

Vinatasuta

Ragam: Jayantasena {22nd melakarta (kharaharapriya) janyam}

AROHANA: S G2 M1 P D2 S ||

AVAROHANA: S N2 D2 P M1 G2 S ||

Talam: Adi

Composer: Tyagaraja Swami

Pallavi:

Vinataa Suta Vaahana Sri Ramanaa!

Manasaaraga Sevincheda Raamaa!

Anupallavi:

Vinu Saareku Judani Bratukela

Manujula Nechedu Jivanamela

Charanam:

Mata Bhedamane Sakanaarcchaga Sammata

Vaakkulu Balkuta Sukhamaa?

Kshitilo Satsangati Saukhyamu Paalita

Tyaagaraja! Amara Pujitha!

Meaning Courtesy: Thyagaraja Vaibhavam

P: *O Lord who has garuDa – the son (suta) of vinata – as his carrier (vAhana)! O Beloved (ramaNa) of lakshmi (SrI)!*

O Lord Sri rAma! I worshipped (sEvinceda) You to my heart's content (manasAraga).

A: *Of what purpose (Ela) is such a survival (bratuku) (bratukEla) in which one does not (or could not) behold (jUDani) You (ninu) always (sAreku)?*

Of what purpose (Ela) is such a livelihood (jIvanamu) (jIvanamEla) of tormenting (EceDu) (literally bring grief) other people (manujulanu) (manujulanEceDu)?

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakshmi! O Lord Sri rAma! I worshipped You to my heart's content.

C: *Is it comforting (sukhamA) to utter (palkuTa) agreeable (sammata) words (vAkkulu) without (first) extinguishing (Arcaga) the flame (seganu) of (anE) differences (bhEdamu) (bhEdamanE) in modes of worship (mata) (literally opinion)?*

in this Earth (kshitilO), company of pious people (sat-sangati) is comforting (saukhyamu);

O Nourisher (pAlita) of this tyAgarAja! O Lord worshipped (pUjita) by the celestials (amara)

(tyAgarAjAmara)!

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakshmi! O Lord Sri rAma! I worshipped You to my heart's content.

Pallavi:

Vinataa Suta Vaahana Sri Ramanaa!

Manasaaraga Sevincheda Raamaa!

Sahityam: Vinataa Suta Vaahana Sri Ramanaa!

Meaning: *O Lord who has garuDa – the son (suta) of vinata – as his carrier (vAhana)! O Beloved (ramaNa) of lakshmi (SrI)!*

; m g , g S ; s pm ; G l ; ; ; M P ; ; ; ||
Vi na - taa- - Su ta-- Vaa -- - ha na- --

; m g , g S ; s pm , G , l ; m p , S , ; n d , P , ||
Vi na - taa- - Su ta-- Vaa - hana- Sri - Rama naa!-

; m g , g S ; n d , D p l ; n s , g M P ; mp dp ll
Mana saa- raga -- Se- - vin - cheda Raa maa! --

mp-m g , mpdn dp gs; s pm mpnp mG. l ; p d , pdS , ; n d , P , ll
-- Vi na- taa- --- Su ta- - Vaa- - - - - - hana- Sri - Rama naa!-

Sahityam: Manasaaraga Sevincheda Raamaa!

Meaning: O Lord Sri rAma! I worshipped (sEvinceda) You to my heart's content (manasAraga).

; m g , g S ; n d , D p l ; n s , g M P ; mp dp ll
Mana saa- raga -- Se- - vin - cheda Raa maa! --

mp-m g , mpD dp gs; s pm mpnp mG. l ; p d , pdsgmgs; n d , pmP , ll
-- Vi na- taa- --- Su ta- - Vaa- - - - - - hana- Sri - Rama naa!-

; m g , g S ; n d , D p l ; n s , g M P ; p s n n ll (or p s d – p D. p)
Mana saa- raga -- Se- - vin - cheda Raa maa! --

dp- m g , g S ; s pm ; G l ; ; M P ; ; ll
-- Vi na- taa- - Su ta- - Vaa -- - ha na- --

Anupallavi:

Ninnu Saareku Judani Bratukela Manujula Nechedu Jivanamela

Sahityam: Ninnu Saareku Judani Bratukela

Meaning: Of what purpose (Ela) is such a survival (bratuku) (bratukEla) in which one does not (or could not) behold (jUDani) You (ninu) always (sAreku)?

; p d , S , ; s G , g S l ; sg , s S gS , , n - n d ll
Ninnu - Saa - reku - Ju- - dani - Bratu ke- - - la -

D - p d , pdspds ; s G , g S l ; sg , s S gS , , n - n d ll
Ninnu Saa - reku - Ju- - dani - Bratu ke- - - la -

D - p d , pdS , ; s G , g S l ; sg , s S gS , , n - n d ll
Ninnu Saa - reku - Ju- - dani - Bratu ke- - - la -

Sahityam: Manujula Nechedu Jivanamela

Meaning: Of what purpose (Ela) is such a livelihood (jIvanamu) (jIvanamEla) of tormenting (EceDu) (literally bring grief) other people (manujulanu) (manujulanEceDu)?

