

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

mAnamu lEdA-hamIrKalyANi

In the kRti 'mAnamu lEdA' – rAga hamIr kalyANi, zrI tyAgarAja asks Lord whether He doesn't have pride that he is His devotee.

P mAnamu lEdA tanavAD(a)ni abhi(mAnamu)

A kAnamurA nI vale nir-mOhini
gAna ruci teliyu kuza lava janaka (mAnamu)

C nI samukhamuna ravi tanayuDu ninu
bAsalu palkaga rOsamutO
simhAsan(A)dhipati jEsina nIku
dAsuDaina tyAgarAja kar(A)rcita (mAnamu)

Gist

O Father of kuza and lava who knows the taste of music! O Lord worshipped by the hand of this tyAgarAja - Your devotee!

Don't you have shame? Don't You have affection that I am Your's?

We do not see a person so bereft of all affections like You.

Don't You have shame who, when sugrIva spoke harsh words about You in Your presence, out of indignation, made him King of kiSkindA?

Word-by-word Meaning

P Don't you have (lEdA) shame (mAnamu)? Don't You have (lEdA) affection (abhimAnamu) that (ani) I am Your's (tanavADu) (tanavADani)?

A O Father (janaka) of kuza and lava who knows (teliyu) the taste (ruci) of music (gAna)! We do not see (kAnamurA) a person so bereft of all affections (nir-mOhini) (literally not having illusion) like (vale) You (nI).

Don't you have shame! Don't You have affection that I am Your's?

C O Lord worshipped (arcita) by the hand (kara) (karArcita) of this tyAgarAja - Your devotee (dAsuDaina)! don't You (nIku) have shame who -

when sugrIva – son (tanayuDu) of Sun (ravi) – spoke (palkaga) harsh words (bAsalu) about You (ninu) in Your (nI) presence (samukhamuna), out of indignation (rOsamutO) made (jEsina) him King – Lord (adhipati) of the throne (simhAsana) (simhAsanAdhipati) of kiSkindA?
don't You have affection that I am Your's?

Notes -

A - nirmOhi – zrI tyAgarAja seems to have, on purpose, praised the Lord as father of kuza and lava, because zrI rAma knowing that sItA was pregnant, banished her to forest. Earlier He made sItA undergo fire ordeal. These instances, particularly with reference to his most beloved wife, show that zrI rAma regarded virtues and his rAja dharma above affections. Therefore, zrI tyAgarAja calls him nir-mOhi.

A – gAna ruci teliyu – zrI rAma listens to musical chant of zrImad-vAlmIki rAmAyaNa by his sons - lava and kuza – refer to utara kANDa, Chapter 94.

C - ravi tanayuDu bAsalu – After making friendship with sugrIva, zrI rAma assures sugrIva that he will kill vAli and restore kingdom to him. However, when sugrIva kept on harping on the might of his brother, zrI rAma demonstrated his prowess by lifting and flinging the carcass of dundhubi. But, as doubt still persisted in the mind of sugrIva, zrI rAma again demonstrated his prowess by piercing seven sAla trees by one arrow. Convinced about the might of zrI rAma, sugrIva called his brother for a duel. In the duel, sugrIva was worsted because zrI rAma could not identify vAli as both the brothers looked alike. Then, sugrIva uttered a few harsh words to zrI rAma. Subsequently zrI rAma killed vAli during the second duel and made sugrIva the King of kiSkindA. In this regard, the following verses of vAlmIki rAmAyaNa – kiSkindA kANDa – is relevant –

zrI rAma to sugrIva –

yadi na pratyayO(a)smAsu vikramE tava vAnara |
pratyayaM samara zIghyamahamutpAdayAmi tE || XI – 83 ||

“If you have no faith in the prowess inhering in us, I shall inspire in You confidence which is laudable in a combat.”

sugrIva to zrI rAma -

AhvayasvEti mAmuktva darzayitva ca vikramaM |
vairiNA ghAtayitva ca kimidAnIM tvayA kRtaM ||
tAmEva vELAM vaktavyaM tvayA raghava tattvata: |
vAlinaM na nihanmIti tatO nAhamitO vrajE || XII – 26, 27 ||

“Having demonstrated Your prowess and saying to me ‘challenge vAli’, what have You done now by getting me smitten by the enemy.

In all faith it should have been pointed out by You that very moment ‘I am not going to kill vAli’. Then I would not have moved from this place.”

