

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

EmEmO teliyaka-saurAshTraM

In the kRti ‘EmEmO teliyaka’ – rAga saurAshTraM (tALa cApu), SrI
kRshNa allays doubts of gOpis.

- P Em(E)mO teliyaka palikedaru celulAra
nA mIda daya lEka
- C1 munu mandara giri munuga ¹kUrmamai
vIpuna ²tAlcaga lEdA (EmEmO)
- C2 ³kari rAju makaricE gAsi jendaga nEnu
karuNa jUDa lEdA (EmEmO)
- C3 ⁴veravaka nITa joccina ⁵sOmakuni koTTi
vEdamu tE lEdA (EmEmO)
- C4 ⁶kALindi lOni kALiyuni madambunu
kAlan(a)Naca lEdA (EmEmO)
- C5 makaramu kompOyina ⁷guru putruni
mari tecci(y)osaga lEdA (EmEmO)
- C6 tyAgarAjunaku sakhuDaina nAdu
pratApamu vina lEdA (EmEmO)

Gist
O Damsels!

You speak a lot of things, unknowingly, without having compassion on
me.

Did I not –
by taking the form of tortoise, bear mandara mountain on my back when
it, earlier, sank into the ocean?
show mercy when gajEndra was suffering in the grip of a crocodile?

fearlessly, slay demon sOmaka, who plunged into ocean, and bring back vEdAs?

by my feet, sub-due the arrogance of serpent kALiYa in the river kALindi?
bring back the son of my guru, carried away by conch demon pancajana
and hand him over?

Have you not heard of my exploits?

You speak a lot of things, unknowingly, without having compassion on me.

Word-by-word Meaning

P O Damsels (celulAra)! You speak (palikedaru) a lot of things (Emi EmO) (EmEmO), unknowingly (teliyaka), without (lEka) having compassion (daya) on (mIda) me (nA).

C1 Did I not (lEdA), by taking the form of tortoise (kUrmamai), bear (tAlcaga) mandara mountain (giri) on my back (vIpuna) when it, earlier (munu), sank (munuga) into the ocean?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

C2 Did I (nEnu) not (lEdA) show mercy (karuNa jUDa) when gajEndra – king (rAju) of elephants (kari) - was suffering (gAsi jendaga) in the grip of a crocodile (makaricE)?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

C3 Did I not (lEdA), fearlessly (veravaka), slay (koTTi) demon sOmaka (sOmakuni), who plunged (joccina) into ocean (nITa) (literally water), and bring back (tE) vEdAs (vEdamu)?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

C4 Did I not (lEdA), by my feet (kAlanu), sub-due (aNaca) (kAlanaNaca) the arrogance (madambunu) of serpent kALiYa (kALiyuni) in (lOni) the river kALindi?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

C5 Did I not (lEdA) bring (tecci) back (mari) the son (putruni) of my guru, carried away (kompOyina) by conch (makaramu) (literally sea animal) demon pancajana and hand him over (osaga) (tecciyosaga)?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

C6 Have you not (lEdA) heard (vina) of my (nAdu) – friend (sakhuDaina) of tyAgarAja (tyAgarAjunaku) - exploits (pratApamu)?

O Damsels! You speak a lot of things, unknowingly, without having compassion on me.

Notes –

Variations -

² – tAlcaga lEdA – tAlcaga lEdA celulAra.

References -

¹ – kUrmAvatAra–churning of Milk Ocean - SrImad bhAgavatam – 8.7 refers.

³ – kari rAju – gajEndra - SrImad bhAgavataM – 8.4 refers.

