

हरि: 

# Annamayya in Alphabet



Annamacharya's Sankeerthanas in  
alphabetical order  
[keertanas in Devanagari Script & Telugu]  
(Bhavamruta in English)

*By*

**Amaravadi Subrahmanyam Deekshitulu**  
M.Tech

# Annamayya in Alphabet

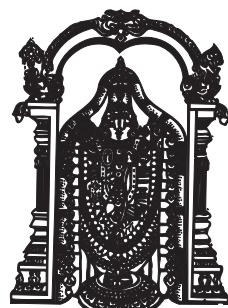
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## ABOUT THIS BOOK

Tallapaka Annamacharya (Annamayya) is one of the early *Vaggeyakaras* in Telugu. He is well known as *Pada Kavita Pitamaha*. His *Sankeertanas* contained the essence of Vedas, Itihasas and Puranas. They were sung by him with great Vishnu Bhakti and Saranagati Bhava. They came out from the depth of his heart and hence are of great interest to the sadhakas of the Bhakti cult. Hearing them rendered musically is a great feast to the ears. They bring happiness to the mind. It is therefore no wonder, they are very popular.

His keertanas are mostly in Telugu and some in Sanskrit. Lord Sri Venkateswara of Tirumala is his "Ishta Daiva". He praised him by singing more than 32,000 sankeertanas. They were recorded on copper plates and preserved in Tirumala. However most of them are not readily available. According to some sources about 12000 of them are available in print.

Annamayya used *Venkata* as his *Makuta* (Stamp of identity) in all his keertanas. His keertanas are pregnant with Bhakti Bhava. They were classified under 1. Sringara Bhakti, 2. Adhyatmika Bhakti 3. Viragya Bhakti etc., by some scholars.

During his life time he visited a large number of temples and praised the gods installed in those temples with different names describing their Avatara Leelas in these keertanas. He identified all those gods as none other than Sri Venkateswara himself.

He participated in many festivals celebrated in a large number of temples and sang keertanas in praise of the respective gods. To mention a few, he praised Lord Narsimha, Lord Vishnu, Lord Sri Rama, Sri Krishna - Chennakesava, Vittala, Anjaneya and other gods.

Annamayya criticised and chided religious fanatics and condemned social in justice in his keertanas. He used many similes and popular proverbs in Rayalaseema dialect.

His son Peda Tirumalayya and his grandson China Tirumalayya also followed his foot steps and sang many keertanas praising Sri Venkateswara using same *Venkata Makuta* of Annamayya.

The sankeertanas presented in this book are chosen from out of more than 700 from different collections. They are arranged in telugu alphabetical order as the theme of presentation. As the present day generation even amongst telugu people do not know telugu alphabet and language, the keertanas are given in 'Devanagari' script and the meaning (explanatory note) of the keertanas in english. Before giving the explanatory note of sankeertana a brief

description of the content and its significance is given.

It is not always easy to translate the telugu idiom used in the keertanas into english. However every attempt has been made to express the meaning of the idiom in english as near to the original as possible.

It is hoped that this would create interest in learning these telugu keertanas and get a knowledge of telugu language and alphabet.

In this endeavour keertanas starting with the following letters could not be found in the source books.

అ (అం), క్రూ (అంగూ) ఆ: (అః), రఖ (ఖు), డా (జు),  
ఇం (యు), జ (జు), ట (టు), ఠ (ఠు),  
ఢ (ఢు), ణ (ణు), థ (థు), ఙ (ఙు).

Telugu alphabet has short 'ఎ' 'ఏ' pronounced as 'a' in word '**any**'; and short 'ఓ' 'ఔ' pronounce as 'o' in word '**original**'. These letters do not exist in 'devanagari alphabet'.

In Annamayya's telugu keertanas words having short 'ఎ' 'ఏ' and short 'ఓ' 'ఔ' long 'ఎ' 'ఏ' and long 'ఓ' 'ఔ' both as vowels and in combination with consonents are used. So, reading such words from 'devanagari script' leads to mistakes in pronunciation. This difficulty can be appreciated

from the following examples. Devanagari letter 'ए' used in the word 'एक॑ड' in keertana number '7' has to be pronounced as 'a' in word '**any**'. Similarly 'ओ' in 'ओ॑क॑परि' in sankeertana number '10' shall be pronounced as 'o' in word '**original**'. 'ए' in the word 'ए॑मनि' in keertana number '8' shall be pronounced as 'a' is the word '**agent**'. Like wise 'ओ' in the word 'ओ॑ पवनात्मज' in keertana number 11 has to be pronounced as long 'o' in word '**owner**'.

In the consonent ovel combination also the short and long sounds have to be pronounced correctly at appropriate places.

#### For example in the Vowel consonant combinations :

in the word 'वेलसिनदि॑ क॑र्ड' in keertana number '14', line 3 'वे' should be pronounced as '**ve**' in the word '**very**' and 'को॑' should be prononued as '**ko**' in the word '**KOREA**'. Like wise in the word 'वेदमु॑ले' in the same keertana line 3 'वे॑' should be pronounced as '**va**' in the word '**vacant**'. 'ले॑' as '**la**' in '**lane**'. In the word 'दिदिको॑' (in the last line of the same keertana) 'वो॑' should be pronounced as '**Vo**' in word '**vocal**'.

In the same way, other consonent vowel combinations printed in normal and thick or bold letters should be pronounced appropriately as indicated above. This method of printing letters helps the readers to pronounce the Telugu words correctly without confusion.

I consider myself very fortunate to become an ardent lover of Annamacharya's sankeertanas. I owe it to the blessings of Lord Sri Venkateswara. Every day I religiously attend to writing 'Bhavamritam' to Annamayya keertanas in Telugu. So far I have completed such work for 2300 keertanas. However the present book is meant to serve the lovers of Annamayya's keertanas, who do not know Telugu language. It contains 41 keertanas.

In this endeavour, many of my friends helped me. I owe my grateful thanks to Dr. B.V.S.R. Murty for the help given to me in preparing this book, **Annamayya in Alphabet** in the present form. My sincere thanks are also to Sri M.V.S.V. Nagendra for doing the perfect D.T.P. work in Devanagari script and to Sri Murali Krishna for his DTP work in english. I fail to do justice if I do not thank Sri M.V.S.L.N. Murty and Chandra Pavan for their valuable suggestions in preparing this book.

If anybody is writing or reading anything on Annamayya today it is because of the pains taken by TTD. All the singers of the world, music lovers and devotees of the Lord Venkateswara are indebted to TTD for their services to the supreme Lord of Seven Hills.

I pray to Lord Venkateswara to bless all of them. I have no words to say except "Lord! you have given me much more than I deserve. Even if you give me thousand births I should not leave you even in one".

अङ्गानिनामया दोषानशेषान विहितान हृते  
क्षमस्वत्वं क्षमस्वत्वं शेषशैल शिरवामणे



## PREFACE

Sri Annamacharya is famous as the **Pada Kavita Pitamaha**. His Sankeertanas in praise of his personal God Sri Venkateswara in both Telugu and Sanskrit run into Tens of thousands. More than 30,000 of them are preserved on Tamra Patras (Copper sheets) in Tirumala.

In this context I mention here the inspiring words of Prof. Sri Pingali Lakshmi Kantam garu, a great Telugu Scholar of all times - a poet, academician and a literary critic - to appreciate the heartening effect of Telugu Bhakti Songs. In his book "Parvatarohanam" (1934) he visualised in his poetic fancy that Lord Venkateswara chose to settle on Seshagiri (Tirumala) so that he can hear the songs at close quarters and enjoy their sweetness in a pleasant mood. How well these words look right for Annamacharya's Keertanas!

Sri Amaravadi Subrahmanyam Deekshitulu garu, a Technologist by training and an innovative instrumentation Engineer by profession turned a full-time writer in Telugu on different bhakti traditions.

At present he is engaged in writing commentaries in Telugu on Annamacharya's Sankeertanas which stimulated much interest in the minds of his friends. He has already covered more than 600 keertanas and compiled 400 of them in 4 volumes. His latest book on telugu commentary is on some of the keertanas arranged in alphabetical order. Now

this book is being rendered into english for the benefit of the non telugu-knowing people. In this book the original sankeertanas are presented in devanagari Script (as most of the people in India know that script) and the commentary in english language. To the best of my knowledge no such book is available on this subject.

Sri Annamacharya's Sankeertanaas contain many telugu words used in 16th Century Rayalaseema dialect. Many of those words are not in vogue in current telugu literature. In view of this difficulty an attempt is being made by scholars to compile those rare words and phrases with appropriate explanatory notes. Further it is difficult to find suitable words and expressions in english for some of the telugu and sanskrit expressions present in these keertanas, in order to convey the Bhakti and Tatwa Jnana aspects in them.

I understand how difficult it would have been for Deekshitulu garu in this endeavour to give appropriate english commentary. A reading of this book reveals the sincere efforts made by him to adhere to the text of the song and express the contents in English in the best possible way inspite of the above limitations. It is hoped that this endeavour of the author will bring to the readers the greatness of Annamacharya as a Bhakta and Tattvavetta of all times.

HYDERABAD

(B.V.S.R. MURTY)

Date : 01-12-2011.

Dedicated to the memory of



**Sri Tallapaka Annamacharya  
Devanagari Alphabet**

अ (अ) आ (आ) इ (इ) ई (ई) उ (ऊ)  
ऊ (ऊ) ऊ (ऊ) ऊ (ऊ) ए (ए) ऐ (ऐ)  
ओ (ओ) औ (ଓ) अं (ଓ) अः (ଓः)  
  
क (କ) ରବ (ବି) ଗା (ଗ) ଘ (ଘୁ) ଙ୍ଗ (ଙ୍ଗ)  
ଚ (ଚ) ଛ (ଛ) ଜ (ଜ) ଝା (ଝୁ) ଜା (ଝାଂ) ଟ  
(ଟ) ଠ (ଠ) ଡା (ଡା) ଢା (ଢା) ଣ (ଣ) ତା (ତା) ଥ  
(ଥ) ଦ (ଦ) ଧ (ଧ) ନ (ନ) ଯ (ଯ) ଫା (ଫା) ବା (ବା)  
(ବା) ଭ (ଭ) ମ (ମ) ଯ (ଯ) ର (ର) ଲ (ଲ)  
ଳ (ଳ) କ (କ) ଶା (ଶା) ଷ (ଷ) ସ (ସ) ହ  
(ହ) କ୍ଷା (କ୍ଷା) ତ୍ରା (ତ୍ରା) ଙ୍ଗା (ଙ୍ଗା)

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## Prayer

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रागः - बौलि

श्रीमन्नारायण श्रीमन्नारायण  
 श्रीमन्नारायण नी श्रीपादमे शरणु ॥ श्रीमन्नारायण ॥

कमला सतीमुखकमल कमलहित  
 कमल प्रिय कमलेक्षण  
 कमलासनहित गरुडगमन श्री-  
 कमलनाभ नी पदकमलमे शरणु ॥ श्रीमन्नारायण ॥

परमयोगि जनभागधेय श्री-  
 परमपुरुष परात्परा  
 परमात्मा परमाणुरूप श्री-  
 तिरुवेंकटगिरिदेवा शरणु ॥ श्रीमन्नारायण ॥

त्रूपूर्ध्वं

रागः : शौची

श्रीमन्नारायण श्रीमन्नारायण  
 श्रीमन्नारायण नी श्रीपादमे शरणु ॥ श्री मन्नारायण॥

कमुला सतीमुखकमल कमलहित  
 कमल प्रिय कमलेक्षण  
 कमलासनहित गरुडगमन श्री-  
 कमलनाभ नी पदकमलमे शरणु ॥ श्री मन्नारायण॥

परमयोगि जनभागधेय श्री-  
 परमपुरुष परात्परा  
 परमात्मा परमाणुरूप श्री-  
 तिरुवेंकटगिरिदेवा शरणु ॥ श्री मन्नारायण॥

