

# 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

## ninnE nera-pantuvarALi

In the kRti ‘ninnE nera nammi’ – rAga pantuvarALi (tALa rUpakaM), SrI tyAgarAja states that he has placed total faith in the Lord.

P ninnE nera namminAnurA  
O rAma rAmayya

A <sup>1</sup>anni kallal(a)nucu <sup>2</sup>ADi pADi vEDi  
pannaga Sayana nE cinna tanamu nADE (ninnE)

C1 vEda SAstra purANa vidyalacE <sup>3</sup>bhEda  
vAdamulu tIraka <sup>4</sup>bhramayu vArala jUci (ninnE)

C2 bhOgamula koraku bhuvilo <sup>5</sup>rAjasammuna  
yAgAdul(o)narinci alayu vArala jUci (ninnE)

C3 I janmamuna <sup>6</sup>ninnu rAji jEsukona lEka  
rAjillar(a)ni <sup>7</sup>tyAgarAja rAja rAghava (ninnE)

Gist

O Lord rAma! O Lord rAmayya! O Lord reclining on the couch of SEsha!  
O Lord rAghava! O Master of this tyAgarAja!

I have much trusted You alone.

Seeing -

those who are confounded unable to resolve their arguments about  
(religious) controversies with their (academic) knowledge of vEda, SAstra and  
purANa, and

those who are wandering in this World, performing sacrificial oblations  
etc, passionately, for the sake of enjoynments,

realising that, in this life, none can flourish without Your consent,  
considering everything else as untrue,

right from my childhood days, I have much trusted You alone,  
beseeching You by dancing and singing.

#### Word-by-word Meaning

P O Lord rAma! O Lord rAmayya! I have much (nera) trusted  
(namminAnurA) You alone (ninnE).

A O Lord reclining (Sayana) on the couch of SEsha – the snake (pannaga)!  
O Lord rAma! O Lord rAmayya!

Considering (anucu) everything (else) (anni) as untrue (kallalu)  
(kallalanucunu), right from my childhood (cinna tanamu) days (nADE), I (nE)  
have much trusted You alone,  
beseeching (vEDi) You by dancing (ADi) and singing (pADi).

C1 Seeing (jUci) those (vArala) who are confounded (bhramayu) –  
unable to resolve (tIraka) their arguments (vAdamulu) about (religious)  
controversies (bhEda) with their (academic) knowledge (vidyalacE) of vEda,  
SAstra and purANa,  
O Lord rAma! O Lord rAmayya! I have much trusted You alone.

C2 Seeing (jUci) those (vArala) wandering (alayu) in this World (bhuvilo),  
performing (onarinci) sacrificial oblations etc (yAgAdulu)  
(yAgAdulonarinci), passionately (rAjasammuna), for the sake of (koraku)  
enjoyments (bhOgamula),  
O Lord rAma! O Lord rAmayya! I have much trusted You alone.

C3 Realising that (ani), in this (I) life (janmamuna), none can flourish  
(rAjillaru) (rAjillarani) without (IEka) Your consent (ninnu rAji jEsukona)  
(literally being consented by You),  
O Lord rAghava – master (rAja) of this tyAgarAja! O Lord rAma! O Lord  
rAmayya! I have much trusted You alone.

Notes –

Variations -

rAga – pantuvarALi - kAmavardhini.

4 – bhramayu – bhramasE.

7 – tyAgarAja rAja – tyAgarAja vandya.

References -

<sup>3</sup> – bhEda vAdamulu – This may either mean religious controversies in  
general, or with particular reference to bhEda vAda and abhEda vAda. ‘dvaita’ as  
propounded by madhvAcArya is considered as ‘bhEda vAda’; ‘advaita’ is known  
as ‘abhEda vAda’. Please visit the following site to more about ‘bhEda vAda and  
madhvAcArya’ – <http://www.dvaita.org/overview.shtml> ;

<sup>5</sup> – rAjasammuna yAgAdulu onarinci – Performing sacrificial oblations  
passionately. In this regard the following verse from SrImad-bhagavad-gIta,  
Chapter 3 is relevant –

yajnArthAt-karmaNO(a)nyatra lOkO(a)yaM karma bandhanaH |  
tadarthaM karma kauntEya mukta sangaH samAcara || 9 ||

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (Translation by Swami Swarupananda)

Comments -

<sup>1</sup> – anni kallalanucu – considering all else to be untrue. This would refer to statements in caraNas 1 (academical arguments about ‘Reality’) and 2 (performance of sacrificial oblations etc for the sake of enjoyment).

