

# Transliteration–Telugu

Transliteration as per Modified 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 n/G  
c ch j jh n/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  
S sh s h

## kaLala nErcinA-dIpakaM

In the kRti 'kaLala nErcinA' – rAga dIpakaM (tALa Adi), SrI tyAgarAja states that man's efforts do not always pay in the face of destiny, the ways of which is inscrutable.

P kaLala <sup>1</sup>nErcinA munu jEsinadi  
gAka(y)Emi <sup>2</sup>aravai nAlugu (kaLala)

A kalimi lEmulaku kAraNambu nIvE  
karuNa jUdavE <sup>3</sup>kaDupu korakE (kaLala)

C kOri <sup>4</sup>nUvula koNDa tIsi <sup>5</sup>singari muni  
kUrmi bhujincenA <sup>6</sup>vairi tammuDu  
sAramaina rangani(y)illu jErcenA  
sarasa tyAgarAja vinuta brOvavE (kaLala)

Gist

O Sweet Lord, praised by this tyAgarAja!

For the sake of livelihood, even if one learnt all the sixty four (fine) arts,  
what else (can happen) other than (the result of) what one did in the past?

You are the cause for riches and penury.

Could sage singari, having sought and obtained a mountain (or sweet-  
ball) of sesame seeds, eat it happily?

Could vibhIshaNa reach home the excellent Lord SrI ranganAtha?

Please show mercy.

Please protect me.

Word-by-word Meaning

P Even if one learnt (nErcinA) all the sixty four (aravai nAlugu) (fine) arts (kaLalu), what (Emi) else (gAka) (gAkayEmi) (can happen) other than (the result of) what one did (jEsinadi) in the past (munu)?

A You are (nIvE) the cause (kAraNambu) for riches (kalimi) and penury (lEmulaku); please show (jUDavE) mercy (karuNa).

For the sake of livelihood (kaDupu korakE) (literally stomach) even if one learnt all the sixty four (fine) arts, what else (can happen) other than (the result of) what one did in the past?

C Could sage (muni) singari, having sought (kOri) and obtained (tIsi) a mountain (koNDa) (or sweet-ball) of sesame seeds (nUvula), eat (bhujincenA) it happily (kUrmi)?

Could vibhIshaNa – younger brother (tammuDu) of rAvaNa – Your enemy (vairi) - reach (jErcenA) home (illu) the excellent (sAramaina) Lord SrI ranganaAtha (rangani) (ranganiyillu)?

O Sweet (sarasa) Lord praised (vinuta) by this tyAgarAja! please protect (brOvavE) me.

Even if one learnt all the sixty four (fine) arts, what else (can happen) other than (the result of) what one did in the past?

Notes –

Variations -

<sup>1</sup> – nErcinA – It is given as ‘nErcina’ in all the books. In the present context, the ending vowel should be elongated to give appropriate meaning (even if).

<sup>3</sup> - kaDupu korakE – kaDupu korakai - kaDupu kOsamai’.

<sup>4</sup> – nUvula – nUla. ‘nUla’ may be the colloquial version of ‘nUvula’.

<sup>5</sup> – singari muni – singAri muni.

References -

<sup>2</sup> - aravai nAlugu kaLala – 64 Fine Arts – one of the names of Mother lalita tripura sundari is ‘catuH-shashTi kalA-mayI’ (236) (One Who is of the form of 64 Arts). For details of 64 Arts –

<http://advaitam.blogspot.com/2010/01/deivathin-kural-173-vol-3-dated-07-jan.html>

<sup>6</sup> – vairi tammuDu - vibhIshaNa - according to sthala purANa of SrI rangaM – The Deity of ranganaAtha was first worshipped by Lord brahma, then later given to maharAja ikshvAku of the raghu Dynasty, who brought the Deity to his capital of ayOdhya. Later, the Deity was worshipped by Lord rAma. When vibhIshaNa visited ayOdhya, he requested rAma to give him the Deity so that he could worship Him at his capital in lanka. rAma agreed provided vibhIshaNa did not place the Deity on the ground on his return journey to lanka – if he did so, the Deity would stay in that very spot. Somehow or other, vibhIshaNa placed Lord ranganaAtha down at (what is now) SrI rangaM and that is where He has stayed ever since. However, unlike most Deities who face East, ranganaAtha faces south towards lanka to bless vibhIshaNa and his kingdom. It is said that vibhIshaNa returns every 12 years to perform worship of Lord ranganaAtha. Please refer to site – <http://www.gosai.com/chaitanya/pilgrimages/sri-rangam/>

