

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

mA jAnaki-kAmbhOji

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

P mA jAnaki ceTTa paTTaga
maharAja(v)aitivi

A rAja rAja vara rAjIv(A)kSa vinu
rAvaN(A)ri(y)ani rAjillu kIrtiyu (mA)

C kAnak(E)gi Ajna mIraka
mAy(A)kAram(u)nici zikhi centanE(y)uNDi
dAnavuni veNTanE cani azOka
taru mUlan(u)NDi
vAni mA Talaku kOpagiJci kaNTa
vadhiiJcakanE(y)uNDi
zrI nAyaka yazamu nIkE kalga
jEya lEdA tyAgarAja paripAla (mA)

Gist

O Most excellent of Emperors! O Lotus Eyed! O spouse of lakSmI! O nourisher of this tyAgarAja!

Listen, You became very famous because you married our Mother jAnaki!

The great fame as vanquisher of rAvaNa also is because you married our Mother jAnaki.

(a) Having come along with you to the forest, (b) donning shadow form without disobeying your command, having remained with Fire-God (in Her true form), (c) having gone (as shadow) along with rAvaNa – the demon, (d) having remained at laGka under the azOka tree, (e) having not reduced him (rAvaNa) to ashes by her eyes by getting enraged by his words, did She not bring great fame to you alone?

Word-by-word Meaning

P You became (aitivi) very famous (maharAjavu) (literally great, opulent or emperor) (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 (akSa) (rAjIvAkSa)! Listen (vinu);
The great (rAjillu) (literally shining) fame (kIrtiyu) as (ani) vanquisher (ari) (literally enemy) of rAvaNa (rAvaNAariyani) also
is because you married our Mother jAnaki.

C Having come (Egi) along with you to the forest (kAnaku), donning (unici) shadow (mAya) form (AkAramunu) (mAyAkAramunici) without disobeying (mIraka) your command (Ajna) (kAnakEgiyAjna), having remained (uNDi) with (centanE) (literally near) (centanEyuNDi) Fire-God (zikhi) (in Her true form),

having gone (cani) (as shadow) along with (veNTanE) rAvaNa – the demon (dAnavuni), having remained (uNDi) at laGka under (mUlanu) (literally at the root) (mUlanuNDi) the azOka tree (taru),

having not reduced him (rAvaNa) to ashes (vadhiyiJcakanE uNDi) (literally not slaying) (vadhiyiJcakanEyuNDi) by her eyes (kaNTa) by getting enraged (kOpagiJci) by his (vAni) words (mATalaku),

O spouse (nAyaka) of lakSmI (zrI)! O nourisher (paripAla) of this tyAgarAja! did She not (IEdA) bring (kalga jEya) (literally produce) great fame (yazamu) to you alone (nIkE)?

You became a famous person because you married our Mother jAnaki!

Notes –

P – ceTTa paTTu – Take hand in marriage. This is known as ‘pANI grahaNa’.

“Pani Grihanam (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 her right hand fingers 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

P – maharAju – The literally meaning ‘emperor’ is not applicable here. This is a way of speaking in telugu to express somebody’s greatness or fame.

A – rAja rAja vara rAjIvAkSa – the word ‘vara’ can be attached to either of the two epithets – ‘rAja rAja’ or ‘rAjIvAkSa’. Any suggestions ???

C - dAnavuni veNTanE cani - According to vAlmIki rAmAyaNa (AraNya kANDa) –

vAmEna sItAM padmAkSIM mUrdhajESu karENa sa: |
UrvOstu dakSiNENaiva parijagrAha pANinA || (XLIX – 17)
tasyAstad vimalaM vaktramAkAzO rAvaNAGkagaM |
na rarAja vinA rAmaM vinAlamiva paGkajaM || (LII – 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 zrI rAma any more than lotus detached from its stalk.”

