

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

darzanamu sEya-nArAyaNagauLa

In the kRti ‘darzanamu sEya’ – rAga nArAyaNagauLa, zrI tyAgarAja
praises Lord ziva and beseeches Him to bestow His darzana.

P darzanamu sEya nA taramA

A parAmarziJci nIvu nanu manniJcavalenu ziva (darza)

C1 gOpurambulanu kaDu goppa kambamula bhU-
sthApitambagu zilala taruNula ATalanu
dIpAla varusalanu divya vAhanamulanu
pApa hara sEviJci bahir-mukhuD(ai)ti ziva (darza)

C2 tarali padi(y)Aru pradakSiNamul(o)nariJci
para ninda vacanamula bAgugAn(A)Ducunu
orula bhAmala jUci(y)uppoGgitini kAni
vara ziv(A)kSara yuga japamu sEyan(ai)ti ziva (darza)

C3 hATaka samamb(ai)na adbhut(A)kRtini nE
nATa jEsukoni hRn-nALIkamunanu mATi
mATiki jUci mai maraci(y)uNDunadi-
(y)ATAlA tyAgarAj(A)rcita pAda ziva (darza)

Gist

O Destroyer of sins! O Lord whose feet are worshipped by this tyAgarAja!
Is it in my capacity to behold Lord ziva?
Giving due consideration, You should pardon me.

Having worshipped (a) the temple towers, (b) very sacred flag staff, (c)
the figures of Gods carved in rock established on the ground, (d) dances of
damsels, (e) rows of lamps, and (f) the divine carriages of the Lord, I became
external oriented.

Performing sixteen circumambulations by swaying slowly, uttering nicely
words of abuse about others, I exulted by looking at others’ wives, but I failed to
chant the sacred twin letter ‘ziva’.

Is it a matter of play to remain in a state of trance by me firmly establishing (in the mind) the wonderful gold like form (of the Lord), beholding (the form) again and again in the Lotus of the heart?

Word-by-word Meaning

P Is it in my (nA) capacity (taramA) to behold (darzanamu sEya) Lord ziva?

A Giving due consideration (parAmarziJci) (literally examination), You (nIvu) should pardon (manniJcavalenu) me (nannu).
Is it in my capacity to behold Lord ziva?

C1 Having worshipped (sEviJci) –
the temple towers (gOpurambulanu), very (kaDu) sacred (goppa) flag staff (kambamula),
the figures of Gods carved in rock (zilala) established (sthApitambagu) on the ground (bhU), dances (ATalanu) of damsels (taruNula),
rows (varusalunu) of lamps (dIpAla), and the divine (divya) carriages (vAhanamulanu) of the Lord,
O Destroyer (hara) of sins (pApa)! I became (aiti) external (bahir) oriented (mukhuDu) (mukhuDaiti); therefore,
is it in my capacity to behold Lord ziva?

C2 Performing (onariJci) sixteen (padiyAru) circumambulations (pradakSiNamulu) (pradakSiNamulonariJci) by swaying slowly (tarali),
uttering (Aducunu) nicely (bAgugAnu) (bAgugAnADucunu) words (vacanamulu) of abuse (ninda) about others (para),
I exulted (uppoGgitini) by looking (jUci) (jUciyuppoGgitini) at others' (orula) wives (bhAmala), but (kAni)
I failed (sEyanaiti) to chant (japamu) the sacred (vara) twin (yuga) letter (akSara) 'ziva' (zivAkSara);
is it in my capacity to behold Lord ziva?

C3 Is it a matter of play (ATalA) to remain (uNDunadi) in a state of trance (mai maraci) (maraciyuNDunadiATalA) (literally bereft of body consciousness) by –
me (nE) firmly establishing (nATa jEsukoni) (in the mind) the wonderful (adbhuta) gold (hATaka) like (samambaina) form (AkRtini) (adbhutAkritini) (of the Lord),
beholding (jUci) (the form) again and again (mATi mATiki) in the Lotus (nALIkamunanu) of the heart (hRt) (hrnnALIkamunanu)?
O Lord whose feet (pAda) are worshipped (arcita) by this tyAgarAja (tyAgarAjArcita)!
is it in my capacity to behold Lord ziva?

