

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

pAhi rAma rAmayanucu-kharaharapriya

In the kRti ‘pAhi rAma rAmayanucu’ – rAga kharaharapriya, SrI tyAgarAja describes the compassion of the Lord towards his devotess and pleads for the same towards him too.

- P pAhi rAma rAma(y)anucu bhajana sEyavE
- C1 kanikarambu kalgi ¹sItA kAntuni kanagA
manasu ranjilla palkE madana janakuDu (pAhi)
- C2 ²valvalu diddi saumitri valaci nilvagA
kaluva rEkulanu kEru kanula jUcenu (pAhi)
- C3 bharatuD(A) vELa karagi karagi nilvagA
karamu paTTi kaugilincE varaduD(a)ppuDu (pAhi)
- C4 ³caNDa SatrugnuD(a)ppuD⁴(a)khaNDa vRttitOn-
(u)NDa santasillE kOdaNDa rAmuDu (pAhi)
- C5 manasu telisi kalasi hanumantuD(u)NDagA
canuvu mATal(A)Duc(u)NDE sArvabhaumuDu (pAhi)
- C6 ⁵vIri karuNa kaligi(y)epuDu velasi(y)undunO
sAramaina bhacticE san-nutintunO (pAhi)
- C7 ⁶dharm(A)rtha kAma ⁷mOksha ⁸dAnam(E)lanE
⁹marmam(e)ruga lEni ¹⁰indra Sarmam(E)lanE (pAhi)
- C8 bAga karuNa jEsi(y)epuDu bhavyam(o)sagunO
tyAgarAju ¹¹cEyi paTTi dayanu brOcunO (pAhi)

Gist

Chant the names of Lord repeating ‘protect me, O Lord rAma, O Lord rAma’.

1. When sItA looked at her beloved with kindness, SrI rAma spoke to her to the exultation of her mind.

2. When lakshmaNa, setting right his garments, stood there affectionately, the Lord looked at him with His beautiful eyes that put to shame the lotus petals.

3. At that time when bharata stood before the Lord with his heart melting, the Lord, holding his hand, embraced him.

4. At that time when the terrific Satrughna remained absorbed in the Supreme Self, kOdaNDa rAma felt happy.

5. When AnjanEya, understanding the mind of the Lord, remained associated (with them - lakshmaNa, bharata and Satrughna), the Universal Lord was speaking kind words to him.

6. When shall I be shining by receiving the grace of the Lord? Will I be able to praise Him well with nectarine devotion?

7. Why the (four-fold) division of purushArtha – pursuit of righteous action, wealth, desires, deliverance? Of what avail the status of even indra which is bereft of understanding of the secret (of devotion to the Lord)?

8. When will the Lord grant me good fortune by being very compassionate? Will He compassionately protect this tyAgarAja by holding his hand?

Word-by-word Meaning

P Chant (bhajana sEyavE) the names of Lord repeating (anucu) (literally saying) ‘protect (pAhi) me, O Lord rAma, O Lord rAma’ (rAmayanucu).

C1 When sItA looked (kanagA) at her beloved (kAntuni) with kindness (kanikarambu kalgi),

SrI rAma - father (janakuDu) of cupid (madana) - spoke to her (palkE) to the exultation (ranjilla) of her mind (manasu);

chant the names of Lord repeating ‘protect me, O Lord rAma, O Lord rAma’.

C2 When lakshmaNa – son of sumitrA (saumitri), setting right (diddi) his garments (valvalu), stood (nilvagA) there affectionately (valaci),

the Lord looked (jUcenu) at him with His beautiful eyes (kanula) that put to shame (kEru) the lotus (kaluva) petals (rEkulanu);

chant the names of Lord repeating ‘protect me, O Lord rAma, O Lord rAma’.

C3 At that time (A vELa) when bharata (bharatuDu) (bharatuDA) stood (nilvagA) before the Lord with his heart melting (karagi karagi),

the Lord – bestower of boons (varaduDu) - then (appuDu) (varaduDappuDu), holding (paTTi) his hand (karamu), embraced (kaugilincE) him;

chant the names of Lord repeating ‘protect me, O Lord rAma, O Lord rAma’.

C4 At that time (appuDu) when the terrific (caNDa) Satrughna (SatrughnuDu) remained (uNDa) absorbed (vRttitOnu) (vRttitOnuNDa) in the Supreme Self (akhaNDa) (literally unfragmented or pUrNa) (SatrughnuDappuDakhaNDa),

Lord rAma (rAmuDu) – wielder of bow kOdaNDa – felt happy (santasille);

chant the names of Lord repeating ‘protect me, O Lord rAma, O Lord rAma’.

