

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

mA jAnaki-kAmbhOji

In the kRti ‘mA jAnaki ceTTa’ – rAga kAmbhOji – SrI tyAgarAja describes the greatness of sItA and how SrI rAma attained even higher greatness because of what she did and did not do.

P mA jAnaki ¹ceTTa paTTaga
²maharAjav(ai)tivi

A ³rAja rAja vara rAjIv(A)ksha vinu
rAvaN(A)ri(y)ani rAjillu kIrtyu (mA)

C kAnak(E)gi Ajna mIraka
mAy(A)kAram(u)nici Sikhi centanE(y)uNDi
⁴dAnavuni veNTanE cani aSOka
taru mUlan(u)NDi
vAni mATalaku kOpaginci kaNTa
⁵vadhiyincakanE(y)uNDi
SrI nAyaka yaSamu nIkE kalga
jEya lEdA tyAgarAja paripAla (mA)

Gist

O Most excellent of Emperors! O Lotus Eyed! O Consort of lakshmi! O Nourisher of this tyAgarAja!

Listen.

You attained greatness because you married our Mother jAnaki!

You attained great fame as vanquisher of rAvaNa because you married our Mother jAnaki.

- (a) Proceeding (along with You) to the forest,
- (b) donning shadow form, without disobeying your command,
- (c) remaining with Fire-God (in Her true form),
- (d) having gone (in shadow form) along with the demon,
- (e) remaining at lanka under the aSOka tree,

did She not indeed bring great fame (as vanquisher of rAvaNa) to You by not reducing him to ashes by her eyes by getting enraged by his words?

Word-by-word Meaning

P You attained greatness (maharAjavu aitivi) (maharAjavaitivi) because you married (ceTTa paTTaga) (literally take hand in marriage) our (mA) Mother jAnaki!

A O Most excellent (vara) of Emperors (rAja rAja)! O Lotus (rAjIva) Eyed (aksha) (rAjIvAksha)! Listen (vinu);

You attained great (rAjillu) (literally shining) fame (kIrtiyu) as (ani) vanquisher (ari) (literally enemy) of rAvaNa (rAvaNariyani) because you married our Mother jAnaki.

C Proceeding (Egi) (along with You) to the forest (kAnaku), donning (unici) shadow (mAya) form (AkAramunu) (mAyAkAramunici) without disobeying (mIraKa) your command (Ajna) (kAnakEgiAjna), remaining (uNDi) with (centanE) (literally near) (centanEyuNDi) Fire-God (Sikhi) (in Her true form),

having gone (cani) (in shadow form) along with (veNTanE) rAvaNa – the demon (dAnavuni), remaining (uNDi) at lanka under (mUlanu) (literally at the root) (mUlanuNDi) the aSOka tree (taru),

O Consort (nAyaka) of lakshmi (SrI)! did She not (IEda) indeed bring (kalga jEya) (literally produce) great fame (yaSamu) to You (nIkE)

by not reducing him (rAvaNa) to ashes (vadhiyincakanE uNDi) (literally not slaying) (vadhiyincakanEyuNDi) by her eyes (kaNTa) by getting enraged (kOpaginci) by his (vAni) words (mATalaku)?

O Nourisher (paripAla) of this tyAgarAja! You attained greatness because you married our Mother jAnaki!

Notes –

Variations –

References –

⁴ - dAnavuni veNTanE cani - According to vAlmIkI rAmAyaNa (AraNya kANda) <http://www.valmikiramayana.net/> –

vAmEna sItAM padmAkshIM mUrdhajEshu karENa saH |
UrvOstu dakshiNEnaiva pari-jagrAha pANinA || (49 – 17)
tasyAs-tad vimalaM vaktram-AkASO rAvaNankagaM |
na rarAja vinA rAmam vinAlam-iva pankajaM || (52 – 18)

“With his left hand he caught hold of the Lotus eyed sItA by her locks, while with his right hand he clasped her by her thighs.

Lying in the lap of rAvaNa in the air, that fair countenance of sItA did not shine bereft as she was without SrI rAma any more than lotus detached from its stalk.”

