

# 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 IR IRR  
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

## manasu vishaya-nATakuranji

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

P      <sup>1</sup>manasu vishaya naTa viTulak(o)sangitE  
mA rAmuni kRpa kalugunO manasa

A      <sup>2</sup>tana talup(o)kar(i)NTiki tIsi peTTi  
tA kukkalu tOlu rIti kAdO (manasu)

C      <sup>3</sup>taviTiki rankADa pOyi kUTi  
<sup>4</sup>tapile kOti konipOyin(a)Tu kAdO  
ceviTiki(n)<sup>5</sup>upadESincin(a)Tu kAdO  
SrI tyAgarAja nutuni talacaka (manasu)

Gist  
O My Mind!

If mind is given away to the licentious objects of senses, will the grace of our rAma be attainable?

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

Isn’t it similar to (a woman) has gone for committing adultery for bran, and her food vessel is carried away by a monkey?

Isn’t it similar to initiating a hearing impaired?

Therefore, instead of thinking of the Lord praised by this tyAgarAja, if mind is given away to the licentious objects of senses, will the grace of our rAma be attainable?

Word-by-word Meaning

P O My Mind (manasA)! If mind (manasu) is given away (osangitE) to the licentious (naTa viTulaku) (literally fornicators) (viTulakosangitE) objects of senses (vishaya),  
will the grace (kRpa) of our (mA) rAma (rAmuni) be attainable (kalugunO) (literally to be born)?

A Isn't it (kAdO) like (rIti) -  
removing (tIsi) one's own (tana) (house) door (talupu), fixing (peTTi) (literally place) it in another's (okari) house (iNTiki) (talupokariNTiki), and then, self (tA) chasing away (tOlu) the dogs (kukkalu) (from entering own open house)?

O My Mind! If mind is given away to the licentious objects of senses, will the grace of our rAma be attainable?

C Isn't it (kAdO) similar to (aTu) (a woman) has gone (pOyi) for committing adultery (rankADa) for bran (taviTiki) and her food vessel (kUTi tapile) is carried away (konipOyina) (konipOyinaTu) by a monkey (kOti)?

isn't it (kAdO) similar (aTu) to initiating (upadESincina) a hearing impaired (ceviTiki) (ceviTikinupadESincinaTu)?

O My Mind! Instead of thinking (talacaka) of the Lord praised (nutuni) by this tyAgarAja, if mind is given away to the licentious objects of senses, will the grace of our rAma be attainable?

Notes –

Variations –

<sup>3</sup> – 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'. Taking into account the ensuing word 'kUDu' (kUTi) 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. However, bran is used as a fuel in villages. Therefore, in keeping with traditional meaning of the kRti given in the books, it has been translated as 'for bran'.

In telugu, there is a similar word 'tavida' - 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' and not 'taviTiki'.

<sup>4</sup> – tapile – tapila : The correct word is 'tapela'. The equivalent tamizh word is 'tavalai' or 'tapalai'.

References –

<sup>1</sup> – manasu vishaya naTa viTulakosangitE – Offering the mind to the licentious sense objects – mind running after sense-objects. In the kRti 'nijamuga nI mahima' – rAga SahAna, SrI tyAgarAja states –

buddhiyanu tallini vishaya viTulaku  
prodduna osagi paikamulu ArjincE siddhulu

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

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

Please also refer to - <http://vedabase.net/sb/7/15/41/en1>

Comments -

<sup>2</sup> – tana talupu okariNTiki tIsi peTTi tA kukkalu tOlu rIti – securing another's house at the cost of one's own. This may be interpreted in two ways - (1) preaching others to secure their mind (house) while leaving exposed one's own mind; (2) handing over the reins of mind to the senses in pursuit of their objects and then trying to exercise control over the mind. The second one is more relevant to the current topic.

<sup>3</sup> – taviTiki rankADa pOyi kUTi tapile kOti konipOye – while gone for committing adultery for securing food, food vessel (probably along with food) stolen away by monkey – Even before one want is secured, another want cropping up – a perpetuity of corruption for wants and desires.

<sup>5</sup> – upadESincina – 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 becomes impervious (deaf) to positive suggestions.

This kRti is addressed to the mind (manasA) and all the exhortations are about losing control over the mind. Therefore, by implication, SrI tyAgarAja is telling the mind 'I cannot allow you to go your way in pursuit of sense objects, because I want to have the grace of Lord rAma. Therefore, accepting my suggestions, remain engaged in thinking of the Lord'.

Great Teachers do not directly preach to the World. They use the method exemplification and/or 'Atma garhaNa' (self depreciation). Accordingly, it is possible that SrI tyAgarAja is indeed addressing his own mind to remain restrained. Alternatively, he may be exhorting – through his medium - the Worldly minded to keep their minds under control in order to obtain the grace of Lord.

