

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 lR lRR
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

dvaitamu sukhamA-rItigauLa

In the kRti ‘dvaitamu sukhamA’ – rAga rItigauLa, SrI tyAgarAja asks the Lord to clear his doubt – which is better - whether dvaita or advaita?

P ¹dvaitamu sukhamA advaitamu sukhamA

A ²caitanyamA vinu sarva sAkshi
 vistAramugAnu telpumu nAtO (dvaitamu)

C gagana pavana tapana ³bhuvan(A)d(y)avanilO
 naga dhar(A)ja Siv(E)ndr(A)di surulalO
 bhagavad-bhakta var(A)grEsarulalO
 bAga ramincE ⁴tyAgarAj(A)rcita (dvaitamu)

Gist

Listen, O Pure Consciousness! O Witness to everything (or everybody)! O Lord - worshipped by this tyAgarAja - sporting well in (a) (the five elements) - the space, air, fire, water, earth etc, (b) (the trinity) - vishNu, brahmA, Siva, (c) indra and other celestials, and (d) the most Eminent of the blessed devotees of the Lord!

Is duality comforting or non-duality?
Please tell me in detail.

Word-by-word Meaning

P Is duality (dvaitamu) comforting (sukhamA) or is non-duality (advaitamu) comforting (sukhamA)?

A O Pure Consciousness (caitanyamA)! Listen (vinu), O Witness (sAkshi) to everything (or everybody) (sarva)! Please tell (telpumu) me (nAtO) in detail (vistAramugA);
 is duality comforting or is non-duality comforting?

C O Lord - worshipped (arcita) by this tyAgarAja (tyAgarAjArcita) - sporting (ramincE) well (bAga) in –

(the five elements) - the space (gagana), air (pavana), fire (tapana),
water (bhuvana), earth (avani) (avanilO) etc (Adi) (buvanAdyavanilO),
(the trinity) - vishNu – the bearer (dhara) of mountain (mandara or
gOvardhana) (naga), brahmA (aja) (dharAja), Siva and indra and other (Adi)
(SivEndrAdi) celestials (surulu) (surulalO),
the most Eminent (agrEsarulu) of the blessed (vara) (varAgrEsarulalO)
devotees (bhakta) of the Lord (bhagavat) (bhagavad-bhakta)!
is duality comforting or is non-duality comforting?

Notes –

Variations –

⁴ – tyAgarAjArcita – tyAgarAja nuta.

References –

Comments -

¹ - dvaitamu – advaitamu – The following are the statements of SrI
tyAgarAja –

(a) In his prologue to dance-drama ‘prahlAda bhakti vijayam’ -
saguNa nirguNamula samamugAnencu suguNa rAma brahma sutuDaina
tyAgarAju...

“...tyAgarAja - the son of virtuous rAma brahma - who considers the
worship of Lord with Form and without Form on equal footing...”

(b) In the kRti ‘paramAtmuDu veligE’ – rAga vAgadhISvari –

paramAtmuDu veligE mucCaTa bAga telusukOrE
saguNamulO viguNamulO

“...Know unerringly the grandeur with which the Supreme Lord is
effulgent ... He is found with qualities – sattva, rajas and tamas, and bereft of
qualities...”

(c) In the kRti ‘anurAgamu lEni’ – rAga sarasvati, SrI tyAgarAja states –

saguNa dhyAnamu paini saukhyamu

“...comfort experienced in the meditation on Lord with form (qualities)”

(d) In the kRti ‘nI bhajana gAna – rAga nAyaki –

saguNa nirguNa nijamu dabbaralanu ... santasilla kaNTini

“... truth and falsehood of worship of the Lord with attributes and
without attributes ... I beheld exultingly...”

(e) In the kRti – ‘sundaratara dEham’ – rAga pantuvarALi, SrI tyAgarAja
calls the Lord SrI rAma – ‘Sivam-advaitam’ – the auspicious One and the One
without duality.

(f) In the kRti ‘rAma sItArAma rAma’ – rAga balahaMsa –

advaita sAmrAjamul(a)bbin(a)TTu rAma
sad-vairAgyamu nidhiyu sAyujyamE rAma

“In the same manner as attainment of the empire of non-duality, the wealth of real indifference to Worldly pleasures too amounts to one-ness with You.”

(g) In the kRti ‘E dAri sancarinturA’ – rAga Srutiranjani, SrI tyAgarAja asks the Lord which path he should follow – dvaita or advaita.

