

# Transliteration–Telugu

Transliteration as per 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 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

## eTulaina bhakti-zAma

In the kRti ‘eTulaina bhakti vaccuTake’ – rAga zAma, zrI tyAgarAja urges his mind to make all out efforts to become a true devotee of the Lord.

- P eTulaina bhakti vaccuTake  
yatnamu sEyavE
- A maTumAya bhavamunu manad(a)ni(y)eJcaka  
vaTa patra zayanuni pAda yugamul(a)ndu (eTu)
- C1 vidyA garvamul(E)la nIv-  
(a)vidyA vazamu kAn(E)la  
khadyOt(A)nvaya tilakuni puram(E)lu  
buddhi(y)Azuga tOcad(E)la O manasA (eTu)
- C2 rAma nAmamu sEya siggA kArA-  
d(E)mi palkavu puNTi buggA  
bhAmala kara dATaka(y)uNTE jagga  
pAmara mEnu nammaka nITi bugga (eTu)
- C3 bhOga bhAgyamul(a)ndu nija  
bhAgavatulukau nI pondu  
tyAgarAja varaduni nI(y)andu  
bAguga dhyAniJcu bhava rOga mandu (eTu)

Gist

O My Mind!

Try to develop devotion by any means.

Not considering this illusory worldly existence as belonging to us, try to develop devotion by any means towards the Holy feet of the Lord who rests on the leaf of banyan tree.

Why have pride of erudition? Why should you come in the grip of ignorance? why the thought of going to ayOdhyA - the town of Lord zrI rAma - wouldn't quickly occur to You?

Do you feel shy (or ashamed) to chant the name of zrI rAma? Or is it (chanting the name of zrI rAma) prohibited? Can't You speak? Are you ulcer mouthed? (OR O ulcer-mouthed!) It would be very nice if you do not across over to the side (quarters) of women! O Fool! do not place faith on the body; it is (like) a water bubble.

Even amidst enjoyments and fortunes let your association be with true devotees; meditate well in yourself on Lord zrI rAma - the benefactor of this tyAgarAja (because) that is the panacea for the disease called worldly existence.

#### Word-by-word Meaning

P Try (yatnamu sEyavE) (literally make efforts) to develop (vaccuTakE) (literally come) devotion (bhakti) by any means (eTulaina).

A Not considering (eJcaka) this illusory (maTumAya) worldly existence (bhavamunu) as (ani) belonging to us (manadi) (manadaniyeJcaka),  
try to develop devotion by any means towards (andu) the Holy feet (pAda yugamulu) (pAdayugamulandu) of the Lord who rests (zayanuni) on the leaf (patra) of banyan tree (vaTa).

C1 O My Mind (manasA)! Why (Ela) have pride (garvamulu) (garvamulEla) of erudition (vidyA)? Why (Ela) should you (nIvu) come (kAnu) (kAnEla) in the grip (vazamu) of ignorance (avidyA) (nIvavidyA)?

why (Ela) the thought (buddhi) of going (Elu) to ayOdhyA - the town (puramu) (puramElu) of Lord zrI rAma - the most distinguished one (tilakuni) (literally the mark on the forehead) of the solar (khadyOta) race (anvaya) (khadyOtAnvaya) - wouldn't quickly (Azuga) (literally speedily) (buddhiyAzuga) occur (tOcadu) (tOcadEla) to You?

try to develop devotion by any means towards the Holy feet of the Lord.

C2 Do you feel shy (or ashamed) (sigga) to chant (sEya) the name (nAmamu) of zrI rAma? Or is it (Emi) (chanting the name of zrI rAma) prohibited (kArAdu) (literally not done) (kArAdEmi)? Can't You speak (palkavu)? Are you ulcer (puNTi) (literally wound or boil) mouthed (bugga)? (OR O ulcer-mouthed!)

It would be very nice (jagga) (literally pretty) if you do not cross over (dATaka uNTE) (dATakayuNTE) to the side (quarters) (kara) (literally shore) of women (bhAmala)! O Fool (pAmara)! do not place faith (nammaka) on the body (mEnu); it is (like) a water (nITi) bubble (bugga);

try to develop devotion by any means towards the Holy feet of the Lord.

