

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 lR lRR
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

ennaDO rakshincitE-saurAshTraM

In the kRti ‘ennaDO rakshincitE’ – rAga saurAshTraM (tALa Adi), SrI
tyAgarAja asks Lord not to ignore him after showing compassion once.

- P ennaDO rakshincitE nIv(i)puD(I)
vaganu uNDa valenA
- A pannaga Sayana ¹peddala sva-
bhAvam(i)Tl(u)NDaga bAguga nannE nIv(ennaDO)
- C1 cIkaTi cEtanu gAsi jendi(y)I
lOkulu sakala karmamulakai mana
rAka koraku jUcedar(a)ni telisi
vibhAkaruD u madini
prAkaTamuga tA ²rAnu cellun(a)ni
vyAkuluDai ati vEgamunanu
vEkuva jAmuna tOshamu kalaganu
tA karuNan(³a)ruNuni panupa lEdA (ennaDO)
- C2 nIru lEka sajjana gaNamulu mana
dArini jUcEr(a)nucu telisi
⁴kAvEri tAnu ²rAnu cellun(a)nucu
vicAra hRdayurAlai
sAreku vaccun(a)nucu santOshamu
vIrulak(e)llanu kalga paDamaTi
⁵mAruta cancalamula panipi
⁶celamal(U)ra cEya lEdA rAma (ennaDO)
- C3 garvincina A rAvaN a bAdhalan-
(O)rva lEkanu vibhIshaNuDu ninnu
⁷sarva lOk a SaraNyA vandanam(a)na
⁸nirvikAruDai nIvu
sarvadA rakshincedan(a)nucunu
⁹sArvabhauma lank(A)dhipatyamuna
¹⁰sarvajnuni lakshmaNun(¹¹i)mm(a)nagA

¹²sarva sannuta tyAgarAjuni (ennaDO)

Gist

O Lord reclining on the couch of SEsha!

O Lord rAma!

O Lord praised by everyone!

Just because You protected me some time before, should You remain now in this manner?

As the nature of great people being like this, just because You protected me well some time before, should You remain now in this manner?

Realising that these people (of the Earth), vexed with darkness, are looking forward for his arrival, for discharge of all their duties,

the Sun becoming worried in his mind that it will take time for him to come out openly,

in order to bring joy to the people in the pre-dawn hours of the morning, did he not, compassionately and very quickly, send aruNa (as a harbinger)?

Realising that, without water, pious people are looking forward for her arrival,

river kAvEri, becoming worried that it will take time for her to come, in order to bring happiness to all these people (by assuring) that she would certainly come,

did she not, by sending the Western breeze, make (river bed) water springs to well-up (as a harbinger)?

Unable to bear the torments of that conceited rAvaNa, when vibhIshaNa called out to You 'Salutations, O Refuge of all the Worlds!',

You, being dispassionate, declaring that 'I shall always protect (without discrimination as friend and foe'),

asked all-knower, lakshmaNa to confer sovereign overlordship of lankA on vibhIshaNa.

Just because You protected this tyAgarAja, well, some time before, should You now remain in this manner?

Word-by-word Meaning

P Just because You protected (rakshincitE) me some time before (ennaDO), should You (nIvu) remain (uNDa valenA) now (ipuDu) in this (I) (nIvipuDI) manner (vaganunu)?

A O Lord reclining (Sayana) on the couch of SEsha – the serpent (pannaga)! As the nature (svabhAvamu) of great people (peddala) being (uNDaga) like this (iTlu) (svabhAvamiTluNDaga),

just because You (nIvu) (nIvennaDO) protected me (nannE) well (bAguga) some time before, should You remain now in this manner?

C1 Realising (telisi) that (ani) these (I) people (lOkulu) (of the Earth), vexed (gAsi jendi) (jendiyI) with (cEtanu) darkness (cIkaTi),

are looking forward (jUcedaru) (jUcedarani) for my (mana) arrival (rAka koraku) for discharge of all (sakala) their duties (karmamulakai),

the Sun (vibhAkaruDu) becoming worried (vyAkuluDai) in his mind (madini) that (ani) it will take time (cellunu) for him (tA) to come out (rAnu) (cellunani) openly (prAkaTamuga) (literally publicly),

in order to bring (kalaganu) joy (tOshamu) to the people in the pre-dawn (vEkuva) hours (jAmuna) of the morning,

did he (tA) not (lEdA), compassionately (karuNanu) and very quickly (ati vEgamunanu) send (panupa) aruNa (aruNuni) (karuNanaruNuni) (as a harbinger)?

Therefore, O Lord rAma! Just because You protected me some time before, should You now remain in this manner?