## 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  
श्री त्यागराज 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)ṇṭiki 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

śrī tyāgarāja nutuni talacaka (manasu)

### Telugu

ప. మనసు విషయ నట విటుల(కొ)సజ్జితే

మా రాముని కృప కలుగునో మనసా

అ. తన తలు(పొ)క(రి)ణ్ణికి తీసి పెట్టి

తా కుక్కలు తోలు రీతి కాదో (మనసు)

చ. తవిటికి రంకాడ పోయి కూటి

తపిలె కోతి కొనిపోయి(న)టు కాదో

చెవిటికి(ను)పదేశిన్చి(న)టు కాదో

శ్రీ త్యాగరాజ నుతుని తలచక (మనసు)

### Tamil

ప. మనసు విషయ నట విటుల(కొ)సజ్జితే

మా రాముని కృప కలుగునో మనసా

అ. తన తలు(పొ)క(రి)ణ్ణికి తీసి పెట్టి

తా కుక్కలు తోలు రీతి కాదో (మనసు)

చ. తవిటికి రంకాడ పోయి కూటి

తపిలె కోతి కొనిపోయి(న)టు కాదో

చెవిటికి(ను)పదేశిన్చి(న)టు కాదో

శ్రీ త్యాగరాజ నుతుని తలచక (మనసు)

మనத்தினை విడయ కలవொழுక్కత్తినురుక్కు అளித்தాల్,

எமது இராமனின் கிருபை யுண்டாகுமோ, மனமே?

தன் கதவை பிறர் வீட்டிற்குப் பெயர்த்து வைத்து,

தான், நாய்களை விரட்டுதல் போன்றாகாதோ?

மனத்தினை விడய கలவொழுக்கత్తిனுருక్కు அளித்தாల్,

எமது இராமனின் கிருபையுண்டாகுமோ, மனமே?

தவிட்டுக்கு வேசியாடச் செல்ல, கூழ்ப்

பானையை குரங்கு கொண்டுபோனது போன்றாகாதோ?

செவிடனுக்கு உபதேசித்தது போன்றாகாதோ?  
தியாகராசனால் போற்றப் பெற்றோனை நினையாது,  
மனத்தினை விடய களவொழுக்கத்தினருக்கு அளித்தால்,  
எமது இராமனின் கிருபையுண்டாகுமோ, மனமே?

விடயம் - புலன்களால் அறிப்படுபவை  
விடய களவொழுக்கத்தினர் - விடயங்களின் நுகர்ச்சிக்கு, வரம்போ, முறைமையோ  
இன்மையால், களவொழுக்கத்திற்கு ஈடாகுமென.  
நாய்களை விரட்டுதல் - திறந்தவீட்டில் நுழையும் நாய்கள்

## Kannada

ಪ. ಮನಸು ವಿಷಯ ನಟ ವಿಙುಲ(ಕೊ)ಸಜ್ಜಿತೇ  
ಮಾ ರಾಮುನಿ ಕೃಪ ಕಲುಗುನೋ ಮನಸಾ  
ಅ. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಣ್ಣಿಕಿ ತೀಸಿ ಪೆಟ್ಟಿ  
ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದೋ (ಮನಸು)  
ಚ. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೂಟಿ  
ತಪಿಲಿ ಕೋತಿ ಕೊನಿಪೋಯಿ(ನ)ಟು ಕಾದೋ  
ಚಿವಿಟಿಕಿ(ನು)ಪದೇಶಿಇ(ನ)ಟು ಕಾದೋ  
ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

## Malayalam

೧. ಮನಸು ವಿಷಯ ನಟ ವಿಙುಲ(ಕೊ)ಸಜ್ಜಿತೇ  
ಮಾ ರಾಮುನಿ ಕೃಪ ಕಲುಗುನೋ ಮನಸಾ  
೨. ತನ ತಲು(ಪೊ)ಕ(ರಿ)ಣ್ಣಿಕಿ ತೀಸಿ ಪೆಟ್ಟಿ  
ತಾ ಕುಕ್ಕಲು ತೋಲು ರೀತಿ ಕಾದோ (ಮನಸು)  
೩. ತವಿಟಿಕಿ ರಂಕಾಡ ಪೋಯಿ ಕೂಟಿ  
ತಪಿಲಿ ಕೋತಿ ಕೊನಿಪೋಯಿ(ನ)ಟು ಕಾದೋ  
ಚಿವಿಟಿಕಿ(ನು)ಪದೇಶಿಇ(ನ)ಟು ಕಾದೋ  
ಶ್ರೀತ್ಯಾಗರಾಜ ನುತುನಿ ತಲಚಕ (ಮನಸು)

