

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 lR lRR
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

saMsArulaitE-sAvEri

In the kRti ‘saMsArulaitE’ – rAga sAvEri (tALa Adi), SrI tyAgarAja states that it makes no difference if one is a family man provided he always remembers the Lord and surrenders fruits of all actions to Him.

- P saMsArul(ai)tE(n)Em(a)yyA Sikhi
pinch(A)vataMsuD(e)duTa(n)uNDaga
- A hiMs(A)dul(e)lla rOsi ¹haMsAdula kUDi
praSaMsa jEyucun(E) proddu
kaMs(A)rini nammuvAru (saM)
- C1 jnAna vairAgyamulu hInam(ai)n(a)TTi bhava
kAnanamuna tirugu ²mAnavulu sadA
²dhyAna yOga yutulai nI nAmamu palkucu
nAnA ³karma phalamu dAnamu sEyuvAru (saM)
- C2 krUrapu yOcanalu dUru jEsi tana
dAra putrula paricArakula jEsi
sAra rUpuni pAda sArasa yugamula
sAre-sAreku manasAra pUjincuvAru (saM)
- C3 bhAgavatula kUDi bhOgamul(e)lla
harikE kAvimpucunu vINA gAnamulatO
Agama caruni ⁴SrI rAgamuna pADucu
tyAgarAja nutuni bAguga nammuvAru (saM)

Gist

O Lord!

How does it matter if people have family, while Lord kRshNa –
adorned with peacock feather on the crest,
enemy of kaMsa,
essence-embodied,
found in Agamas, and

praised by this tyAgarAja,
is before them?

How does it matter, if those,
who at all times trust the Lord, by singing His praises,
abhorring cruelty etc., and
associating with Self-realised people,
have family?

How does it matter, if those,
who wander in such a jungle of Worldly Existence, which is devoid of
true knowledge and indifference to Worldly objects,
endowed with yOga and meditation, and
by always chanting Your names,
become relinquishers of the fruits of various actions,
have family?

How does it matter, if those,
who, ever, whole-heartedly, worship the Feet-Lotus of the Lord,
rebuking cruel thoughts from the mind, and
engaging their wife and children in the service of the Lord,
have family?

How does it matter, if those,
who totally trust the Lord,
associating with bhAgavatas,
surrendering enjoyments etc., to Lord hari Himself, and
singing glory of the Lord in the best rAgas, accompanied by vINA
music,
have family?

Word-by-word Meaning

P O Lord (ayyA)! How does it matter (Emi) if (aitE) people have family
(saMsArulu) (saMsArulaitEnEmayyA),
while Lord kRshNa – adorned with peacock (Sikhi) feather (pincha) on
the crest (avataMsuDu) – is (uNDaga) before (eduTanu) them
(pinchAvataMsuDeduTanuNDaga)?

A How does it matter, if those,
who at all (E) times (proddu) trust (nammuvAru) Lord kRshNa – enemy
(ari) of kaMsa (kaMsArini), by singing His praises (praSaMsa jEyucunu)
(jEyucunE),
abhorring (rOsi) cruelty (hiMsa) etc. (Adula ella) (hiMsAdulella), and
associating (kUDi) with Self-realised people (haMsAdula),
have family?

C1 How does it matter, if those (mAnavulu),
who wander (tirugu) in such (aTTi) a jungle (kAnanamuna) of Worldly
Existence (bhava) which is devoid of (hInamu aina) (hInamaina) (hInamainaTTi)
true knowledge (jnAna) and indifference to Worldly objects (vairAgyamulu),
endowed with (yutulai) yOga and meditation (dhyAna), and
always (sadA) chanting (palkucu) Your (nI) names (nAmamu),
become relinquishers (dAnamu sEyuvAru) of the fruits (phalamu) of
various (nAnA) actions (karma),
have family?

C2 How does it matter, if those,
 who, ever (sAre-sAreku), whole-heartedly (manasAra), worship
(pUjincuvAru) the Feet (pada yugamula) Lotus (sArasa) of essence (sAra)
embodied (rUpuni) Lord,
 rebuking (dUru jEsi) cruel (krUrapu) thoughts (yOcanalu) from the
mind, and
 engaging (jEsi) their (tana) wife (dAra) and children (putrula) in the
service (paricArakula) (literally servants) of the Lord,
 have family?