⁵ – sOmaka – This pertains to matsya avatAra of the Lord. As per SrImad bhAgavataM 8.24, the name of the demon who stole the vEdAs is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the form of Fish. The demon was killed by the Lord in that avatAra. The following verse of SrImad bhAgavataM (8.24) is relevant –

atItapralayApAya utthitAya sa vEdhasE |
hatvAsuram hayagrIvaM vEdAn pratyAharaddhariH || 57 ||

“Having killed the demon hayagrIva, He restored the vEdAs to brahmA when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in SrImad bhAgavataM 5.18 as under –

vEdAn yugAntE tamasa tiraskRtAn
rasAtalAdyO nRturaGa-vigrahaH |
pratyAdade vai kavayE(a)bhiyAcatE
tasmai namastE(a)vitathEhitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form of a demon, stole all the vEdAs and took them down to the planet of rasAtala. The Supreme Lord, however, in His form of hayagrIva retrieved the vEdAs and returned them to Lord brahmA when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.”

“The purpose for which the advent of matsya avatAra took place was the restoration of vEdas from the hands of the demon sOmakaAsura, who stole them from brahmA and hid them in the sea. dharma is based on the vEdas, so the protection of the vEdas was the avatAric task. [SB, 8:24]”

“hayagrIvAya namaH : One who took the hayagrIva avatAra with horse's neck and a human body to restore vEdas from the asuras (madhu and kaiTabha), who stole the vEdas from brahmA” – Source -
<http://www.ibiblio.org/sripedia/oppiliappan/sva/b/sva083.html>

There is an apparent contradiction as to who stole vEdAs – whether it is sOmakaAsura or hayagrIva. There is also an apparent contradiction as to the avatar of the Lord for restoration of vEdas – whether it is matsya or hayagrIva. Therefore, readers may draw their own conclusions.

⁶ – kALindi – kALiya mardana - SrImad bhAgavataM – 10.16 refers.

⁷ – guru putra –restoring the son of His guru - SrImad bhAgavataM - 10.45 refers.

For English rendition of SrImad bhAgavatam, please refer –
<http://srimadbhagavatam.com/>

Comments –

⁴ – veravaka – fearlessly – this can either be applied to demon sOmaka or to the Lord. From the context, as the Lord is trying to convince gOpis of His capabilities, this has been applied to the Lord.

This kRti forms part of the dance-drama 'nauka caritraM' – The Boat Story.

Background –gOpis meet kRshNa at yamunA river and contemplate travel in a boat. kRshNa says that it is not within the capacity of the women to steer boat and says he will do the job; however, the gOpis do not believe Him and think that He is upto some trick. In this kRti, the Lord tries to convince gOpis of His prowess by citing His previous exploits.

Devanagari

प. ए(मे)मो तेलियक पलिकेदरु चेलुलार
ना मीद दय लेक

च1. मुनु मन्दर गिरि मुनुग कूर्ममै
वीपुन ताल्चग लेदा (ए)

च2. करि राजु मकरिचे गासि जेन्दग नेनु
करुण जूड लेदा (ए)

च3. वेरवक नीट जोञ्चिन सोमकुनि कोट्टि
वेदमु ते लेदा (ए)

च4. काळिन्दि लोनि काळियुनि मदम्बुनु
काल(न)णच लेदा (ए)

च5. मकरमु कोम्पोयिन गुरु पुत्रुनि
मरि तेञ्चि(यो)सग लेदा (ए)

च6. त्यागराजुनकु सखुडैन नादु
प्रतापमु विन लेदा (ए)

English with Special Characters

pa. ē(mē)mō teliyaka palikedaru celulāra
nā mīda daya lēka

ca1. munu mandara giri munuga kūrmamai
vīpuna tālcaga lēdā (ē)

ca2. kari rāju makaricē gāsi jendaga nēnu
karuṇa jūḍa lēdā (ē)

- ca3. veravaka nīṭa joccina sōmakuni koṭṭi
vēdamu tē lēdā (ē)
- ca4. kāḷindi lōni kāḷiyuni madambunu
kāla(na)ṇaca lēdā (ē)
- ca5. makaramu kompōyina guru putruni
mari tecci(yo)saga lēdā (ē)
- ca6. tyāgarājunaḱu sakhuḁaina nādu
pratāpamu vina lēdā (ē)

