

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

karmamE balavanta-sAvEri

In the kRti ‘karmamE balavanta’ – rAga sAvEri (tALa cApu), SrI tyAgarAja sings praises of Mother nIlAyatAkshi and curses his fate.

- P karmamE ¹balavantamAyA talli
²kAy(A)rOhaNa jAyA
- A nirmalamagu nAga purmuna nelakonna
³nIl(A)yat(A)kshi sakla lOkA sAkshi (karma)
- C1 dharanu dhanikula kOrinA nA
paritApamul tIrpa lERairi(y)ani
saraguna nE bayalu-dEri vacci
parama pAvani nI sannidhi ⁴jErinA (karma)
- C2 ⁵vAridhi madi garvinci(y)I
vasudhaku tA rAn(e)nci ninnu
sAreku kani ⁶tala vanci(y)uNDu
dhIra tanamu kalgu ninu ⁷poDagAncinA (karma)
- C3 kAs(A)sa lEni nA madiki nI
⁸karuNayE dhanam(a)ni paliki
niND(A)satO vacci sannidhiki nija
dAsuDaina SrI tyAgarAjuniki (karmamE)

Gist

O Mother - Consort of Lord Siva – kAyArOhaNa!
O Mother nIlAyatAkshi stationed at the holy town of nAga puram! O
Witness of all Worlds!
O Supremely holy!

Is fate so binding?

In this World, even though the rich (people) are sought, they could not
relieve my pitiable condition;

therefore, having quickly set out, coming here (to this town), I reached
Your holy presence;
yet, is fate so binding (that You would not show compassion)?

Lord of Ocean, becoming arrogant, tried to intrude into this land;
seeing You - endowed with bravery, always standing resolutely – he
beheld You;
yet, is fate so binding (that the sea would enter into the land)?

My mind has no desire for money;
I have convinced my mind that Your grace alone is (real) wealth;
therefore, I have come to Your holy presence with fond hope;
yet, is fate so binding for this tyAgarAja – Your true devotee (that You
would not show compassion)?

Word-by-word Meaning

P O Mother (talli) - Consort (jAyA) of Lord Siva – kAyArOhaNa! Is fate
(karmamE) so binding (balavantamAyA)?

A O Mother nIlAyatAkshi – dark-bluish (nIlA) long (Ayata) eyed (akshi) -
stationed (nelakonna) at the holy (nirmalamagu) (literally pure) town of nAga
puram (puramuna)! O Witness (sAkshi) of all (sakala) Worlds (IOka)!
O Mother - Consort of Lord Siva – kAyArOhaNa! Is fate so binding?

C1 In this World (dharanu), even though the rich (people) (dhanikula) are
sought (kOrinA), because (ani) they could not (lErairi) (lErairiyani) relieve
(tIrpa) my (nA) pitiable condition (paritApamul),
O Supremely (parama) holy (pAvani)! having quickly (saraguna) set out
(bayalu-dEri), coming (vacci) here (to this town), even if I (nE) reached (jErinA)
Your (nI) holy presence (sannidhi),
O Mother - Consort of Lord Siva – kAyArOhaNa! Is fate so binding (that
You would not show compassion)?

C2 When Lord of Ocean (vAridhi), becoming arrogant (madi garvinci)
(literally mentally arrogant), trying (enci) to intrude (tA rAnu) (literally to come)
(rAnenci) into this (I) (garvinciyI) land (vasudhaku),
seeing (kani) You (ninnu) - endowed with (kalgu) bravery
(dhIratanam), always (sAreku) (literally often) standing resolutely (tala vanci
uNDu) (literally with lowered head) (vanciyuNDu) - even after he (Lord of
Ocean) beheld (poDagAncinA) You,
O Mother - Consort of Lord Siva – kAyArOhaNa! is fate so binding?

C3 Having convinced (paliki) (literally said) my (nA) mind (madiki) - which
has no (lEni) desire (Asa) for money (kAsu) (kAsAsa) - that (ani) Your (nI) grace
alone (karuNayE) is (real) wealth (dhanamu) (dhanamani), and (therefore)
even after coming (vacci) to Your holy presence (sannidhiki) with fond
(niNDu) (literally a lot of) hope (AsatO) (niNDAsatO),
O Mother - Consort of Lord Siva – kAyArOhaNa! is fate so binding for
this tyAgarAja (SrI tyAgarAjuniki) – who is (aina) Your true (nija) devotee
(dAsuD) (dAsuDaina)?