परमयोगि जनभागधेय श्री-  
 परमपुरुष परात्परा  
 परमात्मा परमाणुरूप श्री-  
 तिरुवेंकटगिरिदेवा शरणु ॥ श्री मन्नारायण॥

## PRAYER

*Oh! Srimannarayana, Srimannarayana,  
 Srimannarayana*

*We seek the protection of your auspicious Feet.*

*For the lotus face of Kamala (The Goddess Lakshmi) You are like SUN (who blossoms lotus). You are her beloved. You are lotus eyed. You are benevolent to BRAHMA seated in the lotus. You travel on 'GARUDA' (the kite). Oh! KAMALANABHA! (who has lotus in the Navel!) we seek the protection of your lotus feet.*

*Oh! the benevolent to great Yogis! (the ascetics!)  
 Oh! unreachable even to gods! Oh! Paramatma! (the supreme soul!) Oh! Paramanu roopa! (the smallest of the smallest!) Oh! the God of TIRUMALA Hills! we seek your auspicious blessings.*



रागः - मध्यमावति

अ

I/23

1 अदिवो अल्लदिवो श्रीहरि वासमु  
पदिवेलु शेषुल पडगलमयमु  
अदे वेंटाचल मखिलोन्नतमु  
अदिवो ब्रह्मादुल कपुरूपमु  
अदिवो नित्यनिवासमखिल मुनुलकु  
अदे चूडुडदे प्रोक्कुडानंदमयमु  
चेंगट नल्लदिवो शेषाचलमु  
निंगिनुन्न देवतल निजवासमु  
मुंगिट नल्लदिवो मूलनुन्न धनमु  
बंगारु शिखराल बहु ब्रह्ममयमु  
कैवल्यपदमु वेंट नगमदिवो  
श्रीवेंकटपतिकि सिरुलैनदि  
भाविंप सकल संपदरूपमदिवो  
पावनमुलकेल्ल पावन मयमु

॥ अदिवो ॥

॥ अदिवो ॥

॥ अदिवो ॥

॥ अदिवो ॥

रागः : मध्यमावति

ओ

अदिवो अल्लदिवो श्रीहरि वासमु  
पदिवेलु शेषुल पडगलमयमु  
अदे वेंकटाचल मुफ्फिलैन्नुतमु  
अदिवो ब्रह्मादुल कपुरूपमु  
अदिवो नित्यनिवासमुफ्फिल मुनुलकु  
अदे चूडुडदे मेमुक्कुडानंदमयमु

॥ अदिवो ॥

॥ अदिवो ॥

चेंगट नल्लदिवो शेषाचलमु  
निंगिनुन्न देवतल निजवासमु  
मुंगिट नल्लदिवो मूलनुन्न धनमु  
बंगारु शेषराल बहु ब्रह्ममयमु  
कैवल्यपदमु वेंकट नगमदिवो  
श्रीवेंकटपतिकि सिरुलैनदि  
भाविंप सकल संपदरूपमदिवो  
पावनमुलकेल्ल पावन मयमु

॥ अदिवो ॥

॥ अदिवो ॥

अ

अदिवो अल्लदिवो

(This keertana is in the praise of Venkatachala and Seshachala)

Lo! look there! That is the abode of SRIHARI. It appears as though it is full of innumerable hoods of 'ADISESHA' (the serpent bed of Srihari).

The VENKATACHALA is the highest peak in this mountain range. This is unattainable even for BRAHMA and other Gods. That is the permanent residence of all the 'MUNIS' (Ascetics). Look at it. Bow to it. It gives eternal happiness (ANANDA).

This is SESHACHALA nearby. It is the permanent residence of all Devatas (ANGELS). It is the hidden treasure in front of you, with golden peaks reminding you of PARABRAHMA.

VENKATACHALA is the place of MOKSHA (salvation). This is full of VENKATACHALAPATI's splendour. The fulfilment of the SOULS has taken the shape of this mountain. It is the sanctity of all the sanctities.

रागः - मुखारि ॐ

2 आकटिवेळल - नलपैन वेळलनु  
तेकुव हरिनाममे - दिक्कु मरि लेदु ॥ आकटि ॥

कोरमावियुन्नवेळ - कुलमु चेडिनवेळ  
चेरवडि योरुलचे - जिक्किनवेळ

ओरपैन हरिनाम - मोक्कटे गतिगाक  
मरचि तप्पिननैन - मरि लेदु तेरगु ॥ आकटि ॥

आपदवच्चिनवेळ - आरडि बडिनवेळ  
पापपु वेळल - भयपडिन वेळ

ओपिनंत हरिनाम - मोक्कटे गतिगाक  
मापु दाक बोरलिन - मरिलेदु तेरगु ॥ आकटि ॥

संकेलबेट्टिन वेळ - चंप बिलिचिनवेळ  
अंकिलिगा नप्पुलवा - रागिन वेळ

वेंकटेशु नाममे - विडिर्पिंच गतिगाक  
मंकु बुद्धि बोरलिन - मरिलेदु तेरगु ॥ आकटि ॥

रागः : मुखारि

ॐ

अकटीवेळल-नलपैन वेळलनु  
तेकुव हरिनाममे- दिक्कु मरि लेदु ॥ अकली॥

कोउमावियुन्नवेळ-कुलमु चेडिनवेळ  
चेऱवडि येमुरुलचे-जिक्किनवेळ

बउपैन हरिनाम-मेमुक्कुटे गतिगाक  
मुउचि तप्पिननैन-मुउ लेदु तेलगु ॥ अकली॥

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अपदवच्चिन वेळ - अउडी बहिनवेळ  
प्पापपु वेळल - भयपडिन वेळ  
जपिनंत हरिनाम-मेमुक्कुटे गतिगाक  
मुपु दाक बोरलिन-मुउ लेदु तेलगु ॥ अकली॥

संकेलबेट्टिन वेळ - चंप बिलिचिनवेळ  
अंकिलिगा नप्पुलवा-रागिन वेळ  
वेंकटेशु नाममे - विडिर्पिंच गतिगाक  
मुंकु बुद्धि बोरलिन- मुउ लेदु तेलगु ॥ अकली॥

आ

आकटि वेळल

(Hari's name only will give strength and it saves one passing through troubles)

While suffering from hunger, or when tired after strenuous work, the name of Lord Hari only gives strength. There is no other way to overcome such sufferings.

In a helpless situation or when family prestige is at stake or when caught by others and imprisoned for some alleged misdeeds, there is no other way than to depend on the name of Lord Hari to gain strength.

While in danger or in distress or at times when frightened by the adverse situations or sin, remembering the name of Lord Hari by making special effort is the only way out. There is no safety by delaying in making such efforts.

When hand-cuffed and taken for beheading or when creditors stand at the doorstep demanding the debt money, praying to Lord Venkateswara that he only can save one from these dangers is the only thing to do. Indulging in foolish thinking does not help.

రాగ: - బౌలి ఇ

3 ఇష్టుడిటు కలగంటి నెల్ల లోకములకు-  
నష్టగు తిరువేంటాధీశు గంటి

॥ ఇష్టుడిటు ॥

అతిశయంబైన శోషాద్రి శిఖరము గంటి  
ప్రతిలేని గోపురప్రభలు గంటి  
శతకోటి స్వర్యతేజములు వెలుగగ గంటి  
చతురాస్య పోడంటి చయన మెలుకంటి

కనకరల కవాట కాంతులిరుగడ గంటి  
ఘనమైన దీపసంఘముల గంటి  
అనుపమ మణిమయమగు కిరీటము గంటి  
కనకాంబరము గంటి గ్రస్కున మేలుకొంటి  
అరుదైన శంఖచక్రాదు లిరుగడ గంటి  
సరిలేని అభయ హస్తమును గంటి  
తిరు వేంకటాచలాధిష్టుని జూడగ గంటి  
హరిగంటి గురుగంటి నంతట మేలుకొంటి

॥ ఇష్టుడిటు ॥

॥ ఇష్టుడిటు ॥

॥ ఇష్టుడిటు ॥

రాగం : బౌలి



ఇష్టుడిటు కలగంటి నెల్ల లోకములకు-  
నష్టగు తిరువేంకటాధీశు గంటి

॥ ఇష్టుడిటు ॥

అతిశయంషైన శేషాద్రి శిఖరము గంటి  
ప్రతిలేని గోపురప్రభలు గంటి  
శతకోటి స్వర్యతేజములు వెలుగగ గంటి  
చతురాస్య పొడగంటి చయన మేలుకొంటి

॥ ఇష్టుడిటు ॥

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కనకరత్న కవాట కాంతు లిరుగడ గంటి

ఘనమైన దీపసంఘముల గంటి

అనుపమ మణిమయమగు కిరీటము గంటి

కనకాంబరము గంటి గ్రస్కున మేలుకొంటి

॥ ఇష్టుడిటు ॥

అరుదైన శంఖచక్రాదు లిరుగడ గంటి

సరిలేని అభయ హస్తమును గంటి

తిరు వేంకటాచలాధిష్టుని జూడగ గంటి

హరిగంటి గురుగంటి నంతట మేలుకొంటి

॥ ఇష్టుడిటు ॥

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ఇష్టుడిటు కలగంటి

(In this Keertana Annamayya describes his happiness when he had the darshan of the Lord and his splendour in his dream)

Lo! Just now I had a dream. In that dream I had the "darshan" of Sri Venkateswara, the father of "all the worlds" (the universe). I am very happy because he gave his "darshan".

I saw the pre-eminent peak of the Seshadri mountain and the dazzling light of the incomparable "Gopuram". I saw Lord Venkateswara as brightly shining light of hundreds of crores of Suns. I also saw the four-headed Lord Brahma. All this made me to wake up suddenly.

I saw the bright light emanating from the Jewel-studded golden doors on either side of the Lord and innumerable lamps shining all round. I also saw the incomparable diamond studded crown of the Lord. I saw the "Pitambara" worn by Him. All this made me to wake up suddenly.

I saw the rarely visible conch and the discuss (of Lord Vishnu) on either side of Lord. I also saw the Lord's hand expressing the "Abhaya Mudra" (protection from fear). Thus I witnessed the Tiru Venkatachalamathi, the Hari, the Guru. All this made me to wake up suddenly.

रागः - नाट

ई

4 ईतडे रघुरामुडीतडेकांगवीरुडु  
ईतडु चेसिन चेतलेन्नियैना गलवु

खरदूषणादुलनु खंडतुंडमुलु सेसे  
अरुदुगा वालिनोक्क यम्मुन नेसे  
सरवि कोंडल चेत समुद्रमु बंधिंचे  
इरवै विभीषणुनिकिंच्चे लंकाराज्यमु

कूड पेट्टे वानरुल, कुंभकर्णादि दैत्युल  
तोडने रावणु जंपे दुरमु गेल्वे  
वेडुकतो सीतादेवि गूडेनु पुष्टक मेक्के  
ईडु जोडै सिंहासन मेले नयोध्यलोन  
पुडमि यंतयु गाचे पोंदुगा दनंतलेसि  
कोडुकुलगांचेनु कुशलवुल  
येडयक श्रीवेंकटेशुडे वरमुलिच्चे  
अडरि तारक ब्रह्मामै इदे वेलसे

रागः : नाट

४

कृष्ण रघुरामुदीक देकांग वीरुडु  
याृष्टु चेसिन चेतलेन्नियैना गलवु

भरद्वाप्णादुलनु भंडतुंडमुलु नेसे  
अरुदुगा वालिनोक्क यम्मुन नेसे  
सरवि कोंडल चेत समुद्रमु बंधिंचे  
इरवै विभीषणुनिकिंच्चे लंकाराज्यमु

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॥ ईतडे ॥

॥ ईतडे ॥

॥ ईतडे ॥

॥ ईतडे ॥

॥ कृष्ण ॥

॥ कृष्ण ॥

कुद पेट्टे वानरुल, कुंभकर्णादि दैत्युल  
तोडने रावणु जंपे दुरमु गेल्वे  
वेदुकतो सीतादेवि गूडेनु पुष्टक मेक्के  
याृष्टु जोडै सिंहासन मेले नयोध्यलोन

पुदमि यंतयु गाचे पोंदुगा दनंतलेसि  
कोडुकुलगांचेनु कुशलवुल  
येडयक श्रीवेंकटेशुडे वरमुलिच्चे  
अडरि तारक ब्रह्मामै इदे वेलसे.

