

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

saGgIta zAstra-mukhAri

In the kRti ‘saGgIta zAstra jnAnamu’– rAga mukhAri zrI tyAgarAja describes the transcendental nature of knowledge of science (zAstra) of saMgIta.

P saGgIta zAstra jnAnamu
sArUpya saukhyadamE manasA

A zRGgAra ras(A)dy(a)khila
pUrita rAma kath(A)nand(A)bdhi yuta (saGgIta)

C prEma bhakti su-jana vAtsalyamu
zrImad ramA vara kaTakSamu
nEma niSTha yazO dhanam(o)saGgunE
nErpu galgu tyAgarAju nErcina (saGgIta)

Gist

O My Mind! The knowledge of treatise of saGgIta, together with ocean of bliss of the story of rAma, saturated with all the moods of zRGgAra etc, bestows the comfort of attaining the same of the form of the Lord.

The knowledge of treatise of saGgIta as learnt by this tyAgarAja is such that it confers (a) the highest form of loving devotion, affection of virtuous people, (b) the grace of viSNu (spouse of lakSmI), (c) the wealth of self control, firmness, glory; one will also attain skills.

Word-by-word Meaning

P O My Mind (manasA)! The knowledge (jnAnamu) of treatise (zAstra) of saGgIta bestows (damu) (literally bestower) the comfort (saukhya) (saukhyadamE) of attaining the same form of the Lord (sArUpya).

A O My Mind! The knowledge of treatise of saGgIta, together with (yuta) ocean (abdhi) of bliss (Ananda) of the story (kathA) (kathAnandAbdhi) of rAma, saturated with (pUrita) all the (akhila) moods (rasa) of zRGgAra (love) etc (Adi) (rasAdyakhila),

bestows the comfort of attaining the same of the form of the Lord.

C It (knowledge of treatise of saGgIta) confers (osaGgunE) – the highest form of loving (prEma) devotion (bhakti), affection (vAtsalyamu) (literally paternal love) of virtuous people (su-jana), the grace (kaTakSamu) of viSNu - the spouse (vara) of lakSmI (zrimad ramA), the wealth (dhanamu) (dhanamosaGgunE) of self control (niyama), firmness (niSTha), glory (yazO); one will also attain (galgu) skills (nErpu); O My Mind! The knowledge of treatise of saGgIta as learnt (nErcina) by this tyAgarAja (tyAgarAju) bestows the comfort of attaining same of the form of the Lord.

Notes -

P – sArUpya - The four stages of mukti are – sAlOkya – being co-located with Lord, sAmIpya – being in the neighbourhood of Lord , sArUpya – being of likeness of Lord, sAyujya – union with Lord. A bhakta described by zRI tyAgarAja reaches the third stage of being of same form (sArUpya). The final stage is union (sAyujya) with the Lord. The following verse from Sivananda Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE ziva mahAdEvEti saMkIrtanE
sAmIpyaM zivabhakti-dhurya-janatA-sAMgatya-saMbhaSaNE |
sAlOkyaM ca carAcarAtmaka-tanu-dhyAnE bhavanIpatE
sAyujyaM mama siddha-matra bhavati svAmin kRtArtOsmyahaM ||

“O Lord of bhavAnI! I attain -
to similarity of form with Thee by performing Thy ritualistic worship;
to closeness with Thee by singing Thy priase;
to residence in Thy heavenly plane by associating and conversing with
Thy noble devotees; and
to oneness with Thee by contemplating on Thy form constituted of the
whole of this living and non-living world.
Thus in this very embodiment I shall attain life’s fulfilment.” (Translation
by Swami Tapasyananda)

The following verse from tirumandiram is also relevant –

taGgiya sArUpan tAn2eTTAM yOgamAn
taGguJ can2mArggan tan2ilan2Rik kaikUDA
aGgat tuDalsiddi sAdan2a rAgubar
iGgiva rAga vizhivaRRa yOgame (1510)

“The state of Sarupya is, no doubt, reached
Through the eight fold yoga way;
But unless it be Sanmarga-in-Yoga,
The Sarupa state cannot be;
The yoga way but leads to bodily Siddhis diverse;
But for the Sarupa state to realize,
None these but the pure way of Jnana-in-Yoga.”
(Translation by Dr. B Natarajan)

A - The nava rasa are - zRGgAra - love, vIra - valour, bIbhatsa - disgust, raudra - anger, hAsya - mirth, bhayAnaka - terror, karuNa - pity, adbhuta - wonder, zAnta – tranquility.

