

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

evaru teliyanu poyyedaru-punnAgavarALi

In the kRti ‘evaru teliyanu poyyedaru’ – rAga punnAgavarALi (tALa cApu), SrI tyAgarAja criticizes those who indulge all sorts of activities but do not try to know the Lord.

- P ¹evaru teliyanu poyyedaru
 vivaramu lEni pUjalu ²jEsedaru
- C1 mudamuna parula rUkalaku para
 sudatulak(A)Sinci tA kUDuTaku
 udaramu nimpuTa-koraku cAla
 Ura(n)Ura ³tirigedar(A)varaku (evaru)
- C2 konna tottula mATa mIra lEka
 anna tammula talli taNDrula nERam-
 (e)nnuTE pani kAni sAramaina
 pannaga Sayana nI padamu nammedarA (evaru)
- C3 Alu biDDalanu nammedaru vArik-
 (A)Sinci parula kompala muncedaru
 kAluni valla niNDArU rAma
 kashTamu jendi bhuvini puTTedaru (evaru)
- C4 peddalatO kallal(A)Di rAma
 buddhi lEni dhanikula tA vEDi
 vadd(a)na vAritO mODi iTlu
 proddu pOvuTa kAni patitula kUDi (evaru)
- C5 Isuna mariyAda lEdu niNDu
 kAsu kalgina vAnik(a)nniTā vAdu
 Asa nIyeDa kalga pOdu nija
 dAsulu evarO kana cEta kAdu (evaru)
- C6 pannuga ⁴manakE Sakti(y)ani
 ⁵anni kallal(a)nucunu donga bhakti

anna id(E)Ti virakti rAma
kanna taNDri ⁶idiyA pEda yukti (evaru)

C7 yOgulu mEn(e)ruga lEka tamakE
gati(y)ani dhyAninturu gAka
bhOgi Sayana ElukOka rAma
tyAgarAjunipai nIk(i)nka parAkA (evaru)

Gist

O Lord reclining on SEsha! O Lord rAma! O My Father!

Who has understood (what true devotion is)?
People perform non-descript worships.

People hanker for others' wealth and other women;
in order to secure these, and
for the purpose of filling their stomachs,
they happily wander much from place to place until then.

People are unable to contravene the words of their wives; therefore,
they make it their job to take cognizance of faults of their brothers and
parents; but
they never trust Your feet which are of real substance.

People are born in this World after undergoing considerable suffering in
the hands of yama. Yet,
they believe their wives and children;
because of love for them, they even ruin others' families.

People utter falsehood with elders;
they beseech stupid rich people, and
they resent those who advise them against such behaviour;
thus, they spend their time associating with people fallen from virtue.

Due to envy, people do not have propriety of conduct;
monied people argue over everything;
people would not cultivate love towards You;
they can't discern who true devotees are.

People think that they alone have all the powers;
they pretend devotion by declaring 'all is false'.
What kind of dispassion is this?
Is this the method adopted by this poor (tyAgarAja)?

Ascetics would meditate, bereft of body consciousness,
considering You only to be their refuge.

Instead of governing me, why do You still show unconcern towards this
tyAgarAja?

Who has understood (what true devotion is)?
People perform non-descript worships.

Word-by-word Meaning

P Who (evaru) has understood (teliyanu poyyedaru) (what true devotion
is)? People perform (jEsedaru) non-descript (vivaramu lEni) worships (pUjalu).

C1 Hankering (ASinci) for others' (parula) wealth (rUkalaku) (literally money) and other (para) women (sudatulaku) (sudatulakASinci), and in order to secure (kUDuTaku) these for themselves (tA) and

for the purpose of (koraku) filling (nimpuTa) their stomachs (udaramu), people happily (mudamuna) wander (tirigedaru) much (cAla) from place to place (UranUra) until then (Avaraku) (till they secure these) (tirigedarAvaraku);

Who has understood (what true devotion is)?

(People hanker for others' wealth and other women; they roam from place to place in order to fill their stomach.)

C2 Unable (lEka) to contravene (mIra) (literally exceed) the words (mATa) of their (konna) (literally gotten) wives (tottula) (literally women),

excepting (kAni) making it their job (pani) to take cognizance of (ennuTE) faults (nEramu) (nEramennuTE) of their brothers (anna tammula) (literally elder and younger brothers) and parents (talli taNDrula) (literally mother and father),

O Lord reclining (Sayana) on SEsha - the snake (pannaga)! did they ever trust (nammedarA) Your (nI) feet (padamu) which are of real substance (sAramaina)?

Who has understood (what true devotion is)?

(People listen to the words of their wives and find faults with their brothers and parents; they do not believe in the feet of Lord.)

C3 People believe (nammedaru) their wives (Alu) and children (biDDalanu); because of love (ASinci) for them (vAriki) (vArikASinci), they even ruined (muncedaru) (literally drowned) others' (parula) families (kompalu);

O Lord rAma! people are born (puTTedaru) in this World (bhuvini) after undergoing (jendi) considerable (niNDARu) suffering (kashTamu) in the hands of (valla) (literally because of) yama (kAluni); yet,

who has understood (what true devotion is)?

(People are born in this World after undergoing considerable sufferening in the hands of yama; yet, they believe their wives and children and for their sake, they ruin others' families.)

