

# 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

## enduku peddala-zaGkarAbharaNaM

In the kRti ‘enduku peddalavale’ – rAga zaMkarAbharaNaM, zrI tyAgarAja pleads with Lord to bestow on him the same kind of wisdom which great devotees have.

P enduku peddala vale buddhi iyyavu  
endu pOdun(a)yya rAmayya

A andari vale dATi dATi vadariti  
anda rAni paND(A)ye kadarA (endu)

C vEda zAstra tattv(A)rthamulu telisi  
bhEda rahita vEdAntamunu telisi  
nAda vidya marmambulanu telisi  
nAtha tyAgarAja nuta nijamuga (endu)

Gist

O Lord rAma! O Lord praised by this tyAgarAja!  
Why wouldn't You bestow on me the same kind of wisdom as that of great people? Where could I go?

Like all others, I too have been prattling, jumping here and there; isn't it that it (wisdom) has become a fruit which could not be attained?

Even after I have known (1) true philosophical meanings of vEdas and zAstras, (2) undifferentiated vEdAnta, and (3) the secrets of the knowledge of nAda, why wouldn't You bestow on me the same kind of wisdom truly like that of great devotees?

Word-by-word meaning

P O Lord (ayya)! Why (enduku) wouldn't You bestow (iyyavu) on me the same kind of wisdom (buddhi) as that of (vale) great people (peddala) (literally elders)? O Lord (ayya) rAma (rAmayya)! Where (endu) could I go (pOdunu) (pOdunayya)?

A Like (vale) all others (andari), I too have been prattling (vadariti) jumping here and there (dATi dATi); isn't it (kadarA) that it (wisdom) has become (Aye) (paNDAYe) a fruit (paNDu) which could not (rAni) be attained (anda)?

O Lord! Why wouldn't You bestow on me the same kind of wisdom as that of great people? O Lord rAma! Where could I go?

C Even after I have known (telisi) the true philosophical (tattva) meanings (arthamulu) (tattvArthamulu) of vEdas and zAstras, known (telisi) the undifferentiated (bhEda rahita) vEdAnta (vEdAntamunu), and known (telisi) the secrets (marmambulanu) of the knowledge (vidya) of nAda,

O Lord (nAtha) praised (nuta) by this tyAgarAja! why wouldn't You bestow on me the same kind of wisdom truly (nijamuga) like that of great devotees? O Lord rAma! Where could I go?

Notes –

P – peddalu – Here this would refer to nArada and the like.

P – iyyavu – this is how it is given in the book of TSV/AKG. However, in the books of TKG and CR, this is given as 'Iyavu'. This needs to be checked. Any suggestions ???

A – anda rAni paNDu – The Aesop's Fables of Grapes and the Fox seems to be referred here.

A – dATi dATi vadariti – The exact meaning of this phrase is not clear. From the context, it has been translated as 'prattled jumping here and there'. Any suggestions ???

C – bhEda – dvaita as propounded by madhvAcArya is considered as bhEda vAda. Please visit the following site to know more about bhEda vAda and madhvAcArya - <http://www.dvaita.org/overview.shtml>

C – vEdAntamunu – This is how it is given in the book of CR and ATK. However, in the book of TKG, it is given as 'vEdAntamulu' – thus pluralising the word. In my humble opinion, 'vEdAntamunu' is the appropriate word. Any suggestions ???

C – nAda vidya – In the present context, it is taken to mean 'nAdOpAsana' as practised by those knowledgeable in music. However, 'nAda vidyA' has a much wider connotation which is dealt in zrI vidyA and other Agama systems.

C – telisi – In the book of CR, this word has been attributed to the great devotees. However, the flow of the language seem to point otherwise. Particularly, the word 'nijamuga' seems to indicate that the 'true wisdom' is something more than what is intellectually perceived, but a grace of the Lord which zrI tyAgarAja is asking the Lord to bestow on him. Any suggestions ???

## Devanagari

प. एन्दुकु पेदल वले बुद्धि इय्यवु

एन्दु पोदु(न)य्य रा(म)य्य

अ. अन्दरि वले दाटि दाटि वदरिति

अन्द रानि प(ण्डा)ये कदरा (एन्दु)

च. वेद शास्त्र त(त्त्वा)र्थमुलु तेलिसि

भेद रहित वेदान्तमुनु तेलिसि



எல்லோரையும் போன்று, தாண்டித் தாண்டி உளறினேன்;  
எட்டாத கனியானதன்றோ, ஐயா?

ஏன் சான்றோர் போன்ற அறிவருளாயோ?  
எங்கு செல்வேனய்யா, இராமய்யா?

மறைகள், சாத்திரங்களின் உட்பொருளறிந்தும்,  
பேதமற்ற வேதாந்தத்தினையறிந்தும்,  
நாத வித்தையின் மருமங்களையறிந்தும்,  
நாதனே! தியாகராசனால் போற்றப் பெற்றோனே! உண்மையாக  
ஏன் சான்றோர் போன்ற அறிவருளாயோ?  
எங்கு செல்வேனய்யா, இராமய்யா?

பேதமற்ற வேதாந்தம் - சீவனும் பரம்பொருளும் ஒன்றேயெனல்.