C – prEma bhakti - The definition, aids, effects of prEma bhakti are found in nArada bhakti sutrANi (Narada Bhakti Sutras). One of the aids (sAdhanAni) for prEma bhakti is –

lOkEpi bhagavad guNa zravana kIrtanAt || 37 ||

“By hearing and singing the glory of the Lord even while engaged in the ordinary activities of life.” (Translation by Swami Tyagisananda)

In another kRti, zri tyAgarAja sings ‘rAma kathA sudhA rasa pAnaM oka rAjyamu cEsune’ - Drinking the nectar of the story of zrI rAma is equivalent to the rule of a kingdom.

C – nEma niSTha – the Eight-Fold (aSTAMga) yOga – yama, niyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAnaM, samAdhi

C – yazO dhanamu - In my humble opinion, ‘dhanamu’ here refers the wealth of ‘nEma’, ‘niSTha’ and ‘yazO’; ‘wealth’ as such is not meant here. This will be clear when read in conjunction with the word ‘sArupyaM’; wealth as such becomes totally irrelevant and, in fact, a hindrance to spiritual progress. This is more so because zrI tyAgarAja criticises those who ‘sell’ music in the kRti ‘durmaArga cara’.

Devanagari

- प. सङ्गीत शास्त्र ज्ञानमु
सारूप्य सौख्यदमे मनसा
अ. शृङ्गार र(सा)(द्य)खिल सार
पूरित राम क(था)न(न्दा)ब्धि युत (स)
च. प्रेम भक्ति सु-जन वात्सल्यमु
श्रीम(द्र)मा वर कटाक्षमु
नेम निष्ठ यशो धन(मो)सङ्गुने
नेर्पु गल्गु त्यागराजु नेर्चिन (स)

English with Special Characters

- pa. saṅgīta śāstra jñānamu
sārūpya saukhyadamē manasā
a. śṛṅgāra ra(sā)(dya)khila sāra
pūrita rāma ka(thā)na(ndā)bdhi yuta (sa)
ca. prēma bhakti su-jana vātsalyamu
śrīma(dra)mā vara kaṭākṣamu
nēma niṣṭha yaśō dhana(mo)saṅgunē
nērpū galgu tyāgarāju nērcina (sa)

Telugu

ప. సజ్జీత శాస్త్ర జ్ఞానము
సారూప్య సౌఖ్యదమే మనసా
అ. శృజ్ఞార ర(సా)(ద్య)ఖిల సార
పూరిత రామ క(థా)న(స్థా)భి యుత (స)
చ. ప్రేమ భక్తి సు-జన వాత్సల్యము
శ్రీమ(ద్ర)మా వర కటాక్షము
నేమ నిష్ఠ యశో ధన(మొ)సజ్ఞనే
నేర్పు గలు త్యాగరాజు నేర్చిన (స)

Tamil

ప. సుంగీత **సా**స్త్ర ఞానమ్ర
సారూప్య సెలగక్యత³మే మనసా
అ. **స**్రుంగకా³ర ర(సా)త్³(య)కి²ల సార
పూరిత రామ క(తా²)న(తా³)ప్³తి⁴ యుత (సుంగీ³త)
చ. ప్రేమ ప⁴క్తి సు-జన వాత్సల్యమ్ర
పూరిత³ రమా వర కటాక్షమ్ర
నేమ నిష్ఠ² య**సా** త⁴న(మొ)సుంగు³నే
నేర్పు క³లకు³ త్యాక³రాజు నేర్చిన (సుంగీ³త)

సంగీత సాత్తిరత్తిన అరివు
సారూప్య సెలగక్యత్తిణె యరుణమే, మనమే!

