

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

kSINamai-mukhAri

In the kRti ‘kSINamai tiruga’ – rAga mukhAri, zrI tyAgarAja exhorts his mind to resort to chanting of name of Lord avoid the temptation of siddhis.

P kSINamai tiruga janmiJcu
siddhi mAnurA O manasA

A (gIr)vANa nATak(A)laMkAra vEda
purAna yajna japa tap(A)dula phalamulu (kSINa)

C edi jEsina jagan-nAthuD u ziramuna
hRdayamuna vahiJci
padilamaina satpadamun(o)saGgE
bATa tyAgarAja vinutuni bhajanarA (kSINa)

Gist

O My Mind! Refrain from the (eight-fold) siddhis which cause birth again due to withering away.

Refrain from the (eight-fold) siddhi which cause birth again due to withering away of the fruits of (knowledge of) language or speech, music, drama, ornamentation, vEda, purANa and (fruits of) sacrificial oblations, repetition of mantras, penances etc.

The path that confers the eternal state of liberation is chanting the names of the Lord well-praised of this tyAgarAja; therefore, whatever the Lord of Universe might do, by totally submitting in mind and heart, refrain from the (eight-fold) siddhi which cause birth again due to withering away.

Word-by-word Meaning

P O My Mind (manasA)! Refrain from (mAnurA) the (eight-fold) siddhis which cause birth (janmiJcu) again (tiruga) due to withering away (kSINamai).

A O My Mind! Refrain from the (eight-fold) siddhi which cause birth again due to withering away of -

the fruits (phalamulu) of (knowledge of) language or speech (gIr), music (vANa), drama (nATaka), ornamentation (alaGkAra) (nATakAlaGkAra), vEda, purANa and (fruits of) sacrificial oblations (yajna), repetition of mantras (japa), penances (tapa) etc (Adula) (tapAdula).

C The path (bATa) that confers (osaGgE) the eternal (padilamaina) state of liberation (satpadamunu) (satpadamunosaGgE) is chanting the names (bhajanarA) of the Lord well-praised (vinuta) (vinutuni) of this tyAgarAja; therefore, whatever (edi) the Lord of Universe (jagannathuDu) might do (jEsina), by totally submitting in mind (ziramuna vahinci) and heart (hRdayamuna vahiJci),
O My Mind! refrain from the (eight-fold) siddhi which cause birth again due to withering away.

Notes –

P – kSINamai – In the pallavi, the word standing alone would mean ‘they (siddhis) wither away’ or it might refer to the withering away of the body; in the anu-pallavi, conjoined with the word ‘phalamulu’ it would mean ‘the fruits wither away’. Any suggestions ???

P – siddhi – Eight-Fold siddhi - aNiman – become minute as atom; laghiman – extreme lightness; prApti – reach anything (moon with the tip of finger); prAkAmya – irresistible will; mahiman – illimitable bulk; IzitA – supreme dominion; vazitA – subjugating by magic; kAmAvazAyitA – suppressing all desires : Source – Monier’s Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, IzitA and vazitA and garimA – making oneself heavy at will – Source tamizh piGgala nigaNDu.

Please refer to zrImad bhAgavataM, Book 11, Chapter 15 (generally known as uddhava gIta), wherein eight primary siddhis and another 10 secondary siddhis are mentioned. Please also visit website – <http://www.srimadbhagavatam.org/canto11/chapter15.html#Text%204-5>
Please also refer to Patanjali Yoga Sutras (Chapter 3 – Powers).

P – siddhi mAnurA - In the ibid (zrImad bhAgavataM) reference, it also stated that these siddhis are indeed obstacles to the emancipation. The following verse is relevant–

antarAyAn vadantyEtA yuJjatO yOgamuttamaM |
mayA sampadyamAnasya kAlakSapaNahEtava: || 33 ||

“Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.”

A – gIr vANa – This word appears in the kRti ‘amba ninu’ – rAga Arabhi where it means ‘celestials’ (gIrvANa ganAdhAri). It also appears in the kRti ‘zrI rAma rAma jagadAtma rAma’ rAga pUrNacandrika, where also it means ‘celestials’ (gIrvANa muni vandya).

