

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

kaTTu jEsinAvu-aThANA

In the kRti 'kaTTu jEsinAvu' – rAga aThANA (tALa Adi), SrI tyAgarAja states that SrI rAma has bound him inextricably to Himself.

P ¹kaTTu jEsinAvu ²rAma bandu
A maTTu mitamu lEn(a)TTi ³dEvatA
 matamulalO ⁴zorabaDudAm(a)NTE (kaTTu)
C mA ⁵matamulanu lalATamuna
 pitAmahuDu vrAya lEd(a)nucunu mari mari
 ⁶kAma madamulaku hitav(a)nucu
 ⁷nishkAma tyAgarAjuku ⁸tOcE (kaTTu)

Gist

O Lord SrI rAma!

You have bound me as the 'slave of rAma'.

Even if I wanted to venture into (any of the) innumerable paths of (other) Gods, (I could not do so because) You have bound me as the 'slave of rAma'.

As brahmA (at the time of birth) has not ordained (that such and such to be) my path, again and again, it occurs to this desire-less tyAgarAja that You have bound me as the 'slave of rAma', because those (other) paths are conducive to (harmful tendencies like) desire, arrogance etc.

Word-by-word Meaning

P O Lord SrI rAma (Implied addressing)! You have bound (kaTTu jEsinAvu) me as the 'slave (bandu) of rAma'.

A Even if I wanted to (aNTE) venture (zorabaDudAmu) (zorabaDudAmaNTE) into (any of the) innumerable (maTTu mitamu lEni aTTi)

(lEnaTTi) paths (matamulalO) of (other) Gods (dEvatA), (I could not do so because) You have bound me as the 'slave of rAma'.

C As (anucunu) brahmA (pitAmahuDu) (at the time of birth) has not ordained (lalATamuna vrAya lEdu) (literally not written on the forehead) (lEdanucunu) (that such and such to be) my (mA) path (matamulanu) (literally set of opinions),

again and again (mari mari), it occurs (tOcE) to this desire-less (nish-kAma) tyAgarAja that You have bound me as the 'slave of rAma',

because (anucu) those (other) paths are conducive to (hitavu) (hitavanucu) (harmful tendencies like) desire (kAma), arrogance etc (madamulaku).

Notes-

Variations –

⁴ – jorabaDudAmaNTE – jorabaDudAmanna.

⁸ – tOcE– tOcu.

References –

⁶ – kAma madamulaku – the six internal enemies - kAma, krOdha, lObha, mOha, mada, mAtsarya.

Comments -

¹ – kaTTu jEsinAvu - In books 'kaTTu' seems to have been translated as 'spell', 'magic spell'.

² – rAma bandu – The word 'bandu' may be translated as 'prison', 'prisoner', 'restraint'. However, in my opinion, SrI tyAgarAja seems to imply 'slave' of 'bonded labour system' which was prevalent in many parts of India. The person so bonded and their descendants become slaves of the creditor. Please refer to Government of India Act on the subject – <http://nrcw.nic.in/shared/sublinkimages/58.htm>

³ – dEvatA matamulu – the six modes of worship - Saiva, Vaishnava etc.

⁵ - matamulanu lalATamuna pitAmahuDu vrAya lEdu – brahmA has not ordained one's religion. This is socially more relevant today when religions have become a source of disharmony.

⁶ – kAma madamulaku hitavanucu – The path of devotion (bhakti) is common for all the six modes of worship. SrI tyAgaraja has, in many kritis, criticised those who differentiate between forms of worship. Therefore, it would not be correct to say that all modes of worship, other than that of vishNu (SrI rAma), is conducive to development of desire etc. It seems that SrI tyAgarAja implies methods other than 'bhakti' like 'sacrificial oblations etc performed for the sake enjoyment' and other (esoteric) forms of worship like 'kaula mArga'. It is actually the motive which matters. In this regard, SrImad-bhagavad-gIta, Chapter 3 is relevant –

yajnArthAt-karmaNO(a)nyatra lOkO(a)yaM karma bandhanaH |
tad-arthaM karma kauntEya mukta sangaH samAcara || 9 ||

“The world is bound by actions other than those performed for the sake of yajna; do thou, therefore, O son of kuntI, perform action for yajna alone, devoid of attachment.” (Translation by Swami Swarupananda)

7 – nishkAma – it is also possible to translate this as an epithet of Lord. However, traditionally, as given in the books, this word has been taken to refer to tyAgarAja. Therefore, the same has been retained.

