

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

gAravimpa rAdA-ghaNTA

In the kRti ‘gAravimpa rAdA’ – rAga ghaNTA (tALa rUpakam), SrI tyAgarAja pleads with Lord to have regard for his appeals.

P gAravimpa rAdA garuDa gamana ¹vAdA nanu (gAra)

A SrI ramA ²manO-hara Srita hRdaya ²vihAra
cEra rAv(a)dEmirA SrI raghuvara ²dhIra (gAra)

C1 pErukaina lEdA ³pilicitE rA rAdA ⁴sari-
vAral(A)Da lEdA vini varada karuNa rAdA
mArU palka vAdA ⁵mummArU namma lEdA (gAra)

C2 tanayuD(A)Du mATa talli taNdrulak(a)di(y)ATa kAdA
⁶ninu pADina pATa vini nI muddu nOTa-
(y)Em(a)na valad(i)ccOTa mAdhava(y)’inka tera cATA (gAra)

C3 ⁸rUkal(o)sagi konna sati ⁹rUpam(e)Tl(u)nna
SrI kara guNam(u)nna celi celimi vIDar(a)nna
parAku nIku ¹⁰minna tyAgarAja ¹¹vinut(A)bhinna (gAra)

Gist

O Lord who proceeds on garuDa!
O Beloved of lakshmi! O Lord who abides in the hearts of those
dependent on You! O Lord SrI raghuvara – the brave!
O Bestower of boons!
O Lord mAdhava!
O Lord who causes auspiciousness! O My father! O Perfect One praised
by this tyAgarAja!

Can’t You treat me kindly? Is it disputable?

Why is it that You wouldn’t come to be united with me?

Won’t You oblige at least for formality?

Won't You come even if I call You?
Aren't my peers ridiculing me?
Won't You show mercy even after hearing (the ridicule)?
Is giving response also disputable?
Don't You, certainly, believe me?

Aren't utterances of a child, fun for the parents?
Hearing this song sung about You, please don't say anything here with
Your sweet mouth;
Why do You still remain behind the screen?

Howsoever the looks of a wife, gotten (in marriage) by paying fee – strI
dhana, is, one will not leave the companionship of that woman who is virtuous;
Is it noble for You to be unconcerned?

Can't You treat me kindly? Is it disputable?

Word-by-word Meaning

P O Lord who proceeds (gamana) on garuDa! Can't You (rAdA) treat me
(nanu) kindly (gAravimpa)? Is it disputable (vAdA)?

A O Beloved (manO-hara) (literally one who steals the heart) of lakshmi
(SrI ramA)! O Lord who abides (vihAra) in the hearts (hRdaya) of those
dependent (Srita) on You! Why is it (adEmirA) that You wouldn't come (rAvu)
(rAvadEmirA) to be united (cEra) with me, O Lord SrI raghuvara – the brave
(dhIra)?

O Lord who proceeds on garuDa! Can't You treat me kindly? Is it
disputable?

C1 Won't You oblige (lEdA) at least for formality (pErukaina)? Won't (rAdA)
You come (rA) even if I call (pilicitE) You?

Aren't (lEdA) my peers (sari vAralu) ridiculing (ADa) me (vAralADa)?
Won't You show (rAdA) mercy (karuNa) even after hearing (vini) (the ridicule), O
Bestower of boons (varada)?

Is giving response (mArU palka) also disputable (vAdA)? Don't (lEdA)
You, certainly (mummArU) (literally three times), believe (namma) me?

O Lord who proceeds on garuDa! Can't You treat me kindly? Is it
disputable?

C2 Aren't (kAdA) utterances (ADu mATa) of a child (tanayuDu) (literally
son) (tanayuDADu) a (adi) (literally that) fun (ATa) for the parents (talli
taNDrulaku) (literally mother and father) (taNDrulakadiyATa)?

