

# 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

## samayamu EmarakE-kalgaDa

In the kRti ‘samayamu EmarakE’ – rAga kalgaDa (tALa Adi), SrI tyAgarAja urges his mind not to let go of the opportunity for beholding the Lord by associating with pious people.

P samayamu EmarakE manasA  
A su-matulaU narulaNu jEri <sup>1</sup>nija  
sukham(a)nubhavincUTaku <sup>2</sup>nIk(i)di (samayamu)  
C <sup>3</sup>antarangamuna kalugu bhayamuna  
<sup>4</sup>Antarika bhakti mArgamu telisi  
dAnta samrakshakuDaina SrI  
tyAgarAja sannutuni jUDa (samayamu)

Gist  
O My Mind!

This is the opportune moment; don’t be deceived.

This is the opportune moment for you -  
to experience true comfort by associating with people who are truly wise.

With the awe that arises in the mind,  
understanding the path of internal bhakti,  
this is the opportune moment to behold the Lord - well-praised by this  
tyAgarAja - the protector of ascetics.

Don’t be deceived.

Word-by-word Meaning

P O My Mind (manasA)! This is the opportune moment (samayamu); don’t  
be deceived (EmarakE).

A O My Mind! This (idi) is the opportune moment for you (nIku) (nIkidi) to experience (anubhavincuTaku) true (nija) comfort (sukhamu) (sukhamanubhavincuTaku) by associating (jEri) with people (narulanu) who are truly wise (su-matulau).

Don't be deceived.

C With the awe (bhayamuna) (literally fear) that arises (kalugu) in the mind (antarangamuna) (literally interior), understanding (telisi) the path (mArgamu) of internal (Antarika) bhakti, this is the opportune moment to behold (jUDa) the Lord (SrI) well-praised (sannutuni) by this tyAgarAja, who is the protector (samrakshakuDaina) of ascetics (dAnta).

Don't be deceived.

Notes –

Variations –

<sup>2</sup> – nIkidi – nIkide.

<sup>4</sup> – Antarika – AntarIka.

References –

<sup>4</sup> – Antarika bhakti mArgamu– path of internal bhakti. This is to be contrasted with 'bAhya (external) bhakti'. "Our pilgrimages, our worship of images, symbols and sacred books are all examples of bAhya-bhakti" – please refer to - [http://www.krishnamurthys.com/profvk/Bhakti Tradition page7.html](http://www.krishnamurthys.com/profvk/Bhakti%20Tradition%20page7.html)

Comments -

<sup>1</sup> – nija sukhamu – true comfort. In this regard the following verse in kaTha Upanishad is relevant –

SrEyasca prEyasca manushyam Etas-tau  
samparItya vivinakti dhIraH |  
SrEyO hi dhIrO(a)bhi prEyasO vRNItE prEyO  
mandO yOga-kshEmAd-vRNItE || (I-ii-2)

"The preferable and the pleasurable approach man. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of the growth and protection (of the body etc)." (Translation by Swami Gambhirananda)

<sup>3</sup> – antarangamuna kalugu bhayamuna – In some books, this has been translated as 'it is time to overcome fear'. In other books, this has been translated as 'in the midst of apprehensions agitating your mind'. In my opinion, in the present context, the word 'bhayamu' means 'awe' (reverential fear) like the one that occurs when approaching somebody or something very sacred, which is an essential requisite for a devotee, particularly at the initial stages – and is generally called as 'bhaya-bhakti'. This 'bhaya-bhakti' is not to be confused with bhakti practised for 'relief from fear'.