The following verse in vAlmIki rAmAyaNa, utara kANda, Chapter 108 gives a clue to this episode –

kiMcAnyad vaktum-icchAmi rAkshasEndra mahA-bala |

ArAdhaya jagan-nAthaM ikshvAku kula-daivataM ||  
ArAdhanIyaM aniSaM dEvair-api savAsavaiH |  
tathEti prati-jagrAha rAma-vAkyaM vibhIshaNaH || (30, 31) ||

SrI rAma said – “O best among rAkshasAs, this much more I wish to say. O mighty one, worship jagannAtha (vishNu) the presiding deity of ikshvAku family. Lord vishNu is to be worshipped always by even the Gods and indra.” Accepting the words of SrI rAma, vibhIshaNa replied “It shall be so”.

Comments -

<sup>4</sup> – nUvula koNDa – it is given as ‘koNDa’ in all the books, which means ‘mountain’. In the periodical SrAddha ceremonies performed in memory of (departed) fore-fathers, sweet ball of sesame seeds (nuvula uNDa) is an important item. Further, in view of the ensuing word ‘bhujincenA’ (could he eat), in my opinion, this should be ‘nuvula(v)uNDa’ and not ‘nuvula koNDa’.

<sup>5</sup> - singari muni – the reference could not be traced. However, during SrAddha ceremony, in Tamil brahmin families, there is a tradition not to offer, more than once, sweet-ball of sesame seeds (nUvulavuNDa) to the brahmanas who receive worship as proxy of forefathers. This may have something to do with the example cited by SrI tyAgarAja.

## Devanagari

प. कळल नेर्चिना मुनु जेसिनदि  
गाक(ये)मि अरवै नालुगु (क)  
अ. कलिमि लेमुलकु कारणम्बु नीवे  
करुण जूडवे कडुपु कोरके (क)  
च. कोरि नूवुल कोण्ड तीसि सिंगरि मुनि  
कूर्मि भुजिञ्चेना वैरि तम्मुडु  
सारमैन रंगनि(यि)ल्लु जेर्चेना  
सरस त्यागराज विनुत ब्रोववे (क)

## English With Special Characters

pa. kaḷala nērcinā munu jēsinadi  
gāka(yē)mi aravai nālugu (ka)  
a. kalimi lēmūlaku kāraṇambu nīvē  
karuṇa jūḍavē kaḍupu korakē (ka)  
ca. kōri nūvula koṇḍa tīsi siṅgari muni  
kūrmi bhujicēnā vairi tammuḍu  
sāramaina raṅgani(yi)llu jērcenā  
sarasa tyāgarāja vinuta brōvavē (ka)

## Telugu

- ప. కళల నేర్చినా మును జేసినది  
గాక(యే)మి అరవై నాలుగు (క)  
అ. కలిమి లేములకు కారణమ్ము నీవే  
కరుణ జూడవే కడుపు కొరకే (క)  
చ. కోరి నూవుల కొణ్ణ తీసి సింగరి ముని  
కూర్మి భుజిశ్చానా వైరి తమ్ముడు  
సారమైన రంగని(యి)ల్లు జేర్చెనా  
సరస త్యాగరాజ వినుత బ్రోవవే (క)

## Tamil

- ప. కలాల నేర్చినా మును జేసినది  
గాక(యే)మి అరవై నాలుగు (క)  
అ. కలిమి లేములకు కారణమ్ము నీవే  
కరుణ జూడవే కడుపు కొరకే (క)  
చ. కోరి నూవుల కొణ్ణ తీసి సింగరి ముని  
కూర్మి భుజిశ్చానా వైరి తమ్ముడు  
సారమైన రంగని(యి)ల్లు జేర్చెనా  
సరస త్యాగరాజ వినుత బ్రోవవే (క)

అறுపత్తి నాన్కు కలెకల కర్ణాలమ్  
మున్పు శెయ్తవె యన్రి మర్ణెన్న్?

