

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

aDigi sukhamu-madhyamAvati

In the kRti ‘aDigi sukhamu’ – rAga madhyamAvati, SrI tyAgarAja makes
a 'ninda stuti' of the Lord about His compassion.

- P aDigi sukhamul(e)vvar(a)nubhavincirirA
Adi mUlamA rAma
- A saDalani pApa timira kOTi sUrya
sArvabhauma sAras(A)ksha sad-guNa ninn(aDigi)
- C1 ASrayinci varam(a)Digina ¹sIta
aDaviki pOnAye
ASara haraNa ²rakkasi(y)ishTam(a)Dugan-
(a)puDE mukku pOye O rAma ninn(aDigi)
- C2 ³vAsiga ⁴nArada mauni varam(a)Duga
vanita rUpuDaye
Asinci ⁵durvAsuD(a)nnam(a)Duga
apuDE mandamAye O rAma ninn(aDigi)
- C3 sutuni vEDuka jUDa ⁶dEvaki(y)aDuga
⁷yaSOda jUDanAye
satul(e)lla rati bhiksham(a)Duga vAri vAri
⁸patula vIDanAye O rAma ninn(aDigi)
- C4 nIkE daya puTTi brOtuvO brOvavO
nI guTTu bayalAye
sAkEta dhAma SrI tyAgarAja nuta
svAmi ETi mAya O rAma ninn(aDigi)

Gist

O Lord rAma, the primitive cause! O Lord who is like a crore Suns in
destroying the darkness of clinging sins! O Sovereign Lord of the Universe! O
Lotus Eyed! O Virtuous One! O Slayer of demons! O Lord residing at ayOdhyA
praised by this tyAgarAja!

Has anyone ever enjoyed comforts by entreating You?
 (a) sItA asked a boon, and she had to go to the forest;
 (b) SURpanakha asked You to fulfill her desire (of being wife); then and there, she lost her nose;
 (c) the famous sage nArada asked for a boon (to know the nature of mAyA); he happened to attain the form of a woman;
 (d) sage durvAsa asked (the pANDavas) food; then and there he lost appetite;
 (e) dEvaki desired to behold the spectacle (of child-hood sports) of her son; but, it was yaSOda who happened to behold His sports;
 (f) gOpis asked for union with the Lord; but they had to abandon their respective husbands.
 I do not know whether, having mercy on Your own accord, You would protect me or not; but, Your secrets have been exposed.
 What kind of Grand illusion is this?

Word-by-word Meaning

P O Lord rAma, the primitive (Adi) cause (mUlamA)! Has anyone (evvaru) ever enjoyed (anubhavincirA) comforts (sukhamulu) (sukhamulevvaranubhavincirirA) by entreating (aDigi) You?

A O Lord who is like a crore (kOTi) Suns (sUrya) in destroying the darkness (timira) of clinging (saDalani) (literally which does not fall off) sins (pApa)!
 O Sovereign Lord of the Universe (sArvabhauma)! O Lotus (sArasa) Eyed (aksha) (sArasAksha)! O Virtuous One (sad-guNa)!
 O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C1 Being dependent (ASrayinci) on You, sItA, who asked (aDigina) a boon (varamu) (varamaDigina), had to go (pOnAye) to the forest (aDaviki);
 O Slayer (haraNa) of demons (ASara)! When SURpanakha - the demoness (rAkkasi) asked (aDuga) You to fulfill her desire (ishTamu) (rakkasiyishTamaDuga) (of being wife), then and there (apuDE) she lost (pOye) her nose (mukku);
 O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C2 When the famous (vAsiga) sage (mauni) nArada asked (aDuga) for a boon (varamu) (varamaDuga) (to know the nature of mAyA), he happened to attain (Aye) the form (rUpuDu) (rUpuDaye) of a woman (vanita);
 when sage durvAsa (durvAsuDu), asked (aDuga) (the pANDavas) desiring (Asinci) food (annamu), then and there (apuDE) he lost appetite (mandamAye);
 O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C3 Whereas dEvaki desired (aDuga) (literally asked) (dEvakiyaDuga) to behold (jUDa) the spectacle (vEDuka) (of child-hood sports) of her son (sutuni), it was yaSOda who happened to behold (jUDanAye) His sports;
 When all (ella) gOpis (satulu) (satulella) (literally virtuous women) asked (aDuga) for union (rati bhikshamu) (bhikshamaDuga) (literally amorous play) with the Lord, they had to abandon (vIDanAye) their respective (vAri vAri) husbands (patula);
 O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

