

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

tanaOnE dhyAninci-dEvagAndhAri

In the kRti 'tanaOnE dhyAninci' – rAga dEvagAndhAri (tALa Adi), SrI tyAgarAja depicts how prahlAda beseeches the Lord to grant His vision in his heart.

- P tana lOnE dhyAninci 'tanmayamE kAvalerA
A tana guhalO tAn(u)NDeDu tAvunu teliyaga valerA (tana)
C1 nI marmam(A) kshaNameE niScayamai telusunurA (tana)
C2 En(a)nu mAy(A) vELan(²E) vankO teliyadurA (tana)
C3 toli karmamE balamu tOya kUDadu vidhiki (tana)
C4 ³prakRti svabhAvamulu prajvalincucun(u)NDu (tana)
C5 lakshyamu jEyarU madilO laksh(A)ntaramulak(ai)na (tana)
C6 ⁴mringina kaLLaku rucula mElu kanE vAr(e)varu (tana)
C7 bhUtamul(ai)dunu nIvu ⁵porala jEyucunnAvu (tana)
C8 ⁶niravadhi Sayyapai nIvu nity(A)nandamun(u)nnAvu (tana)
C9 SrI tyAgarAjuni ⁷cE paTTi rakshincedavu (tana)

Gist

I wish to be totally absorbed in (identical with) You by meditating within myself.

I wish to know the location where You reside in my body cave.

At that very instant (of knowing where You reside), Your secrets would be revealed with certainty.

At that moment, the direction in which the Illusion called 'I' (ego) has vanished, would not be known.

My earlier (results of) actions should not, by themselves, propel me forcibly fate-ward.

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 (absorbed in meditation) whose eyes are half-closed, who is there to perceive the richness of tastes (of sense objects)?

Because, You are moving all the five Great Elements - (the source and object of senses);

You are in a state of eternal bliss on the couch of ananta (SEsha);

You protected tyAgarAja by husbanding him.

Word-by-word Meaning

P I wish to be (kAvalerA) totally absorbed in (identical with) You (tanmayamE) by meditating (dhyAninci) within myself (tana lOnE).

A, C1 & C2 I wish to know (teliyaga valerA) the location (tAvunu) where You (tAnu) reside (uNDeDu) (tAnuNDeDu) in my (tana) body cave (guhalaO);

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

at that (A) moment (vELanu), the direction (vankO) in which (E) (vELanE) the Illusion (mAya) (mayA) called (anu) 'I' (ego) (Enu) (Enanu) has vanished, would not be known (teliyadurA);

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

C3 My earlier (toli) (results of) actions (karmamE) should not (kUDadu), by themselves, propel (tOya) me forcibly (balamu) fate-ward (vidhiki) (literally brahma);

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

C4 & C5 The natural (prakRti) tendencies (svabhAvamulu) would be (uNDu) fully functional (prajvalincucunu) (literally glowing forth) (prajvalincucunuNDu);

Yet, one (who is absorbed in meditation) would not be bothered or deterred (lakshyamu jEyaru) in his mind (madilO) even (aina) by a hundred-thousand (laksha) interruptions (antaramulaku) (literally intermissions) (antaramulukaina);

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

C6 & C7 To the one (absorbed in meditation) whose eyes (kaLLaku) are half-closed (mringina) (literally swallowed), who is (evaru) there to perceive (kanE vAru) (vArevaru) the richness (mElu) of tastes (of sense objects) (ruculu)?

Because, You (nIvu) are moving (porala jEyucunnAvu) (literally rolling) all the five (aidunu) Great Elements (bhUtamulu) (bhUtamulaidunu) - (the source and object of senses);

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

C8 You (nIvu) are (unnAvu) in a state of eternal (nitya) bliss (Anandamuna) (nityAnandamununnAvu) on the couch (Sayyapai) of ananta (niravadhi) (SEsha);

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

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

Notes –
Variations –

References –

³ - prakRti svabhAvamulu prajvalincucunuNDu – The natural tendencies will be functioning – Please refer to SrImad-bhagavad-gItA, Chapter 18, verse 11 -

na hi dEha-bhRtA SakyaM tyaktuM karmANy-aSeshataH |
yastu karma-phala-tyAgI sa tyAgIty-abhidhIyatE || 11 ||

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

⁴ – mringina kaLLaku – to the half-closed eyes – Please refer to SrImad-bhagavad-gItA, Chapter 6, verse 13 -

samaM kAya SirO-grIvaM dhArayannacalaM sthiraH ||
saMprEkshya nAsikAgraM svaM diSaScAn-avalOkayan || 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.

