

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

evari mAta-kAmbhOji

In the kRti ‘evari mATa vinnAvO’ – rAga kAmbhOji, zrI tyAgarAja pleads
with Lord not to ignore him.

P evari mATa vinnAvO rAvO
indu lEvO bhaLi bhaLi

A avanilOn(A)rSEya pauruSEyam-
(a)ndi cOdyam(e)ruga lEn(a)yya (evari)

C bhakta parAdhInuD(a)nucu
parama bhAgavatula
vyakta rUpuDai palikina muccaTa
yuktam(a)nucun(u)NTi
zakti gala mahA-dEvuD nIv(a)ni
santOSamunan(u)NTi
satta cittuDagu tyAgarAja nuta
satya sandhuD(a)nukoNTin(i)lalO (evari)

Gist

O Lord praised by this tyAgarAja!
I don’t know whose words You listened to. Won’t You come? Or ain’t You
here? Well Done!

In this World, having attained knowledge of vEdas and zAstras etc, I did
not learn scepticism.

I assumed that the tidings of Your utterance, to Your supreme devotees,
by actually manifesting before them, that You are entirely engaged in attending to
(the welfare of) Your devotees, to be correct; I remained happy that You are the
mighty Lord having prowess; I assumed You to be true to word who is good
hearted; I don’t know whose words You listened to in this World.

Word-by-word meaning

P O Lord! I don't know whose (evari) words (mATa) You listened to (vinnAvO). Won't You come (rAvO)? Or ain't You (IEvO) here (indu)? Well Done (bhaLi bhaLi)!

A O Lord (ayya)! In this World (avanilO), having attained (andi) knowledge of vEdas (ArSEya) (literally derived from RSis) (avanilOnArSEya) and zAstras etc (pauruSEyamu) (pauruSEyamandi),

I did not (IEnu) (IEnayya) learn (eruga) scepticism (cOdyamu) (literally questioning) (cOdyameruga);

I don't know whose words You listened to. Won't You come? Or ain't You here? Well Done!

C I assumed (uNTi) that (anucunu) the tidings (muccaTa) of Your utterance (palikina),

to Your supreme (parama) devotees (bhAgavatula), by actually manifesting before them (vyakta rUpuDai) that (anucu),

You are entirely engaged in attending (parAdhInuD) (parAdhiNuDanucu) to (the welfare of) Your devotees (bhakta),

to be correct (yuktamu) (yuktamanucunuNTi);

I remained (uNTi) happy (santOSamunanu) (santOSamunanuNTi) that (ani) You (nIvu) (nIvani) are the mighty Lord (mahA-dEvuD) having (gala) prowess (zakti);

I assumed (anukoNTini) You to be true to word (satya sandhuD) who is good (satta) hearted (cittuDagu);

O Lord praised (nuta) by this tyAgarAja! I don't know whose words You listened to in this World (ilalO) (sandhuDanukoNTinilalO). Won't You come? Or ain't You here? Well Done!

Notes –

P – bhaLi bhaLi – Well Done – This is a sarcastic usage.

A – pauruSEya – The following explanation given by kAJci mahAsvAmi candrazEkharEndra sarasvati in the following website, clarifies the term –

“...revealed texts - we call the same 'apauruseya' (not the work of a human author). What men do of their own accord is 'pauruseya' and what the paramatman reveals, using man as a mere instrument, is 'apauruseya'.

Source – 'Hindu Dharma' - English translation of certain invaluable and engrossing speeches of Sri Sri Sri Chandrasekharendra Saraswathi MahaSwamiji at various times during the years 1884 to 1994. website -

<http://www.kamakoti.org/hindudharma/part5/chap1.htm>

A – ArSEya – derived from RSis – With reference to the meaning 'pauruSEya' (as given above), ArSEya, in my humble opinion, would mean the same as 'apauruSEya' – vEdas – revealed texts – derived from RSis – the mantra draSTA – 'seer' of mantras.

A – cOdy – The term also means 'wonderment', 'raising questions' etc. Keeping in view the statements made by zrI tyAgarAja in the caraNa, I feel that what zrI tyAgarAja wants to convey is that he had glibly accepted Lord's words unhesitatingly as true; but he now finds them to be not so. He wonders whether that is because of somebody's instigation (evari mAta vinnAvO). The same kind of doubt is voiced by the zrI tyAgarAja in the kRti 'nagu mOmu gana IEni' – rAga AbhEri also – whether the people surrounding Him are instigating Him not to have compassion on the him.

