

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

svara rAga sudhA-zaGkarAbharaNaM

In the kRti 'svara rAga sudhA' – rAga zaMkarAbharaNaM, zrI tyAgarAja states that devotion with knowledge of music will confer heaven and also emancipation.

- P svara rAga sudhA rasa yuta bhakti
svarg(A)pavargamurA O manasA
- A paramAnandam(a)nE kamalamupai
baka bhEkamu celagi(y)Emi O manasA (sva)
- C1 mUIAdhAraja nAdam(e)ruguTE
mudamagu mOkSamurA
kOIAhala sapta svara gRhamula
gurutE mOkSamurA O manasA (sva)
- C2 bahu janmamulaku paini jnAniyai
baraguTa mOkSamurA
sahaja bhaktitO rAga jnAna
sahituDu muktuDurA O manasA (sva)
- C3 mardala tALa gatulu teliyakanE
mardiJcuTa sukhamA
zuddha manasu lEka pUja jEyuTa
sUkara vRttirA O manasA (sva)
- C4 rajata gir(I)zuDu nagajaku telpu
svar(A)rNava marmamulu
vijayamu gala tyAgarAjuD(e)ruguE
vizvasiJci telusukO O manasA (sva)

Gist

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

O My Mind! Of what avail if a crane (and/or) a frog enjoys on the Lotus called Supreme Bliss?

Knowing the nAda emanating from mUIAdhara is, indeed the blissfull emancipation; O My Mind! Recognising the locations (in the body) of uproarious seven svaras is indeed emancipation.

It is also emancipation to shine by becoming a wisemen after many births; but, one endowed with the true knowledge (of/and) music together with co-born devotion is indeed the emancipated (while still alive).

Is it enjoyable to beat the percussion instrument without knowing the pace (and/of) beat? O My Mind! To perform worship without a pure mind is a piggish behaviour.

The secrets of the treatise 'svarArNava' which Lord ziva – the Lord of snow mountain tells pArvati – daughter of himavAn, are known to this victorious tyAgarAja; O My Mind! understand it by believing (the statement of this tyAgarAja).

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 emancipation (apavargamu) (svargApavargamurA)!

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

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

C1 Knowing (erugTE) the nAda (nAdamu) (nAdameruguTE) emanating from mUIAdhara (mUIAdhArAja) is, indeed the blissfull (mudamagu) emancipation (mOkSamu) (mOkSamurA);

O My Mind (manasA)! Recognising (gurutu) (gurutE) the locations (gRhamula) (in the body) of primal sounds (kOlAhala) (literally uproarious) of the seven (sapta) svaras is indeed emancipation (mOkSamu) (mOkSamurA);

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

C2 It is also emancipation (mOkSamu) (mOkSamurA) to shine (baraguTa) by becoming a wisemen (jnAni) (jnAniyai) after (paini) many (bahu) births (janmamulaku); but,

One endowed with (sahituDu) the true knowledge (jnAna) (of/and) music (rAga) together with co-born (sahaja) devotion (bhakti) (bhaktitO) is indeed the emancipated (muktuDu) (literally freed) (while still alive);

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

C3 Is it enjoyable (sukhamA) (literally comfort) to beat (mardiJcuta) the percussion instrument (mardala) without knowing (teliyakanE) the pace (gati) (and/of) beat (taLa)?

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

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

C4 The secrets (marmamulu) of the treatise 'svarArNava' (literally Ocean (arNava) of svara (svarArNava)) which Lord ziva – the Lord (IzuDu) of snow

(rajata) (literally silver) mountain (giri) (girIzuDu) tells (telpu) pArvati – daughter of himavAn (naga) (nagajaku),

are known (erugE) to this victorious (vijayamu gala) tyAgarAja (tyAgarAjuDu) (tyAgarAjuDerugE); O My Mind (manasA)! understand (telusukO) it by believing (vizvasiJci) (the statement of this tyAgarAja);

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

Notes –

A – baka bhEka – The honey-bee is the one which can really enjoy the nectarine juice of (Lotus) flower. Interposing the pallavi wherein svara and rAga have been compared to nectarine juice, 'a persons endowed with devotion together with (knowledge of) svara and rAga' seems to be the 'honey-bee'.

