

# 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

## manasu viSaya-nATakuraJji

In the kRti ‘manasu viSaya naTa’ – rAga nATakuraJji, zrI tyAgarAja exhorts his mind not to be deceived by indulging in sense objects.

P manasu viSaya naTa viTulak(o)saGitE  
mA rAmuni kRpa kalugunO manasA

A tana talup(o)kar(i)NTiki tIsi peTTi  
tA kukkalu tOlu rIti kAdO (manasu)

C taviTiki raGkADa pOyi kUTi  
tapile kOTi konipOyin(a)Tu kAdO  
ceviTiki(n)upadEziJcin(a)Tu kAdO  
zrI tyAgarAja nutuni talacaka (manasu)

Gist

O My Mind! If mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Isn't it like, removing one's own door, fixing it in another's house, and then, self chasing away the dogs (entering own open house)?

Isn't it like, while one (a woman) is gone for adultery for food (rAgi), the cooking vessel is carried away by a monkey? isn't it like initiating a hearing impaired? Instead of thinking of the Lord praised by this tyAgarAja, if mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Word-by-word Meaning

P O My Mind (manasA)! If mind (manasu) is surrendered (osaGitE) (literally give) to the objects of senses (viSaya) which are like whore-mongers (naTa viTulaku) (viTulakosaGitE),

will the grace (kRpa) of our (mA) rAma (rAmuni) be attainable (kalugunO)?

A Isn't it (kAdO) like (rIti) -

removing (tIsi) one's own (tana) door (talupu), fixing (peTTi) (literally place) it in another's (okaru) house (iNTiki) (talupokariNTiki), and then, self (tA) chasing away (tOlu) the dogs (kukkalu) (entering own open house)?

O My Mind! If mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

C Isn't it (kAdO) like (aTu), while one (a woman) is gone (pOyi) for adultery (raGkADa) for food - rAgi (tavida) (taviTiki), the cooking (kUDu) (literally food) (kUTi) vessel (tapile) is carried away (konipOyina) (konipOyinaTu) by a monkey (kOti)?

isn't it (kAdO) like (aTu) initiating (upadEziJcina) a hearing impaired (ceviTiki) (ceviTikinupadEziJcinaTu)?

O My Mind! Instead of thinking (talacaka) of the Lord praised (nutuni) by this tyAgarAja, if mind is surrendered to the objects of senses which are like whore-mongers, will the grace of our rAma be attainable?

Notes –

P – naTa viTuDu (viTulu) – whore-monger.

P – manasu viSaya naTa viTulakosaGgitE – Offering the mind to the whore-mongers called sense objects – mind obeying the dictates of the sense-objects. In the kRti 'nijamuga nI mahima' – rAga zahAna, zrI tyAgarAja states –

buddhiyanu tallini viSaya viTulaku  
proddunosagi paikamulArjiJcE siddhulu

“(so called) ‘accomplished persons’ who earn money by offering throughout the day the mother called intellect to the licentious objects of senses..”

A – tana talupuokariNTiki tIsi peTTi tA kukkalu tOlu rIti – Preaching others to secure their mind (house) and leaving one's own mind uncontrolled. kukka – dog – here it refers to the sense objects.

Please refer to discourse of kAJci mahAsvAmi on ‘mind control’ - <http://www.kamakoti.org/hindudharma/part22/chap1.htm>

C – taviTiki – This is how it is given in all the books and has been translated as ‘for bran’. The telugu and tamizh word for bran is ‘tavuDu’. However, taking into account the ensuing word ‘kUDu’ (kUTiki) which means ‘food’, bran does not seem to be the correct word because it is not used for food for humans – it is an animal feed. Therefore, the word ‘tavida’ meaning ‘rAgi’ seems to be appropriate.

‘tavida’ is coarse cereal rAgi – Eleusine coracana – used by poor people as staple diet – normally gruel called kUDu ‘kUzh’ (in tamizh) is made of this cereal. In tamizh, ‘tavandu’ means ‘cereal’.

However, the declension for ‘tavida’ would be ‘tavidaku’ or ‘tavidiki’ and not be ‘taviTiki’. This needs to be checked. Any suggestions ???

