smaraNE sukhamu

Ragam: Janaranjani {29th Melakartha (“Shankarabharanan”) Janyam}

ARO: S R2 G3 M1 P D2 P N3 S ||

AVA: S D2 P M1 R2 S ||

Talam: DeshAdi
Composer: Tyagaraja
Version: Ram Kaushik
Lyrics Courtesy: Lakshman Ragde

**Pallavi:**
smaraNE sukhamu rAma nAma naruDai buTTi nanduku nAma

**Anupallavi:**
vara rAjayOga niSTulau vArikAnanda maNDaTTu

**Charanam:**
rAma nAma shravaNamu valla nAma rUpamE hrdayamu niNDi
prEma buTTa sEyaga lEdA nishkAma tyAgarAju sEy nAma

**Meaning:** (“Courtesy: V Govindan: Tyagaraja Vaibhavam”)

**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 (“nduku”) 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 (“uTTu”) as the joy (“Anandamu”) experienced (“andeTu”) (“literally attained”) by those (“rAriki”) (“literally to those”) (“rArikAnandamaNTuTTu”) 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 (“lEdA”) 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 (“sEy nAma”) 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 (“sEy nAma”) by this desire-less (“nishkAma”) tyAgarAja (“tyAgarAju”), is comforting.

**Pallavi:**
smaraNE sukhamu rAma nAma naruDai buTTi nanduku nAma

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.

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

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

Charanam:

rAma nAma shravaNam u valla nAma rUpamE hrdayamu niNDi
prEma buTTa sEyaga lEdA niSkAma tyAgaRju sEy u nAma

… listening (“SravaNam u”) to the name (“nAma”) of SrI rAma,

Isn’t it (“lEdA”) that because of (“valla”) listening (“SravaNam u”) to the name (“nAma”) of SrI rAma,

the very form (“rUpamE”) of the name (“nAma”), filling (“niNDi”) the heart (“hRdayamu”) (“of the listeners”),

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Therefore, for taking birth as a human being, only mental recitation of the name ("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.