## Assamese

প. মনসু বিষয় নট বিটুল(কো)সজ্জিতে  
মা বামুনি কৃপ কলুগুনো মনসা  
অ. তন তলু(পো)ক(বি)ণ্টিকি তীসি পেটি  
তা কুঞ্চলু তোলু বীতি কাদো (মনসু)

ଚ. ତରିଟିକି ବଂକାଡ ପୋୟି କୂଟି

ତପିଲେ କୋତି କୋନିପୋୟି(ନ)ଟୁ କାଦୋ

ଚେରିଟିକି(ନୁ)ପଦେଶିଞ୍ଚି(ନ)ଟୁ କାଦୋ

ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Bengali**

ପ. ମନସୁ ବିଷୟ ନଟ ବିଟୁଲ(କୋ)ସଞ୍ଜିତେ

ମା ରାମୁନି କୃପ କଲୁଗୁନୋ ମନସା

ଅ. ତନ ତଲୁ(ପୋ)କ(ରି)ଟିକି ତୀସି ପେଢି

ତା କୁଞ୍ଜଲୁ ତୋଲୁ ରୀତି କାଦୋ (ମନସୁ)

ଚ. ତରିଟିକି ବଂକାଡ ପୋୟି କୂଟି

ତପିଲେ କୋତି କୋନିପୋୟି(ନ)ଟୁ କାଦୋ

ଚେରିଟିକି(ନୁ)ପଦେଶିଞ୍ଚି(ନ)ଟୁ କାଦୋ

ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Gujarati**

୫. ମନସୁ ବିଷୟ ନଟ ବିଟୁଲ(କା)ସଞ୍ଜିତେ

ମା ରାମୁନି କୃପ କଲୁଗୁନୋ ମନସା

ଅ. ତନ ତଲୁ(ପା)କ(ରି)ଟିକି ତୀସି ପିଢିଟ

ତା କୁଞ୍ଜଲୁ ତୋଲୁ ରୀତି କାଦୋ (ମନସୁ)

୫. ତରିଟିକି ବଂକାଡ ପୋୟି କୂଟି

ତପିଲେ କୋତି କୋନିପୋୟି(ନ)ଟୁ କାଦୋ

ଚେରିଟିକି(ନୁ)ପଦେଶିଞ୍ଚି(ନ)ଟୁ କାଦୋ

ଶ୍ରୀଆଗରାଜ ନୁତୁନି ତଲଚକ (ମନସୁ)

### **Oriya**

ପ. ମନସୁ ବିଷୟ ନଟ ବିଟୁଲ(କୋ)ସଞ୍ଜିତେ

ମା ରାମୁନି କୃପ କଲୁଗୁନୋ ମନସା

ଅ. ତନ ତଲୁ(ପୋ)କ(ରି)ଟିକି ତୀସି ପେଢି

ਭਾ ਜੁਛਲੂ ਭੋਲੂ ਰੀਠੀ ਕਾਧੋ (ਮਨਬੂ)  
ੳ. ਭਝਿਠੀਕੀ ਰਾਕਾਭ ਧੋਲੀ ਕੂਠੀ  
ਭਧਿਲੇ ਕੋਠੀ ਕੋਨੀਧੋਲੀ(ਨ)ਰੂ ਕਾਧੋ।  
ਰੋਝਿਠੀਕੀ(ਨੂ)ਧਧੇਰੀਝੀ(ਨ)ਰੂ ਕਾਧੋ।  
ਗੁਰੀਭਾਗਰਾਜ ਨੂਤਨੀ ਭਲਰਕ (ਮਨਬੂ)

### **Punjabi**

ੲ. ਮਨਸੁ ਵਿਸ਼ਯ ਨਟ ਵਿਟੁਲ(ਕੋ)ਸਭਿਗਤੇ  
ਮਾ ਰਾਮੁਨਿ ਕ੍ਰਿਪ ਕਲੁਗੁਨੇ ਮਨਸਾ  
ਅ. ਤਨ ਤਲੁ(ਪੋ)ਕ(ਰਿ)ਟਿਟਕਿ ਤੀਸਿ ਪੋਟਿ  
ਤਾ ਕੁੱਕਲੁ ਤੋਲੁ ਰੀਤਿ ਕਾਢੇ (ਮਨਸੁ)  
ੳ. ਤਵਿਟਿਕਿ ਰੰਕਾਡ ਪੋਝਿ ਕੂਟਿ  
ਤਪਿਲੇ ਕੋਤਿ ਕੋਨਿਪੋਝਿ(ਨ)ਟੁ ਕਾਢੇ  
ਚੇਵਿਟਿਕਿ(ਨੁ)ਪਦੇਸ਼ਿਵਿਚ(ਨ)ਟੁ ਕਾਢੇ  
ਸ਼੍ਰੀਤਯਾਗਰਾਜ ਨੁਤਨਿ ਤਲਚਕ (ਮਨਸੁ)