

# 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

## nija marmamula-umAbharaNaM

In the kRti ‘nija marmamulanu’ – rAga umAbharaNaM, zrI tyAgarAja  
begs with Lord not to ignore him.

P nija marmamulanu telisina  
vArini nIv(a)layiJcEd(E)makO rAma

A aja gaja rakSaka gaja carm(A)mbar-  
(A)di daiva bhEdamula lIla kalga jEsina nI (nija)

C zruti zAstra purANa vid(A)di  
SaNmata niSThula nAma parAdula  
kSiti patulan kumatulugA jEsina  
kSEma tyAgarAja nuta zrI manOhara (nija)

Gist

O Lord rAma! O Lord praised by this tyAgarAja! O Lord who steals the  
heart of lakSmI!

I know not why You make even those languish who have understood true  
secrets of –

(1) Your enacting the grand sport of differences in the deities of brahma,  
viSNu, ziva and others?

(2) Your joy in deluding (a) those knowers of vEdAs, sciences, epics etc,  
(b) those dedicated to six-fold forms of worship, (c) those devoted to chanting of  
Your names etc, and (d) those kings – Lords of the Earth?

Word-by-word Meaning

P O Lord rAma! I know not why (EmakO) You (nIvu) make even those  
(vArini) who have understood (telisina) (Your) true (nija) secrets  
(marmamulanu) languish (alayJcEdi) (nIvalayiJcEdEmakO)?

A O Lord rAma! I know not why You make even those languish who have  
understood the true secrets of –

Your enacting (kalga jEsina) (literally creating) the grand sport (Illa) of differences (bhEdamula) in the deities (daiva) of –

brahmA (aja), viSNu – the protector (rakSaka) of gajEndra – the elephant (gaja) and ziva – one who has elephant (gaja) skin (carma) as his garment (ambara) – and others (Adi) (carmAmbarAdi)?

C O Lord rAma! I know not why You make even those languish who have understood the true secrets of Your joy (kSEma) (literally comfort) in deluding (kumatulugA jEsina) (literally making fools) –

those knowers (vid) of vEdAs (zrUti), sciences (zAstra), epics (purANa) etc (Adi) (vidAdi),

those dedicated (niSThula) to six-fold forms of worship (SaNmata), those devoted (para) to chanting of Your names (nAma) etc (Adula) (parAdula), and

those kings – Lords (patulan) of the Earth (kSiti)?

O Lord praised (nuta) by this tyAgarAja! O Lord who steals (hara) the heart (manas) (literally mind) (manOhara) of lakSmI (zrI)!

Notes –

P – EmakO – The word ‘EmakO’ is not found in the dictionary. From the context, it is clear that it means ‘for what reason’. The nearest word is ‘EmiTiko’ meaning ‘I know not why’. May be this is the colloquial version of ‘EmiTikO’. Any suggestions ???

P – rAma – this is how it is given in the book of TKG; in the book of TSV/AKG, it is given as ‘zrI rAma’; in the books of CR and ATK, neither of the words are found. This needs to be checked. Any suggestions ???

A – gaja carmaAmbara – elephant skin as garment - Refers to slaying of gajAsura by Lord ziva – Source – <http://www.dlshq.org/> and <http://www.shaivam.org/siddhanta/mamata.html>

A – daiva – this is how it is given in the books of books of TKG and TSV/AKG. However, in the books of CR and ATK, it is given as ‘gauNa’. In the book of TKG, ‘gauNa’ is given as an alternative word. In the present context, ‘daiva’ seems to be appropriate. This needs to be checked. Any suggestions ???

C – vidAdi – this is how it is given in the book of TKG, with ‘vivAdi’ as an alternative word; in the books of ATK and TSV/AKG, this is given as ‘vivAdi’; in the book of CR, this is given as ‘vidhAdi’. In my humble opinion, in the present context, ‘vidAdi’ is the appropriate word. This needs to be checked. Any suggestions ???

C – nAma parAdula – those devoted to chanting of Your names etc. Adula – ‘etc.’ may mean those who follow the path of bhakti otherwise.