Therefore, the purport, in my humble opinion is 'only a devotee endowed with knowledge of svara and 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 does not have devotion – cannot enjoy the Supreme Bliss of nAda – indeed, is an usurper on music like crane and frog on Lotus flower.

C1 – mUIAdhara – Please visit the following website for getting a graphic images of the chakras - http://www.adishakti.org/subtle_system.htm

C1 – 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"

Origin and manifestation of nAda is explained in the site - <http://www.bhagavadgitausa.com/SOUND.htm>

C1 – kOIAhala – Uproar, loud and confused sound. The reason why zrI tyAgarAja uses this word together with 'sapta svara gRhamulu' is not clear.

"Anahata sounds are the mystic sounds heard by the Yogin during his meditation". Details of 'anAhata nAda' may be found in the e-book 'kuNDalini yOga' by Swami Sivananda downloadable from – <http://www.dlshq.org/>

C1 – sapta svara gRhamulu – It is not clear whether the seven chakras are meant to represent the sapta svaras; if that be so the correspondence would be – mUIAdhAra – sa; svAdhiSThAna – ri; maNipUra - ga; anAhata - ma; vizuddhi - pa; AjnA - da; sahasrAra – ni.

"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 charkras, there is an interesting article in the website – <http://www.newtalavana.org/ebooks/saptasvarah.pdf#search='saptasvara'>

C2 – bahu janmamulaku – In this regard, the following verse of zrImad bhagavat gItA, Chapter 7 is relevant –

bahUnAM janmanAmantE jnAnavAnmAM prapadyatE |
vAsudEva: sarvamiti sa mahAtmA sudurlabha: || 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)

C2 – 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 zrI tyAgarAja 'cinna nADE nA ceyyi paTTitivE' 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 zrI tyAgarAja terms as 'sahaja bhakti'.

C3 – mardala – In all the books it is given as '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.

C3 – tALa gati – to know intricacies of the tALa and gati, please visit the website - <http://www.carnatica.net/sangeet/layanubhava2.htm>

C4 – svarArNava – Though literally this means 'Ocean of svaras', it is stated that a treatise by that name came in the possession of zrI tyAgarAja by the grace of sage nArada whom zrI tyAgarAja considered as his guru. The story of how the treatise came in the possession of zrI tyAgarAja is told by the great harikatha exponent Brahma Shri TS Balakrishna Sastrigal in his 'Thyagaraja Charitram'. The full-story of the same may be found in the website – http://www.sangeetham.com/tsintro_13mar.htm

General – In this kRti, zrI tyAgarAja describes 'nAdOpAsana' as a means of emancipation. However, in other philosophical treatises, like zrImad-bhagavad-gItA, the subject of music is not at all discussed. Therefore, knowledge of music is not sine-quo-non for emancipation.

Devanagari

प. स्वर राग सुधा रस युत भक्ति

स्व(र्गा)पवर्गमुरा ओ मनसा

अ. परमानन्दमने 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

बरगुट मोक्षमुरा

सहज भक्तितो राग ज्ञान

सहितुडु मुकुडुरा 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
स्वरार्णव मर्ममुलु
विजयमु गल त्यागराजु(डे)रुगे
विश्वसिञ्चि तेलुसुको ओ मनसा (स्व)

English with Special Characters

pa. svara rāga sudhā rasa yuta bhakti
sva(rgā)pavargamurā o manasā
a. paramānandamanē kamalamupai
baka bhēkamu celagi(yē)mi o manasā (sva)
ca1. mūlādhāraja nāda(me)ruguṭē
mudamagu mōkṣamurā
kōlāhala sapta svara grhamula
gurutē mōkṣamurā o manasā (sva)
ca2. bahu janmamulaku paini jñāniyai
baraguṭa mōkṣamurā
sahaja bhaktitō rāga jñāna
sahituḍu muktuduṛā 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
svarārṇava marmamulu
vijayamu gala tyāgarāju(ḍe)rugē
viśvasiñci telusukō o manasā (sva)

