

# 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

## sAdhincenE-Arabhi

In the panca ratna kRti 'sAdhincenE O manasA' – rAga Arabhi (tALa Adi), SrI tyAgarAji extols the Lord – many epithets are ninda stuti.

- P       <sup>1</sup>sAdhincenE O manasA
- A       bOdhincina <sup>2</sup>sanmArga vacanamula  
          bonku jEsi tA paTTina paTTu (sA)
- C       <sup>3</sup>samayAniki tagu mATal(A)DenE
- svara sAhitya
- SS1     <sup>4</sup>dEvaki vasu dEvulan(E)kincin(a)Tu (sama)
- SS2     rang(E)SuDu <sup>5</sup>sad-gangA janakuDu  
          <sup>6</sup>sangIta sAmpradAyakuDu (sama)
- SS3     <sup>7</sup>gOpI jana manOratham(o)sanga  
          lEkanE gEliyu <sup>8</sup>jEsE vADu (sama)
- SS4     vanitala sadA sokka jEyucunu  
          mrokka jEsE paramAtmuD(a)diyu gAka  
          yaSOda tanayuD(a)ncu mudambunanu  
          <sup>9</sup>muddu peTTa navvuc(u)NDu hari (sama)
- <sup>10</sup>SS4(A) <sup>11</sup>sAr(A)sAruDu sanaka sanandana  
          san-muni sEvyuDu sakal(A)dhAruDu (sama)
- SS5     parama bhakta vatsaluDu suguNa  
          pArAvAruND(<sup>12</sup>A)janmam(a)naghuD(I)  
          kali bAdhala tIRcu-vAD(a)nucu nE  
          <sup>13</sup>hRd-ambujamuna jUcuc(u)NDaga (sama)
- SS6     harE rAma candra raghu kul(E)Sa

mRdu subhAsha SEsha Sayana  
<sup>14</sup>para nArI sOdar(A)ja virAja turaga  
rAja rAja nuta nirAmay(A)paghana  
sarasI-ruha daL(A)ksha(y)anucu  
vEDukonna nannu tA brOvakanu (sama)

SS7 SrI vEnkaTESa <sup>15</sup>svaprakASa  
sarv(O)nnata sajjana mAnasa nIKEtana  
kanak(A)mbara dhara lasan-makuTa  
kuNDala virAjita harE(y)anucu nE  
<sup>16</sup>pogaDagA tyAgarAja gEyuDu  
mAnav(E)ndruDaina rAma candruDu (sama)

C samayAniki tagu mATal(A)DenE  
<sup>17</sup>sad-bhaktula naDatal(i)TI(a)nenE  
amarikagA nA pUja konenE  
aluka vadd(a)nenE  
vimukhulatO cEra pOkum(a)nenE  
<sup>18</sup>veta kaligina tALukomm(a)nenE  
<sup>19</sup>dama Sam(A)di sukha dAyakuDagu SrI  
tyAgarAja nutuDu centa rAkanE (sA)

Gist

O My Mind!

The Lord had His say.

Falsifying the dictums of true path (He Himself) taught, He maintained the stand He held.

He spoke words suited to the occasion.

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

The Lord of SrI rangam, One who generated sacred river gangA, One belonging to musical tradition, spoke words suited to the occasion.

He who, without fulfilling the desire of the gOpis, makes fun of them, spoke words suited to the occasion.

The Supreme Lord who makes the damsels enamoured of Him and also makes them worship Him, spoke words suited to the occasion; Lord hari, who, when yaSOda joyously kisses Him as her son, would keep smiling, spoke words suited to the occasion.

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

I am beholding Him in my heart Lotus 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; but, He spoke words suited to the occasion.

I prayed to Him as – ‘O Lord rAma candra! O Lord of raghu dynasty! O Soft and sweet-spoken! O Lord reclining on SEsha! O Brother of pArvatI! O

Unborn! O Lord who speeds on garuDa! O Lord praised by Emperors! O Lord with healthy limbs! O Lotus petal Eyed!'; instead of protecting me, He spoke words suited to the occasion.

I extolled Him as – 'O Lord SrI vEnkatESa! O Self-effulgent One! O Most Eminent of all! O Lord abiding in the hearts of virtuous people! O Lord hari wearing golden garments and resplendent with shining diadem and ear-ornaments!'; but, He - Lord rAma candra who is the Lord of humans and who is sung about by this tyAgarAja - spoke words suited to the occasion.

He spoke 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 Him;  
He asked me to forbear even when I am distressed;  
thus, He who confers the comfort of control of mind and body etc.,  
praised by this tyAgarAja, without coming near, had His say.

#### Word-by-word Meaning

P O My Mind (manasa)! The Lord had His say (sAdhincenE).

A O My Mind! Falsifying (bonku jEsi) the dictums (vacanamula) of true path (san-mArga) (He Himself) taught (bOdhincina), He maintained the stand (paTTu) (literally hold) He (tA) held (paTTina).

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

SS1 As if (aTu) defaming (Ekincina) (EkincinaTu) His parents – dEvaki and vasu dEva (dEvulanu) (dEvulanEkincinaTu), He spoke words suited to the occasion.

SS2 The Lord (ISuDu) of SrI rangam (rangESuDu), One who generated (janakuDu) sacred (sad) river gangA, One belonging to musical (sangIta) tradition (sAmpradAyakuDu),  
spoke words suited to the occasion.

SS3 He (vADu) who, without (IEkanE) fulfilling (osanga) the desire (manOrathamu) (manOrathamosanga) of the gOpis (gOpI jana), makes (jEsE) fun (gEliyu) of them,  
spoke words suited to the occasion.

SS4 The Supreme Lord (paramAtmuDu) who, while always (sada) making (jEyucunu) the damsels (vanitala) enamoured (sokka) of Him, also makes (jEsE) them worship (mrokka) Him, further (adiyu gAka) (paramAtmuDadiyu),  
Lord hari who, when yaSOda joyously (mudambunanu) kisses (muddu peTTa) Him as (ancu) her son (tanayuDu) (tanayuDancu), would keep (uNDu) smiling (navvucu) (navvucuNDu),  
spoke words suited to the occasion.

SS4A The Lord who is –  
both the substance (sAra) and non-substance (asAra) (sArAsAruDu),  
worshipped (sEvYuDu) by great sages (san-muni) like sanaka and sanandana,

the prop (AdhAruDu) of everything (sakala) (sakalAdhAruDu),  
spoke words suited to the occasion.

SS5 While I (nE) am (uNDaga) beholding (jUcucu) (jUcucuNDaga) Him in  
my heart (hRt) Lotus (ambujamuna) (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 words suited to the occasion.

SS6 Instead of protecting (brOvakanu) me (nannu) who prayed (vEDukonna)  
to Him as (anucu) –  
'O Lord (harE) rAma candra! O Lord (ISa) of raghu dynasty (kula)  
(kulESa)! O Soft (mRdu) and sweet-spoken (su-bhAsha)! O Lord reclining  
(Sayana) on SESA! 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)! and  
O Lotus (sarasI-ruha) petal (daLa) Eyed (aksha) (daLakshayanucu)!',  
He (tA) spoke words suited to the occasion.

