

# 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

## sAdhiJcenE-Arabhi

In the paJca ratna kRti ‘sAdhiJcenE O manasA’ – rAga Arabhi, zrI  
tyAgarAji extols the Lord – many epithets are ninda stuti.

P sAdhiJcenE O manasA

A bOdhiJcina sanmArga vacanamula  
boGku jEsi tA paTTina paTTu (sA)

C samayAniki tagu mATal(A)DenE

svara sAhitya

SS1 dEvaki vasu dEvulan(E)kiJcin(a)Tu (sama)

SS2 raGg(E)zuDu sad-gaGgA janakuDu  
saGgIta sAmpradAyakuDu (sama)

SS3 gOpI jana manOratham(o)saGga  
IEkanE gEliyu jEsE vADu (sama)

SS4 vanitala sadA sokka jEyucunu  
mrokka jEsE paramAtmuD(a)diyu gAka  
yazOda tanayuD(a)Jcu mudambunanu  
muddu peTTa navvuc(u)NDu hari (sama)

SS4(A) sAr(A)sAruDu sanaka sanandana  
san-muni sEvyuDu sakal(A)dhAruDu (sama)

SS5 parama bhakta vatsaluDu suguNa  
pArAvAruND(A)janmam(a)naghuD(I)  
kali bAdhala tIrcuvAD(a)nucu nE  
hRd-ambujamuna jUcuc(u)NDaga (sama)

SS6 harE rAmacandra raghu kul(E)za

mRdu subhASa zESa zayana  
para nArI sOdar(A)ja virAja turaga  
rAja rAja nuta nirAmay(A)paghana  
sarasIruha daL(A)kSa(y)anucu  
vEDukonna nannu tA brOvakanu (sama)

SS7 zrI veGkaTEza svaprakAza  
sarv(O)nnata sajjana mAnasa nIKetana  
kanak(A)mbara dhara lasan-makuTa  
kuNDala virAjita harE(y)anucu nE  
pogaDagA tyAgarAja gEyuDu  
mAnav(E)ndruD(ai)na rAmacandruDu (sama)

C samayAniki tagu mATal(A)DenE  
sad-bhaktula naDatal(i)TI(a)nenE  
amarikagA nA pUja konenE  
aluka vadd(a)nenE  
vimukhulatO cEra pOkum(a)nenE  
veta kaligina tALukomm(a)nenE  
dama zamAdi sukha dAyakuDagu zrI  
tyAgarAja nutuDu centa rAkanE (sA)

Gist

O My Mind! The Lord, indeed, accomplished (substantiated his point) (what He wanted).

O My Mind! Having falsified all the utterances of true path (He Himself) taught, He, indeed, (accomplished) – substantiated the stand He had taken.

He spoke (seemingly devious) words suited to the occasion in the following ways –

SS1. As if defaming His parents – dEvaki and vasu dEva, He spoke (seemingly devious) words suited to the occasion.

SS2. The Lord of zrI raGgaM, One who generated sacred river gaGga, One belonging to musical tradition, spoke (seemingly devious) words suited to the occasion.

SS3. The Lord who, without fulfilling the desire of the damsels of vraja, makes fun of them, spoke (seemingly devious) words suited to the occasion.

SS4. The Supreme Lord who, while making the damsels enamoured of Him always, also makes them worship Him, further, the Lord hari who, when joyously kissed as the son of yazOda, would keep smiling (OR the Lord hari who, when yazOda joyously kisses Him as her son, would keep smiling), spoke (seemingly devious) words suited to the occasion.

SS4A. The Lord who is both the substance and non-substance, worshipped by great sages like sanaka and sanandana, the prop of everything, spoke (seemingly devious) words suited to the occasion.

SS5. While I keep beholding Him in the Lotus of my heart as – the supremely affectionate One towards devotees, the Ocean of virtues, the Sinless One throughout life, and the reliever of the troubles of this age of kali, He spoke (seemingly devious) words suited to the occasion.

SS6. Instead of protecting me who besought Him as – O Lord rAmacandra, O Lord of Solar dynasty, O the soft spoken, O Lord reclining on zESa, O Brother of pArvatI – the Supreme Goddess, O Unborn, O Lord who speeds on garuDa, O Lord praised by Emperors, O Lord with healthy limbs, and O Lotus petal Eyed, He spoke (seemingly devious) words suited to the occasion.

SS7. Even though I extol Him as – O Lord zrI veGkatEza, O Self-effulgent One, O Most Eminent of all, O Lord residing in the hearts of virtuous people, O Lord wearing golden (hued) garments, O Resplendent One with shining diadem and ear-rings and O Lord hari, the Lord rAmacandra who is the Lord of humans

– one sung about by this tyAgarAja spoke (seemingly devious) words suited to the occasion.

He spoke (seemingly devious) words suited to the occasion; He prescribed that this is how the conduct of true devotees is; He accepted my worship in a befitting manner; He asked me not to be afraid; He asked me not to associate with those who have turned their faces away from the Lord; He asked me to forbear even when I am distressed. Thus, the Lord - One who confers the comfort of control of mind and control of physical body etc, the Lord praised by this tyAgarAja, without coming near, accomplished (substantiated his point).

#### Word-by-word Meaning

P O My Mind (manasA)! The Lord, indeed, accomplished (substantiated his point) (sAdhiJcenE) (what He wanted).

A O My Mind! Having falsified (boGku jEsi) all the utterances (vacanamula) of true path (san-mArga) (He Himself) taught (bOdhiJcina), He, indeed, (accomplished) – substantiated the stand (paTTu) (literally hold) He (tA) had taken (paTTina) (literally what held).

C He spoke (ADenE) (seemingly devious) words (mATalu) (mATalADenE) suited (tagu) to the occasion (samayAniki) in the following ways –

SS1 As if (aTu) defaming (EkiJcina) (EkiJcinaTu) His parents – dEvaki and vasu dEva (dEvulanEkiJcinaTu), He spoke (seemingly devious) words suited to the occasion.

SS2 The Lord (IzuDu) of zrI raGgaM (raGgEzuDu), One who generated (janakuDu) sacred (sad) river gaGga, One belonging to musical (saGgIta) tradition (sAmpradAyakuDu),  
spoke (seemingly devious) words suited to the occasion.

SS3 The Lord (vADu) who, without (lEkanE) fulfilling (osaGga) the desire (manOrathamu) (manOrathamosaGga) of the damsels (jana) (literally people) of vraja (gOpi), makes (jEsE) fun (gEliyu) of them,  
spoke (seemingly devious) words suited to the occasion.

SS4 The Supreme Lord (paramAtmuDu) who, while making (jEyucunu) the damsels (vanitala) enamoured (sokka) of Him always (sadA), also makes (jEsE) them worship (mrokka) Him; further (adiyu gAka),  
the Lord hari who, when joyously (mudambunanu) kissed (muddu peTTa) as (aJcu) the son (tanayuDu) (tanayuDaJcu) of yazOda, would keep (uNDu) smiling (navvucu) (navvucuNDu) (OR the Lord hari who, when yazOda joyously kisses Him as her son, would keep smiling),  
spoke (seemingly devious) words suited to the occasion.

SS4A The Lord who is –  
both the substance (sAra) and non-substance (asAra) (sArAsAruDu),  
worshipped (sEvYuDu) by great sages (sanmuni) like sanaka and sanandana,  
the prop (AdhAruDu) of everything (sakala) (sakalAdhAruDu),  
spoke (seemingly devious) words suited to the occasion.

