

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

nIvE kanneDa-saurAshTraM

In the kRti ‘nIvE kanneDa’ – rAga saurAshTraM (tALa cApu), SrI tyAgarAja pleads with Lord not to neglect him.

P nIvE ¹kann(e)Da jEsitE nE-
n(e)varitO telupudun(a)yya

A ²bhAv(A)bhAva mahAnubhAva SrI rAma candra
bhAvaja janaka nA bhAvamu telisiyu (nIvE)

C1 kOrina kOrikal(I)DErun(a)nucu ninnu
ArAdhincina nannu AraDi peTTuTa
mEra kAdu nAdu nEram(E)mi nann-
(E)lukOrA(y)I lOkamuna(n)inka (nIvE)

C2 ³bhaktilO SrI rAma bhakti mEl(a)ni Siva
Sakti santatamu viraktitO nuti sEya
Sakti jUci nija bhaktulu pogaDaga
vyaktini ⁴jUci(y)Asakti kaligenu (nIvE)

C3 patita pAva ⁵sammata muna sujana
sangati sEyuTaku sama rahita rAma nAmamu
⁶satamu sEya nI ⁷vrata mu kOritini kAni
⁸nata janaka kul(A)bja hita tyAgarAjunipai (nIvE)

Gist

O Lord!
O Being and Non-Being! O Noble-minded! O Lord SrI rAma candra! O
Father of cupid!
O Redeemer of the fallen! O Sun of raghu dynasty!

If even You disregard me, to whom shall I complain?

Even after knowing the state of my mind, if You disregard me, to whom
shall I complain?

It is not proper to slight me.
I worshipped You, assuming that my wishes would be fulfilled.
What is my fault?
Please look after me.

Lord Siva and pArvati ever extol You renouncing everything else,
considering devotion to rAma to be the best among all forms of devotion.
True devotees extol You looking at Your might.
But, I developed love towards You looking at Your uniqueness.

In order to be associated with pious people, I whole-heartedly, sought
Your sanction, just, to ever perform chanting of, unrivalled, 'rAma' nAma.

If, in this World, even You show disregard towards this devoted
tyAgarAja, to whom shall I complain?

Word-by-word Meaning

P O Lord (ayya)! If even You (nIvE) disregard (kannu eDa jEsitE)
(kanneDa) (literally to distance Yourself from) me, to whom (evaritO) shall I
(nEnu) (nEnevaritO) complain (telupudunu) (literally inform) (telupudunayya)?

A O Being (bhAva) and Non-Being (abhAva) (bhAvAbhAva)! O Noble-
minded (mahAnubhAva)! O Lord SrI rAma candra!
O Father (janaka) of cupid (bhAvaja)! Even after knowing (telisiyu) my
(nA) state of mind (bhAvamu),
if You disregard me, to whom shall I complain?

C1 It is not (kAdu) proper (mEra) to slight (AraDi peTTuTa) me (nannu)
who worshipped (ArAdhincina) You (ninnu) assuming that (anucu) my wishes
(kOrina kOrikalU) (literally wishes sought) would be fulfilled (IDErunu)
(kOrikalIDErunanucu).

What (Emi) is my (nAdu) fault (nEramu) (nEramEmi)? Please look after
(ElukOrA) me (nannu).

In this (I) (nannElukOrAyI) World (lOkamuna), if even You, still
(inka)(lOkamunaninka), disregard me, to whom shall I complain?

C2 While Lord Siva and pArvati (Sakti) ever (santatamu) extol (nuti sEya)
You renouncing everything else (viraktitO), considering devotion (bhakti) to
rAma to be (ani) the best (mElu) (mElani) among all forms of devotion
(bhaktiO), and

while true (nija) devotees (bhaktulu) extol (pogaDaga) You looking at
(jUci) Your might (Sakti), (but)

I developed (kaligenu) (literally arose) love (Asakti) (literally attachment)
towards You looking at (jUci) (jUciyAsakti) Your uniqueness (vyaktini).