SS7 Even though I (nE) extol (pogaDagA) Him as –  
'O Lord SrI vEnkatESa! O Self-effulgent One (svaprakASa)! O Most  
Eminent (unnata) of all (sarva) (sarvOnnata)! O Lord abiding (nikEtana) in the  
hearts (mAnasa) (literally minds) of virtuous people (sajjana)!  
O Lord hari (harE) (harEyanucu) wearing (dhara) golden (hued)  
(kanaka) garments (ambara) (kanakAmbara) and resplendent (virAjita) with  
shining (lasat) diadem (makuTa) (lasan-makuTa) and ear-ornaments  
(kuNDala)!',  
He - Lord rAma candra (rAma candruDu) who is (aina) the Lord  
(indruDu) of humans (mAnava) (mAnavEndruDaina) and who is sung about  
(gEyuDu) by this tyAgarAja -  
spoke words suited to the occasion.

C He spoke (ADenE) 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 (cEra pOkumu) (pOkumanenE)  
with those who have turned their faces away (vimukhulu) (vimukhulatO) from  
Him;  
He asked (anenE) me to forbear (tALukommu) (tALukommanenE) even  
when I am distressed (veta kaligina);  
thus, He who confers (dAyakuDu) (dAyakuDagu) the comfort (sukha) of  
control of mind (Sama) and control of body (dama) etc (Adi) (SamAdi), praised  
(nutuDu) by this tyAgarAja (SrI tyAgarAja),  
without coming (rAkanE) near (centa), had His say.

Notes –  
Variations –

3 – samayAniki – samayAlaku.

4 – EkincanaTu – EgincanaTu. In telugu, these two words (Eku – Egu) have different meanings. By softening the 'ka' it should not be made into 'ga' because the meaning will be distorted. In the present context 'EgincanaTu' is meaningless. Therefore, 'EkincanaTu' has been adopted.

8 – jEsE – jEseDu.

9 – muddu peTTa – muddu peTTu : In the present context, the correct word is 'muddu peTTa'.

10 - This SS is available only in the book 'Compositions of Tyagaraja' by Sri TK Govinda Rao.

15 – svaprakASa – suprakASa : In my opinion, 'svaprakASa' is the correct word.

16 – pogaDagA – pogaDaga.

18 – veta galgina – veta galgitE.

References –

5 – sad-gangA janakuDu - Regarding birth of river ganga, the following verse in SriImad bhAgavataM – Book 8 – Chapter 21 is relevant –

dhAtuH kamNDalu jalaM tad-urukramasya  
pAdAvanEjana-pavitratayA narendra |  
svardhunyahUn-nabhasi sA patatI nimArshTi  
lOkatrayaM bhagavatO viSadEva kIrtiH || 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 ganga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

SriImad-bhAgavataM (complete) - <http://vedabase.net/sb/8/21/en>

6 – sangIta sAmpradAyakuDu – kRshNa is an expert flute player, hearing which the complete gOkula was mesmerised (vanitala sokka jEyucu). Please also refer to kRti 'sAmaja vara gamana' rAga hindOLaM, where Sri tyAgarAja praises the Lord as 'nAdAcala dIpa' – the lamp shining on the mountain of nAda.

7 – gOpI jana manOrathamosanga lEkanE – Please refer to SriImad bhAgavataM, Book 10, Chapter 39, wherein the Lord assures the gOpis that he would return to vraja, but He never ever returned –

tAstathA tapyatIrvIkshya svaprasthAnE yadUttamaH |  
sAntvayAmAsa saprEmairAyAsya iti dautyakaiH || 35 ||

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

<sup>12</sup> – AjanmamanaghuDu – One who is sinless throughout his life. The following verse from SrImad bhAgavataM – Book 10 – Chapter 22 (gOpi vastra apaharaNa episode) refers –

saMkalpO viditaH sAdhvyO bhavatInAM mad-arcanaM |  
mayAnumOditaH sO(a)sau satyO bhavitum-arhati ||  
na mayyAvESitadhiyAM kAmAH kAmAya kalpatE |  
bharjitA kvathitA dhAnA prAyO bIjAya nEshyatE || 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.”

<sup>17</sup> – sadbhaktula naData – The conduct of true devotees - 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.

Please also refer to kRti ‘manavinAlakinca’ rAga naLina kAnti, wherein SrI tyAgarAja states that ‘for the sake of suffering humanity, He exemplified by His conduct’ (kanipincinADE naData).

<sup>19</sup> – Sama dama - Six Virtues – shaDguNa sampat – Sama - control upon his own mind; dama - control upon his physical body; titiksha - forbearance for the odds and evens of the nature; samAdhAna - equanimity of all beings and having a sympathetic mind; uparati - indifference with a sAkshi type of mind; Sraddha - sincere adherence to the words of guru and SAstrAs, by word and deed. Source -

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

Comments -

<sup>1</sup> – sAdhincenE – The word has been translated as ‘had His say’ and ‘maintained’ depending on the construction of sentence.

At the end of the kRti, SrI tyAgarAja mentions how the Lord ‘had His say’ – ‘centa rAkanE’ – without coming near – in spite of all the prayers etc. SrI tyAgarAja cites examples of the Lord’s behaviour in the svara sAhityas. Therefore, SrI tyAgarAja implies that this is usual for the Lord to behave so with devotees.

<sup>2</sup> – sanmArga vacanamula bonku jEsi – svara sAhityas 1 to 4 of the caraNa are in praise of SrI kRshNa. The stark difference between conduct of SrI rAma and SrI kRshNa is what mentioned here. However, to understand the true purport of the sports which the Lord enacted as SrI kRshNa, it needs a frame of mind like those of SrI rAmakRshNa paramahaMsa, mIrA, ANDAL and other devotees of the Lord. Though SrI tyAgarAja seems to criticise the Lord in this kRti, if we read his ‘nauka caritra’ wherein he has dramatised the ‘rAs IIIA’, it

would be clear that SrI tyAgarAja is pointing out only to 'apparent' contradictions. Annie Besant's comments on the episode of vastra apaharaNa -

"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://luthar.com/raasa-leela-by-professor-v-krishnamurthy/>

<sup>3</sup> – samayAniki tagu mATalADeNE – spoke words suited to the occasion. In the kRti 'Emani mATADitivO' – rAga tODi, SrI tyAgarAja praises the speech of SrI rAma appropriate to the occasion which kept everyone attracted to Him. But, here, 'tagu mATalu' (words suited to occasion) refer to cleverness - which SrI tyAgarAja calls 'sanmArga vacanamula bonku jEsi' (falsifying dictums of true path) – rather a justification for what the Lord said in many occasions.

<sup>4</sup> – dEvaki vasu dEvulanEkincanaTu – In some books, this has been taken to mean 'He subjected his parents to trials and sorrow'. In my opinion, the corresponding word 'Ekincu' does not convey any such meaning; it means 'defame' and similar meanings.

<sup>9</sup> – navvucuNDu – kRshNAvatAra is considered by vaishNavas as a pUrNAvatara (though SrI tyAgarAja considers rAmAvatAra to be so – please refer to his kRti 'raghupatE rAma – rAga SahAna' – caraNa 2) wherein the Lord fully exhibited His sports to the wonderment of one and all; yet He, for all His pretensions, was a babe. Therefore, the smile (navvu) on His face as if to mock at His 'mother'. Please refer to pApanAsam sivan's kRti 'enna tavam seydanai yaSODa' wherein, he ecstatically sings 'para brahmaM unnai ammAyenRazhaikka' (what penances did you perform in order that the Supreme Lord would call you as 'mother'?).

