

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

anurAgamu lEni-sarasvati

In the kRti ‘anurAgamu lEni manasuna’ – rAga sarasvati zrI tyAgaraja states that the bliss of saguNa dhyAM can be understood by a jnAni.

P anurAgamu lEni manasuna
su-jnAnamu rAdu

A ghanul(ai)na(y)antara-
jnAnulak(e)rukE kAni (anu)

C vaga vagagA bhujiyiJcE
vAriki tRptiyau rIti
saguNa dhyAnamu paini
saukhyamu tyAgarAja nuta (anu)

Gist

O Lord Praised by this tyAgarAja!
To that person’s mind, which has no divine love (towards the Lord), real knowledge will not be attainable.

Only such great personages, who are inward looking, have this (real) knowledge.

In the same manner as satiation is experienced by those who taste varieties of food items, so is the comfort (experienced) in meditation on Lord with form (qualities).

Word-by-word Meaning

P To that person’s mind (manasuna), which has no (lEni) divine love (towards the Lord) (anurAgamu), real knowledge (sujnAnamu) will not be attainable (rAdu) (literally come).

A Only such great personages (ghanulaina), who are inward looking (antara-jnAnuluku), have this (real) knowledge (eruka) (ghanulainayantara-jnAnulakerukE); otherwise (kAni),

to that person's mind which has no divine love, real knowledge will not be attainable.

C In the same manner (rIti) as satiation is experienced (tRptiyau) by those (vARiki) who taste (bhujiyiJcu) (literally eat) varieties (vaga vagagA) of food items,

so is the comfort (saukhyamu) (experienced) in (paini) (literally on) meditation (dhyanamu) on Lord with form (qualities) (sa-guNa);

O Lord Praised by this tyAgarAja! real knowledge cannot be attained by one in whose mind there is not divine love towards the Lord.

Notes –

P – anurAgamu - The following couplet from nArada bhakti sUtra is relevant –

sA tvasmin paramaprEmarUpA || 2 ||
amRtasvarUpA ca || 3 ||
yallabdhvA pumAN siddhO bhavati
amRtO bhavati tRptO bhavati || 4 ||
yat jnAtvA mattO bhavati stabdhO bhavati
AtmArAmO bhavati || 6 ||
anirvacanIyaM prEmasvarUpaM || 51 ||
tat prApya tadEva avalOkati tadEva zruNOti
tadEva bhASayati tadEva cintayati || (55) ||

“That (Divine Love) is of the nature of supreme Love of God.(2) And in its own intrinsic nature, Divine Love is nothing less than the immortal bliss of freedom (mukti) itself, which comes unsolicited by the grace of God and by self-sacrifice.(3) Gaining that, man realises his perfection and divinity and becomes thoroughly contented.(4) Realising that, man becomes intoxicated and fascinated, as it were, because he is completely immersed in the enjoyment of the bliss of the Atman, the truest and highest self.(6) The intrinsic nature of love is incapable of being described precisely.(51) Attaining that (prEma svarUpaM – intrinsic nature of Love) one sees and hears only that and thinks only that.”(55) (Translation by Swami Tyagaisananda)

Ramakrishna Paramahansa illustrates ‘single minded love’ (anurAga) through a story about Hanuman. “Once Hanuman came to Dwaraka and wanted to see Sita and Rama. Krishna said to Rukmini, His queen, ‘You had better assume the form of Sita; otherwise there will be no escape from the hands of Hanuman’ (because Rama and Sita were Hanuman’s chosen ideals).

A – antara-jnAnulaku – this is how it is given in the book of CR and ATK. However, in the books of TKG and TSV/AKG, it is given as ‘antar-jnAnulaku’. As per Sanskrit Dictionary, ‘antarajna’ is the appropriate form. This needs to be checked. Any suggestions ???

A – eruka – Same as ‘su-jnAna’ given in pallavi.

