

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

evaru manuku-dEvagAndhAri

In the kRti ‘evaru manaku samAnaM’ – rAga dEvagAndhAri, zrI tyAgarAja depicts how the vraja gOpis pride at their fortune that the Lord has become theirs.

(Background – This is part of the dance-drama ‘nauka caritraM’ – The Boat Story. The gOpis meet kRSNa at the yamunA river and contemplate of travel in a boat. kRSNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. After Lord convinces them, they all travel in the boat. kRSNa 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 kRSNa exhorts them to row the boat in the Westerly direction, gOpis think that this is another ruse of kRSNa 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.)

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

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

C naluva tanayapai mOhamu jendi
nADE tagili pOye muddu-
l(o)luku zrI hari valacucu bRndA
lOluDai pOye
ciluva bhUSaNuDu dAruKA vanapu
celula pAlAye gO-
kulamuna tyAgarAja nutuDu mana
valala tagili pOye ganukanu (evaru)

Gist

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

Thinking it to be fine, viSnu, ziva, brahma and other the celestials were deceived having become enamoured (by women)

That day itself, brahma was caught by becoming infatuated with sarasvati - his own daughter; the most charming Lord viSnu, having been enamoured by tuLasi became her paramour; the Lord ziva came in the possession of women in the dAruka vana; in this gOkulaM, kRSNa - the Lord praised by this tyAgarAja - fell into our trap.

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 to be (ani) fine (avu) (avani), viSnu (hari), ziva (hara), brahma and other (Adi) (brahmAdi) the celestials (surulu) were deceived (mOsa pOyiri) having become enamoured (AsacE) (by women);
therefore (ganukanu), O damsels! who is now equal to us in this world?

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

the most charming (muddulu oluku) (mudduloluku) (literally charm oozing) Lord viSnu (zrI hari), having been enamoured (valacucu) by tuLasi (bRndA) became (pOye) her paramour (IOluDai);

the Lord ziva – wearer of snakes (ciluva) as ornaments (bhUSanaDu) - came in the possession (pAlAye) of women (celula) in the dAruka vana (vanapu);

in this gOkulaM (gOkulamuna), kRSNa - the Lord praised (nutuDu) by this tyAgarAja - fell (tagili pOye) into our (mana) trap (valala);

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

Notes –

A – 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'? Any suggestions ???

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

sa vai naiva rEmE, tasmAdEkAkI na ramatE sa dvitIyamaicchat |
sa haitAvAnAsa yathA strIpumAmsau saMpariSvaktau
sa imamEvAtmAnaM dvEdhApAtayat tata; patizca patnI cAbhavatAM
tasmAdidamardhavRgalamiva sva iti ha smAha yAJnavalkya:
tasmAdayamAkAza: striyA pUryata Eva
tAm samabhavat tatO manuSyA ajAyanta ||

sa hEyamIkSAM cakrE kathaM nu mAtmana Eva janayitvA saMbhavati
hanta tirO(a)sAnIti sA gaurabhavat RSabha itara tAM samEvAbhavat
tatO gAvO(a)jAyanta vaDavEtarAbhavat azvavRSa itara:
gardabhItarA gardabha itara:
tAM samEvAbhavat tata EkazaphamajAyata
ajEtarAbhavat vasta itara: aviritarA mESa itara: tAM samEvAbhavat
tatO(a)jAvayO(a)jAyanta EvamEva yadidaM kiMca mithunaM
A pipIlikAbhya: tatsarvamasRjata || 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."