C5 When AnjanEya (hanumantuDu), understanding (telisi) the mind (manasu) of the Lord, remained (uNDagA) (hanumantuDuNDagA) associated (kalasi) (with them - lakshmaNa, bharata and Satrughna),
the Universal Lord (sArvabhamuDu) was speaking (ADucu uNDE) kind (canuvu) words (mATalu) (mATalADucuNDE) to him;
chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C6 When (epuDu) shall I be (undunO) shining (velasi) (velasiyundunO) by receiving (kaligi) (literally arise) (kaligiyepuDu) the grace (karuNa) of the Lord (vIri) (literally He)?

Will I be able to praise Him well (san-nutintunO) with (cE) nectarine (sAramaina) devotion (bhakti) (bhakticE)?

chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C7 Why (ElanE) the (four-fold) division (dAnamu) (dAnamElanE) of purushArtha – pursuit of righteous action (dharma), wealth (artha), desires (kAma), deliverance (mOksha)?

Of what avail (ElanE) the status (Sarmamu) (literally title) of even indra which is bereft of (IEni) understanding (eruga) of the secret (marmamu) (marmameruga) (of devotion to the Lord)?

chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

C8 When (epuDu) will the Lord grant (osagunO) me good fortune (bhavyamu) (bhavyamosagunO) by being (jEsi) (jEsiyepuDu) very (bAga) compassionate (karuNa)?

Will He compassionately (dayanu) protect (brOcunO) this tyAgarAja (tyAgarAju) by holding (paTTi) his hand (cEyi)?

chant the names of Lord repeating 'protect me, O Lord rAma, O Lord rAma'.

Notes –

Variations –

¹ – sItA –sITa.

⁴ – akhaNDa vRttito – akhaNDa bhaktito : In all the books, it is given as 'akhaNDa vRttito'; only in one book it is given as 'akhaNDa bhaktito'; in the same book, 'akhaNDa vRttito' is given as an alternative. While 'akhaNDa vRtti' is 'advaitic', 'akhaNDa bhakti' is 'dvaita'. Whatever may have been the final opinion of SrI tyAgarAja, he has sung many kRtis which brings out his advaitic leanings notwithstanding his bhakti. For example, please refer to kRti 'dvaitamu sukhamA' – rAga rIti gauLa'. Therefore, this cannot be taken as normal pAThAntara but an interpolation. As 'akhaNDa vRttito' is given in all the books, 'akhaNDa bhaktito' is to be taken as an interpolation.

⁵ – vIri –vAri.

¹¹ – cEyi paTTi dayanu brOcunO –cEyi paTTE dayanu jUtunO.

References –

⁴ – akhaNDa vRtti – The following quote from website shall explain the meaning - <http://www.geocities.com/snsastri/panchadasi-chapter-5.html>

“The Mahavakya gives rise to Self-knowledge by making the mind take the form of Brahman. The question arises—since Brahman has no form, what is meant by saying that the mind takes the form of Brahman (akhanda-aakaara-vritti)? This is explained by Vidyanaraya in Jivanmuktiviveka, chapter 3 by taking an example. A pot made of clay is full of the all-pervading space as soon as it is

made. Filling it afterwards with water, rice or any other substance is due to human effort. Though the water, etc, in the pot can be removed, the space inside can never be removed. It continues to be there even if the mouth of the pot is hermetically sealed. In the same manner, the mind, in the act of being born, comes into existence full of the consciousness of the self. It takes on, after its birth, due to the influence of virtue and vice, the form of pots, cloths, colour, taste, pleasure, pain, and other transformations, just like melted copper, cast into moulds. Of these, the transformations such as colour, taste and the like, which are not-self, can be removed from the mind, but the form of the self, which does not depend on any external cause, cannot be removed at all. Thus, when all other ideas are removed from the mind, the self is realized without any impediment. It has been said-“One should cause the mind which, by its very nature, is ever prone to assume either of the two forms of the Self and the not-Self, to throw into the background the perception of the not-Self, by taking on the form of the Self alone”. And also-“The mind takes on the form of pleasure, pain and the like, because of the influence of virtue and vice, whereas the form of the mind, in its native aspect, is not conditioned by any extraneous cause. To the mind devoid of all transformations is revealed the supreme Bliss”. Thus, when the mind is emptied of all other thoughts Self-knowledge arises.”

Please also refer to the website for the song of Tamil Saint tAyumAnavar regarding akhaNDAkAra yOgAnubhUti –
<http://www.tamil.net/erumbugal/?p=125>

“The mental ‘thought’ that occurs at the moment of realization, when Brahman is effectively ‘known’ is called akhaNDAkAra vRRitti but ... this is not a knowing as such but the mind ‘taking on the form of the undivided.” Source -
http://www.advaita.org.uk/discourses/backto_truth/knower_known.htm

Comments -

General – In the book of CR, the statements in caraNas 1 to 5 are attributed to a ‘darSana’ (beholding) which SrI tyAgarAja had.

