

Transliteration–Telugu

Transliteration as per 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 G
c ch j jh 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
z S s h

bhaktuni cAritramu-bEgaDa

In the kRti ‘bhaktuni cAritramu’ – rAga bEgaDa lists out to his mind the ideal conduct of a true devotee.

- P bhaktuni cAritramu vinavE
manasA sItA rAma
- A (A)sakti lEka tA kOrucu jIvan-
muktuDai(y)Anandamun(o)ndu (bhaktuni)
- C1 japa tapamulu tA jEsitin(a)na rAdu
adigAka mari
kapaT(A)tmuDu manamai palka rAdu
upama tanaku lEka(y)uNDavalen(a)ni-
(y)Ura(y)Ura tirugaga rAdu
capala cittuDai(y)Alu sutulapai
sAreku bhrama kArAd(a)nE hari (bhaktuni)
- C2 bhava vibhavamuniyam(a)ni(y)eJcaga rAdu
adigAka mari
ziva mAdhava bhEdamu jEyaga rAdu
bhuvanam(a)ndu tAnE yOgyuDan(a)ni boGki
poTTa sAkaga rAdu
pavan(A)tmaja dhRtamausItA pati
pAdamulanu(y)Emara rAd(a)nu hari (bhaktuni)
- C3 rajasa tAmasa guNamulu kArAdu adigAkanu
avyAjamananu rA lEd(a)na kArAdu
rAja yOga mArgamu nI cittamu
rA jUcuTa viDavaga rAdu
rAja zikhA maNi(y)aina tyAga-
rAja sakhuni marava rAd(a)nE hari (bhaktuni)

Gist

O My Mind!

Listen to the conduct of the devotee of Lord sItA rAma who, devoid of all attachments, seeking (the Indwelling Lord) by himself, attains bliss by becoming Living Free.

1. Listen to the conduct of the devotee of Lord hari who says that –
 - (a) one should never boast that “I performed prayers and penances”;
 - (b) one should not speak so by becoming cunning;
 - (c) one should not roam about from place to place (exhibiting talents) with the intention that there should be no one equal to self;
 - (d) one should not, by becoming fickle minded, ever be bewildered by (encumbrances like) wife and children.

2.
 - (a) one should not consider the celebration (as seen in the) Ocean of Worldly Existence to be real;
 - (b) one should not make differentiation so as ‘Lord ziva’ and ‘Lord viSnu’;
 - (c) one should not nourish the stomach by telling untruths that only he himself is the most capable person in the World;
 - (d) one should not forget the Lotus Feet of Lord zrI rAma - Consort of sItA - held by AJjanEya.

3.
 - (a) one should not have qualities of passion and inertia;
 - (b) one should not say that (the grace of the Lord) did not come of its own;
 - (c) one’s mind should not give up till the path of Kingly Knowledge and Kingly Secret is firmly established;
 - (d) one should not forget the Lord zrI rAma who is the crown jewel of all Kings and who is the (dearest) friend of this tyAgarAja.

Word-by-word Meaning

P O My Mind (manasA)! Listen (vinavE) to the conduct (cArITramu) of the devotee (bhaktuni) of Lord sItA rAma.

A O My Mind! Listen to the conduct of the devotee of Lord sItA rAma who- devoid of all attachments (Asakti IEka), seeking (kOrucu) (the Indwelling Lord) by himself (tA), attains (ondu) bliss (Anandamunu) by becoming Living Free (jIvan muktuDai) (jIvan muktuDaiyAnandamunondu).

C1 O My Mind! Listen to the conduct of the devotee of Lord hari who says that (anE) -
one should never boast (ana rAdu) that “I (tA) performed (jEsitini) (jEsitinana) prayers (japa) and penances (tapamulu)”;

further (adigAka),
one should not speak (palka rAdu) so (mari) by becoming (manamai) (literally we becoming) cunning (kapaTAtmuDu);
one should not roam about (tirugaga rAdu) from place to place (UrayUra) (literally village to village) (exhibiting talents) with the intention that (ani) there should be no one (IEka uNDavalenu) (IEka(y)uNDavalenaniyUrayUra) equal (upama) (literally comparable) to self (tanaku); and
one should not (kArAdu) (literally it is not done) (kArAdanE), by becoming fickle (capala) minded (cittuDai) (cittuDaiyAlu), ever (sAreku) be bewildered (bhrama) by (encumbrances like) wife (Alu) and children (sutulu) (sutulupai).

