

# Transliteration–Telugu

Transliteration as per 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 G  
c ch j jh 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  
z S s h

## bhakti biccama-zaGkarAbharaNaM

In the kRti – ‘bhakti biccamiyyavE’ – rAga zaMkarAbharaNaM, zrI tyAgarAja asks Lord to grant him alms of (desireless) true devotion.

P bhakti biccama(i)yyavE  
bhAvukamagu sAtvIka

A muktik(a)khila zaktiki tri-  
mUrtulak(a)ti mElmi rAma (bha)

C prANamu lEni vAniki  
baGgAru pAga cuTTi  
ANi vajra bhUSaNam-  
(u)ram(a)ndu peTTu rIti  
jANaluku purAN(A)gama  
zAstra vEda japa prasaGga  
trANa kalgi(y)Emi bhakta  
tyAgarAja nuta rAma (bha)

Gist

O Lord rAma praised by this devout tyAgarAja!  
Deign to grant me alms of pure or desireless devotion which is a fortune.  
It (bhakti) is much superior to emancipation, all kinds of powers and even the Trinity.

In the same manner as tying a golden turban to a corpse – one who has no life-breath – and decorating it on the chest with exquisite diamond ornaments, of what avail if the capability of chanting (or reciting) and discoursing of/on epics, Agama, sciences and vEda accrue to clever persons?

Word-by-word Meaning

P Deign to grant (iyyavE) me alms (biccamu) (biccamiyyavE) of pure or desireless (sAtvIka) devotion (bhakti) which is a fortune (bhAvukamagu).

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

C In the same manner (rIti) as tying (cuTTi) a golden (baGgAru) turban (pAga) to a corpse – one (vAniki) who has no (IEni) life-breath (prANamu) – and decorating (peTTu) (literally place) it on (andu) the chest (uramu) with exquisite (ANi) diamond (vajra) ornaments (bhUSaNamu) (bhUSanamuramandu),  
of what avail (Emi) if the capability (trANA) (literally might) of chanting (or reciting) (japa) and discoursing (prasaGga) of/on epics (purANA), Agama (purANAgama), sciences (zAstra) and vEda accrue (kalgi) (kalgiyEmi) to clever persons (jANaluku)?

O Lord rAma praised (nuta) by this devout (bhakta) tyAgarAja! Deign to grant me alms of pure or desireless devotion which is a fortune.

Notes –

P – biccamiyyavE – this is how it is given in the book of TKG; in the book of CR, this is given as 'biccamiyyavE'; in the book of TSV/AKG, this is given as 'bikSamIyavE'. 'biccami' is an appropriate telugu version for Sanskrit word 'bhikSa'. 'iyyavE' is the appropriate version. Therefore, 'biccamiyyavE' has been adopted. Any suggestions ???

P – sAtvIka – this is how it is given in all the books. This is the telugu version of Sanskrit word which is spelt as 'sAttvika'.

P – 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, rAjāsika, and tAmāsika; or it may be divided as Arta, jijnAsu and arthArtin as per statement in zrImad-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)

zrI 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 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 mukhya: || 67 ||

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

Chaitanya Mahaprabhu in his 'bhakti rasAmRta sindhu bindu', verse 14 states that there are two types of bhAvAs – 'sAttvika bhAvAs that arise when the heart is overwhelmed by mukhya-rati from direct contact with zrI kRSNa' and 'sAttvika-bhAvAs that arise when the heart is overwhelmed by gauNa-rati that are

induced by a circumstance in which KRSNa is somewhat apart'. Accordingly, the sAttvika bhAva encompasses both mukhya and gauNa ratis.

This book (PDF) can be downloaded free from site –  
[http://www.freedownloadmanager.org/downloads/Sri\\_Bhakti\\_rasamrta\\_sindhu\\_bindu\\_pdf\\_36089\\_p/free.htm](http://www.freedownloadmanager.org/downloads/Sri_Bhakti_rasamrta_sindhu_bindu_pdf_36089_p/free.htm)

A – muktiki mElmi (greater than mukti) – In this regard, please refer to tirumAlai of vaiSNava saint toNDaraDippoDi AzhvAr in praise of Lord of zrI raGgaM –

paccai mAmalai pOl mEni pavaLavAy kamalac ceGgaN  
accutA! amaraR ERE! Ayar tam kozhundE! ennum,  
iccuvai tavira yAnpOy indira lOgam ALum,  
accuvai peRinum vENDEn araGgamA 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 zrI raGgam.”