Telugu

ప. స్వర రాగ సుధా రస యుత భక్తి

- స్వ(ర్గా)పవర్గమురా ఓ మనసా
 అ. పరమానందమనే 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
 బరగుట మోక్షమురా
 సహజ భక్తితో రాగ జ్ఞాన
 సహితుడు ముక్తుడురా ఓ మనసా (స్వ)
- చ3. మర్దల తాళ గతులు తెలియకనే
 మర్దిజ్చుట సుఖమా
 శుద్ధ మనసు లేక పూజ జేయుట
 సూకర వృత్తిరా ఓ మనసా (స్వ)
- చ4. రజత గి(రీ)శుడు నగజకు తెల్పు
 స్వరాల్లవ మర్మములు
 విజయము గల త్యాగరాజు(డె)రుగే
 విశ్వసిజ్చి తెలుసుకో ఓ మనసా (స్వ)

Tamil

- ప. స్వ(ర్గా)పవర్గమురా ఓ మనసా
 స్వ(ర్గా)పవర్గమురా ఓ మనసా
- అ. పర(మా)నంద(మ)నే కమలముపై
 బక భేకము చెలగి(యే)మి ఓ మనసా (స్వ)
- చ1. మూలాధార(జ) నాద(మె)రుగుటే
 ముదమగు మోక్షమురా
 కోలాహల సప్త స్వర గృహముల
 గురుతే మోక్షమురా ఓ మనసా (స్వ)
- చ2. బహు జన్మములకు పైని జ్ఞానియై
 బరగుట మోక్షమురా
 సహజ భక్తితో రాగ జ్ఞాన
 సహితుడు ముక్తుడురా ఓ మనసా (స్వ)
- చ3. మర్దల తాళ గతులు తెలియకనే
 మర్దిజ్చుట సుఖమా
 శుద్ధ మనసు లేక పూజ జేయుట
 సూకర వృత్తిరా ఓ మనసా (స్వ)
- చ4. రజత గి(రీ)శుడు నగజకు తెల్పు
 స్వరాల్లవ మర్మములు
 విజయము గల త్యాగరాజు(డె)రుగే
 విశ్వసిజ్చి తెలుసుకో ఓ మనసా (స్వ)

ச4. ரஜத கி³(ரி)ஸு³ நக³ஜகு தெல்பு
ஸ்வ(ரா)ர்ணவ மர்மமுலு
விஜயமு க³ல த்யாக³ராஜு(டெ³)ருகே³
விஸ்வஸிஞ்சி தெலுஸுகோ ஓ மனஸா (ஸ்வ)

பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

பேரானந்தமெனும் கமலத்தின் மீது
கொக்கும் தவளையும் திகழ்ந்தென்ன (பயன்), ஏ மனமே?
பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

1. மூலாதாரத்திலுதிக்கும் நாதத்தினையறிதல்
களிப்புடை மோக்கமடா!
கோலாகலமான ஏழ்ப்பதங்களின் இருப்பிடம்
தெரிதலே மோக்கமடா, ஏ மனமே!
பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

2. பல பிறவிகளுக்குப் பின் ஞானியாகித்
திகழ்தல் மோக்கமடா!
உடன் பிறந்த பத்தியுடன் பண்ணறிவும்
உடையோன் முத்தனடா, ஏ மனமே!
பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

3. மத்தளத்தின் தாள நடைகளறியாது
(மத்தளத்தினை) இடித்தல் சுகமா?
தூய உள்ளமின்றித் தொழுகை செய்தல்
பன்றியொழுக்கமடா, ஏ மனமே!
பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

4. பனி மலையீசன் மலைமகளுக்குத் தெரிவிக்கும்
பதக்கடலின் மருமங்கள்
வெற்றியுடைத் தியாகராசன் அறிவானே!
நம்பித் தெரிந்துகொள்வாய், ஏ மனமே!
பதம் மற்றும் பண்ணெனும் அமுதச் சாற்றுடன் கூடிய பத்தி
வானுலகமும் மோக்கமுமாகுமடா, ஏ மனமே!