<sup>11</sup> – 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' (vishNu sahasranAmaM) etc which refer to the Supreme Lord (paramAtma).

<sup>13</sup> – hRdambujamuna jUcucuNDaga – This has been translated as 'while I am beholding in my heart-lotus'; however, it could also mean 'while I am looking forward for Him (to come) in my heart-lotus'. This goes with what SrI tyAgarAja tells in the end of the kRti 'centa rAkanE sAdhincenE' – 'He had His say without coming near'.

<sup>14</sup> – para nArI sOdara – In some books it has been taken as 'one who behaves like brother with other women'. In my opinion, considering the context, this refers to 'pArvatI' – 'brother of pArvathI'. 'para' also means 'Supreme Being'.

## Devanagari

प. साधिञ्चने ओ मनसा

अ. बोधिञ्चिन सन्मार्ग वचनमुल

बोंकु जेसि ता पट्टिन पट्ट (सा)

च. समयानिकि तगु माट(ला)डेने

स्वर साहित्य

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

स्व2. र(ङ्गे)शुडु सद्गङ्गा 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

मुहु 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 राम चन्द्र रघु कु(ले)श

मृदु सुभाष शेष शयन

पर नारी सोद(रा)ज विराज तुरग

राज राज नुत निराम(या)पघन

सरसीरुह द(ळा)क्ष(य)नुचु

वेडुकोन्न नन्नु 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 राम चन्दुडु (सम)  
च. समयानिकि तगु माट(ला)डेने  
सद्भक्तुल नडत(लि)(ट्ल)नेने  
अमरिकगा ना पूज कोनेने  
अलुक व(द्व)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 paṭṭina paṭṭu (sā)  
ca. samayāniki tagu māṭa(lā)ḍenē  
svara sāhitya  
sva1. dēvaki vasu dēvula(nē)kiñci(na)ṭu (sama)  
sva2. ra(ṅgē)śuḍu sadgaṅgā 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 rāma candra raghu ku(lē)śa  
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 vēṅkaṭēśa svaprakāśa  
sa(rvō)nnata sajjana mānasa nikētana  
kana(kā)mbara dhara lasanmakuṭa  
kuṇḍala virājita harē(ya)nucu nē  
pogaḍagā tyāgarāja gēyudu  
māna(vē)ndruḍaina rāma candruḍu (sama)

ca. samayāniki tagu māṭa(lā)ḍenē  
sadbhaktula naḍata(li)(ṭla)nenē  
amarikagā nā pūja konenē  
aluka va(dda)nenē  
vimukhulatō cēra pōku(ma)nenē  
veta kaligina tāḷuko(mma)nenē  
dama śa(mā)di sukha dāyakuḍagu śrī  
tyāgarāja nutuḍu centa rākanē (sā)

### **Telugu**

ప. సాధిజ్ఞానే ఓ మనసా

అ. బోధిజ్ఞాన సన్మార్గ వచనముల

బొంకు జేసి తా పట్టిన పట్టు (సా)

చ. సమయానికి తగు మాట(లా)డెనే  
 స్వర సాహిత్య  
 స్వ1. దేవకి వసు దేవుల(నే)కిచ్చి(న)టు (సమ)  
 స్వ2. ర(జ్ఞే)శుడు సద్గణా జనకుడు  
 సజ్జీత సామ్ప్రదాయకుడు (సమ)  
 స్వ3. గోపీ జన మనోరథ(మొ)సజ్జ  
 లేకనే గేలియు జేసే వాడు (సమ)  
 స్వ4. వనితల సదా సొక్క జేయుచును  
 మ్రొక్క జేసే పరమాత్ము(డ)దియు గాక  
 యశోద తనయు(డ)ఱ్ఱు ముదమ్మునను  
 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)మ్ముజమున జూచు(చు)ణ్ణగ (సమ)  
 స్వ6. హరే రామ చన్ద్ర రఘు కు(లే)శ  
 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 వేంకటేశ స్వప్రకాశ  
 స(ర్వో)న్నత సజ్జన మానస నికేతన  
 కన(కా)మ్బర ధర లసన్మకుట  
 కుణ్ణల విరాజిత హరే(య)నుచు నే  
 పొగడగా త్యాగరాజ గేయుడు  
 మాన(వే)న్ద్రు(డైన) రామ చన్ద్రుడు (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 చెన్న రాకనే (సా)

