

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

para lOka bhayamu-mandAri

In the kRti ‘para lOka bhayamu’ – rAga mandAri (tALa Adi), SrI tyAgarAja pities those who consider enjoyments and possessions as the end and do not have any worry about the life-after.

P para lOka ¹bhayamu lEka
bhava pASa baddhul(ai)yEru

A kari vAji ²SRngAr(A)rAma
Sibik(A)dul(e)lla ³manakE kaligen(a)ni (para)

C konna kAntalanu kanna biDDalanu
vanne cIralanu vAna guDiselanu
tinnagA kani daiva lOkam(a)ni
tannukoLLaLO tyAgarAja nuta (para)

Gist

O Lord praised by this tyAgarAja!

Without fear of the future World, people became bound in the noose of Worldly Existence.

Believing that all possessions, like elephants, horses, charming gardens, palanquins etc., are existing for one’s sake only,
without fear of the future World, people became bound in the noose of Worldly Existence.

Believing their wives, progeny, colourful garments and cottages to be of substance (or veritable),
treating such an existence as heavenly abode, and because of consequent struggles (to perpetuate them),
without fear of the future World, people became bound in the noose of Worldly Existence.

Word-by-word Meaning

P Without (IEka) fear (bhayamu) of the future (para) World (IOka), people became (aiyEru) bound (baddhulu) (baddhulaiyEru) in the noose (pASa) of Worldly Existence (bhava).

A Believing that (ani) all possessions (ella) like elephants (kari), horses (vAji), charming (SRngAra) gardens (ArAma) (SRngArArAma), palanquins (Sibika) etc (Adulu) (SibikAdulella) are existing (kaligenu) (kaligenani) for one's sake only (manakE) (literally for us),
without fear of the future World, people became bound in the noose of Worldly Existence.

C Believing (kani) (literally see) –
their wives (konna kAntalanu) (literally women gotten in marriage),
progeny (kanna biDDalanu) (literally begotten children),
colourful (vanne) garments (cIralanu) (literally saris) and cottages (vAna guDiselanu) (literally rain shelters) to be of substance (or veritable) (tinnagA),
treating such an existence as (ani) heavenly abode (daiva IOkamu) (IOkamani), and
because of consequent struggles (to perpetuate them) (tannukoLLalO),
O Lord praised (nuta) by this tyAgarAja! without fear of the future World, people became bound in the noose of Worldly Existence.

Notes –

Variations -

rAga – mandAri - nAmanArAyaNi.

¹ – bhayamu IEka – bhayamu IEkanE.

² – SRngArArAma – SRngAra rAma : 'SRngArArAma' (SRngAra-ArAma) means 'beautiful gardens'; 'SRngAra rAma' means 'beautiful women'. In the present context, 'SRngArArAma' seems to be more appropriate.

References –

Comments -

³ – manakE kaligenu – Existing for one's sake. In this regard, the dialogue between sage yAjnavalkya and his wife maitrEyi (bRhadAraNyaka upanishad, II.iv.) is relevant –

“It is not for the sake of all, my dear, all is loved, but for one's own sake that is loved. The self, my dear maitrEyi, should be realised – should be heard of, reflected on and meditated upon...” (Translation by Swami Madhavananda)

For complete upanishad, please refer to -

http://www.swami-krishnananda.org/brdup/Brihadaranyaka_Upanishad.pdf

Devanagari

प. पर लोक भयमु लेक

भव पाश बद्धु(लै)येरु

अ. करि वाजि शृंगा(रा)राम

शिबि(का)दु(ले)ल्ल मनके कलिगे(न)नि (प)

च. कोन्न कान्तलनु कन्न बिड्डलनु
वन्ने चीरलनु वान गुडिसेलनु
तिन्नगा कनि दैव लोक(म)नि
तन्नकोळळलो त्यागराज नुत (प)

