

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

tatvameruga-garuDadhvani

In the kRti ‘tatvameruga taramA’ – rAga garuDadhvani (tALa rUpakaM), SrI tyAgarAja yearns for the grace of SrI rAma in realizing that SrI rAma is the Final Reality meant in the mahAvakya – ‘tat-tvaM-asi’.

P tatvam(e)ruga taramA para (tatva)

A tat-tvaM-asi(y)anu ¹vAky(A)rthamu
rAma nIv(a)nu para (tatva)

C ²tAmasa rAjasa guNamula ³tannukOLLu pOdayA
rAma bhaktuDaina tyAgarAja vinuta vEda SAstra (tatva)

Gist

O Lord SrI rAma! O Lord well praised by this tyAgarAja who is devotee of SrI rAma!

Is it in one’s capacity to realise the supreme reality that You are indeed the purport of the sacred statement called ‘tat-tvaM-asi’?

The sufferings caused by inertial and active principles will not cease.

Is it in one’s capacity to realise the supreme reality as brought out in vEdas and SAstras?

Word-by-word Meaning

P Is it in one’s capacity (taramA) to realise (eruga) the supreme (para) reality (tatvamu) (tatvameruga)?

A O Lord SrI rAma! Is it in one’s capacity to realise the supreme reality that (anu) You (nIvu) (nIvanu) are indeed the purport (arthamu) of the sacred statement (vAkya) (literally sentence) (vAkyArthamu) called (anu) ‘tat-tvaM-asi’ (tattvamasi) (tattvamasiyanu)?

C O Lord (ayA)! The sufferings (tannukOLLu) caused by inertial (tAmasa) and active (rAjasa) principles (guNamula) will not cease (pOdu) (pOdayA);

O Lord well praised (vinuta) by this tyAgarAja who is (aina) devotee (bhaktuD) (bhaktuDaina) of SrI rAma!

is it in one's capacity to realise the supreme reality as brought out in vEdas (vEda) and SAstras (SAstra)?

Notes –

Variations –

References –

Comments -

¹ – vAkyArthamu nIvanu – SrI tyAgarAja states that 'tat' in the mahAvAkya indeed refers to Lord SrI rAma.

² - tAmasa rAjasa - It is generally believed that realization of the import of the mahAvAkya 'tat-tvaM-asi' is possible only through Atma vicAra or jnAna mArga. But here, SrI tyAgarAja proves that through bhakti also this is possible and that too even while under the thraldom of tAmasa and rAjasa principles. In this regard, the following verses in SrImad-bhagavad-gIta, Chapter 18 are relevant –

man-manA bhava mad-bhaktO mad-yAji mAM namaskuru |
mAm-Evaishyasi satyaM tE pratijAnE priyO(a)si mE ||
sarva dharmAn-parityajya mAm-EkaM SaraNaM vraja |
ahaM tvA sarva pApEbhyO mOkshayishyAmi mASucaH || 65,66 ||

“Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou are dear to Me.

Relinquishing all dharmA take refuge in Me alone; I will liberate thee from all sins; grieve not.”

² – tAmasa rAjasa – SrI tyAgarAja seems to have deliberately left out the 'sattva guNa' because, as brought out in the following verse of SrImad-bhagavad-gIta, Chapter 14, sattva guNa is conducive to enquiry which leads to ultimate apprehension of the truth –

tatra sattvaM nirmalatvat-prakASakam-anAmayaM |
sukha-sangEna badhnAti jnAna-sangEna cAnagha || 6 ||

“Of these, sattva, because of its stainlessness, luminous and free from evil, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.”

³ – tannukOLLu pOdu – In this regard, the following verse of SrImad-bhagavad-gIta, Chapter 18 is relevant –

na hi dEha-bhRta SakyaM tyaktuM karmANy-aSeshataH |
yastu karma-phala-tyAgI sa tyAgIty-abhidhIyatE || 11 ||

“Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.” (All Translations by Swami Swarupananda)

Please also refer to kRti 'rAma nIpai tanaku', rAga kEdAraM, wherein SrI tyAgaAja states 'bhOga anubhavamulandu bAghuga buddhi nIyandu' – even while experiencing Worldly enjoyments, my mind is well immersed in You'.

Devanagari

- प. तत्व(मे)रुग तरमा पर (तत्व)
अ. तत्-त्वं-असि(य)नु वा(क्या)र्थमु
राम नी(व)नु पर (तत्व)
च. तामस राजस गुणमुल तन्नुकोळ्ळु पोदया
राम भक्तुडैन त्यागराज विनुत वेद शास्त्र (तत्व)

English with Special Characters

- pa. tatva(me)ruga taramā para (tatva)
a. tat-tvaṁ-asi(ya)nu vā(kyā)rthamu
rāma nī(va)nu para (tatva)
ca. tāmasa rājasa guṇamula tannukōḷḷu pōdayā
rāma bhaktuḍaina tyāgarāja vinuta vēda śāstra (tatva)

Telugu

- ప. తత్వ(మె)రుగ తరమా పర (తత్వ)
అ. తత్-త్వం-అసి(య)ను వా(క్యా)ర్థము
రామ నీ(వ)ను పర (తత్వ)
చ. తామస రాజస గుణముల తన్నుకోళ్ళు పోదయా
రామ భక్తుడైన త్యాగరాజ వినుత వేద శాస్త్ర (తత్వ)

Tamil

- ப. தத்வ(மெ)ருக³ தரமா பர (தத்வ)
அ. தத்-த்வம்-அஸி(ய)னு வாக்(யா)ர்த²மு
ராம நீ(வ)னு பர (தத்வ)
ச. தாமஸ ராஜஸ கு³ணமுல தன்னுகோள்ளு போத³யா
ராம ப⁴க்துடை³ன த்யாக³ராஜ வினுத வேத³ ஸாஸ்த்ர (தத்வ)

பர தத்துவத்தினை அறியத் தரமா?

