

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

lakshaNamulu-SuddhasAvEri

In the kRti 'lakshaNamulu gala' – rAga Suddha sAvEri (tALa Adi), SrI tyAgarAja calls on devotees to join him in paying obeisance to the Lord.

P lakshaNamulu-gala rAmuniki
pradakshiNam(1o)narintumu rArE

A ²kukshini brahm(A)NDambul(u)nna(v)aTa
³vicakshuNuD(a)Ta ⁴dIkshA guruD(a)Ta Subha (lakshaNa)

C ⁵lakshaNa lakshyamu-gala Srutulaku
pratyakshamb(au)naTa
Siksha-paDi sabhanu meppincu bhakta
rakshakuND(au)naTa
⁶aksharasthul(ai)na bhajana parulake
antaranguD(au)naTa
⁷sAkshiyai velayu tyAgarAja
pakshakuD(au)naTa ⁸muppadi reNDu (lakshaNa)

Gist

Come, let us perform circumambulation of Lord SrI rAma - endowed with auspicious characteristics.

It is said that there are many universes in His stomach;
He is said to be very discriminating;
He is said to be the initiating preceptor.

He is said to become directly perceptible to those well-versed in vEdas, having mahA-vAkyAs as their aim;
He is said to be the protector of those devotees who bring honour to the assembly by their erudition;
He is said to be perceivable in oneself only to those dedicated to chanting names (of Lord), being established in Imperishable brahman;
He, who shines as a mere witness, is said to be the supporter of this tyAgarAja.

Come, let us perform circumambulation of Lord SrI rAma - who is endowed with thirty-two auspicious physical characteristics.

Word-by-word Meaning

P Come (rArE), let us perform (onarintumu) circumambulation (pradakshiNamu) (pradakshiNamonarintumu) of Lord SrI rAma (rAmuniki) (literally to rAma) - endowed with (gala) characteristics (lakshaNamulu).

A It is said (aTa) that there are (unna) many universes (brahma aNDambulu) (brahmANDamulunnavaTa) in His stomach (kukshini);

He is said to be (aTa) very discriminating (vicakshuNuDu) (vicakshuNuDaTa); He is said to be (aTa) the initiating (dikshA) preceptor (guruDu) (guruDaTa).

Come, let us perform circumambulation of Lord SrI rAma - endowed with auspicious (Subha) characteristics.

C He is said to become (aunaTa) directly perceptible (pratyakshambu) (pratyakshambaunaTa) to those well-versed in vEdas (Srutulaku) having (gala) mahA-vAkyAs (lakshaNa) (literally definitions) as their aim (lakshyamu);

He is said to be (aunaTa) the protector (rakshakuNDu) (rakshakuNDaunaTa) of those devotees (bhakta) who bring honour (meppincu) to the assembly (sabhanu) by their erudition (Siksha-padi) (literally training);

He is said to be (aunaTa) perceivable in oneself (antaranguDu) (antaranguDaunaTa) only to those dedicated (parulakE) to chanting names (bhajana) (of Lord) being (aina) established in Imperishable brahman (aksharathulu) (aksharasthulaina);

He, who shines (velayu) as a mere witness (sAkshiyai), is said to be (aunaTa) the supporter (pakshakuDu) (pakshakuDaunaTa) of this tyAgarAja;

Come, let us perform circumambulation of Lord SrI rAma - who is endowed with thirty-two (muppadi reNDu) auspicious physical characteristics.

Notes –

Variations -

¹ – onarintumu – onarintAmu.

References -

² - kukshini brahmANDambulunnavaTa – The following verse from Srimad-bhAgavatam, Book 2, Chapter 5 is relevant –

bhU-IOkah kalpitaH padbhyAM bhuvan-IOkO(a)sya nAbhiH |
svar-IOkah kalpitO mUrdhnI iti vA IOka-kalpanA || 42 ||

“The sphere of the Earth is located in His feet, the bhuvan-Ioka in His navel, and the svar-Ioka 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 vishNu. Source –

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

³ – vicakshaNa – For a brief on what is vicakshaNa, as defined in kauSiTaki brAhmaNa, please refer to - <http://vichakshana.blogspot.com/> For complete translation of the upanishad –