'bhaya-bhakti' is a terminology used in the category of 'gauNa bhakti' – bhakti with qualities (as against para-bhakti or mukhya bhakti – motiveless devotion) – to mean 'fear' or 'relief from fear' as the motive for devotion. 'Relief from fear' would come under the category of 'Arta' (distressed) as described in the following verse from SrImad-bhagavad-gItA, Chapter 7 -

catur-vidhA bhajantE mAM janAH suKRtinO(a)rjuna |

“Four kinds of virtuous men worship Me, O arjuna – the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise, O bull among the bhAratas. (Translation by Swami Swarupananda)

### Devanagari

प. समयमु एमरके मनसा  
अ. सुमतुलौ नरुलनु जेरि निज  
सुख(म)नुभविञ्चुटकु नी(कि)दि (स)  
च. अन्तरंगमुन कलुगु भयमुन  
आन्तरिक भक्ति मार्गमु तेलिसि  
दान्त संरक्षकुडैन श्री  
त्यागराज सन्नतुनि जूड (स)

### English with Special Characters

pa. samayamu ēmarakē manasā  
a. sumatulau narulanu jēri nija  
sukha(ma)nubhaviñcuṭaku nī(ki)di (sa)  
ca. antaraṅgamuna kalugu bhayamuna  
āntarika bhakti mārgamu telisi  
dānta saṁrakṣakuḍaina śrī  
tyāgarāja sannutuni jūḍa (sa)

### Telugu

ప. సమయము ఏమరకే మనసా  
అ. సుమతులౌ నరులను జేరి నిజ  
సుఖ(మ)నుభవిచ్చుటకు నీ(కి)ది (స)  
చ. అంతరంగమున కలుగు భయమున  
ఆంతరిక భక్తి మార్గము తెలిసి  
దాంత సంరక్షకుడైన శ్రీ  
త్యాగరాజ సన్నతుని జూడ (స)

### Tamil

౧. సమయము ఏమరకే మనసా

அ. ஸுமதுலௌ நருலனு ஜேரி நிஜ  
ஸுக<sup>2</sup>(ம)னுப<sup>4</sup>விஞ்சுடகு நீ(கி)தி<sup>3</sup> (ஸமயமு)  
ச. அந்தரங்க<sup>3</sup>முன கலுகு<sup>3</sup> ப<sup>4</sup>யமுன  
ஆந்தரிக ப<sup>4</sup>க்தி மார்க<sup>3</sup>மு தெலிஸி  
தா<sup>3</sup>ந்த ஸம்ரக்ஷகுடை<sup>3</sup>ன பூநீ  
த்யாக<sup>3</sup>ராஜ ஸன்னுதுனி ஜூட<sup>3</sup> (ஸமயமு)

(இதுவே) தருணம், ஏமாறாதே, மனமே!

மெய்யறிஞர்களாகிய மனிதர்களுடன் இணங்கி, உண்மையான  
சுகத்தினை அனுபவிப்பதற்கு, உனக்கிதுவே  
தருணம், ஏமாறாதே, மனமே!

உள்ளத்தினில் உண்டாகும் அச்சத்துடன்,  
உட்புற பக்தி நெறியினைத் தெரிந்து,  
தவசிகளைப் பேணுவோனாகிய,  
தியாகராசன் மிக்கு போற்றுவோனைத் தரிசிக்கத்  
தருணம் (இதுவே), ஏமாறாதே, மனமே!

அச்சம் - பயபக்தி எனப்படும் ஒடுக்கம் கலந்த வணக்கம்  
உட்புற பக்தி நெறி - இறைவனை உள்ளத்தில் வழிபடுதல்

## Kannada

ಪ. ಸಮಯಮು ಏಮರಕೇ ಮನಸಾ  
ಅ. ಸುಮತುಲೌ ನರುಲನು ಜೇರಿ ನಿಜ  
ಸುಖ(ಮ)ನುಭವಿಷ್ಟುಟಕು ನೀ(ಕಿ)ದಿ (ಸ)  
ಚ. ಅನ್ತರಂಗಮುನ ಕಲುಗು ಭಯಮುನ  
ಅನ್ತರಿಕ ಭಕ್ತಿ ಮಾರ್ಗಮು ತೆಲಿಸಿ  
ದಾನ್ತ ಸಂರಕ್ಷಕುಡೈನ ಶ್ರೀ  
ತ್ಯಾಗರಾಜ ಸನ್ನತುನಿ ಜೂಡ (ಸ)