² – valvalu diddi – lakshmaNa is stated to be always busy carrying out the orders SrI rAma; when he goes near the Lord, he makes up his garments to be presentable.

³ – caNDa Satrugghna – Satrugghna is considered a terror to his enemies.

⁶ – dharma artha kAma mOksha – pursuit of all these, for their own sake, results only in rebirths for enjoyment of the fruits thereof. The great telugu composer and devotee of Lord venkatESvara – annamAcArya, in his kRti ‘nAnATi batuku’ says - tegadu pApamu tIradu puNyamu – meaning ‘the sins will not abate and the merits would not be exhausted’. For the complete song, please visit the web site - <http://www.karnatik.com/c1508.shtml>

⁷ – mOksha –SrI tyAgarAja considers even mOksha to be of lesser value because, in that state, the distinction of Lord and devotee vanishes and, consequently, the devotee cannot express his devotion to the Lord. See note also.

⁸ – marmamu – SrI tyAgarAja has not spelt out the ‘nature of secret’; However, from the context, it is clear that devotion to Lord is both the path and the goal – and that is the secret. This is what nArada bhakti sUtras say on devotion –

amRtasvarUpA ca || 3 ||

“And in its own intrinsic nature, Divine Love is nothing less than the immortal bliss of freedom (Mukti) itself, which comes unsolicited by the grace of God and by self-sacrifice.” (Translation by Swami Tyagisananda)

For complete nArada bhakti sUtras, please refer to -
<http://www.celexel.org/othervedantabooks/naradabhaktisutras.html>

⁹ – dAnamu – In view the four-fold purushArtha – dharma, artha, kAma and mOksha specified, this word 'dAnamu' seems to stand apart. Therefore, in my humble opinion, this may not refer to 'gift' or 'donation'. This word has another meaning – 'dividing'. It has accordingly been translated.

¹⁰ – indra Sarmamu – indra is always worried of losing his status to a more meritorious person.

Devanagari

प. पाहि राम राम(य)नुचु भजन सेयवे

च1. कनिकरम्बु कल्गि सीता कान्तुनि कनगा
मनसु रञ्जिल्ल पल्के मदन जनकुडु (पा)

च2. वल्वलु दिदि सौमित्रि वलचि निल्वगा
कलुव रेकुलनु केरु कनुल जूचेनु (पा)

च3. भरतु(डा) वेळ करगि करगि निल्वगा
करमु पट्टि कौगिलिञ्चे वरदु(ड)प्पुडु (पा)

च4. चण्ड शत्रुघ्नु(ड)प्पु(ड)खण्ड वृत्तितो-
(नु)ण्ड सन्तसिल्ले कोदण्ड रामुडु (पा)

च5. मनसु तेलिसि कलसि हनुमन्तु(डु)ण्डगा
चनुवु माट(ला)डु(चु)ण्डे सार्वभौमुडु (पा)

च6. वीरि करुण कलिगि(ये)पुडु वेलसि(यु)न्दुनो
सारमैन भक्तिचे सन्नुतिन्तुनो (पा)

च7. ध(र्मा)र्थ काम मोक्ष दान(मे)लने
मर्म(मे)रुग लेनि इन्द्र शर्म(मे)लने (पा)

च8. बाग करुण जेसि(ये)पुडु भव्य(मो)सगुनो
त्यागराजु चेयि पट्टि दयनु ब्रोचुनो (पा)

English with Special Characters

pa. pāhi rāma rāma(ya)nucu bhajana sēyavē

ca1. kanikarambu kalgi sītā kāntuni kanagā
manasu rañjilla palkē madana janakuḍu (pā)

ca2. valvalu diddi saumitri valaci nilvagā
kaluva rēkulanu kēru kanula jūcenu (pā)

- ca3. bharatu(ḍā) vēḷa karagi karagi nilvagā
 karamu paṭṭi kaugiliñcē varadu(ḍa)ppuḍu (pā)
- ca4. caṇḍa śatrughnu(ḍa)ppu(ḍa)khaṇḍa vṛttitō-
 (nu)ṇḍa santasillē kōdaṇḍa rāmuḍu (pā)
- ca5. manasu telisi kalasi hanumantu(ḍu)ṇḍagā
 canuvu māṭa(lā)ḍu(cu)ṇḍē sārvaabhaumuḍu (pā)
- ca6. vīri karuṇa kaligi(ye)puḍu velasi(yu)ndunō
 sāramaina bhakticē sannutintunō (pā)
- ca7. dha(rmā)rtha kāma mōkṣa dāna(mē)lanē
 marma(me)ruga lēni indra śarma(mē)lanē (pā)
- ca8. bāga karuṇa jēsi(ye)puḍu bhavya(mo)sagunō
 tyāgarāju cēyi paṭṭi dayanu brōcunō (pā)

