

# 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

## enta nErcina-SuddhadhanyAsi

In the kRti ‘enta nErcinA’ – rAga suddha dhanyAsi (udayaravicandrika),  
SrI tyAgarAja pities those who fail to perceive the Indwelling Lord.

P enta nErcina 'enta jUcina  
enta vAralaina <sup>2</sup>kAnta dAsulE

A santatambu <sup>3</sup>SrI kAnta svAnta  
siddhAntamaina mArga cinta lEni vAr(enta)

C para himsa para bhAm(A)nya dhana  
para mAnav(A)pavAda  
para jIvan(A)dulak(a)nRtamE  
bhAshincEr(a)yya tyAgarAja nuta (enta)

Gist

O Lord praised by this tyAgarAja!

Those, who do not always have the thought of the established path of  
Lord vishNu being one's Indweller, no matter how erudite and how much  
observed the World, and howsoever high and mighty they may be, are indeed  
slaves of women.

People speak only untruth for – causing injury to others, coveting others'  
wives and others' wealth, speaking ill of other people, and for dependence on  
others for their subsistence etc.

Word-by-word Meaning

P No matter how (enta) erudite (nErcina) one is and how much (enta) one  
has observed (jUcina) (the World), and  
howsoever high and mighty one be (enta vAralaina), all are slaves  
(dAsulE) of women (kAnta).

A Those (vAru) who do not (lEni) always (santatambu) have the thought  
(cinta) of the established (siddhAntamaina) path (mArga) of Lord vishNu – the  
beloved (kAnta) of lakshmi (SrI) – being one's Indweller (svAnta),

no matter how erudite one is and how much one has observed the World,  
and howsoever high and mighty one be, are slaves of women.

C O Lord (ayya) praised (nuta) by this tyAgarAja! People speak  
(bhAshincEru) (bhashincErayya) only untruth (anRtamE) for –  
causing injury (himsa) to others (para), coveting others' (para) wives  
(bhAma) and others' (anya) (bhAmAnyA) wealth (dhana),  
speaking ill (apavAda) of other (para) people (mAnava)  
(mAnavApavAda), and  
for dependence on others (para) for their subsistence (jIvana) etc  
(Adulaku) (jIvanAdulakanRtamE);  
no matter how erudite one is and how much one has observed the World,  
and howsoever high and mighty one be, all are slaves of women.

Notes –  
Variations –

References –

<sup>2</sup> – kAnta dAsulu –there are stories in dEvi bhAgavataM about even sage  
nArada becoming a woman being caught in the web of mAyA – For complete  
story, please refer to dEvi bhAgavatam – 6<sup>th</sup> Book – Chapters 28 and 29 – Please  
visit the web site for the story - <http://www.sacred-texts.com/hin/db/db03.htm>

<sup>2</sup> – kAnta dAsulu – there is a delightful song of kabir about mAyA –  
'mAyA mahA ThagnI' – For complete songs of kabir – please visit website -  
<http://www.indianest.com/kabir/dohas/kd15.htm>

mAyA mahA ThagnI huM jAnI ||  
tirgun phAns liyE kar Dole bole madhurI bAnI ||

kESav kE kamlA vE baiThI Siv kI bhavan bhavAnI |  
paNDA kE mUrat vE baiThI tIraTh mE bhayI pAnI ||

yOgI kE YOgin vE baiThI rAjA kE ghar rAnI |  
kAhU kE hIrA vE baiThI kAhU kE kauDI kAnI ||

bhagatan kE bhagatin vE baiThI brahmA kE brahmAnI |  
kahE kabIr sunO bhayI sAdhO yah sab akath kahAnI ||

I Have Come to Know the Illusory Power to be a Great Thug ||  
Her Hands Sway Holding a Web-like Trap; She Speaks in a Sweet Voice ||

For Kesava, the Sustainer, She is Seated as the embodiment of Abundance;  
For Shiva, the God of Dissolution, She is the empress of the Worlds ||  
For the Priest She is Seated as the Idol of Worship;  
And in Places of Pilgrimage She Manifests as the Holy Water ||

For Yogis She is Seated as the Spiritual Partner;  
In the King's Palace She is the Queen ||  
For Some She is Seated as a Priceless Diamond;  
For Some She is a Mere Penny ||

For Devotees She is Seated in the Object of Devotion;  
For Brahma She is His Consort ||  
Says Kabir Listen Oh Practicing Aspirant;  
All this is an Untold Story ||

Comments -

<sup>1</sup> – enta jUcina – In some books, this has been translated as ‘going on extensive pilgrimages’.