C2 Realising (telisi) that (anucu), without (lEka) water (nIru), pious people (sajjana gaNamulu) are looking forward (jUcEru) (jUcEranucu) for my (mana) arrival (dArini) (literally path),

river kAvEri, becoming worried (vicAra hRdayurAlai) (literally worried in the mind or heart) that (anucu) it will take time (cellunu) (cellunanucu) for her (tAnu) to come (rAnu),

in order to bring (kalga) happiness (santOshamu) to all (ellanu) these people (vIrulaku) (vIrulakellanu) (by assuring) that (anucu) she (kAvEri) would certainly (sAreku) come (vaccunu) (vaccunanucu),

did she not (lEdA), by sending (panipi) the Western (paDamaTi) breeze (mAruta cancalamula) (literally wind breeze), make (cEya) (river bed) water springs (celamalu) to well-up (Ura) (celamalUra) (as a harbinger)?

Therefore, O Lord rAma! just because You protected me some time before, should You now remain in this manner?

C3 Unable to bear (Orva lEkanu) the torments (bAdhalanu) (bAdhalanOrva) of that (A) conceited (garvincipina) rAvaNa,

when vibhIshaNa (vibhIshaNuDu) called out (ana) to You (ninnu) 'Salutations (vandanamu) (vandanamana), O Refuge (SaraNyA) of all (sarva) the Worlds (lOka)!',

You (nIvu), being dispassionate (nirvikAruDai), declaring (anucunu) that 'I shall always (sarvadA) protect (rakshincedanu) (rakshincedananucunu) (without discrimination as friend and foe)',

while You asked (anagA) the all-knower (sarvajnuni) lakshmaNa (lakshmaNuni) to confer (immu) (lakshmaNunimmanagA) sovereign (sArvabhauma) overlordship (Adhipatyamuna) of lankA (lankAdhipatyamuna) on vibhIshaNa,

O Lord praised (sannuta) by everyone (sarva)! just because You protected this tyAgarAja (tyAgarAjuni) well some time before, should You now remain in this manner?

Notes –

Variations –

⁶ – celama – in all the books this word is given as 'calama'. As the meaning derived is 'spring', the correct telugu word for the same has been adopted.

References –

³ – aruNanu panupa – The story about aruNa becoming the charioteer of the Sun is contained in mahAbhArataM – Adi parva – Astika parva – Section 24. Please refer – <http://www.sacred-texts.com/hin/m01/m01025.htm>

⁴ – kAvEri – This story of kAvEri appears in tamizh 'kanda purANaM' written by kacciappa sivAcArya'. For complete story on kAvEri, visit – <http://www.celextel.org/storiesandaneecdotes/agasthya.html>

⁵ – mAruta cancalamu – During South West Monsoon, Tamil Nadu does not get much rain. However, during the month of AshADa (ADi) river kAvEri gets water consequent on rains in the Western Ghats. Even now, 18th day of ADi month is celebrated as ‘ADipperukku’ in Tamil Nadu. Before the water actually reaches, the Western breeze blows and springs well up in the river bed. This phenomenon is described here as a harbinger.

⁷ – sarva loka SaraNya – SrI tyAgrAja uses the exact words as given in the vAlmiki rAmayaNa, yuddha kANDa, Chapter 17 – http://www.valmikiramayana.net/yuddha/sarga17/yuddha_17_frame.htm

nivEdayata mAM kshipraM rAghavAya mahAtmanE |
sarva-loka-SaraNyAya vibhIshaNam-upasthitaM || 17 ||

“Communicate to the high-souled SrI rAma who is capable of protecting all the worlds, the fact of myself, vibhIshaNa, being present.”

Comments -

¹ – peddala svabhAvamiTluNDaga – the nature of great people being like this - SrI tyAgrAja cites three examples in the caraNas. SrI tyAgrAja, through these examples, asks the Lord to send a harbinger pending arrival of grace of the Lord.

² – rAnu cellunu – In both caraNas, though contextually, these words mean 'it will take time for arrival', the exact meaning of the word 'cellunu', here, is not clear. However, according to the context, it has been translated as 'it will take time'.

⁶ – celama – People living on the bank of rivers draw drinking water not directly from the flowing water but by digging small pits in the river bed. Such pits dug for drawing water are called 'celama' (in Tamil 'UTru').

⁸ – nirvikAruDai – Generally this term is applied to brahman in the sense of 'immutability'. However, here it means dispassionate attitude of SrI rAma in protecting those who take refuge in Him without discrimination as friend and foe. This is made clear from the statement of SrI rAma in response to the call of vibhIshaNa (SrImad vAlmiki rAmayaNa, yuddha kANDa, Chapter 18) – (refer ibid)

sakRdEva prapannAya tavAsmIti ca yAcate |
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama ||
AnayainaM hari-SrEshTha dattam-asyAbhayaM mayA |
vibhIshaNO vA sugrIva yadi vA rAvANaH svayaM || 33,34 ||

“To him, who comes to me, even once, yearning for protection (from me) saying ‘I am yours’, I vouchsafe his security against all living beings; such is my vow.

Bring him (hither), O jewel among monkeys, be he vibhIshaNa or rAvANa himself, O sugrIva! Security has (already) been granted in his favour by me.”

