

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

svara rAga sudhA-SankarAbharaNaM

In the kRti 'svara rAga sudhA' – rAga SankarAbharaNaM (Adi tALa), SrI tyAgarAja states that devotion with knowledge of music will confer heaven and also liberation.

- P svara rAga sudhA rasa yuta bhakti
svarg⁽¹⁾A pavargamurA O manasA
- A paramAnandam(a)nE kamalamupai
²baka bhEkamu celagi(y)Emi O manasA (sva)
- C1 ³mUlAdhAraja nAdam(e)rugUTE
mudamagu mOkshamurA
kOIAhala ⁴sapta svara gRhamula
gurutE mOkshamurA O manasA (sva)
- C2 ⁵bahu janmamulaku paini jnAniyai
paraguTa mOkshamurA
⁶sahaja bhaktitO rAga jnAna
sahituDu ⁷muktuDurA O manasA (sva)
- C3 ⁸mardala ⁹tALa gatulu teliyakanE
mardincuTa sukhamA
Suddha manasu lEka pUja jEyuTa
sUkara vRttirA O manasA (sva)
- C4 rajata gir(I)SuDu nagajaku telpu
¹⁰svar(A)rNava marmamulu
vijayamu gala tyAgarAjuD(e)rugE
viSvasinci telusukO O manasA (sva)

Gist
O My Mind!

Devotion together with the nectarine juice of svara and rAga, is indeed heaven and also liberation.

Of what avail a crane (and/or) a frog flourishing on the Lotus called Supreme Bliss (of nAda)?

Knowing nAda originating from mUlAdhAra is, indeed the blissful liberation;

Recognising the abodes (in the body) of the splendid seven svaras is indeed liberation;

It is also liberation to remain becoming a knower (of truth) after many births; but,

one endowed with true knowledge (of/and) music together with innate (co-born) devotion is indeed liberated (while still alive);

Is it enjoyable to thump the percussion instrument without even knowing beat and pace? Similarly, it is a piggish behaviour to perform worship without a pure mind.

This victorious tyAgrAja knows the secrets of the treatise 'svarArNava' which Lord Siva conveys to pArvati; understand (what I convey) by trusting (tyAgrAja).

Word-by-word Meaning

P O My Mind (manasA)! Devotion (bhakti), together with (yuta) the nectarine (sudhA) juice (rasa) of svara and rAga, is indeed heaven (svarga) and also liberation (apavargamu) (svargApavargamurA).

A O My Mind (manasA)! Of what avail (Emi) a crane (baka) (and/or) a frog (bhEkamu) flourishing (celagi) (celagiyEmi) on the Lotus (kamalamupai) called (anE) Supreme (parama) Bliss (Anandamu) (paramAnandamanE) (of nAda)?

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also liberation!

C1 Knowing (erugTE) nAda (nAdamu) (nAdameruguTE) originating from mUlAdhAra (mUlAdhAraja) is, indeed the blissful (mudamagu) liberation (mOkshamu) (mOkshamura);

O My Mind (manasA)! Recognising (gurutu) (gurutE) the abodes (gRhamula) (in the body) of the splendid (kOlAhala) seven (sapta) svaras is indeed liberation (mOkshamu) (mOkshamurA);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also liberation!

C2 It is also liberation (mOkshamu) (mOkshamurA) to remain (paraguTa) becoming a knower (of truth) (jnAniyai) after (paina) many (bahu) births (janmamulaku); but,

O My Mind (manasA)! one endowed with (sahituDu) true knowledge (jnAna) (of/and) music (rAga) together with innate (co-born) (sahaja) devotion (bhakti) (bhaktitO) is indeed liberated (muktuDu) (literally freed) (while still alive) (muktuDurA);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also liberation!

C3 Is it enjoyable (sukhamA) (literally comfortable) to thump (mardincuTa) the percussion instrument (mardala) without even knowing (teliyakanE) beat (tALa) and pace (gati) (gatulu)? Similarly,

O My Mind (manasA)! it is a piggish (sUkara) behaviour (vRtti) (vRttirA) (literally rolling) to perform (jEyuTa) worship (pUja) without (IEka) a pure (Suddha) mind (manasu);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed heaven and also liberation!