శెల్వత్తిర్కమ్ వరుమెక్కమ్ కారణమ్ నీయే;  
కరుణె కాడ్డువాయ్ యా; వయిర్ణుక్కాక  
అறுపత్తి నాన్కు కలెకల కర్ణాలమ్  
మున్పు శెయ్తవె యన్రి మర్ణెన్న్?

కోగి ఁగ్ మలెయెప్పె ప్పెర్ణు, శింగ్కగి ముని,  
విరమ్పియర్ణున్తిణానా? (ఁనత్తు) పకెవనిన్ తమ్పి  
అరుమెయాన్ అరంగ్కణె వీర్ణు శేర్త్తానా?  
ఇనియ, తియాకరాశనాల్ పోర్ణె ప్పెర్ణోనె! కాప్పాయ్ యా;  
అறுపత్తి నాన్కు కలెకల కర్ణాలమ్  
మున్పు శెయ్తవె యన్రి మర్ణెన్న్?

మున్పు శెయ్తవె - మున్ శెయ్ విణెయిన్ విణెలుక్కల  
ఁగ్ మలె - ఁగ్గర్ణుణ్ణె ఁగ్గర్ణున్ కొలలమ్.  
శింగ్కగి ముని - ఇక్కతెయిన్ వివరమ్ తెగ్గియవిల్లె  
పకెవనిన్ తమ్పి - (ఇరావణిన్ తమ్పి) - విప్పీణ్ణెన్  
అరంగ్కణె - విప్పీణ్ణెన్ అరంగ్కణె ఇలంగ్కెక్కొ కొణ్ణు శెల్వముడియవిల్లె.  
ఇనియ - ఇణెవణెక్ కుర్ణిక్కమ్

## Kannada

- ಪ. ಕಳಲ ನೇರ್ಚಿನಾ ಮುನು ಜೇಸಿನದಿ  
ಗಾಕ(ಯೇ)ಮಿ ಅರವೈ ನಾಲುಗು (ಕ)
- ಅ. ಕಲಿಮಿ ಲೇಮುಲಕು ಕಾರಣಮ್ಮು ನೀವೇ  
ಕರುಣ ಜೂಡವೇ ಕಡುಪು ಕೊರಕೇ (ಕ)
- ಚ. ಕೋರಿ ನೂವುಲ ಕೊಣ್ಣ ತೀಸಿ ಸಿಂಗರಿ ಮುನಿ  
ಕೂರ್ಮಿ ಭುಜಿಇಚ್ಚಿನಾ ವೈರಿ ತಮ್ಮಡು  
ಸಾರಮೈನ ರಂಗನಿ(ಯಿ)ಲ್ಲ ಜೇರೈನಾ  
ಸರಸ ತ್ಯಾಗರಾಜ ವಿನುತ ಬ್ರೋವವೇ (ಕ)

## Malayalam

೧. ಕಳಲ ಗೇರ್ಚಿನಾ ಮುನು ಜೇಸಿನದಿ  
ಗಾಕ(ಯೇ)ಮಿ ಅರವೈ ನಾಲುಗು (ಕ)
೨. ಕಲಿಮಿ ಲೇಮುಲಕು ಕಾರಣಮ್ಮು ನೀವೇ  
ಕರುಣ ಜೂಡವೇ ಕಡುಪು ಕೊರಕೇ (ಕ)
೩. ಕೋರಿ ನೂವುಲ ಕೊಣ್ಣ ತೀಸಿ ಸಿಂಗರಿ ಮುನಿ  
ಕೂರ್ಮಿ ಭುಜಿಇಚ್ಚಿನಾ ವೈರಿ ತಮ್ಮಡು  
ಸಾರಮೈನ ರಂಗನಿ(ಯಿ)ಲ್ಲ ಜೇರೈನಾ  
ಸರಸ ತ್ಯಾಗರಾಜ ವಿನುತ ಬ್ರೋವವೇ (ಕ)