C2 O My Mind! Listen to the conduct of the devotee of Lord hari who says that (anu) -

one should not consider (eJcaga rAdu) the celebration (vibhavamu) (as seen in the) Ocean (bhava) of Worldly Existence to be (ani) real (nijamu) (nijamaniyeJcaga); further (adigAka),

one should not make differentiation (bhEdamu jEyaga rAdu) so (mari) as 'Lord ziva' and 'Lord viSNu' (mAdhava);

one should not nourish (sAkaga rAdu) the stomach (poTTa) by telling untruths (boGki) that only he himself (tAnE) is the most capable person (yOgyuDu) (yOgyuDanani) in (andu) the World (bhuvanamu) (bhuvanamandu); and

one should not forget (Emara rAdu) (rAdanu) the Lotus Feet (pAdamulanu) (padamulanuyEmara) of Lord zrI rAma - Consort (pati) of sItA - held (dhRtama) by AJjanEya - mind-born (Atmaja) of Wind God (pavana) (pavanAtmaja).

C3 O My Mind! Listen to the conduct of the devotee of Lord hari who says (anE) that -

one should not have (kArAdu) (literally it is not done) (be under the influence of) qualities (guNamulu) of passion (rAjasa) and inertia (tAmasa); furthermore (adigakanu),

one should not (kArAdu) (literally it is not done) say (ana) that (the grace of the Lord) did not come (rA lEdu) (lEdana) of its own (avyAjmunanu) (literally without any motive);

one's (nI) (literally you) mind (cittamu) should not give up (viDavaga rAdu) till the path (mArgamu) of Kingly Knowledge and Kingly Secret (rAja yOga) is firmly established (rA jUcuta) (literally see that it is accomplished);

one should not forget (marava rAdu) (rAdanE) the Lord zrI rAma who is (aina) the crown jewel (zikhA maNi) (maNiyaina) of all Kings (rAja) and who is the (dearest) friend (sakhA) (sakhuni) of this tyAgarAja.

Notes -

A - (A)sakti lEka - In all the books this is given as '(A)sakti' indicating that there is some doubt about this word. The meaning taken in all the books for this word 'Asakti' is 'attachment' (to senses). The meaning of the whole anupallavi - as per TKG- "eschewing all attachments to mere sensual pleasures, he enjoys in this very life the bliss of heaven"; - as per CR - 'without attachment to sense-pleasures, seeks him, becomes a jivanmukta and enjoys supreme bliss'. Similar wordings have been used in the book of TSV/AKG also.

From a reference to zrImad bhagavad gItA, Chapter 3, verse 25 - 'sakta' is the word which is used for 'attachment'; In the Narada Bhakti Sutras (81) - 'Asakti' is used to mean Love towards Lord; In Lalita Sahasranamam (109) - 'Asakti' is used for 'joy in union with Lord'; In Thyagaraja Kriti 'nIvE kannada jEsitE' - Raga SaurAStraM - zrI tyAgaraja (caraNa 2) uses the word 'Asakti' to mean 'attachment to Lord'; As per Monier's Sanskrit Dictionary, 'sakti' is the word used for attachment towards sense objects and 'Asakti' is attachment in a higher sense.

Therefore, in my humble opinion, in the kriti under reference, the word should be 'sakti' only and not 'Asakti'. Any suggestions ???

A - Anandamundu - this is how it is given in all the books other than that of TSV/AKG, wherein it is given as 'Anandamunde'. This needs to be checked. Any suggestions ???

A - jIvan mukta - Please refer to Appendix 'A' - jIvanmuktAnanda lahari by Adi zaGkarAcArya - to know the state of mind of jIvan mukta.

