

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

bhakti biccam-SankarAbharaNaM

In the kRti – ‘bhakti biccamiyyavE’ – rAga SankarAbharaNaM, SrI tyAgarAja asks Lord to grant him alms of (desire-less) true devotion.

P ¹bhakti ²biccam(i)yyavE
bhAvukamagu ³sAtvIka (bha)

A ⁴muktik(⁵a)khila Saktiki tri-
mUrtulak(a)ti mElmi ⁶rAma (bha)

C prANamu lEni vAniki bangAru ⁷pAga cuTTi
ANi vajra bhUshaNam(u)ramandu peTTu rIti
⁸jANalaku purAN(A)gama SAstra vEda japa prasanga
trANa kalgi(y)Emi bhakta tyAgarAja nuta ⁹rAma (bha)

Gist

O Lord rAma praised by this devout tyAgarAja!

Deign to grant me alms of auspicious, pure desire-less devotion.

It is much superior to emancipation, all kinds of powers and even the Trinity.

Of what avail if the capability of chanting (or reciting) and discoursing of/on epics, Agama, SAstras and vEda accrue to clever persons (devoid of devotion)?

It is like tying a golden turban to a corpse and decorating it with exquisite diamond jewellery on the chest.

Word-by-word Meaning

P Deign to grant (iyyavE) me alms (biccamu) (biccamiyyavE) of auspicious (bhAvukamagu), pure, desire-less (sAtvIka) devotion (bhakti).

A O Lord rAma! It (bhakti) is much (ati) superior (mElmi) to emancipation (muktiki), all kinds (akhila) (muktikakhila) of powers (Saktiki) and even the Trinity (tri-mUrtulaku) (mUrtulakati); therefore,
deign to grant me alms of auspicious, pure, desire-less devotion.

C In the same manner (rIti) as tying (cuTTi) a golden (bangAru) turban (pAga) to a corpse – one (vAniki) who is not (lEni) alive (prANamu) – and decorating (peTTu) (literally place) it with exquisite (ANi) diamond (vajra) jewellery (bhUshaNamu) on the chest (uramandu) (bhUshanamuramandu),
of what avail (Emi) if the capability (trANA) (literally might) of chanting (or reciting) (japa) and discoursing (prasanga) of/on epics (purANA), Agama (purANAgama), SAstras and vEda accrue (kalgi) (kalgiyEmi) to clever persons (jANalaku) (devoid of devotion)?

O Lord rAma praised (nuta) by this devout (bhakta) tyAgarAja! Deign to grant me alms of auspicious, pure, desire-less devotion.

Notes –

Variations -

² – biccamiyyavE – biccamiyyavE – bikshamiyyavE : ‘biccami’ is an appropriate telugu version for Sanskrit word ‘bhiksha’. ‘iyyavE’ is the appropriate version. Therefore, ‘biccamiyyavE’ has been adopted.

⁷ – pAga – bAga : In view of the ensuing word ‘cutti’, it is clear that this refers to a ‘turban’ (pAga). However, as per dictionary, the correct word is ‘pAgA’.

⁹ – rAma – this word is not found in some books.

References –

⁵ – akhila Sakti – SrI tyAgarAja seems to refer to aNimAdi eight-fold siddhi.

Comments -

¹ – bhakti biccamiyyavE – Give me alms of bhakti. While bhakti is the means to attain Lord, even that bhakti can spring only if there is grace of Lord. What a catch 22 situation! Which comes first – bhakti or grace? In my humble opinion, up to gauNa bhakti it is the man’s effort and the mukhya bhakti is the Lord’s grace. Though SrI tyAgarAja has placed the ‘sAtvIka’ at the end of the pallavi, that is the operative word of the whole kRti.

³ – sAtvIka bhakti – In the nArada bhakti sUtras, two types of bhakti are defined – ‘mukhya bhakti’ – Supreme or Primary Love and ‘gauNa bhakti’ – Secondary Love. The following verse is relevant –

gauNi tridhA guNa bhEdAd-ArtAdi bhEdAd-vA || 56 ||

“Secondary devotion is of three kinds, according to the qualities of the mind of person in whom it manifests itself; either it may be classified as sAttvika, rAjasika, and tAmasika; or it may be divided as Arta, jijnAsu and arthArtin as per statement in SrImad-bhagavad-gItA, Chapter 7.16”

“...As this differentiation is based on the qualities of mind (sattva etc).....these three expressions of bhakti (sattva, rajas, tamas) are called gauNa bhakti as distinguished from mukhya bhakti which is devotion bereft of all taint.....The second classification is based on the differences in the motives (Arta etc). (Translation and notes by Swami Tyagisananda) (brackets mine)