Therefore, if even You disregard me, to whom shall I complain?

C3 O Redeemer (pAvana) of the fallen (patita)! In order to be associated
(sangati sEyuTaku) with pious people (sujana),

I whole-heartedly (sammata-muna), sought (kOritini) Your (nI) sanction
(vratamu) just (kAni) to ever (satamu) perform chanting (sEya) of, unrivalled
(sama rahita), 'rAma' nAma (nAmamu).

O Sun – friend (hita) of Lotus (abja) – of raghu (janaka) (literally
paternal) dynasty (kula) (kulAbja)!

If even You show disregard towards this devoted (nata) tyAgarAja
(tyAgarAjunipai), to whom shall I complain?

Notes –

Variations –

¹ – kanneDa – nanneDa : As the meaning derived is ‘disregard’ or ‘abandon’, the appropriate telugu word seems to be ‘kannaDa’. However, if ‘kannaDa’ is split as ‘kannu+eDa’, the same meaning could be derived. But, ‘nanneDa’ does not seem to be appropriate because ending word of caraNa 3 ‘tyAgarAjunipai’ cannot be connected to pallavi with ‘nanneDa’.

⁴ – jUciyAsakti – jUcinAsakti : There are two words ‘sakti’ and ‘Asakti’ – both mean ‘attachment’. ‘sakti’ in a lower sense - ‘attachment to senses etc’ and ‘Asakti’ – ‘attachment to Lord’ – kAntAsakti – see note below. In the present context, ‘Asakti’ seems to be appropriate. However, in the kRti ‘bhaktuni cAritramu’, SrI tyAgarAja seems to use the word ‘Asakti’ in the lower sense of ‘attachment’.

In my opinion, the word is required to be split as ‘jUci+Asakti’; therefore, correct joining would be ‘jUciyAsakti’. However, ‘jUcinAsakti’ could be split as ‘jUci’+‘nA’+‘sakti’. In the latter case, the word ‘nA’ does not seem to be appropriate – it should be ‘nAku’.

⁶ – satamu – satatamu : ‘satamu’ and ‘satatamu’ means same.

References -

² – bhAvAbhAva – Being and Non-Being - The following verse from tirumandiraM is relevant –

illanumallan uLanallan emmiRai
kalladu nenjam piLandiDum kATciyan
tollaiyan tUyan tuLakkilan tUymaNi
collaruncOdi toDarndu ninRAnE (3015)

He is and He is not; my Lord;
Break Your stony heart and there He is;
Ancient is He, Pure is He, Constant is He, Pure Gem is He;
He is Light beyond speech, Interminable is He.
(Translation by Dr. B Natarajan)

bhAvAbhAva vivarjitAyai namaH – One of the names of Mother in ‘lalitA sahasranAma’ (680) – Salutations to Her who is beyond Being and Non-being.

According to the Telugu Dictionary bhAvabhavuDu – means ‘one who exists in the heart – ie cupid’. Such a meaning is not applicable here.

³ – bhaktiO SrI rAma bhakti mElani – The reference to Lord Siva and Sakti is from phalaSruti of vishNu sahasranAmam where dEvi pArvati asks Lord Siva the means for hearing the thousand names of vishNu recited by the learned every day. Lord Siva replies that simple repetition of the name of ‘rAma’ would be equal to reciting vishNu sahasranAma.