SS5 While I keep (uNDaga) beholding (jUcucu) (jUcucuNDaga) Him in the Lotus (ambujamuna) of my heart (hRt) (hRd-ambujamuna) as (anucu) –  
the supremely (parama) affectionate One (vatsaluDu) towards devotees (bhakta),

the Ocean (pArAvAruNDu) of virtues (suguNa),  
the Sinless One (anaghuDu) throughout life (Ajanmamu), and  
the reliever (tIrcu vADu) (vADanucu) of the troubles (bAdhala) of this (I)  
(pArAvAruNDaJanmamanaghuDI) age of kali,  
He spoke (seemingly devious) words suited to the occasion.

SS6 Instead of protecting (brOvakanu) me (nannu) who besought  
(vEDukonna) Him as (anucu) –

O Lord (harE) rAmacandra, O Lord (Iza) of Solar (raghu) dynasty (kula)  
(kulEza), O the soft (mRdu) spoken (subhASa), O Lord reclining (zayana) on  
zESa, O Brother (sOdara) of pArvatI – the Supreme (para) Goddess (nArI)  
(literally woman),

O Unborn (aja) (sOdarAja), O Lord who speeds (turaga) on garuDa  
(virAja), O Lord praised (nuta) by Emperors (rAja rAja), O Lord with healthy  
(nirAmaya) limbs (apaghana) (nirAmayApaghana),

O Lotus (sarasIruha) petal (daLa) Eyed (akSa) (daLakSayanucu),  
He (tA) spoke (seemingly devious) words suited to the occasion.

SS7 Even though I (nE) extol (pogaDagA) Him as –

O Lord zrI veGkatEza, O Self-effulgent One (svaprakAza), O Most  
Eminent (unnata) of all (sarva) (sarvOnnata), O Lord residing (nikEtana) in the  
hearts (mAnasa) (literally minds) of virtuous people (sajjana),

O Lord wearing (dhara) golden (hued) (kanaka) garments (ambara)  
(kanakAmbara), O Resplendent One (virAjita) with shining (lasat) diadem  
(makuTa) (lasan-makuTa) and ear-rings (kuNDala) and O Lord hari (harE)  
(harEyanucu),

the Lord rAmacandra (rAmacandruDu) who is (aina) the Lord (indruDu)  
of humans (mAnava) (mAnavEndruDaina) – one sung about (gEyuDu) by this  
tyAgarAja spoke (seemingly devious) words suited to the occasion.

C He spoke (ADenE) (seemingly devious) words (mATalu) (mATalADenE)  
suited (tagu) to the occasion (samayAniki);

He prescribed (anenE) (literally said) that this (iTlu) is how the conduct  
(naDatalu) (naDataliTlanenE) of true devotees (sad-bhaktula) is;

He accepted (konenE) my (nA) worship (pUja) in a befitting manner  
(amarikagA); He asked (anenE) me not to be (vaddu) (vaddanenE) afraid (aluka);

He asked (anenE) me not to associate (jEra pOkumu) (pOkumanenE)  
with those who have turned their faces away (vimukhulu) (vimukhulatO) from  
the Lord;

He asked (anenE) me to forbear (tALukommu) (tALukommanenE) even  
when I am distressed (veta kaligina).

Thus, the Lord - One who confers (dAyakuDagu) the comfort (sukha) of  
control of mind (zama) and control of physical body (dama) etc (Adi) (damAdi),  
the Lord praised (nutuDu) by this tyAgarAja (zrI tyAgarAja),

without coming (rAkanE) near (centa), accomplished (substantiated his  
point).

Notes –

C – samayAniki – In the book of ATK, it has been explained that the  
correct word is 'samayAlaku'. This needs checking. Any suggestions ???

A – sanmArga vacanamula boGku jEsi – svara sAhityas 1 to 4 of the  
caraNa are in praise of zrI kRSNa. The stark difference between conduct of zrI  
rAma and zrI kRSNa is what mentioned here. However, to understand the true  
purport of the sports which the Lord enacted as zrI kRSNa, it needs a frame of  
mind like those of zrI rAmakRSNa paramahaMsa, mIrA, ANDAL and other  
devotees of the Lord. Though zrI tyAgarAja seems to criticise the Lord in this  
kRti, if we read his 'nauka caritra' wherein the Raas Lila has been dramatised, it

would be clear that zrI tyAgarAja is pointing out only to apparent differences. Annie Besant's comments on the episode of vastrAparahaNa -

“The Gopis were Rishis, and the Lord Supreme as a babe is teaching them a lesson. But there is more than that. There is a profound occult lesson behind the story. When the Soul is approaching the Supreme Lord at one great stage of initiation, it has to pass through a great ordeal. Stripped of everything on which it has hitherto relied, stripped of everything that is not its inner self, deprived of all external aid, of all external protection, of all external covering, the soul itself, in its own inherent life, must stand naked and alone, with nothing to rely on save the life of the Self within it. If it flinches before the ordeal, if it clings to anything to which it has hitherto looked for help, if in the supreme hour, it cries out for friend or help, or even the Guru himself, the soul fails in that ordeal. Naked and alone it must go forth, with absolutely none to aid it save the divinity within itself. And it is that nakedness of the soul as it approaches the supreme goal, that is told of in that story.”

(Source - <http://www.geocities.com/profvk/gohitvip/Raslilapage1.html>)

SS1 – EkiJcanaTu – In all the books this is given as ‘EgiJcanaTu’. In telugu, these two words have different meanings. By softening the ‘ka’ it should not be made into ‘ga’ because the meaning will be distorted. In the present context ‘EgiJcinaTu’ is meaningless. Therefore, ‘EkiJcanaTu’ has been adopted. This needs to be checked. Any suggestions ???

SS1 – dEvaki vasudEvulanEkiJcanaTu – In some books, this has been taken to mean ‘He subjected his parents to trilas and sorrow’. In my humble opinion, the corresponding word EkiJcu’ does not convey any such meaning; it means ‘defame’ and similar meanings. Any suggestions ???

SS2 – sad-gaGgA janakuDu - Regarding birth of river gaGga, the following verse in zrImad bhAgavataM – Book 8 – Chapter 21 is relevant –

dhAtu: kamNDalujalaM taturukramasya  
pAdAvanEjanapavitrataA narendra |  
svardhunyabhUnnabhasi sA patatI nimArSTi  
lOkatrayaM bhagavatO vizadEva kIrti: || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus feet of Lord vAmanadEva, who is known as urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the gaGga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

SS2 – sampradAyakuDu – This is how it is given in all the books. However, as per Telugu dictionary, the word should be ‘sampradAyikuDu’. Any suggestions ???

SS2 – saGgIta sAmpradAyakuDu – kRSNa is an expert flute player, hearing which the complete gOkula was mesmerised.

SS3 – jEsE – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, it is given as ‘jEseDu’. This needs to be checked. Any suggestions ???

SS3 – gOpi jana manOrathamosaGga lEkanE – Please refer to zrImad bhAgavataM, Book 10, Chapter 39, wherein the Lord assures the gOpis that he would return to vraja, but never ever returned after that –

tAstathA tapyatIrvIkSya svaprasthAnE yadUttama: |  
sAntvayAmAsa saprEmairAyAsya iti dautyakai: || 35 ||

“Observing them suffering agony as aforesaid at His departure, zrI kRSNa (the foremost of yadus) comforted them with message full of love, sent through a messenger, saying ‘I shall come (back)’.”

