

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

ramA ramaNa bhAramA-vasantabhairavi

In the kRti ‘ramA ramaNa bhAramA’ – rAga vasantabhairavi (tALa Adi),
SrI tyAgarAja pleads with the Lord to protect him.

P ramA ramaNa bhAramA nannu brOva SrI-kara

A ¹pumAnuD(a)ni kAd(a)ni nAtO
telpumA nar(O)ttama samAna rahita (ramA)

C1 sari nIk(e)varu dorakar(a)ni ²garvamu
adiyu gAka dharalO janulu ³marmam-
(e)rigi nammukona lEr(a)NTi ⁴dharm(A)di
mOksha varamul(o)sangi bhakta
varula kAcina ⁵kIrti viNTi mari mari
nann(i)ndarilO ⁶ceyi paTTi brOva
SaraNu jocciti(n)ayya dari nIv-
(a)nukonnAnu caraName gati(y)aNTi (ramA)

C2 ⁷smaraNa telisi(y)ElE paramAtmuDu
nIvE(y)annAnu pAmarulatO
sari pOyin(a)TulE nI ⁸gOcaramula nE
palkukonnAnu nA mATal(e)lla
karuNatO nijamu sEya varadA
daNDamul(i)DinAnu SrI rAma rAma
parama pAvana nAma ⁹Saraja lOcana nann-
(A)daraNa jEyuTak(i)nta karuvaina vidham(E)mi (ramA)

C3 vyAjamulaku nEnu rA jAlan(a)NTEnu
gOpAla gati lEka nItO
nA jAli telupa pOtE ¹⁰IAjamulu
vEgagan(E)la SrI rAma rAma
¹¹AjAnu-bAha rAja rAja
sakala loka pAla vinu bhakta tyAga-
rAjuni(y)iNTa nIvu rAjillinAvu ganuka
nI japamunu nIdu pUjala viDuva jAla (ramA)

Gist

O Beloved of lakshmi! O Lord who causes prosperity!
O Best of men! O Peerless Lord!
O bestower of boons! O Lord SrI rAma! O Lord whose name is supremely
hallowed! O Lotus Eyed!
O Lord gOpAla! O Lord SrI rAma! O Lord whose hands reach up to the
knees! O King of Kings! O Protector of all Worlds!

Is protecting me a burden?

Please tell me whether You are a man or not.

I pride that none can be found equal to You; further,
I heard about your fame of protecting great devotees by conferring on
them such boons –
which are otherwise attainable only as a result of purushArtha – dharma,
artha, kAma and mOksha,
which people in the Earth would not believe excepting by knowing the
secret of Your true nature and/or SaraNagati.
Therefore, again and again, I sought Your refuge to protect me by holding
my hand in the midst of these people;
I am convinced that You are my shelter;
I seek Your feet only as my refuge.

From the day I cognized myself, I said that You the governing Supreme
Lord;

I have been speaking about Your perceptibility like ignorant people;
I prostrated before You, to realise all my words graciously.
How is it that You have become so scarce in showing regard for me?

Even though I won't believe Your pretexts, if I tell You about my grief,
because there is no other recourse, why do You get enraged?

Please listen; You are effulgent in the home of this tyAgarAja - Your
devotee; therefore,

I shall not abandon chanting of Your names and Your worship.

Is protecting me a burden?

Word-by-word Meaning

P O Beloved (ramaNa) of lakshmi (ramA)! Is protecting (brOva) me
(nannu) a burden (bhAramA), O Lord who causes (kara) prosperity (SrI)?

A Please tell (telpumA) me (nAtO) whether (ani) You are a man
(pumAnuD) (pumAnuDani) or not (kAd) (ani) (kAdani), O Best (uttama) of men
(nara) (narOttama)! O Peerless (samAna rahita) Lord!

O Beloved of lakshmi! Is protecting me a burden, O Lord who causes
prosperity?

C1 I pride (garvamu) that (ani) none can be found (evaru dorakaru)
(dorakarani) equal (sari) to You (nIku) (nIkevaru); further (adiyu gAka),

I heard (viNTi) about your fame (kIrti) of protecting (kAcina) great
(varula) devotees (bhakta) by conferring (osangi) on them such (aNTi) boons
(varamulu) (varamulosangi) –

which are otherwise attainable only as a result of objects of human pursuit – purushArtha – righteous conduct (dharma) etc., (Adi) (dharmAdi) (dharma, artha, kAma) and emancipation (mOksha),

which people (janulu) in the Earth (dharalO) would not (lEru) (lEraNTi) believe (nammukona) (excepting by) knowing (erigi) the secret (marmamu) (marmamerigi) (of Your true nature and/or SaraNagati);

O Lord (ayya)! Therefore, again and again (mari mari), I sought (jocitini) (jocitinayya) Your refuge (SaraNu) to protect (brOva) me (nannu) by holding (paTTi) my hand (cEyi) in the midst of these people (indarilO) (nannindarilO);

I am convinced (anukonnAnu) that You (nIvu) (nIvanukonnAnu) are my shelter (dari); I seek (aNTi) (literally say) Your feet only (caraName) as my refuge (gati) (gatiyaNTi);

O Beloved of lakshmi! Is protecting me a burden, O Lord who causes prosperity?