⁴ - Asakti – This word has been translated as ‘love’ keeping in line with the usages in the following verse of nArada bhakti sUtra –

guNa mAhAtmyAsakti-rUpAsakti-pUjAsakti-
smaraNAsakti-dAsyAsakti-sakhyAsakti-
vAtsalyAsakti-kAntAsakti-Atma nivEdanAsakti-
tanmayAsakti-parama virahAsakti

"Bhakti, or Divine Love, though in itself one only, manifests itself in the following eleven different forms : (a) Love of the glorification of the Lord's blessed qualities, (b) Love of His enchanting beauty, (c) Love of worship, (d) Love of constant remembrance, (e) Love of service, (f) Love of Him as a friend, (g) Love of Him as a son, (h) Love for Him as that of a wife for her husband, (i) Love of self-surrender to Him, (j) Love of complete absorption in Him, (k) Love of the pain of separation from Him. (Translation by Swami Tyagisananda)

Comments -

⁵ – sammatamuna – whole-heartedly – Though this word has been attached to 'kOriti' (sought), it may also be attached to the word 'sangati sEyuTaku'.

⁷ – vratamu – generally, this word means 'vow'. In the present context, this word 'vow' does not convey the meaning adequately. Therefore, the Sanskrit meaning 'command' (sanction) has been adopted.

vratamu – Sanction to chant rAma nAma. While bhakti is the means to attain Lord, even that bhakti can spring only if there is grace of Lord. What a catch 22 situation! Which comes first – bhakti or grace? In my humble opinion, up to gauNa bhakti it is the man's effort and the mukhya bhakti is the Lord's grace. Please refer to kRti 'bhakti biccama' rAga SankarAbharaNaM.

⁸ – nata janaka kula abja hita – This is how it is given in all the books. In some books, this has been taken as two epithets 'like father to the devotees' and 'Sun of Solar race'. One of the meanings of 'ka' is 'Sun'; 'abja hita' may also mean 'Sun'. But 'nata jana' by itself does not convey any meaning.

Therefore, this has been split as 'janaka kula abja hita' meaning 'the Sun of his paternal (janaka) (Solar or raghu) dynasty'. 'nata' has been taken as an epithet of 'tyAgarAja'. The word 'janaka' may not be taken to mean 'King janaka' but only 'paternal'.

Devanagari

प. नीवे क(त्रे)ड जेसिते ने-

(ने)वरितो तेलुपुदु(न)य्य

अ. भा(वा)भाव महानुभाव श्री राम चन्द्र

भावज जनक ना भावमु तेलिसियु (नी)

च1. कोरिन कोरिक(ली)डेरु(न)नुचु निन्नु

आराधिञ्चिन नन्नु आरडि पेडुट

मेर कादु नादु नेर(मे)मि

न(त्रे)लुकोरा(यी) लोकमुन(निं)क (नी)

च2. भक्तिलो श्री राम भक्ति मे(ल)नि शिव

शक्ति सन्ततमु विरक्तितो नुति सेय

शक्ति जूचि निज भक्तुलु पोगडग
व्यक्तिनि जूचि(या)सक्ति कलिगेनु (नी)

च3. पतित पावन सम्मतमुन सुजन
सङ्गति सेयुटकु सम रहित राम नाममु
सतमु सेय नी व्रतमु कोरिति कानि
नत जनक कु(ला)ब्ज हित त्यागराजुनिपै (नी)

English with Special Characters

pa. nīvē ka(nne)ḍa jēsitē nē-
(ne)varitō telupudu(na)yya
a. bhā(vā)bhāva mahānubhāva śrī rāma candra
bhāvaja janaka nā bhāvamu telisiyu (nī)
ca1. kōrina kōrika(lī)ḍēru(na)nucu ninnu
ārādhiñcina nannu āraḍi peṭṭuṭa
mēra kādu nādu nēra(mē)mi
na(nnē)lukōrā(yī) lōkamuna(nim)ka (nī)
ca2. bhaktiḷō śrī rāma bhakti mē(la)ni śiva
śakti santatamu viraktitō nuti sēya
śakti jūci nija bhaktulu pogaḍaga
vyaktini jūci(yā)sakti kaligenu (nī)
ca3. patita pāvana sammatamuna sujana
saṅgati sēyuṭaku sama rahita rāma nāmamu
satamu sēya nī vratamu kōriti kāni
nata janaka ku(lā)bja hita tyāgarājūnipai (nī)

