

# 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

## vanaja nayanuDani-kEdAragauLa

In the kRti ‘vanaja nayanuDani’ – rAga kEdAragauLa, zrI tyAgarAja makes nindA stuti – negative praise of the Lord.

- P vanaja nayanuD(a)ni valacitivO vAni  
manasuna daya lEdE
- A munupaTi caritamulanu viniy(u)nna  
vanita svabhAvamu valana zrI rAmuni (vana)
- C orula bAdhalaku Orvaka(y)uNDuTa  
parama dharmam(a)nucu bAguga palkunu  
varaduDu Azrita vatsuluD(a)ni pErE  
dhara jayam(o)saGgu zrI tyAgarAja vinutuni (vana)

### Gist

Just like the nature of the woman who had heard earlier exploits, did You too fall in love with zrI rAma because He is Lotus Eyed? But, there is no compassion in His mind.

He would nicely speak that it is one’s Supreme duty not to remain a silent spectator towards others’ troubles; He has (only) fame as bestower of boons and One well-disposed towards those dependent on Him; did You too fall in love with Lord zrI rAma - praised by this tyAgarAja – the One who confers victory in this World – because He is Lotus Eyed? But, there is no compassion in His mind.

### Word-by-word Meaning

P Did you fall in love (valacitivO) (with the Lord) because (ani) He is Lotus (vanaja) Eyed (nayanuD) (nayanuDani)? But, there is no (lEdE) compassion (daya) in His (vAni) mind (manasuna).

A Just like (valana) the nature (svabhAvamu) of the woman (vanita) who had heard (viniyunna) earlier (munupaTi) exploits (caritamulanu) (literally story or conduct),

did You too fall in love with zrI rAma because He is Lotus Eyed? But, there is no compassion in His mind.

C He would nicely (bAguga) speak (palkunu) that (anucunu) it is one's Supreme (parama) duty (dharmamu) (dharmamanucu) not to remain a silent spectator (Orvaka uNDuTa) (literally to be impatient) (OrvakayuNDuTa) towards others' (orula) troubles (bAdhalaku);

He has (only) fame (pErE) as (ani) bestower of boons (varaduDu) and One well-disposed (vatsaluDu) (literally having paternal affection) (vatsaluDani) towards those dependent (Azrita) on Him;

did You too fall in love with Lord zrI rAma - praised (vinutuni) by this tyAgarAja – the One who confers (osaGgu) victory (jayamu) (jayamosaGgu) in this World (dhara) – because He is Lotus Eyed? But, there is no compassion in His mind.

Notes –

A – munupaTi caritamulanu viniyunna vanita – This, in my humble opinion, refers to zrI rukmiNi. The following verses from zrImadbhAgavathaM, Book 10, Chapter 52 are relevant – Please visit the website for complete translation – <http://srimadbhagavatam.com/10/52/en>

sOpazrutya mukundasya rUpavIryaguNazriya: |  
gRhAga tairgIyamAnAstaM mEnE sadRzaM patiM || 23 ||

"Having closely heard about the comeliness, valour, excellences and affluence of zrI kRSNa, as being celebrated by visitors to her house, she (rukmiNi) began to look upon Him as her befitting husband."

Subsequently, rukmiNi sent a missive to zrI kRSNa -

zrutvA guNAn bhuvanasundara zRNvatAM te  
nirvizya karNavivarai: haratOGgatApaM |  
rUpaM dRzAM dRzimatAM akhilArthalAbhaM  
tvayyacyutAvizati cittamapatrapaM mE || 36 ||

ysyAGghripaGkajaraja: snapanaM mahAntO  
vAncantyumApatiriva AtmatamOpahatyai: |  
yarhyambujAkSa na labhEya bhavatprasAdaM  
jahyAmasUn vrata kRzAJchata janmabhi:syAt || 43 ||

"O immortal Lord! I heard of your beauty - the most handsome and in all the (three) Worlds; (I heard) of your excellences which entered deep into the heart through the ears and dispelled the agony of my heart. O beloved one! Your charming appearance vouchsafes, to those who have set their eyes on you, all the blessings sought by them; (similarly), my mind has been set on You and (all) the shame has fled away from it.

O Lotus-eyed Lord! Even great souls like Lord ziva desire a bath in the dust of your Lotus Feet to dispel the darkness of ignorance. Therefore, if I do not secure your grace, I shall lay down my life, (already) withered by fasting. I shall persist (in my effort) even if I have to go through a hundred births in order to secure your grace."

C - orula bAdhalaku OrvakayuNDuTa parama dharmamu – Here zrI tyAgarAja seems to refer to the conversation between zrI rAma and sIta in zrImad-vAlmIki rAmAyaNa, AraNya kANDa, Chapter 10.

