

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

nata jana-simhEndramadhyamaM

In the kRti 'nata jana paripAla' – rAga simhEndramadhyamaM, zrI tyAgarAja says that Lord fated to Himself many ordeals in order to protect sages and virtuous who were terrorized by rAvaNa.

(This kRti is listed in the category of 'doubtful' in the book of TKG, which means it is doubtful whether this kRti was indeed composed by zrI tyAgarAja.

P nata jana paripAla ghana
nannu brOvavE

A zruti moral(i)Da lEdA bhU-
sUtra dhAri nIvE kadA (nata)

C jita manOrathulaku mauna
yatula tapO niyatulakai
hitamu sEya tanak(a)hitapu
vrAtalanu jendina
zrita padambu jIvan(A)mRta
phalambu nIv(a)ni nA
hitamu pUja viDanADani
ataDE tyAgarAja nuta (nata)

Gist

O The Great One who protects those who supplicate!
Please protect me.

Are You not the puppeteer who holds the strings of this World? Haven't the vEdAs proclaimed so?

Realising that You are indeed the Lord, praised by this tyAgarAja, - (1) who dispensed to Himself unfavourable fate in order to do what is favourable to (a) those who have overcome their desires, (b) those silent sages and (c) those restrained ascetics, - (2) whose feet are sought for by those dependent on Him and (3) who is the end result called the nectar of Life, I did not abandon my pleasurable (ritualistic) worship.

Word-by-word Meaning

P O The Great One (ghana) who protects (paripAla) those (jana) who supplicate (nata)! Please protect (brOvavE) me (nannu).

A Are You (nIvE) not (kadA) the puppeteer (sUtra dhAri) who holds the strings of this World (bhU)? Haven't (IEdA) the vEdAs (zruti) proclaimed (moraliDa) so?

O The Great One who protects those who supplicate! Please protect me.

C Realising that (ani) You (nIvu) (nIvani) are indeed the Lord (atadE) (literally He), praised (nuta) by this tyAgarAja,

who dispensed (jendina) (literally got) to Himself (tanaku) unfavourable (ahitapu) (tanakahitapu) fate (vrAtalanu) (literally writing) in order to do (sEya) what is favourable (hitamu) to -

those who have overcome (jita) their desires (manOratha) (manOrathulaku),

those silent (mauna) sages (yatula), and

those restrained (niyatulu) (niyatulakai) ascetics (tapO),

whose feet (padambu) are sought for by those dependent (zrita) on Him and,

who is the end result (phalambu) called the nectar (amRta) of Life (jIvana) (jIvanAmRta),

I did not abandon (viDanADani) my (nA) pleasurable (hitamu) (ritualistic) worship (pUja);

O The Great One who protects those who supplicate! Please protect me.

Notes –

P – In the book of TKG, the word 'mA' is given in brackets at the end of pallavi. However, the same is not found in the book of TSV/AKG.

A – bhU-sUtradhAri – This is how it is given in the book of TKG. However, the word 'bhU' is not found in the book of TSV/AKG. This needs to be checked. Any suggestions ???

A – bhU-sUtradhAri – In my opinion, this is not the proper usage.

C - tanaku ahitapu vrAtalanu jendina - In this regard, the following verse of zrImad-bhagavad-gItA, Chapter 4 is relevant –

ajO(a)pi sannavyayaAtmA bhUtAnAmIzvarO(a)pi san |
prakRtim svAmadhiSThAya sambhavAmyAtmamAyayA || 6 ||

“Though I am unborn, of changeless nature and Lord of beings, yet subjugating My prakRti, I come into being by My own mAyA.”

(Subjugating My prakRti : He does not come into being as others do, bound by karma, under the thralldom of prakRti (Nature). He is not tied by the fetters of the guNas – because He is the Lord of mAyA.)

(By My own mAyA : My embodiment is only apparent and does not touch My true nature.) (Translation and Notes by Swami Swarupananada)

In the incarnation as zrI rAma, in order to protect the sages and other virtuous and pious people from the terror spread by rAvaNa and his horde, the Lord underwent – apparently – untold miseries looking from Worldly point of view. Therefore, the statement 'He dispensed unfavourable fate for Himself'.

C – hitamu – this form of the word does not seem to be appropriate. It should be 'hitapu'.

C – pUja viDanADani – In the books of TKG and TSV/AKG, the word found is 'viDanADina'. However, in both the books the meaning derived is 'who did not abandon the worship'. As, the word 'viDanADu' means 'abandon', the meaning taken in these books is quite opposite. Therefore, it is doubtful whether

the word is 'viDanADina' or 'viDanADani'. In the latter case, the meaning as derived in the books is appropriate. Accordingly, the translation has been done by changing the word to 'viDanADani' in keeping with the meaning.

However, if the purport of the kRti is that zrI tyAgarAja has abandoned even daily ritualistic worship in favour chanting of names uninterruptedly, then 'viDanADina' may be correct.

