

# Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G  
c ch j jh J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
z S s h

## brOva bhAramA-bahudAri

In the kRti 'brOva bhAramA' – rAga bahudAri, zrI tyAgarAja asks whether it is a burden for the Lord – the protector of the Universe – to protect him.

P brOva bhAramA raghurAma  
bhuvanam(e)lla nIvai nann(o)kani

A zrI vAsudEva aNDa kOTla  
kukSini(y)uJcukO IEdA nannu (brOva)

C kalaz(A)mbudhilO dayatOn-  
(a)marulakai(y)adigAka  
gOpikalakai koNDal(e)tta IEdA  
karuNAkara tyAgarAjuni (brOva)

Gist

O Lord raghurAma! O Lord zrI vAsudEva! O Merciful Lord!  
While You are there in and as all Universes, is protecting me alone a  
burden to You?  
Aren't You keeping crores of Universes in Your stomach?  
Didn't You, out of compassion, lift mountains – (once) in the Ocean of  
Milk for the sake of celestials, and again, for the sake of gOpis? Is protecting this  
tyAgarAja alone a burden to You?

Word-by-word Meaning

P O Lord raghurAma! While You are there in and as (nIvai) all (ella)  
Universes (bhuvanamu) (bhuvanamella), is protecting (brOva) me (nannu) alone  
(okani) (nannokani) a burden (bhAramA) to You?

A O Lord zrI vAsudEva! Aren't (IEda) You keeping (uJcukO) crores  
(kOTla) of Universes (aNDa) in Your stomach (kukSini) (kukSiniyuJcukO)?  
therefore,

O Lord raghurAma! while You are there in and as all the Universes, is protecting me alone a burden to You?

C Didn't (IEdA) You, out of compassion (dayatOnu), lift (etta) mountains (koNDalu) (koNDaletta) –  
(once) in the Ocean (ambudhilO) of Milk – from where nectarine pitcher (kalaza) (kalazAmbudhilO) emerged - for the sake of celestials (amarulakai),  
and again (adigAka) (literally further) (dayatOnamarulakaiyadigAka), for the sake of gOpis (gOpikalu) (gOpikalakai)?  
O Merciful Lord (karuNAkara)! O Lord raghurAma! while You are there in and as all the Universes, is protecting this tyAgarAja (tyAgarAjuni) alone a burden to You?

Notes –

A – vAsudEva – viSNu sahasranAmaM (332) - “One who is at once both Vaasu and Deva. Vaasu means “One who dwells in the physical equipments of all living creatures as its indweller (Jeeva); Deva means “One who revels or One who illumines”. Thus, Vaasudevah means “One who lives in the physical equipment as though conditioned by them, and yet, who is the Vital Consciousness in the light of which every experience is illumined. The Lord is the One who dwells in all things of the universe and He is at once the Supporter of the entire world.

Also, directly, it can be taken to mean, One who is born as the Son of Sri Vasudeva in the Jail of Kamsa, the Blue-Boy of Brindaavana. He is called Vaasu as He veils Himself with His own Maayaa; Deva means “He who sports, wishes to conquer, conducts, shines, creates and moves”. In the Udyoga Parva of Mahabharata, we read, “Like the Sun with his rays I am covering (Deva) in all beings and hence, I am called Vaasudeva”.

Vishnupurana says, “as He resides everywhere in and through all things, He is termed Vaasudevah. “ All beings remain in the Supreme, and He in all being and hence, the Omnipresent is called the Vaasudeva.

(Meanings: based upon the commentary of Shankaracharya)

Meanings: Courtesy: <http://www.mypurohith.com>

A – kukSiniyuJcukO IEdA – Please refer to zrImad-bhAgavataM, Book 3, Chapter 33 – (dEvahUti's prayer to Lord) –

sa tvam bhRtO mE jatharENa natha  
katham nu yasyOdara etadasIt ||  
viSvam yugantE vaTa patra eka: SEtE sma  
mayA-SiSuranghri-pAna: || 4 ||

"As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." - Source –

<http://www.bvml.org/books/SB/03/33.html>

Also refer to episode of child kRSNa showing to His mother – yazOdA - the whole universe in his mouth – zrImad bhAgavataM, Book 10, Chapter 8 and zrImad-bhagavad-gItA – Chapter 11 – vizvarUpa darzanaM.

For description by vaiSNava saints regarding the Lord having all the universes in His stomach, refer to –

<http://www.ibiblio.org/sripedia/oppiliappan/archives/nov05/msg00183.html>

C – amarulakai – Refers to kUrmAvatAra of the Lord when He bore the mandara mountain on His back to enable churning of the Milk Ocean.