Telugu

- ప. ఏ(మే)మో తెలియక పలికెదరు చెలులార
నా మీద దయ లేక
- చ1. మును మన్దర గిరి మునుగ కూర్మ మై
వీపున తాల్చగ లేదా (ఏ)
- చ2. కరి రాజు మకరిచే గాసి జెన్దగ నేను
కరుణ జూడ లేదా (ఏ)
- చ3. వెరవక నీట జొచ్చిన సోమకుని కొట్టి
వేదము తే లేదా (ఏ)
- చ4. కాళిన్ది లోని కాళియుని మదమ్మును
కాల(న)ణచ లేదా (ఏ)
- చ5. మకరము కొమ్మోయిన గురు పుత్రుని
మరి తెచ్చి(యొ)సగ లేదా (ఏ)
- చ6. త్యాగరాజునకు సఖుడైన నాడు
ప్రతాపము విన లేదా (ఏ)

Tamil

- ప. ఁ(మే)మో తెలియక పలికెత్³రు శెల్లులార
నా మీత్³ త³య లేక
- శ1. మును మన్ద³ర కి³గి మునుక్³ క్క³మ్మమై
వీపున తాల్శక్³ లేతా³ (ఁమేమో)
- శ2. కరి రాజు మకరిశే కా³సి జెన్దత్³క నేను
కరుణ జ్జ³త్³ లేతా³ (ఁమేమో)
- శ3. వెరవక నీడ జ్జోశ్శిన సోమక్కుని కొట్టి
వేదత్³మై తే లేతా³ (ఁమేమో)

- ಸ4. ಕಾಗಲಿಢ್ಢಿ³ ಲೋಢಿ ಕಾಗಲಿಢ್ಢಿ ಢ³ಢ್ಢಿ³ಢು
ಕಾಲ(ಢ)ಢಢ ಲೇತಾ³ (ಁಢೇಢೋ)
ಸ5. ಢಕರಢು ಕೂಢ್ಢೋಢಿಢ ಕು³ಢು ಢು³ಢುಢಿ
ಢರಿ ತೆಸು³ಸಿ(ಢೂ)ಸಕ³ ಲೇತಾ³ (ಁಢೇಢೋ)
ಸ6. ತು³ಕ³ರಾಙುಢಕು ಸಕು²ಡೇ³ಢ ಢಾತು³
ಢುರತಾಢಢು ಲಿಢ ಲೇತಾ³ (ಁಢೇಢೋ)

ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;

1. ಢುಢ್ಢು, ಢಢ್ಢರ ಢಲ (ಢಿ³ಢಿ) ಢು³ಕ, ಆಢೆಯಾಕಿ,
ಢುತುಕಿಢ್ಢಿತು ಕು³ಕು³ಲಿಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;
2. ಕರಿಯರಸಢ್ಢ, ಢುತಲೆಯಿಡಢ್ಢ ತುಢರುಢ, ಢಾಢ್ಢ
ಕರುಢೆಯ ಕಾಡ್ಡಲಿಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;
3. ಅಸು³ಸಿಢ್ಢಿಢಿ, ಢಿ³ಢುಡ್ ಢುಕುಢ್ಢ ಸೋಢಕಢೆಯ ಕೂಢ್ಢು,
ಲೇತಢುಕಢೆಯ ಕೂಢುರಲಿಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;
4. ಕಾಗಲಿಢ್ಢಿ ಢತಿಯಿಲ, ಕಾಗಲಿಢಿಢಿಢ ಸೆಕು³ಕುಕಿಢೆಯ
(ಁಢತು) ಕಾಲಿಢಾಲ್ ಅಡಕ್ಕು³ಲಿಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;
5. ಸಢುಕು ಅರಕ್ಕಢ್ಢ ಕೂಢ್ಢುಡುಢೋಢ ಕು³ಢು ಢೇಢ್ಢತಢೆಯ,
ತಿರುಢಢು ಕೂಢುರಢ್ಢು ಅಢಿಕ್ಕು³ಲಿಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;
6. ತಿಯಾಕರಾಸಢುಕ್ಕು ಢಢ್ಢಢಾಢ ಁಢತು
ಢಿರತಾಢಢುಕಢೆಯ ಕೇಡ್ಡತಿಯಲಲಯಾ?
ಁತೇತೋ, ಅಢಿಢಾತು ಢೇಕುಕಿಢ್ಢಿ³, ಢೆಢ್ಢಿರೇ,
ಁಢ್ಢಿತು ಕರುಢೆಯಿಢ್ಢಿ;

