

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

IEmi telpa-navanItaM

In the kRti 'IEmi telpa peddalu' – rAga navanItaM (tALa Adi), SrI tyAgarAja pleads with Lord to relieve his penury.

P IEmi telpa 'peddal(e)varu IErO

A ²A mahimal(e)lla mAni I mahilO puTTirO (IEmi)

C ³nI rUpamunu pUni manasu nirmalulai(y)uNDa IEdA
dhArA-dhar(A)bha SarIra ⁴tyAgarAja vinuta (IEmi)

Gist

O Lord whose body has the splendour of rain-cloud! O Lord well-praised
by this tyAgarAja!

Are there no great souls who would inform You about my penury?
Are they not existing here, donning Your Form, as pure-minded?
Or, are they born in this World shedding all those mights?

Word-by-word meaning

P Are there no (evaru IErO) great souls (peddalu) (peddalevaru) who would
inform (telpa) You about my penury (IEmi)?

A Are there no great souls who would inform You about my penury? or,
are they born (puTTirO) in this (I) World (mahilO) shedding (mAni) all
(ella) those (A) mights (mahimalu) (mahimalella)?

C Are they not (IEdA) existing (uNDa) here, donning (pUni) Your (nI)
Form (rUpamunu), as pure-minded (manasu nirmalulai) (nirmalulaiyuNDa)?

O Lord whose body (SarIra) has the splendour (Abha) of rain-cloud
(dhArA-dhara) (literally water bearer) (dharAbha)! O Lord well-praised (vinuta)
by this tyAgarAja!

Are there no great souls who would inform You about my penury?

Notes –

Variations –

² – A mahimalella – I mahimalella. As the word ‘mahima’ has not been explained in this kRti, the word ‘T’ (this) may not be appropriate. Therefore, ‘A’ (those) has been adopted.

³ – rUpamunu – rUpamuna. As ‘rUpamunu’ is appropriate, the same has been adopted.

⁴ – tyAgarAja vinuta – tyAgarAja nuta.

References –

³ – nI rUpamunu pUni – this refers to the stage of sArUpyaM. The four stages of mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord, sArUpya – being of likeness of Lord, sAyujya – union with Lord. The following verse from Adi Sankaracarya’s Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE Siva mahA-dEvEti saMkIrtanE
sAmIpyaM Siva-bhakti-dhurya-janata-sAMgatya-saMbhaNE |
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanI-patE
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

O Lord of bhavAnI! I attain -

to similarity of form with Thee by performing Thy ritualistic worship;

to closeness with Thee by singing Thy praise;

to residence in Thy heavenly plane by associating and conversing with Thy noble devotees; and

to oneness with Thee by contemplating on Thy form constituted of the whole of this living and non-living world.

Thus in this very embodiment I shall attain life’s fulfilment.

(Translation by Swami Tapasyananda)

“To reach the world of the ishTa-devatA (Chosen favourite deity) and live in that world is called sAlokya-padaVI. The next stage is the sAmIpya stage. This is the stage where one lives in the beatific presence of that God. The next stage which is sArUpyam is the process of becoming that very form by continuously meditating on the form. The ultimate is the sAyujya-padaVI where one becomes in essence the object of one’s adoration. This is an identity status, both in form and essence.” (Discourse of kAnci mAhaSvAmi on saundarya lahari) - Source <http://www.krishnamurthys.com/profvk/gohitvip/DPDS26-30.html>

“gajEndra was, by the touch of the Supreme Lord, instantly freed from the ignorance of being bound, and had achieved the selfsame form with four arms and yellow garments (sArUpya-mukti)....” (SB.VIII.4.6)

<http://www.srimadbhagavatam.org/canto8/chapter4.html>

Comments -

¹ – peddalu – great souls – SrI tyAgarAja explains ‘peddalu’ in general terms in caraNa as ‘donning Your form’ (nI rUpamu pUni). Therefore, anupallavi (are they born shedding those mights?) should be read after caraNa. That seems to be logical sequence of the kRti.