C – gOpikalakai – Refers to lifting of the gOvardhana hillock to protect the gopis from the deluge of rain as a result of anger of indra.

## Devanagari

- प. ब्रोव भारमा रघुराम  
भुवन(मे)ल्ल नीवै न(न्नो)कनि  
अ. श्री वासुदेव अण्ड कोट्ल  
कुक्षिनि(यु)ञ्चुको लेदा नन्नु (ब्रोव)  
च. कल(शा)म्बुधिलो दयतो-  
(न)मरुलकै(य)दिगाक  
गोपिकलकै कोण्ड(ले)त्त लेदा  
करुणाकर त्यागराजुनि (ब्रोव)

## English with Special Characters

- pa. brōva bhāramā raghurāma  
bhuvana(me)lla nīvai na(nno)kani  
a. śrī vāsudēva aṇḍa kōṭṭa  
kukṣini(yu)ñcukō lēdā nannu (brōva)  
ca. kala(śā)mbudhilō dayatō-  
(na)marulakai(ya)digāka  
gōpikalakai koṇḍa(le)tta lēdā  
karuṇākara tyāgarājuni (brōva)

## Telugu

- ప. బ్రోవ భారమా రఘురామ  
భువన(మె)ల్ల నీవై న(న్నొ)కని  
అ. శ్రీ వాసుదేవ అణ్ణ కోట్ల  
కుక్షిని(యు)ఞ్చుకో లేదా నన్ను (బ్రోవ)  
చ. కల(శా)మ్బుధిలో దయతో-  
(న)మరులకై(య)దిగాక  
గోపికలకై కొణ్ణ(లె)త్త లేదా  
కరుణాకర త్యాగరాజుని (బ్రోవ)

## Tamil

- ప. ప్<sup>3</sup>రోవ పా<sup>4</sup>రమా రక్<sup>4</sup>రామ  
ప్<sup>4</sup>వన(మె)ల్ల నీవై న్న(న్నొ)కని

அ. ஸ்ரீ வாஸுதே<sup>3</sup>வ அண்ட<sup>3</sup> கோடல்  
குக்ஷினி(யு)ஞ்சுகோ லேதா<sup>3</sup> நன்னு (ப்<sup>3</sup>ரோவ)  
ச. கல(ஸா)ம்பு<sup>3</sup>தி<sup>4</sup>லோ த<sup>3</sup>யதோ-  
(ன)மருலகை(ய)தி<sup>3</sup>கா<sup>3</sup>க  
கோபிகலகை கொண்ட<sup>3</sup>(லெ)த்த லேதா<sup>3</sup>  
கருணாகர த்யாக<sup>3</sup>ராஜுனி (ப்<sup>3</sup>ரோவ)

என்னொருவனைக் காத்தலுனக்கு பளுவா, இரகுராமா?  
புவனங்கள் யாவும் நீயாகவிருக்க

வாசுதேவா! கோடிக்கணக்கான அண்டங்களை  
(உனது) வயிற்றினில் (நீ) கொள்ளவில்லையா  
என்னைக் காத்தலுனக்கு பளுவா, இரகுராமா?  
புவனங்கள் யாவும் நீயாகவிருக்க

பாற்கடலில், தயையுடன்  
அமருருக்காகவும், மேலும்  
கோபியருக்காகவும், மலைகளைச் சுமக்கவில்லையா?  
கருணாகரா! தியாகராசனைக்  
காத்தலுனக்கு பளுவா, இரகுராமா?  
புவனங்கள் யாவும் நீயாகவிருக்க

வாசுதேவன் - யாவற்றிலும் உள்ளுறைவோன்

## Kannada

ಪ. ಬ್ರೋವೆ ಭಾರಮಾ ರಘುರಾಮೆ

ಭುವನ(ಮೆ)ಲ್ಲ ನೀವೈ ನ(ನಿ)ಕನಿ

ಅ. ಶ್ರೀ ವಾಸುದೇವ ಅಣ್ಣ ಕೋಟ

ಕುಕ್ಕಿನಿ(ಯು)ಇಬ್ಬಕೋ ಲೇದಾ ನನ್ನು (ಬ್ರೋವೆ)

ಚ. ಕಲ(ಶಾ)ಮ್ಬುಧಿಲೋ ದಯತೋ-

(ನ)ಮರುಲಕೈ(ಯ)ದಿಗಾಕ

ಗೋಪಿಕಲಕೈ ಕೊಣ್ಣ(ಲಿ)ತ್ತ ಲೇದಾ

ಕರುಣಾಕರ ತ್ಯಾಗರಾಜುನಿ (ಬ್ರೋವೆ)