For a great bhakta like zrI tyAgarAja, abduction of sItA, by violating her physically, would look preposterous. Therefore, zrI tyAgarAja follows the line of adhyAtma rAmAyaNa. (zrI tulasidAsa also has adopted the same line in his rAmcaritra mAnas.) According to adhyAtma rAmayaNa, zrI 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’ (given under references).

C - vadhiyiJcakanEyuNDi - At lankA, sItA was kept captive under an azOka 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) –

asandEzAttu rAmasya tapascAnupAlanAt |
na tvAm kurmi dazagrIva bhasma bhasmArhatEjasA || 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 zrI rAma and also because I want to preserve the power of my asceticism.”

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

Devanagari

प. मा जानकि चेष्ट पट्टग

महराज(वै)तिवि

अ. राज राज वर राजीवाक्ष 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

श्रीनायक यशमु नीके कल्ग
जेय लेदा त्यागराज परिपाल (मा)

English with Special Characters

pa. mā jānaki ceṭṭa paṭṭaga
maharāja(vai)tivi
a. rāja rāja vara rājīvākṣa vinu
rāva(ṇā)ri(ya)ni rājillu kīrtiyu (mā)
ca. kāna(kē)gi ājñā 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
śrīnāyaka yaśamu nīkē kalga
jēya lēdā tyāgarāja paripāla (mā)

Telugu

ప. మా జానకి చెట్ట పట్టగ
మహారాజ(వై)తివి
అ. రాజ రాజ వర రాజీవాక్ష విను
రావ(ణా)రి(య)ని రాజిల్లు కీర్తియు (మా)
చ. కాన(కే)గి ఆజ్ఞ మీరక
మా(యా)కార(ము)నిచి శిఖి చెన్తనే(యు)ణ్ణి
దానవుని వెణ్ణనే చని అశోక
తరు మూల(ను)ణ్ణి
వాని మాటలకు కోపగిజ్చి కణ్ణ
వధియిజ్చకనే(యు)ణ్ణి
శ్రీనాయక యశము నీకే కల్గ
జేయ లేదా త్యాగరాజ పరిపాల (మా)

Tamil

ப. மா ஜானகி செட்ட பட்டக³
மஹராஜ(வை)திவி
அ. ராஜ ராஜ வர ராஜீ(வா)க்ஷ வினு
ராவ(ணா)ரி(ய)னி ராஜில்லு கீர்தியு (மா)
ச. கான(கே)கி³ ஆக்³ளு மீரக
மா(யா)கார(மு)னிசி ஸிகி² செந்தனே(யு)ண்டி³
தா³னவுனி வெண்டனே சனி அஸோக
தரு மூல(னு)ண்டி³
வானி மாடலகு கோபகி³ஞ்சி கண்ட
வதி⁴யிஞ்சகனே(யு)ண்டி³
பூநீநாயக யஸமு நீகே கல்க³
ஜேய லேதா³ த்யாக³ராஜ பரிபால (மா)

எமது சானகியை கைப் பிடித்ததனாலன்றோ
பெருந்தகை யாகினாய்!

பேரரசர்களில் மிக்குயர்ந்தோனே! தாமரைக் கண்ணா! கேள்,
இராவணனின் பகைவனெனத் திகழும் புகழும்
எமது சானகியை கைப் பிடித்ததனாலன்றோ!

கானகத்திற்கு வந்து, (உனது) ஆணை மீராது,
மாய உருவை யணிந்து, (தான்) அக்கினியிடமேயிருந்து,
(மாய உருவுடன்) தானவனுடன் சென்று, அசோக
மரத்தடியிலிருந்து,
அவன் சொற்களுக்கு சினுமுற்று கண்களினாலாயே
(அவனை) வதைக்காதிருந்து,
மா மணாளா! பெரும் புகழுனக்கே கிடைக்கச்
செய்தனன்றோ? தியாகராசனைப் பேணுவோனே!
எமது சானகியை கை பிடித்ததனாலன்றோ
பெருந்தகை யாகினாய்!

