

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/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
S sh s h

mAnamu lEdA-hamIrkalyANi

In the kRti ‘mAnamu lEdA’ – rAga hamIrkalyANi (tALa Adi), SrI 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 ¹nir-mOhini
²gAna ruci teliyu kuSa lava janaka (mAnamu)

C nI samukhamuna ³ravi tanayuDu ninnu
bAsalu palkaga ⁴rOsamutO
siMhAsan(A)dhipati jEsina nIku
dAsuDaina tyAgarAja kar(A)rcita (mAnamu)

Gist

O Father of kuSa and lava, who knows the taste of music! O Lord worshipped by the hand of this tyAgarAja!

Don’t you have shame?
Don’t You have affection that I am Yours?

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

When sugrIva, in Your presence, spoke ill of You, out of indignation, You made him King of kishkindA.
I am Your devotee.

Don’t you have shame?
Don’t You have affection that I am Yours?

Word-by-word Meaning

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

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

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

C O Lord - worshipped (arcita) by the hand (kara) (karArcita) of this tyAgarAja who is Your (nIku) devotee (dAsuDaina) - who -
when sugrIva – son (tanayuDu) of Sun (ravi) – in Your (nI) presence (samukhamuna), spoke (palkaga) ill (bAsalu) of You (ninnu),
out of indignation (rOsamutO), made (jEsina) him King – Lord (adhipati) of the throne (siMhAsana) (siMhAsanAdhipati) of kishkindA.
Don't you have shame? Don't You have affection that I am Yours?

Notes –

Variations –

References –

² – gAna ruci teliyu – SrI rAma listens to musical chant of SrImad-vAlmIki rAmAyaNa by His sons - lava and kuSa – refer to utara kANDa, Chapter 94.

³ - ravi tanayuDu bAsalu – After making friendship with sugrIva, SrI 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, SrI rAma demonstrated his prowess by lifting and flinging the carcass of dundhubi. But, as doubt still persisted in the mind of sugrIva, SrI rAma again demonstrated his prowess by piercing seven sAla trees by one arrow. Convinced about the might of SrI rAma, sugrIva called his brother for a duel. In the duel, sugrIva was worsted because SrI rAma could not identify vAli as both the brothers looked alike. Then, sugrIva uttered a few harsh words to SrI rAma. Subsequently SrI rAma killed vAli during the second duel and made sugrIva the King of kishkindA. In this regard, the following verses of vAlmIki rAmAyaNa – kishkindA kANDa – are relevant –

SrI rAma to sugrIva –

yadi na pratyayO(a)smAsu vikramE tava vAnara |
pratyayaM samara SIghyam-aham-utpAdayAmi 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 SrI rAma -

AhvayasvEtI mAm-uktvA darSayitvA ca vikramaM |
vairiNA ghAtayitvA ca kim-idAnIM tvayA kRtaM ||
tAmEva vElAM vaktavyaM tvayA raghava tattvataH |
vAlinaM na nihanmIti tatO nAham-itO 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.”

⁴ - 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 SrI rAma are – (kishkindA kANDa) – given below. Further, SrI 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 SrUyatAM tAta krOdhasca vyapanIyatAM |
kAraNaM yEna bANO(a)yaM sa mayA na visarjitaH || 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.”

Comments -

¹ - nirmOhi – SrI tyAgarAja seems to have, on purpose, praised the Lord as father of kuSa and lava, because SrI rAma knowing that sItA was pregnant, banished her to forest. Earlier He made sItA undergo fire ordeal. These instances, particularly with regard to His beloved wife, show that SrI rAma regarded virtues and His rAja dharma above affections. Therefore, SrI tyAgarAja calls him nirmOhi.

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 निन्नु
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 ninnu
bāsalu palkaga rōsamutō
siṃhāsa(nā)dhipati 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 నిన్ను

బాసలు పల్కుగ రోసముతో
సింహాస(నా)ధిపతి జేసిన నీకు
దాసుడైన త్యాగరాజ క(రా)ర్పిత (మా)

Tamil

ప. మానమ్ర లేతా³ తనవా(డ³)ని అపి⁴(మానమ్ర)
అ. కానమ్రరా నీ వలె నిర్-మోహిని
కా³న రుశి తెలియి కు³లవ జనక (మా)
స. నీ సమ్రుక²మ్రున రవి తనయి³ న్నిన్ను
పా³సల పల్కక³ రోసమ్రుతో
సింహాస(నా)ధి⁴పతి జేసిన నీకు
తా³సుడైన త్యాగ³రాజ క(రా)ర్పిత (మా)

మానమిల్లెయో? తన్నవనెనెన్ పాశమిల్లెయో?

కాణోమయ్యా, ఉన్నెనెన్ పోన్ఱ పఱ్ఱఱ్ఱవనె,
ఇశెశ్ శువయియియు, కుశలవఱ్కనె యీన్ఱోనె!
మానమిల్లెయో? తన్నవనెనెన్ పాశమిల్లెయో?

ఉనెత్తు మున్నెలెయిల్, పరితి మెన్ఱతన్, ఉన్నెనెన్
పఱ్ఱిమొఱ్ఱిగన్ శుఱ, ఉఱెప్పడన్,
అరియతనత్ తలెవనాక్కియ ఉనెక్కుత్
తొండనాకియ, తియకరాశనిన్ కెత్ తొఱ్ఱప్పెన్ఱోనె!
మానమిల్లెయో? తన్నవనెనెన్ పాశమిల్లెయో?