<http://www.vedarahasya.net/kaushita.htm>

4 – dIkshA 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 பரவும் அடிநல்கிச்
சுத்த வுரையால் துரிசறச் சோதித்துச்
சத்தும் அசத்தும் சதசத்துங் காட்டலாற்
சித்தம் இறையே சிவகுரு வாமே (1573)

patti paNindu paravum aDi nalgi
sudda uraiyAl turisaRa sOdittu
sattum asattum sadasattum kATTaAl
sittam iRaiyE siva guruvAmE (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)

5 – lakshaNa lakshya – 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>

6- aksharathulu – The following verses from SrImad-bhagavad-gItA, Chapter 15 is relevant –

dvAvimau purushau lOkE ksharaScAkshara Eva ca ||
ksharaH sarvANi bhUtAni kUTasthO(a)kshara ucyatE || 16 ||
uttammaH purushastv-anyaH paramAtmEty-udAhRtaH ||
yO lOkA-trayam-AviSyA bibharty-avyaya ISvaraH || 17 ||

“There are two purushas 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 purusha, called the Highest Self, the Immutable Lord, who pervading the three worlds sustains them.” (Translation and Notes by Swami Swarupananda).

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

Accordingly, ‘aksharastha’ has been translated as ‘those established in the Imperishable brahman’.

Please also refer to SrI tyAgarAja kRti 'evarani nirNayincirirA' – rAga – dEvAmRta varshiNi wherein he states that SrI rAma is 'para brahman'.

⁷ – sAkshiyai velayu – the following verse from SrImad-bhagavad-gItA, Chapter 13, is relevant –

updrashTAnumantA ca bhartA bhOkTA mahESvaraH ||
paramAtmEti cApy-uktO dEhE(a)smin-purushaH paraH || 22 ||

“And the Supreme purusha 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)

⁸ – muppadi reNDu lakshaNa - These are known as sAmudrika lakshaNa – physical characteristics (marks of the body). In this regard, please refer to SrImad-vAlmIki rAmAyaNa, bAlakANDa, Chapter 1 (9 – 11) wherein sage nArada describes the bodily marks of SrI rAma. In sundara kANDa, hanumAn, on questioning by sItA, describes the personality of SrI rAma - Chapter 35 (17 – 20).

⁸ – lakshaNa – this word, in conjunction with 'muppadi rendu', specifically refers to 'bodily characteristics – marks'.

Comments -

Devanagari

- प. लक्षणमुलु-गल रामुनिकि
प्रदक्षिण(मो)नरिन्तुमु रारे
अ. कुक्षिनि ब्र(ह्मा)ण्डम्बु(लु)न्न(व)ट
विचक्षुणु(ड)ट दीक्षा गुरु(ड)ट शुभ (ल)
च. लक्षण लक्ष्यमु-गल श्रुतुलकु प्रत्यक्ष(म्बौ)नट
शिक्ष-पडि सभनु मेप्पिञ्चु भक्त रक्षकु(ण्डौ)नट
अक्षरस्थुलैने भजन परुलके अन्तरंगु(डौ)नट
साक्षियै वेलयु त्यागराज पक्षकु(डौ)नट मुप्पदि रेण्डु (ल)

English with Special Characters

- pa. lakṣaṇamulu-gala rāmuniki
pradakṣiṇa(mo)narintumu rārē
a. kuṣṣini bra(hmā)ṇḍambu(lu)nna(va)ṭa
vicakṣuṇu(ḍa)ṭa dīkṣā guru(ḍa)ṭa śubha (la)
ca. lakṣaṇa lakṣyamū-gala śrutulaku pratyakṣa(mbau)naṭa
śikṣa-paḍi sabhanu meppiñcu bhakta rakṣaku(ṇḍau)naṭa
akṣarasthulaina bhajana parulakē antaraṅgu(ḍau)naṭa
sākṣiyai velayu tyāgarāja pakṣaku(ḍau)naṭa muppadi reṇḍu (la)

Telugu

ప. లక్షణములు-గల రామునికి

ప్రదక్షిణ(మొ)నరిస్తుము రారే

అ. కుక్షిని బ్ర(హ్మ)ణ్ణమ్ము(లు)న్న(వ)ట

విచక్షుణు(డ)ట దీక్షా గురు(డ)ట శుభ (ల)

