

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

sangIta SAstra-mukhAri

In the kRti ‘sangIta SAstra jnAnamu’– rAga mukhAri SrI tyAgarAja describes the transcendental nature of knowledge of sangIta.

P sangIta SAstra jnAnamu
‘sArUpya saukhyadamE manasA

A ²SRngAra ras(A)d(y)akhila sAra
pUrita rAma kath(A)nand(A)bdhi yuta (sangIta)

C ³prEma bhakti su-jana vAtsalyamu
SrImad ramA vara kaTAKshamu
⁴nEma nishTha ⁵yaSO dhanam(o)sangunE
⁶nErpu kalgu tyAgarAju nErcina (sangIta)

Gist

O My Mind!

The knowledge of the subject of sangIta, as learnt by this tyAgarAja - together with ocean called 'the bliss of the story of rAma', brimming with the entire essence of (nine) rasas, beginning with SRngAra - bestows the comfort of attaining the same form as that of the Lord.

Such a knowledge indeed confers the highest form of loving devotion, affection of virtuous people, the grace of vishNu, the wealth of self control, firmness and renown; one will also attains skills.

Word-by-word Meaning

P O My Mind (manasA)! The knowledge (jnAnamu) of the subject (SAstra) of sangIta bestows the comfort (saukhyada) (saukhyadamE) of attaining the same form as that of the Lord (sArUpya).

A O My Mind! The knowledge of subject of sangIta, together with (yuta) ocean (abdhi) called 'the bliss (Ananda) of the story (kathA) (kathAnandAbdhi) of rAma',

brimming with (pUrita) the entire (akhila) essence (sAra) of (nine) rasas
- beginning with (Adi) (rasAdyakhila) SRngAra (love) -
bestows the comfort of attaining the same form as that of the Lord.

C It (knowledge of subject of sangIta) indeed confers (osangunE) –
the highest form of loving (prEma) devotion (bhakti), affection
(vAtsalyamu) (literally paternal love) of virtuous people (su-jana),
the grace (kaTAkshamu) of vishNu - the spouse (vara) of lakshmi
(Srimad ramA),
the wealth (dhanamu) (dhanamosangunE) of self control (niyama),
firmness (nishTha) and renown (yaSO);
one will also attain (kalgu) skills (nErpu);
O My Mind! The knowledge of the subject of sangIta as learnt (nErcina)
by this tyAgarAja (tyAgarAju) bestows the comfort of attaining same form as that
of the Lord.

Notes –
Variations –

References –

¹ – 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. The following verse from Sivananda
Lahari (verse 28) is relevant –

sArUpyaM tava pUjanE Siva mahAdEvEti saMkIrtanE
sAmIpyaM Sivabhakti-dhurya-janata-sAMgatya-saMbhaNE |
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)

What is sArUpya? - “Because Gajendra, King of the elephants, had been
touched directly by the hands of the Supreme Personality of Godhead, he was
immediately freed of all material ignorance and bondage. Thus he received the
salvation of sārūpya-mukti, in which he achieved the same bodily features as the
Lord, being dressed in yellow garments and possessing four hands.”
(SB.VIII.4.6). <http://vedabase.net/sb/8/4/en>

vaishNavas do not seem to desire beyond sArUpya stage; sAyujya is not a
preferred goal for them because the devotee always wants to be an adorer of the
Lord. Please refer to explanation by Swami Krishnananda -
http://www.swami-krishnananda.org/brahma/brahma_o8.html

² - SRngAra rasAdi - The nava rasa are - SRngAra - love, vIra - valour,
bIbhatsa - disgust, raudra - anger, hAsya - mirth, bhayAnaka - terror, karuNa -
pity, adbhuta - wonder, SAnTa – tranquility. Almost all the definitions of 'nava
rasa', begin with 'SRngAra'. Therefore, the word 'Adi' (SRngAra Adi) has been
translated as 'beginning with' rather than 'etc'.

³ – prEma bhakti - The definition, aids, effects of prEma bhakti are found in nArada bhakti sutraS. One of the aids (sAdhanAni) for prEma bhakti is –

lOkEpi bhagavad guNa SravaNa 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, Sri tyAgarAja sings ‘rAma kathA sudhA rasa pAnamu oka rAjyamu cEsune’ - Drinking the nectar of the story of SrI rAma is equivalent to the rule of a kingdom.

⁴ – nEma nishTha – the Eight-Fold (ashTAnga) yOga – yama, niyama, Asana, prANayAma, pratyAhAra, dhAraNa, dhyAna, samAdhi – please refer to ‘patanjali yOga sUtra’.

Comments -

⁵ – yaSO dhanamu - ‘dhanamu’ here refers the wealth of ‘nEma’, ‘nishTha’ and ‘yaSO’; ‘wealth’ as such is not meant here. This will be clear when read in conjunction with the word ‘sArupya’; wealth as such becomes totally irrelevant and, in fact, a hindrance to spiritual progress. This is more so because SrI tyAgarAja criticises those who ‘sell’ music in the kRti ‘durmaArga cara’.