<sup>3</sup> – SrI kAnta svAnta siddhAntamu – In some books, this has been translated as ‘life conducive to righteousness and in consonance with the will of SrI rAma’; in other books, as ‘one who has not bestowed constant thought on the right path that is after the heart of the Lord of Lakshmi’; in some other books as, ‘those who not dedicate in the path of dhyAna and bhajana of SrIpati’. In my opinion, by ‘svAnta’ SrI tyAgarAja seems to refer to one’s own heart and not that of Lord.

<sup>3</sup> – SrI kanta svAnta siddhAntamu – this does not refer to mere a virtuous or righteous living but placing oneself at the disposal of the Indwelling Lord and allow the will of the Lord to prevail. The following verse of nArada bhakti sUtras is relevant –

nAradastu tadarpitAkhilAcAratA  
tadvismaraNE paramavyAkulatEti ca || 19 ||

“(But) nArada is of the opinion that the essential characteristics of bhakti are the consecration of all activities, by complete self-surrender to Him, and extreme anguish if He were to be forgotten.” (Translation by Swami Tyagisananda)

### Devanagari

प. एन्त नेर्चिन एन्त जूचिन  
एन्त वार(लै)न कान्त दासुले  
अ. सन्ततम्बु श्री कान्त स्वान्त  
सिद्धान्त(मै)न मार्ग चिन्त लेनि वा(रेन्त)  
च. पर हिंस पर भा(मा)न्य धन  
पर मान(वा)पवाद  
पर जीव(ना)दुल(क)नृतमे  
भाषिञ्चे(र)य्य त्यागराज नुत (एन्त)

### English with Special Characters

pa. enta nērcina enta jūcina  
enta vāra(lai)na kānta dāsulē  
a. santatambu śrī kānta svānta  
siddhānta(mai)na mārga cinta lēni vā(renta)  
ca. para hiṃsa para bhā(mā)nya dhana  
para māna(vā)pavāda  
para jīva(nā)dula(ka)nṛtamē  
bhāṣiñcē(ra)yya tyāgarāja nuta (enta)

## Telugu

ప. ఎన్న నేర్చిన ఎన్న జూచిన  
ఎన్న వార(లై)న కాన్త దాసులే  
అ. సన్నతమ్ము శ్రీ కాన్త స్వాస్త  
సిద్ధాన్త(మై)న మార్గ చిన్త లేని వా(రెన్త)  
చ. పర హింస పర భా(మా)న్య ధన  
పర మాన(వా)పవాద  
పర జీవ(నా)దుల(క)న్యతమే  
భాషి జ్ఞో(ర)య్య త్యాగరాజ నుత (ఎన్త)

## Tamil

ప. ఎన్త నేర్చిన ఎన్త జూచిన  
ఎన్త వార(లై)న కాన్త తా<sup>3</sup>సులే  
అ. సన్తతమ్పు శ్రీ కాన్త స్వాన్త  
సిత్<sup>3</sup>తా<sup>4</sup>న్త(మై)న మార్క<sup>3</sup> చిన్త లేని వా(రెన్త)  
శ. పర హింస పర పా<sup>4</sup>(మా)న్య త<sup>4</sup>న  
పర మాన(వా)పవాత<sup>3</sup>  
పర జీవ(నా)తు<sup>3</sup>ల(క)న్త<sup>4</sup>మే  
పా<sup>4</sup>షిన్త(ర)య్య త్యాగరాజ నుత (ఎన్త)