Telugu

- ప. పాహి రామ రామ(య)నుచు భజన సేయవే
- చ1. కనికరమ్ము కల్గి సీతా కాన్తుని కనగా
 మనసు రజ్జిల్ల పల్కే మదన జనకుడు (పా)
- చ2. వల్వలు దిద్ది సౌమిత్రి వలచి నిల్వగా
 కలువ రేకులను కేరు కనుల జూచెను (పా)
- చ3. భరతు(డా) వేళ కరగి కరగి నిల్వగా
 కరము పట్టి కౌగిలిజ్ఞే వరదు(డ)ప్పుడు (పా)
- చ4. చణ్ణ శత్రుఘ్ను(డ)ప్పు(డ)ఖణ్ణ వృత్తితో-
 (ను)ణ్ణ సంతసిల్లే కోదణ్ణ రాముడు (పా)
- చ5. మనసు తెలిసి కలసి హనుమన్తు(డు)ణ్ణగా
 చనువు మాట(లా)డు(చు)ణ్ణే సార్వభౌముడు (పా)
- చ6. వీరి కరుణ కలిగి(యె)పుడు వెలసి(యు)న్తునో
 సారమైన భక్తిచే సన్నుతిన్తునో (పా)
- చ7. ధ(ర్మా)ర్థ కామ మోక్ష దాన(మే)లనే
 మర్మ(మె)రుగ లేని ఇన్ద్ర శర్మ(మే)లనే (పా)
- చ8. బాగ కరుణ జేసి(యె)పుడు భవ్య(మొ)సగునో
 త్యాగరాజు చేయి పట్టి దయను బ్రోచునో (పా)

Tamil

- ப. பாஹி ராம ராம(ய)னுசு ப⁴ஜன ஸேயவே
ச1. கனிகரம்பு³ கல்கி³ ஸீதா காந்துனி கனகா³
மனஸு ரஞ்ஜில்ல பல்கே மத³ன ஜனகுடு³ (பாஹி)
ச2. வல்வலு தி³த³தி³ ஸௌமித்ரி வலசி நில்வகா³
கலுவ ரேகுலனு கேரு கனுல ஜ³செனு (பாஹி)
ச3. ப⁴ரது(டா³) வேள கரகி³ கரகி³ நில்வகா³
கரமு பட்டி கௌகி³லிஞ்சே வரது³(ட³)ப்புடு³ (பாஹி)
ச4. சண்ட³ ஸத்ருக்⁴னு(ட³)ப்பு(ட³)க²ண்ட³ வ்ருத்திதோ-
(னு)ண்ட³ ஸந்தஸில்லே கோத³ண்ட³ ராமுடு³ (பாஹி)
ச5. மனஸு தெலிஸி கலஸி ஹனுமந்து(டு³)ண்டகா³
சனுவு மாடலாடு³(சு)ண்டே³ ஸார்வபௌ⁴முடு³ (பாஹி)
ச6. வீரி கருண கலிகி³(யெ)புடு³ வெலஸி(யு)ந்து³னோ
ஸாரமன ப⁴க்திசே ஸந்-நுதிந்துனோ (பாஹி)
ச7. த⁴ர்(மா)ர்த² காம மோக்ஷ தா³ன(மே)லனே
மர்ம(மெ)ருக³ லேனி இந்த³ர ஸர்ம(மே)லனே (பாஹி)
ச8. பா³க³ கருண ஜேஸி(யெ)புடு³ ப⁴வ்ய(மொ)ஸகு³னோ
த்யாக³ராஜு சேயி பட்டி த³யனு ப்³ரோசனோ (பாஹி)

'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!

1. கனிவு கொண்டு சீதை கணவனை நோக்க,
மனது களிக்கப் பகர்ந்தனன், காமனையின்றோன்;
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!
2. ஆடைகளை சீர்படுத்தி, இலக்குவன் அன்புடன் நிற்க,
தாமரையிதழ்களைப் பழிக்கும் கண்களால்
(அவனை இராமன்) நோக்கினான்;
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!
3. பரதன் அவ்வமயம் (உள்ளம்) உருகியுருகி நிற்க,
கைப் பற்றி அணைத்திட்டான், வரதன் அப்போழ்து;
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!
4. கடிய சத்துருக்கினன் அவ்வேளை அகண்ட விருத்தியில்
இருக்க, மனது மகிழ்ந்தான், கோதண்டராமன்;
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!
5. மனதறிந்து, கலந்து, அனுமனிருக்க,
அன்பு மொழிகள் (அவனுடன்) பகர்ந்திருந்தான்,
அண்டமாள்வோன்;
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!
6. இவரின் கருணை கிடைத் தெப்போழ்து திகழ்ந்திருப்பேனோ?
சாரமான பத்தியுடன் நன்கு போற்றி செய்வேனோ?
'காவாய் இராமா, இராமா' யென பசனை செய்வாய்!