C – tapile – This is how it is given in all the books other than that of TKG, wherein it is given as ‘tapila’. However, the correct word is ‘tapela’. The equivalent tamizh word is ‘tavalai’ or ‘tapalai’. This needs to be checked. Any suggestions ???

C – taviTiki raGkADa pOyi kUTi tapile kOti konipOye – while away committing adultery for securing food, cooking vessel stolen away by monkey – Even before one want is secured, another want cropping up – a perpetuity of corruption for wants and desires.

Man's effort vis-a-vis Lord's grace is enunciated in the famous verse of zrImad-bhagavad-gIta, Chapter 9 -

ananyAzcintantO mAM yE janA: paryupAsatE |

“Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus ever zealously engaged, I carry what they lack and preserve what they already have.”

Notes – ‘I carry etc’. Because while other devotees work for their own gain and safety, those who do not see anything as separate from themselves, do not do so; they even do not cherish a desire for life; so the Lord secures to them gain and safety. (Translation and Notes by Swami Swarupananda)

C – upadEziJcina – The preceptor initiates the disciple by uttering sacred mantra or syllables in his ears. Therefore, a hearing impaired cannot be initiated in the prescribed manner. Implication - impossibility of controlling the mind given to enjoyments - because it cannot (would not) listen (hear).

### Devanagari

प. मनसु विषय नट विटुल(को)सङ्गिते  
मा रामुनि कृप कलुगुनो मनसा  
अ. तन तलु(पो)क(रि)ण्टिकि तीसि पेड्डि  
ता कुक्कलु तोलु रीति कादो (मनसु)  
च. तविटिकि रंकाड पोयि कूटि  
तपिले कोति कोनिपोयि(न)टु कादो  
चेविटिकि(नु)पदेशिञ्चि(न)टु कादो  
श्रीत्यागराज नुतुनि तलचक (मनसु)

### English with Special Characters

pa. manasu viṣaya naṭa viṭula(ko)saṅgitē  
mā rāmuni kṛpa kalugunō manasā  
a. tana talu(po)ka(ri)ṅṭiki tīsi peṭṭi  
tā kukkalu tōlu rīti kādō (manasu)  
ca. taviṭiki raṅkāḍa pōyi kūṭi  
tapile kōti konipōyi(na)ṭu kādō  
ceviṭiki(nu)padēśiñci(na)ṭu kādō  
śrītyāgarāja nutuni talacaka (manasu)

### Telugu

ప. మనసు విషయ నట విటుల(కొ)సజ్గితే  
మా రాముని కృప కలుగునో మనసా

ಅ. ತನ ತಲು(ಪೌ)ಕ(ರಿ)ಣ್ಣಿಕ್ಕಿ ತಿಸಿ ಪೆಟ್ಟಿ  
 ತಾ ಕುಕ್ಕಲು ತೊಲು ರಿತಿ ಕಾದ್ (ಮನಸು)  
 ಚ. ತವಿಟಿಕ್ಕಿ ರಂಕಾಡ ಪೊಯಿ ಕುಟಿ  
 ತಪಿಲೆ ಕೊತಿ ಕೊನಿಪೊಯಿ(ನ)ಲು ಕಾದ್  
 ಚವಿಟಿಕ್ಕಿ(ನು)ಪದೆಸಿಚ್ಚಿ(ನ)ಲು ಕಾದ್  
 ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

## Tamil

ಬ. ಮನಸು ವಿಷಯ ನಡ ವಿಠುಲ(ಕೊ)ಸುಂಗಿತ್ತೇ  
 ಮಾ ರಾಮುನಿ ಕ್ಕರಪ ಕಲುಕ್ತನೋ ಮನಸಾ  
 ಅ. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಣ್ಣಿಕ್ಕಿ ತಿಸಿ ಪೆಟ್ಟಿ  
 ತಾ ಕುಕ್ಕಲು ತೊಲು ರಿತಿ ಕಾದ್ (ಮನಸು)  
 ಸ. ತವಿಟಿಕ್ಕಿ ರಂಕಾಡ್ ಪೊಯಿ ಕುಟಿ  
 ತಪಿಲೆ ಕೊತಿ ಕೊನಿಪೊಯಿ(ನ)ಲು ಕಾದ್  
 ಚವಿಟಿಕ್ಕಿ(ನು)ಪದೆಸಿಚ್ಚಿ(ನ)ಲು ಕಾದ್  
 ಶ್ರೀ ತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

ಮನತ್ತಿனை ವಿಡಯಮೆನುಂ ಕುತ್ತು ಕಿಗಳರುಕ್ ಕನಿತ್ತಾಲ್,  
 ಂಮತು ಇರಾಮನಿನ್ ಕಿರುಪಯುಂಡಾಕುಮೋ, ಮನಮೇ?

