

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

lakSaNamulu-zuddhasAvEri

In the kRti 'lakSaNamulu gala' – rAga zuddha sAvEri, zrI tyAgarAja calls on devotees to join him in worshipping the Lord.

P lakSaNamulu kala rAmuniki
pradakSiNam(o)narintumu rArE

A kukSini brahm(A)NDambul(u)nna(v)aTa
vicakSuNuD(a)Ta dIkSA guruD(a)Ta zubha (lakSaNa)

C lakSaNa lakSyamu kala zrutulaku
pratyakSamb(au)naTa
zikSapaDi sabhanu meppiJcu bhakta
rakSakuND(au)naTa
akSarasthul(ai)na bhajana parulakE
antaraGguD(au)naTa
sAkSiyai velayu tyAgarAja
pakSakuD(au)naTa muppadi reNDu (lakSaNa)

Gist

Come, let us perform circumambulation of Lord zrI rAma - endowed with auspicious qualities.

It is said that - (a) there are many universes in His stomach; (b) He is a connoisseur or discriminating; (c) He is the preceptor who initiates his devotees.

It is said that – (a) He shall be directly perceivable to those well-versed in vEdas who know definitions and aim (of mahAvAkyas); (b) He shall be the protector of those devotees who, being erudite bring fame to the assembly; (c) He shall be perceivable in oneself only to those who are dedicated to chanting names being established in Imperishable brahman; (d) He shall be always taking the side of this tyAgarAja.

Come, let us perform circumambulation of Lord zrI rAma - one who shines as a mere witness and endowed with the thirty-two auspicious body marks (characteristics).

Word-by-word Meaning

P Come (rArE), let us perform (onarintumu) circumambulation (pradakSiNamu) (pradakSiNamonarintumu) of Lord zrI rAma (rAmuniki) - endowed (kala) with qualities (lakSaNamulu).

A It is said (aTa) that there are (unna) many universes (brahmANDambulu) (brahmANDamulunnavaTa) in His stomach (kukSini);
it is said (aTa) that He is a connoisseur or discriminating (vicakSuNuDu) (vicakSuNuDaTa); it is said (aTa) that He is the preceptor (guruDu) (guruDaTa) who initiates (dIkSA) his devotees.

Come, let us perform circumambulation of Lord zrI rAma - endowed with auspicious (zubha) qualities.

C It is said that He shall be (aunaTa) directly perceivable (pratyakSambu) (pratyakSambaunaTa) to those well-versed in vEdas (zrutulaku) who know (kala) (literally have) definitions (lakSaNa) and aim (lakSyamu) (of mahAvAkyas);

it is said that He shall be (aunaTa) the protector (rakSakuNDu) (rakSakuNDAunaTa) of those devotees (bhakta) who, being erudite (zikSapadi) bring fame (meppiJcu) to the assembly (sabhanu);

it is said that He shall be (aunaTa) perceivable in oneself (antaraGguDu) (antaraGguDaunaTa) only to those who are dedicated (parulakE) to chanting names (bhajana) being (aina) established in Imperishable brahman (akSarathulu) (akSarasthulina);

it is said that He shall be (aunaTa) always taking the side (pakSakuDu) (pakSakuDaunaTa) of this tyAgarAja;

come, let us perform circumambulation of Lord zrI rAma - one who shines (velayu) as (ai) a mere witness (sAkSi) (sAkSiyai) and endowed with the thirty-two (muppadi reNDu) auspicious body marks (characteristics).

Notes -

A - kukSini brahmANDambulunnavaTa – The following verse from zrimad-bhAgavatam, Book 2, Chapter 5 is relevant –

bhUlOka: kalpita: padbhyAM bhuvanlOkO(a)sya nAbhi: |
svarlOka: kalpitO mUrdhnI iti vA lOkakalpanA || 42 ||

“The sphere of the Earth is located in His feet, the Bhuvanloka in His navel, and the Swarloka in His head. This is how the three worlds are located accordingly to this arrangement.”