பதம் - (ஏழு) சுரங்கள்
பண் - இராகம்
மூலாதாரம் - ஆறு ஆதாரத்திலொன்று - குதத்தானம்
பனி மலையீசன் - சிவன்
மலைமகள் - பார்வதி

Kannada

- ಪ. ಸ್ವರ ರಾಗ ಸುಧಾ ರಸ ಯುತ ಭಕ್ತಿ
ಸ್ವ(ರಾ)ಪವರ್ಗಮುರಾ ಓ ಮನಸಾ
- ಅ. ಪರಮಾನಂದಮನೇ ಕಮಲಮುಪೈ
ಬಕ ಭೇಕಮು ಚಲಗಿ(ಯೇ)ಮಿ ಓ ಮನಸಾ (ಸ್ವ)
- ಚಗ. ಮೂಲಾಧಾರಜ ನಾದ(ಮೆ)ರುಗುಟೇ
ಮುದಮಗು ಮೋಕ್ಷಮುರಾ
ಕೋಲಾಹಲ ಸಪ್ತ ಸ್ವರ ಗೃಹಮುಲ
ಗುರುತೇ ಮೋಕ್ಷಮುರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಚ೨. ಬಹು ಜನ್ಮಮುಲಕು ಪೈನಿ ಜ್ಞಾನಿಯೈ
ಬರಗುಟ ಮೋಕ್ಷಮುರಾ
ಸಹಜ ಭಕ್ತಿಯೇ ರಾಗ ಜ್ಞಾನ
ಸಹಿತುಡು ಮುಕ್ತುಡುರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಚ೩. ಮರ್ದಲ ತಾಳ ಗತುಲು ತೆಲಿಯಕನೇ
ಮರ್ದಿಇಟ್ಟುಟ ಸುಖಮಾ
ಶುದ್ಧ ಮನಸು ಲೇಕ ಪೂಜ ಜೇಯುಟ
ಸೂಕರ ವೃತ್ತಿರಾ ಓ ಮನಸಾ (ಸ್ವ)
- ಚ೪. ರಜತ ಗಿ(ರೀ)ಶುಡು ನಗಜಕು ತೆಲ್ಪು
ಸ್ವರಾರ್ಣವ ಮರ್ಮಮುಲು
ವಿಜಯಮು ಗಲ ತ್ಯಾಗರಾಜು(ಡೆ)ರುಗೇ
ವಿಶ್ವಸಿಂಹ ತೆಲುಸುಕೋ ಓ ಮನಸಾ (ಸ್ವ)

Malayalam

೧. ಸ್ವರ ರಾಗ ಸುಧಾ ರಸ ಯುತ ಭಕ್ತಿ
ಸ್ವ(ರಾ)ಪವರ್ಗಮುರಾ ಓ ಮನಸಾ
೨. ಪರಮಾನಂದಮನೇ ಕಮಲಮುಪೈ
ಬಕ ಭೇಕಮು ಚಲಗಿ(ಯೇ)ಮಿ ಓ ಮನಸಾ (ಸ್ವ)
೩. ಮೂಲಾಧಾರಜ ನಾದ(ಮೆ)ರುಗುಟೇ
ಮುದಮಗು ಮೋಕ್ಷಮುರಾ
ಕೋಲಾಹಲ ಸಪ್ತ ಸ್ವರ ಗೃಹಮುಲ
ಗುರುತೇ ಮೋಕ್ಷಮುರಾ ಓ ಮನಸಾ (ಸ್ವ)
೪. ಬಹು ಜನ್ಮಮುಲಕು ಪೈನಿ ಜ್ಞಾನಿಯೈ
ಬರಗುಟ ಮೋಕ್ಷಮುರಾ
ಸಹಜ ಭಕ್ತಿಯೇ ರಾಗ ಜ್ಞಾನ
ಸಹಿತುಡು ಮುಕ್ತುಡುರಾ ಓ ಮನಸಾ (ಸ್ವ)
೫. ಮರ್ದಲ ತಾಳ ಗತುಲು ತೆಲಿಯಕನೇ
ಮರ್ದಿಇಟ್ಟುಟ ಸುಖಮಾ
ಶುದ್ಧ ಮನಸು ಲೇಕ ಪೂಜ ಜೇಯುಟ
ಸೂಕರ ವೃತ್ತಿರಾ ಓ ಮನಸಾ (ಸ್ವ)
೬. ರಜತ ಗಿ(ರೀ)ಶುಡು ನಗಜಕು ತೆಲ್ಪು
ಸ್ವರಾರ್ಣವ ಮರ್ಮಮುಲು
ವಿಜಯಮು ಗಲ ತ್ಯಾಗರಾಜು(ಡೆ)ರುಗೇ
ವಿಶ್ವಸಿಂಹ ತೆಲುಸುಕೋ ಓ ಮನಸಾ (ಸ್ವ)