Hearing (vini) this song (pATa) sung (pADina) about You (ninu), please
don't say (ana valadu) anything (Emi) here (iccOTa) (valadiccOTa) with Your
(nI) sweet (muddu) (literally charming) mouth (nOTa) (nOTayEmana); O Lord
mAdhava! Why do You still (inka) (mAdhavayinka) remain behind (cATa) the
screen (tera)?

O Lord who proceeds on garuDa! Can't You treat me kindly? Is it
disputable?

C3 Howsoever (eTla) the looks (rUpamu) of a wife (sati), gotten (konna) (in
marriage) by paying (osagi) fee – strI dhana (rUkalu) (literally money)
(rUkalosagi), is (unna) (rUpameTlunna), O Lord who causes auspiciousness (SrI
kara)! O My father (anna)! one will not leave (vIDaru) (vIDaranna) the
companionship (celimi) of that woman (celi) who is (unna) virtuous (guNamu)
(guNamunna);

Is it noble (minna) for You (nIku) to be unconcerned (parAku)? O Perfect One (abhinna) (literally unfragmented) praised (vinuta) (vinutAbhinna) by this tyAgarAja!

O Lord who proceeds on garuDa! Can't You treat me kindly? Is it disputable?

(I am devoted to You, like a wife unto her husband. Therefore, no matter what my disqualifications are, it is not correct on Your part to abandon me.)

Notes –

Variations -

¹ – vAdA – rAma.

² – manOhara – vihAra – dhIra : manOhaRA – vihaRA – dhIra.

³ – pilicitE – pilicina.

⁶ – Emana valadiccOTa – Emana valaniccOTa - Emana valadEyiccOTa.

⁷ – inka tera cATA – ika tera cATA.

⁹ – rUpameTlunna – rUpamuleTlunna.

¹⁰ – minna – munna : From the context, the word 'munna' does not make sense.

¹¹ – vinutAbhinna - (vinuta + abhinna)– vinuta bhinna'. In my opinion, the word 'abhinna' is the correct one.

References –

⁸ - rUkalosagi – In olden days the bridegroom used to pay money to the bride, which was known as 'kanyA dhanaM' or 'kanyA SulkaM' – ie, bride's property. The practice of vara dakshiNa – dowry – money given from the bride's side to bridegroom, it seems, has been brought about very recently. Regarding kanyA Sulkam, please refer to –

<http://stotraratna.awardspace.com/sruthi/vyasas/v2.pdf>

¹¹ – abhinna – same as 'pUrNa' - the term is indefinable. However, the following upanishad Sloka is relevant –

OM pUrNam-adaH pUrNam-idaM pUrNaT pUrNam-udacyatE |
pUrNasya pUrNam-AdAya pUrNam-Eva avaSishyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

Comments -

⁴ – sari vAralu ADa lEdA – In some books, 'sari vAralu' (compeers) has been attributed to Lord's compeers.

⁵ – mummaRu – when a word is uttered thrice it is taken as final.

⁶ – ninu pADina pATa vini Emana valadu – This is sort of running dialogue between SrI tyAgarAja and the Lord. It seems SrI tyAgarAja is asking the Lord not to say anything adversely about what he has said in his song. Or it could mean something different also. Translation of this portion has been made

even more difficult because of variations in the wordings as brought in the earlier note.

⁷ – tera cATu – This might refer to the Grand Illusion (mAyA) of the Lord.

⁸ – rUkalosagi – In some books, this has been translated as ‘a wife purchased for money, however, beautiful, cannot have such a lasting relationship with the husband as one who has been chosen for her virtues’. In my opinion, the wordings of the kRti does not bring out such a message, if we keep in mind that in olden days ‘kanyA SulkaM’ was in vogue wherein the bride-groom used to pay for the bride. Therefore, ‘rUkalosagi’ would mean ‘kanyA SulkaM’ and not ‘purchased’. Please refer to earlier note on the subject.