C3 How does it matter, if those,
 who totally (bAguga) (literally nicely) trust (nammuvAru) the Lord
praised (nutuni) by this tyAgarAja,
 associating (kUDi) with bhAgavatas (bhAgavatula),
 surrendering (kAvimpucunu) (literally make over) enjoyments
(bhOgamulu) etc. (ella) (bhOgamulella) to Lord hari Himself (harikE), and
 singing (pADucu) the glory of Lord – found (caruni) in Agamas – in the
best (SrI) rAgas (rAgamuna) accompanied by vINA music (gAnamulatO),
 have family?

Notes –

Variations –

² – mAnavulu – yOga yutulai : mAnavuDu - yOga yutuDai. As the whole
kriti is in plural form, ‘mAnavulu’ – ‘yOga yutulai’ seems to be appropriate.

⁴ – SrI rAgamuna – rAgamuna.

References -

¹ – haMsa – Another form of ‘ahaMsa’ – ‘I am that’ wherein ‘that’ refers
to paramAtmA. Please refer to kRti of sadASiva brahmEndra – ‘khElati
piNDANDE’ wherein he mentions ‘haMsas-sOhaM sOhaM-haMsamiti’.

³ - karma phalamu dAnamu sEyuvAru – relinquishers of fruits of actions
- In this regard, the following verse from SrImad bhagavat gItA, Chapter 5 is
relevant –

yuktaH karma phalaM tyaktvA SAntim-ApnOti naishThikIM |
ayuktaH kAma kArENa phale saktO nibadhyatE || 12 ||

"The well-poised, forsaking the fruit of action, attains peace, born of
steadfastness; the unbalanced one, led by desire, is bound by being attached to
the fruit (of action)." (Translation by Swami Swarupananda)

Comments -

² – dhyAna yOga – this has been taken as ‘dhyAna’ and ‘yOga’. However,
it may also be taken as ‘dhyAna yOga’.

⁴ – SrI rAgamuna - In some books, this has been taken as the specific
rAga – ‘SrI rAga’; however, even the current kRti is not in that rAga. Therefore,
experts may comment whether the word refers to a specific rAga.

Devanagari

प. संसारु(लै)ते(ने)(म)य्या शिखि
पि(ञ्छा)वतंसु(डे)दुट(नु)ण्डग

अ. हि(म्सा)दु(ले)ल्ल रोसि हंसादुल कूडि
प्रशंस जेयुचु(ने) प्रोदु
कं(सा)रिनि नम्मुवारु (सं)

च1. ज्ञान वैराग्यमुलु हीन(मै)(न)ट्टि भव
काननमुन तिरुगु मानवुलु सदा
ध्यान योग युतुलै नी नाममु पल्कुचु
नाना कर्म फलमु दानमु सेयुवारु (सं)

च2. क्रूरपु योचनलु दूरु जेसि तन
दार पुत्रुल परिचारकुल जेसि
सार रूपुनि पाद सारस युगमुल
सारे-सारेकु मनसार पूजिञ्चुवारु (सं)

च3. भागवतुल कूडि भोगमु(ले)ल्ल
हरिके काविम्पुचुनु वीणा गानमुलतो
आगम चरुनि श्री रागमुन पाडुचु
त्यागराज नुतुनि बागुग नम्मुवारु (सं)

English with Special Characters

pa. saṃsāru(lai)tē(nē)(ma)yyā śikhi
pi(ñchā)vataṃsu(ḍe)duṭa(nu)ṇḍaga

a. hi(msā)du(le)lla rōsi haṃsādula kūḍi
praśaṃsa jēyucu(nē) proddu
kaṃ(sā)rini nammuvāru (saṃ)

ca1. jñāna vairāgyamulu hīna(mai)(na)ṭṭi bhava
kānanamuna tirugu mānavulu sadā
dhyāna yōga yutulai nī nāmamu palkucu
nānā karma phalamu dānamu sēyuvāru (saṃ)

ca2. krūrapu yōcanalu dūru jēsi tana
dāra putrula paricārakula jēsi
sāra rūpuni pāda sārasa yugamula

sāre-sāreku manasāra pūjiñcuvāru (saṃ)
ca3. bhāgavatula kūḍi bhōgamu(1e)lla
harikē kāvimpucunu vīṇā gānamulatō
āgama caruni śrī rāgamuna pāḍucu
tyāgarāja nutuni bāguga nammuvāru (saṃ)