C4 O Lord rAma! Uttering (ADi) falsehood (kallalu) (kallalADi) with elders (paddalatO),

they (tA) beseeching (vEDi) stupid (buddhi lEni) rich people (dhanikula), and

resenting (mODi) those (vAritO) who advise (ana) them against (vaddu) (vaddana) such behaviour -

excepting for (kAni) spending (pOVuTa) (literally passing) time (proddu) in this manner (iTlu) associating (kUDi) with people fallen from virtue (patitula), who has understood (what true devotion is)?

(People spend time associating with those who have fallen from virtue; they utter falsehood and extol the stupid rich; they resent those who advise against doing so.)

C5 Due to envy (Isuna), people do not have (lEdu) propriety of conduct (mariyAda);

for that person (vAniki) who has (kalgina) a lot of (niNDu) money (kAsu) (literally money), it is argument (vAdu) about everything (anniTa) (vAnikanniTa);

people would not cultivate (kalga pOdu) love (Asa) towards You (nIyeDa);

they can't (cEta kAdu) discern (kana) (literally see) who (evarO) true (nija) devotees (dAsulu) are;

Who has understood (what true devotion is)?
(People have no propriety of conduct; money bags argue over everything; they do not cultivate love towards the Lord; they cannot discern who true devotees are.)

C6 Thinking (ani) nicely (pannuga) that they alone (manakE) (literally we) have all the powers (Sakti) (Saktiyani) and pretending (donga) devotion (bhakti) by declaring (anucunu) 'all (anni) is false' (kallalu) (kallalanucunu) -

O Father (anna)! what kind (ETi) of dispassion (virakti) is this (idi) (idETi)?

O Lord rAma, my Father (taNDri) who begot (kanna) me! Is this (idiyA) the method (yukti) adopted by this poor (pEda)?

Who has understood (what true devotion is)?

(People think that they have all powers; they pretend devotion and preach 'all is false'; this is not true dispassion; this is not the method adopted by tyAgarAja.)

C7 However (gAka), ascetics (yOgulu) would meditate (dhyAninturu), bereft of (IEka) body (mEnu) consciousness (eruga) (mEneruga), considering You only (tamakE) to be (ani) their refuge (gati) (gatiyani);

O Lord reclining (Sayana) on SEsha – the snake (bhOgi)! O Lord rAma! Instead of governing (ElukOka) (me), why do You (nIku) still (inka) (nIkinka) show unconcern (parAkA) towards this tyAgarAja (tyAgarAjunipai)?

Who has understood (what true devotion is)?

(Ascetics, would meditate bereft of body consciousness, considering You alone to be their refuge. O Lord, You are still showing unconcern instead of governing me.)

Notes –

Variations -

¹ – teliyanu poyyedaru – teliyanu poyyEru - teliya poyyEru. In keeping with similar endings in caraNas, 'poyyedaru' has been adopted.

² – jEsedaru - jEsEru'. In keeping with similar word endings in caraNas, 'jEsedaru' has been adopted.

³ – tirigedarAvaraku - tirigErAvaraku.

⁵ – kallalanucunu – k Allanucunu. From the context, 'kallalanucunu' seem to be appropriate and the same has been adopted.

⁶ – idiyA – idA. 'idiyA' seem to be appropriate and the same has been adopted.

References –

Comments -

¹ – evaru teliyanu poyyedaru – 'who has understood?' - the purport of these words is to be seen from the angle of 'devotion' as mentioned in caraNa 2 – 'nI padamu nammedarA' (did they trust Your feet?) and in caraNa 5 – 'Asa nIyeDa kalga pOdu' (they will not cultivate love towards You) and the oblique reference to himself (SrI tyAgarAja) – 'is this the method adopted by this poor?' (idiyA pEda yukti). Therefore, these words (evaru teliyanu poyyedaru) have translated as 'who has understood what true devotion is?'

⁴ – manakE Sakti – The purport of these words is not clear. As SrI tyAgarAja mentions in this caraNa about those 'pretending devotion' (donga bhakti), 'Sakti' might not refer to 'Eight Supernatural powers – aNimAdi', but merely strength or power.

⁵ – anni kallalu – 'all is false' – preaching dispassion while pretending devotion (donga bhakti).

Devanagari

- प. एवरु तेलियनु पोय्येदरु
विवरमु लेनि पूजलु जेसेदरु
- च1. मुदमुन परुल रूकलकु पर
सुदतुल(का)शिञ्चि ता कूडुटकु
उदरमु निम्पुट कोरकु चाल
ऊर(नू)र तिरिगेद(रा)वरकु (ए)
- च2. कोन्न तोत्तुल माट मीर लेक
अन्न तम्मुल तल्लि तण्डुल नेर-
(मे)न्नुटे पनि कानि सारमैन
पन्नग शयन नी पदमु नम्मेदरा (ए)
- च3. आलु बिडुलनु नम्मेदरु वारि-
(का)शिञ्चि परुल कोम्पलु मुञ्चेदरु
कालुनि वल्ल निण्डारु राम
कष्टमु जेन्दि भुविनि पुट्टेदरु (ए)
- च4. पेद्दलतो कल्ल(ला)डि राम
बुद्धि लेनि धनिकुल ता वेडि
व(द्व)न वारितो मोडि इट्लु
प्रोदु पोवुट कानि पतितुल कूडि (ए)
- च5. ईसुन मरियाद लेदु निण्डु
कासु कल्लिगन वानि(क)न्निट वादु
आस नीयेड कल्ला पोदु निज
दासुलु एवरो कन चेत कादु (ए)
- च6. पन्नग मनके शक्ति(य)नि
अन्नि कल्ल(ल)नुचुनु दोंग भक्ति