Devanagari

- प. गारविम्प रादा गरुड गमन वादा ननु (गा)
अ. श्री रमा मनो-हर श्रित हृदय विहार
चेर रा(व)देमिरा श्री रघुवर धीर (गा)
च1. पेरुकैन लेदा पिलिचिते रा रादा सरि-
वार(ला)ड लेदा विनि वरद करुण रादा
मारु पल्क वादा मुम्मारु नम्म लेदा (गा)
च2. तनयु(डा)डु माट तल्लि तण्डुल(क)दि(या)ट कादा
निनु पाडिन पाट विनि नी मुहु नोट-
(ये)मन वल(दि)ञ्चोट माधव(यिं)क तेर चाटा (गा)
च3. रूक(लो)सगि कोन्न सति रूप(मे)(ट्लु)न्न
श्री कर गुण(मु)न्न चेलि चेलिमि वीड(र)न्न
पराकु नीकु मिन्न त्यागराज विनु(ता)भिन्न (गा)

English with Special Characters

- pa. gāravimpa rādā garuḍa gamana vādā nanu (gā)
a. śrī ramā manō-hara śrita hr̥daya vihāra
cēra rā(va)dēmīrā śrī raghuvara dhīra (gā)
ca1. pērukaina lēdā pilicitē rā rādā sari-
vāra(lā)ḍa lēdā vini varada karuṇa rādā
māru palka vādā mummāru namma lēdā (gā)
ca2. tanayu(ḍā)ḍu māṭa talli taṇḍrula(ka)dī(yā)ṭa kādā

ninu pāḍina pāṭa vini nī muddu nōṭa-
 (yē)mana vala(di)ccōṭa mādharma(yim)ka tera cāṭā (gā)
 ca3. rūka(lo)sagi konna sati rūpa(me)(ṭlu)nna
 śrī kara guṇa(mu)nna celi celimi vīḍa(ra)nna
 parāku nīku minna tyāgarāja vinu(tā)bhinna (gā)

Telugu

ప. గారవిమ్మ రాదా గరుడ గమన వాదా నను (గా)
 అ. శ్రీ రమా మనో-హర శ్రిత హృదయ విహార
 చేర రా(వ)దేమిరా శ్రీ రఘువర ధీర (గా)
 చ1. పేరుకైన లేదా పిలిచితే రా రాదా సరి-
 వార(లా)డ లేదా విని వరద కరుణ రాదా
 మారు పల్క వాదా ముమ్మారు నమ్మ లేదా (గా)
 చ2. తనయు(డా)డు మాట తల్లి తణ్ణుల(క)ది(యా)ట కాదా
 నిను పాడిన పాట విని నీ ముద్దు నోట-
 (యే)మన వల(ది)చ్చోట మాధవ(యిం)క తెర చాటా (గా)
 చ3. రూక(లొ)సగి కొన్న సతి రూప(మె)(ట్లు)న్న
 శ్రీ కర గుణ(ము)న్న చెలి చెలిమి వీడ(ర)న్న
 పరాకు నీకు మిన్న త్యాగరాజ విను(తా)భిన్న (గా)

Tamil

ప. కా³రవింప రాతా³ క³రుడ³ క³మన వాతా³ నను (కా³ర)
 అ. పు³రీ రమా మనో-హర ష్రిత హృ³త³య విహార
 శేర రా(వ)తే³మిరా పు³రీ రకు⁴వర తీ⁴ర (కా³ర)
 చ1. పేరుకైన లేతా³ పిలిసితే రా రాతా³ సరి-
 వార(లా)డ³లేతా³ విని వరత³ కరుణ రాతా³
 మారు పల్క వాతా³ ముమ్మారు నమ్మ లేతా³ (కా³ర)
 చ2. తనయ(డా)³డు మాట తల్లి తణ్ణు³ల(క)తి³(యా)డ కాతా³
 నిను పాడిన పాట విని నీ ముత్తు³ నోట-
 (యే)మన వల(తి)³శ్శోడ మాత⁴వ(యి)ంగ తెర శా²డా (కా³ర)
 చ3. రూక(లొ)సగి కొన్న సతి రూప(మె)ట్లు³న్న
 పు³రీ కర గుణ(ము)న్న చెలి చెలిమి వీడ³(ర)న్న
 పరాకు నీకు మిన్న త్యాగరాజ విను(తా)భి⁴న్న (కా³ర)

என்னிடம் அன்பு காட்டாயோ? கருட வாகனனே! வாதா?