Telugu

ప. సంసారు(లై)తే(నే)(మ)య్యా శిఖి
పి(ఞ్చ)వతంసు(డె)దుట(ను)ణ్ణగ
అ. హి(మ్మ)దు(లె)ల్ల రోసి హంసాదుల కూడి
ప్రశంస జేయుచు(నే) ప్రొద్దు
కం(సా)రిని నమ్మువారు (సం)
చ1. జ్ఞాన వైరాగ్యములు హీన(మై)(న)ట్టి భవ
కాననమున తిరుగు మానవులు సదా
ధ్యాన యోగ యుతులై నీ నామము పల్కుచు
నానా కర్మ ఫలము దానము సేయువారు (సం)
చ2. క్రూరపు యోచనలు దూరు జేసి తన
దార పుత్రుల పరిచారకుల జేసి
సార రూపుని పాద సారస యుగముల
సారె-సారెకు మనసార పూజిజ్జువారు (సం)
చ3. భాగవతుల కూడి భోగము(లె)ల్ల
హరికే కావిమ్ముచును వీణా గానములతో
ఆగమ చరుని శ్రీ రాగమున పాడుచు
త్యాగరాజ నుతుని బాగుగ నమ్మువారు (సం)

Tamil

ప. టమ్సా(రు)(లె)తే(నే)మయ్యా శికి²
పి(ఞ్చ)వతమ్సు(డె³)త్తు³డ(ను)ణ్ణ³క³
అ. హిమ్(సా)త్తు³(లె)ల్ల రోసి హమ్సాత్తు³ల క్కడి³
ప్ర³టమ్స జ్ఞేయక(నే) ప్రొత్తు³
కమ్(సా)రిని నమ్మవారు (సం)
చ1. ఞ్ఞాన వైరాక్యములు హీన(మై)(న)ట్టి ప⁴వ
కాననమున తిరుక్కు³ మానవులు సతా³
త్త⁴యాన యోక³ యుతులై నీ నామము పల్కు
నానా కర్మ ఫలము దానము సేయువారు (సం)

- ಸ2. ಕ್ಷರರಪು ಯೋಸನಲು ತು³ರು ಜೇಸಿ ತನ
ತು³ರ ಪುತ್ರನು ಪರಿಸಾರಕುಲ ಜೇಸಿ
ಸಾರ ರುಪುನಿ ಪಾತ³ ಸಾರಸು ಯುಕ್³ಮುಲ
ಸಾರ-ಸಾರಕು ಮನಸಾರ ಪುಜಿಂಸವಾರು (ಸುಮ)
- ಸ3. ಪಾ⁴ಕವತುಲ ಕು³ ಪಾ⁴ಕ್³ಮ(ಲ)ಲ್ಲ
ಹರಿಕೇ ಕಾವಿಂಪುಕುನು ವೀನಾ ಕಾ³ನಮುಲತೋ
ಅ³ಮ ಸರುನಿ ಫಿ³ ರಾಕ್³ಮುನ ಪಾ³ಕ್³
ತಯಾಕ್³ರಾಜ ನುತುನಿ ಪಾ³ಕ್³ಕ್³ ನಮಮುವಾರು (ಸುಮ)

ಇಲ್ಲಹತ್ತಿನರ್ ಅನುಲ ಂನ್ನವಯ್ಯಾ,
ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ ಂತರೀಲಿರುಕ್ಕ?

ಇಂಸೆ ಅ³ಕಿಯ ಯಾವುಂ ವರುತ್ತು, ಮುತ್ತುಮುಣರ್ಂತೋರೇಕ್ ಕು³,
(ಇರೇವನಿನ್) ಪುಕುಂ ಪಾ³ಕ್³ಕುಂ, ಂವಮಯಮುಂ,
ಕಂಸನೇ ವತೆತ್ತೋನೇ ನಮಪುವೋರ್
ಇಲ್ಲಹತ್ತಿನರ್ ಅನುಲ ಂನ್ನವಯ್ಯಾ,
ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ ಂತರೀಲಿರುಕ್ಕ?