C4 This victorious (vijayamu gala) tyAgarAja (tyAgarAjuDu) knows (erugE) (tyAgarAjuDerugE) the secrets (marmamulu) of the treatise 'svarArNava' (literally Ocean (arNava) of svara (svarArNava)) which Lord Siva – the Lord (ISuDu) of snow (rajata) (literally silver) mountain (giri) (girISuDu) conveys (telpu) to pArvati – daughter of mountain (naga) (nagajaku);

O My Mind (manasA)! understand (telusukO) (what I convey) by trusting (viSvasinci) (tyAgarAja);

O My Mind! Devotion, together with the nectarine juice of svara and rAga, is indeed the heaven and also liberation!

Notes –

Variations –

⁸ – mardala – maddaLa. In telugu it is called either 'mardala' or 'maddela' derived from saMskRta word 'mardala'. In tamizh, this is called 'mattaLam'. Therefore, the telugu word 'mardala' has been adopted here.

References –

³ – mUlAdhAra – Please visit the following website for graphic images of the cakras - http://www.adishakti.org/subtle_system.htm

⁵ – bahu janmamulaku – In this regard, the following verse of SrImad-bhagavad-gItA, Chapter 7 is relevant –

bahUnAM janmanAm-antE jnAnavAn-mAM prapadyatE |
vAsudEvaH sarvam-iti sa mahAtmA su-durlabhaH || 19 ||

“At the end of many births, the man of wisdom takes refuge in Me, realising that all this is vAsudEva (the innermost Self). Very rare is that great soul.” (Translation by Swami Swarupananda)

⁹ – tALa gati – to know intricacies of the tALa and gati, please visit the website - <http://www.carnatica.net/sangeet/layanubhava2.htm>

Comments -

¹ – apavarga – a synonym of 'mOksha'. For a detailed discussion on this word, please refer to kRti 'kRpAlavAla' rAga nAdavarAngiNi.

² – baka bhEka – crane and frog - Honey-bee is the rightful enjoyer of nectarine juice of (Lotus) flower. Interposing the pallavi wherein svara - rAga has been compared to nectarine juice, 'a person endowed with devotion together with knowledge of svara – rAga' corresponds to 'honey-bee'.

Therefore, the purport, in my humble opinion, is 'only a person endowed with devotion and knowledge of svara - rAga can enjoy the nectarine juice of the Lotus called the Supreme Bliss (paramAnanda) of nAda'. Contrari-wise, anyone else – though knowledgeable in music but not having devotion – cannot enjoy the Supreme Bliss of nAda – indeed, is an usurper on music like crane and frog (baka bhEka) on Lotus flower.

In one book, rasika has been compared to the bee. In the kRti 'rAma nIyeDa' – rAga kharaharapriya, SrI tyAgarAja asks 'tana saukhyamu tAnu erugakanu orulaku tagu bOdhana sukhamA?' - even without one self experiencing one's happiness, can appropriate advice to others produce happiness (to those who receive it)? A practising musician who does not enjoy the paramAnanda of svara rAga himself cannot transport a rasika to such heights. At least a rasika is not appropriating the 'lotus of supreme bliss' (paramAnandamanE kamalamupai) like a frog and crane.

³ – mulAdhAraja nAdamu - "para nAda (vANi): (The Transcendental Sound) The Primal Sound's seat is at the Muladhara plane of Kundalini. It is undifferentiated sound, though it is the source of root ideas or germ thoughts. It is not within the reach of ordinary consciousness. Nada Yogis claim that Para Nada is a high frequency sound, so high that it does not stir or produce vibrations; it is a still sound" - <http://www.bhagavadgitausa.com/SOUND.htm>

"Anahata sounds are the mystic sounds heard by the Yogin during his meditation". 'kuNDalini yOga' by Swami Sivananda (download)– <http://www.dlshq.org/download/kundalini.pdf>

⁴ – sapta svara gRhamulu – It is not clear whether the seven cakras are meant to represent the sapta svaras; if that be so the correspondence would be – mUlAdhAra – sa; svAdhishThAna – ri; maNipUra - ga; anAhata - ma; viSuddhi - pa; AjnA - da; sahasrAra – ni.

In the kRti 'SObillu sapta svara' – rAga jaganmOhini, SrI tyAgarAja identifies five body locations in the passage of nAda as 'nAbhi hRt kaNTha rasana nAsAdulayandu SObillu sapta svara' – (the divinities of sapta svara effulgent at navel, heart, throat, tongue and nose etc.).