अन्न इ(दे)टि विरक्ति राम
कन्न तण्ड्र इदिया पेद युक्ति (ए)

च7. योगुलु मे(ने)रुग लेक तमके
गति(य)नि ध्यानित्तुरु गाक
भोगि शयन एलुकोक राम
त्यागराजुनिपै नी(किं)क पराका (ए)

English with Special Characters

pa. evaru teliyanu poyyedaru

vivaramu lēni pūjalu jēsedaru

ca1. mudamuna parula rūkalaku para

sudatula(kā)śiñci tā kūḍuṭaku

udaramu nimpuṭa koraku cāla

ūra(nū)ra tirigeda(rā)varaku (e)

ca2. konna tottula māṭa mīra lēka

anna tammula talli taṇḍrula nēra-

(me)nnuṭē pani kāni sāramaina

pannaga śayana nī padamu nammedarā (e)

ca3. ālu biḍḍalanu nammedaru vāri-

(kā)śiñci parula kompala muñcedaru

kāluni valla niṇḍāru rāma

kaṣṭamu jendi bhuvini puṭṭedaru (e)

ca4. peddalatō kalla(lā)ḍi rāma

buddhi lēni dhanikula tā vēḍi

va(dda)na vāritō mōḍi iṭlu

proddu pōvuṭa kāni patitula kūḍi (e)

ca5. īsuna mariyāda lēdu niṇḍu

kāsu kalgina vāni(ka)nṇiṭa vādu

āsa nīyeḍa kalga pōdu nija

dāsulu evarō kana cēta kādu (e)
ca6. pannuga manakē śakti(ya)ni
anni kalla(la)nucunu doṅga bhakti
anna i(dē)ṭi virakti rāma
kanna taṇḍri idiyā pēda yukti (e)
ca7. yōgulu mē(ne)ruga lēka tamakē
gati(ya)ni dhyāninturu gāka
bhōgi śayana ēlukōka rāma
tyāgarājūnīpai nī(kim)ka parākā (e)

Telugu

ప. ఎవరు తెలియను పొయ్యెదరు
వివరము లేని పూజలు జేసెదరు
చ1. ముదమున పరుల రూకలకు పర
సుదతుల(కా)శిజ్ఞి తా కూడుటకు
ఉదరము నిమ్పుట కొరకు చాల
ఊర(నూ)ర తిరిగెద(రా)వరకు (ఎ)
చ2. కొన్న తొత్తుల మాట మీర లేక
అన్న తమ్ముల తల్లి తణ్ణుల నేర-
(మె)న్నుటే పని కాని సారమైన
పన్నగ శయన నీ పదము నమ్మెదరా (ఎ)
చ3. ఆలు బిడ్డలను నమ్మెదరు వారి-
(కా)శిజ్ఞి పరుల కొమ్మలు ముఱ్ఱెదరు
కాలుని వల్ల నిణ్ణారు రామ
కష్టము జెన్ది భువిని పుట్టెదరు (ఎ)
చ4. పెద్దలతో కల్ల(లా)డి రామ
బుద్ధి లేని ధనికుల తా వేడి
వ(ద్ద)న వారితో మోడి ఇట్లు
ప్రొద్దు పోవుట కాని పతితుల కూడి (ఎ)
చ5. ఈసున మరియుద లేదు నిణ్ణు
కాసు కల్గిన వాని(క)న్నిట వాడు

- ఆస నీయెడ కల్గ పోదు నిజ
దాసులు ఎవరో కన చేత కాదు (ఎ)
- చ6. పన్నుగ మనకే శక్తి(య)ని
అన్ని కల్ల(ల)నుచును దొంగ భక్తి
అన్న ఇ(దే)టి విరక్తి రామ
కన్న తణ్ణి ఇదియా పేద యుక్తి (ఎ)
- చ7. యోగులు మే(నె)రుగ లేక తమకే
గతి(య)ని ధ్యానిస్తురు గాక
భోగి శయన ఏలుకోక రామ
త్యాగరాజునిపై నీ(కిం)క పరాకా (ఎ)

Tamil

- ప. యవర తెలియను పా³య్యెత³రు
వివరము లేని పుణ్య జ్ఞానెత³రు
- శ1. ముత్త³మన పరుల రుకలకు పర
సుత్తుల(కా)ని³ తా కు³దకు
ఉత్త³రము నింపుడ కొరకు శాల
ఋర(నూ)ర తిరికె³త(రా)వరకు (యవరు)
- శ2. కొన్న తొత్తుల మాడ మీర లేక
అన్న తమ్ముల తల్లి తండ³రుల నేర-
(మె)న్నుడే పని కాని సారమెన
పన్నక³ సయన నీ పత్త³మ నమ్మెత్త³రా (యవరు)
- శ3. అల్లు పి³ద³లను నమ్మెత్త³రు వారి-
(కా)ని³ పరుల కొమ్మల ము³శ్శెత్త³రు
కాల్మని వల్ల నిండ³రు రామ
కష్టము జెంతి³ పు⁴వినీ పు³దెత్త³రు (యవరు)
- శ4. పెత్త³లతో కల్ల(లా)డి³ రామ
పుత్తి⁴ లేని త⁴నికుల తా వేడి³
వత్త³(త్త)న వారితో మోడి³ ఇ³దు
పరొత్త³ పోవుడ కాని పతితుల కుడి (యవరు)
- శ5. యసన మరీయాత్³ లేత్తు³ నిండు³
కాసు కల్కి³న వాని(క)న్నెడ వాత్తు³
అస నీయెడ³ కల్క³ పోత్తు³ నిజ
తా³సలు యవరో కన శేత కాత్తు³ (యవరు)
- శ6. పన్నుక³ మనకే సత్తి(య)ని
అన్న కల్ల(ల)నుకును తొ³ంగ³ ప⁴క్తి
అన్న ఇ(దే)డి విరక్తి రామ
కన్న తండ³ని ఇతి³యా పేత్³ యుక్తి (యవరు)
- శ7. యోక్తు³ మే(నె)రుక³ లేక తమకే
క³తి(య)ని త⁴యానింతురు కా³క
పో⁴కి³ సయన యుక్తాక రామ