In the present context such a meaning is not suitable. This word has been used in the dIkSitar kRiti ‘gIticakrarathasthitAyai’ and zyAmA zAstri kRti ‘pArvati ninnu nera’ to mean ‘sarasvati’. In the book of CR and TSV/AKG, this word has been translated as ‘saMskRta’; in the book of TKG, this has been translated as ‘literature and poetry’.

However, the word ‘gIr’ has been given brackets in all the books – the purpose of which is not understood.

'gIr', (telugu 'gira') among others, means 'language', 'speech', 'words'. The saMskRta word 'vANa' means music. This also corresponds to the tamizh word 'bANar' (a morph of vANa) – meaning 'musician'. 'gIr vAna' in conjunction with the following word 'nATaka' seems to correspond to Tamil triad (muttamizh) – iyai, isai, nADagaM – prose, poetry and drama.

A – phalamulu - In all the books the meanings derived of the anu-pallavi is that the 'fruits of saMskRta, drama, alaGkAra, vEda, purANa, yajna and penance wither away'. As 'phalamulu' of anu-pallavi is to be joined with pallavi 'kSINamai', it is clear that it is the 'siddhis' which causes the fruits to wither away.

A – alaMkAra – Ornamentation – This pervades each and every field of Indian poetry, drama, music, philosophy, visual arts, literary criticism. For a brief on this subject, please visit the site –

<http://www.kamat.com/indica/alamkara/4.htm>

C – vahiJci – this is common for both for 'ziramuna' and 'hRdayamuna'.

C – edi jESina jagannAthuD u ziramuna hRdayamuna vahiJci – In this regard, please refer to kRti 'bhuvini dAsuDanE' rAga zrIraJjani – wherein zrI tyAgarAja states – 'pAla muJcina nITa muJcina padamulE gati' – whether you give me comforts or troubles, You feet alone are my refuge'.

Devanagari

- प. क्षीणमै तिरुग जन्मिञ्चु
सिद्धि मानुरा ओ मनसा
अ. गीर्वाण नाट(का)लंकार वेद
पुराण यज्ञ जप त(पा)दुल फलमुलु (क्षीण)
च. एदि जेसिन जग(न्ना)थुडु शिरमुन
हृदयमुन वहिञ्चि
पदिलमैन सत्पदमु(नो)सङ्गे
बाट त्यागराज विनुतुनि भजनरा (क्षीण)

English with Special Characters

- pa. kṣīṇamai tiruga janmiñcu
siddhi mānurā o manasā
a. gīrvāṇa nāṭa(kā)laṅkāra vēda
purāṇa yajña japa ta(pā)dula phalamulu (kṣīṇa)
ca. edi jēsina jaga(nnā)thuḍu śiramuna
hṛdayamuna vahiñci
padilamaina satpadamu(no)saṅgē
bāṭa tyāgarāja vinutuni bhajanarā (kṣīṇa)

Telugu

- ప. క్షీణమై తిరుగ జన్మిజుచ్చు
సిద్ధి మానురా ఓ మనసా
అ. గీర్వాణ నాట(కా)లంకార వేద
పురాణ యజ్ఞ జప త(పా)దుల ఫలములు (క్షీణ)
చ. ఎది జేసిన జగ(న్నా)థుడు శిరమున
హృదయమున వహిజ్జిచ్చి
పదిలమైన సత్పదము(నొ)సజ్గే
బాట త్యాగరాజ వినుతుని భజనరా (క్షీణ)

Tamil

- ప. శుక్లీణమై తిరుక్ జన్మిచ్చు
సిద్ధి మానురా ఓ మనసా
అ. గీర్-వాణ నాడ(కా)లంకార వేద
పురాణ యజ్ఞ జప త(పా)దుల ఫలములు (శుక్లీ)
శ. అతి జేసిన జగ(న్నా)థుడు శిరమున
హృదయమున వహిజ్జిచ్చి
పదిలమైన సత్పదము(నొ)సజ్గే
బాట త్యాగరాజ వినుతుని భజనరా (శుక్లీ)

తలగర్నతు, మీణ్డమ్ పిరప్పిక్కుమ్
శిత్తికలైత్ తవిరప్పాయ్, ఓ మనమే!

