

# 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

## toli janmamuna-bilahari

In the kRti ‘toli janmamuna jEyu’ – rAga bilahari (tALa khaNDa cApu), SrI tyAgarAja states that he can clearly perceive his problems as the effects of his commissions and omissions in his previous birth.

P toli janmamuna jEyu  
duDuku telisenu rAma

A <sup>1</sup>phalam(E)mO <sup>2</sup>ara cEti  
puNTik(a)ddamu vale nA (toli)

C rAgi payirula centa ramyamau  
vari molaka rAjilla nErcun(a)TarA  
nAga Sayana tyAgarAju pApamutOnu  
nAma puNyamu <sup>3</sup>celagunA (toli)

Gist

O Lord SrI rAma! O Lord reclining on SEsha!

The wicked deeds committed by me in my past lives are clear.

May be, this is the fruit (of my past deeds); like a mirror (not needed) for (noticing) a sore in one’s palm, the wicked deeds committed by me in my past lives are clear.

In the same manner as a beautiful paddy seedling might happen to flourish beside rAgi crop, will my merit of chanting Your names be noticeable along with sins of this tyAgarAja? (Please take note of my merit.) (OR)

In the same manner as a beautiful paddy seedling might indeed happen (sarcasm) to flourish beside rAgi crops, how will my merit of chanting Your names be noticeable along with sins of this tyAgarAja? Indeed, the wicked deeds committed by me in my past lives are clear.

Word-by-word Meaning

P O Lord SrI rAma! The wicked deeds (duDuku) committed (jEyu) by me in my past (toli) lives (janmamuna) are clear (telisenu).

A May be (EmO), this is the fruit (phalamu) (phalamEmO) (of my past deeds); like (vale) a mirror (addamu) (not needed) for (noticing) a sore (puNTiki) (puNTikaddamu) in one's palm (ara cEti),

O Lord SrI rAma! The wicked deeds committed by me in my (nA) past lives are clear.

C O Lord! In the same manner as (aTarA) as a beautiful (ramyamau) paddy (vari) seedling (molaka) might happen (nErcunu) (nErcunaTarA) to flourish (rAjilla) (literally shine) beside (centa) (literally near) rAgi crop (payirula),

O Lord reclining (Sayana) on SEsha – the serpent (nAga)! will my merit (puNyamu) of chanting Your names (nAma) be noticeable (celagunaA) (literally shine) along with sins (pApamutOnu) of this tyAgarAja (tyAgarAju)? (Please take note of my merit.) (OR)

O Lord! In the same manner as (aTarA) a beautiful (ramyamau) paddy (vari) seedling (molaka) might indeed happen (sarcasm) (nErcunu) (nErcunaTarA) to flourish (rAjilla) (literally shine) beside (centa) (literally near) rAgi crops (payirula),

O Lord reclining (Sayana) on SEsha – the serpent (nAga)! how will my merit (puNyamu) of chanting Your names (nAma) be noticeable (celagunaA) (literally shine) along with sins (pApamutOnu) of this tyAgarAja (tyAgarAju)?

O Lord SrI rAma! The wicked deeds committed by me in my past lives are clear.

Notes –

Variations –

<sup>1</sup> – phalamEmO – (nI mahima) phalamEmO : In my opinion, 'nI mahima' confuses the meaning of anupallavi. Also, from the stand-point of prAsa-anuprAsa, 'nI mahima' does not seem to be appropriate.

<sup>3</sup> – celagunaA – celaguna nEnu.

References –

<sup>2</sup> - aracEti puNDu – in tamizh it is called 'kaippuNNukku kaNNADiyA?' In saMskRta, it is called 'hastAmalaka' – the fruit of the Myrobalan (Amalaka – nellikkAy - tamizh) in the hand - as a symbol of something palpable or clear.

'hastAmalakIyaM' - a vEdAnta treatise commented by Adi SankarAcArya – <http://www.celextel.org/othervedantabooks/hastamalakiyam.html>

Comments –

Paddy is a wet-land crop and rAgi is a dry-land crop; therefore, it is possible to interpret that paddy seedling cannot grow (survive) beside rAgi crop. This is the meaning taken in the books - 'will a paddy sapling planted amidst rAgi survive?' In this case, the word in the simile should be 'eTarA' (how) (rAjilla nErcunu eTarA) and not 'aTarA' (thus) (but, 'aTarA' is given clearly in all the books); alternatively, the word 'rAjilla nErcunu' should be taken as a sarcasm (rAjilla nErcunu aTrarA). Correspondingly, in tune with the simile, the word 'celagunaA' would also be taken as a sarcasm - 'how will my merit be noticeable in the midst of my sins?'.