For a great bhakta like SrI tyAgarAja, abduction of sItA, by violating her physically, would look preposterous. Therefore, SrI tyAgarAja follows the line of adhyAtma rAmAyaNa. (SrI tulasidAsa also has adopted the same line in his rAmcaritra mAnas.) According to adhyAtma rAmAyaNa, SrI rAma instructs sItA to hide her real form in the fire and don ‘shadow’ (chAya) form; to stay thus for one year till rAvaNa is killed and then be restored. Accordingly, it was not real sItA who was abducted by rAvaNa but her shadow (mAyA). Source – adhyAtma rAmAyaNa (tamizh) translated by ‘Harini’.

⁵ - vadhiyincakanEyuNDi - At lankA, sItA was kept captive under an aSOka tree. There, when rAvaNa threatened sItA that she would be forcibly taken to the gynaeceum as his queen, sItA was indeed enraged and uttered the following words (as per vAlmIki rAmAyaNa – sundara kANDa, Chapter 22) –

asandESattu rAmasya tapascAnupAlanAt |
na tvAm kurmi daSa-grIva bhasma bhasmArha-tEjasA || 20 ||

“Though I am capable of reducing you to ashes by my own power, I do not do so because I do not have the mandate of SrI rAma and also because I want to preserve the power of my asceticism.”

SrI tyAgarAja states that sItA, by sparing rAvaNa's life, brought glory to SrI rAma as the vanquisher of rAvaNa.

Comments -

¹ – ceTTa paTTu – Take hand in marriage - ‘pANi grahaNa’.

“pANi grahaNa (Vedic) - Literally this means ‘holding of hands’. Because this is the first most important Vedic ritual; scholars believe that this should be done during the auspicious time. Normally the bride folds fingers of her right hand into a conical form upwards and the groom holds it in his hand folded downwards by surrounding all her fingers. (One authority says that ‘If he holds her hand leaving her thumb then they both will have only female children and if he holds only her thumb leaving out the fingers, then they will have only male children’). The following prayers are recited by the groom:-

‘Hey maid, I am holding your hand so that you will have several good children and live happily with me till ripe old age. The God Aryama has given you to me to lead the life of a householder.’

‘The gods Bhaga and Agni were leading this life before me with you and have now given you to me for the purpose of raising my family.’

‘Hey Goddess Saraswathi, you are blessed with all the luck, riches and food and so we who have held our hands today, hope to get riches and pleasures by your blessing. I announce this loudly in front of all so that you will definitely bless me.’

‘Hey Maid, Let Vayu (god of wind) who has the capacity to travel in all directions, who keeps a gold coin in his hand to give to those who pray him and who is the friend of fire God (Agni) who has the capacity to purify everything as well as the capacity to make raw food eatable, enter your mind and make you love me for every minute of our future lives.’”

Source - http://www.keralaiyers.com/iyer_wdng5.html

² – maharAju – The literally meaning ‘emperor’ is not applicable here. This is a way of speaking in telugu for (a) benediction (b) prosperity, greatness or fame (c) and whole-hearted consent.

³ – rAjA rAja vara rAjIvAksha – the word ‘vara’ can be attached to either of the two epithets – ‘rAjA rAja’ or ‘rAjIvAksha’.

Devanagari

प. मा जानकि चेदु पदुग
महराज(वै)तिवि

अ. राज राज वर राजी(वा)क्ष विनु
राव(णा)रि(य)नि राजिल्लु कीर्तियु (मा)
च. कान(के)गि आज्ञ मीरक
मा(या)कार(मु)निचि शिखि चेन्तने(यु)ण्डि
दानवुनि वेण्टने चनि अशोक
तरु मूल(नु)ण्डि
वानि माटलकु कोपगिञ्चि कण्ट
वधियिञ्चकने(यु)ण्डि
श्री नायक यशमु नीके कल्ग
जेय लेदा त्यागराज परिपाल (मा)