Notes –

P and A – This is as given in all the books other than that of TKG wherein, both have been combined (with no anupallavi). This needs to be checked. Any suggestions ???

C1 – kaDu goppa kambamula – zrI tyAgarAja refers to flag staff - dhvaja stambha, the worship of which is considered as equivalent to worshipping the Lord.

C1 – taruNula ATalanu – this refers to the dance performed before Lord by temple appointed dancers – called dEva dAsi.

C2 – padiyAru pradakSiNamulu – (16 circumambulations). Please refer to discourse of kAnci mAhaSvami regarding Temple Worship. – Source –

http://murugan.org/temples/temple_worship.htm

C2 – bahir-mukhuDu – One who exults in sensory perceptions which have external objects as their goal.

“Not letting the mind go out, but retaining it in the Heart is what is called ‘inwardness’ (antar-mukha). Letting the mind go out of the Heart is known as ‘externalisation’ (bahir-mukha). Teachings of Ramana Maharishi - Source <http://www.tamilnation.org/sathyam/east/ramana/whoami.htm>

Refer to lalitA sahasranAnamaM (871)– bahir-mukha su-durlabhA – “whose worship is difficult for those whose mental gaze goes outwards”. (Translation by Swami Tapasyananda)

C3 – tyAgarAjArcita pAda – this is how it is given in all the books other than that of TKG, wherein ‘pAda’ is given as ‘supAda’. This needs to be checked. Any suggestions ???

Devanagari

प. दर्शनमु सेय ना तरमा

अ. परामर्शिञ्चि नीवु ननु मन्निञ्चवलेनु शिव (दर्श)

च1. गोपुरम्बुलनु कडु गोप्प कम्बमुल भू-
स्थापितम्बगु शिलल तरुणुल आटलनु

दीपाल वरुसलनु दिव्य वाहनमुलनु

पाप हर सेविञ्चि बहिर्मुखु(डै)ति शिव (दर्श)

च2. तरलि पदि(या)रु प्रदक्षिणमु(लो)नरिञ्चि

पर निन्द वचनमुल बागुगा(ना)डुचुनु

ओरुल भामल जूचि(यु)प्पोंगितिनि कानि

वर शि(वा)क्षर युग जपमु सेयनैति शिव (दर्श)

च3. हाटक समम्बैन अब्दु(ता)कृतिनि ने

नाट जेसुकोनि ह(त्रा)ळीकमुननु माटि

माटिकि जूचि मै मरचि(यु)ण्डुनदि-

(या)टला त्यागरा(जा)र्चित पाद शिव (दर्श)

English with Special Characters

pa. darśanamū sēya nā taramā

a. parāmarśiñci nīvu nanu manniñcavalenu śiva (darśa)

ca1. gōpurambulanu kaḍu goppa kambamula bhū-

sthāpitambagu śilala taruṇula āṭalanu

dīpāla varusalanu divya vāhanamulanu

pāpa hara sēviñci bahirmukhu(ḍai)ti śiva (darśa)
ca2. tarali padi(yā)ru pradakṣiṇamu(lo)nariñci
para ninda vacanamula bāgugā(nā)ḍucunu
orula bhāmala jūci(yu)ppoṅgitini kāni
vara śi(vā)kṣara yuga japamu sēyanaiti śiva (darśa)
ca3. hāṭaka samambaina adbhu(tā)kṛtini nē
nāṭa jēsukoni hṛ(nnā)līkamunanu māṭi
māṭiki jūci mai maraci(yu)ṅḍunadi-
(yā)ṭalā tyāgarā(jā)rcita pāda śiva (darśa)