த்யாக்ராஜுனிபை நீ(கி)ங்க பராகா (எவரு)

எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச1. களிப்புடன், பிறர் பணத்திற்கு, பிற
பெண்டிருக்கு ஆசைப்பட்டு, தான் (அவற்றை) அடையவும்,
வயிறு நிரப்புவதற்கும், மிக்கு
ஊரூராகத் திரிந்தனர், அதுவரை;
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச2. கொண்ட மனைவியரின் சொல் மீர இயலாது,
அண்ணன், தம்பியர், தாய், தந்தையரின் குற்றம்
காண்பதுவே பணியன்றி, அரவணையோனே!
சாரமான உனது திருவடியினை நம்பினரா?
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச3. இல்லாள், மக்களை நம்பினர்; அவருக்கு
ஆசைப்பட்டு, பிறர் குடும்பங்களைக் குலைத்தனர்;
இராமா! நமனால் நிறைய
துன்பமடைந்து, (பின்னர்) புவியில் பிறந்தனர்;
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச4. இராமா! பெரியோர்களிடம் பொய் கூறி,
அறிவற்ற செல்வந்தர்களை தாம் இரந்து,
(அப்படி) வேண்டாம் என்றவரிடம் சினந்து, இப்படியாக,
வீழ்ந்தோருடன் கூடி, பொழுது போகுமேயன்றி,
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச5. பொறாமையினால் மரியாதை இல்லை; மிக்கு
செல்வம் படைத்தோனுக்கு, எதனிலும் வாது;
அன்பு உன்னிடம் தோன்றாது; உண்மையான
தொண்டவர்கள் எவரோ, காணக் கையாலாகாது;
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச6. தமக்கே மிக்கு வல்லமையென,
'யாவும் பொய்'யென, கள்ள பக்தியுடன்,
தந்தையே! ஈதென்ன பற்றின்மை? இராமா!
ஈன்ற தந்தையே! இஃதா இவ்வேழையின் வழிமுறை?
எவர் அறியலாயினர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச7 யோகியர்கள் உடல் நினைவின்றி, தமக்கே

ಕತಿಯೆನ್ನು ತಿಯಾನಿಬ್ಬರೇ ಯನ್ನಿ,
ಅರವಣೆಯೋನೇ! (ಏನ್ನಣ) ಅಣ್ಣುಕೊಣ್ಣಾತು, ಇರಾಮಾ!
ತಿಯಾಕರಾಸನ್ ಮಿತ್ತು ಁನಕ್ಕಿನ್ನಣುಂ ಅಸದ್ದಯಾ?
ಁವರ್ ಅನಿಯಲಾಯಿನರ್?
ವಿವರಮಱ್ಱ ವಱ್ಱಿಬಾಱುಗ್ಗ ಸೆಯತ್ತನರ್

ಅತುವರೇ - ಅವಱ್ಱಿನೇ ಯದೆಯುಂ ವರೇ
'ಯಾವುಂ ಬೊಯ್' - ಁಲಕಿನೇ ಮಾಯೆ ಯೆನಲ್
ತಮಕ್ಕೇ ಕತಿ - ಇಣ್ಣವಣೆಯೇ ಕತಿಯೆನ

Kannada

ಪ. ಁವರು ತೆಲಿಯನು ಪೊಯ್ತಿದರು

ವಿವರಮು ಲೇನಿ ಪೂಜಲು ಜೇಸಿದರು

ಚಗ. ಮುದಮುನ ಪರುಲ ರೂಕಲಕು ಪರ

ಸುದತುಲ(ಕಾ)ಶಿಞ್ಞ ತಾ ಕೂಡುಟಕು

ಉದರಮು ನಿಮ್ಮುಟ ಕೂರಕು ಚಾಲ

ಊರ(ನೂ)ರ ತಿರಿಗೆದ(ರಾ)ವರಕು (ಁ)

ಚ೨. ಕೂನ್ನ ತೂತ್ತುಲ ಮಾಟ ಮೀರ ಲೇಕ

ಅನ್ನ ತಮ್ಮುಲ ತಲ್ಲಿ ತಣ್ಣುಲ ನೇರ-

(ಮೆ)ನ್ನಟೇ ಪನಿ ಕಾನಿ ಸಾರಮೈನ

ಪನ್ನಗ ಶಯನ ನೀ ಪದಮು ನಮ್ಮಿದರಾ (ಁ)