Devanagari

प. कट्टु जेसिनावु राम बन्दु
अ. मट्टु मितमु ले(न)ट्टि देवता
मतमुललो जोरबडुदा(म)ण्टे (क)
च. मा मतमुलनु ललाटमुन
पितामहुडु ब्राय ले(द)नुचुनु मरि मरि
काम मदमुलकु हित(व)नुचु
निष्काम त्यागराजुकु तोचे (क)

English with Special Characters

pa. kaṭṭu jēsināvu rāma bandu
a. maṭṭu mitamu lē(na)ṭṭi dēvatā
matamulalō jorabaḍudā(ma)ṇṭē (ka)
ca. mā matamulanu lalāṭamuna
pitāmahuḍu vrāya lē(da)nucunu mari mari
kāma madamulaku hita(va)nucu
niṣkāma tyāgarājuku tōcē (ka)

Telugu

ప. కట్టు జేసినావు రామ బంధు
అ. మట్టు మితము లే(న)ట్టి దేవతా
మతములలో జొరబడుదా(మ)ణ్ణే (క)
చ. మా మతములను లలాటమున
పితామహుడు వ్రాయ లే(ద)నుచును మరి మరి
కామ మదములకు హిత(వ)నుచు
నిష్కామ త్యాగరాజుకు తోచే (క)

Tamil

ప. కட்டு జేసినినావు రామ ప³న్తు³
అ. మட்டு మితము లే(న)ట్టి దేవతా
మతములలో జొరబడు³దా³(మ)ణ్ణే (క)

ச. மா மதமுலனு லலாடமுன
பிதாமஹுடு³ வ்ராய லே(த³)னுசனு மரி மரி
காம மத³முலகு ஹித(வ)னுசு
நிஷ்காம த்யாக³ராஜுகு தோசே (க)

(என்னைக்) கட்டியுள்ளாய், 'இராமனின் அடிமை' யென

எண்ணிறந்தது போலும் கடவுளின்
மதங்களில் நுழைவோமென்றால்,

(என்னைக்) கட்டியுள்ளாய், 'இராமனின் அடிமை' யென.

எமது மதத்தினை நெற்றியில்
தாதை எழுதவில்லையாதலால், (மற்ற மதங்கள்)
ஆசை, செருக்கு ஆகியவற்றிற்கு உகந்தவையென,
பற்றற்ற தியாகராசனுக்கு, திரும்பத்திரும்பத் தோன்றுகின்றது,
(என்னைக்) கட்டியுள்ளாய் 'இராமனின் அடிமை' யென.

மதங்கள் - ஆறு மதங்கள் - சைவம், வைணவம் ஆகியவை
தாதை - பிரமன்

Kannada

ப. க்ஷு ஜீஸினாவ் ராம பந்நு

அ. மக்ஷு மிதமூ லீ(ந)க்ஷி தீவதா

மதமூலலீ ஜீர்படதா(ம)க்ஷீ (க)

ஆ. மூ மதமூலநு லலாடமூந

பிதாமஹுடு வ்ராய லே(த)நுசனு மரி மரி

காம மத³முலகு ஹித(வ)நுசு

நிஷ்காம த்யாகராஜுகு தோசே (க)

Malayalam

அ. கத்ரு ஜேஸினாவு ராம பந்நு

ஆ. மத்ரு மிதமு லே(ந)த்ரி தேவதா

மதமுலலே ஜீரபடதா(ம)க்ஷீ (க)

ஆ. மா மதமுலநு லலாடமுந

பிதாமஹுடு வ்ராய லே(த)நுசுநு மரி மரி

காம மத³முலகு ஹித(வ)நுசு

நிஷ்காம த்யாகராஜுகு தோசே (க)