7. ಅಹಂ, ಪೂರುಙ್, ಇನ್ಬಂ, ಲೀಡೆನುಂ ಪಾಕುಪಾಡುಕಲೇನೋ?
ಒಡ್ಪೂರುಙ್ಱಿಯಾ ಇಂತಿರಬ್ ಬಡ್ಡಮುಮೇನೋ?
'ಕಾವಾಯ್ ಇರಾಮಾ, ಇರಾಮಾ' ಯೆನ ಪಸನೇ ಸೆಯವಾಯ್!

8. ನಂಕ್ರು ಕರುಣಾ ಕೂಂಡು ಂಬೊತ್ತು ಪೆರುಙ್ವಾನೋ?
ತಿಯಾಕರಾಸನಿನ್ ಕಾಕುಬ್ಬರಿ, ತಯವುಡನ್ ಕಾಬ್ಬಾನೋ?
'ಕಾವಾಯ್ ಇರಾಮಾ, ಇರಾಮಾ' ಯೆನ ಪಸನೇ ಸೆಯವಾಯ್!

ಅಕಂಡ್ ವಿರುತ್ತಿ - ಒರುವುಮೆಂ ಪರಂಪೂರುಙ್ಱಿನಿನ್ ನಿಲಾತ್ತಲ್

Kannada

ಪ. ಪಾಹಿ ರಾಮ ರಾಮ(ಯ)ನುಚು ಭಜನ ಸೇಯವೇ

ಚಗ. ಕನಿಕರಮ್ಮ ಕಲ್ಗಿ ಸೀತಾ ಕಾಂತುನಿ ಕನಗಾ

ಮನಸು ರಜ್ಜಿಲ್ಲ ಪಲ್ಕೇ ಮದನ ಜನಕುಡು (ಪಾ)

ಚಒ. ವಲ್ಲಲು ದಿದ್ದಿ ಸೌಮಿತ್ರಿ ವಲಚಿ ನಿಲ್ವಗಾ

ಕಲುವ ರೇಕುಲನು ಕೇರು ಕನುಲ ಜೂಚಿನು (ಪಾ)

ಚಃ. ಭರತು(ಡಾ) ವೇಳ ಕರಗಿ ಕರಗಿ ನಿಲ್ವಗಾ

ಕರಮು ಪಟ್ಟಿ ಕೌಗಿಲಿಜ್ಜೇ ವರದು(ಡ)ಪ್ಪುಡು (ಪಾ)

ಚಙ. ಚಣ್ಣ ಶತ್ರುಘ್ನ(ಡ)ಪ್ಪು(ಡ)ಖಣ್ಣ ವೃತ್ತಿತೋ-

(ನು)ಣ್ಣ ಸಂತಸಿಲ್ಲೇ ಕೋದಣ್ಣ ರಾಮುಡು (ಪಾ)

ಚಞ. ಮನಸು ತೆಲಿಸಿ ಕಲಸಿ ಹನುಮಂತು(ಡು)ಣ್ಣಗಾ

ಚನುವು ಮಾಟ(ಲಾ)ಡು(ಚು)ಣ್ಣೇ ಸಾರ್ವಭೌಮುಡು (ಪಾ)

ಚಃ. ವೀರಿ ಕರುಣ ಕಲಿಗಿ(ಯೆ)ಪುಡು ವೆಲಸಿ(ಯು)ನ್ದುನೋ

ಸಾರಮೈನ ಭಕ್ತಚೇ ಸನ್ನತಿನ್ತುನೋ (ಪಾ)

ಚಒ. ಧ(ರ್ಮ)ರ್ದ ಕಾಮ ಮೋಕ್ಷ ದಾನ(ಮೇ)ಲನೇ

ಮರ್ಮ(ಮೆ)ರುಗ ಲೇನಿ ಇನ್ದ ಶರ್ಮ(ಮೇ)ಲನೇ (ಪಾ)

ಚಃ. ಬಾಗ ಕರುಣ ಜೇಸಿ(ಯೆ)ಪುಡು ಭವ್ಯ(ಮೋ)ಸಗುನೋ

ತ್ಯಾಗರಾಜು ಚೇಯಿ ಪಟ್ಟಿ ದಯನು ಬ್ರೋಚುನೋ (ಪಾ)