ತನ್ ಕತವಾಯೆಡುತ್ತು ಮಂಠೊರುವರ್ ವೆಡ್ಡಿಲ್ ಪೊರುತ್ತಿವಿಡ್ಡು,  
 ತಾನ್ (ತನ್ ವೆಡ್ಡೆಡ್ ಕಾಕ್ಕ) ನಾಯ್ ವೀರಡ್ಡುತಲ್ ಪೊಂಠಾಕಾತೋ?  
 ಮನತ್ತಿனை ವಿಡಯಮೆನುಂ ಕುತ್ತು ಕಿಗಳರುಕ್ ಕನಿತ್ತಾಲ್  
 ಂಮತು ಇರಾಮನಿನ್ ಕಿರುಪಯುಂಡಾಕುಮೋ, ಮನಮೇ?

ಕ್ರರಕ್ಕನುಕ್ಕು ವೇಸಿಯಾಡ್ಚ್ ಸೆವಲ್ಲ, ಕುಟ್ಟು  
 ಪಾನಾಯೆ ಕುರಂಗು ಕೊಂಡುಪೊನತಾಕಾತೋ?  
 ಸೆವಿಡನುಕ್ಕು ಒಪತೇಸಿತ್ತಮಯಾಕಾತೋ?  
 ತಿಯಾಕರಾಸನಾಲ್ ಪೊಂಠು ಪೆಂಠೊನೇ ನಿನಯಾತು,  
 ಮನತ್ತಿனை ವಿಡಯಮೆನುಂ ಕುತ್ತು ಕಿಗಳರುಕ್ ಕನಿತ್ತಾಲ್  
 ಂಮತು ಇರಾಮನಿನ್ ಕಿರುಪಯುಂಡಾಕುಮೋ, ಮನಮೇ?

ವಿಡಯಮ್ - ಪುಲಂಕನಾಲ್ ಅಠಿಪ್ಪುಪವೇ  
 ಕುತ್ತು ಕಿಗಳರ್ - ಕನವೊಮುಕ್ಕಮುಡಯವನ್  
 ಕುರಕ್ಕನ್ - ಕೊಟ್ಟವರಗು

## Kannada

ಪ. ಮನಸು ವಿಷಯ ನಟ ವಿಟುಲ(ಕೊ)ಸೆಚ್ಚಿತ್ತೇ  
 ಮಾ ರಾಮುನಿ ಕುಪ ಕಲುಗುನೋ ಮನಸಾ  
 ಅ. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಣ್ಣಿಕ್ಕಿ ತಿಸಿ ಪೆಟ್ಟಿ  
 ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದೋ (ಮನಸು)

ಚ. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೂಟಿ

ತಪಿಲೆ ಕೋತಿ ಕೊನಿಪೋಯಿ(ನೆ)ಟು ಕಾದೋ

ಚಿವಿಟಿಕಿ(ನು)ಪದೇಶಿಇಜ್ಜಿ(ನೆ)ಟು ಕಾದೋ

ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

### Malayalam

೧. ಮನಸು ವಿಷಯ ನಟ ವಿಟುಲ(ಕೊ)ಸಗ್ಗಿತೆ

ಮಾ ರಾಮುನಿ ಕೃಪ ಕಲುಗುನೊ ಮನಸಾ

೨. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಗ್ಗಿಟಿಕಿ ತಿಸಿ ಪೆಡಿ

ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದೋ (ಮನಸು)

೩. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೃತಿ

ತಪಿಲೆ ಕೋತಿ ಕೊನಿಪೋಯಿ(ನೆ)ಟು ಕಾದೋ

ಚಿವಿಟಿಕಿ(ನು)ಪದೇಶಿಇಜ್ಜಿ(ನೆ)ಟು ಕಾದೋ

ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

### Assamese

೧. ಮನಸು ವಿಷಯ ನಟ ವಿಟುಲ(ಕೊ)ಸಗ್ಗಿತೆ

ಮಾ ರಾಮುನಿ ಕೃಪ ಕಲುಗುನೊ ಮನಸಾ

೨. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಗ್ಗಿಟಿಕಿ ತಿಸಿ ಪೆಡಿ

ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದೋ (ಮನಸು)