SS4 – muddu peTTa – This is how it is given in the books of TKG and TSV/AKG. However, in the books of CR and ATK, this is given as ‘muddu peTTu’. In my humble opinion, in the present context, the correct word is ‘muddu peTTa’. Any suggestions ???

SS4 – navvucuNDu – kRSNAvatAra is considered by vaiSNavas as a pUrNAvatara (though zrI tyAgarAja considers rAmAvatAra to be so – please refer to his kRti ‘raghupatE rAma – rAga zahAna’ – caraNa 2) wherein the Lord fully exhibited His sports to the wonderment of one and all; yet He, for all pretensions, was the babe. Therefore, the smile (navvu) on His face as if to mock at His ‘mother’; Please refer to pApanAsaM sivan’s kRti ‘en2n2a tavaM seydan2ai yazOdA’ wherein he ecstatically sings ‘parabrahmaM un2n2ai ammAyen2Razhaikka’.

SS4(A) - This SS is not available in other books. This needs checking. Any suggestions ???

SS4(A) – sArAsAra – as per Sanskrit Dictionary this word means - substance and (or) emptiness, strength and (or) weakness, worth and (or) worthlessness, strong and (or) weak. Please also refer to similar words ‘artha anartha’ (viSNu sahasranAmaM) etc which refer to the Supreme Lord (paramAtma).

SS5 – AjanmamanaghuDu – One who is sinless throughout his life. The following verse from zrImad bhAgavataM – Book 10 – Chapter 22 (gOpi vastra apaharaNa episode) refers –

saMkalpO vidita: sAdhvyO bhavatInAM madarcanaM |  
mayAnumOdita: sO(a)sau satyO bhavitumarhati ||  
na mayyAvEzitatadhiyAM kAma: kAmAya kalpatE |  
bharjitA kvathitA dhAna prAyO bIjAya nESyatE || 25, 26 ||

“Your desire, O Chaste Girls, in the shape of eagerness to worship Me is (already) known to me. (Nay), it has been approved of by Me; (hence) it deserves to materialize.

The craving for enjoyment on the part of those whose mind is devoted to Me cannot lead to (further) enjoyment even as seeds of grain (once) fried or boiled are not as a general rule intended to be sown.”

SS6 – para nArI sOdara – In some books it has been taken as ‘one who behaves like brother with other women’. In my humble opinion, considering the context, this refers to ‘pArvatI’ – ‘brother of pArvathI’. ‘para’ also means ‘Supreme Being’. Any suggestions ???

SS7 – svaprakAza – This is how it is found in all the books other than that of TKG, wherein this is given as ‘suprakAza’. In my humble opinion, ‘svaprakAza’ is the correct word. Any suggestions ???

C – sadbhaktula naDataLu – Please refer to kRti ‘karuNa ElAgaNTE’. The list is as given herein – A true devotee will NOT -

utter falsehood; beseech mean-minded; worship even benevolent kings; forget the Sun (worship); touch meat; drink any intoxicants; cause injury to others; forget teachings; use or enjoy the three kinds of desires - wife, children and wealth; exhibit the delight of wandering as living free; deceive anyone; utter falsehood with blessed or pious people; abandon the truth even when his mind or intellect is disturbed; deviate from his aim with the understanding that he is only a witness.

C – veta galgina – this is how it is given in the books of TKG and TSV/AKG. However, in the book of CR, this is given as 'veta galgitE'. This needs to be checked. Any suggestions ???

C – zama dama - Six Virtues – SaDguNa sampat – zama - control upon his own mind; dama - control upon his physical body; titikSa - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkSi type of mind; zraddha - sincere adherence to the words of guru and zAstrAs, by word and deed.

Source -

<http://lists.advaita-vedanta.org/archives/advaita-l/2005-January/014664.html>

## Devanagari

प. साधिञ्चने ओ मनसा

अ. बोधिञ्चिन सन्मार्ग वचनमुल

बोंकु जेसि ता पट्टिन पट्टु (सा)

च. समयानिकि तगु माट(ला)डेने

स्वर साहित्य

स्व1. देवकि वसु देवुल(ने)किञ्चि(न)टु (सम)

स्व2. र(ङ्गे)शुडु सद्-गङ्गा जनकुडु

सङ्गीत साम्प्रदायकुडु (सम)

स्व3. गोपी जन मनोरथ(मो)सङ्ग

लेकने गेलियु जेसे वाडु (सम)

स्व4. वनितल सदा सोक्क जेयुचुनु

म्रोक्क जेसे परमात्मु(ड)दियु गाक

यशोद तनयु(ड)ञ्चु मुदम्बुननु

मुट्टु पेडु नव्वु(चु)ण्डु हरि (सम)

स्व4(A). सा(रा)सारुडु सनक सनन्दन

सन्मुनि सेव्युडु सक(ला)धारुडु (सम)

स्व5. परम भक्त वत्सलुडु सुगुण

पारावारु(ण्डा)जन्म(म)नघु(डी)

कलि बाधल तीर्चुवा(ड)नुचु ने

ह(द)म्बुजमुन जूचु(चु)ण्डग (सम)

स्व6. हरे रामचन्द्र रघु कुलेश

मृदु सुभाष शेष शयन

पर नारी सोद(रा)ज विराज तुरग  
राज राज नुत निराम(या)पघन  
सरसीरुह द(ळा)क्ष(य)नुचु  
वेडुकोन्न ननु ता ब्रोवकनु (सम)

स्व7. श्री वेंकटेश स्वप्रकाश  
स(वो)न्नत सञ्जन मानस निकेतन  
कन(का)म्बर धर लसन्मकुट  
कुण्डल विराजित हरे(य)नुचु ने  
पोगडगा त्यागराज गेयुडु  
मान(वे)न्दुडैन रामचन्दुडु (सम)  
च. समयानिकि तगु माट(ला)डेने  
सद्भक्तुल नडत(लि)(ट्ल)नेने  
अमरिकगा ना पूज कोनेने  
अलुक व(ह्)नेने  
विमुखुलतो चेर पोकु(म)नेने  
वेत कलिगिन ताळुको(म्म)नेने  
दम श(मा)दि सुख दायकुडगु श्री  
त्यागराज नुतुडु चेन्त राकने (सा)