C – kSiti patulan ku-matulugA - this is how it is given in the books of TKG and TSV/AKG. In the book of CR, this is given as ‘kSiti patulaGkumatulgA’ which is same as that given in the other two books. In the book of ATK, this is given as ‘kSitipatulangamatulugA’ which is also an alternative word in the book of TKG. This needs to be checked. Any suggestions ???

C - kSiti patulan – Kings - The reference is not clear.

C – kumatulugA jEsina – deluded – made fools – This probably refers to the inexorable nature of mAya. In this regard, the poem of kabir – ‘mAya mahA ThagnI’ (given below) is relevant – For complete songs of kabir – please visit website - <http://www.indianest.com/kabir/dohas/kd15.htm>

C – kSEma – this is how it is given in all the books; However, in the book of TKG, ‘zrIda’ is given as an alternative word. In the present context, ‘kSEma’ seems to be appropriate for connecting to the pallavi. This needs to be checked. Any suggestions ???

C – In the book of CR, the word ‘nI’ is given at the end of caraNa. However, the same is not found in any other book. This needs to be checked. Any suggestions ???

C – SaNmata – six-fold forms of worship – ziva, viSNu, zakti, kumAra,  
gaNapati, sUrya.

mAyA mahA ThagnI huM jAnI ||

tirgun phAns liyE kar Dole  
bolE madhurI bAnI ||

kEzav kE kamlA vE baiThI  
ziv kI bhavan bhavAnI |  
paNDA kE mUrat vE baiThI  
tIrath mE bhayI pAnI ||

yOgI kE YOgin vE baiThI  
rAjA kE ghar rAnI |  
kAhU kE hIrA vE baiThI  
kAhU kE kauDI kAnI ||

bhagatan kE bhagatin vE baiThI  
brahma kE brahmAnI |  
kahE kabIr sunO bhayI sAdhO  
yah sab akath kahAnI ||

I Have Come to Know the Illusory Power to be a Great Thug ||

Her Hands Sway Holding a Web-like Trap  
She Speaks in a Sweet Voice ||

For Kesava, the Sustainer, She is Seated as the embodiment of Abundance  
For Shiva, the God of Dissolution, She is the empress of the Worlds ||  
For the Priest She is Seated as the Idol of Worship  
And in Places of Pilgrimage She Manifests as the Holy Water ||

For Yogis She is Seated as the Spiritual Partner  
In the King's Palace She is the Queen ||  
For Some She is Seated as a Priceless Diamond  
For Some She is a Mere Penny ||

For Devotees She is Seated in the Object of Devotion  
For Brahma She is His Consort ||  
Says Kabir Listen Oh Practicing Aspirant  
All this is an Untold Story ||

## Devanagari

- प. निज मर्ममुलनु तेलिसिन वारिनि  
नी(व)लयिञ्चे(दे)मको राम  
अ. अज गज रक्षक गज चर्माम्ब(रा)दि  
दैव भेदमुल लील कला जेसिन नी (निज)  
च. श्रुति शास्त्र पुराण वि(दा)दि  
षण्मत निष्ठुल नाम परादुल

क्षिति पतुलन् कुमतुलुगा जेसिन  
क्षेम त्यागराज नुत श्री मनोहर (निज)

### English with Special Characters

pa. nija marmamulanu telisina vārini  
nī(va)layiñcē(dē)makō rāma  
a. aja gaja rakṣaka gaja carmāmba(rā)di  
daiva bhēdamula līla kalga jēsina nī (nija)  
ca. śruti śāstra purāṇa vi(dā)di  
ṣaṇmata niṣṭhula nāma parādula  
kṣiti patulan kumatulugā jēsina  
kṣēma tyāgarāja nuta śrī manōhara (nija)

### Telugu

ప. నిజ మర్మములను తెలిసిన వారిని  
నీ(వ)లయిఞ్చే(దే)మకో రామ  
అ. అజ గజ రక్షక గజ చర్మామ్బ(రా)ది  
దైవ భేదముల లీల కల్గ జేసిన నీ (నిజ)  
చ. శ్రుతి శాస్త్ర పురాణ వి(దా)ది  
షణ్మత నిష్ఠుల నామ పరాదుల  
క్షితి పతులన్ కుమతులుగా జేసిన  
క్షేమ త్యాగరాజ నుత శ్రీ మనోహర (నిజ)