Telugu

ప. దర్శనము సేయ నా తరమా
అ. పరామర్శింజ్చి నీవు నను మన్నింజ్చవలెను శివ (దర్శ)
చ1. గోపురములను కడు గొప్ప కమ్ముల భూ-
స్థాపితమ్మగు శిలల తరుణుల ఆటలను
దీపాల వరుసలను దివ్య వాహనములను
పాప హర సేవింజ్చి బహిర్ముఖు(డై)తి శివ (దర్శ)
చ2. తరలి పది(యా)రు ప్రదక్షిణము(లో)నరింజ్చి
పర నిష్ఠ వచనముల బాగుగా(నా)డుచును
ఒరుల భామల జూచి(యు)ప్పొంగితిని కాని
వర శి(వా)క్షర యుగ జపము సేయనైతి శివ (దర్శ)
చ3. హాటక సమమ్మైన అద్భు(తా)కృతిని నే
నాట జేసుకొని హృ(న్నా)ళీకమునను మాటి
మాటికి జూచి మై మరచి(యు)ణ్ణనది-
(యా)టలా త్యాగరా(జా)ర్చిత పాద శివ (దర్శ)

Tamil

ప. త్³గ్³ణనమ్ర ణేయ నా తరమా
అ. పరామగ్³ణిన్³శి నీవు నను మన్³ణిన్³శ్రవలెను **ణివ** (త్³)
శ1. కౌ³పురమ్³పు³లను క³డు గొ³ప్ప కమ్³ముల ప్⁴-
స్థా²పితమ్³క్³ **ణి**లల త³రుణుల ఆ³డలను
తీ³పాల వ³రుణులను తీ³వ్య వా³ఱణమ³లను
పాప ఱ³ర **ణే**విన్³శి ప³ఱిగ్²(డై)తి **ణి**వ (త్³)

- ಸ2. ತರಲಿ ಪತಿ³(ಯಾ)ರು ಬ್ರತ³ಕುಖಿಣಮ್ರ(ಲೊ)ನಗಿಂಚಿ
 ಬರ ನಿಂತ³ ವಸನಮ್ರಲ ಬಾಕ್³ಕಾ³(ನಾ)ಡು³ಕನು
 ಓರುಲ ಬಾ⁴ಮಲ ಜಿ³ಸಿ(ಯ)ಬ್ಬೊಂಚಿ³ತಿನಿ ಕಾನಿ
 ವರ **ನಿ**(ವಾ)ಕುರ ಯ³ಕ³ ಜಪಮ್ರ ಳೇಯನತಿ **ನಿ**ವ (ತ³)
- ಸ3. ಛಾಡಕ ಳಮಂಪಾ³ನ ಅತ್³ಪ⁴(ತಾ)ಕ್³ರುತಿನಿ ನೇ
 ನಾಡ ಜೇಳು³ಕೊನಿ ಛ³ರು³ನ-ನಾಳಿ³ಕಮ್ರನು ಮಾಡಿ
 ಮಾಡಿಕಿ ಜಿ³ಸಿ ಮೇ ಮರಸಿ(ಯ)ಬ್ಬೊ³ನತಿ³-
 (ಯಾ)ಡಲಾ ತ್ಯಾ³ಕ³ರಾ(ಜಾ)ರ³ಸಿತ ಪಾ³ತ³ **ನಿ**ವ (ತ³)

ತರಿಸನಂ ಸೆಯ್ಯ ಂನಕ್ಕುತ್ ತರಮಾ?

ಆರಾಯ್ನತ್ತು ನಿಯೆನ್ನೆನ ಮನ್ನಿಕ್ಕವೆಣುಂ
 ಸಿವ ತರಿಸನಂ ಸೆಯ್ಯ ಂನಕ್ಕುತ್ ತರಮಾ?

