

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 IR IRR
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

I mEnu kaligina-varALi

In the kRti ‘I mEnu kaliginanduku’ – rAga varALi (tALa Adi), SrI tyAgarAja states that having embodied as a human being, it is essential to chant the name of SrI rAma.

- P I mEnu kaligin(a)nduku sItA rAma
nAmamE palka valenu
- A 1kAm(A)di dur-guNa stOma pUritamaina
pAmaratvamE kAni nEmamu lEn(a)TTi (I)
- C1 saMsAramunu brOva dArini para-
hiMsa jendu 2kirAtuDu
3haMsa rUpula gatin(a)Duga rAma nAma
praSaMsa jEsi upadESinca 4dhanyuDu kAdA (I)
- C2 tApasi SApam(i)DagA 5jal(O)raga
rUpamu koni(y)uNDaga
tApamu sairincaka tallaDillaga Sara
cApa dharuni nAma SravaNamu brOva lEdA (I)
- C3 kari rAju teliya lEka baluDaina
makari cEta gAsi jendagA
6ara lEka 7nijamuna(n)Adi mUlam(a)naga
varaduDu vEgamE vacci brOvaga lEdA (I)
- C4 8Agama vEdamulanu dAnavuDu
kompOvagA catur(A)nanuDu
tyAgarAja nuta tAraka nAma(y)ani
bAguga nutimpa bhayamu tIrpaga lEdA (I)

Gist

For this body having come into being, one should only chant the name of Lord sItA rAma.

This body is nothing but wretchedness replete with evil-some qualities like desire etc. and having no self-restraint. For such body having come into being, one should only chant the name of Lord sItA rAma.

A hunter, for his livelihood, was inflicting harm to others on the way (by robbery). When he desired to attain the state of those who identify themselves with Supreme Lord, did he not become blessed as a result of initiation (by sage nArada) by commending the holy name of Lord rAma?

A celestial damsel, having attained the form of a water-borne creature as a result of curse of an ascetic, was in a pitiable state unable to bear the suffering. Did not mere listening to the name of Lord SrI rAma save her?

gajEndra was struggling in the hands of a powerful alligator, caught unawares. When he, raising a cry, called 'O True Primitive Cause (of this Universe)', did not Lord vishNu save him coming quickly?

(sOmaka) asura carried away Agamas and vEdas. When brahma highly extolled as 'O Lord - praised by tyAgarAja - whose name carries one across of the Ocean of Worldly Existence', did He not relieve brahma's fears (by restoring vEdas)?

Therefore, for this body having come into being, one should only chant the name of sItA rAma.

Word-by-word Meaning

P For this (I) body (mEnu) having come into being (kaligina anduku) (kalginanduku), one should only chant (palka valenu) (literally should utter) the name (nAmamE) of Lord sItA rAma.

A This body is nothing but (kAni) wretchedness (pAmaratvamE) replete with (pUritamaina) evil-some qualities (dur-guNa stOma) like desire (kAma) etc (Adi) (kAmAdi) and having no (lEni) self-restraint (nEmamu);

for such (aTTi) (lEnaTTi) body having come into being, one should only chant the name of Lord sItA rAma.

C1 When a hunter (kirAtaDu), who, for his livelihood (saMsAramunu brOva) (literally for welfare of family) was inflicting harm (hiMsa jendu) to others (para) on the way (dArini) (by robbery),

desired (aDuga) (literally ask) to attain the state (gatini) (gatinaDuga) of those who identify themselves with (rUpula) Supreme Lord (haMsa),

did he not become (kAdA) blessed (dhanyuDu) as a result of initiation (upadESinca) (by sage nArada) by commending (praSaMsa jEsi) the holy name (nAma) of Lord rAma?

Therefore, for this body having come into being, one should only chant the name of Lord sItA rAma.

C2 When a celestial damsel, having attained (koni uNDaga) (koniyuNDaga) the form (rUpamu) of a water-borne creature (jala uraga) (jalOraga) as a result of curse (SApamu iDagA) (SApamiDagA) of an ascetic (tApasi), was in a pitiable state (tallaDillaga) unable to bear (sairincaka) the suffering (tApamu),

did not (lEdA) mere listening (SravaNamu) to the name of Lord SrI rAma – wielder (dharuni) of bow (cApa) and arrow (Sara) - save (brOva) her?

Therefore, for this body having come into being, one should only chant the name of Lord sItA rAma.