C4 I do not know whether, having (puTTi) (literally arising) mercy (daya) on Your own accord (nIkE), You would protect (brOtuvO) me or not (brOvavO) (literally not protect);

Your (nI) secrets (guTTu) have been exposed (bayalAye);

O Lord (svAmi) residing (dhAma) at ayOdhyA (sAkEta) praised (nuta) by this tyAgarAja! What kind of (ETi) Grand illusion (mAya) is this?

O Lord rAma, the primitive cause! Has anyone ever enjoyed comforts by entreating You (ninnu)?

Notes –

Variations –

⁸ – patula – putulella. In view of the previous word 'vAri vAri' (their respective), 'patula' seems to be appropriate.

References –

¹ – sIta aDaviki pOnAye - In the kRti 'sari evvarE mA jAnaki', SrI tyAgarAja extols sIta for the courage she showed in going to the forest in the following words –

vanamandu bhayankaramaina
tAvuna niltunani manasu telisi
kanakAngiyandanduna rAja sukhambunu
kalga jEsitivE tyAgarAja nutE

“Having deliberately taken a decision to remain in the terrible forest abode, You brought such impossible royal pleasures to your spouse.”

Therefore, what SrI tyAgarAja means by 'she had to go to forest', may be the banishment of sItA. It is, however, possible that, this being a 'nindA stuti', SrI tyAgarAja blankly criticises the Lord that sIta had to go to forest along with him.

Though there is doubt about the authenticity of utara kANda – whether it is indeed part of vAlmiki rAmAyaNa, the following verses from Chapter 42 of utara kANda are relevant –

tapOvanAni puNyAni drashTumicchAmi rAghava |
gangAtIrOpavishTAnAmRshINAmugratejasAM ||
phalamUIASinAM dEva pAdamUIEshu vartituM |
Esha mE paramaH kAmO yanmUlaphalabhOjinAM || 33, 34 ||

sItA said -

“O rAghava! I wish to visit the holy penance-groves and to stay, O Lord! at the feet of sages, endowed with an overwhelming effulgence living on the banks of the gangA, and living only on fruits and (edible) roots.”

This entreaty was, perhaps, an excuse for sending sItA to the forest on banishment.

² – rakkasi mukku pOye – episode of SURpanakha – SrImad vAlmiki rAmAyaNa – AraNya kANda, Chapters 17 and 18 refers.

⁴ – nArada – vanita rUpuDdu - sage nArada becomes a woman being caught in the web of mAya – For complete story, please refer to dEvi bhAgavatam – 6th Book – Chapters 28 and 29 – Please visit the web site for the story - <http://www.sacred-texts.com/hin/db/db03.htm> - (6th Book - 28,29)

⁵ – durvAsuDu annamaDaga – this refers to episode of sage durvAsa along with his great number disciples visiting pANDavas in the forest, at the behest of duryOdhana. mahAbhArata – vana parva – draupadi haraNa parva – Section 261 (CCLXI) refers. For a brief of the story, please visit web site- http://www.suite101.com/article.cfm/mythology_from_india/97554

⁶ – dEvaki - “The Balakrishna temple at Udupi enshrines an image of Krishna believed to have been made by the divine architect Viswakarma. Legend has it that Krishna's mother Devaki and his wife Rukmini wished to enjoy his childhood pranks, at the end of the Dwapara yuga. The divine architect Viswakarma then created this image of Krishna bearing a churn in his right hand and a string in his left. Rukmini worshipped this image every day.” <http://www.templenet.com/Karnataka/udupi.html>
http://www.rukminiresidency.com/in_around.html

