

# 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 IR IRR  
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

## karuNayElAgaNTE-varALi

In the kRti ‘karuNayElAgaNTE’ – rAga varALi (tALa Adi), SrI tyAgarAja defines the symptoms of the one who is bestowed with the grace of the Lord.

- P karuNa(y)ElAg(a)NTE(n)I vidhamE  
kalyANa sundara rAma
- A 1param(A)tmuDu jIv(A)tmuDu okaDai  
paraguc(u)NDu bhakta par(A)dhInuni (karuNa)
- C1 anRtamb(A)DaDu alpula vEDaDu  
su-nRpula koluvaDu 2sUryuni maravaDu (karuNa)
- C2 mAmsamu muTTaDu madhuvunu trAgaDu para-  
himsala sEyaDu erukanu maravaDu (karuNa)
- C3 3mUD(I)shaNamula vADaDu 4jIvan-  
muktuDai tirugu mudamunu jUpaDu (karuNa)
- C4 vancana sEyaDu 5varulatO bonkaDu  
cancala cittuDai saukhyamu viDuvaDu (karuNa)
- C5 6sAkshi(y)ani telisi(y)7andu lakshyamu viDuvaDu  
kanj(A)kshuni tyAgarAja rakshakuD(ai)na vAni (karuNa)

Gist

O Most auspicious and Handsome Lord SrI rAma!

The nature of grace of the Lord is indeed like this.

The nature of grace of the Lord –  
ever engaged in (looking after) the welfare of His devotees in whom  
Supreme-Self and Living-Self are shining as self-same,  
the Lotus eyed, and  
protector of this tyAgarAja -

is indeed like this.

The nature of grace of the Lord is indeed like this - the devotee would -  
not utter falsehood;  
not beseech petty people;  
not serve even benevolent kings;  
not forget (the worship of) Sun;

not touch meat;  
not drink intoxicants;  
not cause injury to others;  
not forget what one has learnt;

not use or enjoy the three kinds of desires - wife, children and wealth;  
not ostentate the delight of being living-free;

not deceive anyone;  
not speak lies with revered ones (or) with others;  
not abandon the comfort (of self-same nature) by becoming fickle  
minded; and

understanding that he is only a witness, would not abandon the set aim  
(of mOksha).

#### Word-by-word Meaning

P O Most auspicious (kalyANa) and Handsome (sundara) Lord SrI rAma!  
The nature (ElAgu aNTE) (literally how is the nature) of grace (karuNa)  
of the Lord is indeed like this (I vidhamE) (karuNayElAgaNTEnI).

A The nature of grace of the Lord, who is ever engaged in (para adhInuni)  
(parAdhInuni) (looking after) the welfare of His devotees (bhakta) in whom  
Supreme-Self (parama AtmuDu) (paramAtmuDu) and Living-Self (jIva AtmuDu)  
(jIvAtmuDu) are shining (paragucu uNDu) (paragucuNDu) as self-same  
(okaDai),  
is indeed like this.

C1 The nature of grace of the Lord is indeed like this - the devotee would -  
not utter (ADaDu) falsehood (anRtambu) (anRtambADaDu);  
not beseech (vEDaDu) petty people (alpula);  
not serve (koluvaDu) even benevolent kings (su-nRpula); and  
not forget (maravaDu) (the worship of) Sun (sUryuni).

C2 The nature of grace of the Lord is indeed like this - the devotee would -  
not touch (muTTaDu) meat (mAmsamu);  
not drink (trAgaDu) intoxicants (madhuvunu);  
not cause injury (himsala sEyaDu) to others (para); and  
not forget (maravaDu) what one has learnt (erukanu).

C3 The nature of grace of the Lord is indeed like this - the devotee would -  
not use or enjoy (vADaDU) the three (mUDu) kinds of desires - wife,  
children and wealth - (IshaNamula) (mUDIshaNamula); and  
not ostentate (jUpaDu) the delight (mudamunu) of being (tirugu)  
(literally roaming) living-free (jIvan-muktuDai).

C4 The nature of grace of the Lord is indeed like this - the devotee would -  
not deceive (vancana sEyaDu) anyone;

not speak lies (bonkaDu) with revered ones (varulatO) (or) with others (parulatO); and  
not abandon (viDuvaDu) the comfort (of self-same nature) (saukhyamu) by becoming fickle (cancala) minded (cittuDai).

