

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

SrI mAninI-pUrNashaDjaM

In the kRti ‘SrI mAninI manOhara’ – rAga pURNashaDjaM, SrI tyAgarAja pleads with Lord to grant him service of His feet.

P SrI ¹mAninI manOhara
cira kAlam(ai)na ²mATa(y)okaTirA
vEmAru palka jAlarA

A SrImantulau nI sOdarulu
sEyu rIti pAda sEva kOritini (SrI)

C ³dharm(A)d(y)akhila purush(A)rthamulu
⁴dASArhuni ⁵rUpam(a)bbina
marmambu ⁶vErE(y)unnadi
⁷mannimpum(i)ka tyAgarAja nuta (SrI)

Gist

O Lord who has stolen the heart of Your wife sItA (OR lakshmi)! O Lord kRshNa of yAdava dynasty! O Lord praised by this tyAgarAja!

Even if a long time passes, my word is same; I am unable to repeat a thousand times.

I desired the same kind of service at Your feet as performed by Your lucky brothers.

Righteous conduct and all other objects of human pursuit, and the secret of sArUpya - attaining Your form - are different.

Please forgive me now.

Word-by-word Meaning

P O Lord who has stolen the heart (manOhara) of Your wife (mAninI) sItA (OR lakshmi) (SrI)!

Even if a long (cira) time (kAlamu) passes (aina) (kAlamaina), my word (mATa) is same (okaTirA) (mATayokaTirA); I am unable (jAlarA) to repeat (palka) (literally say) a thousand times (vEmAru).

A I desired (kOritini) the same kind of (rIti) service (sEva) at Your feet (pAda) as performed by Your (nI) lucky (SrImantulau) (literally opulent) brothers (sOdarulu);

O Lord who has stolen the heart of Your wife - sItA (Or lakshmi)! Even if a long time passes, my word is same; I am unable to repeat a thousand times.

C Righteous conduct (dharma) and all (akhila) other (Adi) (dharmAdyakhila) objects of human (purusha) pursuit (arthamulu) (purushArthamulu), and

the secret (marmambu) of sArUpya - attaining (abbina) (literally acquire) the form (rUpamu) (rUpamabbina) of kRshNa (dASArhuni) (OR) O Lord kRshNa of yAdava dynasty (dASArha)! the secret (marmambu) of sArUpya - attaining (abbina) Your (nI) form (rUpamu),

are (unnadi) different (vErE) (vErEyunnadi);

O Lord praised (nuta) by this tyAgarAja! please forgive (mannimpumu) me now (ika);

O Lord who has stolen the heart of Your wife - sItA (OR lakshmi)! Even if a long time passes, my word is same; I am unable to repeat a thousand times.

Notes –

Variations –

² – mATayokaTirA – mATayokaTErA.

⁴ – dASArhuni rUpamabbina – dASArha nI rUpamabbina.

References –

⁴ – dASArha - vishNu sarasra nAmam (511) - It is a name of Lord Krishna since He was born in the dASArha race (yAdava-kula). It can also mean ‘One who is fully competent to receive all devoted offerings made in the ritualistic sacrifices.’ Source –

<http://www.ecse.rpi.edu/Homepages/shivkuma/personal/music/vishnu-sahasranamam-meanings.htm>

The differences between various types of mukti is explained in the site –
<http://www.advaita-vedanta.org/archives/advaita-l/2005-August/015694.html>

To know more about the four stages - sAlOkya, sAmIpya, sArUpya and sAyujya, the vaishNavaite SEshatva-dAsatva, please visit site -

http://www.swami-krishnananda.org/brahma/brahma_o8a.html

Comments –

¹ – mAninI – This also means ‘wife’.

³ – dharmAdyakhila purushArthamulu – In the kRti ‘pAhi rAma rAmaynucu’, SrI tyAgarAja states –

dharmArtha kAma mOksha dAnamElanE
marmameruga lEni indra SarmamElanE

“Why the four-fold division of (purushArtha) righteous action, pursuit of wealth, pursuit of desires, pursuit of deliverance? Of what avail the title of even indra when it does not involve understanding the secret (of reaching the Lord)?”

⁵ – rUpamabbina – This is sArUpya. In the kRti ‘siggumAli nA vale’ – rAga kEdAragauLa, SrI tyAgarAja states – ‘ullamunanu kani nIvu nEnaiyuNDaga teliya lEdu’ (I do not know the method by which, by beholding You in my mind, You could become me). ‘nIvu nEnaiyuNDaga’ is sArUpya.