C3 Even amidst (andu) enjoyments (bhOga) and fortunes (bhAgyamulu) (bhAgyamulandu) let Your (nI) association (pondu) be with true (nija) devotees (bhAgavatulu) (bhAgavatulakau);

meditate (dhyAniJcu) well (bhAguga) in (andu) yourself (nI) (nIyandu) on Lord zrI rAma - the benefactor (varaduni) of this tyAgarAja (because) that is the panacea (mandu) for the disease (rOga) called worldly existence (bhava);

try to develop devotion by any means towards the Holy feet of the Lord.

#### Notes –

General – This is one of the kRtis which seem to be badly corrupted. The version as given in the book of TKG varies much from those given in the books of CR, ATK and TSV/AKG. The differences need to be reconciled.

A - maTumAya – the kind of make-believe created by magician.

A – eJcaka – this word may also be taken as an exhortation to the mind 'do not consider'. In that case, first line will be translated as 'do not consider the

illusory Worldly Existence as belonging to us'; second line of anupallavi only will be connected to the pallavi. Any suggestions ???

A - vaTapatra zayana- At the time of dissolution (pralaya) of the Universe, the Lord is stated to be resting on a leaf of banyan tree floating on the sheet of water. zrImad bhAgavatam, Book 12, Chapter 8, verse 4 is relevant –

“ ...when annihilation occurred during Brahmā's night, the sage mArkaNDEya wandered throughout the fearful waters of destruction and saw within those waters an extraordinary personality lying on a banyan leaf...” - <http://vedabase.net/sb/12/8/4/>

Praise of dEvahUti - zrImad bhAgavataM, Book 3, Chapter 33, Verse 4 -

"As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." - <http://vedabase.net/sb/3/33/4/>

C1 - vidya – erudition - zrI tyAgaraja refers to knowledge of music and or other worldly knowledge – this is so because of the following word ‘garva’ – pride.

C1- avidya – ignorance – this word as used by zrI tyAgarAja in this kRti brings out the wider philosophical meaning because of the following word ‘vazamugAnEla’ (why fall into the grip); it is not a simple opposite of vidya – earlier used. avidya is defined in the pataJjali yOga sUtra –

anityAzuci du:khAnAtmasu nitya  
zuci sukhAtmakhyAtiravidya || II.5 ||

“To regard the non-eternal as eternal, the impure as pure, the painful as pleasant and non-Atman as Atman – this is ignorance.”

From this stand-point even the word ‘vidya’ earlier stated by zrI tyAgarAja would fall into the category of avidya. The following verse in the nArada bhakti sUtra is relevant –

abhimAnadambhAdikaM tyAjyaM | (64)

“Pride, vanity, and other vices should be given up.”

For detailed discussion on vidya-avidya, please refer to ‘Brahma Sutras’ by Swami Vireshwarananda (book under reference) – Pages 12 – 16. The complete version of Brahma Sutras by Swami Sivananda may be downloaded in the website – [http://www.swami-krishnananda.org/bs\\_00.html](http://www.swami-krishnananda.org/bs_00.html)

C1 - khadyOtAnvaya tilakuni puram – sAkEta - ayOdhya – However, in the present context, it refers to vaikuNTha.

C2 – bhAmala kara dATakayuNTE – This is how it is given in the book of TSV/AKG (meaning derived – do not be enchanted by women); in the book of TKG it is given as ‘bhAmala kaDa dATakumaNTE’ (meaning derived – if you are told not to misbehave with women, do you feel ashamed?); in the book of CR, it is given as ‘bhAmalu kara dATakayuNDina’ (meaning derived – will it bring glory if you act up to the wishes of women). Considering the ensuing word ‘jagga’ (see note below), and the next line ‘mENU nammaka nITi bugga’ (body is like a bubble), the version given in the book of TSV/AKG seems to be appropriate.

C2 – jagga – ‘jaggu’ means ‘brightness’ ‘prettiness’, ‘grace’; in the present context, it seems to be an appreciation - ‘pretty’, ‘very nice’.

C2- nITi bugga – In the book of TKG, it is given as nIr bugga – Looking at the rhyming, nITi bugga seems to be appropriate, though both mean same thing.

C3 – bhOga bhAgyamulandu – this is how it is given in all the books other than that of TKG, wherein it is given as ‘bhOga bhAgyumulayandu’. Any suggestions ???