C3 When gajEndra – the king (rAju) of elephants (kari) – struggling (gAsi jendagA) in the hands (cEta) of a powerful (baluDaina) alligator (makari), caught unawares (teliya IEka),

raising (IEka) a cry (ara), called (anaga) ‘O True (nijamuna) Primitive (Adi) (nijamunanAdi) Cause (mUlamu) (mUlamana) (of this Universe),

did not (IEdA) Lord vishNu – bestower of boons (varaduDu) save (brOvaga) him coming (vacci) quickly (vEgameE)?

Therefore, for this body having come into being, one should only chant the name of sItA rAma.

C4 As (sOmaka) asura (dAnavuDu) carried away (kompOvaga) Agamas and vEdas (vEdamulanu),

when brahma – the four (catura) faced (AnanuDu) (caturAnanuDu) – highly (bAguga) (literally nicely) extolled (nutimpa) as (ani) ‘O Lord - praised (nuta) by tyAgarAja - whose name (nAma) (nAmayani) carries one across (tAraka) of the Ocean of Worldly Existence’,

did He not (IEdA) relieve (Irpaga) brahma’s fears (bhayamu) (by restoring vEdas)?

Therefore, for this body having come into being, one should only chant the name of Lord sItA rAma.

Notes –

Variations –

7 – nijamunanAdi mUlamana – nijamuganAdi mUlamana.

References –

1 – kAmAdi – kAma, krOdha, lObha, mOha, mada, mAtsarya.

2 - kirAtaDu – the reference is to (later) vAlmIki Rshi. This is a traditional story about a hunter-robber who turns into a sage. However, the source of the story is not known. According to Monier’s Sanskrit Dictionary, vAlmIki was indeed a brAhmaNa by birth and closely connected with Kings of ayOdhya. It is also mentioned therein about the traditional story. For traditional story, please see –

<http://in.answers.yahoo.com/question/index?qid=20090920214437AAT78oX>

3 – haMsa – another form of ‘ahaMsa’ – ‘I am that’ wherein ‘that’ refers to paramAtmA. Please refer to kRti of sadASiva brahmEndra – ‘khElati piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’. please also see - <http://shivadarshana.blogspot.com/2008/01/unchanted-mantra.html>

5 – jalOraga – jala uraga – ‘uraga’ means ‘breast-going’ – snake etc. Therefore ‘jala uraga’ might mean water-borne creatures. According to Sanskrit Dictionary, ‘jalOragI’ means ‘water snake’ or ‘leech’.

The only mention of ‘water snake’ in vAlmIki rAmAyaNa is that of ‘surasA’ – nAga mAtA (mother of snakes). She was actually set up by Gods, siddhas, sages and gandharvas to test the might of AnjanEya – Please refer to SrImad-vAlmIki rAmAyaNa, sundara kANDa, Chapter 1, verses 144 – 147. Therefore, surasA is not the one meant by SrI tyAgarAja.

In one book, this is translated as ‘celestial damsel cursed to become a leech, was relieved of her curse by listening to the tAraka nAma’.

In another book, it is mentioned that “an apsaras who as the result of the curse of the Rishi had the form of a crocodile and was undergoing unbearable suffering, (was) saved by Anjaneya through the chanting of rAma nAma.”

The story of crocodile relieved of curse, is mentioned in 'adhyAtma rAmAyaNa', yuddha kANDa, Chapter 7. This also seems to be part of 'rAm-caritra-mAnas' by tuLasidAs. - <http://vahini.org/ramakatha2/ch8a.html> and <http://www.urday.com/rbattle.html>

7 – Adi mUlamanaGa – The prayer of gajEndra is contained in SrImad bhAgavataM – Book 8 – Chapter 3. The operative verse given below mentions 'purushAya Adi-bIjAya' ('Adi bIjAya' is referred as 'Adi mUlaM' in traditional stories of gajEndra mOksha) -

OM namO bhagavatE tasmai yata Etac-cid-AtmakaM |
purushAyAdi-bIjAya parESAyAbhidhImahi || 2 ||

“I offer my salutation to that Supreme Lord – denoted by OM – because of whom (animated by whom) this organism appears as conscious and who enters the (various) bodies (as their causes) in the shape of prAkRti and purusha.”