1. ಕೊಪುರಂಕಲೆಯುಂ, ಮಿಕ್ಕುಯರ್ (ಕೊಡುಕ್) ಕಂಪಂಕಲೆಯುಂ, ಪೂಮಿಯಿಲ್
 ನಾಡ್ಡಂಪ್ಪಡ್ಡ ಸಿಲಕಲೆಯುಂ, ಮಕಲಿಗಿನ್ ಆಡ್ಡಂಕಲೆಯುಂ,
 ತಿಪಂಕಲಿನ್ ವರಿಸೆಕಲೆಯುಂ, ತಿವ್ವಿಯ ವಾಕಂಕಲೆಯುಂ,
 ಪಾವಂಕಲೆಯುಂಪಿಪೋನೇ! ಸೇವಿತ್ತು ವೆನಿ ನೋಕ್ಕುಡೆಯೋನಾಗಿನೇನ್
 ಸಿವ ತರಿಸನಂ ಸೆಯ್ಯ ಂನಕ್ಕುತ್ ತರಮಾ?
2. ತರನಿ ಪತಿನಾಱು ಪಿರತಕ್ಕಂಕಂಕಂ ಸೆಯ್ಯತ್ತು,
 ಪಿರರೇತ್ ತುಱ್ಱುಂ ಸೊಂಕಲೆ ನಂಕು ಪಕಂಱು,
 ಪಿರರ್ ಮನೆಯೆಕ್ ಕಂಱು ಕಲಿತ್ತೇನೇನೇನಿ,
 ಁಯರ್ 'ಸಿವ' ಯೆಣುಂ ಱರೇಮುತ್ತಿನೇನಿ ಸೆಪಂ ಸೆಯ್ಯತೇನಿಲನ್
 ಸಿವ ತರಿಸನಂ ಸೆಯ್ಯ ಂನಕ್ಕುತ್ ತರಮಾ?
3. ಪೊನ್ನಿಕರ್ ಅಱ್ಪುತ ವಡಿವಿನೇ ನಾನ್ (ಁಲತ್ತಿನಿಲಿ)
 ನಾಡ್ಡಂ ಸೆಯ್ಯಕ್ಕುಂಕುಂ, ಇತಯಕ್ಕಮಲತ್ತಿನಿಲಿ
 ತಿರೂಂಪತ್ತಿರೂಂಪಕ್ ಕಂಱು, ಮೆಯ್ಯಂಮಱ್ಱಿರೂಂಪತ್ತಿ
 ಕೆಲಿಕ್ಕೇಯೋ? ತಿಯಾಕರಾಸನಾಲ್ ತೊಮುಂ ಪೆಱ್ಱತ್ತಿ ತಿರೂವಡಿಯೋನೇ!
 ಸಿವ ತರಿಸನಂ ಸೆಯ್ಯ ಂನಕ್ಕುತ್ ತರಮಾ?

ವೆನಿನೋಕ್ಕು - ಪುಱ ನಾಡ್ಡಂ
 ತರಣುತಲ್ - ಅಸೆನಂತಾಡುತಲ್
 ಪಿರತಕ್ಕಂಕಂ - ವಲಂ ವರುತಲ್

Kannada

ಪ. ದರೈನಮು ಸೇಯ ನಾ ತರಮಾ

ಅ. ಪರಾಮರೈಜ್ಜಿ ನೀವು ನನು ಮನ್ನಿಜ್ಜವಲಿನು ಶಿವ (ದರೈ)

ಚ. ಗೋಪುರಮ್ಬುಲನು ಕಡು ಗೋಪ್ಪ ಕಮ್ಬುಲ ಭೂ-

ಸ್ಥಾಪಿತಮ್ಬುಗು ಶಿಲಲ ತರುಣಲ ಆಟಲನು

ದೀಪಾಲ ವರುಸಲನು ದಿವ್ಯ ವಾಹನಮುಲನು

ಪಾಪ ಹರ ಸೇವಿಇ್ಚಿ ಬಹಿರ್ಮು(ಡೈ)ತಿ ಶಿವ (ದರ್ಮ)

ಚ೨. ತರಲಿ ಪದಿ(ಯಾ)ರು ಪ್ರದಕ್ಷಿಣಮು(ಲೊ)ನರಿಇ್ಚಿ
 ಪರ ನಿನ್ದ ವಚನಮುಲ ಬಾಗುಗಾ(ನಾ)ಡುಚುನು
 ಒರುಲ ಭಾಮಲ ಜೂಚಿ(ಯು)ಪ್ಪೊಂಗಿತಿನಿ ಕಾನಿ
 ವರ ಶಿ(ವಾ)ಕ್ಷರ ಯುಗ ಜಪಮು ಸೇಯನೈತಿ ಶಿವ (ದರ್ಮ)