இலக்குமி மனம் கவர்வோனே! சார்ந்தோர் உள்ளத்துறையோனே!

(என்னைச்) சேர வாராததேனய்யா, இரகுவரா, தீரனே!
என்னிடம் அன்பு காட்டாயோ? கருட வாகனனே! வாதா?

1. பேருக்காகிலும் இல்லையோ? அழைத்தால் வரக்கூடாதோ? ஈடானோர்
என்னை இகழவில்லையோ? கேட்டும், கருணை வாராதோ, வரதா?
பதில் சொல்ல வாதோ? முற்றும் நம்பவில்லையோ?
என்னிடம் அன்பு காட்டாயோ? கருட வாகனனே! வாதா?
2. மக்கள் கூறும் சொல், தாய் தந்தையருக்கு அது கேளிக்கையன்றோ?
உன்னைப் பாடிய பாட்டைக்கேட்டு, உன் அழகான வாயினால்
ஏதும் சொல்ல வேண்டாம் இங்கு, மாதவா! இன்னும் திரை மறைவோ?
என்னிடம் அன்பு காட்டாயோ? கருட வாகனனே! வாதா?
3. பொருள் தந்து கொண்ட மனைவியின் உருவம் எவ்வாறாயினும்,
சீருள்வோனே! பண்புடைய பெண்ணின் தோழமை வீடார், தந்தையே;
அசட்டை உமக்குப் பெருமையோ? தியாகராசன் போற்றும் மாற்றற்றோனே!

என்னிடம் அன்பு காட்டாயோ? கருட வாகனனே! வாதா?

இங்கேதும் சொல்லாதே - 'இங்கென்ன சொல்வாயோ' என்றும் கொள்ளலாம்.
பொருள் தந்து கொண்ட மனைவி - முன்னம் வரதட்சினை கிடையாது;
மாறாக, பெண்ணுக்கு, பிள்ளை வீட்டார் சீதனம் அளித்தனர்.

Kannada

ಪ. ಗಾರವಿಷ್ಟು ರಾದಾ ಗರುಡ ಗಮನ ವಾದಾ ನನು (ಗಾ)

ಅ. ಶ್ರೀ ರಮಾ ಮನೋ-ಹರ ಶ್ರೀ ಹೃದಯ ವಿಹಾರ

ಚೇರ ರ(ವ)ದೇವಿರಾ ಶ್ರೀ ರಘುವರ ಧೀರ (ಗಾ)

ಚಗ. ಪೇರುಕ್ಕಿನ ಲೇದಾ ಪಿಲಿಚಿತೇ ರಾ ರಾದಾ ಸರಿ-

ವಾರ(ಲಾ)ಡ ಲೇದಾ ವಿನಿ ವರದ ಕರುಣ ರಾದಾ

ಮಾರು ಪಲ್ಕ ವಾದಾ ಮುಮ್ಮಾರು ನಮ್ಮ ಲೇದಾ (ಗಾ)

ಚ೨. ತನಯು(ಡಾ)ಡು ಮಾಟ ತಲ್ಲಿ ತಣ್ಣುಲ(ಕ)ದಿ(ಯಾ)ಟ ಕಾದಾ

ನಿನು ಪಾಡಿನ ಪಾಟ ವಿನಿ ನೀ ಮುದ್ದು ನೋಟ-

(ಯೇ)ಮನ ವಲ(ದಿ)ಚ್ಚೋಟ ಮಾಧವ(ಯಿಂ)ಕ ತೆರ ಚಾಟಾ (ಗಾ)