⁹ – sArvabhauma – it is not clear whether SrI tyAgrAja uses this word as an epithet of the Lord or whether as a qualifier for the word ‘lankAdhipatyamu’ (sovereign overlordship of lankA). In view of flow of the kRti, this has been treated in latter sense. However, if this is used as an epithet of the Lord, then it would be translated as ‘O Universal Monarch! indeed You asked all-knower lakshmaNa to confer overlordship of lankA on vibhIshaNa’.

¹⁰ – sarvajna – the epithet used for lakshmaNa is significant and is in keeping with the epithet used for SrI rAma ‘nirvikAra’. lakshmaNa being the manifestation of SEsha – knew the secrets of SrI rAma’s actions – therefore, the epithet ‘all-knower’.

¹¹ – immanagA – this word is to be connected to the pallavi to complete the sense.

¹² – sarva sannuta – The action of SrI rAma in conferring the overlordship of lankA to vibhIshaNa even before the war effort commenced is reminiscent of the statement of SrI kRshNa in SrImad bhagavad gItA, Chapter 11 and therefore worthy of praise by everyone –

tasmAt-tvam-uttishTha yaSO labhasva
jivA SatrUn bhunkshva rAjyaM samRddhaM |
mayaivaitE nihataH pUrvam-Eva
nimitta-mAtraM bhava savyasAcin || 33 ||

“Therefore, do thou arise and acquire fame. Conquer enemies, and enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O savyasAcin (arjuna).” (Translation by Swami Swarupananda)

Devanagari

प. एन्नडो रक्षिञ्चिते नी(वि)पु(डी)

वगनु उण्ड वलेना

अ. पन्नग शयन पेदल स्व-

भाव(मि)(ट्लु)ण्डग बागुग नन्ने नी(वेन्नडो)

च1. चीकटि चेतनु गासि जेन्दि(यी)

लोकुलु सकल कर्ममुलकै मन

राक कोरकु जूचेद(र)नि तेलिसि

विभा-करुडु मदिनि

प्राकटमुग ता रानु चेळु(न)नि

व्याकुलुडै अति वेगमुननु

वेकुव जामुन तोषमु कलगनु

ता करुण(न)रुणुनि पनुप लेदा (ए)

च2. नीरु लेक सञ्जन गणमुलु मन

दारिनि जूचे(र)नुचु तेलिसि

कावेरि तानु रानु चेळु(न)नुचु

विचार हृदयुरालै

सारेकु वञ्चु(न)नुचु सन्तोषमु
वीरुल(के)ल्लनु कल्ग पडमटि
मारुत चञ्चलमुल पनिपि
चेलमलूर चेय लेदा राम (ए)

च3. गर्विञ्चिन आ रावण बाधल-
(नो)र्व लेकनु विभीषणुडु निन्नु
सर्व लोक शरण्या वन्दन(म)न
निर्विकारुडै नीवु
सर्वदा रक्षिञ्चेद(न)नुचुनु
सार्वभौम लं(का)धिपत्यमुन
सर्वज्ञुनि लक्ष्मणु(नि)(म्म)नगा
सर्व सन्नत त्यागराजुनि (ए)

English with Special Characters

pa. ennaḍō rakṣiñcitē nī(vi)pu(ḍī)

vaganu uṇḍa valenā

a. pannaga śayana peddala sva-

bhāva(mi)(ṭlu)ṇḍaga bāguga nannē nī(vennaḍō)

ca1. cīkaṭi cētanu gāsi jendi(yī)

lōkulu sakala karmamulakai mana

rāka koraku jūceda(ra)ni telisi

vibhā-karuḍu madini

prākaṭamuga tā rānu cellu(na)ni

vyākuluḍai ati vēgamunanu

vēkuva jāmuna tōṣamu kalaganu

tā karuṇa(na)ruṇuni panupa lēdā (e)

ca2. nīru lēka sajjana gaṇamulu mana

dārini jūcē(ra)nucu telisi

kāvēri tānu rānu cellu(na)nucu

vicāra hrdayurālai

sāreku vaccu(na)nucu santōṣamu
 vīrula(ke)llanu kalga paḍamaṭi
 māruta cañcalamula panipi
 celamalūra cēya lēdā rāma (e)
 ca3. garviñcina ā rāvaṇa bādhala-
 (nō)rva lēkanu vibhīṣaṇuḍu ninnu
 sarva lōka śaraṇyā vandana(ma)na
 nirvikāruḍai nīvu
 sarvadā rakṣiñceda(na)nucunu
 sārvaabhauma laṁ(kā)dhipatyamuna
 sarvajñuni lakṣmaṇu(ni)(mma)nagā
 sarva sannuta tyāgarājuni (e)

