

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

smaraNE sukhamu-janaraJjani

In the kRti ‘smaraNE sukhamu’ – rAga janaraJjani, zrI tyAgarAja states that it is joyous to remember the name of zrI rAma.

P smaraNE sukhamu rAma nAma
naruDai puTTin(a)nduku nAma

A vara rAja yOga niSThulau vArik-
(A)nandam(a)ndeT(a)TTu (smaraNE)

C rAma nAma zravanaNamu valla
nAma rUpamE hRdayamu niNDi
prEma puTTa sEyaga lEdA
niSkAma tyAgarAju sEyu nAma (smaraNE)

Gist

For having been born as a human being, remembrance of name of Lord zrI rAma only is the true comfort.

In the same manner as bliss accrues to those who remain firmly established in the blessed rAja yOga, for having been born as a human being, remembrance of the name of Lord zrI rAma only is the true comfort.

Isn't it that because of listening to the name of zrI rAma, the very form of the name, having filled the heart, enabled to generate pure love towards the Lord? therefore, for having been born as a human being, remembrance of the name of Lord zrI rAma, without desires, as done by this tyAgarAja, is the true comfort.

Word-by-word Meaning

P For having been (anduku) born (puTTina) (puTTinanduku) as a human being (naruDai), remembrance (smaraNE) of name (nAma) of Lord zrI rAma only is the true comfort (sukhamu).

A In the same manner (aTTu) as bliss (Anandamu) accrues (andeTu) (literally attained) to those (vAriki) (vArikAnandamandeTaTTu) who remain firmly established (niSThulau) in the blessed (vara) rAja yOga, for having been born as a human being, remembrance of the name of Lord zrI rAma only is the true comfort.

C Isn't it (IEdA) that because of (valla) listening (zravaNamu) to the name (nAma) of zrI rAma, the very form (rUpamE) of the name (nAma), having filled (niNDi) the heart (hRdayamu), enabled to generate (puTTa sEyaga) pure love (prEma) towards the Lord?

therefore, for having been born as a human being, remembrance of the name of Lord zrI rAma, without desires (niSkAma), as done (sEyu) by this tyAgarAja, is the true comfort.

Notes –

P – smaraNa – mental recitation.

P – smaraNE sukhamu – This is how it is given in all the books other than that of TKG, wherein the word 'O' is given after these two words. This needs to be checked. Any suggestions ???

A - rAja yOga – bhagavad gIta Chapter 9 deals with the subject. rAja yOga is briefly explained in the following words in the book 'Patanjali Yoga Sutras' (notes to II.45) (by Swami Prabhavananda) –

“Raja Yoga is often called the yoga of meditation. It is, not so easy to define as the other yogas (Bhakti, Karma and Jnana yogas), since, in a sense it combines all of them. For meditation may include God-dedicated action (i.e. ritual worship), discrimination and concentration upon a chosen aspect of God. Raja Yoga is also concerned with the study of the body as a vehicle of spiritual energy. It describes, for example, the nature and function of the various psychic centres, such as the 'lotus of the heart'. Since Raja Yoga stresses the value of formal, scientific meditation, it is primarily for those who desire to lead monastic, or at least predominantly contemplative lives. But it should certainly be studied by every spritually minded person. It teaches us the importance of technique in prayer.”

C – nAma zravaNamu valla – zrImad bhAgavataM is full of examples of this statement. However, here this may specifically mean zabari, AJjanEya, svayamprabha and vibhISaNa.

C – prEma – Please visit website for Ramakrishna Paramahansa's explanation of 'prEma bhakti' –

<http://www.kathamrita.org/kathamrita2/k2sec05.htm>

C – niSkAma – the following verse from zrImad bhagavad-gItA, Chapter 7 is relevant –

caturvidhA bhajantE mAM janA: sukRtinO(a)rjuna |
ArtO jijnAsurarthArthI jnAnI ca bharatarSabha ||
tESAM jnANi nityayukta EkabhaktirviziSyatE |
priyO hi jnAninO(a)tyarthamahaM sa ca mama priya: || 16,17 ||

“Four kinds of virtuous men worship Me, O arjuna – the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise, O bull among the bhAratas.

Of them, the wise man, ever-steadfast, (and fixed) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.”