## Kannada

ಪ. ಎನ್ನೆಕು ಪೆದ್ದಲ ವಲೆ ಬುಧ್ಧಿ ಇಯ್ಯವು

ಎನ್ನೆ ಪೋದು(ನ)ಯ್ಯ ರಾ(ಮ)ಯ್ಯ

ಅ. ಅನ್ನರಿ ವಲೆ ದಾಟಿ ದಾಟಿ ವದರಿತಿ

ಅನ್ನ ರಾನಿ ಪ(ಣ್ಣ)ಯೆ ಕದರಾ (ಎನ್ನ)

ಚ. ವೇದ ಶಾಸ್ತ್ರ ತ(ತ್ವ)ರ್ಥಮುಲು ತೆಲಿಸಿ

ಭೇದ ರಹಿತ ವೇದಾಂತಮುನು ತೆಲಿಸಿ

ನಾದ ವಿದ್ಯ ಮರ್ಮಮ್ಬುಲನು ತೆಲಿಸಿ

ನಾಥ ತ್ಯಾಗರಾಜ ನುತ ನಿಜಮುಗೆ (ಎನ್ನ)

## Malayalam

೧. എന്റുക്കു വെദല വലെ ബുദ്ധി ഇയ്യവു

എന്റു പോദു(ന)യ്യ രാ(മ)യ്യ

೨. അന്തരി വലെ ദാടി ദാടി വദരിതി

അന്ത രാനി പ(ണ്ണ)യെ കദരാ (എന്റു)

೩. വേദ ശാസ്ത്ര ത(ത്വ)ർഥമുലു തെലിസി

ഭേദ രഹിത വേദാന്തമുനു തെലിസി

നാദ വിദ്യ മർമമ്ബുലനു തെലിസി

നാഥ ത്യാഗരാജ നുത നിജമുഗ (എന്റു)

## Assamese

১. এন্থকু পেদল বলে বুধি ইয়্যবু

এন্থ পৌদু(ন)য়্য বা(ম)য়্য

- অ. অন্দৰি ৰলে দাটি দাটি ৰদৰিতি  
অন্দ ৰানি প(প্তা)য়ে কদৰা (এন্দু)
- চ. বেদ শাস্ত্ৰ ত(ৎস্ৰা)ৰ্থমুলু তেলিসি  
ভেদ ৰহিত বেদান্তমুনু তেলিসি  
নাদ ৰিদ্য মৰ্মস্বলনু তেলিসি  
নাথ অগৰাজ নুত নিজমুগ (এন্দু)

### **Bengali**

- প. এন্দুকু পেদল বলে বুদ্ধি ইয়য়বু  
এন্দু পোদু(নে)য়য় ৰা(মে)য়য়
- অ. অন্দৰি বলে দাটি দাটি বদৰিতি  
অন্দ ৰানি প(প্তা)য়ে কদৰা (এন্দু)
- চ. বেদ শাস্ত্ৰ ত(ৎস্ৰা)ৰ্থমুলু তেলিসি  
ভেদ ৰহিত বেদান্তমুনু তেলিসি  
নাদ বিদ্য মৰ্মস্বলনু তেলিসি  
নাথ অগৰাজ নুত নিজমুগ (এন্দু)

### **Gujarati**

- પ. અંદુકુ પેદલ વલે બુદ્ધિ ઈય્યવુ  
અંદુ પોદુ(ને)ય્ય રા(મે)ય્ય
- અ. અન્દરિ વલે દાટિ દાટિ વદરિતિ  
અન્દ રાનિ પ(પ્ત્તા)યે કદરા (અંદુ)
- ચ. વેદ શાસ્ત્ર ત(ત્સ્રા)ર્થમુલુ તલિસિ  
ભેદ રહિત વેદાન્તમુનુ તલિસિ  
નાદ વિદ્ય મર્મસ્વલનુ તલિસિ  
નાથ ત્યાગરાજ નુત નિજમુગ (અંદુ)

### **Oriya**

- ପ. ଏନ୍ଦୁକୁ ପେଦଲ ବଳେ ବୁଦ୍ଧି ଇୟୟବୁ

ੴ ਖੋਯਾਦੂ(ਨ)ਯੁਯ ਰਾ(ਮ)ਯੁਯ

ਅ. ਅਯਰਿ ਖੁਲੇ ਯਾਰਿ ਯਾਰਿ ਖੁਯਰਿਠਿ

ਅਯ ਰਾਨਿ ਯ(ਠਾ)ਯੇ ਯਯਰਾ (ੴਯੁ)

ੳ. ਖੋਯ ਗਾਯੁ ਠ(ਠੁਯ)ਯੁਯੂ ਠੇਲਿਯਿ

ਯੇਯ ਰੁਯਿਠ ਖੋਯਾਠੁਯੂਯੂ ਠੇਲਿਯਿ

ਨਾਯ ਖੁਯੁਯ ਮਯੁਯੂਯੂ ਠੇਲਿਯਿ

ਨਾਯ ਠਯਾਗਰਾਯ ਨੂਠ ਨਿਯੁਯੂਗ (ੴਯੁ)

### **Punjabi**

ੲ. ਏਨਦੁਕੁ ਪੁੱਦਲ ਵਲੇ ਬੁਯਿਯ ਇੱਯਵੁ

ਏਨਦੁ ਪੁੱਦੁ(ਨ)ਯੁਯ ਰਾ(ਮ)ਯੁਯ

ਅ. ਅਨਦਰਿ ਵਲੇ ਯਾਰਿ ਯਾਰਿ ਵਯਰਿਠਿ

ਅਨਦ ਰਾਨਿ ਪ(ਠੁਯ)ਯੇ ਕਯਰਾ (ਏਨਦੁ)

ੳ. ਵੇਯ ਸ਼ਾਯੁ ਤੁ(ਤੁਯ)ਰਯਮੁਲੁ ਤੇਲਿਯਿ

ਠੇਯ ਰਹਿਠ ਵੇਯਾਨਤਮੁਨੁ ਤੇਲਿਯਿ

ਨਾਯ ਵਿਯੁਯ ਮਰਮਯੁਯਲੁਨੁ ਤੇਲਿਯਿ

ਨਾਯ ਤੁਯਾਗਰਾਯ ਨੁਤ ਨਿਯੁਯੂਗ (ਏਨਦੁ)