

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 lR lRR
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

kanna taNDri-dEvamanOhari

In the kRti 'kanna taNDri' – rAga dEvamanOhari, SrI tyAgarAja pleads
with Lord to have mercy on him.

P kanna taNDri nApai
karuNa mAnakE gAsi tALanE

A ¹ninna sEyu panulu nEDu gAka
vEr(e)nna lEd(a)nucu vEmArulaku (kanna)

C ²eduru tAn(a)nE ingitamb(e)rigi
cedaran(I)ka panc(E)ndriyam(a)Naci ninnu
vadala lEni ³dhairya-SAlI kAd(a)ni
madana kOTi rUpa tyAgarAja nuta (kanna)

Gist

O Father who bore me! O Lord of the Form of a crore cupids! O Lord
praised by this tyAgarAja!

Please do not withhold Your grace from me constantly on the ground –

(a) that other than performing today the same jobs which I did yesterday,
I do not think of anything else; and

(b) that I am not such a brave person who would not leave You by
understanding the indication that Self is in front of me, and subduing the five
sense organs, without allowing them to be scattered.

I won't be able bear the grief.

Word-by-word Meaning

P O Father (taNDri) who bore (kanna) me! Please do not withhold
(mAnakE) Your grace (karuNa) from me (nApai) (literally on me); I won't be able
bear (tALanE) the grief (gAsi).

A O Father who bore me! Please do not withhold Your grace from me
constantly (vEmArulaku) (literally a thousand times) on the ground

that (anucu) other than (gAka) performing today (nEDu) the same jobs (panulu) which I did (sEyu) yesterday (ninna), I do not (lEDu) (lEDanucu) think (enna) of anything else (vEru) (vErenna);
I won't be able to bear the grief.

C O Father who bore me! Please do not withhold Your grace from me because (ani),

I am not (kAdu) (kAdani) such a brave person (dhairya-SAli) who would not (lEni) leave (vadala) You (ninnu) by, understanding the (erigi) indication (ingitambu) (ingitamberigi) that (anE) Self (tAnu) (literally oneself) (tAnanE) is in front (eduru) of me, and subduing (aNaci) the five (panca) sense organs (indriyamu) (pancEndriyamaNaci), without allowing (Ika) them to be scattered (cedaranu) (cedaranIka);

O Lord of the Form (rUpa) of a crore (kOTi) cupids (madana)! O Lord praised (nuta) by this tyAgarAja!
I won't be able to bear the grief.

Notes –

Variations –

¹ – ninna – ninnu : In the present context, 'ninna' is the appropriate word.

References –

³ - dhairya SAlI - Refer to kaThOpanishad, 'parAnci khAni' (II.i.1) as to why we always look outward and not inward –

<http://www.advaita.org.uk/discourses/definitions/Atman.htm>

Comments -

¹ – ninna sEyu panulu nEDu gAka – being content with following daily routine only. In the Western Dances, fox-trot is a famous dance – this is also known as 'on the spot' dance. While we seem to stepping back and forth, we ultimately remain where we were. Similarly, the net result of our daily routines is that 'to-day we are where we were yesterday'.

²– eduru tAnu – SrImad-bhagavad-gItA, Chapter 7 is relevant –

bahUnAM janmanAmantE jnAnavAnmAM prapadyantE ||
vAsudEvaH sarvamiti sa mahAtmA sudurlabhaH || 19 ||

“At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul.” (Translation by Swami Swarupananda)

As per vishNu sahasra nAma (332) – vAsudEva means –

“One who is at once both Vaasu and Deva. Vaasu means 'One who dwells in the physical equipments of all living creatures as its indweller (Jeeva)'; Deva means 'One who revels or One who illumines'. Thus, Vaasudevah means 'One who lives in the physical equipment as though conditioned by them, and yet, who is the Vital Consciousness in the light of which every experience is illumined. The Lord is the One who dwells in all things of the universe and He is at once the Supporter of the entire world.