(Seeker of enjoyment: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from mAyA.) (Translation and Notes – Swami Swarupananda)

For more on 'niSkAma karma' please visit website –
<http://www.sriramakrishnamath.org/magazine/vk/2001/8-2-1.asp>

Devanagari

- ప. స్మరణే సుఖము రామ నామ
నరుడై పుట్టి(న)న్దుకు నామ (స్మ)
అ. వర రాజ యోగ నిష్ఠులౌ వారి-
(కా)నంద(మ)న్దే(ట)ట్ట (స్మ)
చ. రామ నామ శ్రవణము వల్ల
నామ రూపమే హృదయము నిండి
ప్రేమ పుట్ట సేయగ లేదా నిష్కామ
త్యాగరాజు సేయు నామ (స్మ)

English with Special Characters

- pa. smaraṇē sukhamu rāma nāma
narudai puṭṭi(na)nduku nāma (sma)
a. vara rāja yōga niṣṭhulau vāri-
(kā)nanda(ma)nde(ṭa)ṭṭu (sma)
ca. rāma nāma śravaṇamu valla
nāma rūpamē hṛdayamu niṇḍi
prēma puṭṭa sēyaga lēdā niṣkāma
tyāgarāju sēyu nāma (sma)

Telugu

- ప. స్మరణే సుఖము రామ నామ
నరుడై పుట్టి(న)న్దుకు నామ (స్మ)
అ. వర రాజ యోగ నిష్ఠులౌ వారి-
(కా)నంద(మ)న్దే(ట)ట్ట (స్మ)
చ. రామ నామ శ్రవణము వల్ల
నామ రూపమే హృదయము నిణ్ణి
ప్రేమ పుట్ట సేయగ లేదా నిష్కామ
త్యాగరాజు సేయు నామ (స్మ)

Tamil

- ப. ஸ்மரணே ஸுக²மு ராம நாம
நருடை³ புட்டினந்து³கு நாம (ஸ்ம)
அ. வர ராஜ யோக³ நிஷ்டு²லௌ வாரி-
(கா)னந்த(ம)ந்தெ³(ட)ட்டு (ஸ்ம)
ச. ராம நாம ஸ்ரவணமு வல்ல
நாம ரூபமே ஹ்ருத³யமு நிண்டி³
ப்ரேம புட்ட ஸேயக³ லேதா³
நிஷ்காம த்யாக³ராஜு ஸேயு நாம (ஸ்ம)

நினைவு கூர்தலே சுகமாகும், இராம நாமத்தினை;
மனிதனாக பிறந்தமைக்கு நாமத்தினை (நினைவு)

உயர் இராச யோகத்தினில் நிலைத்திருப்போருக்கு,
ஆனந்தம் நண்ணுதல் போன்று

நினைவு கூர்தலே சுகமாகும், இராம நாமத்தினை (நினைவு)

இராம நாமத்தினைச் செவி மடுத்ததனால்
நாமத்தின் உருவமே இதயத்தில் நிறைந்து
காதல் பிறக்கச் செய்யவில்லையா?

தியாகராசன் இயற்றும் இச்சைகளற்ற (முறையினில்)

நினைவு கூர்தலே சுகமாகும், இராம நாமத்தினை (நினைவு)

இராச யோகம் - கீதையில் கண்ணன் உபதேசித்த ஒரு வழி

Kannada

- ಪ. ಸ್ಮರಣೇ ಸುಖಮು ರಾಮ ನಾಮ
ನರುಡೈ ಪುಟ್ಟಿ(ನ)ಸ್ತುಕು ನಾಮ (ಸ್ಮ)
ಅ. ವರ ರಾಜ ಯೋಗ ನಿಷ್ಠೌ ವಾರಿ-
(ಕಾ)ನಂದ(ಮ)ಂದಿ(ಟ)ಟ್ಟು (ಸ್ಮ)
ಚ. ರಾಮ ನಾಮ ಶ್ರವಣಮು ವಲ್ಲ
ನಾಮ ರೂಪಮೇ ಹೃದಯಮು ನಿಣ್ಣಿ
ಪ್ರೇಮ ಪುಟ್ಟಿ ಸೇಯಗೆ ಲೇದಾ ನಿಷ್ಕಾಮ
ತ್ಯಾಗರಾಜು ಸೇಯು ನಾಮ (ಸ್ಮ)

Malayalam

- പ. സ്മരണേ സുഖമു രാമ നാമ
നരുഡൈ പുട്ടി(ന)സ്തുകു നാമ (സ്മ)
അ. വര രാജ യോഗ നിഷ്ഠൗ വാരി-
(കാ)നന്ദ(മ)ന്ദി(ട)ട്ടു (സ്മ)