1. ಂನುಂ, ವರಾರಕ್ಕಿಯಂ ಅ³ಕಿಯವೇ ಯುಂ ಅತ್ತಕೇಯ, ಪಿರವಿಕ್
ಕಾ³ಡಿನಿಲಿ ತಿರಿಯುಂ ಮನಿತರ್ಕನ್, ಂವಮಯಮುಂ,
ತಿಯಾನುಂ, ಯೋಕುಂ ಁಡೆಯೋರಾಯ್, ಁನತು ಪೆಯರ್ ಁರೇತ್ತುಕ್ಕುಂ,ಂ,
ಪುಂಪಲ ಕರುಂಗಳಿನಿ ಪಯಂಕನೇ (ಇರೇವನುಕ್ಕು) ಅಂಪುನಿಂಪೋರ್
ಇಲ್ಲಹತ್ತಿನರ್ ಅನುಲ ಂನ್ನವಯ್ಯಾ,
ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ ಂತರೀಲಿರುಕ್ಕ?

2. ಕೂಡಿಯ ಂನ್ನಂಗಳೇತ್ ತುಂತ್ತು, ತನತು
ಮನೇವಿ ಮಕ್ಕನೇ ಸೇವೆಯಿಲಿ ಂಡುಂಪುತ್ತು,
ಸಾರ ಁರುವತ್ತೋನಿನ್ ತಿರುವುಡ್ ಕಮಲ ಇನೇನಯಿನೇ,
ಂವಮಯಮುಂ, ಮನತಾರ ವುಡಿಂಪುವೋರ್
ಇಲ್ಲಹತ್ತಿನರ್ ಅನುಲ ಂನ್ನವಯ್ಯಾ,
ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ ಂತರೀಲಿರುಕ್ಕ?

3. ಪಾಕವತರ್ಕನೇಕ್ ಕು³, (ಁಲಕ) ಇಂಪಂಗಳೇ ಯೆಲ್ಲಾಂ
ಅರಿಕ್ಕೇ ಅಂಪುನಿತ್ತುಕ್ಕುಂ, ವೇನೇ ಇಸೆಯುಡನ್,
ಅ³ಕಮಂಗಳಿಲಿ ಁರೇವೋನೇ, ಸಿಂತ್ತು ಇರಾಕಂಗಳಿಲಿ ಪಾ³ಕ್³ಕುಂ,ಂ,
ತಿಯಾಕರಾಸನ್ ಪುಂತ್ತುವೋನೇ, ಮುತ್ತುಂ ನಮಪುವೋರ್
ಇಲ್ಲಹತ್ತಿನರ್ ಅನುಲ ಂನ್ನವಯ್ಯಾ,
ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ ಂತರೀಲಿರುಕ್ಕ?

ಮಯಿಂಪಿಲಿ ಯಣಿವೋನ್ - ಕುಂನುಂ
ಕಂಸನೇ ವತೆತ್ತೋನ್ - ಕುಂನುಂ

Kannada

ಪ. ಸಂಸಾರು(ಲೈ)ತೇ(ನೇ)(ಮ)ಯ್ಯಾ ಶಿಖಿ
ಪಿ(ಁ)ವತುಂಸ(ಡೆ)ದುಟ(ಸು)ಣ್ಣ

ಅ. ಹಿ(ಮ್ನ)ದು(ಲೆ)ಲ್ಲ ರೋಸಿ ಹಂಸಾದುಲ ಕೂಡಿ

ಪ್ರಶಂಸ ಜೇಯುಚು(ನೇ) ಪ್ರೊದ್ಡು

ಕಂ(ಸಾ)ರಿನಿ ನಮ್ಮವಾರು (ಸಂ)

ಚಗ. ಜ್ಞಾನ ವೈರಾಗ್ಯಮುಲು ಹೀನ(ಮೈ)(ನ)ಟ್ಟಿ ಭವ

ಕಾನನಮನ ತಿರುಗು ಮಾನವುಲು ಸದಾ

ಧ್ಯಾನ ಯೋಗ ಯುತುಲೈ ನೀ ನಾಮಮು ಪಲ್ಲುಚು

ನಾನಾ ಕರ್ಮ ಫಲಮು ದಾನಮು ಸೇಯುವಾರು (ಸಂ)

ಚ೨. ಕ್ರೂರಪು ಯೋಚನಲು ದೂರು ಜೇಸಿ ತನ

ದಾರ ಪುತ್ತುಲ ಪರಿಚಾರಕುಲ ಜೇಸಿ

ಸಾರ ರೂಪುನಿ ಪಾದ ಸಾರಸ ಯುಗಮುಲ

ಸಾರಿ-ಸಾರಿಕು ಮನಸಾರ ಪೂಜಿಳ್ಳುವಾರು (ಸಂ)