"It is the recognition of a system of Yoga, called Nada Yoga, that the sound actually starts from the region of the navel, where it has its root, and gradually rises up into more and more audible forms, until it is expressed through the physical sound-box and the lips, the tongue, and the mouth. These various stages of the manifestation or the development of sound, right from the navel onwards, are known in Sanskrit as Para, Pasyanti, Madhyama and Vaikhari. Para is a soundless seed, as it were, the very possibility of the production of sound. Pasyanti is a little more pronounced. And the more intensified form is Madhyama; and the audible manifestation of it is Vaikhari....." Source - http://www.swami-krishnananda.org/univ/univ_08.html

As sapta svara belong to the category of 'ahata nAda' (caused sound), it is only at vaikhari stage that nAda becomes audible.

"The notes are viewed to have an organic unity. Thus sa is said to be the atman, ri the head, ga the arms, ma the chest, pa the throat, dha the lips, and ni the feet. These seven limbs evoke a presence, and give birth to the devas." Source - <http://www.ece.lsu.edu/kak/manila.pdf>

In regard to sapta svaras and their relation to the seven cakras, there is an interesting article in the website – <http://www.newtalavana.org/ebooks/saptasvarah.pdf>

In the book 'Spiritual Heritage of Tyagaraja' by Sri C Ramanujachariar, 'sapta svara gRhamulu' has been translated as 'various resonant sthAnas (parts of the body) from which emanate the glorious sapta svaras'.

"The 'nAradIya Siksha' presents this technical information in a colourful tapestry of mythological and cosmological references, in which each of the seven musical notes refers to a specific colour, animal cry, social class, place of resonance within the human body, sage and deity...." 'Garland Encyclopaedia of World Music' (South Asia - Indian Sub-continent) by James Porter et al - Page 32.

⁶ – sahaja bhakti – Though 'sahaja' may be translated as 'natural' or 'innate', in my humble opinion, the kind of devotion which one imbibes from the childhood as that of prahlAda is what meant here. In this regard, the kRti of SrI tyAgarAja 'cinna nADE nA ceyyi paTTitivE' (You held my hand from my very young days) is relevant. prahlAda, dhruva, mArkaNDEya, rukmaNi, rAdhA, mIrA, ANDAL and tirujnAna sambandar (tamizh saint) are a few other examples of child bhaktAs. The bhakti of these personages is what SrI tyAgarAja terms as 'sahaja bhakti'.

⁷ – muktuDurA – liberated – Here it means 'jIvan-mukta' – living liberated. 'jIvan mukti' is also called 'sadyO-mukti' - instant liberation. For a detailed discussion on the topic – http://www.swami-krishnananda.org/disc/disc_41.html

The wordings of caraNa 2 (as also pallavi), make it clear that devotion (sahaja bhakti) and/or jnAna (jnAniyai) might deliver one - but by the route of 'krama mukti' (liberation in stages over many births) (bahu janmamulaku paini). On the other hand, sahaja bhakti together with nectarine svara and rAga, bestows jIvan mukti – right here and now (sadyO-mukti) – through nAdOpAsana.

It may be noted that nAdOpAsana has a broader connotation transcending even music, which is called SrI-vidyA.

¹⁰ – svarArNava – Though literally this means 'Ocean of svaras', it is stated that a treatise by that name came in the possession of SrI tyAgarAja by the grace of sage nArada whom SrI tyAgarAja considered as his guru. The story of how the treatise came in the possession of SrI tyAgarAja is told by the great harikatha exponent Brahma Shri TS Balakrishna Sastrigal in his 'Thyagaraja Charitram'.

