

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

tanaOnE dhyAniJci-dEvagAndhAri

In the kRti 'tanaOnE dhyAniJci' – rAga dEvagAndhAri, zrI tyAgarAja depicts how prahlAda asks the Lord to grant His the darzan in his heart.

- P tana lOnE dhyAniJci
tanmayamE kAvalerA
- A tana guhalO tAn(u)NDeDu
tAvunu teliyaga valerA (tana)
- C1 nI marmam(A) kSaName
nizcayamai telusunurA (tana)
- C2 En(a)nu mAy(A) vELan-
(E) vaGkO teliyadurA (tana)
- C3 toli karmamE balamu
tOya kUDadu vidhiki (tana)
- C4 prakRti svabhAvamulu
prajvaliJcucun(u)NDu (tana)
- C5 lakSyamu jEyaru madilO
lakS(A)ntaramulak(ai)na (tana)
- C6 mriGgina kaLLaku rucula
mElu kanE vAr(e)varu (tana)
- C7 bhUtamul(ai)dunu nIvu
porala jEyucunnAvu (tana)
- C8 niravadhi zayyapai nIvu
nity(A)nandamun(u)nnAvu (tana)
- C9 zrI tyAgarAjuni

cE paTTi rakSiJcedavu (tana)

Gist

I wish to be absorbed in (identical with) You by meditating within myself.
I wish to know the location where You reside in the recess of my heart (because I wish to be absorbed in You by meditating within myself); at that very instant (of knowing where You reside) your secrets would be revealed with certainty; and at that moment one would not know in which corner the Illusion called 'I' (ego) is (would have vanished).

The (results of) my previous actions themselves should not forcibly hurl me to the fate.

The natural tendencies would be fully functional; yet, one (who is absorbed in meditation) would not be bothered or deterred in his mind even by a hundred-thousand interruptions.

To the one (who is absorbed in meditation) with half-closed eyes, who is there to perceive the pleasures of tastes (of sense objects), because You are the one moving the five elements (these five elements being the source - as tanmAtas - and aim of sense objects - as ruci).

You are in a state of infinite eternal bliss on the couch of zESa
You protected tyAgarAja by husbanding him.

Word-by-word Meaning

P I wish to be (kAvalerA) absorbed in (identical with) You (tanmayamE) by meditating (dhyAniJci) within myself (tanalOnE).

A, C1 & C2 I wish to know (teliyaga valerA) the location (tAvunu) where You (tAnu) reside (uNDedu) (tAnuNDedu) in the recess (guhalO) (literally cave) of my heart (tana) (because I wish to be absorbed in You by meditating within myself);

at that very instant (A kSaNameE) (of knowing where You reside) your (nI) secrets (marmamu) (marmamA) would be revealed (telusunurA) (literally be known) with certainty (nizcayamai); and

at that (A) moment (vELanu) one would not know (teliyadurA) in which (E) (vELanE) corner (vaGkO) (literally direction, bend, curve) the Illusion (mAYa) called (anu) 'I' (ego) (Enu) (Enanu) is (would have vanished);

I wish to be absorbed in You by meditating within myself.

C3 The (results of my) previous (toli) actions themselves (karmamE) should not (kUDadu) forcibly (balamu) hurl (tOya) (literally push) me to the fate (vidhiki) (literally brahmA);

I wish to be absorbed in You by meditating within myself.

C4 & C5 The natural (prakRti) tendencies (svabhAvamulu) would be (uNDunu) fully functional (prajvaliJcucunu) (literally glowing forth) (prajvaliJcucuNDu); yet, one (who is absorbed in meditation) would not be bothered or deterred (lakSyamu jEyaru) in his mind (madilO) even (aina) by a hundred-thousand (lakSa) interruptions (antaramulaku) (literally intermissions) (antaramulukaina);

I wish to be absorbed in You by meditating within myself.