Also, directly, it can be taken to mean, One who is born as the Son of Sri Vasudeva in the Jail of Kamsa, the Blue-Boy of Brindaavana. He is called Vaasu as He veils Himself with His own Maayaa; Deva means 'He who sports, wishes to

conquer, conducts, shines, creates and moves'. In the Udyoga Parva of Mahabharata, we read, 'Like the Sun with his rays I am covering (Deva) in all beings and hence, I am called Vaasudeva'.

Vishnupurana says, "as He resides everywhere in and through all things, He is termed Vaasudevah'. All beings remain in the Supreme, and He in all being and hence, the Omnipresent is called the Vaasudeva."

(Meanings based on commentary of Adi Sankaracharya)

<http://www.mypurohith.com>

² – eduru tAnanE ingitamberigi cedaranIka pancEndriyamaNaci – The senses (pancEndriya) seek gratification from external objects. Once all the external objects are resolved as 'vAsudEva' – eduru tAnu – there is no scope of senses to be scattered (cedaru) in pursuit of gratification. As a consequence, the senses get subdued (aNaci).

³ – dhairya SAlI kAdani – this can be interpreted in two ways – 'probably you think that I am not brave enough to ...' and 'because I am not brave enough to...' Though both make sense in the context, the second meaning seems to be more appropriate because of the Anupallavi word 'vEmArulaku' – 'constantly' - that Lord is withholding His grace constantly. The Lord being the vAsudEva, He knows what the capability of His devotee is and there is no need for the devotee to assure Him of that.

Devanagari

प. कन्न तण्ड्रि नापै

करुण मानके गासि ताळने

अ. निन्न सेयु पनुलु नेडु गाक

वे(रे)न्न ले(द)नुचु वेमारुलकु (क)

च. एदुरु ता(न)ने इङ्गित(म्बे)रिगि

चेदर(नी)क प(ञ्चे)न्द्रिय(म)णचि निन्नु

वदल लेनि धैर्य-शालि का(द)नि

मदन कोटि रूप त्यागराज नुत (क)

English with Special Characters

pa. kanna taṇḍri nāpai

karuṇa mānakē gāsi tāḷanē

a. ninna sēyu panulu nēḍu gāka

vē(re)nna lē(da)nucu vēmārulaku (ka)

ca. eduru tā(na)nē iṅgita(mbe)rigi

cedara(nī)ka pa(ñcē)ndriya(ma)ṇaci ninnu

vadala lēni dhairya-śāli kā(da)ni

madana kōṭi rūpa tyāgarāja nuta (ka)

Telugu

ప. కన్న తట్టి నాపై

కరుణ మానకే గాసి తాళనే

అ. నిన్న సేయు పనులు నేడు గాక

వే(రె)న్న లే(ద)నుచు వేమారులకు (క)

చ. ఎదురు తా(న)నే ఇజ్జిత(మై)రిగి

చెదర(నీ)క ప(జ్ఞా)న్ద్రియ(మ)ణచి నిన్ను

వదల లేని దైర్య-శాలి కా(ద)ని

మదన కోటి రూప త్యాగరాజ నుత (క)

Tamil

ப. கன்ன தண்ட்³ரி நாபை

கருண மானகே கா³ஸி தாளனே

அ. நின்ன ஸேயு பனுலு நேடு³ கா³க

வே(ரெ)ன்ன லே(த³)னுசு வேமாருலகு (கன்ன)

ச. எது³ரு தா(ன)னே இங்கி³தம்(பெ³)ரிகி³

செத³ர(னீ)க பஞ்(சே)ந்த³ரிய(ம)ணசி நின்னு

வத³ல லேனி தை⁴ர்ய-ஸாலி கா(த³)னி

மத³ன கோடி ரூப த்யாக³ராஜ நுத (கன்ன)

ஈன்ற தந்தையே! என்மீது

கருணை மறுக்காதே; துயரம் தாளேனே

நேற்று செய்த பணிகளே இன்றும்; இஃதன்றி

(நான்) வேறெண்ணவில்லையென, தொடர்ந்து

ஈன்ற தந்தையே! என்மீது

கருணை மறுக்காதே; துயரம் தாளேனே

எதிரில் தானேயென்ற குறிப்பறிந்து,

சிதற விடாது, ஐம்புலன்களை யடக்கி, உன்னை

அகலாத துணிவுடையவன் அல்லவென,

மதனார் கோடி உருவத்தோனே! தியாகராசனால்

போற்றப்பெற்றோனே!