அக்கினி - அக்கினி தேவன்
தானவன் - இராவணன்

Kannada

ಪ. ಮಾ ಜಾನಕಿ ಚಿಟ್ಟು ಪಟ್ಟುಗೆ
ಮಹರಾಜ(ಪೈ)ತಿವಿ
ಅ. ರಾಜ ರಾಜ ವರ ರಾಜೀವಾಕ್ಷ ವಿನು
ರಾವ(ಣಾ)ರಿ(ಯ)ನಿ ರಾಜಿಲ್ಲು ಕೀರಿಯು (ಮಾ)
ಚ. ಕಾನ(ಕೇ)ಗಿ ಆಜ್ಞ ಮೀರಕ

ಮಾ(ಯಾ)ಕಾರ(ಮು)ನಿಚಿ ಶಿಖಿ ಚಿನ್ತನೇ(ಯು)ಣ್ಣಿ
ದಾನವುನಿ ವೆಣ್ಣನೇ ಚನಿ ಅಶೋಕ
ತರು ಮೂಲ(ನು)ಣ್ಣಿ
ವಾನಿ ಮಾಟಲಕು ಕೋಪಗಿಞ್ಚಿ ಕಣ್ಣಿ
ವಧಿಯಿಞ್ಚಿಕನೇ(ಯು)ಣ್ಣಿ
ಶ್ರೀನಾಯಕ ಯಶಮು ನೀಕೇ ಕಲ್ಲ
ಜೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ಪರಿಪಾಲ (ಮಾ)

Malayalam

೧. ಮಾ ಜಾನಕಿ ಚೆಟ್ಟ ಪಟ್ಟು
ಮಹರಾಜ(ವೇ)ತಿರಿ
ಅ. ರಾಜ ರಾಜ ವರ ರಾಜೀವಾಕ್ಷ ವಿನ್ಯು
ರಾವ(ಣಾ)ರಿ(ಯ)ನಿ ರಾಜಿಲ್ಲು ಕಿರ್ತಿಯು (ಮಾ)
೨. ಕಾನ(ಕೇ)ಗಿ ಅಜಞ ಮಿರಕ
ಮಾ(ಯಾ)ಕಾರ(ಮು)ನಿಚಿ ಶಿಖಿ ಚಿನ್ತನೇ(ಯು)ಣ್ಣಿ
ದಾನವುನಿ ವೆಣ್ಣನೇ ಚನಿ ಅಶೋಕ
ತರು ಮೂಲ(ನು)ಣ್ಣಿ
ವಾನಿ ಮಾಟಲಕು ಕೋಪಗಿಞ್ಚಿ ಕಣ್ಣಿ
ವಧಿಯಿಞ್ಚಿಕನೇ(ಯು)ಣ್ಣಿ
ಶ್ರೀನಾಯಕ ಯಶಮು ನೀಕೇ ಕಲ್ಲ
ಜೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ಪರಿಪಾಲ (ಮಾ)

Assamese

೧. ಮಾ ಜಾನಕಿ ಚೆಟ್ಟ ಪಟ್ಟು
ಮಹರಾಜ(ವೇ)ತಿರಿ
ಅ. ರಾಜ ರಾಜ ವರ ರಾಜೀವಾಕ್ಷ ವಿನ್ಯು
ರಾವ(ಣಾ)ರಿ(ಯ)ನಿ ರಾಜಿಲ್ಲು ಕಿರ್ತಿಯು (ಮಾ)
೨. ಕಾನ(ಕೇ)ಗಿ ಅಜಞ ಮಿರಕ
ಮಾ(ಯಾ)ಕಾರ(ಮು)ನಿಚಿ ಶಿಖಿ ಚಿನ್ತನೇ(ಯು)ಣ್ಣಿ
ದಾನವುನಿ ವೆಣ್ಣನೇ ಚನಿ ಅಶೋಕ
ತರು ಮೂಲ(ನು)ಣ್ಣಿ
ವಾನಿ ಮಾಟಲಕು ಕೋಪಗಿಞ್ಚಿ ಕಣ್ಣಿ
ವಧಿಯಿಞ್ಚಿಕನೇ(ಯು)ಣ್ಣಿ
ಶ್ರೀನಾಯಕ ಯಶಮು ನೀಕೇ ಕಲ್ಲ
ಜೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ಪರಿಪಾಲ (ಮಾ)