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ईतडे रघुरामु

(Lord Rama is none other than Sri Venkateswara.  
Annamayya describes Lord's several valourous acts extoled in  
Ramayana)

This Lord Venkateswara is Raghu Rama himself, the  
undaunted warrior. His heroic deeds are innumerable.

He made the demons KHARA, DOOSHANA and their  
followers into minced meat in the DANDAKA forest. His marvelous  
skill in killing valiant VALI (who defeated Ravana) with a single  
arrow is a miracle. He got the cause-way built across the Sea to  
enable his army of monkeys to reach LANKA. He gave  
VIBHEESHANA the kingdom of LANKA to rule permanently.

He organised the great army of the monkeys. He killed  
RAVANA, KUMBHAKARNA and all other demons to win the war.  
Happily united with Sita Devi, he merrily travelled to AYODHYA on  
PUSHPAKA and ruled the Kingdom of KOSALA.

He protected the whole world with his benevolent rule. He  
had two sons KUSA and LAVA who were equal to him in all  
respects. He continues to protect us even now as Lord  
Venkateswara from Tirumala giving us countless boons. As Taraka  
Brahma he bestows on us the MOKSHA.

॥ कृष्ण ॥

॥ कृष्ण ॥

रागः - खमास्

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5 उगु वेदूरे वोयम्मा चे-  
योग्गीनिदे शिशुवोयम्मा

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॥ उगु वेदूरे ॥

कहुपुलोनि लोकम्मुलु गदली-  
नोडलूचकुरे वोयम्मा  
तोडिकेडि सरुगन तोलग दीयरे  
वुडिकेडि पालिवि वोयम्माचप्पलु वट्टक सन्नपु बालुनि-  
नुप्पर मेत्तकु रोयम्मा  
अप्पुडे सकलमु नदिमीनोरने  
वोप्पदु तियरे वोयम्मा

॥ उगु वेदूरे ॥

तोय्यलु लिटु चेतुल नलगिंचक  
वुय्यल निडरे वोयम्मा  
कोय्यमाटलनु कोंडल तिम्मनि  
नोय्यन तिट्टकुरोयम्मा

॥ उगु वेदूरे ॥

रागः : भव्वान्

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ఉగ్గు వెట్టరే వోయమ్మా చे-  
యొగ్గీనిదె శిశు వోయమ్మా  
కడుపులోని లోకమ్ములు గదలీ-  
నొడలూచకురే వోయమ్మా  
తొడికెడి సరుగన తొలగ దీయరే  
వుడికెడి పాలివి వోయమ్మా

॥ उगु वेदूरे ॥

॥ ఉగ్గు వెట్టరే॥

చప్పలు వట్టుక సన్నపు బాలుని-  
నుప్పర మెత్తకురోయమ్మా  
అప్పుడె సకలము నదిమీనోరనె  
వొప్పదు తియ్యరే వోయమ్మా

॥ ఉగ్గు వెట్టరే॥

॥ ఉగ్గు వెట్టరే॥

తొయ్యలు లిటు చేతుల నలగించక  
వుయ్యల నిడరే వోయమ్మా  
కొయ్యమాటలను కొండల తిమ్మని  
నొయ్యన తిట్టకురోరమ్మా

॥ ఉగ్గు వెట్టరే॥

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उरగువेदूरे

(Upto the early days in the twentieth century, mothers used to give to the babies a the mixture of brest milk, casteroil and some other medicinal powders in the mornings for some months to help improving their digestion. This is called "UGGU" in Telugu. The babies generally refuse to swallow it, because of its taste and odour. Yasoda's efforts to make Krishna drink Uggu is described in this Keertana.

Annamacharya describes in this Sankeertana the feelings of YASHODA while giving Uggu to Krishna)

YASHODA is urging her associates to hold the baby KRISHNA when he was pushing off her hands to drink UGGU.

All the Brahmadas are in the womb of this baby krishna. Hold him so that he will not move otherwise the Brahmadas in his womb may get disturbed. The hot "UGGU" will spill on him when he moves forward and backwards so rapidly. So hold him tightly to prevent the mishap.

Do not lift him. He is a small baby. His mouth is not big like yours to swallow all that "UGGU" in one gulp.

Girls! please do not handle him so roughly. Please put him in the cradle and gently swing it. Do not call him with harsh words, even with love, because he is none other than "KONDALA TIMMA" (Lord of Seven Hills)

रागः - गौल

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6 ऊरके दोरकुना उन्नतोन्नत सुखमु  
सारंबु देलिसिका जयमु चेकोनुट ॥ ऊरके ॥

तलपुलोपलि चिंत-दाटिनप्पुडु गदा  
अलरिदैवंबु- प्रत्यक्षमौट

कलुषंबु दुर्मदमु - गडचिनप्पुडु गदा  
तलकोन्न मोक्षंबु - तनकु जेपडुट ॥ ऊरके ॥

कर्मबु कसटुवो - कडिगिनप्पुडु गदा  
निर्मलज्ञानंबु - नेरवेरुट

मर्मबु श्रीहरिनि - मरगु जोन्निनगदा  
कूर्मि तन जन्ममेक्कुडु केकुडौट ॥ ऊरके ॥

तन शान्तमात्मलो - दगलिनप्पुडु गदा  
पनिगोन्न तन चदुवु - फलियिंचुट

एनलेनि श्री वेंकटेश्वरनि दास्यंबु  
तनकु नव्विन गदा - दरिजेरि मनुट ॥ ऊरके ॥

रागः : गौल

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कूर्मके दौरकुना कूनुत्तोन्नुत सुभमु  
नैरंबु देलिसिका जयमु चेकोनुट ॥ कूर्मके ॥

तलपुलोपलि चिंत-दाटिनप्पुडु गदा  
अलरिदैवंबु- प्रत्यक्षमौट

कलुषंबु दुर्मदमु - गडचिनप्पुडु गदा  
तलकोन्न मोक्षंबु - तनकु जेपडुट ॥ कूर्मके ॥

कर्मूंबु कन्नटुवो-कडिगिनप्पुडु गदा  
निर्गुलज्ञानंबु-नेरवेरुट

मर्मूंबु श्रीहरिनि-मूलगु ज्ञाचीनगदा  
कुर्मि तन जन्ममेक्कुडु केकुडौट ॥ कूर्मके ॥

तन शांत मूत्तुलो-दगलिनप्पुडु गदा  
पनिगोन्न तन चदुवु-फलियिंचुट

एनलेनि श्रीवेंक-पेश्वरुनि दास्यूंबु  
तनकु नव्विन गदा-दरिजेरि मनुट ॥ कूर्मके ॥

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ऊरके दोरकुना

(Sadhana required to obtain Moksha is described in this Keertana.

Can any one get the eternal bliss (Ananda of Moksha) without hardwork (Sadhana). One has to understand first, the implications of such "Sadhana" and work hard. Then only one achieves success (MOKSHA).

Only when the mind ceases to pursue the worldly thoughts, "The God Almighty" appears in his vision. Only when one is free from the contamination of arrogance in mind, he is capable of obtaining the most desired fruit of MOKSHA.

Only when one washes off his mind free from desires, the "Pure Wisdom" (sacred knowledge) dawns. Only when one learns the secret of getting the protection of Lord Hari, he achieves the highest reward of his birth, namely the Love for God.

Only when peace of mind touches one's heart, one gets the fruit of his learning and the incomparable "SEVA" (service) of Sri Venkateswara becomes his nature; then he lives at the feet of the Lord.

रागः - बौलि

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XV/38

७ एककडि मानुष जन्मंबेत्तिन फलमेमुन्नदि  
निक्कमु निन्ने नमिति नीचित्तंबिकनु

॥ एककडि ॥

मरुवनु आहारंबुनु मरुवनु संसारसुखमु  
मरुवनु इंद्रियभोगमु माधव नी माय

मरचेद सुज्ञानंबुनु मरचेद तत्त्वरहस्यमु

मरचेद गुरुवुनु दैवमु माधव नी माय

॥ एककडि ॥

विडुवनु पापमु पुण्यमु विडुवनु नादुर्गुणमुलु  
विडुवनु मिकिंकलि यासलु विष्णुड नी माय

विडिचेद षट्कर्मबुलु विडिचेद वैराग्यंबुनु

विडिचेद नाचारंबुनु विष्णुड नी माय

॥ एककडि ॥

तगिलेद बहु लंपटमूल तगिलेद बहु बंधम्बुल

तगुलनु मोक्षपु मार्गमु तलपुन येंतैना

अगपडि श्री वेंकटेश्वर अन्तर्यामिवै

नगिनगि ननु नीवेलिति नाका ई माय

॥ एककडि ॥

रागः : बौलि

१

एकृदि मासुपूजन्नृं बैत्रीन फलमेमुन्नदि  
निकृमु निन्ने नमिति नीचित्तंबिकनु

॥ एकृदि ॥

मरुवनु अप्पेरंबुनु मरुवनु संसारसुखमु  
मरुवनु इंद्रियभोगमु माधव नी माय

मरचेद सुज्ञानंबुनु मरचेद तत्त्वरहस्यमु

मरचेद गुरुवुनु दैवमु माधव नी माय

॥ एकृदि ॥

विदुवनु पापमु पुण्यमु विदुवनु नादुर्गुणमुलु  
विदुवनु मिकृलि यासलु विष्णुड नी माय

विडिचेद षट्कर्मबुलु विडिचेद वैराग्यंबुनु

विडिचेद नाचारंबुनु विष्णुड नी माय

॥ एकृदि ॥

तगिलेद बहु लंपटमुल तगिलेद बहु बंधम्बुल

तगुलनु मोक्षपु मार्गमु तलपुन येंतैना

अगपडि श्री वेंकटेश्वर अन्तर्यामिवै

नगिनगि ननु नीवेलिति नाका यामाय

॥ एकृदि ॥

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एकृदि मानुष जन्मनु

(Several pitfalls in Sadhana are narrated in this Peda Tirumalayya's Keertana)

What is the benefit of being born as a human being? Oh Lord! It is true that I depend on your benevolence. You do whatever you like to protect me.

I do not forget the attraction for good food and worldly pleasures. I also do not forget to indulge in the pleasures of senses. Oh! Madhava! I am trapped in the illusion created by your MAYA in this world. I am devoid of the wisdom of knowing the secret of the real nature of human Soul and PARAMATMA. I also forget about the benevolence shown to me by the 'GURU' in the illusion created by your MAYA in this world.

I do not leave the activities which result in sins or righteousness. I also do not leave the bad habits and my aspirations. Oh! Vishnu! all this is the result of illusion created by your MAYA in this world. I fail to perform the SHATKARMAS, (Six duties... namely YAJNA, YAAJANA, ADHYAYANA, ADHYAPANA, DANA and PRATIGRAHA) I fail to develop disinterest in worldly activities. I also fail to follow the spiritual precepts. Oh! Vishnu! all this is the result of illusion created by your MAYA in this world.

I am attracted by countless lustful pleasures and innumerable bondages of the world. Even for once I do not attempt to follow the path to free myself from the above distractions. Oh! Lord Venkateswara! You are ANTARYAMI (all pervading). You gave me your DARSHAN. You laughed at me to make me understand my faults. You are my protector. So I pray to you to free me from the influence of MAYA.