## Tamil

- ప. సాతి<sup>4</sup>న్రసెనే ఓ మనసా  
 అ. పో<sup>3</sup>తి<sup>4</sup>న్రసిని సన్-మా<sup>3</sup>క<sup>3</sup> వసనమ్రుల  
 పో<sup>3</sup>న్రకు జ్జేసి తా ప<sup>3</sup>డిన ప<sup>3</sup>న్ర (సా)  
 స. సమయానికి త<sup>3</sup>క్ర<sup>3</sup> మా<sup>3</sup>ద(లా)దె<sup>3</sup>నే  
 స<sup>3</sup>వర సా<sup>3</sup>హిత్య  
 స<sup>3</sup>వ1. తే<sup>3</sup>వకి వసు తే<sup>3</sup>వుల(నే)కిన్రసి(న్)న్ర (సమ)  
 స<sup>3</sup>వ2. రన్ర(కే<sup>3</sup>)**స**ు<sup>3</sup>న్ర<sup>3</sup> సత్<sup>3</sup>-క<sup>3</sup>న్రకా<sup>3</sup> జనకు<sup>3</sup>న్ర<sup>3</sup>  
 స<sup>3</sup>న్రకీ<sup>3</sup>త సా<sup>3</sup>న్రతా<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స<sup>3</sup>వ3. కో<sup>3</sup>పీ జన మనోర<sup>3</sup>త<sup>3</sup>(మో)స<sup>3</sup>న్ర<sup>3</sup>  
 లోకనే కే<sup>3</sup>లియ జ్జేసే వా<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స<sup>3</sup>వ4. వనితల స<sup>3</sup>తా<sup>3</sup> సో<sup>3</sup>కక జ్జేయ<sup>3</sup>కు<sup>3</sup>న్ర<sup>3</sup>  
 మ<sup>3</sup>రొ<sup>3</sup>కక జ్జేసే ప<sup>3</sup>రమా<sup>3</sup>త్(మ<sup>3</sup>ద<sup>3</sup>)<sup>3</sup>తి<sup>3</sup>న్ర<sup>3</sup> కా<sup>3</sup>క  
 య**సో**త<sup>3</sup> త<sup>3</sup>న్ర<sup>3</sup>ద<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> మ<sup>3</sup>త్<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>  
 మ<sup>3</sup>త్<sup>3</sup>న్ర<sup>3</sup> ప<sup>3</sup>ె<sup>3</sup>ద<sup>3</sup> న<sup>3</sup>వ<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> హ<sup>3</sup>రి (సమ)  
 స<sup>3</sup>వ4(A). సా(రా)సా<sup>3</sup>న్ర<sup>3</sup> స<sup>3</sup>నక స<sup>3</sup>నన్ర<sup>3</sup>న్ర<sup>3</sup>  
 స<sup>3</sup>న్-మ<sup>3</sup>ని సే<sup>3</sup>వ<sup>3</sup>న్ర<sup>3</sup> స<sup>3</sup>క(లా)తా<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స<sup>3</sup>వ5. ప<sup>3</sup>రమ ప<sup>3</sup>క్త వ<sup>3</sup>త్స<sup>3</sup>న్ర<sup>3</sup> స<sup>3</sup>-క్<sup>3</sup>న్ర<sup>3</sup>  
 ప<sup>3</sup>రా<sup>3</sup>వా<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>(దా<sup>3</sup>)<sup>3</sup>జ<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>(మ<sup>3</sup>)<sup>3</sup>న్ర<sup>3</sup>(న్ర<sup>3</sup>)<sup>3</sup>  
 క<sup>3</sup>లి పా<sup>3</sup>త<sup>3</sup>ల<sup>3</sup> తీ<sup>3</sup>న్ర<sup>3</sup>వా<sup>3</sup>(ద<sup>3</sup>)<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> నే  
 హ<sup>3</sup>న్ర<sup>3</sup>(న్ర<sup>3</sup>)<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> జ<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స<sup>3</sup>వ6. హ<sup>3</sup>రే రా<sup>3</sup>మ స<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> ర<sup>3</sup>క్ర<sup>3</sup> క<sup>3</sup>(లే)స<sup>3</sup>  
 మ<sup>3</sup>న్ర<sup>3</sup> స<sup>3</sup>-పా<sup>3</sup>న్ర<sup>3</sup> **సో**న్ర<sup>3</sup> స<sup>3</sup>న్ర<sup>3</sup>  
 ప<sup>3</sup>ర నా<sup>3</sup> సో<sup>3</sup>త<sup>3</sup>(రా)న్ర<sup>3</sup> వ<sup>3</sup>రా<sup>3</sup>న్ర<sup>3</sup> త<sup>3</sup>ర<sup>3</sup>  
 రా<sup>3</sup>న్ర<sup>3</sup> న<sup>3</sup>త్త<sup>3</sup> న<sup>3</sup>రా<sup>3</sup>న్ర<sup>3</sup>(యా)ప<sup>3</sup>క<sup>3</sup>న్ర<sup>3</sup>  
 స<sup>3</sup>ర<sup>3</sup>న్ర<sup>3</sup>-న్ర<sup>3</sup>న్ర<sup>3</sup> త<sup>3</sup>(న్ర<sup>3</sup>)<sup>3</sup>న్ర<sup>3</sup>(యా)న్ర<sup>3</sup>న్ర<sup>3</sup>  
 వే<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> న<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> తా ప<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స<sup>3</sup>వ7. ప<sup>3</sup>న్ర<sup>3</sup> వే<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> **స**న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>  
 స<sup>3</sup>న్ర<sup>3</sup>(వో)న్ర<sup>3</sup>న్ర<sup>3</sup> స<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> మా<sup>3</sup>న్ర<sup>3</sup> న<sup>3</sup>ికే<sup>3</sup>న్ర<sup>3</sup>  
 క<sup>3</sup>న్ర<sup>3</sup>(కా)న్ర<sup>3</sup>న్ర<sup>3</sup> త<sup>3</sup>న్ర<sup>3</sup> ల<sup>3</sup>స<sup>3</sup>న్ర<sup>3</sup>-మ<sup>3</sup>క్ర<sup>3</sup>  
 క<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> వ<sup>3</sup>రా<sup>3</sup>న్ర<sup>3</sup> హ<sup>3</sup>రే(యా)న్ర<sup>3</sup>న్ర<sup>3</sup> నే  
 ప<sup>3</sup>క<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> త<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> కే<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>  
 మా<sup>3</sup>న్ర<sup>3</sup>(వే)న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> రా<sup>3</sup>మ స<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup> (సమ)  
 స. సమయానికి త<sup>3</sup>క్ర<sup>3</sup> మా<sup>3</sup>ద(లా)దె<sup>3</sup>నే  
 స<sup>3</sup>త్<sup>3</sup>-ప<sup>3</sup>క్తు<sup>3</sup>ల న<sup>3</sup>ద<sup>3</sup>న్ర<sup>3</sup>(లి)న్ర<sup>3</sup>(న్ర<sup>3</sup>)<sup>3</sup>  
 అ<sup>3</sup>మ<sup>3</sup>రిక<sup>3</sup> నా ప<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>న్ర<sup>3</sup>

அலுக வத்<sup>3</sup>(த<sup>3</sup>)னெனே  
விமுசு<sup>2</sup>லதோ சேர போசு(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>யசுட<sup>3</sup>சு<sup>3</sup> ஸீ  
த்யாக<sup>3</sup>ராஜ நுதுடு<sup>3</sup> செந்த ராகனே (ஸா)

சாதித்தானே, ஓ மனமே!

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

ச. சமயத்திற்குத் தகு மொழி பகன்றானே!

1. தேவகி, வசு தேவர்களைப் பழித்ததுபோலும்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

2. அரங்க நாதன், புனித கங்கையினை ஈன்றோன்,  
இசை பரம்பரையினன்,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

3. கோபியர்களின் உள்ள 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!

5. தொண்டர்களிடம் மிக்கு கனிவுடையோன், நற்குணக்  
கடல், வாழ்நாள் முழுதும் பாவங்களற்றவன்,  
இக்கலியின் தொல்லைகளைத் தீர்ப்பவனென நான்  
இதயக் கமலத்தினில் கண்டுகொண்டிருக்க,  
சமயத்திற்குத் தகு மொழி பகன்றானே!

6. ஐயா, இராம சந்திரா! இரகு குலத் தலைவா!  
மென்-இன்-சொல்லோனே! சேடன் அணையோனே!  
பரை நாரி சோதரனே! பிறவாதவனே! கருடன் மீது விரைவோனே!  
பேரரசர்களால் போற்றப் பெற்றோனே! நோயற்ற உடலோனே!  
தாமரையிதழ்க் கண்ணா! இங்ஙனம்

வேண்டிக் கொண்ட என்னை அவன் காவாது  
சமயத்திற்குத் தகு மொழி பகன்றானே!

7. திரு வேங்கடேசா! தன்னொளியோனே!  
தலைசிறந்தோனே! நன்மக்கள் இதயத்துறையே!  
பொன்னாடையணிவோனே! ஒளிரும் மகுட,  
குண்டலங்களுடன் திகழும் அரியே! என நான்  
போற்றியிருக்க, தியாகராசனால் பாடப்பெற்ற,  
மானவரின் தலைவனாகிய இராம சந்திரன்  
சமயத்திற்குத் தகு மொழி பகன்றானே!

ச. சமயத்திற்குத் தகு மொழி பகன்றானே!  
நற்றொண்டர்களின் நடத்தை இவ்விதமென்றானே;  
தக்கமுறையில் எனது வழிபாட்டினை யேற்றானே;  
அஞ்சேலென்றானே;  
(இறைவனை) நோக்காதவருடன் சேர வேண்டாமென்றானே;  
வேதனையுண்டானாலும் தாளச்சொன்னானே;  
தமம், சமம் ஆகியவற்றின் சுகத்தை யருள்வோனாகிய  
தியாகராசனால் போற்றப் பெற்றோன், அருகில் வாராமலே  
சாதித்தானே, ஓ மனமே!