- കോലാഹല സപ്ത സ്വര ഗൃഹമൂല
 ഗുരുതേ മോക്ഷമൂരാ ഓ മനസാ (സ്വ)
 ച2. ബഹു ജന്മമൂലകു പൈനി ജ്ഞാനിയൈ
 ബരഗുട മോക്ഷമൂരാ
 സഹജ ഭക്തിതോ രാഗ ജ്ഞാന
 സഹിതുഡു മുക്തൂഡുരാ ഓ മനസാ (സ്വ)
 ച3. മർദ്ദല താള ഗതൂലു തെലിയകനേ
 മർദ്ദിഞ്ചൂട സുഖമാ
 ശുദ്ധ മനസു ലേക പുജ ജേയൂട
 സൂകര വൃത്തിരാ ഓ മനസാ (സ്വ)
 ച4. രജത ഗി(രീ)ശൂഡു നഗജകു തെല്പു
 സ്വരാർണവ മർദ്ദമൂലു
 വിജയമു ഗല ത്യാഗരാജു(ഡെ)രുഗേ
 വിശ്വസിഞ്ചി തെലൂസുകോ ഓ മനസാ (സ്വ)

Assamese

പ. স্বർവ്വ ബാഗ സുധാ വസ യൂത ഭക്തി

സ്വ(ഗ്)പർവ്വമൂരാ ഓ മനസാ

അ. പർവ്വാനന്ദമനേ കമലമൂപൈ

വക ഭക്തമു ചേലി(യോ)മി ഓ മനസാ (സ്വ)

ച1. മൂലാധാർവജ നാദ(മോ)ർവ്വഗുട്ടേ

മൂദമഗു മോക്ഷമൂരാ

കോലാഹല സപ്ത സ്വർവ്വ ഗൃഹമൂല

ഗുർവ്വതേ മോക്ഷമൂരാ ഓ മനസാ (സ്വ)

ച2. വഹ് ജന്മമൂലകു പൈനി ജ്ഞാനിയൈ

വർവ്വഗുട്ടേ മോക്ഷമൂരാ

സഹജ ഭക്തിതോ ബാഗ ജ്ഞാന

സഹിതുഡു മുക്തൂഡുരാ ഓ മനസാ (സ്വ)

ച3. മർദ്ദല താള ഗതൂലു തെലിയകനേ

മർദ്ദിഞ്ചൂട സുഖമാ

ശുദ്ധ മനസു ലേക പുജ ജേയൂട

സൂകർവ്വർവ്വതിരാ ഓ മനസാ (സ്വ)

চ৪. ৰজত গি(ৰী)শুড়ু নগজকু তেল্পু
স্বৰাৰ্ণৰ মৰ্মমুলু
বিজয়মু গল অ্যাগৰাজু(ডে)ৰুগে
বিশ্বসিঞ্চি তেলুসুকো ও মনসা (স্ব)