C5 The nature of His (vAni) – the Lotus (kanja) eyed (akshuni) (kanjAkshuni) - the protector (rakshakuDu aina) (rakshakuDaina) of this tyAgarAja – grace is indeed like this –  
understanding (telisi) that (ani) he is only a witness (sAkshi) (sAkshiyani), would not abandon (viDuvaDu) the set (andu) (telisiyandu) aim (lakshyamu) (of mOksha).

Notes –

Variations –

<sup>5</sup> – varulatO – parulatO. If ‘parulatO’ is correct, then it will be translated as ‘he will not utter falsehood to others’; however, the translation is not very satisfactory.

References –

<sup>3</sup> - mUDIshaNamu vADaDu – The tamizh saint aruNagiri nAdar in his tiruppugazh calls it as ‘mUvAsai’.

<sup>4</sup> – jIvan-muktuDai tirugu – The state of a jIvan-mukta is defined by Adi SankarAcArya in his jIvan-muktAnanda lahari. Please refer to –  
<http://www.kamakoti.org/shlokas/kshlok23.htm>

Comments -

<sup>1</sup> – paramAtmuDu jIvAtmuDu okaDai – The state apprehended and expressed as ‘ahaM brahmAsmi’, ‘brahmaivAham’ ‘haMsa’, ‘sOhaM’ – the state of jIvan-mukta (caraNa 3).

<sup>2</sup> - sUryuni maravaDu – Sun or savitR has a distinguished place in the vEdas. As Sun is the most apparent cause of generation, sustenance of all living organisms, SrI tyAgarAja might have singled out Sun as not to be forgotten; alternatively, this may refer to nitya karma - daily oblations like sandhyaA vandana.

<sup>6</sup> – sAkshiyani telisi – This can be applied to both Lord and the devotee. However, in view of anupallavi, wherein, the devotee is defined as ‘self-same’ (Supreme-Self and Living-Self), it seems that this is to be applied only to the devotee – that the devotee is not to ‘participate’ in activities which results in bondage, because the set aim (lakshyamu) is mOksha.

<sup>7</sup> – andu – This word has two different meanings – (1) in (2) set; in the present context, ‘in’ does not seem to make any sense. Therefore, the other meaning ‘set’ has been adopted.

## Devanagari

प. करुण(ये)ला(ग)ण्टे(नी) विधमे

कल्याण सुन्दर राम

अ. पर(मा)त्मुडु जी(वा)त्मुडु ओकडै

परगु(चु)ण्डु भक्त प(रा)धीनुनि (क)

- च1. अनृतं(बा)डडु अल्पुल वेडडु  
सुनृपुल कोलुवडु सूर्युनि मरवडु (क)
- च2. मांसमु मुट्टुडु मधुवुनु त्रागडु पर-  
हिंसल सेयडु एरुकनु मरवडु (क)
- च3. मू(डी)षणमुल वाडडु  
जीवन्मुक्तुडै तिरुगु मुदमुनु जूपडु (क)
- च4. वञ्चन सेयडु वरुलतो बोंकडु  
चञ्चल चित्तुडै सौख्यमु विडुवडु (क)
- च5. साक्षि(य)नि तेलिसि(य)न्दु लक्ष्यमु विडुवडु  
क(ञ्जा)क्षुनि त्यागराज रक्षकुडैन वानि (क)

### English with Special Characters

- pa. karuṇa(yē)lā(ga)ṇṭē(nī) vidhamē  
kalyāṇa sundara rāma
- a. para(mā)tmuḍu jī(vā)tmuḍu okaḍai  
paragu(cu)ṇḍu bhakta pa(rā)dhīnuni (ka)
- ca1. anṛtaṃ(bā)ḍaḍu alpula vēḍaḍu  
sunṛpula koluvaḍu sūryuni maravaḍu (ka)
- ca2. māṃsamu muṭṭaḍu madhuvunu trāgaḍu para-  
hiṃsala sēyaḍu erukanu maravaḍu (ka)
- ca3. mū(ḍī)ṣaṇamula vāḍaḍu  
jīvanmuktuḍai tirugu mudamunu jūpaḍu (ka)
- ca4. vañcana sēyaḍu varulatō boṅkaḍu  
cañcala cittuḍai saukhyamu viḍuvaḍu (ka)
- ca5. sākṣi(ya)ni telisi(ya)ndu lakṣyamu viḍuvaḍu  
ka(ñjā)kṣuni tyāgarāja rakṣakuḍaina vāni (ka)