శింగకారసం మ్రతలన అణెత్తు సారంగ్రం
నిణె ఇరామణిన్ కతెయెణుం ఆణెత్తక్ కడలుడన్ కుడియ
సంగీత సాత్తిరత్తిన అరివు
సారూప్య సెలగక్యత్తిణె యరుణమే, మనమే!

కాతలుడన్ కుడియ (ఇణె) పఱ్ఱు, నల్లొరిన్ పరివు,
తిరుమకన్ మణాణణిన్ కరుణె,
నియమం, నిడ్డె, పుకళ మ్రతలన సెల్వంగణె వళుంగుమే;
తిణెమకణుండాకుం; తియాకరాసన్ కఱ్ఱెఱ్ఱె
సంగీత సాత్తిరత్తిన అరివు
సారూప్య సెలగక్యత్తిణె యరుణమే, మనమే!

సారూప్యం - కడలుగురుం పెఱ్ఱెఱ్ఱెకుతల్ - తిరుమత్తిరశ్ చెయ్యున్ కాణక -
శింగకారసం - నవరసంగణిలొణ్ణు
నియమ నిడ్డె - అడ్డయొకత్తిన అంగకంగన్

తంగియ సారూపన్ తాణెడ్డామ్ యొకమాన్
తంగుం సన్మాఱ్ఱకన్ తణిలన్ఱిక్ కెకకడా
అంగకత్ తుడలశిత్తి సాతన రాకువర్
ఇంగివ రాక విఱ్ఱివఱ్ఱె యొకమే (తిరుమత్తిరం - 1510)

Kannada

- ಪ. ಸೆಜ್ಞೇತ ಶಾಸ್ತ್ರ ಜ್ಞಾನಮು
ಸಾರೊಪ್ಯೆ ಸೌಖ್ಯದಮೇ ಮನಸಾ
- ಅ. ಶೃಜ್ಞಾರ ರ(ಸಾ)(ದ್ಯ)ಖಿಲ ಸಾರ
ಪೂರಿತ ರಾಮ ಕ(ಥಾ)ನ(ನ್ದಾ)ಬ್ಧಿ ಯುತ (ಸ)
- ಚ. ಪ್ರೇಮ ಭಕ್ತಿ ಸು-ಜನ ವಾತ್ಸಲ್ಯಮು
ಶ್ರೀಮ(ದ್ರ)ಮಾ ವರ ಕಟಾಕ್ಷಮು
ನೇಮ ನಿಷ್ಠ ಯಶೋ ಧನ(ಮೊ)ಸಜ್ಜನೇ
ನೇರು ಗಲ್ಲು ತ್ಯಾಗರಾಜು ನೇರ್ಚಿನ (ಸ)

Malayalam

೧. ಸುಣ್ಗೀತ ಸಾಸ್ತ್ರ ಜ್ಞಾನಮು
ಸಾರೊಪ್ಯೆ ಸೌಖ್ಯದಮೇ ಮನಸಾ
೨. ಸೃಜ್ಞಾರ ರ(ಸಾ)(ದ್ಯ)ಖಿಲ ಸಾರ
ಪೂರಿತ ರಾಮ ಕ(ಥಾ)ನ(ನ್ದಾ)ಬ್ಧಿ ಯುತ (ಸ)
೩. ಪ್ರೇಮ ಭಕ್ತಿ ಸು-ಜನ ವಾತ್ಸಲ್ಯಮು
ಶ್ರೀಮ(ದ್ರ)ಮಾ ವರ ಕಟಾಕ್ಷಮು
ನೇಮ ನಿಷ್ಠ ಯಶೋ ಧನ(ಮೊ)ಸಜ್ಜನೇ
ನೇರು ಗಲ್ಲು ತ್ಯಾಗರಾಜು ನೇರ್ಚಿನ (ಸ)