Telugu

ప. ఎన్నడో రక్షింపితే నీ(వి)పు(డీ)
 వగను ఉణ్ణ వలెనా
 అ. పన్నగ శయన పెద్దల స్వ-
 భావ(మి)(ట్లు)ణ్ణగ బాగుగ నన్నే నీ(వెన్నడో)
 చ1. చీకటి చేతను గాసి జెన్ది(యీ)
 లోకులు సకల కర్మములకై మన
 రాక కొరకు జూచెద(ర)ని తెలిసి
 విభా-కరుడు మదిని
 ప్రాకటముగ తా రాను చెల్లు(న)ని
 వ్యాకులుడై అతి వేగమునను
 వేకువ జామున తోషము కలగను
 తా కరుణ(న)రుణుని పనుప లేదా (ఎ)
 చ2. నీరు లేక సజ్జన గణములు మన
 దారిని జూచే(ర)నుచు తెలిసి
 కావేరి తాను రాను చెల్లు(న)నుచు
 విచార హృదయురాలై
 సారెకు వచ్చు(న)నుచు సంతోషము

వీరుల(కె)ల్లను కల్గ పడమటి
మారుత చచ్చలముల పనిపి
చెలమలూర చేయ లేదా రామ (ఎ)

చ3. గర్విజ్ఞున ఆ రావణ బాధల-
(నో)ర్వ లేకను విభీషణుడు నిన్ను
సర్వ లోక శరణ్య వన్దన(మ)న
నిర్వికారుడై నీవు
సర్వదా రక్షి జ్ఞాద(న)నుచును
సార్వభౌమ లం(కా)ధిపత్యమున
సర్వజ్ఞుని లక్ష్మణు(ని)(మ్మ)నగా
సర్వ సన్నుత త్యాగరాజుని (ఎ)

Tamil

- ప. என்னடோ³ రక్షிஞ்சితே நீ(வி)பு(డి³)
வக³னு உண்ட³ வலెனா
- அ. பன்னக³ ஸயன பெத்த³ல ஸ்வ-
பா⁴வ(மி)டிலுண்ட³க³ பா³கு³க நன்னே நீ(வென்)
- ச1. சீகடி சேதனு கா³ஸி ஜெந்தி³(யீ)
லோகுலு ஸகல கர்மமுலகை மன
ராக கொரகு ஜிசெத³(ர)னி தெலிஸி
விபா⁴கருடு³ மதி³னி
ப்ராகடமுக³ தா ரானு செல்லு(ன)னி
வ்யாகுலுடை³ அதி வேக³முனனு
வேகுவ ஜாமுன தோஷமு கலக³னு
தா கருண(ன)ருணுனி பனுப லேதா³ (என்)
- ச2. நீரு லேக ஸஜ்ஜன க³ணமுலு மன
தா³ரினி ஜிசே(ர)னுசு தெலிஸி
காவேரி தானு ரானு செல்லு(ன)னுசு
விசார ஹ்ருத³யுரலை
ஸாரெகு வச்ச(ன)னுசு ஸந்தோஷமு
வீருல(கெ)ல்லனு கல்க³ பட³மடி
மாருத சஞ்சலமுல பனிபி
செலம(லூ)ர சேய லேதா³ ராம (என்)
- ச3. க³ர்விஞ்சின ஆ ராவண பா³த⁴ல-
(னோ)ர்வ லேகனு விபீ⁴ஷணுடு³ நின்னு
ஸர்வ லோக ஸரண்யா வந்த³ன(ம)ன
நிர்விகாருடை³ நீவு
ஸர்வதா³ ரக்ஷிஞ்செத³(ன)னுசுனு
ஸார்வபௌ⁴ம லங்(கா)தி⁴பத்யமுன
ஸர்வக³னுனி லக்ஷ்மணு(னி)ம்(ம)னகா³

ஸர்வ ஸன்னுத த்யாக்³ராஜுனி (என்)

என்றோ (என்னைக்) காத்ததனால், நீ இவ்வமயம்
இப்படியிருக்க வேண்டுமோ?

அரவணையோனே! பெரியோரின்
இயல்பு இப்படியிருக்க, நன்கு, என்னையே நீ
என்றோ காத்ததனால், இவ்வமயம்
இப்படியிருக்க வேண்டுமோ?

1. இருட்டினால் துயருற்று, இந்த
புவியோர், அனைத்து கருமங்களுக்கும், நமது
வரவினை எதிர்நோக்கியுள்ளனரெனத் தெரிந்து,
கதிரவன், தனது உள்ளத்தினில்,
வெளிப்படையாக, தான் வர நேரமாகுமென
கவலையுற்றவனாகி, மிக் கு விரைவாக,
விடியற் காலை வேளையில், மகிழ்ச்சி யூட்ட,
தான், கருணையுடன், அருணனை அனுப்பவில்லையா?
என்றோ (என்னைக்) காத்ததனால், நீ இவ்வமயம்
இப்படியிருக்க வேண்டுமோ?