C3 - avyAja karuNA - Mother lalitA tripura-sundari is called 'avyAja karuNamUrthi' (Refers to lalitA sahasra nAmam - 992)

C3 - rAja yOga - Please refer to zrImad bhagavat gIta - Chapter 9.

Summary -

Do –

- not brag about japa and tapa done;
- not be cunning in talking;
- not roam from place to place (exhibiting talents) to prove you are peerless;
- not become fickle minded;
- not get deluded by encumbrances;
- not consider celebrations of Worldly Existence to be real;
- not make differentiatton as 'Lord ziva' and 'Lord viSnu';
- not tell untruths about one's capability to nourish the stomach;
- not forget the feet of Lord held by AJjanEya;
- not give room for passion induced actions and inertia;
- not say that the grace of the Lord did not come of its own;
- not give up in the mind till rAja yOga is firmly established.

Devanagari

प. भक्तुनि चारित्रमु विनवे

मनसा सीता राम

अ. (आ)सक्ति लेक ता कोरुचु

जीवन्मुक्तुडै(या)नन्दमु(नो)न्दु (भ)

च1. जप तपमुलु ता जेसिति(न)न रादु

अदिगाक मरि

कप(टा)त्मुडु मनमै पल्क रादु

उपम तनकु लेक(यु)ण्डवले(न)नि-

(यू)र(यू)र तिरुगग रादु

चपल चित्तुडै(या)लु सुतुलपै

सारेकु भ्रम कारा(द)ने हरि (भ)

च2. भव विभवमु निज(म)नि(ये)ञ्च रादु

अदिगाक मरि

शिव माधव भेदमु जेयग रादु

भुवन(म)न्दु ताने योग्युड(न)नि

बोकि पोट्ट साकग रादु

पव(ना)त्मज धृतमौ सीता पति

पादमुलनु(ये)मर रा(द)नु हरि (भ)

च3. राजस तामस गुणमुलु कारादु अदिगाकनु

अव्याजमुननु राले(द)न कारादु

राज योग मार्गमु नी चित्तमु

रा जूचुट विडवग रादु
राज शिखामणियैन त्यागराज
सखुनि मरव रा(द)ने हरि (भ)

English with Speccial Characters

pa. bhaktuni cāritramu vinavē

manasā sītā rāma

a. (ā)sakti lēka tā kōrucu

jīvanmuktuḍai(yā)nandamu(no)ndu (bha)

ca1. japa tapamulu tā jēsiti(na)na rādu

adigāka mari

kapa(ṭā)tmuḍu manamai palka rādu

upama tanaku lēka(yu)ṇḍavale(na)ni-

(yū)ra(yū)ra tirugaga rādu

capala cittuḍai(yā)lu sutulapai

sāreku bhrama kārā(da)nē hari (bha)

ca2. bhava vibhavamū nija(ma)ni(ye)ñca rādu

adigāka mari

śiva mādharma bhēdamu jēyaga rādu

bhuvana(ma)ndu tānē yōgyuḍa(na)ni

boṅki poṭṭa sākaga rādu

pava(nā)tmaja dhṛtamau sītā pati

pādamulanu(yē)mara rā(da)nu hari (bha)

ca3. rājasa tāmasa guṇamulu kārādu adigākanu

avyājamunanu rālē(da)na kārādu

rāja yōga mārgamu nī cittamu

rā jūcuṭa viḍavaga rādu

rāja śikhāmaṇiyaina tyāgarāja

sakhuni marava rā(da)nē hari (bha)

Telugu

ప. భక్తుని చారిత్రము వినవే

మనసా సీతా రామ

అ. (ఆ)సక్తి లేక తా కోరుచు

జీవన్ముక్తుడై(యా)నన్దము(నొ)న్దు (భ)

చ1. జప తపములు తా జేసితి(న)న రాదు

అదిగాక మరి

కప(టా)త్ముడు మనమై పల్క రాదు

ఉపమ తనకు లేక(యు)ణ్ణవలె(న)ని-

(యా)ర(యా)ర తిరుగగ రాదు

చపల చిత్తుడై(యా)లు సుతులపై

సారెకు భ్రమ కారా(ద)నే హరి (భ)