ಚ೩. ಹಾಟಕ ಸಮಪ್ಪೈನ ಅದ್ಬು(ತಾ)ಕೃತಿನಿ ನೇ
 ನಾಟ ಜೇಸುಕೊನಿ ಹೈ(ನ್ನಾ)ಳೀಕಮನನು ಮಾಟಿ
 ಮಾಟಿಕಿ ಜೂಚಿ ಮೈ ಮರಚಿ(ಯು)ಣ್ಣನದಿ-
 (ಯಾ)ಟಲಾ ತ್ಯಾಗರಾ(ಜಾ)ರ್ದಿತ ಪಾದ ಶಿವ (ದರ್ಮ)

Malayalam

೧. ദർശനമു സേയ നാ തരമാ
 ೨. പരാമർശിഞ്ചി നീവു നന്നു മന്നിഞ്ചവലെനു ശിവ (ദർശ)
 ೩.1. ഗോപുരമ്ബുലന്നു കഡു ഗൊപ്പ കമ്ബമുല ഭൂ-
 സ്ഥാപിതമ്ബഗു ശിലല തരുണുല ആടലന്നു
 ദീപാല വരസലന്നു ദിവ്യ വാഹനമുലന്നു
 പാപ ഹര സേവിഞ്ചി ബഹിർമുഖ്യ(ഡൈ)തി ശിവ (ദർശ)
 ೩.2. തരലി പദി(യാ)രു പ്രദക്ഷിണമു(ലൊ)നരിഞ്ചി
 പര നിന്ദ വചനമുല ബാഗുഗാ(നാ)ഡുചുന്നു
 ഒരുല ഭാമല ജൂചി(യു)പ്പൊംഗിതിനി കാനി
 വര ശി(വാ)ക്ഷര യുഗ ജപമു സേയനൈതി ശിവ (ദർശ)
 ೩.3. ഹാടക സമപ്ಪൈന അദ്ബു(താ)കൃതിനി നേ
 നാട ജേസുകൊനി ഹ്യ(നാ)ളീകമുനന്നു മാടി
 മാടികി ജൂചി മൈ മരചി(യു)ണ്ണുനദി-
 (യാ)ടലാ ത്യാഗരാ(ജാ)ർദ്ദിത പാദ ശിവ (ദർശ)

Assamese

প. দৰ্শনমু সৈয় না তৰমা
 অ. পৰামৰ্শিঞ্চি নীৰু ননু মন্নিঞ্চৰলেনু শিৱ (দৰ্শ)
 চ১. গোপুৰস্বলনু কড়ু গোপ্প কস্বমুল ভূ-
 স্থাপিতস্বল শিলল তৰুণুল আটলনু
 দীপাল বৰসলনু দিব্বয় বাহনমুলনু
 পাপ হৰ সেৱিঞ্চি বহিমুখু(ডৈ)তি শিৱ (দৰ্শ)

চ২. তৰলি পদি(য়ো)ৰু প্ৰদক্ষিণমু(লো)নৰিখিও
পৰ নিন্দ বচনমুল বাগুগা(নো)ডুচু
ওৰুল ভামল জুচি(য়ু)প্পাংগিতিনি কানি
বৰ শি(বো)ক্ষৰ যুগ জপমু সেয়নৈতি শিব (দৰ্শ)

চ৩. হাটক সমস্বৈন অঙ্কু(তা)কৃতিনি নে
নাট জেসুকোনি হ(নো)লীকমুননু মাটি
মাটিকি জুচি মৈ মৰচি(য়ু)গুনদি-
(য়ো)টলা অগৰা(জা)ৰ্চিত পাদ শিব (দৰ্শ)

Bengali

প. দৰ্শনমু সেয় না তৰমা
অ. পৰামশিখিও নীবু ননু মন্বিঞ্চবলেনু শিব (দৰ্শ)
চ১. গোপুৰম্বুলনু কডু গোপ্প কস্বমুল ভু-
স্বাপিতস্বগু শিলল তৰুণুল আটলনু
দীপাল বরুসলনু দিব্য বাহনমুলনু
পাপ হৰ সেবিখিও বহিমুখু(ডৈ)তি শিব (দৰ্শ)