English with Special Characters

pa. para lōka bhayamu lēka
bhava pāśa baddhu(lai)yēru
a. kari vāji śṛṅgā(rā)rāma
śibi(kā)du(le)lla manakē kalige(na)ni (pa)
ca. konna kāntalanu kanna biḍḍalanu
vanne cīralanu vāna guḍiselanu
tinnagā kani daiva lōka(ma)ni
tannukollalō tyāgarāja nuta (pa)

Telugu

ప. పర లోక భయము లేక
భవ పాశ బద్ధు(లై)యేరు
అ. కరి వాజి శృంగా(రా)రామ
శిబి(కా)దు(లె)ల్ల మనకే కలిగె(న)ని (ప)
చ. కొన్న కాంతలను కన్న బిడ్డలను
వన్నె చీరలను వాన గుడిసెలను
తిన్నగా కని దైవ లోక(మ)ని
తన్నుకొళ్ళలో త్యాగరాజ నుత (ప)

Tamil

ప. పర లోక పయము లేక
పవ పాశ పద్ధు(లై)యేరు
అ. కరి వాజి శృంగా(రా)రామ
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తన్నుకొళ్ళలో త్యాగరాజ నుత (ప)

மறுமையின் அச்சமின்றி,
உலக வாழ்க்கைச் சுருக்குக் கயிற்றினில் கட்டுண்டனர்

கரி, பரி, சிங்கார வனங்கள்,
சிவிகை, ஆகியவை யாவும் தமக்கேயுண்டானவையென்று,
மறுமையின் அச்சமின்றி,
உலக வாழ்க்கைச் சுருக்குக் கயிற்றினில் கட்டுண்டனர்

கொண்ட மனைவியரையும், ஈன்ற மக்களையும்,
வண்ணச் சேலைகளையும், மழைக் குடில்களையும்
திண்ணமெனக் கண்டு, (இதனையே) வானுலக மென்றெண்ணி,
இழுபறிகளிலே, தியாகராசனால் போற்றப் பெற்றோனே!
மறுமையின் அச்சமின்றி,
உலக வாழ்க்கைச் சுருக்குக் கயிற்றினில் கட்டுண்டனர்

மறுமை - உடல் வீழ்ந்தபின் ஏற்படும் நிலைகள்.
சிவிகை - பல்லக்கு
வானுலக மென்று - இவ்வுலக இன்பங்களினை.
திண்ணமென - சாரமென என்றும் பொருள் கொள்ளலாம்.
இழுபறிகள் - உடைமைகள் என்றும் நீடிப்பதற்கு.

Kannada

ಪ. ಪರ ಲೋಕ ಭಯಮು ಲೇಕ

ಭವ ಪಾಶ ಬದ್ಧ(ಲೈ)ಯೇರು

ಅ. ಕರಿ ವಾಜಿ ಶೃಂಗಾ(ರಾ)ರಾಮ

ಶಿಬಿ(ಕಾ)ದು(ಲೈ)ಲ್ಲ ಮನಕೇ ಕಲಿಗಿ(ನ)ನಿ (ಪ)

ಚ. ಕೊನ್ನ ಕಾಂತಲನು ಕನ್ನ ಬಿಡ್ಡಲನು

ವನ್ನೆ ಚೀರಲನು ವಾನ ಗುಡಿಸೆಲನು

ತಿನ್ನಗಾ ಕನಿ ದೈವ ಲೋಕ(ಮ)ನಿ

ತನ್ನುಕೊಳ್ಳಲೋ ತ್ಯಾಗರಾಜ ನುತ (ಪ)

Malayalam

೧. ಪರ ಲೋಕ ಭಯಮು ಲೇಕ

ಭವ ಪಾಶ ಬದ್ಧ(ಲೈ)ಯೇರು

೨. ಕರಿ ವಾಜಿ ಶೃಂಗಾ(ರಾ)ರಾಮ

ಶಿಬಿ(ಕಾ)ದು(ಲೈ)ಲ್ಲ ಮನಕೇ ಕಲಿಗಿ(ನ)ನಿ (ಪ)