C2 From the day I cognized myself (smaraNa telisi), I said (annAnu) that You (nIvE) (nIvEyannAnu) are the governing (ElE) (telisiyElE) Supreme Lord (paramAtmuDu);

I (nE) have been speaking (palkukonnAnu) about Your (nI) perceptibility (gOcaramula) (literally range) like (sari pOyina aTulE) (pOyinaTulE) (literally be equal to) ignorant people (pAmarulatO);

I prostrated (daNDamulu iDinAnu) (daNDamuliDinAnu) before You, O bestower of boons (varadA)! to realise (nijamu sEya) all (ella) my (nA) words (mATalu) graciously (karuNatO).

O Lord SrI rAma! O Lord rAma! O Lord whose name (nAma) is supremely (parama) hallowed (pAvana)! O Lotus (Saraja) Eyed (lOcana)!

How is it (vidhamu Emi) (vidhamEmi) that You have become so (inta) scarce (karuvaina) in showing (jEyuTaku) (jEyuTakinta) regard (AdaraNa) for me (nannu) (nannAdaraNa)?

O Beloved of lakshmi! Is protecting me a burden, O Lord who causes prosperity?

C3 Even though (aNTEnu) I (nEnu) won't believe (rA jAlanu) (literally will not come) (jAlanaNTEnu) Your pretexts (vyAjamulaku),

O Lord gOpAla! if I tell (telupa pOtE) You (nItO) about my (nA) grief (jAli), because there is no (lEka) other recourse (gati), why (Ela) do You get enraged (lAjamulu vEgaganu) (vEgaganEla)?

O Lord SrI rAma! O Lord rAma! O Lord whose hands (bAha) reach up to the knees (AjAnu)! O King (rAja) of Kings (rAja)! O Protector (pAla) of all (sakala) Worlds (lOkas)!

Please listen (vinu); You (nIvu) are effulgent (rAjillinAvu) in the home (iNTa) of this tyAgarAja (tyAgarajuni) (tyAgarAjuniyiNTa) - Your devotee (bhakta); therefore (ganuka), I shall not (jAla) abandon (viDuva) chanting (japamunu) of Your (nI) names and Your (nIdu) worship (pUjala);

O Beloved of lakshmi! Is protecting me a burden, O Lord who causes prosperity?

Notes –

Variations –

³ - nammukona lEraNTi – nammukO lEraNTi.

⁵ – kIrTi viNTi mari mari – kIrTi mari mari. Without the word 'viNTi', the sentence is incomplete.

⁹ – Saraja lOcana – sarasija lOcana.

References -

¹ – pumAnuDani – Are You man? sItA advanced the same argument to make SrI rAma relent to allow her to accompany the Lord to the forest. The following verse in SrImad-vAlmIki rAmayaNa, ayOdhya kANDa, Chapter 30 is relevant –

sItA asks -

kiM tvAmanyata vaidEhaH pitA mE mithilAdhipaH |
rAma jAmAtaraM prApya striyaM purusha-vigrahaM || (3) ||

“Securing you as his son-in-law, did my father, Janaka, the King of Mithila, recognize you to be woman in the form of a man?”

⁴ – dharmAdi – righteous conduct (dharma), pursuit of wealth (artha), pursuit of desire (kAma) and final emancipation (mOksha) – these are called purushArtha – the objects of human pursuit. It is generally believed that emancipation is attainable only through pursuit of these methods.

¹¹ - AjAnu bAhu – A regal person. One of the 32 sAmudrika lakshaNa for a superior man.

Comments -

² – garvamu – proud - In some books, this has been attributed to the Lord. As given in other books and as per my opinion, this refers to the pride of SrI tyAgarAja in his ishTa dEvata – SrI rAma.

³ – marmamu – this may either refer to true nature of the Lord (paramAtma incarnated to protect pious people) or to SaraNagati or both.

³ –marmamerigi nammukona lEraNTi varamulosangi – The episodes of redemption of ahalyA, conferring of emancipation on jaTAyu, the vulture and also on Sabari are considered as exceptional grace of Lord SrI rAmA which could not be explained by way of SAstrAs; such grace which confers emancipation to those who were otherwise not qualified from the normal stand-point of purushArtha, is what SrI tyAgarAja calls ‘unbelievable’. Only those who know the secret of (marmamerigi) of true nature of the Lord and/or SaraNagati, would understand these acts of exceptional grace.

Even SrI rAma denies existence of any such special powers with him – please refer to SrImad-vAlmIki rAmayaNa, yuddha kANDa, Chapter 117 - 'sItA's fire ordeal' –

AtmAnaM mAnushaM manyE rAmaM daSarathAtmajam |
sO(a)haM yaSca yataScAhaM bhagavAMstad bravItu mE || 11 ||

"I account myself a human being, Rama (by name), sprung from the loins of (Emperor) Dasartha. And (yet) let the glorious lord (Brahma) tell me that which I as such (really) am and whence I have come."

⁶ – ceyi paTTi – holding hand – this generally means 'marriage'. This kRti is in nAyika bhAva. This is further substantiated by the anupallavi wherein SrI tyAgarAja reiterates the words of sItA.

⁷ – smaraNa telisi – cognition of one's life (memory) seems to start from around the age of four. This seems to be the implication of these words. Unless this is an exaggeration, this would be what SrI tyAgarAja calls 'sahaja bhakti' – devotion co-born – in the kRti 'svara rAga sudhA'.