ಚ೩. ಅಲು ಬಿಡ್ಡಲನು ನಮ್ಮಿದರು ವಾರಿ-

(ಕಾ)ಶಿಞ್ಞ ಪರುಲ ಕೂಮ್ಮಲು ಮುಞ್ಞಿದರು

ಕಾಲನಿ ವಲ್ಲ ನಿಣ್ಣಾರು ರಾಮ

ಕಷ್ಟಮು ಜೆನ್ನಿ ಭುವಿನಿ ಪುಟ್ಟಿದರು (ಁ)

ಚ೪. ಪೆದ್ದಲತೂ ಕಲ್ಲ(ಲಾ)ಡಿ ರಾಮ

ಬುದ್ಧಿ ಲೇನಿ ಧನಿಕುಲ ತಾ ವೇಡಿ

ವ(ದ್ದ)ನ ವಾರಿತೂ ಮೋಡಿ ಇಟ್ಟು

ಪ್ರೊದ್ದು ಪೋವುಟ ಕಾನಿ ಪತಿತುಲ ಕೂಡಿ (ಁ)

ಚ೫. ಈಸುನ ಮರಿಯಾದ ಲೇದು ನಿಣ್ಣು

ಕಾಸು ಕಲ್ಲಿನ ವಾನಿ(ಕ)ನ್ನಿಟ ವಾದು
ಆಸ ನೀಯೆಡ ಕಲ್ಲ ಪೋದು ನಿಜ
ದಾಸುಲು ಎವರೋ ಕನ ಚೇತ ಕಾದು (ಎ)

ಚ೬. ಪನ್ನುಗ ಮನಕೇ ಶಕ್ತಿ(ಯ)ನಿ
ಅನ್ನಿ ಕಲ್ಲ(ಲ)ನುಚುನು ದೊಂಗ ಭಕ್ತಿ
ಅನ್ನ ಇ(ದೇ)ಟಿ ವಿರಕ್ತಿ ರಾಮ
ಕನ್ನ ತಣ್ಣಿ ಇದಿಯಾ ಪೇದ ಯುಕ್ತಿ (ಎ)

ಚ೭. ಯೋಗುಲು ಮೇ(ನಿ)ರುಗ ಲೇಕ ತಮಕೇ
ಗತಿ(ಯ)ನಿ ಧ್ಯಾನಿಸ್ತರು ಗಾಕ
ಭೋಗಿ ಶಯನ ಏಲುಕೋಕ ರಾಮ
ತ್ಯಾಗರಾಜನಿಪೈ ನೀ(ಕಿಂ)ಕ ಪರಾಕಾ (ಎ)

Malayalam

೪. ಏವರು ತಲೆಯನು ಪೂಜೆಯೊಡನೆ
ವಿವರವು ಲೇನಿ ಪೂಜೆಯು ಜೇಸರವು
೪.೧. ಮೂರುನು ಪರವು ರುಕುಲವು ಪರ
ಸುರವು(ಕಾ)ಗಿಣ್ಣಿ ತಾ ಕುಯ್ಯುಡು
ಉರವು ನಿಡ್ಪುಡ ಕೊರವು ಫಲ
ಉರ(ನು)ರ ತಿರಿಗೊಡ(ರಾ)ವರವು (ಏ)
೪.೨. ಕೊನು ತೊಡವು ಮಡ ಮೀರ ಲೇಕ
ಉನು ತಡವು ತಡ್ಡಿ ತಡ್ಡಿ(ನು)ರ ತೊಡ-
(ಮ)ನುಡ ಪನಿ ಕಾನಿ ಸಾರವೊಡ
ಪನುಗು ಸಯನು ನೆ ಪರವು ನಡವರವು (ಏ)
೪.೩. ಉವು ಬಿಡ್ವುನು ನಡವರವು ವಾರಿ-
(ಕಾ)ಗಿಣ್ಣಿ ಪರವು ಕೊಡ್ಪವು ಮುಣ್ಣವು
ಕಾಲುನಿ ವಡ್ವು ನಿಡ್ವಾರು ರಾಮ
ಕುಡ್ವು ಜೇನಿ ಟುವಿನಿ ಪುಡವರವು (ಏ)
೪.೪. ಪೆಡವುತೊ ಕಡ್ವು(ಲಾ)ನಿ ರಾಮ
ಬುಡವು ಲೇನಿ ಧನಿವು ತಾ ವೇನಿ
ವ(ಡ್ವ)ನ ವಾರಿತೊ ಮೊನಿ ಉಡ್ವು
ಪ್ರೊಡ್ವು ಪೊವುಡ ಕಾನಿ ಪನಿವು ಕುನಿ (ಏ)
೪.೫. ಉನುನು ಮರಿಯಾಡ ಲೇವು ನಿಡ್ವು
ಕಾನು ಕಡ್ವಿನ ವಾನಿ(ಕ)ನಿ ವಾರು
ಉನು ನಿಯೆನು ಕಡ್ವು ಪೊವು ನಿಜ
ರಾನುಲು ಏವರೊ ಕನ ಚೇತ ಕಾರು (ಏ)
೪.೬. ಪನುಗು ಮನಕೇ ಶಕ್ತಿ(ಯ)ನಿ
ಉನು ಕಡ್ವು(ಲಾ)ನುಚುನು ದೊಂಗ ಭಕ್ತಿ

അന്ന ഇ(ദേ)ടി വിരക്തി രാമ
 കന്ന തണ്ഡി ഇദിയാ പേദ യുക്തി (എ)
 ൧7. യോഗുലു മേ(നെ)രുഗ ലേക തമകേ
 ഗതി(യ)നി ധ്യാനിത്തുരു ഗാക
 ഭോഗി ശയന ഏലുകോക രാമ
 ത്യാഗരാജുനിപൈ നീ(കിം)ക പരാകാ (എ)