The four stages of mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord, sArUpya – being of likeness of Lord, sAyujya – union with Lord. The final stage is union (sAyujya) with the Lord. Sivananda Lahari (verse 28) is relevant. For detailed discussion of Sivananda Lahari, please refer to –

<http://www.kanchiforum.org/forum/viewtopic.php?t=1863&postdays=0&postorder=asc&start=50>

Please also refer to tirumandiram (1510)

What is sArUpya? - “Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.” (SB.VIII.4.6). <http://vedabase.net/sb/8/4/en>

As per sage kapila’s teachings, “A pure devotee does not accept any kind of liberation – sālōkya, sārṣṭi, sāmīpya, sārūpya or ekatva – even though they are offered by the Supreme Personality of Godhead.” (SB.III.29.13).

<http://vedabase.net/sb/3/29/en>

However, in SrImad-bhAgavataM, sAyujya seems to have been accepted. Please refer to nArada’s exposition on slaying of SiSupAla – “Mahārāja Yudhiṣṭhira inquired: It is very wonderful that the demon Śiśupāla merged into the body of the Supreme Personality of Godhead even though extremely envious. This sāyujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it? (SB.VII.1.16).

<http://vedabase.net/sb/7/1/en>

⁶ – vErEyunnadi – ‘are different’ - It is not clear whether the ‘difference’, mentioned here, refers to the differences between ‘purushArtha’ (purushArthamulu) and ‘sArUpya’ (rUpamabbina) or between the ‘service at the feet of Lord (pAda sEva kOritini) and the two – purushArtha and sArUpya put together.

From the wordings of kRti ‘siggumAli’, wherein SrI tyAgarAja desires sArUpya, it is possible that, here also, SrI tyAgarAja distinguishes between mOksha (end result of purushArtha) and sArUpya.

As has been brought out, vaishnavaites do not seem to believe in sAyujya – which is same as mOksha. Therefore, it is possible that SrI tyAgarAja wants sArUpya only and not sAyujya (mOksha).

In some books, it is stated that ‘tyAgarAja says that he does not want either the (mOksha resulting from) purushArthas or even sArUpya of the Lord and that his ambition is comparatively humble, viz. the constant service at the Lord’s feet’. This is in accordance with the views of sage kapila.

Therefore, two types of interpretations seems to emerge – (1) SrI tyAgarAja desires sArUpya over mOksha (sAyujya); (2) SrI tyAgarAja desires neither sArUpya nor mOksha (sAyujya) but only loving service at the feet of the Lord.

The correct interpretation seems to have made more difficult due to variation in the wordings of the kRti – ‘dASArha nI rUpamabbina’ and ‘dASArhuni rUpamabbina’.

However, in view of the the definitive statement made in anupallavi 'I desired service at your feet' (pAda sEva kOritini) and the pallavi wordings – 'my word stands' (mATayokaTirA), it is presumed that SrI tyAgarAja is neither interested in purushArtha method nor sArUpya method, but only in 'service at the feet of the Lord'.

7 – mannimpumu – in some books, this has been translated as ‘forgive my lapses’. However, in other books, this has been translated as ‘forgive me’. In the present context, the word means, simply, ‘sorry’ for the curt response of SrI tyAgarAja that he is unable to change his word.

Devanagari

प. श्री मानिनी मनोहर
चिर काल(मै)न माट(यो)कटिरा
वेमारु पल्क जालरा
अ. श्रीमन्तुलौ नी सोदरुलु
सेयु रीति पाद सेव कोरितिनि (श्री)
च. ध(र्मा)(द्य)खिल पुरु(षा)र्थमुलु
दाशार्हुनि रूप(म)ब्बिन
मर्मम्बु वेरे(यु)न्नदि
मन्निम्पु(मि)क त्यागराज नुत (श्री)

English with Special Characters

pa. śrī mānini manōhara
cira kāla(mai)na māṭa(yo)kaṭirā
vēmāru palka jālarā
a. śrīmantulau nī sōdarulu
sēyu rīti pāda sēva kōritini (śrī)
ca. dha(rmā)(dya)khila puru(ṣā)rthamulu
dāśārhuṇi rūpa(ma)bbina
marmambu vērē(yu)nnadi
mannimpu(mi)ka tyāgarāja nuta (śrī)