रागः - हिन्दौलम्

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8 एमनि पोगडवच्चुनीतनि प्रभावमु  
 वेमरुवो पुण्युलाल विनरो यीकतलु  
 अनन्त सूर्यतेजुडट कांति चेप्पनेंत  
 दनुजांतकुंडट प्रतापमेंत  
 मनसिजगुरुडट मरिचकदनमेंत  
 वनजजु गनिनयद्वि वाडट घनतेंत  
 गंगाजनकुडट कडु चेप्पे पुण्यमेंत  
 चेंगट भूकांतुडट सिंगारमेंत  
 रंगगु लक्ष्मीशुडट राजसमु लेंचनेंत  
 अंगविंचु सर्वेशुडट संपदेत  
 मायानाथुडट महिम वचिंचुटेंत  
 ये येडदाविष्णुडट यिरवेत  
 पायक श्री वेंकटाद्रि पतियै वरमुलि  
 वेयिरूपुल वाडट विस्तारमेंत

## ପାରା : ପ୍ରିଯଦର୍ଶିକ

॥ एमनि ॥

॥ एमनि ॥

॥ एमनि ॥

॥ एमनि ॥

ఏమని పొగడవచ్చునీతని ప్రభావము  
వేమరువో పుణ్యులాల వినరో యికతలు

అనంత సూర్యతేజుడట కాంతి చెప్పనెంత  
దనుజాంతకుండట ప్రతాపమెంత  
మనసిజగురుడట మరిచక్కడనమెంత  
వనజు గనినయట్టి వాడట ఘనతెంత  
గంగాజనకుడట కడు చెప్పే పుణ్యమెంత  
చెంగట భూకాంతుడట సింగారమెంత  
రంగగు లక్ష్మీశుడట రాజసము లెంచనెంత  
అంగవించు సర్వేశుడట సంపదెంత

మాయానాథుడట మహిమ వచించుటెంత  
 యొయెడ దావిష్టుడట యిరవెంత  
 పొయక శ్రీ వేంకటాద్రి పతియై వరములిచ్చే  
 వేయిరూపుల వాడట విస్మారమెంత

॥విమని॥

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एमनि पोगडवच्चु

(The undescribable greatness of Lord are narrated in this Keertana)

Can anyone express in words the undescribable grandeur of this Lord? Oh! Pious people! You can understand it only by hearing stories describing the virtues of divinity and the 'Leelas' (sportive, playful and charming 'acts') of the Lord.

His brilliance excels that of countless suns. He destroyed unconquerable demons by his overwhelming valour. His excelling beauty is matchless because he himself is the father of the most handsome Manmatha. He is the creator and father of Brahma Deva himself. Then, can anyone describe his greatness?

His toe is the birth place of the most sacred river GANGA. Can anyone describe his sanctity? He is the devine Lord of the Earth decorated with beautiful nature. Then, how handsome he must be! He is the Lord of LAKSHMI, the Godess of wealth. Then what to say of his regal splendour. He is the "paramatma", the Lord of Brahmanda. Who can excel him in supremacy?

He is known as "Mayanatha". Then who can describe his glory? He is all pervading 'VISHNU'. Can anyone locate his residence (the place where he stays)? This Lord has innumerable forms. Can anyone imagine the extent of his spread in space and forms? That is the greatness of Venkateswara, the Lord of Venkatadri who bestows unlimited boons on his devotees.

रागः - नारायणदेशाक्षि

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9 ऐनदेदि कानि दंदुलो नेदि  
नानारूपि श्रीनाथुडे काका

येवरि दूषिंचे मेवरि भूषिंचे  
मेवरु स्वतन्त्रु लिन्दुलो  
अव्वल निव्वलनन्तरात्मुडैन  
यव्वनजाक्षुनि ननुट गाका

X/27

॥ ऐन ॥

येन्दुकु गोपिंचे मेन्दुकु मेच्चे  
मेंदु गद्दु मेलिंदुलो  
अंदु निंदु दाने यल्लुकोन्न  
नंदनंदनुने नम्मुट गाका

॥ ऐन ॥

ये चोटु मंचिदि ये चोटु चेडुदि  
ये चोटु सतमौ निंदुलो  
काचेटि श्रीवेंकटनाथुडे  
चेचेत गाणाचै चेलिंचे गाका

॥ ऐन ॥

रागः : नारायणदेशाक्षि

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३१ देदि कानि दंदुलो नेदि  
नानारूपि श्रीनाथुडे काक

येव्वरि दूषिंचे मेव्वरि भूषिंचे  
मेव्वरु स्वतन्त्रु लिन्दुलो  
अव्वल निव्वलनन्तरात्मुडैन  
यव्वनजाक्षुनि ननुट गाका

॥ ऐन ॥

॥ ऐन ॥

येंदुकु गौपिंचे मेंदुकु मेच्चे  
मेंदुकु गद्दु मै लिंदुलो  
अंदु निंदु दाने यल्लुकोन्न  
नंदनंदनुने नम्मुट गाका

॥ ऐन ॥

येचेटु मूंचिदि येचेटु चेडुदि  
येचेटु सतमौ निंदुलो  
काचेटि श्रीवेंकटनाथुडै  
चेचेत्तु गाणाचै चेलिंचे गाका

॥ ऐन ॥

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ऐनदेदि कानि दंदुलो

(Rendered by China Tirumalayya, the grand son of Annamayya, this keertana is a great philosophical thought of the poet)

In this world just think, what is the right think to do and what is wrong thing. If you can see Lord Sri Hari appears in any "Form".

Whom shall I scold? Whom shall I praise? Who is an independent authority in this world? If you scold anybody here or there you are scolding only the "Lotus eyed God" Sri Hari only.

Why we show our anger on some people and why we show our appreciation to some people? In both these acts, is there any justification at all? In both these people who is all pervaded in them? Is he not the "son of Nanda Gopa"?

which place is good and which place is bad? which place is permanent for you? The protector in all the places is Lord Venkateswara himself. He is the permanent resident in our hearts to benefit every one.

रागः - खरहरप्रिय

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10 ओकपरि कोकपरि कोआरमै

मोकमुन कललेल्ल मोलचिन्दलुंडे

XVII/485

॥ ओकपरि ॥

जगदेकपतिमेन चल्लिन कर्पूर धूलि  
जिगिकोनि नलुवंक चिंदगानुमेगि चंद्रमुखि नुरमुन निलिपेगान  
पोगरु वेन्नेल दिग्बासि नट्लुंडे

॥ ओकपरि ॥

पोरि मेरगु चेक्कुल पूसिन तट्टुपुनुगु  
करिगि इरुदेसल कारगानुकरिगमन विभुडु गनुक मौहमदमु  
तोरिगि सामज सिरि तोलिकिन्दलुंडे

॥ ओकपरि ॥

मेरयु श्री वेंकटेशु मेन सिंगारमुगानु  
तरचैन सोम्मुलु धरियिंचगामेरगु बोणी अलमेलु मंगयु तानु  
मेरुपु मेघमु गूडि मेरसिन्दलुंडे

॥ ओकपरि ॥

रागः : भरपूरप्रिय

३

बकपरि कौकपरि कौय्यूरप्पै

मेकमुन कक्कल्ल मेलचिन्दलुंडे

॥ बकपरि ॥

जगदेकपतिमेन चल्लिन कर्पूर धूलि  
जिक्कानि नलुवंक चिंदगानुमेगि चंद्रमुखि नुरमुन निलिपेगान  
पोगरु वेन्नेल दिग्बासि नट्लुंडे

॥ बकपरि ॥

पोरि मेरुगु चेक्कुल पूसिन तट्टुपुनुगु  
करिगि इरुदेसल कारगानु

करिगमन विभुडु गनुक मौहमदमु

तोरिगि सामज सिरि तोलिकिन्दलुंडे

॥ बकपरि ॥

मेलयु श्रीवेंकपेशु मेन सिंगारमुगानु

तउच्चेन सोम्मुलु धरियिंचगा

मेलुगु बोणी अलमेलु मंगयु तानु

मेलुपु मेघमु गूडि मेरसिन्दलुंडे

॥ बकपरि ॥

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अेकपरिकोकपरि

(In this sankeertana Annamacharya describes the splendour and beauty of the bright figure of Lord Sri Venkateswara).

The charismatic appearance of the Lord's beauty is excelling moment to moment. His spell-bound splendour appears to be springing up from his face.

Goddess Sri Lakshmi is resting in his 'heart'. The camphor dust sprinkled extensively on his body and the grace emanating from the Goddess Lakshmi, the "Chandramukhi" (having face shining like moon) is spreading like moonlight all around.

The perfume of the civet applied on his face was flowing down his cheeks. This appearance and his graceful gait reminds one of an amorous elephant from whose cheeks flows the "Mada Jala" (Liquid oozing from the forehead of mighty elephant).

Lord Venkateswara wore invaluable glittering jewelery. The beauty of the Lord with sparkling Jewellery is a marvelous site. His consort "Alamelmanga" by his side was like a lightening on a dark cloud. (Sri Venkateswara's body is dark coloured and Lakshmi is shining like a bright lightening).

రాగ: - శ్రీరాగ

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11      ఓ పవనాత్మజ ఓ ఘనుడా  
బాపు బాపనగ పరగితిగా

IV/327

॥ ఓ పవనాత్మజ ॥

ఆ హనుమంతుడ ఉదయాచల ని-  
ర్వాహక నిజసర్వప్రబలా  
దేహము మోచిన తెగువుకు నిటువలె  
సాహసమిటువలె చాటితిగా

॥ ఓ పవనాత్మజ ॥

ఆ రవి గ్రహణ ఓ దనుజాంతక  
మారులెక మతి మలసితిగా  
దారుణపు వినతా తనయాదులు  
గారవింపనిటు కలిగితిగా

॥ ఓ పవనాత్మజ ॥

ఆ దశముఖహర ఓ వేంకటపతి-  
పాదసరోరుహ పాలకుడా  
ఇ దేహముతో ఇశ్మిలోకములు  
నీ దేహమేకక నిలిచితిగా

॥ ఓ పవనాత్మజ ॥

రాగం : శ్రీరాగం

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ఓ పవనాత్మజ ఓ ఘనుడా  
బాపు బాపనగ పరగితిగా  
ఓ ఘనుమంతుడ ఉదయాచల ని-  
ర్వాహక నిజసర్వప్రబలా  
దేహము మోచిన తెగువుకు నిటువలె  
సాహసమిటువలె చాటితిగా

॥ ఓ పవనాత్మజ ॥

॥ ఓ పవనాత్మజ ॥

ఓ రవి గ్రహణ ఓ ఘనుజాంతక  
మారులేక మతి మలసితిగా  
దారుణపు వినతా తనయాదులు  
గారవింపనిటు కలిగితిగా

॥ ఓ పవనాత్మజ ॥

ఓ దశముఖహర ఓ వేంకటపతి-  
పాదసరోరుహ పాలకుడా  
ఈ దేహముతో ఇన్నిలోకములు  
నీ దేహమేక్క నిలిచితిగా

॥ ఓ పవనాత్మజ ॥

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ఆ పవనాత్మజ

(The valour and wisdom of Hanuman, a great Rama Bhatka is described in this Keertana)

Oh! Vayuputra! Oh! Invincible warrior! Your supernatural powers and wisdom astonished each and everyone.

Oh! Hanumanta! you have set one of your feet on Udayachala (the mountain where the SUN rises) and the other on Astachala (the mountain where the sun sets) and raised your body to the height of the path of the sun to learn "VEDAS" from him. By this act, you exhibited your courage and (the extent of) your guts.

Oh! Ravigrahana! In your child-hood, mistaking the 'SUN' for a fruit, you jumped into the sky to grab and eat the SUN. You killed numerous demons in Lanka and elsewhere, while discharging your duties in the service of Sri Rama. Your unimaginable valourous acts (such as burning Lanka and warning Ravana) are unparalleled. Seeing your valour, strength, speed and wisdom, "Garuda" and others accepted your superiority and respected you.

Oh! the destroyer of pride of Ravana! Oh! adorer of the lotus feet of Venkatapati! you made your body as the Lord's chariot.