### Tamil

ప. నిజ మర్మములను తెలిసిన వారిని  
నీ(వ)లయిఞ్చే(దే)మకో  
అ. అజ గజ రక్షక గజ చర్మామ్బ(రా)ది  
దైవ భేదముల లీల కల్గ జేసిన నీ (నిజ)  
చ. శ్రుతి శాస్త్ర పురాణ వి(దా)ది  
షణ్మత నిష్ఠుల నామ పరాదుల  
క్షితి పతులన్ కుమతులుగా జేసిన  
క్షేమ త్యాగరాజ నుత శ్రీ మనోహర (నిజ)

నిజ మర్మములను తెలిసిన వారిని  
నీయలయిఞ్చే(దే)మకో?

பிரமன், கரியைக் காத்தோன், கரித்தோலையணிந்தோன் முதலான  
தெய்வங்களின் வேறுபாட்டினைத் திருவிளையாடலாக உண்டாக்கிய உனது  
நிச மருமங்களினையறிந்தவரையும் நீயலையச்செய்வதனோ?

மறைகள், சாத்திரங்கள், புராணங்கள் ஆகியவற்றினை யறிந்தோரையும்,  
அறுமத நெறி நிற்போரையும், (உனது) நாமத்தினில் திளைப்போர் ஆகியோரையும்,  
புவியாள்வோரையும், மதியிழந்தோராக்கிய (உனது) களிப்பின்  
நிச மருமங்களினையறிந்தவரையும் நீயலையச்செய்வதனோ?  
தியாகராசனால் போற்றப் பெற்றோனே! இலக்குமி மனம் கவர்வோனே!

கரியைக் காத்தோன் - அரி  
கரித்தோலையணிந்தோன் - அரன்  
அறு மதங்கள் - அரி, அரன், சக்தி, முருகன், கணபதி,  
சூரியன் ஆகியோரின் வழிபாடு  
மதியிழந்தோராக்கிய - மாயையெனும் இறைவனின் திருவிளையாடல்

## Kannada

ಪ. ನಿಜ ಮರ್ಮುಲನು ತೆಲಿಸಿನ ವಾರಿನಿ

ನೀ(ವ)ಲಯಿಇಷ್ಟೀ(ದೇ)ಮಕೋ ರಾಮ

ಅ. ಅಜ ಗಜ ರಕ್ಷಕ ಗಜ ಚರ್ಮಪ್ಪ(ರ)ದಿ

ದೈವ ಭೇದಮುಲ ಲೀಲ ಕಲ್ಲ ಜೇಸಿನ ನೀ (ನಿಜ)

ಚ. ಶ್ರುತಿ ಶಾಸ್ತ್ರ ಪುರಾಣ ವಿ(ದಾ)ದಿ

ಷಣ್ಮತ ನಿಷ್ಠುಲ ನಾಮ ಪರಾದುಲ

ಕ್ಷಿತಿ ಪತುಲನ್ ಕುಮತುಲುಗಾ ಜೇಸಿನ

ಕ್ಷೇಮ ತ್ಯಾಗರಾಜ ನುತ ಶ್ರೀ ಮನೋಹರ (ನಿಜ)

## Malayalam

೧. ನಿಜ ಮರ್ಮುಲನು ತಲಿಸಿನ ವಾರಿನಿ

ನೀ(ವ)ಲಯಿಇಷ್ಟೀ(ದೇ)ಮಕೋ ರಾಮ

೨. ಅಜ ಗಜ ರಕ್ಷಕ ಗಜ ಚರ್ಮಪ್ಪ(ರ)ದಿ

ದೈವ ಭೇದಮುಲ ಲೀಲ ಕಲ್ಲ ಜೇಸಿನ ನೀ (ನಿಜ)

೩. ಶ್ರುತಿ ಶಾಸ್ತ್ರ ಪುರಾಣ ವಿ(ದಾ)ದಿ

ಷಣ್ಮತ ನಿಷ್ಠುಲ ನಾಮ ಪರಾದುಲ

ಕ್ಷಿತಿ ಪತುಲನ್ ಕುಮತುಲುಗಾ ಜೇಸಿನ

ಕ್ಷೇಮ ತ್ಯಾಗರಾಜ ನುತ ಶ್ರೀ ಮನೋಹರ (ನಿಜ)

