

# 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

## sItA vara-dEvagAndhAri

In the kRti 'sItA vara sangIta' – rAga dEvagAndhAri (tALa Adi), SrI tyAgarAja asserts that knowledge of music is a gift of God.

P sItA vara sangIta jnAnamu  
dhAta 'vrAyavalerA

A gIt(A)d(y)akhil(O)panishat-sAra <sup>2</sup>bhUta  
jIvan-muktuD(a)guTaku (sItA)

C <sup>3</sup>AkASa SarIramu brahmam(a)nE  
<sup>4</sup>AtmA rAmuni tA <sup>5</sup>sari jUcucu  
lOk(A)dulu cinmayam(a)nu susvara  
lOluDau tyAgarAja sannuta (sItA)

Gist

O Consort of sItA – well praised by tyAgarAja!

The knowledge of music should have been ordained by brahmA.

In order to become living-free - the state which is the essence of (teachings of) all upanishads, bhagavad-gItA etc. - knowledge of music should have been ordained by brahmA.

tyAgarAja revels in the melodious sapta svara;  
he, apprehending the Indwelling Lord rAma as the Supreme Lord having space as His body, says that the 'Universe is of the nature of pure consciousness'.

Word-by-word Meaning

P O Consort (vara) of sItA! The knowledge (jnAnamu) of music (sangIta) should have been ordained (vrAyavalerA) (literally write) by brahmA (dhAta).

A In order to become (aguTaku) living-free (bhUta jIvan-muktuDu) (muktuDaguTaku) - the state which is the essence (sAra) of (teachings of) all (akhila) upanishad(s), bhagavad-gItA (gItAdyakhilOpanishat-sAra) etc. (Adi) -  
O Consort of sItA! the knowledge of music should have been ordained by brahmA.

C O Lord well praised (sannuta) by this tyAgarAja, revelling (lOludau) in the melodious sapta svara (su-svara), who (tA) -  
apprehending (sari jUcucu) (literally comparing) the Indwelling (AtmA) Lord rAma (rAmuni) as (anE) the Supreme Lord (brahmamu) (brahmamanE) having space (AkASa) as His body (SarIramu),  
says that (anu) the Universe (lOkAdulu) is of the nature of pure consciousness (cinmayamu) (cinmayamanu)!  
O Consort of sItA! the knowledge of music should have been ordained by brahmA.

Notes –

Variations –

<sup>1</sup> – vrAyavalerA – vrAyavalerA rAma.

References –

<sup>2</sup> – bhUta jIvan-mukta – Please refer to the following verse of SrImad-bhagavad-gIta, Chapter 15, to know what 'jIva bhUta' means –

mamaivAMSO jIvalOkE jIvabhUtaH sanAtanaH |  
manaHshashThAnIndriyANi prakRtisthAni karshati || 7 ||

An eternal portion of Myself having become a living soul in the world of life, draws (to itself) the (five) senses with mind for the sixth, abiding in prAkRti.” (Translation by Swami Swarupananda)

Please refer to kRti 'mOkshamu galadA' – According to SrI tyAgarAja, those who have the knowledge of music (combined with devotion) are jIvan-mukta, and, therefore, can attain mOksha; conversely, those who do not have the knowledge of music - not being jIvan mukta – cannot attain mOksha.

SrI tyAgarAja is concerned only with the nAdOpAsana or nAda yOga – attainment of mOksha through the route of sangIta. The other methods, for attainment of (jIvan) mukti – karma, jnAna, bhakti yOga (and rAja yOga which is a combination of all these) – are not discussed by SrI tyAgarAja.

Please refer to jIvanmuktAnanda lahari by SrI Adi Sankara –  
<http://www.kamakoti.org/shlokas/kshlok23.htm>

Comments -

<sup>1</sup> - vrAyavalEra – In a new born baby one can observe jagged lines of skin along the cranial sutures (skull joints). These lines are called 'tala vrAta' in telugu and 'talaiyezhuthu' in tamizh – means what is written on the head and are popularly believed to be the lines of destiny or fate. It is believed that brahmA writes the destiny of each individual in the form of said lines. The skin folds in fore-head are also considered as fate lines.

