



Saint Tyagarajar – A Great Philosopher

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Abstract

Philosophy is an activity of thought which may become a way of life. Philosophy of Literature is a branch of Aesthetics. Much of Aesthetic Philosophy has traditionally focused on Arts and Music at the expense of verbal arts. The great Vyasa narrated the ancient Indian Epic Mahabarata in order to teach Indian Philosophy and Homer wrote Odyssey with some Philosophical teachings. Bakti is a remarkable feature and tendency of human existence. Bakti and Philosophy emerged historically in some of the wellknown thought system of India such as Veda, Vedanta, Upanishad, and Bakti literatures. The Compositions of Saint Tyagarajar are purely Bakti oriented with numerous Philosophical aspects which will create awareness among the people around. Tyagarajar communicated a large volume of thought through his songs show his capacity to expand an idea with beauty, logic and effect Tyagarajar followed a disciplined life laid down by Vedas. Each and every song of Saint Tyagarajar have lot of wealth of ideas and Philosophies that lies underneath like Gems within the Ocean. His songs carry the qualities of good persons, Characters of depraved soul, profound spiritual truth of Vedas, cause of desires and so on in a simple way .Through his songs he conveyed his thoughts and ideas on various subjects with deep philosophical sense.

Keywords: Philosophy, Tyagarajar, Agnana, Devotion, Illusion, Kali – age, worship.

INTRODUCTION:

Philosophy is love of Wisdom. It is an activity people undertake when they seek to understand fundamental truths about themselves , the world they live and their relations to the world and to each other . So Philosophy is an activity of thought which may become a way of life. Philosophy of Literature is a branch of Aesthetics. Much of Aesthetic Philosophy has traditionally focused on Arts and Music at the expense of verbal arts. The great Vyasa narrated the ancient Indian Epic Mahabarata in order to teach Indian Philosophy and Homer wrote Odyssey with some Philosophical teachings. Bakti is a remarkable feature and tendency of human existence. Bakti and Philosophy emerged historically in some of the well-known thought system of India such as Veda, Vedanta, Upanishad and Bakti literatures. The Compositions of Saint Tyagarajar are purely Bakti oriented with numerous Philosophical aspects which will create awareness among the people around.

Methodology used

Critical Analytical method and Structural Analytical method are used to analyse the compositions of Saint Tyagarajar .

Need of the Study

Saint Tyagarajar one of the musical Trinity is analysed deeply through his music. but this paper aims at his philosophical thoughts.

Tyagarajar

Tyagarajar one of the musical Trinities of Kanatic Music was a poet, Preacher and Philosopher. Tyagarajar's musical contribution is remarkable for its quantity and variety as much as for its quality. Each and every song have lot of wealth of ideas and Philosophies that lies underneath like Gems within the Ocean. Tyagarajar communicated a large volume of thought through his songs show his capacity to expand an idea with beauty, logic and effect. Tyagarajar followed a

disciplined life laid down by Vedas. His songs carry the qualities of good persons, Characters of depraved soul, profound spiritual truth of Vedas, cause of desires and so on in a simple way. Through his songs he conveyed his thoughts and ideas on various subjects with deep philosophical sense.

Saint Tyagarajar



Philosophical aspects of Tyagarajar Krities

Tyagarajar speaks about worldly Pleasures, Deceitfulness, Sense of Desire, human needs and their capacity, Agnana, qualities of Relations, Ignorance, nature of Human mind, devoid of devotion, characteristic features of Kali-age, use of bodily strength and high birth, merits and blemishes, reposing faith, deceiving path, precious nature of God, God's grace like the above with simple examples in a philosophical way.