Telugu

ప. నీవే క(న్నె)డ జేసితే నే-
(నె)వరితో తెలుపుదు(న)య్య
అ. భా(వా)భావ మహానుభావ శ్రీ రామ చంద్ర
భావజ జనక నా భావము తెలిసియు (నీ)

- చ1. కోరిన కోరిక(లీ)డేరు(న)నుచు నిన్ను
 ఆరాధిజ్చిన నన్ను ఆరడి పెట్టుట
 మేర కాదు నాదు నేర(మే)మి
 న(న్నే)లుకోరా(యీ) లోకమున(నిం)క (నీ)
- చ2. భక్తిలో శ్రీ రామ భక్తి మే(ల)ని శివ
 శక్తి సంతతము విరక్తితో నుతి సేయ
 శక్తి జూచి నిజ భక్తులు పొగడగ
 వ్యక్తిని జూచి(యా)సక్తి కలిగెను (నీ)
- చ3. పతిత పావన సమృతమున సుజన
 సజ్గతి సేయుటకు సమ రహిత రామ నామము
 సతము సేయ నీ వ్రతము కోరితి కాని
 నత జనక కు(లా)బ్జ హిత త్యాగరాజునిపై (నీ)

Tamil

- ప. నీవే కన్(నె)డ³ జ్ఞేషిథే నే-
 (నె)వగితో తెలుపుతు³(న్)య్య
- అ. పా⁴(వా)పా⁴వ మఱానుపా⁴వ ప్తీ రామ శంత³ర
 పా⁴వజ్జ జనక నా పా⁴వమ్ర తెలిసియి (నీవే)
- శ1. కోగిని కోగిక(లీ)డే³రు(న్)నుశ న్నిన్
 ఆరాతి⁴న్(శి)న న్నన్ ఆర³డి³ పెట్టు
 మేర కాతు³ నాతు³ నేర(మే)మి నన్-
 (నే)లుకోరా(యీ) లోకమున(ని)ంగ (నీవే)
- శ2. ప⁴క్తిలో ప్తీ రామ ప⁴క్తి మే(ల)ని **ని**వ
నిక్తి నింతతమ్ర విరక్తితో న్నితి సేయ
నిక్తి జ్ఞ³శి నిజ ప⁴క్తులు పొక³డ³క³
 వ్యక్తిని జ్ఞ³శి(యా)నిక్తి కలికె³న్ (నీవే)
- శ3. పతిత పావన సమతమ్ర సుజన
 నింగ³తి సేయడకు సమ రహిత రామ నామమ్ర
 సతమ్ర సేయ నీ వ్రతమ్ర కోగితి కాని
 నత జనక కు(లా)బ³జ్జ హిత త్యాక³రాజునిపై (నీవే)

నీయే (న్)న్ అప్పరప్పట్టిన్, నాన్
 నిగిడమ్ తెగివిప్పేనయ్య?

న్)న్ అప్పరప్పట్టిన్! పెరంతకయే! ఇరామశంతిరా!
 కామనె యీన్)రొన్! నితున్)న్ పాంగిని యిన్)న్
 నీయే (న్)న్ అప్పరప్పట్టిన్, నాన్
 నిగిడమ్ తెగివిప్పేనయ్య?

1. కోగియ కోగిక్కెకన్ ఈడేమెన, న్)న్

வழிபட்ட என்னை இழிவு படுத்துதல்
முறையன்று; எனது குற்றமென்ன? என்னை
ஆண்டுகொள்வாய்யா; இவ்வுலகில் இன்னமும்
நீயே (என்னை) அப்புறப்படுத்தினால், நான்
எவரிடம் தெரிவிப்பேனய்யா?