<sup>2</sup> – ADi pADi – the typical bhAgavata approach of collective singing bhajans etc to the accompaniment of music and dance. Here the word ‘dance’ does not mean mere ‘postures’, but spontaneous, rapturous, totally involuntary movements. Such dances are recorded in the life of Sri Ramakrishna Paramahansa.

<sup>6</sup> – ninnu rAji jEsukona lEka – Without Your consent - Whether one follows the path of knowledge or path of karma, unless it is done with a sense of surrender, the grace of the Lord – a sine-qua-non for apprehension of ‘Reality’ – will not be forthcoming. SrI tyAgarAja calls this ‘grace’ as ‘consent’. By stating that ‘therefore, I have trusted You alone’, SrI tyAgarAja emphasises the pre-eminence of bhakti over other paths.

### Devanagari

प. निन्ने नेर नम्मिनानुरा ओ राम रामय्य

अ. अन्नि कल्ल(ल)नुचु आडि पाडि वेडि

पन्नग शयन ने चिन्न तनमु नाडे (नि)

च1. वेद शास्त्र पुराण विद्यलचे भेद

वादमुलु तीरक भ्रमयु वारल जूचि (नि)

च2. भोगमुल कोरकु भुविलो राजसम्मन

यागादु(लो)नरिञ्चि अलयु वारल जूचि (नि)

च3. ई जन्ममुन निन्नु राजि जेसुकोन लेक

राजिल्ल(र)नि त्यागराज राज राघव (नि)

### English with Special Characters

pa. ninnē nera namminānurā ō rāma rāmayya

a. anni kalla(la)nucu āḍi pāḍi vēḍi

pannaga śayana nē cinna tanamu nāḍē (ni)

ca1. vēda śāstra purāṇa vidyalacē bhēda

vādamulu tīraka bhramayu vārāla jūci (ni)

ca2. bhōgamula koraku bhuvilō rājasammuna

yāgādu(lo)nariñci alayu vārāla jūci (ni)  
ca3. ī janmamuna ninnu rāji jēsukona lēka  
rājilla(ra)ni tyāgarāja rāja rāghava (ni)

## Telugu

ప. నిన్నే నెర నమ్మినానురా ఓ రామ రామయ్య  
అ. అన్ని కల్ల(ల)నుచు ఆడి పాడి వేడి  
పన్నగ శయన నే చిన్న తనము నాడే (ని)  
చ1. వేద శాస్త్ర పురాణ విద్యలచే భేద  
వాదములు తీరక భ్రమయు వారల జూచి (ని)  
చ2. భోగముల కొరకు భువిలో రాజసమ్మున  
యాగాదు(లొ)నరిచ్చి అలయు వారల జూచి (ని)  
చ3. ఈ జన్మమున నిన్ను రాజి జేసుకొన లేక  
రాజిల్ల(ర)ని త్యాగరాజ రాజ రాఘవ (ని)

## Tamil

ప. న్నినే నెర నమ్మినానురా ఓ రామ రామయ్య  
అ. అన్ని కల్ల(ల)నుచు ఆడి పాడి వేడి  
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రాజిల్ల(ర)ని త్యాగరాజ రాజ రాఘవ (ని)

உன்னையே மிக்கு நம்பினேனய்யா, ஓ இராமா, இராமய்யா!

(மற்று) அனைத்தும் உண்மையல்லவென்று, ஆடிப் பாடி, வேண்டி,  
அரவணையோனே! நான் சிறு வயது முதலே  
உன்னையே மிக்கு நம்பினேனய்யா, ஓ இராமா, இராமய்யா!