⁵ – porala jEyucunnAvu – Please to SrImad-bhagavad-gItA, Chapter 9, verse 10 –

mayA(a)dhyakshENa prakRtiH sUyatE sacarAcaram ||
hEtunA(a)nEna kauntEya jagad-viparivartatE || 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)

Comments –

¹ – tanmaya – tanmayatva - being or becoming identical with (absorbed in) the object of meditation

² – E vankO teliyadurA – SrI tyAgarAja states that when one is absorbed in the Lord (object of meditation), the ego (seemingly) scoots - only to show up again at the termination of meditation.

⁶ – niravadhi Sayya – SEsha, the couch of Lord vishNu, is also called ‘ananta’. SrI tyAgarAja seems to mean ‘ananta SEsha’ by the word ‘niravadhi’.

⁷ – cE paTTi – pANi grahaNa in marriage is termed as ‘cE paTTu’ in telugu. This indicates the nAyaki bhAva.

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.

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.

This kRti forms part of dance-drama 'prahlAda bhakti vijayaM'. In this kRti, the prayer of prahlAda to the Lord is depicted.

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 ధ్యానించి 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 ప్రజ్వలింపుచు(ను)ణ్ణు (త)

చ5. లక్ష్యము జేయరు మదిలో ల(క్షా)స్తరముల(కై)న (త)

చ6. మ్రింగిన కళ్ళకు రుచుల మేలు కనే వా(ఠె)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 రక్షింపదవు (త)

Tamil

ప. తన లోనే ధ్యానించి తన్మయమే కావలెరా

అ. తన క్రు³హలో తా(ను)ణ్ణెడు³ తావును తె³లియక³ వలెరా (త)

చ1. నీ మర్మ(మా) క్షణమే ని³శ్చయమై తెలుసునురా (త)

చ2. ఏ(న)ను మా(యా) వేళ(నే) వంకో తెలియదురా (త)

చ3. తొలి కర్మమే బలము తోయ కూడదు విధికి (త)

చ4. ప్రకృతి స్వభావములు ప్రజ్వలింపుచు(ను)ణ్ణు (త)

చ5. లక్ష్యము జేయరు మదిలో ల(క్షా)స్తరముల(కై)న (త)

చ6. మ్రింగిన కళ్ళకు రుచుల మేలు కనే వా(ఠె)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 రక్షింపదవు (త)

తన్నుள்ளే తియ్యనిత్తు, తన్మయమేయక వేణ్డుమయ్య

అ. తనకు క్రుకయినిల్ తానిరుక్కుమిడత్తిణై అరియవేణ్డుమయ్య;

1. ఊతు మరమమ్, అన్దొడియే ఊతియకత్ తెరియమయ్య;

2. 'నాన్' ణ్ణుమ్ మాయె, అవ్వేణై, ణ్మళులయిలొ, తెరియాయయ్య;

3. మున్విణైయే (ణ్ణై) వలియ తన్లక్కడాతు, వితిక్కు;

4. ఇయర్కైత్ తన్మైకన్ కుదర్విడ్డుక్కొణ్డిరుక్కుమ్;

5. (ஆயினும் தியானத்திலுள்ளோர்) சட்டை செய்யார், மதியினில்,
இலட்சம் இடைவெளிகளாயினும்;
6. விழுங்கிய கண்களுக்கு, சுவைகளின் மேன்மையைக் காண்பவர் யாரே?
7. (ஏனெனில்) பூதங்களைந்தினையும் நீ புரளச் செய்கின்றாய்;
8. அனந்த அணையின்மீது நீ அழிவற்ற ஆனந்தத்தினிலுள்ளாய்;
9. தியாகராசனைக் கைப்பற்றிக் காத்தனை;
தன்னுள்ளே தியானித்து, தன்மயமேயாக வேண்டுமாய்

தன்மயம் - வழிபடும் உருவத்துடன் ஒன்றுதல்

குகை - உடல் எனும் குகை

தானிருக்குமிடத்தினை - உள்ளுறை இறைவன் இருக்குமிடம்.