रागः - तिलंग्

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12 औनया जाणडवु प्रह्लाद वरद

आनलु वेट्टुकुमु प्रह्लाद वरद

॥ औनया ॥

वेसरक श्रीसतितो वेडुक नव्वुलु नव्वी

आसलु चूपेवु प्रह्लाद वरद

सेस वेट्टिन चेतुल चेरगुवट्टि तीसेवु

आ सुहुलु चेप्पेनु प्रह्लाद वरद

॥ औनया ॥

नंटुन तोडमीदनु नलिनाक्षि नेकिंचुक

अंटेवु सिग्गुलु प्रह्लादवरद

गेंटक ए पोडुनु केलु केलु कीलिंचुक

अंटुवाय वदिवो प्रह्लाद वरद

॥ औनया ॥

कंदुवतो कागिलिंचि कैवसमु सेसुकोंटि

वंदमुग नीकेनु प्रह्लाद वरद

पोंदि श्रीवेंकटमुन पोंचि औभलमुलोन

अंदि वरालिच्चेवु प्रह्लाद वरद

॥ औनया ॥

रागः : तिलंग्

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ज्ञाणदवु प्रह्लाद वरद

अनलु वेट्टुकुमु प्रह्लाद वरद

॥ ज्ञानया ॥

वेसरक श्रीनतितो वेदुक नव्वुलु नव्वी

अनलु चूपेवु प्रह्लाद वरद

सेस वेट्टिन चेतुल चेरगुवट्टि तीसेवु

आ सुहुलु चेप्पेनु प्रह्लाद वरद

॥ ज्ञानया ॥

नंटुन तोडमीदनु नलिनाक्षि नेकिंचुक

अंटेवु सिग्गुलु प्रह्लादवरद

गेंटक ए पोडुनु केलु केलु कीलिंचुक

अंटुवाय वदिवो प्रह्लाद वरद

॥ ज्ञानया ॥

कंदुवतो कागिलिंचि कैवसमु सेसुकोंटि

वंदमुग नीकेनु प्रह्लाद वरद

पोंदि श्रीवेंकटमुन पोंचि जैब्भमुलोन

अंदि वरालिच्चेवु प्रह्लाद वरद

॥ ज्ञानया ॥

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औनया जानडवु

(Peda Tirumalayya son of Annamayya praises Venkateswara as Prahlada varada (Narasimha) in this Keertana)

Oh! Prahlada Varada! (Benefactor of Prahlada) You are very ingeneous. Can I or any one meet with the conditions of your commands? So please do not impose any conditions on me.

Oh! Prahlada Varada! I describe the story of your killing the demon Hiranyakasipa. You held him with the same hands you used to cajole your consort Lakshmi.

Oh! Prahlada Varada! cajoling your consort Lakshmi sitting on your Lap with love, you made her blush feeling shy with your acts. Holding her hands, you did not leave her from your embrace.

Oh! Prahlada Varada! embracing her in exclusive privacy, you held her (Lakshmi) gracefully in your hands. Acquiring Sri Venkatachala as your abode you have also shown your gracious presence at Ahobalam to grant boons to Prahlada.

रागः - सुरदि

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13 अंगन लीरे यारतुलु

अंगज गुरुनकु नारतुलु

॥ अंगन ॥

श्री देवि तोडुत चेलगुचु नव्वे

आदिम पुरुषुनि कारतुलु

मेदिनी रमणि मेलमु लाडेटि

आदित्य तेजुन कारतुलु

॥ अंगन ॥

सुरलकु नमृतमु सोरिदि नोसंगिन

हरिकिदि वो पसिडारतुलु

तरमिदि दुष्टुल दनुजुल नडचिन

अरिभयंकरुन कारतुलु

॥ अंगन ॥

निच्चलु कल्याण निधियै येगेटि-

अच्चुतुनकु निवे यारतुलु

चोच्चि श्री वेंकटेशुडु नलमेलमंग

यच्चुग निलिचिरि यारतुलु

॥ अंगन ॥

रागः : सुरदि

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अ०गन लीरे यारतुलु

अ०गज गुरुनकु नारतुलु

॥ अ०गन ॥

श्री देवि तोडुत चेलगुचु नव्वे

अदिम पुरुषुनि कारतुलु

मेदिनी रमणि मेलमु लाडेटि

अदित्य तेजुन कारतुलु

॥ अ०गन ॥

सुरलकु नमृतमु सोरिदि नोसंगिन

हरिकिदि वो पसिडारतुलु

तरमिदि दुष्टुल दनुजुल नडचिन

अरिभयंकरुन कारतुलु

॥ अ०गन ॥

निच्चलु कल्याण निधियै येगेटि-

अच्चुतुनकु निवे यारतुलु

चोच्चि श्री वेंकटेशुडु नलमेलमंग

यच्चुग निलिचिरि यारतुलु

॥ अ०गन ॥

ॐ

अंगानलीरे आरतुलु

(‘This is an “Arati, (Nirjanam) song in praise of the Lord’)

Oh! Women folk! wave the arati (lights) before our Lord, the father of Manmatha with adoration (showing "NIRAJANAM").

Let us offer Nirajanam to this Purushottama, jovially playing and smiling with Lakshmi. We offer Nirajanam to this Lord shining like the Sun and Jesting in playful mood with 'Bhudevi' the Goddess of Earth.

Let us offer Nirajanam in a golden plate to our Lord Hari who gave the 'Nectar' skilfully to Devas (Gods). Let us offer Nirajanam to the Lord who repeatedly Vanquished the terrible demons and established fear (terror) in his enemies.

We offer Nirajanam to our Lord Achyuta who is being taken in procession. He is the Lord to whom we perform 'Nitya Kalyanam' every day in his honour. This Nirajanam is infact to Sri Venkateswara and his consort Alamel Manga.

रागः - हिंदोलम्

क

III/471

14 कट्टेदुर वैकुंठमु काणाचयिन कोंड

तेट्टेलाये महिमले तिरुमल कोंड ॥ कट्टेदुर ॥

वेदमुले शिललै वेलसिनदि कोंड

येदेस पुण्यरासुले येरुलैनदि कोंड

गादिलि ब्रह्मादि लोकमुल कोनल कोंड

श्री देवुडुंडेटि शेषाद्रि ई कोंड ॥ कट्टेदुर ॥

सर्वदेवतलु मृगजातुलै चरिंचे कोंड

निर्वहिंचि जलधुले निट्टचरुलैन कोंड

वुर्वितपसुले तरुवुलै निलिचिन कोंड

पूर्वपुंजनाद्रि यी पोडवाटि कोंड ॥ कट्टेदुर ॥

वरमुलु कोटासुग वक्षणिंचि पेंचे कोंड

परगु लक्ष्मीकांतु सोबनपु कोंड

कुरिसिन संपदलेल्ल गुहल निंडिन कोंड

विरिवैन दिदिवो श्रीबैंकटपु कोंड ॥ कट्टेदुर ॥

रागः : हींदौऽम्बु

क

कट्टेदुर वैकुंठमु काणाचयिन कोंद

तेट्टेलाये महिमले तिरुमल कोंद

वेदमुले शिललै वेलसिनदि कोंद

येदेस पुण्यरासुले येरुलैनदि कोंद

गादिलि ब्रह्मादि लोकमुल कोनल कोंद

श्री देवुडुंडेटि शेषाद्रि ई कोंद

॥ कट्टेदुर ॥

॥ कट्टेदुर ॥

सर्वदेवतलु मृगजातुलै चरिंचे कोंद

निर्वहिंचि जलधुले निट्टचरुलैन कोंद

वुर्वितपसुले तरुवुलै निलिचिन कोंद

पूर्वपुंजनाद्रि यी पोडवाटि कोंद

॥ कट्टेदुर ॥

वरमुलु कोटारुग वक्षणिंचि पेंचे कोंद

परगु लक्ष्मीकांतु सोबनपु कोंद

कुरिसिन संपदलेल्ल गुहल निंडिन कोंद

विरिवैन दिदिवो श्रीबैंकटपु कोंद

॥ कट्टेदुर ॥

क

कट्टेदुर वैकुंठमु

('In this Keertana Annamayya describes "Tirumala" as Vaikuntha itself and all the things present there represent his devotees)

Look at that mountain which is "Vaikuntha", the permanent abode of Sri Hari. His "Aiswarya" (divine affluence) has solidified into this hill.

The Vedic Mantras turned into rocks of this mountain. The virtues of the saints became the Watersprings and the streams on this mountain. The boundaries of various worlds (Lokas) including 'Brahma Loka' took the shape of the peaks of this mountain. This is Seshadri which is the abode of Sri Hari, the Devadeva.

The various kinds of animals moving on this mountain are different Divine beings like Gandharvas, kinneras and others. The different oceans turned into streams on this mountain. This long mountain is the anicent 'Anjanadri'.

The endless boons the Lord grants to his devotees are present in this "Godown" packed with these boons. This auspicious mountain appears full with riches of Lakshmi-Kanta, (the husband of Goddess Lakshmi). These riches showering from different sources filled to the brim in the caves of this mountain. This is the vast Venkatadri.

रागः - मोहन

**ग**

II/372

15 गतुलन्नि खिलमैन कलियुगमंदुनु

गति ईतडे चूपे घनगुरुदैवमु

॥ गतुलन्नि ॥

ईतनि करुणनेका इलवैष्णवुलमैति-

मीतनि वल्लने कंटिमी तिरुमणि

ईतडे उपदेशमिच्चेनु अष्टाक्षरि मन्त्रमु

ईतडे रामानुजुलिहपरदैवमु

॥ गतुलन्नि ॥

वेलयिंचे नीतडेका वेदपु रहस्यमुलु

चलमि नीतडे चूपे शरणागति

निलिपिनाडीतडेका निजमुद्रा धारणमु

मलसि रामानुजुलु माटलाडे दैवमु

॥ गतुलन्नि ॥

नियममुलु ईतडेका निलिपे प्रपञ्चलकु

दयतो मोक्षमु चूपेतगनीतडे

नयमै श्री वेंकटेशुनगमेके वाकिटनु

दयचूचि मम्मुनिट्टे तल्लिंदिहैवमु

॥ गतुलन्नि ॥

रागः : मोहन

**र**

गतुलन्नि फीलप्पैन कलियुगमुंदुनु

गति ईतदें चुपे घुनगुरुदैवमु

॥ गतुलन्नि ॥

�तनि करुणनेका इलवैष्णवुल घै-

मीतनि वल्लने कंटी मी तिरुमणि

ईतदें उपदेशमिच्चेनु अप्पैक्षरि मूंत्रमु

ईतदें रामानुजा लिहपरदैवमु

॥ गतुलन्नि ॥

वेलयिंचेनीतदेका वेदपु रहस्यमुलु

चलमि नीतदें चुपे शरणागति

निलिपिनाडीतदेका निजमुद्रा धारणमु

मलसि रामानुजुलु माटलाडे दैवमु

॥ गतुलन्नि ॥

नियममुलु ईतदेका निलिपे प्रपञ्चलकु

दयतो घैक्षमु चुपेतगनीतदें

नयमै श्री वेंकटेशु नगमेक्के वाकिटनु

दयचुचि मम्मुनिट्टे तल्लिंदिहैवमु

॥ गतुलन्नि ॥

**ग****गतुलन्नि खिलमैन**

(The great and noble qualities of Guru Sri Ramanujacharya are extold in this Keertana)

All the paths of Dharma are full of obstructions and are damaged completely in this Kaliyuga. In these circumstances, the God in the form of this great Guru (Ramanujacharya) showed the virtuous path.

We became 'Vaishnavas' (who sought the refuge in vishnu) because of the compassion of this Guru. We also obtained the initiation into "Vaishnavism" and this precious jewel 'Ashtakshari Mantra', from him only. He is none other than Ramanujacharya.

This great Guru revealed the secrets of 'Vedas'. He also showed compassion on us by showing the path of Saranagati (Surrender). He also made us aware of the importance of wearing 'Vaishnava Mudras'. This Guru Ramanuja is none other than God talking with us.

This Guru only stipulated the code of conduct for those who took refuge in the God. He only showed us the significance of MOKSHA. He stands at the threshold of the mountain path blessing and guiding us (Bhaktas) to the Lord Venkateswara's "Sannidhi". He looks after us with all his compassion. He is the father, the mother and Guru of us. He is Ramanujacharya.