C6 & C7 To the one (who is absorbed in meditation) with half-closed (mRiGgina) (literally swallowed) eyes (kaLLaku), who is (evaru) there to perceive (kanE vAru) (vArevaru) the pleasures (mElu) of tastes (of sense objects) (ruculu), because You (nIvu) are the one moving (porala jEyucunnAvu) (literally rolling) the five (aidunu) elements (bhUtamulu) (bhUtamulaidunu)

(these five elements being the source - as tanmAtas - and aim of sense objects - as ruci);

I wish to be absorbed in You by meditating within myself.

C8 You (nIvu) are (unnAvu) in a state of infinite (niravadhi) eternal (nitya) bliss (Anandamuna) (nityAnandamununnAvu) on the couch (zayyapai) of zESa;
I wish to be absorbed in You by meditating within myself.

C9 You protected (rakSiJcedavu) tyAgarAja (tyAgarAjuni) by husbanding (cE paTTi) him;
I wish to be absorbed in You by meditating within myself.

Notes –

P – tanmaya – tanmayatva - being or becoming identical with (absorbed in) the object of meditation

C2 - EvaGkO teliyadurA – zrI tyAgarAja states that when one is absorbed in the Lord (object of meditation), the ego, seemingly, hides in some corner - only to crop up again at the termination of meditation.

C4 - prakRti svabhAvamulu prajvaliJcucun(u)NDu – The natural tendencies will be functioning – Please refer to zrImad-bhagavad-gItA, Chapter 18, verse 11 -

na hi dEhabhRtA zakyaM tyaktuM karmANyazeSata: |
yastu karmaphalatyaGI sa tyAgItyabhidhIyatE || 11 ||

“Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.”

C6 – mriGgina kaLLaku – to the half-closed eyes – Please refer to zrImad-bhagavad-gItA, Chapter 6, verse 13 -

samaM kAya zirOgrIvaM dhArayannacalaM sthiraH ||
saMprEkSyA nAsikAgraM svaM dizazcAnavalOkayan || 13 ||

“Let him firmly hold his body, head, and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.”

Gazing at the tip of his nose – when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.

C7 – porala jEyucunnAvu – Please to zrImad-bhagavad-gItA, Chapter 9, verse 10 –

mayA(a)dhyakSENa prakRtiH sUyatE sacarAcaram ||
hEtunA(a)nEna kauntEya jagadviparivartatE || 10 ||

“By reason of My proximity, prakRti produces all this, the moving and unmoving; the world wheels round and round, O Son of kuntI, because of this. (All Translations and notes by Swami Swarupananda)

C9 – cE paTTi – pANi grahaNa in marriage is termed as ‘cE paTTu’ in telugu. This indicates the nAyaki bhAva.

General – (1) The anupallavi and caraNas 1 and 2 are interwoven. One is consequential of the other. I am doubtful whether there is an anupallavi at all

because caranas 1 and 2 cannot be segregated from anupallavi. This needs to be checked.

General (2) The caraNas 3 – 6 are very tersely worded; caranas 4 - 5 and 6 – 7 are not independently translatable - they have to be combined in order to derive meaning. Yet, in view of the terse wordings, I am not sure whether the translation is correct or not.

Devanagari

- प. तन लोने ध्यानिञ्चि तन्मयमे कावलेरा
अ. तन गुहलो ता(नु)ण्डेडु तावुनु तेलियग वलेरा (त)
च1. नी मर्म(मा) क्षणमे निश्चयमै तेलुसुनुरा (त)
च2. ए(न)नु मा(या) वेळ(ने) वंको तेलियदुरा (त)
च3. तोलि कर्ममे बलमु तोय कूडदु विधिकि (त)
च4. प्रकृति स्वभावमुलु प्रज्वलिञ्चु(नु)ण्डु (त)
च5. लक्ष्यमु जेयरु मदिलो ल(क्षा)न्तरमुल(कै)न (त)
च6. म्रिंगिन कळळकु रुचुल मेलु कने वा(रे)वरु (त)
च7. भूतमु(लै)दुनु नीवु पोरल जेयु(चु)न्नावु (त)
च8. निरवधि शय्यपै नीवु नि(त्या)नन्दमु(नु)न्नावु (त)
च9. श्री त्यागराजुनि चे पट्टि रक्षिञ्चेदवु (त)