எத்தனை கற்றாலும், எத்தனை கண்டாலும்,  
எத்தகையவராயினும் பெண்டிர்க்கடிமைகளே

எவ்வமயமும், மாமணாளன் உள்ளூறை  
சித்தாந்தமாகிய நெறியின் எண்ணமற்றவர்  
எத்தனை கற்றாலும், எத்தனை கண்டாலும்,  
எத்தகையவராயினும் பெண்டிர்க்கடிமைகளே

பிறரைத் துன்புறுத்தல், பிறன் மனை, பிறர் பொருள்,  
பிற மனிதரைப் பழித்தல், பிறரால் பிழைத்தல்  
ஆகியவற்றிற்கு மெய்யல்லாதவற்றையே  
பகர்வராயினரய்யா, தியாகராசனால் போற்றப்பெற்றோனே!  
எத்தனை கற்றாலும், எத்தனை கண்டாலும்,  
எத்தகையவராயினும் பெண்டிர்க்கடிமைகளே;

மாமணாளன் - அரி  
உள்ளூறை - உள்ளியக்கமாக  
சித்தாந்தம் - முடிந்தமுடிவு  
நெறி - இறைவனை எவ்வமயமும் சாட்சியாகக் கொண்டு  
பணி இயற்றும் நெறி

## Kannada

ಪ. ಎನ್ನ ನೇರ್ದಿನ ಎನ್ನ ಜೂಚಿನ  
ಎನ್ನ ವಾರ(ಲೈ)ನ ಕಾನ್ನ ದಾಸುಲೇ  
ಅ. ಸನ್ನತಮ್ಮ ಶ್ರೀ ಕಾನ್ನ ಸ್ವಾನ್ನ  
ಸಿದ್ಧಾನ್ನ(ಮೈ)ನ ಮಾರ್ಗ ಚಿನ್ನ ಲೇನಿ ವಾ(ರೆನ್ನ)  
ಚ. ಪರ ಹಿಂಸ ಪರ ಭಾ(ಮಾ)ನ್ಯ ಧನ  
ಪರ ಮಾನ(ವಾ)ಪವಾದ  
ಪರ ಜೀವ(ನಾ)ದುಲ(ಕ)ನ್ಯತಮೇ  
ಭಾಷಿಇಚ್ಛೀ(ರ)ಯ್ಯ ತ್ಯಾಗರಾಜ ಸುತ (ಎನ್ನ)

## Malayalam

ಪ. എന്ത നേർചിന എന്ത ജൂചിന  
എന്ത വാര(ലൈ)ന കാന്ത ದാസുലേ  
അ. സന്തതമ്ബു ശ്രീ കാന്ത സ്വാന്ത  
സിദ്ധാന്ത(മൈ)ന മാർഗ്ഗ ചിന്ത ലേനി വാ(രൈന്ത)  
ച. പര ഹിംസ പര ഭാ(മാ)ന്യ ധന  
പര മാന(വാ)പവാദ  
പര ജീവ(നാ)ദുല(ക)ന്യതമേ  
ഭാഷിഞ്ചേ(ര)യ്യ ത്യാഗരാജ സുത (എന്ത)

## Assamese

প. এন্ত নেচিন এন্ত জুচিন  
এন্ত বাৰ(লৈ)ন কান্ত দাসুলে  
অ. সন্ততম্বু শ্রী কান্ত স্বান্ত  
সিদ্ধান্ত(মৈ)ন মাৰ্গ চিন্ত লেনি বা(ৰেস্ত)  
চ. পৰ হিংস পৰ ভা(মা)ন্য় ধন  
পৰ মান(ৰা)পৰাদ  
পৰ জীৱ(না)দুল(ক)নৃতমে  
ভাষিঞ্চে(ৰ)য়্য অগৰাজ নুত (এন্ত)