⁶ – nErpu kalgu – In one of the books, this seems to have been translated as ‘discriminating (tyAgarAja)’. However, in view of the ensuring word ‘nErcina’ (tyAgarAja nErcina) (learnt by tyAgarAja), ‘nErpu kalgu’ and ‘nErcina’ might become mutually contradictory. Therefore, this has been taken as one of the results of knowledge of sangIta and translated as ‘one will attain skills’. Though, ‘skills’ does not seem to refer to any specific skill.

General – the statements in pallavi - ‘sArUpa saukhyada’ (bestows the comfort of sArUpya) and in caraNa – ‘nEma nishTha yaSO dhanamosangunE’ (bestows the wealth of self control, firmness and glory) and also ‘tyAgarAju nErcina’ (learnt by tyAgarAja) do not refer to mere knowledge (and practice) of the subject of sangIta (sangIta SAstra jnAnamu), but includes inescapably the statement in anupallavi about ‘rAma kathA Ananda abdhi’ (the ocean of bliss of the story of rAma); in essence, only such jnAna of sangIta SAstra combined with bhakti can bestow the said comforts etc. Please refer to tyAgarAja’s kRti ‘sangIta jnAnamu bhakti vinA sanmaArgamu kaladE’ (mere knowledge of sangIta without bhakti will not lead one in the right path.)

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 कल्गु 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 kalgu tyāgarāju nērcina (sa)

Telugu

ప. సజ్జీత శాస్త్ర జ్ఞానము
సారూప్య సౌఖ్యదమే మనసా
అ. శృంగార ర(సా)(ద్య)ఖిల సార
పూరిత రామ క(థా)న(ందా)బ్ధి యుత (స)
చ. ప్రేమ భక్తి సు-జన వాత్సల్యము
శ్రీమ(ద్ర)మా వర కటాక్షము
నేమ నిష్ఠ యశో ధన(మో)సజ్జనే
నేర్పు కల్గు త్యాగరాజు నేర్చిన (స)

Tamil

ప. సంగీత శాస్త్ర జ్ఞానము
సారూప్య సౌఖ్యదమే మనసా
అ. శృంగార ర(సా)(ద్య)ఖిల సార
పూరిత రామ క(థా)న(ందా)బ్ధి యుత (సంగీత)
చ. ప్రేమ భక్తి సు-జన వాత్సల్యము
శ్రీమ(ద్ర)మా వర కటాక్షము
నేమ నిష్ఠ యశో ధన(మో)సజ్జనే
నేర్పు కల్గు త్యాగరాజు నేర్చిన (సంగీత)

సంగీత శాస్త్రజ్ఞాన అని
సారూప్య సౌఖ్యదమే మనసా

సింగార రసం మృతలాన అనెత్తు శారంగం
నిరై ఇర్రామనిన్ కతయెనై ఆనంతక కడలైన్ కుడియ

சங்கீத சாத்திரத்தின் அறிவு
சாரூப்பிய செளக்கியத்தினை யருளுமே, மனமே!

காதலுடன் கூடிய (இறைப்) பற்று, நல்லோரின் பரிவு,
திருமகள் மணாளனின் கருணை,
நியமம், நிட்டை, புகழ் ஆகிய செல்வங்களை வழங்குமே;
திறமைகளுண்டாகும்; தியாகராசன் கற்றறிந்த
சங்கீத சாத்திரத்தின் அறிவு
சாரூப்பிய செளக்கியத்தினை யருளுமே, மனமே!

சாரூப்பியம் - கடவுளதுருப் பெற்றிருத்தல் - திருமந்திரச் செய்யுள் காண்க -
சிங்கார ரசம் - நவரசங்களிலொன்று
நியமம், நிட்டை - அட்டயோகத்தின் அங்கங்கள்

தங்கிய சாரூபந் தானெட்டாம் யோகமாந்
தங்குஞ் சன்மார்க்கந் தனிலன்றிக் கைகூடா
அங்கத் துடல்சித்தி சாதன ராகுவர்
இங்கிவ ராக விழிவற்ற யோகமே (திருமந்திரம் - 1510)

Kannada

ಪ. ಸಜ್ಜೀತ ಶಾಸ್ತ್ರ ಜ್ಞಾನಮು

ಸಾರೂಪ್ಯ ಸೌಖ್ಯದಮೇ ಮನಸಾ

ಅ. ಶೃಂಗಾರ ರ(ಸಾ)(ದ್ಯ)ಖಿಲ ಸಾರ

ಪೂರಿತ ರಾಮ ಕ(ಥಾ)ನ(ಸ್ಥಾ)ಭಿ ಯುತ (ಸ)