8 – Agama vEdamulanu dAnavuDu kompOvaga - This pertains to matsya avataRa of the Lord. As per SrImad-bhAgavataM, Book 8, Chapter 24, the name of the demon who stole the vEdAs is hayagrIva and perceiving that action of hayagrIva, the Lord assumed the form of Fish. The demon was killed by the Lord in that avataRa. The following verse of SrImad bhAgavataM (8.24) is relevant –

atIta-pralayApAya utthitAya sa vEdhasE |
hatvAsuram hayagrIvaM vEdAn pratyAharaddhariH || 57 ||

“Having killed the demon hayagrIva, He restored the vEdAs to brahma when the latter rose at the end of the pralaya (dissolution).”

However, a different version is found in SrImad-bhAgavataM 5.18 as under –

vEdAn yugAntE tamasa tiraskRtAn
rasA-talAdyO nR-turaGa-vigrahaH |
pratyAdadE vai kavayE-(a)bhi-yAcate
tasmai namastE-(a)vitathE-hitAya iti || 6 ||

“At the end of the millennium, ignorance personified assumed the form of a demon, stole all the vEdAs and took them down to the planet of rasAtala. The Supreme Lord, however, in His form of hayagrIva retrieved the vEdas and returned them to Lord brahma when he begged for them. I offer my respectful obeisance unto the Supreme Lord, whose determination never fails.”

“The purpose for which the advent of matsya avataRa took place was the restoration of vEdas from the hands of the demon sOmakAsura, who stole them from brahma and hid them in the sea. dharma is based on the vEdas, so the protection of the vEdas was the avataRic task. [SB, 8:24]”

“hayagrIvAya namaH : One who took the hayagrIva avataRa with horse's neck and a human body to restore vEdas from the asuras (madhu and kaiTabha), who stole the vEdas from brahma” – Source - <http://www.ibiblio.org/sripedia/oppiliappan/sva/b/sva083.html>

There is an apparent contradiction as to who stole vEdAs – whether it is sOmakAsura or hayagrIva. There is also an apparent contradiction as to the

avatar of the Lord for restoration of vEdas – whether it is matsya or hayagrIva. Therefore, readers may draw their own conclusions.

Comments -

4 – dhanyuDu kAdA – this is how it is given in all the books. However, taking note of the endings of caraNa 2 - 'brOva lEdA', caraNa 3 - 'brOvaga lEdA' and caraNa 4 – 'Irpaga lEdA', in my opinion, the ending of first caraNa too should be 'dhanyuDu kAlEdA'.

6 – ara lEka – this is how it is given in all the books. However, there is some doubt about the form of the word 'ara'. Here, 'ara lEka' means 'raising a cry'. The actual telugu word for 'to cry' or 'to shout' is 'arucu' or 'arupu'; however, it is not clear whether it can take the form 'ara'.

Devanagari

- प. ई मेनु कलिगि(न)न्दुकु सीता राम
नाममे पल्क वलेनु
अ. का(मा)दि दुर्गुण स्तोम पूरितमैन
पामरत्वमे कानि नेममु ले(न)ट्टि (ई)
- च1. संसारमुनु ब्रोव दारिनि पर-
हिंस जेन्दु किरातुडु
हंस रूपुल गति(न)डुग राम नाम
प्रशंस जेसि उपदेशिञ्च धन्युडु कादा (ई)
- च2. तापसि शाप(मि)डगा ज(लो)रग
रूपमु कोनि(यु)ण्डग
तापमु सैरिञ्चक तल्लडिल्लग शर
चाप धरुनि नाम श्रवणमु ब्रोव लेदा (ई)
- च3. करि राजु तेलिय लेक बलुडैन
मकरि चेत गासि जेन्दगा
अर लेक निजमुन(ना)दि मूल(म)नग
वरदुडु वेगमे वञ्चि ब्रोवग लेदा (ई)
- च4. आगम वेदमुलनु दानवुडु
कोम्पोवगा चतु(रा)ननुडु
त्यागराज नुत तारक नाम(य)नि
बागुग नुतिम्प भयमु तीर्पग लेदा (ई)

English with Special Characters

pa. ī mēnu kaligi(na)nduku sītā rāma
nāmamē palka valenu

a. kā(mā)di durguṇa stōma pūritamaina
pāmaratvamē kāni nēmamu lē(na)ṭṭi (ī)

ca1. saṃsāramunu brōva dārini para-
hiṃsa jendu kirātuḍu
haṃsa rūpula gati(na)ḍuga rāma nāma
praśaṃsa jēsi upadēśiñca dhanyuḍu kādā (ī)

ca2. tāpasi śāpa(mi)ḍagā ja(lō)raga
rūpamu koni(yu)ḍaga
tāpamu sairiñcaka talladillaga śara
cāpa dharuni nāma śravaṇamu brōva lēdā (ī)

ca3. kari rāju teliya lēka baluḍaina
makari cēta gāsi jendagā
ara lēka nijamuna(nā)di mūla(ma)naga
varaduḍu vēgamē vacci brōvaga lēdā (ī)

ca4. āgama vēdamulanu dānavuḍu
kompōvagā catu(rā)nanuḍu
tyāgarāja nuta tāraka nāma(ya)ni
bāguga nutimpa bhayamu tīrpaga lēdā (ī)