Assamese

പ. എർക് തേലിയനു പോയ്യിദർ

റിർബമു ലേനി പൂജലു ജേസേദർ

൧൧. മുദമുൻ പർല കർലകു പർ

സുദതൂല(കാ)ശിഷി താ കൂടുടകു

ഉദർബമു നി ടൂ കോർകു ചാല (nimputa)

ഉർ(നു)ർ തിർഗേദ(ർ)ർർകു (എ)

൧൨. കോർ തോട്ടൂല മാട മീർ ലേക

അർ തസ്മൂല തല്ലി തറ്റൂല നേർ-

(മേ)ർനൂടേ പനി കാനി സാർമേൻ

പന്നഗ ശയൻ നീ പദമു നസ്മേദർ (എ)

൧൩. അലു വിജ്ജലനു നസ്മേദർ റാർ-

(കാ)ശിഷി പർല കോ² ലു മുർദേദർ (kompalu)

കാലുനി റല്ല നിറ്റാർ റാമ

കർമു ജേന്ദി ഭൂറിനി പൂട്ടേദർ (എ)

൧൪. പേ ലതോ കല്ല(ലാ)ടി റാമ

വുർക്കി ലേനി ധനികൂല താ റേടി

ർ()ൻ റാർഭിതോ മോടി ഇട്ടു

പ്രോ ൂ പോർട്ട കാനി പതിതൂല കൂടി (എ)

൧൫. ട്സുൻ മർഭിയാദ ലേദു നിറ്റു

കാസു കല്ലിൻ റാനി(ക)ർനിട റാദു

അസ നീയേട കല്ല പോദു നിജ

দাসুলু এরষো কন চেত কাদু (এ)

চ৬. পন্নুগ মনকে শক্তি(য়)নি

অন্নি কল্প(ল)নুচুনু দোংগ ভক্তি

অন্ন ই(দে)টি রিৰক্তি বাম

কল্প তপ্তি ইদিয়া পদ যুক্তি (এ)

চ৭. যোগুলু মে(নে)রুগ লেক তমকে

গতি(য়)নি ধ্যানিস্তুর গাক

ভোগি শয়ন এলুকোক বাম

আগবাজুনিপৈ নী(কিং)ক পৰাকা (এ)

Bengali

প. এবরু তেলিয়নু পোয়্যেদরু

বিবরমু লেনি পূজলু জেসেদরু

চ১. মুদমুন পরুল রুকলকু পর

সুদতুল(কা)শিখি তা কুড়টকু

উদরমু নি ট কোরকু চাল (nimputa)

উর(নু)র তিরিগেদ(রা)বরকু (এ)

চ২. কোন্ন তোতুল মাট মীর লেক

অন্ন তন্মুল তল্লি তপ্পুল নের-

(মে)ন্নুটে পনি কানি সারমৈন

পন্নগ শয়ন নী পদমু নন্মেদরা (এ)

চ৩. আলু বিভডলনু নন্মেদরু বারি-

(কা)শিখি পরুল কোঁ লু মুন্নেদরু (kompalu)

কালুনি বল্প নিগুরু রাম

কষ্টমু জেন্দি ভুবিনি পুটেদরু (এ)

চ৪. পে লতো কল্প(লা)ডি রাম

ବୁଦ୍ଧି ଲେନି ଧନିକୂଳ ତା ବେଢି
ବ()ନ ବାରିତୋ ମୋଡି ଇଟ୍ଟ
ପ୍ରୋ ୁ ପୋବୁଟ କାନି ପତିତୁଲ କୂଢି (ଏ)

ଚ୫. ଝିଅମୁନ ମରିୟାଦ ଲେଦୁ ନିଘୁ
କାସୁ କଲ୍ଲିନ ବାନି(କ)ଲ୍ଲିଟ ବାଦୁ
ଆସ ନୀୟେଡ କଲ୍ଲ ପୋଦୁ ନିଜ
ଦାସୁଲୁ ଏବରୋ କନ ଚେତ କାଦୁ (ଏ)

ଚ୬. ପଲ୍ଲୁଗ ମନକେ ଶକ୍ତି(ୟ)ନି
ଅଲ୍ଲି କଲ୍ଲ(ଲ)ନୁଚୁନୁ ଦୋଂଗ ଭକ୍ତି
ଅଲ୍ଲ ଇ(ଦେ)ଟି ବିରକ୍ତି ରାମ
କଲ୍ଲ ତଞ୍ଜି ଇଦିୟା ପେଦ ଯୁକ୍ତି (ଏ)

ଚ୭. ଯୋଗୁଲୁ ମେ(ନେ)ରୁଗ ଲେକ ତମକେ
ଗତି(ୟ)ନି ଧ୍ୟାନିକ୍ତୁରୁ ଗାକ
ଭୋଗି ଶୟନ ଏଲୁକୋକ ରାମ
ଆଗରାଜୁନିପେ ନୀ(କିଂ)କ ପରାକା (ଏ)

