

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

nAdOpAsana-bEgaDa

In the kRti ‘nAdOpAsanaE zaMkara’ – rAga bEgaDa, zrI tyAgarAja exhorts his mind to resort to nAdOpAsana which is done even by the Trinity.

P nAd(O)pAsanaE zaGkara
nArAyaNa vidhulu velasiri O manasA

A vEd(O)ddhArulu vEd(A)tItulu
vizvam(e)lla niNDi(y)uNDE vAralu (nAda)

C mantr(A)tmulu yantra tantr(A)tmulu mari
manvantramul(e)nnO kala vAralu
tantrI laya svara rAga vilOlulu
tyAgarAja vandyulu svatantrulu (nAda)

Gist

O My Mind! By worship (or meditation) of nAdA, the Trinity - Lord ziva, Lord nArAyaNa and brahmA became effulgent as -

- (a) upholders of vEdAs,
- (b) those beyond vEdAs,
- (c) omnipresent in the whole of the Universe,
- (d) Indwellers of mantra - sacred words,
- (e) Indwellers of yantra (mystical diagrams representing deities) and tantra (magical and mystical formularies),
- (f) those having many aeons,
- (g) experts in musical (chord) instruments, percussion, (vocal) svara and rAga,
- (h) those saluted by this tyAgarAja, and
- (j) Independent – self-regulated.

Word-by-word Meaning

P O My Mind (manasA)! By worship (or meditation) (upAsanaE) of nAdA (nAdOpAsanaE), the Trinity - Lord ziva (zaGkara), Lord nArAyaNa and brahmA (vidhi) (vidhulu) became effulgent (velasiri).

A O My Mind! By worship of nAda, the Trinity - Lord ziva, Lord nArAyaNa, and brahmA are effulgent as -
upholders (uddhAralu) of vEdAs (vEdOddhAralu),
those beyond (atItulu) vEdAs (vEdAtItulu), and
omnipresent (niNDiyuNDE vAralu) in the whole (ella) of the Universe
(vizvamu) (vizvamella).

C O My Mind! By worship of nAda, the Trinity - Lord ziva, Lord nArAyaNa, and brahmA are effulgent as -
Indwellers (Atmulu) of sacred words (mantra) (mantrAtmulu),
Indwellers (Atmulu) of mystical diagrams representing deities (yantra)
and magical and mystical formularies (tantra) (tantrAtmulu),
those having (kala vAru) many (ennO) aeons (manvantramulu)
(manvantramulennO),
experts (vilOlulu) in musical (chord) instruments (tantrI), percussion
(laya), (vocal) svara and rAga,
those saluted (vandyulu) by this tyAgarAja and
Independent – self-regulated (svatantrulu).

Notes -

General – Excepting for pallavi where zrI tyAgarAja refers to the Trinity, the personages mentioned in Anupallavi and caraNa are not clearly understood. In all the books, all the personages mentioned in anupallavi and caraNa have been attributed to the Trinity only. As no other reference is available, the same has been adopted by me also.

P – upAsana - according to zrI rAmanuja, upAsana consists of five parts – abhigamana (approach), upAdAna (preparation of offering), ijya (oblation), svAdhyAya (recitation) and yOga (devotion) (Source – Monier's Sanskrit Dictionary).

Yatha yatha upasate tatha bhavati - "As you contemplate, so you become." Please refer to discourse on bRhadAraNyaka upaniSad, Chapter 1, 5th brAhmaNa by Swami Krishnananda –

Source - http://www.swami-krishnananda.org/brdup_audio/brdup-40.pdf

A – vEdOddhAralu – may refer to varAha avatAra.

A – vEdAtItulu – Izvara as defined in pataJjali yOga sUtras (I.24 to 27).

A – vizvamella niNDiyuNDE vAralu – Izvara.

C – manvatramulennO gala vAralu – This is how it is given in the books of TKG and TSV/AKG; in the books of CR and ATK, it is given as 'mantramulenni gala vAralu'. However, as the meaning derived is that of 'manvantara' the version as available in the books of TKG and TSV/AKG has been adopted. This needs to be checked. Any suggestions ???

C – manvantra – this is how it is given in the books of TKG and TSV/AKG. However, the correct word is 'manvantara'. This needs to be checked. Any suggestions ???

C – manvantara - the period or age of a Manu (it comprises about 71 mahA-yugas, which are held equal to 12, 000 years of the gods or 4, 320, 000 human years or 1/14th of a day of Brahma); each of these periods is presided over by its own special Manu; six such Manv-antaras have already elapsed, and the 7th, presided over by Manu Vaivasvata, is now going on; 7 more are to come, making 14 Manv-antaras, which together make up one day of Brahma.