1. Worldly pleasure:

1. In the charana of "Nādupai balikeru" kriti in "Madyamavati" he says worldly pleasures are as evanescent as dew drops.

"Prapanchamukhala sukamu manchuvele nanusu mathi nenjchitini kāni"

2. In the kalyāni Kriti "Bajare Ragu veeram" he says deeming worldly happiness is nothing but poison.

"Panchentriyamula nanasu Prapancha sukamu visamanusu"

2. Deceitfulness:

In the Kriti "Enta muddo - Bindumalini" he expresses deceitfulness. People put on the garb of genuine devotees though they are slaves of their own female relations due to lust. This is like a milk container enjoying the taste of milk

"Attha meeta kanu lāsalu dhāsulu Sattha bhāgavada vesu lairi Thuttha pāla ruche theliyu sāmyame"

3. Sense of Desire:

In the Kriti "Manasu Vishaya - Natakurinji" he asks if the mind is given away to sense enjoyments to dancers and voluptuaries, Will Rama's grace be made available? It is like a man lending the door of his own hut to a neighbor and keeps watching all throughout the night driving away dogs from entering his own hut. It is also like uttering Mantra over to a deaf.

"Manasu vishaya nada vidula kosakite mā Ramuni krupa kalkumo manasa"

"Dataalu pokarintiki teesi petti tākukkalu tolureeti kātho"

4. Human needs and their Capacity:

In the kriti "Rukalu padivelu - Desya Todi" he speaks about human needs and their capacity.

1. Though you have thousands of rupees what you actually need only a handful of rice
2. Though you may have immense quantity of clothes you need only one for wearing.
3. Though you may possess extensive territory, for resting your body you require only 3 cubits of space.
4. Though the lake may be full of water, you can draw only so much as your vessel can hold.

5. Screen of Agnana:

In the Kriti "Tera tiyagarada - Gowlipantu" he is asking Tiruppadi venkataramana to remove the screen of anger, arrogance and jealousy. As the effect of the screen he is in a position of a hungry fish that gets ruined by grasping the bait in the angle. He also says that he is in the plight of one who while happily taking his dinner gets a Fly stuck in his throat.

1. Matsyamuaakali goni kālamuce magnamaina reetiyunnati
2. Iravondaga bhujiyinnu samayamuna Eega tagulu reeti yunnati

6. Illusion:

In the Charana of the Kriti “ Kanna Talli – Saveri “ the saint speaks about Relations . He says sweet tongued Relations, brothers, sisters, brother in laws are with us when we are in plenty. They will desert us when we are in poverty. It is like an Illusion of water in a desert.

“Paluku manji kani pāndhavulu mari bava maradu lakka lanna dammulu -----Kalanu juci neerani premasi “

7. Darshan of Devi:

In the Kriti “ Sundari ni Divya rupamu - kalyani “ he praises the grace of Goddess Sundari. He says he has achieved the purpose of life in that he have feasted his eyes with her darshan which was like a precious wealth given to a man who stands in the position of poverty stricken. It was like pouring water for withering crops.

1. “Ghana daridruniki paika muvele gnulapandu vuga “
2. “Vanaja nayana yendu Pairuka jalamu “

8. Ignorance:

In the Kriti “Swararaga sudha - Sankarabaranam” he speaks about the nature of the mind. He says Moksha cannot be attained by a Frog and Crane merely by sitting on Lotus Flower. Happiness cannot be had merely by thumping the mridangam without the knowledge of tāla and gati. Similarly aman worship without purity in mind is no better than an ugly pig.

“Paramānanda mane kamalamupai bakabekamu celagemi manasa “
“Maddala tālaga tulateliyukana mādi gnasuda sukamā “
“Suddha manasu leka pooja ceyuda sukasavrutatira “

9. Nature of human mind:

In the Kriti “Chakkani Rājamārgamu - Karaharapriya “he criticizes the mind for its meanness. He is asking his mind while a very good broad Royal Road is available why you take to by lanes? When good milk with cream is available why should one go for Toddy?

“CakkaninRāja mārgamu luntaga sandula duranele - o manasa“
“Cikkani pālu meegala yundaga ceeyanu ganga sāgaramule “

10. Devoid of Devotion:

In the Kriti “ Rama Niyeda - karaharapriya “ he asks Will the man who is devoid of devotion know the sweetness of god’s name ? No. It is like milk come forth to the child from a Tiger which has put on the mask of a cow.