⁸ – gOcaramula nE palkukonnAnu – The Lord is beyond the reach of senses, mind and intellect – He being the substratum of all; this has been aptly described by SrI tyAgarAja in the kRti 'vAcAmagOcaramE'. However, in this kRti, SrI tyAgarAja says that he has been speaking of the Lord, like ignorant people (pAmarulu), as if He is perceivable by senses, mind and intellect (gOcaramulu); but prays that his words be proved true – that the Lord may actually manifest (in a perceptible form). Probably this is what described by SrI tyAgarAja in the 'mOhanaM' rAga kRtis – 'nannu pAlimpa' and 'bhava nuta' wherein he describes about the physical appearance of the Lord along with sItA and AnjanEya.

¹⁰ - lAjamulu vEgaganEla – this is a phrase used to indicate rage – In tamizh it is called 'eLLuM koLLuM veDikka' – like grain or pulses (dry sesame, horse-gram etc) placed on a hot fry-pan, burst forth. This is compared to the countenance of an individual who feels enraged. SrI tyAgarAja uses the term 'lAjamulu' which means rice grain. The same is applicable to soaked paddy put on fry-pan as also pop-corn.

Devanagari

प. रमा रमण भारमा नन्नु ब्रोव श्री-कर

अ. पुमानु(ड)नि का(द)नि नातो

तेलपुमा न(रो)त्तम समान रहित (र)

च1. सरि नी(के)वरु दोरक(र)नि गर्वमु

अदियु गाक धरलो जनुलु मर्म-

(मे)रिगि नम्मुकोन ले(र)ण्टि ध(र्मा)दि

मोक्ष वरमु(लो)संगि भक्त

वरुल काचिन कीर्ति विण्टि मरि मरि

न(न्नि)न्दरिलो चेयि पट्टि ब्रोव

शरणु जोच्चित्ति(न)य्य दरि

नी(व)नुकोन्नानु चरणमे गति(य)ण्टि (र)

च2. स्मरण तेलिसि(ये)ले परमात्मुडु

नीवे(य)न्नानु पामरुलतो

सरि पोयि(न)टुले नी गोचरमुल ने

पल्कुकोन्नानु ना माट(ले)ल्ल

करुणतो निजमु सेय वरदा

दण्डमु(लि)डिनानु श्री राम राम

परम पावन नाम शरज लोचन

न(न्ना)दरण जेयुट(कि)न्त करुवैन विध(मे)मि (र)

च3. व्याजमुलकु नेनु रा जाल(न)ण्टेनु
गोपाल गति लेक नीतो
ना जालि तेलुप पोते लाजमुलु
वेगग(ने)ल श्री राम राम
आ-जानु बाह राज राज
सकल लोक पाल विनु भक्त त्याग-
राजुनि(यि)ण्ट नीवु राजिल्लिनावु गनुक
नी जपमुनु नीदु पूजल विडुव जाल (र)

English With Special Characters

pa. ramā ramaṇa bhāramā nannu brōva śrī-kara

a. pumānu(ḍa)ni kā(da)ni nātō

telpumā na(rō)ttama samāna rahita (ra)

ca1. sari nī(ke)varu doraka(ra)ni garvamu

adiyu gāka dharalō janulu marma-

(me)rigi nammukona lē(ra)ṇṭi dha(rmā)di

mōkṣa varamu(lo)saṅgi bhakta

varula kācina kīrti viṇṭi mari mari

na(nni)ndarilō ceyi paṭṭi brōva

śaraṇu jocciti(na)yya dari

nī(va)nukonnānu caraṇamē gati(ya)ṇṭi (ra)

ca2. smaraṇa telisi(yē)lē paramātmuḍu

nīvē(ya)nnānu pāmarulatō

sari pōyi(na)ṭulē nī gōcaramula nē

palkukonnānu nā māṭa(le)lla

karuṇatō nijamu sēya varadā

daṇḍamu(li)ḍinānu śrī rāma rāma

parama pāvana nāma śaraja lōcana

na(nnā)darāṇa jēyuṭa(ki)nta karuvaina vidha(mē)mi (ra)

ca3. vyājamulaku nēnu rā jāla(na)ṇṭēnu
 gōpāla gati lēka nītō
 nā jāli telupa pōtē lājamulu
 vēgaga(nē)la śrī rāma rāma
 ā-jānu bāha rāja rāja
 sakala lōka pāla vinu bhakta tyāga-
 rājuni(yi)ṇṭa nīvu rājillināvu ganuka
 nī japamunu nīdu pūjala viḍuva jāla (ra)

Telugu

ప. రమా రమణ భారమా నన్ను బ్రోవ శ్రీ-కర

అ. పుమాను(డ)ని కా(ద)ని నాతో

తెల్పుమా న(రో)త్తమ సమాన రహిత (ర)

చ1. సరి నీ(కె)వరు దొరక(ర)ని గర్వము

అదియు గాక ధరలో జనులు మర్మ-

(మె)రిగి నమ్ముకొన లే(ర)ణ్ణి ధ(ర్మా)ది

మోక్ష వరము(లొ)సంగి భక్త

వరుల కాచిన కీర్తి విణ్ణి మరి మరి

న(న్ని)న్దరిలో చెయి పట్టి బ్రోవ

శరణు జొచ్చితి(న)య్య దరి

నీ(వ)నుకొన్నాను చరణమే గతి(య)ణ్ణి (ర)