தேவகி, வசு தேவர் - கண்ணனின் பெற்றோர்  
இதயக் கமலத்தினில் கண்டுகொண்டிருக்க -  
'இதயக் கமலத்தினில் வழி நோக்கியிருக்க' என்றும் கொள்ளலாம்.  
பரை நாரி - பார்வதி  
தமம், சமம் - மனத்தை, இந்திரியங்களையடக்குதல்

## Kannada

ಪ. ಸಾಧಿಇಷ್ಟಿನೇ ಓ ಮನಸಾ

ಅ. ಬೋಧಿಇಷ್ಟಿನ ಸನ್ಮಾರ್ಗ ವಚನಮುಲ

ಬೊಂಕು ಜೀಸಿ ತಾ ಪಟ್ಟಿನ ಪಟ್ಟು (ಸಾ)

ಚ. ಸಮಯಾನಿಕಿ ತಗು ಮಾಟ(ಲಾ)ಡಿನೇ

ಸ್ವರ ಸಾಹಿತ್ಯ

ಸ್ವಗ. ದೇವಕಿ ವಸು ದೇವುಲ(ನೇ)ಕಿಇಷ್ಟ(ನ)ಟು (ಸಮ)

ಸ್ವೌ. ರ(ಜ್ಞೇ)ಶುಡು ಸದ್‌ಗಣ್ಣಾ ಜನಕುಡು

ಸಜ್ಞೇತ ಸಾಮ್ಪ್ರದಾಯಕುಡು (ಸಮ)

ಸ್ವೃ. ಗೋಪೀ ಜನ ಮನೋರಥ(ಮೊ)ಸಜ್ಞ

ಲೇಕನೇ ಗೇಲಿಯು ಜೀಸೇ ವಾಡು (ಸಮ)

ಸ್ವೃ. ವನಿತಲ ಸದಾ ಸೊಕ್ಕ ಜೇಯುಚುನು  
ಮ್ರೊಕ್ಕ ಜೇಸೇ ಪರಮಾತ್ಮ(ಡ)ದಿಯು ಗಾಕ  
ಯಶೋದ ತನಯು(ಡ)ಇಲ್ಲ ಮುದಮ್ಮನನು  
ಮುದ್ದು ಪೆಟ್ಟ ನವ್ವ(ಚು)ಣ್ಣ ಹರಿ (ಸಮ)

ಸ್ವೃ(A). ಸಾ(ರಾ)ಸಾರುಡು ಸನಕ ಸನನ್ನನ  
ಸನ್ನುನಿ ಸೇವ್ಯಡು ಸಕ(ಲಾ)ಧಾರುಡು (ಸಮ)

ಸ್ವೃ. ಪರಮ ಭಕ್ತ ವತ್ಸಲುಡು ಸುಗುಣ  
ಪಾರಾವಾರು(ಣ್ಣ)ಜನ್ಮ(ಮ)ನಘು(ಡೀ)  
ಕಲಿ ಬಾಧಲ ತೀರ್ಚುವಾ(ಡ)ನುಚು ನೇ  
ಹ್ಯ(ದ)ಮ್ಮಜಮುನ ಜೂಚು(ಚು)ಣ್ಣಗೆ (ಸಮ)

ಸ್ವೃ. ಹರೇ ರಾಮ ಚೆನ್ನ ರಘು ಕು(ಲೇ)ಶ  
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)

ಸ್ವೃ. ಶ್ರೀ ವೇಂಕಟೇಶ ಸ್ವಪ್ರಕಾಶ  
ಸ(ರೋ)ನ್ನತ ಸಜ್ಜನ ಮಾನಸ ನಿಕೇತನ  
ಕನ(ಕಾ)ಮ್ಮರ ಧರ ಲಸನ್ಮಕುಟ  
ಕುಣ್ಣಲ ವಿರಾಜಿತ ಹರೇ(ಯ)ನುಚು ನೇ  
ಪೊಗಡಗಾ ತ್ಯಾಗೆರಾಜ ಗೇಯುಡು  
ಮಾನ(ವೇ)ನ್ಮುಡೈನ ರಾಮ ಚೆನ್ನಡು (ಸಮ)

ಚ. ಸಮಯಾನಿಕಿ ತಗು ಮಾಟ(ಲಾ)ಡೆನೇ  
ಸದ್ಭಕ್ತಲ ನಡತ(ಲಿ)(ಟ್ಟ)ನೆನೇ  
ಅಮರಿಕಗಾ ನಾ ಪೂಜ ಕೊನೆನೇ

ಅಲಕ ವ(ದ್ವ)ನೇನೇ  
 ವಿಮುಖಲತೋ ಚೇರ ಪೋಕ(ಮ)ನೇನೇ  
 ವೆತ ಕಲಿಗಿನ ತಾಳುಕೊ(ಮ್ಯ)ನೇನೇ  
 ದಮ ಶ(ಮಾ)ದಿ ಸುಖ ದಾಯಕುಡಗು ಶ್ರೀ  
 ತ್ಯಾಗರಾಜ ನುತುಡು ಚೆನ್ನ ರಾಕನೇ (ಸಾ)

**Malayalam**

- ಪ. ಸಾಯಿಣ್ಣನೇನೇ ಓ ಮನಸಾ
- ಆ. ಛಾಯಿಣ್ಣಿನ ಸುಧಾರ್ಥ ವಚನಮೂಲ  
 ಛಾಯಾಂಕು ಜೇನಿ ತಾ ಪತ್ತಿನ ಪತ್ತು (ಸಾ)
- ಛ. ಸುಧಯಾನಿಕಿ ತಗು ಮಾ(ಲಾ)ಯನೇ  
 ಸುಧ ಸಾಹಿತ್ಯ
- ಸು1. ದೇವಕಿ ವಸು ದೇವುಲ(ನೇ)ಕಿಣ್ಣಿನ(ನ)ದು (ಸು)
- ಸು2. ರ(ನೇ)ಗುಡು ಸುಧಗುಡು ಜನಕುಡು  
 ಸುಧಗುಡು ಸಾಧುಪ್ರದಾಯಕುಡು (ಸು)
- ಸು3. ಗೋಪಿ ಜನ ಮನೋರಥ(ಮಾ)ಸುಧಗು  
 ಲೇಕನೇ ಗೇಲಿಯು ಜೇನೇ ವಾಯು (ಸು)
- ಸು4. ವನಿತಲ ಸುಧಾ ಸುಧಾಂಕು ಜೇನುಚುನು  
 ಲೇಕನೇ ಜೇನೇ ಪರಮಾಂಕು(ನ)ದಿಯು ಗಾಕ  
 ಯನೇ ತನಯು(ನ)ನು ಮುಧುಮುನು  
 ಮುಧು ಪವತ್ರ ನುಧು(ಚು)ನುಧು ಹರಿ (ಸು)
- ಸು4(A). ಸಾ(ರಾ)ಸಾರುಡು ಸುಧಾ ಸುಧಾ  
 ಸುಧಾನಿ ಸೇವುಡು ಸುಧ(ಲಾ)ಯಾರುಡು (ಸು)
- ಸು5. ಪರಮ ದೇವ ವನುಲುಡು ಸುಧುಗು  
 ಪಾರಾವಾರು(ನು)ಜನ(ಮ)ನು(ನು)ನೇ  
 ಕಲಿ ಛಾಯಲ ತುಧುಚು(ನ)ನುಚು ನೇ  
 ಹು(ನ)ಮುಜನು ಜು(ಚು)ನು(ನ)ನೇ (ಸು)
- ಸು6. ಹರೇ ರಾಜ ಚ(ನ) ರಾಜು ಕು(ಲೇ)ನು  
 ಮುಧು ಸುಧಾಂಕು ಸುಧಾಂಕು  
 ಪರ ನಾರಿ ಸುಧಾ(ರಾ)ಜು ವಿರಾಜು ತುಧು  
 ರಾಜ ರಾಜ ನುಧು ನಿರಾ(ಯ)ನುಧು  
 ಸುಧಾನುಧು ದ(ಲಾ)ಂಕು(ನ)ನುಚು  
 ವೇನುಕುನು ನುಧು ತಾ ಛಾಯಾಂಕು (ಸು)
- ಸು7. ಸುಧಾಂಕುನೇ ಸುಧಾಂಕುನೇ  
 ಸು(ನೇ)ನುಧು ಸುಧಾಂಕುನೇ ನುಧು  
 ಕು(ನ)ಮುಧು ಯರ ಲನುಧು  
 ಕು(ನ)ನುಧು ವಿರಾಜು ಹರೇ(ನ)ನುಚು ನೇ  
 ಪಾರಾವಾರು ತುಧುರಾಜು ಸುಧುಡು  
 ಮಾ(ನೇ)ನುಧುನೇ ರಾಜ ಚ(ನ)ನು (ಸು)
- ಛ. ಸುಧಯಾನಿಕಿ ತಗು ಮಾ(ಲಾ)ಯನೇ  
 ಸುಧಾಂಕುನೇ ನುಧು(ಲಿ)(ನೇ)ನೇ  
 ಸುಧಾನುಧು ನಾ ಪುಜು ಕುನೇನೇ