Telugu

ప. ఈ మేను కలిగి(న)న్దుకు సీతా రామ
నామమే పల్క వలెను

అ. కా(మా)ది దుర్గుణ స్తోమ పూరితమైన
పామరత్వమే కాని నేమము లే(న)ట్టి (ఈ)

చ1. సంసారమును బ్రోవ దారిని పర-
హింస జెన్దు కిరాతుడు
హింస రూపుల గతి(న)డుగ రామ నామ

- ప్రశంస జేసి ఉపదేశిచ్చు ధన్యుడు కాదా (ఈ)
- చ2. తాపసి శాప(మి)డగా జ(లో)రగ
 రూపము కొని(యు)ణ్ణగ
 తాపము సైరిచ్చుక తల్లడిల్లగ శర
 చాప ధరుని నామ శ్రవణము బ్రోవ లేదా (ఈ)
- చ3. కరి రాజు తెలియ లేక బలుడైన
 మకరి చేత గాసి జెన్లగా
 అర లేక నిజమున(నా)ది మూల(మ)నగ
 వరదుడు వేగమే వచ్చి బ్రోవగ లేదా (ఈ)
- చ4. ఆగమ వేదములను దానవుడు
 కొమ్పొవగా చతు(రా)ననుడు
 త్యాగరాజ నుత తారక నామ(య)ని
 బాగుగ నుతిమ్పు భయము తీర్పుగ లేదా (ఈ)

Tamil

- ప. ఱ మేణు కలికి³(న)న్తు³క్ర లీతా రామ
 నామమే పలక వలెణు
- అ. కా(మా)తి³ తు³ర్-క్ర³ణ ంతేమా ప్రితమెన
 పామరత్వమే కాని నేమమ్రు లే(న)డ్డి (ఱ)
- స1. ంంసారమ్రుణు ప³రోవ తా³గిని పర-
 హింస జెన్తు³ కిరాతు³
 హంస రుపుల క³తి(న)డు³క్ రామ నామ
 ప³ర³ంంస జేసి ఁపతే³సిఞ్శ త³న్యు³ కాతా³ (ఱ)
- స2. తాపసి **సా**ప(మి)డ్³కా³ జ్(లొ)రక³
 రుపమ్రు కొని(య)న్డ³క్
 తాపమ్రు సెరిఞ్శక తల్లడి³ల్లక³ **సా**
 శాప త⁴రుని నామ **సా**రవణమ్రు ప³రోవ లేతా³ (ఱ)
- స3. కరి రాజు తెలియ లేక ప³లుడైన
 మకరి శేత కా³సి జెన్తు³కా³
 అర లేక నిజమ్రు(నా)తి³ మ్రుల(మ)నక³
 వరతు³డు వేక³మే వశ్శి ప³రోవక³ లేతా³ (ఱ)
- స4. ఆ క³మ వేత³మ్రులను తా³నవు³
 కొమ్పొవకా³ శతు(రా)నను³
 త్యాక³రాజ నుత తారక నామ(య)ని
 పాక్³క్ నుతింప ప⁴యమ్రు తీర్పక³ లేతా³ (ఱ)

ఇవ్వుడల ఁండానతర్కు శీతారామనిన్
 నామత్తిణెయే ఁరెక్కవేణ్డం

కామం మ్రుతలాన తీయ క్రుణంగ్లన్ నిరంపియ,

இழிவே யல்லாது, கட்டுப்பாடற்றதாகிய
இவ்வுடல் உண்டானதற்கு சீதாராமனின்
நாமத்தினையே உரைக்கவேண்டும்