చ2. స్మరణ తెలిసి(యే)లే పరమాత్ముడు

నీవే(య)న్నాను పామరులతో

సరి పోయి(న)టులే నీ గోచరముల నే

పల్కుకొన్నాను నా మాట(లె)ల్ల

కరుణతో నిజము సేయ వరదా

దణ్ణము(లి)డినాను శ్రీ రామ రామ

పరమ పావన నామ శరజ లోచన

న(న్నా)దరణ జేయుట(కి)న్త కరువైన విధ(మే)మి (ర)

చ3. వ్యాజములకు నేను రా జాల(న)ణ్ణేను

గోపాల గతి లేక నీతో

నా జూలి తెలుప పోతే లాజములు
 వేగగ(నే)ల శ్రీ రామ రామ
 ఆ-జూను బాహ రాజ రాజ
 సకల లోక పాల విను భక్త త్యాగ-
 రాజుని(యి)ణ్ణ నీవు రాజిల్లినావు గనుక
 నీ జపమును నీదు పూజల విడువ జాల (ర)

Tamil

- ప. రమా రమణ పా⁴రమా నన్ను ప్³రోవ ప్³రీ-కర
 అ. పుమాను(డ³)ని కా(త³)ని నాతో
 తెల్పుమా న(రో)త్తమ సమాన రహిత (రమా)
 స1. సరి నీ(కె)వరు తో³రక(ర)ని క³ర్వపు
 అతి³యి కా³క త⁴రలో జనులు మమ్-
 (మె)రికి³ నమ్మకొన లే(ర)ణ్డి త⁴ర్(మా)తి³
 మోక్షు వరమ(లె)సంగి³ ప⁴క్త
 వరుల కాసిన కీర్తి విణ్డి మరి మరి
 నన్(ని)న్త³రిలో సెయి పడ్డి ప్³రోవ
 సరణు జ్ఞాశ్చితి(న)య్యా త³రి
 నీ(వ)నుకొన్నాను సరణమే క³తి(య)ణ్డి (రమా)
 స2. సమరణ తెలిసి(యే)లే పరమాత్ము³
 నీవే(య)న్నాను పామరులతో
 సరి పోయి(న)దులే నీ కో³సరమల నే
 పల్కుకొన్నాను నా మా(లె)ల్ల
 కరుణతో నిజమి సేయ వరతా³
 త³న్డ³మ(లి)డి³న్నాను ప్³రీ రామ రామ
 పరమ పావన నామ సరణు లోసన
 నన్(నా)త్³రణ జ్ఞేయ(కి)న్త కరుణవన విత⁴(మే)మి (రమా)
 స3. వ్యాజములకు నేను రా జాల(న)న్డేను
 కో³పాల క³తి లేక నీతో
 నా జాలి తెలుప పో³తే లాజములు
 వేక³క³(నే)ల ప్³రీ రామ రామ
 ఆజాను-పా³హ రాజ రాజ
 సకల లోక పాల విను ప⁴క్త త్యాక³-
 రాజుని(యి)న్డ నీవు రాజిల్లినావు క³నుక
 నీ జపమును నీవు పూజల విడువ జాల (రమా)

మా మణ్ణా! శుమయో, ఎన్నెనక్ కాక్క, శీర్రుగ్గవోనో?

(నీ) ఆ ణ్మకణో అల్లవోయెన ఎనక్కుత్
 తెరివియమెయ్యా, మనితరీల్ ఉత్తమణే! నికరర్హోనో!
 మా మణ్ణా! శుమయో, ఎన్నెనక్ కాక్క, శీర్రుగ్గవోనో?

1. ఈదునక్కు ఎవరమ్ అకప్పదారెనప్ప పెరుమితమ్ (ఎనక్కు);

அஃதன்றி, புவியில் மனிதர்கள் (உனது) மருமம்
 அறிந்து, நம்பமுடியாத அத்தகைய, அறம் முதலான
 வீடெனும் வரங்களுையளித்து, அடியாரிற்
 சிறந்தோரைக் காத்த புகழ் கேட்டேன்; மீண்டும் மீண்டும்
 என்னை இவ்வனைவரிலும் கைப் பற்றிக் காக்க
 சரணம் அடைந்தேனய்யா! நீழல் நீ
 எனக் கருதினேன்! உனது திருவடியே கதியென்றேன்!
 மா மணாளா! சுமையோ, என்னைக் காக்க, சீரருள்வோனே?

2. நினைவு தெரிந்து, (என்னை) ஆளும் பரம்பொருள்
 நீயேயென்றேன்! பாமரர்களுடன்
 சரி போனது போன்றே, உனது புலப்பாட்டினை நான்
 சொல்லிக்கொண்டேன்! எனது சொற்களையெல்லாம்,
 கருணையுடன் மெய்ப்பிக்க, வரதா!
 (உன்னைத்) தெண்டனிட்டேன்! இராமா! இராமா!
 முற்றிலும் தூயப் பெயரோனே! கமலக்கண்ணா!
 என்னை மதிப்பதற்கு இத்துணை அரிதான விதமென்ன?
 மா மணாளா! சுமையோ, என்னைக் காக்க, சீரருள்வோனே?

3. சாக்குப் போக்குக்கு நான் ஒப்பமாட்டேன், ஆயினும்,
 கோபாலா! போக்கின்றி, உன்னிடம்
 எனது துயரைத் தெரிவிக்கப் போனால், எள்ளும்
 கொள்ளும் வெடிப்பதேன்? இராமா! இராமா!
 முழந்தாள் நீளக்கைகளோனே! அரசர்க்கரசே!
 அனைத்துலகங்களையும் காப்போனே! கேளாய்! அடியேன்,
 தியாகராசன் இல்லத்தினில் நீ திகழ்கின்றனை; எனவே
 உனது ஜபத்தையும், உனது வழிபாட்டினையும் விட மாட்டேன்!
 மா மணாளா! சுமையோ, என்னைக் காக்க, சீரருள்வோனே?