<sup>3</sup> – AkASa SarIramu brahmamu – lOkAdulu cinmayamu – Space is the body of Supreme Lord – Universe is pure consciousness – Please also refer to other statements of SrI tyAgarAja –

(1) nAdOMkAra is the nature of the parabrahman (sadASiva mayamagu nAdOMkAra) – kRti 'rAga sudhA rasa';

(2) nAda is the body of Lord Sankara (nAda tanumaniSaM SankaraM) – kRti 'nAda tanumaniSaM'.

(3) praNava nAda got differentiated as sapta-svara by the fusion of prANa and energy (prANa anala saMyOgamu-valla praNava nAdamu sapta svaramulai paraga) – kRti 'mOkshamu galadA'.

The views of SrI tyAgarAja, as I understand, are –

Music enables one to become jIvan-mukta which is –

(a) apprehending (aparOksha jnAna) the Indwelling Lord to be none other than the Supreme Lord having space as His body, and

(b) realising that the Universe (body of Supreme Lord) is of the nature of pure consciousness viz., pure nAda.

<sup>4</sup> – AtmArAmuni – The word 'AtmArAma' means 'rejoicing in one's Self or in Supreme Spirit'. However, SrI tyAgarAja seems to have given it a form ie., 'AtmA rAma' – Indwelling Lord rAma – because of the declension 'rAmuni'.

<sup>5</sup> – sari jUcucu – 'sari jUDu' means 'to compare'. Here, in conjunction with 'brahmamanE AtmA rAmuni tA sari jUcucu' points to 'apprehension (realisation) of meaning of the mahA vAkyas – 'tat-tvam-asi' or 'ahaM brahmAsmi' or 'brahmaivAhaM' or 'sOhaM' or 'haMsassOhaM'.

This kRti contains high philosophical statements based on actual experience of SrI tyAgarAja. I have translated the kRti according to my little understanding. As any amount of intellectual gymnastics would not be equal to one experience, viewers may please forgive me if there are errors.

## Devanagari

प. सीता वर संगीत ज्ञानमु

धात व्रायवलेरा

अ. गी(ता)(द्य)खि(लो)पनिष(त्सा)र भूत

जीवन्मुक्तु(ड)गुटकु (सी)

च. आकाश शरीरमु ब्रह्म(म)ने

आत्मा रामुनि ता सरि जूचुचु

लो(का)दुलु चिन्मय(म)नु सुस्वर

लोलुडौ त्यागराज सन्नृत (सी)

## English with Special Characters

pa. sītā vara saṅgīta jñānamu

dhāta vrāyavalerā

a. gī(tā)(dya)khi(lō)paniṣa(tsā)ra bhūta

jīvanmuktu(ḍa)guṭaku (sī)

ca. ākāśa śarīramu brahma(ma)nē

ātmā rāmuni tā sari jūcucu  
lō(kā)dulu cinmaya(ma)nu susvara  
lōluḍau tyāgarāja sannuta (sī)

### Telugu

ప. సీతా వర సంగీత జ్ఞానము  
ధాత వ్రాయవలెరా  
అ. గీ(తా)(ద్య)ఖి(లో)పనిష(త్స)ర భూత  
జీవన్ముక్తు(డ)గుటకు (సీ)  
చ. ఆకాశ శరీరము బ్రహ్మ(మ)నే  
ఆత్మ రాముని తా సరి జూచుచు  
లో(కా)దులు చిన్మయ(మ)ను సుస్వర  
లోలుడౌ త్యాగరాజ సన్నుత (సీ)

### Tamil

ప. సీతా వర సంగీత జ్ఞానము  
ధాత వ్రాయవలెరా  
అ. కీ(తా)(త్వ)కి(లో)పనిషత్-సార ప్త<sup>4</sup>త  
జీవన్-ముక్తు(డ)గుటకు (సీ)  
చ. ఆకాశ శరీరము బ్రహ్మ(మ)నే  
ఆత్మా రాముని తా సరి జూచుచు  
లో(కా)దులు చిన్మయ(మ)ను సుస్వర  
లోలుడౌ త్యాగరాజ సన్నుత (సీ)