ஈன்ற தந்தையே! என்மீது

கருணை மறுக்காதே; துயரம் தாளேனே

எதிரில் தானே - தன்னுள்ளுறை இறைவன் அனைத்துயிர்களிலும்

உள்ளான் என - இங்கு, 'தான்' என்பது 'வாசுதேவன்' எனப்படும்

உள்ளுறை இறைவனைக் குறிக்கும்

Kannada

ಪ. ಕನ್ನ ತಣ್ಣಿ ನಾಪೈ

ಕರುಣ ಮಾನಕೇ ಗಾಸಿ ತಾಳನೇ

ಅ. ನಿನ್ನ ಸೇಯು ಪನುಲು ನೇಡು ಗಾಕ

ವೇ(ರೆ)ನ್ನ ಲೇ(ದ)ನುಚು ವೇಮಾರುಲಕು (ಕ)

ಚ. ಎದುರು ತಾ(ನೆ)ನೇ ಇಜ್ಜಿತ(ಮೈ)ರಿಗಿ

ಚಿದರ(ನೀ)ಕ ಪ(ಇಚ್ಛೇ)ನ್ನಿ ಯ(ಮ)ಣಚಿ ನಿನ್ನು

ವದಲ ಲೇನಿ ಧೈರ್ಯ-ಶಾಲಿ ಕಾ(ದ)ನಿ

ಮದನ ಕೋಟಿ ರೂಪ ತ್ಯಾಗರಾಜ ನುತ (ಕ)

Malayalam

ಪ. ಕುನ ತಣ್ಣಿ ನಾಪೈ

ಕರುಣ ಮಾನಕೇ ಗಾಸಿ ತಾಳನೇ

ಅ. ನಿನ್ನ ಸೇಯು ಪನುಲು ನೇಡು ಗಾಕ

ವೇ(ರೆ)ನ್ನ ಲೇ(ದ)ನುಚು ವೇಮಾರುಲಕು (ಕ)

ಚ. ಎದುರು ತಾ(ನೆ)ನೇ ಇಜ್ಜಿತ(ಮೈ)ರಿಗಿ

ಚಿದರ(ನೀ)ಕ ಪ(ಇಚ್ಛೇ)ನ್ನಿ ಯ(ಮ)ಣಚಿ ನಿನ್ನು

ವದಲ ಲೇನಿ ಧೈರ್ಯ-ಶಾಲಿ ಕಾ(ದ)ನಿ

ಮದನ ಕೋಟಿ ರೂಪ ತ್ಯಾಗರಾಜ ನುತ (ಕ)

Assamese

প. কন তণ্ণি নাপৈ

কৰুণ মানকে গাসি তালনে

অ. নিন্ন সেয়ু পনুলু নেডু গাক

বেরে(ব)ন্ন লে(দ)নুচু বেমারুলকু (ক)

চ. এদুরু তা(নে)নে ইজ্জিত(মৈ)রিগি

চিদর(নী)ক প(ইচ্ছা)ন্নিয়(ম)ণচি নিন্নু

বদল লেনি ধৈর্য-শালি কা(দ)নি

মদন কোটি রূপ অগরাজ নুত (ক)