2. பக்தியில் இராம பக்தியே உயர்வென, சிவனும்
சக்தியும் எவ்வமயமும் பற்றறுத்து, (உன்னைப்) போற்றி செய்ய,
(உனது) வல்லமை கண்டு உண்மையான பக்தர்கள் புகழ்,
(உனது) சிறப்பினைக் கண்டு (உன்னிடம்) பற்றுண்டானது;
நீயே (என்னை) அப்புறப்படுத்தினால், நான்
எவரிடம் தெரிவிப்பேனய்யா?

3. வீழ்ந்தோரைத் தூயப்படுத்துவோனே! முழுமனதுடன், நல்லோர்
இணக்கம் கொள்ள, நிகரற்ற இராம நாமம்
இடையறாது செய்ய, உனது அனுமதி கோரினேனே யன்றி,
(தான்) தோன்றிய குலத்தின் பகலவனே! பணியும் தியாகராசனை
நீயே அப்புறப்படுத்தினால், நான்
எவரிடம் தெரிவிப்பேனய்யா?

உள்ளன் இல்லன் - கீழ்க்கண்ட திருமந்திரச் செய்யுள் நோக்கவும் -
இல்லனு மல்லன் உளனல்லன் எம்மிறை
கல்லது நெஞ்சம் பிளந்திடுங் காட்சியன்
தொல்லையன் தூயன் துளக்கிலன் தூய்மணி
சொல்லருஞ் சோதி தொடர்ந்து நின்றானே (3015)

Kannada

ಪ. ನೀವೇ ಕ(ನ್ನಿ)ಡ ಜೀಸಿತೇ ನೀ-

(ನಿ)ವರಿತೋ ತೆಲಪುದು(ನ)ಯ್ಯ

ಅ. ಭಾ(ವಾ)ಭಾವ ಮಹಾನುಭಾವ ಶ್ರೀ ರಾಮ ಚೆನ್ನ

ಭಾವಜ ಜನಕ ನಾ ಭಾವಮು ತೆಲಿಸಿಯು (ನೀ)

ಚಗ. ಕೋರಿನ ಕೋರಿಕ(ಲೀ)ಡೇರು(ನ)ನುಚು ನಿನ್ನು

ಆರಾಧಿಞ್ಜಿನ ನನ್ನು ಆರಡಿ ಪೆಟ್ಟುಟ

ಮೇರ ಕಾದು ನಾದು ನೇರ(ಮೇ)ಮಿ

ನ(ನ್ನೇ)ಲುಕೋರಾ(ಯೀ) ಲೋಕಮನ(ನಿಂ)ಕ (ನೀ)

ಚ೨. ಭಕ್ತಲೋ ಶ್ರೀ ರಾಮ ಭಕ್ತಿ ಮೇ(ಲ)ನಿ ಶಿವ

ಶಕ್ತಿ ಸನ್ನತಮು ವಿರಕ್ತತೋ ಸುತಿ ಸೇಯ

ಶಕ್ತಿ ಜೂಚಿ ನಿಜ ಭಕ್ತುಲು ಪೊಗಡಗ

ವೈಕ್ತಿ ನಿ ಜೂಚಿ(ಯಾ)ಸ್ತಿ ಕಲಿಗಿನು (ನೀ)

ಚ೩. ಪತಿತ ಪಾವನ ಸಮೃತಮುನ ಸುಜನ

ಸಜ್ಜತಿ ಸೇಯುಟಕು ಸಮ ರಹಿತ ರಾಮ ನಾಮಮು

ಸತಮು ಸೇಯ ನೀ ಪ್ರತಮು ಕೋರಿತಿ ಕಾನಿ

ನತ ಜನಕ ಕು(ಲಾ)ಬ್ಜ ಹಿತ ತ್ಯಾಗರಾಜನಿಪೈ (ನೀ)