This needs to be checked. As this kRti is not found in the books of CR and ATK, it is not possible to verify further. Any suggestions ???

C - ataDE - the kRti is in second person; however, the word 'ataDE' is in third person. This is a contradiction.

Devanagari

- प. नत जन परिपाल घन ननु ब्रोववे
अ. श्रुति मोर(लि)ड लेदा भू-सूत्र धारि नीवे कदा (न)
च. जित मनोरथुलकु मौन यतुल तपो नियतुलकै
हितमु सेय तन(क)हितपु ब्रातलनु जेन्दिन
श्रित पदम्बु जीव(ना)मृत फलम्बु नी(व)नि ना
हितमु पूज विडनाडनि अतडे त्यागराज नुत (न)

English with Special Characters

- pa. nata jana paripāla ghana nannu brōvavē
a. śruti mora(li)ḍa lēdā bhū-sūtra dhāri nīvē kadā (na)
ca. jita manōrathulaku mauna yatula tapō niyatulakai
hitamu sēya tana(ka)hitapu vrātalānu jendina
śrita padambu jīva(nā)mṛta phalambu nī(va)ni nā
hitamu pūja viḍanāḍani ataḍē tyāgarāja nuta (na)

Telugu

- ప. నత జన పరిపాల ఘన నన్ను బ్రోవవే
అ. శ్రుతి మొర(లి)డ లేదా భూ-సూత్ర ధారి నీవే కదా (న)
చ. జిత మనోరథులకు మౌన యతుల తపో నియతులకై
హితము సేయ తన(క)హితపు వ్రాతలను జెన్దిన
శ్రిత పదమ్బు జీవ(నా)మృత ఫలమ్బు నీ(వ)ని నా
హితము పూజ విడనాడని అతడే త్యాగరాజ నుత (న)

Tamil

- ప. నత జన పరిపాల క⁴న నన్ను ప³రొవవే
అ. ం³రుతి మొర(లి)డ³ లేదా³ భూ-సూత్ర ధారి నీవే కదా³ (న)

ச. ஜித மனோரது²லகு மௌன யதுல தபோ நியதுலகை
ஹிதமு ஸேய தன(க)ஹிதபு வ்ராதலனு ஜெந்தி³ன
ஸ்ரித பத³ம்பு³ ஜீவ(னா)ம்ருத ப²லம்பு³ நீ(வ)னி நா
ஹிதமு பூஜ விட³னாட³னி அதடே³ த்யாக³ராஜ நுத (ந)

பணிந்தோரைப் பேணும் பெருந்தகையே!
என்னைக் காப்பாய்

மறைகள் பறைசாற்றவில்லையோ? உலகத்தின்
பாவைக்கூத்தன் நீயேயன்றோ?
பணிந்தோரைப் பேணும் பெருந்தகையே!
என்னைக் காப்பாய்

இச்சைகளை வென்றோருக்கும், மௌன
இருடிகள், மற்றும் தவமியற்றுவோருக்கும்
நன்மை புரிவதற்கென, தனக்குத் துன்பம் நிறைத்
தலையெழுத்தினை விதித்துக்கொண்ட,
சார்ந்தோரின் திருவடிகளும், வாழ்க்கை
யமிழ்தப் பயனும் நீயென (உணர்ந்து),
எனது இனிய வழிபாட்டினை கைவிடாத,
அவனே, தியாகராசனால் போற்றப் பெற்ற
பணிந்தோரைப் பேணும் பெருந்தகை;
என்னைக் காப்பாய்

Kannada

ಪ. ನತ ಜನ ಪರಿಪಾಲ ಘನ ನನ್ನು ಬೋವವೇ
ಅ. ಶ್ರುತಿ ಮೊರ(ಲಿ)ಡ ಲೇದಾ ಭೂ-ಸೂತ್ರ ಧಾರಿ ನೀವೇ ಕದಾ (ನ)
ಚ. ಜಿತ ಮನೋರಥುಲಕು ಮೌನ ಯತುಲ ತಪೋ ನಿಯತುಲಕೈ
ಹಿತಮು ಸೇಯ ತನ(ಕ)ಹಿತಪು ಪ್ರಾತಲನು ಜಿನ್ನಿನ
ಶ್ರಿತ ಪದಮ್ಬು ಜೀವ(ನಾ)ಮೃತ ಫಲಮ್ಬು ನೀ(ವ)ನಿ ನಾ
ಹಿತಮು ಪೂಜ ವಿಡನಾಡನಿ ಆತಡೇ ತ್ಯಾಗರಾಜ ನುತ (ನ)