रागः - पूर्वि कल्याणि

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VI/71

16 घुम्मनियेडि श्रुति कूडगनु  
कम्मनि नेतुलु कागग चेलगे  
नीलवर्णुडनि नीरजाक्षुडनि  
बालुनि नतिवलु पाडेरो  
पालु पिदुकुचुनु बानल कागुल  
सोलि पेरुगु तच्चुचु चेलरेगे  
मंदरधरुडनि माधवुडनि गो-  
विंदुनि पाडेरु वेलदुलिदे  
नंद व्रजमुन नलुगड नावुल  
मंदल घेयल मंचिरवमुल  
बेंकटपतियनि वेदनिलयुडनि  
पंकजनाभुनि पाडेरु  
अंकुल चेतनु अलरु रवंबुल  
बिंकपु माटल बृंदावनमुन

॥ घुम्मनि ॥

॥ घुम्मनि ॥

॥ घुम्मनि ॥

॥ घुम्मनि ॥

रागः : घुर्वि कल्याणि

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घुम्मनुनियेडि श्रुति कुडगनु  
कम्मनि नेतुलु कागग चेलगे  
नीलवर्णुडनि नीरजाक्षुडनि  
बालुनि नतिवलु पाडेरो  
पालु पिदुकुचुनु बानल कागुल  
सोलि पेरुगु तच्चुचु चेलरेगे  
मंदरधरुडनि माधवुडनि गो-  
विंदुनि पाडेरु वेलदुलिदे  
नंद व्रजमुन नलुगड नावुल  
मंदल घेयल मंचिरवमुल  
बेंकटपतियनि वेदनिलयुडनि  
पंकजनाभुनि पाडेरु  
अंकुल चेतनु अलरु रवंबुल  
बिंकपु माटल बृंदावनमुन

॥ घुम्मनुनि ॥

॥ घुम्मनुनि ॥

मुंदरधरुडनि मुंधवुडनि गो-  
विंदुनि पाडेरु वेलदुलिदे  
नंद प्रजमुन नलुगड नावुल  
मुंदल घेयल मुंचिरवमुल

॥ घुम्मनुनि ॥

वेंकटपतियनि वेदनिलयुडनि

वंकजनाभुनि पाडेरु

अंकुल चेतनु अलरु रवंबुल

विंकपु माटल बृंदावनमुन

॥ घुम्मनुनि ॥

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घुम्मनियेडि श्रुति

(This Keertana describes the grandeur of "Nanda Vraja" where Sri Krishna spent his childhood)

The butter heated in big vessels in every house produced a unique boiling sound like that of 'SRUTI' in music.

The Gopikas sang melodiously describing dark complexioned (Neela Varna) and Lotus-eyed (Neerajaksha) Bala Krishnas milking the cows, collecting milk in big vessels. Churning curds, the Gopikas sang engrossed in thoughts of Krishna, unaware of the surroundings.

The Gopikas sang the songs describing krishna as Mandaradhara, Madhava and Govinda, and his going behind the herds of cows and calves in the forests of Nandavraja.

Producing captivating sounds of the ornaments worn by them, Gopikas sang describing this kid krishna as Venkatapati, the Veda Nilaya (treasure of Vedas) and Pankajanabha.



रागः - चक्रवाक

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I/397

18

छी छी नस्लदेटि जीवनमु  
काचुक श्रीहरि नीवे करुणिंतुगाक  
अडविलो मृगजातियैना गावच्चुगाक  
वडि नितरुल गोलुवग वच्चुना ?  
वुडिलोनि पक्षिये वुंडनैना वच्चुगाक  
विडुवकेव्वरिनैना वेडवच्चुना ?      || छी छी ||

पसुरमै वेतलेनि पाटु पडवच्चु गाक  
कसटुवो नोरुल बोगडगा वच्चुना ?  
वुसुरु मानै पट्टिवुंडनैन वच्चुगाक  
विसुवक वीरिवारि वेसरिंचवच्चुना ?      || छी छी ||

येम्मेल बुण्याल सेसि इल येलवच्चुगाक  
कम्मि हरिदासुडु गावच्चुना ?  
नेम्मदि श्रीवेंकटेश नी चित्तमे काक  
दोम्मुल कर्ममुलिवि तोयवच्चुना ?      || छी छी ||

रागः : चक्रवाक०

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छी छी नरुलदेली जीवनमु  
काचुक श्रीहरि नीवे करुणिंतुगाक  
अदविलो मृगजातियैना गावच्चुगाक  
वडि नितरुल गोलुवग वच्चुना ?  
वुडिलोनि पक्षिये वुंडनैना वच्चुगाक  
विडुवकेव्वरिनैना वेडवच्चुना ?      || छी छी ||

पसुरमै वेतलेनि पाटु पडवच्चु गाक  
कसटुवो नोरुल बोगडगा वच्चुना  
वुसुरु मानै पट्टिवुंडनैन वच्चुगाक  
विसुवक वीरिवारि वेसरिंचवच्चुना      || छी छी ||

येम्मेल बुण्याल नेसि यल येलवच्चुगाक  
कम्मि हरिदासुडु गावच्चुना  
नेम्मदि श्रीवेंकटेश नीचित्तमे काक  
दोम्मुल कर्ममुलिवि तोयवच्चुना      || छी छी ||

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छी छी नरुल

(In this Keertana Annamayya advises all to serve Lord instead of serving conceitful, selfish and corrupt people)

What a pity!! what a pity!! what a life the human beings are leading! Oh! Sri Hari! with your compassion you have to protect these humanbeings.

Why should people constantly serve the conceitful superiors? It is better, one is born as a wild animal in a forest. What a pity for anyone to request such people for favours unendingly. It is better to be a captive bird in a nest.

Why should one praise the corrupt and selfish people? Is it not better to be born as an animal undergoing endless troubles? What is the good of serving this or that master? It is better to live as a tree in the forest even though it cannot be put to any use.

One may perform meritorious sacred deeds and become an emperor but is it possible for him to become a blessed Hari Bhakta? Oh! Sri Venkateswara! everything in this world happens according to your mandate (direction). Can anyone surpass the result of one's own karma (Prarabda)?

रागः - ललित

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19 जयलक्ष्मि वरलक्ष्मि संग्राम वीरलक्ष्मि

प्रियुरालवै हरिकि बेरसितिवम् ॥ जयलक्ष्मी ॥

पालजलनिधिलोनि पसनैन मीगड

मेलिमि तामेरलोनि मिंचु वासन

नीलवर्णनुरमुपै निंडिन निधानमवै

एलेवु लोकमुलु मम्मेलवम् ॥ जयलक्ष्मी ॥

चन्दुरुतोडबुट्टिन संपदल मेरुगवो

कंदुव ब्रह्मलगाचे कल्यवल्लिवो

अंदिन गोविंदुनिकि अंडवै तोडुनीडै

वुंदानवु मायिंटने वुंडवम् ॥ जयलक्ष्मी ॥

पदियारु वन्नेल बंगारु पतिम

चेदरनि वेदमुल चिगुरुबोडि

ऐदुट श्रीवेंकटेशु निलालवै नीवु

निधुल निलिचे तल्लि नी वारमम्म ॥ जयलक्ष्मी ॥

रागः : ललित

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जयलक्ष्मी वरलक्ष्मी संग्राम वीरलक्ष्मी

प्रियुरालवै पारिकि बेरसितिवम् ॥ जयलक्ष्मी ॥

प्रालजलनिधिलोनि पसनैन मीगड

मेलिमि तामेरलोनि मिंचु वासन

नीलवर्णनुरमुपै निंडिन निधानमवै

एलेवु लोकमुलु मम्मेलवम् ॥ जयलक्ष्मी ॥

चंदुरुत्तेद बुट्टिन संपदल मेलुगवो

कंदुव ब्रह्मलगाचे कल्पवल्लिवो

अंदिन गोविंदुनिकि अंडवै तोडुनीडै

वुंदानवु मायिंटने वुंडवम् ॥ जयलक्ष्मी ॥

पदियारु वन्नेल बंगारु पतिम

चेदरनि वेदमुल चिगुरुबोडि

एदुट श्रीवेंकटेशु निलालवै नीवु

निधुल निलिचे तल्लि नी वारमम्म ॥ जयलक्ष्मी ॥

**ज****जयलक्ष्मि वरलक्ष्मि**

(In this Keertana Annamayya praises various forms of Godess Lakshmi)

Oh! Jaya Lakshmi! Varalakshmi! Brave Lakshmi! You joined Sri Hari as his consort.

You are born in Kshirasagara (Ocean of Milk) as the tasty cream. You have the pleasant fragrance of the Lotus flower. You made Sri Hari's heart as your abode and ruled all the worlds. Oh! Mother! Please look after us also.

Oh! Lakshmi! born along with Moon (in Kshirasagara ) you are the source of lusterous riches. You have the ability to protect even Brahmadeva. You approached Lord Govinda and remaind with him all the time. Oh! Mother Lakshmi! Please stay in our house with us.

Oh! Lakshmi! you are like the purest form of Gold (24 carat Gold). Your qualities were praised in unequivocal terms by the vedas. You are the source of all the wealth. You are in front of us as the consort of Sri Venkateswara. Oh! Mother! we are your children.

॥जयलक्ष्मी ॥

॥जयलक्ष्मी ॥

రాగః - ఖమాస

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II/374

20 డోలాయాంచల డోలాయాం హరే డోలాయాం ॥ డోలాయాంచల ॥  
 మీన కూర్మవరాహ మృగపతి అవతార  
 దానవారె గుణశౌరే ధరణిధర మరుజనక ॥ డోలాయాంచల ॥  
 వామన రామ రామ వరకృష్ణ అవతార  
 శ్యామలాంగ రంగ రంగా సామజవరద మురహరణ ॥ డోలాయాంచల ॥  
 దారుణ(తారణ) బుఢ్ కలికి దశవిధ అవతార  
 శీ(సీ)రపాణే గోసమాణే శ్రీ వేంకటగిరి క్షూర నిలయ  
 ॥ డోలాయాంచల ॥

రాగం : ఖమాస్

తై

దోలాయాంచల దోలాయాం హరే దోలాయాం ॥ దోలాయాంచల॥  
 మీన కూర్మ వరాహ మృగపతి అవతార  
 దానవారే గుణశౌరే ధరణీ ధర మరుజనక ॥ దోలాయాంచల॥  
 వామన రామ రామ వరకృష్ణ అవతార  
 శ్యామలాంగ రంగ రంగా సామజవరద మురహరణ ॥ దోలాయాంచల॥  
 దారుణ(తారణ) బుఢ్ కలికి దశవిధ అవతార  
 శీ(సీ)రపాణే గోసమాణే శ్రీ వేంకటగిరి క్షూర నిలయ ॥ దోలాయాంచల॥

ఉ

డోలాయాంచల

(In this cradle song the Lord's Dasavataras are described)

Oh! Sri Hari! Let me move (swing) your cradle. Let me swing your cradle.

Oh! the enemy of demons! The source of valour! The protector of mother earth! The Father of cupid (Manmatha)! You have taken the incarnation of the Fish (Matsyavatara) to take back 'Vedas' stolen by 'somaka' demon; the Tortoise (Koormavatara) to lift Mandhara mountain to facilitate churning the ocean for Nector (the Amruta); the Boar (Varahavatara) to restore earth after killing demon Hiranyaksha; the narasimhavatara to kill Hiranyakasipu and protect his son Prahlada.

Oh! Syamalanga! Ranganatha! Protector of Gajendra! Murari! You have taken the incarnation of Vamana to punish 'Bali'; Parasurama to kill evil kings; Dasaratha Rama to protect sages by killing demons like Ravana; Sri Krishna to free the earth from evil acts of proud kings.

Oh! seerapani! (Balarama), Gosamane! (Protector of Cows), Lord of Venkatagiri! You have taken the incarnation of Bhagavan Buddha to establish peace; Kalki to put an end to the evil acts of crooks. Thus you protected dharma on this earth by taking Dasavataras.

