

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

kshINamai-mukhAri

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

P ¹kshINamai tiruga janmincE
 ²siddhi mAnurA O manasA

A ³(gIr)vANa nATak(⁴A)lankAra vEda
 purAna yajna japa tap(A)dula ⁵phalamulu (kshINa)

C ⁶edi jEsina jagan-nAthuD u Siramuna
 hRdayamuna ⁷vahinci
 padilamaina sat-padamun(o)sangE
 bATa tyAgarAja vinutuni bhajanarA (kshINa)

Gist

O My Mind!

Refrain from the (eight-fold) siddhis which, having withered, cause one to be born again.

Refrain from the siddhis which makes the fruits of (knowledge of) literature, music, drama, ornamentation, vEda, purANa and (fruits of) sacrificial oblations, repetition of mantras, penances etc to wither away and cause one to be born again.

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 (to You), totally acquiescing intellectually and emotionally, refrain from the siddhis.

Word-by-word Meaning

P O My Mind (manasA)! Refrain from (mAnurA) the (eight-fold) siddhis which, having withered (kshINamai), cause one to be born (janmincE) again (tiruga).

A O My Mind! Refrain from the (eight-fold) siddhis which -
makes the fruits (phalamulu) of (knowledge of) literature (gIr), music
(vANa), drama (nATaka), ornamentation (alankAra) (nATakAlankAra), vEda,
purANa and (fruits of) sacrificial oblations (yajna), repetition of mantras (japa),
penances (tapa) etc (Adula) (tapAdula) to wither away and
cause one to be born again.

C The path (bATa) that confers (osangE) the eternal (padilamaina) state of
liberation (sat-padamunu) (satpadamunosangE) is
chanting the names (bhajanarA) of the Lord well-praised (vinuta)
(vinutuni) of this tyAgarAja; therefore,
whatever (edi) the Lord of Universe (jagan-nathuD) might do (to You)
(jESina), totally acquiescing (vahinci) (literally bearing) intellectually (Siramuna)
(literally head) and emotionally (hRdayamuna) (literally heart),
O My Mind! refrain from the (eight-fold) siddhis which, having withered,
cause one to be born again.

Notes –
Variations –

References –

² – 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; ISitA –
supreme dominion; vaSitA – subjugating by magic; kAmAvaSAyitA –
suppressing all desires : Source – Monier's Sanskrit Dictionary.

aNiman, laghiman, prApti, prakAmya, mahiman, ISitA and vaSitA and
garimA – making oneself heavy at will – Source tamizh pingala nigaNDu.

Please refer to SrImad 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).

² – siddhi mAnurA - In the ibid (SrImad bhAgavataM) reference, it also
stated that these siddhis are indeed obstacles to the emancipation. The following
verses are relevant–

upAsakasya mAmEvaM yOgadhAraNayA munEH |
siddhayaH pUrvakathitA upatishThantyaSEshataH || 31 ||
antarAyAn vadantyEtA yunjatO yOgamuttamaM |
mayA sampadyamAnasya kAlakshapaNahEtavaH || 33 ||

kRshNa said -

“The aforesaid siddhis in their entirety wait upon the sage who worships
Me through yOgic concentration as detailed in the foregoing verses.”

“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.”

⁴ – alankAra – 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>

Comments -

¹ – kshINamai – 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, combined with the word ‘phalamulu’ it would mean ‘the fruits wither away’. When joining with the caraNa word ‘vahinci’ to pallavi, kshINamai would have similar meaning as that of pallavi – stand alone.

³ – gIr vANa – This word appears in the kRti ‘amba ninu’ – rAga Arabhi where it means ‘celestials’ (gIrvANa gaNAdhAri). It also appears in the kRti ‘SrI 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 dIkshitar kRiti ‘gIti cakra ratha sthitAyai’ and SyAmA SAsTri kRti ‘pArvati ninnu nera’ to mean ‘sarasvati’. In some books, this word has been translated as ‘saMskRta’; in other books, this has been translated as ‘literature and poetry’.

However, the word ‘gIr’ has been given brackets in all the books. According to musically knowledgeable people, this word (gir), in brackets, indicates that it belongs to previous tALa Avarti.