1. வாழ்க்கையை நடத்த, வழிப்போக்கர்களுக்கு
(வழிப்பறி செய்து) தீங்கிழைக்கும் வேடன்,
முற்றுமுணர்ந்தோர் கதியினை வேண்ட, இராம நாமத்தினை
பரிந்துரைத்து, (நாரதர்) உபதேசிக்க, பேறுடைத்தோனல்லவா?
இவ்வுடல் உண்டானதற்கு சீதாராமனின்
நாமத்தினையே உரைக்கவேண்டும்
2. தவசி சாபமிட, நீர்வாழ் பிராணியின்
உருவம் கொண்டிருக்க,
துயர் தாளாது தத்தளிக்க, வில்லம்பு
ஏந்துவோனின் நாமத்தின் கேள்வி உய்விக்கவில்லையா?
இவ்வுடல் உண்டானதற்கு சீதாராமனின்
நாமத்தினையே உரைக்கவேண்டும்
3. கரியரசன், அறியாது, வலியோனாகிய
முதலையினிடம் துயருற,
கூச்சலெழுப்பி, 'உண்மையான ஆதி மூலமே' யென,
வரதன் விரைந்து வந்து காக்கவில்லையா?
இவ்வுடல் உண்டானதற்கு சீதாராமனின்
நாமத்தினையே உரைக்கவேண்டும்
4. ஆகமங்கள், மறைகளை, அசுரன்
கொண்டுபோக, நான்முகன்
'தியாகராசன் போற்றும், தாரக நாமத்தோனே' என்று
நன்கு போற்ற, (அவனது) அச்சத்தினைப் போக்கவில்லையா?
இவ்வுடல் உண்டானதற்கு சீதாராமனின்
நாமத்தினையே உரைக்கவேண்டும்

வேடன் - பிற்காலத்தில் வால்மீகி முனிவன்
முற்றுமுணர்ந்தோர் - 'ஹம்ஸ்' எனப்படும் 'தான்-அவனே'யாகியோர்
நீர்வாழ் பிராணி - முதலையின் உருக்கொண்ட கந்தருவ கன்னிகை
வில்லம்பு ஏந்துவோன் - இராமன்
வரதன் - அரி
அசுரன் - சோமகன்
தாரக நாமத்தோன் - இராம நாமம் பிறவிக் கடலைக் கடத்துவிப்பது

Kannada

ಪ. ಈ ಮೇನು ಕಲಿಗ(ನ)ನ್ನೂಕು ಸೀತಾ ರಾಮ

ನಾಮಮೇ ಪಲ್ಲ ವಲೆನು

ಅ. ಕ(ಮ)ದಿ ದುರ್ದುಣ ಸ್ತೋಮ ಪೂರಿತಮೈನ

ಪಾಮರತ್ನಮೇ ಕಾನಿ ನೇಮಮು ಲೇ(ನ)ಟ್ಟಿ (ಈ)

ಚ೦. ಸಂಸಾರಮುನು ಬ್ರೋವ ದಾರಿನಿ ಪರ-

ಹಿಂಸ ಜೆನ್ನು ಕಿರಾತುಡು

ಹಂಸ ರೂಪುಲ ಗತಿ(ನ)ಡುಗ ರಾಮ ನಾಮ

ಪ್ರಶಂಸ ಜೇಸಿ ಉಪದೇಶಿಷ್ಟ ಧನ್ಯುಡು ಕಾದಾ (ಈ)

ಚ೦. ತಾಪಸಿ ಶಾಪ(ಮಿ)ಡಗಾ ಜ(ಲೋ)ರಗ

ರೂಪಮು ಕೊನಿ(ಯು)ಣ್ಣಗ

ತಾಪಮು ಸೈರಿಷ್ಟಕ ತಲ್ಲಡಿಲ್ಲಗ ಶರ

ಚಾಪ ಧರುನಿ ನಾಮ ಶ್ರವಣಮು ಬ್ರೋವ ಲೇದಾ (ಈ)

ಚ೦. ಕರಿ ರಾಜು ತೆಲಿಯ ಲೇಕ ಬಲುಡೈನ

ಮಕರಿ ಚೇತ ಗಾಸಿ ಜೆನ್ನೆಗಾ

ಅರ ಲೇಕ ನಿಜಮುನ(ನಾ)ದಿ ಮೂಲ(ಮ)ನಗ

ವರದುಡು ವೇಗಮೇ ವಚ್ಚಿ ಬ್ರೋವಗ ಲೇದಾ (ಈ)

ಚ೦. ಆಗಮ ವೇದಮುಲನು ದಾನವುಡು

ಕೊಮ್ಮೋವಗಾ ಚತು(ರಾ)ನನುಡು

ತ್ಯಾಗರಾಜ ನುತ ತಾರಕ ನಾಮ(ಯ)ನಿ

ಬಾಗುಗ ನುತಿವ್ವು ಭಯಮು ತೀರ್ವಗ ಲೇದಾ (ಈ)