General – Please visit the site for a discussion on the kRti –

<http://www.ibiblio.org/sripedia/oppiliappan/archives/jun03/msg00011.html>

Devanagari

- प. एवरि माट विन्नावो रावो
इन्दु लेवो भळि भळि
अ. अवनिलो(ना)र्षेय पौरुषेय(म)न्दि
चोद्य(मे)रुग ले(न)य्य (एवरि)
च. भक्त पराधीनु(ड)नुचु
परम भागवतुल
व्यक्त रूपुडै पलिकिन मुच्चट
युक्त(म)नुचु(नु)ण्टि
शक्ति गल महा-देवुडु नी(व)नि
सन्तोषमुन(नु)ण्टि
सत्त चित्तुडगु त्यागराज नुत
सत्य सन्धु(ड)नुकोण्टि(नि)ललो (एवरि)

English with Special Characters

- pa. evari māṭa vinnāvō rāvō
indu lēvō bhaḷi bhaḷi
a. avanilō(nā)rṣēya pauruṣēya(ma)ndi
cōdya(me)ruga lē(na)yya (evari)
ca. bhakta parādhīnu(ḍa)nucu
parama bhāgavatula
vyakta rūpuḍai palikina muccaṭa
yukta(ma)nucu(nu)ṇṭi
śakti gala mahā-dēvuḍu nī(va)ni
santōṣamuna(nu)ṇṭi
satta cittuḍagu tyāgarāja nuta
satya sandhu(ḍa)nukoṇṭi(ni)lalō (evari)

Telugu

- ప. ఎవరి మాట విన్నావో రావో
ఇన్దు లేవో భళ్లి భళ్లి

అ. అవనిలో(నా)ర్వేయ పౌరుషేయ(మ)న్ని
 చోద్య(మె)రుగ లే(న)య్య (ఎవరి)
 చ. భక్త పరాధీను(డ)నుచు
 పరమ భాగవతుల
 వ్యక్త రూపుడై పలికిన ముచ్చట
 యుక్త(మ)నుచు(ను)ణ్ణి
 శక్తి గల మహా-దేవుడు నీ(వ)ని
 సన్తోషమున(ను)ణ్ణి
 సత్త చిత్తుడగు త్యాగరాజ నుత
 సత్య సన్ధు(డ)నుకొణ్ణి(ని)లలో (ఎవరి)

Tamil

ప. ళవగి మఱ విననఱవో రఱవో
 ఇఱ్ఱు³ లోవో ప⁴గి ప⁴గి
 ఆ. అవనిలో(నఱ)ర్వోయ పొరుషేయ(మ)న్ఱి³
 శోత్³య(మె)రుక³ లో(న)య్య (ళవగి)
 ఑. ప⁴క్త పరఱధీ⁴ను(డ³)ను఑
 పరమ పఱ⁴క³వతుల
 వ్యక్త రూపుడై³ పలికిన ము఑్఑డ
 యుక్త(మ)ను఑(ను)ణ్ణి
 శక్తి కల మహఱ-దోవుడు నీ(వ)ని
 సఱ్ఱోషమున(ను)ణ్ణి
 సత్త చిత్తుడగు త్యాగరఱజ నుత
 సత్య సఱ్ఱు(డ³)నుకొణ్ణి(ని)లలో (ళవగి)

ళవర్ సొల్లైక కేఱ్ఱఱయో? వఱరఱయో?
 ఇఱ్ఱిక్కిలైయో? పలై పలై!!

అవనియిల్, మఱైకఱ, ఑ఱత్తీరఱఱగఱ
 అఱిఱ్ఱు, ఱయప్పడ అఱిఱ్ఱిలైఱన్ఱయఱ!
 ళవర్ సొల్లైక కేఱ్ఱఱయో? వఱరఱయో?
 ఇఱ్ఱిక్కిలైయో? పలై పలై!!