ಚ೩. ಭಾಗವತುಲ ಕೂಡಿ ಭೋಗಮು(ಲೆ)ಲ್ಲ

ಹರಿಕೇ ಕಾವಿಮ್ಮುಚುನು ವೀಣಾ ಗಾನಮುಲತೋ

ಆಗಮ ಚರುನಿ ಶ್ರೀ ರಾಗಮನ ಪಾಡುಚು

ತ್ಯಾಗರಾಜ ನುತುನಿ ಬಾಗುಗೆ ನಮ್ಮವಾರು (ಸಂ)

Malayalam

ಅ. ಸುಂಸಾರ್ತು(ಲೇ)ತೇ(ಗೇ)(ಮ)ಯ್ಯಾ ಉವಿ

ಪಿ(ಣ್ಣ)ವಾ(ವ)ತುಂಸು(ವೇ)ದ್ವ(ಗು)ಣ್ಣು

ಆ. ಹಿ(ಮ್ನ)ದು(ಲೆ)ಲ್ಲ ರೋಸಿ ಹಂಸಾದುಲ ಕೂಡಿ

ಪ್ರಶಂಸ ಜೇಯುಚು(ನೇ) ಪ್ರೊದ್ಡು

ಕಂ(ಸಾ)ರಿನಿ ನಮ್ಮವಾರು (ಸಂ)

ಚ೨. ಕ್ರೂರಪು ಯೋಚನಲು ದೂರು ಜೇಸಿ ತನ

ದಾರ ಪುತ್ತುಲ ಪರಿಚಾರಕುಲ ಜೇಸಿ

ಸಾರ ರೂಪುನಿ ಪಾದ ಸಾರಸ ಯುಗಮುಲ

ಸಾರಿ-ಸಾರಿಕು ಮನಸಾರ ಪೂಜಿಳ್ಳುವಾರು (ಸಂ)

ಚ೩. ಭಾಗವತುಲ ಕೂಡಿ ಭೋಗಮು(ಲೆ)ಲ್ಲ

ಹರಿಕೇ ಕಾವಿಮ್ಮುಚುನು ವೀಣಾ ಗಾನಮುಲತೋ

ಆಗಮ ಚರುನಿ ಶ್ರೀ ರಾಗಮನ ಪಾಡುಚು

ತ್ಯಾಗರಾಜ ನುತುನಿ ಬಾಗುಗೆ ನಮ್ಮವಾರು (ಸಂ)

ಚ೨. ಕ್ರೂರಪು ಯೋಚನಲು ದೂರು ಜೇಸಿ ತನ

ದಾರ ಪುತ್ತುಲ ಪರಿಚಾರಕುಲ ಜೇಸಿ

ಸಾರ ರೂಪುನಿ ಪಾದ ಸಾರಸ ಯುಗಮುಲ

ಸಾರಿ-ಸಾರಿಕು ಮನಸಾರ ಪೂಜಿಳ್ಳುವಾರು (ಸಂ)

ಚ೩. ಭಾಗವತುಲ ಕೂಡಿ ಭೋಗಮು(ಲೆ)ಲ್ಲ

ಹರಿಕೇ ಕಾವಿಮ್ಮುಚುನು ವೀಣಾ ಗಾನಮುಲತೋ

ಆಗಮ ಚರುನಿ ಶ್ರೀ ರಾಗಮನ ಪಾಡುಚು

ತ್ಯಾಗರಾಜ ನುತುನಿ ಬಾಗುಗೆ ನಮ್ಮವಾರು (ಸಂ)

Assamese

প. সংসারু(লৈ)তে(নে)(ম)য়্যা শিখি

পি(জ্ঞা)বতংসু(ডে)দুট(নু)গুগ

অ. হি(ম্‌সা)দু(লে)ল্ল ৰোসি হংসাদুল কুডি

প্রশংস জেয়ুচু(নে) প্রো ু

কং(সা)ৰিনি নম্মুৱাৰু (সং)