Malayalam

೧. ಉ ಡೆಗು ಕಲಿಗಿ(ಗ)ಗ್ಗುಕು ಸುತಾ ರಾಡ

ಗಾಡಡೆ ಪಲೆಕ ವಲೆಗು

೨. ಕಾ(ಡಾ)ಡಿ ಡುಡ್ಡುಗು ಸುತಾಡ ಪುರಿತಡೆಡೆಗ

ಪಾಡರತಾಡೆ ಕಾಣಿ ಗೆಡಡು ಲೇ(ಗ)ಗ್ಗಿ (ಉ)

೩. ಗುಂಗುರಡುಗು ಡ್ರೋವ ಡಾರಿನಿ ಪರ-

ಹಿಂಸ ಡೆಗು ಕಿರಾತುಡು

ಹಂಸ ರೂಪುಲ ಗತಿ(ಗ)ಗ್ಗುಗ ರಾಡ ಗಾಡ

ಪ್ರೂಂಸು ಡೇಸಿ ಡಪಡೆಗಿಣ್ಣು ಡಗ್ಗುಡು ಕಾಡಾ (ಉ)

೪. ತಾಪಸಿ ಡಾಪ(ಡಿ)ಡುಗಾ ಡ(ಲೋ)ರಗ

ರೂಪಡು ಕೊಣಿ(ಯು)ಗ್ಗುಗ

ತಾಪಡು ಸೇರಿಣ್ಣುಕ ತಲ್ಲಡಿಲ್ಲಗ ಡರ

ಚಾಪ ಡರುನಿ ಗಾಡ ಪ್ರೂವಣಡು ಡ್ರೋವ ಲೇಡಾ (ಉ)

೫. ಕರಿ ರಾಡು ತೆಲಿಯ ಲೇಕ ಡಲುಡುಡೆಗ

ಮಕರಿ ಚೇತ ಗಾಣಿ ಡೆಗುಗ

ಅರ ಲೇಕ ನಿಜಡುಗ(ಗಾ)ಡಿ ಮೂಲ(ಡಿ)ಗ

വരദുഡു വേഗമേ വച്ചി ബ്രോവഗ ലേദാ (ഈ)
ച4. ആഗമ വേദമുലനു ദാനവുഡു
കൊമ്പോവഗാ ചതു(രാ)നനുഡു
ത്യോഗരാജ നൂത താരക നാമ(യ)നി
ബാഗുഗ നൂതിമ്പ ഭയമു തീർപഗ ലേദാ (ഈ)

Assamese

പ. ടി മേനു കലിഗി(ന)ന്ദുകു സീതാ റാമ

നാമമേ പങ്കു റലേനു

അ. കാ(മാ)ദി ദുഷ്ഠം ശ്യാമ പൂർവതമൈന

പാമർജ്ജമേ കാനി നേമമു ലേ(ന)ട്ടി (ടി)

ച1. സംസാർമനു റോർ ദാർബിനി പർ-

ഹിംസ ജേന്ദു കിർവാതുടു

ഹംസ കുപുല ഗതി(ന)ടുഗ റാമ നാമ

പ്രശംസ ജേസി ഉപദേശിഷഃ ധന്യുടു കാദാ (ടി)

ച2. താപസി ശാപ(മി)ടുഗാ ജ(ലോ)ർഗ

കുപമു കോനി(യു)ടുഗ

താപമു സൈർഷഃക തല്ലാദിർഗ ശർ

ചാപ ധർമ്മനി നാമ ശ്രർഗമു റോർ ലേദാ (ടി)

ച3. കർഷി റാജു തേലിയ ലേക വലുടൈന

മകർഷി ചേത ഗാസി ജേന്ദുഗാ

അർ ലേക നിജമുന(നാ)ദി മൂല(മ)നഗ

വർദ്ധുടു റേഗമേ റർഷി റോർഗ ലേദാ (ടി)

ച4. അഗമ റേദമുലനു ദാനവുടു

കോ[]ർഗാ ചതു(രാ)നനുടു (kompōvagā)

അഗർജ നൂത താർക നാമ(യ)നി

വാഗുഗ നൂതി[] ഭയമു തീർഗ ലേദാ (ടി) (nutimpa)

Bengali

প. ঈ মেনু কলিগি(নে)ন্দুকু সীতা রাম

নামমে পঙ্ক বলেনু

অ. কা(মা)দি দুর্গুণ স্তোম পূরিতমৈন

পামরত্বমে কানি নেমমু লে(নে)ট্রি (ঈ)

