

# 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

## anurAgamu lEni-sarasvati

In the kRti ‘anurAgamu lEni manasuna’ – rAga sarasvati (tALa rUpakaM) SrI tyAgaraja states that the bliss of saguNa dhyAna can be understood only by a jnAni.

P ‘anurAgamu lEni manasuna su-jnAnamu rAdu

A ghanulaina <sup>2</sup>antar-jnAnulak(e)rukE kAni (anu)

C vaga vagagA bhujiyincE vAriki tRpityau rIti  
<sup>3</sup>saguNa dhyAnamu paini saukhyamu tyAgarAja nuta (anu)

Gist

O Lord praised by this tyAgarAja!

Real knowledge will not arise in that mind which does not have supreme love (towards the Lord).

This is known only to those great personages who have inner wisdom.

The comfort (experienced) in meditation on Lord with form (qualities) is like satiation experienced by those who taste varieties of food items.

Word-by-word Meaning

P Real knowledge (su-jnAnamu) will not arise (rAdu) in that mind (manasuna) which does not have (lEni) supreme love (towards the Lord) (anurAgamu).

A This is known (erukE) only (kAni) to those great personages (ghanulaina) who have inner wisdom (antar-jnAnuluku) (jnAnulakerukE);

Real knowledge will not arise in that mind which does not have supreme love (towards Lord).

C The comfort (saukhyamu) (experienced) in (paini) (literally on) meditation (dhyanamu) on Lord with form (qualities) (sa-guNa) is like (rIti) satiation experienced (tRptiyau) by those (vAriki) who taste (bhujiyincE) (literally eat) varieties (vaga vagagA) of food items.

O Lord praised (nuta) by this tyAgarAja! Real knowledge will not arise in that mind which does not have supreme love (towards Lord).

Notes –

Variations –

<sup>2</sup> – antar-jnAnulaku –antara-jnAnulaku.

References -

<sup>1</sup> – anurAgamu - The following couplet from nArada bhakti sUtra is relevant –

sA tvasmin parama-prEma-rUpA || 2 ||  
amRta-svarUpA ca || 3 ||  
yal-labdhvA pumAN siddhO bhavati  
amRtO bhavati tRptO bhavati || 4 ||  
yat jnAtvA mattO bhavati stabdhO bhavati  
AtmA-rAmO bhavati || 6 ||  
anirvacanIyaM prEma-svarUpaM || 51 ||  
tat prApya tad-Eva avalOkati tad-Eva SruNOTi  
tad-Eva bhAshayati tad-Eva 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 Tyagisananda)

Ramakrishna Paramahansa illustrates ‘anurAga’ (single minded love) 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).

Comments -

<sup>3</sup> – sa-guNa 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 - SLOka 4 – ‘tRptO bhavati’ (contented) – and SLOka 51 - ‘anirvacanIyaM’ – (not possible to describe).

As per SrI tyAgarAja, ‘real knowledge will not arise in one who does not have supreme love’. Adi Sankaracharya – greatest advaitin – in his later years, has composed such wonderful devotional literature that vaishNavas call him jocularly ‘vyavahArEshu vaishNava’ –

<http://www.ramanuja.org/sv/bhakti/archives/oct95/0077.html>

Therefore, the obverse is also true that 'Supreme love will not arise in one who does not have real knowledge'. This is what SrI tyAgarAja confirms in anupallavi 'ghanulaina antar-jñānulu erukE kAni'. 'Similarly, nishkAmya karma as propounded by SrI kRshNa is the direct result of real knowledge or supreme love. Real knowledge, nishkAmya karma, supreme love are all objectless.

### Devanagari

प. अनुरागमु लेनि मनसुन सु-ज्ञानमु रादु  
अ. घनुलैन अन्तर्ज्ञानुल(के)रुके कानि (अ)  
च. वग वगगा भुजियिञ्चे वारिकि तृप्तियौ रीति  
स-गुण ध्यानमु पैनि सौख्यमु त्यागराज नुत (अ)

### English with Special Characters

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

### Telugu

ప. అనురాగము లేని మనసున సు-జ్ఞానము రాదు  
అ. ఘనులైన అంతర్జ్ఞానుల(కె)రుకే కాని (అ)  
చ. వగ వగగా భుజియింఛే వారికి తృప్తియౌ రీతి  
స-గుణ ధ్యానము పైని సౌఖ్యము త్యాగరాజ నుత (అ)

### Tamil

ప. అనురాక<sup>3</sup>ము లేని మనసున సు-ఞ్ఞానము రాదు<sup>3</sup>  
అ. క<sup>4</sup>నులైన అంతర్-ఞ్ఞానుల(కె)రుకే కాని (అ)  
చ. వక<sup>3</sup> వక<sup>3</sup>కా<sup>3</sup> పు<sup>4</sup>జియింఛే వారికి త<sup>3</sup>క్ర<sup>3</sup>ప్తియెల రీతి  
స-గుణ త<sup>4</sup>యానము పైని సెలక<sup>3</sup>యము త్యాక<sup>3</sup>రాజ నుత (అ)

అనురాకమற்ற మనత్తినில் మెయ్ఞ్ఞానం వారాతు

శాన్దోరాకియ ఓన్దోక్కు ఞ్ఞానియరుక్కుత్ తెరియమేయన్ది,  
అనురాకమற்ற మనత్తినில் మెయ్ఞ్ఞానం వారాతు