അലൂക വ(ദ്ര)നെനേ  
വിമുഖുലതോ ചേര പോക്യ(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. വോധിങ്ങിന സന്യാഗ് രചനമൂല

വോങ്കു ജേസി താ പട്ടിന പട്ടു (സാ)

ച. സമയാനികി തഗു മാട(ലാ)ഭെനെ

സ്വര സാഹിത്യ

സ്വ1. ദേരകി രസു ദേവുല(നെ)കിങ്ങി(ന)ടൂ (സമ)

സ്വ2. വ(ങ്ങ)ശുടു സദ്ഗന്ധാ ജനകുടു

സംഗീത സാ□ദായകുടു (സമ) (sāmpradāyakuḍu)

സ്വ3. ഗോപീ ജന മനോവത്(മോ)സങ്

ലേകനെ ഗേലിയു ജേസെ വാടു (സമ)

സ്വ4. വനിതല സദാ സോക്ര ജേയുചുനു

ശ്ലോക്ര ജേസെ പരമാത്മ(ഭ)ദിയു ഗാക

യശോദ തനയു(ഭ)ഖു മുദസ്വനനു

മുദു പേട്ട നരവു(ചു)ഗു ഹരി (സമ)

സ്വ4(A). സാ(വാ)സാർകുടു സനക സനന്ദന

സന്നുനി സേവുടു സക(ലാ)ധാർകുടു (സമ)

സ്വ5. പരമ ഭക്ത രജ്ജലുടു സുഗുഗ

പാവാറാർകു(ഗാ)ജന്ന(മ)നയു(ഭീ)

കലി വാഖല തീർച്ച(ഭ)നുചു നെ

ഹ(ഭ)സ്വജമുന ജുചു(ചു)ഗു (സമ)

സ്വ6. ഹരേ വാമ ചന്ദ്ര വധു കു(ലേ)ശ

মৃদু সুভাষ শেষ শয়ন  
পৰ নাৰী সোদ(ৰা)জ ঝিৰাজ তুৰগ  
ৰাজ ৰাজ নুত নিৰাম(য়া)পঘন  
সৰসীৰুহ দ(লা)ক্ষ(য়)নুচু  
ৰেডুকোন্ন নম্নু তা ব্ৰোৱকনু (সম)

স্ব৭. শ্ৰী ৰেংকটেশ স্বপ্ৰকাশ

স(ৰোঁ)ন্নত স□ন মানস নিকেতন (sajjana)  
কন(কা)স্বৰ ধৰ লসনুকুট  
কুণ্ডল ঝিৰাজিত হৰে(য়)নুচু নে  
পোগডগা অ্যাগৰাজ গেয়ুডু  
মান(ৰে)ন্দ্রডৈন ৰাম চন্দ্রুডু (সম)

চ. সময়ানিকি তণ্ড মাট(লা)ডেনে

সদ্রুজুল নডত(লি)(ট্ট)নেনে  
অমৰিকগা না পূজ কোনেনে  
অলুক ৱ(দ্দ)নেনে  
ঝিমুখুলতো চেৰ পোকু(ম)নেনে  
ৰেত কলিগিন তালুকো(স্ম)নেনে  
দম শ(মা)দি সুখ দায়কুডণ্ড শ্ৰী  
অ্যাগৰাজ নুতুডু চেস্ত ৰাকনে (সা)

## **Bengali**

প. সাধিধেওনে ও মনসা

অ. বোধিধিওন সন্ন্যাৰ্গ বচনমুল

বোংকু জেসি তা পট্টিন পট্টু (সা)

চ. সময়ানিকি তণ্ড মাট(লা)ডেনে

স্বৰ সাহিঅ

- স্ব1. দেবকি বসু দেবুল(নে)কিঞ্চিৎ(নে)টু (সম)
- স্ব2. র(সে)শুড়ু সদগঙ্গা জনকুড়ু  
সঙ্গীত সা□দায়কুড়ু (সম) (sāmpradāyakuḍu)
- স্ব3. গোপী জন মনোরথ(মো)সঙ্গ  
লেকনে গেলিয়ু জেসে বাড়ু (সম)
- স্ব4. বনিতল সদা সোঙ্ক জেয়ুচুনা  
সোঙ্ক জেসে পরমাত্ম(ডে)দিয়ু গাক  
য়শোদ তনয়ু(ডে)পু মুদম্বননু  
মুদ্দু পেট্ট নব্বু(চু)পু হরি (সম)
- স্ব4(A). সা(রা)সারুড়ু সনক সনন্দন  
সনুনি সেব্বুড়ু সক(লা)ধারুড়ু (সম)
- স্ব5. পরম ভক্ত বজ্জলুড়ু সুগুণ  
পারাবারু(গা)জন্ম(ম)নঘু(ডী)  
কলি বাধল তীর্চুবা(ডে)নুচু নে  
হ(দে)ম্বুজমুন জুচু(চু)গুগ (সম)
- স্ব6. হরে রাম চন্দ্র রঘু কু(লে)শ  
ম্দু সুভাষ শেষ শয়ন  
পর নারী সোদ(রা)জ বিরাজ তুরগ  
রাজ রাজ নুত নিরাম(য়া)পঘন  
সরসীরুহ দ(লা)ক্ষ(য়ে)নুচু  
বেড়ুকোন্ন নম্নু তা রোবকনু (সম)
- স্ব7. শ্রী বেংকটেশ স্বপ্রকাশ  
স(বো)ন্নত স□ন মানস নিকেতন (sajjana)  
কন(কা)ম্বর ধর লসনুকুট  
কুগুল বিরাজিত হরে(য়ে)নুচু নে

পোগডগা জাগরাজ গেয়ুডু

মান(বে)ন্দ্রডেন রাম চন্দ্রডু (সম)