চ১. জ্ঞান বৈৰাশ্যমুলু হীন(মৈ)(ন)ট্টি ভৱ

কাননমুন তিৰুগু মানবুলু সদা

ধ্যান যোগ যুতুলৈ নী নামমু পঙ্কুচু

নানা কৰ্ম ফলমু দানমু সেয়ুৱাৰু (সং)

চ২. ক্ৰূৰপু যোচনলু দূৰু জেসি তন

দাৰ পুত্ৰল পৰিচাৰকুল জেসি

সাৰ ৰূপুনি পাদ সাৰস যুগমুল

সাৰে-সাৰেকু মনসাৰ পূজিঞ্চুৱাৰু (সং)

চ৩. ভাগৱতুল কুডি ভোগমু(লে)ল্ল

হৰিকে কাৰি□চুচু নু বীণা গানমুলতো (kāvimpucunu)

আগম চৰুনি শ্ৰী ৰাগমুন পাডুচু

আগৰাজ নুতুনি বাগুগ নম্মুৱাৰু (সং)

Bengali

প. সংসারু(লৈ)তে(নে)(ম)য়্যা শিখি

পি(জ্ঞা)বতংসু(ডে)দুট(নু)গুগ

অ. হি(ম্‌সা)দু(লে)ল্ল ৰোসি হংসাদুল কুডি

প্রশংস জেয়ুচু(নে) প্রো ু

কং(সা)ৰিনি নম্মুৱাৰু (সং)

চ১. জ্ঞান বৈৰাশ্যমুলু হীন(মৈ)(ন)ট্টি ভব

કાનનમુન તિરુગુ માનવુલુ સદા
ધ્યાન યોગ યુતુલૈ ની નામમુ પક્કુ
નાનાં કર્મ ફલમુ દાનમુ સેયુવારુ (સં)

ચ૨. કૂરપુ યોચનલુ દૂરુ જેસિ તન
દાર પુત્રલ પરિચારકુલ જેસિ
સાર રૂપુનિ પાદ સારસ યુગમુલ
સારે-સારેકુ મનસાર પૂજિયુવારુ (સં)

ચ૩. ભાગવતુલ કૂડિ ભોગમુ(લે)લ્લ
હરિકે કાવિ□ચુનુ વીળા ગાનમુલતો (kāvimpucunu)
આગમ ચરુનિ શ્રી રાગમુન પાડુચુ
આગરાજ નુતુનિ વાગુગ નમ્મુવારુ (સં)

Gujarati

પ. સંસાર(લૈ)તે(ને)(મ)યા શિખિ
પિ(ઞ્છા)વતંસુ(ડં)દુટ(નુ)ડડગ
અ. હિ(મ્સા)દુ(લે)લ્લે રોસિ હંસાદુલ કૂડિ
પ્રશંસ જેયુચુ(ને) પ્રોદુ
કં(સા)રિનિ નમ્મુવારુ (સં)
ચ૧. જ્ઞાન વૈરાગ્યમુલુ હીન(મૈ)(ન)ટિટ ભવ
કાનનમુન તિરુગુ માનવુલુ સદા
ધ્યાન યોગ યુતુલૈ ની નામમુ પલ્લુચુ
નાના કર્મ ફલમુ દાનમુ સેયુવારુ (સં)
ચ૨. કૂરપુ યોચનલુ દૂરુ જેસિ તન
દાર પુત્રલ પરિચારકુલ જેસિ
સાર રૂપુનિ પાદ સારસ યુગમુલ
સારે-સારેકુ મનસાર પૂજિયુવારુ (સં)
ચ૩. ભાગવતુલ કૂડિ ભોગમુ(લે)લ્લ
હરિકે કાવિમ્પુચુનુ વીળા ગાનમુલતો
આગમ ચરુનિ શ્રી રાગમુન પાડુચુ

ଆଗରାଏ ଗୁମୁନି ଆଗୁଆ ନମ୍ବୁପାଚ (ସଂ)