Malayalam

೧. ಪೂರಾ ರಾಮ ರಾಮ(ಯ)ನುಚು ಭಜನ ಸೇಯವೇ

- ച1. കനികരമ്ബു കല്ഗി സീതാ കാന്തുനി കനഗാ
മനസു രഞ്ജില്ല പല്കേ മദന ജനകുഡു (പാ)
- ച2. വലാലു ദിട്ടി സൗമിത്രി വലചി നിലഗാ
കലുവ രേകുലനു കേരു കനുല ജുചെനു (പാ)
- ച3. ഭരതു(ഡാ) വേളു കരഗി കരഗി നിലഗാ
കരമു പട്ടി കൗഗിലിഞ്ചേ വരദു(ഡ)പ്പുഡു (പാ)
- ച4. ചണ്ഡ ശത്രുഘ്നു(ഡ)പ്പു(ഡ)ഖണ്ഡ വൃത്തിതോ-
(നു)ണ്ഡ സന്തസില്ലേ കോദണ്ഡ രാമുഡു (പാ)
- ച5. മനസു തെലിസി കലസി ഹനുമന്തു(ഡു)ണ്ഡഗാ
ചനുവു മാട(ലാ)ഡു(ചു)ണ്ഡേ സാരാഭൗമുഡു (പാ)
- ച6. വീരി കരുണ കലിഗി(യെ)പുഡു വെലസി(യു)ന്ദുനോ
സാരമൈന ഭക്തിചേ സന്നുതിന്തുനോ (പാ)
- ച7. ധ(ര്മാ)ര്മ കാമ മോക്ഷ ദാന(മേ)ലനേ
മര്മ(മെ)രുഗ ലേനി ഇന്ദ്ര ശര്മ(മേ)ലനേ (പാ)
- ച8. ബാഗ കരുണ ജേസി(യെ)പുഡു ഭവ്യ(മൊ)സഗുനോ
ത്യാഗരാജു ചേയി പട്ടി ദയനു ബ്രോചുനോ (പാ)

Assamese

- പ. പാഹി ബാമ ബാമ(യ)നൂച്ചു ഭജന സെയരേ
- ച1. കനികരബു കല്ലി സീതാ കാന്തുനി കനഗാ
മനസു രജ്ജില്ല പങ്കേ മദന ജനകുടു (പാ)
- ച2. രല്ലുലു ഡിഡി ശോമിത്രി രലടി നില്ലുഗാ
കലൂര ഭേകുലനു കേരൂ കനൂല ജൂചേനു (പാ)
- ച3. ഭരതു(ഡാ) രേല കരഗി കരഗി നില്ലുഗാ
കരമു പട്ടി കോഗിലിഞ്ചേ രരദു(ഡ)പ്പുടു (പാ)
- ച4. ചട്ടു ശക്രമു(ഡ)പ്പു(ഡ)ചട്ടു ഭൂതിതോ-
(നു)ട്ടു സന്തസില്ലേ കോദട്ടു ബാമുടു (പാ)
- ച5. മനസു തേലിസി കലസി ഹനുമന്തു(ഡു)ട്ടുഗാ
ചനുരൂ മാട(ലാ)ടു(ചു)ട്ടേ സാർഭോമുടു (പാ)
- ച6. രീരി കരൂണ കലിഗി(യെ)പുടു രേലസി(യു)ന്മുനോ
സാർമൈന ഭക്തിചേ സന്നുതിന്മുനോ (പാ)
- ച7. ധ(ർമാ)ർത്ഥ കാമ മോക്ഷ ദാന(മെ)ലനേ
മർമ(മെ)രൂഗ ലേനി ഇന്ദ്ര ശർമ(മെ)ലനേ (പാ)

চ৮. বাগ করুণ জেসি(য়ে)পুড়ু ভব্য়(মো)সগুনো
অাগরাজু চেয়ি পট্টি দয়নু ব্রোচুনো (পা)