‘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 tamizh triad (muttamizh) – iyal, isai, nADagaM – prose, music and drama.

⁵ – phalamulu - In all the books the meanings derived of the anu-pallavi is that the ‘fruits of saMskRta, drama, alankAra, vEda, purANa, yajna and penance wither away’. As ‘phalamulu’ of anu-pallavi is to be joined with pallavi ‘kshINamai’, it is clear that it is the ‘siddhis’ which causes the fruits to wither away.

⁶ – edi jEsina jagannAthuDdu Siramuna hRdayamuna vahinci – In this regard, please refer to kRti ‘bhuvini dAsuDanE’ rAga SrIranjani – wherein SrI tyAgarAja states – ‘pAla muncina nITa muncina padamulE gati’ – whether you give me comforts or troubles, You feet alone are my refuge’.

This exhortation is to be seen in the light of the statement of SrI kRshNa quoted above – that these siddhis are waiting upon one who worships Lord. Therefore, any temptation to use these siddhis for personal and material gains might prove to be counter-productive for the worshipper and hence shunned.

The same is found reflected in tirumandiram of tirumUlar (tamizh work)

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By ashtanga yoga eight siddhis are attained (669); Siddhis lead to Mukti only by Sakti’s Grace (670); Beyond Siddhis is True Goal (671); Siddhis lead to Kamiya Loka (672); Samadhi transcends siddhis (631) (The yogi who attains samadhi, does not seek the eight siddhis. He transcends them. He walks with God. He becomes one with the God.) (Translation by Dr B Natarajan). For verses of tirumandiram and translation please visit website –

<http://www.tamilnation.org/sathyam/east/thirumurai/thirumanthiram/introduction.htm>

Please also refer to a detailed discussion on the subject in the notes of tyAgaraja kRti 'kRpAlavAla' rAga nAdavarAngiNi

⁷ – vahinci – this is common for both for 'Siramuna' and 'hRdayamuna'.

Devanagari

प. क्षीणमै तिरुग जन्मिञ्चे
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 janmiñcē
siddhi mānurā ō 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 జన్మిళ్చే
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 వహిళ్చి

పదిలమైన సత్పదము(నొ)సజ్జే
బాట త్యాగరాజ వినుతుని భజనరా (క్షీణ)

Tamil

ప. శుక్లీణమై తిరుక్ జన్మిన్తే
నిత్తి⁴ మానురా ఓ మనసా
అ. కీర్-వాణ నాడ(కా)లంగార వేత్³
పురాణ యక్³ జప త(పా)తు³ల ప²లములు (శుక్లీ)
శ. గతి³ జేరిన జక్³న-నాతు²స్³ నిరమన
హ³త³యమన వనిన్తే
పతి³ల(మె)న సత్-పత్³మ(నె)సంగే³
పా³డ త్యాక³రాజ వినుతుని ప⁴జనరా (శుక్లీ)

తలర్నతు, మీన్డం పిరప్పిక్కుమ్
శిత్తికలైత్ తవిర్ప్పాయ్, ఓ మనమే!

ఇయల్, ఇశై, నాడకమ్, అణ్ణియిలక్కణమ్, మరైకల్,
పురాణమ్, వేల్వి, శెపమ్, తవమ్ ఆ కియవర్నెన్ పయన్కల్
తలర్నతు, మీన్డం పిరప్పిక్కుమ్
శిత్తికలైత్ తవిర్ప్పాయ్, ఓ మనమే!

నిలయనా నర్పతమలిక్కుమ్
నెర్రి తియాకరాశనాల్ పోర్నెన్ పెర్నోనిన్ పజ్జెనయదా!
உலக నాయకన్ என்செయినும், தலையிலும்,
உள்ளத்திலும் వకిత్తు,
తలర్నతు, మీన్డం పిరప్పిక్కుమ్
శిత్తికలైత్ తవిర్ప్పాయ్, ఓ మనమే!