### **English with Special Characters**

pa. sādhiñcenē ō manasā  
a. bōdhiñcina sanmārga vacanamula  
boñku jēsi tā pattina pattu (sā)  
ca. samayāniki tagu māṭa(lā)ḍenē  
svara sāhitya  
sva1. dēvaki vasu dēvula(nē)kiñci(na)ṭu (sama)  
sva2. ra(ṅgē)śuḍu sad-gaṅgā janakuḍu  
saṅgīta sāmpradāyakuḍu (sama)  
sva3. gōpī jana manōratha(mo)saṅga  
lēkanē gēliyu jēsē vāḍu (sama)

sva4. vanitala sadā sokka jēyucunu  
mrokka jēsē paramātmu(ḍa)diyu gāka  
yaśōda tanayu(ḍa)ñcu mudambunanu  
muddu peṭṭa navvu(cu)ṇḍu hari (sama)  
sva4(A). sā(rā)sāruḍu sanaka sanandana  
sanmuni sēvyuḍu saka(lā)dhāruḍu (sama)  
sva5. parama bhakta vatsaluḍu suguṇa  
pārāvāru(ṇḍā)janma(ma)naghu(ḍī)  
kali bādhalā tīrcuvā(ḍa)nucu nē  
hṛ(da)mbujamuna jūcu(cu)ṇḍaga (sama)  
sva6. harē rāmacandra raghu kulēśa  
mṛdu subhāṣa śēṣa śayana  
para nārī sōda(rā)ja virāja turaga  
rāja rāja nuta nirāma(yā)paghana  
sarasīruha da(lā)kṣa(ya)nucu  
vēḍukonna nannu tā brōvakanu (sama)  
sva7. śrī veṅkaṭēśa svaprakāśa  
sa(rvō)nnata sajjana mānasa nikētana  
kana(kā)mbara dhara lasanmakūṭa  
kuṇḍala virājita harē(ya)nucu nē  
pogaḍagā tyāgarāja gēyuḍu  
māna(vē)ndruḍaina rāmacandruḍu (sama)  
ca. samayāniki tagu māṭa(lā)ḍenē  
sadbhaktula naḍata(li)(ṭṭa)nenē  
amarikagā nā pūja konenē  
aluka va(dda)nenē  
vimukhulatō cēra pōku(ma)nenē

veta kaligina tāḷuko(mma)nenē  
dama śa(mā)di sukha dāyakudāgu śrī  
tyāgarāja nutuḍu centa rākanē (sā)

## Telugu

- ప. సాధిఞ్చానే ఓ మనసా  
అ. బోధిఞ్చిన సన్మార్గ వచనముల  
బొంకు జేసి తా పట్టిన పట్టు (సా)  
చ. సమయానికి తగు మాట(లా)డెనే  
స్వర సాహిత్య  
స్వ1. దేవకి వసు దేవుల(నే)కిఞ్చి(న)టు (సమ)  
స్వ2. ర(ణ్ణే)శుడు సద్-గణ్ణా జనకుడు  
సజ్జీత సామ్ప్రదాయకుడు (సమ)  
స్వ3. గోపీ జన మనోరథ(మొ)సజ్జ  
లేకనే గేలియు జేసే వాడు (సమ)  
స్వ4. వనితల సదా సొక్క జేయుచును  
మొక్క జేసే పరమాత్ము(డ)దియు గాక  
యశోద తనయు(డ)ఞ్చు ముదమ్బునను  
ముద్దు పెట్ట నవ్వు(చు)ణ్ణు హరి (సమ)  
స్వ4(A). సా(రా)సారుడు సనక సనన్దన  
సన్ముని సేవ్యుడు సక(లా)ధారుడు (సమ)  
స్వ5. పరమ భక్త వత్సలుడు సుగుణ  
పారావారు(ణ్ణా)జన్మ(మ)నఘు(డీ)  
కలి బాధల తీర్చువా(డ)నుచు నే  
హృ(ద)మ్బుజమున జూచు(చు)ణ్ణగ (సమ)  
స్వ6. హరే రామచన్ద్ర రఘు కులేశ  
మృదు సుభాష శేష శయన  
పర నారీ సోద(రా)జ విరాజ తురగ  
రాజ రాజ నుత నిరామ(యా)పఘన  
సరసీరుహ ద(ళా)క్ష(య)నుచు  
వేడుకొన్న నన్ను తా బ్రోవకను (సమ)  
స్వ7. శ్రీ వెంకటేశ స్వప్రకాశ

స(ర్వో)న్నత సజ్జన మానస నికేతన  
 కన(కా)మ్బర ధర లసన్మకుట  
 కుణ్ణల విరాజిత హరే(య)నుచు నే  
 పొగడగా త్యాగరాజ గేయుడు  
 మాన(వే)న్యుడైన రామచన్యుడు (సమ)  
 చ. సమయానికి తగు మాట(లా)డెనే  
 సద్భక్తుల నడత(లి)(ట్ల)నెనే  
 అమరికగా నా పూజ కొనెనే  
 అలుక వ(ద్ద)నెనే  
 విముఖులతో చేర పోకు(మ)నెనే  
 వెత కలిగిన తాళుకొ(మ్మ)నెనే  
 దమ శ(మా)ది సుఖ దాయకుడగు శ్రీ  
 త్యాగరాజ నుతుడు చెన్త రాకనే (సా)

## Tamil

ప. సాతి<sup>4</sup>ఞ్ఞెసెనే ఓ మనసా  
 అ. పో<sup>3</sup>తి<sup>4</sup>ఞ్ఞెసెనె సన్మాంక<sup>3</sup> వసనమ్రుల  
 పో<sup>3</sup>ఞ్ఞెసెనె తా పడ్డిన పడ్డు (సా)  
 స. సమయానికి తగు మాట(లా)డెనే  
 సవర సాహిత్య  
 సవ1. తే<sup>3</sup>వకి వసుతే<sup>3</sup>వుల(నే)కిఞ్ఞెసె(న)డు (సమ)  
 సవ2. రా<sup>3</sup>ఞ్ఞెసెనె సత్<sup>3</sup>-క<sup>3</sup>ఞ్ఞెసెనె జనకు<sup>3</sup>  
 సవ<sup>3</sup>కీ<sup>3</sup>త సాంప్రతా<sup>3</sup>యకు<sup>3</sup> (సమ)  
 సవ3. కో<sup>3</sup>పీ జన మనోరత<sup>2</sup>(మో)సంక<sup>3</sup>  
 లేకనే కే<sup>3</sup>లియి జే<sup>3</sup>సె వా<sup>3</sup>డు (సమ)  
 సవ4. వనితల సతా<sup>3</sup> సెంకక జే<sup>3</sup>యెను  
 మరొకక జే<sup>3</sup>సె పరమాత్(మ<sup>3</sup>)తి<sup>3</sup>యి కా<sup>3</sup>క  
 య<sup>3</sup>సో<sup>3</sup>త<sup>3</sup> తనయి(డ<sup>3</sup>)ఞ్ఞెసె మత్<sup>3</sup>మ్ప<sup>3</sup>నెను  
 మత్<sup>3</sup>త్తు<sup>3</sup> పెట్ట నవ్వు(క)ణ్ణె<sup>3</sup> హరి (సమ)  
 సవ4(A). సా(రా)సా(రు)డు<sup>3</sup> సనక సనంత<sup>3</sup>న  
 సన్మ్రుని సే<sup>3</sup>వ్వు<sup>3</sup> సక(లా)తా<sup>4</sup>రు<sup>3</sup> (సమ)  
 సవ5. పరమ ప<sup>4</sup>క్త వత్సలు<sup>3</sup> సుకు<sup>3</sup>ణ  
 పారావారుణ్ణ(డా<sup>3</sup>)జన్మ(మ)నకు<sup>3</sup>(ఱ<sup>3</sup>)  
 కలి పా<sup>3</sup>త<sup>4</sup>ల తీ<sup>3</sup>కవా(డ<sup>3</sup>)ను<sup>3</sup>క నే  
 హ్<sup>3</sup>మత్<sup>3</sup>మ్ప<sup>3</sup>జమ్రున జి<sup>3</sup>క(క)ణ్ణె<sup>3</sup>క<sup>3</sup> (సమ)  
 సవ6. హరే రామశన్త<sup>3</sup>ర రకు<sup>4</sup> కు(లే)స  
 మ్<sup>3</sup>మత్తు<sup>3</sup> సుపా<sup>4</sup>ష <sup>3</sup>సో<sup>3</sup>ష <sup>3</sup>సయన  
 పర నా<sup>3</sup> సో<sup>3</sup>త<sup>3</sup>(రా)జ్జ విరాజ్జ తురక<sup>3</sup>  
 రాజ్జ రాజ్జ న్నత నిరామ(యా)పక<sup>4</sup>న