సీతా మణ్ణాణా! ఇశయనివు  
తాతా అమృతవేణ్ణుమయ్య

కీతా మృతలక అణ్ణెత్తు ఉపనిదత శారమాకియ ప్త  
సీవన్ ముత్తణాకృతర్కు  
సీతా మణ్ణాణా! ఇశయనివు  
తాతా అమృతవేణ్ణుమయ్య

(వెట్ట) వెణ్ణి మెయ్ పిరమమెణ్ణుమ్  
ఆన్మా రామణై తాన్ శరికణ్ణుకొణ్ణు,  
ఉలకణ్ణుక్కున్ శిన్మయమెణ్ణుమ్, ఇనియ శరణ్ణుక్కున్  
తిణ్ణెక్కుమ్, తియాకరాశణ్ణున్ శిరక్కుప్పోర్తప్పే పెర్త  
సీతా మణ్ణాణా! ఇశయనివు  
తాతా అమృతవేణ్ణుమయ్య

తాతా - పిరమన్  
ప్త సీవన్ ముత్తణ్ - ఉల్లుడన్ ఇరుక్కుకయిల్ ముత్తి పెర్తుత్  
వెట్ట వెణ్ణి మెయ్ - వెట్టవెణ్ణియే ఉల్లక

ஆன்மா ராமன் - உள்ளுறை இறைவன்  
சரிகண்டு - நேரிடையாகக் கண்டு  
சின்மயம் - ஞானமயம் அல்லது பிரஞ்ஞை (உணர்வு) மயம்  
இனிய சுரங்கள் - இசையின் ஏழு சுரங்கள்

## Kannada

ಪ. ಸೀತಾ ವರ ಸಂಗೀತ ಜ್ಞಾನಮು

ಧಾತ ವ್ರಾಯವಲೆರಾ

ಅ. ಗೀ(ತಾ)(ದ್ಯ)ಖಿ(ಲೋ)ಪನಿಷ(ತ್ಸಾ)ರ ಭೂತ

ಜೀವನ್ಮುಕ್ತ(ಡ)ಗುಟಕು (ಸೀ)

ಚ. ಆಕಾಶ ಶರೀರಮು ಬ್ರಹ್ಮ(ಮ)ನೇ

ಆತ್ಮ ರಾಮುನಿ ತಾ ಸರಿ ಜೂಚುಚು

ಲೋ(ಕಾ)ದುಲು ಚಿನ್ಮಯ(ಮ)ನು ಸುಷ್ಟರ

ಲೋಲುಡೌ ತ್ಯಾಗರಾಜ ಸನ್ನತ (ಸೀ)

## Malayalam

೧. ಸೀತா ವರ ಸಂಗೀತ ஜ்ಞಾನಮು

யாத வ್ರாயவலெரா

೨. ಗீ(ತா)(ದ்ய)ಖி(ಲೋ)ಪನಿಷ(ತ್ಸா)ர ಭூತ

ஜீவನ್ಮுಕ್ತ(ட)ಗುಟಕು (ಸீ)

೩. ஆகாச ஸரீரமும் ப்ரஹ்ம(ம)னே

ஆத்மா ராமுனி தா சரி ஜூசுசு

லோ(கா)துலு சிந்மய(ம)னு சுஷ்டர

லோலுடೌ த்யಾಗராஜ சன்னத (சீ)

## Assamese

প. সীতা বর সংগীত জ্ঞানমু

ধাত ব্রায়বলেৰা

অ. গী(তা)(দ্য)খি(লো)পনিষ(ত্সা)র ভূত

জীৱন্মুক্ত(ড)গুটকু (সী)

চ. আকাশ শৰীৰমু ব্ৰহ্ম(ম)নে

আত্মা বামুনি তা সৰি জুচুচু

লো(কা)দুলু চিন্ময়(ম)নু সুস্বৰ

ଲୋଲୁଡ଼ୌ ଆଗରାଜ ସନ୍ନୁତ (ସୀ)

