

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

manavinAlakiJca-naLinakAnti

In the kRti ‘manavinAlakiJca’ – rAga naLina kAnti, zrI tyAgarAja exhorts his mind to understand the secrets of the Lord.

P manavin(A)lakiJca rAdaTE
marmam(e)lla telpedanE manasa

A ghanuDaina rAma candruni
karuN(A)ntaraGgamu telisina nA (manavi)

C karma kANDa mat(A)kRSTulai bhava
gahana cArulai gAsi jendaga
kani mAnav(A)vatAruDai
kanipiJcinADE naData tyAgarAju (manavi)

Gist

O My Mind! Won't You listen to my (tyAgarAja) appeal who knows the secret of the grace of the great zrI rAma candra? I am revealing all the secrets.

Looking at people suffering, by becoming wanderers in the forest of Worldly existence, being drawn towards the set of beliefs as contained in the portion of sacrificial (ritulistic) actions of vEdas, the Lord having embodied as a human being exemplified the right conduct.

Word-by-word Meaning

P O My Mind (manasa)! Won't (rAda) You (aTE) (rAdaTE) listen (AlakiJca) to my appeal (manavini) (manavinAlakiJca)? I am revealing (telpedanE) (literally informing) all (ella) the secrets (marmamu) (marmamella).

A O My Mind! Won't You listen to my (nA) appeal who -
knows (telisina) the secret (antaraGgamu) (literally essential nature) of the grace (karuNa) (karuNAntaraGgamu) of the great (ghanuDaina) zrI rAma candra (candruni)?
I am revealing all the secrets.

C Looking at (kani) people suffering (gAsi jendaga) by becoming wanderers (cArulai) in the forest (gahana) of Worldly existence (bhava) being drawn (AkRSTulai) towards the set of beliefs (mata) (matAKRSTulai) as contained in the portion (kANDa) of sacrificial (ritulistic) actions (karma) of vEdas, the Lord having embodied (avatAruDai) as a human being (mAnava) (mAnavAvatAruDai) exemplified (kanipiJcinADE) the right conduct (naData); therefore, O My Mind! Won't You listen to the appeal of this tyAgarAja (tyAgarAju)? I am revealing all the secrets.

Notes –

P – rAdaTE – aTE is an intensive form of addressing a woman, particularly wife. zrI tyAgarAja addresses his mind in feminine form in many kRtis. The same feminine form is used again in the anupallavi 'telpedanE'.

A – rAmacandrini – this is how it is given in all books other than that of TKG, wherein it is given as 'zrI rAmacandrini'. This needs to be checked. Any suggestions ???

C – karma kANDa – In this regard, the following verses of zrImad-bhagavad-gItA, Chapter 2 refer -

yAmimAM puSpitAM vAcaM pravadyantavyavipazcita: ||
vEdavAdaratA: pArtha nAnyadastItivAdina: || 42 ||
kAmAtmAna: svargaparA janmakarma phalapradAM ||
kriyAvizESabahulAM bhOgaizvaryagatiM prati || 43 ||
bhOgaizvaryaprasaktAnAM tayApahRtacEtasAM ||
vyasAyAtmikA buddhi: samAdhau na vidhIyatE || 44 ||

“O Partha, no set determination is found in the minds of those that are deeply attached to pleasure and power, and who discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, taking pleasure in the panegyric words of the Vedas, declare that there nothing else. Their flowery words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire).”

(Notes) 'Panegyric words of the vEdas' : The karma kANDa or the sacrificial portion of the vEdas which lays down specific rules for specific actions and their fruits, and extols these latter unduly.