চ২. তৰলি পদি(য়ো)ৰু প্ৰদক্ষিণমু(লো)নৰিখিও
পৰ নিন্দ বচনমুল বাগুগা(নো)ডুচু
ওৰুল ভামল জুচি(য়ু)প্পাংগিতিনি কানি
বৰ শি(বো)ক্ষৰ যুগ জপমু সেয়নৈতি শিব (দৰ্শ)

চ৩. হাটক সমস্বৈন অঙ্কু(তা)কৃতিনি নে
নাট জেসুকোনি হ(নো)লীকমুননু মাটি
মাটিকি জুচি মৈ মৰচি(য়ু)গুনদি-
(য়ো)টলা অগৰা(জা)ৰ্চিত পাদ শিব (দৰ্শ)

Gujarati

৫. ৬৭৮৯০ ১২৩ ৪৫ ৬৭ ৮৯০

- ଅ. ପରାମର୍ଶିତ୍ରିୟ ନୀପୁ ନନ୍ତୁ ମନ୍ତ୍ରିଞ୍ଚୟବର୍ତ୍ତନୁ ଶିବ (୧୧୩)
- ଅ୧. ଗୋପୁରଂଭୁଲନ୍ତୁ କ୍ରତୁ ଗାଂଧ୍ୟ କ୍ରଂଭମୁଲ ଭୂ-
 ଶ୍ଚାପିତଂଭଗୁ ଶିଲଳ ତରଞ୍ଚଳ ଆଟଳନ୍ତୁ
 ଶିପାଳ ବରଞ୍ଚଳନ୍ତୁ ଦିବ୍ୟ ବାହନମୁଲନ୍ତୁ
 ପାପ ହର ଶେବିତ୍ରିୟ ଭହିର୍ମୁଭୁ(ଠି)ତି ଶିବ (୧୧୩)
- ଅ୨. ତରଳି ପଦି(ଧା)ରୁ ପ୍ରଦକ୍ଷିଣାମୁ(ଳା)ନରିତ୍ରିୟ
 ପର ନିନ୍ଦ ବଚନମୁଲ ଭାଗୁଗା(ନା)ଦୁଧୁନ୍ତୁ
 ଅଂଚଳ ଭାମଳ ଶୁଦ୍ଧି(ଧୁ)ଧ୍ୟାଂଗିତିନି କାନି
 ବର ଶି(ବା)କ୍ଷର ଧୁଗ ଲପମୁ ଶେଧନୈତି ଶିବ (୧୧୩)
- ଅ୩. ଛାଟକ ସମଂଭୈନ ଅଦ୍ଭୁ(ତା)କୃତିନି ନେ
 ନାଟ ଶ୍ଚେଷୁକାଂନି ହ(କ୍ଷା)ଣୀକ୍ରମୁନନ୍ତୁ ମାଟି
 ମାଟିକି ଶୁଦ୍ଧି ମୈ ମରଦି(ଧୁ)ଝଡୁନଦି-
 (ଧା)ଟଳା ତ୍ୟାଗରା(ଲ)ର୍ଚ୍ଚିତ ପାଦ ଶିବ (୧୧୩)