Devanagari

प. स्वर राग सुधा रस युत भक्ति

स्व(र्गा)पवर्गमुरा ओ मनसा

अ. परमानन्द(म)ने कमलमुपै

बक भेकमु चेलगि(ये)मि ओ मनसा (स्व)

च1. मूलाधारज नाद(मे)रुगुटे

मुदमगु मोक्षमुरा

कोलाहल सप्त स्वर गृहमुल

गुरुते मोक्षमुरा ओ मनसा (स्व)

च2. बहु जन्ममुलकु पैनि ज्ञानियै

परगुट मोक्षमुरा
सहज भक्तितो राग ज्ञान
सहितुडु मुक्तुडुरा ओ मनसा (स्व)

च3. मर्दल ताळ गतुलु तेलियकने
मर्दिञ्चुट सुखमा
शुद्ध मनसु लेक पूज जेयुट
सूकर वृत्तिरा ओ मनसा (स्व)

च4. रजत गि(री)शुडु नगजकु तेल्यु
स्व(रा)र्णव मर्ममुलु
विजयमु गल त्यागराजु(डे)रुगे
विश्वसिञ्चि तेलुसुको ओ मनसा (स्व)

English with Special Characters

pa. svāra rāga sudhā rasa yuta bhakti
sva(rgā)pavargamurā o manasā
a. paramānanda(ma)nē kamalamupai
baka bhēkamu celagi(yē)mi o manasā (sva)
ca1. mūlādhāraja nāda(me)ruguṭē
mudamagu mōkṣamurā
kōlāhala sapta svāra gṛhamula
gurutē mōkṣamurā o manasā (sva)
ca2. bahu janmamulaku paini jñāniyai
paraguṭa mōkṣamurā
sahaja bhaktitō rāga jñāna
sahituḍu muktudurā o manasā (sva)
ca3. mardala tāḷa gatulu teliyakanē
mardiñcuṭa sukhamā
śuddha manasu lēka pūja jēyuṭa
sūkara vṛttirā o manasā (sva)

ca4. rajata gi(rī)śuḍu nagajaku telpu
sva(rā)rṇava marmamulu
vijayamu gala tyāgarāju(ḍe)rugē
viśvasiñci telusukō o manasā (sva)

Telugu

- ప. స్వర రాగ సుధా రస యుత భక్తి
స్వ(ర్ణ)పవర్ణమురా ఓ మనసా
అ. పరమానంద(మ)నే కమలముపై
బక భేకము చెలగి(యే)మి ఓ మనసా (స్వ)
- చ1. మూలాధారజ నాద(మె)రుగుటే
ముదమగు మోక్షమురా
కోలాహల సప్త స్వర గృహముల
గురుతే మోక్షమురా ఓ మనసా (స్వ)
- చ2. బహు జన్మములకు పైని జ్ఞానియై
పరగుట మోక్షమురా
సహజ భక్తితో రాగ జ్ఞాన
సహితుడు ముక్తుడురా ఓ మనసా (స్వ)
- చ3. మర్దల తాళ గతులు తెలియకనే
మర్దింబుట సుఖమా
శుద్ధ మనసు లేక పూజ జేయుట
సూకర వృత్తిరా ఓ మనసా (స్వ)
- చ4. రజత గి(రీ)శుడు నగజకు తెల్పు
స్వ(రా)ర్ణవ మర్మములు
విజయము గల త్యాగరాజు(డె)రుగే
విశ్వసింజ్చి తెలుసుకో ఓ మనసా (స్వ)

Tamil

- ప. స్వర రాగ³ సుధా⁴ రస యుత ప⁴క్తి
స్వ(ర్ణ)పవర్ణమురా ఓ మనసా
అ. పరమానంద³(మ)నే కమలముపై
ప³క పే⁴కము సెలకి³(యే)మి ఓ మనసా (స్వ)
- చ1. మూలాధార⁴నాద³ నాద³(మె)రుక్³డే
ముదమగు మోక్షమురా

- கோலாஹல ஸப்த ஸ்வர க்ருஹமுல
கு³ருதே மோக்ஷமுரா ஓ மனஸா (ஸ்வ)
ச2. ப³ஹு ஜன்மமுலகு பைனி ஞானியை
பரகு³ட மோக்ஷமுரா
ஸஹஜ ப⁴க்திதோ ராக³ ஞான
ஸஹிது³ முக்து³ரா ஓ மனஸா (ஸ்வ)
ச3. மர்த்³ல தாள க³துலு தெலியகனே
மர்தி³ஞ்சுட ஸுக²மா
ஸு³த³ மனஸு லேக பூஜ ஜேயுட
ஸுகர வ்ருத்திரா ஓ மனஸா (ஸ்வ)
ச4. ரஜத கி³(ரீ)ஸு³ நக³ஜகு தெல்பு
ஸ்வ(ரா)ர்ணவ மர்மமுலு
விஜயமு க³ல த்யாக³ராஜு(டெ³)ருகே³
விஸ்வஸிஞ்சி தெலுஸுகோ ஓ மனஸா (ஸ்வ)

சுர, ராக அமுதச் சாறு கூடின பக்தி
வானுலகமும், மோக்கமுமாகுமடா, ஏ மனமே!