Alternatively, the wordings of simile (rAjillunu aTarA) may be taken literally with the meaning that 'a paddy seedling might happen to survive beside rAgi crop'. This is in tune with the second half of the caraNa that 'I have indeed at least one merit of chanting Your names besides by sins'. As 'existence of merit' is clearly brought out, the simile also should take a similar meaning – 'a paddy seedling could exist (rAjilla nErcunu) beside rAgi crop'. In this case, 'celagunA' would become an entreaty – will You take note of my merit?

Therefore, in my opinion, SrI tyAgarAja wants to convey 'like a paddy seedling might happen to grow amidst rAgi crops, I do have some merits (of chanting Your names) in the midst of my many sins; but will it be noticed by You?' - the word 'celagunA' is an entreaty. However, both meanings are given here.

### Devanagari

प. तोलि जन्ममुन जेयु दुडुकु तेलिसेनु राम  
अ. फल(मे)मो अर चेति पुण्टि(क)दमु वले ना (तो)  
च. रागि पयिरुल चेन्त रम्यमौ  
वरि मोलक राजिल्ल नेर्चु(न)टरा  
नाग शयन त्यागराजु पापमुतोनु  
नाम पुण्यमु चेलगुना (तो)

### English with Special Characters

pa. toli janmamuna jēyu duḍuku telisenu rāma  
a. phala(mē)mō ara cēti puṇṭi(ka)ddamu vale nā (to)  
ca. rāgi payirula centa ramyamau  
vari molaka rājilla nērcu(na)ṭarā  
nāga śayana tyāgarāju pāpamutōnu  
nāma puṇyamū celagunā (to)

### Telugu

ప. తొలి జన్మమున జేయు దుడుకు తెలిసెను రామ  
అ. ఫల(మే)మో అర చేతి పుణ్ణి(క)ద్దము వలె నా (తొ)  
చ. రాగి పయిరుల చెన్త రమ్యమౌ  
వరి మొలక రాజిల్ల నేర్చు(న)టరా  
నాగ శయన త్యాగరాజు పాపముతోను  
నామ పుణ్యము చెలగునా (తొ)

## Tamil

ப. தொலி ஜன்மமுன ஜேயு து<sup>3</sup>டு<sup>3</sup>கு தெலிஸெனு ராம  
அ. ப<sup>2</sup>ல(மே)மோ அர சேதி புண்டி(க)த்<sup>3</sup>த<sup>3</sup>மு வலெ நா (தொ)  
ச. ராகி பயிருல செந்த ரம்யமௌ  
வரி மொலக ராஜில்ல நேர்ச(ன)டரா  
நாக<sup>3</sup> ஸயன த்யாக<sup>3</sup>ராஜு பாபமுதோனு  
நாம புண்யமு செலகு<sup>3</sup>னா (தொ)

முற்பிறவியில் செய்த தீமைகள் தெரிந்தன, இராமா!

(அதன்) பயனோ என்னவோ, 'கைப்புண்ணுக்கு கண்ணாடி' போன்று,  
எனது முற்பிறவியில் செய்த தீமைகள் தெரிந்தன, இராமா!

வரகுப் பயிருக்கருகில் அழகிய  
நெல் முளை செழிக்க நேர்தல் போன்றய்யா,  
அரவணையோனே! தியாகராசனின் பாவங்களுடன்  
நாம (செபத்தின்) புண்ணியம் திகழுமா? (வேண்டுகோள்)  
(அல்லது)  
வரகுப் பயிருக்கருகில் அழகிய  
நெல் முளை செழிக்க நேர்தல் போன்றய்யா, (செழிக்காதென)  
அரவணையோனே! தியாகராசனின் பாவங்களுடன்  
நாம (செபத்தின்) புண்ணியம் திகழுமோ? (திகழாதென)  
முற்பிறவியில் செய்த தீமைகள் தெரிந்தன, இராமா!