2. நீரின்றி, நன்மக்கள், நமது
வழி நோக்கியுள்ளனர் என்றறிந்து,
காவிரி, தான் வரத் தாமதமாகுமென,
கவலை உள்ளத்தினளாகி,
தவறாது வருவாளென, மகிழ்ச்சியை
இம்மக்கள் யாவருக்கும் அளிக்க, மேற்கத்திய
இளங் காற்றினை அனுப்பி,
ஊற்றுக்களை ஊறச் செய்யவில்லையா, இராமா?
என்றோ (என்னைக்) காத்ததனால், நீ இவ்வமயம்
இப்படியிருக்க வேண்டுமோ?

3. செருக்குற்ற, அந்த இராவணனின் தொல்லைகள்
தாளவியலாது, விபீடணன், உன்னை,
'பல்லுலகிற்கும் புகலே! வந்தனம்' என,
பற்றற்றவனாகி, நீ,
'எவ்வமயமும் காப்போம்' என்று,
இலங்கையின் தன்னரசாட்சியை, (விபீடணனுக்கு)
யாவுமறிந்த, இலக்குவனிடம், அளிக்கச் சொல்ல,
யாவரும் போற்றுவோனே! தியாகராசனை
என்றோ காத்ததனால், நீ இவ்வமயம்
இப்படியிருக்க வேண்டுமோ?

பெரியோரின் இயல்பு இப்படியிருக்க - சரணங்களில் கூறியபடி
ஊற்றுக்கள் - ஆற்றுப் படுகையில்
பற்றற்ற - நண்பன், பகைவனென பாகுபாடற்ற

Kannada

ಪ. ಁನ್ನಡೂ ರಕ್ಕಿಞ್ಞಿಢೇ ಢೀ(ವಿ)ಪು(ಡಿ)

ವಗನು ಉಣ್ಣ ವಲಿನಾ

ಅ. ಪನ್ನಗ ಶಯನ ಪೆಢ್ಢಲ ಸ್ವ-

ಭಾವ(ಮಿ)(ಟ್ಲು)ಣ್ಣಗ ಬಾಗುಗ ನನ್ನೇ ಢೀ(ವೆನ್ನಡೂ)

ಚಗ. ಚೀಕಟಿ ಚೀತನು ಗಾಸಿ ಜೆನ್ನಿ(ಯೀ)

ಲೂಕುಲು ಸಕಲ ಕರ್ಮಮುಲಕ್ಕೆ ಮನ

ರಾಕ ಕೂರಕು ಜೂಚೆಢ(ರ)ನಿ ತೆಲಿಸಿ

ವಿಭಾ-ಕರುಡು ಮಢಿನಿ

ಪ್ರಾಕಟಮುಗ ತಾ ರಾನು ಚೆಲ್ಲ(ನ)ನಿ

ವ್ಯಾಕುಲುಡೈ ಅತಿ ವೇಗಮುನನು

ವೇಕುವ ಜಾಮುನ ತೂಷಮು ಕಲಗನು

ತಾ ಕರುಣ(ನ)ರುಣುನಿ ಪನುಪ ಲೇಢಾ (ಎ)

ಚೃ. ಢೀರು ಲೇಕ ಸಜ್ಜನ ಗಣಮುಲು ಮನ

ಢಾರಿನಿ ಜೂಚೇ(ರ)ನುಚು ತೆಲಿಸಿ

ಕಾವೇರಿ ತಾನು ರಾನು ಚೆಲ್ಲ(ನ)ನುಚು

ವಿಚಾರ ಹೃಢಯುರಾಲೈ

ಸಾರಿಕು ವಚ್ಚು(ನ)ನುಚು ಸನ್ನೂಷಮು

ವೀರುಲ(ಕೆ)ಲ್ಲನು ಕಲ್ಲ ಪಡಮಟಿ

ಮಾರುತ ಚಿಞ್ಞಲಮುಲ ಪನಿಪಿ

ಚೆಲಮಲೂರ ಚೇಯ ಲೇಢಾ ರಾಮ (ಎ)

ಚಃ. ಗರ್ದಿಞ್ಞಿನ ಆ ರಾವಣ ಬಾಢಲ-

(ಢೂ)ರ್ದ ಲೇಕನು ವಿಭೀಷಣುಡು ನಿನ್ನು

ಸರ್ದ ಲೂಕ ಶರಣ್ಯಾ ವನ್ನನ(ಮ)ನ

ನಿರ್ದಿಕಾರುಡೈ ಢೀವು

ಸರ್ವದಾ ರಕ್ಷಿಷ್ಠಿ ದ(ನ)ನುಚುನು
ಸಾರ್ವಭೌಮ ಲಂ(ಕಾ)ಧಿಪತ್ಯಮುನ
ಸರ್ವಜ್ಞನಿ ಲಕ್ಷ್ಮಣ(ನಿ)(ಮ್ಮ)ನಗಾ
ಸರ್ವ ಸನ್ನತ ತ್ಯಾಗರಾಜುನಿ (ಎ)