চ. সময়ানিকি তগু মাট(লা)ডেনে

সদ্রতুল নডত(লি)(ট্র)নেনে

অমরিকগা না পূজ কোনেনে

অলুক ব(দ্দ)নেনে

বিমুখুলতো চের পোকু(ম)নেনে

বেত কলিগিন তালুকো(স্ম)নেনে

দম শ(মা)দি সুখ দায়কুডগু শ্রী

জাগরাজ নুতুডু চেন্ত রাকনে (সা)

### Gujarati

প. সাধিঅর্থনে আ মনসা

অ. ঔধিঅর্থন সন্মার্গ বচনমুল

আঁকু যেসি তা পট্টিন পট্টি (সা)

খ. সময়ানিকি তগু মাট(লা)ডেনে

স্বর সাহিত্য

স্ব৭. ঐবক্তি বসু ঐবুল(নে)কিঅর্থ(ন)টু (সম)

স্ব২. র(ঙে)শুটু সঙ্গা জনকুটু

সঙ্গীত সাম্প্রদায়কুটু (সম)

স্ব৩. গোপী জন মনোরথ(মাঁ)সঙ্গ

লেখনে গেলিযু যেসে বাডু (সম)

স্ব৪. বনিতল সধা সাঁক্ক যেযুযুনু

ম্রাঁক্ক যেসে পরমাট্ম(স)দ্বিযু গাঙ্ক

যশোদ তনযু(স)অ্যু মুদম্ভুননু

মুদু পঁট্টি নব্বু(যু)এটু হরি (সম)

স্ব৪(A). সা(রা)সারুটু সনক সনন্দন

সন্মুনি সেব্যুটু সঙ্ক(লা)ধারুটু (সম)

স্বপ. পরম ভক্ত বৎসলুটু সুগুণ

পারাবারু(এস)জন্ম(ম)নঘু(সী)

କଳି ଭାଘଳ ଶିର୍ଯୁବା(ଠ)ନୁଧୁ ନେ  
 ହ(ଢ)ଭୁଧୁମୁନ ଧୁଧୁ(ଧୁ)ଠଠଗ (ସମ)  
 ଯଠ. ହରେ ରାମ ଧନ୍ଦ୍ର ରଘୁ କୁ(ଲେ)ଶ  
 ମୃଢୁ ସୁଭାଷ ଶେଷ ଶଧନ  
 ପର ନାଶୀ ସୋଢ(ରା)ଧ ବିରାଧ ତୁରଗ  
 ରାଧ ରାଧ ନୁତ ନିରାମ(ଧା)ପଘନ  
 ସରସୀରୁଢ ଢ(ଠା)କ୍ଷ(ଧ)ନୁଧୁ  
 ଦେଠୁକାଞ୍ଜ ନଞ୍ଜୁ ତା ଓରାଠକନୁ (ସମ)  
 ଯଠ. ଶ୍ରୀ ଦେଠକଠେଶ ଯଠପ୍ରକାଶ  
 ସ(ରା)ଞ୍ଜତ ସଞ୍ଜନ ମାନସ ନିକେତନ  
 କନ(କା)ଭର ଧର ଲସନ୍ଧକ୍ରୁଟ  
 କ୍ରୁଠଠଲ ବିରାଧିତ ହରେ(ଧ)ନୁଧୁ ନେ  
 ପାଠଗଠଗା ଠାଗରାଧ ଗେଧୁଠୁ  
 ମାନ(ଦେ)ନ୍ଦ୍ରୁଠନ ରାମ ଧନ୍ଦ୍ରୁଠୁ (ସମ)  
 ଧ. ସମଧାନିକି ତଗୁ ମାଟ(ଲା)ଠନେ  
 ସଢ଼ଭକ୍ରୁତୁଲ ନଠତ(ଠି)(ଠ୍ର)ନେ  
 ଅମରିକଗା ନା ପୁଧ କାଠନେ  
 ଅଲୁକ ଠ(ଢ)ନେ  
 ବିମୁଧୁଲତା ଧେର ପୋକ୍ରୁ(ମ)ନେ  
 ଦେଠ କଳିଗିନ ଠାଠୁକା(ମ)ନେ  
 ଢମ ଶ(ମା)ଢି ସୁଧ ଢାଧକ୍ରୁଠଗୁ ଶ୍ରୀ  
 ଠାଗରାଧ ନୁତୁଠୁ ଧେଠ୍ତ ରାକନେ (ସା)

## Oriya

- ପ. ସାଧିଠେନେ ଓ ମନସା  
 ଧ. ବୋଧିଠିନ ସନ୍ନାଶ ଓଚନମୁଲ  
 ବୋକୁ ଜେସି ଠା ପଠିନ ପଠୁ (ସା)  
 ଠ. ସମଠାନିକି ଠରୁ ମାଟ(ଲା)ଠେନେ  
 ସଠ୍ର ସାହିଠଧ  
 ସଠ୍ର. ଦେଠକି ଓସୁ ଦେଠୁଲ(ନେ)କିଠି(ନ)ରୁ (ସମ)  
 ସଠ୍ର. ର(ଠେ)ଶୁଠୁ ସଠ୍ରଗଠା ଜନକୁଠୁ

ସଙ୍ଗୀତ ସାମ୍ରଦାୟକୁତ୍ସ (ସମ)

ସ୍ୱଞ୍ଚ୩୩୦ ଗୋପୀ ଜନ ମନୋରଥ(ମୋ)ସଙ୍ଗ

ଲେକନେ ଗେଲିୟୁ ଜେସେ ଖାତୁ (ସମ)

ସ୍ୱଞ୍ଚ୩୩୧ ଖନିତଲ ସଦା ସୋକ୍ ଜେୟୁରୁନୁ

ମ୍ରୋକ୍ ଜେସେ ପରମାତ୍ମ(ତ)ଦିୟୁ ଗାକ

ୟଗୋଦ ତନୟ(ତ)ସ୍ତୁ ମୁଦମୁନନୁ

ମୁଦୁ ପେଜ ନଖ୍ତୁ(ରୁ)ଶୁ ହରି (ସମ)

ସ୍ୱଞ୍ଚ୩୩୨(A) ସା(ରା)ସାରୁତୁ ସନକ ସନନ୍ଦନ

ସନ୍ନୁନି ସେଷ୍ଟୁସତୁ ସକ(ଲା)ଧାରୁତୁ (ସମ)

ସ୍ୱଞ୍ଚ୩୩୩ ପରମ ଭକ୍ତ ଖସ୍ତୁଲୁତୁ ସୁଗୁଣ

ପାରାଖାରୁ(ଶ୍ରୀ)ଜନ୍ମ(ମ)ନୟ(ତ)୧

କଲି ବାଧଲ ତୀର୍ତ୍ତୁ(ତ)ନୁରୁ ନେ

ହୃଦ(ଦ)ମୁଜମୁନ ଜୁରୁ(ରୁ)ଶ୍ରୀ (ସମ)

ସ୍ୱଞ୍ଚ୩୩୪ ହରେ ରାମ ଚନ୍ଦ୍ର ରଘୁ କୁ(ଲେ)ଶ

ମୃଦୁ ସୁଭାଷ ଶେଷ ଶୟନ

ପର ନାରୀ ସୋଦ(ରା)ଜ ଖିରାଜ ତୁରଗ

ରାଜ ରାଜ ନୁତ ନିରାମ(ୟା)ପଘନ

ସରସୀରୁହ ଦ(ଳା)କ୍ଷ(ୟ)ନୁରୁ

ଖେତୁକୋନୁ ନନ୍ଦୁ ତା ବ୍ରୋଧକନୁ (ସମ)