### Telugu

ప. కరుణ(యే)లా(గ)ణ్ణే(నీ) విధమే

కల్యాణ సుందర రామ

అ. పర(మా)త్ముడు జీ(వా)త్ముడు ఒకడై

పరగు(చు)ణ్ణు భక్త ప(రా)ధీనుని (క)

చ1. అన్యతం(బా)డడు అల్పుల వేడడు

సున్యపుల కొలువడు సూర్యుని మరవడు (క)

చ2. మాంసము ముట్టడు మధువును త్రాగడు పర

హింసల సేయడు ఎరుకను మరవడు (క)

చ3. మూ(డీ)షణముల వాడడు

జీవన్ముక్తుడై తిరుగు ముదమును జూపడు (క)

చ4. వజ్రున సేయడు వరులతో బొంకడు

చజ్జుల చిత్తుడై సౌఖ్యము విడువడు (క)

చ5. సాక్షి(య)ని తెలిసి(య)న్లు లక్ష్యము విడువడు

క(జ్ఞా)క్షుని త్యాగరాజ రక్షకుడైన వాని (క)

## Tamil

ప. కరుణ(యే)లా(క<sup>3</sup>)ణ్డే(నీ) విత్<sup>4</sup>మే

కల్యాణ ణుంత<sup>3</sup>ర రామ

అ. పర(మా)త్ముడు<sup>3</sup> జీ(వా)త్ముడు<sup>3</sup> ఒకడై<sup>3</sup>

పరగు<sup>3</sup>(చు)ణ్ణు<sup>3</sup> భక్త ప(రా)ధీనుని (క)

చ1. అన్యతం(బా)డడు<sup>3</sup> అల్పుల వేడడు<sup>3</sup>

సున్యపుల కొలువడు<sup>3</sup> సూర్యుని మరవడు<sup>3</sup> (క)

చ2. మాంసము ముట్టడు<sup>3</sup> మధువును త్రాగు<sup>3</sup> పర-

హింసల సేయడు<sup>3</sup> ఎరుకను మరవడు<sup>3</sup> (క)

చ3. మూ(డీ)షణముల వాడు<sup>3</sup> జీవన్-

ముక్తుడై<sup>3</sup> తిరుగు<sup>3</sup> ముదమును జూపడు<sup>3</sup> (క)

చ4. వజ్రున సేయడు<sup>3</sup> వరులతో బొంకడు<sup>3</sup>

చజ్జుల చిత్తుడై<sup>3</sup> సౌఖ్యము విడువడు<sup>3</sup> (క)

చ5. సాక్షి(య)ని తెలిసి(య)న్లు<sup>3</sup> లక్ష్యము విడువడు<sup>3</sup>

క(జ్ఞా)క్షుని త్యాగరాజ రక్షకుడైన వాని (క)

కరుణణ్ణు ణుంత<sup>3</sup>ర రామ, ఇవ్విత్<sup>4</sup>మే,

కల్యాణ ణుంత<sup>3</sup>ర రామా!

పరమాన్మా, సీవాన్మా ణుంత<sup>3</sup>ర రామా

యోగియుం ణుంత<sup>3</sup>ర రామా పేణువతిల్ ణుంత<sup>3</sup>ర రామా

కరుణణ్ణు ణుంత<sup>3</sup>ర రామ, ఇవ్విత్<sup>4</sup>మే,

కల్యాణ ణుంత<sup>3</sup>ర రామా!

1. మెయ్యల్లాతతు పేసాన్; అన్బాకణై వేణ్డాన్;

నన్మన్ణిడమం సేవై సెయ్యాన్; శ్రీయణై మరవాన్;

2. இறைச்சியைத் தொடான்; கள்ளருந்தான்; பிறருக்குத் தீங்கிழையான்; கற்றதனை மறவான்;
3. மூவாசைகளை பயன்படுத்தான்; சீவன் முத்தனாகித் திரியும் களிப்பினை வெளிப்படுத்தான்;
4. வஞ்சனை செய்யான்; சான்றோரிடம் பொய் பேசான்; அலையும் மனத்தினனாகி, (தனது) சுகத்தினை வீடான்;
5. சாட்சியெனத் தெரிந்து, எட்டவேண்டிய இலக்கினை வீடான்; கமலக்கண்ணனின், தியாகராசனைக் காப்பவனாகிய அவனின் கருணை எங்ஙனமென்றால், இவ்விதமே, கலியாண சுந்தரராமா!