Malayalam

ಎ. ಗಿವೇ ಕ(ನೇ)ದ ಜೇನಿಠೇ ನೇ-

(ನೇ)ವರಿತೋ ತೆಲುವುಗು(ನ)ಯ್ತು

ಆ. ಡಾ(ವಾ)ಡಾವ ಮಹಾನ್ಯಡಾವ ಶ್ರೀ ರಾಮ ಏನ

ಡಾವಜ ಜನಕ ನಾ ಡಾವಮು ತೆಲಿಸಿಯು (ಗಿ)

ಏ1. ಕೋರಿನ ಕೋರಿಕ(ಲಿ)ಡೇರು(ನ)ನುಚು ನಿನ್ನು

ಅರಾಯಿಣಿನಿ ನನ್ನು ಅರಯಿ ಪೆತ್ತುಡ

ಮೇರ ಕಾಡು ನಾಡು ನೇರ(ಮೇ)ಮಿ

ನ(ನೇ)ಲುಕೋರಾ(ಯಿ) ಲೋಕಮುನ(ನಿಂ)ಕ (ಗಿ)

ಏ2. ಡಕತಿಲೋ ಶ್ರೀ ರಾಮ ಡಕತಿ ಮೇ(ಲ)ನಿ ಶಿವ

ಶಕತಿ ಸುನತಮು ವಿರಕತಿತೋ ನುತಿ ಸೇಯ

ಶಕತಿ ಜುಚಿ ನಿಜ ಡಕತುಲು ಪಾಂಗದಗ

ವ್ಯಕತಿನಿ ಜುಚಿ(ಯಾ)ಸಕತಿ ಕಲಿಗೇನು (ಗಿ)

ಏ3. ಪತಿತ ಪಾವನ ಸುಮತಮುನ ಸುಜನ

ಸುನಗತಿ ಸೇಯುಡಕು ಸಮ ರಹಿತ ರಾಮ ನಾಮಮು

ಸತಮು ಸೇಯ ಗಿ ವ್ರತಮು ಕೋರಿತಿ ಕಾನಿ

ನತ ಜನಕ ಕು(ಲಾ)ಬ್ಜ ಹಿತ ತ್ಯಾಗರಾಜನಿಪೈ (ಗಿ)

Assamese

ಎ. ನೀರೆ ಕ(ನೇ)ಡ ಜೇಸಿತೆ ನೇ-

(ನೇ)ರವಿತೋ ತೆಲುವು(ನ)ಯ್ತು

ಆ. ಭಾ(ರಾ)ಭಾರ ಮಹಾನ್ಯಭಾರ ಶ್ರೀ ರಾಮ ಚಂದ್ರ

ಭಾರಜ ಜನಕ ನಾ ಭಾರಮು ತೆಲಿಸಿಯು (ಗಿ)

ಏ1. ಕೋರಿನ ಕೋರಿಕ(ಲಿ)ಡೇರು(ನ)ನುಚು ನಿನ್ನು

ಅರಾಯಿಣಿನಿ ನನ್ನು ಅರಯಿ ಪೆತ್ತುಡ

ಮೇರ ಕಾಡು ನಾಡು ನೇರ(ಮೇ)ಮಿ

ನ(ನೇ)ಲುಕೋರಾ(ಯಿ) ಲೋಕಮುನ(ನಿಂ)ಕ (ಗಿ)

ಏ2. ಭಕ್ತಿಲೋ ಶ್ರೀ ರಾಮ ಭಕ್ತಿ ಮೇ(ಲ)ನಿ ಶಿವ

শক্তি সন্ততমু বিবক্তিতো নুতি সেয়
শক্তি জুচি নিজ ভক্তুলু পোগডগ
ব্যক্তিनि জুচি(য়া)সক্তি কলিগেনু (নী)

চ৩. পতিত পারন সম্মতমুন সুজন
সঙ্গতি সেয়টকু সম বহিত বাম নামমু
সতমু সেয় নী ব্রতমু কোৰিতি কানি
নত জনক কু(লা)জ হিত আগবাজুনিপৈ (নী)