பேரானந்தமெனும் கமலத்தின் மீது
கொக்கும் தவளையும் திகழ்ந்தென்ன (பயன்), ஏ மனமே?
சுர, ராக அமுதச் சாறு கூடின பக்தி
வானுலகமும், மோக்கமுமாகுமடா, ஏ மனமே!

1. மூலாதாரத்திலெழும் நாதத்தினையறிதலே
களிப்புடை மோக்கமடா!
(உடலில்) கோலாகலமான ஏழு சுரங்களின் இருப்பிடங்களைத்
தெரிதலே மோக்கமடா, ஏ மனமே!
சுர, ராக அமுதச் சாறு கூடின பக்தி
வானுலகமும், மோக்கமுமாகுமடா, ஏ மனமே!

2. பல பிறவிகளுக்குப் பின்னர் ஞானியாகித்
திகழ்தல் மோக்கமடா!
உடன் பிறந்த பக்தியுடன், ராக ஞானமும்
உடையோன் முத்தனடா, ஏ மனமே!
சுர, ராக அமுதச் சாறு கூடின பக்தி
வானுலகமும், மோக்கமுமாகுமடா, ஏ மனமே!

3. மத்தளத்தின் தாள நடைகளறியாமலே
(மத்தளத்தினை) அடித்தல் சுகமா?
தூய உள்ளமின்றி வழிபாடு செய்தல்
பன்றியொழுக்கமடா, ஏ மனமே!
சுர, ராக அமுதச் சாறு கூடின பக்தி
வானுலகமும், மோக்கமுமாகுமடா, ஏ மனமே!

4. பனி மலையீசன் மலைமகளுக்குத் தெரிவிக்கும்
சுரக்கடலின் மருமங்கள்
வெற்றியுடைத் தியாகராசன் அறிவானே!

ನಂಪಿತ್ತ ತೆಗಿಂತುಕೊಳ್ವಾಯ್, ಏ ಮನಮೇ!
ಕುರ, ರಾಕ ಅಮುತಶ್ ಸಾಹು ಕೂಡಿನ ಪಕ್ತಿ
ವಾಣುಲಕಮುಂ, ಢೂಕ್ಕಮುಮಾಕುಮದಾ, ಏ ಮನಮೇ!

ಢೂಲಾತಾರಮ್ - ಅಹು ಅತಾರತ್ತಿಲೂಂನು - ಕುತತ್ತಾಂನಮ್
ಁದನ್ ಪಿರಂತ ಪಕ್ತಿಯುಡನ್ ರಾಕ ಂನಮುಂ - 'ಁದನ್ ಪಿರಂತ ಪಕ್ತಿಯುಡನ್ ರಾಕಮುಂ
ಂನಮುಂ' ಂನುಂ ಕೂಂನಲಾಂ.
ಪನಿ ಮಲಯಿಸನ್ - ಸಿವನ್
ಮಲಮಕನ್ - ಪಾರ್ವತಿ
ಕುರಕ್ಕದಲಿನ್ ಮರುಂಕನ್ - 'ಸುಂವರಾರ್ನವಮ್' ಂನುಂ ನೂಲಿನ್ ಮರುಂಕನ್ ಂನುಂ
ಕೂಂನಲಾಂ.

Kannada

ಪ. ಸ್ವರ ರಾಗ ಸುಧಾ ರಸ ಯುತ ಭಕ್ತಿ

ಸ್ವ(ರಾ)ಪವರ್ಗಮುರಾ ಓ ಮನಸಾ

ಅ. ಪರಮಾನಂದ(ಮ)ನೇ ಕಮಲಮುಪೈ

ಬಕ ಭೇಕಮು ಚಲಗಿ(ಯೇ)ಮಿ ಓ ಮನಸಾ (ಸ್ವ)

ಚಗ. ಮೂಲಾಧಾರಜ ನಾದ(ಮೆ)ರುಗುಟೇ

ಮುದಮಗು ಮೋಕ್ಷಮುರಾ

ಕೂಲಾಹಲ ಸವ್ತ ಸ್ವರ ಗೃಹಮುಲ

ಗುರುತೇ ಮೋಕ್ಷಮುರಾ ಓ ಮನಸಾ (ಸ್ವ)