ಚ೩. ರೂಕ(ಲೂ)ಸಗಿ ಕೊನ್ನ ಸತಿ ರೂಪ(ಮೆ)(ಲ್ಲ)ನ್ನ

ಶ್ರೀ ಕರ ಗುಣ(ಮು)ನ್ನ ಚೆಲಿ ಚೆಲಿಮಿ ವೀಡ(ರ)ನ್ನ

ಪರಾಕು ನೀಕು ಮಿನ್ನ ತ್ಯಾಗರಾಜ ವಿನು(ತಾ)ಭಿನ್ನ (ಗಾ)

Malayalam

- പ. ഗാരവിമ്പ രാദാ ഗരുഡ ഗമന വാദാ നനു (ഗാ)
അ. ശ്രീ രമാ മനോ-ഹര ശ്രീത ഹൃദയ വിഹാര
ചേര രാ(വ)ദേമിരാ ശ്രീ രഘുവര ധീര (ഗാ)
ച1. പേരുകൈന ലേദാ പിലിചിതേ രാ രാദാ സരി-
വാര(ലാ)ഡ ലേദാ വിനി വരദ കരുണ രാദാ
മാരു പലക വാദാ മുത്താരു നമ്മ ലേദാ (ഗാ)
ച2. തനയു(ഡാ)ഡു മാട തല്ലി തണ്ഡൂല(ക)ദി(യാ)ട കാദാ
നിനു പാഡിന പാട വിനി നീ മുറ്റു നോട-
(യേ)മന വല(ദി)ച്ചോട മാധവ(യിം)ക തെര ചാടാ (ഗാ)
ച3. രുക(ലൊ)സഗി കൊന്ന സതി രൂപ(മെ)(ട്ലു)ന്ന
ശ്രീ കര ഗുണ(മു)ന്ന ചെലി ചെലിമി വീഡ(ര)ന്ന
പരാകു നീകു മിന്ന ത്യാഗരാജ വിനു(താ)ഭിന്ന (ഗാ)

Assamese

- প. গাৰবি ☐ ৰাদা গৰুড গমন ৰাদা ননু (গা) (gāravimpa)
অ. শ্রী ৰমা মনো-হৰ শ্রিত হৃদয় বিহাৰ
চৈৰ ৰা(ব)দেমিৰা শ্রী ৰঘুবৰ ধীৰ (গা)
চ১. পেরুকৈন লেদা পিলিচিতে ৰা ৰাদা সৰি-
ৰাৰ(লা)ড লেদা ৰিনি ৰৰদ কৰুণ ৰাদা
মাৰু পৰু ৰাদা মুন্মাৰু নম্ম লেদা (গা)
চ২. তনয়ু(ডা)ডু মাট তল্লি তণ্ডুল(ক)দি(য়া)ট কাদা
নিனு পাডিন পাট ৰিনি নী মু নোট-
(য়ে)মন ৰল(দি)ছোট মাধৱ(য়িং)ক তেৰ চাটা (গা)
চ৩. কক(লো)সগি কোন্ন সতি ৰূপ(মে)(ট্টু)ন্ন
শ্রী কৰ গুণ(মু)ন্ন চেলি চেলিমি ৰীড(ৰ)ন্ন
পৰাকু নীকু মিন্ন অাগৰাজ ৰিনু(তা)ভিন্ন (গা)

Bengali

- প. গাৰবি ☐ ৰাদা গৰুড গমন ৰাদা ননু (গা) (gāravimpa)
অ. শ্রী ৰমা মনো-হৰ শ্রিত হৃদয় বিহাৰ
চৈৰ ৰা(ব)দেমিৰা শ্রী ৰঘুবৰ ধীৰ (গা)
চ১. পেরুকৈন লেদা পিলিচিতে ৰা ৰাদা সৰি-

