

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

evaru manaku-dEvagAndhAri

In the kRti ‘evaru manaku samAnamu’ – rAga dEvagAndhAri (tALa Adi), SrI tyAgarAja depicts how the vraja gOpis pride at their fortune that the Lord has become theirs.

P evaru manaku samAnam(i)lalOn(i)ntulAra nEDu

A ¹avani hari hara brahm(A)di
surul(A)sacE mOsa pOyiri ganukanu (evaru)

C ²naluva tanayapai mOhamu jendi nADE tagili pOye
muddul(o)luku SrI hari valacucu ³bRnda IOluDai pOye
ciluva bhUshaNuDu ⁴dArukA vanapu celula pAlAye
gOkulamuna tyAgarAja nutuDu mana
valala tagili pOye ganukanu (evaru)

Gist

O Damsels!
Who is now equal to us in this world?

Thinking it would be fine, vishNu, Siva, brahmA and other celestials were deceived, having been enamoured (by women).

That day itself, brahmA got caught, becoming infatuated with sarasvati - his own daughter.

The most charming Lord vishNu, being enamoured by tuLasi, became her paramour.

Lord Siva came in the possession of wives of ascetics of dArukA vana.
In this gOkula, kRshNa - praised by tyAgarAja - fell into our trap.

Therefore, who is now equal to us in this world?

Word-by-word Meaning

P O Damsels (intulAra)! Who (evaru) is now (nEDu) (literally today) equal (samAnamu) to us (manaku) in this world (ilalOnu) (samAnamilalOnintulAra)?

A Thinking it would be (ani) fine (avu) (avani), vishNu (hari), Siva (hara), brahmA and other (Adi) (brahmAdi) celestials (surulu) were deceived (mOsa pOyiri) having been enamoured (AsacE) (by women);
therefore (ganukanu), O damsels! who is now equal to us in this world?

C That day itself (nADE), brahmA (naluva) got caught (tagili pOye) becoming infatuated (mOhamu jendi) with sarasvati - his own daughter (tanayapai);

the most charming (muddulu oluku) (mudduloluku) (literally charm oozing) Lord vishNu (SrI hari), being enamoured (valacucu) by tuLasi (bRndA) became (pOye) her paramour (lOluDai);

Lord Siva – wearer of snakes (ciluva) as ornaments (bhUshaNuDu) - came in the possession (pAlAye) of wives of ascetics (celula) of dAruKA vana (vanapu);

in this gOkula (gOkulamuna), kRshNa - praised (nutuDu) by tyAgarAja - fell (tagili pOye) into our (mana) trap (valala);

therefore (ganukanu), O damsels! who is now equal to us in this world?

Notes –

Variations –

References –

² – naluva tanayapai - The story of brahmA is given in the following verses of bRhadAraNyaka upanishad. That is why it is said that sarasvati was born to brahma and he sought her as his wife.

sa vai naiva rEmE, tasmAd-EkAkI na ramatE sa dvitIyam-aicchat |
sa haitAvAnAsa yathA strI-pumAmsau saMparishvaktau
sa imam-EvAtmAnaM dvEdhApAtayat tataH patiSca patnI cAbhavatAM
tasmAd-idam-ardhavRgalamiva sva iti ha smAha yAJnavalkyaH
tasmAd-ayamAkASaH striyA pUryata Eva
tAm samabhavat tatO manushyA ajAyanta ||

SA hEyam-IkshAM cakrE kathaM nu mAtmana Eva janayitVA saMbhavati
hanta tirO(a)sAnIti sA gaura-bhavat Rshabha itara tAM samEvAbhavat
tatO gAvO(a)jAyanta vaDavEtarAbhavat aSva-vRsha itaraH
gardabhItaraH gardabha itaraH
tAM samEvAbhavat tata EkaSapham-ajAyata
ajEtarAbhavat vasta itaraH aviritara mEsha itaraH tAM samEvAbhavat
tatO(a)jAvayO(a)jAyanta Evam-Eva yad-idaM kiMca mithunaM
A pipIlikAbhyaH tat-sarvamasRjata || I.iv.3, 4 ||

“He (virAj) was not at all happy (because he was alone). Therefore, people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said yAJnavalkya, this (body) is one-half of oneself, like one of two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

She thought, ‘How can he be united with me after producing me from himself? Well, let me hide myself.’ She became a cow, the other became a bull and was united with her; from that cows (and bulls) were born. The one became mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with him; from that one-hoofed animals were born. The one became a she-goat, the other he-goat; the one became a ewe, the other became a

ram and was united with her; from that, goats and sheep were born. Thus did he project every thing that exists in pairs, down to the ants.”

³ - bRnda – tuLasi - her name in her previous birth was bRnda. The story of tuLasi is given in tuLasi mahAtmyam wherein the following is told by Lord vishNu to tuLasi -

"O exalted one, you performed austerities for a long time to get Me as your husband. And SankhacUDa also performed austerities for a long time to get you as his wife. By that austerity, he fulfilled his wish. It was then necessary for Me to fulfill your wish. For this reason, I did what I did. Now leave your earthly body and assume a spiritual body and be married to Me. Be like Laksmi.”