SrI tyAgarAja states that 'sAtvIka bhakti' is superior (mElmi) to even emancipation 'mukti' which is the ultimate human realisation. When a devotee does not even seek emancipation, then it is mukhya bhakti and not gauNa bhakti. Therefore, neither of the classifications stated above (based on qualities of mind – sattva etc and motives – Arta etc) would apply. This is explained in the following verse of nArada bhakti sUtras –

bhaktA EkAntinO mukhyaA: || 67 ||

“Those are primary devotees who have one pointed love of God for His own sake.” (Translation by Swami Tyagisananda)

For complete text and meanings of 'nArada bhakti sUtra', please visit –
<http://vedabase.net/nbs/>

In kRti 'buddhi rAdu' – rAga SankarAbharaNaM, SrI tyAgarAja calls such great devotees as 'nAnyA citta bhakta' – a devotee whose mind delves on God to the exclusion of everything else.

Please also refer to Chaitanya Mahaprabhu's 'bhakti rasAmRta sindhu bindu' (download) –
http://www.freedownloadmanager.org/downloads/Sri_Bhakti_rasamrta_sindhu_bindu_pdf_36089_p/free.htm

⁴ – muktiki mElmi (greater than mukti) – In this regard, please refer to tirumAlai of vaishNava saint toNDaraDippoDi AzhvAr in praise of Lord of SrI rangaM –

paccai mAmalai pOl mEni pavaLavAy kamalac cengaN
accutA! amarar ERE! Ayar tam kozhundE! ennum,
iccuvai tavira yAnpOy indira lOGam ALum,
accuvai peRinum vENDEn arangamA nagar uLAnE! (2)

பச்சை மாமலை போல் மேனி பவளவாய் கமலச் செங்கண்
அச்சுதா! அமரர் ஏறே! ஆயர் தம் கொழுந்தே! என்னும்,
இச்சுவை தவிர யான்போய் இந்திர லோகம் ஆளும்,
அச்சுவை பெறினும் வேண்டேன் அரங்கமா நகர் உளானே! (2)

“Green great mountain-like body; coral mouth; lotus eyes; O Lord acyutA – the lion of celestials – the tender one of the cow-herds; other than the relish of uttering these words, even if I happen to attain the great joy of ruling the World of celestials, I do not desire it, O Lord abiding in the holy SrI rangam.”

Please visit the sites –
http://www.srivaishnavam.com/texts/tmalai_roman.htm The PDF version in Tamil may be downloaded from site –
<http://www.prapatti.com/slokas/tamil/naalaayiram/tondaradippodiyaazvaar/tirumaalai.pdf#search='Tirumaalai>

The following quote from The Gospel of Sri Ramakrishna clarifies how bhakti is greater than mukti – (For complete Book, please visit –
<http://www.belurmath.org/gospel/>)

“Hanuman kept the 'servant ego' after realizing God in both His Personal and His Impersonal aspects. He thought of himself as the servant of God. The great sages, such as nArada, sanaka, sananda, sanAtana, and sanatkuMara, after

attaining the Knowledge of Brahman, kept the 'servant ego' and the 'ego of Devotion'. They are like big steamships, which not only cross the ocean themselves but carry many passengers to the other shore." (Chapter 26)

The is further certified by nArada bhakti sUtras –

sa tarati sa tarati, sa lOkAMstArayati || 50 ||

"He crosses indeed, he crosses this mAyA and carries also the world across it." (Translation by Swami Tyagisananda)

⁸ – jANaluku – clever persons - According to SrI tyAgarAja, it is only through devotion that one can attain true insight into the purANas etc; any talk on these subjects by such persons (who are imbued with devotion) will carry weight. Otherwise, it is clever, but life-less talk. Please also refer to kRti 'buddhi rAdu' – rAga SankarAbharaNaM, wherein SrI tyAgarAja eulogises bhakti.

⁶ and ⁹ – rAma – In some books, the ending word of anupallavi and caraNam has been joined to pallavi to mean 'rAma bhakti' – deign to grant me devotion to rAma'. In many kRtis tyAgarAja has adopted such second and third person usage, particularly in respect of SrI rAma. Such an interpretation (deign to grant rAma bhakti) may also be correct.