## Assamese

- প. কলল নেচিনা মুনু জেসিনদি  
গাক(য়ে)মি অৰৱৈ নালুগু (ক)
- অ. কলিমি লেমুলকু কাৰণম্মু নীৱে  
কৰুণ জুডৱে কড়ুপু কোৰকে (ক)
- চ. কোৰি নূৰুল কোণ্ড তীসি সিংগৰি মুনি  
কূৰ্মি ভুজিইচ্চিনা বৈৰি তম্মুডু  
সাৰমৈন বংগনি(য়ি)ল্লু জেৰ্চেনা  
সৰস ত্যাগৰাজ বিনুত ব্ৰোৱৱে (ক)

## Bengali

- প. কলল নেচিনা মুনু জেসিনদি

গাক(য়ে)মি অরবৈ নালুগু (ক)

অ. কলিমি লেমুলকু কারণসু নীবে

করণ জুডবে কড়ুপু কোরকে (ক)

চ. কোরি নুবুল কোগু তীসি সিংগরি মুনি

কূর্মি ভুজিঞ্চেণা বৈরি তম্মুডু

সারমৈন রংগনি(য়ি)ল্লু জেচেনা

সরস অ্যাগরাজ বিনুত রোববে (ক)

### **Gujarati**

৫. કાલે નેચિના મુનુ જેસિનદિ

ગાક(યે)મિ અરવૈ નાલુગુ (ક)

অ. કલિમિ લેમુલકુ કારણસુ નીবে

કરણ જુડવે કડુપુ કોરકે (ક)

ચ. કોરિ નૂબુલ કોગુ તીસિ સિંગારિ મુનિ

કૂર્મિ ભુજિચ્ચેના વૈરિ તમ্মુડુ

સારમૈન રંગનિ(યિ)લ્લુ જેચેના

સરસ ત્યાગરાજ વિનુત ઓવવે (ક)

### **Oriya**

ପ. କଲଲ ନେଚିନା ମୁନୁ ଜେସିନଦି

ଗାକ(ୟେ)ମି ଅରବୈ ନାଲୁଗୁ (କ)

ଅ. କଲିମି লেমুলকু কারণসু নীবে

করুণ জুডবে কড়ুপু কোরকে (ক)

ଚ. କୋରି ନୁବୁଲ କୋଗୁ ତୀସି ସିংଗରି ମୁନି

କୂର୍ମି ଭୁଜିଚ୍ଚେନା ବୈରି ତମ্মୁডୁ

ସାରମୈନ ରংগନି(ୟି)ଲ୍ଲୁ জেচেনা

ସরস ত্যাগরাজ বিনুত ओववे (क)

### **Punjabi**

৫. ਕਲਲ ਨੇਚਿਨਾ ਮੁਨੁ ਜੇਸਿਨਦਿ

ਗਾਕ(ਯੇ)ਮਿ ਅਰਵੈ ਨਾਲੁਗੁ (ਕ)

ਅ. ਕਲਿਮਿ ਲੇਮੁਲਕੁ ਕਾਰਣਮਬੁ ਨੀਵੇ

ਕਰੁਣ ਜੁਡਵੇ ਕਡੁਪੁ ਕੋਰਕੇ (ਕ)

ਚ. ਕੋਰਿ ਨੁਵੁਲ ਕੋਣਡ ਤੀਸਿ ਸਿੰਗਰਿ ਮੁਨਿ

ਕੁਰਿਮ ਭੁਜਿਵਚੇਨਾ ਵੈਰਿ ਤੱਮੁਡੁ

ਸਾਰਸੈਨ ਰੰਗਨਿ(ਯਿ)ਲਲੁ ਜੇਰਚੇਨਾ

ਸਰਸ ਤਯਾਗਰਾਜ ਵਿਨੁਤ ਬੋਵਵੇ (ਕ)