1. மறைகள், சாத்திரங்கள், புராணங்களின் ஏட்டறிவினால், பேத  
வாதங்கள் தீராது திகைப்போரைக் கண்டு,  
உன்னையே மிக்கு நம்பினேனய்யா, ஓ இராமா, இராமய்யா!
2. இன்பங்களுக்காக, புவியில், இராசத்ததுடன்  
வேள்விகளியற்றி அலைவோரைக் கண்டு,  
உன்னையே மிக்கு நம்பினேனய்யா, ஓ இராமா, இராமய்யா!

3. இப்பிறவியில், உன்னை ஒப்புக்கொள்ளச் செய்யாது,  
(மனிதர்) திகழாரென, தியாகராசனின் தலைவா! இராகவா!  
உன்னையே மிக்கு நம்பினேனய்யா, ஓ இராமா, இராமய்யா!

அனைத்தும் பொய்யென்று - முதலிரண்டு சரணங்களில் கூறப்பட்டவை.  
பேத வாதங்கள் - பொது வேறுபாட்டு வாதங்கள் என்றோ, அல்லது, பேதம்-அபேதம்  
ஆகிய வாதங்கள் என்றோ பொருள் கொள்ளலாம்.  
பேதம் - பரமான்மாவும் சீவான்மாவும் வேறெனும் வாதம்  
அபேதம் - பரமான்மாவும் சீவான்மாவும் ஒன்றேயெனும் வாதம்  
இராசதம் - முக்குணங்களிலொன்று - தற்பெருமை முதலானவை  
ஒப்புக்கொள்ளச் செய்யாது - இறைவனின் கருணை வாராமல் என

## Kannada

ಪ. ನಿನ್ನೇ ನೆರೆ ನಮ್ಮಿನಾನುರಾ ಓ ರಾಮ ರಾಮಯ್ಯ

ಅ. ಅನ್ನಿ ಕಲ್ಲ(ಲ)ನುಚು ಆಡಿ ಪಾಡಿ ವೇಡಿ

ಪನ್ನೆಗೆ ಶಯನ ನೇ ಚಿನ್ನ ತನಮು ನಾಡೇ (ನಿ)

ಚ. ವೇದ ಶಾಸ್ತ್ರ ಪುರಾಣ ವಿದ್ಯಲಚೇ ಭೇದ

ವಾದಮುಲು ತೀರಕ ಭ್ರಮಯು ವಾರಲ ಜೂಚಿ (ನಿ)

ಚ.೨. ಭೋಗಮುಲ ಕೊರಕು ಭುವಿಲೋ ರಾಜಸಮ್ಮುನ

ಯಾಗಾದು(ಲೋ)ನರಿಷ್ಟ ಅಲಯು ವಾರಲ ಜೂಚಿ (ನಿ)

ಚ.೩. ಈ ಜನ್ಮಮುನ ನಿನ್ನು ರಾಜಿ ಜೇಸುಕೊನ ಲೇಕ

ರಾಜಿಲ್ಲ(ರ)ನಿ ತ್ಯಾಗರಾಜ ರಾಜ ರಾಘವ (ನಿ)

## Malayalam

೧. ನಿന്നೇ ನೆರೆ ನಮ್ಮಿನಾನುರಾ ಓ ರಾಮ ರಾಮಯ್ಯ  
೨. ಅನ್ನಿ ಕಲ್ಲ(ಲ)ನುಚು ಆಡಿ ಪಾಡಿ ವೇಡಿ  
೩. ಪನ್ನೆಗೆ ಶಯನ ನೇ ಚಿನ್ನ ತನಮು ನಾಡೇ (ನಿ)

೪. ವೇದ ಶಾಸ್ತ್ರ ಪುರಾಣ ವಿದ್ಯಲಚೇ ಭೇದ  
೫. ವಾದಮುಲು ತೀರಕ ಭ್ರಮಯು ವಾರಲ ಜೂಚಿ (ನಿ)  
೬. ಭೋಗಮುಲ ಕೊರಕು ಭುವಿಲೋ ರಾಜಸಮ್ಮುನ  
೭. ಯಾಗಾದು(ಲೋ)ನರಿಷ್ಟ ಅಲಯು ವಾರಲ ಜೂಚಿ (ನಿ)  
೮. ഈ ಜನ್ಮಮುನ ನಿನ್ನು ರಾಜಿ ಜೇಸುಕೊನ ಲೇಕ  
೯. ರಾಜಿಲ್ಲ(ರ)ನಿ ತ್ಯಾಗರಾಜ ರಾಜ ರಾಘವ (ನಿ)