⁷ – yaSoda who could not see the marriage of her son kRshNa, in the next birth becomes ‘vakulA dEvi’ and arranges the marriage of Lord SrInivAsa at tirumala. Please visit the website for full story – <http://www.ibiblio.org/sripedia/ramanuja/archives/apr05/msg00041.html>

For pictures of SrinivAsa kalyANam visit – http://www.tirumala.org/maintemple_kalyanamstart.htm

Comments –

³ – vAsiga – this word has many meanings. It seems that this word has been used here in a colloquial sense of 'comfortably'. However, it has been translated in a literal sense.

⁸ – patula vIDanAye – In response to query of parIkshit, sage Suka tells him the following (among other things) (SrImad-bhAgavataM, Book 10, Chapter 33 refers) –

“Deluded by His mAyA the men of vraja did not regard SrI kRshNa with jealousy; (for) each of them took his womenkind to be present by his side.” (38)

In an earlier episode brahmA, in order to find out who kRshNa indeed was, steals cows, calves and cowherds and hides them for one year. During that period, kRshNa becomes all the cows, their calves and cowherds and returns home, Himself driving the cattle - SrImad-bhAgavataM, Book 10, Chapter 13 refers.

General – This kRti is a 'ninda stuti'. Therefore, the statements contained are to be taken at face value only.

Devanagari

प. अडिगि सुखमु(ले)व्व(र)नुभविञ्चिरिरा

आदि मूलमा राम

अ. सडलनि पाप तिमिर कोटि सूर्य

सार्वभौम सार(सा)क्ष सद्-गुण नि(त्र)

च1. आश्रयिञ्चि वर(म)डिगिन सीत

अडविकि पोनाये

आश हरण रक्कसि(यि)ष्ट(म)डुग-
(न)पुडे मुक्कु पोये ओ राम नि(न्न)

च2. वासिग नारद मौनि वर(म)डुग
वनित रूपुडाये
आसिञ्चि दुर्वासु(ड)न्न(म)डुग
अपुडे मन्दमाये ओ राम नि(न्न)

च3. सुतुनि वेडुक जूड देवकि(य)डुग
यशोद जूडनाये
सतु(ले)ल रति भिक्ष(म)डुग वारि वारि
पतुल वीडनाये ओ राम नि(न्न)

च4. नीके दय पुट्टि ब्रोतुवो ब्रोववो
नी गुट्टु बयलाये
साकेत धाम श्री त्यागराज नुत
स्वामि एटि माय ओ राम नि(न्न)

English with Special Characters

pa. aḍigi sukhamu(ḷe)vva(rā)nubhaviñcirirā
ādi mūlamā rāma

a. saḍalani pāpa timira kōṭi sūrya
sārvabhauma sāra(sā)kṣa sad-guṇa ni(nna)

ca1. āśrayiñci vara(ma)ḍigina sīta
aḍaviki pōnāye
āśa haraṇa rakkasi(yi)ṣṭa(ma)ḍuga-
(na)pudē mukku pōye ō rāma ni(nna)

ca2. vāsiga nārada mauni vara(ma)ḍuga
vanita rūpuḍāye
āsiñci durvāsu(ḍa)nna(ma)ḍuga
apudē mandamāye ō rāma ni(nna)

ca3. sutuni vēḍuka jūḍa dēvaki(ya)ḍuga

yaśōda jūḍanāye
 satu(ḷe)lla rati bhikṣa(ma)ḍuga vāri vāri
 patula vīḍanāye ō rāma ni(nna)
 ca4. nīkē daya puṭṭi brōtuvō brōvavō
 nī guṭṭu bayalāye
 sākēta dhāma śrī tyāgarāja nuta
 svāmi ēṭi māya ō rāma ni(nna)