In vAyu purANa there is a mention of brahmA finding the whole universe in the stomach of viSNu. Source –

<http://www.dharmakshetra.com/literature/puranas/Vayu%20Purana.htm>

A – vicakSaNa – For a brief on what is vicakSaNa, as defined in kauSitaki brAhmaNa, please refer to - <http://vichakshana.blogspot.com/> For complete translation of the UpaniSad - <http://www.vedarahasya.net/kaushita.htm>

A – dIkSA guruDaTa – Guru Tattva by Swami Sivananda may be downloaded from - <http://www.sivanandadlshq.org/download/gurutattva.htm>

The following verse from tirumandiram regarding the Lord as guru is relevant –

பத்திப் பணிந்துப் பரவு மடிநல்கிச்
சுத்த வுரையால் துரிசறச் சோதித்துச்

சத்தும் அசத்தும் சதசத்துங் காட்டலாற்
சித்தம் இறையே சிவகுரு வாமே (1573)

pattip paNindup paravu maDinalgic
cudda vuraiyAl turisaRac cOdittuc
cattum asattum sadasattuG kATTalAR
cittam iRaiyE sivaguru vAmE (1573)

He taught me the meekness of Spirit,
Infused in me the light of devotion,
Granted me the Grace of His Feet;
And after interrogation holy, testing me entire,
Revealed to me the Real, the Unreal and Real-Unreal;
Of a certain is Siva-Guru Lord Himself
(Translation by Dr. B Natarajan)

C – lakSaNa lakSyA – Please refer to detailed discussion on the subject in
'Vedanta for Beginners' – downloadable from site –

<http://www.dlshq.org/download/vedbegin.htm>

For the List of mahAvAkyAs, visit website –

<http://www.vedah.com/org2/literature/upanishads/mahavakya.html>

C- akSarathulu – The following verses from zrImad-bhagavad-gItA,
Chapter 15 is relevant –

dvAvimau puruSau lOkE kSarazcAkSara Eva ca ||
kSara: sarvANi bhUtAni kUTasthO(a)kSara ucyatE || 16 ||
uttamma: puruSastvanya: paramAtmEtyudAhRta: ||
yO lOkatrayamAvizya bibhartavyaya Izvara: || 17 ||

“There are two puruSas in the world – the perishable and the
Imperishable. All beings are the Perishable, and the kUTastha is called the
Imperishable.”

(kUTastha – That which manifests Itself in various forms of illusion and
deception. It is said to be Imperishable as the seed of samsAra is endless – in the
sense that it does not perish in the absence of brahma-jnAna.)

“But (there is) another, the Supreme puruSa, called the Highest Self, the
Immutable Lord, who pervading the three worlds sustains them.” (Translation
and Notes by Swami Swarupananda).

For definition of 'akSara' – according to brahma sUtra – please visit
website - http://www.swami-krishnananda.org/bs_1/1-3-03.html

Accordingly, 'akSarastha' has been translated as 'those established in the
Imperishable brahman'.

Please also refer to zrI tyAgarAja kRti 'evarani nirNayiJcirirA' – rAga –
dEvAmRta varSiNi wherein he states that zrI rAma is 'para brahman'.

C – sAkSiyai velayu – the following verse from zrImad-bhagavad-gItA,
Chapter 13, is relevant –

updraSTAnumantA ca bhartA bhOkTA mahEzvara: ||
paramAtmEti cApyuktO dEhE(a)sminpuruSa: para: || 22 ||

“And the Supreme puruSa in this body is also called the Looker-on, the
Permitter, the Supporter, the Experiencer, the Great Lord, and the Highest Self.”
(Translation by Swami Swarupananda)

C – muppadi reNDu lakSaNa - These are known as sAmudrika lakSaNa
– Qualities denoted by marks of the body. In this regard, zrImad vAlmIki

rAmAyaNa – bAlakANDa – Chapter 1 (9 – 11) wherein sage nArada describes the body marks of zrI rAma. In sundara kANDa, hanumAn, on questioning by sItA, describes the personality of zrI rAma - Chapter 35 (17 – 20).

C – lakSaNa – this word, in conjunction with ‘muppadi rendu’, specifically refers to ‘bodily characteristics – marks’.