C3 – bhAgavatulakau nI pondu –This is how it is given in all the books other than that of TKG, wherein it is given as ‘bhAgavatulu gAni pondu rOsi’ and the meaning derived is ‘associate only with devotees of the Lord’. However, as these words do not convey such meaning, the same have not been adopted. Any Suggestions ???

## Devanagari

प. एटुलैन भक्ति वच्चुटके यत्नमु सेयवे

अ. मटु माय भवमुनु मन(द)नि(ये)ञ्चक

वट पत्र शयनुनि पाद युगमु(ल)न्दु (एटु)

च1. विद्या गर्वमु(ले)ल

नी(व)विद्या वशमु कानेल

खद्यो(ता)न्वय तिलकुनि पुरमेलु

बुद्धि(या)शुग तोच(दे)ल ओ मनसा (एटु)

च2. राम नाममु सेय सिग्गा कारा-

(दे)मि पल्कवु पुण्टि बुग्गा

भामल कर दाटक(यु)ण्टे जग्ग

पामर मेनु नम्मकु नीटि बुग्ग (एटु)

च3. भोग भाग्यमु(ल)न्दु निज

भागवतुलकौ नी पोन्दु

त्यागराज वरदुनि नी(य)न्दु

बागुग ध्यानिञ्चु भव रोग मन्दु (एटु)

## English with Special Characters

pa. eṭulaina bhakti vaccuṭakē yatnamu sēyavē

a. maṭu māya bhavamunu mana(da)ni(ye)ñcaka

vaṭa patra śayanuni pāda yugamu(la)ndu (eṭu)

ca1. vidyā garvamu(lē)la

nī(va)vidyā vaśamu kānēla

khadyō(tā)nvaya tilakuni puramēlu  
 buddhi(yā)śuga tōca(dē)la o manasā (eṭu)  
 ca2. rāma nāmamu sēya siggā kārā-  
 (dē)mi palkavu puṅṭi buggā  
 bhāmala kara dāṭaka(yu)ṅṭē jagga  
 pāmara mēnu nammaku nīṭi bugga (eṭu)  
 ca3. bhōga bhāgyamu(la)ndu nija  
 bhāgavatulakau nī pondu  
 tyāgarāja varaduni nī(ya)ndu  
 bāguga dhyāniñcu bhava rōga mandu (eṭu)

### Telugu

ప. ఎటులైన భక్తి వచ్చుటకే యత్నము సేయవే  
 అ. మటు మాయ భవమును మన(ద)ని(యె)ఞ్చక  
 పట పత్ర శయనుని పాద యుగము(ల)న్దు (ఎటు)  
 చ1. విద్యా గర్వము(లే)ల  
 నీ(వ)విద్యా వశము కానేల  
 ఖద్యో(తా)న్వయ తిలకుని పురమేలు  
 బుద్ధి(యా)శుగ తోచ(దే)ల ఓ మనసా (ఎటు)  
 చ2. రామ నామము సేయ సిగ్గా కారా-  
 (దే)మి పల్కవు పుణ్ణి బుగ్గా  
 భామల కర దాటక(యు)ణ్ణే జగ్గ  
 పామర మేను నమ్మకు నీటి బుగ్గ (ఎటు)  
 చ3. భోగ భాగ్యము(ల)న్దు నిజ  
 భాగవతులకౌ నీ పొన్దు  
 త్యాగరాజ వరదుని నీ(య)న్దు  
 బాగుగ ధ్యానిఞ్చు భవ రోగ మన్దు (ఎటు)

### Tamil

ప. ంఢులెన ప<sup>4</sup>క్తి వశ్శుడకే యత్నమ్రు డేయవే  
 అ. మఢు మాయ ప<sup>4</sup>వమ్రును మన(త<sup>3</sup>)ని(యె)ఞ్చక  
 వుడ పత్ర ంయనుని పాత<sup>3</sup> యుక<sup>3</sup>మ్రు(ల)న్దు<sup>3</sup> (ంఢు)

