

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

smaraNE sukhamu-janaranjani

In the kRti 'smaraNE sukhamu' – rAga janaranjani (tALa dESAdi), SrI tyAgarAja states that it is joyous to remember the name of SrI rAma.

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

A vara ²rAja yOga nishThulau
vArik(A)nandam(a)ndeT(a)TTu (smaraNE)

C rAma ³nAma SravaNamu valla
nAma rUpamE hRdayamu niNDi
⁴prEma puTTa sEyaga lEdA
⁵nishkAma tyAgarAju sEyu nAma (smaraNE)

Gist

For taking birth as a human being, only mental recitation of name of Lord SrI rAma is comforting.

In the same manner as the joy experienced by those great men who are firmly established in the rAja yOga, for taking birth as a human being, only mental recitation of the name of Lord SrI rAma is comforting.

Isn't it that because of listening to the name of SrI rAma, the very form of the name, filling the heart (of the listeners), enabled sprouting of pure love (in them) towards the Lord?

Therefore, for taking birth as a human being, only desire-less mental recitation of the name of Lord SrI rAma, as performed by this tyAgarAja, is comforting.

(OR)

Therefore, for taking birth as a human being, only mental recitation of the name of Lord SrI rAma, as performed by this desire-less tyAgarAja, is comforting.

Word-by-word Meaning

P Only mental recitation (smaraNE) of name (nAma) of Lord SrI rAma is comforting (sukhamu);

for (anduku) taking birth (puTTina) (puTTinanduku) as a human being (naruDai), only mental recitation of name (nAma) of Lord SrI rAma is comforting.

A In the same manner (aTTu) as the joy (Anandamu) experienced (andeTu) (literally attained) by those (vAriki) (literally to those) (vArikAnandamandeTaTTu) great men (vara) who are firmly established (nishThulau) in the rAja yOga,

for taking birth as a human being, only mental recitation of the name of Lord SrI rAma is comforting.

C Isn't it (IEdA) that because of (valla) listening (SravaNamu) to the name (nAma) of SrI rAma, the very form (rUpame) of the name (nAma), filling (niNDi) the heart (hRdayamu) (of the listeners), enabled sprouting (puTTa sEyaga) of pure love (prEma) (in them) towards the Lord?

Therefore, for taking birth as a human being, only desire-less (nishkAma) mental recitation of the name (nAma) of Lord SrI rAma, as performed (sEyu) by this tyAgarAja, is comforting.

(OR)

Therefore, for taking birth as a human being, only mental recitation of the name (nAma) of Lord SrI rAma, as performed (sEyu) by this desire-less (nishkAma) tyAgarAja (tyAgarAju), is comforting.

Notes –

Variations –

¹ – smaraNE sukhamu rAma nAma – smaraNE sukhamu O rAma nAma.

References –

² - 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 spiritually minded person. It teaches us the importance of technique in prayer.”

⁴ – prEma – Please visit website for Ramakrishna Paramahansa's explanation of 'prEma bhakti' –

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

⁵ – nishkAma – the following verse from SrImad bhagavad-gItA, Chapter 7 is relevant –

caturvidhA bhajantE mAM janAH sukRtinO(a)rjuna |
ArtO jijnAsur-arthArthI jnAnI ca bharatarshabha ||

tEshAM jnANi nitya-yukta Eka-bhaktir-viSishyatE |
priyO hi jnAninO(a)tyartham-ahaM sa ca mama priyaH || 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)

Comments -

³ – nAma SravaNamu valla – SrImad bhAgavataM is full of examples of this statement. However, here this may specifically mean Sabari, AnjanEya, svayamprabha and vibhIshaNa.

⁵ – nishkAma – this can either be attached to ‘nAma’ as ‘nishkAma nAma smaraNa’ or to ‘tyAgarAju’ as ‘nishkAma tyAgarAju’. Both forms are given.