Telugu

ప. అడిగి సుఖము(లె)వ్వ(ర)నుభవిజ్ఞిరిరా
 ఆది మూలమా రామ
 అ. సడలని పాప తిమిర కోటి సూర్య
 సార్వభౌమ సార(సా)క్ష సద్-గుణ ని(న్న)
 చ1. ఆశ్రయిజ్ఞి వర(మ)డిగిన సీత
 అడవికి పోనాయె
 ఆశ హరణ రక్కసి(యి)ష్ట(మ)డుగ-
 (న)పుడే ముక్కు పోయె ఓ రామ ని(న్న)
 చ2. వాసిగ నారద మౌని వర(మ)డుగ
 వనిత రూపుడాయె
 ఆసిజ్ఞి దుర్వాసు(డ)న్న(మ)డుగ
 అపుడే మన్దమాయె ఓ రామ ని(న్న)
 చ3. సతుని వేడుక జూడ దేవకి(య)డుగ
 యశోద జూడనాయె
 సతు(లె)ల్ల రతి భిక్ష(మ)డుగ వారి వారి
 పతుల వీడనాయె ఓ రామ ని(న్న)
 చ4. నీకే దయ పుట్టి బ్రోతువో బ్రోవవో
 నీ గుట్టు బయలాయె
 సాకేత ధామ శ్రీ త్యాగరాజ నుత
 స్వామి ఏటి మాయ ఓ రామ ని(న్న)

Tamil

ప. అ³డి³కి³ సుఖ²ము(లె)వ్వ(ర)నుభ⁴విజ్ఞి³రిరా
 అ³డి³ మూ³లమా రామ

- அ. ஸட³லனி பாப திமிர கோடி ஸூர்ய
ஸார்வ பௌ⁴ம ஸார(ஸா)க்ஷ ஸத்³-கு³ண நின்(னடி³கி³)
- ச1. ஆஸ்ரயிஞ்சி வர(ம)டி³கி³ன ஸீத
அட³விகி போனாயெ
ஆஸர ஹரண ரக்கஸி(யி)ஷ்ட(ம)டு³க-
(ன)புடே³ முக்கு போயெ ஓ ராம நின்(னடி³கி³)
- ச2. வாஸிக³ நாரத³ மௌனி வர(ம)டு³க³
வனித ரூபுடா³யெ
ஆஸிஞ்சி து³ர்வாஸு(ட³)ன்ன(ம)டு³க³
அபுடே³ மந்த³மாயெ ஓ ராம நின்(னடி³கி³)
- ச3. ஸுதுனி வேடு³க³ ஜூட³ தே³வகி(ய)டு³க³
யஸோத³ ஜூட³னாயெ
ஸது(லெ)ல்ல ரதி பி⁴க்ஷ(ம)டு³க³ வாரி வாரி
பதுல வீட³னாயெ ஓ ராம நின்(னடி³கி³)
- ச4. நீகே த³ய புட்டி ப்ரோதுவோ ப்ரோவவோ
நீ கு³ட்டு ப³யலாயெ
ஸாகேத தா⁴ம ஸ்ரீ த்யாக³ராஜ நுத
ஸ்வாமி ஏடி மாய ஓ ராம நின்(னடி³கி³)

விழைந்து, சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

அறாத, பாவமெனும் இருள் நீக்கும் கோடி பரிதியே!
சார்வபூமனே! கமலக்கண்ணா! நற்குணத்தோனே! உன்னை
விழைந்து சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

அண்டி, வரம் வேண்டிய சீதை,
அடவிக்குப் போகலாயிற்று;
அரக்கரையழித்தோனே! அரக்கி விருப்பத்தினை வேண்ட,
அப்போழ்தே மூக்கு போனது; ஓ இராமா! உன்னை
விழைந்து, சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