Gujarati

୫. ଅଂବରୁ ତାଲିଧନୁ ପାଂଞ୍ଚିଢରୁ
ବିବରମୁ ଲେନି ପୁଞ୍ଚୁ ଲେଞ୍ଚିଢରୁ
୫୧. ମୁଢମୁନ ପରୁଲ ଝଢ଼ୁଲୁ ପର
ସୁଢତୁଲ(ଡା)ଶିଞ୍ଚି ତା ଝୁଢୁଟୁ
ଓଢରମୁ ନିମ୍ପୁଟ ଝାଢ଼ୁ ଧାଲ
ଓର(ନୁ)ର ତିରିଗାଢ(ରା)ବରୁ (ଅ)
୫୨. ଝାଞ୍ଜ ତାତୁଲ ମାଟ ମୀର ଲେଢ
ଅଞ୍ଜ ତମ୍ମୁଲ ତାଲି ତାଢୁଲ ନେର-
(ମ)ଞ୍ଜୁଟେ ପାନି ଝାନି ସାରମେନ
ପଞ୍ଜଗ ଶାଧନ ନୀ ପଢମୁ ନମ୍ମଢରା (ଅ)
୫୩. ଆଲୁ ଝିଢୁଲେନୁ ନମ୍ମଢରୁ ବାରି-
(ଡା)ଶିଞ୍ଚି ପରୁଲ ଝାମ୍ପୁଲୁ ମୁଞ୍ଚିଢରୁ

- କାଳୁନି ବଲ୍ଲ ନିଝଟାରୁ ରାମ
 କ୍ଷମ୍ଭୁ ଞ୍ଜି ଭୁବିନି ପୁଟ୍ଟେଢ଼ରୁ (ଐ)
 ଧୂ. ପେଢ଼ଲତା କଲ୍ଲ(ଲା)ଡ଼ି ରାମ
 ଭୁଞ୍ଜି ଲେନି ଧନିକ୍ତୁଳ ତା ବେଡ଼ି
 ବ(ଢ଼)ନ ବାରିତା ମୋଡ଼ି ଶୂଳୁ
 ମୁଢ଼ୁ ପୋପୁଟ କାନି ପତିତୁଳ କୁଡ଼ି (ଐ)
 ଧୂ. ଶିଶୁନ ମରିଆଢ଼ ଲେଢ଼ୁ ନିଝୁ
 କାସୁ କଢ଼ିଗନ ବାନି(କ)ଜିଟ ବାଢ଼ୁ
 ଆସ ନିଧିଢ଼ କଲ୍ଲ ପୋଢ଼ୁ ନିଞ୍ଜ
 ଢ଼ାସୁଲୁ ଐବରୋ କନ ଧେତ କାଢ଼ୁ (ଐ)
 ଧୂ. ପଞ୍ଜୁଗ ମନକେ ଶାକ୍ତି(ଧ)ନି
 ଅଞ୍ଜି କଲ୍ଲ(ଲ)ନୁଧୁନୁ ଢ଼ାଂଗ ଲକ୍ତି
 ଅଞ୍ଜ ଶ(ଢ଼)ଟି ବିରକ୍ତି ରାମ
 କଞ୍ଜ ତଢ଼ିଝୁ ଶଢ଼ିଆ ପେଢ଼ ଧୁକ୍ତି (ଐ)
 ଧୂ. ଧୋଗୁଲୁ ମେ(ନ)ରାଂଗ ଲେକ ତମକେ
 ଗାତି(ଧ)ନି ଧ୍ୟାନିନ୍ତୁରା ଗାଢ଼
 ଲୋଗି ଶାଧନ ଐଲୁକାକ ରାମ
 ଧ୍ୟାଗାରାଞ୍ଜୁନିପୈ ନି(କି)କ ପରାକା (ଐ)

Oriya

- ପ. ୧୫ରୁ ଡେଲିଢ଼ୁ ପୋଢ଼େପଦରୁ
 ଶିଞ୍ଜରମୁ ଲେନି ପୁଜଲୁ ଜେସେଦରୁ
 ଚୂ. ମୁଦମୁନ ପରୁଲ ରୁକଲକୁ ପର
 ସୁଦତୁଲ(କା)ଶିଞ୍ଜି ତା କୁଡୁଟକୁ
 ଉଦରମୁ ନିଝୁଟ କୋରକୁ ଚାଲ
 ଉର(ନୁ)ର ଡିରିଗେଦ(ରା)ଞ୍ଜରକୁ (୧)
 ଚୂ. କୋନୁ ଡୋଉଲ ମାଟ ମୀର ଲେକ
 ଅନୁ ଡମ୍ବୁଲ ଡଲ୍ଲି ଡ଼ୁଲ ନେର-
 (ମୋ)ନୁଟେ ପନି କାନି ସାରମୈନ
 ପନୁଗ ଶାଢ଼ନ ନୀ ପଦମୁ ନମ୍ବେଦରା (୧)

ଚ୩. ଆଲୁ ବିଢ଼ଲନ୍ତୁ ନମେଦରୁ ଖାରି-

(କା)ଶିଖି ପରୁଲ କୋମ୍ବଲୁ ମୁଞ୍ଚେଦରୁ

କାଲୁନି ଖଲୁ ନିଶାରୁ ରାମ

କଞ୍ଜମୁ ଜେନ୍ଦି ଭୁଞ୍ଜିନି ପୁଞ୍ଜେଦରୁ (୪)

ଚ୪. ପେଢ଼ଲତୋ କଲୁ(ଲ)ତି ରାମ

ବୁଝି ଲେନି ଧନିକୁଲ ତା ଖେତି

ଖ(ଘ)ନ ଖାରିତୋ ମୋତି ଇଚ୍ଛୁ

ପ୍ରୋଢ଼ ପୋଖୁଟ କାନି ପତିତୁଲ କୁତି (୪)