ಚ೨. ಬಹು ಜನ್ಮಮುಲಕು ಪೈನಿ ಜ್ಞಾನಿಯೈ

ಪರಗುಟ ಮೋಕ್ಷಮುರಾ

ಸಹಜ ಭಕ್ತಿತೂ ರಾಗ ಜ್ಞಾನ

ಸಹಿತುಡು ಮುಕ್ತುಡುರಾ ಓ ಮನಸಾ (ಸ್ವ)

ಚ೩. ಮರ್ದಲ ತಾಳ ಗತುಲು ತೆಲಿಯಕನೇ

ಮರ್ದಿಜ್ಜುಟ ಸುಖಮಾ

ಶುಧ ಮನಸು ಲೇಕ ಪೂಜ ಜೇಯುಟ

ಸೂಕರ ವೃತ್ತಿರಾ ಓ ಮನಸಾ (ಸ್ವ)

ಚ೪. ರಜತ ಗಿ(ರಿ)ಶುಡು ನಗಜಕು ತೆಲ್ಪು

ಸ್ವ(ರಾ)ರ್ದವ ಮರ್ಮಮುಲು

ವಿಜಯಮು ಗಲ ತ್ಯಾಗರಾಜು(ಡೆ)ರುಗೇ
ವಿಶ್ವೇಶ್ವರೈ ತೆಲುಸುಕೋ ಓ ಮನಸಾ (ಸ್ವ)

Malayalam

- ಎ. ಸಾರ ರಾಗ ಸ್ವಯಾ ರಸ ಯುತ ಚಿತ್ತಿ
ಸ್ವ(ರಗಾ)ಪವರ್ಗಮೂರಾ ಓ ಮನಸಾ
- ಆ. ಪರಮಾನಂದ(ಮ)ನೇ ಕಮಲಮುಪೈ
ಬಕ ಚೇಕಮು ಚಲಗಿ(ಯೆ)ಮಿ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ1. ಮೂಲಾಧಾರಜ ನಾದ(ಮೆ)ರಗುತೇ
ಮುದಮಗು ಮೋಷ್ಕಮೂರಾ
ಕೋಲಾಹಲ ಸಗು ಸ್ವರ ಗ್ಹಮುಲ
ಗುರುತೇ ಮೋಷ್ಕಮೂರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ2. ಬಹು ಜನ್ಮಮೂಲಕು ಪೆನಿ ಞ್ಜಾನಿಯೆ
ಪರಗುತ ಮೋಷ್ಕಮೂರಾ
ಸಹಜ ಚಿತ್ತಿತೋ ರಾಗ ಅನಾಂ
ಸಹಿತುಡು ಮುಕ್ತುಡುರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ3. ಮರ್ಛಲ ತಾಳ ಗತುಲು ತಲಿಯಕನೇ
ಮರ್ಛಿಣ್ಣುಡ ಸುವಮಾ
ಶುಭ ಮನಸು ಲೇಕ ಪುಜ ಜೇಯುಡ
ಸುಕರ ವ್ಯುಠ್ಠಿರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ4. ರಜತ ಗಿ(ರೈ)ಶುಡು ನಗಜ್ಜಕು ತಲೆಪ್ಪು
ಸ್ವ(ರಾ)ರಗವ ಮರ್ಛಮೂಲು
ವಿಜಯಮು ಗಲ ತ್ಯಾಗರಾಜು(ಯೆ)ರುಗೇ
ವಿಶ್ವೇಶ್ವರೈ ತೆಲುಸುಕೋ ಓ ಮನಸಾ (ಸ್ವ)