೩. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೃತಿ

ತಪಿಲೆ ಕೋತಿ ಕೊನಿಪೋಯಿ(ನೆ)ಟು ಕಾದೋ

ಚಿವಿಟಿಕಿ(ನು)ಪದೇಶಿಇಜ್ಜಿ(ನೆ)ಟು ಕಾದೋ

ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

### Bengali

೧. ಮನಸು ವಿಷಯ ನಟ ವಿಟುಲ(ಕೊ)ಸಗ್ಗಿತೆ

ಮಾ ರಾಮುನಿ ಕೃಪ ಕಲುಗುನೊ ಮನಸಾ

೨. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಗ್ಗಿಟಿಕಿ ತಿಸಿ ಪೆಡಿ

ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದೋ (ಮನಸು)

೩. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೃತಿ

ତପିଲେ କୋତି କୋନିପୋୟି(ନ)ଟୁ କାଦୋ  
ଚେବିଟିକି(ନୁ)ପଦେଶିଷ୍ଠି(ନ)ଟୁ କାଦୋ  
ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Gujarati**

୫. ମନସୁ ବିଷୟ ନଟ ବିଟୁଲ(କାଁ)ସଞ୍ଜିଗତେ  
ମା ରାମୁନି କୃପ କ୍ଷୁଗୁନୋ ମନସା  
ଅ. ତନ ତଲୁ(ପାଁ)କ(ରି)ଟିଟିକି ତୀସି ପିଟିଟ  
ତା କୁକ୍ଷୁ ତୋଳୁ ରୀତି କାଢୋ (ମନସୁ)  
୩. ତବିଟିକି ଚିକାଟ ପୋୟି କୁଟି  
ତପିଲି କୋତି କାଁନିପୋୟି(ନ)ଟୁ କାଢୋ  
ଅବିଟିକି(ନୁ)ପଦେଶିଷ୍ଠି(ନ)ଟୁ କାଢୋ  
ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Oriya**

୧. ମନସୁ ଶିକ୍ଷୟ ନଟ ଶିଖୁଲ(କୋ)ସଞ୍ଜିଗତେ  
ମା ରାମୁନି କୃପ କ୍ଷୁଗୁନୋ ମନସା  
୨. ତନ ତଲୁ(ପୋ)କ(ରି)କିକି ତୀସି ପେକି  
ତା କୁକ୍ଷୁ ତୋଲୁ ରୀତି କାଢୋ (ମନସୁ)  
୩. ତବିଟିକି ଚିକାଟ ପୋୟି କୁଟି  
ତପିଲେ କୋତି କୋନିପୋୟି(ନ)ଟୁ କାଢୋ  
ଚେବିଟିକି(ନୁ)ପଦେଶିଷ୍ଠି(ନ)ଟୁ କାଢୋ  
ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Punjabi**

୫. ମନସୁ ବିଷୟ ନଟ ବିଟୁଲ(କାଁ)ସଞ୍ଜିଗତେ  
ମା ରାମୁନି କୃପ କ୍ଷୁଗୁନୋ ମନସା  
ଅ. ତନ ତଲୁ(ପାଁ)କ(ରି)ଟିଟିକି ତୀସି ପିଟିଟ  
ତା କୁକ୍ଷୁ ତୋଳୁ ରୀତି କାଢୋ (ମନସୁ)

ਚ. ਤਵਿਟਿਕਿ ਰੰਕਾਡ ਪੋਯਿ ਕੂਟਿ  
ਤਪਿਲੇ ਕੋਤਿ ਕੋਨਿਪੋਯਿ(ਨ)ਟੁ ਕਾਦੇ  
ਚੇਵਿਟਿਕਿ(ਨੁ)ਪਦੇਸ਼ਿਵਿਚ(ਨ)ਟੁ ਕਾਦੇ  
ਸ਼੍ਰੀਤਜਾਗਰਾਜ ਨੁਤੁਨਿ ਤਲਚਕ (ਮਨਸੁ)