Bengali

প. কন তণ্ণি নাপৈ

କରୁଣ ମାନକେ ଗାସି ତାଲନେ

ଅ. ନିମ୍ନ ସେୟୁ ପନୁଲୁ ନେଡୁ ଗାକ

ବେ(ରେ)ମ୍ମ ଲେ(ଦ)ନୁଚୁ ବେମାରୁଲକୁ (କ)

ଚ. ଏଦୁରୁ ତା(ନ)ନେ ଇନ୍ନିତ(ସ୍ତେ)ରିଗି

ଚେଦର(ନୀ)କ ପ(ସ୍ତେ)ନ୍ଦ୍ରିୟ(ମ)ଗାଟି ନିମ୍ନ

ବଦଲ ଲେନି ଧୈର୍ଯ୍ୟ-ଶାଲି କା(ଦ)ନି

ମଦନ କୋଟି ରୂପ ଆଗରାଜ ନୁତ (କ)

Gujarati

୫. ଡମ୍ମ ତାଢ଼ିରୁ ନାପି

ଡରୁଣ ମାନକେ ଗାସି ତାଲନେ

ଅ. ନିମ୍ନ ସେୟୁ ପନୁଲୁ ନେଡୁ ଗାକ

ବେ(ରେ)ମ୍ମ ଲେ(ଦ)ନୁଚୁ ବେମାରୁଲକୁ (କ)

ଚ. ଏଦୁରୁ ତା(ନ)ନେ ଇନ୍ନିତ(ସ୍ତେ)ରିଗି

ଚେଦର(ନୀ)କ ପ(ସ୍ତେ)ନ୍ଦ୍ରିୟ(ମ)ଗାଟି ନିମ୍ନ

ବଦଲ ଲେନି ଧୈର୍ଯ୍ୟ-ଶାଲି କା(ଦ)ନି

ମଦନ କୋଟି ରୂପ ଆଗରାଜ ନୁତ (କ)

Oriya

ପ. କନ୍ନ ଡ଼ୁଢ଼ି ନାପି

କରୁଣ ମାନକେ ଗାସି ତାଲନେ

ଅ. ନିମ୍ନ ସେୟୁ ପନୁଲୁ ନେଡୁ ଗାକ

ବେ(ରେ)ମ୍ମ ଲେ(ଦ)ନୁଚୁ ବେମାରୁଲକୁ (କ)

ଚ. ଏଦୁରୁ ତା(ନ)ନେ ଇନ୍ନିତ(ସ୍ତେ)ରିଗି

ଚେଦର(ନୀ)କ ପ(ସ୍ତେ)ନ୍ଦ୍ରିୟ(ମ)ଗାଟି ନିମ୍ନ

ବଦଲ ଲେନି ଧୈର୍ଯ୍ୟ-ଶାଲି କା(ଦ)ନି

ମଦନ କୋଟି ରୂପ ଆଗରାଜ ନୁତ (କ)

Punjabi

୫. ଡମ୍ମ ତାଢ଼ିରୁ ନାପି

ਕਰੁਣ ਮਾਨਕੇ ਗਾਸਿ ਤਾਲਨੇ

ਅ. ਨਿੱਠ ਸੇਯੁ ਪਨੁਲੁ ਨੇਡੁ ਗਾਕ

ਵੇ(ਰੇ)ਨਨ ਲੇ(ਦ)ਨੁਚੁ ਵੇਮਾਰੁਲਕੁ (ਕ)

ਚ. ਏਦੁਰੁ ਤਾ(ਨ)ਨੇ ਇਫਿਗਤ(ਮਬੇ)ਰਿਗਿ

ਚੇਦਰ(ਨੀ)ਕ ਪ(ਵਚੇ)ਨਿਦ੍ਰਯ(ਮ)ਣਚਿ ਨਿੱਨੁ

ਵਦਲ ਲੇਨਿ ਧੈਰਯ-ਸ਼ਾਲਿ ਕਾ(ਦ)ਨਿ

ਮਦਨ ਕੋਟਿ ਰੂਪ ਤਯਾਗਰਾਜ ਨੁਤ (ਕ)