

# 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

## gItArthamu-suraTi

In the kRti ‘gIthArthamu’ – rAga suraTi, zrI tyAgarAja praises AJJanEya.

P gIt(A)rthamu saGgIt(A)nandamu-  
n(I) tAvuna jUDarA O manasA

A sItA pati caraN(A)bjamul(i)Dukonna  
vAt(A)tmajuniki bAga telusurA (gItA)

C hari hara bhAskara kAl(A)di karmamul-  
(a)nu matamula marmamulan(e)riGgina  
hari vara rUpuDu hari haya vinutuDu  
vara tyAgarAja varaduDu sukhirA (gItA)

Gist

O My Mind!

Behold in this place the true meaning of zrImad-bhagavad-gItA and the bliss attained in music.

These (meaning of gItA and the bliss attained in music) are well known to AJJanEya who is holding in his hands the lotuses of the Feet of Lord zrI rAma.

AJJanEya – who knows the secrets of the (formal) worship called sects of viSNu, ziva, sun, zakti etc., who is of the form of blessed monkey, who is praised by indra, and who is the bestower of boons to this blessed tyAgarAja- (He) is happy (having known the fact and practicing it).

Word-by-word meaning

P O My Mind (manasA)! Behold (jUDarA) in this (I) place (tAvuna) the true meaning (arthamu) of zrImad-bhagavad-gItA (gItArthamu) and the bliss (Anandamunu) attained in music (saGgIta) (saGgItAnandamunI).

A These (meaning of gItA and the bliss attained in music) are well (bAga) known (telusurA) to AJJanEya – the son of vAyu (vAtAtmaja) (vAtAtmajuniki) who is holding (iDukonna) in his hands the lotuses (abjamulu) of the Feet (caraNa) (caraNabjamuliDukonna) of Lord zrI rAma – Consort (pati) of sItA;

O My Mind! Behold in this place the true meaning of zrImad-bhagavad-gItA and the bliss attained in music.

C AJjanEya –  
who knows (eriGgina) the secrets (marmamulanu)  
(marmamulaneriGgina) of the (formal) worship (karmamulu) (literally actions)  
called (anu) sects (matamula) of viSnu (hari), ziva (hara), sun (bhAskara), zakti  
(kAla) etc. (Adi) (kAlAdi),  
who is of the form (rUpuDu) of blessed (vara) monkey (hari),  
who is praised (vinutuDu) by indra – one who has golden (hari) horse  
(haya), and  
who is the bestower of boons (varaduDu) to this blessed (vara)  
tyAgarAja-  
(He) is happy (sukhirA) (having known the fact and practicing it);  
O My Mind! Behold in this place the true meaning of zrImad-bhagavad-  
gItA and the bliss attained in music.

Notes –

P – gItArthamu – The following verses are considered the epitome of  
zrImad-bhagavad-gIta – (Chapter 18) –

manmanA bhava madbhaktO madyAjI mAM namaskuru |  
mAmEvaiSyasi satyaM tE pratijAnE priyO(a)si mE ||  
sarvadharmAnparityajya mAkekaM zaraNaM vraja |  
ahaM tvA sarvapApEbhyO mOkSayiSyAmi mA zuca: || 65, 66 ||

“Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down  
to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear  
to me.

Relinquishing all Dharmas take refuge in Me alone; I will liberate thee  
from all sins; grieve not.” (Translation by Swami Swarupananda)

P – saGgItAnandamu – in the kRti ‘nAda lOluDai’, zrI tyAgarAja states  
‘nAda lOluDai brahmAnandamandavE’ – Being totally immersed in the Music,  
attain Supreme bliss.

P – I tAvuna – ‘This place’ - In the book of CR and TSV/AKG, this has  
been taken to mean ‘zrI rAma’. However, in my humble opinion, ‘this place’  
means ‘the act of AJjanEya in holding the feet of the Lord - total surrender –  
which is the meaning of gItA (gItArthamu)’.

A – vAtAtjmajuniki telusu – AJjanEya was in the flag of ArjunA’s chariot  
driven by zrI kRSNa and listened when the Lord propounded gItA. Please refer to  
zrImad-bhagavad-gItA, Chapter 1, verse 20 – ‘kapi dvaja:’.