Notes –

Variations -

¹ – balavantamAyA – balavantamAye : ‘balavantamAye’ would give an
affirmative meaning - ‘my karma is binding’. However, ‘balavantamAyA’ (with an
elongated ending), gives an interrogatory meaning – ‘is my karmA so binding?’

⁴ – jErinA – jEri nA. In my opinion, if it is taken in the latter way, the sense of the caraNa seems to be incomplete. In order to complete the sense, the word 'jEri' is required to be made as 'jErinA' (though I have reached) and connect it to pallavi to complete the sentence; alternatively, it should be 'jEriti' (I reached) to end the sentence there. In view of the C3 where the ending word 'tyAgarAjuniki' directly connects to the pallavi, I think here also it should be connected to pallavi by taking it as 'jErinA'.

⁷ – poDagAncinA – poDagAnci nA : There is some doubt about connecting this caraNa to the pallavi. As it stands, 'poDagAncinA' would mean 'even if beheld'. By connecting to the pallavi, we can derive meaning that 'even after Lord of Oceans beheld you, is the fate so binding?' On the other hand, if we take 'poDagAnci + nA', and 'nA' is connected to pallavi (referring to tyAgarAja himself), the caraNa remains incomplete. Though the earlier occurrence of 'kani' (seeing) confuses the meaning, 'poDagAncinA' has been taken as a single word. When connected to pallavi, this would mean that 'the sea did enter the town in spite of Mother standing resolutely at the sea-shore – that is, the 'karma' is indeed binding. However, in the case of Lord of Oceans, the incursion is not due to any fate (karma) but only due to interaction of forces of nature.

⁸ – karuNayE – karuNE.

References -

² - kAyArOhaNa - The term 'kAyArOhaNa sthalaM' means 'a shrine where all beings become one with Lord Siva during the great deluge'. The name kAyArOhaNa is associated with the Lakulisa Pasupata Saiva sect which originated in Gujarat. This sect of saivism is said to have been widespread in Tamilnadu during the days of Mahendravarman Pallavan. There is a temple with the same name at Gujarat - kArvAn - kAyArohaNa svAmi (barODa). For more information, please visit the site - <http://www.templenet.com/Tamilnadu/s095.htm> and <http://en.wikipedia.org/wiki/Lakulish>

³ – nIlAyatAkshi – name of mother at nAgappaTTinam (nAga puraM) – for legends visit - <http://www.templenet.com/Tamilnadu/s165.html>

Comments -

⁵ - vAridhi madi garvinci – Nagappattinam is famous for incursion of sea into the land; earlier Tamil sagas describe how the town of pUmpuhAr – adjacent to Nagappattinam - was swallowed by the sea. The recent Tsunami (December 2004) where Nagappattinam bore the brunt of the fury, substantiates the same. The present kRti of SrI tyAgarAja also mentions of such incursion; however, it is not clear as to which period the episode relates to. But from the wordings of the caraNa, it seems that the sea indeed entered the town crossing the temple.

⁶ – tala vanciyuNDu – standing with lowered head may be for the reasons of coyness, shame or resoluteness. In the present context, the 'resoluteness' is the appropriate meaning which is substantiated by the ensuing word 'dhIratanamu'.

Devanagari

प. कर्ममे बलवन्तमाया तल्लि

का(या)रोहण जाया

अ. निर्मलमगु नाग पुरमुन नेलकोन्न

नी(ला)य(ता)क्षि सकल लोक साक्षि (क)

च1. धरनु धनिकुल कोरिना ना
परितापमुल् तीर्प लेरैरि(य)नि
सरगुन ने बयलु-देरि वञ्चि
परम पावनि नी सन्निधि जेरिना (क)

च2. वारिधि मदि गर्विञ्चि(यी)
वसुधकु ता रा(ने)ञ्चि निन्नु
सारेकु कनि तल वञ्चि(यु)ण्डु
धीर-तनमु कल्गु निनु पोडगाञ्चिना (क)

च3. का(सा)स लेनि ना मदिकि नी
करुणये धन(म)नि पलिकि
नि(ण्डा)सतो वञ्चि सन्निधिकि निज
दासुडैन श्री त्यागराजुनिकि (क)