Bengali

প. পাহি রাম রাম(য়ে)নুচু ভজন সেয়বে
চ১. কনিকরশু কল্লি সীতা কান্তুনি কনগা
মনসু রঞ্জিল্ল পঙ্কে মদন জনকুডু (পা)
চ২. বল্ললু দিদি সৌমিত্রি বলচি নিল্লগা
কলুব রেকুলনু কেরু কনুল জুচে নু (পা)
চ৩. ভরতু(ডা) বেল করগি করগি নিল্লগা
করমু পট্টি কৌগিলিঙ্কে বরদু(ড)প্পুডু (পা)
চ৪. চণ্ড শক্রঘ্নু(ড)প্পু(ড)খণ্ড বৃত্তিতো-
(নু)ণ্ড সন্তসিল্লে কোদণ্ড রামুডু (পা)
চ৫. মনসু তেলিসি কলসি হনুমন্তু(ডু)গা
চনুবু মাট(লা)ডু(চু)ণ্ডে সার্বভৌমুডু (পা)
চ৬. বীরি করুণ কলিগি(য়ে)পুড়ু বেলসি(য়ু)ন্দুনো
সারমৈন ভক্তিচে সন্নুতিসুনো (পা)
চ৭. ধ(র্ম)ার্থ কাম মোক্ষ দান(মে)লনে
মর্ম(মে)রুগ লেনি ইন্দ্র শর্ম(মে)লনে (পা)
চ৮. বাগ করুণ জেসি(য়ে)পুড়ু ভব্য়(মো)সগুনো
অাগরাজু চেয়ি পট্টি দয়নু ব্রোচুনো (পা)

Gujarati

પ. પાહિ રામ રામ(ય)નુચુ ભજન સેયવે
ચ૧. કનિકરમ્બુ કલ્લિ સીતા કાન્તુનિ કનગા
મનસુ રંજિલ્લે પંકે મદન જનકુડુ (પા)
ચ૨. વલ્લેલુ દિદિ સૌમિત્રિ વલચિ નિલ્લગા
કલુવ રેકુલનુ કેરુ કનુલ જુચેનુ (પા)

- ଧୂ. ଭରତୁ(ଢା) ଦେଈ କରଗି କରଗି ନିଲ୍ଦଗା
 କରମୁ ପଟ୍ଟିଟ କୌଗିଲିଞ୍ଚେ ବରହୁ(ଢ)ଫୁଡୁ (ଧା)
 ଧୂ. ଧାଢ଼ ଶାନ୍ତୁହୁ(ଢ)ଫୁ(ଢ)ଭାଢ଼ ବୃତ୍ତିତା-
 (ହୁ)ଢ଼ ସନ୍ତସିଲ୍ଦେ କୌଢ଼ ରାମୁଡୁ (ଧା)
 ଧୂ. ମନସୁ ତୃଲିସି କଲସି ହନୁମନ୍ତୁ(ଢୁ)ଢ଼ଗା
 ଧନୁପୁ ମାଟ(ଲା)ଡୁ(ଧୁ)ଢ଼େ ସାର୍ବଭୌମୁଡୁ (ଧା)
 ଧୂ. ଦୀରି କରାଢ଼ କଲିଗି(ଧି)ପୁଡୁ ଦିଲସି(ଧୁ)ହୁନା
 ସାରମୈନ ଭକ୍ତିତଥେ ସନ୍ନୁତିନ୍ତୁନା (ଧା)
 ଧୂ. ଧ(ର୍ମା)ର୍ଥ କାମ ମୋକ୍ଷ ଦାନ(ମେ)ଲନେ
 ମର୍ମ(ମି)ରୁଗା ଦେନି ଶନ୍ଦ୍ର ଶର୍ମ(ମେ)ଲନେ (ଧା)
 ଧୂ. ଭାଗ କରାଢ଼ ଧୈସି(ଧି)ପୁଡୁ ଭବ୍ୟ(ମା)ସଗୁନା
 ତ୍ୟାଗରାଢ଼ ଧୈସି ପଟ୍ଟିଟ ଦଧନୁ ଭୌଧୁନା (ଧା)

Oriya

- ଧୂ. ପାହି ରାମ ରାମ(ହେ)ହୁରୁ ଭଜନ ସେଢ଼ଢ଼େ
 ଚୂ. କନିକରମୁ କଲ୍ଲି ସୀତା କାହୁନି କନଗା
 ମନସୁ ରଞ୍ଜିଲ୍ଲ ପଲ୍ଲେକ ମଦନ ଜନକୁଡୁ (ପା)
 ଚୂ. ଶୁକ୍ଳଲ୍ଲ ଦିଦି ସୌମିତ୍ରି ଶୁକ୍ଳି ନିଲ୍ଲଗା
 କଲ୍ଲୁଢ଼ ରେକୁଲ୍ଲନୁ କେରୁ କନୁଲ୍ଲ ହୁରେନୁ (ପା)
 ଚୂ. ଭରତୁ(ତା) ଶେଳ କରଗି କରଗି ନିଲ୍ଲଗା
 କରମୁ ପତି କୌଗିଲିଞ୍ଚେ ଶରଦୁ(ତା)ପୁଡୁ (ପା)
 ଚୂ. ଚଣ୍ଡ ଶତ୍ରୁଢ଼(ତା)ପୁଡୁ(ତା)ଶଣ୍ଡ ଶୁଭିତା-
 (ହୁ)ଶ ସନ୍ତସିଲ୍ଲେ କୋଦଣ୍ଡ ରାମୁଡୁ (ପା)
 ଚୂ. ମନସୁ ଦେଲିସି କଲସି ହନୁମନ୍ତୁ(ହୁ)ଶଗା
 ଚନୁଢ଼ ମାଟ(ଲା)ହୁ(ହୁ)ଶେ ସାର୍ବଭୌମୁଡୁ (ପା)
 ଚୂ. ଶୀରି କରୁଗା କଲିଗି(ହେ)ପୁଡୁ ଶେଲସି(ହୁ)ହୁନା
 ସାରମୈନ ଭକ୍ତିତଥେ ସନ୍ନୁତିନ୍ତୁନା (ପା)
 ଚୂ. ଧ(ର୍ମା)ର୍ଥ କାମ ମୋକ୍ଷ ଦାନ(ମେ)ଲନେ
 ମର୍ମ(ମି)ରୁଗା ଦେନି ଶନ୍ଦ୍ର ଶର୍ମ(ମେ)ଲନେ (ପା)