E dAri sancarinturA-yika balkarA
anni tAnanu mArgamunanu canaga
nannu vIDanu bhAramani-yADedavu
tannu brOvu dAsa varadA-yaNTE
dvaituD-anedavu tyAgarAja nuta

“Please tell me now as to which path should I adhere. If I go in the path of advaita – all is Self only, You say that it is difficult to overcome ego; if I pray ‘please protect me, O bestower of boons to the devotees’, You say that I am a dvaitin.”

² – caitanyamA – sarva sAkshi – O Pure Consciousness! O Witness of Everything (everybody)! These two epithets go to show the bent of mind of SrI tyAgarAja.

SrI tyAgarAja is not the first person to raise such a query. There has been no definitive and final answer for millenniums. The following quotation from ashTavakra gIta is relevant –

kva dharmaH kva ca vA kAmaH kva cArthaH kva vivEkata |
kva dvaitaM kva ca vA(a)dvaitaM svamahimni sthitasya mE || 19-2 ||

"For me, established in my own glory, there is no religion, sensuality, possessions, philosophy, duality or even non-duality." (Translation by John Richards)

Source - http://en.wikisource.org/wiki/Ashtavakra_Gita

³ – bhuvana – this word generally means living creatures, mankind etc. But this word also means ‘water’. In the context of five elements – ‘water’ seems to be the appropriate meaning.

Devanagari

प. द्वैतमु सुखमा अद्वैतमु सुखमा
अ. चैतन्यमा विनु सर्व साक्षि
विस्तारमुगानु तेल्पुमु नातो (द्वै)
च. गगन पवन तपन भुव(ना)(द्य)वनिलो
नग ध(रा)ज शि(वे)(न्द्रा)दि सुरुल्लो
भगवद्भक्त व(रा)ग्रेसरुल्लो
बाग रमिञ्चे त्यागरा(जा)र्चित (द्वै)

English with Special Characters

pa. dvaitamu sukhamā advaitamu sukhamā
a. caitanyamā vinu sarva sākṣi

துவைதம் - பரமான்மாவும் சீவான்மாவும் வேறெனல்
அத்துவைதம் - பரமான்மாவும் சீவான்மாவும் ஒன்றேயெனல்
சைதன்யம் - தன்னுணர்வு

ஆகாயம், காற்று, நெருப்பு, நீர், புவி - ஐம்பூதங்கள்

Kannada

ಪ. ದ್ವೈತಮು ಸುಖಮಾ ಅದ್ವೈತಮು ಸುಖಮಾ

ಅ. ಚೈತನ್ಯಮಾ ವಿನು ಸರ್ವ ಸಾಕ್ಷಿ

ವಿಸ್ತಾರಮುಗಾನು ತೆಲ್ಪುಮು ನಾತೋ (ದ್ವೈ)

ಚ. ಗೆಗನ ಪವನ ತಪನ ಭುವ(ನಾ)(ದ್ಯ)ವನಿಲೋ

ನಗೆ ಧ(ರಾ)ಜ ಶಿ(ವೇ)(ನ್ತ್ರ)ದಿ ಸುರುಲಲೋ

ಭಗವದ್ಭಕ್ತ ವ(ರಾ)ಗ್ರೇಸರುಲಲೋ

ಬಾಗ ರಮಿಇಷ್ಟೇ ತ್ಯಾಗರಾ(ಜಾ)ರಿತ (ದ್ವೈ)

Malayalam

ಫ. ದ್ರೇತಮು ಸುಖಮಾ ಅದ್ರೇತಮು ಸುಖಮಾ

ಅ. ಚೈತನ್ಯಮಾ ವಿನು ಸರ್ವ ಸಾಕ್ಷಿ

ವಿಸ್ತಾರಮುಗಾನು ತೆಲ್ಪುಮು ನಾತೋ (ದ್ರೇ)

ಛ. ಗಗನ ಪವನ ತಪನ ಭುವ(ನಾ)(ದ್ಯ)ವನಿಲೋ

ನಗ ಧ(ರಾ)ಜ ಶಿ(ವೇ)(ನ್ತ್ರ)ದಿ ಸುರುಲಲೋ

ಭಗವದ್ಭಕ್ತ ವ(ರಾ)ಗ್ರೇಸರುಲಲೋ

ಬಾಗ ರಮಿಇಷ್ಟೇ ತ್ಯಾಗರಾ(ಜಾ)ರಿತ (ದ್ರೇ)

