

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

oka mATa-harikAmbhOji

In the kRti ‘oka mATa oka bANa’ – rAga harikAmbhOji, zrI tyAgarAja
praises the qualities of the Lord.

P oka mATa oka bANam-
(o)ka patnI vratuDE manasA

A oka cittamu kalavADE
oka nADunu maravakavE (oka)

C cira jIvitvamu nirjara
vara mOkSam(o)saGgunE
dhara baragE dEvuDE
tyAgarAja nutuDu (oka)

Gist

O My Mind! Lord zrI rAma - praised by this tyAgarAja is vowed to one
Word, one arrow and one wife. He has unwavering mind (OR He is single willed);
He confers long-life and the blessed state of emancipation; He is the God
effulgent on this Earth.

Never forget Him.

Word-by-word Meaning

P O My Mind (manasA)! Lord zrI rAma is vowed (vratuDE) to one (oka)
Word (mATa), one (oka) arrow (bANamu) and one (oka) (bANamoka) wife
(patnI).

A He has (kalavADE) unwavering (oka) (literally one) mind (cittamu) (OR
single (oka) willed (cittamu)); never (oka nADunu) (literally not even one day)
forget (maravakavE) Him;

O My Mind! Lord zrI rAma is vowed to one word, one arrow and one
wife.

C He confers (osaGgunE) long-life (cira jIvitvamu) and non-decaying (nirjara) blessed (vara) state of emancipation (mOkSamu) (mOkSamosaGgunE);
He is the God (dEvuDE) effulgent (baragE) on this Earth (dhara);
O My Mind! Lord zrI rAma - praised (nutuDu) by this tyAgarAja - is
vowed to one word, one arrow and one wife.

Notes –

P – oka bANamu – this may be translated as ‘single aim’ or ‘never failing in one’s aim’.

P – oka patNI – One of the reasons for which zrI rAma is called ‘maryAda puruSOttama’ is his vow for single wife. This is one of ‘limits’ (maryAda) set by zrI rAma as opposed to even his own father – dazaratha – who is stated to have had 60,000 wives other than 4 queens.

A – oka cittamu – ‘cittamu’ also means ‘will’. In viSnu sahasra nAma, one of the names of the Lord is ‘siddha sankalpa:’ (253)

“Siddhasankalpah -Sankalpa means “intellectual willing and wishing”. One who gains all that He wishes for, or One who immediately gains what He wills is called Siddha-sankalpah. Ordinarily we fail to gain what we demand because of the disintegration within ourselves. The Lord, the Perfect, is One who instantaneously gains all that He wishes; hence the Upanishads define Him as the Satya Sankalpavaan.” – Source - <http://www.mypurohith.com>

C – cira jIvitvamu – This is how it is given in the book of TSV/AKG. In the book of books of TKG and CR, this is given as ‘ciraJjIvitvamu’; in the book of TKG, ‘cirajIvitvamu’ is given as an alternative. According to Sanskrit Dictionary ‘cirajIvin’ is the correct word. However, as per Telugu dictionary, both ‘cira jIvi’ and ‘ciraJjIvi’ are correct. This needs to be checked. Any suggestions ???

C – mOkSamu – this is how it is given in all the books other than that of TSV/AKG, wherein it is given as ‘saukhyamu’; in the book of TKG, ‘saukhyamu’ is given as an alternative. If ‘saukhyamu’ is correct, then ‘nirjara vara saukhyamu’, would mean ‘heavenly comfort’. In my opinion, it is doubtful whether zrI tyAgarAja would ever commend ‘heavenly comfort’ as a goal. Therefore, ‘mOkSamu’ seems to be the appropriate word. This needs to be checked. Any suggestions ???

C – cira jIvitvamu nirjara vara mOkSamu – zrI tyAgarAja seems to mean ‘bhukti’ and ‘mukti’ here.

C – baragE – this is how it is given in the books of TKG and TSV/AKG; however, in the book of CR, this is given as ‘baragu’. This needs to be checked. Any suggestions ???

Devanagari

प. ओक माट ओक बाण-

(मो)क पत्नी व्रतुडे मनसा

अ. ओक चित्तमु कलवाडे

ओक नाडुनु मरवकवे (ओ)

च. चिरजीवित्वमु निर्जर

वर मोक्ष(मो)सङ्गुने

धर बरगे देवुडे

त्यागराज नुतुडु (ओ)

English with Special Characters

pa. oka māṭa oka bāṇa-

(mo)ka patnī vratuḍē manasā

a. oka cittamu kalavāḍē

oka nāḍunu maravakavē (o)

ca. cirajīvitvamu nirjara

vara mōkṣa(mo)saṅgunē

dhara baragē dēvuḍē

tyāgarāja nutuḍu (o)

Telugu

ప. ఒక మాట ఒక బాణ-

(మొ)క పత్నీ వ్రతుడే మనసా

అ. ఒక చిత్తము కలవాడే

ఒక నాడును మరవకవే (ఒ)

చ. చిరజీవిత్యము నిర్జర

వర మోక్ష(మొ)సజ్గునే

ధర బరగే దేవుడే

త్యాగరాజ నుతుడు (ఒ)

Tamil

ప. ఒక మాడ ఒక పా³ణ-

(మొ)క పత్నీ వ్రతుడే³ మనసా

అ. ఒక శిత్తము కలవాడే³

ఒక నా³డును మరవకవే

చ. శిరజీవిత్యము నిర్జర

వర మోక్ష(మొ)సజ్గు³నే

ధర బరగే³ దేవుడే³

త్యాగ³రాజ నుతు³డు

ఓర్ சொல், ఓరంపు,

ఓర్మణై విరతత్తోనావాన్, మనమే

ఓర్ శిత్తముడైయోన్;