ಇಢುಢಾಡಲ್, ಕಢ್ಢಢಢ್ಢ ಆಢು³ಸು³ಢಿಢಿಡಢ್ಢ ತಢ್ಢಢುಡೇ ಲಿ³ರಸು³ ಸೆಯಲಕಢೆಯ ಁರೆಯಢುತಾಕ
ಸೋಢಕಢ್ಢ - ಢಿಢ್ಢ ಅಲತಾರತಿಯಲ ಢಿಕ್ಕುಢ್ಢತು

Kannada

ಃ. ಁ(ಢೀ)ಢೋ ತೆಲಿಯುಕು ಃಲಿಕ್ಕಿಡರು ಚಲಲಾರ

ನಾ ಮೀದ ದಯ ಲೇಕ

ಚ೧. ಮುನು ಮನ್ನರ ಗಿರಿ ಮುನುಗೆ ಕೂರ್ಮೈ

ವೀಪುನ ತಾಲ್ವಗೆ ಲೇದಾ (ಏ)

ಚ೨. ಕರಿ ರಾಜು ಮಕರಿಚೇ ಗಾಸಿ ಜೆನ್ನಗೆ ನೇನು

ಕರುಣ ಜೂಡ ಲೇದಾ (ಏ)

ಚ೩. ವೆರವಕ ನೀಟ ಜೊಚ್ಚಿನ ಸೋಮಕುನಿ ಕೊಟ್ಟಿ

ವೇದಮು ತೇ ಲೇದಾ (ಏ)

ಚ೪. ಕಾಳಿನ್ನಿ ಲೋನಿ ಕಾಳಿಯುನಿ ಮದಮ್ಮುನು

ಕಾಲ(ನ)ಣಚ ಲೇದಾ (ಏ)

ಚ೫. ಮಕರಮು ಕೊಮ್ಮೋಯಿನ ಗುರು ಪುತ್ತುನಿ

ಮರಿ ತೆಚ್ಚಿ(ಯೊ)ಸಗೆ ಲೇದಾ (ಏ)

ಚ೬. ತ್ಯಾಗರಾಜನಕು ಸೆಖುಡೈನ ನಾದು

ಪ್ರತಾಪಮು ವಿನ ಲೇದಾ (ಏ)

Malayalam

೧. ಏ(ಫೇ)ಫೋ ತಲೆಯಕ ಪಲಿಕೇರರು ಫಲಬಲಾರ
ನಾ ಮೀದ ದಯ ಲೇಕ

೨. ಮುನು ಮನ್ನರ ಗಿರಿ ಮುನುಗೆ ಕೂರ್ಮಮೈ
ವೀಪುನ ತಾಲ್ವಗೆ ಲೇದಾ (ಏ)

೩. ಕರಿ ರಾಜು ಮಕರಿಚೇ ಗಾಸಿ ಜೆನ್ನಗೆ ನೇನು
ಕರುಣ ಜೂಡ ಲೇದಾ (ಏ)

೪. ವೆರವಕ ನೀಟ ಜೊಚ್ಚಿನ ಸೋಮಕುನಿ ಕೊಟ್ಟಿ
ವೇದಮು ತೇ ಲೇದಾ (ಏ)