C - 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 viSnu 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>

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

Devanagari

प. एवरु मनकु समानमिललो-

(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 श्रीहरि वलचुचु बृन्दा

लोलुडै पोये

चिलुव भूषणुडु दारुका वनपु

चेलुल पालाये गो-

कुलमुन त्यागराज नुतुडु मन

वलल तगिलि पोये गनुकनु (ए)

English With Special Characters

pa. evaru manaku samānamilalō-

(ni)ntulāra nēḍu

- a. avani hari hara bra(hmā)di
suru(lā)sacē mōsa pōyiri ganukanu (e)
- ca. naluva tanayapai mōhamu jendi
nāḍē tagili pōyē muddu-
(lo)luku śrīhari valacucu bṛndā
lōluḍai pōyē
ciluva bhūṣaṇuḍu dārukā vanapu
celula pālāyē gō-
kulamuna tyāgarāja nutuḍu mana
valala tagili pōyē ganukanu (e)

Telugu

- ప. ఎవరు మనకు సమానమిలలో-
(ని)స్తులార నేడు
- అ. అవని హరి హర బ్ర(హ్మా)ది
సురు(లా)సచే మోస పోయిరి గనుకను (ఎ)
- చ. నలువ తనయపై మోహము జెన్ది
నాడే తగిలి పోయే ముద్దు-
(లో)లుకు శ్రీహరి వలచుచు బృన్దా
లోలుడై పోయే
చిలువ భూషణుడు దారుకా వనపు
చెలుల పాలాయే గో-
కులమున త్యాగరాజ నుతుడు మన
వలల తగిలి పోయే గనుకను (ఎ)

Tamil

- ప. యవరు మనకు సమాన(మి)లలో-
(ని)న్తులార నేడు³
- అ. అవని యరి యర ప్³రం(మా)తి³
సురు(లా)సశే మోస పోయిరి క³నుకను (ఎ)
- శ. నలువ తనయపై మోహము జెన్ది³
నాడే³ తగిలి పోయే గనుకను (ఎ)

ಚಿಲುವ ಭೂಷಣುಡು ದಾರುಕಾ ವನಪು
ಚಿಲುಲ ಪಾಲಾಯೇ ಗೋ-
ಕುಲಮುನ ತ್ಯಾಗರಾಜ ನುತುಡು ಮನ
ವಲಲ ತಗಿಲಿ ಪೋಯೇ ಗನುಕನು (ಎ)

Malayalam

ಎ. ಏವರು ಮನಕು ಸಮಾನಮಿಲಲೋ-
(ನಿ)ನುಲಾರ ನೇಯು
ಆ. ಅರವನಿ ಹರಿ ಹರ ಬ್ರ(ಹಾ)ದಿ
ಸುರು(ಲಾ)ಸಚೆ ಮೋಸ ಪೋಯಿರಿ ಗನುಕನು (ಏ)
ಏ. ನಲುವ ತನಯಪೇ ಮೋಹಮು ಜೇನಿ
ನಾಡೇ ತಗಿಲಿ ಪೋಯೆ ಮುದ್ದು-
(ಲೋ)ಲುಕು ಶ್ರೀಹರಿ ಬಲಚುಚು ಬ್ಂದಾ
ಲೋಲುಡೆ ಪೋಯೆ
ಚಿಲುವ ಭೂಷಣುಡು ದಾರುಕಾ ವನಪು
ವಲಲ ತಗಿಲಿ ಪೋಯೆ ಗನುಕನು (ಏ)

Assamese

ಪ. ಅರಕು ಮನಕು ಸಮಾನಮಿಲಲೋ-
(ನಿ)ನುಲಾರ ನೇಡು
ಆ. ಅರನಿ ಹರಿ ಹರ ಬ್ರ(ಹಾ)ದಿ
ಸುರು(ಲಾ)ಸಚೆ ಮೋಸ ಪೋಯಿರಿ ಗನುಕನು (ಏ)
ಏ. ನಲುವ ತನಯಪೇ ಮೋಹಮು ಜೇನಿ
ನಾಡೇ ತಗಿಲಿ ಪೋಯೆ ಮುದ್ದು-
(ಲೋ)ಲುಕು ಶ್ರೀಹರಿ ಬಲಚುಚು ಬ್ಂದಾ
ಲೋಲುಡೆ ಪೋಯೆ
ಚಿಲುವ ಭೂಷಣುಡು ದಾರುಕಾ ವನಪು
ವಲಲ ತಗಿಲಿ ಪೋಯೆ ಗನುಕನು (ಏ)