In one book, such ‘great souls’ have been referred as ‘nitya sUri’. garuDa, AnjanEya, tuLasi etc are considered as ‘nitya sUris’. Refer to-

<http://www.ibiblio.org/sripedia/srirangasri/archives/srsvol/msg00288.html>

³ – nI rUpumunu pUni – this might refer to personages like garuDa, AnjanEya, sage nArada. SrI tyAgarAja considered sage nArada as his guru – please refer to kRti ‘SrI nArada muni’ rAga bhairavi.

Devanagari

प. लेमि तेल्य पेद्द(ले)वरु लेरो
अ. आ महिम(ले)ल्ल मानि ई महिलो पुट्टिरो (ले)
च. नी रूपुमुनु पूनि मनसु निर्मलुलै(यु)ण्ड लेदा
धारा-ध(रा)भ शरीर त्यागराज विनुत (ले)

English with Special Characters

pa. lēmi telpa pedda(le)varu lērō
a. ā mahima(le)lla māni ī mahilō puṭṭirō (lē)
ca. nī rūpumunu pūni manasu nirmalulai(yu)ṇḍa lēdā
dhārā-dha(rā)bha śarīra tyāgarāja vinuta (lē)

Telugu

ప. లేమి తెల్య పెద్ద(లె)వరు లేరో
అ. ఆ మహిమ(లె)ల మాని ఈ మహిలో పుట్టిరో (లే)
చ. నీ రూపుమును పూని మనసు నిర్మలులై(యు)ణ్ణ లేదా
ధారా-ధ(రా)భ శరీర త్యాగరాజ వినుత (లే)

Tamil

ப. லேமி தெல்ப பெத்³த³(லெ)வரு லேரோ
அ. ஆ மஹிம(லெ)ல்ல மானி ஈ மஹிலோ புட்டிரோ (லே)
ச. நீ ரூபுமுனு பூனி மனஸு நிர்மலுலை(யு)ண்ட³ லேதா³
தா⁴ரா-த⁴(ரா)ப⁴ ஸரீர த்யாக³ராஜ வினுத (லே)

(எனது) வறுமையினைத் தெரிவிக்கப் பெரியோர் எவரும் இலரோ?

அவ்வல்லமைகளையெல்லாம் துறந்து இப்புவிyினில் பிறந்தனரோ?

(எனது) வறுமையினைத் தெரிவிக்கப் பெரியோர் எவரும் இலரோ?

உனதுருவத்தினைப் புனைந்து, உள்ளத் தூயோராகத் திகழவில்லையா?

கார்முகில் வண்ண உருவத்தோனே! தியாகராசனால் போற்றப் பெற்றோனே!

(எனது) வறுமையினைத் தெரிவிக்கப் பெரியோர் எவரும் இலரோ?

உனதுருவத்தினைப் புனைந்து - சாரூபம் எனப்படும் முத்திப்படிகளிலொன்று

Kannada

- ಪ. ಲೇಮಿ ತೆಲ್ವ ಪೆದ್ದ(ಲೆ)ವರು ಲೇರೋ
ಅ. ಆ ಮಹಿಮ(ಲೆ)ಲ್ಲ ಮಾನಿ ಈ ಮಹಿಲೋ ಪುಟ್ಟಿರೋ (ಲೇ)
ಚ. ನೀ ರೂಪುಮುನು ಪೂನಿ ಮನಸು ನಿರ್ಮಲೈ(ಯು)ಣ್ಣ ಲೇದಾ
ಧಾರಾ-ಧ(ರಾ)ಭೆ ಶರೀರ ತ್ಯಾಗರಾಜ ವಿನುತ (ಲೇ)

