

Bantu Reethi

Ragam: hamsanAda (60th Mela (Neethimathi) Janyam)

ARO: S R2 M2 P N3 S ||
AVA: S N3 P M2 R2 S ||

Talam: dEShAdi (Adi)

Tyagaraja

Version: T M Krishna

Lyrics Courtesy: Lakshman Ragde

Pallavi:

baNTu rIti koluv(i)yya(v)ayya rAma

Anupallavi:

tuNTa viNTi vAni modalaina mad(A)dula
goTTi nEla gUla jEyu nija (baNTu)

Charanam:

rOmAncam(a)nu ghana kancukamu
rAma bhaktuD(a)nu mudra biLLayu
rAma nAmam(a)nu vara khaDgamivi
rAjillun(a)yya tyAgarAjunikE (baNTu)

MEANING: (Courtesy: carnaticopia & Ranga Ramanuja Iyengar's book)

In this beautiful Bantureethi Kolu Carnatic song, Sri Thyagaraja swamy pleads with Lord Rama to give him the post of a guard for Rama. The symbolic meaning is that he always wants to be in his presence always (Sri Rama's Sannidhi).

O Lord rAma! Bestow on me ("iyyavayya") the privilege ("kolu") of being in Your service as a servitor ("Bantu rIti").

In the Anupallavi, Sri Thyagaraja Swamy says that, the guard's post should be such that he is empowered to destroy all the demons which are Arishadvargas (Arishad Vargas are the six passions of the mind: Kama - lust, craze, desire; Krodha - anger, hatred; Lobha - greed, miserliness, narrow minded; Moha - delusory emotional attachment; Mada or Ahankara - pride, stubborn mindedness; and Matsarya - envy, jealousy, show or vanity, and pride) and since the guard is empowered to do so, he needs such a guard's post.

O Lord rAma! Bestow on me the privilege of being in Your service as a true ("nija") servitor ("Bantu rIti") who can knock down ("goTTi" the six internal enemies ("mad(A)dula") beginning ("modalaina") with desire kAma (sugar cane archer – "tuNTa viNTi vAni"), conceit etc to the ground ("nEla") by thrashing these ("gUla jEyu").

In the Caranam, Thyagaraja says that the sublimated ("rOmAncam(a)nu") version of kama is devotion that acts as his strong shield ("ghana kancukamu"). Thyagaraja requests that he should be blessed with the emblem ("mudra") of Ramabhakti ("rAma bhaktuD(a)nu"), given a sword ("khaDgamivi") called Rama Naama (the name of Rama) to perform his guard's job. - O Lord! all these will shine ("rAjillun(a)yya") on the person of this tyAgarAja.

Notes:

Anupallavi : tuNTa viNTi vAni modalaina -- As per telugu dictionary, 'tuNTa vilukADu' refers to cupid. This seems to have been slightly modified by Sri tyAgarAja as 'tuNTa viNTivADu'. Therefore, 'tuNTa viNTivADu' should be taken to mean 'kAma'. Accordingly, the anupallavi would read 'kAma modalaina madAdula goTTi nEla gUla jEyu nija'.

Anupallavi : goTTi -- this is how it is given in all the books other than that of TKG, where it is given as baTTi. As 'goTTi' seems to be appropriate, the same has been adopted.

Charanam : the word ending 'u' in rOmancamanu, rAma bhaktuDanu and rAma nAmamanu are as given in the books of CR, ATK and TSV/AKG. However, in the book of TKG, these are given with ending 'E'

Pallavi:

baNTu rIti koluv(i)yya(v)ayya rAma

O Lord rAma! Bestow on me (“iyyavayya”) the privilege (“kolu”) of being in Your service as a servitor (“Bantu rIti”).

;;	;- P	P - pm	R R	R, - s	;- N	S - R	; P	
--	- baN	Tu rI-	- ti	ko- lu	- vi	yya vay-	- ya	
P, -p	;- P	,p- pm	R R	sR - s	;- N	S - R	; P	
rA- ma	- baN	Tu rI-	- ti	ko- lu	- vi	yya vay-	- ya	
P, -p	;- pm	,n- pm	R R	sR - <u>rs</u>	S - N	S - R	; P	
rA- ma	- baN	- Tu rI-	- ti	ko- lu	- vi	yya vay-	- ya	
P, -p	;- pm	,n- pm	R R	sR - <u>rs</u>	S - N	S - rp	; P	
rA- ma	- baN	- Tu rI-	- ti	ko- lu	- vi	yya vay-	- ya	
p S- s	n N-p	P- pm	R R	p m r - <u>rs</u>	S - S	S - S	; S	
rA- ma	- - baN	Tu rI-	- ti	ko- - lu	- vi	yya vay-	- ya	
r s- sn	N- P	P- pm	R R	<u>Sr mrm- rs</u>	S - S	S - S	; S	
rA- ma	- - baN	Tu rI-	- ti	ko- - - lu	- vi	yya vay-	- ya	
r s- sn	N- sn	,p- pm	R R	sR - <u>rs</u>	S - N	R - M	N R	
rA- ma	- - baN	- Tu rI-	- ti	ko- - - lu	vi	yya vay-	- ya	
s n- pm	pn- np	,p- pm	R R	sR - <u>rs</u>	S - N	S - R	; P	
rA- ma	- - baN	- Tu rI-	- ti	ko- - - lu	vi	yya vay-	- ya	
P, -p	;;	;;	;;	; ;	; ;	; ;	; ;	
rA- ma	- -	- -	- -	- -	- -	- -	- -	

Anupallavi:

tuNTa viNTi vAni modalaina mad(A)dula
goTTi nEla gUla jEyu nija (baNTu)