English with Special Characters

- pa. tana lōnē dhyāniñci tanmayamē kāvalerā
a. tana guhalō tā(nu)ṇḍeḍu tāvunu teliyaga valerā (ta)
ca1. nī marma(mā) kṣaṇamē niścayamai telusunurā (ta)
ca2. ē(na)nu mā(yā) vēḷa(nē) vaṅkō teliyadurā (ta)
ca3. toli karmamē balamu tōya kūḍadu vidhiki (ta)
ca4. prakṛti svabhāvamulu prajvaliñcucu(nu)ṇḍu (ta)
ca5. lakṣyamū jēyaru madilō la(kṣā)ntaramula(kai)na (ta)
ca6. mriṅgina kaḷḷaku rucula mēlu kanē vā(re)varu (ta)
ca7. bhūtamū(lai)dunu nīvu porala jēyu(cu)nnāvu (ta)
ca8. niravadhi śayyapai nīvu ni(tyā)nandamu(nu)nnāvu (ta)

ca9. śrī tyāgarājuni cē paṭṭi rakṣiñcedavu (ta)

Telugu

- ప. తన లోనే ధ్యానిజ్చి తన్మయమే కావలెరా
అ. తన గుహలో తా(ను)ణ్ణెడు తావును తెలియగ వలెరా (త)
చ1. నీ మర్మ(మా) క్షణమే నిశ్చయమై తెలుసునురా (త)
చ2. ఏ(న)ను మా(యా) వేళ(నే) వంకో తెలియదురా (త)
చ3. తొలి కర్మమే బలము తోయ కూడదు విధికి (త)
చ4. ప్రకృతి స్వభావములు ప్రజ్వలిజ్చుచు(ను)ణ్ణు (త)
చ5. లక్ష్యము జేయరు మదిలో ల(క్షా)స్తరముల(కై)న (త)
చ6. మ్రింగిన కళ్ళకు రుచుల మేలు కనే వా(ఠ)వరు (త)
చ7. భూతము(లై)దును నీవు పొరల జేయు(చు)న్నావు (త)
చ8. నిరవధి శయ్యపై నీవు ని(త్యా)నన్దము(ను)న్నావు (త)
చ9. శ్రీ త్యాగరాజుని చే పట్టి రక్షిజ్చెదవు (త)

Tamil

- ప. తన లోనే త్తయానిఞ్చి తన్మయమే కావలెరా
అ. తన క్షణమే తా(ను)ణ్ణెడు తావును తెలియగ వలెరా (త)
చ1. నీ మర్మ(మా)క్షణమే నిశ్చయమై తెలుసునురా (త)
చ2. ఏ(న)ను మా(యా) వేళ(నే) వంకో తెలియదురా (త)
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చ8. నిరవధి శయ్యపై నీవు ని(త్యా)నన్దము(ను)న్నావు (త)
చ9. శ్రీ త్యాగరాజుని చే పట్టి రక్షిజ్చెదవు (త)

తన్ముగ్ధులై తియానిత్తు, తన్మయమేయక వేణ్డుమయ్యా

తనకు కుకయిని తానిరుక్కుమిదత్తిణె అఱియవేణ్డుమయ్యా;

1. ఊతు మఱుమం అప్పొత్తే ఊతియాక తెఱియుమయ్యా;
2. 'నాన్' ణ్ణుం మాయె అవ్వేణె, ణ్మలైయెలెయిలె, తెఱియాతయ్యా;
3. మున్విణెయె (ఱణ్ణె), వితియినిదం వలియ తఱ్ణకకూడాతు;
- 4 - 5 ఇయఱెకయిన్ తన్మెకఱ్ణ కుదర్విడ్డుక్కొణ్ణిరుక్కుం;
(ఱ్చియిణ్ణుం తియాణత్తిలుగ్ణెగ్గార్) కుదై కెయ్యార్, మతియిని, ఇలకక కణకకాణ ఇదైవెగ్గిగ్గియిణ్ణుం;