Malayalam

- ಪ. എന്നു ഡോ രക്ഷിണിതേ നീ(വി)പു(ഡീ)
വഗനു ഉണ്ഡ വലൈനാ
അ. പന്നഗ ശയന പെദുല സ്വ-
ഭാവ(മി)(ട്ലു)ണ്ഡഗ ബാഗുഗ നന്നേ നീ(വെന്നഡോ)
ച1. ചീകടി ചേതനു ഗാസി ജേന്ദി(യീ)
ലോകുലു സകല കർമ്മമൂലകൈ മന
രാക കൊരകു ജൂചെദ(ര)നി തെലിസി
വിഭാ-കരുഡു മദിനി
പ്രാകടമുഗ താ രാന്നു ചെല്ലു(ന)നി
വ്യാകുലുഡൈ അതി വേഗമുനനു
വേകുവ ജാമുന തോഷമു കലഗനു
താ കരുണ(ന)രുണുനി പനുപ ലേദാ (എ)
ച2. നീരു ലേക സജ്ജന ഗണമുലു മന
ദാരിനി ജൂചേ(ര)നുചു തെലിസി
കാവേരി താന്നു രാന്നു ചെല്ലു(ന)നുചു
വിചാര ഹൃദയുരാലൈ
സാരെകു വച്ചു(ന)നുചു സന്തോഷമു
വീരുല(കെ)ല്ലുനು കല്ഗ പഡമടി
മാരുത ചഞ്ചലമുല പനിപി
ചെലമലുര ചേയ ലേദാ രാമ (എ)
ച3. ഗരിണിന ആ രാവണ ബാധല-
(നോ)ര ലേകനു വിഭീഷണുഡു നിന്നു
സര ലോക ശരണ്യ വന്ദന(മ)ന
നിരീകാരുഡൈ നീവു
സരദാ രക്ഷിഞ്ചേദ(ന)നുചു
സാരഭൗമ ലം(കാ)ധിപത്യമുന
സരജ്ഞുനി ലക്ഷ്മണു(നി)(മ്മ)നഗാ
സര സന്നുത ത്യാഗരാജുനി (എ)

Assamese

- প. এনডো বক্ষিষ্টিতে নী(রি)পু(ডী)
বগনু উণ্ড বলেনা
অ. পন্নগ শয়ন পে ল স্ব-

ভাৱ(মি)(টু)গুগ বাগুগ নম্বে নী(ৱেবডো)

চ১. চীকটি চেতনু গাসি জেন্দি(য়ী)

লোকুলু সকল কৰ্মমূলকৈ মন

ৰাক কোৰকু জুচেদ(ৰ)নি তেলিসি

ৱিভা-কৰুডু মদিনি

প্ৰাকটমুগ তা ৰানু চেল্লু(ন)নি

ৰয়াকুলুডৈ অতি ৱেগমুননু

ৱেকুৱ জামুন তোষমু কলগনু

তা কৰুগ(ন)ৰুগুনি পনুপ লেদা (এ)

চ২. নীৰু লেক স□ন গণমুলু মন (sajjana)

দাৰিনি জুচে(ৰ)নুচু তেলিসি

কাৱেৰি তানু ৰানু চেল্লু(ন)নুচু

ৱিচাৰ হৃদয়ুৰালৈ

সাৰেকু ৱচ্চু(ন)নুচু সন্তোষমু

ৱীৰুল(কে)ল্লনু কল্ল পডমটি

মাৰুত চঞ্চলমুল পনিপি

চেলমলূৰ চেয় লেদা ৰাম (এ)

চ৩. গৱিঞ্চিওন আ ৰাৱণ বাধল-

(নো)ৰ লেকনু ৱিভীষণুডু নিল্লু

সৰ লোক শৰণ্যা ৱন্দন(ম)ন

নিৰিকাকাৰুডৈ নীৰু

সৰদা ৰক্ষিঞ্চৈদ(ন)নুচুনু

সাৰ্ৱভৌম লং(কা)ধিপঅমুন

সৰ্ৱজুনি লক্ষ্মণু(নি)(স্ম)নগা

সৰ সন্মুত অগৰাজুনি (এ)

Bengali

প. এন্নডো রক্ষিষ্ণিতে নী(বি)পু(ডী)

বগনু উগু বলেনা

অ. পন্নগ শয়ন পে ল স্ব-

ভাব(মি)(টু)গুগ বাগুগ নন্নে নী(বেন্নডো)

চ১. চীকটি চেতনু গাসি জেন্দি(য়ী)

লোকুলু সকল কর্মমূলকৈ মন

রাক কোরকু জুচেদ(র)নি তেলিসি

বিভা-করুডু মদিনি

প্রাকটমুগ তা রানু চেল্লু(নে)নি

ব্যাকুলুডে অতি বেগমুননু

বেকুব জামুন তোষমু কলগনু

তা করুণ(ন)রুণুনি পনুপ লেদা (এ)

চ২. নীরু লেক স□ন গণমুলু মন (sajjana)