- ச1. வித்<sup>3</sup>யா க்<sup>3</sup>ர்வமு(லே)ல  
 நீ(வ)வித்<sup>3</sup>யா வஸமு கா(னே)ல  
 க<sup>2</sup>த்<sup>3</sup>யோ(தா)ன்வய திலகுனி புர(மே)லு  
 புத்<sup>3</sup>தி<sup>4</sup>(யா)ஸு<sup>3</sup>க<sup>3</sup> தோச(தே<sup>3</sup>)ல ஓ மனஸா (எடு)
- ச2. ராம நாமமு ஸேய ஸிக்<sup>3</sup>கா<sup>3</sup> காரா-  
 (தே<sup>3</sup>)மி பல்கவு புண்டி பு<sup>3</sup>க்<sup>3</sup>கா<sup>3</sup>  
 பா<sup>4</sup>மல கர தா<sup>3</sup>டக(யு)ண்டே ஜக்<sup>3</sup>க<sup>3</sup>  
 பாமர மேனு நம்மகு நீடி பு<sup>3</sup>க்<sup>3</sup>க<sup>3</sup> (எடு)
- ச3. போ<sup>4</sup>க<sup>3</sup> பா<sup>4</sup>க்<sup>3</sup>யமு(ல)ந்து<sup>3</sup> நிஜ  
 பா<sup>4</sup>க்<sup>3</sup>வதுல(கௌ) நீ பொந்து<sup>3</sup>  
 த்யாக்<sup>3</sup>ராஜ வரது<sup>3</sup>னி நீ(ய)ந்து<sup>3</sup>  
 பா<sup>3</sup>கு<sup>3</sup>க<sup>3</sup> த்<sup>4</sup>யானிஞ்சு ப<sup>4</sup>வ ரோக<sup>3</sup> மந்து<sup>3</sup> (எடு)

எப்படியாகிலும் பற்றுண்டாவதற்கே முயற்சிப்பாய்

கண்கட்டு மாயப் பிறவிக் கடலை நமதென எண்ணாது  
 ஆலிலையிற் றுயில்வோனின் திருவடிகளில்  
 எப்படியாகிலும் பற்றுண்டாவதற்கே முயற்சிப்பாய்

1. கல்விச் செருக்கேனோ? நீ  
 மெய்யறிவின்மையின் வயப்படுவதேனோ?  
 பரிதி குலத் திலகத்தின் நகர் செல்லும்  
 எண்ணம் சடுதியில் தோன்றாததேனோ? ஓ மனமே!  
 எப்படியாகிலும் பற்றுண்டாவதற்கே முயற்சிப்பாய்
2. இராம நாம (செபம்) செய்ய வெட்கமோ? செய்யக்  
 கூடாதோ? பேசமாட்டாய், வாய்ப் புண்ணோ?  
 பெண்டிர் கரை தாண்டாதிருந்தால், மிக்க நன்று;  
 அறிவிலியே! உடலை நம்பாதே; (அது) நீர்க் குமிழி  
 எப்படியாகிலும் பற்றுண்டாவதற்கே முயற்சிப்பாய்
3. இன்பம், பேறு - இவற்றிற்கிடையும், உண்மையான  
 தொண்டர்களுடன் இருக்கட்டும் உனது தொடர்பு;  
 தியாகராசனாக் கருள்வோனை உன்னுள்  
 நன்கு தியானிப்பாய்; (அதுவே) பிறவி நோய்க்கு மருந்து  
 எப்படியாகிலும் பற்றுண்டாவதற்கே முயற்சிப்பாய்

பரிதி குலத்திலகம் - இராமன்  
 பரிதி குலத்திலகத்தின் நகர் - அயோத்தி -  
 இங்கு வைகுண்டத்தைக் குறிக்கும்

## Kannada

- ಪ. ಎಟುಲೈನ ಭಕ್ತಿ ವೆಚ್ಚುಟಕೇ ಯತ್ನಮು ಸೇಯವೇ  
 ಅ. ಮೆಟು ಮಾಯ ಭವಮುನು ಮನ(ಢ)ನಿ(ಯೆ)ಜ್ಜಕ  
 ವೆಟ ಪತ್ರ ಶಯನುನಿ ಪಾದ ಯುಗಮು(ಲ)ನ್ನು (ಎಟು)