Assamese

- ಪ. ಸ್ವರ ಬಾಗ ಸುಧಾ ಬಸ ಯುತ ಚಿತ್ತಿ
ಸ್ವ(ಗಾ)ಪರಗಮೂರಾ ಓ ಮನಸಾ
- ಅ. ಪರಮಾನಂದ(ಮ)ನೇ ಕಮಲಮುಪೈ
ಬಕ ಚೇಕಮು ಚಲಗಿ(ಯೆ)ಮಿ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ1. ಮೂಲಾಧಾರಜ ನಾದ(ಮೆ)ರಗುತೇ
ಮುದಮಗು ಮೋಷ್ಕಮೂರಾ
ಕೋಲಾಹಲ ಸಗು ಸ್ವರ ಗ್ಹಮುಲ
ಗುರುತೇ ಮೋಷ್ಕಮೂರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಛ2. ಬಹು ಜನ್ಮಮೂಲಕು ಪೆನಿ ಞ್ಜಾನಿಯೆ
ಪರಗುತ ಮೋಷ್ಕಮೂರಾ

সহজ ভক্তিতো রাগ জ্ঞান

সহিতুড়ু মুক্তুড়ুবা ও মনসা (স্ব)

চ৩. মর্দল তাল গতুলু তেলিয়কনে

মর্দিঞ্চুট সুখমা

শুদ্ধ মনসু লেক পূজ জেয়ুট

সূকৰ বৃত্তিৰা ও মনসা (স্ব)

চ৪. বজত গি(বী)শুড়ু নগজকু তেল্পু

স্ব(বো)র্গর মর্মমুলু

রিজয়মু গল অ্যাগবাজু(ডে)ৰুগে

রিশ্বরসিঞ্চি তেলুসুকো ও মনসা (স্ব)

Bengali

প. স্বর রাগ সুধা রস যুত ভক্তি

স্ব(র্গা)পবর্গমুরা ও মনসা

অ. পরমানন্দ(ম)নে কমলমুপৈ

বক ভেকমু চেলগি(য়ে)মি ও মনসা (স্ব)

চ১. মূলাধারজ নাদ(মে)রুগুটে

মুদমগু মোক্ষমুরা

কোলাহল সপ্ত স্বর গৃহমুল

গুরুতে মোক্ষমুরা ও মনসা (স্ব)

চ২. বহু জন্মমুলকু পৈনি জ্ঞানিয়ে

পরগুট মোক্ষমুরা

সহজ ভক্তিতো রাগ জ্ঞান

সহিতুড়ু মুক্তুড়ুবা ও মনসা (স্ব)

চ৩. মর্দল তাল গতুলু তেলিয়কনে

মর্দিঞ্চুট সুখমা

शुद्ध मनसु लेक पूज जेयूट

सूकर वृत्तिरा ओ मनसा (स्व)

च४. रजत गि(री)शुद्ध नगजकु तेन्नु

स्व(रा)र्णव मर्ममूलु

विजयमु गल आगराजू(डे)रुगे

विश्वसिन्धि तेलूसुकुओ ओ मनसा (स्व)

Gujarati

प. स्वर राग सुधा रस युत भक्ति

स्व(गा)पवर्गमुरा ओ मनसा

अ. परमानन्द(म)ने कमलमुपै

अक भेकमु रेलगि(ये)मि ओ मनसा (स्व)

च१. मूलाधारव नाद(मं)रुगुटे

मुदमगु मोक्षमुरा

डोलाहल सप्त स्वर गृहमुल

गुरुते मोक्षमुरा ओ मनसा (स्व)

च२. अहु जन्ममुलकु पैनि ज्ञानियै

परगुट मोक्षमुरा

सहव भक्तिता राग ज्ञान

सहितुडु मुक्तुडुरा ओ मनसा (स्व)

च३. मर्दल ताण गतुलु तलियकने

मर्दिञ्चुट सुभमा

शुद्ध मनसु लेक पूव जेयुट

सूकर वृत्तिरा ओ मनसा (स्व)

च४. रजत गि(री)शुद्ध नगजकु तल्पु

स्व(रा)र्णव मर्ममूलु

विजयमु गल त्यागराजू(डं)रुगे

विश्वसिन्धि तेलूसुकुओ ओ मनसा (स्व)