দারিনি জুচে(র)নুচু তেলিসি

কাবেরি তানু রানু চেল্লু(নে)নুচু

বিচার হৃদয়ুরালৈ

সারেকু বচ্চু(নে)নুচু সন্তোষমু

বীরুল(কে)ল্লনু কল্ল পডমটি

মারুত চঞ্চলমুল পনিপি

চেলমলুর চেয় লেদা রাম (এ)

চ৩. গবিষ্ণিন আ রাবণ বাধল-

(নো)র্ব লেকনু বিভীষণুডু নিল্লু

সর্ব লোক শরয়া বন্দন(ম)ন

নির্বিকারুডে নীবু

সর্বদা রক্ষিষ্ণেদ(ন)নুচুনু

સાર્વભૌમ લં(કા)ધિપત્યમૂન

સર્વજ્ઞાનિ લક્ષ્મણુ(નિ)(સ્મ)નગા

સર્વ સન્નૃત આગરાજૂનિ (એ)

Gujarati

પ. અંજડો રક્ષિઝિયતે ની(વિ)પુ(ડી)

વગનુ ઉણ્ડ વલેના

અ. પજગ શયન પેદલ સ્વ-

ભાવ(મિ)(ટલુ)ણ્ડગ બાગુગ નજે ની(વેંજડો)

ચ૧. ચીકટિ ચેતનુ ગાસિ જંદિ(યી)

લોકુલુ સકલ કર્મમુલકૈ મન

રાક કોરકુ જૂચેદ(ર)નિ તૈલિસિ

વિભા-કરુડુ મદિનિ

પ્રાકટમુગ તા રાનુ ચેલ્લુ(ન)નિ

વ્યાકુલુકૈ અતિ વેગમુનનુ

વેકુવ જામુન તોષમુ કલગનુ

તા કરુણ(ન)રુણુનિ પનુપ લેદા (અં)

ચ૨. નીરુ લેક સજ્જન ગણમુલુ મન

દારિનિ જૂચે(ર)નુચુ તૈલિસિ

કાવેરિ તાનુ રાનુ ચેલ્લુ(ન)નુચુ

વિચાર હૃદયુરાલૈ

સારેકુ વચ્ચુ(ન)નુચુ સન્તોષમુ

વીરુલ(કે)લ્લનુ કલ્ગ પડમટિ

મારુત ચચ્ચલમુલ પનિપિ

ચેલમલૂર ચેય લેદા રામ (અં)

ચ૩. ગર્વિઝિયન આ રાવણ બાધલ-

(નો)ર્વ લેકનુ વિભીષણુડુ નિજુ

સર્વ લોક શરણ્યા વન્દન(મ)ન

નિર્વિકારુકૈ નીવુ

સર્વદા રક્ષિઝ્યેદ(ન)નુચુનુ

સાર્વભૌમ લં(કા)ધિપત્યમુન

सर्वज्ञुनि लक्ष्मणु(नि)(म्)नगल
सर्व सञ्जुत त्यागराजुनि (अं)

Oriya

ପ. ଏନୁତୋ ରକ୍ଷିଞ୍ଜିତେ ନୀ(ଝି)ପୁ(ତୀ)

ଝଗନ୍ନୁ ଉଷ୍ଠ ଝଲେନା

ଅ. ପନୁଗ ଶୟନ ପେଢଲ ସ୍ଵ-

ଭାଝ(ମି)(ରୁ)ଷ୍ଟଗ ବାଗୁଗ ନନ୍ନେ ନୀ(ଝେନୁତୋ)

ତ ୧. ଚୀକଟି ତେତନ୍ନୁ ଗାସି ଜେୟି(ୟୀ)

ଲୋକୁଲୁ ସକଲ କର୍ମମୁଲକେ ମନ

ରାକ କୋରକୁ ଜୁତେଦ(ର)ନି ତେଲିସି

ଝିଭା-କରୁତୁ ମଦିନି

ପ୍ରାକଟମୁଗ ତା ରାନ୍ନୁ ତେଲୁ(ନ)ନି

ଝ୍ୟାକୁଲୁଡେ ଅତି ଝେଗମୁନନ୍ନୁ

ଝେକୁଝ ଜାମୁନ ତୋଷମୁ କଲଗନ୍ନୁ

ତା କରୁଣ(ନ)ରୁଣୁନି ପନୁପ ଲେଦା (ଏ)

ତ ୨. ନୀରୁ ଲେକ ସକନ ଗଣମୁଲୁ ମନ

ଦାରିନି ଜୁତେ(ର)ନ୍ନୁରୁ ତେଲିସି

କାଝେରି ତାନ୍ନୁ ରାନ୍ନୁ ତେଲୁ(ନ)ନ୍ନୁରୁ

ଝିଚାର ହୃଦୟୁରାଲେ

ସାରେକୁ ଝକୁ(ନ)ନ୍ନୁରୁ ସତୋଷମୁ

ଝୀରୁଲ(କେ)ଲୁନ୍ନୁ କଲ୍ଗ ପତମଟି

ମାରୁତ ଚଞ୍ଚଲମୁଲ ପନିପି

ତେଲମଲୁର ତେୟ ଲେଦା ରାମ (ଏ)