ஸரஸீருஹ த(ளா)க்ஷ(ய)னுசு  
வேடு<sup>3</sup>கொன்ன நன்னு தா ப்<sup>3</sup>ரோவகனு (ஸம)  
ஸ்வ7. ஸ்ரீ வெங்கடே<sup>3</sup>ஸ ஸ்வப்ரகா<sup>3</sup>ஸ  
ஸர்(வோ)ன்னத ஸஜ்ஜன மானஸ நிகேதன  
கன(கா)ம்ப<sup>3</sup>ர த<sup>4</sup>ர லஸன்-மகுட  
குண்ட<sup>3</sup>ல விராஜித ஹரே(ய)னுசு நே  
பொக<sup>3</sup>ட<sup>3</sup>கா<sup>3</sup> த்யாக<sup>3</sup>ராஜ கே<sup>3</sup>யுடு<sup>3</sup>  
மான(வே)ந்த்<sup>3</sup>ரு(டை)ன ராமசந்த்<sup>3</sup>ருடு<sup>3</sup> (ஸம)  
ச. ஸமயானிகி தகு<sup>3</sup> மாட(லா)டெ<sup>3</sup>னே  
ஸத்<sup>3</sup>-ப<sup>4</sup>க்துல நட<sup>3</sup>த(லி)ட்(ல)னெனே  
அமரிககா<sup>3</sup> நா பூஜ கொனெனே  
அலுக வத்<sup>3</sup>(த<sup>3</sup>)னெனே  
விமுகு<sup>2</sup>லதோ சேர போகு(ம)னெனே  
வெத கலிகி<sup>3</sup>ன தாளுகொம்(ம)னெனே  
த<sup>3</sup>ம ஸ(மா)தி<sup>3</sup> ஸுக<sup>2</sup> தா<sup>3</sup>யகுட<sup>3</sup>கு<sup>3</sup> ஸ்ரீ  
த்யாக<sup>3</sup>ராஜ நுதுடு<sup>3</sup> செந்த ராகனே (ஸா)

சாதித்தானே, ஓ மனமே!

போதித்த நல்வழிச் சொற்களைப்  
பொய்யாக்கி தான் பிடித்த பிடியைச்  
சாதித்தானே, ஓ மனமே!

ச. சமயத்திற்குத் தகு மொழி பகன்றானே!

1. தேவகி, வசுதேவர்களைப் பழித்ததுபோலும்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

2. அரங்க நாதன், உயர் கங்கையீன்றோன்,  
இசை பரம்பரையினன்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

3. கோபியர்களின் விழைவினை  
யளிக்காது, கேலி செய்பவன்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

4. வனிதையரை எவ்வமயமும் சொக்கவைத்து,  
வணங்கவும் வைக்கும் பரம்பொருள், மேலும்  
யசோதை, மைந்தனெனக் களிப்புடன்  
முத்தமிட, நகைத்திருக்கும் அரி,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

4A. சாரமும் சாரமற்றவையுமானவன், சனகர், சனந்தனர் முதலான  
உயர் முனிவர்களால் வணங்கப் பட்டவன்;  
யாவற்றிற்கும் ஆதாரமானவன்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!



ಸ್ವ೧. ದೇವಕಿ ವಸು ದೇವುಲ(ನೇ)ಕಿಇ(ನ)ಟು (ಸಮ)

ಸ್ವ೨. ರ(ಬ್ಬೀ)ಶುಡು ಸದ್-ಗಜ್ಜಾ ಜನಕುಡು

ಸಜ್ಜೀತ ಸಾಮ್ಪದಾಯಕುಡು (ಸಮ)

ಸ್ವ೩. ಗೋಪೀ ಜನ ಮನೋರಥ(ಮೊ)ಸಜ್ಜ

ಲೀಕನೇ ಗೇಲಿಯು ಜೀಸೇ ವಾಡು (ಸಮ)

ಸ್ವ೪. ವನಿತಲ ಸದಾ ಸೊಕ್ಕ ಜೇಯುಚುನು

ಮ್ರೊಕ್ಕ ಜೀಸೇ ಪರಮಾತ್ಮ(ಡ)ದಿಯು ಗಾಕ

ಯಶೋದ ತನಯು(ಡ)ಇಟ್ಟು ಮುದಮ್ಮನನು

ಮುದ್ದು ಪೆಟ್ಟ ನವ್ವ(ಚು)ಣ್ಣು ಹರಿ (ಸಮ)

ಸ್ವ೫(A). ಸಾ(ರಾ)ಸಾರುಡು ಸನಕ ಸನನ್ದನ

ಸನ್ಮನಿ ಸೇವ್ಯಡು ಸಕ(ಲಾ)ಧಾರುಡು (ಸಮ)

ಸ್ವ೫. ಪರಮ ಭಕ್ತ ವತ್ಸಲುಡು ಸುಗುಣ

ಪಾರಾವಾರು(ಣ್ಣ)ಜನ್ಮ(ಮ)ನಘ(ಡೀ)

ಕಲಿ ಬಾಧಲ ತೀರ್ಚುವಾ(ಡ)ನುಚು ನೇ

ಹೃ(ದ)ಮ್ಬುಜಮುನ ಜೂಚು(ಚು)ಣ್ಣಗೆ (ಸಮ)

ಸ್ವ೬. ಹರೇ ರಾಮಚನ್ದ್ರ ರಘು ಕುಲೇಶ

ಮೈದು ಸುಭಾಷ ಶೇಷ ಶಯನ

ಪರ ನಾರೀ ಸೋದ(ರಾ)ಜ ವಿರಾಜ ತುರಗ

ರಾಜ ರಾಜ ನುತ ನಿರಾಮ(ಯಾ)ಪಘನ

ಸರಸೀರುಹ ದ(ಳಾ)ಕ್ಷ(ಯ)ನುಚು

ವೇಡುಕೊನ್ನ ನನ್ನು ತಾ ಬ್ರೋವಕನು (ಸಮ)