ಚ1. ವಿದ್ಯಾ ಗರ್ವಮು(ಲೇ)ಲ

ನೀ(ವ)ವಿದ್ಯಾ ವಶಮು ಕಾನೇಲ

ಖದ್ಯೋ(ತಾ)ನ್ವಯ ತಿಲಕನಿ ಪುರಮೇಲು

ಬುದ್ಧಿ(ಯಾ)ಶುಗ ತೋಚ(ದೇ)ಲ ಓ ಮನಸಾ (ಎಟು)

ಚ2. ರಾಮ ನಾಮಮು ಸೇಯ ಸಿಗ್ಗಾ ಕಾರಾ-

(ದೇ)ಮಿ ಪಲ್ಕವು ಪುಣ್ಣಿ ಬುಗ್ಗಾ

ಭಾಮಲ ಕರ ದಾಟಕ(ಯು)ಣ್ಣೇ ಜಗ್ಗ

ಪಾಮರ ಮೇನು ನಮ್ಮಕು ನೀಟಿ ಬುಗ್ಗ (ಎಟು)

ಚ3. ಭೋಗ ಭಾಗ್ಯಮು(ಲ)ನ್ದು ನಿಜ

ಭಾಗವತುಲಕೌ ನೀ ಪೊನ್ದು

ತ್ಯಾಗರಾಜ ವರದುನಿ ನೀ(ಯ)ನ್ದು

ಬಾಗುಗೆ ಧ್ಯಾನಿಷ್ಟು ಭವ ರೋಗ ಮನ್ದು (ಎಟು)

## Malayalam

೧. ಎಡುಲಲನ ಡಕತಿ ವಚ್ಚುಡಕೇ ಯತ್ನಮ್ ಸುಯವೇ

೨. ಮ್ತು ಮಯ ಡವಮ್ನು ಮನ(ಠ)ನಿ(ಯ)ಣ್ಣುಕ

ವಠ ಪತ್ರ ಉಯನುನಿ ಪಾಠ ಯುಗಮ್(ಲ)ನ್ದು (ಎಡು)

೩. ವಿಠ್ಯಾ ಗರಮ್(ಲೇ)ಲ

ನಿ(ವ)ವಿಠ್ಯಾ ವಶಮ್ ಕಾನೇಲ

ಖದ್ಯೋ(ತಾ)ನ್ವಯ ತಿಲಕನಿ ಪುರಮೇಲು

ಬುದ್ಧಿ(ಯಾ)ಶುಗ ತೋಚ(ದೇ)ಲ ಓ ಮನಸಾ (ಎಡು)

೪. ರಾಮ ನಾಮಮ್ ಸುಯ ಸಿಗ್ಗಾ ಕಾರಾ-

(ದೇ)ಮಿ ಪಲ್ಕವು ಪುಣ್ಣಿ ಬುಗ್ಗಾ

ಭಾಮಲ ಕರ ದಾಟಕ(ಯು)ಣ್ಣೇ ಜಗ್ಗ

ಪಾಮರ ಮೇನು ನಮ್ಮಕು ನೀಟಿ ಬುಗ್ಗ (ಎಡು)

೫. ಭೋಗ ಭಾಗ್ಯಮ್(ಲ)ನ್ದು ನಿಜ

ಭಾಗವತುಲಕೌ ನೀ ಪೊನ್ದು

ತ್ಯಾಗರಾಜ ವರದುನಿ ನೀ(ಯ)ನ್ದು

ಬಾಗುಗೆ ಧ್ಯಾನಿಷ್ಟು ಭವ ರೋಗ ಮನ್ದು (ಎಡು)

## Assamese

೧. এটুলৈন ভক্তি বক্ষুটকে যত্নমু সৈয়বে

২. মটু মায় ভরমুন্মন(দ)নি(য়ে)ঞুক

বট পত্র শয়নুনি পাদ যুগমু(ল)ন্দু (এটু)

চ১. বিদ্যা গৰ্বমু(লে)ল

নী(ব)বিদ্যা বশমু কানেল

খদ্দো(তা)ন্বয় তিলকুনি পুরমেলু

বুদ্ধি(য়ো)শুগ তোচ(দে)ল ও মনসা (এটু)

চ২. বাম নামমু সেয় সিঙ্গা কাৰা-

(দে)মি পঙ্কবু পুণ্ডি বুগ্গা

ভামল কৰ দাটক(যু)ণ্টে জঙ্গ

পামৰ মেনু নম্মকু নীটি বুগ্গ (এটু)