Bengali

প. নীবে ক(নৈ)ড জেসিতে নে-
(নে)বরিতো তেলুপুদু(ন)য়য়
অ. ভা(বা)ভাব মহানুভাব শ্রী রাম চন্দ্র
ভাবজ জনক না ভাবমু তেলিসিয়ু (নী)
চ১. কোরিন কোরিক(লী)ডেরু(ন)নুচু নিম্ন
আরাধিঞ্চিওন নম্ন আরডি পেটুট
মের কাদু নাদু নের(মে)মি
ন(নৈ)লুকোরা(য়ী) লোকমুন(নিং)ক (নী)

চ২. ভক্তিলো শ্রী রাম ভক্তি মে(ল)নি শিব
শক্তি সন্ততমু বিবক্তিতো নুতি সেয়
শক্তি জুচি নিজ ভক্তুলু পোগডগ
ব্যক্তিनि জুচি(য়া)সক্তি কলিগেনু (নী)
চ৩. পতিত পারন সম্মতমুন সুজন
সঙ্গতি সেয়টকু সম বহিত রাম নামমু
সতমু সেয় নী ব্রতমু কোৰিতি কানি
নত জনক কু(লা)জ হিত আগবাজুনিপৈ (নী)

Gujarati

- પ. નીવે ક(જો)ડ જેસિતે ને-
(ને)વરિતો તૈલુપુદુ(ન)ચ્ચ
- અ. ભા(વા)ભાવ મહાનુભાવ શ્રી રામ ચન્દ્ર
ભાવજ જનક ના ભાવમુ તૈલિસિયુ (ની)
- ચ૧. કોરિન કોરિક(લી)કેર(ન)નુચુ નિજુ
આરાધિઞ્ચિન નજુ આરડિ પેટ્ટુટ
મેર કાદુ નાદુ નેર(મે)મિ
ન(જો)લુકોરા(યી) લોકમુન(નિં)ક (ની)
- ચ૨. ભકિતલો શ્રી રામ ભકિત મે(લ)નિ શિવ
શકિત સન્તતમુ વિરકિતતો નુતિ સેય
શકિત જૂચિ નિજ ભકતુલુ પોંગડગ
વ્યકિતનિ જૂચિ(યા)સકિત કલિગેનુ (ની)
- ચ૩. પતિત પાવન સમ્મતમુન સુજન
સડ્ગતિ સેયુટકુ સમ રહિત રામ નામમુ
સતમુ સેય ની વ્રતમુ કોરિતિ કાનિ
નત જનક કુ(લા)બ્બ હિત ત્યાગરાજુનિપૈ (ની)

Oriya

- ପ. ନୀବେ କ(ଜୋ)ଡ ଜେସିତେ ନେ-
(ନେ)ବରିତୋ ତୈଲୁପୁଦୁ(ନ)ଚ୍ଚ
- ଅ. ଭା(ବା)ଭାବ ମହାନୁଭାବ ଶ୍ରୀ ରାମ ଚନ୍ଦ୍ର
ଭାବଜ ଜନକ ନା ଭାବମୁ ତୈଲିସିୟୁ (ନୀ)
- ଚ ୧. କୋରିନ କୋରିକ(ଲୀ)କେରୁ(ନ)ନୁଚୁ ନିଜୁ
ଆରାଧିଞ୍ଚିନ ନନୁ ଆରତି ପେଜୁଟ
ମେର କାଦୁ ନାଦୁ ନେର(ମେ)ମି
ନ(ଜୋ)ଲୁକୋରା(ୟୀ) ଲୋକମୁନ(ନିଂ)କ (ନୀ)
- ଚ ୨. ଭକ୍ତିଲୋ ଶ୍ରୀ ରାମ ଭକ୍ତି ମେ(ଲ)ନି ଶିବ
ଶକ୍ତି ସନ୍ତତମୁ ବିରକ୍ତିତୋ ନୁତି ସେୟ
ଶକ୍ତି ଜୁଚି ନିଜ ଭକ୍ତୁଲୁ ପୋଗଡଗ
ବ୍ୟକ୍ତିନି ଜୁଚି(ୟା)ସକ୍ତି କଲିଗେନୁ (ନୀ)