Oriya

घ. वृद्ध राग घुधा रघ छूत अलि

- ସ୍ୱର୍ଗ(ର୍ଗୀ)ପଞ୍ଚର୍ଗମୁରା ଓ ମନସା
 ଅ. ପରମାନନ୍ଦ(ମେ)ନେ କମଲମୁପୈ
 ବକ ଭେକମୁ ଚେଲଗି(ୟେ)ମି ଓ ମନସା (ସ୍ୱର୍ଗ)
 ଚ୧. ମୁଲାଧାରଜ ନାଦ(ମେ)ରୁଗୁଚେ
 ମୁଦମଗୁ ମୋକ୍ଷମୁରା
 କୋଲାହଲ ସଓ ସ୍ୱର୍ଗ ଗୃହମୁଲ
 ଗୁରୁତେ ମୋକ୍ଷମୁରା ଓ ମନସା (ସ୍ୱର୍ଗ)
 ଚ୨. ବହୁ ଜନୁମୁଲକୁ ପୈନି ଜାନିୟୈ
 ପରଗୁଚ ମୋକ୍ଷମୁରା
 ସହଜ ଭକ୍ତିତୋ ରାଗ ଜାନ
 ସନ୍ନିତୁତୁ ମୁକୁତୁରା ଓ ମନସା (ସ୍ୱର୍ଗ)
 ଚ୩. ମର୍ଦ୍ଦଲ ତାଳ ଗତୁଲୁ ତେଲିୟକନେ
 ମର୍ଦ୍ଦିଷ୍ଟୁଚ ସୁଖମା
 ଶୁଭ ମନସୁ ଲେକ ପୁଜ ଜେୟୁଚ
 ସୁକର ଖୁଣ୍ଡିରା ଓ ମନସା (ସ୍ୱର୍ଗ)
 ଚ୪. ରଜତ ଗି(ରୀ)ଶୁତୁ ନଗଜକୁ ତେଲ୍ପୁ
 ସ୍ୱର୍ଗ(ରୀ)ର୍ଶି ମର୍ମମୁଲୁ
 ଓଜୟମୁ ଗଲ ତ୍ୟାଗରାଜୁ(ତେ)ରୁଗେ
 ଓଜୟସିଞ୍ଚି ତେଲୁସୁକୋ ଓ ମନସା (ସ୍ୱର୍ଗ)

Punjabi

୫. ସୂର ଚାଗା ମୁଧା ଚମ ଯୁତ ଡାକିତ
 ସୂ(ଚଗା)ଧବରଗାମୁଚା ଓ ମନସା
 ଅ. ପରମାନ୍ତନଦ(ମ)ନେ କମଲମୁପୈ
 ସକ ଡେକମୁ ଚେଲଗି(ଜେ)ମି ଓ ମନସା (ସୂ)
 ଚ୬. ମୁଲାଧାରଜ ନାଦ(ମେ)ରୁଗୁଚେ

ਮੁਦਮਗੁ ਮੋਕਸ਼ਮੁਰਾ

ਕੋਲਾਹਲ ਸਪਤ ਸ੍ਵਰ ਗ੍ਰਿਹਮੁਲ

ਗੁਰੁਤੇ ਮੋਕਸ਼ਮੁਰਾ ਓ ਮਨਸਾ (ਸ੍ਵ)

ਚ੨. ਬਹੁ ਜਨਮਮੁਲਕੁ ਪੈਨਿ ਗਿਆਨਿਯੈ

ਪਰਗੁਟ ਮੋਕਸ਼ਮੁਰਾ

ਸਹਜ ਭਕਿਤਤੇ ਰਾਗ ਗਿਆਨ

ਸਹਿਤੁਡੁ ਮੁਕਤੁਡੁਰਾ ਓ ਮਨਸਾ (ਸ੍ਵ)

ਚ੩. ਮਰਦਲ ਤਾਲ ਗਤੁਲੁ ਤੇਲਿਯਕਨੇ

ਮਰਿਦਵਚੁਟ ਸੁਖਮਾ

ਸੁਦਧ ਮਨਸੁ ਲੇਕ ਪੂਜ ਜੇਯੁਟ

ਸੁਕਰ ਵਿੱਤਿਰਾ ਓ ਮਨਸਾ (ਸ੍ਵ)

ਚ੪. ਰਜਤ ਗਿ(ਰੀ)ਸੁਡੁ ਨਗਜਕੁ ਤੇਲਪੁ

ਸ੍ਵ(ਰਾ)ਰਣਵ ਮਰਮਮੁਲੁ

ਵਿਜਯਮੁ ਗਲ ਤਯਾਰਾਰਾਜੁ(ਡੇ)ਰਗੇ

ਵਿਸ਼੍ਵਸਿਵਿਚ ਤੇਲੁਸੁਕੋ ਓ ਮਨਸਾ (ਸ੍ਵ)