చ2. భవ విభవము నిజ(మ)ని(యె)ఞ్చ రాదు

అదిగాక మరి

శివ మాధవ భేదము జేయగ రాదు

భువన(మ)న్దు తానే యోగ్యుడ(న)ని

బొంకి పొట్ట సాకగ రాదు

పవ(నా)త్మజ ధృతమౌ సీతా పతి

పాదములను(యె)మర రా(ద)ను హరి (భ)

చ3. రాజస తామస గుణములు కారాదు అదిగాకను

అవ్యాజమునను రాలే(ద)న కారాదు

రాజ యోగ మార్గము నీ చిత్తము

రా జూచుట విడవగ రాదు

రాజ శిఖామణియైన త్యాగరాజ

సఖుని మరవ రా(ద)నే హరి (భ)

Tamil

ప. ప⁴క్తుని శాగిత్రమ్ర వినివే

మనసా సీతా రామ

అ. (ఆ)సక్తి లేక తా కోరుచు
ముక్తుడై³(యా)నన్దము(నొ)న్దు (ప⁴)

చ1. జప తపములు తా జేసితి(న)న రాదు

అదిగాక మరి

కప(టా)త్ముడు మనమై పల్క రాదు

ఉపమ తనకు లేక(యు)ణ్ణవలె(న)ని-

- (யூ)ர(யூ)ர திருக³க³ ராது³
 சபல சித்துடை³(யா)லு ஸுதுலபை
 ஸாரெரு ப்⁴ரம காரா(த³)னே ஹரி (ப⁴)
- ச2. ப⁴வ விப⁴வமு நிஜ(ம)னி(யெ)ஞ்ச ராது³
 அதி³கா³க மரி
ஸிவ மாத⁴வ பே⁴த³மு ஜேயக³ ராது³
 பு⁴வன(ம)ந்து³ தானே யோக்³யுட³(ன)னி
 பொ³ங்கி பொட்ட ஸாகக³ ராது³
 பவ(னா)த்மஜ த்³ருதமெள ஸீதா பதி
 பாத³முலனு(யே)மர ரா(த³)னு ஹரி (ப⁴)
- ச3. ராஜஸ தாமஸ கு³ணமுலு காராது³ அதி³கா³கனு
 அவ்யாஜமுனனு ராலே(த³)ன காராது³
 ராஜ யோக³ மார்க³மு நீ சித்தமு
 ரா ஜ³சுட விட³வக³ ராது³
 ராஜ **ஸிகா²**மணியைன தயாக³ராஜ
 ஸகு²னி மரவ ரா(த³)னே ஹரி (ப⁴)

தொண்டனின் நடத்தையினைக் கேளாய்,
 மனமே! சீதாராமனின்

பற்றின்றி, தானே விழைந்து, சீவன்-
 முத்தனாகிக் களிப்பெய்தும்

தொண்டனின் நடத்தையினைக் கேளாய்,
 மனமே! சீதாராமனின்

1. செபம், மற்றும் தவம், தானியற்றியதாகப் பகரலாது;
 மேலும், மறுபடியும்
 வஞ்சக உள்ளத்தோன் நாமாகி, பகரலாகாது;
 நிகர் தனக்கிருக்கலாகாதென,
 ஊரூராகத் திரியலாகாது;
 நிலையற்ற உள்ளத்தனாகி, மனைவி மக்கள் மீது,
 எவ்வமயமும், மயக்கம் கூடாதெனும், அரியின்
 தொண்டனின் நடத்தையினைக் கேளாய்,
 மனமே! சீதாராமனின்
2. பிறவிக்கடலின் வைபவத்தினை நிசமென் ரெண்ணலாகாது;
 மேலும், மறுபடியும்
 'சிவன்', 'மாதவன்' என வேறுபாடு செய்யலாகாது;
 புவியில் தானே திறமையுடையவனென்ப
 பொய் பகன்று, வயிறு வளர்க்கலாகாது;
 வாயு மைந்தன் பற்றும் சீதாபதியின்
 திருவடிகளை மறக்கலாகாதெனும், அரியின்
 தொண்டனின் நடத்தையினைக் கேளாய்,
 மனமே! சீதாராமனின்
3. இராசத மற்றும் தாமத குணங்கள் ஒவ்வாது; மேலும்,