C - rOsamutO simhAsanAdhipati jEsina – As per vAlmIki rAmAyaNa, rAma did not show any indignation when sugrIva spoke words quoted above, after being worsted by vAli. The exact words of zrI rAma are – (kiSkindA kANDa) – given below. Further, zrI rAma proceeds to explain the matter and assures sugrIva that He will kill vAli in the next duel where sugrIva was asked to wear some distinguishing mark – like a garland -

sugrIva zrUyatAM tAta krOdhasca vyapanIyatAM |
kAraNaM yEna bANO(a)yaM sa mayA na visarjita: || XII – 29 ||

“sugrIva, dear brother, let anger be banished (from your mind) and the reason why this deadly arrow was not discharged by me be heard.”

Devanagari

प. मानमु लेदा तनवा(ड)नि अभि(मानमु)
अ. कानमुरा नी वले निर्मोहिनि
गान रुचि तेलियु कुश लव जनक (मा)
च. नी समुखमुन रवि तनयुडु निनु
बासलु पल्कग रोसमुतो
सिंहास(ना)धिपति जेसिन नीकु
दासुडैन त्यागराज क(रा)र्चित (मा)

English with Special Characters

pa. mānamu lēdā tanavā(ḍa)ni abhi(mānamu)
a. kānamurā nī vale nirmōhini
gāna ruci teliyu kuśa lava janaka (mā)
ca. nī samukhamuna ravi tanayuḍu ninu
bāsalu palkaga rōsamutō
siṃhāsa(nā)धिपति jēsina nīku
dāsuḍaina tyāgarāja ka(rā)rcita (mā)

Telugu

ప. మానము లేదా తనవా(డ)ని అభి(మానము)
అ. కానమురా నీ వలె నిర్మోహిని
గాన రుచి తెలియు కుశ లవ జనక (మా)
చ. నీ సముఖమున రవి తనయుడు నిను
బాసలు పల్కగ రోసముతో
సింహాస(నా)ధిపతి జేసిన నీకు
దాసుడైన త్యాగరాజ క(రా)ర్చిత (మా)

Tamil

ప. మానము లేదా³ తనవా(డ)³ని అభి⁴(మానము)
అ. కానమురా నీ వలె నిర్మోహిని
కా³న రుచి తెలియ కు⁵ లవ జనక (మా)
ః. నీ సముఖమున రవి తనయుడు నిను

பா³ஸலு பல்சக³ ரோஸமுதோ
ஸிம்ஹாஸ(னா)தி⁴பதி ஜேஸின நீகு
தா³ஸுடைன த்யாக³ராஜ க(ரா)ர்சித (மா)

வெட்கமில்லையோ? உன்னவனெனப் பரிவில்லையோ?

காணோமய்யா, உன்னைப் போன்ற பற்றற்றவனை,
இசைச் சுவையறியும், குசலவர்களை யீன்றோனே!
வெட்கமில்லையோ?
உன்னவனெனப் பரிவில்லையோ?

தொண்டனாகிய, தியாகராசனின்
கைகளினால் தொழப்பெற்றோனே!
உனது முன்னிலையில், பரிதி மைந்தன், உன்னை
பழிச் சொற்கள் பகர, நாணமுற்று,
அரியாதனத் தலைவனாக்கிய உனக்கு,
வெட்கமில்லையோ?
உன்னவனெனப் பரிவில்லையோ?

குசலவர்கள் - இராமனின் மைந்தர்கள்
பரிதி மைந்தன் - சுக்கிரீவன்
அரியாதனத் தலைவன் - அரசன்

Kannada

ಪ. ಮಾನಮು ಲೇದಾ ತನವಾ(ಡ)ನಿ ಅಭಿ(ಮಾನಮು)

ಅ. ಕಾನಮುರಾ ನೀ ವಲೆ ನಿರ್ಮೋಹಿನಿ

ಗಾನ ರುಚಿ ತೆಲಿಯು ಕುಶ ಲವ ಜನಕ (ಮಾ)

ಚ. ನೀ ಸಮುಖಮುನ ರವಿ ತನಯುಡು ನಿಸು

ಬಾಸಲು ಪೆಲ್ಕುಗೆ ರೋಸಮುತೋ

ಸಿಂಹಾಸ(ನಾ)ಧಿಪತಿ ಜೇಸಿನ ನೀಕು

ದಾಸುಡೈನ ತ್ಯಾಗರಾಜ ಕ(ರಾ)ರ್ದಿತ (ಮಾ)