Assamese

அ. கத்ரு ஜேஸினாவு ராம பந்நு

ଅ. ମଢ଼ୁ ମିତମୁ ଲେ(ନ)ଢ଼ି ଦେବତା

ମତମୁଲଲୋ ଜୋରବଢ଼ୁଦା(ମ)ଢ଼େ (କ)

ଚ. ମା ମତମୁଲନୁ ଲଲାଟମୁନ

ପିତାମହଢ଼ୁ ବ୍ରାୟ ଲେ(ଦ)ନୁଚୁନୁ ମରି ମରି

କାମ ମଦମୁଲକୁ ହିତ(ର)ନୁଚୁ

ନିଝାମ ଆଗରାଜୁକୁ ତୋଚେ (କ)

Bengali

ପ. କଢ଼ୁ ଜେସିନାବୁ ରାମ ବନ୍ଦୁ

ଅ. ମଢ଼ୁ ମିତମୁ ଲେ(ନ)ଢ଼ି ଦେବତା

ମତମୁଲଲୋ ଜୋରବଢ଼ୁଦା(ମ)ଢ଼େ (କ)

ଚ. ମା ମତମୁଲନୁ ଲଲାଟମୁନ

ପିତାମହଢ଼ୁ ବ୍ରାୟ ଲେ(ଦ)ନୁଚୁନୁ ମରି ମରି

କାମ ମଦମୁଲକୁ ହିତ(ବ)ନୁଚୁ

ନିଝାମ ଆଗରାଜୁକୁ ତୋଚେ (କ)

Gujarati

୧. କଢ଼ୁ ଝିନାବୁ ରାମ ବନ୍ଦୁ

ଅ. ମଢ଼ୁ ମିତମୁ ଲେ(ନ)ଢ଼ି ଦେବତା

ମତମୁଲଲୋ ଜୋରବଢ଼ୁଦା(ମ)ଢ଼େ (କ)

୩. ମା ମତମୁଲନୁ ଲଲାଟମୁନ

ପିତାମହଢ଼ୁ ବ୍ରାୟ ଲେ(ଦ)ନୁଚୁନୁ ମରି ମରି

କାମ ମଦମୁଲକୁ ହିତ(ବ)ନୁଚୁ

ନିଝାମ ଆଗରାଜୁକୁ ତୋଚେ (କ)

Oriya

୧. କଢ଼ୁ ଜେସିନାବୁ ରାମ ବନ୍ଦୁ

ଅ. ମଢ଼ୁ ମିତମୁ ଲେ(ନ)ଢ଼ି ଦେବତା

ମତମୁଲଲୋ ଜୋରବଢ଼ୁଦା(ମ)ଢ଼େ (କ)

ੳ. ਗਾ ਗਠਗੂਲਨੂ ਲਲਾਠਗੂਨ
ਏਠਾਗਠੂਠੂ ਖੁਯ ਲੇ(ਏ)ਨੂਰੂਨੂ ਗਰੇ ਗਰੇ
ਕਾਗ ਗਠਗੂਲਨੂ ਖੁਠ(ਖੁ)ਨੂਰੂ
ਨੇਞਾਗ ਠਯਾਗਰਾਠੂਠੂ ਠੋਠੇ (ਕ)

Punjabi

ੲ. ਕੱਟੁ ਜੇਸਿਨਾਵੁ ਰਾਮ ਬਨਦੁ

ਅ. ਮੱਟੁ ਮਿਤਮੁ ਲੇ(ਨ)ਟਿਟ ਦੇਵਤਾ

ਮਤਮੁਲਲੋ ਜੋਰਬਡੁਦਾ(ਮ)ਟਟੇ (ਕ)

ੳ. ਮਾ ਮਤਮੁਲਨੁ ਲਲਾਟਮੁਨ

ਪਿਤਾਮਹੁਡੁ ਵਾਯ ਲੇ(ਦ)ਨੁਚੁਨੁ ਮਰਿ ਮਰਿ

ਕਾਮ ਮਦਮੁਲਕੁ ਹਿਤ(ਵ)ਨੁਚੁ

ਨਿਸ਼ਕਾਮ ਤਜਾਰਾਜੁਕੁ ਤੋਚੇ (ਕ)