English with Special Characters

pa. mā jānaki ceṭṭa paṭṭaga
maharāja(vai)tivi
a. rāja rāja vara rāji(vā)kṣa vinu
rāva(ṇā)ri(ya)ni rājillu kīrtiyu (mā)
ca. kāna(kē)gi ājña mīraka
mā(yā)kāra(mu)nici śikhi centanē(yu)ṇḍi
dānavuni veṇṭanē cani aśōka
taru mūla(nu)ṇḍi
vāni māṭalaku kōpagiñci kaṇṭa
vadhiyiñcakanē(yu)ṇḍi
śrī nāyaka yaśamu nīkē kalga
jēya lēdā tyāgarāja paripāla (mā)

Telugu

ప. మా జానకి చెట్ట పట్టగ
మహారాజ(వై)తివి
అ. రాజ రాజ వర రాజీ(వా)క్ష విను
రావ(ణా)రి(య)ని రాజిల్లు కీర్తియు (మా)
చ. కాన(కే)గి ఆజ్ఞ మీరక

మా(యా)కార(ము)నిచి శిఖి చెన్ననే(యు)ణ్ణి
దానవుని వెణ్ణనే చని అశోక
తరు మూల(ను)ణ్ణి
వాని మాటలకు కోపగిజ్జి కణ్ణ
వధియిజ్జుకనే(యు)ణ్ణి
శ్రీ నాయక యశము నీకే కల్గ
జేయ లేదా త్యాగరాజ పరిపాల (మా)

Tamil

ప. మా జానకి చెడ్డ పడ్డక³
మహారాజు(వై)తివి
అ. రాజు రాజు వర రాజ్జీ(వా)క్కు విను
రావ(ణ్ణ)ని(య)ని రాజ్జిల్లు కీర్తియి (మా)
శ. కాన(కే)కి³ ఆక్³ మీరక
మా(యా)కార(మ)నిసి **ని**కి² చెంతనే(య)ణ్ణి³
తా³నవుని వెణ్డనే సని **అ**శోక
తరు మూల(ను)ణ్ణి³
వాని మాటలకు కోపకి³గ్గి కణ్డ
వతి⁴యిగ్గిసకనే(య)ణ్ణి³
శ్రీ నాయక **య**శము నీకే కల్గ³
జేయ లేదా³ త్యాగరాజు పరిపాల (మా)

ఁమతు శానకియె కైక పిడిత్తతనాలన్దో
పెరుంతకె యాకినాయ్!

పేరరసాంగిల్ మేలొనే! కమలక్ కణ్ణా! కేగ్,
ఇరావణునె వెన్దొనెనత్ తిక్కు పుక్కుమ్
ఁమతు శానకియె కైక పిడిత్తతనాలన్దో!

కానకత్తిర్కు (ఁడన్) చెన్దు, (ఁడతు) ఆణై మీరాతు,
మాయ ఁరువై యనిన్దు, (తాన్) అక్కినియిడమే యిరున్దు,
(మాయ ఁరువుడన్) తానవుడున్ చెన్దు, అశోక
మరత్తడియినిలిరున్దు,
అవనతు సొఱకుగ్కు శినుమున్దు కణ్కణిలాలాయే
(అవనై) వైతక్కాతిరున్దు,
మా మణ్ణా! పుక్కునక్కే కిడైక్కశ్
చెయ్తనెన్దో? తియాకరాసనె ప్పెణ్ణువొనే!
ఁమతు శానకియె కైక పిడిత్తతనాలన్దో
పెరుంతకె యాకినాయ్!

అక్కిని - అక్కిని తేవన్
తానవన్ - ఇరావణన్

Kannada

ಪ. ಮಾ ಜಾನಕಿ ಚೆಟ್ಟ ಪಟ್ಟಗೆ

ಮಹರಾಜ(ವೈ)ತಿವಿ

ಅ. ರಾಜ ರಾಜ ವರ ರಾಜೀ(ವಾ)ಕ್ಷ ವಿನು

ರಾವ(ಣಾ)ರಿ(ಯ)ನಿ ರಾಜಿಲ್ಲ ಕೀರ್ತಿಯು (ಮಾ)