Malayalam

೧. ಮಾನಮು ಲೇದಾ ತನವಾ(ಡ)ನಿ ಅಭಿ(ಮಾನಮು)

೨. ಕಾನಮುರಾ ನೀ ವಲೆ ನಿರ್ಮೋಹಿನಿ

ಗಾನ ರುಚಿ ತೆಲಿಯು ಕುಶ ಲವ ಜನಕ (ಮಾ)

೩. ನೀ ಸಮುಖಮುನ ರವಿ ತನಯುಡು ನಿಸು

ಬಾಸಲು ಪೆಲ್ಕುಗೆ ರೋಸಮುತೋ

ಸಿಂಹಾಸ(ನಾ)ಧಿಪತಿ ಜೇಸಿನ ನೀಕು

ದಾಸುಡೈನ ತ್ಯಾಗರಾಜ ಕ(ರಾ)ರ್ದಿತ (ಮಾ)

Assamese

প. মানমু লেদা তনরা(ড)নি অভি(মানমু)

অ. কানমুৰা নী ব্লে নিৰ্মোহিনি

গান ৰুচি তেলিয়ু কুশ লৰ জনক (মা)

চ. নী সমুখমুন ৰবি তনয়ুডু নিনু

বাসলু পঙ্কগ ৰোসমুতো

সিংহাস(না)ধিপতি জেসিন নীকু

দাসুডৈন অ্যাগৰাজ ক(ৰা)ৰ্চিত (মা)

Bengali

প. মানমু লেদা তনবা(ড)নি অভি(মানমু)

অ. কানমুৰা নী ব্লে নিৰ্মোহিনি

গান ৰুচি তেলিয়ু কুশ লব জনক (মা)

চ. নী সমুখমুন ৰবি তনয়ুডু নিনু

বাসলু পঙ্কগ ৰোসমুতো

সিংহাস(না)ধিপতি জেসিন নীকু

দাসুডৈন অ্যাগৰাজ ক(ৰা)ৰ্চিত (মা)

Gujarati

પ. માનમુ લેદા તનવા(ડ)નિ અભિ(માનમુ)

અ. કાનમુરૂા ની વ્લે નિર્મોહિનિ

ગાન રુચિ તેલિયુ કુશ લવ જનક (મા)

ચ. ની સમુખમુન રવિ તનયુડુ નિનુ

બાસલુ પંકગ રોસમુતો

સિંહાસ(ના)ધિપતિ જૈસિન નીકુ

દાસુડૈન ત્યાગરાજ ક(રા)ર્ચિત (મા)

Oriya

ପ. ମାନମୁ ଲେଦା ତନଝା(ଡ)ନି ଅଭି(ମାନମୁ)

ଅ. କାନମୁରା ନୀ ଝଲେ ନିର୍ମୋହିନି

ਗਾਨ ਰੂਚਿ ਤੇਲਿਯੁ ਕੂਗ ਲਖਿ ਯਨਕ (ਮਾ)

ੳ. ਨੀ ਬਮੁਖਮੁਨ ਰਵਿ ਤਨਯੁਭੁ ਨਿਨੁ

ਬਾਸਲੁ ਪਲਕਗ ਰੋਸਮੁਤੋ

ਸਿੰਹਾਸ(ਨਾ)ਧਿਪਤਿ ਜੇਸਿਨ ਨੀਕੁ

ਦਾਸੁਡੈਨ ਤਯਾਗਰਾਜ ਕ(ਰਾ)ਰਿਚਤ (ਮਾ)

Punjabi

ੲ. ਮਾਨਮੁ ਲੇਦਾ ਤਨਵਾ(ਡ)ਨਿ ਅਭਿ(ਮਾਨਮੁ)

ਅ. ਕਾਨਮੁਰਾ ਨੀ ਵਲੇ ਨਿਰਮੋਹਿਨਿ

ਗਾਨ ਰੁਚਿ ਤੇਲਿਯੁ ਕੂਸ ਲਵ ਜਨਕ (ਮਾ)

ੳ. ਨੀ ਸਮੁਖਮੁਨ ਰਵਿ ਤਨਯੁਭੁ ਨਿਨੁ

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ਦਾਸੁਡੈਨ ਤਯਾਗਰਾਜ ਕ(ਰਾ)ਰਿਚਤ (ਮਾ)