Devanagari

प. स्मरणे सुखमु राम नाम

नरुडै पुट्टि(न)न्दुकु नाम (स्म)

अ. वर राज योग निष्ठुलौ

वारि(का)नन्द(म)न्दे(ट)ट्टु (स्म)

च. राम नाम श्रवणमु वल्ल

नाम रूपमे हृदयमु निण्डि

प्रेम पुट्ट सेयग लेदा

निष्काम त्यागराजु सेयु नाम (स्म)

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)న్లకు నామ (స్మ)
అ. వర రాజ యోగ నిష్ఠులౌ
వారి(కా)నన్ల(మ)న్లె(ట)ట్టు (స్మ)
చ. రామ నామ శ్రవణము వల్ల
నామ రూపమే హృదయము నిణ్ణి
ప్రేమ పుట్ట సేయగ లేదా
నిష్కామ త్యాగరాజు సేయు నామ (స్మ)

Tamil

- ప. స్మరణే సుఖము రామ నామ
నరుడై పుట్టి(న)న్లకు నామ (స్మ)
అ. వర రాజ యోగ నిష్ఠులౌ
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చ. రామ నామ శ్రవణము వల్ల
నామ రూపమే హృదయము నిణ్ణి
ప్రేమ పుట్ట సేయగ లేదా
నిష్కామ త్యాగరాజు సేయు నామ (స్మ)

உள்ளருவேற்றலே சுகமாகும், இராம நாமத்தினை;
மனிதனாகப் பிறந்ததற்கு நாமத்தினை (உள்ளரு)

உயர் இராச யோகத்தினில் நிலைத்திருப்போராகிய
அவர்களுக்கு, ஆனந்தம் நண்ணுதல் போன்று
உள்ளருவேற்றலே சுகமாகும், இராம நாமத்தினை

இராம நாமத்தினைச் செவி மடுத்ததனால்,
நாமத்தின் உருவமே இதயத்தினில் நிறைந்து,
(இறைவனிடம்) காதல் பிறக்கச் செய்யவில்லையா?
தியாகராசன் இயற்றும், இச்சைகளற்ற
உள்ளருவேற்றலே சுகமாகும், இராம நாமத்தினை

உள்ளருவேற்றல் - 'స్మరణే' எனப்படும் இறைவனின் నామத்தினில் உள்ளத்தில்
உருவேற்றல்.

ఇరాస యోగం - కీతయిల్ కణ్ణన్ ఉపతేశిత్త నెఱిగలొలొన్ఱు
ఇశ్శెశెశెశెశె - 'ఇశ్శెశెశెశె తియిగరాశన్ ఇయిఱ్ఱుమ్' ఁన్ఱుమ్ కెలొలొలొలొమ్.
ఇశ్శెశెశెశె - ఁత్తమ్ పయన్కలె ఁతిఱ్ఱిపారాతు

Kannada

ಪ. ಸ್ಮರಣೇ ಸುಖಮು ರಾಮ ನಾಮ

ನರುಡೈ ಪುಟ್ಟಿ(ನ)ನ್ನುಕು ನಾಮ (ಸ್ಮ)
ಅ. ವರ ರಾಜ ಯೋಗ ನಿಷ್ಕಲೌ
ವಾರಿ(ಕಾ)ನನ್ನ(ಮ)ನ್ನೆ(ಟ)ಟ್ಟು (ಸ್ಮ)
ಚ. ರಾಮ ನಾಮ ಶ್ರವಣಮು ವಲ್ಲ
ನಾಮ ರೂಪಮೇ ಹೃದಯಮು ನಿಣ್ಣೆ
ಪ್ರೇಮ ಪುಟ್ಟಿ ಸೇಯಗೆ ಲೇದಾ
ನಿಷ್ಕಾಮ ತ್ಯಾಗರಾಜು ಸೇಯು ನಾಮ (ಸ್ಮ)

Malayalam

ಎ. ಸ್ಥರಣೇ ಸುಖಮು ರಾಮ ನಾಮ
ಗರುಡೇ ಪುಟ್ಟಿ(ನ)ನ್ನುಕು ನಾಮ (ಸ್ಮ)
ಆ. ವರ ರಾಜ ಯೋಗ ನಿಷ್ಕಲೌ
ವಾರಿ(ಕಾ)ನನ್ನ(ಮ)ನ್ನೆ(ಟ)ಟ್ಟು (ಸ್ಮ)
ಏ. ರಾಮ ನಾಮ ಶ್ರವಣಮು ವಲ್ಲ
ನಾಮ ರೂಪಮೇ ಹೃದಯಮು ನಿಣ್ಣೆ
ಪ್ರೇಮ ಪುಟ್ಟಿ ಸೇಯಗೆ ಲೇದಾ
ನಿಷ್ಕಾಮ ತ್ಯಾಗರಾಜು ಸೇಯು ನಾಮ (ಸ್ಮ)