Malayalam

೧. ನಠ ಜನ ಪರಿಪಾಲ ಘನ ನನ್ನು ಬ್ರೂವವೇ
೨. ಶ್ರುತಿ ಮೊರ(ಲಿ)ಡ ಲೇದಾ ಭೂ-ಸೂತ್ರ ಧಾರಿ ನೀವೇ ಕದಾ (ನ)
೩. ಜಿತ ಮನೋರಥುಲಕು ಮೌನ ಯತುಲ ತಪೋ ನಿಯತುಲಕೈ
ಹಿತಮು ಸೇಯ ತನ(ಕ)ಹಿತಪು ಪ್ರಾತಲನು ಜಿನ್ನಿನ
ಶ್ರಿತ ಪದಮ್ಬು ಜೀವ(ನಾ)ಮೃತ ಫಲಮ್ಬು ನೀ(ವ)ನಿ ನಾ
ಹಿತಮು ಪೂಜ ವಿಡನಾಡನಿ ಆತಡೇ ತ್ಯಾಗರಾಜ ನುತ (ನ)

Assamese

- প. নত জন পৰিপাল ঘন নম্বু ব্ৰোৱে
অ. শ্ৰুতি মোৰ(লি)ড লেদা ভূ-সূত্ৰ ধাৰি নীৱে কদা (ন)
চ. জিত মনোৰথুলকু মৌন যতুল তপো নিয়তুলকৈ
হিতমু সেয় তন(ক)হিতপু ব্ৰাতলনু জেদ্দিন
শ্ৰিত পদম্বু জীৱ(না)মৃত ফলম্বু নী(ৱ)নি না
হিতমু পূজা ৰিডনাডনি অতডে অগৰাজ নুত (ন)

Bengali

- প. নত জন পৰিপাল ঘন নম্বু ব্ৰোবে
অ. শ্ৰুতি মোৰ(লি)ড লেদা ভূ-সূত্ৰ ধাৰি নীবে কদা (ন)
চ. জিত মনোৰথুলকু মৌন যতুল তপো নিয়তুলকৈ
হিতমু সেয় তন(ক)হিতপু ব্ৰাতলনু জেদ্দিন
শ্ৰিত পদম্বু জীব(না)মৃত ফলম্বু নী(ব)নি না
হিতমু পূজা বিডনাডনি অতডে অগৰাজ নুত (ন)

Gujarati

- પ. નત જન પરિપાલ ઘન નમ્બુ બ્રોવે
અ. શ્રુતિ મોર(લિ)ડ લેદા ભૂ-સૂત્ર ધારિ નીવે કદા (ન)
ચ. જિત મનોરથુલકુ મૌન યતુલ તપો નિયતુલકૈ
હિતમુ સેય તન(ક)હિતપુ વ્રાતલનુ જેદ્દિન
શ્રિત પદમ્બુ જીવ(ના)મૃત ફલમ્બુ ની(વ)નિ ના
હિતમુ પૂજા વિડનાડનિ અતડે ત્યાગરાજ નુત (ન)

Oriya

- ପ. ନତ ଜନ ପରିପାଲ ଘନ ନମ୍ବୁ ବ୍ରୋଓଓଓ
ଅ. ଶ୍ରୁତି ମୋର(ଲି)ଡ ଲେଦା ଭୁ-ସୁତ୍ର ଧାରି ନୀବେ କଦା (ନ)
ଚ. ଜିତ ମନୋରଥୁଲକୁ ମୌନ ଯତୁଲ ତପୋ ନିୟତୁଲକୈ
ହିତମୁ ସେୟ ତନ(କ)ହିତପୁ ବ୍ରାତଲନୁ ଜେଦ୍ଦିନ
ହିତମୁ ପୂଜା ବିଡନାଡନି ଅତଡେ ତ୍ୟାଗରାଜ ନୁତ (ନ)

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ (ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥)
ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ (ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥)

Punjabi

੫. ਨਤ ਜਨ ਪਰਿਪਾਲ ਘਨ ਨੋਨੁ ਬੋਵਵੇ
ਅ. ਸੁਤਿ ਮੋਰ(ਲਿ)ਡ ਲੇਦਾ ਭੂ-ਸੁਤੁ ਧਾਰਿ ਨੀਵੇ ਕਦਾ (ਨ)
ਚ. ਜਿਤ ਮਨੋਰਥਲਕੁ ਮੋਨ ਯਤਲ ਤਪੇ ਨਿਯਤਲਕੈ
ਹਿਤਮੁ ਸੇਯ ਤਨ(ਕ)ਹਿਤਪੁ ਵ੍ਰਾਤਲਨੁ ਜੇਨਿਦਨ
ਸ਼੍ਰਿਤ ਪਦਮਬੁ ਜੀਵ(ਨਾ)ਸ਼੍ਰਿਤ ਫਲਮਬੁ ਨੀ(ਵ)ਨਿ ਨਾ
ਹਿਤਮੁ ਪੁਜ ਵਿਡਨਾਡਨਿ ਅਤਡੇ ਤਜਾਰਾਜ ਨੁਤ (ਨ)