ਭਾਗਿਨੀ ਭੂਰਿ(ਯਾ)ਬਭਿ ਕਾਗਿਗੇਨੂ (ਨੀ)

੮੭. ਧਰਿਤ ਧਾਭਨ ਬਯਧਤਮੂਨ ਬੁਯਨ

ਬਯਧਿ ਬੇਯੁਰਕੂ ਬਧ ਰਫ਼ਿਤ ਰਾਧ ਨਾਧਮੂ

ਬਧਮੂ ਬੇਯੁ ਨੀ ਭੁਧਮੂ ਕਾਗਿਧਿ ਕਾਧਿ

ਨਧ ਯਨਕ ਕੂ(ਕਾ)ਕਯੁ ਫ਼ਿਤ ਧਾਗਰਾਯੁਨਿਧੈ (ਨੀ)

Punjabi

੫. ਨੀਵੇ ਕ(ਨਨੇ)ਡ ਜੇਸਿਤੇ ਨੇ-

(ਨੇ)ਵਰਿਤੇ ਤੇਲੁਪੁਦੁ(ਨ)ਯਜ

ਅ. ਭਾ(ਵਾ)ਭਾਵ ਮਹਾਨੁਭਾਵ ਸ਼੍ਰੀ ਰਾਮ ਚਨਦ੍ਰ

ਭਾਵਜ ਜਨਕ ਨਾ ਭਾਵਮੁ ਤੇਲਿਸਿਯੁ (ਨੀ)

੮੯. ਕੋਰਿਨ ਕੋਰਿਕ(ਲੀ)ਡੇਰੁ(ਨ)ਨੁਚੁ ਨਿੱਨੁ

ਆਰਾਧਿਵਿਚਨ ਨੱਨੁ ਆਰਡਿ ਪੋਟੁਟ

ਮੇਰ ਕਾਦੁ ਨਾਦੁ ਨੇਰ(ਮੇ)ਮਿ

ਨ(ਨਨੇ)ਲੁਕੋਰਾ(ਯੀ) ਲੋਕਮੁਨ(ਨਿੰ)ਕ (ਨੀ)

੯੦. ਭਕਿਤਲੋ ਸ਼੍ਰੀ ਰਾਮ ਭਕਿਤ ਮੇ(ਲ)ਨਿ ਸ਼ਿਵ

ਸ਼ਕਿਤ ਸਨਤਤਮੁ ਵਿਰਕਿਤਤੇ ਨੁਤਿ ਸੇਯ

ਸ਼ਕਿਤ ਜੁਚਿ ਨਿਜ ਭਕਤੁਲੁ ਪੋਗਡਗ

ਵਜਕਿਤਨਿ ਜੁਚਿ(ਯਾ)ਸਕਿਤ ਕਲਿਗੇਨੁ (ਨੀ)

੯੧. ਪਤਿਤ ਪਾਵਨ ਸੱਮਤਮੁਨ ਸੁਜਨ

ਸਭਗਤਿ ਸੇਯੁਟਕੁ ਸਮ ਰਹਿਤ ਰਾਮ ਨਾਮਮੁ

ਸਤਮੁ ਸੇਯ ਨੀ ਵ੍ਰਤਮੁ ਕੋਰਿਤਿ ਕਾਨਿ

ਨਤ ਜਨਕ ਕੁ(ਲਾ)ਬਜ ਹਿਤ ਤਯਾਗਰਾਜੁਨਿਧੈ (ਨੀ)