Bengali

প. স্বৰ ৰাগ সুধা রস যুত ভক্তি
স্ব(ৰ্গা)পবৰ্গমূরা ও মনসা
অ. পরমানন্দমনে কমলমুপৈ
বক ভেকমু চেলগি(য়ে)মি ও মনসা (স্ব)

চ১. মূলাধাৰজ নাদ(মে)ৰুগুটে
মুদমগু মোক্ষমূরা
কোলাহল সপ্ত স্বৰ গৃহমুল
গুরুতে মোক্ষমূরা ও মনসা (স্ব)

চ২. বহু জন্মমূলকু পৈনি জ্ঞানিয়ে
বৰগুট মোক্ষমূরা
সহজ ভক্তিতো ৰাগ জ্ঞান
সহিতুড়ু মুকুড়ুৰা ও মনসা (স্ব)

চ৩. মৰ্দল তাল গতুলু তেলিয়কনে
মৰ্দিঞ্চুট সুখমা
শুদ্ধ মনসু লেক পূজ জেয়ুট
সূকর বৃত্তিরা ও মনসা (স্ব)

চ৪. ৰজত গি(ৰী)শুড়ু নগজকু তেল্পু
স্বৰাৰ্ণৰ মৰ্মমুলু
বিজয়মু গল অ্যাগৰাজু(ডে)ৰুগে
বিশ্বসিঞ্চি তেলুসুকো ও মনসা (স্ব)

Gujarati

- પ. સ્વર રાગ સુધા રસ યુત ભક્તિ
સ્વ(ગા)પવર્ગમુરા ઓ મનસા
- અ. પરમાનન્દમને કમલમુપૈ
બક ભેકમુ ચૈલગિ(યે)મિ ઓ મનસા (સ્વ)
- ચ૧. મૂલાધારજ નાદ(મં)રુગુટે
મુદમગુ મોક્ષમુરા
કોલાહલ સપ્ત સ્વર ગૃહમુલ
ગુરુતે મોક્ષમુરા ઓ મનસા (સ્વ)
- ચ૨. બહુ જન્મમુલકુ પૈનિ જ્ઞાનિયૈ
બરગુટ મોક્ષમુરા
સહજ ભક્તિતો રાગ જ્ઞાન
સહિતુડુ મુક્તુડુરા ઓ મનસા (સ્વ)
- ચ૩. મર્દલ તાળ ગતુલુ તલિયકને
મર્દિચ્યુટ સુખમા
શુદ્ધ મનસુ લેક પૂજ જેયુટ
સૂકર વૃત્તિરા ઓ મનસા (સ્વ)
- ચ૪. રજત ગિ(રી)શુડુ નગજકુ તલ્પુ
સ્વરાર્ણવ મર્મમુલુ
વિજયમુ ગલ ત્યાગરાજુ(ડં)રુગે
વિશ્વસિચ્ચિ તલ્પુસુકો ઓ મનસા (સ્વ)

Oriya

- ઇ. સ્વર રાગ સુધા રસ યુત ભક્તિ
સ્વ(ગા)પવર્ગમુરા ઓ મનસા
- અ. પરમાનન્દમને કમલમુપૈ
બક ભેકમુ ચૈલગિ(યે)મિ ઓ મનસા (સ્વ)
- ચ૧. મૂલાધારજ નાદ(મં)રુગુટે
મુદમગુ મોક્ષમુરા
કોલાહલ સપ્ત સ્વર ગૃહમુલ
ગુરુતે મોક્ષમુરા ઓ મનસા (સ્વ)
- ચ૨. બહુ જન્મમુલકુ પૈનિ જ્ઞાનિયૈ
બરગુટ મોક્ષમુરા
સહજ ભક્તિતો રાગ જ્ઞાન
સહિતુડુ મુક્તુડુરા ઓ મનસા (સ્વ)
- ચ૩. મર્દલ તાળ ગતુલુ તલિયકને
મર્દિચ્યુટ સુખમા
શુદ્ધ મનસુ લેક પૂજ જેયુટ
સૂકર વૃત્તિરા ઓ મનસા (સ્વ)
- ચ૪. રજત ગિ(રી)શુડુ નગજકુ તલ્પુ
સ્વરાર્ણવ મર્મમુલુ
વિજયમુ ગલ ત્યાગરાજુ(ડં)રુગે
વિશ્વસિચ્ચિ તલ્પુસુકો ઓ મનસા (સ્વ)