விதி - பிரமன்

இயற்கை - ஐம்பூதங்கள், மனம் முதலானவை

விழுங்கிய கண்கள் - பகுதி மூடிய கண்களுடன் தியானத்தில் மூழ்கியோர்

சுவைகள் - புலன் நுகர்ச்சியின் சுவை

புரளச் செய்தல் - ஆட்டுவித்தல்

அனந்த அணை - அனந்த சேடன எனும் அணை

இப்பாடல், பிரகலாதன், இறைவனை நோக்கிப் பாடுவதாக.

Kannada

- ಪ. ತನ ಲೋನೇ ಧ್ಯಾನಿಜ್ಞ 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 ಪ್ರಜ್ಞಲಿಜ್ಞಚು(ನು)ಣ್ಣ (ತ)
- ಚ೫. ಲಕ್ಷ್ಮಮು ಜೇಯರು ಮದಿಲೋ ಲ(ಕ್ಷಾ)ನ್ತರಮುಲ(ಕೈ)ನ (ತ)
- ಚ೬. ಮಿಂಗಿನ ಕಳ್ಳಕು ರುಚುಲ ಮೇಲು ಕನೇ ವಾ(ರೆ)ವರು (ತ)
- ಚ೭. ಭೂತಮು(ಲೈ)ದುನು ನೀವು ಪೊರಲ ಜೇಯು(ಚು)ನ್ನಾವು (ತ)
- ಚ೮. ನಿರವಧಿ ಶಯ್ಯಪೈ ನೀವು ನಿ(ತ್ಯಾ)ನನ್ದಮು(ನು)ನ್ನಾವು (ತ)
- ಚ೯. ಶ್ರೀ ತ್ಯಾಗರಾಜನಿ ಚೇ ಪಟ್ಟಿ ರಕ್ಷಿಜ್ಞಿದವು (ತ)

Malayalam

೧. ತನ ಲೋನೇ ಧ್ಯಾನಿಜ್ಞಿ ತನ್ಮಯಮೇ ಕಾವಲಿರಾ

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

- ച1. നീ മർമ(മാ) ക്ഷണമേ നിശ്ചയമൈ തെലുസുനുരാ (ത)
- ച2. ഏ(ന)നു മാ(യാ) വേള(നേ) വംകോ തെലിയദുരാ (ത)
- ച3. തൊലി കർമമേ ബലമു തോയ കൂഡദു വിധികി (ത)
- ച4. പ്രകൃതി സ്വഭാവമുലു പ്രജാലിഞ്ചുചു(നു)ണ്ഡു (ത)
- ച5. ലക്ഷ്യമു ജേയരു മദിലോ ല(ക്ഷാ)ന്തരമുല(കൈ)ന (ത)
- ച6. മ്രിംഗിന കള്ളകു രുചുല മേലു കനേ വാ(രേ)വരു (ത)
- ച7. ഭൂതമു(ലൈ)ദുനു നീവു പൊരല ജേയു(ചു)ന്നാവു (ത)
- ച8. നിരവധി ശയ്യപൈ നീവു നി(ത്യാ)നന്ദമു(നു)ന്നാവു (ത)
- ച9. ശ്രീ ത്യാഗരാജുനി ചേ പട്ടി രക്ഷിഞ്ചൈദവു (ത)

Assamese

- പ. തന ലോനെ ധ്യാനിഷിഃ തന്യമെ കാർലേബാ
- അ. തന ഘുഹ്ലോ താ(നു)ഘേടു താവുനു തെലിയഗ റലേബാ (ത)
- ച1. നീ മർമ(മാ) ക്ഷണമേ നിശ്ചയമൈ തെലുസുനുരാ (ത)
 - ച2. എ(ന)നു മാ(യാ) വേള(നേ) വംകോ തെലിയദുരാ (ത)
 - ച3. തൊലി കർമമേ ബലമു തോയ കൂഡദു വിധികി (ത)
 - ച4. പ്രകൃതി സ്വഭാവമുലു പ്രജ്വലിഷുഃചു(നു)ഘു (ത)
 - ച5. ലക്ഷ്യമു ജേയരു മദിലോ ല(ക്ഷാ)ന്തരമുല(കൈ)ന (ത)
 - ച6. മ്രിംഗിന കള്ളകു രുചുല മേലു കനേ വാ(രേ)വരു (ത)
 - ച7. ഭൂതമു(ലൈ)ദുനു നീവു പൊരല ജേയു(ചു)ന്നാവു (ത)
 - ച8. നിരവധി ശയ്യപൈ നീവു നി(ത്യാ)നന്ദമു(നു)ന്നാവു (ത)
 - ച9. ശ്രീ ത്യാഗരാജുനി ചേ പട്ടി രക്ഷിഞ്ചൈദവു (ത)