6 - 7. விழுங்கிய கண்களுக்கு, சுவைகளின் மேன்மையைக் காண்பவர் யாரே?
(ஏனெனில்) பூதங்களைந்தினையும் நீ புரளச் செய்கின்றாய்;

8. (அரவு) அணையின்மீது நீ எல்லையற்ற நிலையான களிப்பினிலுள்ளாய்;

9. தியாகராசனைக் கைப் பிடித்து காத்தனை;
தன்னுள்ளே தியானித்து தன்மயமேயாக வேண்டும்யா

தன்மயம் - வழிபடும் உருவத்துடன் ஒன்று கலத்தல்

குகை - இதயத்தினைக் குறிக்கும்

விதி - பிரமன்

இயற்கை - ஐம்பூதங்கள், மனம் முதலானவை

விழுங்கிய கண்கள் - பகுதி மூடிய கண்களுடன் தியானத்தில் மூழ்கியோர்

சுவைகள் - இந்திரியங்களின் இலக்கு

புரளச் செய்தல் - ஆட்டுவித்தல்

அணை - படுக்கை

Kannada

ಪ. ತನ ಲೋನೇ ಧ್ಯಾನಿಜ್ಞಿ ತನ್ಮಯಮೇ ಕಾವಲಿರಾ

ಅ. ತನ ಗುಹಲೋ ತಾ(ನು)ಣ್ಣಿಡು ತಾವುನು ತೆಲಿಯಗ ವಲಿರಾ (ತ)

ಚಗ. ನೀ ಮರ್ಮ(ಮಾ) ಕ್ಷಣಮೇ ನಿಶ್ಚಯಮೈ ತೆಲುಸುನುರಾ (ತ)

ಚ೨. ಏ(ನ)ನು ಮಾ(ಯಾ) ವೇಳ(ನೇ) ವಂಕೋ ತೆಲಿಯದುರಾ (ತ)

ಚ೩. ತೊಲಿ ಕರ್ಮಮೇ ಬಲಮು ತೋಯ ಕೂಡದು ವಿಧಿಕಿ (ತ)

ಚ೪. ಪ್ರಕೃತಿ ಸ್ವಭಾವಮುಲು ಪ್ರಜ್ಞಲಿಇಚ್ಛುಚು(ನು)ಣ್ಣು (ತ)

ಚ೫. ಲಕ್ಷ್ಯಮು ಜೇಯರು ಮದಿಲೋ ಲ(ಕ್ಷಾ)ಸ್ತರಮುಲ(ಕೈ)ನ (ತ)

ಚ೬. ಮ್ಪಿಂಗಿನ ಕಳ್ಳಕು ರುಚುಲ ಮೇಲು ಕನೇ ವಾ(ರೆ)ವರು (ತ)

ಚ೭. ಭೂತಮು(ಲೈ)ದುನು ನೀವು ಪೊರಲ ಜೇಯು(ಚು)ನ್ನಾವು (ತ)

ಚ೮. ನಿರವಧಿ ಶಯ್ಯಪೈ ನೀವು ನಿ(ತ್ಯಾ)ನಸ್ತಮು(ನು)ನ್ನಾವು (ತ)

ಚ೯. ಶ್ರೀ ತ್ಯಾಗರಾಜನಿ ಚೇ ಪಟ್ಟಿ ರಕ್ಷಿಇಚ್ಛಿದವು (ತ)

Malayalam

೧. ತನ ಲೋನೇ ಧ್ಯಾನಿಜ್ಞಿ ತನ್ಮಯಮೇ ಕಾವಲಿರಾ

೨. ತನ ಗುಹಲೋ ತಾ(ನು)ಣ್ಣಿಡು ತಾವುನು ತೆಲಿಯಗ ವಲಿರಾ (ತ)

೩. ನೀ ಮರ್ಮ(ಮಾ) ಕ್ಷಣಮೇ ನಿಶ್ಚಯಮೈ ತೆಲುಸುನುರಾ (ತ)