Source - Monier's Sanskrit Dictionary

C – vilOlulu – this is how it is given in all the books other than that of TKG, wherein it is given as 'vilOluru'. This needs to be checked. Any suggestions ???

C – tantrI laya svara rAga vilOlulu – May also refer to tumburu, nArada, nandi etc.

The following websites may be visited to find fuller information about
'nAdOpAsana' –

http://www.ipnatlanta.net/camaga/vidyarthi/Music_Salvation.htm

<http://www.svbf.org/sringeri/journal/vol1no2/nada.html>

http://www.atributetohinduism.com/Hindu_Music.htm

Devanagari

प. ना(दो)पासनचे शंकर

नारायण विधुलु वेलसिरि ओ मनसा

अ. वे(दो)द्धारुलु वे(दा)तीतुलु

विश्व(मे)ल्ल निण्डि(यु)ण्डे वारलु (ना)

च. म(न्त्रा)त्मुलु यन्त्र त(न्त्रा)त्मुलु मरि

मन्वन्त्रमु(ले)न्नो कल वारलु

तन्त्री लय स्वर राग विलोलुलु

त्यागराज वन्द्युलु स्वतन्त्रुलु (ना)

English with Special Characters

pa. nā(dō)pāsanacē śaṅkara

nārāyaṇa vidhulu velasiri ō manasā

a. vē(dō)ddhārulu vē(dā)tītulu

viśva(me)lla niṇḍi(yu)ṇḍē vāralu (nā)

ca. ma(ntrā)tmulu yantra ta(ntrā)tmulu mari

manvantramu(le)nnō kala vāralu

tantrī laya svara rāga vilōlulu

tyāgarāja vandyulu svatantrulu (nā)

Telugu

ప. నా(దో)పాసనచే శంకర

నారాయణ విధులు వెలసిరి ఓ మనసా

అ. వే(దో)ద్ధారులు వే(దా)తీతులు

విశ్వ(మె)ల్ల నిణ్ణి(యు)ణ్ణే వారలు (నా)

చ. మ(న్త్రా)త్ములు యన్త్ర త(న్త్రా)త్ములు మరి

మన్వన్త్రము(లె)న్నో కల వారలు

తన్త్రీ లయ స్వర రాగ విలోలులు

ಮನ್ನೆನ್ನೆ ಮು(ಲೆ)ನ್ನೋ ಕಲ ವಾರಲು
ತನ್ನೀ ಲಯೆ ಸ್ವರ ರಾಗೆ ವಿಲೋಲುಲು
ತ್ಯಾಗರಾಜ ವೆನ್ನೆಯು ಸ್ವತೆನ್ನೆಲು (ನಾ)

Malayalam

ಪ. ಗಾ(ಛಾ)ಪಾಸನಚೆ ಶಂಕರ
ಗಾರಾಯಣ ವಿಝುಲು ವಲಸಿರಿ ಓ ಮನಸಾ
ಊ. ವೇ(ಛಾ)ಪಾಸನಚೆ ವೇ(ಛಾ)ಪಾಸನಚೆ
ವಿಝ(ಮೆ)ಲ್ಲೆ ಗಿಣ್ಣಿ(ಯು)ಣ್ಣೇ ವಾರಲು (ನಾ)
ಛ. ಮ(ಛಾ)ಪಾಸನಚೆ ಯಣ್ಣ ತ(ಛಾ)ಪಾಸನಚೆ ಮರಿ
ಮಝ(ಮೆ)ಲ್ಲೆ ಕಲ ವಾರಲು
ತಝಿ ಲಯ ಸ್ವರ ರಾಗೆ ವಿಲೋಲುಲು
ತ್ಯಾಗರಾಜ ವಝುಲು ಸ್ವತಝುಲು (ನಾ)

Assamese

ಪ. ನಾ(ದೊ)ಪಾಸನಚೆ ಶಂಕರ
ನಾರಾಯಣ ವಿಝುಲು ವಲಸಿರಿ ಓ ಮನಸಾ
ಅ. ವೇ(ದೊ)ಪಾಸನಚೆ ವೇ(ದೊ)ಪಾಸನಚೆ
ವಿಝ(ಮೆ)ಲ್ಲೆ ಗಿಣ್ಣಿ(ಯು)ಣ್ಣೇ ವಾರಲು (ನಾ)
ಛ. ಮ(ಛಾ)ಪಾಸನಚೆ ಯಣ್ಣ ತ(ಛಾ)ಪಾಸನಚೆ ಮರಿ
ಮಝ(ಮೆ)ಲ್ಲೆ ಕಲ ವಾರಲು
ತಝಿ ಲಯ ಸ್ವರ ರಾಗೆ ವಿಲೋಲುಲು
ತ್ಯಾಗರಾಜ ವಝುಲು ಸ್ವತಝುಲು (ನಾ)