Assamese

- প. সঙ্গীত শাস্ত্র জ্ঞানমু
সাক্ষ্য সৌখ্যদমে মনসা
- অ. সৃষ্টিৰ ব(সা)(দ্য)খিল সাৰ
পূৰিত ৰাম ক(থা)ন(ন্দা)ন্ধি যুত (স)
- চ. প্রেম ভক্তি সু-জন বাসল্যমু
শ্রীম(দ্র)মা বৰ কটাক্ষমু
নেম নিষ্ঠ যশো ধন(মো)সজ্জনে
নেপু গল্পু অ্যাগৰাজু নেৰ্চিন (স)

Bengali

- প. সঙ্গীত শাস্ত্র জ্ঞানমু

সারুপ্য সৌখ্যদমে মনসা

অ. শৃঙ্গার র(সা)(দয়)খিল সার

পূরিত রাম ক(থা)ন(ন্দা)ন্ধি যুত (স)

চ. প্রেম ভক্তি সু-জন বাঙ্গল্যমু

শ্রীম(দ্র)মা বর কটাঙ্কমু

নেম নিষ্ঠ যশো ধন(মো)সঙ্গুনে

নেপু গল্পু অাগরাজু নেচিন (স)

Gujarati

৫. সঙ্গীত শাস্ত্র জ্ঞানমু

সারুপ্য সৌখ্যদমে মনসা

অ. শৃঙ্গার র(সা)(ধ)খিল সার

পূরিত রাম ক(থা)ন(ন্দা)ন্ধি যুত (স)

খ. প্রেম ভক্তি সু-জন বাঙ্গল্যমু

শ্রীম(দ্র)মা বর কটাঙ্কমু

নেম নিষ্ঠ যশো ধন(মো)সঙ্গুনে

নেপু গল্পু অাগরাজু নেচিন (স)

Oriya

৫. ସଙ୍ଗୀତ ଶାସ୍ତ୍ର ଜ୍ଞାନମୁ

ସାରୁପ୍ୟ ସୌଖ୍ୟଦମେ ମନସା

ଅ. ଶୃଙ୍ଗାର ର(ସା)(ଧ)ଖିଲ ସାର

ପୂରିତ ରାମ କ(ଥା)ନ(ନ୍ଦା)ନ୍ଧି ଯୁତ (ସ)

ଚ. ପ୍ରେମ ଭକ୍ତି ସୁ-ଜନ ବାଞ୍ଛଲ୍ୟମୁ

ଶ୍ରୀମ(ଦ୍ର)ମା ବର କଟାଞ୍ଜମୁ

ନେମ ନିଷ୍ଠ ଯଶୋ ଧନ(ମୋ)ସଙ୍ଗୁନେ

ନେପୁ ଗଲ୍ପୁ ଅାଗରାଜୁ ନେଚିନ (ସ)

Punjabi

୫. ਸਹਰੀਤ ਸ਼ਾਸਤ੍ਰ ਗਿਆਨਮੁ

ਸਾਰੂਪਜ ਸੌਖਜਦਮੇ ਮਨਸਾ

ਅ. ਸ਼ਿਕਗਾਰ ਰ(ਸਾ)(ਦਜ)ਖਿਲ ਸਾਰ

ਪੂਰਿਤ ਰਾਮ ਕ(ਥਾ)ਨ(ਨਦਾ)ਬਿਧ ਯੁਤ (ਸ)

ਚ. ਪ੍ਰੇਮ ਭਕਿਤ ਸੁ-ਜਨ ਵਾਤਸਲਜਮੁ

ਸ਼੍ਰੀਮ(ਦੁ)ਮਾ ਵਰ ਕਟਾਕਸਮੁ

ਨੇਮ ਨਿਸ਼ਠ ਯਸੋ ਧਨ(ਮੋ)ਸਙਗੁਨੇ

ਨੇਰਪੁ ਗਲਗੁ ਤਜਾਰਾਜੁ ਨੇਰਿਚਨ (ਸ)