ఇయల్, ఇశై, నాడకమ్, అణియిలక్కణమ్, మరైకల్,
పురాణాంగళ్, వేల్వి, శెపమ్, తవమ్ ఆకియవర్రిన్ పయన్కల్
తలగర్నతు, మీణ్డమ్ పిరప్పిక్కుమ్
శిత్తికలైత్ తవిరప్పాయ్, ఓ మనమే!

నిలయాయన నర్పతమలీక్కుమ్
నెఱి తియకరాశనాల్ పోర్నప్పె పెఱ్ఱోనిన్ నామమ్ పకర్తలదా!
ఉలక నాయకన్ అన్శెయిణుమ్, తలయాలుమ్,
ఉల్లత్తాలుమేర్ఱు,
తలగర్నతు, మీణ్డమ్ పిరప్పిక్కుమ్
శిత్తికలైత్ తవిరప్పాయ్, ఓ మనమే!

శిత్తికల్ - అణిమా ముతలాయన అణ్శిత్తికల్

Kannada

- ప. క్షీణమై తిరుగ జన్మిజుచ్చు
సిద్ధి మానురా ఓ మనసా

- ಅ. ಗೀರ್ವಾಣ ನಾಟ(ಕಾ)ಲಂಕಾರ ವೇದ
ಪುರಾಣ ಯಜ್ಞ ಜಪ ತ(ಪಾ)ದುಲ ಫಲಮುಲು (ಕ್ಷೀಣ)
- ಚ. ಎದಿ ಜೇಸಿನ ಜಗ(ನ್ನಾ)ಥುಡು ಶಿರಮುನ
ಹೃದಯಮುನ ವಹಿಇಷ್ಟಿ
ಪದಿಲಮೈನ ಸತ್ವದಮು(ನೊ)ಸಜ್ಜೀ
ಬಾಟ ತ್ಯಾಗರಾಜ ವಿನುತುನಿ ಭಜನರಾ (ಕ್ಷೀಣ)

Malayalam

- ಎ. ಕ್ಷೀಣಮೇ ತಿರುಗು ಜನಿಣ್ಣು
ಸಿಡಿಲಿ ಮಾನುರಾ ಓ ಮನಸಾ
- ಆ. ಗೀರ್ವಾಣ ನಾಟ(ಕಾ)ಲಂಕಾರ ವೇದ
ಪುರಾಣ ಯಜ್ಞ ಜಪ ತ(ಪಾ)ದುಲ ಫಲಮುಲು (ಕ್ಷೀಣ)
- ಃ. ಎದಿ ಜೇಸಿನ ಜಗ(ನ್ನಾ)ಥುಡು ಶಿರಮುನ
ಹೃದಯಮುನ ವಹಿಇಷ್ಟಿ
ಪದಿಲಮೈನ ಸತ್ವದಮು(ನೊ)ಸಜ್ಜೀ
ಬಾಟ ತ್ಯಾಗರಾಜ ವಿನುತುನಿ ಭಜನರಾ (ಕ್ಷೀಣ)

Assamese

- ಪ. ಕ್ಷೀಣಮೇ ತಿರುಗು ಜನಿಣ್ಣು
ಸಿಡಿಲಿ ಮಾನುರಾ ಓ ಮನಸಾ
- ಅ. ಗೀರ್ವಾಣ ನಾಟ(ಕಾ)ಲಂಕಾರ ವೇದ
ಪುರಾಣ ಯಜ್ಞ ಜಪ ತ(ಪಾ)ದುಲ ಫಲಮುಲು (ಕ್ಷೀಣ)
- ಚ. ಎದಿ ಜೇಸಿನ ಜಗ(ನ್ನಾ)ಥುಡು ಶಿರಮುನ
ಹೃದಯಮುನ ವಹಿಇಷ್ಟಿ
ಪದಿಲಮೈನ ಸತ್ವದಮು(ನೊ)ಸಜ್ಜೀ
ಬಾಟ ತ್ಯಾಗರಾಜ ವಿನುತುನಿ ಭಜನರಾ (ಕ್ಷೀಣ)