रागः - कल्याणि

त

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21 तगुनय्य हरि नीकु दानमु देच्चुकोनिन

जगमुलो भूकांत सौभाग्यलक्ष्मि ॥ तगुनय्य ॥

किमुल शिशुपालुनि गेलिचि चेकोंटिविग

सम्मतिंचि रुक्मिणि जयलक्ष्मि

अम्मुमोननु जलधिनडचि लंक साधिंचि

कम्मरचेकोन्न सीते घन वीरलक्ष्मि ॥ तगुनय्य ॥

नरकासुरु नडचि नवुता चेयिवेसितिवि

सरिगा सत्यभामे पो संग्रामलक्ष्मि

हिरण्यकसिपुगोट्टि इंद्रादुलकु नी चे

वरमिष्यिंचिन याके वरलक्ष्मि ॥ तगुनय्य ॥

निंडिन वुरमु मीद निखिल संपदलतो

अंडनुंडे याके पो आदिलक्ष्मि

मेंडगु श्रीवेंकटाद्रि मीद नी सरुस नेगे

गंडुमीरे कळलतो कल्याणलक्ष्मि ॥ तगुनय्य ॥

रागः : कळूळी

త

तगुनय्य पारि नीकु दानमु देच्चुकोनिन

जगमुलो भूकांत सौभाग्यलक्ष्मि ॥ तगुनय्य ॥

किमुल शिशुपालुनि गेलिचि चेकोंटिविग

सम्मतिंचि रुक्मिणि जयलक्ष्मि

अम्मुमोननु जलधिनडचि लंक साधिंचि

कम्मुरचेकोन्न सीते घन वीरलक्ष्मि ॥ तगुनय्य ॥

नरकासुरु नदचि नव्यता चेयिवेसितिवि

सरिगा सत्यभामे पो संग्रामलक्ष्मि

पौरण्यकसिपुगोट्टि य॒०द्रादुलकु नीचे

वरमिष्यिंचिन याके वरलक्ष्मि ॥ तगुनय्य ॥

निंडिन वरमु मीद निखिल संपदलतो

अंडनुंडे याके पो आदिलक्ष्मि

मेंडगु श्रीवेंकटाद्रि मीद नी सरुस नेगे

गंडुमीरे कळलतो कल्याणलक्ष्मि ॥ तगुनय्य ॥

त

तगुनय्य हरि नीकु

(In this Keertana Lord Sri Venkateswara's "Vaibhav" in the company of his consort Soubhagya Lakshmi etc are described)

Oh! Sri Hari! only you deserve the praise. You took as a gift three feet of space from 'Bali', measured the entire Earth with one foot and made that Earth (Bhookanta) your "Soubhagya Lakshmi".

You defeated malicious 'Sisupala' in the battle, took away 'Rukmini' and married her. This significant victory brought to you, Rukmini as Jayalakshmi. You walked over to 'Lanka' bridging the sea with stones and brought back "Sita" after killing "Ravanasura". This is demonstrated as your valour and that is why Sita is your 'Veera Lakshmi'.

When your consort Satyabhama killed "Narakasura" in battle, you patted her back for her prowess and for her success in the battle. She is your "Sangraama Lakshmi". Taking the form of "Narasimha" you killed demon "Hiranyakasipu" and granted boons to the 'Devas', at the behest of your consort "Varalakshmi".

Oh! Lord! you gave Lakshmi your heart to stay all the time with you and she did so with all her riches as "Adilakshmi". You please reside in my heart with full splendour and prosperity along with your consort, your 'Kalyana Lakshmi'.

रागः - शंकराभरणम् **द**

22 दनुजुलु गनिरि तत्त्वमिदि

वनजाक्षुनि कृप वसिंचनेला

॥ दनुजुलु ॥

हरि परमात्मुडनादि पुरुषुडु

सुरुलकु नरुलकु सुलभुडु

हरि कोपमुतो नन्युल वरमुलु

सरिगा वेंचग जगमुललोन

वेदांत विदुडु विष्णुडु कृष्णुडु

श्रीदेविकि बति शेखरुडु

पोदि बरस्तुति पुण्यमुकंटे

पादुग हरि दिड्डे पापमु मेलु

॥ दनुजुलु ॥

नारायणुडुन्नतुडच्युतुडुप-

कारुडु श्रीवेंकटविभुडु

चेरि यीतडे शिक्षिंच रक्षिंच

वूर दयिवमुलु वोगि नितनि सरा

॥ दनुजुलु ॥

**८**

रागः : शंकराभरणम्

दनुजुलु गनिरि तत्त्वमिदि

वनजाक्षुनि कृप वसिंचनेला

॥ दनुजुलु ॥

हरि परमात्मु दनादि वरुमुडु

सुरुलकु नरुलकु सुलभुडु

हरि कोपमुतो नन्युल वरमुलु

सरिगा वेंचग जगमुललोन!

॥ दनुजुलु ॥

वेदांत विदुदु विष्णुदु कृष्णुदु

श्रीदेविकि बति शेखरुदु

पोदि बरस्तुति पुण्यमुकंटे

पादुग हरि दिड्डे पापमु मेलु!

॥ दनुजुलु ॥

नारायणु दुन्नतु दच्युतुदुप-

कारुदु श्रीवेंकटविभुदु

चेरि यीतडे शिक्षिंच रक्षिंच

वूर दयिवमुलु वोगि नितनि सरा!

॥ दनुजुलु ॥

**द**

**दनुजुलु गनिरि**

(This Keertana reveals that the 'Danujas' know fully well the prowess and benevolance of Lord Vishnu. They seem to understand that they would gain the Moksha if they die in his hands. So, they chose the path of enmity).

Danujas know Vishnu Tatva. So, they chose not to stay with him and serve him. (They preferred to fight with him and be killed by him so that benevolent Vishnu would grant them moksha)

Hari is 'Paramatma'; 'Anaadi Purusha' (one whose origin is not known). He is easily accessible to both humans and Devas. Because of enmity of danujas towards him, he would kill them nullifying the boons given by other Gods.

Krishna is known to philosophers as Vishnu himself. He is the loving husband of Sridevi. Knowing all this the Danujas preferred to abuse him and get killed by him rather than pouring repeated praises on him (If they praise him they will be denied early Moksha)

Narayana is the highest God. He is 'Achyuta'. (Undestructible). He helps everyone (without discrimination) with his favours. He is none other than the Lord Venkateswara capable of punishing enemies and protecting the helpless. Is any other God worshipped by others equal to Venkateswara?

रागः - देसालम्

ध

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23 धरणिनेंदरेन्नि - तपमुलु चेसिनानु  
हरिकृप गलवाडे - अन्निटा बूज्युडु  
मितिलेनि वित्तुलेन्नि - मेदिनिपै जल्लिनानु  
ततितो वित्तिनवे - तगबंडुनु  
इतर कांतलु मरि - येंदरु गलिगिनानु  
पति मन्निंचिनदे - पट्टपु देवुलु

॥ धरणि ॥  
॥ धरणि ॥

पालुपडि नरुलेन्नि - पाट्टलुबडि कोलिचिना  
नेलिकि चेपट्टिन वाडे - येकुडु बंटु  
मूलनेत धनमुन्ना - मुंचि दान धर्ममुलु  
तालिमितो निच्चिनदे - दापुरमै निल्वुनु  
एन्निकु गोडुकुलु - येंदरु गलिगिनानु  
इन्निटा धर्मपरुडे - यीडेरुनु  
उन्नति जदुवुलेन्नि - वुंडिना श्रीवेंकटेशु  
सन्नुतिंचिन मंत्रमै - सतमै फलिंचुनु

॥ धरणि ॥  
॥ धरणि ॥

रागः : देसालम्

ध

धरणिनेंदरेन्नि - तपमुलु चेसिनानु  
हरिकृप गलवाडे - अन्निटा बूज्युडु  
मितिलेनि वित्तुलेन्नि - मेदिनिपै जल्लिनानु  
ततितो वित्तिनवे - तगबंडुनु  
इतर कांतलु मरि - येंदरु गलिगिनानु  
पति मन्निंचिनदे - पट्टपु देवुलु

॥ धरणि ॥  
॥ धरणि ॥

पालुपडि नरुलेन्नि - पाट्टलुबडि कोलिचिना  
नेलिकि चेपट्टिन वाडे - येकुडु बंटु  
मूलनेत धनमुन्ना - मुंचि दान धर्ममुलु  
तालिमितो निच्चिनदे - दापुरमै निल्वुनु

॥ धरणि ॥

एन्निकु गोडुकुलु - येंदरु गलिगिनानु  
अन्निटा धर्मपरुडे - यीडेरुनु  
जन्मुत्ति जदुपुलेन्नि - वुंडिना श्रीवेंकटेशु  
सन्मूत्तिंचिन मंत्रमै - सतमै फलिंचुनु

॥ धरणि ॥

ध

धरणिनेंदरेन्नि

(In this Keertana Annamacharya gives many examples of futile activities in this world to suggest that no sadhana other than God's Bhakti helps man to reach him)

However much penance one might have done in this world only that person blessed by Sri Hari is the most revered person but none.

Annamayya gives many examples in the following stanzas.

However many seeds one may sow in fields, only those sown at the appropriate time will sprout, grow, and yield crop. However many wives a king may have, only she whom the king recognises as the queen, will be the one who will be privileged.

However many people struggle to serve the king, only the person whom the king trusts will be his confidential aide. However much money is kept in the treasury, only that money liberally given away to the needy and deserved will give credit to the person.

However many sons a person may have, the son with noble character will bring credit to the parents. However much knowledgeable a person may be, only if he sings in praise of Lord Sri Venkateswara as "OM NAMO VENKATESAYA", he will be the 'own person' of the Lord.

रागः - नाट

**न**

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24 नमो नमो रघुकुल नायक दिविजवंद्य

नमो नमो शंकर नगजानुता      || नमो नमो ||

विहित धर्मपालक वीरदशरथ राम

गहन वासिनी ताटकमर्दन

अहल्याशाप विमोचन असुरकुल भंजन

सहज विश्वामित्र सवन रक्षका      || नमो नमो ||

हरकोदंड हर सीतांगना वल्लभ

खरदूषणारि वालि गर्वापहा

तरणि तनूजादि तरुचर पालक

शरधि लङ्घन कृत सौमित्रि समेत

|| नमो नमो ||

बिरुद रावण शिरोभेदक विभीषण

वरद साकेतपुरिवास राघव

निरुपम श्रीवेंकट निलय विजयनगर

पुर विहार पुंडरीकाक्षा      || नमो नमो ||

रागः : नाट्टु

**न**

नमौ नमौ रघुकुल नायक दिविजवंद्य

नमौ नमौ शंकर नगजानुता

|| नमौ नमौ ||

विहित धरुपोलक वीरदशरथ राम

गहन वासिनी ताटक मुर्द्दन

अहल्याशाप विमोचन असुरकुल भंजन

सहज विश्वामित्र सवन रक्षका

|| नमौ नमौ ||

परकोदंद पर सीतांगना वल्लभ

भरद्वाषणारि वालि गर्वापहा

तरणि तनूजादि तरुचर पालक

शरधि लङ्घन कृत सौमित्रि समेत

|| नमौ नमौ ||

बिरुद रावण शिरोभेदक विभीषण

वरद शैक्षेतपुरिवास राघव

निरुपम श्रीवेंकट निलय विजयनगर

पुर विहार पुंडरीकाक्षा

|| नमौ नमौ ||

**न****नमो नमो रघुकुलनायक**

(In this Keertana Annamayya prays to Sri Vijaya Raghava of Vijayanagara who is none other than Sri Venkateswara. He refers to many events in Ramayana)

Oh! Raghukula Nayaka! oblations to you again and again. You are worshipped by the Devas. Siva and Parvati sing your glory all the time.

Oh! the valorous son of Dasaratha! You are the protector of the Vedic Dharma. You have killed devil Tataka who lived in a dense forest. You saved Ahalya from the curse of her husband. Oh! the destroyer of the demons! you have protected Viswamitra's "Yajna" (sacrifice).

You broke Lord Siva's bow. You are the beloved husband of "Sita Devi". You are the destroyer of Khara and Dooshana. You killed the proudest and valient "Vali" of Vanara race. You have protected 'Sugreeva' the son of Sun God and the ruler of monkey race and others.