చ. లక్షణ లక్ష్యము-గల శ్రుతులకు ప్రత్యక్ష(మ్మ)నట

శిక్ష-పడి సభను మెప్పిజ్జు భక్త రక్షకు(ణ్ణ)నట

అక్షరస్థలైన భజన పరులకే అన్తరంగు(డ)నట

సాక్షి యై వెలయు త్యాగరాజ పక్షకు(డ)నట ముప్పది రెణ్ణు (ల)

Tamil

ప. లక్షణములు-గల రామునికి

ప్రదక్షిణ(మొ)నరిస్తుము రారే

అ. కుక్షిని బ్ర(హ్మ)ణ్ణమ్ము(లు)న్న(వ)ట

విచక్షుణు(డ)ట దీక్షా గురు(డ)ట శుభ (ల)

చ. లక్షణ లక్ష్యము-గల శ్రుతులకు ప్రత్యక్ష(మ్మ)నట

శిక్ష-పడి సభను మెప్పిజ్జు భక్త రక్షకు(ణ్ణ)నట

అక్షరస్థలైన భజన పరులకే అన్తరంగు(డ)నట

సాక్షి యై వెలయు త్యాగరాజ పక్షకు(డ)నట

ముప్పది రెణ్ణు (ల)

ఇలక్కణ్ణు(డ)య ఇర్రామణై

వలమ్ వరువోమ్ వారీర్

వయిర్నినిల్ పిరమాండంకణ్ణు(డ)య ఇర్రామణై

పక్కుత్తరివోణామ్; తీక్కయరున్ ఆశాణామ్;

నల్లలక్కణ్ణు(డ)య ఇర్రామణై

వలమ్ వరువోమ్ వారీర్

ఇలక్కణ్ణు-ఇలక్కడైత్త మణై(రు)క్కక్ కాణప్పిరువోణామ్;

కర్ణిన్దు, అవయిణై మేంబిత్తుమ్ తొండరైక్ కాప్పాణామ్;

అఱ్ఱియా ఇర్రైయిల్ నిలైత్తు, పణ్ణయిల్ ఱ్ఱుప్పిరుక్కై ఉన్ఱురైవోణామ్;

శాఱ్ఱియాకి విణ్ణు(డ)య ఇర్రామణై

ముప్పిర్తియిరణ్ణు ఇలక్కణ్ణు(డ)య ఇర్రామణై

వలమ్ వరువోమ్ వారీర్

ఇలక్కణ్ణు-ఇలక్క - మకా వాక్కియంగ్గన్ ఱ్ఱప్పిరువోణామ్ మణైశ్ శొఱ్ఱు(డ)య ఇలక్కాక.

మణై(రు) - మణై(రు)ని నిర్బోర్.

పిరమాండం - పల్లవకణ్ణు(డ)య ఇర్రామణై

తీక్క - తీక్క - ఉపతేశమ్.

శాఱ్ఱియాకి విణ్ణు(డ)య ఇర్రామణై

ముప్పిర్తియిరణ్ణు ఇలక్కణ్ణు(డ)య ఇర్రామణై - శామర్తియిరణ్ణు(డ)య ఇర్రామణై

Kannada

ಪ. ಲಕ್ಷಣಮುಲ-ಗಲ ರಾಮುನಿಕಿ

ಪ್ರದಕ್ಷಿಣ(ಮೊ)ನರಿನ್ನುಮು ರಾರೇ

ಅ. ಕುಕ್ಷಿನಿ ಬ್ರ(ಹ್ಯಾ)ಣ್ಣಮ್ಬು(ಲು)ನ್ನ(ವ)ಟ

ವಿಚಕ್ಷುಣು(ಡ)ಟ ದೀಕ್ಷಾ ಗುರು(ಡ)ಟ ಶುಭ (ಲ)

ಚ. ಲಕ್ಷಣ ಲಕ್ಷ್ಮಮು-ಗಲ ಶ್ರುತುಲಕು ಪ್ರತ್ಯಕ್ಷ(ಮ್ಬಾ)ನಟ

ಶಿಕ್ಷ-ಪಡಿ ಸಭನು ಮೆಪ್ಪಿಣ್ಣು ಭಕ್ತ ರಕ್ಷಕು(ಣ್ಣಾ)ನಟ

ಅಕ್ಷರಸ್ಥಲೈನ ಭಜನ ಪರುಲಕೇ ಅನ್ತರಂಗು(ಡೌ)ನಟ

ಸಾಕ್ಷಿಯೈ ವೆಲಯು ತ್ಯಾಗರಾಜ ಪಕ್ಷಕು(ಡೌ)ನಟ ಮುಪ್ಪದಿ ರೆಣ್ಣು (ಲ)