Bengali

ಪ. ನಾ(ದೊ)ಪಾಸನಚೆ ಶಂಕರ
ನಾರಾಯಣ ವಿಝುಲು ವಲಸಿರಿ ಓ ಮನಸಾ
ಅ. ವೇ(ದೊ)ಪಾಸನಚೆ ವೇ(ದೊ)ಪಾಸನಚೆ
ವಿಝ(ಮೆ)ಲ್ಲೆ ಗಿಣ್ಣಿ(ಯು)ಣ್ಣೇ ವಾರಲು (ನಾ)
ಛ. ಮ(ಛಾ)ಪಾಸನಚೆ ಯಣ್ಣ ತ(ಛಾ)ಪಾಸನಚೆ ಮರಿ
ಮಝ(ಮೆ)ಲ್ಲೆ ಕಲ ವಾರಲು

ତତ୍ତ୍ଵୀ ଲୟ ସ୍ଵର ରାଗ ବିଲୋଲୁଲୁ
ଆଗରାଜ ବନ୍ଦ୍ୟୁଲୁ ସ୍ଵତନ୍ତ୍ରୁଲୁ (ନା)

Gujarati

୫. ନା(ଢ଼ା)ପାସନଧେ ଶଂକର
ନାରାଧରା ବିଧୁଲୁ ବୈଲସିରି ଓ ମନସା
ଅ. ବେ(ଢ଼ା)ଢ଼ାଚାଲୁ ବେ(ଢ଼ା)ତୀତୁଲୁ
ବିସ୍ଵ(ମ୍)ଲେ ନିଢ଼ିଠ(ଧୁ)ଢ଼ିଠେ ବାରଲୁ (ନା)
ଧ. ମ(ନ୍ତ୍ରା)ତ୍ତୁଲୁ ଧନ୍ତ୍ର ତ(ନ୍ତ୍ରା)ତ୍ତୁଲୁ ମରି
ମନ୍ତ୍ରମୁ(ର୍)ଶ୍ଵା ଡଳ ବାରଲୁ
ତନ୍ତ୍ରୀ ଲଧ ସ୍ଵର ରାଗ ବିଲୋଲୁଲୁ
ତ୍ୟାଗରାଜ ବନ୍ଦ୍ୟୁଲୁ ସ୍ଵତନ୍ତ୍ରୁଲୁ (ନା)

Oriya

୧. ନା(ଦୋ)ପାସନରେ ଶଂକର
ନାରାୟଣ ଓଁଧୁଲୁ ଖେଲସିରି ଓ ମନସା
ଅ. ଖେ(ଦୋ)ଢ଼ାରୁଲୁ ଖେ(ଦୋ)ତୀତୁଲୁ
ଓଁଶ୍ଵ(ମେ)ଲୁ ନିଢ଼ି(ଧୁ)ଶ୍ଵେ ଖାରଲୁ (ନା)
୦. ମ(ଦ୍ଵା)ତୁଲୁ ଯନ୍ତ୍ର ତ(ଦ୍ଵା)ତୁଲୁ ମରି
ମନ୍ତ୍ରମୁ(ର୍)ଶ୍ଵା କଲ ଖାରଲୁ
ତନ୍ତ୍ରୀ ଲଧ ସ୍ଵର ରାଗ ବିଲୋଲୁଲୁ
ତ୍ୟାଗରାଜ ବନ୍ଦ୍ୟୁଲୁ ସ୍ଵତନ୍ତ୍ରୁଲୁ (ନା)

Punjabi

୫. ନା(ଦୈ)ପାସନରେ ଶଂକର
ନାରାୟଣ ବିଧୁଲୁ ବୈଲସିରି ଓ ମନସା
ଅ. ବୈ(ଦୈ)ଦ୍ୟାରୁଲୁ ବୈ(ଦା)ତୀତୁଲୁ
ବିସ୍ଵ(ମେ)ଲୁ ନିଢ଼ିଠ(ଧୁ)ଶ୍ଵେ ବାରଲୁ (ନା)
୦. ମ(ନତ୍ରା)ତମୁଲୁ ଯନ୍ତ୍ର ତ(ନତ୍ରା)ତମୁଲୁ ମରି

ਮਨੁੱਖ(ਲੇ)ਨੋ ਕਲ ਵਾਰਲੁ
ਤਨੜੀ ਲਯ ਸੂਰ ਰਾਗ ਵਿਲੋਲੁਲੁ
ਤਜਾਰਾਜ ਵਨਦੁਲੁ ਸੂਤਨੜੁਲੁ (ਨਾ)