ବାର(ଲା)ଡ ଲେଦା ବିନି ବରଦ କରୁଣ ରାଦା

ମାରୁ ପଙ୍କ ବାଦା ମୁସ୍ମାରୁ ନନ୍ମ ଲେଦା (ଗା)

ଚ୨. ତନୟୁ(ଡା)ଡୁ ମାଟ ତଲ୍ଲି ତଞ୍ଜୁଲ(କ)ଦି(ୟା)ଟ କାଦା

ନିନୁ ପାଢିନ ପାଟ ବିନି ନି ମୁ ନୋଟ-

(ୟେ)ମନ ବଲ(ଦି)ଫୋଟ ମାଧବ(ୟିଂ)କ ତେର ଚାଟା (ଗା)

ଚ୩. ରୁକ(ଲୋ)ସଗି କୋନ ସତି ରୁପ(ମୋ)(ଟ୍ଟୁ)ନ

ଶ୍ରୀ କର ଶୁଣ(ମୁ)ନ ଚେଲି ଚେଲିମି ବୀଡ(ର)ନ

ପରାକୁ ନିକୁ ମିନ ଆଗରାଜ ବିନୁ(ତା)ଭିନ (ଗା)

Gujarati

୫. ଗାରବିନ୍ଧ୍ୟ ରାଢା ଗରୁଡ ଗମନ ବାଢା ନନ୍ତୁ (ଗା)

ଅ. ଶ୍ରୀ ରମା ମନୋ-ହର ଶ୍ରିତ ହୃଦୟ ବିହାର

ଧେର ରା(ବ)ଢେମିରା ଶ୍ରୀ ରଘୁବର ଧୀର (ଗା)

ଅ୭. ପେରୁଝିନ ଲେଢା ପିଲିଧିତେ ରା ରାଢା ସରି-

ବାର(ଲା)ଡ ଲେଢା ବିନି ବରଦ କରୁଣ ରାଢା

ମାରୁ ପଢେ ବାଢା ମୁସ୍ମାରୁ ନନ୍ମ ଲେଢା (ଗା)

ଅ୨. ତନୟୁ(ଡା)ଡୁ ମାଟ ତଲ୍ଲି ତଞ୍ଜୁଲ(କ)ଦି(ୟା)ଟ କାଢା

ନିନୁ ପାଢିନ ପାଟ ବିନି ନି ମୁ ନୋଟ-

(ୟେ)ମନ ବଲ(ଦି)ଫୋଟ ମାଧବ(ୟିଂ)କ ତେର ଚାଟା (ଗା)

ଅ୩. ଝଢ(ଲୋ)ସଗି ଝାନ୍ନ ସତି ଝପ(ମୋ)(ଟ୍ଟୁ)ନ

ଶ୍ରୀ କର ଶୁଣ(ମୁ)ନ ଧିଲି ଧିଲିମି ବୀଡ(ର)ନ

ପରାକୁ ନିକୁ ମିନ ଆଗରାଜ ବିନୁ(ତା)ଭିନ (ଗା)

Oriya

ପ. ଗାରୁଡ଼ି ରାଦା ଗରୁଡ ଗମନ ବାଦା ନନ୍ତୁ (ଗା)

ଅ. ଶ୍ରୀ ରମା ମନୋ-ହର ଶ୍ରିତ ହୃଦୟ ବିହାର

ତେର ରା(ବ)ଢେମିରା ଶ୍ରୀ ରଘୁବର ଧୀର (ଗା)

ଚ୧. ପେରୁଝିନ ଲେଢା ପିଲିଧିତେ ରା ରାଦା ସରି-

ଝାର(ଲା)ଡ ଲେଢା ବିନି ବରଦ କରୁଣ ରାଦା

ਮਾਰੂ ਧੜਕ ਖ਼ਾਹਾ ਮੁਸ਼ਾਰੂ ਨਸ਼ ਲੇਵਾ (ਗਾ)