ಪವ(ನಾ)ತ್ಮಜ ಧೃತಮೌ ಸೀತಾ ಪತಿ

ಪಾದಮುಲನು(ಯೇ)ಮರ ರಾ(ದ)ನು ಹರಿ (ಭ)

ಚ೩. ರಾಜಸ ತಾಮಸ ಗುಣಮುಲು ಕಾರಾದು ಅದಿಗಾಕನು

ಅವ್ಯಾಜಮುನನು ರಾಲೇ(ದ)ನ ಕಾರಾದು

ರಾಜ ಯೋಗ ಮಾರ್ಗಮು ನೀ ಚಿತ್ತಮು

ರಾ ಜೂಚುಟ ವಿಡವಗೆ ರಾದು

ರಾಜ ಶಿಖಾಮಣಿಯೈನ ತ್ಯಾಗರಾಜ

ಸಖುನಿ ಮರವ ರಾ(ದ)ನೇ ಹರಿ (ಭ)

Malayalam

೧. ಟಕತುನಿ ಫಾರಿತ್ರಮು ವಿನವೇ

ಮನಸಾ ಸೀತಾ ರಾಮ

೨. (ಅ)ಸಕತಿ ಲೇಕ ತಾ ಕೋರುಚು

ಜೀವನ್ಮುಕತುಢೈ(ಯ)ನನಮು(ನೊ)ನು (ಃ)

೩. ಜಪ ತಪಮುಲು ತಾ ಜೇನಿತಿ(ನ)ನ ರಾಙು

ಅಙಿಗಾಕ ಮರಿ

ಕಪ(಑)ಠ್ಠುಢು ಮನಮೇ ಪಲಕ ರಾಙು

ಊಪಮ ತನಕು ಲೇಕ(ಯು)ನ್ಯವಲೇ(ನ)ನಿ-

(ಯು)ರ(ಯು)ರ ತಿರುಗಲ ರಾಙು

ಫಪಲ ಫಿಠ್ಠುಢೈ(ಯ)ಲು ಸುತುಲಪೇ

ಸಾರೇಕು ಡೇ ಕಾರಾ(ಙ)ನೇ ಹರಿ (ಃ)

೪. ಡವ ವೀಡವಮು ನಿಜ(ಮ)ನಿ(ಃ)ಞ್ಞ ರಾಙು

ಅಙಿಗಾಕ ಮರಿ

ಶೀವ ಮಾಯವ ಡೇಙಮು ಜೇಯಲ ರಾಙು

ಙುವನ(ಮ)ನು ತಾನೇ ಯೋಗ್ಯುಢ(ನ)ನಿ

ಞ್ಞಾಂಕಿ ಪಾ಑ ಸಾಕಲ ರಾಙು

ಪವ(ನಾ)ಠ್ಠಜ ಯುತಮಠ ಸೀತಾ ಪತಿ

ಪಾಙಮುಲನು(ಯೇ)ಮರ ರಾ(ಙ)ನು ಹರಿ (ಃ)

೫. ರಾಜಸ ತಾಮಸ ಗುಣಮುಲು ಕಾರಾಙು ಅಙಿಗಾಕನು

ಅವ್ಯಾಜಮುನನು ರಾಲೇ(ದ)ನ ಕಾರಾಙು

ರಾಜ ಯೋಗ ಮಾರ್ಗಮು ನೀ ಚಿತ್ತಮು

ರಾ ಜೂಚುಟ ವಿಡವಗೆ ರಾದು

ರಾಜ ಶಿಖಾಮಣಿಯೈನ ತ್ಯಾಗರಾಜ

ಸಖುನಿ ಮರವ ರಾ(ಙ)ನೇ ಹರಿ (ಃ)

