrsn ddp ||
 mAlai gaL a shaiya - teru vA-sha lil van - - - - dAn -

; P d N -d dm dp pg M | ; P d-P d dn sn rs ndD ||
 kA li nil shi lam- bu- kon- ja kai va Lai ku lun-ga- mu-ttu –

; d n , s - R S S , r S | D , n S – S rrsn ddnp ||
 mAlai gaL a shaiya - teru vA-sha lil van - - - dAn -

P , d , N - d dm dp pg M | ; P d-D d dn Srs rs ndD ||
 kA-li nil shi lam- bu- kon- ja kai va Lai ku lun-ga- mu-ttu –

; d n , s - R S S , r S | D , n S – S rrsn ddnp ||
 mAlai gaL a shaiya - teru vA-sha lil van dAn - - - -

Sahityam: vaanorgalellaam magizha maanidhar ellaam pugazha

Meaning: ... vaanorgalellaam - All the celestial beings ; magizha – Rejoice ; maanidhar – Humans ; ellaam – All ; pugazha – Praise

All the celestial beings ("vaanorgalellaam") rejoice ("magizha") and all humans ("maanidhar ellaam") praise ("pugazha").

; d d , d D G , - r S S | ; s s , r - S sn – dp dn S ||
 Vaanor ga lel laam ma gizha maani - dhar el laam pu- ga- zha

Sahityam: neela varnna kannanivan narthanamaadeenaan

Meaning: ... neela – Blue ; varnna – Color ; kannanivan - This Krishna ; narthanamaadeenaan – Danced (on the serpent) The blue-colored ("neela varnna") Krishna ("kannanivan") danced ("narthanamaadeenaan") on the serpent.

; n g , r S sn dp d n S,r | S- n n , d P pg M dp D ||
 neela megha kan-nan- I - van - nartha (na)ma a- dee naan -

Sahityam: baalanenru thaavi anaitthen adi yasodha

Meaning: ... baalanenru - Saying, "He's a child" ; thaavi – Leaped ; anaitthen - I embraced ; adi - Oh! ; yasodha - [Yashoda, Krishna's mother]

Saying "He's just a child" ("baalanenru"), [I] Yashoda ("adi yasodha") leaped ("thaavi") and embraced him ("anaitthen").

; P d- N d P P , g M | P ; ; ; pdnd ndpm ||
 Baa la nenru thaavi a nai tthen

; P d- N d P P , g M | mddp D ; pdnd ndpm ||
 Baa la nenru thaavi a nai tthen - - - - -

; P d- N d P P , g M | mddp D ; pdnd ndpm ||
 Baa la nenru thaavi a nai tthen - - kan-- nan –

; P d- N d P Pdp , g M | pd pdN dnS nsrs nd N D ; ||
 Baa la nenru thaavi a nai tthen - - - - -

dn Srs dn Srs dn Srs n-p M | pd pdN dnS nsrs nd N D ; ||
 Baa la - nen ru thaavi - a nai tthen - - - - -

P , d N D P Pdp , g M | mddp D -dp D D rs ndD ||
 Baa la nenru thaavi - a nai tthen - a- nai ttha en- nai

Sahityam: anaittha ennai maalaiyittavan pol vaayil mutthamittaandee

Meaning: ... anaittha – Embraced ; ennai – Me ; maalaiyittavan - One who garlands me (husband) ; pol - Like vaayil - In the mouth ; mutthamittaandee - Gave a kiss

He embraced ("anaittha") me ("ennai") and like my husband, the one who gave me a garland ("maalaiyittavan pol"), he gave a kiss ("mutthamittaandee") in the mouth ("vaayil").

; d n , s R S - S , r S | ; n n , d P dnsp dpdm ||
 Maalai yit ta van pol vaayil muttham it taan dee - - -

P, d ND P Pdp , g M | mddp D -dp D D rs ndD ||
 Baa la nenru thaa vi - a nai then - a- nai ttha en- nai

; d n , s R S - S , r S | ; n n , d P dnsp dp D ||
 Maalai yit ta van pol vaayil muttham it taan dee - - - -

Sahityam: baalanalladi un maghan jaalam migha seyvathellaam

Meaning: ... baalanalladi - He is not just a child ; un - Your ;

maghan - Son ; jaalam - Tricks migha - Very much ; seyvathellaam - Everything he does

He is not merely a child ("baalanalladi"), your son ("un maghan") performs many tricks ("jaalam migha seyvathellaam").

; d d , d D G , - s , r S | ; ; ; ; ; ; ||
 Baalan al la di - un -maghan

; d d , d D G , - s , r S | ; n s , r S sn dp dn S ||
 Baalan al la di - un -maghan jaalam migha sey-yum kr- shnan

Sahityam: naalu pergal ketka cholla naanamighavaagudhadi (thaaye)

Meaning: ... naalu - Four ; pergal - People ; ketka - To hear ; cholla - To tell

naanamighavaagudhadi - It becomes a matter of shame ; thaaye - Mother (endearing term)

It is quite embarrassing ("naanamighavaagudhadi") to tell ("cholla") this to four people ("naalu pergal") to listen ("ketka"), mother ("thaaye").

; n g , r S sn dp dn S | ; n n , d P pg M dp D ||
 naalu pergal ke-tka- cho-lla naana migha vaa-gu dha-di (thaaye)

; d d , d D rmgg R - s , r S | ; n s , r S sn dp dn S ||
 Baalan al la di - - un -maghan jaalam migha sey-yum kr- shnan

ns- n g , r S sn dp dn S | rs- n n , d P pg M dp D ||
 naalu pergal ke-tka- cho-lla naana migha vaa-gu dha-di (thaaye)

dN-s ; rs rPm - G.r , s S | ng rr S - S | sn - , dm d N s ||
 tA-yE - ya shO dA undan A - yar ku la- ttu- di- tta

sr mg rs - ng rS sn dm D | sr ns pd-mp | pg M D p d ||
 mA- yan gO pA- la- kr-Snan shey-yum - jA lat-tai kELaDi

dN-s rs r-n S ; - ; ; | ; ; ; ; | ; ; ; ; ||
 tA-yE - - - - - - - - - - - - - - - -

Picture of the essence of this song: Credit DALLE-3 (ChatGPT Plus)