அறம் முதலான - அறம், பொருள், இன்பம், வீடு
 பாமரர் - அறிவீனர்
 புலப்பாடு - புலன்களால் அறியப்படுதல்

Kannada

ಪ. ರಮಾ ರಮಣ ಭಾರಮಾ ನನ್ನ ಬೋವ ಶ್ರೀ-ಕರ

ಅ. ಪುಮಾನು(ಡ)ನಿ ಕಾ(ದ)ನಿ ನಾಶೋ

ತೆಲ್ಪುಮಾ ನ(ರೋ)ತ್ತಮ ಸಮಾನ ರಹಿತ (ರ)

ಚೃ. ಸರಿ ನೀ(ಕಿ)ವರು ದೊರಕ(ರ)ನಿ ಗರ್ವಮು

ಅದಿಯು ಗಾಕ ಧರಲೋ ಜನುಲು ಮರ್ಮ-

(ಮೆ)ರಿಗಿ ನಮ್ಮುಕೊನ ಲೀ(ರ)ಣ್ಣಿ ಧ(ರ್ಮ)ದಿ

ಮೋಕ್ಷ ವರಮು(ಲೋ)ಸಂಗಿ ಭಕ್ತ
ವರುಲ ಕಾಚನ ಕೀರ್ತಿ ವಿಣ್ಣಿ ಮರಿ ಮರಿ
ನ(ನ್ನಿ)ನ್ನರಿಲೋ ಚೆಯಿ ಪಟ್ಟಿ ಬ್ರೋವ
ಶರಣು ಜೊಚ್ಚಿತಿ(ನ)ಯ್ಯ ದರಿ
ನೀ(ವ)ನುಕೊನ್ನಾನು ಚರಣಮೇ ಗತಿ(ಯ)ಣ್ಣಿ (ರ)

ಚ೨. ಸ್ಮರಣ ತೆಲಿಸಿ(ಯೇ)ಲೇ ಪರಮಾತ್ಮಡು
ನೀವೇ(ಯ)ನ್ನಾನು ಪಾಮರುಲತೋ
ಸರಿ ಪೋಯಿ(ನ)ಟುಲೇ ನೀ ಗೋಚರಮುಲ ನೇ
ಪಲ್ಕುಕೊನ್ನಾನು ನಾ ಮಾಟ(ಲಿ)ಲ್ಲ
ಕರುಣತೋ ನಿಜಮು ಸೇಯ ವರದಾ
ದಣ್ಣಮು(ಲಿ)ಡಿನಾನು ಶ್ರೀ ರಾಮ ರಾಮ
ಪರಮ ಪಾವನ ನಾಮ ಶರಜ ಲೋಚನ
ನ(ನ್ನಾ)ದರಣ ಜೇಯುಟ(ಕಿ)ನ್ತ ಕರುವೈನ ವಿಧ(ಮೇ)ಮಿ (ರ)

ಚ೩. ವ್ಯಾಜಮುಲಕು ನೇನು ರಾ ಜಾಲ(ನ)ಣ್ಣೇನು
ಗೋಪಾಲ ಗತಿ ಲೇಕ ನೀತೋ
ನಾ ಜಾಲಿ ತೆಲುಪ ಪೋತೇ ಲಾಜಮುಲು
ವೇಗಗ(ನೇ)ಲ ಶ್ರೀ ರಾಮ ರಾಮ
ಆ-ಜಾನು ಬಾಹ ರಾಜ ರಾಜ
ಸಕಲ ಲೋಕ ಪಾಲ ವಿನು ಭಕ್ತ ತ್ಯಾಗ-
ರಾಜನಿ(ಯಿ)ಣ್ಣ ನೀವು ರಾಜಿಲ್ಲಿನಾವು ಗನುಕ
ನೀ ಜಪಮುನು ನೀದು ಪೂಜಲ ವಿಡುವ ಜಾಲ (ರ)

Malayalam

೧. ರಮಾ ರಮಣ ಛಾರಮಾ ನನ್ನು ಛ್ರೋವ ಶ್ರೀ-ಕೂ
೨. ಪುರಾಣ(ಯ)ನಿ ಕೂ(ರ)ನಿ ನಾತೋ
ತೇಲ್ಪುರಾ ನ(ರೂ)ಠಠ ಸುರಾಣ ರೂಠಿ (ರ)
೩. ಸುರಿ ಗಿ(ಕೂ)ವರು ಛಾರಕ(ರ)ನಿ ಗೂಠು
ಉಠಿಯು ಗೂಕ ಯರೂಲಾ ಜುಗುಲು ಢರ-
(ಢ)ಠಿಗಿ ನಠುಕೂಠ ಲೂ(ರ)ಳಿ ಯ(ರೂ)ಠಿ

മോക്ഷ വരമു(ലൊ)സംഗി ഭക്ത
വരുല കാചിന കീർത്തി വിണ്ടി മരി മരി
ന(നി)ന്ദരിലോ ചെയി പട്ടി ബ്രോവ
ശരണു ജൊച്ചിതി(ന)യു ദരി
നീ(വ)നുകൊന്നാനു ചരണമേ ഗതി(യ)ണ്ടി (ര)

