

# 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

## rAga sudha-AndOLika

In the kRti ‘rAga sudha rasa pAnamu’ – rAga AndoLika, SrI tyAgarAja states that great musicians attain jIvan mukti.

P rAga sudhA rasa pAnamu jEsi  
‘ranjillavE <sup>2</sup>O manasA

A <sup>3</sup>yAga <sup>4</sup>yOga <sup>5</sup>tyAga <sup>6</sup>bhOga  
phalam(o)sangE (rAga)

C <sup>7</sup>sadASiva mayamagu  
nAd(O)MkAra svara  
vidulu <sup>8</sup>jIvan-muktul(a)ni  
tyAgarAju teliyu (rAga)

Gist

O My Mind! Exult by drinking the nectarine juice of music which bestows all the benefits that accrue through vEdic sacrifices, through practice of yOga, through renunciation and through worldly enjoyments;

(OR) O My Mind! Exult by drinking the nectarine juice of music which bestows all the benefits of transcendental bliss that accrue through vEdic sacrifices, through practice of yOga, through renunciation.

This tyAgarAja knows that those well-versed in the sapta svara, emanating from praNava nAda, which is of the nature of the Supreme Lord - parabrahman, are indeed the living-liberated.

Word-by-word Meaning

P O My Mind (manasA)! Exult (ranjillavE) by drinking (pAnamu jEsi) the nectarine (sudhA) juice (rasa) of music (rAga).

A O My Mind! Exult by drinking the nectarine juice of music which bestows (osangE) all the benefits (phalamu) (phalamosangE) that accrue through vEdic sacrifices (yAga), through practice of yOga, through renunciation (tyAga) and through worldly enjoyments (bhOga) (OR) O My Mind! Exult by drinking the

nectarine juice of music which bestows (osangE) all the benefits (phalamu) (phalamosangE) of transcendental bliss (bhOga) that accrue through vEdic sacrifices (yAga), through practice of yOga, through renunciation (tyAga).

C This tyAgarAja (tyAgarAju) knows (teliyu) that (ani) those well-versed (vidulu) in the sapta svara,  
emanating from praNava (OMkAra) nAda (nAdOMkAra), which is of the nature (mayamagu) of the Supreme Lord - parabrahman (sadASiva),  
are indeed the living-liberated (jIvan-muktulu) (muktulani); therefore,  
O My Mind! Exult by drinking the nectarine juice of music.

Notes -

Variations –

<sup>1</sup> – ranjillavE - rAjillavE.

<sup>2</sup> – O manasA – manasA.

References –

<sup>3</sup> - yAga – yajnA as described in SrImad bhagavad gItA (Chapter 4) are –

dravya yajnAs-tapO-yajnA yOga-yajnAs-tathA(a)parE ||  
svAdhyAya-jnAna-yajnAS-ca yatayaH saMSitavratAH || 28 ||

"Others (again) offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice." (Offer Yoga as sacrifice: Practice the eightfold Yoga as an act of sacrifice) (Translation and notes by Swami Swarupananda).

<sup>4</sup> - yOga - constituent parts are eight - known as ashThAnga yOga - yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNA, dhyAna and samAdhi. Four different methods of yOga are described in SrImad bhagavad gItA - sAMkhyA (jnAna), karma, rAja, bhakti.

<sup>5</sup> - tyAga – renunciation is described as under in SrImad bhagavad gItA – Chapter 18 -

kAmyAnAM karmaNAM nyAsaM saMnyAsaM kavayO viduH |  
sarvakarma phala tyAgAM prAhus-tyAgAM vicakshaNAH || 2 ||

"The renunciation of kAmya actions (which are accompanied with a desire for fruits), the sages understand as saMnyAsa; the wise declare the abandonment of the fruit of all works as tyAga." (Translation by Swami Swarupananda)

<sup>7</sup> - sadASiva – is not same as the Siva of Trinity – brahmA, vishNu, Siva. By this word, SrI tyAgarAja means the brahman - parabrahman – paramAtmA. The praNava - OM - is the name of the brahman. The following patanjali yOga sUtra is relevant –

tasya vAcakaH praNavaH || I.27) ||

"The word which expresses Him is OM."  
(Translation by Swami Prabhavananda)

Comments -

<sup>6</sup> – bhOga phalamu – Inclusion of the word 'bhOga' along with 'yAga', 'yOga', 'tyAga' is rather intriguing. While yAga and yOga could be practised with

enjoyment as aim, 'tyAga' is opposite of enjoyment. Even kRshNa seems to make a difference between 'saMnyAsa' and 'tyAga' in the above quoted verse. 'saMnyAsa' is only 'renunciation of kAmya actions'; 'tyAga' is 'abandonment of fruits of all works'. Therefore, tyAga stands at a higher footing than even saMnyAsa. Under such circumstances what kind of enjoyments (bhOga) could accrue from tyAga? Further, assuming 'bhOga' means 'Worldly enjoyments', this (bhOga) itself is the end and there cannot be any benefit (result) (phalamu) arising from 'bhOga'. Therefore, 'bhOga' and 'phalamu' seem to contradict each other.