ಚ. ಕಾನ(ಕೇ)ಗಿ ಆಜ್ಞ ಮೀರಕೆ

ಮಾ(ಯಾ)ಕಾರ(ಮು)ನಿಚಿ ಶಿಖಿ ಚೆನ್ನನೇ(ಯು)ಣ್ಣಿ

ದಾನವುನಿ ವೆಣ್ಣನೇ ಚನಿ ಅಶೋಕ

ತರು ಮೂಲ(ನು)ಣ್ಣಿ

ವಾನಿ ಮಾಟಲಕು ಕೋಪಗಿಇ್ಚಿ ಕಣ್ಣಿ

ವಧಿಯಿಇ್ಚಕನೇ(ಯು)ಣ್ಣಿ

ಶ್ರೀ ನಾಯಕ ಯಶಮು ನೀಕೇ ಕಲ್ಲ

ಜೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ಪರಿಪಾಲ (ಮಾ)

Malayalam

ಪ. ಮಾ ಜಾನಕಿ ಚೆಟ್ಟ ಪಟ್ಟಗೆ

ಮಹರಾಜ(ವೈ)ತಿವಿ

ಅ. ರಾಜ ರಾಜ ವರ ರಾಜೀ(ವಾ)ಕ್ಷ ವಿನು

ರಾವ(ಣಾ)ರಿ(ಯ)ನಿ ರಾಜಿಲ್ಲ ಕೀರ್ತಿಯು (ಮಾ)

ಚ. ಕಾನ(ಕೇ)ಗಿ ಆಜ್ಞ ಮೀರಕೆ

ಮಾ(ಯಾ)ಕಾರ(ಮು)ನಿಚಿ ಶಿಖಿ ಚೆನ್ನನೇ(ಯು)ಣ್ಣಿ

ದಾನವುನಿ ವೆಣ್ಣನೇ ಚನಿ ಅಶೋಕ

ತರು ಮೂಲ(ನು)ಣ್ಣಿ

ವಾನಿ ಮಾಟಲಕು ಕೋಪಗಿಇ್ಚಿ ಕಣ್ಣಿ

ವಧಿಯಿಇ್ಚಕನೇ(ಯು)ಣ್ಣಿ

ಶ್ರೀ ನಾಯಕ ಯಶಮು ನೀಕೇ ಕಲ್ಲ

ಜೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ಪರಿಪಾಲ (ಮಾ)

Assamese

প. মা জানকি চেষ্ট পটুগ

মহৰাজ(বৈ)তিৰি

অ. ৰাজ ৰাজ বৰ ৰাজী(ৰা)ক্ষ বিনু

ৰাৱ(ণা)ৰি(য়)নি ৰাজিল্ল কীৰ্তিযু (মা)

চ. কান(কে)গি আজ মীৰক

মা(য়া)কাৰ(মু)নিচি শিখি চেন্তনে(য়ু)ণ্ডি

দানবুনি বেণ্টনে চনি অশোক

তৰু মূল(নু)ণ্ডি

বানি মাটলকু কোপগিঞ্চি কণ্ট

বধিয়িঞ্চকনে(য়ু)ণ্ডি

শ্রী নায়ক যশমু নীকে কল্ল

জেয় লেদা আগৰাজ পৰিপাল (মা)

Bengali

প. মা জানকি চেট্ট পটুগ

মহৰাজ(বৈ)তিবি

অ. রাজ রাজ বর রাজী(বা)ক্ষ বিনু

রাব(ণা)রি(য়)নি রাজিল্লু কীৰ্তিযু (মা)

চ. কান(কে)গি আজ মীৰক

মা(য়া)কাৰ(মু)নিচি শিখি চেন্তনে(য়ু)ণ্ডি

দানবুনি বেণ্টনে চনি অশোক

তৰু মূল(নু)ণ্ডি

বানি মাটলকু কোপগিঞ্চি কণ্ট

বধিয়িঞ্চকনে(য়ু)ণ্ডি

শ্রী নায়ক যশমু নীকে কল্ল

জেয় লেদা আগৰাজ পৰিপাল (মা)