ಸ್ವ೭. ಶ್ರೀ ವೆಂಕಟೇಶ ಸ್ವಪ್ರಕಾಶ

ಸ(ರೋ)ನ್ನತ ಸಜ್ಜನ ಮಾನಸ ನಿಕೇತನ

ಕನ(ಕಾ)ಮ್ಬರ ಧರ ಲಸನ್ಮಕುಟ

ಕುಣ್ಣಲ ವಿರಾಜಿತ ಹರೇ(ಯ)ನುಚು ನೇ

ಪೊಗೆಡೆಗಾ ತ್ಯಾಗೆರಾಜ ಗೇಯುಡು  
 ಮಾನ(ವೇ)ಸ್ತು ಡೈನ ರಾಮಚೆಸ್ತು ಡು (ಸಮ)  
 ಚೆ. ಸಮಯಾನಿಕಿ ತೆಗು ಮಾಟ(ಲಾ)ಡೆನೇ  
 ಸದ್ಭಕ್ತುಲ ನಡತ(ಲಿ)(ಟ್ಟ)ನೆನೇ  
 ಅಮರಿಕೆಗಾ ನಾ ಪೂಜ ಕೊನೆನೇ  
 ಅಲುಕ ವ(ದ್ಧ)ನೆನೇ  
 ವಿಮುಖುಲತೋ ಚೇರ ಪೋಕು(ಮ)ನೆನೇ  
 ವೆತ ಕಲಿಗಿನ ತಾಳುಕೊ(ಮ್ಯ)ನೆನೇ  
 ದಮ ಶ(ಮಾ)ದಿ ಸುಖ ದಾಯಕುಡಗು ಶ್ರೀ  
 ತ್ಯಾಗೆರಾಜ ನುತುಡು ಚೆನ್ನ ರಾಕನೇ (ಸಾ)

### Malayalam

- ಎ. ಸಾಯಿಣ್ಣೇನೇ ಓ ಮನಸಾ
- ಆ. ಛಾಯಿಣ್ಣಿಗ ಸುಧಾರ್ಥ ವಚನಮುಲ  
 ಛಾಯಾಂಕು ಜೇನಿ ತಾ ಪತ್ತಿಗ ಪತ್ತಿ (ಸಾ)
- ಛ. ಸುಧಯಾನಿಕಿ ತಗು ಮಾಟ(ಲಾ)ಡೆನೇ  
 ಸುಧ ಸುಧೀಪ್ತಿ
- ಸು1. ದೇವಕಿ ವಸು ದೇವುಲ(ಗೇ)ಕಿಣ್ಣಿ(ಗ)ಸು (ಸು)
- ಸು2. ರ(ಣ್ಣೇ)ಗುಡು ಸು-ಗಣ್ಣೇ ಜನಕುಡು  
 ಸುಣ್ಣೇ ಸುಧಪ್ರದಾಯಕುಡು (ಸು)
- ಸು3. ಗೋಪಿ ಜನ ಮನೋರಥ(ಮಾ)ಸುಣ್ಣೇ  
 ಲೇಕನೇ ಗೋಪಿಯು ಜೇನೇ ವಾಡು (ಸು)
- ಸು4. ವನಿತಲ ಸುಧಾ ಸುಧಾ ಜೇನುಚುನು  
 ಲೇಕನೇ ಜೇನೇ ಪರಮಾತ್ಮ(ಝ)ನಿಯು ಗಾಕ  
 ಯಶೋದ ತನಯು(ಝ)ಣ್ಣು ಮುಖೇಣ್ಣುನು  
 ಮುಟ್ಟು ಪೆತ್ತ ನುಟ್ಟು(ಚು)ಣ್ಣು ಹರಿ (ಸು)
- ಸು4(A). ಸು(ರಾ)ಸುಧು ಸುಧ ಸುಧನ  
 ಸುಧನಿ ಸುಧವುಡು ಸುಧ(ಲಾ)ಯಾರುಡು (ಸು)
- ಸು5. ಪರಮ ದೇವ ವಸುಡು ಸುಧುಣ  
 ಪರಾವಾರು(ಣ್ಣು)ಜನ(ಮ)ನು(ಝ)  
 ಕಲಿ ಛಾಯಲ ತೀರ್ಚುವಾ(ಝ)ನುಚು ನೇ  
 ಝ(ಝ)ಮುಜನು ಜುಚು(ಚು)ಣ್ಣು(ಝ) (ಸು)
- ಸು6. ಹರೇ ರಾಮಚ(ಝ) ರುಚು ಕುಲೇಶ  
 ಮುಟ್ಟು ಸುಧಾಷ ಷುಷು ಷುಷು  
 ಪರ ನಾರಿ ಸುಧ(ರಾ)ಜ ವಿರಾಜ ತುರಗ  
 ರಾಜ ರಾಜ ನುತ ನಿರಾಮ(ಯ)ಪುಲನ  
 ಸುಧಸುಧು ಝ(ಝ)ಷು(ಝ)ನುಚು  
 ವೇಡುಕೊನು ನುತ ತಾ ಛಾಯವಕನು (ಸು)

സ്വ7. ശ്രീ വെങ്കടേശ സ്വപ്രകാശ  
 സ(രോ)ന്നത സജ്ജന മാനസ നികേതന  
 കന(കാ)മ്ബര ധര ലസന്ധകുട  
 കുണ്ഡല വിരാജിത ഹരേ(യ)നുചു നേ  
 പൊഗഡഗാ ത്യാഗരാജ ഗേയുഡു  
 മാന(വേ)ന്ദ്രുഡൈന രാമചന്ദ്രുഡു (സമ)  
 ച. സമയാനികി തഗു മാട(ലാ)ഡൈനേ  
 സദ്ഭക്തുല നഡത(ലി)(ട്ല)നെനേ  
 അമരികഗാ നാ പുജ കൊനെനേ  
 അലുക വ(ദ്ര)നെനേ  
 വിമുഖുലതോ ചേര പോകു(മ)നെനേ  
 വെത കലിഗിന താളുകൊ(മ്മ)നെനേ  
 ദമ ശ(മാ)ദി സുഖ ദായകുഡഗു ശ്രീ  
 ത്യാഗരാജ നുതുഡു ചെന്ത രാകനേ (സാ)

**Assamese**

- പ. സാധിങ്ങേനെ ഓ മനസാ
- അ. ബോധിങ്ങിന സന്യാഗ് രചനമൂല  
 ബോംകു ജേസി താ പട്ടിന പട്ടു (സാ)
- ച. സമയാനികി തഗു മാട(ലാ)ഡൈനേ  
 സ്വബ സാഹിത്യ  
 സ്വ1. ദേരകി രസു ദേവുല(നെ)കിങ്ങി(ന)ടൂ (സമ)  
 സ്വ2. ബ(ങ്)ശുടു സദ്-ഗണ്ണാ ജനകുടു  
 സങ്ഗീത സാ□ദായകുടു (സമ) (sāmpradāyakuḍu)
- സ്വ3. ഗോപീ ജന മനോബന്ധ(മോ)സങ്  
 ലേകനെ ഗേലിയു ജേസെ രാടു (സമ)
- സ്വ4. ബനിയല സദാ സോങ്കു ജേയുചുനു  
 ബോങ്കു ജേസെ പരമാന്തു(ഭ)ദിയു ഗാക  
 യശോദ തനയു(ഭ)പു മൂദസ്വനനു  
 മൂടു പേട്ടി നരൂ(ചു)പു ഹരി (സമ)
- സ്വ4(A). സാ(ബാ)സാങ്കുടു സനക സനന്ദന  
 സനുനി സേര്യുടു സക(ലാ)ധാങ്കുടു (സമ)

স্ব৫. পৰম ভক্ত ৰাজলুডু সুগুণ

পাৰাৰাৰু(গা)জন্ম(ম)নঘু(ডী)

কলি বাধল তীৰ্চুৱা(ড)নুচু নে

হ(দ)ম্বুজমুন জুচু(চু)গুগ (সম)