'தத்-த்வம்-அஸி' யெனும் வாக்கியத்தின் கருத்து,
இராமா, நீயெனும்
பர தத்துவத்தினை அறியத் தரமா?

தாமத, இராசத குணங்களின் தொல்லைகள் போகாதய்யா;
இராமனின் தொண்டனாகிய தியாகராசனால் போற்றப் பெற்றோனே!
மறைகள், சாத்திரங்களின்

தத்துவத்தினை அறியத் தரமா?

தத்துவமசி - விளக்கத்திற்கு திருமூலர் திருமந்திரம் (36)
2568 முதல் 2586 காண்க
பூரணி யாது புறம்பொன்றி லாமையின்
பேரணி யாதது பேச்சொன்றி லாமையில்
ஓரணை யாததுவொன்றுமி லாமையிற்
காரண மின்றியே காட்டுந் தகைமைத்தே (2576)

தாமதம், இராசதம், (சத்துவம்) - முக்குணங்கள்

Kannada

ಪ. ತತ್ವ(ಮೆ)ರುಗ ತರಮಾ ಪರ (ತತ್ವ)

ಅ. ತತ್-ತ್ವಂ-ಅಸಿ(ಯ)ನು ವಾ(ಕ್ಯ)ರ್ಮು

ರಾಮ ನೀ(ವ)ನು ಪರ (ತತ್ವ)

ಚ. ತಾಮಸ ரಾಜಸ ಗುಣಮುಲ ತನ್ನುಕೋಳ್ಳು ಪೋದಯಾ

ರಾಮ ಭಕ್ತುಡೈನ ತ್ಯಾಗರಾಜ வினುத வீட ಶாಸ್ತ್ರ (ತத்வ)

Malayalam

പ. തത്വ(മെ)രുഗ തരമാ പര (തത്വ)

അ. തത്-ത്വം-അസി(യ)നു വാ(ക്യാ)ർമ്മു

രಾಮ നീ(വ)നു പര (തത്വ)

ച. താമസ രാജസ ഗുണമുല തന്നുകോള്ളു പോദയാ

രಾಮ ഭക്തുഡൈന ത്യാഗരാജ വിനുത വേദ ശാസ്ത്ര (തത്വ)

Assamese

প. তত্ব(মে)ৰুগ তৰমা পৰ (তত্ব)

অ. তৎ-ত্বং-অসি(য়)নু বা(ক্যা)ৰ্ম্মু

ৰাম নী(ব)নু পৰ (তত্ব)

চ. তামস ৰাজস গুণমুল তন্নুকোল্লু পৌদয়া

ৰাম ভক্তুডৈন অ্যাগৰাজ বিনুত বেদ শাস্ত্র (তত্ব)

Bengali

প. তত্ব(মে)ৰুগ তৰমা পৰ (তত্ব)

ଅ. ତଂ-ଭଂ-ଅସି(ୟ)ନ୍ ବା(କ୍ଷା)ର୍ଥମ୍

ରାମ ନୀ(ବ)ନ୍ ପର (ତତ୍)

ଚ. ତାମସ ରାଜସ ଶୁଣମୂଳ ତନ୍ମୁକୋଲ୍ଲୁ ପୋଦୟା

ରାମ ଭକ୍ତୁଡ଼େନ ଐଗରାଜ ବିନୁତ ବେଦ ଶାସ୍ତ୍ର (ତତ୍)

Gujarati

୫. ତତ୍(ମ୍)ରାଗା ତରମା ପର (ତତ୍)

ଅ. ତତ୍-ତ୍-ଅସି(ୟ)ନ୍ ବା(କ୍ଷା)ର୍ଥମ୍
ରାମ ନୀ(ବ)ନ୍ ପର (ତତ୍)

ଧ. ତାମସ ରାଜସ ଗୁଣମୂଳ ତନ୍ମୁକୋଲ୍ଲୁ ପୋଦୟା

ରାମ ଭକ୍ତୁଡ଼େନ ଐଗରାଜ ବିନୁତ ବେଦ ଶାସ୍ତ୍ର (ତତ୍)

Oriya

୧. ତତ୍(ମେ)ରୁଗ ତରମା ପର (ତତ୍)

ଅ. ତତ୍-ତ୍-ଅସି(ୟ)ନ୍ ବା(କ୍ଷା)ର୍ଥମ୍

ରାମ ନୀ(ବ)ନ୍ ପର (ତତ୍)

୩. ତାମସ ରାଜସ ଗୁଣମୂଳ ତନ୍ମୁକୋଲ୍ଲୁ ପୋଦୟା

ରାମ ଭକ୍ତୁଡ଼େନ ଐଗରାଜ ବିନୁତ ବେଦ ଶାସ୍ତ୍ର (ତତ୍)

Punjabi

୫. ତତ୍(ମେ)ରୁଗା ତରମା ପର (ତତ୍)

ଅ. ତତ୍-ତ୍-ଅସି(ୟ)ନ୍ ବା(କ୍ଷା)ର୍ଥମ୍

ରାମ ନୀ(ବ)ନ୍ ପର (ତତ୍)

୩. ତାମସ ରାଜସ ଗୁଣମୂଳ ତନ୍ମୁକୋଲ୍ଲୁ ପୋଦୟା

ରାମ ଭକ୍ତୁଡ଼େନ ଐଗରାଜ ବିନୁତ ବେଦ ଶାସ୍ତ୍ର (ତତ୍)