೩. ಕೊನ್ನ ಕಾಂತಲನು ಕನ್ನ ಬಿಡ್ಡಲನು

ವನ್ನೆ ಚೀರಲನು ವಾನ ಗುಡಿಸೆಲನು

ತಿನ್ನಗಾ ಕನಿ ದೈವ ಲೋಕ(ಮ)ನಿ

ತನ್ನುಕೊಳ್ಳಲೋ ತ್ಯಾಗರಾಜ ನುತ (ಪ)

Assamese

প. পৰ লোক ভয়মু লেক

ভৱ পাশ বন্ধু(লৈ)য়েৰু

অ. কৰি ৰাজি শৃংগা(ৰা)ৰাম

শিবি(কা)দু(লে)ল্ল মনকে কলিগে(ন)নি (প)

চ. কোম কান্তলনু কম বিডলনু

ৰমে চীৰলনু ৰান গুডিসেলনু

তিন্নগা কনি দৈৱ লোক(ম)নি

তনুকোল্ললো অগৰাজ নুত (প)

Bengali

প. পৰ লোক ভয়মু লেক

ভব পাশ বন্ধু(লৈ)য়েৰু

অ. কৰি বাজি শৃংগা(ৰা)ৰাম

শিবি(কা)দু(লে)ল্ল মনকে কলিগে(ন)নি (প)

চ. কোম কান্তলনু কম বিডলনু

বমে চীৰলনু বান গুডিসেলনু

তিন্নগা কনি দৈব লোক(ম)নি

তনুকোল্ললো অগৰাজ নুত (প)

Gujarati

પ. પર લોક ભયમુ લેક

ભવ પાશ બંધુ(લૈ)યેરુ

અ. કરિ વાજિ શૃંગા(રા)રામ

શિબિ(કા)દુ(લે)લ્લ મનકે કલિગે(ન)નિ (પ)

ચ. કોમ કાન્તલનુ કમ બિડલનુ

વમે ચીરલનુ વાન ગુડિસેલનુ

તિન્નગા કનિ દૈવ લોક(મ)નિ

તનુકોલ્લલો ત્યાગરાજ નુત (પ)

Oriya

ପ. ପର ଲୋକ ଭୟମୁ ଲୋକ

ଭଞ୍ଜ ପାଶ ବଞ୍ଚୁ(ଲେ)ୟେରୁ

ଅ. କର଼ି ଖାଜି ଶୃଙ୍ଗା(ରା)ରାମ

ଶିବି(କା)ଦୁ(ଲେ)ଲୁ ମନକେ କଲିଗେ(ନ)ନି (ପ)

ଚ. କୋନୁ କାନ୍ତଲୁ କନୁ ବିଞ୍ଚୁଲୁ

ଞ୍ଜେ ଚୀରଲୁ ଖାନ ଗୁଡ଼ିସେଲୁ

ତିନୁଗା କନି ଦୈଞ୍ଜ ଲୋକ(ମ)ନି

ତନୁକୋଲୁଲୋ ତ୍ୟାଗରାଜ ନୁତ (ପ)

Punjabi

୧. ପର ଲୋକ ଭୟମୁ ଲୋକ

ଭଞ୍ଜ ପାଶ ବଞ୍ଚୁ(ଲେ)ୟେରୁ

ଅ. କର଼ି ଶାଞ୍ଜି ଶିଞ୍ଜା(ରା)ରାମ

ଶିବି(କା)ଦୁ(ଲେ)ଲୁ ମନକେ କଲିଗେ(ନ)ନି (ପ)

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ଞ୍ଜେ ଚୀରଲୁ ଶାଞ୍ଜି ଶିଞ୍ଜା(ରା)ରାମ

ତିନୁଗା କନି ଦୈଞ୍ଜ ଲୋକ(ମ)ନି

ତନୁକୋଲୁଲୋ ତ୍ୟାଗରାଜ ନୁତ (ପ)