கைப்புண்ணுக்கு கண்ணாடி - கண்ணாடி தேவையில்லையென  
வரகு - கேழ்வரகு

## Kannada

ಪ. ತೊಲಿ ಜನ್ಮಮುನ ಜೇಯು ದುಡುಕು ತೆಲಿಸೆನು ರಾಮ  
ಅ. ಪ<sup>2</sup>ಲ(ಮೇ)ಮೋ ಅರ ಚೇತಿ ಪುಣ್ಣಿ(ಕ)ದ್ಧಮು ವಲೆ ನಾ (ತೊ)  
ಚ. ರಾಗಿ ಪಯಿರುಲ ಚೆನ್ತ ರಮ್ಯಮೌ  
ವರಿ ಮೊಲಕ ರಾಜಿಲ್ಲ ನೇರು(ನ)ಟರಾ  
ನಾಗ ಶಯನ ತ್ಯಾಗರಾಜು ಪಾಪಮುತೋನು  
ನಾಮ ಪುಣ್ಯಮು ಚೆಲಗುನಾ (ತೊ)

## Malayalam

പ. തൊലി ജന്മമുന ജേയു ദുഡുകു തെലിസെനു രാമ  
അ. ഫല(മേ)മോ അര ചേതി പുണ്ടി(ക)ദ്ദമു വലെ നാ (തൊ)  
ച. രാഗി പയിരുല ചെന്ത രമ്യമൗ  
വരി മൊലക രാജില്ല നേർച്ചു(ന)ടരാ  
നാഗ ശയന ത്യാഗരാജു പാപമുതോനു

നാമ പുണ്യമു ചെലഗുനാ (തോ)

### Assamese

- പ. തോലി ജന്നമുന ജേയു দুডുകു തേലിസേനു ബാമ  
അ. ফല(മെ)മോ അർ ചേതി പുഷ്ടി(ക)ദ്ദമു രലേ നാ (തോ)  
ച. ബാഗി പയ്യിർലുല ചേസു ബ്മയ്മോ  
    ബറി മോലക ബാജില്ല നേർ(ന)ടർ  
    നാഗ ശയന അഗബാജു പാപമുതോനു  
    നാമ പുണ്യമു ചേലഗുനാ (തോ)

### Bengali

- പ. തോലി ജന്നമുന ജേയു দুডുകു തേലിസേനു രാമ  
അ. ഫല(മെ)മോ അർ ചേതി പുഷ്ടി(ക)ദ്ദമു വലേ നാ (തോ)  
ച. ബാഗി പയ്യിർലുല ചേസു ബ്മയ്മോ  
    ബറി മോലക ബാജില്ല നേർ(ന)ടർ  
    നാഗ ശയന അഗബാജു പാപമുതോനു  
    നാമ പുണ്യമു ചേലഗുനാ (തോ)

### Gujarati

- പ. താ൬ി ജന്നമുന ജേയു দুഡുകു തേലിസേനു രാമ  
അ. ഫല(മെ)മോ അർ ചേതി പുഷ്ടി(ക)ദ്ദമു വലേ നാ (താ൬)  
ച. ബാഗി പയ്യിർലുല ചേസു ബ്മയ്മോ  
    ബറി മോലക ബാജില്ല നേർ(ന)ടർ  
    നാഗ ശയന അഗബാജു പാപമുതോനു  
    നാമ പുണ്യമു ചേലഗുനാ (താ൬)

### Oriya

- ഈ. തോലി ജന്നമുന ജേയു দুഡുകു തേലിസേനു രാമ  
അ. ഫല(മെ)മോ അർ ചേതി പുഷ്ടി(ക)ദ്ദമു വലേ നാ (തോ)  
ച. ബാഗി പയ്യിർലുല ചേസു ബ്മയ്മോ

ਭਰਿ ਮੋਲਕ ਕਾਠਿਲ ਨੇਰਚੁ(ਨ)ਟਰਾ  
ਨਾਗ ਸ਼ਯਨ ਤਯਾਰਾਜੁ ਪਾਪਮੁਤੋਨੁ  
ਨਾਮ ਪੁਣਜਮੁ ਚੇਲਗੁਨਾ (ਤੋ)

### **Punjabi**

- ਪ. ਤੋਲਿ ਜਨਮਮੁਨ ਜੇਯੁ ਦੁਭੁਕੁ ਤੇਲਿਸੇਨੁ ਰਾਮ  
ਅ. ਫਲ(ਸੇ)ਸੋ ਅਰ ਚੇਤਿ ਪੁਣਿਟ(ਕ)ਦਦਮੁ ਵਲੇ ਨਾ (ਤੋ)  
ਚ. ਰਾਗਿ ਪਯਿਰੁਲ ਚੇਨਤ ਰਮਜਮੋ  
ਵਰਿ ਮੋਲਕ ਰਾਠਿਲ ਨੇਰਚੁ(ਨ)ਟਰਾ  
ਨਾਗ ਸ਼ਯਨ ਤਯਾਰਾਜੁ ਪਾਪਮੁਤੋਨੁ  
ਨਾਮ ਪੁਣਜਮੁ ਚੇਲਗੁਨਾ (ਤੋ)