ସ୍ୱଞ୍ଚ୩୩୫ ଶ୍ରୀ ଖେକଟେଶ ସ୍ୱପ୍ନକାଶ

ସ(ର୍ବୋ)ନୁତ ସଜନ ମାନସ ନିକେତନ

କନ(କା)ମୃର ଧର ଲସନୁକୁଟ

କୁଶୁଲ ଖିରାଜିତ ହରେ(ୟ)ନୁରୁ ନେ

ପୋଗତଗା ତ୍ୟାଗରାଜ ଗେୟୁତୁ

ମାନ(ଖେ)ନୁତୈନ ରାମ ଚନ୍ଦ୍ରୁତୁ (ସମ)

ତୃ ସମୟାନିକି ତରୁ ମାଟ(ଲା)ତେନେ

ਬਭਯੁਕ ਨਭਭ(ਲਿ)(ਰੁ)ਨੇਨੇ  
ਅਮਰਿਕਗਾ ਨਾ ਪੂਯ ਕੋਨੇਨੇ  
ਅਲੂਕ ਖੁ(ਕ)ਨੇਨੇ  
ਖਿਮੂਯੁਕਭੋ ਚੇਰ ਘੋਲੂ(ਮ)ਨੇਨੇ  
ਖੇਭ ਕਲਿਗਿਨ ਭਾਲੂਕੋ(ਲ)ਨੇਨੇ  
ਧਮ ਗ(ਮਾ)ਧਿ ਸੂਯ ਧਾਯੁਕਭਰੁ ਗੁ  
ਭਯਾਗਰਾਯ ਨੂਭੁਭੁ ਚੇਭੁ ਰਾਕਨੇ (ਘਾ)

## **Punjabi**

- ਪ. ਸਾਧਿਵਚੇਠੇ ਓ ਮਨਸਾ
- ਅ. ਬੋਧਿਵਿਚਨ ਸਨਮਾਰਗ ਵਚਨਮੁਲ  
ਬੋਕੁ ਜੇਸਿ ਤਾ ਪੱਟਿਨ ਪੱਟੁ (ਸਾ)
- ਚ. ਸਮਯਾਨਿਕਿ ਤਗੁ ਮਾਟ(ਲਾ)ਡੇਠੇ  
ਸੂਰ ਸਾਹਿਤਯ  
ਸੂ੧. ਦੇਵਕਿ ਵਸੁ ਦੇਵੁਲ(ਨੇ)ਕਿਵਿਚ(ਨ)ਟੁ (ਸਮ)  
ਸੂ੨. ਰ(ਛਗੀ)ਸੁਭੁ ਸਦਗਛਗਾ ਜਨਕੁਭੁ  
ਸਛਗੀਤ ਸਾਮਪ੍ਰਦਾਯਕੁਭੁ (ਸਮ)  
ਸੂ੩. ਗੋਪੀ ਜਨ ਮਨੋਰਥ(ਮੋ)ਸਛਗ  
ਲੇਕਨੇ ਗੋਲਿਯੁ ਜੇਸੇ ਵਾਭੁ (ਸਮ)  
ਸੂ੪. ਵਨਿਤਲ ਸਦਾ ਸੋਕ ਜੇਯੁਚੁਠੁ  
ਮੋਕ ਜੇਸੇ ਪਰਮਾਤਮੁ(ਡ)ਦਿਯੁ ਗਾਕ  
ਯਸੋਦ ਤਨਯੁ(ਡ)ਵਚੁ ਮੁਦਮਬੁਨੁ  
ਮੁੱਦੁ ਪੋਟ ਨੋਵੁ(ਚੁ)ਣੁਭੁ ਹਰਿ (ਸਮ)  
ਸੂ੪(A). ਸਾ(ਰਾ)ਸਾਰੁਭੁ ਸਨਕ ਸਨਨਦਨ  
ਸਨਮੁਨਿ ਸੇਵੁਭੁ ਸਕ(ਲਾ)ਧਾਰੁਭੁ (ਸਮ)  
ਸੂ੫. ਪਰਮ ਭਕਤ ਵਤਸਲੁਭੁ ਸੁਗੁਣ

ਪਾਰਾਵਾਰੁ(ਲਡਾ)ਜਨਮ(ਮ)ਨਘੁ(ਡੀ)  
ਕਲਿ ਬਾਧਲ ਤੀਰਚੁਵਾ(ਡ)ਨੁਚੁ ਨੇ  
ਕ੍ਰਿ(ਦ)ਮਬੁਜਮੁਨ ਜੁਚੁ(ਚੁ)ਣਡਗ (ਸਮ)

ਸ੍ਵੳ. ਹਰੇ ਰਾਮ ਚਨਦ੍ਰ ਰਘੁ ਕੁ(ਲੇ)ਸ਼  
ਸ੍ਰਿਦੁ ਸੁਭਾਸ਼ ਸ਼ੇਸ਼ ਸ਼ਯਨ  
ਪਰ ਨਾਰੀ ਸੋਦ(ਰਾ)ਜ ਵਿਰਾਜ ਤੁਰਗ  
ਰਾਜ ਰਾਜ ਨੁਤ ਨਿਰਾਮ(ਯਾ)ਪਘਨ  
ਸਰਸੀਰੁਹ ਦ(ਲਾ)ਕਸ਼(ਯ)ਨੁਚੁ  
ਵੇਡਕੋਨ ਨੋਨੁ ਤਾ ਥੋਵਕਨੁ (ਸਮ)

ਸ੍ਵੳ. ਸ੍ਰੀ ਵੋਕਟੇਸ਼ ਸ੍ਰਪ੍ਰਕਾਸ਼  
ਸ(ਰੋ)ਨਨਤ ਸੱਜਨ ਮਾਨਸ ਨਿਕੇਤਨ  
ਕਨ(ਕਾ)ਮਬਰ ਧਰ ਲਸਨਮਕੁਟ  
ਕੁਣਡਲ ਵਿਰਾਜਿਤ ਹਰੇ(ਯ)ਨੁਚੁ ਨੇ  
ਪੋਗਡਗਾ ਤਯਾਗਰਾਜ ਗੇਯੁਡੁ  
ਮਾਨ(ਵੇ)ਨਦੁਡੈਨ ਰਾਮ ਚਨਦੁਡੁ (ਸਮ)

ਚ. ਸਮਯਾਨਿਕਿ ਤਗੁ ਮਾਟ(ਲਾ)ਡੇਨੇ  
ਸਦਭਕਤੁਲ ਨਡਤ(ਲਿ)(ਟਲ)ਨੇਨੇ  
ਅਮਰਿਕਗਾ ਨਾ ਪੂਜ ਕੋਨੇਨੇ  
ਅਲੁਕ ਵ(ਦਦ)ਨੇਨੇ  
ਵਿਮੁਖੁਲਤੇ ਚੇਰ ਪੋਕੁ(ਮ)ਨੇਨੇ  
ਵੇਤ ਕਲਿਗਿਨ ਤਾਲੁਕੋ(ਮਮ)ਨੇਨੇ  
ਦਮ ਸ਼(ਮਾ)ਦਿ ਸੁਖ ਦਾਯਕੁਡਗੁ ਸ੍ਰੀ  
ਤਯਾਗਰਾਜ ਨੁਤੁਡੁ ਚੇਨਤ ਰਾਕਨੇ (ਸਾ)