C – saguNa dhyAnamu paini saukhyamu – The satiation experienced by the one who tasted varieties of food items cannot be expressed; so also the comfort derived from the meditation on the Lord with form (qualities) cannot be expressed. It is only to be experienced. Please see nArada bhakti sUtra - zLOka 4 – ‘tRptO bhavati’ (contented) – and zLOka 51 - ‘anirvacanIyaM’ – (not possible to describe).

Devanagari

प. अनुरागमु लेनि

मनसुन सु-ज्ञानमु रादु

- అ. ఘనులైన(య)ంతర-
జ్ఞానుల(కె)రుకె కాని (అ)
చ. వగ వగగా భుజియిచ్చె
వారికి తృప్తియౌ రీతి
స-గుణ ధ్యానము పైన
సౌఖ్యము త్యాగరాజ నుత (అ)

English with Special Characters

- pa. anurāgamu lēni
manasuna su-jñānamu rādu
a. ghanulaina(ya)ntara-
jñānula(ke)rukē kāni (a)
ca. vaga vagagā bhujiyiñcē
vāriki tṛptiyau rīti
sa-guṇa dhyānamu paini
saukhyamu tyāgarāja nuta (a)

Telugu

- ప. అనురాగము లేని
మనసున సు-జ్ఞానము రాదు
అ. ఘనులైన(య)ంతర-
జ్ఞానుల(కె)రుకే కాని (అ)
చ. వగ వగగా భుజియిచ్చె
వారికి తృప్తియౌ రీతి
స-గుణ ధ్యానము పైన
సౌఖ్యము త్యాగరాజ నుత (అ)

Tamil

- ప. అనురాక³ము లేణి
మనసున సు-ఞ్ఞానము రాతు³
అ. క⁴ణ్ణులైన(య)ంతర-
ఞ్ఞానుల(కె)రుకే కాని (అ)
స. వక³ వక³కా³ పు⁴ణ్ణియిఞ్ఞే
వారికి త³ఞ్ఞు³త్తియెల గీతి

ஸ-குண த்⁴யானமு பைனி
ஸௌக்²யமு த்யாக³ராஜ நுத (அ)

அனுராகமற்ற மனத்தினில்
மெய்ஞ்ஞானம் தோன்றாது

சான்றோராகிய உள்நோக்குடை
யோருக்குத் தெரிவேயன்றி
அனுராகமற்ற மனத்தினில்
மெய்ஞ்ஞானம் தோன்றாது

வகை வகையாக (உணவு) அருந்துவோருக்கு
நிறைவுண்டாவது போலும்
சகுண தியானத்தினில் செளக்கியமும்;
தியாகராசனால் போற்றப் பெற்றோனே!
அனுராகமற்ற மனத்தினில்
மெய்ஞ்ஞானம் தோன்றாது

அனுராகம் - இறைவனிடம் ஆழ்ந்த காதல்
உள்நோக்கு - அட்டாங்க யோகமுறை அனுட்டித்தல்
தெரிவு - மெய்ஞ்ஞானம்
சகுணத் தியானம் - இறைவனை உருவத்துடன் தியானித்தல்
நிர்குணத் தியானம் - இறைவனை அருவமாகத் தியானித்தல்
அட்டாங்க யோகம் - முறையே - இயமம், நியமம், ஆதனம்,
பிராணாயாமம், பிரத்தியாகாரம், தாரணை, தியானம், சமாதி

இயம நியமமே எண்ணிலா ஆதனம்
நயமுறு பிராணாயா மம் பிரத்தி யாகாரஞ்
சயமிகு தாரணை தியானஞ் சமாதி
அயமுறும் அட்டாங்க மாவது மாமே - திருமந்திரம் - 552

Kannada

ಪ. ಅನುರಾಗಮು ಲೇನಿ

ಮನಸುನ ಸು-ಜ್ಞಾನಮು ರಾದು

ಅ. ಘನುಲೈನ(ಯ)ನುರ-

ಜ್ಞಾನುಲ(ಕೆ)ರುಕೇ ಕಾನಿ (ಅ)