English with Special Characters

pa. karmamē balavantamāyā talli
kā(yā)rōhaṇa jāyā

a. nirmalamagu nāga puramuna nelakonna
nī(lā)ya(tā)kṣi sakala lōka sākṣi (ka)

ca1. dharanu dhanikula kōrinā nā
paritāpamul tīrpa lērairi(ya)ni
saraguna nē bayalu-dēri vacci
parama pāvani nī sannidhi jērinā (ka)

ca2. vāridhi madi garviñci(yī)
vasudhaku tā rā(ne)ñci ninnu
sāreku kani tala vañci(yu)ṇḍu
dhīra-tanamu kalgu ninu poḍagāñcinā (ka)

ca3. kā(sā)sa lēni nā madiki nī
karuṇayē dhana(ma)ni paliki

ni(ṇḍā)satō vacci sannidhiki nija
dāsudaina śrī tyāgarājuni (ka)

Telugu

- ప. కర్మమే బలవంతమాయా తల్లి
కా(యా)రోహణ జాయా
- అ. నిర్మలమగు నాగ పురమున నెలకొన్న
నీ(లా)య(తా)క్షి సకల లోక సాక్షి (క)
- చ1. ధరను ధనికుల కోరినా నా
పరితాపముల్ తీర్చ లేరైరి(య)ని
సరగున నే బయలు-దేరి వచ్చి
పరమ పావని నీ సన్నిధి జేరినా (క)
- చ2. వారిధి మది గర్విజ్జి(యీ)
వసుధకు తా రా(నె)జ్జి నిన్ను
సారెకు కని తల వజ్జి(యు)ణ్ణు
ధీర-తనము కల్గు నిను పొడగాజ్జినా (క)
- చ3. కా(సా)స లేని నా మదికి నీ
కరుణయే ధన(మ)ని పలికి
ని(ణ్ణా)సతో వచ్చి సన్నిధికి నిజ
దాసుడైన శ్రీ త్యాగరాజునికి (క)

Tamil

- ప. కర్మమే ప³లవంతమాయా తల్
కా(యా)రోహణ జాయా
- అ. నిర్మలమకు³ నాక³ పురమున నెలకొన్న
నీ(లా)య(తా)క్షి సకల లోక సాక్షి (కర్మమే)
- చ1. త⁴రను త⁴నికుల కోరినా నా
పరితాపముల్ తీర్ప లేరైరి(య)ని
సరకు³న నే ప³యలు-దేరి వచ్చి
పరమ పావని నీ సన్నిధి⁴ జేరినా (కర్మమే)
- చ2. వారితి⁴ మతి³ క³ర్విఞ్చి(యీ)
వసుత⁴కు తా రా(నె)ఞ్చి న్నిన్ను
సారెకు కని తల వఞ్చి(య)ఞ్చు³
తీ⁴ర-తనము కల్కు³ నిను పొడ³కా³ఞ్చినా (కర్మమే)
- చ3. కా(సా)స లేని నా మతి³కి నీ
కరుణయే త⁴న(మ)ని పకి
నిం(డా³)సతో వచ్చి సన్నిధి⁴కి నిజ

தா³ஸுடை³ன ஸ்ரீ த்யாக³ராஜுனிகி (கர்மமே)

ஊழ்வினையே வலுக்கட்டாயமானதா, தாயே?
காயாரோகணர் இல்லாளே!

தூய்மையான நாகபுரத்தில் நிலைபெற்ற
கருந்தடங்கண்ணீ! அனைத்துலக சாட்சியே!
ஊழ்வினையே வலுக்கட்டாயமானதா, தாயே?
காயாரோகணர் இல்லாளே!

1. புவியில், செல்வந்தரைக் கோரினாலும், எனது
பரிதாபத்தினைத் தீர்க்க இயலாரென,
உடனே, நான் புறப்பட்டு வந்து,
முற்றிலும் புனிதமானவளே! உனது சன்னிதி யடைந்தாலும்,
ஊழ்வினையே வலுக்கட்டாயமானதா, தாயே?
காயாரோகணர் இல்லாளே!

2. வாரிதியோன், மதி செருக்குற்று, இந்த
நிலத்துள் தான் புக எண்ணி, உன்னை
எப்போழ்தும் கண்டு, தலை தாழ்த்தியிருக்கும்,
தீரத்தனமுடைத்த, உன்னை தரிசித்தாலும்,
ஊழ்வினையே வலுக்கட்டாயமானதா, தாயே?
காயாரோகணேசுவரர் இல்லாளே!