C – hari hara bhAskara kAla Adi – This refers to paJcAyatana pUja –  
Worship of viSnu, ziva, sun, zakti and gaNeza. The order of placement of the  
deities for pUja varies from sect to sect. Please visit the website to get details –  
[http://www.advaita-vedanta.org/articles/panchayatana\\_puja.htm](http://www.advaita-vedanta.org/articles/panchayatana_puja.htm)

Subsequently, this has been modified by Adi zaMkara as SaNmatha pUja  
including the worship of Lord subrahmaNya.

C – kAla – This refers to zakti – kAlI (the feminine form of kAla)

C – marmamulu – The following verse from zrImad-bhagavad-gItA  
(Chapter 3) is relevant –

yajnArthAtkarmaNO(a)nyatra lOkO(a)yaM karma bandhana: |  
tadarthaM karma kauntEya mukta saGga: samAcara || 9 ||

“The world is bound by actions other than those performed for the sake  
of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone,

devoid of attachment.” (yajna also means viSnu). (Translation by Swami Swarupananda)

C – hari haya – This is how it is given in the book of TSV/AKG and as alternative word in the book of TKG. In other books, it is given as 'hara haya'. As the meaning derived is 'indra', 'hari haya' is the correct word and, accordingly, it has been adopted here. Any suggestions ???

C – sukhirA – The following episode from the life AJjanEya illustrates the comfort derived by him – Source –  
<http://www.sivanandadlshq.org/religions/hanuman.htm>

“The coronation ceremony of Lord Rama was celebrated with great eclat and pomp. Sita gave Hanuman a necklace of pearls of rare quality. Hanuman received it with great respect and began to break the pearls with his teeth. Sita and other ministers who were sitting in the council hall were quite astonished at this queer act of Hanuman.

Sita asked Hanuman, 'O mighty hero, what are you doing? Why do you break the pearls?' Sri Hanuman said, 'O venerable mother, it is the most valuable necklace indeed as it has come to me through thy holy hand. But I want to find out whether any of the pearls contain my beloved Lord Rama. I do not keep a thing devoid of him. I do not find him in any of the pearls.' Sita asked, 'Tell me whether you keep Lord Rama within you.' Sri Hanuman immediately tore open his heart and showed it to Sri Rama, Sita and others. They all found Lord Rama accompanied by Sita in the heart of Sri Hanuman.”

Regarding musical talents of hanumAn, there is a reference in the website (Tamil) referred below –

அனுமன் விவாதிகள் கருவ மடங்க  
அசல முருகக் குண்டகக் கிரியாவெனும்  
இராகம் பாடி யடக்கி மேலும்  
சன்னிய ராக மாறாயிரஞ் சமைத்ததற்  
கனும கடக மெனும்பெய ரணிந்தனன். ....45

“For sub-duing the pride of disputants, hanumAn, to the melting of mountain, sang a rAga called 'guNDaga kriya', and quelled them; further, he created six thousand janya rAgas and named them as 'hanuma kataka' (or attained the name 'hanuma kataka')”

<http://www.tamilnation.org/literature/pmunicode/mp119.htm>

## Devanagari

प. गी(ता)र्थमु संगी(ता)नन्दमु-

(नी) तावुन जूडरा ओ मनसा

अ. सीता पति चर(णा)ब्जमु(लि)डुकोन्न

वा(ता)त्मजुनिकि बाग तेलुसुरा (गीता)

च. हरि हर भास्कर का(ला)दि

कर्ममु(ल)नु मतमुल मर्ममुल(ने)रिंगिन

हरि वर रूपुडु हरि हय विनुतुडु

वर त्यागराज वरदुडु सुखिरा (गीता)

### English with Special Characters

pa. gī(tā)rthamu saṅgī(tā)nandamu-  
(nī) tāvuna jūḍarā o manasā  
a. sītā pati cara(ṇā)bjamu(li)ḍukonna  
vā(tā)tmajuniki bāga telusurā (gītā)  
ca. hari hara bhāskara kā(lā)di  
karmamu(la)nu matamula marmamula(ne)riṅgina  
hari vara rūpuḍu hari haya vinutuḍu  
vara tyāgarāja varaduḍu sukhirā (gītā)

### Telugu

ప. గీ(తా)ర్థము సంగీ(తా)నందము-  
(నీ) తావున జూడరా ఓ మనసా  
అ. సీతా పతి చర(ణా)బ్జము(లి)డుకొన్న  
వా(తా)త్మజునికి బాగ తెలుసురా (గీతా)  
చ. హరి హర భాస్కర కా(లా)ది  
కర్మము(ల)ను మతముల మర్మముల(నె)రింగిన  
హరి వర రూపుడు హరి హయ వినుతుడు  
వర త్యాగరాజ వరదుడు సుఖీరా (గీతా)