பரமான்மாவும், சீவான்மாவும் ஒருவனாகி யொளிரும் தொண்டர் - சீவன்முத்தரானோர் தொண்டரைப் பேணுவதில் ஈடுபட்டவன் - இறைவன் மூவாசைகள் - மனைவி, மக்கள், செல்வம் சுகத்தினை வீடான் - சீவன்முத்தனாகித் திரியும் சுகத்தினை சாட்சியெனத் தெரிந்து - விருப்பு வெறுப்பின்றி கடமைகளை இயற்றி, பயனைத் துறந்து எட்டவேண்டிய இலக்கு - மோக்கம் எனப்படும் வீடு. இறைவனின் கருணை கிடைக்கப் பெற்றவனின் நடத்தையினைத் தியாகராசர் விவரிக்கின்றார்.

## Kannada

ಪ. ಕರುಣ(ಯೇ)ಲಾ(ಗ)ಣ್ಣೀ(ನೀ) ವಿಧಮೇ

ಕಲ್ಯಾಣ ಸುಸ್ಥರ ರಾಮ

ಅ. ಪರ(ಮಾ)ತ್ಮುಡು ಜೀ(ವಾ)ತ್ಮುಡು ಒಕಡೈ

ಪರಗು(ಚು)ಣ್ಣು ಭಕ್ತ ಪ(ರಾ)ಧೀನುನಿ (ಕ)

ಚಗ. ಅನ್ಯತಂ(ಬಾ)ಡಡು ಅಲ್ಪುಲ ವೇಡಡು

ಸುನೈಪುಲ ಕೊಲುವಡು ಸೂರ್ಯನಿ ಮರವಡು (ಕ)

ಚ೨. ಮಾಂಸಮು ಮುಟ್ಟಡು ಮಧುವುನು ತ್ರಾಗಡು ಪರ

ಹಿಂಸಲ ಸೇಯಡು ಎರುಕನು ಮರವಡು (ಕ)

ಚ೩. ಮೂ(ಡೀ)ಷಣಮುಲ ವಾಡಡು

ಜೀವನ್ನುಕ್ತುಡೈ ತಿರುಗು ಮುದಮುನು ಜೂಪಡು (ಕ)

ಚ೪. ವಣ್ಣನ ಸೇಯಡು ವರುಲತೋ ಬೊಂಕಡು

ಚೆಣ್ಣುಲ ಚೆತ್ತುಡೈ ಸೌಖ್ಯಮು ವಿಡುವಡು (ಕ)

ಚೞ. ಸಾಕ್ಷಿ(ಯ)ನಿ ತೆಲಿಸಿ(ಯ)ನ್ನೆ ಲಕ್ಷ್ಮಿಮು ವಿಡುವಡು

ಕೆ(ಇಞ್ಜ)ಕ್ಷುನಿ ತ್ಯಾಗರಾಜ ರಕ್ಷಕುಡೈನ ವಾನಿ (ಕೆ)

### Malayalam

ಪ. ಕರುಣ(ಯ)ಲಾ(ಗ)ಣೇ(ನಿ) ವಿಯಮೆ

ಕಲ್ಯಾಣ ಸುನರ ರಾಢ

ಅ. ಪರ(ಢಾ)ಢ್ಢು ಜಿ(ವಾ)ಢ್ಢು ಕಕಯೆ

ಪರಗು(ಁ)ಗ್ಢು ಟಕ ಪ(ರಾ)ಯಿಗುನಿ (ಕ)

ಁ1. ಅನುತಂ(ಢಾ)ಲಯು ಅಲಪುಲ ವೆಲಯು

ಸುನುಪುಲ ಕೂಲುವಯು ಸುರುನಿ ಢರವಯು (ಕ)

ಁ2. ಢಾಂಸಢು ಢುತಯು ಢಯುವುನು ತ್ರಾಢಯು ಪರ

ಢಿಂಸಲ ಸೆಯಯು ಅರುಕನು ಢರವಯು (ಕ)

ಁ3. ಢು(ಲಿ)ಷಣಢುಲ ವಾಯಯು

ಜಿವಢುಕತುಯೆ ತಿರುಗು ಢುಢುನು ಜುಪಯು (ಕ)

ಁ4. ವಢುನ ಸೆಯಯು ವರುಲತೂ ಢಾಂಕಯು

ಁಢುಲ ಁಠುಯೆ ಸುಁಁಢು ವಿಯುವಯು (ಕ)