চ৩. ভোগ ভাগ্যমু(ল)ন্দু নিজ

ভাগরতুলকৌ নী পোন্দু

আগৰাজ বৰদুনি নী(য়ে)ন্দু

বাগুগ ধ্যানিঞ্চু ভৰ বোগ মন্দু (এটু)

## **Bengali**

প. এটুলৈন ভক্তি বচ্চটকে যত্নমু সেয়বে

অ. মটু মায় ভবমুনু মন(দ)নি(য়ে)ঞ্চক

বট পত্র শয়নুনি পাদ যুগমু(ল)ন্দু (এটু)

চ১. বিদ্যা গৰ্বমু(লে)ল

নী(ব)বিদ্যা বশমু কানেল

খদ্দো(তা)ন্বয় তিলকুনি পুরমেলু

বুদ্ধি(য়ো)শুগ তোচ(দে)ল ও মনসা (এটু)

চ২. বাম নামমু সেয় সিঙ্গা কাৰা-

(দে)মি পঙ্কবু পুণ্ডি বুগ্গা

ভামল কৰ দাটক(যু)ণ্টে জঙ্গ

পামৰ মেনু নম্মকু নীটি বুগ্গ (এটু)



ଚଓ. ଭୋଗ ଭାନ୍ୟମୁ(ଲ)ନ୍ଦୁ ନିଜ

ଭାଗବତୁଲକୌ ନୀ ପୋନ୍ଦୁ

ଆଗରାଜ ବରଦୁନି ନୀ(ୟ)ନ୍ଦୁ

ବାଞ୍ଚୁଗ ଧ୍ୟାନିନ୍ଧୁ ଭବ ରୋଗ ମନ୍ଦୁ (ଏଟୁ)

### **Gujarati**

୫. ଅଣ୍ଡୁଲୈନ ଭଞ୍ଜିତ ବନ୍ଧୁଟକେ ଯତ୍ନମୁ ସେଧବେ

ଅ. ମଟୁ ମାଧ୍ୟ ଭବମୁନ୍ତୁ ମନ(ଢ)ନି(ର୍ଯ)ନ୍ଧକ

ବଟ ପତ୍ର ହାଧନୁନି ପାଢ ଯୁଗମୁ(ଲ)ନ୍ଦୁ (ଅଣ୍ଡୁ)

ଧୱ. ବିଘା ଗର୍ଭମୁ(ଲ)ଲ

ନୀ(ବ)ବିଘା ବଶମୁ ଜାନେଲ

ଅଘୋ(ତା)ନ୍ଦ୍ୟ ତିଲକ୍ଷୁନି ପୁରମେଲୁ

ଭୁଞ୍ଜି(ଧା)ଶୁଗା ତୋଧ(ଢ)ଲ ଆ ମନସା (ଅଣ୍ଡୁ)

ଧୱ. ରାମ ନାମମୁ ସେଧ ସିଞ୍ଚା କାରା-

(ଢ)ମି ପଢକ୍ଷୁ ପୁଞ୍ଜିଟ ଭୁଞ୍ଚା

ଭାମଲ କର ଢାଟକ(ଧୁ)ଞ୍ଜିଟ ଲୁଞ୍ଚା

ପାମର ମେନ୍ତୁ ନନ୍ଧକ୍ଷୁ ନୀଟି ଭୁଞ୍ଚା (ଅଣ୍ଡୁ)

ଧୱ. ଭୋଗ ଭାନ୍ଧ୍ୟମୁ(ଲ)ନ୍ଦୁ ନିଧ

ଭାଗବତୁଲକୌ ନୀ ପାନ୍ଦୁ

ତ୍ୟାଗରାଧ୍ୟ ବରଦୁନି ନୀ(ଧ)ନ୍ଦୁ

ଭାଞ୍ଚୁଗା ଧ୍ୟାନିନ୍ଧୁ ଭବ ରୋଗ ମନ୍ଦୁ (ଅଣ୍ଡୁ)