## Assamese

১. নিজ মৰ্ম্মুলনু তেলিসিন বারিনি

নী(র)লয়িঞ্চে(দে)মকো বাম

অ. অজ গজ বক্ষক গজ চর্মাশ্ব(বা)দি

দৈব ভেদমূল লীল কল্প জেসিন নী (নিজ)

চ. শ্রুতি শাস্ত্র পুরাণ বি(দা)দি

ষণ্মত নিষ্ঠুল নাম পরাদুল

ক্ষিতি পতুলন্ কুমতুলুগা জেসিন

ক্ষেম অ্যাগবাজ নুত শ্রী মনোহর (নিজ)

### **Bengali**

প. নিজ মর্মমূলনু তেলিসিন বারিনি

নী(ব)লয়িঞ্চে(দে)মকো রাম

অ. অজ গজ বক্ষক গজ চর্মাশ্ব(রা)দি

দৈব ভেদমূল লীল কল্প জেসিন নী (নিজ)

চ. শ্রুতি শাস্ত্র পুরাণ বি(দা)দি

ষণ্মত নিষ্ঠুল নাম পরাদুল

ক্ষিতি পতুলন্ কুমতুলুগা জেসিন

ক্ষেম অ্যাগরাজ নুত শ্রী মনোহর (নিজ)

### **Gujarati**

પ. નિજ મર્મમૂલનુ તેલિસિન વારિનિ

ની(વ)લયિચ્ચે(દે)મકો રામ

અ. અજ ગજ વક્ષક ગજ ચર્માશ્વ(રા)દિ

દૈવ ભેદમૂલ લીલ કલ્પ જેસિન ની (નિજ)

ચ. શ્રુતિ શાસ્ત્ર પુરાણ વિ(દા)દિ

ષણ્મત નિષ્ઠુલ નામ પરદુલ

ક્ષિતિ પતુલન્ કુમતુલુગા જેસિન

ક્ષેમ ત્યાગરાજ નુત શ્રી મનોહર (નિજ)

## **Oriya**

- ପ. ନିଜ ମର୍ମମୁଲୁ ତେଲିସିନ ଖାରିନି  
ନୀ(ଝ)ଲଈଝେ(ଦେ)ମଜୋ ରାମ
- ଅ. ଅଜ ଗଜ ରକ୍ଷକ ଗଜ ଚର୍ମାମୁ(ରା)ଦି  
ଦୈଝ ଭେଦମୁଲ ଲୀଲ କଲ୍ଗ ଜେସିନ ନୀ (ନିଜ)
- ଚ. ଶୁତି ଶାସ୍ତ୍ର ପୁରାଣ ଓ(ଦା)ଦି  
ଷଣ୍ଡୁତ ନିଷ୍ଠୁଲ ନାମ ପରାଦୁଲ  
କ୍ଷିତି ପତୁଲନ୍ ଜୁମତୁଲୁଗା ଜେସିନ  
କ୍ଷେମ ତ୍ୟାଗରାଜ ନୁତ ଶ୍ରୀ ମନୋହର (ନିଜ)

## **Punjabi**

୧. ନିଜ ମରମମୁଲୁ ତେଲିସିନି ବାରିନି  
ନୀ(ବ)ଲଈଝେ(ଦେ)ମକୋ ରାମ
୨. ଅଜ ଗଜ ରକ୍ଷକ ଗଜ ଚର୍ମାମୁ(ରା)ଦି  
ଦୈବ ଭେଦମୁଲ ଲୀଲ କଲଗା ଜେସିନ ନୀ (ନିଜ)
୩. ଶୁତି ଶାସ୍ତ୍ର ପୁରାଣ ବି(ଦା)ଦି  
କ୍ଷଣ୍ଡୁତ ନିଷ୍ଠୁଲ ନାମ ପରାଦୁଲ  
କ୍ଷିତି ପତୁଲନ୍ କୁମତୁଲୁଗା ଜେସିନ  
କ୍ଷେମ ଉନ୍ନାଗରାଜ ନୁତ ଶ୍ରୀ ମନୋହର (ନିଜ)