కుశలవఱ్కన్ - ఇరామనిన్ మెన్ఱతఱ్కన్
పరితి మెన్ఱతన్ - శుక్కిరీవన్
అరియతనత్ తలెవన్ - అరశన్

Kannada

ప. మానము లేదా తనవా(డ)ని అభి(మానము)

అ. కానమురా నీ వలె నిర్మోహిని

గాన రుచి తేలియు కుశ లవ జనక (మా)

స. నీ సమ్రుకమ్రున రవి తనయుడు నిన్ను

బాసలు పల్కుగ రోసముతో

సింహాస(నా)ధిపతి జేసిన నీకు

దాసుడైన త్యాగరాజ క(రా)ర్పిత (మా)

Malayalam

പ. മാനമു ലേദാ തനവാ(ഡ)നി അഭി(മാനമു)
അ. കാനമുരാ നീ വലെ നിർമോഹിനി
ഗാന രൂപി തെലിയു കുശ ലവ ജനക (മാ)
ച. നീ സമുഖമുന രവി തനയുഡു നിന്നു
ബാസലു പങ്കഗ രോസമുതോ
സിംഹാസ(നാ)ധിപതി ജേസിന നീകു
ദാസുഡൈന ത്യാഗരാജ ക(രാ)ർചിത (മാ)

Assamese

প. মানমু লেদা তনবা(ড)নি অভি(মানমু)
অ. কানমুরা নী বলে নিৰ্মোহিনি
গান ৰুচি তেলিয়ু কুশ লব জনক (মা)
চ. নী সমুখমুন ৰবি তনয়ুডু নিম্ন
বাসলু পঙ্কগ ৰোসমুতো
সিংহাস(না)ধিপতি জেসিন নীকু
দাসুডৈন আগৰাজ ক(ৰা)ৰ্চিত (মা)

Bengali

প. মানমু লেদা তনবা(ড)নি অভি(মানমু)
অ. কানমুরা নী বলে নিৰ্মোহিনি
গান ৰুচি তেলিয়ু কুশ লব জনক (মা)
চ. নী সমুখমুন ৰবি তনয়ুডু নিম্ন
বাসলু পঙ্কগ ৰোসমুতো
সিংহাস(না)ধিপতি জেসিন নীকু
দাসুডৈন আগৰাজ ক(ৰা)ৰ্চিত (মা)

Gujarati

પ. માનમુ લેદા તનવા(ડ)નિ અભિ(માનમુ)
અ. કાનમુરા ની વલે નિર્મોહિનિ
ગાન રુચિ તલિયુ કુશ લવ જનક (મા)
ચ. ની સમુખમુન રવિ તનયુડુ નિમ્ન

ਆਸਲੁ ਪਲਕਾ ਰੋਸਮੁਤੀ
ਸਿੰਘਾਸ(ਨਾ)ਧਿਪਤਿ ਜੇਸਿਨ ਨੀਕੁ
ਦਾਸੁਡੈਨ ਟਾਗਰਾਜ ਕ(ਰਾ)ਰਿਤ (ਮਾ)

Oriya

ੳ. ਮਾਨਮੂ ਲੇਦਾ ਤਨਵਾ(ਡ)ਨਿ ਅਭਿ(ਮਾਨਮੂ)
ਅ. ਕਾਨਮੂਰਾ ਨੀ ਖਲੇ ਨਿਰੋਹਿਨਿ
ਗਾਨ ਰੂਚਿ ਤੇਲਿਯੁ ਕੁਸ਼ ਲਵ ਜਨਕ (ਮਾ)
ੳ. ਨੀ ਸਮੁਖਮੁਨ ਰਵਿ ਤਨਯੁਡੁ ਨਿੰਨੁ
ਬਾਸਲੁ ਪਲਕਗ ਰੋਸਮੁਤੋ
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ਦਾਸੁਡੈਨ ਤਾਗਰਾਜ ਕ(ਰਾ)ਰਿਤ (ਮਾ)

Punjabi

ੲ. ਮਾਨਮੁ ਲੇਦਾ ਤਨਵਾ(ਡ)ਨਿ ਅਭਿ(ਮਾਨਮੁ)
ਅ. ਕਾਨਮੁਰਾ ਨੀ ਵਲੇ ਨਿਰਮੋਹਿਨਿ
ਗਾਨ ਰੁਚਿ ਤੇਲਿਯੁ ਕੁਸ਼ ਲਵ ਜਨਕ (ਮਾ)
ੳ. ਨੀ ਸਮੁਖਮੁਨ ਰਵਿ ਤਨਯੁਡੁ ਨਿੰਨੁ
ਬਾਸਲੁ ਪਲਕਗ ਰੋਸਮੁਤੋ
ਸਿੰਘਾਸ(ਨਾ)ਧਿਪਤਿ ਜੇਸਿਨ ਨੀਕੁ
ਦਾਸੁਡੈਨ ਤਾਗਰਾਜ ਕ(ਰਾ)ਰਿਤ (ਮਾ)