ച. രാമ നാമ ശ്രവണമു വല്ല
നാമ രൂപമേ ഹൃദയമു നിണ്ഡി
പ്രേമ പുട്ട സേയഗ ലേദാ നിഷ്കാമ
ത്യാഗരാജു സേയു നാമ (സ്മ)

Assamese

പ. സ്മരണേ സുഖമു ബാമ നാമ
നരൂടെ പുട്ടി(ന)ന്ദുകു നാമ (സ്മ)
അ. രവ രാജ യോഗ നിഷ്കലോ വാരി-
(കാ)നന്ദ(മ)ന്ദേ(ട)റ്റു (സ്മ)
ച. ബാമ നാമ ശ്രവണമു വല്ല
നാമ രൂപമേ ഹൃദയമു നിഷ്ക
പ്രേമ പുട്ട സേയഗ ലേദാ നിഷ്കാമ
ത്യാഗരാജു സേയു നാമ (സ്മ)

Bengali

പ. സ്മരണേ സുഖമു രാമ നാമ
നരൂടെ പുട്ടി(ന)ന്ദുകു നാമ (സ്മ)
അ. വര രാജ യോഗ നിഷ്കലോ വാരി-
(കാ)നന്ദ(മ)ന്ദേ(ട)റ്റു (സ്മ)
ച. രാമ നാമ ശ്രവണമു വല്ല
നാമ രൂപമേ ഹൃദയമു നിഷ്ക
പ്രേമ പുട്ട സേയഗ ലേദാ നിഷ്കാമ
ത്യാഗരാജു സേയു നാമ (സ്മ)

Gujarati

പ. സ്മരണേ സുഖമു രാമ നാമ
നരൂടെ പുട്ടി(ന)ന്ദുകു നാമ (സ്മ)
അ. വര രാജ യോഗ നിഷ്കലോ വാരി-
(കാ)നന്ദ(മ)ന്ദേ(ട)റ്റു (സ്മ)
ച. രാമ നാമ ശ്രവണമു വല്ല

ਨਾਮ ਤ੍ਰਪਮੇ ਫੁਫੁਯਮੁ ਨਿਫਿਓ
ਪ੍ਰੇਮ ਪੁਟੁਟ ਸੇਯਗ ਲੇਫਾ ਨਿਞਯਮ
ਲਯਾਗਰਾਜੁ ਸੇਯੁ ਨਾਮ (੨੡)

Oriya

- ੳ. ਸੁਰਗੇ ਸੁਗਮੁ ਰਾਮ ਨਾਮ
ਨਰੁਠੇ ਊਠਿ(ਨ)ਰੁਠੁ ਨਾਮ (ਸੁ)
ਅ. ਖਰ ਰਾਯ ਯੋਗ ਨਿਠੁਠੋ ਖਾਠਿ-
(ਕਾ)ਨਨਦ(ਮ)ਠਦੇ(ਟ)ਟਟੁ (ਸੁ)
ੳ. ਰਾਮ ਨਾਮ ਗੁਖਗਮੁ ਖੁਠੁ
ਨਾਮ ਰੁਠਮੇ ਸੁਠਠਮੁ ਨਿਠੁ
ਯੁਠਮ ਊਠ ਸੇਠਠ ਲੇਠਾ ਨਿਠੁਠਾਮ
ਠਯਾਗਰਾਠੁ ਸੇਠੁ ਨਾਮ (ਸੁ)

Punjabi

- ੳ. ਸਮਰਠੇ ਸੁਖਮੁ ਰਾਮ ਨਾਮ
ਨਰੁਠੈ ਪੁੱਟਿ(ਨ)ਨਦੁਕੁ ਨਾਮ (ਸਮ)
ਅ. ਵਰ ਰਾਜ ਯੋਗ ਨਿਠੁਠੁਠੋ ਵਾਰਿ-
(ਕਾ)ਨਨਦ(ਮ)ਨਦੇ(ਟ)ਟਟੁ (ਸਮ)
ੳ. ਰਾਮ ਨਾਮ ਸੁਵਲਮੁ ਵੱਲ
ਨਾਮ ਰੁਪਮੇ ਕ੍ਰਿਦਯਮੁ ਨਿਠਿਠੁ
ਪ੍ਰੇਮ ਪੁੱਟ ਸੇਯਗ ਲੇਠਾ ਨਿਠੁਠਾਮ
ਤਯਾਗਰਾਠੁ ਸੇਠੁ ਨਾਮ (ਸਮ)