೪. ಏ(ನ)ನು ಮಾ(ಯಾ) ವೇಳ(ನೇ) ವಂಕೋ ತೆಲಿಯದುರಾ (ತ)

೫. ತೊಲಿ ಕರ್ಮಮೇ ಬಲಮು ತೋಯ ಕೂಡದು ವಿಧಿಕಿ (ತ)

೬. ಪ್ರಕೃತಿ ಸ್ವಭಾವಮುಲು ಪ್ರಜ್ಞಲಿಇಚ್ಛುಚು(ನು)ಣ್ಣು (ತ)

೭. ಲಕ್ಷ್ಯಮು ಜೇಯರು ಮದಿಲೋ ಲ(ಕ್ಷಾ)ಸ್ತರಮುಲ(ಕೈ)ನ (ತ)

೮. ಮ್ಪಿಂಗಿನ ಕಳ್ಳಕು ರುಚುಲ ಮೇಲು ಕನೇ ವಾ(ರೆ)ವರು (ತ)

೯. ಭೂತಮು(ಲೈ)ದುನು ನೀವು ಪೊರಲ ಜೇಯು(ಚು)ನ್ನಾವು (ತ)

೧೦. ನಿರವಧಿ ಶಯ್ಯಪೈ ನೀವು ನಿ(ತ್ಯಾ)ನಸ್ತಮು(ನು)ನ್ನಾವು (ತ)

೧೧. ಶ್ರೀ ತ್ಯಾಗರಾಜನಿ ಚೇ ಪಟ್ಟಿ ರಕ್ಷಿಇಚ್ಛಿದವು (ತ)

- ച6. മൃഗീന കളകു രുചുല മേലു കനേ വാ(രേ)വരു (ത)
 ച7. ഭൃതമു(ലൈ)ദുനു നീവു പൊരല ജേയു(ചു)ന്നാവു (ത)
 ച8. നീരവധി ശയ്യവൈ നീവു നി(ത്യാ)നന്ദമു(നു)ന്നാവു (ത)
 ച9. ശ്രീ ത്യാഗരാജുനി ചേ പട്ടി രക്ഷിഞ്ചൈദവു (ത)

Assamese

- പ. തന ലോനെ ധ്യാനിഷിഃ തന്യമെ കാർലെർ
 അ. തന ഴുഹലോ താ(നു)ഘേടു താവുനു തേലിയഗ റ്തലെർ (ത)
 ച1. നീ മർമ(മാ) ഷ്ണമെ നിശ്ചയ്മൈ തേലുസുനുർ (ത)
 ച2. എ(ന)നു മാ(യാ) രേല(നെ) രങ്കോ തേലിയദുർ (ത)
 ച3. തോലി കർമെ വലമു തോയ കൂടദു വിധികി (ത)
 ച4. പ്രകൃതി സ്വഭാവമുലു പ്രജ്വലിഷുഃചു(നു)ഘു (ത)
 ച5. ലക്ഷ്മ്യമു ജേയർ മദിലോ ല(ഷ്ണ)സ്രമുല(കൈ)ന (ത)
 ച6. സിംഗിന കല്ലകു റുചുല മേലു കനെ വാ(രേ)വർ (ത)
 ച7. ഭൃതമു(ലൈ)ദുനു നീവു പൊർല ജേയു(ചു)ന്നാവു (ത)
 ച8. നിർവർധി ശയ്യപൈ നീവു നി(ത്യാ)നന്ദമു(നു)ന്നാവു (ത)
 ച9. ശ്രീ അഗരാജുനി ചേ പട്ടി വിഷ്ണുഃദവു (ത)