## Malayalam

പ. സമയമു ഏമരകേ മനസാ  
അ. സുമതൂലൗ നരുലനു ജേരി നിജ  
സുഖ(മ)നുഭവിഷ്ടുകു നീ(കി)ദി (സ)  
ച. അന്തരംഗമുന കലുഗു ഭയമുന  
ആന്തരിക ഭക്തി മാർഗമു തെലിസി  
ദാന്ത സംരക്ഷകുഡൈന ശ്രീ  
ത്യാഗരാജ സന്നുതുനി ജൂഡ (സ)

## Assamese

- প. সময়মু এমৰকে মনসা  
অ. সুমতুলৌ নৰুলনু জেৰি নিজ  
সুখ(ম)নুভৰিষুটকু নী(কি)দি (স)  
চ. অন্তৰংগমুন কলুগু ভয়মুন  
আন্তৰিক ভক্তি মাৰ্গমু তেলিসি  
দান্ত সংৰক্ষকুডৈন শ্ৰী  
আগৰাজ সন্মুতুনি জুড (স)

## Bengali

- প. সময়মু এমৰকে মনসা  
অ. সুমতুলৌ নৰুলনু জেৰি নিজ  
সুখ(ম)নুভৰিষুটকু নী(কি)দি (স)  
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আগৰাজ সন্মুতুনি জুড (স)

## Gujarati

- પ. સમયમુ એમરકે મનસા  
અ. સુમતુલૌ નરુલનુ જેરિ નિજ  
સુખ(મ)નુભવિષુટકુ ની(કિ)દિ (સ)  
ચ. અન્તરંગમુન કલુગુ ભયમુન  
આન્તરિક ભક્તિ માર્ગમુ તેલિસિ  
દાન્ત સંરક્ષકુડૈન શ્રી  
ત્યાગરાજ સન્મુતુનિ જુડ (સ)

## Oriya

- ପ. ସମୟମୁ ଏମରକେ ମନସା  
ଅ. ସୁମତୁଲୌ ନରୁଲନୁ ଜେରି ନିଜ

ਬੁਝ(ਮ)ਨੂਭਭਿਬੁਰਕੂ ਨੀ(ਕਿ)ਧਿ (ਬ)

- ੳ. ਅਭਰੰਗਮੂਨ ਕਲੂਰੁ ਭਯਮੂਨ  
ਆਭਰਿਕ ਭਭਿ ਮਾਰੰਮੂ ਢੇਲਿਬਿ  
ਫਾਭ ਬੰਰਬਕੂਢੇਨਿ ਗੁੰ  
ਭਯਾਗਰਾਭ ਬਨੂਤੂਨਿ ਭੂਭ (ਬ)

## **Punjabi**

- ੲ. ਸਮਯਮੁ ਏਮਰਕੇ ਮਨਸਾ  
ਅ. ਸੁਮਤਲੋਂ ਨਰੁਲਨੁ ਜੇਰਿ ਨਿਜ  
ਸੁਖ(ਮ)ਨੁਭਵਿਵਚੁਟਕੁ ਨੀ(ਕਿ)ਧਿ (ਸ)  
ੳ. ਅਨਤਰੰਗਮੂਨ ਕਲੁਗੁ ਭਯਮੂਨ  
ਆਨਤਰਿਕ ਭਕਿਤ ਮਾਰਗਮੁ ਤੇਲਿਸਿ  
ਦਾਨਤ ਸੰਰਕਸ਼ਕੁਡੈਨ ਸ਼੍ਰੀ  
ਤਯਾਰਾਯ ਸੰਨੁਤੁਨਿ ਜੂਭ (ਸ)