Malayalam

೧. ಲಕ್ಷಣಮುಲ-ಗಲ ರಾಮುನಿಕಿ

ಪ್ರದಕ್ಷಿಣ(ಮೊ)ನರಿನ್ನುಮು ರಾರೇ

೨. ಕುಕ್ಷಿನಿ ಬ್ರ(ಹ್ಯಾ)ಣ್ಣಮ್ಬು(ಲು)ನ್ನ(ವ)ಟ

ವಿಚಕ್ಷುಣು(ಡ)ಟ ದೀಕ್ಷಾ ಗುರು(ಡ)ಟ ಶುಭ (ಲ)

೩. ಲಕ್ಷಣ ಲಕ್ಷ್ಮಮು-ಗಲ ಶ್ರುತುಲಕು ಪ್ರತ್ಯಕ್ಷ(ಮ್ಬಾ)ನಟ

ಶಿಕ್ಷ-ಪಡಿ ಸಭನು ಮೆಪ್ಪಿಣ್ಣು ಭಕ್ತ ರಕ್ಷಕು(ಣ್ಣಾ)ನಟ

ಅಕ್ಷರಸ್ಥಲೈನ ಭಜನ ಪರುಲಕೇ ಅನ್ತರಂಗು(ಡೌ)ನಟ

ಸಾಕ್ಷಿಯೈ ವೆಲಯು ತ್ಯಾಗರಾಜ ಪಕ್ಷಕು(ಡೌ)ನಟ ಮುಪ್ಪದಿ ರೆಣ್ಣು (ಲ)

Assamese

೧. ಲಕ್ಷಣಮುಲ-ಗಲ ರಾಮುನಿಕಿ

ಪ್ರದಕ್ಷಿಣ(ಮೊ)ನರಿನ್ನುಮು ರಾರೇ

೨. ಕುಕ್ಷಿನಿ ಬ್ರ(ಹ್ಯಾ)ಣ್ಣಮ್ಬು(ಲು)ನ್ನ(ವ)ಟ

ವಿಚಕ್ಷುಣು(ಡ)ಟ ದೀಕ್ಷಾ ಗುರು(ಡ)ಟ ಶುಭ (ಲ)

೩. ಲಕ್ಷಣ ಲಕ್ಷ್ಮಮು-ಗಲ ಶ್ರುತುಲಕು ಪ್ರತ್ಯಕ್ಷ(ಮ್ಬಾ)ನಟ

ಶಿಕ್ಷ-ಪಡಿ ಸಭನು ಮೆಪ್ಪಿಣ್ಣು ಭಕ್ತ ರಕ್ಷಕು(ಣ್ಣಾ)ನಟ

ಅಕ್ಷರಸ್ಥಲೈನ ಭಜನ ಪರುಲಕೇ ಅನ್ತರಂಗು(ಡೌ)ನಟ

ಸಾಕ್ಷಿಯೈ ವೆಲಯು ತ್ಯಾಗರಾಜ ಪಕ್ಷಕು(ಡೌ)ನಟ ಮುಪ್ಪದಿ ರೆಣ್ಣು (ಲ)

Bengali

- প. লক্ষণমূলু-গল রামুনিকি
প্রদক্ষিণ(মো)নরিত্তুমু রাৱে
- অ. কুক্ষিনি ব(ক্ষা)গুম্ব(লু)ন্ন(ব)ট
বিচক্ষুণু(ড)ট দীক্ষা গুরু(ড)ট শুভ (ল)
- চ. লক্ষণ লক্ষ্যমু-গল শ্রুতুলকু প্রঅক্ষ(স্বৌ)নট
শিক্ষ-পডি সভনু মেক্সিঞ্চু ভক্ত রক্ষকু(গৌ)নট
অক্ষরশুলৈন ভজন পরুলকে অন্তরংগু(ডৌ)নট
সাক্ষিয়ে বেলয়ু অাগরাজ পক্ষকু(ডৌ)নট মুপ্পদি রেগু (ল)