স্ব৬. হৰে ৰামচন্দ্ৰ ৰঘু কুলেশ

ম্দু সুভাষ শেষ শয়ন

পৰ নাৰী সোদ(ৰা)জ ৰিৰাজ তুৰগ

ৰাজ ৰাজ নুত নিৰাম(য়া)পঘন

সৰসীৰুহ দ(লা)ক্ষ(য়)নুচু

ৱেডুকোন্ন নন্নু তা ৱোৱকনু (সম)

স্ব৭. শ্ৰী ৱেংকটেশ স্বপ্ৰকাশ

স(ৱোঁ)ন্নত স□ন মানস নিকেতন (sajjana)

কন(কা)ম্বৰ ধৰ লসনুকুট

কুণ্ডল ৰিৰাজিত হৰে(য়ে)নুচু নে

পোগডগা অগৰাজ গেয়ুডু

মান(ৱে)ন্দ্ৰডৈন ৰামচন্দ্ৰডু (সম)

চ. সময়ানিকি তগু মাট(লা)ডেনে

সদ্ভক্তুল নডত(লি)ট্টে)নে

অমৰিকগা না পূজ কোনে

অলুক ৱ(দ্দ)নে

ৰিমুখুলতো চেৰ পোকু(ম)নে

ৱেত কলিগিন তালুকো(স্ম)নে

দম শ(মা)দি সুখ দায়কুডগু শ্ৰী

অগৰাজ নুতুডু চেস্ত ৰাকনে (সা)

## Bengali

প. সাধিখেওনে ও মনসা

অ. বোধিধিওন সন্যার্গ বচনমুল

বোংকু জেসি তা পট্টিন পট্টু (সো)

চ. সময়ানিকি তগু মাট(লা)ডেনে

স্বর সাহিঅ

স্ব১. দেবকি বসু দেবুল(নো)কিধিও(নে)ট্টু (সম)

স্ব২. র(সে)শুড়ু সদ-গঙ্গা জনকুড়ু

সঙ্গীত সা□দায়কুড়ু (সম) (sāmpradāyakuḍu)

স্ব৩. গোপী জন মনোরথ(মো)সঙ্গ

লেকনে গেলিয়ু জেসে বাড়ু (সম)

স্ব৪. বনিতল সদা সোঙ্ক জেয়ুচুনু

সোঙ্ক জেসে পরমাত্ম(ডে)দিয়ু গাক

য়শোদ তনয়ু(ডে)পুও মুদস্বননু

মুদু পেট্ট নব্বু(চু)পু হরি (সম)

স্ব৪(A). সা(রা)সারুড়ু সনক সনন্দন

সনুনি সেব্বুড়ু সক(লা)ধারুড়ু (সম)

স্ব৫. পরম ভক্ত বজ্জলুড়ু সুগুণ

পারাবারু(গা)জন্ম(ম)নঘু(ডী)

কলি বাধল তীর্চুবা(ডে)নুচু নে

হ(দ)স্বুজমুন জুচু(চু)পুগ (সম)

স্ব৬. হরে রামচন্দ্র রঘু কুলেশ

ম্দু সুভাষ শেষ শয়ন

পর নারী সোদ(রা)জ বিরাজ তুরগ

রাজ রাজ নুত নিরাম(য়া)পঘন

সরসীরুহ দ(লা)ক্ষ(য়)নুচু

বেড়ুকোন্ন নম্নু তা ব্রোবকনু (সম)

স্ব৭. শ্রী বেংকটেশ স্বপ্রকাশ

স(বোঁ)ন্নত স□ন মানস নিকেতন (sajjana)

কন(কা)স্বর ধর লসনাকুট

কুণ্ডল বিরাজিত হরে(য়)নুচু নে

পোঁগডগা অ্যাগরাজ গেয়ুডু

মান(বে)ন্দ্রডৈন রামচন্দ্রডু (সম)

চ. সময়ানিকি তগু মাট(লা)ডেনে

সদ্রতুল নডত(লি)(ট্র)নেনে

অমরিকগা না পূজ কোনেনে

অলুক ব(দ্)নেনে

বিমুখুলতো চের পোকু(ম)নেনে

বেত কলিগিন তালুকো(স্ম)নেনে

দম শ(মা)দি সুখ দায়কুডগু শ্রী

অ্যাগরাজ নুতুডু চেন্ত রাকনে (সা)

## Gujarati

৫. সাধিঅর্থনে আ মনসা

অ. ঔধিঅর্থন সন্মার্গ বচনমুল

আঁকু ঔসি তা পট্টিন পট্টি (সা)

খ. সময়ানিকি তগু মাট(লা)ডেনে

স্ব২ সাহিত্য

স্ব৭. ঔবক্তি বসু ঔবুল(নে)ক্তিঅর্থ(ন)টু (সম)

স্ব২. ২(ঙু)শুডু সঙ্-গঙ্গা জনকুডু

সঙ্গীত সাম্প্রদায়কুডু (সম)

স্ব৩. গোপী জন মনোরথ(মাঁ)সঙ্গ

লেফনে গেলিযু ঔসে বাডু (সম)

স্ব৪. বনিতল সধা সাঁকু ঔযুযুণু

ম্রাঁকু ঔসে পরমাট্ম(স)ঔযু গাঙ

યશોદ તનયુ(ડ)ઞ્ચુ મુદ્ધમ્બુનનુ  
 મુદ્ધ પેટ્ટ નવ્વુ(ચુ)ણ્ણુ હરિ (સમ)  
 સ્વ૪(A). સા(રા)સારુડુ સનક સનન્દન  
 સન્મુનિ સેવ્યુડુ સક(લા)ધારુડુ (સમ)  
 સ્વપ. પરમ ભક્ત વત્સલુડુ સુગુણ  
 પારાવારુ(ણ્ણ)જન્મ(મ)નઘુ(ડી)  
 કલિ બાધલ તીર્થુવા(ડ)નુચુ ને  
 હ(દ)મ્બુજમુન જૂચુ(ચુ)ણ્ણુગ (સમ)  
 સ્વ૬. હરે રામચન્દ્ર રઘુ કુલેશ  
 મૃદુ સુભાષ શેષ શયન  
 પર નારી સોદ(રા)જ વિરાજ તુરગ  
 રાજ રાજ નુત નિરામ(યા)પઘન  
 સરસીરુહ દ(ળા)ક્ષ(ય)નુચુ  
 વેડુકોંજ નજ્જુ તા બ્રોવકનુ (સમ)  
 સ્વ૭. શ્રી વેંકટેશ સ્વપ્રકાશ  
 સ(ર્વા)જ્ઞત સન્જન માનસ નિકેતન  
 કન(કા)મ્બર ધર લસન્મકુટ  
 કુણ્ણલ વિરાજિત હરે(ય)નુચુ ને  
 પોંગડગા ત્યાગરાજ ગેયુડુ  
 માન(વે)ન્દ્રુડૈન રામચન્દ્રુડુ (સમ)  
 ચ. સમયાનિકિ તગુ માટ(લા)ડૈને  
 સદ્ભક્તુલ નડત(લિ)(ટ્લ)નેને  
 અમરિકગા ના પૂજ કોંનેને  
 અલુક વ(દ)નેને  
 વિમુખુલતો ચેર પોકુ(મ)નેને  
 વેંત કલિગિન તાળુકોં(મ્મ)નેને  
 દમ શ(મા)દિ સુખ દાયકુડગુ શ્રી  
 ત્યાગરાજ નુતુડુ ચેંત રાકને (સા)

