Toli Janmamuna

Ragam: Bilahari (29th Melakartha Janyam)
ARO: S R2 G3 P D2 S  
AVA: S N3 D2 P M1 G3 R2 S  
Talam: Jhampa (Khanda Chapu)
Composer: Thyagaraja
Version: D.K. Pattammal
Lyrics Courtesy: www.karnatik.com (Rani) and Lakshman Ragde
http://www.geocities.com/promiserani2/c2619.html
Meaning and Comments, Courtesy: V.Sadagopan
Youtube Class: https://www.youtube.com/watch?v=5hMGvS8ea6o
Audio MP3 Class: http://www.shivkumar.org/music/tolijanma-class.mp3

Pallavi:
toli janmamuna jEyu duDuku delisenu rAma

Anupallavi:
phalamEmO (nI mahima) YarachEti puNTi kaddamu valEnA

CharaNam:
rAgi pairula centa ramyamau vari molaka rAjillu nErcu naTarA
nAgashayanA tyAgarAja pApamutOnu nAma puNyamu celagunA nEnu

Meaning & Comments: (Courtesy: V.Sadagopan)
Pallavi:
Sahityam: toli janmamuna jEyu duDuku delisenu rAma
Meaning: Oh Raamachandr, I have now come to know ("delisEnu") about the sins ("duDuku") that I committed ("jEyu") in my previous ("toI") births ("Janmamuna")
Toli – previous
Janmamuna – births
jEyu – committed
duDuku – sins
delisenu – I have come to know
rAma – O RAma

Anupallavi:
Sahityam: phalamEmO (nI mahima) YarachEti puNTi kaddamu valEnA
Meaning: The results of these sins are very perceptible to me now. The situation is clear as a fruit ("phalamEmO") in the palm ("chEti") of my hand ("yara"). One does not need ("valEnA") a mirror ("kaddamu") to see the boil ("puNTi") in one's palm.
Ni mahima – your greatness
phalamEmO – fruit
yara chEti – in the palm of my hand
punTi – boil (in one’s palm)
kaddamu – mirror
valEnA – one does not need

CharaNam:
Sahityam: rAgi pairula centa ramyamau vari molaka rAjillu nErcu naTarA
Meaning: Will the ("naTarA") superior ("ramyamau") Varahu SampA crop -- fine paddy sprout -- ("vari molaka") survive in the midst of ragi ("Ragi") crop ("Pairula")? Will it be compatible with the Raagi crop? No!
O Lord! In the same manner as (aTarA) as a beautiful (ramyamau) paddy (vari) seedling (molaka) might happen (nErcunu) (nErcunuTarA) to flourish (rAjilla) (literally shine) beside (centa) (literally near) rAgi crop (payirula),

rAgi pairula – ragi crop
centA – in the midst of (beside, or near)
ramyamau – beautiful
vari molaka – paddy seedling
rAjillu – flourish
nErcu – (naTarA – in the same manner, which might happen

Sahityam: nAgashayanA tyAgarAja pApamutOnu nAma puNyamu celagunA nEnu
Meaning: Similarly, O the one who sleeps ("shayana") on a serpent ("naaga") couch, the auspicious fruits ("raajillu nerchu") resulting from Your Naama SankIrthanam will be destroyed by its association ("tOnu") with the sins ("paapamu") from poorva JanmAs.

The merit of Your holy ("punnayamu") name ("naama") will be incompatible ("chelagunA") with the company of my sins!

Naga-shayanA – O one who sleeps on a serpent
tyagarAja pApanuOnu – the sins of this tyAgarAja
naMa punnayamu – the merits of your holy name
celaguna – incompatible
neNa - my

Comments:
This krithi was composed by Saint ThyaGarAja in a mood (SanchAri BhAvam) of NirvEdham (Dejection, Despondency). In this mood and the allied moods of Aathma GarhaNam and NaiccyAnusandhAnam (self depreciation), a Bhakthan deplores his pitiable lot and in a plaintive mood (DhainyOkthi) seeks the Lord's dayA and karuNA katAksham.

Pallavi:
toli janmamuna jEyudu duDuku delisenu rAma

Sahityam: toli janmamuna jEyudu duDuku delisenu rAma

Meaning: Oh RaamachandrA! I have now come to know ("delisEnu") about the sins ("duDuku") that I committed ("jEyudu") in my previous ("toil") births ("Janmamuna")

Toli – previous
Janmamuna – births
jEyudu – committed
duDuku – sins
delisenu – I have come to know
rAma – O RaMa

Anupallavi:
phalamEmO (nI mahima) YarachEti puNTi kaddamu valEnA

Sahityam: phalamEmO (nI mahima) YarachEti puNTi kaddamu valEnA

Meaning: The results of these sins are very perceptible to me now. The situation is clear as a fruit ("phalamEmO") in the palm ("chEti") of my hand ("yara"). One does not need ("valEnA") a mirror ("kaddamu") to see the boil ("puNTi") in one's palm.

ni mahima - your greatness
phalamEmO – fruit
yara chEti – in the palm of my hand
puNTi – boil (in one's palm)
kaddamu – mirror
valEnA – one does not need
The merit of Your holy ("punyamu") name ("naama") will be incompatible ("chelagunA") with the company of my sins!

JanmA.

resulting from my previous ("toil") births ("Janmamuna")

My previous ("toil") births ("Janmamuna") will be destroyed by its association ("toil") with the sins ("paapamu") from poorva JanmA.

Your Naama SankIrthanam will be incompatible ("chelagunA") with the company of my sins!

Similarly, O the one who sleeps ("shayana") on a serpent ("naaga") couch, the auspicious fruits ("raajillu nerchu") might happen (nErcunu) (nErcunaTarA) to flourish (rajilla) (literally shine) beside (centA) (literally near) Raagi crop (pairula), or near Raagi crop? No!

O Lord! In the same manner as (aTarA) as a beautiful (ramyamau) paddy (vari) seedling (molaka) might happen (nErcunu) (nErcunaTarA) to flourish (rajilla) (literally shine) beside (centA) (literally near) Raagi crop (pairula), which might happen in the midst of raagi ("Raagi") crop ("Pairula")? Will it be compatible with the Raagi crop? No!

Oh RaamachandA! I have now come to know ("delisEnu") about the sins ("duDuku") that I committed ("jEyu") in my previous ("toil") births ("Janmamuna")
Sahityam: toli janmamuna jEyu duDuku delisEnu rAma

Meaning: Oh Raamachandade! I have now come to know ("delisEnu") about the sins ("duDuku") that I committed ("jEyu") in my previous ("toil") births ("Janmamuna")