೫. ಕಾಳಿನ್ನಿ ಲೋನಿ ಕಾಳಿಯುನಿ ಮದಮ್ಮುನು
ಕಾಲ(ನ)ಣಚ ಲೇದಾ (ಏ)

೬. ಮಕರಮು ಕೊಮ್ಮೋಯಿನ ಗುರು ಪುತ್ತುನಿ
ಮರಿ ತೆಚ್ಚಿ(ಯೊ)ಸಗೆ ಲೇದಾ (ಏ)

೭. ತ್ಯಾಗರಾಜನಕು ಸೆಖುಡೈನ ನಾದು
ಪ್ರತಾಪಮು ವಿನ ಲೇದಾ (ಏ)

Assamese

೧. এ(মো)মো তেলিয়ক পলিকৈদৰু চেলুলাৰ

না মীদ দয় লেক

- চ১. মুনু মন্দৰ গিৰি মুনুগ কূমমৈ
বীপুন তাল্চগ লেদা (এ)
- চ২. কৰি ৰাজু মকৰিচে গাসি জেন্দগ নেনু
কৰুণ জুড লেদা (এ)
- চ৩. বেৰবক নীট জোচ্চিন সোমকুনি কোট্টি
বেদমু তে লেদা (এ)
- চ৪. কালিন্দি লোনি কালিয়ুনি মদম্বু
কাল(ন)গচ লেদা (এ)
- চ৫. মকৰমু কোৱািয়িন গুরু পুত্ৰনি (kompōyina)
মৰি তেচ্চি(য়ো)সগ লেদা (এ)
- চ৬. অগৰাজুনকু সখুডৈন নাদু
প্ৰতাপমু বিন লেদা (এ)

Bengali

- প. এ(মে)মো তেলিয়ক পলিকেদরু চেলুলার
না মীদ দয় লেক
- চ১. মুনু মন্দৰ গিৰি মুনুগ কূমমৈ
বীপুন তাল্চগ লেদা (এ)
- চ২. কৰি ৰাজু মকৰিচে গাসি জেন্দগ নেনু
কৰুণ জুড লেদা (এ)
- চ৩. বেৰবক নীট জোচ্চিন সোমকুনি কোট্টি
বেদমু তে লেদা (এ)
- চ৪. কালিন্দি লোনি কালিয়ুনি মদম্বু
কাল(ন)গচ লেদা (এ)
- চ৫. মকৰমু কোৱািয়িন গুরু পুত্ৰনি (kompōyina)
মৰি তেচ্চি(য়ো)সগ লেদা (এ)

୪୬. ଆଗରାଜୁନକୁ ଅଧୁନେନ ନାମୁ

ପ୍ରତାପମୁ ବିନ ଲେନା (ଏ)

Gujarati

୫. ଅ(ମେ)ମୋ ତୈଲିୟକ ପତିକ୍ଷେର ଚୈଲୁଲାର
ନା ମୀଢ଼ ଢୟ ଲେକ

୫୧. ମୁନୁ ମନ୍ଦର ଗିରି ମୁନୁଗ କୁର୍ମମୈ
ବୀପୁନ ତାତ୍ୟଗ ଲେନା (ଅ)

୫୨. କ୍ଷରି ରାବୁ ମକ୍ଷରିଏ ଗାସି ଶୈନ୍ଦଗ ନେନୁ
କରାଣା ବୁଝ ଲେନା (ଅ)

୫୩. ବୈରବକ ନୀଟ ଶୈନ୍ଦିନ ସୋମକ୍ଷୁନି କୌଟିଟ
ବେଦମୁ ତେ ଲେନା (ଅ)

୫୪. କାଶିନ୍ଦି ଲୋନି କାଶିୟୁନି ମହମ୍ଭୁନୁ
କାଲ(ନ)ଶାୟ ଲେନା (ଅ)