Bengali

- പ. തന ലോനെ ധ്യാനിഷിഃ തന്യമെ കാർലേബാ
- അ. തന ഘുഹ്ലോ താ(നു)ഘേടു താവുനു തെലിയഗ വലേരാ (ത)
- ച1. നീ മർമ(മാ) ക്ഷണമേ നിശ്ചയമൈ തെലുസുനുരാ (ത)
 - ച2. എ(ന)നു മാ(യാ) വേള(നേ) വംകോ തെലിയദുരാ (ത)
 - ച3. തൊലി കർമമേ ബലമു തോയ കൂഡദു വിധികി (ത)
 - ച4. പ്രകൃതി സ്വഭാവമുലു പ്രജ്വലിഷുഃചു(നു)ഘു (ത)
 - ച5. ലക്ഷ്യമു ജേയരു മദിലോ ല(ക്ഷാ)ന്തരമുല(കൈ)ന (ത)

ଚଢ. ସିଂଗିନ କଲ୍ଲକୁ ଋଚୁଲ ମେଲୁ କନେ ବା(ରେ)ବରଠ (ତ)

ଚ୧. ଭୂତମୁ(ଲେ)ଦୁନୁ ନୀବୁ ପୋରଲ ଜେୟୁ(ଚୁ)ନାବୁ (ତ)

ଚ୧. ନିରବଧି ଅୟଁପେ ନୀବୁ ନି(ଆ)ନନ୍ଦମୁ(ନୁ)ନାବୁ (ତ)

ଚ୧. ଶ୍ରୀ ଆଗରାଜୁନି ଚେ ପଠି ରକ୍ଷିଞ୍ଜେଦବୁ (ତ)

Gujarati

୧. ତନ ଲୋନେ ଧ୍ୟାନିତ୍ରିୟ ତନ୍ମୟମେ ଡାବର୍ତ୍ତରା

୨. ତନ ଗୁହଲୋ ତା(ନୁ)ଝଟ୍ଟୁ ତାପୁନୁ ତ୍ତାଲିୟଗ ବର୍ତ୍ତରା (ତ)

୩. ନୀ ମର୍ମ(ମା) କ୍ଷାତ୍ତାମେ ନିଶ୍ଚୟମେ ତ୍ତାଲୁସୁନୁରା (ତ)

୪. ଅ(ନ)ନୁ ମା(ୟା) ବେନ(ନେ) ବଞ୍ଚୋ ତ୍ତାଲିୟଦୁରା (ତ)

୫. ତାଁଲି କର୍ମମେ ଭଲମୁ ତୋୟ କୁଟ୍ଟୁ ବିଧିକ୍ତି (ତ)

୬. ମୁକ୍ତି ସ୍ବଭାବମୁଲୁ ମୁକ୍ତିଭାବିଅୟୁ(ନୁ)ଝଟ୍ଟୁ (ତ)

୭. ଲକ୍ଷ୍ୟମୁ ଶ୍ରେୟରା ମଢିଲୋ ଲ(କ୍ଷା)ନ୍ତରମୁଲ(କ୍ଷି)ନ (ତ)

୮. ସିଂଗିନ କଠାକ୍ଷୁ ଚ୍ୟୁଲ ମେଲୁ କନେ ବା(ର୍)ବରା (ତ)

୯. ଭୂତମୁ(ଲେ)ଦୁନୁ ନୀବୁ ପାଁରଲ ଶ୍ରେୟ(ୟୁ)ନାବୁ (ତ)

୧୦. ନିରବଧି ଅୟଁପେ ନୀବୁ ନି(ତ୍ୟା)ନନ୍ଦମୁ(ନୁ)ନାବୁ (ତ)

୧୧. ଶ୍ରୀ ତ୍ୟାଗରାଜୁନି ଚେ ପଠିଟ ରକ୍ଷିଅର୍ଥେଦ୍ବୁ (ତ)

Oriya

୧. ତନ ଲୋନେ ଧ୍ୟାନିତ୍ରିୟ ତନ୍ମୟମେ କାଞ୍ଚଲେରା

୨. ତନ ଗୁହଲୋ ତା(ନୁ)ଝଟ୍ଟୁ ତାପୁନୁ ତ୍ତାଲିୟଗ ଖଲେରା (ତ)