In my opinion, the word 'bhOga', is to be taken as an adjective of 'phalamu' and not independently. Accordingly, the 'bhOga phalamu' would refer to 'brahmAnanda' – the transcendental bliss – the end-result of 'yAga', 'yOga' and 'tyAga'. This is further substantiated by the caraNa words 'sadA-Siva mayamagu nAdOMkAra' – nAda brahman; the end result is to become jIvan mukta – as mentioned in caraNa and not get embroiled in Worldly enjoyments. tyAgarAja is not a person who would entice people with promises of Worldly enjoyments through music. In fact, he has abhorred such people who abuse music – please refer to 'durmaRga cara' – rAga ranjani.

It may also be mentioned that of 18 famous siddhas, there is one by the name 'bhOgar' (Tamil Website) –  
<http://thatstamil.oneindia.in/blogs/260588/89/1/showblog.php>

<sup>8</sup> – jIvan-muktulu - SrI tyAgarAja states that those well-versed (vidulu) in this nAdOMkAra, which is the state of parabrahman, are liberated while still alive – jIvan mukta (jIvan muktulu). Though SrI tyAgarAja has not made any mention of bhakti aspect here, this is implied because as he has earlier stated that mere knowledge of music devoid of bhakti will not lead one to the right path of Self-realization - nAdOMkAraM - the state of parabrahman – sadASiva (kRti 'sangIta jnAnamu' - sangIta jnAnamu bhakti vinA sanmArgamu kaladE). What SrI tyAgarAja refers here as 'vidulu' means those who perform 'nAdOpAsana'. Please also refer to kRtis 'mOkshamu kaladA' and 'nAdOpAsanacE' also.

For some interesting information on 'nAda yOga', please visit web site –  
[http://www.frankperry.co.uk/nada\\_yoga.htm](http://www.frankperry.co.uk/nada_yoga.htm)

## Devanagari

प. राग सुधा रस पानमु जेसि

रञ्जिल्लवे ओ मनसा

अ. याग योग त्याग भोग फल(मो)सङ्गे (रा)

च. सदाशिव मयमगु ना(दो)कार स्वर

विदुलु जीवन्मुक्तु(ल)नि त्यागराजु तेलियु (रा)

## English with Special Characters

pa. rāga sudhā rasa pānamu jēsi

rañjillavē ō manasā

a. yāga yōga tyāga bhōga phala(mo)saṅgē (rā)

ca. sadāśiva mayamagu nā(dōṃ)kāra svara  
vidulu jīvanmuktu(la)ni tyāgarāju teliyu (rā)

### Telugu

ప. రాగ సుధా రస పానము జేసి  
రజ్జిల్లవే ఓ మనసా  
అ. యాగ యోగ త్యాగ భోగ ఫల(మొ)సజ్జే (రా)  
చ. సదాశివ మయమగు నా(దోం)కార స్వర  
విదులు జీవన్ముక్తు(ల)ని త్యాగరాజు తెలియు (రా)

### Tamil

ప. రాక<sup>3</sup> సుతా<sup>4</sup> రస బానము జేసి  
రజ్జిల్లవే ఓ మనసా  
అ. యాక<sup>3</sup> యోక<sup>3</sup> త్యాక<sup>3</sup> పో<sup>4</sup>క<sup>3</sup>  
ప<sup>2</sup>ల(మొ)సంగే<sup>3</sup> (రాక<sup>3</sup>)  
చ. సతా<sup>3</sup>శివ మయమకు<sup>3</sup> నా(తో<sup>3</sup>)ంగకార స్వర  
వితు<sup>3</sup>లు జీవన్ ముక్తు(ల)ని త్యాక<sup>3</sup>రాజు తెలియ (రాక<sup>3</sup>)

ఇరాకమెనుం అమిఱ్ఱతశ్ శాన్ఱిణెం పఱుకి,  
కణిత్తిఱ్ఱవాయ్, ఓ మనమే!