Assamese

೧. ಭಕ್ತಿನಿ ಚಾರಿತ್ರಮು ವಿನವೇ

মনসা সীতা রাম

- অ. (আ)সক্তি লেক তা কোৰুচু
জীৱনুজুডৈ(য়ো)নন্দমু(নো)ন্দু (ভ)
- চ১. জপ তপমলু তা জেসিতি(নে)ন বাদু
অদিগাক মৰি
কপ(টা)অুডু মনমৈ পঙ্ক বাদু
উপম তনকু লেক(য়ু)গুরলে(নে)নি-
(য়ু)ব(য়ু)ব তিৰুগগ বাদু
চপল চিত্তুডৈ(য়ো)লু সুতুলপৈ
সাৰেকু ভ্ৰম কাৰা(দ)নে হৰি (ভ)
- চ২. ভৱ ৰিভৱমু নিজ(ম)নি(য়ে)ৰু বাদু
অদিগাক মৰি
শিৱ মাধৱ ভেদমু জেয়গ বাদু
ভুৱন(ম)ন্দু তানে য়োশুড(নে)নি
বোংকি পোটে সাকগ বাদু
পৱ(না)অজ ধৃতমৌ সীতা পতি
পাদমুলনু(য়ে)মৰ ৰা(দ)নু হৰি (ভ)
- চ৩. ৰাজস তামস গুণমলু কাৰাদু অদিগাকনু
অৰ্য্যাজমুননু ৰালে(দ)ন কাৰাদু
ৰাজ যোগ মাৰ্গমু নী চিত্তমু
ৰা জুচুট ৰিডৱগ বাদু
ৰাজ শিখামণিয়েন অগৰাজ
সখুনি মৰৱ ৰা(দ)নে হৰি (ভ)

Bengali

- প. ভক্তুনি চাৱিত্ৰমু বিনবে
মনসা সীতা ৰাম

- অ. (আ)সক্তি লেক তা কোরুচু
জীবনুজুডে(য়ো)নন্দমু(নো)ন্দু (ভ)
- চ১. জপ তপমলু তা জেসিতি(নে)ন রাদু
অদিগাক মরি
কপ(টা)অুডু মনমৈ পঙ্ক রাদু
উপম তনকু লেক(য়ু)গুবলে(নে)নি-
(য়ু)র(য়ু)র তিরুগগ রাদু
চপল চিত্তুডে(য়ো)লু সুতুলপৈ
সারেকু ভ্রম কারা(দ)নে হরি (ভ)
- চ২. ভব বিভবমু নিজ(ম)নি(য়ে)ঞ্চ রাদু
অদিগাক মরি
শিব মাধব ভেদমু জেয়গ রাদু
ভুবন(ম)ন্দু তানে য়োন্মুড(নে)নি
বোংকি পোটে সাকগ রাদু
পব(না)অজ ধৃতমৌ সীতা পতি
পাদমুলনু(য়ে)মর রা(দ)নু হরি (ভ)
- চ৩. রাজস তামস গুণমলু কারাদু অদিগাকনু
অব্যাজমুননু রালে(দ)ন কারাদু
রাজ যোগ মার্গমু নী চিত্তমু
রা জুচুট বিডবগ রাদু
রাজ শিখামণিয়েন অাগরাজ
সখুনি মরব রা(দ)নে হরি (ভ)