3. பணத்தாசை இல்லாத எனதுள்ளத்திற்கு, உனது
கருணையே செல்வமென்று உரைத்து,
நிரம்ப ஆசையுடன் வந்து சன்னிதிக்கு, உண்மைத்
தொண்டனாகிய இத்தியாகராசனுக்கு
ஊழ்வினையே வலுக்கட்டாயமானதா, தாயே?
காயாரோகணர் இல்லாளே!

காயாரோகணர் - திருநாகைக்காரோணம் - நாகப்பட்டினம்
நாகபுரம் - நாகப்பட்டினம்
கருந்தடங்கண்ணி - நீலாயதாட்சி
வாரிதியோன் - கடல்

Kannada

ಪ. ಕರ್ಮೇ ಬಲವನ್ನಮಾಯಾ ತಲ್ಲೆ

ಕ(ಯಾ)ರೋಹಣ ಜಾಯಾ

ಅ. ನಿರ್ಮಲಮಗು ನಾಗ ಪುರಮುನ ನೆಲಕೊನ

ನೀ(ಲಾ)ಯ(ತಾ)ಕ್ಷಿ ಸಕಲ ಲೋಕ ಸಾಕ್ಷಿ (ಕ)

ಚ. ಧರಮ ಧನಿಕಲ ಕೋರಿನಾ ನಾ

ಪರಿತಾಪಮುಲ್ ತೀರ್ಪ್ಪ ಲೇರೈರಿ(ಯ)ನಿ

ಸರಗುನ ನೇ ಬಯಲು-ದೇರಿ ವೆಚ್ಚಿ

ಪರಮ ಪಾವನಿ ನೀ ಸನಿಧಿ ಜೇರಿನಾ (ಕೆ)

ಚ೨. ವಾರಿಧಿ ಮದಿ ಗರ್ವಿಳ್ವಿ(ಯೀ)

ವಸುಧಕು ತಾ ರಾ(ನೆ)ಳ್ವಿ ನಿನು

ಸಾರಿಕು ಕನಿ ತಲ ವೆಳ್ವಿ(ಯು)ಣ್ಣು

ಧೀರ-ತನಮು ಕಲ್ಲು ನಿನು ಪೊಡಗಾಳ್ವಿನಾ (ಕೆ)

ಚ೩. ಕಾ(ಸಾ)ಸ ಲೇನಿ ನಾ ಮದಿಕಿ ನೀ

ಕರುಣಯೇ ಧನ(ಮ)ನಿ ಪಲಿಕಿ

ನಿ(ಣ್ಣಾ)ಸತೋ ವೆಚ್ಚಿ ಸನಿಧಿಕಿ ನಿಜ

ದಾಸುಡೈನ ಶ್ರೀ ತ್ಯಾಗೆರಾಜುನಿಕಿ (ಕೆ)

Malayalam

ಪ. ಕರ್ಮಮೇ ಖಲವನುಮಾಯಾ ತಲ್ಲೀ
ಕಾ(ಯಾ)ರೋಹಣ ಜಾಯಾ

ಅ. ನಿರ್ಮಲಮಗ್ನು ನಾಗ ಪುರಮ್ನುನ ನೆಲಕೊಣ್ಣ
ನಿ(ಲಾ)ಯ(ತಾ)ಕ್ಷಿ ಸುಕಲ ಲೋಕ ಸಾಕ್ಷಿ (ಕ)

ಪ1. ಯರಗ್ನು ಯನಿಕ್ಕುಲ ಕೋರಿನಾ ನಾ
ಪರಿತಾಪಮುಲ್ ತೀರ್ಪ್ಪ ಲೇರೈರಿ(ಯ)ನಿ
ಸುರಗ್ನುನ ನೇ ಖಯಲು-ದೇರಿ ವೆಚ್ಚಿ
ಪರಮ ಪಾವನಿ ನೀ ಸನಿಧಿ ಜೇರಿನಾ (ಕೆ)

ಪ2. ವಾರಿಧಿ ಮದಿ ಗರ್ವಿಳ್ವಿ(ಯೀ)
ವಸುಧಕು ತಾ ರಾ(ನೆ)ಳ್ವಿ ನಿನು
ಸಾರಿಕು ಕನಿ ತಲ ವೆಳ್ವಿ(ಯು)ಣ್ಣು
ಧೀರ-ತನಮು ಕಲ್ಲು ನಿನು ಪೊಡಗಾಳ್ವಿನಾ (ಕೆ)