D- s s , n D p n d p m d p m l G - gm P - mp D - p d S , n ll d p
Manu jula Ne- - - che- du - - Ji- - va- na me- - - la - - - (Vinata)

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakshmi! O Lord Sri rAma! I worshipped You to my heart's content.

dp-m g , mpD dp gs; s pm mpnp mG. l ; p d , pdsgmgs; n d , pmP , ll
-- Vi na- taa- --- Su ta- - Vaa- - - - - - hana- Sri - Rama naa!-

; m g , g S ; n d , D p l ; n s , g M P ; p s n n ll (or p s d – p D. p)
Mana saa- raga -- Se- - vin - cheda Raa maa! --

dp- m g , g S ; s pm ; G | ; ; ; M P ; ; ; ||
- - Vi na taa- - Su ta- - Vaa - - - ha na- - -

Charanam:

Mata Bhedamane Sakanaarcchaga Sammata Vaakkulu Balkuta Sukhamaa?
Kshitilo Satsangati Saukhyamu Paalita Tyaagaraja! Amara Pujitha!

Sahityam: Mata Bhedamane Sakanaarcchaga Sammata Vaakkulu Balkuta Sukhamaa?

Meaning: Is it comforting (sukhamA) to utter (palkuTa) agreeable (sammata) words (vAkkulu) without (first) extinguishing (Arcaga) the flame (seganu) of (anE) differences (bhEdamu) (bhEdamanE) in modes of worship (mata) (literally opinion)?

; m m , M , ; g pm G ; | ; m g , S , ; n d P ; ||
Mata -Bhe- - da ma- ne- -Saka -naar -cchaga Sam

; d s , G , ; m m ; P | ds n D ; pm , P , ; mg ||
mata -Vaa- - kkulu - Bal - - - kuta Sukha - maa? - -

sg- m m , M , P- D , snd pm G | ; m g , S , ; n d P ; ||
Mata Bhe- - da ma- - - ne- Saka -naar -cchaga Sam

; d s , G , ; m m ; P | ds n D ; pm , P , ; ; ||
mata -Vaa- - kkulu - Bal - - - kuta Sukha - maa? - -

Sahityam: Kshitilo Satsangati Saukhyamu

Meaning: in this Earth (kshitilO), company of pious people (sat-sangati) is comforting (saukhyamu);

; p d , S , ; ; ; ; | ; ; ; ; ; ; ||
Kshi ti - lo - - - - - - - - - - - - - - - -

; p d , S , ; s G , g S | ; sg ; sg gS n nd D ||
Kshi ti - lo - - Sat- - san- - gati - Sau- khya- mu- -

; p d , pdS , ; s G , g S | ; sg ; sg gS n nd D ||
Kshi ti - lo - - Sat- - san- - gati - Sau- khya- mu- -

Sahityam: Paalita Tyaagaraja! Amara Pujitha!

Meaning: O Nourisher (pAlita) of this tyAgaraAja! O Lord worshipped (pUjita) by the celestials (amara) (tyAgaraAjAmara)!

P d s , n d p p n d p m d p m | G - gm P - m p D - p d S , - n ll d p (Vinatha)
Paalita - Tyaaga ra - - - ja! - - - - A - ma ra - - Pu - - - ji - tha!

O Lord who has garuDa – the son of vinata – as his carrier! O Beloved of lakshmi! O Lord Sri rAma! I worshipped You to my heart's content.

dp- m g , mpD dp gs; s pm mpnp mG, | ; p d , pdsgmgs; n d , pmP, ||
- - Vi na taa- - - - Su ta- - Vaa- - - - - hana- Sri - Rama naa!-

; m g , g S ; n d , D p | ; n s , g M P ; p s n n || (or p s d - p D , p)
Mana saa- raga - - Se- - vin - cheda Raa maa! - -

dp- m g , g S ; s pm ; G | ; ; ; M P ; ; ; ||
- - Vi na taa- - Su ta- - Vaa - - - ha na- - -

Additional Meanings: (TK Govinda Rao's book)

Lord! Mounted ("vahana") on GARUDA, son ("suta") of VINATA, what a grand spectacle you present! Let me prostrate ("sevincheda") before you again and again to my heart's ("manasaaraga") content. What ("ela") is life ("brataku") worth if one is not looking ("judani") at you everyday? Is not your darshana the sole remedy for all the ills of the world? Where is the need for that kind of worthless life ("jivana") which involves cruelty ("Ncheda") to others ("manujula")? What is the use of indulging in fruitless arguments with confirmed atheists and non-believers? Their company should be avoided scrupulously. Only association with the pious and righteous will lead to happiness. O Protector of Devas!

Notes – (Courtesy: Thyagaraja Vaibhavam)

Variations –

3 – seganArcaga (seganu+Arcaga) – SakanArcaga – SaganArcaga : From the word 'Arcaga' which means 'extinguish', or 'cool', the context demands a word 'fire' or 'flame'; the appropriate telugu word for the same is 'seka' or 'sega' meaning 'flame' which has been derived from Sanskrit word 'SikhA'. Therefore, the same has been adopted.

References –

2 – mata – SrI tyAgarAja seems to refer to the six modes of worship – shaN-mata – Saiva, vaishNava, SAkta, gANapatya, kaumAra and saurya.

Comments –

1 – EceDu – in some books, this has been translated as 'cheating'. Though such a meaning seems appropriate in the context, as the word does not mean 'cheating', it has been translated as 'tormenting or bringing grief'. There is a similar word in Tamil 'Eyttal' which means 'cheating'. It is not clear whether SrI tyAgarAja has used a Tamil word here.

4 – sat-sangati saukhyamu – 'company of pious people is comforting'. When read in conjunction with the first sentence wherein SrI tyAgarAja mentions about 'extinguishing the flame of differences in modes of worship', the 'pious people' would mean 'those who do not make differentiation between various modes of worship'. This is more so because, bhakti is an essential ingredient of all such modes.