వేల్లి, యోకం, తియాకం మఱ్ఱుం పువియింబంగళిన్  
పయనెయళిక్కుం

ఇరాకమెనుం అమిఱ్ఱతశ్ శాన్ఱిణెం పఱుకి,  
కణిత్తిఱ్ఱవాయ్, ఓ మనమే!

సతాశివ మయమాన నాతోంగకార కరత్తిల్  
వల్లొం శీవన్ ముత్తరెన తియాకరాశనెరివాన్;  
ఇరాకమెనుం అమిఱ్ఱతశ్ శాన్ఱిణెం పఱుకి,  
కణిత్తిఱ్ఱవాయ్! ఓ మనమే!

యోకం - ఞాన, పత్తి, కఱుం, ఇరాశ యోకంగళన్  
సతాశివం - పరంపొరున్  
నాతోంగకారం - ఇశెవడివిల్ తికఱుం ఓంగకారం  
శీవన్ ముత్తర్ - ఁయిరుదనిరుక్కెయిలెయే ముత్తియడెంతోర్

### Kannada

ప. రాగ సుధా రస పానము జేసి  
రజ్జిల్లవే ఓ మనసా  
అ. యాగ యోగ త్యాగ భోగ ఫల(మొ)సజ్జే (రా)

ಚ. ಸದಾಶಿವ ಮಯಮಗು ನಾ(ದೋಂ)ಕಾರ ಸ್ವರ  
ವಿದುಲು ಜೀವನ್ಮುಕ್ತ(ಲ)ನಿ ತ್ಯಾಗರಾಜು ತೆಲಿಯು (ರಾ)

### Malayalam

പ. രാഗ സുധാ രസ പാനമു ജേസി  
രഞ്ജിപ്പുവേ ഓ മനസാ  
അ. യാഗ യോഗ ത്യാഗ ഭോഗ ഫല(മൊ)സങ്ഗേ (രാ)  
ച. സദാശിവ മയമഗു നാ(ദോം)കാര സ്വര  
വിദ്യുലു ജീവന്മുക്ത(ല)നി ത്യാഗരാജു തെലിയു (രാ)

### Assamese

প. বাগ সুধা রস পানমু জেসি  
ৰঞ্জিল্লৰে ও মনসা  
অ. য়াগ য়োগ অ়াগ ভ়োগ ফল(মো)সঙ্গে (ৰা)  
চ. সদাশিব ময়মগু না(দোং)কাৰ স্বৰ  
বিদুলু জীৱন্মুক্ত(ল)নি অ়াগৰাজু তেলিয়ু (ৰা)

### Bengali

প. রাগ সুধা রস পানমু জেসি  
রঞ্জিল্লবে ও মনসা  
অ. য়াগ য়োগ অ়াগ ভ়োগ ফল(মো)সঙ্গে (রা)  
চ. সদাশিব ময়মগু না(দোং)কার স্বর  
বিদুলু জীবন্মুক্ত(ল)নি অ়াগরাজু তেলিয়ু (রা)

### Gujarati

પ. રાગ સુધા રસ પાનમુ જેસિ  
રંજિલેલેવે ઓ મનસા  
અ. યાગ યોગ ત્યાગ ભોગ ફલ(મો)સડ્ગો (રા)  
ચ. સદાશિવ મયમગુ ના(દોં)કાર સ્વર  
વિદુલુ જીવન્મુક્ત(લ)નિ ત્યાગરાજુ તલિયુ (રા)

### Oriya

ପ. ରାଗ ସୁଧା ରସ ପାନମୁ ଜେସି

ରଞ୍ଜିତ୍ତୁ ଓ ମନସା

ଅ. ଯାଗ ଯୋଗ ତ୍ୟାଗ ଭୋଗ ଫଲ(ମୋ)ସଙ୍ଗେ (ରା)

ଚ. ସଦାଶିଖ ମୟମଗୁ ନା(ଦେ)କାର ସ୍ଵର

ଓଁକାରୁ ଜୀବନ୍ତୁ(ଲ)ନି ତ୍ୟାଗରାତୁ ତେଲିୟୁ (ରା)

### **Punjabi**

ଧ. ରାଗ ସୁଧା ରସ ଧାନମ୍ ଜେସି

ରବିଜଳଦେ ଓ ମନସା

ଅ. ଯାଗ ଯୋଗ ଅନ୍ୟାଗ ଭୋଗ ଫଲ(ମୋ)ସଙ୍ଗେ (ରା)

ଚ. ସଦାଶିଖ ମୟମଗୁ ନା(ଦେ)କାର ସୁର

ବିଦୁଳୁ ଜୀବନ୍ତୁ(ଲ)ନି ଅନ୍ୟାଗରାତୁ ତେଲିୟୁ (ରା)