Bengali

- പ. തന ലോനെ ധ്യാനിഷിഃ തന്യമെ കാർലെർ
 അ. തന ഴുഹലോ താ(നു)ഘേടു താവുനു തേലിയഗ വലെർ (ത)
 ച1. നീ മർമ(മാ) ഷ്ണമെ നിശ്ചയ്മൈ തേലുസുനുർ (ത)
 ച2. എ(ന)നു മാ(യാ) വേല(നെ) വങ്കോ തേലിയദുർ (ത)
 ച3. തോലി കർമെ വലമു തോയ കൂടദു വിധികി (ത)
 ച4. പ്രകൃതി സ്വഭാവമുലു പ്രജ്വലിഷുഃചു(നു)ഘു (ത)
 ച5. ലക്ഷ്മ്യമു ജേയർ മദിലോ ല(ഷ്ണ)സ്രമുല(കൈ)ന (ത)
 ച6. സിംഗിന കല്ലകു റുചുല മേലു കനെ വാ(രേ)വർ (ത)
 ച7. ഭൃതമു(ലൈ)ദുനു നീവു പൊർല ജേയു(ചു)ന്നാവു (ത)
 ച8. നിർവർധി ശയ്യപൈ നീവു നി(ത്യാ)നന്ദമു(നു)ന്നാവു (ത)

ଚଢ଼. ଶ୍ରୀ ଆଗରାଜୁନି ଚେ ପଠି ରକ୍ଷିତ୍ତଦବୁ (ତ)

Gujarati

୫. ତନ ଲୋନେ ଧ୍ୟାନିଞ୍ଚି ତନ୍ମଧ୍ୟମେ ଡାବର୍ଲେରା
ଅ. ତନ ଗୁହଲୋ ତା(ନୁ)ଓଡ଼ୁ ତାବୁନୁ ତୈଲିୟଗ ବର୍ଲେରା (ତ)
ଅ୧. ନୀ ମର୍ମ(ମା) କ୍ଷାମେ ନିଷ୍ଠ୍ୟୟମୈ ତୈଲୁସୁନୁରା (ତ)
ଅ୨. ଅ(ନ)ନୁ ମା(ୟା) ବେନ(ନେ) ବଂକୋ ତୈଲିୟଢୁରା (ତ)
ଅ୩. ତୈଲି କର୍ମମେ ଭଲମୁ ତୋୟ କୁଢ଼ୁ ବିଧିକି (ତ)
ଅ୪. ମୁକ୍ତି ସ୍ଵଭାବମୁଲୁ ମୁକ୍ତିଲିଞ୍ଚି(ନୁ)ଓଡ଼ୁ (ତ)
ଅ୫. ଲକ୍ଷ୍ୟମୁ ଶ୍ଵେତା ମଢିଲୋ ଲ(କ୍ଷା)ନ୍ତରମୁଲ(କ୍ଷ)ନ (ତ)
ଅ୬. ମିଂଗିନ କଠାକ୍ତୁ ଚ୍ୟୁଲ ମେଲୁ କନେ ବା(ର୍)ବରା (ତ)
ଅ୭. ଭୂତମୁ(କ୍ଷ)ନୁ ନୀବୁ ପୌରଲ ଶ୍ଵେତ(ୟ)ଗ୍ଲାବୁ (ତ)
ଅ୮. ନିରବଧି ଶାୟପୈ ନୀବୁ ନି(ତ୍ୟା)ନନ୍ଦମୁ(ନୁ)ଗ୍ଲାବୁ (ତ)
ଅ୯. ଶ୍ରୀ ତ୍ୟାଗରାଜୁନି ଯେ ପଠିଟ ରକ୍ଷିତ୍ତଦବୁ (ତ)