ಁ5. ಸಾಕ್ಷಿ(ಯ)ನಿ ತೆಲಿಸಿ(ಯ)ನು ಲಕ್ಷ್ಮಿಮು ವಿಯುವಯು

ಕ(ಞ್ಜ)ಕ್ಷುನಿ ತ್ಯಾಗರಾಜ ರಕ್ಷಕುಯೆನ ವಾನಿ (ಕ)

### Assamese

ಪ. ಕರಣ(ಯ)ಲಾ(ಗ)ಣೇ(ನಿ) ರಿಢಢೆ

ಕಲ್ಯಾಣ ಸುನರ ಬಾಢ

ಅ. ಪರ(ಢಾ)ಢ್ಢು ಜಿ(ವಾ)ಢ್ಢು ಁಕಡೆ

ಪರಗು(ಁ)ಗ್ಢು ಟಕ ಪ(ರಾ)ಯಿಗುನಿ (ಕ)

ಁ1. ಅನುತಂ(ವಾ)ಡಢು ಅಢ್ಢುಲ ರೆಡಢು

ಸುನುಪುಲ ಕೂಲುರಢು ಸುನುನಿ ಢರರಢು (ಕ)

ಁ2. ಢಾಂಸಢು ಢುತಢು ಢುರುನು ತ್ರಾಢಢು ಪರ

ಹಿಂಸಲ ಸೆಯಢು ಁಕನು ಢರರಢು (ಕ)

ಁ3. ಢು(ಲಿ)ಷಣಢುಲ ರಾಡಢು

ಜಿವಢುಕತುಯೆ ತಿರುಗು ಢುಢುನು ಜುಪಢು (ಕ)

ಁ4. ರಢುನ ಸೆಯಢು ರಢುಲತೂ ವಾಂಕಢು

ಁಢುಲ ಁಠುಡೆ ಸುಁಁಢು ರಿಢುರಢು (ಕ)

ಁ5. ಸಾಕ್ಷಿ(ಯ)ನಿ ತೆಲಿಸಿ(ಯ)ನು ಲಕ್ಷ್ಮಿಮು ರಿಢುರಢು

ক(ঞ্জা)ক্ষুনি অগবাজ বক্ষকুডেন বানি (ক)

## Bengali

প. করুণ(য়ে)লা(গ)ণ্টে(নী) বিধমে

কল্যাণ সুন্দর রাম

অ. পর(মা)ত্বুডু জী(বা)ত্বুডু ওকডে

পরগু(চু)ণ্ডু ভক্ত প(রা)ধীনুনি (ক)

চ১. অন্তং(বা)ডডু অল্পল বেডডু

সুন্দপুল কোলুবডু সূর্যুনি মরবডু (ক)

চ২. মাংসমু মুট্টুডু মধুবনু ত্রাগডু পর

হিংসল সেয়ডু এরুকনু মরবডু (ক)

চ৩. মূ(ডী)ষণমুল বাডডু

জীবনুকুডে তিরুগু মুদমুনু জুপডু (ক)

চ৪. বঞ্চন সেয়ডু বরুলতো বাংকডু

চঞ্চল চিত্তুডে সৌখ্যমু বিড়ুবডু (ক)

চ৫. সাক্ষি(য়ে)নি তেলিসি(য়ে)ন্দু লক্ষ্যমু বিড়ুবডু

ক(ঞ্জা)ক্ষুনি অগরাজ রক্ষকুডেন বানি (ক)

## Gujarati

প. કરુણ(યે)લા(ગ)ણ્ટે(ની) વિધમે

કલ્યાણ સુન્દર રામ

અ. પર(મા)ત્વુડુ જી(વા)ત્વુડુ ઓકડે

પરગુ(ચુ)ણ્ડુ ભક્ત પ(રા)ધીનુનિ (ક)

ચ૧. અનંતં(બા)ડડુ અલ્પલ વેડડુ

સુન્દપુલ કોલુવડુ સૂર્યુનિ મરવડુ (ક)

ચ૨. માંસમુ મુટ્ટડુ મધુવનુ ત્રાગડુ પર

હિંસલ સેયડુ અરુકનુ મરવડુ (ક)

ચ૩. મૂ(ડી)ષણમુલ વાડડુ

જીવનુકુડે તિરુગુ મુદમુનુ જુપડુ (ક)