Bengali

- ಪ. ಕ್ಷೀಣಮೇ ತಿರುಗು ಜನಿಣ್ಣು
ಸಿಡಿಲಿ ಮಾನುರಾ ಓ ಮನಸಾ
- ಅ. ಗೀರ್ವಾಣ ನಾಟ(ಕಾ)ಲಂಕಾರ ವೇದ

ପୁରାଣ ଯଜ୍ଞ ଜପ ତ(ପା)ଦୁଲ ଫଳମୁଲୁ (ଝିଣ)

ଚ. ଏଦି ଜେସିନ ଜଗ(ନା)ଥୁଡୁ ଶିରମୁନ

ହୃଦୟମୁନ ବହିଷ୍ଠି

ପଦିଲମୈନ ସତ୍ପଦମୁ(ନୋ)ସତ୍ସେ

ବାଟ ଆଗରାଜ ବିନୁତୁନି ଭଜନରା (ଝିଣ)

Gujarati

୫. କ୍ଷୀଡ଼ାମୈ ତିରୁଗା ବନ୍ଧିଞ୍ଚୁ

ସିଦ୍ଧି ମାନୁରା ଆ ମନସା

ଅ. ଗୀର୍ବାଡ଼ା ନାଟ(ଡା)ଲଞ୍ଜାର ବେ

ପୁରାଡ଼ା ଧଜ୍ଞ ବ୍ୟ ତ(ପା)ଡୁଲ ଝଲମୁଲୁ (କ୍ଷୀଡ଼ା)

ଧ. ଅଢି ବୈସିନ ବ୍ୟ(ଗ୍ନା)ଥୁଡୁ ଶିରମୁନ

ହୃଦୟମୁନ ବହିଷ୍ଠି

ପଦିଲମୈନ ସତ୍ପଦମୁ(ନା)ସତ୍ସେ

ବାଟ ଲ୍ୟାଗରାଜ ବିନୁତୁନି ଭଜନରା (କ୍ଷୀଡ଼ା)

Oriya

ପ. କ୍ଷୀଣମୈ ତିରୁଗା ବନ୍ଧିଞ୍ଚୁ

ସିଦ୍ଧି ମାନୁରା ଓ ମନସା

ଅ. ଗୀର୍ବାଡ଼ା ନାଟ(କା)ଲଞ୍ଜାର ବେ

ପୁରାଡ଼ା ଧଜ୍ଞ ଜପ ତ(ପା)ଦୁଲ ଫଳମୁଲୁ (କ୍ଷୀଣ)

ଚ. ଏଦି ଜେସିନ ଜଗ(ନା)ଥୁଡୁ ଶିରମୁନ

ହୃଦୟମୁନ ବହିଷ୍ଠି

ପଦିଲମୈନ ସତ୍ପଦମୁ(ନୋ)ସତ୍ସେ

ବାଟ ତ୍ୟାଗରାଜ ବିନୁତୁନି ଭଜନରା (କ୍ଷୀଣ)

Punjabi

୫. କ୍ଷୀଣମୈ ତିରୁଗା ଜନିମସ୍ତୁ

ସିଦ୍ଧି ମାନୁରା ଓ ମନସା

ਅ. ਗੀਰ੍ਵਾਣ ਨਾਟ(ਕਾ)ਲੰਕਾਰ ਵੇਦ

ਪੁਰਾਣ ਯਗਿਅ ਜਪ ਤ(ਪਾ)ਦੁਲ ਫਲਮੁਲੁ (ਕਸ਼ੀਣ)

ਚ. ਏਦਿ ਜੇਸਿਨ ਜਗ(ਨਨਾ)ਬੁਡੁ ਸ਼ਿਰਮੁਨ

ਹ੍ਰਿਦਯਮੁਨ ਵਹਿਵਿਚ

ਪਦਿਲਮੈਨ ਸਤਪਦਮੁ(ਨੋ)ਸਕਰੋ

ਬਾਟ ਤਯਾਰਾਜ ਵਿਨੁਤੁਨਿ ਭਜਨਰਾ (ਕਸ਼ੀਣ)