Telugu

ప. శ్రీ మానినీ మనోహర

చిర కాల(మై)న మాట(యై)కటిరా

వేమారు పల్క జాలరా

అ. శ్రీమస్తులౌ నీ సోదరులు

సేయు రీతి పాద సేవ కోరితిని (శ్రీ)

చ. ధ(ర్మా)(ద్య)ఖిల పురు(షా)ర్థములు

దాశావ్తుని రూప(మ)బ్బిన

మర్మమ్ము వేరే(యు)న్నది

మన్నిమ్ము(మి)క త్యాగరాజ నుత (శ్రీ)

Tamil

ప. పునీ మానినీ మనోహర

శిర కాల(మై)న మాట(యై)కడిరా

వేమారు పల్క జాలరా

అ. పునీమన్తులెల నీ సోదరులు

సేయి రీతి పాత³ సేవ కోరితిని

చ. త⁴ర్(మా)(త్³య)కి²ల పురు(షా)ర్త²ములు

తా³సూ³ర్హు³ని రూప(మ)బ్బిన

మర్మమ్పు³ వేరే(య)న్నది

మన్నిమ్పు(మి)క త్యాగరాజ నుత

మనవి శీతయిన ఉల్లమ్ కవర్ంతోనే!

పల కాలమాయినై సోల ఉన్తుతానయ్యా;

అయిరమ్ మురై పకరవియలైనయ్యా

పెరుంతకెకలైన నీనుతు శోతరర్కల్

పురివతు పోన్ద తిరువడి శేవయినినై కోరినేన్;

మనవి శీతయిన ఉల్లమ్ కవర్ంతోనే!

పల కాలమాయినై సోల ఉన్తుతానయ్యా;

అయిరమ్ మురై పకరవియలైనయ్యా

అరమ్ ముతలక్కియ నాల్వకై పురుషార్తత్తంగ్లమ్,

యాతవ కులత్తోనిన్ ఉరువత్తినిన్ యిర్ల మరుమమ్

వేరాయ్లన్;

(అల్లతు)

యాతవ కులత్తోనే! అరమ్ ముతలక్కియ నాల్వకై

పురుషార్తత్తంగ్లమ్, ఉన్తురువత్తినిన్ యిర్ల మరుమమ్

వేరాయ్లన్;

మన్నిప్పాయినై; తియాకరాశనాల్ పోర్ంద పేర్నోనే!

మనవి శీతయిన ఉల్లమ్ కవర్ంతోనే!

పల కాలమాయినై సోల ఉన్తుతానయ్యా;

ஆயிரம் முறை பகரவியலேனய்யா

சீதை - இலக்குமி என்றும் கொள்ளலாம்.
நால்வகை புருஷார்த்தங்கள் - அறம், பொருள், இன்பம், வீடு
யாதவ குலத்தோன் - கண்ணன்
உருவத்தினை யுறுதல் - சாரூப்பியம்

தங்கிய சாரூபந் தானெட்டாம் யோகமாந்
தங்குஞ் சன்மார்க்கந் தனிலன்றிக் கைகூடா
அங்கத் துடல்சித்தி சாதன ராகுவர்
இங்கிவ ராக விழிவற்ற யோகமே (திருமந்திரம் - 1510)

Kannada

ಪ. ಶ್ರೀ ಮಾನಿನೀ ಮನೋಹರ

ಚಿರ ಕಾಲ(ಮೈ)ನ ಮಾಟ(ಯೊ)ಕಟಿರಾ

ವೇಮಾರು ಪೆಲ್ಕ ಜಾಲರಾ

ಅ. ಶ್ರೀಮನ್ತುಲೌ ನೀ ಸೋದರುಲು

ಸೇಯು ರೀತಿ ಪಾದ ಸೇವ ಕೋರಿತಿನಿ (ಶ್ರೀ)

ಚ. ಧ(ರ್ಮ)(ದೈ)ಖಿಲ ಪುರು(ಷಾ)ರ್ದಮುಲು

ದಾಶಾರ್ಥಿನಿ ರೂಪ(ಮ)ಬ್ಬಿನ

ಮರ್ಮಮ್ಬು ವೇರೇ(ಯು)ನ್ನದಿ

ಮನ್ನಿಮ್ಮ(ಮಿ)ಕ ತ್ಯಾಗರಾಜ ನುತ (ಶ್ರೀ)

Malayalam

പ. ശ്രീ മാനിനീ മനോഹര

ചിര കാല(മൈ)ന മാട(യൊ)കടീരാ

വേമാരു പെൽക ജാലരാ

അ. ശ്രീമന്തുലൗ നീ സോദരുലു

സേയു രീതി പാദ സേവ കോരിതിനി (ശ്രീ)