୩. ନୀ ମର୍ମ(ମା) କ୍ଷାତ୍ତାମେ ନିଶ୍ଚୟମେ ତ୍ତାଲୁସୁନୁରା (ତ)

୪. ଅ(ନ)ନୁ ମା(ୟା) ବେନ(ନେ) ବଞ୍ଚୋ ତ୍ତାଲିୟଦୁରା (ତ)

୫. ତାଁଲି କର୍ମମେ ଭଲମୁ ତୋୟ କୁଟ୍ଟୁ ବିଧିକ୍ତି (ତ)

୬. ମୁକ୍ତି ସ୍ବଭାବମୁଲୁ ମୁକ୍ତିଭାବିଅୟୁ(ନୁ)ଝଟ୍ଟୁ (ତ)

୭. ଲକ୍ଷ୍ୟମୁ ଶ୍ରେୟରା ମଢିଲୋ ଲ(କ୍ଷା)ନ୍ତରମୁଲ(କ୍ଷି)ନ (ତ)

୮. ସିଂଗିନ କଠାକ୍ଷୁ ଚ୍ୟୁଲ ମେଲୁ କନେ ବା(ରେ)ବରା (ତ)

୯. ଭୂତମୁ(ଲେ)ଦୁନୁ ନୀବୁ ପାଁରଲ ଶ୍ରେୟ(ୟୁ)ନାବୁ (ତ)

୧୦. ନିରବଧି ଅୟଁପେ ନୀବୁ ନି(ତ୍ୟା)ନନ୍ଦମୁ(ନୁ)ନାବୁ (ତ)

ੳੳ. ਗੁੰ ੳੳੳੳੳੳੳ ੳੳ ੳੳੳ ੳੳੳੳੳੳੳ (ੳ)

Punjabi

- ੳ. ਤਨ ਲੳੳੇ ਲ਼ੳੳੳੳੳੳ ਤਨੳੳੳੳੇ ਕੳਵਲੇਰੳ
- ਅ. ਤਨ ਗੁਹਲੳ ਤੳ(ਨੁ)ੳੳੳੳ ਤੳਵੁਨੁ ਤੇਲਿਯਗ ਵਲੇਰੳ (ਤ)
- ੳੳ. ਨੀ ਮਰਮ(ਮੳ) ਕਸ਼ੳੳੇ ਨਿਸ਼ੳੳੳੳ ਤੇਲੁਸੁਨੁਰੳ (ਤ)
- ੳੳ. ਏ(ਨ)ਨੁ ਮੳ(ਯੳ) ਵੇਲ(ਨੇ) ਵੰਕੳ ਤੇਲਿਯਦੁਰੳ (ਤ)
- ੳੳ. ਤੳਲਿ ਕਰਮੳੇ ਬਲਮੁ ਤੳਯ ਕੁਡਦੁ ਵਿਧਿਕਿ (ਤ)
- ੳੳ. ਪ੍ਰਕ੍ਰਿਤਿ ਸੁਭਾਵਮੁਲੁ ਪ੍ਰਜੁਲਿਵਚੁਚੁ(ਨੁ)ੳੳ (ਤ)
- ੳੳ. ਲਕਸ਼ੳੳੁ ਜੇਯਰੁ ਮਦਿਲੳ ਲ(ਕਸ਼ੳ)ਨਤਰਮੁਲ(ਕੈ)ਨ (ਤ)
- ੳੳ. ਸਿੰਗਿਨ ਕੱਲਕੁ ਰੁਚੁਲ ਮੇਲੁ ਕਨੇ ਵੳ(ਰੇ)ਵਰੁ (ਤ)
- ੳੳ. ਭੁਤਮੁ(ਲੳ)ਦੁਨੁ ਨੀਵੁ ਪੳਰਲ ਜੇਯੁ(ਚੁ)ਨਨਾਵੁ (ਤ)
- ੳੳ. ਨਿਰਵਧਿ ਸ਼ੳਯਪੳ ਨੀਵੁ ਨਿ(ਤੳੳ)ਨਨਦਮੁ(ਨੁ)ਨਨਾਵੁ (ਤ)
- ੳੳ. ਸ਼ੀ ਤੳੳੳੳੳੳੳੳ ਚੇ ਪੱਟਿ ਰਕਿਸ਼ਵਚੇਦਵੁ (ਤ)