புகழ்மிகு நாரத முனி வரம் வேண்ட,
வனிதை வடிவினனாகினன்;
ஆசைப்பட்டு, துருவாசர் உண்டி வேண்ட,
அப்போழ்தே மந்தமாயிற்று; ஓ இராமா! உன்னை
விழைந்து, சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

மைந்தனை வேடிக்கை பார்க்க தேவகி விழைய,
யசோதை காணலாயிற்று;
பெண்டிர் யாவரும் இரதிப்பிச்சை கேட்க, தத்தம்
கணவரை வீடலாயிற்று; ஓ இராமா! உன்னை

விழைந்து, சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

உனக்கே தயை பிறந்து காப்பாயோ, மாட்டாயோ?
உனது இரகசியம் வெளிப்பட்டது;
சாகேத நகருறையே! தியாகராசனால் போற்றப் பெற்ற
இறைவா! என்ன மாயையிது? ஓ இராமா! உன்னை
விழைந்து, சுகத்தினை யெவர் அனுபவித்தனரய்யா,
ஆதிமூலமே இராமா!

சார்வபூமன் - ஒருவனைப் பணியாதுலகாள்வோன்
அரக்கி - சூர்ப்பநகை - இராவணனின் தங்கை
அரக்கி விருப்பம் வேண்ட - சூர்ப்பநகை ராமனை மணக்க வேண்டினாள்
நாரத முனி வரம் வேண்ட - இறைவனின் மாயையினை அறிவதற்கு
துருவாசர் - பாண்டவரை சோதித்தல்
மந்தமாயிற்று - பசியற்றது
மைந்தன் - கண்ணன்
இரதிப்பிச்சை - காம நுகர்ச்சி

Kannada

ಪ. ಅಡಿಗಿ ಸುಖಮು(ಲಿ)ವ್ವ(ರ)ಸುಭವಿಜ್ಞಿರಾ

ಆದಿ ಮೂಲಮಾ ರಾಮ

ಅ. ಸಡಲನಿ ಪಾಪ ತಿಮಿರ ಕೋಟಿ ಸೂರ್ಯ

ಸಾರ್ವಭೌಮ ಸಾರ(ಸಾ)ಕ್ಷ ಸದ್-ಗುಣ ನಿ(ನ್ನ)

ಚ. ಆಶ್ರಯಿಜ್ಞಿ ವರ(ಮ)ಡಿಗಿನ ಸೀತ

ಅಡವಿಕಿ ಪೋನಾಯಿ

ಆಶ ಹರಣ ರಕ್ಕಸಿ(ಯಿ)ಷ್ಟ(ಮ)ಡುಗೆ-

(ನ)ಪುಡೇ ಮುಕ್ಕು ಪೋಯಿ ಓ ರಾಮ ನಿ(ನ್ನ)

ಚೃ. ವಾಸಿಗ ನಾರದ ಮೌನಿ ವರ(ಮ)ಡುಗೆ

ವನಿತ ರೂಪುಡಾಯಿ

ಆಸಿಜ್ಞಿ ದುರ್ವಾಸು(ಡ)ನ್ನ(ಮ)ಡುಗೆ

ಅಪುಡೇ ಮನ್ನಮಾಯಿ ಓ ರಾಮ ನಿ(ನ್ನ)

ಚಃ. ಸುತುನಿ ವೇಡುಕ ಜೂಡ ದೇವಕಿ(ಯ)ಡುಗೆ

ಯಶೋದ ಜೂಡನಾಯಿ

ಸತು(ಲಿ)ಲ್ಲ ರತಿ ಭಿಕ್ಷು(ಮ)ಡುಗೆ ವಾರಿ ವಾರಿ
 ಪತುಲ ವೀಡನಾಯೆ ಓ ರಾಮ ನಿ(ನ್ನ)
 ಚಳ. ನೀಕೇ ದಯೆ ಪುಟ್ಟಿ ಬ್ರೋತುವೋ ಬ್ರೋವವೋ
 ನೀ ಗುಟ್ಟು ಬಯಲಾಯೆ
 ಸಾಕೇತ ಧಾಮ ಶ್ರೀ ತ್ಯಾಗರಾಜ ನುತ
 ಸ್ವಾಮಿ ಏಟಿ ಮಾಯೆ ಓ ರಾಮ ನಿ(ನ್ನ)