### **Oriya**

ପ. ଏରୁଲୈନ ଭଞ୍ଜି ଶୁଭୁଟକେ ଯତ୍ନମୁ ସେଧବେ

ଅ. ମଟୁ ମାଧ୍ୟ ଭବମୁନ୍ତୁ ମନ(ଦ)ନି(ଢେ)ଧକ

ବଟ ପତ୍ର ହାଧନୁନି ପାଦ ଯୁଗମୁ(ଲ)ନ୍ଦୁ (ଏଟୁ)

ଚୱ. ଶ୍ରଦଧା ଗର୍ଭମୁ(ଲ)ଲ

ନୀ(ଧ)ଶ୍ରଦଧା ଶ୍ରଦଧା କାନେଲ

ଶଦଧ୍ୟା(ତା)ନଧ୍ୟ ଚିଲକ୍ଷୁନି ପୁରମେଲୁ

ବୁଞ୍ଜି(ଧା)ଶୁଗା ତୋଚ(ଦେ)ଲ ଓ ମନସା (ଏଟୁ)

ੳ2. ਰਾਮ ਨਾਮਨੂ ਬੇਠ ਬਿਗ੍ਗਾ ਕਾਰਾ-  
    (ਦੇ)ਮਿ ਪਲਕਵੁ ਪੁਣਿਟ ਬੁੱਗਾ  
    ਭਾਮਲ ਕਰ ਦਾਟਕ(ਯੁ)ਣਟੇ ਜੱਗ  
    ਪਾਮਰ ਮੇਨੁ ਨੱਮਕੁ ਨੀਟਿ ਬੁੱਗ (ਏਟੁ)

ੳ3. ਭੋਗ ਭਾਰਜਮੁ(ਲ)ਨਦੁ ਨਿਜ  
    ਭਾਗਵਤੁਲਕੌ ਨੀ ਪੋਨਦੁ  
    ਤਜਾਰਾਜ ਵਰਦੁਨਿ ਨੀ(ਯ)ਨਦੁ  
    ਬਾਰਗੁਗ ਯਜਾਨਿਵਚੁ ਭਵ ਰੋਗ ਮਨਦੁ (ਏਟੁ)

### **Punjabi**

ਪ. ਏਟੁਲੈਨ ਭਕਿਤ ਵੱਚੁਟਕੇ ਯਤਨਮੁ ਸੇਯਵੈ  
ਅ. ਮਟੁ ਮਾਯ ਭਵਮੁਨੁ ਮਨ(ਦ)ਨਿ(ਯੇ)ਵਚਕ  
    ਵਟ ਪਤ੍ਰ ਸ਼ਯਨੁਨਿ ਪਾਦ ਯੁਗਮੁ(ਲ)ਨਦੁ (ਏਟੁ)

ਚ1. ਵਿਦਯਾ ਗਰੁਮੁ(ਲੇ)ਲ  
    ਨੀ(ਵ)ਵਿਦਯਾ ਵਸਮੁ ਕਾਨੇਲ  
    ਖਦਯੋ(ਤਾ)ਨੂਯ ਤਿਲਕੁਨਿ ਪੁਰਮੇਲੁ  
    ਬੁਦਿਧ(ਯਾ)ਸੁਗ ਤੋਚ(ਦੇ)ਲ ਓ ਮਨਸਾ (ਏਟੁ)

ਚ2. ਰਾਮ ਨਾਮਮੁ ਸੇਯ ਸਿੱਗਾ ਕਾਰਾ-  
    (ਦੇ)ਮਿ ਪਲਕਵੁ ਪੁਣਿਟ ਬੁੱਗਾ  
    ਭਾਮਲ ਕਰ ਦਾਟਕ(ਯੁ)ਣਟੇ ਜੱਗ  
    ਪਾਮਰ ਮੇਨੁ ਨੱਮਕੁ ਨੀਟਿ ਬੁੱਗ (ਏਟੁ)

ਚ3. ਭੋਗ ਭਾਰਜਮੁ(ਲ)ਨਦੁ ਨਿਜ  
    ਭਾਗਵਤੁਲਕੌ ਨੀ ਪੋਨਦੁ  
    ਤਜਾਰਾਜ ਵਰਦੁਨਿ ਨੀ(ਯ)ਨਦੁ  
    ਬਾਰਗੁਗ ਯਜਾਨਿਵਚੁ ਭਵ ਰੋਗ ਮਨਦੁ (ਏਟੁ)