Please visit the sites –  
[http://www.sriyaishnavam.com/texts/tmalai\\_roman.htm](http://www.sriyaishnavam.com/texts/tmalai_roman.htm) The PDF version in Tamil may be downloaded from site –  
<http://www.prapatti.com/slokas/tamil/naalaayiram/tondaradippodiyazvaar/tirumaalai.pdf#search='Tirumaalai>

The following quote from The Gospel of Sri Ramakrishna clarifies how bhakti is greater than mukti –

“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.” (pp 500)

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)

P – 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, upto gauNa bhakti it is the man’s effort and the mukhya bhakti is the Lord’s grace. Though zrI tyAgarAja has placed the ‘sAtvIka’ at the end of the pallavi, that is the operative word of the whole kRti.

A – akhila zakti – zrI tyAgarAja seems to refer to aNimAdi eight-fold siddhi.

C – pAga – this is how it is given in all the books other than that of TKG, wherein it is given as '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'. As elongation at the end might involve in change in metre, this needs to be checked. Any suggestions ???

C – jANaluku – According to zrI 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.

C – rAma - In all the books other than that of TKG, this word is given at the end of the caraNa. This needs to be checked. Any suggestions ???

## Devanagari

प. भक्ति बिच्च(मि)य्यवे

भावुकमगु सात्विक

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

जाणलुकु पुरा(णा)गम शास्त्र वेद जप प्रसङ्ग

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

## English with Special Characters

pa. bhakti bicca(mi)yyavē

bhāvukamagu sātvīka

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

jāṇaluku purā(ṇā)gama śāstra vēda japa prasaṅga

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

## Telugu

ప. భక్తి బిచ్చ(మి)య్యవే

భావుకమగు సాత్వీక

అ. ముక్తి(క)ఖిల శక్తికి త్రి-

మూర్తుల(క)తి మేల్మి రామ (భ)

చ. ప్రాణము లేని వానికి బంగారు పాగ చుట్టి

ಆಣಿ ವಜ್ರ ಭೂಷಣ(ಮು)ರಮನ್ರು ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ವೇದ ಜಪ ಪ್ರಸಜ್ಞ  
ತ್ರಾಣ ಕಲ್ಪಿ(ಯೆ)ಮಿ ಭಕ್ತ ತ್ಯಾಗರಾಜ ನುತ ರಾಮ (ಭ)

## Tamil

- ಪ. ಪ<sup>4</sup>ಕ್ತಿ ಪಿ<sup>3</sup>ಶ್ಚ(ಮಿ)ಯ್ಯವೇ  
ಪಾ<sup>4</sup>ವುಕಮಕ್<sup>3</sup> ಸಾತ್ವಿಕ  
ಅ. ಮುಕ್ತಿ(ಕ)ಕಿಲ ಸುಕ್ತಿಕಿ ತ್ರಿ-  
ಮುರ್ದುಲ(ಕ)ತಿ ಮೇಲ್ಮಿ ರಾಮ (ಪ<sup>4</sup>)  
ಸ. ಪರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ಪ<sup>3</sup>ಂಗಾ<sup>3</sup>ರು ಪಾಕ<sup>3</sup> ಕುಡ್ಡಿ  
ಆಣಿ ವಜ್ರ ಪ<sup>4</sup>ಷಣ(ಮು)ರಮನ್ರು<sup>3</sup> ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗ<sup>3</sup>ಮ ಸಾ<sup>3</sup>ತ್ವೇತ್ರ ವೇತ್<sup>3</sup> ಜಪ ಪ್ರಸಜ್ಞ<sup>3</sup>  
ತ್ರಾಣ ಕಲ್ಪಿ<sup>3</sup>(ಯೆ)ಮಿ ಪ<sup>4</sup>ಕ್ತ ತ್ಯಾಕ<sup>3</sup>ರಾಜ ನುತ ರಾಮ (ಪ<sup>4</sup>)

ಪೇರೇನತ್ತಕ್ಕುಂ ಸಾತ್ತುವಿಕುಂ ಪತ್ತಿಂ ಪಿಶ್ಚಯಿರುವಾಯ್

ಮುತ್ತುಕ್ಕುಂ, ಅನೇತ್ತು ವಲ್ಲಮೇಕುಂ, ಮುಂ-  
ಮುತ್ತುಕ್ಕುಂ ಮೇಲಾನತಾಕುಂ, ಇರಾಮಾ!  
ಪೇರೇನತ್ತಕ್ಕುಂ ಸಾತ್ತುವಿಕುಂ ಪತ್ತಿಂ ಪಿಶ್ಚಯಿರುವಾಯ್