Gujarati

- প. লক্ষ্যামুলু-গলে রামুনিচি
প্রদক্ষিণ(মাঁ)নরিন্তুমু রাৱে
- অ. কুক্ষিনি অ(ক্ষা)গুম্ব(লু)ন্ন(ব)ট
বিচক্ষুণু(ড)ট দীক্ষা গুরু(ড)ট শুভ (ল)
- চ. লক্ষ্য লক্ষ্যমু-গলে শ্রুতুলকু প্রত্যক্ষ(ম্বৌ)নট
শিক্ষ-পডি সমেনু মঁপিঅ্যু মক্ত রক্ষকু(গৌ)নট
অক্ষরশুলৈন মজন পরুলকে অন্তরংগু(ডৌ)নট
সাক্ষিয়ে বেলয়ু ত্যাগরাজ পক্ষকু(ডৌ)নট মুপ্পদি রেগু (ল)

Oriya

- ପ. ଲକ୍ଷଣମୂଲୁ-ଗଲ ରାମୁନିକି
ପ୍ରଦକ୍ଷିଣ(ମୋ)ନରିଚ୍ଚୁମୁ ରା଱େ
- ଅ. କୁକ୍ଷିନି ବ୍ର(କ୍ଷା)ଗୁମ୍ବ(ଲୁ)ନ୍ନ(ବ)ଟ
ବିଚକ୍ଷୁଣୁ(ଡ)ଟ ଦୀକ୍ଷା ଗୁରୁ(ଡ)ଟ ଶୁଭ (ଲ)
- ଚ. ଲକ୍ଷଣ ଲକ୍ଷ୍ୟମୁ-ଗଲ ଶ୍ରୁତୁଲକ୍ଷୁ ପ୍ରତ୍ୟକ୍ଷ(ସ୍ଵୌ)ନଟ
ଶିକ୍ଷ-ପଡି ସଭନୁ ମକ୍ଷିଅୟୁ ମକ୍ତ ରକ୍ଷକ୍ଷ(ଗୌ)ନଟ
ଅକ୍ଷରଶୁଲୈନ ଭଜନ ପରୁଲକେ ଅନ୍ତରଂଗୁ(ଡୌ)ନଟ
ସାକ୍ଷିୟୈ ବେଲୟୁ ତ୍ୟାଗରାଜ ପକ୍ଷକ୍ଷ(ଡୌ)ନଟ ମୁପ୍ପଦି ରେଗୁ (ଲ)

Punjabi

ਪ. ਲਕਸ਼ਣਮੁਲੁ-ਗਲ ਰਾਮੁਨਿਕਿ

ਪ੍ਰਦਕਿਸ਼ਣ(ਮੋ)ਨਰਿਨਤੁਮੁ ਰਾਰੇ

ਅ. ਕੁਕਿਸ਼ਨਿ ਬ੍ਰ(ਹਮਾ)ਣਡਮਬੁ(ਲੁ)ਨਨ(ਵ)ਟ

ਵਿਚਕਸੁਣੁ(ਡ)ਟ ਦੀਕਸ਼ਾ ਗੁਰੁ(ਡ)ਟ ਸੁਭ (ਲ)

ਚ. ਲਕਸ਼ਣ ਲਕਸ਼ਣਮੁ-ਗਲ ਸੁਤੁਲਕੁ ਪ੍ਰਤਕਸ਼(ਮਬੋ)ਨਟ

ਸਿਸ਼-ਪਡਿ ਸਭਨੁ ਮੋਪਿਵਚੁ ਭਕਤ ਰਕਸ਼ਕੁ(ਣਡੋ)ਨਟ

ਅਕਸ਼ਰਸਬੁਲੈਨ ਭਜਨ ਪਰੁਲਕੇ ਅਨਤਰੰਗੁ(ਡੋ)ਨਟ

ਸਾਕਿਸ਼ਯੈ ਵੇਲਯੁ ਤਯਾਰਾਜ ਪਕਸ਼ਕੁ(ਡੋ)ਨਟ ਮੁੱਪਦਿ ਰੇਣਡੁ (ਲ)