ಚ. ಪ್ರೇಮ ಭಕ್ತಿ ಸು-ಜನ ವಾತ್ಸಲ್ಯಮು

ಶ್ರೀಮ(ದ್ರ)ಮಾ ವರ ಕಟಾಕ್ಷಮು

ನೇಮ ನಿಷ್ಠ ಯಶೋ ಧನ(ಮೊ)ಸಜ್ಜನೇ

ನೇರ್ದು ಕಲ್ಪ ತ್ಯಾಗರಾಜು ನೇರ್ದಿನ (ಸ)

Malayalam

ಪ. ಸುಖಗೀತ ശാസ്ത്ര ജ്ഞാനമു

സാരൂപ്യ സൗഖ്യദമേ മനസാ

അ. ശൃംഗാര ര(സാ)(ദ്യ)ഖില സാര

പൂരിത രാമ ക(ഥാ)ന(ന്ദാ)ബ്ധി യുത (സ)

ച. പ്രേമ ഭക്തി സു-ജന വാത്സല്യമു

ശ്രീമ(ദ്യ)മാ വര കടാക്ഷമു

നേമ നിഷ്ഠ യശോ ധന(മൊ)സജ്ജനേ

നേർപ്പു കല്പ ത്യാഗരാജു നേർപ്പിന (സ)

Assamese

প. সঙ্গীত শাস্ত্ৰ জ্ঞানমু

সাক্ষ্য সৌখ্যদমে মনসা

অ. শৃঙ্গাৰ ব(সা)(দয়)খিল সাৰ

পূৰিত ৰাম ক(থা)ন(ন্দা)ন্ধি যুত (স)

চ. প্ৰেম ভক্তি সু-জন ৰাজসল্যমু

শ্ৰীম(দ্র)মা ৰব কটাক্ষমু

নেম নিষ্ঠ যশো ধন(মো)সঙ্গুনে

নেপু কল্পু আগৰাজু নেচিন (স)

Bengali

প. সঙ্গীত শাস্ত্ৰ জ্ঞানমু

সাক্ষ্য সৌখ্যদমে মনসা

অ. শৃঙ্গাৰ ব(সা)(দয়)খিল সাৰ

পূৰিত ৰাম ক(থা)ন(ন্দা)ন্ধি যুত (স)

চ. প্ৰেম ভক্তি সু-জন বাজসল্যমু

শ্ৰীম(দ্র)মা বৰ কটাক্ষমু

নেম নিষ্ঠ যশো ধন(মো)সঙ্গুনে

নেপু কল্পু আগৰাজু নেচিন (স)

Gujarati

પ. સંગીત શાસ્ત્ર જ્ઞાનમુ

સાક્ષ્ય સૌખ્યદમે મનસા

અ. શૃંગાર ર(સા)(દય)ખિલ સાર

પૂરિત રામ ક(થા)ન(ન્દા)ન્ધિ યુત (સ)

ચ. પ્રેમ ભક્તિ સુ-જન વાત્સલ્યમુ

શ્રીમ(દ્ર)મા વર કટાક્ષમુ

નેમ નિષ્ઠ યશો ધન(મો)સંગુને

નેપુ કલ્પુ ત્યાગરાજુ નેચિન (સ)

Oriya

- ପ. ସଙ୍ଗୀତ ଶାସ୍ତ୍ର ଜ୍ଞାନମୁ
ସାରୁପ୍ୟ ସୌଖ୍ୟଦମେ ମନସା
ଅ. ଶୃଙ୍ଗାର ର(ସା)(ଦ୍ୟ)ଶିଳ ସାର
ପୁରିତ ରାମ କ(ଥା)ନ(ନା)ବ୍ଧି ଯୁତ (ସ)
ଚ. ପ୍ରେମ ଭକ୍ତି ସୁ-ଜନ ସ୍ବାସ୍ଥ୍ୟମୁ
ଶ୍ରୀମ(ଦ୍ର)ମା ଓର କଟାକ୍ଷମୁ
ନେମ ନିଷ୍ଠ ଯଶୋ ଧନ(ମୋ)ସଙ୍ଗୁନେ
ନେପୁଁ କଲ୍ଲୁ ଡ୍ୟାଗରାଜୁ ନେଚିନ (ସ)

Punjabi

- ପ. ସହଗୀତ ସାସତ୍ତ୍ଵ ଗିଆନମୁ
ସାରୁପ୍ୟ ସୌଖ୍ୟଦମେ ମନସା
ଅ. ସିଂହଗାର ର(ସା)(ଦ୍ୟ)ଧିଳ ସାର
ପୁରିତ ରାମ କ(ଥା)ନ(ନା)ସିଂଧ ଯୁତ (ସ)
ଚ. ପ୍ରେମ ଭକ୍ତି ସୁ-ଜନ ସ୍ବାସ୍ଥ୍ୟମୁ
ଶ୍ରୀମ(ଦ୍ର)ମା ବର କଟାକ୍ଷମୁ
ନେମ ନିଷ୍ଠ ଯଶୋ ଧନ(ମୋ)ସହଗୁନେ
ନେପୁଁ କଲ୍ଲୁ ଡ୍ୟାଗରାଜୁ ନେଚିନ (ସ)