ಒಯಿರ್ ಪಿರಿಂತವನುಕ್ಕುಂ ಪೊರ್ ಪಾಕೇಶ್ ಕುಂಠಿ  
ಆಣಿ ವೇರ ಅಣಿಕಲನ್ಕನ್ ಮಾರ್ಪಿಲಣಿವಿತ್ತಲ್ ಪೋಲುಂ,  
ಸತುರಾಂಕುಂ ಪುರಾಣ, ಆಕಮ, ಸಾತ್ತಿರ, ವೇತಂಕಲಿನ್ ಸೇಪಂ ಮುತ್ತುಂ  
ಸೋಂಪೊಳ್ಳಿವುತ್ ತಿರಣುಂಡಾಕಿಯೆನ್ನ (ಪಯನ್)? ತೊಂಡನ್  
ತಿಯಾಕರಾಸನಾಲ್ ಪೋರ್ಪಂ ಪೆರ್ಪೆ ಇರಾಮಾ!  
ಪೇರೇನತ್ತಕ್ಕುಂ ಸಾತ್ತುವಿಕುಂ ಪತ್ತಿಂ ಪಿಶ್ಚಯಿರುವಾಯ್

ಸಾತ್ತುವಿಕುಂ ಪತ್ತಿ - ಕೋರಿಕ್ಕೇಕುಂ ಇಶ್ಚೇಕುಂ ಇರೇಪಂ ಪುತ್ತು  
ಪಾಕೇ - ತಲೇಪಾ  
ಸತುರಾನ್ - ಕೆಡ್ಡತ್ತನಮುಡೆಯೋನ್

## Kannada

- ಪ. ಭಕ್ತಿ ಬಿಜ್ಜೆ(ಮಿ)ಯ್ಯವೇ  
ಭಾವುಕಮಗು ಸಾತ್ವಿಕ  
ಅ. ಮುಕ್ತಿ(ಕ)ವಿಲ ಶಕ್ತಿ ತ್ರಿ-  
ಮೂರುಲ(ಕ)ತಿ ಮೇಲ್ಮಿ ರಾಮ (ಭ)  
ಚ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ಬಜ್ಜೂರು ಪಾಗೆ ಚುಟ್ಟಿ  
ಆಣಿ ವಜ್ರ ಭೂಷಣ(ಮು)ರಮನ್ರು ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ವೇದ ಜಪ ಪ್ರಸಜ್ಞ

ತ್ರಾಣ ಕೆಲೆ(ಯೇ)ಮಿ ಭಕ್ತೆ ತ್ಯಾಗರಾಜ ನುತೆ ರಾಮ (ಭ)

### Malayalam

- ಪ. ಟಕತಿ ಂಬಿಶ್ಚ(ಮಿ)ಯುವೆ  
ಓವುಕಮಗು ಸಾತಮಿಕ  
ಁ. ಮುಕತಿ(ಕ)ವಿಲ ಶಕತಿಕಿ ತಿ-  
ಮುರತುಲ(ಕ)ತಿ ಮೆಲೆಮಿ ರಾಮ (ಓ)  
ಁ. ಲೂಣಮು ಲೇನಿ ವಾನಿಕಿ ಂಬಣೆಗಾರು ಪಾಗ ಚುಡಿ  
ಆಣಿ ವಜ್ರ ಓಷಣ(ಮು)ರಮನು ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ಲೇದ ಜಪ ಪ್ರಸಸ್ಸ  
ತ್ರಾಣ ಕಲೆಗಿ(ಯೇ)ಮಿ ಟಕತೆ ತ್ಯಾಗರಾಜ ನುತೆ ರಾಮ (ಓ)

### Assamese

- ಪ. ಭಕ್ತಿ ವಿಷ(ಮಿ)ಯುರೇ  
ಭಾವುಕಮಗು ಸಾತ್ವಿಕ  
ಅ. ಮುಕ್ತಿ(ಕ)ಖಿಲ ಶಕ್ತಿಕಿ ತ್ರಿ-  
ಮುರ್ದುಲ(ಕ)ತಿ ಮೆಲಿಾ ರಾಮ (ಭ)  
ಚ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ವಸ್ಸಾರು ಪಾಗ ಚುಡಿ  
ಆಣಿ ವಜ್ರ ಓಷಣ(ಮು)ರಮನು ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ಲೇದ ಜಪ ಪ್ರಸಸ್ಸ  
ತ್ರಾಣ ಕಲೆಗಿ(ಯೇ)ಮಿ ಭಕ್ತೆ ಆಗರಾಜ ನುತೆ ರಾಮ (ಭ)