Devanagari

- प. भक्ति बिच्च(मि)य्यवे
भावुकमगु सात्वीक (भ)
अ. मुक्ति(क)खिल शक्तिकि त्रि-
मूर्तुल(क)ति मेल्मि राम (भ)
च. प्राणमु लेनि वानिकि बङ्गारु पाग चुट्टि
आणि वज्र भूषण(मु)रमन्दु पेट्टु रीति
जाणलकु पुरा(णा)गम शास्त्र वेद जप प्रसङ्ग
त्राण कलि(ये)मि भक्त त्यागराज नुत राम (भ)

English with Special Characters

- pa. bhakti bicca(mi)yyavē
bhāvukamagu sātīvika (bha)
a. mukti(ka)khila śaktiki tri-
mūrtula(ka)ti mēlmi rāma (bha)
ca. prāṇamu lēni vāniki baṅgāru pāga cuṭṭi
āṇi vajra bhūṣaṇa(mu)ramandu peṭṭu rīti
jāṇalaku purā(ṇā)gama śāstra vēda japa prasaṅga

trāṇa kalgi(yē)mi bhakta tyāgarāja nuta rāma (bha)

Telugu

- ప. భక్తి బిచ్చ(మి)య్యవే
భావుకమగు సాత్వీక (భ)
- అ. ముక్తి(క)ఖిల శక్తికి త్రి-
మూర్తుల(క)తి మేల్మి రామ (భ)
- చ. ప్రాణము లేని వానికి బజ్జారు పాగ చుట్టి
ఆణి వజ్ర భూషణ(ము)రమన్లు పెట్టు రీతి
జాణలకు పురా(ణ)గమ శాస్త్ర వేద జప ప్రసజ్గ
త్రాణ కల్గి(యే)మి భక్త త్యాగరాజ నుత రామ (భ)

Tamil

- ప. ప⁴క్తి పి³శ్శ(మి)య్యవే
పా⁴వుకమకు³ సాత్వీక (ప⁴)
- అ. ముక్తి(క)కి²ల **సా**క్తికి త్రి-
మూర్తుల(క)తి మేల్మి రామ (ప⁴)
- శ. ప్పరాణము లేని వానికి ప³ంగకా³రు పాక³ కుట్టి
ఆణి వజ్ర పు⁴షణ(ము)రమన్తు³ పెట్టు రీతి
జాణలకు పురా(ణా)క³మ **సా**స్త్రి వేద జప ప్రసజ్గ³
త్తరాణ కల్కి³(యే)మి ప⁴క్త త్యాక³రాజ నుత రామ (ప⁴)

పేరెనత్తకమ్ సాత్తువిక పక్తిపి పిశ్శయిடுవాయ్యయా

ముక్తికకమ్, అనెత్తు సక్తికకకమ్, ముమ్-
మూర్తికకకమ్ మిక్కు మేలనాకమ్; ఇరామా!
పేరెనత్తకమ్ సాత్తువిక పక్తిపి పిశ్శయిடுవాయ్యయా

అయిరెన్ద్రవనుక్కు పొన్ పాకెశ్ శున్ది,
ఆణి వైర నకెకకగ్ మార్పిలనివిత్తల్ పోలమ్,
కెట్టికకారాకకకు పురాణ, ఆకమ, సాత్తిర, వేదమ్ ఓతల్, సొన్ద్రపొత్తివత్
తిరెన్ద్రాకయెన్ద (పయన్)? తొన్దన్ తియాకరాశనాల్ పొన్ద్రపి పెన్ద్ర ఇరామా!
పేరెనత్తకమ్ సాత్తువిక పక్తిపి పిశ్శయిடுవాయ్యయా

సాత్తువిక పక్తి - కౌగిలకకకకమ్ ఇశ్శకకకకకమ్ ఇరైపి పన్దు
పాకె - తలెప్పా

Kannada

- ప. భక్తి బిచ్చ(మి)య్యవే
భావుకమగు సాత్వీక (భ)

ಅ. ಮುಕ್ತಿ(ಕ)ಖಿಲ ಶಕ್ತಿಕಿ ತ್ರಿ-

ಮೂರುಲ(ಕ)ತಿ ಮೇಲ್ಮಿ ರಾಮ (ಭ)

ಚ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ಬಜ್ಜಾರು ಪಾಗ ಚುಟ್ಟಿ

ಆಣಿ ವಜ್ರ ಭೂಷಣ(ಮು)ರಮನ್ಡು ಪೆಟ್ಟು ರೀತಿ

ಜಾಣಲಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ವೇದ ಜಪ ಪ್ರಸಜ್ಜ

ತ್ರಾಣ ಕಲ್ಲಿ(ಯೇ)ಮಿ ಭಕ್ತ ತ್ಯಾಗರಾಜ ನುತ ರಾಮ (ಭ)

Malayalam

ಪ. ಟಕತಿ ಣಿಚ್ಚ(ಮಿ)ಯುವೇ

ಛಾವುಕಮಗು ಸಾತ್ಯಿಕ (ಛ)

ಞ. ಮುಕತಿ(ಕ)ಖಿಲ ಷಕತಿಕಿ ತ್ರಿ-

ಮುರುತ್ತಲ(ಕ)ತಿ ಡೆಲಮಿ ರಾಮ (ಛ)