“Rama niyeda premarahi tulaku Nāmaruci telusuna “
“Gānamagu PuliGo rupamate sisuvu pālu kalguna “

11. Salvation:

In the Kriti ‘Nalina Lochana - Madyamavati “Tyagarajar asks O Lord! Will any human being attain salvation by reposing faith in others except you? It is like one does spurious contemplation like a Crane. So the object will not be fulfilled. If a woman places implicit faith in a lewd paramour, will he be able to show her the right path? Can anyone cross the Ocean, with a small river craft? If a sterile woman is fed with milk and other nutritious food, will she secrete milk? However much you may manure and sow a barren land, will it yield anything? If you grow nice looking silk cotton trees, will it yield sweet fruits? “Nalina locana neevu gaka angula nammaa Nara jenma meedaruna “The whole charana of this kriti speaks about devotion toward God.

12. Kali – age:

In the Kriti “Kalarulaku – Kuntalavarali “Tyagarajar speaks about the nature of kali –age. He says there is no purpose gained by speaking to the worldly minded people of Kali-age about the Glories of Lord.

It is like expecting bulls to appreciate the taste of Aval (Parched and flattened Rice)

“Kalarulaku mahimalu telipemi pala manaletā “
“Ilanuvelaguvara vruksha bādulakadukula ruci teliyu sandamugāni “

13. In the Kriti “ Sri Rama Jeya Rama - Varali “ Tyagarajar explain the nature of people of Kali – age who cannot understand the truth on account of their mad attachment to things. He asks that Is the Universe is unsteady like a drop of water on a Lotus leaf?. Is it possible for one to take out easily and at once a cloth laid over thorny bushes? Will the mind that has firmly entangled itself in samsāra easily break off and come towards Rama?

“SriRama Jaya Rama Sritajana ripu bima “

- 1” Tāmarāku neeru vidamu prapanchamu tatvamu gādu sumi O Rama “
- 2.” Gajjamundla mida dagulu konna batta crakkuna diyavacamā O Rama “
3. “Accuga bavamuna dakulu konna madi vacculā nee vadadaku O Rama “

14. Worship:

In the Kriti “Manasu nilpa - Abhogi” he advices If one is unable to control and concentrate the mind, will any amount of worship with sweet bell and flower conduct by him be of any avail? How can a bath with Kaveri or Ganga save one if he is eaten up with arrant haughtiness?

“Manasu nilpa saktileka pode madura ganta virula boojemi jeyusu “

“Ganadurma dudai tāmugita kaveri mandākini yedu brocunu “

15. Use of bodily Strength and High Birth:

In the Kriti “Balamu Kulamu - Saveri” he criticizes what is the use of mere bodily strength and high birth? As the inevitable result of Rama Bakti a man naturally acquires all Siddhis. He asks 1. Crows and fishes always dive in water. Can it be taken as sacred morning ablution? 2. Cranes keep their eyes shut, Is it divine meditation? 3. Goats feed on Patre (sacred leaves like Tulsi etc.) Is it indicative of devout Fast? 4. Can Monkeys in the forest be taken as leading meritorious vana vāsa? (hermit life)

1. “Balamu kulamu yela Rama bakti kāranamu”

2. Needa kaki meenumunuga nirata-----Dyānamā?

3. Patra mulanu ----- Candrulaka sāmyamā?

4. Guhala vasha ----- Vanavāsamā?

16. Merits and Blemishes:

In the Kriti ‘Mivalla Guna dhosha - Kapi “he speaks about the merits and blemishes are not others but are our own making. If the gold is not of the required standard why wail and blame the goldsmith? If one’s daughter is not able to with stand the labour pain why blame the son in law for it? He says my trouble is my own mind and to my own inclination.

“Meenalla gunadosha memi Sri Rama Nāvalla negāni nalinapala nayana “

“Bangāru pāgugā padi ----- konelu ?”

“Tanatānaya prasa ----- bada nela ?”

17. Timely Help:

In the Kriti “Nanu Brovakanu - Sankarabaranam” he admires god’s Grace through timely help. He says O Rama! You are incomparable, I will not leave you

1. I will hold you firmly like just as a man searching for a lost trifling coin comes by a precious Gem.

2. Just as one expecting Ragi gruel comes by Nectar.

3. Just as an exhausted swimmer finds a float for his hold and rest.

4. Just as a Woman about to lose her modesty comes by a cloth.

“Nannu brovacanu vidavanu rā Rama !”