Bengali

প. এবরু মনকু সমানমিললো-

(নি)স্তুলার নেড়ু

অ. অবনি হরি হর ব্র(হ্মা)দি

সুরু(লা)সচে মোস পোয়িরি গনুকনু (এ)

চ. নলুব তনয়পৈ মোহমু জেন্দি

নাডে তগিলি পোয়ে মুদু-

(লো)লুকু শ্রীহরি বলচুচু বন্দা

লোলুডে পোয়ে

চিলুব ভূষণুডু দারুকা বনপু

চেলুল পালায়ে গো-

কুলমুন অাগরাজ নুতুডু মন

বলল তগিলি পোয়ে গনুকনু (এ)

Gujarati

પ. અવરુ મનકુ સમાનમિલલો-

(નિ)ન્તુલાર નેડુ

અ. અવનિ હરિ હર બ્ર(હ્મા)દિ

સુરુ(લા)સચે મોસ પોયિરિ ગનુકનુ (અ)

ચ. નલુવ તનયપૈ મોહમુ જૈન્દિ

નાડે તગિલિ પોયે મુદુ-

(લો)લુકુ શ્રીહરિ વલચુચુ બંદા

લોલુડૈ પોયે

ચિલુવ ભૂષણુડુ દારુકા વનપુ

ચૈલુલ પાલાયે ગો-

કુલમુન ત્યાગરાજ નુતુડુ મન

વલલ તગિલિ પોયે ગનુકનુ (અ)

Oriya

ପ. ଏବରୁ ମନକୁ ସମାନମିଲଲୋ-

(ନି)ତୁଲାର ନେତୁ

ଅ. ଅଖନି ହରି ହର ବ୍ର(ହ୍ନା)ଦି

ସୁରୁ(ଲୋ)ସଚେ ମୋସ ପୋୟିରି ଗନୁକନୁ (ଏ)

ଚ. ନଲୁଖ ତନୟପୈ ମୋହମୁ ଜେନି

ନାଡେ ଡରିଲି ପୋୟେ ମୁଜୁ-

(ଲୋ)ଲୁକୁ ଶ୍ରୀହରି ଖଲତୁରୁ ବୃୟା

ଲୋଲୁଡ଼ି ପୋୟେ

ଚିଲୁଖ ଭୁଷଣୁତୁ ଦାରୁକା ଖନପୁ

ଚେଲୁଲ ପାଲାୟେ ଗୋ-

କୁଲମୁନ ତ୍ୟାଗରାଜ ନୁତୁତୁ ମନ

ଖଲଲ ଡରିଲି ପୋୟେ ଗନୁକନୁ (ଏ)

Punjabi

ଧ. ଏବର ମନକୁ ସମାନ୍ତମିଲଣେ-

(ନି)ନତୁଳାର ନେତୁ

ଅ. ଅବନି ହରି ହର ସୁ(ହମା)ଦି

ସୁର(ଲା)ସଚେ ମୋସ ପୋୟିରି ଗନୁକନୁ (ଏ)

ଚ. ନଲୁବ ତନୟପୈ ମୋହମୁ ଜେନି

ନାଡେ ତଗିଲି ପୋୟେ ମୁଜୁ-

(ଲୋ)ଲୁକୁ ଶ୍ରୀହରି ବଲଚୁଚୁ ବିନଦା

ଲୋଲୁଡ଼ି ପୋୟେ

ଚିଲୁବ ଭୁଷଣୁତୁ ଦାରୁକା ବନପୁ

ଚେଲୁଲ ପାଲାୟେ ଗୋ-

କୁଲମୁନ ତ୍ୟାଗରାଜ ନୁତୁତୁ ମନ

ବଲଲ ତଗିଲି ପୋୟେ ଗନୁକନୁ (ଏ)