Malayalam

- ಪ. ಅರವಿಗಿ ಸುವಮು(ಲ)ವು(ರ)ನುಬಿವಿಣಿರಿರಾ
 ಅರಗಿ ಮಲಮಾ ರಾಮ
 ಅ. ಸುಲಲನಿ ಪಾಪ ತಿಮಿರ ಕೊಡೆ ಸುರು
 ಸಾರಾಜಮ ಸಾರ(ಸಾ)ಕ್ಷ ಸರ್-ಗುಣ ನಿ(ನ)
 ಪ1. ಅರಗಿವಿಣಿ ವರ(ಮ)ವಿಗಿನ ಸೀತ
 ಅರವಿಗಿ ಪೊನಾಯೆ
 ಅರಗಿ ಹರಣ ರಹಸಿ(ಯಿ)ಷ್ಠ(ಮ)ಯುಗ-
 (ನ)ಪುಡು ಮುಕ್ಕು ಪೊನಾಯೆ ಓ ರಾಮ ನಿ(ನ)
 ಪ2. ವಾಸಿಗ ನಾರದ ಮನಿ ವರ(ಮ)ಯುಗ
 ವನಿತ ರುಪುಡಾಯೆ
 ಅರವಿಗಿ ರುಪಾಸು(ಯ)ನ(ಮ)ಯುಗ
 ಅಪುಡು ಮನಮಾಯೆ ಓ ರಾಮ ನಿ(ನ)
 ಪ3. ಸುತುನಿ ವೇಡುಕ ಜ್ಞಾನ ದೇವಕಿ(ಯ)ಯುಗ
 ಯೋಗ ಜ್ಞಾನನಾಯೆ
 ಸತು(ಲ)ಲ್ಲ ರತಿ ಟಿಕ್ಷ(ಮ)ಯುಗ ವಾರಿ ವಾರಿ
 ಪತುಲ ವೀಡನಾಯೆ ಓ ರಾಮ ನಿ(ನ)
 ಪ4. ನೀಕೇ ದಯೆ ಪುಟ್ಟಿ ಬ್ರೋತುವೋ ಬ್ರೋವವೋ
 ನೀ ಗುಟ್ಟು ಬಯಲಾಯೆ
 ಸಾಕೇತ ಧಾಮ ಶ್ರೀ ತ್ಯಾಗರಾಜ ನುತ
 ಸ್ವಾಮಿ ಏಟಿ ಮಾಯೆ ಓ ರಾಮ ನಿ(ನ)

Assamese

- ಪ. ಅಡಿಗಿ ಸುಖಮು(ಲ)ಬ್ಬ(ಬ)ನುಬರಿಷಿಃರಿಬಾ
 ಆದಿ ಮಲಮಾ ಬಾಮ
 ಅ. ಸಡಲನಿ ಪಾಪ ತಿಮಿರ ಕೊಡಿ ಸುರು
 ಸಾರ್ಬೋಮ ಸಾರ(ಸಾ)ಕ್ಷ ಸದ-ಗುಣ ನಿ(ನ)
 ಪ1. ಅಶ್ರಯಿಷಿಃ ಬರ(ಮ)ಡಿಗಿನ ಸೀತ
 ಅಡಿಗಿ ಪೊನಾಯೆ

আশ হরণ রঙ্কসি(য়ি)ষ্ট(ম)ডুগ-
(ন)পুডে মুক্কু পোয়ে ও বাম নি(ন্ন)

চ২. বাসিগ নারদ মৌনি বর(ম)ডুগ

বনিত রূপুডায়ে

আসিঞ্চিঃ দুর্গাসু(ড)ন্ন(ম)ডুগ

অপুডে মন্দমায়ে ও বাম নি(ন্ন)