(Translation and notes by Swami Swarupananda)

Devanagari

प. मनवि(ना)लकिञ्च रादटे

मर्म(मे)ल्ल तेल्येदने मनसा

अ. घनुडैन राम चन्द्रुनि

करु(णा)न्तरङ्गमु तेलिसिन ना (म)

च. कर्म काण्ड म(ता)कृष्टुलै भव

गहन चारुलै गासि जेन्दग

कनि मान(वा)वतारुडै

कनिपिञ्चिनाडे नडत त्यागराजु (म)

English with Special Characters

pa. manavi(nā)lakinca rādaṭē
marma(me)lla telpedanē manasā
a. ghanuḍaina rāma candruni
karu(ṇā)ntaraṅgamu telisina nā (ma)
ca. karma kāṇḍa ma(tā)kṛṣṭulai bhava
gahana cārulai gāsi jendaga
kani māna(vā)vatāruḍai
kanipiñcināḍē naḍata tyāgarāju (ma)

Telugu

ప. మనవి(నా)లకిచ్చి రాదటే
మర్మ(మె)ల్ల తెల్పెదనే మనసా
అ. ఘనుడైన రామ చంద్రుని
కరు(ణా)న్తరఙ్గము తెలిసిన నా (మ)
చ. కర్మ కాణ్డ మ(తా)కృష్టులై భవ
గహన చారులై గాసి జెన్డగ
కని మాన(వా)వతారుడై
కనిపిచ్చినాడే నడత త్యాగరాజు (మ)

Tamil

ప. మనవి(నా)లకిఙ్శ రాత³డే
మా³మ్(మె)ల్ల తెల్పెత్³నే మనసా
అ. క⁴ణ్ణుడైన రామ శన్త³రుని
క³రు(ణా)న్తరఙ్క³ము తెలిసిన నా (మనవి)
శ. క³మ్ కాణ్డ³ మ(తా)క్³క్ర³ష్టులై భ⁴వ
క³ఱ్ణున శా³రులై కా³సి జెన్త³క
కని మాన(వా)వతారుడై³
కనిపిఙ్శినాడే³ నడ³త త్యాక³రాజు (మనవి)

వేంఙ్శుకోఱెయేన్ కేఱాయడియే?
మ³రుమత్తయెల్లమ్ తెరివిక్కిన్ఱేనడి, మనమే!

మేతకు ఇరామశన్తిరనిన్
క³రుణెయిన్ ఁన్ఱోక్కత్తిణె యనిన్త ఱెన్తు
వేంఙ్శుకోఱెయేన్ కేఱాయడియే?
మ³రుమత్తయెల్లమ్ తెరివిక్కిన్ఱేనడి, మనమే!

கருமத்துப் பாலின் கோட்பாடுகளினால் ஈர்க்கப்பட்டு, பிறவியெனும்
அடவியில் உழன்று, (மக்கள்) துயரடையக்
கண்டு, மனித அவதாரமெடுத்து,
காண்பித்தானே நன்னடத்தையினை; தியாகராசனின்
வேண்டுகோளையேன் கேளாயடியே?
மருமத்தையெல்லாம் தெரிவிக்கின்றேனடி, மனமே!

பால் - பகுதி
கருமத்துப் பால் - மறைகளில் சடங்கு முறைகள் அடங்கிய பகுதி

Kannada

ಪ. ಮನವಿ(ನಾ)ಲಕಿಞ್ಚ ರಾದಟೇ
ಮರ್ಮ(ಮೆ)ಲ್ಲ ತೆಲಿದನೇ ಮನಸಾ
ಅ. ಘನುಡೈನ ರಾಮ ಚನ್ನು ನಿ
ಕರು(ಣಾ)ನ್ತರಙ್ಗಮು ತೆಲಿಸಿನ ನಾ (ಮ)
ಚ. ಕರ್ಮ ಕಾಣ್ ಮ(ತಾ)ಕೃಷ್ಣುಲೈ ಭವ
ಗಹನ ಚಾರುಲೈ ಗಾಸಿ ಜೆನ್ನಗ
ಕನಿ ಮಾನ(ವಾ)ವತಾರುಡೈ
ಕನಿಪಿಞ್ಚಿನಾಡೇ ನಡತೆ ತ್ಯಾಗರಾಜು (ಮ)

Malayalam

೧. മനവി(നാ)ലകിഞ്ച രാദടേ
മർമ(മെ)ല്ല തെല്പെദനേ മനസാ
അ. ഘനുമൈന രാമ ചന്നുനി
കരു(ണാ)ന്തരങ്ഗമു തെലിസിന നാ (മ)
ച. കർമ കാൺഡ മ(താ)കൃഷ്ണുലൈ ഭവ
ഗഹന ചാരുലൈ ഗാസി ജെന്ദഗ
കനി മാന(വാ)വതാരുമൈ
കനിപിഞ്ചിനാഡേ നഡത ത്യാഗരാജു (മ)