ച2. സ്തരണ തെലിസി(യേ)ലേ പരമാത്മുഡു
നീവേ(യ)ന്നാനു പാമരുലതോ
സരി പോയി(ന)ടുലേ നീ ഗോചരമുല നേ
പൽകുകൊന്നാനു നാ മാട(ലെ)ല്ല
കരുണതോ നിജമു സേയ വരദാ
ദണ്ഡമു(ലി)ഡിനാനു ശ്രീ രാമ രാമ
പരമ പാവന നാമ ശരജ ലോചന
ന(ന്നാ)ദരണ ജേയുട(കി)ന്ത കരുവൈന വിധ(മേ)മി (ര)

ച3. വ്യാജമുലകു നേനു രാ ജാല(ന)ണ്ടേനു
ഗോപാല ഗതി ലേക നീതോ
നാ ജാലി തെലുപ പോതേ ലാജമുലു
വേഗഗ(നേ)ല ശ്രീ രാമ രാമ
ആ-ജാനു ബാഹ രാജ രാജ
സകല ലോക പാല വിനു ഭക്ത ത്യാഗ-
രാജുനി(യി)ണ്ട നീവു രാജില്ലിനാവു ഗനുക
നീ ജപമുനു നീദു പൂജല വിഡുവ ജാല (ര)

Assamese

പ. ബമാ ബമൺ ഭാബമാ നമു രോർ ശ്രീ-കർ

അ. പൂമാനു(ഭ)നി കാ(ഭ)നി നാതോ

തേജുമാ ന(ഭോ)തമ സമാന ഭഹിത (ഭ)

ച1. സർവ്വീ നീ(കേ)ർവ്വു ദോർവ്വ(ഭ)നി ഗർവ്വു

അദിയു ഗാക ധർലോ ജനുലു മർമ-

(മേ)ർവ്വീനി നസ്മുകോന ലേ(ഭ)ന്റി ധ(ർമാ)ദി

മോഷ്വ രർവ്വു(ലോ)സംഗി ഭക്ത

ർവ്വുല കാചിന കീർത്തി റിന്റി മർവ്വീ മർവ്വീ

ന(ന്ദി)ന്ദർവ്വിലോ ചെയി പട്ടി രോർ

ശർവ്വു ജോഷ്വതി(ന)യ്യു ദർവ്വീ

നീ(ർ)നുകൊന്നാനു ചർവ്വമേ ഗതി(യ)ന്റി (ഭ)

ച2. സ്മർവ്വ തേലിസി(യേ)ലേ പർവ്വമാത്മു

নীৰে(য়ে)ন্নানু পামৰুলতো
সৰি পোয়ি(নে)টুলে নী গোচৰমূল নে
পঙ্কুকোন্নানু না মাট(লে)ল্ল
কৰুণতো নিজমু সেয় বৰদা
দণ্ডমু(লি)ডিনানু শ্ৰী ৰাম ৰাম
পৰম পারন নাম শৰজ লোচন
ন(ম্না)দৰণ জেয়ুট(কি)স্ত কৰুৱৈন ৰিধ(মে)মি (ৰ)

চ৩. ৰয়াজমূলকু নেনু বা জাল(নে)টেঁনু
গোপাল গতি লেক নীতো
না জালি তেলুপ পোতে লাজমুলু
ৰেগগ(নে)ল শ্ৰী ৰাম ৰাম
আ-জানু বাহ ৰাজ ৰাজ
সকল লোক পাল ৰিনু ভক্ত অ্যাগ-
ৰাজুনি(য়ি)ণ্ট নীৰু ৰাজিল্লিনাৰু গনুক
নী জপমুনু নীদু পূজল ৰিডুৱ জাল (ৰ)

Bengali

প. ৰমা ৰমণ ভাৱমা নম্নু ৰোব শ্ৰী-কর
অ. পুমানু(ডে)নি কা(দে)নি নাতো
তেল্লুমা ন(ৰো)ত্তম সমান ৰহিত (ৰ)
চ১. সৰি নী(কে)বৰু দোৱক(ৰে)নি গৰ্বমু
অদিয়ু গাক ধরলো জনুলু মৰ্ম-
(মে)রিগি নম্মুকোন লে(ৰে)ণ্টি ধ(ৰ্মা)দি
মোক্ষ বৰমু(লো)সংগি ভক্ত
বৰুল কাচিন কীৰ্তি বিণ্টি মরি মরি
ন(ম্নি)ন্দরিলো চেয়ি পণ্টি ৰোব

শরণু জোচ্চিতি(ন)য়্য দরি

নী(ব)নুকোন্নানু চরণমে গতি(য়)টি (র)

চ২. স্মরণ তেলিসি(য়ে)লে পরমাত্মুডু

নীবে(য়ে)ন্নানু পামরুলতো

সরি পোয়ি(ন)টুলে নী গোচরমূল নে

পঙ্কুকোন্নানু না মাট(লে)ল্ল

করণতো নিজমু সেয় বরদা

দণ্ডমু(লি)ডিনানু শ্রী রাম রাম

পরম পাবন নাম শরজ লোচন

ন(ন্না)দরণ জেয়ুট(কি)স্ত করুবৈন বিধ(মে)মি (র)