Gujarati

પ. મા જાનકિ ચેટ્ટ પટુગ

મહરાજ(વૈ)તિવિ

અ. રાજ રાજ વર રાજી(વા)ક્ષ વિનુ

રાવ(ણા)રિ(ય)નિ રાજિલ્લુ કીર્તિયુ (મા)

ਧ. ਭਾਨ(ਭੇ)ਗਿ ਆਜ਼ ਮੀਰਭ
ਮਾ(ਧਾ)ਭਾਰ(ਮੁ)ਨਿਧਿ ਸ਼ਿਖਿ ਚੰਨ੍ਹਨੇ(ਧੁ)ਫਿਓ
ਫਾਨਧੁਨਿ ਧੋਫਟਨੇ ਧਨਿ ਅਸ਼ੋਭ
ਤਰੁ ਮੂਲ(ਨੁ)ਫਿਓ
ਵਾਨਿ ਮਾਟਲਭੁ ਭੋਪਗਿਐਧ ਭਫਟ
ਵਧਿਧਿਐਧਭਨੇ(ਧੁ)ਫਿਓ
ਸ਼੍ਰੀ ਨਾਧਭ ਧਸ਼ਮੁ ਨੀਭੇ ਭਫਾ
ਯੇਧ ਫੇਫਾ ਧਾਗਰਾਧ ਧਰਿਧਾਲ (ਮਾ)

Oriya

ਧ. ਮਾ ਭਾਨਭਿ ਰੇਫ ਧਫਭ
ਮਫੁਰਾਭ(ਫੋ)ਫਿਭਿ
ਅ. ਰਾਭ ਰਾਭ ਭਰ ਰਾਭ(ਭਾ)ਭ ਭਿਨ੍ਹ
ਰਾਭ(ਗਾ)ਰਿ(ਯ)ਨਿ ਰਾਭਿਨ੍ਹ ਕਾਫਿਯੁ (ਮਾ)
ਚ. ਕਾਨ(ਕੇ)ਰਿ ਆਭ ਮੀਰਭ
ਮਾ(ਯਾ)ਭਾਰ(ਮੁ)ਨਿਧਿ ਸ਼ਿਖਿ ਚੰਨ੍ਹਨੇ(ਧੁ)ਫਿਓ
ਫਾਨਧੁਨਿ ਧੋਫਟਨੇ ਧਨਿ ਅਸ਼ੋਭ
ਤਰੁ ਮੂਲ(ਨੁ)ਫਿਓ
ਵਾਨਿ ਮਾਟਲਭੁ ਭੋਪਗਿਐਧ ਭਫਟ
ਵਧਿਧਿਐਧਭਨੇ(ਧੁ)ਫਿਓ
ਸ਼੍ਰੀ ਨਾਧਭ ਧਸ਼ਮੁ ਨੀਭੇ ਭਫਾ
ਯੇਧ ਫੇਫਾ ਧਾਗਰਾਧ ਧਰਿਧਾਲ (ਮਾ)

Punjabi

ਧ. ਮਾ ਜਾਨਕਿ ਚੋਟ ਪੱਟਗ
ਮਹਰਾਜ(ਵੈ)ਤਿਵਿ
ਅ. ਰਾਜ ਰਾਜ ਵਰ ਰਾਜੀ(ਵਾ)ਕਸ਼ ਵਿਨ੍ਹ
ਰਾਵ(ਵਾ)ਰਿ(ਯ)ਨਿ ਰਾਜਿਨ੍ਹ ਕੀਰਿਤਧੁ (ਮਾ)
ਚ. ਕਾਨ(ਕੇ)ਗਿ ਆਗਿਅ ਮੀਰਭ

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ਤਰੁ ਮੂਲ(ਨੁ)ਇਡ

ਵਾਨਿ ਮਾਟਲਕੁ ਕੋਪਗਿਵਿਚ ਕਟਟ

ਵਧਿਯਿਵਚਕਨੇ(ਯੁ)ਇਡ

ਸ਼੍ਰੀ ਨਾਯਕ ਯਸ਼ਮੁ ਨੀਕੇ ਕਲਗ

ਜੇਯ ਲੇਦਾ ਤਯਾਰਾਜ ਪਰਿਪਾਲ (ਮਾ)