চ১. সংসারমুনু রোব দারিনি পর-

হিংস জেন্দু কিরাতুডু

হংস রুপুল গতি(নে)ডুগ রাম নাম

প্রশংস জেসি উপদেশিঞ্চঃ ধন্যুডু কাদা (ঈ)

চ২. তাপসি শাপ(মি)ডগা জ(লো)রগ

রুপমু কোনি(য়ু)গুগ

তাপমু সৈরিঞ্চঃক তল্লডিগ শর

চাপ ধরুনি নাম শ্রবণমু রোব লেদা (ঈ)

চ৩. করি রাজু তেলিয় লেক বলুডৈন

মকরি চেত গাসি জেন্দগা

অর লেক নিজমুন(না)দি মূল(মে)নগ

বরদুডু বেগমে বচ্চি রোবগ লেদা (ঈ)

চ৪. আগম বেদমুলনু দানবুডু

কো[]বগা চতুরো)ননুডু (kompōvagā)

আগরাজ নুত তারক নাম(য়ে)নি

বাশুগ নুতি[] ভয়মু তীর্পগ লেদা (ঈ) (nutimpa)

Gujarati

প. ঈ মেনু কলিগি(নে)ন্দুকু সীতা রাম

নামমে পঙ্ক বলেনু

অ. কা(মা)দি দুর্গুণ স্তোম পূরিতমৈন

পামরত্বমে কানি নেমমু লে(নে)ট্রিট (ঈ)

- ଧ୧. ସଂସାରମୁନୁ ଓ୍ରୋବ ଘାରିନି ପର-
 ଛିଂସ ଞ୍ଚୁ କିରାତୁଡୁ
 ଛଂସ ଝପୁଲ ଗାତି(ନ)ଡୁଗ ରାମ ନାମ
 ପ୍ରଞଂସ ଞ୍ଚିସି ଓପଢେଶିଞ୍ଚ ଘନ୍ଧୁଡୁ କାଢା (ଓ)
- ଧ୨. ତାପସି ଶାପ(ମି)ଢଗା ଞ(ଲୋ)ରଗ
 ଝପମୁ କାଞି(ଧୁ)ଢଢଗ
 ତାପମୁ ସୈରିଞ୍ଚକ ତଲ୍ଲଡିଲ୍ଲଗ ଶର
 ଧାପ ଘରୁନି ନାମ ଞ୍ରବଢାମୁ ଓ୍ରୋବ ଲେଢା (ଓ)
- ଧ୩. କରି ରାଞୁ ତାଲିଧ ଲେକ ଧଲୁଡ଼ିନ
 ମକରି ଧେତ ଗାସି ଞ୍ଚୁଢଗା
 ଅର ଲେକ ନିଞମୁନ(ନା)ଢି ମୂଲ(ମ)ନଗ
 ବରଢୁଡୁ ବେଗମେ ବଞ୍ଚି ଓ୍ରୋବଗ ଲେଢା (ଓ)
- ଧ୪. ଆଗମ ବେଢମୁଲନୁ ଢାନବୁଡୁ
 କାଞ୍ଢୋବଗା ଧତୁ(ରା)ନନୁଡୁ
 ତ୍ଢାଗରାଞୁ ନୁତ ତାରକ ନାମ(ଧ)ନି
 ଧାଗୁଗ ନୁତିମ୍ପ ଡଧମୁ ତୀର୍ପଗ ଲେଢା (ଓ)

Oriya

- ପ. ଈ ମେନୁ କଲିଗି(ନ)ଢୁକୁ ସୀତା ରାମ
 ନାମମେ ପଲ୍ଲକ ଓଲେନୁ
- ଧ. କା(ମା)ଦି ଦୁର୍ଗୁଣ ଞ୍ଚୋମ ପୁରିତମୈନ
 ପାମରଡ଼ଓମେ କାନି ନେମମୁ ଲେ(ନ)ଢି (ଇ)
- ଚ୧. ସଂସାରମୁନୁ ବ୍ରୋଓ ଦାରିନି ପର-
 ହିଂସ ଜେନୁ କିରାତୁଡୁ
 ହଂସ ରୁପୁଲ ଗତି(ନ)ଡୁଗ ରାମ ନାମ
 ପ୍ରଞଂସ ଜେସି ଓପଢେଶିଞ୍ଚ ଧନ୍ଧୁଡୁ କାଦା (ଇ)
- ଚ୨. ତାପସି ଶାପ(ମି)ଢଗା ଜ(ଲୋ)ରଗ
 ଝପମୁ କାଞି(ଧୁ)ଢଢଗ
 ତାପମୁ ସୈରିଞ୍ଚକ ତଲ୍ଲଡିଲ୍ଲଗ ଶର
 ଧାପ ଘରୁନି ନାମ ଞ୍ରବଢାମୁ ଓ୍ରୋବ ଲେଢା (ଇ)