Gujarati

৫. ঞেটুনি খারিত্রমু বিনবে
মনসা সীতা রাম
- অ. (আ)সক্তি লেট তা ঙোরখু

ଶ୍ରବଣ୍ମୁକ୍ତୁଡ଼ି(ଧା)ନନ୍ଦମୁ(ନା)ନ୍ଦୁ (ଭ)
 ଧ୧. ଋପ ତପମୁଲୁ ତା ଶ୍ଵେସିତି(ନ)ନ ରାଢ଼ୁ
 ଅଢ଼ିଗାଢ଼ ମରି
 ଢପ(ଟା)ତ୍ମୁଡ଼ୁ ମନମୈ ପଢ଼କ ରାଢ଼ୁ
 ଓପମ ତନକ୍ତୁ ଲେକ(ଧୁ)ଢ଼ବଲ୍(ନ)ନି-
 (ଧୁ)ର(ଧୁ)ର ତିରୁଗଗ ରାଢ଼ୁ
 ଧପଲ ଧିତ୍ତୁଡ଼ି(ଧା)ଲୁ ଧୁତୁଲପୈ
 ସାଠ୍ଠକ୍ତୁ ଭ୍ରମ କାରା(ଢ଼)ନେ ଢରି (ଭ)
 ଧ୨. ଭବ ବିଭବମୁ ନିଞ(ମ)ନି(ଧି)ଞ୍ଵ ରାଢ଼ୁ
 ଅଢ଼ିଗାଢ଼ ମରି
 ଶିବ ମାଧବ ଭେଢ଼ମୁ ଶ୍ଵେଧଗ ରାଢ଼ୁ
 ଭୁବନ(ମ)ନ୍ଦୁ ତାନେ ଧୌଘୁଡ଼(ନ)ନି
 ଭାଠ୍ଠି ପାଠ୍ଠଟ ସାଢ଼ଗ ରାଢ଼ୁ
 ପବ(ନା)ତ୍ମଞ ଧୃତମୌ ସୀତା ପତି
 ପାଢ଼ମୁଲନୁ(ଧି)ମର ରା(ଢ଼)ନୁ ଢରି (ଭ)
 ଧ୩. ରାଞସ ତାମସ ଗୁଢ଼ାମୁଲୁ କାରାଢ଼ୁ ଅଢ଼ିଗାଢ଼ନୁ
 ଅଞ୍ଵାଞ୍ଵମୁନନୁ ରାଲେ(ଢ଼)ନ କାରାଢ଼ୁ
 ରାଞ ଧୌଗ ମାର୍ଗମୁ ନି ଧିତ୍ତମୁ
 ରା ଋଧୁଟ ବିଢ଼ବଗ ରାଢ଼ୁ
 ରାଞ ଶିଞାମଢ଼ିଧିଧିନ ତ୍ଵାଗରାଞ
 ସଞ୍ଵନି ମରବ ରା(ଢ଼)ନେ ଢରି (ଭ)

Oriya

ପ. ଭଞ୍ଜନି ଚାରିତ୍ରମୁ ଧିନଢ଼େ
 ମନସା ସୀତା ରାମ
 ଧ. (ଧା)ସଞ୍ଜି ଲେକ ଡା କୋରୁରୁ
 ଜୀଢ଼ନୁଞ୍ଜୁଡ଼ି(ଢ଼ା)ନନ୍ଦମୁ(ନୋ)ନୁ (ଭ)
 ଚ୧. ଜପ ଡପମୁଲୁ ଡା ଜେସିତି(ନ)ନ ରାଢ଼ୁ
 ଅଧିଗାକ ମରି
 କପ(ଟା)ତ୍ତୁ ମନମୈ ପଲକ ରାଢ଼ୁ

ଉପମା ଚନ୍ଦ୍ର ଲେକ(ୟ)କ୍ଷୁଦ୍ରଲେ(ନ)ନି-
(ୟ)ର(ୟ)ର ଚିରୁଗଗ ରାଦୁ
ଚପଲ ଚିତ୍ତୁଡ଼ି(ୟ)ଲୁ ସୁତୁଲପୈ
ସାରେକୁ ଭ୍ରମ କାରା(ଦ)ନେ ହରି (ଭ)

୧୨. ଭଞ୍ଜ ଶ୍ରୀଭଞ୍ଜମୁ ନିଜ(ମ)ନି(ୟେ)ଞ୍ଜ ରାଦୁ
ଅଦିଗାକ ମରି

ଶିଖ ମାଧ୍ୟ ଭେଦମୁ ଜେୟଗ ରାଦୁ
ଭୁଞ୍ଜନ(ମ)ନୁ ତାନେ ଯୋଗ୍ୟତ(ନ)ନି
ବୌଦ୍ଧି ପୋଜ ସାକଗ ରାଦୁ
ପଞ୍ଜ(ନା)ତୁଜ ଧୃତମୌ ସୀତା ପତି
ପାଦମୁଲନୁ(ୟେ)ମର ରା(ଦ)ନୁ ହରି (ଭ)