Oriya

୧. ତନ ଲୋନେ ଧ୍ୟାନିଞ୍ଚି ତନ୍ମଧ୍ୟମେ କାଞ୍ଚଲେରା
ଅ. ତନ ଗୁହଲୋ ତା(ନୁ)ଓଡ଼ୁ ତାବୁନୁ ତେଲିୟଗ ଖଲେରା (ତ)
୧୧. ନୀ ମର୍ମ(ମା) କ୍ଷାମେ ନିଷ୍ଠ୍ୟୟମୈ ତେଲୁସୁନୁରା (ତ)
୧୨. ଅ(ନ)ନୁ ମା(ୟା) ବେନ(ନେ) ବଂକୋ ତେଲିୟଦୁରା (ତ)
୧୩. ତୋଲି କର୍ମମେ ବଲମୁ ତୋୟ କୁଡ଼ୁ ଖିଧିକି (ତ)
୧୪. ପ୍ରକୃତି ସ୍ଵଭାବମୁଲୁ ପ୍ରକୃତିଲିଞ୍ଚି(ନୁ)ଓଡ଼ୁ (ତ)
୧୫. ଲକ୍ଷ୍ୟମୁ ଶ୍ଵେତା ମଢିଲୋ ଲ(କ୍ଷା)ନ୍ତରମୁଲ(କ୍ଷ)ନ (ତ)
୧୬. ମିଂଗିନ କଠାକ୍ତୁ ଚ୍ୟୁଲ ମେଲୁ କନେ ବା(ର୍)ବରା (ତ)
୧୭. ଭୂତମୁ(କ୍ଷ)ନୁ ନୀବୁ ପୌରଲ ଶ୍ଵେତ(ୟ)ଗ୍ଲାବୁ (ତ)
୧୮. ନିରବଧି ଶାୟପୈ ନୀବୁ ନି(ତ୍ୟା)ନନ୍ଦମୁ(ନୁ)ଗ୍ଲାବୁ (ତ)
୧୯. ଶ୍ରୀ ତ୍ୟାଗରାଜୁନି ଯେ ପଠିଟ ରକ୍ଷିତ୍ତଦବୁ (ତ)

Punjabi

୫. ତନ ଲୋନେ ଧ୍ୟାନିଞ୍ଚି ତନ୍ମଧ୍ୟମେ କାଞ୍ଚଲେରା

- ਅ. ਤਨ ਗੁਹਲੋ ਤਾ(ਨੁ)ਣਡੇਡੁ ਤਾਵੁਨੁ ਤੇਲਿਯਗ ਵਲੇਰਾ (ਤ)
- ਚ੧. ਨੀ ਮਰਮ(ਮਾ) ਕਸ਼ਣਮੇ ਨਿਸ਼ਚਯਮੈ ਤੇਲੁਸੁਨੁਰਾ (ਤ)
- ਚ੨. ਏ(ਨ)ਨੁ ਮਾ(ਯਾ) ਵੇਲ(ਨੇ) ਵੰਕੋ ਤੇਲਿਯਦੁਰਾ (ਤ)
- ਚ੩. ਤੋਲਿ ਕਰਮਮੇ ਬਲਮੁ ਤੋਯ ਕੂਡਦੁ ਵਿਧਿਕਿ (ਤ)
- ਚ੪. ਪ੍ਰਕ੍ਰਿਤਿ ਸ੍ਰਭਾਵਮੁਲੁ ਪ੍ਰਜੁਲਿਵਚੁਚੁ(ਨੁ)ਣਡੁ (ਤ)
- ਚ੫. ਲਕਸ਼ਜਮੁ ਜੇਯਰੁ ਮਦਿਲੋ ਲ(ਕਸ਼ਾ)ਨਤਰਮੁਲ(ਕੈ)ਨ (ਤ)
- ਚ੬. ਸਿੰਗਿਨ ਕੱਲਕੁ ਰੁਚੁਲ ਮੇਲੁ ਕਨੇ ਵਾ(ਰੇ)ਵਰੁ (ਤ)
- ਚ੭. ਭੁਤਮੁ(ਲੈ)ਦੁਨੁ ਨੀਵੁ ਪੋਰਲ ਜੇਯੁ(ਚੁ)ਨਨਾਵੁ (ਤ)
- ਚ੮. ਨਿਰਵਧਿ ਸ਼ੱਯਪੈ ਨੀਵੁ ਨਿ(ਤਜਾ)ਨਨਦਮੁ(ਨੁ)ਨਨਾਵੁ (ਤ)
- ਚ੯. ਸ੍ਰੀ ਤਜਾਗਰਾਜੁਨਿ ਚੇ ਪੱਟਿ ਰਕਿਸ਼ਵਚੇਦਵੁ (ਤ)