తొఱ్ఱఱ్ఱకఱైక కఱప్పతిల్ ఱఱుపఱ్ఱవఱఱఱ,
 ఑ిఱఱ్ఱ పఱకవఱఱకఱిఱఱ
 నోఱిఱైయఱకత్ తోఱ్ఱి, పకఱఱ్ఱ సెయ్ఱియిఱై
 ఑ఱ్ఱఱయెఱ్ఱిఱఱ్ఱేఱ;
 వల్లఱయెఱ్ఱేఱ పొఱ్ఱ త్తెయ్ఱవఱ నీయెఱ
 మకిఱ్ఱఱ్ఱిఱఱ్ఱేఱ;
 తియఱకరఱఱఱల్ పోఱ్ఱపఱ పొఱ్ఱోఱై!
 త్రఱయ ఑ఱఱఱపఱైత్త, సొల్ తవఱఱవఱఱఱఱ ఱెఱఱ్ఱిఱైఱ;

പുഖിയയിൽ ളഖർ ശൊൽക്കൈകു കേൾഡായോ? ഖാരായോ?
ഇങ്കുക്കുൽക്കൈയോ? പലേ പലേ!!

Kannada

ಪ. ಁವರಿ ಢಾಟ ವಿನೂವೋ ರಾವೋ
ಇನ್ನು ಲೋವೋ ಭಳಿ ಭಳಿ
ಅ. ಅವನಿಲೋ(ನಾ)ರ್ದೇಯ ಪೌರುಷೇಯ(ಮ)ನ್ನಿ
ಚೋದ್ಯ(ಮೆ)ರುಗ ಲೇ(ನ)ಯ್ಯ (ಁವರಿ)
ಚ. ಭಕ್ತ ಪರಾಧೀನು(ಡ)ನುಚು
ಪರಮ ಭಾಗವತುಲ
ವ್ಯಕ್ತ ರೂಪುಡೈ ಪಲಿಕಿನ ಮುಚ್ಚಟ
ಯುಕ್ತ(ಮ)ನುಚು(ನು)ಣ್ಣಿ
ಶಕ್ತಿ ಗಲ ಮಹಾ-ದೇವುಡು ನೀ(ವ)ನಿ
ಸನ್ನೋಷಮನ(ನು)ಣ್ಣಿ
ಸತ್ತ ಚಿತ್ತುಡೆಗು ತ್ಯಾಗರಾಜ ನುತ
ಸತ್ಯ ಸನ್ನ(ಡ)ನುಕೊಣ್ಣಿ(ನಿ)ಲಲೋ (ಁವರಿ)

Malayalam

പ. എവരി മാട വിന്നാവോ രാവോ
ഇന്നു ലേവോ ഭളി ഭളി
അ. അവനിലോ(നാ)ർഷേയ പൗരുഷേയ(മ)നി
ചോദ്യ(മെ)രുഗ ലേ(ന)യ്യ (എവരി)
ച. ഭക്ത പരായീനു(ഡ)നുചു
പരമ ഭാഗവതുല
വ്യക്ത രൂപുഡൈ പലികിന മുച്ചട
യുക്ത(മ)നുചു(നു)ണ്ടി
ശക്തി ഗല മഹാ-ദേവുഡു നീ(വ)നി
സന്തോഷമുന(നു)ണ്ടി
സത്ത ചിത്തുഡഗു ത്യാഗരാജ നുത
സത്യ സന്ധ(ഡ)നുകൊണ്ടി(നി)ലലോ (എവരി)

Assamese

প. এৰি মাট বিন্ধাৰো বাৰো
ইন্দু লেৰো ভলি ভলি

অ. অরনিলো(না)র্ষেয় পৌরুষেয়(ম)ন্দি
চোদয়(মে)রুগ লে(নে)য়্য (এরবি)

চ. ভক্ত পরাধীন(ডে)নুচু
পরম ভাগবতুল
ব্যক্ত রূপুডে পলিকিন মুচ্চট
যুক্ত(ম)নুচু(নু)ণ্টি
শক্তি গল মহা-দেবুডু নী(র)নি
সন্তোষমুন(নু)ণ্টি
সত্ত চিত্তুডগু অ্যাগরাজ নুত
সঅ্য সন্ধু(ডে)নুকোণ্টি(নি)ললো (এরবি)

Bengali

প. এবরি মাট বিন্নাবো রাবো
ইন্দু লেবো ভলি ভলি
অ. অবনিলো(না)র্ষেয় পৌরুষেয়(ম)ন্দি
চোদয়(মে)রুগ লে(নে)য়্য (এবরি)

চ. ভক্ত পরাধীন(ডে)নুচু
পরম ভাগবতুল
ব্যক্ত রূপুডে পলিকিন মুচ্চট
যুক্ত(ম)নুচু(নু)ণ্টি
শক্তি গল মহা-দেবুডু নী(ব)নি
সন্তোষমুন(নু)ণ্টি
সত্ত চিত্তুডগু অ্যাগরাজ নুত
সঅ্য সন্ধু(ডে)নুকোণ্টি(নি)ললো (এবরি)