### Tamil

ప. కీ<sup>3</sup>తార్త<sup>2</sup>మ్ర సుంగీ<sup>3</sup>(తా)నంత<sup>3</sup>మ్ర(నీ)  
తావున జు<sup>3</sup>డరా ఓ మనసా  
అ. సీతా పతి శర(ణా)బ్జము(లి)డుకొన్న  
వా(తా)త్మజునికి పా<sup>3</sup>క<sup>3</sup> తెలుసురా (కీ<sup>3</sup>తా)  
చ. హరి హర పా<sup>4</sup>స్కర కా(లా)తి<sup>3</sup>  
కర్మము(ల)ను మతముల మర్మముల(నె)రింగిన  
హరి వర రూపుడు హరి హయ వినుతుడు<sup>3</sup>  
వర త్యాగరాజ వరతు<sup>3</sup>డు<sup>3</sup> సుఖీరా (కీ<sup>3</sup>తా)

కీతయిన్ పొరుగిణెయిమ్ సుంగీతత్తిన ఆనంతత్తినెయిమ్  
ఇవ్విడిత్తినీల్ కాణ్పాయదా, ఓ మనమే!

కీతాపతియిన్ తిరువడిత్ తామరెకలె యేన్తుమ్

வாயு மைந்தனுக்கு நன்கு தெரியுமடா;  
கீதையின் பொருளினையும் சங்கீதத்தின் ஆனந்தத்தினையும்  
இவ்விடத்தினில் காண்பாயடா, ஓ மனமே!

அரி, அரன், பரிதி, சக்தி முதலான கருமங்கள்  
எனும் மதங்களின் மருமங்களினை யறிந்த  
உயர் வானர உருவத்தோன், பொற்குதிரையோனால் போற்றப் பெற்றோன்,  
உயர் தியாகராசனுக்கருள்வோன் களிப்பவனடா;  
கீதையின் பொருளினையும் சங்கீதத்தின் ஆனந்தத்தினையும்  
இவ்விடத்தினில் காண்பாயடா, ஓ மனமே!

கீதை - கண்ணன் உபதேசித்தது  
இவ்விடத்தினில் - அனுமனிடத்தினில்  
கருமங்கள் - அறு மதங்களைக் குறிக்கும்  
பொற்குதிரையோன் - இந்திரன்  
களிப்பவன் - அனுமனைக் குறிக்கும்

## Kannada

ಪ. ಗೀ(ತಾ)ರ್ದಮು ಸಂಗೀ(ತಾ)ನನ್ನಮು-

(ನೀ) ತಾವುನ ಜೂಡರಾ ಓ ಮನಸಾ

ಅ. ಸೀತಾ ಪತಿ ಚರ(ಣಾ)ಬ್ಜಮು(ಲಿ)ಡುಕೊನ್ನ

ವಾ(ತಾ)ತ್ಮಜುನಿಕಿ ಬಾಗ ತೆಲುಸುರಾ (ಗೀತಾ)

ಚ. ಹರಿ ಹರ ಭಾಸ್ಕರ ಕ(ಲಾ)ದಿ

ಕರ್ಮ(ಲ)ನು ಮತಮುಲ ಮರ್ಮಮುಲ(ನಿ)ರಿಂಗಿನ

ಹರಿ ವರ ರೂಪುಡು ಹರಿ ಹಯ ವಿನುತುಡು

ವರ ತ್ಯಾಗರಾಜ ವರದುಡು ಸುಖಿರಾ (ಗೀತಾ)

## Malayalam

೧. ಗೀ(ತಾ)ರ್ದಮು ಸಂಗೀ(ತಾ)ನನಮು-

(ನೀ) ತಾವುನ ಜೂಡರಾ ಓ ಮನಸಾ

೨. ಸೀತಾ ಪತಿ ಚರ(ಣಾ)ಬ್ಜಮು(ಲಿ)ಡುಕೊನ್ನ  
ವಾ(ತಾ)ತ್ಮಜುನಿಕಿ ಬಾಗ ತೆಲುಸುರಾ (ಗೀತಾ)