বধিয়ঞ্চকনে(য়ু)ণ্ডি

শ্রীনায়ক যশমু নীকে কল্প

জেয় লেদা অগরাজ পরিপাল (মা)

Bengali

প. মা জানকি চেট্ট পট্টগ

মহরাজ(বৈ)তিবি

অ. রাজ রাজ বর রাজীবাক্ষ বিনু

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

চ. কান(কে)গি আজ্ঞ মীরক

মা(য়া)কার(মু)নিচি শিখি চেস্তনে(য়ু)ণ্ডি

দানবুনি বেণ্টনে চনি অশোক

তরু মূল(নু)ণ্ডি

বানি মাটলকু কোপগিঞ্চি কণ্ট

বধিয়ঞ্চকনে(য়ু)ণ্ডি

শ্রীনায়ক যশমু নীকে কল্প

জেয় লেদা অগরাজ পরিপাল (মা)

Gujarati

প. মা জানকি চেট্ট পট্টগ

মহরাজ(বৈ)তিবি

অ. রাজ রাজ বর রাজীবাক্ষ বিনু

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

চ. কান(কে)গি আজ্ঞ মীরক

মা(য়া)কার(মু)নিচি শিখি চেস্তনে(য়ু)ণ্ডি

দানবুনি বেণ্টনে চনি অশোক

তরু মূল(নু)ণ্ডি

বানি মাটলকু কোপগিঞ্চি কণ্ট

বধিয়ঞ্চকনে(য়ু)ণ্ডি

श्रीनाथसु यशसु नीलै सुल
येय लेदल त्यागराज परिपाल (म)

Oriya

- ପ. ମା ଜାନକି ବେଢ ପଢ଼ଗ
ମହରାଜ(ଝୈ)ତିଝି
- ଅ. ରାଜ ରାଜ ଝର ରାଜୀଝାଷ ଝିନୁ
ରାଝ(ଶା)ରି(ୟ)ନି ରାଜିଲୁ କୀର୍ତ୍ତୁ (ମା)
- ଚ. କାନ(କେ)ଗି ଆଝ ମୀରକ
ମା(ୟା)କାର(ମୁ)ନିଚି ଗିଗି ବେଢ଼ନେ(ୟୁ)ଝି
ଦାନଝୁନି ଝେଢ଼ନେ ଚନି ଅଗୋକ
ତରୁ ମୁଲ(ନୁ)ଝି
ଝାନି ମାଟଲକୁ କୋପଗିଝି କଢ଼
ଝପିଝିଝକନେ(ୟୁ)ଝି
ଶ୍ରୀନାୟକ ଯଶମୁ ନୀକେ କଲଗ
ଜେୟ ଲେଦା ତ୍ୟାଗରାଜ ପରିପାଲ (ମା)

Punjabi

- ପ. ମା ਜାନକି ଚୈଟ ପଟଗ
ମହରାଜ(ଝୈ)ତିଝି
- ଅ. ରାଜ ରାଜ ବର ରାଜୀବାକସ ବିନୁ
ରାବ(ଟା)ରି(ୟ)ନି ରାଜିଲୁ କୀରିତୟ (ମା)
- ଚ. କାନ(କେ)ଗି ଆଗିଆ ମୀରକ
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ਵਪਿਯਿਵਚਕਠੇ(ਯੁ)ਲਿਡ

ਸ਼੍ਰੀਨਾਯਕ ਯਸ਼ਮੁ ਠੀਕੇ ਕਲਗ

ਜੇਯ ਲੇਦਾ ਤਯਾਰਾਜ ਪਰਿਪਾਲ (ਮਾ)