Devanagari

- प. लक्षणमुलु कल रामुनिकि
प्रदक्षिण(मो)नरिन्तुमु रारे
अ. कुक्षिनि ब्र(ह्मा)ण्डम्बु(लु)न्नवट
विचक्षुणुडट दीक्षा गुरुडट शुभ (ल)
च. लक्षण लक्ष्यमु कल श्रुतुलकु
प्रत्यक्ष(म्बौ)नट
शिक्षपडि सभनु मेप्पिञ्चु भक्त
रक्षकु(ण्डौ)नट
अक्षरस्थु(लै)न भजन परुलके
अन्तरंगु(डौ)नट
साक्षियै वेलयु त्यागराज
पक्षकु(डौ)नट मुप्पदि रेण्डु (ल)

English with Special Characters

- pa. lakṣaṇamulu kala rāmuniki
pradakṣiṇa(mo)narintumu rārē
a. kuṣṣini bra(hmā)ṇḍambu(lu)nnavaṭa
vicakṣuṇuḍaṭa dīkṣā guruḍaṭa śubha (la)
ca. lakṣaṇa lakṣyamu kala śrutulaku
pratyakṣa(mbau)naṭa
śikṣapaḍi sabhanu meppiñcu bhakta
rakṣaku(ṇḍau)naṭa
akṣarasthu(lai)na bhajana parulakē
antaraṅgu(ḍau)naṭa
sākṣiyai velayu tyāgarāja
pakṣaku(ḍau)naṭa muppadi reṇḍu (la)

Telugu

- ప. లక్షణములు కల రామునికి
ప్రదక్షిణ(మొ)నరిస్తుము రారే
అ. కుక్షిని బ్ర(హ్)ణ్ణము(లు)న్నవట
విచక్షుణుడట దీక్షా గురుడట శుభ (ల)
చ. లక్షణ లక్ష్యము కల శ్రుతులకు
ప్రత్యక్ష(మ్)నట
శిక్షపడి సభను మెప్పిజ్జు భక్త
రక్షకు(ణ్ణ)నట
అక్షరస్థ(లై)న భజన పరులకే
అస్తరంగు(డొ)నట
సాక్షి యై వెలయు త్యాగరాజ
పక్షకు(డొ)నట ముప్పది రెణ్ణ (ల)

Tamil

- ప. లక్షణములు కల రామునికి
ప్రదక్షిణ(మొ)నరిస్తుము రారే
అ. కుక్షిని బ్ర(హ్)ణ్ణము(లు)న్నవట
విచక్షుణుడట దీక్షా గురుడట శుభ (ల)
చ. లక్షణ లక్ష్యము కల శ్రుతులకు
ప్రత్యక్ష(మ్)నట
శిక్షపడి సభను మెప్పిజ్జు భక్త
రక్షకు(ణ్ణ)నట
అక్షరస్థ(లై)న భజన పరులకే
అస్తరంగు(డొ)నట
సాక్షి యై వెలయు త్యాగరాజ
పక్షకు(డొ)నట ముప్పది రెణ్ణ (ల)

ఇలక్కణంగ్రదయ ఇరామణై
వలమ్ వరువోమ్ వారీర్

వయిర్నినిల్ పిరమాండంగ్రణ్ణణ్ణవామ్;
పకుత్తరిపవణామ్; తీక్కయణిక్కమ్ కురువామ్;
నల్లలక్కణంగ్రదయ ఇరామణై
వలమ్ వరువోమ్ వారీర్

ఇలక్కణ - ఇలక్కణై యదైత్త, వేత విర్పణ్ణణ్ణకు
నేరిదెయక అనియప్పిప్పవణామ్;
కర్ణుణ్ణర్న్తు, అవయిణై యర్త్తుమ్ తొణ్ణణ్ణరక్
కాప్పవణామ్;
అழివర్ణ పరమ్పొరుణిణిల్ నిలైత్తు, వళిపాడ్డిణిల్

ஈடுபட்டோரின் உள்ளத்தினில் ஓளிர்வானாம்;
சாட்சியாகி விளங்கும் (அவன்), தியாகாராசனின்
பட்சத்தினனாம்; முப்பத்தியிரண்டு
இலக்கணங்களுடைய இராமனை
வலம் வருவோம் வாரீர்

இலக்கண - இலக்கு - மறை சொற்களின் இலக்கணமும் இலக்கும்
பிரமாண்டம் - பல்லுலகங்கள்
தீக்கை - தீட்சை - உபதேசம்
பட்சத்தினன் - அப்பக்கமிருத்தல்
முப்பத்தியிரண்டு இலக்கணங்கள் - சாமுத்திரிகம் எனப்படும்
உடலுறுப்பு இலக்கணங்கள்