Gujarati

પ. અવરિ માટ વિન્નાવો રાવો

ଈନ୍ଦ୍ର ଡେବଠି ଭାଗି ଭାଗି
 ଅ. ଅବନିଲଠି(ନା)ର୍ଷେୟ ପଠିରୁଷେୟ(ମ)ନ୍ଦି
 ଧୌଘ(ମି)ରୁଗ ଡେ(ନ)ୟ (ଅଂବରି)
 ଧ. ଭକ୍ତ ପରାଧିନୁ(ଠ)ନୁଧୁ
 ପରମ ଭାଗବତୁଲ
 ଦ୍ଵକ୍ତ ଝପୁଡ଼ି ପାଲିକିନ ମୁଧ୍ଵଟ
 ଧୁକ୍ତ(ମ)ନୁଧୁ(ନୁ)ଢ଼ିଟ
 ଶାକ୍ତିତ ଗଲ ମଢା-ଢ଼େବୁଡୁ ନି(ଦ)ନି
 ସନ୍ତଠିଷମୁନ(ନୁ)ଢ଼ିଟ
 ସତ୍ତ ଧିତୁଠ)ଗୁ ତ୍ଵାଗରାଧ ନୁତ
 ସତ୍ତ୍ୟ ସନ୍ଧୁ(ଠ)ନୁକାଢ଼ିଟ(ନି)ଲଲଠି (ଅଂବରି)

Oriya

ପ. ଧଞ୍ଜରି ମାଟ ଓନିନାଞ୍ଜେ ରାଞ୍ଜେ
 ଭନ୍ନୁ ଲେଞ୍ଜେ ଭଳି ଭଳି
 ଧ. ଅଞ୍ଜନିଲୋ(ନା)ର୍ଷେୟ ଧୌରୁଷେୟ(ମ)ନ୍ଦି
 ଗୋଦଧ(ମେ)ରୁଗ ଲେ(ନ)ୟ (ଧଞ୍ଜରି)
 ଚ. ଭକ୍ତ ପରାଧୀନୁ(ତ)ନୁରୁ
 ପରମ ଭାଗବତୁଲ
 ଧ୍ୟକ୍ତ ରୁପୁଡ଼ି ପାଲିକିନ ମୁଦ୍ଵଟ
 ଧୁକ୍ତ(ମ)ନୁରୁ(ନୁ)କ୍ଷି
 ଶକ୍ତି ଗଲ ମହା-ଦେଧୁଡୁ ନି(ଧ)ନି
 ସନ୍ତଠିଷମୁନ(ନୁ)କ୍ଷି
 ସତ୍ତ ଚିତୁଠ)ଗୁ ତ୍ଵାଗରାଧ ନୁତ
 ସତ୍ତ୍ୟ ସନ୍ଧୁ(ତ)ନୁକୋକ୍ଷି(ନି)ଲଲୋ (ଧଞ୍ଜରି)

Punjabi

ଧ. ଧେବ୍ଵରି ମାଟ ଦିନାଦି ଚାଦି
 ଧିନ୍ଦୁ ଡେଦି ଭାଲି ଭାଲି

ਅ. ਅਵਨਿਲੋ(ਨਾ)ਰਸ਼ੇਯ ਪੌਰਸ਼ੇਯ(ਮ)ਨਿਦ

ਚੋਦਯ(ਮੇ)ਰੁਗ ਲੇ(ਨ)ਯਯ (ਏਵਰਿ)

ਚ. ਭਕਤ ਪਰਾਧੀਨੁ(ਡ)ਨੁਚੁ

ਪਰਮ ਭਾਗਵਤੁਲ

ਵਯਕਤ ਰੁਪੁਡੈ ਪਲਿਕਿਨ ਮੁੱਚਟ

ਯੁਕਤ(ਮ)ਨੁਚੁ(ਨੁ)ਲਿਟ

ਸ਼ਕਿਤ ਗਲ ਮਹਾ-ਦੇਵੁਡੁ ਨੀ(ਵ)ਨਿ

ਸਨਤੋਸ਼ਮੁਨ(ਨੁ)ਲਿਟ

ਸੱਤ ਚਿੱਤੁਡਗੁ ਤਯਾਰਾਜ ਨੁਤ

ਸਤਯ ਸਨਧੁ(ਡ)ਨੁਕੋਲਿਟ(ਨਿ)ਲਲੋ (ਏਵਰਿ)