## Malayalam

ವ. ബ്രോവ ഭാരമാ രഘുരാമ

ഭുവന(മെ)ല്ല നീവൈ ന(നൊ)കനി

അ. ശ്രീ വാസുദേവ അണ്ഡ കോട്ല

കുക്ഷിനി(യു)ബ്ബുകോ ലേദാ നന്നു (ബ്രോവ)

ച. കല(ശാ)മ്ബുധിലോ ദയതോ-

(ന)മരൂലകൈ(യ)ദീഗാക  
ഗോപികലകൈ കൊണ്ഡ(ലെ)ത്ത ലേദാ  
കരുണാകര ത്യാഗരാജുനി (ബ്രോവ)

### Assamese

- പ. രോർ ভাৰমা বঘുৰাম  
ভুবন(মে)ল্ল নীരৈ ন(ন্নো)কনি
- অ. শ্ৰী বাসুদেৱ অণু কোট্ট  
কুক্ষিনি(য়)ঝুকো লেদা নল্ল (রোর)
- চ. কল(শা)ম্বুধিলো দয়তো-  
(ন)মৰুলকৈ(য়)দিগাক  
গোপিকলকৈ কোণ্ড(লে)ত্ত লেদা  
কৰুণাকৰ অগৰাজুনি (রোর)

### Bengali

- প. রোব ভারমা বঘুরাম  
ভুবন(মে)ল্ল নীৰৈ ন(ন্নো)কনি
- অ. শ্ৰী বাসুদেৱ অণু কোট্ট  
কুক্ষিনি(য়)ঝুকো লেদা নল্ল (রোব)
- চ. কল(শা)ম্বুধিলো দয়তো-  
(ন)মৰুলকৈ(য়)দিগাক  
গোপিকলকৈ কোণ্ড(লে)ত্ত লেদা  
কৰুণাকৰ অগৰাজুনি (রোব)

### Gujarati

- પ. બ્રોવ ભારમા વઘુરામ  
ભુવન(મ)લ્લે નીવૈ ન(ન્નો)કનિ
- અ. શ્રી વાસુદેવ અણ્ડ કોટ્ટ  
કુક્ષિનિ(યુ)ઝુકો લેદા નલ્લુ (બ્રોવ)
- ચ. કલ(શા)મ્બુધિલો દયતો-

(न)मरुलकै(य)दिगाड  
गपिडलकै डँड(लँ)त लँद  
डरुडलडर त्पगरेपुनि (ओव)

### **Oriya**

- ପ. ବ୍ରୋଞ୍ଜ ଭାରମା ରଘୁରାମ  
ଭୁଞ୍ଜନ(ମେ)ଲୁ ନୀଞ୍ଜେ ନ(ନେ)କନି
- ଅ. ଶ୍ରୀ ଖାସୁଦେଞ୍ଜ ଅଣ୍ଟ କୋରୁ  
କୁଷିନି(ୟୁ)ଞ୍ଜୁକୋ ଲେଦା ନନୁ (ବ୍ରୋଞ୍ଜ)
- ଚ. କଲ(ଶା)ମୁଧିଲୋ ଦୟତୋ-  
(ନ)ମରୁଲକେ(ୟ)ଦିଗାକ  
ଗୋପିକଲକେ କୋଣ୍ଟ(ଲେ)ଉ ଲେଦା  
କରୁଣାକର ତ୍ୟାଗରାଜୁନି (ବ୍ରୋଞ୍ଜ)

### **Punjabi**

- ਪ. ਬୁँਵ ਭਾਰਮਾ ਰਘੁਰਾਮ  
ਭੁਵਨ(ਮੇ)ਲਲ ਨੀਵੈ ਨ(ਨਨੋ)ਕਨਿ
- ਅ. ਸ਼੍ਰੀ ਵਾਸੁਦੇਵ ਅਣਡ ਕੋਟਲ  
ਕੁਕਿਸ਼ਨਿ(ਜੁ)ਵਚੁਕੋ ਲੇਦਾ ਨੱਨੁ (ਬੁँਵ)
- ਚ. ਕਲ(ਸ਼ਾ)ਮਥੁਧਿਲੋ ਦਯਤੋ-  
(ਨ)ਮਰੁਲਕੈ(ਯ)ਦਿਗਾਕ  
ਗੋਪਿਕਲਕੇ ਕੋਣਡ(ਲੇ)ਤਤ ਲੇਦਾ  
ਕਰੁਣਾਕਰ ਤਯਾਗਰਾਜੁਨਿ (ਬੁँਵ)