O Lord rAma! Bestow on me the privilege of being in Your service as a true (“nija”) servitor (“Bantu rIti”) who can knock down (“goTTi”) the six internal enemies (“mad(A)dula”) beginning (“modalaina”) with desire kAma (sugar cane archer – “tuNTa viNTi vAni”), conceit etc

;;	;- S	S, -s	; S	nS- n	;- N	n S- r	; R	
--	- tuN	Ta viN	- Ti	vA- ni	- mo	da- lai	- na	
<u>rs</u> R- s	; N	S ;	; ;	; ;	; ;	; ;	; ;	
ma- dA	- du	la -	- -	- -	- -	- -	- -	
snpm	pn - sn	p- N - s	; S	nS- n	;- N	n S- r	; R	
- -	- tuN	- Ta viN	- Ti	vA- ni	- mo	da- lai	- na	

rs R- s ; N S ; ; ; | ; ; ; ; | ; ; ; ; ||
 ma- dA - du la - - - - - - - - - -

snp-m pn - sn p-N - s ; S | nRsR- n ; - N | n S- r ; R ||
 - - - tuN - Ta viN - Ti vA- - ni - mo da- lai - na

snp-m pn - sn p-N - s ; S | nS- n ; - N | n S- r ; R ||
 ma - dA - tuN - Ta viN - Ti vA- - ni - mo da- lai - na

... knock them down (“goTTi”) ... to the ground (“nEla”) by thrashing these (“gUla jEyu”).

S r p , m - R pm- R , R , | rs R - s ; - np | , n- S , S , ||
 madA - - du la- go - TTi nE- la - gU- la jE - yu

r s- sn N- sn p-N - s ; S | nS- n ; - N | n S- r ; R ||
 ni- ja- - tuN - Ta viN - Ti vA- - ni - mo da- lai - na

S r p , m - R pm- R , R , | rs R - s ; - sn | p-N - s , S , ||
 madA - - du la- go - TTi nE- la - gU- - la jE - yu

r s- sn N -sn ,p- pm R R | sR - rs S - nn | rr - mm nn R ||
 ni- ja- - baN -Tu rI- - ti ko- - - lu vi yya vay- - - ya

s n- pm pn- np ,p- pm R R | sR - rs S - N | S - R ; P ||
 rA- ma - - baN -Tu rI- - ti ko- - - lu vi yya vay- - ya

P , -p ; ; ; ; | ; ; ; ; | ; ; ; ; ||
 rA- ma - - - - - - - - - -

Charanam:

rOmAncam(a)nu ghana kancukamu
 rAma bhaktuD(a)nu mudra biLLayu
 rAma nAmam(a)nu vara khaDgamivi
 rAjillun(a)yya tyAgarAjunikE (baNTu)

In the Caranam, Thyagaraja says that the sublimated (“rOmAncam(a)nu”) version of kama is devotion that acts as his strong shield (“ghana kancukamu”).

; ; ; -P ; P , P , | mn P-m ; - P | m P- n ; S ||
 - - - rO - mAn ca ma- - nE - gha na- kan - cu

S-sn N- P ; P , P , | mn P-m ; - P | m P- n ; S ||
 kamu - rO - mAn ca ma- - nE - gha na- kan - cu

Tyagaraja requests that he should be blessed with the emblem (“mudra”) of Ramabhakti (“rAma bhaktuD(a)nu”),

S-sn N- nn p-P-p mr- R | s R - rs S - N | S , - rm ; P ||
 kamu - rA - ma bha - - ktu Da- nE - mu dra - biL - La

pm rs rm- pm r M-p , -P , | mn P-m ; - P | m P- n ; S ||
 yu - - - rO - - mAn ca ma- - nE - gha na- kan - cu

S-sn N-P P , -p mr- R | s R - rs S - N | S , - rm ; P ||
 kamu - rA - ma- bha - - ktu Da- nE - mu dra - biL - La

... and be given ("mivi") a sword ("khaDgamivi") called Rama Naama (the name of Rama) to perform his guard's job.

P ; ; - S S , -s ; S | nS - n ; N | S , - r ; R ||
 yu - - rA ma nA - ma ma- nE - va ra kha - Dga

S , - s ; ; ; ; | ; ; ; ; | ; ; ; ; ||
 mi vi - - - - - - - - - - - - - - - -

; ; ; - S S , -s ; S | nS - n ; N | S , - r ; R ||
 - - - rA ma nA - ma ma- nE - va ra kha - Dga

snp - m pn-sn p-N - s ; S | nS - n ; - N | n S - r ; R ||
 mi- vi - rA - ma nA - ma ma- nE - va ra - kha - Dga

O Lord! all these will shine ("rAjillun(a)yya") on the person of this tyAgarAja.

S - rP , m- R pm- R , R , | rs R - s ; - sn | p-N - s , S , ||
 mi vi - -- rA - - jil - lu nay- ya - tyA- - ga rA - ju-

r s- sn N - S S , -s ; S | nS - n ; - N | n S - r ; R ||
 ni- kE - - - rA - ma nA - ma ma- nE - va ra - kha - Dga

S - rP , m- R pm- R , R , | rs R - s ; - rsnp | , -N - s , S , ||
 mi vi - -- rA - - jil - lu nay- ya - tyA- - ga rA - ju-

r s- sn N - sn ,p- pm R R | sR - rs S - nn | rr - mm mn R ||
 ni- kE - - baN -Tu rI- - ti ko- - - lu vi yya vay- - - ya

s n- pm pn- np ,p- pm R R | sR - rs S - N | S - R ; P ||
 rA- ma - - baN -Tu rI- - ti ko- - - lu vi yya vay- - ya

pm ps , N , ; ; P ; | ; ; ; sn | pn S ; ; ||
 rA- - - - ma - - - - - rA - - - mA - - -