ಚ. ವಗ ವಗಗಾ ಭುಜಿಯಿಜ್ಜೀ

ವಾರಿಕಿ ತೃಪ್ತಿಯೌ ರೀತಿ

ಸ-ಗುಣ ಧ್ಯಾನಮು ಪೈನಿ

ಸೌಖ್ಯಮು ತ್ಯಾಗರಾಜ ನುತ (ಅ)

Malayalam

- പ. അനുരാഗമു ലേനി
മനസുന സു-അണാനമു രാദു
അ. ഘനുമലൈന(യ)ന്തര-
അണാനുല(കെ)രുകേ കാനി (അ)
ച. വഗ വഗഗാ ഭുജിയിഞ്ചേ
വാരികി തൃപ്തിയൗ രീതി
സ-ഗുണ ധ്യാനമു പൈനി
സൗഖ്യമു ത്യാഗരാജ നൂത (അ)

Assamese

- പ. അനുരാഗമു ലേനി
മനസുന സു-അണാനമു രാദു
അ. ഘനുമലൈന(യ)ന്തര-
അണാനുല(കെ)രുകേ കാനി (അ)
ച. വഗ വഗഗാ ഭുജിയിഞ്ചേ
വാരികി തൃപ്തിയൗ രീതി
സ-ഗുണ ധ്യാനമു പൈനി
സൗഖ്യമു ത്യാഗരാജ നൂത (അ)

Bengali

- പ. അനുരാഗമു ലേനി
മനസുന സു-അണാനമു രാദു
അ. ഘനുമലൈന(യ)ന്തര-
അണാനുല(കെ)രുകേ കാനി (അ)
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സ-ഗുണ ധ്യാനമു പൈനി
സൗഖ്യമു ത്യാഗരാജ നൂത (അ)

Gujarati

૫. અનુરાગમુ લેનિ

ਮਨਸੁਨ ਸੁ-ਜ਼ਾਨਮੁ ਰਾਠੁ
ਅ. ਘਨੁਲੈਨ(ਪ)ਨਰ-
ਜ਼ਾਨੁਲ(ਓ)ਰਠੇ ਡਾਨਿ (ਅ)
ਬ. ਵਗ ਵਗਗਾ ਲੁਭਿਯਿਯੇ
ਵਾਰਿਠਿ ਤ੍ਰਿਪਿਯੋ ਰੀਤਿ
ਸ-ਗੁਯਾ ਘਾਨਮੁ ਪੈਨਿ
ਸੌਖਮੁ ਟਾਗਰਾਯ ਨੁਤ (ਅ)

Oriya

ੳ. ਅਨੁਰਾਗਮੁ ਲੇਨਿ
ਮਨਸੁਨ ਸੁ-ਜ਼ਾਨਮੁ ਰਾਠੁ
ਅ. ਘਨੁਲੈਨ(ਯ)ਨਰ-
ਜ਼ਾਨੁਲ(ਕੇ)ਰੁਠੇ ਕਾਨਿ (ਅ)
ੳ. ਵਗ ਵਗਗਾ ਲੁਭਿਯਿਯੇ
ਵਾਰਿਠਿ ਤ੍ਰਿਪਿਯੋ ਰੀਤਿ
ਸ-ਗੁਯਾ ਘਾਨਮੁ ਪੈਨਿ
ਸੌਖਮੁ ਟਾਗਰਾਯ ਨੁਤ (ਅ)

Punjabi

ੳ. ਅਨੁਰਾਗਮੁ ਲੇਨਿ
ਮਨਸੁਨ ਸੁ-ਗਿਆਨਮੁ ਰਾਠੁ
ਅ. ਘਨੁਲੈਨ(ਯ)ਨਰ-
ਗਿਆਨੁਲ(ਕੇ)ਰੁਠੇ ਕਾਨਿ (ਅ)
ੳ. ਵਗ ਵਗਗਾ ਲੁਭਿਯਿਯੇ
ਵਾਰਿਠਿ ਤ੍ਰਿਪਿਯੋ ਰੀਤਿ
ਸ-ਗੁਯਾ ਘਾਨਮੁ ਪੈਨਿ
ਸੌਖਮੁ ਟਾਗਰਾਯ ਨੁਤ (ਅ)