੮੭. ਚਨੜ੍ਹ(ਭਾ)ਤੂ ਮਾਰ ਚਲੀ ਚਲ੍ਹੂਲ(ਕ)ਧਿ(ਯਾ)ਰ ਕਾਹਾ

ਨਿਨ੍ਹੁ ਧਾਠਿਨ ਧਾਰ ਭਿਨਿ ਨੀ ਮੂਛੁ ਨੋਰ-

(ਯੇ)ਮਨ ਖ਼ਲ(ਧਿ)ਛੋਰ ਮਾਖ਼ਭਿ(ਯੋ)ਕ ਚੇਰ ਚਾਰਾ (ਗਾ)

੮੮. ਰੂਕ(ਲੋ)ਬਰਿ ਕੋਨੁ ਬਠਿ ਰੂਪ(ਮੇ)(ਰੂ)ਨੁ

ਗੁਰਿ ਕਰ ਗੁਣ(ਮੂ)ਨੁ ਰੇਲਿ ਰੇਲਿਮਿ ਖ਼ੀਭ(ਰ)ਨੁ

ਧਰਾਕੂ ਨੀਕੂ ਮਿਨ੍ਹੁ ਧਾਗਰਾਜ ਭਿਨ੍ਹ(ਭਾ)ਭਿਨ੍ਹ (ਗਾ)

Punjabi

੫. ਗਾਰਵਿਮਪ ਰਾਦਾ ਗਰੁਡ ਗਮਨ ਵਾਦਾ ਨਨੁ (ਗਾ)

ਅ. ਸ਼੍ਰੀ ਰਮਾ ਮਨੋ-ਹਰ ਸ਼੍ਰਿਤ ਹ੍ਰਿਦਯ ਵਿਹਾਰ

ਚੇਰ ਰਾ(ਵ)ਦੇਮਿਰਾ ਸ਼੍ਰੀ ਰਘੁਵਰ ਧੀਰ (ਗਾ)

੮੯. ਪੇਰੁਕੈਨ ਲੇਦਾ ਪਿਲਿਚਿਤੇ ਰਾ ਰਾਦਾ ਸਰਿ-

ਵਾਰ(ਲਾ)ਡ ਲੇਦਾ ਵਿਨਿ ਵਰਦ ਕਰੁਣ ਰਾਦਾ

ਮਾਰੁ ਪਲਕ ਵਾਦਾ ਮੁੱਮਾਰੁ ਨੱਮ ਲੇਦਾ (ਗਾ)

੯੦. ਤਨਯੁ(ਡਾ)ਡੁ ਮਾਟ ਤੱਲਿ ਤਣਡੁਲ(ਕ)ਦਿ(ਯਾ)ਟ ਕਾਦਾ

ਨਿਨ੍ਹੁ ਪਾਡਿਨ ਪਾਟ ਵਿਨਿ ਨੀ ਮੁੱਦੁ ਨੋਟ-

(ਯੇ)ਮਨ ਵਲ(ਦਿ)ਚਚੋਟ ਮਾਧਵ(ਯਿੰ)ਕ ਤੇਰ ਚਾਟਾ (ਗਾ)

੯੧. ਰੂਕ(ਲੋ)ਸਗਿ ਕੋਨ ਸਤਿ ਰੂਪ(ਮੇ)(ਟਲੁ)ਨਨ

ਸ਼੍ਰੀ ਕਰ ਗੁਣ(ਮੁ)ਨਨ ਚੇਲਿ ਚੇਲਿਮਿ ਵੀਡ(ਰ)ਨਨ

ਪਰਾਕੂ ਨੀਕੂ ਮਿਨ੍ਹੁ ਤਯਾਗਰਾਜ ਵਿਨ੍ਹ(ਤਾ)ਭਿਨ੍ਹ (ਗਾ)