চ৩. ব্যাজমূলকু নেনু রা জাল(ন)ণ্টেনু

গোপাল গতি লেক নীতো

না জালি তেলুপ পোতে লাজমুলু

বেগগ(নে)ল শ্রী রাম রাম

আ-জানু বাহ রাজ রাজ

সকল লোক পাল বিনু ভক্ত অ্যাগ-

রাজুনি(য়ি)ণ্ট নীবু রাজিল্লিনাবু গনুক

নী জপমুনু নীদু পূজল বিড়ুব জাল (র)

Gujarati

৫. রমা রমাং মোরমা নঞ্জু ঔব শ্রী-৳র

অ. পুমানু(স)নি ঙা(ঙ)নি নাতে

তঁয়ুমা ন(রো)তম সমান রহিত (র)

খ৭. সরি নী(ঙ)বরু দৌরঙ(র)নি গর্বমু

অদ্বিযু গাঙ ধরলো নুতু মর্ম-

(মঁ)রিগি নম্মুঙাঁন লে(র)টিট ধ(মা)দি

মৌক্ষ বরমু(লো)সংগি মকত

বরুলা ঙাখিন ঙীর্তি বিটিট মরি মরি

ନ(ଜ୍ଞି)ନ୍ଦରିଲୋ ଧ୍ୟେ ପଢ଼ିଟ ଓବ
 ଶରଣୁ ଗାଞ୍ଧିତି(ନ)ଧ୍ୟ ଧରି
 ନୀ(ବ)ନୁକାଞ୍ଚାନୁ ଧରଣାମେ ଗତି(ଧ)ଢ଼ିଟ (ର)
 ଧୃ. ସ୍ମରଣ ତାଢ଼ିସି(ଧେ)ଲେ ପରମାତ୍ମୁଡ଼ୁ
 ନୀବେ(ଧ)ଜ୍ଞାନୁ ପାମରୁଲତା
 ସରି ପୋଧି(ନ)ଡ଼ୁଲେ ନୀ ଗୋଧରମୁଲ ନେ
 ପଢ଼ୁକାଞ୍ଚାନୁ ନା ମାଟ(ଲ)ଲେ
 କରୁଣାତା ନିଜମୁ ସେଧ ବରଦା
 ଧଢ଼ୁମୁ(ଧି)ଧିନାନୁ ଶ୍ରୀ ରାମ ରାମ
 ପରମ ପାବନ ନାମ ଶରଣ ଲୋଧନ
 ନ(ଜ୍ଞା)ଧରଣ ଧ୍ୟେ(ଧି)ନ୍ତ କରୁଧନ ବିଧ(ଧେ)ଧି (ର)
 ଧୃ. ଧ୍ୟାନୁଲୁ ନେନୁ ରା ଗାଧ(ନ)ଢ଼ିଟେନୁ
 ଗୋପାଳ ଗତି ଲେକ ନୀତା
 ନା ଗାଧି ତାଧୁପ ପୋତେ ଧ୍ୟାନୁଲୁ
 ଦେଗା(ନେ)ଲ ଶ୍ରୀ ରାମ ରାମ
 ଆ-ଗାଧୁ ଧାଧ ରାଧ ରାଧ
 ସକଳ ଲୋକ ପାଳ ବିନୁ ଧକ୍ତ ଧ୍ୟାଗ-
 ରାଧୁନି(ଧି)ଢ଼ିଟ ନୀଧୁ ରାଧିଧିନାଧୁ ଗାଧୁକ
 ନୀ ଧଧୁନୁ ନୀଧୁ ପୁଧଲ ବିଧୁଧ ଗାଧ (ର)

Oriya

ପ. ରମା ରମଣ ଭାରମା ନନ୍ଦୁ ବ୍ରୋଞ୍ଜ ଗ୍ରୀ-କର
 ଅ. ପୁମାନୁ(ଡ)ନି କା(ଦ)ନି ନାଡୋ
 ଡେଲ୍ପୁମା ନ(ରୋ)ଉମ ସମାନ ରହିଡ (ର)
 ଚୃ. ସରି ନୀ(କେ)ଉରୁ ଦୋରକ(ର)ନି ଗର୍ଜୁ
 ଅଧିନ୍ଦୁ ଗାକ ଧରଲୋ ଜନ୍ମୁ ମର୍ମ-
 (ମେ)ରିଗି ନନ୍ଦୁକୋନ ଲେ(ର)ଞ୍ଜି ଧ(ମା)ଦି
 ମୋଷ ଉରମୁ(ଲୋ)ସଂଗି ଭକ୍ତ
 ଉରୁଲ କାଚିନ କୀର୍ତ୍ତି ଉଞ୍ଜି ମରି ମରି
 ନ(ନ୍ଦି)ଧରିଲୋ ଡେନ୍ଦି ପଞ୍ଜି ବ୍ରୋଞ୍ଜ

ଶରଣୁ ଜୋଡ଼ିତି(ନ)ୟା ଦରି

ନୀ(ଝ)ନୁକୋନାନୁ ଚରଣମେ ଗତି(ୟ)ଣ୍ଟି (ର)

ଚ ୨. ସ୍ଵରଣ ତେଲିସି(ୟେ)ଲେ ପରମାତ୍ମୁ

ନୀଝେ(ୟ)ନାନୁ ପାମରୁଲତେ।

ସରି ପୋୟି(ନ)ରୁଲେ ନୀ ଗୋଚରମୁଲ ନେ

ପଲ୍ଲକୁକୋନାନୁ ନା ମାଟ(ଲେ)ଲୁ

କରୁଣତୋ ନିଜମୁ ସେୟ ଝରଦା

ଦଣ୍ଡମୁ(ଲି)ତିନାନୁ ଶ୍ରୀ ରାମ ରାମ

ପରମ ପାଞ୍ଚନ ନାମ ଶରଜ ଲୋଚନ

ନ(ନା)ଦରଣ ଜେୟୁଟ(କି)ନ୍ତ କରୁଝୈନ ଝିଧ(ମେ)ମି (ର)