ಪ3. ಕಾ(ಸಾ)ಸ ಲೇನಿ ನಾ ಮದಿಕಿ ನೀ
ಕರುಣಯೇ ಧನ(ಮ)ನಿ ಪಲಿಕಿ
ನಿ(ಣ್ಣಾ)ಸತೋ ವೆಚ್ಚಿ ಸನಿಧಿಕಿ ನಿಜ
ದಾಸುಡೈನ ಶ್ರೀ ತ್ಯಾಗೆರಾಜುನಿಕಿ (ಕೆ)

Assamese

প. কৰ্মমে বলরন্তমায়া তল্লি

কা(য়া)ৰোহণ জায়া

অ. নিৰ্মলমগ্ন নাগ পুৰমুন নেলকোণ

নী(লা)য়(তা)ক্ষি সকল লোক সাক্ষি (ক)

চ১. ধৰনু ধনিকুল কোৰিনা না

পৰিতাপমূল্ তীৰ্প লেৰৈৰি(য়)নি

সৰগুন নে বয়লু-দেৰি বৰ্চি

পৰম পারনি নী সন্নিধি জেৰিনা (ক)

চ২. বারিধি মদি গৰিষ্ণি(য়ী)

বসুধকু তা বা(নে)ক্ষি নিম্ন

সাবেকু কনি তল বক্ষি(য়)ণ্ড

ধীৰ-তনমু কল্পু নিনু পোডগাষ্ণি(না) (ক)

চ৩. কা(সা)স লেনি না মদিকি নী

কৰুণয়ে ধন(ম)নি পলিকি

নি(ণ্ডা)সতো বৰ্চি সন্নিধিকি নিজ

দাসুডৈন শ্রী অগৰাজুনিকি (ক)

Bengali

প. কৰ্মমে বলবন্তমায়া তল্লি

কা(য়া)ৰোহণ জায়া

অ. নিৰ্মলমণ্ড নাগ পুরমুন নেলকোম

নী(লা)য়(তা)ক্ষি সকল লোক সাক্ষি (ক)

চ১. ধৰনু ধনিকুল কোৰিনা না

পৰিতাপমূল্ তীৰ্প লেৰৈৰি(য়)নি

সৰগুন নে বয়লু-দেৰি বৰ্চি

পৰম পাবনি নী সন্নিধি জেৰিনা (ক)

চ২. বারিধি মদি গৰিষ্ণি(য়ী)

বসুধকু তা বা(নে)ক্ষি নিম্ন

সাবেকু কনি তল বক্ষি(য়)ণ্ড

ସ୍ତ୍ରୀ-ତନୁ କହୁ ନିନୁ ପୋଡ଼ଗାନ୍ଧିନା (କ)

ଚ୩. କା(ସା)ସ ଲେନି ନା ମଦିକି ନୀ

କରୁଣୟେ ଧନ(ମ)ନି ପଲିକି

ନି(ଞ୍ଜା)ସତୋ ବଞ୍ଚି ସନ୍ନିଧିକି ନିଜ

ଦାସୁଡ଼େନ ଶ୍ରୀ ଆଗରାଜୁନିକି (କ)

Gujarati

୫. କର୍ମମେ ଭଲବନ୍ତମାୟା ତାଲିଲ

କା(ଧା)ଲେହା ଯା

ଅ. ନିର୍ମଳମଗୁ ନାଗ ପୁମୁନ ନୈକାନ୍ତ

ନୀ(ଲା)ଧ(ତା)କ୍ଷି ସକଳ ଲୋକ ସାକ୍ଷି (କ)

ଧୂ. ଧନୁ ଧନିକ୍ତୁଳ କୋନା ନା

ପତିାପମୁଲ୍ ତୀର୍ଥ ଲୈ(ଧ)ନି

ସଗୁନ ନେ ଭୟା-ଦୈବସ୍ଥିତି

ପମ ପାବନି ନୀ ସନ୍ନିଧି ଶ୍ରେଣୀ (କ)

ଧୂ. ବାଞ୍ଛି ମହି ଗର୍ବିତ୍ସି(ଧୀ)