ଚ୫. ଇସ୍ତୁନ ମରିୟାଦ ଲେଦୁ ନିଷ୍ଟୁ

କାସୁ କଲ୍ଗିନ ଖାନି(କ)ନିଟ ଖାଦୁ

ଆସ ନୀୟେତ କଲ୍ଗ ପୋଦୁ ନିଜ

ଦାସୁଲୁ ଏଞ୍ଜରୋ କନ ଚେତ କାଦୁ (୪)

ଚ୬. ପନୁଗ ମନକେ ଶକ୍ତି(ୟ)ନି

ଅନି କଲୁ(ଲ)ନୁରୁନୁ ଦୋଗ ଭକ୍ତି

ଅନି ଇ(ଦେ)ଟି ଶିରକ୍ତି ରାମ

କନି ତକ୍ତି ଇଦିୟା ପେଦ ଯୁକ୍ତି (୪)

ଚ୭. ଯୋଗୁଲୁ ମେ(ନେ)ରୁଗ ଲେକ ତମକେ

ଗତି(ୟ)ନି ଧ୍ୟାନିଚ୍ଛୁରୁ ଗାକ

ଭୋଗି ଶୟନ ଏଲୁକୋକ ରାମ

ତ୍ୟାଗରାଜୁନିପୈ ନୀ(କିଂ)କ ପରାକା (୪)

Punjabi

୫. ଯେହୁ ଡେଲିଜନ୍ତୁ ପ୍ୟେହୁ

ਵିହରମ୍ ଡେଲି ପୁନଳୁ ନେହେହୁ

ଚ୬. ମୁହମ୍ତ ପରୁଲ ଟୁକଲୁ ପର

ମୁହମ୍ତ(କା)ମିସିଚ ତା ବୁଡ଼ଟୁ

ਉਦਰਮੁ ਨਿਮਪੁਟ ਕੋਰਕੁ ਚਾਲ

ਉਰ(ਨੁ)ਰ ਤਿਰਿਗੋਦ(ਰਾ)ਵਰਕੁ (ਏ)

ਚ੨. ਕੋਨ ਤੋਤੁਲ ਮਾਟ ਮੀਰ ਲੇਕ

ਅਨ ਤੋਮੁਲ ਤੋਲਿ ਤਣਕੁਲ ਨੇਰ-

(ਮੇ)ਨਨੁਟੇ ਪਨਿ ਕਾਨਿ ਸਾਰਸੈਨ

ਪੱਨਗ ਸ਼ਯਨ ਨੀ ਪਦਮੁ ਨੋਮੇਦਰਾ (ਏ)

ਚ੩. ਆਲੁ ਬਿੱਡਲਨੁ ਨੋਮੇਦਰੁ ਵਾਰਿ-

(ਕਾ)ਸ਼ਿਵਿਚ ਪਰੁਲ ਕੋਮਪਲੁ ਮੁਵਚੇਦਰੁ

ਕਾਲੁਨਿ ਵੱਲ ਨਿਣਡਾਰੁ ਰਾਮ

ਕਸ਼ਟਮੁ ਜੇਨਿਦ ਭੁਵਿਨਿ ਪੁੱਟੇਦਰੁ (ਏ)

ਚ੪. ਪੋਦਲਤੋ ਕੱਲ(ਲਾ)ਡਿ ਰਾਮ

ਬੁਦਿਧ ਲੇਨਿ ਧਨਿਕੁਲ ਤਾ ਵੇਡਿ

ਵ(ਦਦ)ਨ ਵਾਰਿਤੋ ਮੋਡਿ ਇਟਲੁ

ਪੋਦੁ ਪੋਵੁਟ ਕਾਨਿ ਪਤਿਤੁਲ ਕੂਡਿ (ਏ)

ਚ੫. ਈਸੁਨ ਮਰਿਯਾਦ ਲੇਦੁ ਨਿਣਡੁ

ਕਾਸੁ ਕਲਿਗਨ ਵਾਨਿ(ਕ)ਨਿਨਟ ਵਾਦੁ

ਆਸ ਨੀਯੇਡ ਕਲਗ ਪੋਦੁ ਨਿਜ

ਦਾਸੁਲੁ ਏਵਰੋ ਕਨ ਚੇਤ ਕਾਦੁ (ਏ)

ਚ੬. ਪੱਨੁਗ ਮਨਕੇ ਸ਼ਕਿਤ(ਯ)ਨਿ

ਅਨਿ ਕੱਲ(ਲ)ਨੁਚੁਨੁ ਦੋਗ ਭਕਿਤ

ਅਨ ਇ(ਦੇ)ਟਿ ਵਿਰਕਿਤ ਰਾਮ

ਕੋਨ ਤਣਿਡੁ ਇਦਿਯਾ ਪੇਦ ਯੁਕਿਤ (ਏ)

ਚ੭. ਯੋਗੁਲੁ ਮੇ(ਨੇ)ਰੁਗ ਲੇਕ ਤਮਕੇ

ਗਤਿ(ਯ)ਨਿ ਧਯਾਨਿਨਤੁਰੁ ਗਾਕ

ਭੋਗਿ ਸ਼ਯਨ ਏਲੁਕੋਕ ਰਾਮ

ਤਸ਼ਾਰਾਜੁਨਿਪੈ ਨੀ(ਕਿੰ)ਕ ਪਰਾਕਾ (ਏ)