Kannada

ப. லக்ஷணமலு கல ராமுனிகி

புடக்கிண(மீ)நரிஸ்துமலு ராரீ

அ. குகிநி பூ(கூ)ணுமூ(ல)ந்நவட

விசுபூணுடட டிகூ குருடட ஶுப (ல)

ப. லக்ஷண லக்ஷணமலு கல ஶுதுலக

புதூக்(மூ)நட

ஶிசுபடி ஶபநு மீஸிஶு பக

ரகூ(கூ)நட

அகூரஸூ(லீ)ந பகந ஶருலகீ

அந்ரங்கு(கூ)நட

ஸாகியீ ஶீலயு தூகராக

ஶகூ(கூ)நட மூஶுடி ரீணு (ல)

Malayalam

ப. லக்சணமலு கல ராமுனிகி

புடக்சிண(மீ)நரிஸ்துமலு ராரீ

அ. குகிநி பூ(கூ)ணுமூ(ல)ந்நவட

விசுபூணுடட டிகூ குருடட ஶுப (ல)

ப. லக்சண லக்சணமலு கல ஶுதுலக

புதூக்(மூ)நட

ஶிசுபடி ஶபநு மீஸிஶு பக

ரகூ(கூ)நட

ஸாகியீ ஶீலயு தூகராக

അന്തരംഗ്യ(ഡൗ)നട
സാക്ഷിയെ വെലയു ത്യാഗരാജ
പക്ഷകു(ഡൗ)നട മുപ്പറ്റി രെണ്ഡു (ല)

Assamese

- പ. ലക്ഷണമൂലു കല ബാമുനികി
പ്രദക്ഷിണ(മോ)നരിത്തുമു വാഭെ
അ. കുമ്മിനി ബ(ക്മാ)ഗുമ്മു(ലു)ബവട
വിചക്ഷുണുടട ദീക്ഷാ ഗുരുടട ശുഭ (ല)
ച. ലക്ഷണ ലകുണ്യമു കല ശ്രുതൂലകു
പ്രത്യക്ഷ(ശ്ചൈ)നട
ശിക്ഷപടി സഭനു മെപ്പിപുഃ ഭക്ത
ബക്ഷകു(ഗ്തോ)നട
അക്ഷബസ്മു(ലൈ)ന ഭജന പരൂലകെ
അന്തരംഗ്യ(ഡോ)നട
സാക്ഷിയെ രേലയു അഗബാജ
പക്ഷകു(ഡോ)നട മുപ്പടി രേഗു (ല)

Bengali

- പ. ലക്ഷണമൂലു കല രാമുനികി
പ്രദക്ഷിണ(മോ)നരിത്തുമു വാരെ
അ. കുമ്മിനി ബ(ക്മാ)ഗുമ്മു(ലു)ബവട
വിചക്ഷുണുടട ദീക്ഷാ ഗുരുടട ശുഭ (ല)
ച. ലക്ഷണ ലകുണ്യമു കല ശ്രുതൂലകു
പ്രത്യക്ഷ(ശ്ചൈ)നട
ശിക്ഷപടി സഭനു മെപ്പിപുഃ ഭക്ത
രക്ഷകു(ഗ്തോ)നട
അക്ഷബസ്മു(ലൈ)ന ഭജന പരൂലകെ

ଅନ୍ତରଂଗ(ଡ଼ୌ)ନଟ

ସାକ୍ଷିୟେ ବେଲୟୁ ଭାଗରାଜ

ପଞ୍ଚକୃ(ଡ଼ୌ)ନଟ ମୁଞ୍ଚାଦି ରେଞ୍ଜୁ (ଲ)