Malayalam

- ಎ. ಲೇಮಿ ತೆಲ್ವ ಪೆದ್ದ(ಲೆ)ವರು ಲೇರೋ
ಆ. ಆ ಮಹಿಮ(ಲೆ)ಲ್ಲ ಮಾನಿ ಈ ಮಹಿಲೋ ಪುಟ್ಟಿರೋ (ಲೇ)
ಇ. ನೀ ರೂಪುಮುನು ಪೂನಿ ಮನಸು ನಿರ್ಮಲೈ(ಯು)ಣ್ಣ ಲೇದಾ
ಧಾರಾ-ಧ(ರಾ)ಭೆ ಶರೀರ ತ್ಯಾಗರಾಜ ವಿನುತ (ಲೇ)

Assamese

- ಪ. ಲೇಮಿ ತೆಲ್ವ ಪೆ (ಲೆ)ವರು ಲೇರೋ
ಅ. ಆ ಮಹಿಮ(ಲೆ)ಲ್ಲ ಮಾನಿ ಈ ಮಹಿಲೋ ಪುಟ್ಟಿರೋ (ಲೇ)
ಚ. ನೀ ರೂಪುಮುನು ಪೂನಿ ಮನಸು ನಿರ್ಮಲೈ(ಯು)ಣ್ಣ ಲೇದಾ
ಧಾರಾ-ಧ(ರಾ)ಭೆ ಶರೀರ ತ್ಯಾಗರಾಜ ವಿನುತ (ಲೇ)

Bengali

- ಪ. ಲೇಮಿ ತೆಲ್ವ ಪೆ (ಲೆ)ವರು ಲೇರೋ
ಅ. ಆ ಮಹಿಮ(ಲೆ)ಲ್ಲ ಮಾನಿ ಈ ಮಹಿಲೋ ಪುಟ್ಟಿರೋ (ಲೇ)
ಚ. ನೀ ರೂಪುಮುನು ಪೂನಿ ಮನಸು ನಿರ್ಮಲೈ(ಯು)ಣ್ಣ ಲೇದಾ
ಧಾರಾ-ಧ(ರಾ)ಭೆ ಶರೀರ ತ್ಯಾಗರಾಜ ವಿನುತ (ಲೇ)

Gujarati

- ಪ. ಲೇಮಿ ತೆಲ್ವ ಪೆದ್ದ(ಲೆ)ವರು ಲೇರೋ
ಅ. ಆ ಮಹಿಮ(ಲೆ)ಲ್ಲ ಮಾನಿ ಈ ಮಹಿಲೋ ಪುಟ್ಟಿರೋ (ಲೇ)
ಇ. ನೀ ರೂಪುಮುನು ಪೂನಿ ಮನಸು ನಿರ್ಮಲೈ(ಯು)ಣ್ಣ ಲೇದಾ
ಧಾರಾ-ಧ(ರಾ)ಭೆ ಶರೀರ ತ್ಯಾಗರಾಜ ವಿನುತ (ಲೇ)

Oriya

- ପ. ଲେମି ତେଲ୍‌ ପେଦ୍‌(ଲେ)ବରୁ ଲେରୋ

- ଅ. ଆ ମହିମ(ଲେ)ଲୁ ମାନି ଇ ମହିଲୋ ପୁଢ଼ିରୋ (ଲେ)
ବ. ନୀ ରୁପୁମୁନୁ ପୁନି ମନସୁ ନିମ୍ଲୁଲେ(ୟ)ଣ୍ଡ ଲେଦା
ଧାରା-ଧ(ରା)ଭ ଶରୀର ତ୍ୟାଗରାଜ ଓନୁତ (ଲେ)

Punjabi

- ଧ. ଲେମି ତେଲପ ପେଦ(ଲେ)ବରୁ ଲେଟେ
ନ. ଆ ମହିମ(ଲେ)ଲଲ ମାନି ଶୀ ମହିଲେ ପୁଢ଼ିଟେ (ଲେ)
ଚ. ନୀ ରୁପୁମୁନୁ ପୁନି ମନସୁ ନିରମଲୁଣ୍ଡ(ୟ)ଟଡ ଲେଦା
ଧାରା-ଧ(ରା)ଭ ଶରୀର ତ୍ୟାଗରାଜ ବିନୁତ (ଲେ)