For complete story of tulasi, please visit the web site –

<http://www.harekrsna.com/practice/sadhana/morning/tulasi-arati/story.htm>

⁴ - dAruka vana – The story relates to Lord Siva taking the avatAra as bhikshATana who asks for alms – For a brief on the story please visit the web site- <http://www.shaivam.org/siddhanta/mabhik.html>

Comments -

¹ – avani – There is some doubt about translation of the word. The obvious meaning of this word is 'Earth'; however, to derive such meaning, the form of the word seems to be incorrect. Therefore it has been split as 'avu+ani' to mean 'to be fine'?

This kRti forms part of dance-drama 'nauka caritraM' – The Boat Story.

Background - The gOpis meet kRshNa at the yamunA river and contemplate travel in a boat. kRshNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, gOpis do not believe Him and think that He is up to some trick. After Lord convinces them, they all travel in the boat. kRshNa sports with each of the Gopi individually (taking so many forms). gOpis wonder as to what penances did they perform in order to enjoy like this with the Lord. As kRshNa exhorts them to row the boat in the Westerly direction, gOpis think that this is another ruse of kRshNa and they tell their minds to him. As the gOpis are enamoured by each other to be Lord hari Himself, the celestial damsels come to watch the spectacle. In this kRti the arrogance of gopis that Lord belongs to them is depicted.

Devanagari

प. एवरु मनकु समान(मि)ललो(नि)न्तुलार नेडु

अ. अवनि हरि हर ब्र(ह्मा)दि

सुरु(ला)सचे मोस पोयिरि गनुकनु (ए)

च. नलुव तनयपै मोहमु जेन्दि नाडे तगिलि पोये

मुद्दु(लो)लुकु श्री हरि वलचुचु बृन्दा लोलुडै पोये

चिलुव भूषणुडु दारुका वनपु चेलुल पालाये

गोकुलमुन त्यागराज नुतुडु मन

वलल तगिलि पोये गनुकनु (ए)

எழில் சொட்டும் அரி, காதல் கொண்டு, பிருந்தா லோலனாகினான்;
அரவணியோன், தாருகா வனப்பெண்டிர் வசமாகினான்;
கோகுலத்தினில் தியாகராசனால் போற்றப் பெற்றோன் நமது
வலையில் அகப்பட்டனன்; எனவே,
யார் நமக்கீடு புவியினிலே, வனிதையரே, இன்று?

குறிப்பு - இப்பாடல் கோகுலத்தில் இடைச்சியர் பாடுவதாக.
ஆகுமென - ஒவ்வமென
மகளின் மீது - கலைவாணி பிரமனுக்குப் பிறந்தவள் எனப்படும்.
பிருந்தா - துளசி
பிருந்தா லோலன் - துளசியின் கதை நோக்கவும்.
அரவணியோன் - சிவன்
தாருகா வனப்பெண்டிர் - இருடியரின் மனைவியர் - சிவனின் பிட்சாடனர் வேடம்.
தியாகராசனால் போற்றப் பெற்றோன் - கண்ணனைக் குறிக்கும்

Kannada

ಪ. ಎವರು ಮನಕು ಸಮಾನ(ಮಿ)ಲಲೋ(ನಿ)ನುಲಾರ ನೇಡು

ಅ. ಅವನಿ ಹರಿ ಹರ ಬೃ(ಹ್ಯಾ)ದಿ

ಸುರು(ಲಾ)ಸಚೇ மೋச ಪೋயிரಿ ಗನುಕನು (ಎ)

ಚ. ನலುವ ತನಯಪೈ மோಹமு ஜீநி நாதே த்ரிಲி பೋயீ

ಮುದ್ದು(ಲೋ)ಲುಕು ಶ್ರೀ ಹರಿ ವಲಚುಚು ಬೃನ್ದಾ ಲೋಲಾಡೈ ಪೋಯಿ

ಚಿಲುವ ಭೂಷಣಡು ದಾರುಕಾ ವನಪು ಚಿಲುಲ ಪಾಲಾಯಿ

ಗೋಕುಲಮುನ ತ್ಯಾಗರಾಜ ನುತುಡು ಮನ

ವಲಲ ತ்ರಿಲಿ ಪೋಯಿ ಗನುಕನು (ಎ)

Malayalam

೧. എവരു മനകു സമാന(മി)ലലോ(നി)നുലാര നേഡു

೨. അവനി ഹരി ഹര ബ്ര(ഹ്യാ)ദി

സുരു(ലാ)സചേ മോസ പോയിരി ഗനുകനു (എ)

೩. നലുവ തനയപൈ മോഹമു ജേന്ദി നാഡേ തഗിലി പോയെ

മുദ്ദു(ലോ)ലുകു ശ്രീ ഹരി വലചുചു ബുന്ദാ ലോലാഡൈ പോയെ

ചിലുവ ഭൂഷണുഡു ദാരുകാ വനപു ചെലുല പാലായെ

ഗോകുലമുന ത്യാഗരാജ നുതുഡു മന

വലല തഗിലി പോയെ ഗനുകനു (എ)