୧୩. ରାଜସ ତାମସ ରୁଣମୁଲୁ କାରାଦୁ ଅଦିଗାକନୁ
ଅଞ୍ଜ୍ୟାଜମୁନୁ ରାଲେ(ଦ)ନ କାରାଦୁ
ରାଜ ଯୋଗ ମାର୍ଗମୁ ନୀ ଚିତ୍ତମୁ
ରା ଭୃତୁଚ ଶ୍ରୀତଞ୍ଜଗ ରାଦୁ
ରାଜ ଶିଖାମଣିୟୈନ ତ୍ୟାଗରାଜ
ସଖୁନି ମରଞ୍ଜ ରା(ଦ)ନେ ହରି (ଭ)

Punjabi

୫. ଭକ୍ତାନି ଚାରିତ୍ରମୁ ବିନଦେ

ମନସା ସୀତା ରାମ

୫. (ଆ)ସକିତ ଲେକ ତା କୈଚୁ

ଜୀବନମୁକ୍ତତ୍ତୈ(ଆ)ନନଦମୁ(ନୈ)ନଦୁ (ଭ)

୧୩. ଜପ ତପମୁଳୁ ତା ଜେସିତ(ନ)ନ ରାଦୁ

ଅଦିଗାକ ମରି

କପ(ଟା)ତମୁତ୍ତ ମନସୈ ପଲକ ରାଦୁ

ਉਪਮ ਤਨਕੁ ਲੇਕ(ਯੁ)ਣਡਵਲੇ(ਨ)ਨਿ-

(ਯੁ)ਰ(ਯੁ)ਰ ਤਿਰੁਗਗ ਰਾਦੁ

ਚਪਲ ਚਿੱਤੁਡੈ(ਯਾ)ਲੁ ਸੁਤਲਪੈ

ਸਾਰੇਕੁ ਭ੍ਰਮ ਕਾਰਾ(ਦ)ਨੇ ਹਰਿ (ਭ)

ਚ੨. ਭਵ ਵਿਭਵਮੁ ਨਿਜ(ਮ)ਨਿ(ਯੇ)ਵਚ ਰਾਦੁ

ਅਦਿਗਾਕ ਮਰਿ

ਸ਼ਿਵ ਮਾਧਵ ਭੇਦਮੁ ਜੇਯਗ ਰਾਦੁ

ਭਵਨ(ਮ)ਨਦੁ ਤਾਨੇ ਯੋਗਜੁਡ(ਨ)ਨਿ

ਬੌਕਿ ਪੌਟ ਸਾਕਗ ਰਾਦੁ

ਪਵ(ਨਾ)ਤਮਜ ਪ੍ਰਿਤਮੌ ਸੀਤਾ ਪਤਿ

ਪਾਦਮੁਲਨੁ(ਯੇ)ਮਰ ਰਾ(ਦ)ਨੁ ਹਰਿ (ਭ)

ਚ੩. ਰਾਜਸ ਤਾਮਸ ਗੁਣਮੁਲੁ ਕਾਰਾਦੁ ਅਦਿਗਾਕਨੁ

ਅਵਯਾਜਮੁਨਨੁ ਰਾਲੇ(ਦ)ਨ ਕਾਰਾਦੁ

ਰਾਜ ਯੋਗ ਮਾਰਗਮੁ ਨੀ ਚਿੱਤਮੁ

ਰਾ ਜੁਚੁਟ ਵਿਡਵਗ ਰਾਦੁ

ਰਾਜ ਸ਼ਿਖਾਮਣਿਯੈਨ ਤਯਾਗਰਾਜ

ਸਖੁਨਿ ਮਰਵ ਰਾ(ਦ)ਨੇ ਹਰਿ (ਭ)