Assamese

ಪ. ಸ್ವರಣೇ ಸುಖಮು ರಾಮ ನಾಮ
ಗರುಡೇ ಪುಟ್ಟಿ(ನ)ನ್ನುಕು ನಾಮ (ಸ್ಮ)
ಅ. ವರ ರಾಜ ಯೋಗ ನಿಷ್ಕಲೌ
ವಾರಿ(ಕಾ)ನನ್ನ(ಮ)ನ್ನೆ(ಟ)ಟ್ಟು (ಸ್ಮ)
ಚ. ರಾಮ ನಾಮ ಶ್ರವಣಮು ವಲ್ಲ
ನಾಮ ರೂಪಮೇ ಹೃದಯಮು ನಿಣ್ಣೆ
ಪ್ರೇಮ ಪುಟ್ಟಿ ಸೇಯಗೆ ಲೇದಾ
ನಿಷ್ಕಾಮ ತ್ಯಾಗರಾಜು ಸೇಯು ನಾಮ (ಸ್ಮ)

Bengali

ಪ. ಸ್ವರಣೇ ಸುಖಮು ರಾಮ ನಾಮ
ಗರುಡೇ ಪುಟ್ಟಿ(ನ)ನ್ನುಕು ನಾಮ (ಸ್ಮ)

ଅ. ବର ରାଜ ଯୋଗ ନିଷ୍ଠୁଲୌ
ବାରି(କା)ନନ୍ଦ(ମ)ନ୍ଦେ(ଟ)ଢୁ (ସ୍ମ)

ଚ. ରାମ ନାମ ଶ୍ରବଣମୁ ବଲ୍ଲ
ନାମ ରୂପମେ ହୃଦୟମୁ ନିଞ୍ଚି
ପ୍ରେମ ପୁଢ଼ି ସେୟଗ ଲେଦା
ନିଞ୍ଚାମ ଆଗରାଜୁ ସେୟୁ ନାମ (ସ୍ମ)

Gujarati

୫. ଝମରଡ଼ାି ସୁଞ୍ଚମୁ ରାମ ନାମ
ନରୁଢ଼ି ପୁଢ଼ିଟ(ନ)ନ୍ଦୁଡ଼ୁ ନାମ (ଝମ)
ଅ. ବର ରାଜ ଯୋଗ ନିଷ୍ଠୁଲୌ
ବାରି(କା)ନନ୍ଦ(ମ)ନ୍ଦେ(ଟ)ଢୁ (ଝମ)
୯. ରାମ ନାମ ଶ୍ରବଣମୁ ବଲ୍ଲ
ନାମ ରୂପମେ ହୃଦୟମୁ ନିଞ୍ଚି
ପ୍ରେମ ପୁଢ଼ି ସେୟଗ ଲେଦା
ନିଞ୍ଚାମ ଆଗରାଜୁ ସେୟୁ ନାମ (ଝମ)

Oriya

୧. ସୁରଣେ ସୁଖମୁ ରାମ ନାମ
ନରୁଢ଼ି ପୁଢ଼ି(ନ)ନ୍ଦୁଡ଼ୁ ନାମ (ସୁ)
୨. ଖର ରାଜ ଯୋଗ ନିଷ୍ଠୁଲୌ
ବାରି(କା)ନନ୍ଦ(ମ)ନ୍ଦେ(ଟ)ଢୁ (ସୁ)
୩. ରାମ ନାମ ଶ୍ରବଣମୁ ବଲ୍ଲ
ନାମ ରୂପମେ ହୃଦୟମୁ ନିଞ୍ଚି
ପ୍ରେମ ପୁଢ଼ି ସେୟଗ ଲେଦା
ନିଞ୍ଚାମ ଆଗରାଜୁ ସେୟୁ ନାମ (ସୁ)

Punjabi

୫. ସମରଟେ ସୁଖମୁ ରାମ ନାମ

ਨਰੁਡੈ ਪੁੱਟਿ(ਨ)ਨਦੁਕੁ ਨਾਮ (ਸਮ)

ਅ. ਵਰ ਰਾਜ ਯੋਗ ਨਿਸ਼ਠੁਲੋ

ਵਾਰਿ(ਕਾ)ਨਨਦ(ਮ)ਨਦੇ(ਟ)ਟਟੁ (ਸਮ)

ਚ. ਰਾਮ ਨਾਮ ਸ਼ੁਵਲਮੁ ਵੱਲ

ਨਾਮ ਰੂਪਮੇ ਕ੍ਰਿਦਯਮੁ ਨਿਲਿਡ

ਪ੍ਰੇਮ ਪੁੱਟ ਸੇਯਗ ਲੇਦਾ

ਨਿਸ਼ਕਾਮ ਤਯਾਗਰਾਜੁ ਸੇਯੁ ਨਾਮ (ਸਮ)