ಛ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ಬಜ್ಜಾರು ಪಾಗ ಚುಟ್ಟಿ

ಆಣಿ ವಜ್ರ ಭೂಷಣ(ಮು)ರಮನ್ಡು ಪೆಟ್ಟು ರೀತಿ

ಜಾಣಲಕು ಪುರಾ(ಣಾ)ಗಮ ಷಾಸ್ತ್ರ ವೇದ ಜಪ ಪ್ರಸಜ್ಜ

ತ್ರಾಣ ಕಲ್ಲಿ(ಯೇ)ಮಿ ಟಕತ ತ್ಯಾಗರಾಜ ನುತ ರಾಮ (ಛ)

Assamese

ಪ. ಭಕ್ತಿ ವಿಹ(ಮಿ)ಯುರೇ

ಭಾವುಕಮಗು ಸಾತ್ಯಿಕ (ಭ)

ಅ. ಮುಕ್ತಿ(ಕ)ಖಿಲ ಶಕ್ತಿಕಿ ತ್ರಿ-

ಮುರುತ್ತಲ(ಕ)ತಿ ಮೇಲ್ಮಿ ರಾಮ (ಭ)

ಚ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ಬಜ್ಜಾರು ಪಾಗ ಚುಟ್ಟಿ

ಆಣಿ ವಜ್ರ ಭೂಷಣ(ಮು)ರಮನ್ಡು ಪೆಟ್ಟು ರೀತಿ

ಜಾಣಲಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ವೇದ ಜಪ ಪ್ರಸಜ್ಜ

ತ್ರಾಣ ಕಲ್ಲಿ(ಯೇ)ಮಿ ಭಕ್ತ ತ್ಯಾಗರಾಜ ನುತ ರಾಮ (ಭ)

Bengali

ಪ. ಭಕ್ತಿ ವಿಹ(ಮಿ)ಯುರೇ

ಭಾವುಕಮಗು ಸಾತ್ಯಿಕ (ಭ)

ಅ. ಮುಕ್ತಿ(ಕ)ಖಿಲ ಶಕ್ತಿಕಿ ತ್ರಿ-

मूर्तुल(क)ति मेल्मि राम (ड)

च. प्राणमु लेनि वानिकि वङ्गारु पाग चूटि

आणि वङ्ग भूषण(मु)रमन्दु पेठु रीति

जाणलकु पुरा(णा)गम शास्त्र वेद जप प्रसङ्ग

त्राण कलि(ये)मि भक्त अगाराज नुत राम (ड)

Gujarati

प. भक्ति भिख्य(मि)य्यवे

भावुकमगु सात्वीक (भ)

अ. मुक्ति(ड)भिल शक्तिडि त्रि-

मूर्तुल(ड)ति मेल्मि राम (भ)

य. प्राणमु लेनि वानिकि अङ्गारु पाग चुट्टि

आणि वङ्ग भूषण(मु)रमन्दु पँट्टु रीति

जाणलकु पुरा(णा)गम शास्त्र वेद जप प्रसङ्ग

त्राण कलि(ये)मि भक्त त्यागराज नुत राम (भ)

Oriya

प. भक्ति विज(पे)रुयषे

भाषुकमगु घातुषीक (भ)

अ. मुक्ति(क)भिल भक्ति डि-

मूर्तुल(क)ति मेल्मि राम (भ)

ब. प्राणमु लेनि वानिकि अङ्गारु पाग चुट्टि

आणि वङ्ग भूषण(मु)रमन्दु पेठु रीति

जाणलकु पुरा(णा)गम शास्त्र वेद जप प्रसङ्ग

त्राण कलि(ये)मि भक्त त्यागराज नुत राम (भ)

Punjabi

प. भक्ति भिख्य(मि)य्यवे

भाषुकमगु सात्वीक (भ)

ਅ. ਮੁਕਿਤ(ਕ)ਖਿਲ ਸ਼ਕਿਤਕਿ ਤ੍ਰਿ-

ਮੂਰਤੁਲ(ਕ)ਤਿ ਮੇਲਿਮ ਰਾਮ (ਭ)

ਚ. ਪ੍ਰਾਣਮੁ ਲੇਨਿ ਵਾਨਿਕਿ ਬਛਗਾਰੁ ਪਾਗ ਚੁੱਟਿ

ਆਇ ਵਜ੍ਯ ਭੂਸ਼ਣ(ਮੁ)ਰਮਨਦੁ ਪੋਟੁ ਰੀਤਿ

ਜਾਣਲਕੁ ਪੁਰਾ(ਣਾ)ਗਮ ਸ਼ਾਸਤ੍ਰ ਵੇਦ ਜਪ ਪ੍ਰਸਛਗ

ਤ੍ਰਾਣ ਕਲਿਗ(ਯੇ)ਮਿ ਭਕਤ ਤਜਾਗਰਾਜ ਨੁਤ ਰਾਮ (ਭ)