## Bengali

প. এন্ত নেচিন এন্ত জুচিন

ଏକ୍ତ ବାର(ଲୈ)ନ କାନ୍ତ ଦାସୁଲେ

ଅ. ସନ୍ତତନ୍ତୁ ଶ୍ରୀ କାନ୍ତ ସ୍ବାନ୍ତ

ସିଦ୍ଧାନ୍ତ(ମୈ)ନ ମାର୍ଗ ଚିନ୍ତା ଲେନି ବା(ରେନ୍ତ)

ଚ. ପର ହିଂସ ପର ଭା(ମା)ନ୍ୟ ଧନ

ପର ମାନ(ବା)ପବାଦ

ପର ଜୀବ(ନା)ଦୁଲ(କ)ନ୍ତମେ

ଭାଷିଞ୍ଜେ(ର)ୟ୍ ଆଗରାଜ ନୁତ (ଏକ୍ତ)

### **Gujarati**

୫. ଅନ୍ତ ନୈର୍ଦ୍ଦିନ ଅନ୍ତ ଲୁଦିନ

ଅନ୍ତ ବାର(ଲୈ)ନ ଶାନ୍ତ ଘାସୁଲେ

ଅ. ସନ୍ତତନ୍ତୁ ଶ୍ରୀ ଶାନ୍ତ ସ୍ବାନ୍ତ

ସିଦ୍ଧାନ୍ତ(ମୈ)ନ ମାର୍ଗ ଚିନ୍ତା ଲେନି ବା(ରେନ୍ତ)

ଧ. ପର ହିଂସ ପର ଭା(ମା)ନ୍ୟ ଧନ

ପର ମାନ(ବା)ପବାଦ

ପର ଜୀବ(ନା)ଦୁଲ(କ)ନ୍ତମେ

ଭାଷିଞ୍ଜେ(ର)ୟ୍ ଆଗରାଜ ନୁତ (ଅନ୍ତ)

### **Oriya**

ପ. ଏକ୍ତ ନୈର୍ଦ୍ଦିନ ଏକ୍ତ ଲୁଦିନ

ଏକ୍ତ ବାର(ଲୈ)ନ ଶାନ୍ତ ଘାସୁଲେ

ଅ. ସନ୍ତତନ୍ତୁ ଶ୍ରୀ ଶାନ୍ତ ସ୍ବାନ୍ତ

ସିଦ୍ଧାନ୍ତ(ମୈ)ନ ମାର୍ଗ ଚିନ୍ତା ଲେନି ବା(ରେନ୍ତ)

ଚ. ପର ହିଂସ ପର ଭା(ମା)ନ୍ୟ ଧନ

ପର ମାନ(ବା)ପବାଦ

ପର ଜୀବ(ନା)ଦୁଲ(କ)ନ୍ତମେ

ଭାଷିଞ୍ଜେ(ର)ୟ୍ ଆଗରାଜ ନୁତ (ଏକ୍ତ)

### **Punjabi**

୫. ଏକ୍ତ ନୈର୍ଦ୍ଦିନ ଏକ୍ତ ଲୁଦିନ

ਏਨਤ ਵਾਰ(ਲੈ)ਨ ਕਾਨਤ ਦਾਸੁਲੇ

ਅ. ਸਨਤਤਮਬੁ ਸ਼੍ਰੀ ਕਾਨਤ ਸ਼੍ਰਾਨਤ

ਸਿਦਧਾਨਤ(ਸੇ)ਨ ਮਾਰਗ ਚਿਨਤ ਲੇਨਿ ਵਾ(ਰੇਨਤ)

ਚ. ਪਰ ਹਿੰਸ ਪਰ ਭਾ(ਮਾ)ਨਜ ਧਨ

ਪਰ ਮਾਨ(ਵਾ)ਪਵਾਦ

ਪਰ ਜੀਵ(ਨਾ)ਦੁਲ(ਕ)ਨ੍ਰਿਤਮੇ

ਭਾਸ਼ਿਵਚੇ(ਰ)ਯਜ ਤਯਾਗਰਾਜ ਨੁਤ (ਏਨਤ)