ବସୁଧକ୍ତୁ ତା ଲ(ନ)ତ୍ସି ନିଷ୍ଠୁ

ସାକ୍ତୁ କ୍ତନି ତଳ ବସ୍ଥି(ଧୁ)କ୍ତୁ

ଧୀ-ତନୁ କହୁ ନିନୁ ପାଠଗାନ୍ଧିନା (କ)

ଧୂ. କା(ସା)ସ ଲେନି ନା ମଦିକି ନୀ

କରୁଣାୟେ ଧନ(ମ)ନି ପଲିକି

ନି(ଞ୍ଜା)ସତୋ ବସ୍ଥି ସନ୍ନିଧିକି ନିଜ

ଦାସୁଡ଼େନ ଶ୍ରୀ ଯାଗାଜୁନିକି (କ)

Oriya

ପ. କର୍ମମେ ବଲବନ୍ତମାୟା ତାଲିଲ

କା(ଧା)ଲେହା ଯା

ଅ. ନିର୍ମଳମଗୁ ନାଗ ପୁରମୁନ ନେଲକୋନୁ

ନୀ(ଲା)ଧ(ତା)କ୍ଷି ସକଳ ଲୋକ ସାକ୍ଷି (କ)

ଧୂ. ଧନୁ ଧନିକ୍ତୁଳ କୋରିନା ନା

ପରିତାପମୁଲ୍ ତୀର୍ଥ ଲେଉଟିରି(ୟ)ନି
ସରଗୁନ ନେ ବୟଲୁ-ଦେରି ଓଢି
ପରମ ପାଞ୍ଜନି ନୀ ସନ୍ନିଧି ଜେରିନା (କ)

୭୭. ଖାରିଧି ମଦି ଗଞ୍ଜିଞ୍ଜି(ୟ)ନି
ଓସୁଧକୁ ତା ରା(ନେ)ଞ୍ଜି ନିନ୍ଦୁ
ସାରେକୁ କନି ତଲ ଓଞ୍ଜି(ୟ)ଣ୍ଡୁ
ଧୀର-ତନମୁ କଲ୍‌ଗୁ ନିନ୍ଦୁ ପୋତଗାଞ୍ଜିନା (କ)

୭୮. କା(ସା)ସ ଲେନି ନା ମଦିକି ନୀ
କରୁଣୟେ ଧନ(ମ)ନି ପଲିକି
ନି(ଣ୍ଡା)ସତୋ ଓଢି ସନ୍ନିଧିକି ନିଜ
ଦାସୁଡେନ ଶ୍ରୀ ତ୍ୟାଗରାଜୁନିକି (କ)

Punjabi

୫. କରମମେ ସଲବନତମାଜା ତୈଲି
କା(ଜା)ରେହଟ ଜାଜା
୫. ନିରମଲମଗୁ ନାଗ ପୁରମୁନ ନେଲକୈନ
ନୀ(ଲା)ଜ(ତା)କିସ ସକଲ ଝୋକ ସାକିସ (କ)
୬. ଧରନ୍ତୁ ଧନିକୁଲ କୈରିନା ନା
ପରିତାପମୁଲ ଶିରପ ଲେରୈରି(ଜ)ନି
ସରଗୁନ ନେ ସଜଲୁ-ଦେରି ବୈଚି
ପରମ ପାବନି ନୀ ସୌନିଧି ଜେରିନା (କ)
୭. ବାରିଧି ମଦି ଗାଞ୍ଜିଞ୍ଜି(ଜୀ)
ବସୁଧକୁ ତା ରା(ନେ)ଞ୍ଜି ନିନ୍ଦୁ
ସାରେକୁ କନି ତଲ ବାଞ୍ଜି(ୟ)ଟଡୁ
ଧୀର-ତନମୁ କଲଗୁ ନିନ୍ଦୁ ପେଡଗାଞ୍ଜିନା (କ)
୮. କା(ସା)ସ ଲେନି ନା ମଦିକି ନୀ

ਕਰੁਣਯੋ ਧਨ(ਮ)ਨਿ ਪਲਿਕਿ

ਨਿ(ਣਡਾ)ਸਤੋ ਵੱਚਿ ਸੱਨਿਧਿਕਿ ਨਿਜ

ਦਾਸੁਡੈਨ ਸ੍ਰੀ ਤਜਾਗਰਾਜੁਨਿਕਿ (ਕ)