1) Kāsunu vedukaga----- Gāni

2) Ambavitinu vela ----- Gāni

3) Ceiyala sinavela ----- Gāni

4) Aadaboyina ----- vaitivi

5) Siggubovuvela ----- Gāni

18. Object of Redicule:

In the Kriti “Ennāllu Nitrova - Kapi “he blames himself that he is like an object of Redicule. The man ekes out his livelihood by selling flower will not care to sell Fire wood. I am not fit for a company of men of taste and for the light veined people.

“Ennāllu nee dova jutu Rama Emanine proddu tarotu “

“Poolammi bratikinava Rama Pulla lamma bilva rāru “

19. Unbearable Sufferings:

In the Kriti “Pāhi Rama Ramana - Varali “ he speaks about his sufferings . He asks how long he suffer and how long he bear it?

1. A jasmine flower cannot with stand a stone? .

2. A cucumber cannot bear an Iron belt? .

3. Could a poor Parrot be assailed with a Brahmāstra? .

4. If a parent abundant a son what is the other way?

5. Can aButter stand a Sword blow?

1) “Pāhi Rama Ramana - mām Pahi “

2) ” Ahaha Ciluka kuna bramāstramulu daguna nari Rama “

3) “Ceti mallepoovu Gundrāti korvabodu Hare Rama”

4) “Dosapandu kettu Rama Docuninupa kattu Hare Rama “

5) ” Deva deva venana katti Deppa korcchu konna Hare Rama “

20. Punishing and Rescuing:

In the Kriti “ Atlabalu kudu - Atana “ he says that Rama is capable of saying one thing at one time and another thing at another time. Rama will rock the baby in the cradle and also pinch it as he like. So Rama knows how to punish and how to make them immortal.

“Atla balukudu nitla balukudu vandukemi setukāma nee “

“Totla narba kula nutuvu marimari tocinatlu gilluduvu Sri Rama nee”

21. Reposing Faith:

In the Kriti “Inta kanna Delpata Rama - Saveri” he speaks about his trust hope towards Rama. He says just as water is essential for the sustenance of Lotus, faith in Rama is imperative for his life. Mine is the life reposing faith in you just as the Chātaka bird eagerly longs for cloud. Just as the Lilly blooms at the sight of the moon So I am seeing your charming face. Tyagaraja’s fame is that of Ramas.

“Inta kanna delpa taramā - jaga “

“Ganamunu goru sātagamu reeti gācidi tara hrutpātagamu”

” Raja neesu jusu kumuda muriti rajillu ninu juda mudamu “

22. Deceiving Path:

In the Kriti “Sri Rama Rama - Saveri “he says that the worldly men will assert that their path is the only purest Path which is perfect. Tyagarajar says do not follow it, otherwise you will get deceived. He also says that it is easy for one to move on the beaten bush like a bull going round and round the oil crusher. What is the use of such a course like that bull?

“SriRama Rama Sritulamu gāmā “

“Lokulu tama trova pekamanduru oppu kokave māsabo kave “

“Mādi mādiki nune rodinpeddulu tirugundhadirā mata mepādira”

23. Precious Nature of God:

In the Kriti “Nannu Vidachi - Ritigowlai “Tyagarajar speaks the precious nature of God. He says that he has found Rama just as a diver dives deep into the sea holding his breath fast secure the Pearl. He feels he had come under the shade of the Kalpataru from the unbearable heat of the Sun. He had come near Rama as a man who digs the earth finds pure Gold buried deep. It is something like a hail Strom in the midst of hot summer.

“Nannu Vidachi kadala kurā “

“Abdilo munigi svāsamunu batti Aani mutyamu gananatlāya SriRamana”

“Vasudanuka nanamu cesi dana bāndmabbi nariti kanugonti dāsi “

CONCLUSION

Saint Tyagarajar one of the musical Trinity was analyzed by many deeply through his music, but through the lyrical aspects of his compositions his philosophical thoughts are highly commendable. He had compared many simple thing or actions and makes everyone to understand easily. His Philosophical thoughts are about nature of God, nature of human, Reposing Faith, sufferings on life, Merits and blemishes, Salvation, Kali –age, Ignorance, Devotion, Agana, Illusion , sense of Desire, Worldly pleasures and so on in a simple comprehensible way in Telugu .

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