চ৩. সুতুনি রেডুক জুড দেবকি(য়ে)ডুগ

য়শোদ জুডনায়ে

সতু(লে)ন্ন বতি ভিক্ষ(ম)ডুগ রাবি রাবি

পতুল বীডনায়ে ও বাম নি(ন্ন)

চ৪. নীকে দয় পুট্রি ব্রোতুরো ব্রোরো

নী গুট্ট বয়লায়ে

সাকেত ধাম শ্রী আগবাজ নুত

স্বামি এটি মায় ও বাম নি(ন্ন)

Bengali

প. অডিগি সুখমু(লে)বব(র)নুভবিঞ্চিঃরির

আদি মূলমা রাম

অ. সডলনি পাপ তিমির কোটি সূর্য

সার্বভৌম সার(সা)ক্ষ সদ্-গুণ নি(ন্ন)

চ১. আশ্রয়িঞ্চিঃ বর(ম)ডিগিন সীত

অভবিকি পোনায়ে

আশ হরণ রঙ্কসি(য়ি)ষ্ট(ম)ডুগ-

(ন)পুডে মুক্কু পোয়ে ও বাম নি(ন্ন)

চ২. বাসিগ নারদ মৌনি বর(ম)ডুগ

বনিত রূপুডায়ে

આસિચ્છિઃ દુર્વાસુ(ડ)ન્ન(મ)ડુગ

અપુડે મન્દમાયે ઓ રામ નિ(ન્ન)

૮૭. સુતુનિ વેડુક જૂડ દેવકિ(ય)ડુગ

યશોદ જૂડનાયે

સતુ(લે)ન્ન રતિ ભિક્ષ(મ)ડુગ વારિ વારિ

પતુલ વીડનાયે ઓ રામ નિ(ન્ન)

૮૮. નીકે દય પુટ્ટિ રોતુવો રોવવો

ની ગુટ્ટુ બયલાયે

સાકેત ધામ શ્રી આગરાજ નુત

સ્વામિ એટિ માય ઓ રામ નિ(ન્ન)

Gujarati

૫. અડિગિ સુખમુ(લે)વ્વ(ર)નુભવિચ્ચિરિરા

આદિ મૂલમા રામ

અ. સડલનિ પાપ તિમિર કોટિ સૂર્ય

સાર્વભૌમ સાર(સા)ક્ષ સદ્-ગુણ નિ(ન્ન)

૫૧. આશ્રયિચ્ચિ વર(મ)ડિગિન સીત

અડવિક્કિ પોનાયં

આશ હરણ રક્ષસિ(યિ)ષ્ટ(મ)ડુગ-

(ન)પુડે મુક્કુ પોયં ઓ રામ નિ(ન્ન)

૫૨. વાસિગ નારદ મૌનિ વર(મ)ડુગ

વનિત રૂપુડાયં

આસિચ્ચિ દુર્વાસુ(ડ)ન્ન(મ)ડુગ

અપુડે મન્દમાયં ઓ રામ નિ(ન્ન)

૫૩. સુતુનિ વેડુક જૂડ દેવકિ(ય)ડુગ

યશોદ જૂડનાયં

સતુ(લે)લ્લ રતિ ભિક્ષ(મ)ડુગ વારિ વારિ

પતુલ વીડનાયં ઓ રામ નિ(ન્ન)

૫૪. નીકે દય પુટ્ટિ બ્રોતુવો બ્રોવવો

ની ગુટ્ટુ બયલાયં

સાહેત ધામ શ્રી ત્યાગરાજ ગુત
સ્વામિ એટિ માય ઓ રામ નિ(જ)