ଚ ୩. ଝ୍ୟାଜମୁଲକୁ ନେନୁ ରା ଜାଲ(ନ)ଣ୍ଟେନୁ

ଗୋପାଲ ଗତି ଲେକ ନୀତୋ

ନା ଜାଲି ତେଲୁପ ପୋତେ ଲାଜମୁଲୁ

ଝେଗଗ(ନେ)ଲ ଶ୍ରୀ ରାମ ରାମ

ଆ-ଜାନୁ ବାହୁ ରାଜ ରାଜ

ସକଲ ଲୋକ ପାଲ ଝିନୁ ଭକ୍ତ ତ୍ୟାଗ-

ରାଜୁନି(ୟି)ଣ୍ଟି ନୀଝୁ ରାଜିଲ୍ଲିନାଝୁ ଗରୁକ

ନୀ ଜପମୁନୁ ନୀଦୁ ପୂଜଲ ଝିତୁଝ ଜାଲ (ର)

Punjabi

ਪ. ਰਮਾ ਰਮਣ ਭਾਰਮਾ ਨੱਠੁ ਬੈਵ ਸ਼੍ਰੀ-ਕਰ

ਅ. ਪੁਮਾਨੁ(ਡ)ਨਿ ਕਾ(ਦ)ਨਿ ਨਾਤੋ

ਤੇਲਪੁਮਾ ਨ(ਰੋ)ਤਤਮ ਸਮਾਨ ਰਹਿਤ (ਰ)

ਚ ୧. ਸਰਿ ਨੀ(ਕੇ)ਵਰੁ ਦੋਰਕ(ਰ)ਨਿ ਗਰੂਮੁ

ਅਦਿਯੁ ਗਾਕ ਧਰਲੋ ਜਨੁਲੁ ਮਰਮ-

(ਮੇ)ਰਿਗਿ ਨੱਮੁਕੋਨ ਲੇ(ਰ)ਣਿਟ ਧ(ਰਮਾ)ਦਿ

ਮੋਕਸ਼ ਵਰਮੁ(ਲੋ)ਸੰਗਿ ਭਕਤ
ਵਰੁਲ ਕਾਚਿਨ ਕੀਰਿਤ ਵਿਦਿਟ ਮਰਿ ਮਰਿ
ਨ(ਨਿਨ)ਨਦਰਿਲੋ ਚੇਯਿ ਪੱਟਿ ਬ੍ਰੋਵ
ਸ਼ਰਣੁ ਜੋਚਿਤਿ(ਨ)ਯਜ ਦਰਿ
ਨੀ(ਵ)ਨੁਕੋਨਾਨੁ ਚਰਣਮੇ ਗਤਿ(ਯ)ਦਿਟ (ਰ)

ਚ੨. ਸਮਰਣ ਤੇਲਿਸਿ(ਯੇ)ਲੇ ਪਰਮਾਤਮੁਡੁ
ਨੀਵੇ(ਯ)ਨਨਾਨੁ ਪਾਮਰੁਲਤੋ
ਸਰਿ ਪੋਯਿ(ਨ)ਟੁਲੇ ਨੀ ਗੋਚਰਮੁਲ ਨੇ
ਪਲਕੁਕੋਨਾਨੁ ਨਾ ਮਾਟ(ਲੇ)ਲਲ
ਕਰੁਣਤੋ ਨਿਜਮੁ ਸੇਯ ਵਰਦਾ
ਦਣਡਮੁ(ਲਿ)ਡਿਨਾਨੁ ਸ਼੍ਰੀ ਰਾਮ ਰਾਮ
ਪਰਮ ਪਾਵਨ ਨਾਮ ਸ਼ਰਜ ਲੋਚਨ
ਨ(ਨਨਾ)ਦਰਣ ਜੇਯੁਟ(ਕਿ)ਨਤ ਕਰੁਵੈਨ ਵਿਧ(ਮੇ)ਮਿ (ਰ)

ਚ੩. ਵਜਾਜਮੁਲਕੁ ਨੇਨੁ ਰਾ ਜਾਲ(ਨ)ਣਟੇਨੁ
ਗੋਪਾਲ ਗਤਿ ਲੋਕ ਨੀਤੋ
ਨਾ ਜਾਲਿ ਤੇਲੁਪ ਪੋਤੇ ਲਾਜਮੁਲੁ
ਵੇਗਗ(ਨੇ)ਲ ਸ਼੍ਰੀ ਰਾਮ ਰਾਮ
ਆ-ਜਾਨੁ ਬਾਹ ਰਾਜ ਰਾਜ
ਸਕਲ ਲੋਕ ਪਾਲ ਵਿਨੁ ਭਕਤ ਤਯਾਗ-
ਰਾਜੁਨਿ(ਯਿ)ਦਟ ਨੀਵੁ ਰਾਜਿਲਿਨਾਵੁ ਗਨੁਕ
ਨੀ ਜਪਮੁਨੁ ਨੀਦੁ ਪੂਜਲ ਵਿਡੁਵ ਜਾਲ (ਰ)