Assamese

প. এৱৰু মনকু সমান(মি)ললো(নি)নুলাৰ নেডু

অ. অৱনি হৰি হৰ ব্ৰ(হ্ৰা)দি

সুরু(লা)সচে মোস পোয়িৰি গনুকনু (এ)

চ. নলুর তনয়পৈ মোহমু জেন্দি নাডে তগিলি পোয়ে
মুদ্দু(লো)লুকু শ্ৰী হৰি বলচুচু বন্দা লোলুডে পোয়ে
চিলুর ভূষণুডু দাৰুকা বনপু চলুল পালায়ে
গোকুলমুন অ্যাগৰাজ নুতুডু মন
বলল তগিলি পোয়ে গনুকনু (এ)

Bengali

প. এবরু মনকু সমান(মি)ললো(নি)লুলার নেডু

অ. অবনি হরি হর ব্র(হ্মা)দি

সুরু(লা)সচে মোস পোয়িৰি গনুকনু (এ)

চ. নলুব তনয়পৈ মোহমু জেন্দি নাডে তগিলি পোয়ে
মুদ্দু(লো)লুকু শ্ৰী হরি বলচুচু বন্দা লোলুডে পোয়ে
চিলুব ভূষণুডু দাৰুকা বনপু চলুল পালায়ে
গোকুলমুন অ্যাগৰাজ নুতুডু মন
বলল তগিলি পোয়ে গনুকনু (এ)

Gujarati

પ. અવરુ મનકુ સમાન(મિ)લલો(નિ)નુલાર નેડુ

અ. અવનિ હરિ હર બ્ર(હ્મા)દિ

સুরু(લા)સચે મોસ પોયિરિ ગনુકনુ (એ)

ચ. નલુવ તનયપૈ મોહમુ જૈન્દિ નાડે તગિલિ પોયૈ
મુદ્દુ(લો)લુકુ શ્રી હરિ વલચુચુ બંદા લોલુડૈ પોયૈ
ચિલુવ ભૂષણુડુ દારુકા વનપુ ચલુલ પાલાયૈ
ગોકુલમુન ત્યાગરાજ નુતુડુ મન
વલલ તગિલિ પોયૈ ગનુકનુ (એ)

Oriya

ପ. ଏବରୁ ମନକୁ ସମାନ(ମି)ଲଲୋ(ନି)ଲୁଲାର ନେଡୁ

ਅ. ਅਭਿਨਿ ਸੁਰਿ ਸੁਰ ਕੁ(ਬ੍ਰੁ)ਧਿ

ਬੁਰੂ(ਲਾ)ਬਰੇ ਮੋਬ ਧੋਯਿਰਿ ਗਨੂਕਨੂ (੯)

ੳ. ਨਲੁਖ ਓਨਯਏ ਮੋਬਨੂ ਡੇਯਿ ਨਾਓ ਓਗਿਲਿ ਧੋਯੇ

ਮੂਕੁ(ਲੋ)ਲੁਕੁ ਗੁੰ ਸੁਰਿ ਖਿਲਰੂਕੁ ਕੁਯਾ ਲੋਲੂਓਏ ਧੋਯੇ

ਰਿਲੁਖ ਭੁਖਗੁਠੁ ਧਾਰੂਕਾ ਖਿਨਯੂ ਰੇਲੂਕੁ ਧਾਲਾਯੇ

ਗੋਕੁਲਮੂਨ ਓਪਾਗਰਾਯ ਨੂਕੁਠੁ ਮਨ

ਖਿਲਕ ਓਗਿਲਿ ਧੋਯੇ ਗਨੂਕਨੂ (੯)

Punjabi

ੲ. ਏਵਰੁ ਮਨਕੁ ਸਮਾਨ(ਮਿ)ਲਲੋ(ਨਿ)ਨਤੁਲਾਰ ਨੇਡੁ

ਅ. ਅਵਨਿ ਹਰਿ ਹਰ ਬੁ(ਹਮਾ)ਓ

ਸੁਰੁ(ਲਾ)ਸਚੇ ਮੋਸ ਪੋਯਿਰਿ ਗਨੁਕਨੁ (ਏ)

ੳ. ਨਲੁਵ ਤਨਯਪੇ ਮੋਹਮੁ ਜੇਨਿਦ ਨਾਡੇ ਤਗਿਲਿ ਪੋਯੇ

ਮੁੱਦੁ(ਲੋ)ਲੁਕੁ ਸੁੰ ਹਰਿ ਵਲਚੁਚੁ ਬਿਨਦਾ ਲੋਲੁਡੇ ਪੋਯੇ

ਚਿਲੁਵ ਭੁਸੁਣੁ ਧਾਰੂਕਾ ਵਨਪੁ ਚੇਲੁਲ ਪਾਲਾਯੇ

ਗੋਕੁਲਮੁਨ ਤਜਾਰਾਜ ਨੁਤੁਡੁ ਮਨ

ਵਲਲ ਤਗਿਲਿ ਪੋਯੇ ਗਨੁਕਨੁ (ਏ)