### Oriya

૧. શાંચિષ્ઠેને ઓ મનશા

૨. શોચિષ્ઠિન શન્નાર્ણ ઉચનમૂલ

ବୌକୁ ଜେସି ତା ପଢ଼ିନ ପଢ଼ୁ (ସା)

୧୦. ସମୟାନିକି ତରୁ ମାଟ(ଲ)ତେନେ

ସ୍ୱୱର ସାହିତ୍ୟ

ସ୍ୱୱ୧୧. ଦେଖକି ଖସୁ ଦେଖୁଲ(ନେ)କିଞ୍ଜି(ନ)ରୁ (ସମ)

ସ୍ୱୱ୧୨. ର(ଲେ)ଶୁତୁ ସଦ୍-ଗଙ୍ଗା ଜନକୁତୁ

ସଙ୍ଗୀତ ସାମ୍ପଦାୟକୁତୁ (ସମ)

ସ୍ୱୱ୧୩. ଗୋପୀ ଜନ ମନୋରଥ(ମୋ)ସଙ୍ଗ

ଲେକନେ ଗେଲିୟୁ ଜେସେ ଖାତୁ (ସମ)

ସ୍ୱୱ୧୪. ଖନିତଲ ସଦା ସୋକ୍ ଜେୟୁରୁନୁ

ମ୍ରୋକ୍ ଜେସେ ପରମାତୁ(ତ)ଦିୟୁ ଗାକ

ୟଗୋଦ ତନୟ(ତ)ସ୍ତୁ ମୁଦମୁନନୁ

ମୁଦୁ ପେଟ ନଖ୍ଝୁ(ରୁ)ଶୁ ହରି (ସମ)

ସ୍ୱୱ୧୫(A). ସା(ରା)ସାରୁତୁ ସନକ ସନନ୍ଦନ

ସନ୍ଧୁନି ସେଖୁତୁ ସକ(ଲ)ଧାରୁତୁ (ସମ)

ସ୍ୱୱ୧୬. ପରମ ଭକ୍ତ ଖସୁଲୁତୁ ସୁଗୁଣ

ପାରାଖାରୁ(ଶା)ଜନ୍ମ(ମ)ନୟୁ(ତୀ)

କଲି ବାଧଲ ତୀର୍ତ୍ତୁ(ତ)ନୁରୁ ନେ

ହୃ(ଦ)ମୁଜମୁନ କୁରୁ(ରୁ)ଶୁଗ (ସମ)

ସ୍ୱୱ୧୭. ହରେ ରାମଚନ୍ଦ୍ର ରଘୁ କୁଲେଶ

ମୃଦୁ ସୁଭାଷ ଶେଷ ଶୟନ

ପର ନାରୀ ସୋଦ(ରା)ଜ ଖିରାଜ ତୁରଗ

ରାଜ ରାଜ ନୁତ ନିରାମ(ୟା)ପଘନ

ସରସୀରୁହ ଦ(ଲ)ାକ୍ଷ(ୟ)ନୁରୁ

ଖେତୁକୋନୁ ନନୁ ତା ବ୍ରୋଞ୍ଜକନୁ (ସମ)

ସ୍ୱୱ୧୮. ଶ୍ରୀ ଖେଂକଟେଶ ସ୍ୱୱପ୍ରକାଶ

ସ(ର୍ବୋ)ନୁତ ସଜନ ମାନସ ନିକେତନ



ਯਸ਼ੋਦ ਤਨਯੁ(ਡ)ਵਚੁ ਮੁਦਮਬੁਨਨੁ

ਮੁੱਦੁ ਪੋਟ ਨੋਵ(ਚੁ)ਣਡੁ ਹਰਿ (ਸਮ)

ਸ੍ਰੀ੪(A). ਸਾ(ਰਾ)ਸਾਰੁਡੁ ਸਨਕ ਸਨਨਦਨ

ਸਨਮੁਨਿ ਸੇਵਜੁਡੁ ਸਕ(ਲਾ)ਧਾਰੁਡੁ (ਸਮ)

ਸ੍ਰੀ੫. ਪਰਮ ਭਕਤ ਵਤਸਲੁਡੁ ਸੁਗੁਣ

ਪਾਰਾਵਾਰੁ(ਣਡਾ)ਜਨਮ(ਮ)ਨਯੁ(ਡੀ)

ਕਲਿ ਬਾਧਲ ਤੀਰਚੁਵਾ(ਡ)ਨੁਚੁ ਨੇ

ਕ੍ਰਿ(ਦ)ਮਬੁਜਮੁਨ ਜੁਚੁ(ਚੁ)ਣਡਗ (ਸਮ)

ਸ੍ਰੀ੬. ਹਰੇ ਰਾਮਚਨਦ੍ਰ ਰਘੁ ਕੁਲੇਸ਼

ਮ੍ਰਿਦੁ ਸੁਭਾਸ਼ ਸ਼ੇਸ਼ ਸ਼ਯਨ

ਪਰ ਨਾਰੀ ਸੋਦ(ਰਾ)ਜ ਵਿਰਾਜ ਤੁਰਗ

ਰਾਜ ਰਾਜ ਨੁਤ ਨਿਰਾਮ(ਯਾ)ਪਘਨ

ਸਰਸੀਰੁਹ ਦ(ਲਾ)ਕਸ਼(ਯ)ਨੁਚੁ

ਵੇਡੁਕੋਨ ਨੋਨੁ ਤਾ ਬੋਵਕਨੁ (ਸਮ)

ਸ੍ਰੀ੭. ਸ਼੍ਰੀ ਵੋਂਕਟੇਸ਼ ਸ੍ਰੀਪ੍ਰਕਾਸ਼

ਸ(ਰੋ)ਨਨਤ ਸੱਜਨ ਮਾਨਸ ਨਿਕੇਤਨ

ਕਨ(ਕਾ)ਮਬਰ ਧਰ ਲਸਨਮਕੁਟ

ਕੁਣਡਲ ਵਿਰਾਜਿਤ ਹਰੇ(ਯ)ਨੁਚੁ ਨੇ

ਪੋਗਡਗਾ ਤਯਾਗਰਾਜ ਗੋਯੁਡੁ

ਮਾਨ(ਵੇ)ਨਦੁਡੈਨ ਰਾਮਚਨਦੁਡੁ (ਸਮ)

ਚ. ਸਮਯਾਨਿਕਿ ਤਗੁ ਮਾਟ(ਲਾ)ਡੇਨੇ

ਸਦਭਕਤੁਲ ਨਡਤ(ਲਿ)(ਟਲ)ਨੇਨੇ

ਅਮਰਿਕਗਾ ਨਾ ਪੂਜ ਕੋਨੇਨੇ

ਅਲੁਕ ਵ(ਦਦ)ਨੇਨੇ

ਵਿਸੁਖਲਤੋ ਚੇਰ ਪੋਕੁ(ਮ)ਨੇਨੇ

ਵੇਤ ਕਲਿਗਿਨ ਤਾਲੁਕੋ(ਮਮ)ਨੇਨੇ

ਦਮ ਸ਼(ਮਾ)ਦਿ ਸੁਖ ਦਾਯਕੁਡਗੁ ਸ਼ੀ

ਤਜਾਗਰਾਜ ਨੁਤੁਡੁ ਚੇਨਤ ਰਾਕਨੇ (ਸਾ)