శిత్తికల్ - అణ్ణిమా ముతలాన ఎణ్శిత్తికల్

Kannada

ప. క్షీణమై తిరుగే జన్మిన్జే
సిద్ధి మోనరా ఓ మనసా
అ. గిర్వాణ నాట(కా)లంకార వేదే
పురాణ యజ్ఞ జపే త(పా)దుల ఫలములు (క్షీణ)
బ. ఎది జీసిన జగ(న్నా)థుడు శిరమున
శృదయమున వేహిన్జే
పదిలమైన సత్పదము(నొ)సజ్జే
బాట త్యాగరాజ వినుతుని భజనరా (క్షీణ)

Malayalam

- പ. ക്ഷീണമൈ തിരുഗ ജന്മിഞ്ചേ
സിദ്ധി മാനുരാ ഓ മനസാ
അ. ഗീര്വാണ നാട(കാ)ലംകാര വേദ
പുരാണ യജ്ഞ ജപ ത(പാ)ദൂല ഫലമൂലു (ക്ഷീണ)
ച. എദി ജേസിന ജഗ(ന്നാ)മുഡു ശിരമൂന
ഹൃദയമൂന വഹിഞ്ചി
പദിലമൈന സത്പദമു(നൊ)സങ്ഗേ
വാട ത്യാഗരാജ വിനൂതുനി ഭജനരാ (ക്ഷീണ)

Assamese

- প. ক্ষীণমৈ তিৰুগ জন্মিঞ্চে
সিদ্ধি মানুৰা ও মনসা
অ. গীৰ্বাণ নাট(কা)লংকাৰ বেদ
পুৰাণ যজ্ঞ জপ ত(পা)দুল ফলমূলু (ক্ষীণ)
চ. এদি জেসিন জগ(ন্না)থুডু শিৰমুন
হৃদয়মুন বহিঞ্চি
পদিলমৈন সত্পদমু(নো)সঙ্গে
বাট অ্যাগৰাজ বিনুতুনি ভজনৰা (ক্ষীণ)

Bengali

- প. ক্ষীণমৈ তিৰুগ জন্মিঞ্চে
সিদ্ধি মানুৰা ও মনসা
অ. গীৰ্বাণ নাট(কা)লংকাৰ বেদ
পুৰাণ যজ্ঞ জপ ত(পা)দুল ফলমূলু (ক্ষীণ)
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হৃদয়মুন বহিঞ্চি
পদিলমৈন সত্পদমু(নো)সঙ্গে
বাট অ্যাগৰাজ বিনুতুনি ভজনৰা (ক্ষীণ)

Gujarati

- પ. ક્ષીણમૈ તિરુગ જન્મિન્ચે

સિદ્ધિ માનુરા ઓ મનસા
 અ. ગીર્વાણ નાટ(કા)લંકાર વેદ
 પુરાણ યજ્ઞ જપ ત(પા)દુલ ફલમુલુ (ક્ષીણ)
 ચ. અંદિ જેસિન જગ(જા)થુડુ શિરમુન
 હૃદયમુન વહિઝિય
 પદિલમૈન સત્પદમુ(નો)સડ્ગે
 બાટ ત્યાગરાજ વિનુતુનિ ભજનરા (ક્ષીણ)

Oriya

ઇ. ષાઠગૌ ઠેરૂઠ જનુષે
 ઘેલિ માનુરા ઓ મનસા
 ઈ. ગીર્વાણ નાટ(કા)લંકાર વેદ
 પુરાણ યજ્ઞ જપ ત(પા)દુલ ફલમુલુ (ક્ષીણ)
 ઉ. અંદિ જેસિન જગ(જા)થુડુ શિરમુન
 હૃદયમુન વહિઝિય
 પદિલમૈન સત્પદમુ(નો)સડ્ગે
 બાટ ત્યાગરાજ વિનુતુનિ ભજનરા (ક્ષીણ)

Punjabi

ઇ. કશીલમૈ તિરુગ જનિમસરે
 સિદિય માનુરા ઓ મનસા
 અ. ગીર્વાણ નાટ(કા)લંકાર વેદ
 પુરાણ યજ્ઞ જપ ત(પા)દુલ ફલમુલુ (ક્ષીણ)
 ચ. એદિ જેસિન જગ(જા)થુડુ શિરમુન
 હૃદયમુન વહિઝિય
 પદિલમૈન સત્પદમુ(નો)સડ્ગે
 બાટ ત્યાગરાજ વિનુતુનિ ભજનરા (ક્ષીણ)