ച. ധ(ർമാ)(ദ്യ)ഖില പുരു(ഷാ)ർഥമുലു

ദാശാർഹുനി രൂപ(മ)ബ്ബിന

മർമമ്ബു വേരേ(യു)ന്നദി

മന്നിമ്പു(മി)ക ത്യാഗരാജ നുത (ശ്രീ)

Assamese

প. শ্রী মানিনী মনোহৰ

চিৰ কাল(মৈ)ন মাট(যো)কটিৰা

ৱেমাৰু পেল্ক জালৰা

অ. শ্রীমন্তুলৌ নী সোদরুলু

সেয়ু রীতি পাদ সেব কোরিতিনি (শ্রী)

চ. ধ(র্মা)(দ্য)খিল পুরু(ষা)র্থমুলু

দাশাহ্নি রূপ(ম)বিবন

মর্মস্বু রেবে(য়ু)ন্নদি

মন্নি□(মি)ক অ্যাগরাজ নুত (শ্রী) (mannimpu(mi)ka)

Bengali

প. শ্রী মানিনী মনোহর

চির কাল(মৈ)ন মাট(য়ো)কটিরা

বেমারু পঙ্ক জালরা

অ. শ্রীমন্তুলৌ নী সোদরুলু

সেয়ু রীতি পাদ সেব কোরিতিনি (শ্রী)

চ. ধ(র্মা)(দ্য)খিল পুরু(ষা)র্থমুলু

দাশাহ্নি রূপ(ম)বিবন

মর্মস্বু বেবে(য়ু)ন্নদি

মন্নি□(মি)ক অ্যাগরাজ নুত (শ্রী) (mannimpu(mi)ka)

Gujarati

પ. શ્રી માનિની મનોહર

ચિર કાલ(મૈ)ન માટ(યો)કટિરા

વેમારુ પંક જાલરા

અ. શ્રીમન્તુલૌ ની સોદરુલુ

સેયુ રીતિ પાદ સેવ કોરિતિનિ (શ્રી)

ચ. ધ(ર્મા)(દ્ય)ખિલ પુરુ(ષા)ર્થમુલુ

દાશાહ્નિ રૂપ(મ)વિબન

મર્મમ્બુ વેરે(યુ)ન્નદિ

મન્નિમ્પુ(મિ)ક ત્યાગરાજ નુત (શ્રી)

Oriya

- ପ. ଶ୍ରୀ ମାନିନୀ ମନୋହର
ଚିର କାଲ(ମୈ)ନ ମାଟ(ୟୋ)କଟିରା
ଝେମାରୁ ପଲ୍ଲବ ଜାଲରା
- ଅ. ଶ୍ରୀମନ୍ତ୍ରଲୌ ନୀ ସୋଦରୁଲୁ
ସେୟୁ ରୀତି ପାଦ ସେଝ କୋରିତିନି (ଶ୍ରୀ)
- ଚ. ଧ(ର୍ମା)(ଦ୍ୟ)ଶିଲ ପୁରୁଷା)ର୍ଥମୁଲୁ
ଦାଶାହୁନି ରୂପ(ମ)ବିନ
ମର୍ମମୁ ଝେରେ(ୟୁ)ନୁଦି
ମନ୍ନିମୁ(ମି)କ ତ୍ୟାଗରାଜ ନୁତ (ଶ୍ରୀ)

Punjabi

- ପ. ଶ୍ରୀ ମାନିନୀ ମନୋହର
ଚିର କାଲ(ମୈ)ନ ମାଟ(ୟୋ)କଟିରା
ଝେମାରୁ ପଲ୍ଲବ ଜାଲରା
- ଅ. ଶ୍ରୀମନ୍ତ୍ରଲୌ ନୀ ସୋଦରୁଲୁ
ସେୟୁ ରୀତି ପାଦ ସେଝ କୋରିତିନି (ଶ୍ରୀ)
- ଚ. ଧ(ର୍ମା)(ଦ୍ୟ)ଶିଲ ପୁରୁଷା)ର୍ଥମୁଲୁ
ଦାଶାହୁନି ରୂପ(ମ)ବିନ
ମର୍ମମୁ ଝେରେ(ୟୁ)ନୁଦି
ମନ୍ନିମୁ(ମି)କ ତ୍ୟାଗରାଜ ନୁତ (ଶ୍ରୀ)