Oriya

- ପ. ସଂସାରୁ(ଲେ)ତେ(ନେ)(ମ)ୟା ଶିଶି
ପି(ଞ୍ଜା)ଞ୍ଜତଂସୁ(ତେ)ଦୁଟ(ନୁ)ଶ୍ରଗ
ଅ. ହି(ମ୍ସା)ଦୁ(ଲେ)ଲୁ ରୋସି ହଂସାଦୁଲ କୁଡି
ପ୍ରଶଂସ ଜେୟୁରୁ(ନେ) ପ୍ରୋଘୁ
କଂ(ସା)ରିନି ନମ୍ବୁଞ୍ଜାରୁ (ସଂ)
ଚ ୧. ଜ୍ଞାନ ଶ୍ରେରାଗ୍ୟମୁଲୁ ହୀନ(ମୌ)(ନ)ଜି ଭଞ୍ଜ
କାନନମୁନ ତିରୁଗୁ ମାନଞ୍ଜୁଲୁ ସଦା
ଧ୍ୟାନ ଯୋଗ ଯୁତୁଲେ ନୀ ନାମମୁ ପଲ୍ଲକୁରୁ
ନାନା କର୍ମ ଫଲମୁ ଦାନମୁ ସେୟୁଞ୍ଜାରୁ (ସଂ)
ଚ ୨. କୁରପୁ ଯୋଚନଲୁ ଦୁରୁ ଜେସି ତନ
ଦାର ପୁତୁଲ ପରିଚାରକୁଲ ଜେସି
ସାର ରୁପୁନି ପାଦ ସାରସ ଯୁଗମୁଲ
ସାରେ-ସାରେକୁ ମନସାର ପୁଜିଞ୍ଜୁଞ୍ଜାରୁ (ସଂ)
ଚ ୩. ଭାଗଞ୍ଜୁଲୁ କୁଡି ଭୋଗମୁ(ଲେ)ଲୁ
ହରିକେ କାଞ୍ଜିଞ୍ଜୁରୁ ଧୀଶା ଗାନମୁଲତେ।
ଆଗମ ଚରୁନି ଶ୍ରୀ ରାଗମୁନ ପାତୁରୁ
ତ୍ୟାଗରାଜ ନୁତୁନି ବାଗୁଗ ନମ୍ବୁଞ୍ଜାରୁ (ସଂ)

Punjabi

- ପ. ସଂସାରୁ(ଲେ)ତେ(ନେ)(ମ)ୟା ଶିଶି
ପି(ବଜା)ବତଂସୁ(ଡେ)ଦୁଟ(ନୁ)ଟଡଗ
ଅ. ହି(ମସା)ଦୁ(ଲେ)ଲଲ ଚୌସି ହଂସାଦୁଲ କୁଡି
ଧୂମିସ ଜେୟୁଚ(ନେ) ପୁଂଦୁ
କଂ(ସା)ରିନି ନମ୍ବୁଞ୍ଜାରୁ (ସଂ)

ਚ੧. ਗਿਆਨ ਵੈਰਾਗਜਮੁਲੁ ਹੀਨ(ਸੈ)(ਨ)ਟਿਟ ਭਵ

ਕਾਨਨਮੁਨ ਤਿਰੁਗੁ ਮਾਨਵੁਲੁ ਸਦਾ

ਧਾਨਾ ਯੋਗ ਯੁਤਲੈ ਨੀ ਨਾਮਮੁ ਪਲਕੁਚੁ

ਨਾਨਾ ਕਰਮ ਫਲਮੁ ਦਾਨਮੁ ਸੇਯੁਵਾਰੁ (ਸੰ)

ਚ੨. ਕੂਰਪੁ ਯੋਚਨਲੁ ਦੁਰੁ ਜੇਸਿ ਤਨ

ਦਾਰ ਪੁਤੁਲ ਪਰਿਚਾਰਕੁਲ ਜੇਸਿ

ਸਾਰ ਰੂਪੁਨਿ ਪਾਦ ਸਾਰਸ ਯੁਗਮੁਲ

ਸਾਰੇ-ਸਾਰੇਕੁ ਮਨਸਾਰ ਪੂਜਿਵਚੁਵਾਰੁ (ਸੰ)

ਚ੩. ਭਾਗਵਤੁਲ ਕੂਡਿ ਭੋਗਮੁ(ਲੇ)ਲਲ

ਹਰਿਕੇ ਕਾਵਿਮਪੁਚੁਨੁ ਵੀਣਾ ਗਾਨਮੁਲਤੋ

ਆਗਮ ਚਰੁਨਿ ਸ੍ਰੀ ਰਾਗਮੁਨ ਪਾਡੁਚੁ

ਤਯਾਗਰਾਜ ਨੁਤੁਨਿ ਬਾਗੁਗ ਨੱਮੁਵਾਰੁ (ਸੰ)