వకె వకెయక పుసిప్పోరుక్కు న్నిరెవుండవతు పోన్దు  
శక్కుణత్ తియానత్తినில் సెలక<sup>3</sup>కియముమ్; తియాకరాశనాల్ పోన్దరప్ పెన్దోరేనే!  
అనురాకమற்ற మనత్తినில் మెయ్ఞ్ఞానం వారాతు

అనురాకం - ఇరైవనిడం ఆఱ్ఱన్త కாதల్

உள்ளோக்கு - அட்டாங்க யோகமுறை கடைப் பிடித்தல்  
சகுணத் தியானம் - உருவ வழிபாடு  
நிர்குணத் தியானம் - அருவ வழிபாடு  
அட்டாங்க யோகம் - முறையே - இயமம், நியமம், ஆசனம், பிராணாயாமம்,  
பிரத்தியாகாரம், தாரணை, தியானம், சமாதி

## Kannada

ಪ. ಅನುರಾಗಮು ಲೇನಿ ಮನಸುನ ಸು-ಜ್ಞಾನಮು ರಾದು

ಅ. ಘನುಲೇನ ಅಂತರ್ಜಾನುಲ(ಕೆ)ರುಕೇ ಕಾನಿ (ಅ)

ಚ. ಬಗ ಬಗಗಾ ಭುಜಿಯಿಣ್ಣೆ ವಾರಿಕಿ ತೃಪ್ತಿಯೌ ರೀತಿ

ಸ-ಗುಣ ಧ್ಯಾನಮು ಪೇನಿ ಸೌಖ್ಯಮು ಆಗರಾಜ ನುತ (ಅ)

## Malayalam

೧. ಅನುರಾಗಮು ಲೇನಿ ಮನಸುನ ಸು-ಜ್ಞಾನಮು ರಾದು  
೨. ಘನುಲೇನ ಅಂತರ್ಜಾನುಲ(ಕೆ)ರುಕೇ ಕಾನಿ (ಅ)  
೩. ಬಗ ಬಗಗಾ ಭುಜಿಯಿಣ್ಣೆ ವಾರಿಕಿ ತೃಪ್ತಿಯೌ ರೀತಿ  
ಸ-ಗುಣ ಧ್ಯಾನಮು ಪೇನಿ ಸೌಖ್ಯಮು ಆಗರಾಜ ನುತ (ಅ)

## Assamese

প. অনুৰাগমু লেনি মনসুন সু-জ্ঞানমু রাদু

অ. ঘনুলৈন অন্তৰ্জানুল(কে)ৰুকে কানি (অ)

চ. বগ বগগা ভুজিয়িণ্ণে বারিকি তৃপ্তিয়ৌ রীতি

স-গুণ ধ্যানমু পৈনি সৌখ্যমু আগরাজ নুত (অ)

## Bengali

প. অনুৰাগমু লেনি মনসুন সু-জ্ঞানমু রাদু

অ. ঘনুলৈন অন্তৰ্জানুল(কে)ৰুকে কানি (অ)

চ. বগ বগগা ভুজিয়িণ্ণে বারিকি তৃপ্তিয়ৌ রীতি

স-গুণ ধ্যানমু পৈনি সৌখ্যমু আগরাজ নুত (অ)

## Gujarati

૫. અનુરાગમુ લેનિ મનસુન સુ-જ્ઞાનમુ રાદુ

અ. ઘનુલૈન અન્તર્જાનુલ(કે)રુકે કાનિ (અ)

ચ. વગ વગગા ભુજિયિચ્છે વારિકિ તૃપ્તિયૌ રીતિ

ਸ-ਗੁਰਾ ਧਿਆਨਮੁ ਪੈਨਿ ਸੌਖਮੁ ਤਿਆਗਰਾਜ ਨੂਤ (ਅ)

### **Oriya**

- ੳ. ਅਨੁਕਾਗਨੂ ਲੇਨਿ ਮਨਬੂਨ ਬੂ-ਯਾਨਮੂ ਰਾਨੂ  
ਅ. ਘਨੂਲੇਨ ਅਭਯਾਨੂਲ(ਕੇ)ਰੂਕੇ ਕਾਨਿ (ਅ)  
ੳ. ਖਗ ਖਗਗ ਭੂਫਿਯੋਐ ਖਾਕਿਓ ਚੂਓਯੋ ਰੀਤਿ  
ਬ-ਗੁਣ ਧਿਆਨਮੂ ਪੈਨਿ ਬੋਯਮੂ ਤਿਆਗਰਾਜ ਨੂਤ (ਅ)

### **Punjabi**

- ੲ. ਅਨੁਰਾਗਮੁ ਲੇਨਿ ਮਨਸੁਨ ਸੁ-ਗਿਆਨਮੁ ਰਾਦੁ  
ਅ. ਘਨੁਲੈਨ ਅਨਤਰਗਿਆਨੁਲ(ਕੇ)ਰੁਕੇ ਕਾਨਿ (ਅ)  
ੳ. ਵਗ ਵਗਗਾ ਭੁਜਿਯਿਵਚੇ ਵਾਰਿਕਿ ਤ੍ਰਿਪਿਤਯੋ ਰੀਤਿ  
ਸ-ਗੁਣ ਧਿਆਨਮੁ ਪੈਨਿ ਸੌਖਮੁ ਤਿਆਗਰਾਜ ਨੂਤ (ਅ)