ఓరు నా³ఱుమ్ మరవ³తే;

ఓర్ சொల్, ఓరంపు,

ఓర్మణై విరతత్తోనావాన్, మనమే

நீண்டாயுள் மற்றும் உருக்குலையாத
உயர் வீடளிப்பானே;
புவியில் திகழும் தெய்வமாவான்,
தியாகராசனால் போற்றப் பெற்றோன்
ஓர் சொல், ஓரம்பு,
ஓர்மனை விரதத்தோனாவான், மனமே

Kannada

ಪ. ಒಕೆ ಮೂಟ ಒಕೆ ಬಾಣ-

(ಮೊ)ಕೆ ಪತ್ನೀ ಪ್ರತುಡೇ ಮನಸಾ

ಅ. ಒಕೆ ಚಿತ್ತಮು ಕಲವಾಡೇ

ಒಕೆ ನಾಡುನು ಮರವಕವೇ (ಒ)

ಚ. ಚಿರಜೀವಿತ್ತಮು ನಿರ್ದರ

ವರ ಮೋಕ್ಷ(ಮೊ)ಸಜ್ಜನೇ

ಧರ ಬರಗೇ ದೇವುಡೇ

ತ್ಯಾಗರಾಜ ನುತುಡು (ಒ)

Malayalam

ವ. ಓಕೆ ಮಾಠ ಓಕೆ ಬಾಣ-

(ಮೊ)ಕೆ ಪತ್ನೀ ಪ್ರತುಡೇ ಮನಸಾ

ಅ. ಓಕೆ ಚಿತ್ತಮು ಕಲವಾಡೇ

ಓಕೆ ನಾಡುನು ಮರವಕವೇ (ಒ)

ಚ. ಚಿರಜೀವಿತ್ತಮು ನಿರ್ದರ

ವರ ಮೋಕ್ಷ(ಮೊ)ಸಜ್ಜನೇ

ಧರ ಬರಗೇ ದೇವುಡೇ

ತ್ಯಾಗರಾಜ ನುತುಡು (ಒ)

Assamese

প. ওক মাটি ওক বাণ-

(মো)ক পত্নী ব্রতুডে মনসা

অ. ওক চিত্তমু কলবাডে

ওক নাড়ুনু মবরকরে (ও)

চ. চিৰজীৱিত্তমু নিৰ্জৰ

বৰ মোক্ষ(মো)সজ্জনে

ଧର ବରଗେ ଦେବୁଡ଼େ

ଆଗରାଜ ନୁତୁଡୁ (ଓ)

Bengali

ପ. ଓକ ମାଟି ଓକ ବାଞ୍ଚ-

(ମୋ)କ ପତ୍ନୀ ବ୍ରତୁଡ଼େ ମନସା

ଅ. ଓକ ଚିତ୍ରମୁ କଲବାଡ଼େ

ଓକ ନାଡୁନୁ ମରବକବେ (ଓ)

ଚ. ଚିରଜୀବିତ୍ତମୁ ନିର୍ଜର

ବର ମୋକ୍ଷ(ମୋ)ସଞ୍ଜୁନେ

ଧର ବରଗେ ଦେବୁଡ଼େ

ଆଗରାଜ ନୁତୁଡୁ (ଓ)

Gujarati

ପ. ଆଁକ ମାଟ ଆଁକ ଭାଞ୍ଚ-

(ମାଁ)କ ପତ୍ନୀ ପ୍ରତୁଡ଼େ ମନସା

ଅ. ଆଁକ ଯିତ୍ତମୁ ଡଳବାଡ଼େ

ଆଁକ ନାଡୁନୁ ମରବକବେ (ଆଁ)

ଧ. ଯିରଞ୍ଚିତ୍ତମୁ ନିର୍ଜର

ବର ମୋକ୍ଷ(ମାଁ)ସଞ୍ଜୁନେ

ଧର ଭରଗେ ଦେବୁଡ଼େ

ଆଗରାଜ ନୁତୁଡୁ (ଆଁ)

Oriya

ପ. ଓକ ମାଟ ଓକ ବାଞ୍ଚ-

(ମୋ)କ ପତ୍ନୀ ବ୍ରତୁଡ଼େ ମନସା

ଅ. ଓକ ଚିତ୍ରମୁ କଲବାଡ଼େ

ଓକ ନାଡୁନୁ ମରବକବେ (ଓ)

ଚ. ଚିରଜୀବିତ୍ତମୁ ନିର୍ଜର

ବର ମୋକ୍ଷ(ମୋ)ସଞ୍ଜୁନେ

ਪੰਜਾਬੀ ਕਵੀਆਂ ਦੀ ਸੂਚੀ

ਭਾਗ 1 (3)

Punjabi

ਪ. ਓਕ ਮਾਟ ਓਕ ਬਾਲ-

(ਮੋ)ਕ ਪਤਨੀ ਵ੍ਰਤੁਡੇ ਮਨਸਾ

ਅ. ਓਕ ਚਿੱਤਮੁ ਕਲਵਾਡੇ

ਓਕ ਨਾਡੁਨੁ ਮਰਵਕਵੇ (ਓ)

ਚ. ਚਿਰਜੀਵਿਤ੍ਰਮੁ ਨਿਰਜਰ

ਵਰ ਮੋਕਸ਼(ਮੋ)ਸਫ਼ਗੁਨੇ

ਧਰ ਬਰਗੇ ਦੇਵੁਡੇ

ਤਜਾਰਾਜ ਨੁਤੁਡੁ (ਓ)