ତ ୩. ଗଞ୍ଜିଞ୍ଜିନ ଆ ରାଝଣ ବାଧଲ-

(ନୋ)ର୍ଷ ଲେକନ୍ନୁ ଝିଭାଷଣୁତୁ ନିନ୍ନୁ

ସର୍ଷ ଲୋକ ଶରଣ୍ୟା ଝୟନ(ମ)ନ

ਨਿਭੰਯਾਕੁਠੈ ਨ1ਭੁ
ਬਭੰਯਾ ਰਬਿਭੇਯ(ਨ)ਨੂਰੂ
ਬਾਭੰਯੋਮ ਯੰ(ਕਾ)ਪਿਯਯਮੂਨ
ਬਭੰਯੁਨਿ ਯਯੁਯੁ(ਨਿ)(ਯ)ਨਗ
ਬਭੰ ਬਨੂਯ ਯਯਾਗਕੁਠੈ (੯)

Punjabi

੫. ਏਨਡੇ ਰਕਿਸ਼ਵਿਚਤੇ ਨੀ(ਵਿ)ਪੁ(ਡੀ)

ਵਗਨੁ ਉਣਡ ਵਲੇਨਾ

ਅ. ਪੰਨਗ ਸ਼ਯਨ ਪੌਦਲ ਸ੍ਵ-

ਭਾਵ(ਮਿ)(ਟਲੁ)ਣਡਗ ਬਾਗੁਗ ਨੋਨੇ ਨੀ(ਵੌਨਡੇ)

ਚ੧. ਚੀਕਟਿ ਚੇਤਨੁ ਗਾਸਿ ਜੇਨਿਦ(ਯੀ)

ਲੋਕੁਲੁ ਸਕਲ ਕਰਮਮੁਲਕੈ ਮਨ

ਰਾਕ ਕੋਰਕੁ ਜੂਚੇਦ(ਰ)ਨਿ ਤੇਲਿਸਿ

ਵਿਭਾ-ਕਰੁਡੁ ਮਦਿਨਿ

ਪ੍ਰਾਕਟਮੁਗ ਤਾ ਰਾਨੁ ਚੌਲੁ(ਨ)ਨਿ

ਵਯਾਕੁਲੁਡੈ ਅਤਿ ਵੇਗਮੁਨਨੁ

ਵੇਕੁਵ ਜਾਮੁਨ ਤੋਸ਼ਮੁ ਕਲਗਨੁ

ਤਾ ਕਰੁਣ(ਨ)ਰੁਣਨਿ ਪਨੁਪ ਲੇਦਾ (ਏ)

ਚ੨. ਨੀਰੁ ਲੇਕ ਸੱਜਨ ਗਣਮੁਲੁ ਮਨ

ਦਾਰਿਨਿ ਜੂਚੇ(ਰ)ਨੁਚੁ ਤੇਲਿਸਿ

ਕਾਵੇਰਿ ਤਾਨੁ ਰਾਨੁ ਚੌਲੁ(ਨ)ਨੁਚੁ

ਵਿਚਾਰ ਹ੍ਰਿਦਯੁਰਾਲੈ

ਸਾਰੇਕੁ ਵੱਚੁ(ਨ)ਨੁਚੁ ਸਨਤੋਸ਼ਮੁ

ਵੀਰੁਲ(ਕੇ)ਲਲਨੁ ਕਲਗ ਪਡਮਟਿ

ਮਾਰੁਤ ਚਵਚਲਮੁਲ ਪਨਿਪਿ

ਚੇਲਮਲੂਰ ਚੇਯ ਲੇਦਾ ਰਾਮ (ਏ)

ਚੜ. ਗਰ੍ਹਿਵਿਚਨ ਆ ਰਾਵਣ ਬਾਧਲ-

(ਨੋ)ਰ੍ਹ ਲੇਕਨੁ ਵਿਭੀਸ਼ਣੁਡੁ ਨਿੱਨੁ

ਸਰ੍ਹ ਲੋਕ ਸ਼ਰਣਾ ਵਨਦਨ(ਮ)ਨ

ਨਿਰ੍ਹਿਕਾਰੁਡੈ ਨੀਵੁ

ਸਰ੍ਹਦਾ ਰਕਿਸ਼ਵਚੇਦ(ਨ)ਨੁਚੁਨੁ

ਸਾਰ੍ਹਭੋਮ ਲੰ(ਕਾ)ਧਿਪਤਮੁਨ

ਸਰ੍ਹਗਿਉਨਿ ਲਕਸ਼ਮਣੁ(ਨਿ)(ਮਮ)ਨਗਾ

ਸਰ੍ਹ ਸੱਨੁਤ ਤਜਾਗਰਾਜੁਨਿ (ਏ)