

Manadanne

Da ra bana nedne

Dattatreya Ratamachandra Bendrey was born on 31-01-1896 at Dattaravathada. Tand
Ratamchandra Bendra, Thayi Ambavava (Ambik) whose love is Marathathi, Batala Sangatathi
Lakshmebatai. She is a good actress. Obabaru was one of the Mahaneyas who built a group of Glyars. Gari,
Krishnakumatari, Natadhil, Sakhegeta, Uythal, Natakuthanti, Mooti Matu Katamakasuari,
Meghaduta, Aralu-marlu, Gangatavatarana, Jevalahari, Satyeata, Jatatra, Niratabharana Sundari,
The later works of the Satahita, such as Virathasvarupa, were attributed to Kanuda Satahita Lueka by Varakavi.
Rata Bendra said that. Kendra Satahita Akatadmi Parasasia, Padamashre, Jthanpetha
Parashasis are Sandiv.

In the supreme poem of the Kannada Satahita, Rata Bendra describes love and life as his own.
Katavada Bahumukha Nlyanatugasikunditdar. Natanu Badavi He is poor Olav Nmama live
Says Both men and women should live their lives to the fullest. Etua Aerig is steep
Gatadh matatinnt called Nearig Unexpected. Ilivatadar Virasa should be full of unity
Peace in the life of the Untathaga, when the souls perish, the life of the soul becomes unsustainable. We should
live life willingly to unite the divisions and cracks that may come in life.
Says A poem that captures the experiences of parliamentarians in their election.
Mandan.

Mandanu Kavityu Natadhil Kavan Samkalandil Bahu Paramukhvata Sampatha
One of the Geths. It's a family gettyagadua, family hate and mansasanu odyu.
The man asked Hnnanan, "No way." Purush Ptaradhathanatya when he read the poem
Elements are found whether they are heriks or they are found under Atan Bediks. Natu
Bediks that are said or placed are not required to be placed.
Katarankoo Mansisag Ghasi Matadabeda.

In a marriage that is made up of an untruth, it is possible to swallow such a legacy from the outsider, a man who lives with his own evils and narrates the strangeness of his life. Hutan.

There is a difference between words and words, and the opposites of each other are different. do not Don't let the gut-wrenching scumbags in your life. Jevanda Pareti Hamballakg Bataytari Bandidane. No matter what you say, it's a compulsion. Nenu Chanudant is Aparanjaye Natanu. Don't listen to me here. Examine life

Tanu Mandanug says that he can join, and he tries to look at his life.

He experienced many hardships in his life as a poor man. You, who came to destroy life, are also full of strange things in the past. Teredh Bhavishatian Bagoo Chantisuena. Don't ask what is going on in Mansisa. You feed many of the gundalats in your mansi by telling them that they are cold there and feeding them with life through your knowledge. Another life is called Ranrangavanatuga matadabeda.

I hope you will go down to the moon and learn a hundred things. can travel Don't disturb the learner by other pranks. The experiences experienced throughout the life have ruined the life. What you have come to do is set the limit in terms of their appearance. In the parayatu that brings the ratu of Natagalueka, Vathi parayatu beda ad ninudu this nnudu, bheda bhatava mudalaks beda jevana kashi sukhas ptaludtararataguna. Sukhaddayakavataga satagasuna for Jevan.

Adadu aga Huegad Adar Adanue Mata Mata Helabeda Tanu Mandanuya Mansasa can be seen here. I have left the manhood and come to you at the end of my life. Tayanda Sairanya Batalnu Batalinnt Katana. Husa

The poet says that we should build a married life with the desire to reap the harvest. If you find such behaviors that threaten your modesty and self-respect, if you cut off the world, it will cause a lot of death and destruction. Beloved, forgive all the wrongs you have done, kiss you like you kiss a child and find happiness. Your husband is going to hell. There is no life and murder, life is one thing, and it is said that it is a good life. The poem is very simple. But in its content, if the Vishmatya in Dtampata is understood, then Parasura Suetu Gluiva Mata Tapu is found in the Adashi Dtampata Munudg Adiitinth. Bendra saw the satathana of need in hnnnan mrudibhatava matua agg samathaja showing the sata of the face of the couple parasura arivinudan samataja vikatasavatagabekndu kansu. In the poem, the poet has expressed that the life of the soul can lead to a harmonious life in the heart of the world.