೩. ಹರಿ ಹರ ಭಾಸ್ಕರ ಕ(ಲಾ)ದಿ

ಕರ್ಮ(ಲ)ನು ಮತಮುಲ ಮರ್ಮಮುಲ(ನಿ)ರಿಂಗಿನ

ಹರಿ ವರ ರೂಪುಡು ಹರಿ ಹಯ ವಿನುತುಡು

ವರ ತ್ಯಾಗರಾಜ ವರದುಡು ಸುಖಿರಾ (ಗೀತಾ)

## Assamese

১. গী(তা)র্দমু সঙ্গী(তা)ননমু-

(নী) তাবুন জুডৰা ও মনসা

অ. সীতা পতি চৰ(ণা)জমু(লি)ডুকোন্ন

ৰা(তা)অজুনিকি বাগ তেলুসুৰা (গীতা)

চ. হৰি হৰ ভাস্কৰ কা(লা)দি

কৰ্মমু(লে)নু মতমুল মৰ্মমুল(নে)ৰিংগিন

হৰি বৰ ৰুপুডু হৰি হয় বিনুতুডু

বৰ অগৰাজ বৰদুডু সুখিৰা (গীতা)

## **Bengali**

প. গী(তা)ৰ্থমু সংগী(তা)নন্দমু-

(নী) তাবুন জুডৰা ও মনসা

অ. সীতা পতি চৰ(ণা)জমু(লি)ডুকোন্ন

বা(তা)অজুনিকি বাগ তেলুসুৰা (গীতা)

চ. হৰি হৰ ভাস্কৰ কা(লা)দি

কৰ্মমু(লে)নু মতমুল মৰ্মমুল(নে)ৰিংগিন

হৰি বৰ ৰুপুডু হৰি হয় বিনুতুডু

বৰ অগৰাজ বৰদুডু সুখিৰা (গীতা)

## **Gujarati**

প. গী(তা)ৰ্থমু সংগী(তা)নন্দমু-

(নী) তাবুন জুডৰা ও মনসা

অ. সীতা পতি চৰ(ণা)জমু(লি)ডুকোন্ন

বা(তা)অজুনিকি বাগ তেলুসুৰা (গীতা)

চ. হৰি হৰ ভাস্কৰ কা(লা)দি

কৰ্মমু(লে)নু মতমুল মৰ্মমুল(নে)ৰিংগিন

হৰি বৰ ৰুপুডু হৰি হয় বিনুতুডু

বৰ অগৰাজ বৰদুডু সুখিৰা (গীতা)

## **Oriya**

ପ. ଗୀ(ତା)ର୍ଥମ୍ନୁ ସଂଗୀ(ତା)ନନ୍ଦମ୍ନୁ-

(ନୀ) ତାଖୁନ ଭୂତରା ଓ ମନସା

ଅ. ସୀତା ପତି ଚର(ଣା)ବ୍ଜମ୍ନୁ(ଲି)ଭୁଜୋନୁ

ଝା(ତା)ତୁଢୁନିଜି ବାଗ ତେଲୁସୁରା (ଗୀତା)

ଚ. ହରି ହର ଭାସ୍କର କା(ଲୀ)ଦି

କର୍ମମ୍ନୁ(ଲ)ନୁ ମତମ୍ନୁଲ ମର୍ମମ୍ନୁ(ନେ)ରିଂଗିନ

ହରି ଝର ରୁପୁତୁ ହରି ହୟ ଝିନୁତୁତୁ

ଝର ତ୍ୟାଗରାଜ ଝରଦୁତୁ ସୁଖିରା (ଗୀତା)

## **Punjabi**

ଧ. ଗୀ(ତା)ରାଧମ୍ନୁ ସଂଗୀ(ତା)ନନ୍ଦମ୍ନୁ-

(ନୀ) ତାବୁନ ଜୁଡ଼ରା ଓ ମନସା

ଅ. ସୀତା ପତି ଚର(ଟା)ସଜମ୍ନୁ(ଲି)ଭୁଜୋନୁ

ଝା(ତା)ତମଜୁନିକି ବାଗ ତେଲୁସୁରା (ଗୀତା)

ଚ. ହରି ହର ଭାସ୍କର କା(ଲୀ)ଦି

କର୍ମମ୍ନୁ(ଲ)ନୁ ମତମ୍ନୁଲ ମର୍ମମ୍ନୁ(ନେ)ରିଂଗିନ

ହରି ହର ରୁପୁତୁ ହରି ହୟ ଝିନୁତୁତୁ

ଝର ତ୍ୟାଗରାଜ ଝରଦୁତୁ ସୁଖିରା (ଗୀତା)