Assamese

প. মনবি(না)লকিঞ্চ বাদটে
মৰ্ম(মে)ল্ল তেল্লদনে মনসা
অ. ঘনুডৈন বাম চন্দ্ৰনি
কৰ্(ণা)স্বৰঙ্গমু তেলিসিন না (ম)

চ. কৰ্ম কাণ্ড ম(তা)কৃষ্ণলৈ ভৱ
গহন চাৰুলৈ গাসি জেন্দগ
কনি মান(ৰা)বতাবুডে
কনিপিঞ্চিনাডে নডত অগৰাজু (ম)

Bengali

প. মনবি(না)লকিঞ্চি ৱাদটে
মৰ্ম(মে)ল্ল তেল্লেনে মনসা
অ. ঘনুডেন ৱাম চন্দ্ৰনি
কৰু(ণা)স্তৱস্তু তেলিসিন না (ম)
চ. কৰ্ম কাণ্ড ম(তা)কৃষ্ণলৈ ভব
গহন চাৰুলৈ গাসি জেন্দগ
কনি মান(বা)বতাবুডে
কনিপিঞ্চিনাডে নডত অগৰাজু (ম)

Gujarati

প. মনবি(না)লকিঞ্চি ৱাদটে
মৰ্ম(ম)ল্ল তেল্লেনে মনসা
অ. ঘনুডেন ৱাম চন্দ্ৰনি
কৰু(ণা)স্তৱস্তু তেলিসিন না (ম)
য. কৰ্ম কাণ্ড ম(তা)কৃষ্ণলৈ ভব
গহন চাৰুলৈ গাসি জেন্দগ
কনি মান(বা)বতাবুডে
কনিপিঞ্চিনাডে নডত অগৰাজু (ম)

Oriya

ପ. ମନବି(ନା)ଲକିଞ୍ଚି ৱାଦଟେ
ମର୍ମ(ମେ)ଲ୍ଲ তେଲ୍ଲେନେ ମନସା
ଅ. ଘନୁଡ଼େନ ৱାମ ଚନ୍ଦ୍ରନି
କରୁ(ଣା)স্তৱସ୍ତୁ ତେଲିସିନ ନା (ମ)

ਕਰੂ(ਗਾ)ਭੁਰਯਾਨੂ ਤੇਲਿਬਿਨ ਨਾ (ਮ)
ੳ. ਕਰ੍ਮ ਕਾਭੁ ਮ(ਤਾ)ਕ੍ਰੁਯੁਕੈ ਭੁਖੁ
ਗੁਨੁ ਤਾਰੂਕੈ ਗਾਬਿ ਯੇਯਗ
ਕਨਿ ਮਾਨ(ਖਾ)ਖੁਤਾਰੂਠੈ
ਕਨਿਪਿਭਿਨਾਠੇ ਨਠਤ ਤਪਾਗਕਾਭੁ (ਮ)

Punjabi

ੲ. ਮਨਵਿ(ਨਾ)ਲਕਿਵਚ ਰਾਦਟੇ
ਮਰਮ(ਮੇ)ਲਲ ਤੇਲਪੇਦਨੇ ਮਨਸਾ
ਅ. ਘਨੁਡੈਨ ਰਾਮ ਚਨਦੁਨਿ
ਕਰੁ(ਲਾ)ਨਤਰਕਗਮੁ ਤੇਲਿਸਿਨ ਨਾ (ਮ)
ੳ. ਕਰਮ ਕਾਣਡ ਮ(ਤਾ)ਕ੍ਰਿਸ਼ਟੁਲੈ ਭਵ
ਗਹਨ ਚਾਰੁਲੈ ਗਾਸਿ ਜੇਨਦਗ
ਕਨਿ ਮਾਨ(ਵਾ)ਵਤਾਰੁਡੈ
ਕਨਿਪਿਵਿਚਨਾਡੇ ਨਡਤ ਤਪਾਰਗਾਜੁ (ਮ)