## Assamese

೧. ನಿನ್ನೇ ನೆರೆ ನಮ್ಮಿನಾನುರಾ ಓ ರಾಮ ರಾಮಯ್ಯ

೨. ಅನ್ನಿ ಕಲ್ಲ(ಲ)ನುಚು ಆಡಿ ಪಾಡಿ ವೇಡಿ

পন্নগ শয়ন নে চিন্ন তনমু নাডে (নি)

চ১. বেদ শাস্ত্র পুরাণ বিদয়লচে ভেদ

বাদমুলু তীরক ভ্রময়ু রাবল জুচি (নি)

চ২. ভোগমুল কোৰকু ভুরিলো রাজসম্মুন

য়াগাদু(লো)নরিখিও অলয়ু রাবল জুচি (নি)

চ৩. ঈ জন্মামুন নিম্নু রাজি জেসুকোন লেক

রাজিল্ল(ৰ)নি অ্যাগরাজ রাজ রাঘর (নি)

## **Bengali**

প. নিম্নে নের নম্মিনানুরা ও রাম রাময়্য

অ. অগ্নি কল্প(ল)নুচু আডি পাডি বেডি

পন্নগ শয়ন নে চিন্ন তনমু নাডে (নি)

চ১. বেদ শাস্ত্র পুরাণ বিদয়লচে ভেদ

বাদমুলু তীরক ভ্রময়ু বারল জুচি (নি)

চ২. ভোগমুল কোরকু ভুবিলো রাজসম্মুন

য়াগাদু(লো)নরিখিও অলয়ু বারল জুচি (নি)

চ৩. ঈ জন্মামুন নিম্নু রাজি জেসুকোন লেক

রাজিল্ল(র)নি অ্যাগরাজ রাজ রাঘব (নি)

## **Gujarati**

প. নিম্নে নঁর নম্মিনানুরা আ রাম রাময়্য

অ. অগ্নি কল্পে(ল)নুচু আডি পাডি বেডি

পন্নগ শয়ন নে যিগ্ন তনমু নাডে (নি)

অ৭. বেদ শাস্ত্র পুরাণ বিদয়লচে ভেদ

বাদমুলু তীরক ভ্রময়ু বারল জুচি (নি)

অ২. ভোগমুল কোরকু ভুবিলো রাজসম্মুন

য়াগাদু(লো)নরিখিও অলয়ু বারল জুচি (নি)

অ৩. ঈ জন্মামুন নিম্নু রাজি জেসুকোন লেক

রাজিল্ল(র)নি অ্যাগরাজ রাজ রাঘব (নি)

## **Oriya**

ପ. ନିନ୍ଦେ ନେର ନମ୍ବିନାନୁରା ଓ ରାମ ରାମୟା

ଅ. ଅନ୍ନି କଲ୍ଲ(ଲ)ନୁରୁ ଆଡି ପାଡି ଖେଡି

ପନ୍ନଗ ଶୟନ ନେ ଚିନ୍ନ ଚନମୁ ନାଡେ (ନି)

ଚ୧. ଖେଦ ଶାସ୍ତ୍ର ପୁରାଣ ଓଦ୍ୟଲଚେ ଭେଦ

ଝାଦମୁଲୁ ଡୀରକ ଭ୍ରମୟୁ ଝାରଲ ଝୁଚି (ନି)

ଚ୨. ଭୋଗମୁଲ କୋରକୁ ଭୁଝିଲୋ ରାଜସମୁନ

ୟାଗାଦୁ(ଲୋ)ନରିଞ୍ଚି ଅଲୟୁ ଝାରଲ ଝୁଚି (ନି)

ଚ୩. ଇ ଜନ୍ମମୁନ ନିନ୍ନୁ ରାଜି ଜେସୁକୋନ ଲେକ

ରାଜିଲ୍ଲ(ର)ନି ଡ୍ୟାଗରାଜ ରାଜ ରାଘଝ (ନି)

## **Punjabi**

୫. ନିନେ ନେର ନମିନାଟୁରା ଓ ରାମ ରାମୟା

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