## Devanagari

- ప. వనజ నయను(డ)ని వలచితివో వాని  
మనసున దయ లేదే
- అ. మునుపటి చరితములను వినీయున  
వనిత స్వభావము వలన శ్రీరాముని (వన)
- చ. ఓరుల బాధలకు ఓర్వక(యు)ణ్డుట  
పరమ ధర్మ(మ)నుచు బాగుగ పల్కును  
వరదుడు ఆశ్రిత వత్సులు(డ)ని పేరే  
ధర జయ(మో)సङ्గు శ్రీత్యాగరాజ వినతుని (వన)

## English with Special Characters

- pa. vanaja nayanu(ḍa)ni valacitivō vāni  
manasuna daya lēdē
- a. munupaṭi caritamulanu viniyunna  
vanita svabhāvamū valana śrīrāmuni (vana)
- ca. orula bādhalaku ōrvaka(yu)ṇḍuṭa  
parama dharma(ma)nucu bāguga palkunu  
varaduḍu āśrita vatsulu(ḍa)ni pērē  
dhara jaya(mo)saṅgu śrītyāgarāja vinutuni (vana)

## Telugu

- ప. వనజ నయను(డ)ని వలచితివో వాని  
మనసున దయ లేదే
- అ. మునుపటి చరితములను వినీయున్న  
వనిత స్వభావము వలన శ్రీరాముని (వన)
- చ. ఓరుల బాధలకు ఓర్వక(యు)ణ్ణుట  
పరమ ధర్మ(మ)నుచు బాగుగ పల్కును  
వరదుడు ఆశ్రిత వత్సులు(డ)ని పేరే  
ధర జయ(మొ)సङ్గు శ్రీత్యాగరాజ వినుతుని (వన)

## Tamil

- ప. వనజ నయను(డ)ని వలచితివో వాని  
మనసున దయ లేదే

அ. முனுபடி சரிதமுலனு வினியுன்ன  
வனித ஸ்வபா<sup>4</sup>வமு வலன ஸ்ரீராமுனி (வன)  
ச. ஒருல பா<sup>3</sup>த<sup>4</sup>லகு ஓர்வகயுண்டு<sup>3</sup>ட  
பரம த<sup>4</sup>ர்ம(ம)னுசு பா<sup>3</sup>குசு பல்குனு  
வரது<sup>3</sup>டு<sup>3</sup> ஆஸ்ரித வத்ஸுலு(ட<sup>3</sup>)னி பேரே  
த<sup>4</sup>ர ஐய(மொ)ஸங்கு<sup>3</sup> ஸ்ரீத்யாக<sup>3</sup>ராஜ வினுதுனி (வன)

கமலக்கண்ணனென காதலித்தாயோ? அவன்  
மனதினில் தயை இல்லையே!

முந்தைய சரிதங்களைச் செவி மடுத்த  
வனிதையின் இயல்பினைப் போலும், இராமனை  
கமலக்கண்ணனென காதலித்தாயோ? அவன்  
மனதினில் தயை இல்லையே!

மற்றவர் துன்பங்களைக் கண்டு பொறுக்காதிருத்தல்  
தலையாய கடமையென நன்கு பகர்வான்;  
வரமருள்வோன், சார்ந்தோரின் அன்பென (அவனுக்குப்) பெயரே;  
புவியில் வெற்றியளிக்கும், தியாகராசனால் போற்றப் பெற்றோனை  
கமலக்கண்ணனென காதலித்தாயோ? அவன்  
மனதினில் தயை இல்லையே!

முந்தைய சரிதங்களைக் கேட்ட வனிதை - உருக்குமணி (கண்ணனின் மனைவி)

## Kannada

ಪ. ವನಜ ನಯನು(ಡ)ನಿ ವಲಚಿತಿವೋ ವಾನಿ

ಮನಸುನ ದಯ ಲೇದೇ

ಅ. ಮುನುಪಟಿ ಚರಿತಮುಲನು ವಿನಿಯುನ್ನ

ವನಿತ ಸ್ವಭಾವಮು ವಲನ ಶ್ರೀರಾಮುನಿ (ವನ)

ಚ. ಒರುಲ ಬಾಧಲಕು ಓರ್ವಕ(ಯು)ಣ್ಣುಟ

ಪರಮ ಧರ್ಮ(ಮ)ನುಚು ಬಾಗುಗೆ ಪಲ್ಕುನು

ವರದುಡು ಆಶ್ರಿತ ವತ್ಸುಲು(ಡ)ನಿ ಪೇರೇ

ಧರ ಜಯ(ಮೊ)ಸಜ್ಜು ಶ್ರೀತ್ಯಾಗರಾಜ ವಿನುತುನಿ (ವನ)

## Malayalam

ವ. ವನಜ ನಯನು(ಝ)ನಿ ವಲಚಿತಿವೋ ವಾನಿ  
ಮನಸುನ ದಯ ಲೇದೇ

ಅ. ಮುನುಪಟಿ ಚರಿತಮುಲನು ವಿನಿಯುನು  
ವನಿತ ಸ್ವಭಾವಮು ವಲನ ಶ್ರೀರಾಮುನಿ (ವನ)