ੳੳ. ਕਰਿ ਰਾਙੁ ਢੇਲਿਯੁ ਲੇਕ ਵਲੁਢੇਨ
ਮਕਰਿ ਚੇਢ ਗਾਬੀ ਙੇਯਗਾ
ਅਰ ਲੇਕ ਨਿਙਮੂਨ(ਨਾ)ਢਿ ਮੂਲ(ਮ)ਨਗ
ਖੋਰਦੂਠੁ ਖੋਗਮੇ ਖੋਢਿ ਚੋਖੋਗ ਲੇਢਾ (ਯ)

ੳੳ. ਆਗਮ ਖੋਢਮੂਲਨੂ ਢਾਨਖੂਠੁ
ਕੋਯੋਖੋਗਾ ਚਠੁ(ਰਾ)ਨਨੂਠੁ
ਢਪਾਗਰਾਙ ਨੂਠ ਢਾਰਕ ਨਾਮ(ਯ)ਨੀ
ਵਾਗੁਗ ਨੂਠਿਯ ਯਯਮੂ ਢਾਧੰਗ ਲੇਢਾ (ਯ)

Punjabi

ੳ. ਈ ਮੇਨੁ ਕਲਿਗਿ(ਨ)ਨਦੁਕੁ ਸੀਤਾ ਰਾਮ
ਨਾਮਮੇ ਪਲਕ ਵਲੇਨੁ

ਅ. ਕਾ(ਮਾ)ਢਿ ਦੁਰਗੁਣ ਸਤੋਮ ਪੂਰਿਤਸੈਨ
ਪਾਮਰਤ੍ਰਮੇ ਕਾਨਿ ਨੇਮਮੁ ਲੇ(ਨ)ਟਿਟ (ਈ)

ੳੳ. ਸੰਸਾਰਮਨੁ ਖੋਵ ਢਾਰਿਨਿ ਪਰ-
ਹਿੰਸ ਜੇਨਦੁ ਕਿਰਾਤੁਠੁ
ਹੰਸ ਰੂਪੁਲ ਗਤਿ(ਨ)ਠੁਗ ਰਾਮ ਨਾਮ
ਪ੍ਰਸੰਸ ਜੇਸਿ ਉਪਢੇਸ਼ਿਵਚ ਧਨੁਠੁ ਕਾਢਾ (ਈ)

ੳੳ. ਤਾਪਸਿ ਸ਼ਾਪ(ਮਿ)ਠੁਗਾ ਜ(ਲੋ)ਰਗ
ਰੂਪਮੁ ਕੋਨਿ(ਯੁ)ਣਠੁਗ
ਤਾਪਮੁ ਸੈਰਿਵਚਕ ਤੱਲਠਿੱਲਗ ਸ਼ਰ
ਚਾਪ ਧਰੁਨਿ ਨਾਮ ਸ਼ੁਵਣਮੁ ਖੋਵ ਲੇਢਾ (ਈ)

ੳੳ. ਕਰਿ ਰਾਜੁ ਤੇਲਿਯ ਲੇਕ ਬਲੁਠੈਨ
ਮਕਰਿ ਚੇਤ ਗਾਸਿ ਜੇਨਦਗਾ
ਅਰ ਲੇਕ ਨਿਜਮੁਨ(ਨਾ)ਢਿ ਮੂਲ(ਮ)ਨਗ
ਵਰਦੁਠੁ ਵੇਗਮੇ ਵੱਚਿ ਖੋਵਗ ਲੇਢਾ (ਈ)

ਚੳ. ਆਗਮ ਵੇਦਮੁਲਨੁ ਦਾਨਵੁਡੁ

ਕੋਮਪੋਵਗਾ ਚਤੁ(ਰਾ)ਨਨੁਡੁ

ਤਜਾਗਰਾਜ ਨੁਤ ਤਾਰਕ ਨਾਮ(ਯ)ਨਿ

ਬਾਗੁਗ ਨੁਤਿਮਪ ਭਯਮੁ ਤੀਰਪਗ ਲੇਦਾ (ਈ)