୧୨. ବହୁ ଜନ୍ମମୂଲକୁ ପୈନି ଜାନିୟୈ
 ବରଗୁଟ ମୋକ୍ଷମୂରା
 ସହଜ ଭକ୍ତିତୋ ରାଗ ଜାନ
 ସହିତୁତୁ ମୁକ୍ତୁତୁରା ଓ ମନସା (ସ୍ୱଃ)
 ୧୩. ମର୍ଦ୍ଦଳ ତାଳ ଗତୁଲୁ ତେଲିୟକନେ
 ମର୍ଦ୍ଦିଷ୍ଟୁଟ ସୁଖମା
 ଶୁଭ ମନସୁ ଲେକ ପୂଜ ଜେକ୍ଷୁଟ
 ସୁକର ଖୁଠିରା ଓ ମନସା (ସ୍ୱଃ)
 ୧୪. ରଜତ ଗି(ରୀ)ଶୁତୁ ନଗଜକୁ ତେଲ୍ପୁ
 ସ୍ୱଃରାଣ୍ଡ ମର୍ମମୁଲୁ
 ଓଜୟମୁ ଗଲ ତ୍ୟାଗରାଜୁ(ତେ)ରୁଗେ
 ଓଶ୍ଵସିଷି ତେଲୁସୁକୋ ଓ ମନସା (ସ୍ୱଃ)

Punjabi

୫. ସୂର ରାଗା ସୁଧା ରସ ଯୁତ ଡକିତ
 ସୂ(ରଗା)ଧବରଗାମୁରା ଓ ମନସା
 ୫. ପରମାନ୍ତନଦମନେ କମଳସୁଧି
 ସକ ଡେକମୁ ଚେଳଗି(ଜେ)ମି ଓ ମନସା (ସୂ)
 ୧୧. ମୂଳାଧାରଜ ନାଦ(ମେ)ରୁଗୁଟେ
 ମୁଦମଗୁ ମୈକ୍ଷମୁରା
 କୈଳାହଳ ସଧତ ସୂର ଗିହମୁଳ
 ଗୁରୁତେ ମୈକ୍ଷମୁରା ଓ ମନସା (ସୂ)
 ୧୨. ସହ ଜନମମୁଲକ୍ତୁ ପୈନି ଗିଆନିଜୈ
 ସରଗୁଟ ମୈକ୍ଷମୁରା
 ସହଜ ଡକିତତେ ରାଗ ଗିଆନ
 ସହିତୁଡ୍ଡ ମୁକ୍ତୁଡ୍ଡରା ଓ ମନସା (ସୂ)

ਚੜ. ਮਰਦਲ ਤਾਲ ਗਤੁਲੁ ਤੇਲਿਯਕਨੇ

ਮਰਿਦਵਚੁਟ ਸੁਖਮਾ

ਸੁਦਧ ਮਨਸੁ ਲੇਕ ਪੂਜ ਜੇਯੁਟ

ਸੂਕਰ ਵਿੱਤਿਰਾ ਓ ਮਨਸਾ (ਸ੍ਰ)

ਚ੪. ਰਜਤ ਗਿ(ਗੀ)ਸੁਡੁ ਨਗਜਕੁ ਤੇਲਪੁ

ਸ੍ਰਾਰਣਵ ਮਰਮਮੁਲੁ

ਵਿਜਯਮੁ ਗਲ ਤਯਾਗਰਾਜੁ(ਡੇ)ਰਗੇ

ਵਿਸ੍ਰੁਸਿਵਿਚ ਤੇਲੁਸੁਕੋ ਓ ਮਨਸਾ (ਸ੍ਰ)