ಚ. ಒರುಲ ಬಾಧಲಕು ಓರ್ವಕ(ಯು)ಣ್ಣುಟ

പരമ ധർമ്മ(മ)നുചു ബാഗുഗ പല്കുനു  
വരദുഡു ആശ്രിത വജുലു(ഡ)നി പേരേ  
ധര ജയ(മൊ)സങ്ഗു ശ്രീത്യഗരാജ വിനുതുനി (വന)

### Assamese

- പ. രനജ നയനു(ഭ)നി രലചിതിരോ രാനി  
മനസുന ദയ ലേദേ
- അ. മുനുപടി ചരിതമുലനു വിനിയുണ  
രനিত സ്വഭാരമു രലന ശ്രീരാനുനി (രന)
- ച. റുരൂല വാധലകു റുവക(യു)ഗുട്ട  
പരമ ധർമ(മ)നുചു വാഗുഗ പങ്കുനു  
രരദുഡു അശ്രിത രജുലു(ഭ)നി പേരേ  
ധര ജയ(മൊ)സങ്ഗു ശ്രീജ്യാഗരാജ വിനുതുനി (രന)

### Bengali

- പ. വനജ നയനു(ഭ)നി വലചിതിരോ വാനി  
മനസുന ദയ ലേദേ
- അ. മുനുപടി ചരിതമുലനു വിനിയുണ  
വനিত സ്വഭാവമു വലന ശ്രീരാനുനി (വന)
- ച. റുരൂല വാധലകു റുവക(യു)ഗുട്ട  
പരമ ധർമ(മ)നുചു വാഗുഗ പങ്കുനു  
വരദുഡു അശ്രിത വജുലു(ഭ)നി പേരേ  
ധര ജയ(മൊ)സങ്ഗു ശ്രീജ്യാഗരാജ വിനുതുനി (വന)

### Gujarati

- പ. വനജ നയനു(ഭ)നി വലചിതിരോ വാനി  
മനസുന ദയ ലേദേ
- അ. മുനുപടി ചരിതമുലനു വിനിയുണ  
വനিত സ്വഭാവമു വലന ശ്രീരാനുനി (വന)
- ച. റുരൂല വാധലകു റുവക(യു)ഗുട്ട

ਪਰਮ ਧਰਮ(ਮ)ਨੁਯੁ ਆਗੁਗ ਪਲੇਠੁਨੁ  
ਵਰਦੁਠੁ ਆਸ਼ਿਤ ਵਲਸੁਲੁ(੟)ਨਿ ਪੇਰੇ  
ਧਰ ਜਯ(ਮੋ)ਸਠੁਗੁ ਸ਼੍ਰੀਲਯਾਗਰਾਜ ਵਿਨੁਤੁਨਿ (ਵਨ)

### **Oriya**

- ੳ. ਖਨਠ ਨਠੁਨੁ(ਠ)ਨਿ ਖਲਠਿਠਿਖੋ ਖਾਨਿ  
ਮਨਬੁਨ ਠਠੁ ਲੇਠੇ  
ਅ. ਮੁਨੁਠਠਿ ਠਠਿਠਮੁਲੁਨੁ ਖਿਨਿਠੁਨੁ  
ਖਨਿਠ ਸੁਖਠਾਖਮੁ ਖਲਨ ਗੁਰਾਮੁਨਿ (ਖਨ)  
ੳ. ਓਲੁਲੁ ਵਾਖਲੁਲੁ ਓਖਿਠ(ਲੁ)ਲੁਠੁ  
ਠਰਮ ਖਮ(ਮ)ਨੁਰੁ ਵਾਗੁਗ ਠਲੁਲੁਨੁ  
ਖਰਦੁਠੁ ਆਗੁਠਿ ਖਲੁਲੁ(ਠ)ਨਿ ਠੇਠੇ  
ਖਰ ਠਠੁ(ਮੋ)ਸਠੁ ਗੁਰਾਯਾਗਰਾਜ ਖਿਨੁਠੁਨਿ (ਖਨ)

### **Punjabi**

- ੳ. ਵਨਜ ਨਯਨੁ(੟)ਨਿ ਵਲਚਿਤਿਵੇ ਵਾਨਿ  
ਮਨਸਨ ਠਯ ਲੇਠੇ  
ਅ. ਮੁਨੁਪਠਿ ਠਰਿਤਮੁਲੁਨੁ ਵਿਨਿਠੁਨੁ  
ਵਨਿਤ ਸੁਠਾਵਮੁ ਵਲਨ ਸ਼੍ਰੀਰਾਮੁਨਿ (ਵਨ)  
ੳ. ਓਰੁਲ ਬਾਧਲੁ ਓਰੁਕ(ਯ)ਣੁਠੁ  
ਪਰਮ ਧਰਮ(ਮ)ਨੁਚੁ ਬਾਗੁਗ ਪਲਕੁਨੁ  
ਵਰਦੁਠੁ ਆਸ਼ਿਤ ਵਤਸੁਲੁ(੟)ਨਿ ਪੇਰੇ  
ਧਰ ਜਯ(ਮੋ)ਸਠੁਗੁ ਸ਼੍ਰੀਤਯਾਗਰਾਜ ਵਿਨੁਤੁਨਿ (ਵਨ)