### **Bengali**

ପ. ସୀତା ବର ସଂଗୀତ ଜ୍ଞାନମୁ

ଧାତ ବ୍ରାୟବଲେରା

ଅ. ଗୀ(ତା)(ଦୟ)ଧି(ଲୋ)ପନିଷ(ଆ)ର ଭୂତ

ଜୀବନ୍ମୁକ୍ତୁ(ଡ)ଶୁଟକୁ (ସୀ)

ଚ. ଆକାଶ ଶରୀରମୁ ବ୍ରହ୍ମ(ମ)ନେ

ଆତ୍ମା ରାମୁନି ତା ସରି ଜୁଚୁଚୁ

ଲୋ(କା)ଦୁଲୁ ଚିନ୍ମୟ(ମ)ନୁ ସୁସ୍ବର

ଲୋଲୁଡ଼ୌ ଆଗରାଜ ସନ୍ନୁତ (ସୀ)

### **Gujarati**

ପ. ସୀତା ବର ସଂଗୀତ ଜ୍ଞାନମୁ

ଧାତ ପ୍ରାୟବଲେରା

ଅ. ଗୀ(ତା)(ଧ)ଧି(ଲୋ)ପନିଷ(ତ୍ସା)ର ଭୂତ

ଜୀବନ୍ମୁକ୍ତୁ(ଡ)ଶୁଟକୁ (ସୀ)

ଧ. ଆକାଶ ଶରୀରମୁ ବ୍ରହ୍ମ(ମ)ନେ

ଆତ୍ମା ରାମୁନି ତା ସରି ଧୁଧୁଧୁ

ଲୋ(କା)ଦୁଲୁ ଚିନ୍ମୟ(ମ)ନୁ ସୁସ୍ବର

ଲୋଲୁଡ଼ୌ ଆଗରାଜ ସନ୍ନୁତ (ସୀ)

### **Oriya**

ପ. ସୀତା ବର ସଂଗୀତ ଜ୍ଞାନମୁ

ଧାତ ବ୍ରାୟବଲେରା

ଅ. ଗୀ(ତା)(ଦୟ)ଧି(ଲୋ)ପନିଷ(ଆ)ର ଭୂତ

ଜୀବନ୍ମୁକ୍ତୁ(ଡ)ଶୁଟକୁ (ସୀ)

ଚ. ଆକାଶ ଶରୀରମୁ ବ୍ରହ୍ମ(ମ)ନେ

ଆତ୍ମା ରାମୁନି ତା ସରି ଜୁଚୁଚୁ

ଲୋ(କା)ଦୁଲୁ ଚିନ୍ମୟ(ମ)ନୁ ସୁସ୍ବର

ਐਮਐਫੀ ਓਪਰੇਟਿੰਗ ਬੁਕ (ਬੀ)

## **Punjabi**

ਪ. ਸੀਤਾ ਵਰ ਸੰਗੀਤ ਗਿਆਨਮੁ

ਧਾਤ ਵਾਯਵਲੇਰਾ

ਅ. ਗੀ(ਤਾ)(ਦਯ)ਖਿ(ਲੋ)ਪਨਿਸ਼(ਤਸਾ)ਰ ਭੂਤ

ਜੀਵਨਮੁਕਤ(ਡ)ਗੁਟਕੁ (ਸੀ)

ਚ. ਆਕਾਸ਼ ਸ਼ਰੀਰਮੁ ਬ੍ਰਹਮ(ਮ)ਨੇ

ਆਤਮਾ ਰਾਮੁਨਿ ਤਾ ਸਰਿ ਜੁਚੁਚੁ

ਲੋ(ਕਾ)ਦੁਲੁ ਚਿਨਮਯ(ਮ)ਨੁ ਸੁਸ਼ਰ

ਲੋਲੁਡੋ ਤਜਾਰਾਜ ਸੱਨੁਤ (ਸੀ)