୧୪. ପଞ୍ଚନ ସେଧୁ ପଞ୍ଚନୀ ଓଠୁ  
ପଞ୍ଚନ ଚିତୁଠି ସୌଧ୍ୟମୁ ବିଦୁପୁ (ଓ)  
୧୫. ସାକ୍ଷି(ଧ)ନି ଚିତ୍ତିସି(ଧ)ନ୍ତୁ ଲକ୍ଷ୍ୟମୁ ବିଦୁପୁ  
ଓ(ଞ୍ଚ)କ୍ଷୁନି ଧ୍ୟାଗରାଞ୍ଚ ରକ୍ଷକ୍ରୁଠିନ ପାନି (ଓ)

### **Oriya**

୧. କରୁଣା(ୟେ)ଲା(ଗ)କ୍ଷେ(ନୀ) ଓଧମେ  
କଲ୍ୟାଣ ସୁନ୍ଦର ରାମ  
୨. ପର(ମା)ତୁତୁ ଜୀ(ଓ)ତୁତୁ ଓକତେ  
ପର(ତୁ)ତୁ ଉକ୍ତ ପ(ରା)ଧୀନୁନି (କ)  
୩. ଅନୁତଂ(ବା)ତତୁ ଅଲ୍ପୁଲ ଓଡତୁ  
ସୁନୁପୁଲ କୋଲୁଡତୁ ସୁନ୍ଦୁନି ମରଡତୁ (କ)  
୪. ମାଁସମୁ ମୁଜତୁ ମଧୁଖୁନୁ ତ୍ରାଗତୁ ପର  
ହିଂସଲ ସେୟତୁ ଏରୁକନୁ ମରଡତୁ (କ)  
୫. ମୁ(ତୀ)ସଶମୁଲ ଓଡତୁ  
ଜୀଓନୁକ୍ଷୁତେ ତିରୁଗୁ ମୁଦମୁନୁ ଜୁପତୁ (କ)  
୬. ଓଞ୍ଚନ ସେୟତୁ ଓରୁଲତୋ ବୋକତୁ  
ଚଞ୍ଚଲ ଚିତୁତେ ସୌଖ୍ୟମୁ ଓଡୁଡତୁ (କ)  
୭. ସାକ୍ଷି(ୟ)ନି ତେଲିସି(ୟ)ନୁ ଲକ୍ଷ୍ୟମୁ ଓଡୁଡତୁ  
କ(ଞ୍ଚା)କ୍ଷୁନି ତ୍ୟାଗରାଜ ରକ୍ଷକ୍ରୁତେନ ଓାନି (କ)

### **Punjabi**

୧. କରୁଣ(ୟେ)ଲା(ଗ)କ୍ଷେ(ନୀ) ବିଧମେ  
କଲ୍ୟାଣ ସୁନ୍ଦର ରାମ  
୨. ପର(ମା)ତମୁତୁ ଜୀ(ବା)ତମୁତୁ ଓକତେ  
ପର(ତୁ)ତୁ ଉକ୍ତ ପ(ରା)ଧୀନୁନି (କ)  
୩. ଅନୁତଂ(ସା)ତତୁ ଅଲ୍ପୁଲ ଦେଡତୁ  
ସୁନୁପୁଲ କୋଲୁଡତୁ ସୁନ୍ଦୁନି ମରଡତୁ (କ)

ਚ੨. ਮਾਂਸਮੁ ਮੁੱਟਡੁ ਮਧੁਵੁਨੁ ਤ੍ਰਾਗਡੁ ਪਰ

ਹਿੰਸਲ ਸੇਯਡੁ ਏਰੁਕਨੁ ਮਰਵਡੁ (ਕ)

ਚ੩. ਮੂ(ਡੀ)ਸ਼ਲਮੁਲ ਵਾਡਡੁ

ਜੀਵਨਮੁਕਤੁਡੈ ਤਿਰੁਗੁ ਮੁਦਮੁਨੁ ਜੁਪਡੁ (ਕ)

ਚ੪. ਵਵਚਨ ਸੇਯਡੁ ਵਰੁਲਤੋ ਥੋਕਡੁ

ਚਵਚਲ ਚਿੱਤੁਡੈ ਸੌਖਜਮੁ ਵਿਡੁਵਡੁ (ਕ)

ਚ੫. ਸਾਕਿਸ਼(ਯ)ਨਿ ਤੇਲਿਸਿ(ਯ)ਨਦੁ ਲਕਸ਼ਜਮੁ ਵਿਡੁਵਡੁ

ਕ(ਵਜਾ)ਕਸ਼ੁਨਿ ਤਜਾਗਰਾਜ ਰਕਸ਼ਕੁਡੈਨ ਵਾਨਿ (ਕ)