Oriya

૯. અઠિગિ સુઘનુ(લે)૫૫(ર)નુભૃષિરિરા
આદિ મૂળના રામ
અ. યતલનિ યાદ ટિપિર કોઈ સૂર્ય
ઘાઈઝોન ઘાર(ઘા)ઘ ઘવ્-ગુણ નિ(ન)
૯૨. આશ્રિયિષિ ઇર(પ)ટિગિન યાત
અતૃષિયિ યોનાયે
આશ દુરણ રક્ષિ(યિ)ઝ(પ)તુગ-
(ન)પૂટે મુક્ષ યોયે ઓ રામ નિ(ન)
૯૩. ઇયિગ નારદ મૌનિ ઇર(પ)તુગ
ઇનિત રૂપુતાયે
આયિષિ દુર્ગાસુ(ત)ન(પ)તુગ
અપૂટે મદપાયે ઓ રામ નિ(ન)
૯૪. સૂતુનિ ષેતુજ જૂત વેષિ(ય)તુગ
ઝગોવ જૂતનાયે
યતુ(લે)લ્લ રતિ ભિષ(પ)તુગ ઇરિ ઇરિ
યતુલ ઇતનાયે ઓ રામ નિ(ન)
૯૫. નાકે વય યુજિ ત્રોતુષો ત્રોષૃષો
નૌ રૂલ્લ વય્લનાયે
યાકેત યામ શ્રી ટયાગરાજ નૂત
યૃગાનિ યતિ માર્ઝ ઓ રામ નિ(ન)

Punjabi

૫. અઠિગિ સુખમ(લે)ટૂ(ર)નુઝવિચરિરા
આદિ મુલમા રામ

ਅ. ਸਡਲਨਿ ਪਾਪ ਤਿਮਿਰ ਕੋਟਿ ਸੂਰਜ

ਸਾਰ੍ਵਭੌਮ ਸਾਰ(ਸਾ)ਕਸ਼ ਸਦ-ਗੁਣ ਨਿ(ਨਨ)

ਚ੧. ਆਸ਼੍ਰਯਿਵਿਚ ਵਰ(ਮ)ਡਿਗਿਨ ਸੀਤ

ਅਡਵਿਕਿ ਪੋਨਾਯੇ

ਆਸ਼ ਹਰਣ ਰੱਕਸਿ(ਯਿ)ਸ਼ਟ(ਮ)ਡੁਗ-

(ਨ)ਪੁਡੇ ਮੁੱਕੁ ਪੋਯੇ ਓ ਰਾਮ ਨਿ(ਨਨ)

ਚ੨. ਵਾਸਿਗ ਨਾਰਦ ਮੌਨਿ ਵਰ(ਮ)ਡੁਗ

ਵਨਿਤ ਰੂਪੁਡਾਯੇ

ਆਸਿਵਿਚ ਦੁਰ੍ਵਾਸੁ(ਡ)ਨਨ(ਮ)ਡੁਗ

ਅਪੁਡੇ ਮਨਦਮਾਯੇ ਓ ਰਾਮ ਨਿ(ਨਨ)

ਚ੩. ਸੁਤੁਨਿ ਵੇਡੁਕ ਜੂਡ ਦੇਵਕਿ(ਯ)ਡੁਗ

ਯਸ਼ੋਦ ਜੂਡਨਾਯੇ

ਸਤੁ(ਲੇ)ਲਲ ਰਤਿ ਭਿਕਸ਼(ਮ)ਡੁਗ ਵਾਰਿ ਵਾਰਿ

ਪਤੁਲ ਵੀਡਨਾਯੇ ਓ ਰਾਮ ਨਿ(ਨਨ)

ਚ੪. ਨੀਕੇ ਦਯ ਪੁੱਟਿ ਬ੍ਰੋਤੁਵੋ ਬ੍ਰੋਵੋ

ਨੀ ਗੁੱਟੁ ਬਯਲਾਯੇ

ਸਾਕੇਤ ਧਾਮ ਸ਼੍ਰੀ ਤਯਾਗਰਾਜ ਨੁਤ

ਸ੍ਵਾਮਿ ਏਟਿ ਮਾਯ ਓ ਰਾਮ ਨਿ(ਨਨ)