੮੮. ਕਾਗਿ ਕਰੂਗਿ ਯੋਗਿ(ਯੋ)ਪੂਰੂ ਭਯੰ(ਯੋ)ਬਰੂਨੋ।

ਭਯੰਗਰੂ ਚੇਲੀ ਪਛਿ ਧਰੂਨੂ ਬਰੂਨੋ (ਧਾ)

Punjabi

੫. ਪਾਹਿ ਰਾਮ ਰਾਮ(ਯ)ਨੁਚੁ ਭਜਨ ਸੇਯਵੇ

ਚ੧. ਕਨਿਕਰਮਬੁ ਕਲਿਗ ਸੀਤਾ ਕਾਨਤੁਨਿ ਕਨਗਾ

ਮਨਸੁ ਰਵਿਜੱਲ ਪਲਕੇ ਮਦਨ ਜਨਕੁਡੁ (ਪਾ)

ਚ੨. ਵਲੂਲੁ ਦਿੰਦਿ ਸੌਮਿਤ੍ਰਿ ਵਲਚਿ ਨਿਲ੍ਹਗਾ

ਕਲੁਵ ਰੇਕੁਲਨੁ ਕੇਰੁ ਕਨੁਲ ਜੁਚੇਨੁ (ਪਾ)

ਚ੩. ਭਰਤੁ(ਡਾ) ਵੇਲ ਕਰਗਿ ਕਰਗਿ ਨਿਲ੍ਹਗਾ

ਕਰਮੁ ਪੱਟਿ ਕੌਗਿਲਿਵਚੇ ਵਰਦੁ(ਡ)ਪਪੁਡੁ (ਪਾ)

ਚ੪. ਚਣਡ ਸਤੁਘਨੁ(ਡ)ਪਪੁ(ਡ)ਖਣਡ ਵਿੱਤਿਤੋ-

(ਨੁ)ਣਡ ਸਨਤਸਿੱਲੇ ਕੋਦਣਡ ਰਾਮੁਡੁ (ਪਾ)

ਚ੫. ਮਨਸੁ ਤੇਲਿਸਿ ਕਲਸਿ ਹਨੁਮਨਤੁ(ਡੁ)ਣਡਗਾ

ਚਨੁਵੁ ਮਾਟ(ਲਾ)ਡੁ(ਚੁ)ਣਡੇ ਸਾਰੂਭੌਮੁਡੁ (ਪਾ)

ਚ੬. ਵੀਰਿ ਕਰੁਣ ਕਲਿਗਿ(ਯੋ)ਪੁਡੁ ਵੇਲਸਿ(ਯੁ)ਨਦੁਨੋ

ਸਾਰਮੈਨ ਭਕਿਤਚੇ ਸੱਨੁਤਿਨਤੁਨੋ (ਪਾ)

ਚ੭. ਧ(ਰਮਾ)ਰਥ ਕਾਮ ਮੋਕਸ਼ ਦਾਨ(ਮੇ)ਲਨੇ

ਮਰਮ(ਮੇ)ਰੁਗ ਲੇਨਿ ਇਨਦੁ ਸ਼ਰਮ(ਮੇ)ਲਨੇ (ਪਾ)

ਚ੮. ਬਾਗ ਕਰੁਣ ਜੇਸਿ(ਯੋ)ਪੁਡੁ ਭਵਜ(ਮੋ)ਸਗੁਨੋ

ਤਜਾਗਰਾਜੁ ਚੇਯਿ ਪੱਟਿ ਦਯਨੁ ਬੋਚੁਨੋ (ਪਾ)