୫୫. ମକ୍ଷରମୁ କୌମ୍ପୋୟିନ ଗୁରା ପୁତ୍ରୁନି
ମରି ତୈନ୍ଦି(ଧା)ସଗ ଲେନା (ଅ)

୫୬. ତ୍ୟାଗରାବୁନକ୍ଷୁ ସମ୍ଭୁଟ୍ଟେନ ନାମୁ
ପ୍ରତାପମୁ ବିନ ଲେନା (ଅ)

Oriya

୬୦. ଏ(ମେ)ମୋ ତେଲିୟକ ପତିକ୍ଷେଦରୁ ତେଲୁଲାର

ନା ମୀଢ଼ ଦୟ ଲେକ

୬୧. ମୁନୁ ମନ୍ଦର ଗିରି ମୁନୁଗ କୁର୍ମମୈ

ବୀପୁନ ତାତ୍ୟଗ ଲେନା (ଏ)

୬୨. କ୍ଷରି ରାବୁ ମକ୍ଷରିତେ ଗାସି ଶୈନ୍ଦଗ ନେନୁ

କରୁଣା ବୁଝ ଲେନା (ଏ)

୬୩. ବୈରବକ ନୀଟ ଶୈନ୍ଦିନ ସୋମକ୍ଷୁନି କୌଟିଟ

ବେଦମୁ ତେ ଲେନା (ଏ)

୬୪. କାଶିନ୍ଦି ଲୋନି କାଶିୟୁନି ମହମ୍ଭୁନୁ

କାଲ(ନ)ଶାୟ ଲେନା (ଏ)

ੳੳ. ਆਕਰਸ਼ ਕੋਆਘੋਯਿਨ ਗੁਰੂ ਧੂਰੂਨਿ
ਆਰਿ ਢੇਛਿ(ਯੋ)ਬਗ ਲੋਢਾ (ੳ)

ੳੳ. ਢਯਾਗਕਾਛੂਨਕੂ ਬਯੂਢੋਨਿ ਨਾਧੂ
ਧੁਠਾਧਸੂ ਭਿਨ ਲੋਢਾ (ੳ)

Punjabi

ੳ. ਏ(ਮੇ)ਮੋ ਤੇਲਿਯਕ ਪਲਿਕੇਦਰੁ ਚੇਲੁਲਾਰ
ਨਾ ਮੀਦ ਦਯ ਲੋਕ

ੳੳ. ਮੁਨੁ ਮਨਦਰ ਗਿਰਿ ਮੁਨੁਗ ਕੂਰਮਸੈ
ਵੀਪੁਨ ਤਾਲਚਗ ਲੋਦਾ (ਏ)

ੳੳ. ਕਰਿ ਰਾਜੁ ਮਕਰਿਚੇ ਗਾਸਿ ਜੇਨਦਗ ਨੇਨੁ
ਕਰੁਣ ਜੂਡ ਲੋਦਾ (ਏ)

ੳੳ. ਵੇਰਵਕ ਨੀਟ ਜੋਚਿਨ ਸੋਮਕੁਨਿ ਕੋਟਿ
ਵੇਦਮੁ ਤੇ ਲੋਦਾ (ਏ)

ੳੳ. ਕਾਲਿਨਿਦ ਲੋਨਿ ਕਾਲਿਯੁਨਿ ਮਦਮਬੁਨੁ
ਕਾਲ(ਨ)ਣਚ ਲੋਦਾ (ਏ)

ੳੳ. ਮਕਰਮੁ ਕੋਮਪੋਯਿਨ ਗੁਰੁ ਪੁਤੁਨਿ
ਮਰਿ ਤੋਚਿ(ਯੋ)ਸਗ ਲੋਦਾ (ਏ)

ੳੳ. ਤਯਾਗਰਾਜੁਨਕੁ ਸਖੁਡੈਨ ਨਾਦੁ
ਪ੍ਰਤਾਪਮੁ ਵਿਨ ਲੋਦਾ (ਏ)