Manasaguruguha

Ragam: Ananda Bhairavi (20th mela Janyam)
ARO: S G R G M P D P S   || AVA:  S N D P M G R S  ||
Talam: Rupakam
Composer: Dikshitar
Version: T. Rukmini

Pallavi:
Manasa Guruguha Roopam Bhajare re!
Maya maya Hrutthapam Thyajare re!

Anupallavi:
Manava janmani Samprapthe sathi-
Paramathmani Nirathi Shaya sukham vrajare re!

Charanam

Sathwa gunopadhi Sahitha Sada sivam
Swa Vidiya Sametha Jeevoth bhavam
Thathvam thamasas Yutha viswa Vaibhavam
Thara Keswaram Ananda Bhaivaram

Nathwa Sree Guru Charanam
Kruthwa Namasmaranam Jithwa Moha varanam
Mathwa Thwadeka Sharanam

Meaning (from TK Govinda Rao's book)
Oh ("re")! Mind ("maanasa")! mediate ("bhajare") on the form ("rupam") of GURUGUHA and cast off ("thayajare") the sorrows ("hrutthaapam") created by deluded ("maaya maya") mind.
Having got ("samprapthe") the human ("maanava") birth ("janma"), seek to obtain eternal bliss in PARAMATMA and avoid ("vrajare") the mundane pleasures ("nirathi shaya sukham").
He is SADASIVA, full of ("sahitha") SATVAGUNA;
All living beings ("jeeva") are born ("uthbhavam") out of Him as the result of the impact of AVIDYA.
The universe ("visva") with its TAMASIC qualities is again a manifestation of His greatness ("Vaibhavam");
He is TARAKESVARA and ANANDA BHAIRAVA.
Prostrate ("nathwa") on His feet ("guru charanam");
Mediate ("kruthwa") on His name ("namasmaranam");
Conquer ("Jithwa") the veil of illusion ("Moha"),
and Think ("Mathwa") of Him as your ("thwa") sole ("eka") refuge ("sharanam").

Pallavi:
Manasa Guruguha roopam bhajare re!
Maya maya hrutthapam Thyajare re!

Oh Mind ("Manasa")! mediate ("bhajare") on the form ("rupam") of GURUGUHA

| P ; ; | N , P; | n p G ; ||
Ma na sa Gu ru
R-G , M , | P ; Pdp | G ; M P ||
- gu ha Ru -- pam --
And cast off (“thyajare”) the sorrows (“hruttapam”) created by deluded (“mayaa maya”) mind.

Anupallavi:

Manava janmani Samprapthe sathi-
Paramathmani Nirathi Shaya sukham vrajare re!

[Having got the human birth (“Manava janma”), seek to obtain eternal bliss in PARAMATMA and avoid (“vrajare”) the mundane pleasures.]
Charanam

Sathwa gunopadhi Sahitha Sadasivam
Swa Vidya Sametha Jeevooth bhavam
Thathvam thamas Yutha viswa Vaibhavam
Thara Keswaram Ananda Bhairavam

Nathwa Sree guru charanam
Kruthwa Namasmaranam Jithwa moha varanam
Mathwa thwadeka sharanam

He is SADASIVA, full of (“sahitha”) SATVAGUNA;

All living beings (“jeeva”) are born (“uthbhavam”) out of Him as the result of the impact of AVIDYA.
The universe ("viswa") with its TAMASIC qualities is again a manifestation of His greatness ("Vaibhavam");

He is TARAKESVARA and ANANDA BHAIKRAVA.

Madhyamakalam:-

Prostrate ("nathwa") on His feet ("guru charanam");

Mediate ("kruthwa") on His name("namasmaranam");

Conquer ("Jithwa") the veil of illusion("Moha"),

and Think ("Mathwa") of Him as your ("thwa") sole ("eka") refuge ("sharanam").

[Repeat 2nd speed] and then (Manasa)