### Bengali

- ಪ. ಭಕ್ತಿ ವಿಷ(ಮಿ)ಯುರೇ  
ಭಾವುಕಮಗು ಸಾತ್ವಿಕ  
ಅ. ಮುಕ್ತಿ(ಕ)ಖಿಲ ಶಕ್ತಿಕಿ ತ್ರಿ-  
ಮುರ್ದುಲ(ಕ)ತಿ ಮೆಲಿಾ ರಾಮ (ಭ)  
ಚ. ಪ್ರಾಣಮು ಲೇನಿ ವಾನಿಕಿ ವಸ್ಸಾರು ಪಾಗ ಚುಡಿ  
ಆಣಿ ವಜ್ರ ಓಷಣ(ಮು)ರಮನು ಪೆಟ್ಟು ರೀತಿ  
ಜಾಣಲುಕು ಪುರಾ(ಣಾ)ಗಮ ಶಾಸ್ತ್ರ ಲೇದ ಜಪ ಪ್ರಸಸ್ಸ  
ತ್ರಾಣ ಕಲೆಗಿ(ಯೇ)ಮಿ ಭಕ್ತೆ ಆಗರಾಜ ನುತೆ ರಾಮ (ಭ)

## Gujarati

પ. ભકિત બિચ(મિ)બ્યવે

ભાવુકમગુ સાત્વીક

અ. મુકિત(ક)ખિલ શકિતકિ ત્રિ-

મૂર્તુલ(ક)તિ મેલિમ રામ (ભ)

ચ. પ્રાણમુ લેનિ વાનિકિ બહુગારુ પાગ ચુટિટ

આણિ વજ ભૂષણ(મુ)રમન્દુ પેટ્ટુ રીતિ

જાણલુકુ પુરા(ણ)ગમ શાસ્ત્ર વેદ જપ પ્રસહુગ

ત્રાણ કલિગ(યે)મિ ભકત ત્યાગરાજ નુત રામ (ભ)

## Oriya

ପ. ଭକ୍ତି ବିଜ(ମି)ୟାବେ

ଭાବୁକମଗુ ସାତ્‌ଞ୍ଜୀକ

ଅ. ମୁକ୍ତି(କ)ଖିଲ ଶକ୍ତିକି ତ୍ରି-

ମૂର୍ତ୍ତୁଲ(କ)ତି ମେଲି ରାମ (ଭ)

ଚ. ପ୍ରାଣମୁ ଲେନି ବାନିକି ବଜାରୁ ପାଗ ରୁଟି

ଆଣି ବଜ ଭୂଷଣ(ମୁ)ରମନ୍ଦୁ ପେଟୁ ରୀତି

ଜାଣଲୁକୁ ପୁରା(ଣା)ଗମ ଶାସ୍ତ୍ର ବେଦ ଜପ ପ୍ରସଙ୍ଗ

ତ୍ରାଣ କଲିଗି(ୟେ)ମି ଭକ୍ତ ତ୍ୟାଗରାଜ ନୁତ ରାମ (ଭ)

## Punjabi

ਪ. ਭਕਿਤ ਬਿਚ(ਮਿ)ਬਯਵੇ

ਭਾਵੁਕਮਗੁ ਸਾਤ੍ਵੀਕ

ਅ. ਮੁਕਿਤ(ਕ)ਖਿਲ ਸ਼ਕਿਤਕਿ ਤ੍ਰਿ-

ਮੂਰਤੁਲ(ਕ)ਤਿ ਮੇਲਿਮ ਰਾਮ (ਭ)

ਚ. ਪ੍ਰਾਣਮੁ ਲੇਨਿ ਵਾਨਿਕਿ ਬਹੁਗਾਰੁ ਪਾਗ ਚੁੱਟਿ

ਆਣਿ ਵਜ ਭੂਸ਼ਣ(ਮੁ)ਰਮਨਦੁ ਪੇਟੁ ਰੀਤਿ

ਜਾਣਲੁਕੁ ਪੁਰਾ(ਣਾ)ਗਮ ਸ਼ਾਸਤ੍ਰ ਵੇਦ ਜਪ ਪ੍ਰਸੰਗ

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