Oriya

- ପ. ଦର୍ଶନମୁ ସେୟ ନା ତରମା
- ଅ. ପରାମର୍ଶିତ୍ରିୟ ନୀପୁ ନନ୍ତୁ ମନ୍ତ୍ରିଞ୍ଚୟବର୍ତ୍ତନୁ ଶିବ (୧୧୩)
- ତ୧. ଗୋପୁରଂଭୁଲନ୍ତୁ କ୍ରତୁ ଗାଂଧ୍ୟ କ୍ରଂଭମୁଲ ଭୂ-
 ଶ୍ଚାପିତଂଭଗୁ ଶିଲଳ ତରଞ୍ଚଳ ଆଟଳନ୍ତୁ
 ଶିପାଳ ବରଞ୍ଚଳନ୍ତୁ ଦିବ୍ୟ ବାହନମୁଲନ୍ତୁ
 ପାପ ହର ଶେବିତ୍ରିୟ ଭହିର୍ମୁଭୁ(ଠି)ତି ଶିବ (୧୧୩)
- ତ୨. ତରଳି ପଦି(ଧା)ରୁ ପ୍ରଦକ୍ଷିଣାମୁ(ଳା)ନରିତ୍ରିୟ
 ପର ନିନ୍ଦ ବଚନମୁଲ ଭାଗୁଗା(ନା)ଦୁଧୁନ୍ତୁ
 ଅଂଚଳ ଭାମଳ ଶୁଦ୍ଧି(ଧୁ)ଧ୍ୟାଂଗିତିନି କାନି
 ବର ଶି(ବା)କ୍ଷର ଧୁଗ ଲପମୁ ଶେଧନୈତି ଶିବ (୧୧୩)
- ତ୩. ଛାଟକ ସମଂଭୈନ ଅଦ୍ଭୁ(ତା)କୃତିନି ନେ
 ନାଟ ଶ୍ଚେଷୁକାଂନି ହ(କ୍ଷା)ଣୀକ୍ରମୁନନ୍ତୁ ମାଟି
 ମାଟିକି ଶୁଦ୍ଧି ମୈ ମରଦି(ଧୁ)ଝଡୁନଦି-
 (ଧା)ଟଳା ତ୍ୟାଗରା(ଲ)ର୍ଚ୍ଚିତ ପାଦ ଶିବ (୧୧୩)

Punjabi

ਪ. ਦਰਸ਼ਨਮੁ ਸੇਯ ਨਾ ਤਰਮਾ

ਅ. ਪਰਾਮਰਿਸ਼ਵਿਚ ਨੀਵੁ ਨਨੁ ਮੱਨਿਵਚਵਲੇਨੁ ਸ਼ਿਵ (ਦਰਸ਼)

ਚ੧. ਗੋਪੁਰਮਬੁਲਨੁ ਕਡੁ ਗੋਪ ਕਮਬਮੁਲ ਭੂ-

ਸਥਾਪਿਤਮਬਗੁ ਸ਼ਿਲਲ ਤਰੁਣੁਲ ਆਟਲਨੁ

ਦੀਪਾਲ ਵਰੁਸਲਨੁ ਦਿਵਜ ਵਾਹਨਮੁਲਨੁ

ਪਾਪ ਹਰ ਸੇਵਿਵਿਚ ਬਹਿਰਮੁਖੁ(ਡੈ)ਤਿ ਸ਼ਿਵ (ਦਰਸ਼)

ਚ੨. ਤਰਲਿ ਪਦਿ(ਯਾ)ਰੁ ਪ੍ਰਦਕਿਸ਼ਣਮੁ(ਲੋ)ਨਰਿਵਿਚ

ਪਰ ਨਿਨਦ ਵਚਨਮੁਲ ਬਾਗੁਗਾ(ਨਾ)ਡੁਚੁਨੁ

ਓਰੁਲ ਭਾਮਲ ਜੁਚਿ(ਯੁ)ਪੱਗਿਗਿਤਿਨਿ ਕਾਨਿ

ਵਰ ਸ਼ਿ(ਵਾ)ਕਸ਼ਰ ਯੁਗ ਜਪਮੁ ਸੇਯਨੈਤਿ ਸ਼ਿਵ (ਦਰਸ਼)

ਚ੩. ਹਾਟਕ ਸਮਸਬੈਨ ਅਦਭੁ(ਤਾ)ਕ੍ਰਿਤਿਨਿ ਨੇ

ਨਾਟ ਜੇਸੁਕੋਨਿ ਕ੍ਰਿ(ਨਨਾ)ਲੀਕਮੁਨਨੁ ਮਾਟਿ

ਮਾਟਿਕਿ ਜੁਚਿ ਸੈ ਮਰਚਿ(ਯੁ)ਣਡੁਨਦਿ-

(ਯਾ)ਟਲਾ ਤਯਾਗਰਾ(ਜਾ)ਰਿਚਤ ਪਾਦ ਸ਼ਿਵ (ਦਰਸ਼)