Gujarati

୫. ଲକ୍ଷ୍ମୀମୁକ୍ତୁ କଲ ରାମୁନିକ୍ତି
ପ୍ରକ୍ଷିପ୍ତା(ମାଁ)ନରିନ୍ତୁମୁ ରାରେ
ଅ. କୁକ୍ଷିନି ଭ୍ର(କ୍ଷା)ୱଠମ୍ଭୁ(ଲୁ)କ୍ଷପଟ
ବିଧକ୍ଷୁକ୍ଷୁଟ ଶିକ୍ଷା ଗୁରୁଟଟ ଶୁଭ (ଲ)
ଧ. ଲକ୍ଷ୍ମୀ ଲକ୍ଷ୍ମ୍ୟମୁ କଲ ଶ୍ରୁତୁକ୍ତୁ
ପ୍ରତ୍ୟକ୍ଷ(ମ୍ଭାଁ)ନଟ
ଶିକ୍ଷପତି ସାମନ୍ତ ମଞ୍ଚିଞ୍ଚୁ ଭକ୍ତ
ରକ୍ଷକ୍ତ(ୱଠାଁ)ନଟ
ଅକ୍ଷରକ୍ଷ(ୱାଁ)ନ ଭଞ୍ଜନ ପରାକ୍ଷ
ଅନ୍ତରଂଗୁ(ୱାଁ)ନଟ
ସାକ୍ଷିୟେ ବେଲୟୁ ଭାଗରାଜ
ପକ୍ଷକ୍ତ(ୱାଁ)ନଟ ମୁଞ୍ଚାଦି ରେଞ୍ଜୁ (ଲ)

Oriya

- ପ. ଲକ୍ଷ୍ମୀମୁକ୍ତୁ କଲ ରାମୁନିକ୍ତି
ପ୍ରକ୍ଷିପ୍ତା(ମୋ)ନରିନ୍ତୁମୁ ରାରେ
ଅ. କୁକ୍ଷିନି ଭ୍ର(କ୍ଷା)କ୍ଷମୁ(ଲୁ)କ୍ଷପଟ
ଓଡ଼ିଶାକ୍ଷୁକ୍ଷୁଟ ଦୀକ୍ଷା ଗୁରୁଟଟ ଶୁଭ (ଲ)
ଚ. ଲକ୍ଷ୍ମୀ ଲକ୍ଷ୍ମ୍ୟମୁ କଲ ଶ୍ରୁତୁକ୍ତୁ
ପ୍ରତ୍ୟକ୍ଷ(ମୋଁ)ନଟ
ଶିକ୍ଷପତି ସାମନ୍ତ ମେଞ୍ଚିଞ୍ଚୁ ଭକ୍ତ
ରକ୍ଷକ୍ତ(କ୍ଷୋଁ)ନଟ
ଅକ୍ଷରକ୍ଷ(କ୍ଷୋଁ)ନ ଭଞ୍ଜନ ପରାକ୍ଷ
ଅନ୍ତରଂଗୁ(କ୍ଷୋଁ)ନଟ
ସାକ୍ଷିୟେ ବେଲୟୁ ଭାଗରାଜ

ਬਲਕੂ(ਭੋ)ਯਰ ਮੂਧੁਧਿ ਕੋਠੂ (ਯ)

Punjabi

ਪ. ਲਕਸ਼ਣਮੁਲੁ ਕਲ ਰਾਮੁਨਿਕਿ

ਪ੍ਰਦਕਿਸ਼ਣ(ਮੋ)ਨਰਿਨਤੁਮੁ ਰਾਰੇ

ਅ. ਕੁਕਿਸ਼ਨਿ ਬ੍ਰ(ਹਮਾ)ਣਡਮਬੁ(ਲੁ)ਨਨਵਟ

ਵਿਚਕਸੁਣੁਡਟ ਦੀਕਸ਼ਾ ਗੁਰੁਡਟ ਸੁਭ (ਲ)

ਚ. ਲਕਸ਼ਣ ਲਕਸ਼ਣਮੁ ਕਲ ਸੁਤੁਲਕੁ

ਪ੍ਰਤਯਕਸ਼(ਮਬੋ)ਨਟ

ਸ਼ਿਕਸ਼ਪਡਿ ਸਭਨੁ ਮੋਪਿਵਚੁ ਭਕਤ

ਰਕਸ਼ਕੁ(ਣਡੋ)ਨਟ

ਅਕਸ਼ਰਸਬੁ(ਲੈ)ਨ ਭਜਨ ਪਰੁਲਕੇ

ਅਨਤਰੰਗੁ(ਡੋ)ਨਟ

ਸਾਕਿਸ਼ਯੈ ਵੇਲਯੁ ਤਯਾਰਾਜ

ਪਕਸ਼ਕੁ(ਡੋ)ਨਟ ਮੁੱਪਦਿ ਰੇਣੁਡੁ (ਲ)