Assamese

প. দ্বৈতমু সুখমা অদ্বৈতমু সুখমা

অ. চৈতন্যমা বিনু সৰ্ব সাক্ষি

বিস্তারমুগানু তেল্পুমু নাতো (দ্বৈ)

চ. গগন পবন তপন ভূব(না)(দ্য)বনিলো

নগ ধ(ৰা)জ শি(ৱে)(ন্দ্ৰ)দি সুৰুললো

ভগবদ্বক্ত ব(ৰা)গ্ৰেসৰুললো

বাগ বমিষ্টে অগৰা(জা)ৰিত (দ্বৈ)

Bengali

প. দ্বৈতমু সুখমা অদ্বৈতমু সুখমা

অ. চৈতন্যমা বিনু সৰ্ব সাক্ষি

ବିସ୍ତାରମୁଗାନୁ ତେଲୁମୁ ନାତୋ (ଦ୍ଵୈ)

ଚ. ଗଗନ ପବନ ତପନ ଭୁବ(ନା)(ଦୟ)ବନିଲୋ

ନଗ ଧ(ରା)ଜ ଶି(ବେ)(ନ୍ଦ୍ରା)ଦି ସୁରୁଲଲୋ

ଭଗବନ୍ତୁ ବ(ରା)ଗ୍ରେସରୁଲଲୋ

ବାଗ ରମିଷ୍ଠେଃ ଆଗରା(ଜା)ଚିତ (ଦ୍ଵୈ)

Gujarati

୫. ଝୈତମୁ ସୁଖମା ଅଝୈତମୁ ସୁଖମା

ଅ. ଧୈତନ୍ୟମା ବିନ୍ଦୁ ସର୍ବ ସାକ୍ଷି

ବିସ୍ତାରମୁଗାନୁ ତୈଲୁମୁ ନାତୋ (ଝୈ)

ଧ. ଗଗନ ପବନ ତପନ ଭୁବ(ନା)(ଦୟ)ବନିଲୋ

ନଗ ଧ(ରା)ଜ ଶି(ବେ)(ନ୍ଦ୍ରା)ଦି ସୁରୁଲଲୋ

ଭଗବନ୍ତୁ ବ(ରା)ଗ୍ରେସରୁଲଲୋ

ବାଗ ରମିଷ୍ଠେଃ ଆଗରା(ଜା)ଚିତ (ଝୈ)

Oriya

ଫ. ଦେଓୱିତମୁ ସୁଖମା ଅଦେଓୱିତମୁ ସୁଖମା

ଅ. ଚୈତନ୍ୟମା ବିନ୍ଦୁ ସର୍ବ ସାକ୍ଷି

ବିସ୍ତାରମୁଗାନୁ ତୈଲୁମୁ ନାତୋ (ଦେଓୱି)

ଚ. ଗଗନ ପବନ ତପନ ଭୁବ(ନା)(ଦୟ)ବନିଲୋ

ନଗ ଧ(ରା)ଜ ଶି(ବେ)(ନ୍ଦ୍ରା)ଦି ସୁରୁଲଲୋ

ଭଗବନ୍ତୁ ବ(ରା)ଗ୍ରେସରୁଲଲୋ

ବାଗ ରମିଷ୍ଠେଃ ଆଗରା(ଜା)ଚିତ (ଦେଓୱି)

Punjabi

୫. ଚୈତମୁ ସୁଖମା ଅଚୈତମୁ ସୁଖମା

ଅ. ଚୈତନ୍ୟମା ବିନ୍ଦୁ ସର୍ବ ସାକ୍ଷି

ବିସ୍ତାରମୁଗାନୁ ତୈଲୁମୁ ନାତୋ (ଚୈ)

ଚ. ଗଗନ ପବନ ତପନ ଭୁବ(ନା)(ଦୟ)ବନିଲୋ

ਨਗ ਧ(ਰਾ)ਜ ਸ਼ਿ(ਵੇ)(ਨਦ੍ਰਾ)ਦਿ ਸੁਰੁਲਲੋ

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ਬਾਗ ਰਮਿਵਚੇ ਤਯਾਗਰਾ(ਜਾ)ਰਿਚਤ (ਦ੍ਰੇ)