You have crossed the sea along with Lakshmana and other Vanaras to reach "Lanka". You hold the noble title of "Ravana Siro Bhedaka" for cutting down the ten head's of Ravana and Killing him. You granted several boons to Vibheeshana. Oh! Saketapuravasa! Pundarikaksha! Resident of Vijayanagarapuri! Vijaya Raghava! now you reside as Lord Venkateswara on the incomparable Venkatachala.

रागः - शुद्धधन्यासि

प

25 परमात्मुडैन हरि पट्टुपु राणिवि नीवु  
धर मम्मु विचारिंचदगु नीकु नम्मा

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कमलजु गन्नतल्लि कामुनि गन्नतल्लि  
अमरुल गन्नतल्लि आदिम लक्ष्मि  
विमलपु नीपतिकि विन्नपमु सेसि मम्मु  
नेमकि येलिति दय नीके तगुनम्मा॥ परमात्म ॥  
॥ परमात्म ॥कामधेनु तोबुट्टुग कल्पकमु तोबुट्टुग  
दोमटि चल्लनि चंद्रु तोबुट्टुग  
नी मगनि पंपुननु निजसिरुलिच्चितिवि  
नेमपु वितरणमु नीके तगुनम्मा॥ परमात्म ॥  
॥ परमात्म ॥

रागः : शुद्धधन्यासि

९

परमात्मुडैन हारि पट्टुपु राणिवि नीवु  
धर मम्मु विचारिंचदगु नीकु नम्मा  
कमलजु गन्नतल्लि कामुनि गन्नतल्लि  
अमरुल गन्नतल्लि आदिम लक्ष्मि  
विमलपु नीपतिकि विन्नपमु सेसि मम्मु  
नेमकि येलिति दय नीके तगुनम्मा॥ परमात्म ॥  
॥ परमात्म ॥कामधेनु तोबुट्टुग कल्पकमु तोबुट्टुग  
दोमटि चल्लनि चंद्रु तोबुट्टुग  
नी मगनि पंपुननु निजसिरुलिच्चितिवि  
नेमपु वितरणमु नीके तगुनम्मा

॥ परमात्म ॥

प्रालजलधि कन्यैव पद्मासनिवि नीवु  
प्राल पंडे वेंकटपति देविवि  
येलिन इतनि बंट्लकु इहपरालिच्चि मा  
प्रालगलिगितिवि संबंधमु मेलम्मा

॥ परमात्म ॥

प

परमात्मुडैन हरि

(In this Keertana Annamayya praises Almelmanga, the consort of Lord Venkateswara)

Mother Alamel Manga! You are the consort of Lord Sri Hari (Paramatma). Oh Mother! you only have to look after our welfare.

Oh! Mother of Brahma! Oh! Mother of cupid (Manmatha)! Oh! Mother of all Devas! Oh! Lakshmi! You are the pre-eminent of all mothers. You are the only person who can represent to our benevolent father Sri Hari our request to make us his dear ones.

You are born in the ocean along with "Kamadhenu" (the devine cow), "Kalpavruksha" (the devine tree) which provide all the things as per the desires of people. You are the younger sister of "Chandra" (the Moon God) whose light helps for the best production of crops. You grant plentiful riches to us on the behest of Lord Sri Hari. It is only you who can distribute wealth to us liberally.

You are the daughter of Palajaladhi (the ocean of Milk or Ksheerasagara). Lotus is your thrown. Above all, you are the consort of skilful Sri Venkateswara. We are his servants. You protect us. You provide us the best of this and the other worlds. Oh! Mother! be with us and protect us.

**51***Annamayya in Alphabet*रागः - श्रीराग **फ**26 फालनेत्रानल प्रबल विद्युल्लता-  
केली विहार लक्ष्मीनारसिंह

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॥ फालनेत्रा ॥

प्रलय मारुत घोर भस्मिका फूत्कार-  
ललित निश्चास डोला रचनया  
कुलशैल कुंभिनी कुमुदहित रवि गगन-  
चलन विधि निपुण निश्चल नारसिंह ॥ फालनेत्रा ॥विवरघन वदन दुर्विधिहसन निष्ठूत-  
लवदिव्य वरुष लाला घटनया  
विविध जंतुत्रात भुवनमग्नीकरण  
नवनव प्रिय गुणार्णव नारसिंह ॥ फालनेत्रा ॥दारुणोज्ज्वल धगध्यगित दंष्ट्रानल वि-  
कारस्फुलिंग संगक्रीडया  
वैरिदानव घोर वंश भस्मीकरण  
कारण प्रकट वेंकट नारसिंह ॥ फालनेत्रा ॥

रागः : श्रीराग

**४**फौलनेत्रानल प्रबल विद्युल्लता-  
केली विहार लक्ष्मीनारसिंह

॥ फौलनेत्रा ॥

प्रृष्ठय मारुत घोर भृसुका पूर्णारु-  
ललित निष्ठास दोला रचनया

॥ फौलनेत्रा ॥

कुलत्रैल कुंभिनी कुमुदहित रवि गगन-  
चलन विधि निपुण निष्ठूत नारसिंह

॥ फौलनेत्रा ॥

विवरघन वदन दुर्विधिहसन निष्ठूत-  
लवदिव्य वरुष लाला घटनया  
विविध जंतुत्रात भुवनमग्नीकरण  
नवनव प्रिय गुणार्णव नारसिंह**52***Annamayya in Alphabet*दारुणोज्ज्वल धगध्यगित दंष्ट्रानल वि-  
कारस्फुलिंग संगक्रीडया  
वैरिदानव घोर वंश भृसुकरण-  
कारण प्रकट वेंकट नारसिंह

॥ फौलनेत्रा ॥

**फ****फालनेत्रानल**

(Annamacharya praises Lord Sri Hari's incarnation as Narasimha (with ferocious lion-cum-man's body) the protector of Prahlada from the cruel torture given by his father, Hiranyakasipa. The fear creating appearance of Narasimha is described vividly in this Keertana.

Oh! Lord! In the incarnation of Narasimha you surprisingly appeared from out of a pillar. You had an eye on your forehead. You blindfolded every one as a dazzling lightening in a dark cloud.

Oh! Nischala Narasimha! By yourself, you effortlessly and skillfully created the mountains, the Earth and the entire universe. You also regulated the movements of the Sun and the Moon in the sky. All this is done while exhaling and inhaling - as if it is a movement of a swing, - without any movement of your body. However when you appeared as Narasimha everybody felt your presence as "Pralaya Maruta" (the destructing noisy winds) which annihilate the universe.

Oh! Lord Narasimha! you appeared displaying your ferocious broad face with boisterous laughter and a little saliva flowing from your mouth foreboding the cruel death of "Hiranya Kasipa". Your appearance created fear of burning everything into ashes, in all the living beings in this world. However, Oh! Lord! contrary to your ferocious appearance you possess (ever new) endearing qualities and bless your devotees.

Oh! Lord! your ferocious brightly shining teeth reminded the sparkles of fire. In a playful way you destroyed the frightful enemy, the demon Hiranyakasipa and his clan (except Prahlada). Oh! Venkateswara! for protecting 'Prahlada' you incarnated as Lakshmi Narasimha.

రాగః - ధన్యాసి

**బ**

27 బండి విరిచి పిన్న పాపలతో నాడి  
టుండగీడు వచ్చే దొబ్బచి

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॥ బండి విరిచి ॥

పెరుగు వెన్నలు ప్రియమున వె-  
మరుముచ్చిలించు మాయకాడు  
వెరువున దన విధము దాచుకుని  
దోరదంగ వచ్చే దొబ్బచి

పడ్డుచు గుబ్బెత పరపుపై పోక-  
ముడి కోంగు నిద్ర ముంపును  
పడియుతా (?) వద్ద పవశించి నట్టి  
తొడుకుదంగ వచ్చే దొబ్బచి

గోల్లపల్లెలో ఇంటిల్లు చోచ్చి  
కోల్లలాడిన కోడెగాడు  
యెల్లయినా వెంకటేశుడు ఇదె  
తోట్టి దంగ వచ్చే దొబ్బచి

రాగం : ధన్యాసి

**బ**

బండి విరిచి పిన్న పొపలతో నాడి  
దుండగీడు వచ్చే దొబ్బచి

॥ బండి విరిచి ॥

॥బండి విరిచి॥

పెరుగు వెన్నలు ప్రియమున వే-  
మరుముచ్చిలించు మాయకాడు  
వెరువున దన విధము దాచుకుని  
దొరదంగ వచ్చే దొబ్బచి

॥బండి విరిచి॥

పదుచు గుబ్బెత పరపుపై పోక-  
ముడి కొంగు నిద్ర ముంపును  
పడియుతా (?) వద్ద పవశించి నట్టి  
తొడుకుదంగ వచ్చే దొబ్బచి

॥బండి విరిచి॥

గొల్లపల్లెలో ఇంటిల్లు చోచ్చి  
కోల్లలాడిన కోడెగాడు  
యెల్లయినా వేంకటేశుడు ఇదె  
తోట్టి దంగ వచ్చే దొబ్బచి

॥బండి విరిచి॥

**బ**

బండి విరిచి

(In this Keertana Annamacharya describes how the Gopis sang praising Krishna's smart childish acts in covert and suggestive language)

Oh! Gopis! beware of this mischievous "devil". He broke the 'cart' when he was just a baby. He did countless mischievous deeds while playing with other children.

This trickster stealthily ate butter and curds in our houses, accompanied by his friends. This "Chief of Thieves" never gave scope for anyone to know about his acts while playing this mischief. So beware of this mischievous "devil".

This mischievous boy approaches sleeping damsels, lies in their bed and opens the knots of their saris. Beware of this cunning 'devil'.

This passionate boy enters the houses and indulges in amorous acts with the young girls. This mischievous boy is none other than Lord Sri Venkateswara, in the incarnation of krishna. This God is known for stealing the hearts of "Bhaktas" from times immemorial. That is why beware of this mischievous 'devil'.

रागः - रामक्रिय

**भ**

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28 भक्ति कोलदि वाडे - परमात्मुडु  
 भुक्ति मुक्ति दाने यिच्चु - भुवि परमात्मुडु ॥ भक्ति ॥

पट्टिन वारि चे बिडु - परमात्मुडु  
 बट्ट बयटि धनमु - परमात्मुडु  
 पद्मपगटि वेलुगु - परमात्मुडु  
 एट्टयेदुटने वुन्ना - डिदे परमात्मुडु ॥ भक्ति ॥

पच्चिपाललोनि वेन्न - परमात्मुडु  
 बच्चेन वासिन रूपु- परमात्मुडु  
 बच्चु चेतिवोरगल्लु - परमात्मुडु  
 इच्चकोलदि वाडु पो - यी परमात्मुडु ॥ भक्ति ॥

पलुकुललोनि तेट - परमात्मुडु  
 पलियिचु निंदरिकि - परमात्मुडु  
 बलिमि श्री वेंकटाद्रि - परमात्मुडु  
 एलमि जीवुल प्राण - मी परमात्मुडु ॥ भक्ति ॥

रागः : रामक्रिय

**భ**

భక్తి కొలది వాడే-పరమాత్ముడు  
 భక్తి ముక్తి దానె యిచ్చు- భవి పరమాత్ముడు ॥ భక్తి ॥

పట్టిన వారి చే బిడ్డ-పరమాత్ముడు  
 బట్ట బయటి ధనము-పరమాత్ముడు  
 పట్టపగటి వెలుగు-పరమాత్ముడు  
 ఎట్టయొదుటనే వున్నా-డిదే పరమాత్ముడు ॥ భక్తి ॥

పచ్చిపొలలోని వెన్ను-పరమాత్ముడు  
 బచ్చెన వాసిన రూపు-పరమాత్ముడు  
 బచ్చు చేతివోరగల్లు-పరమాత్ముడు  
 ఇచ్చకొలది వాడు పో-యా పరమాత్ముడు ॥ భక్తి ॥

పలుకులలోని తేట-పరమాత్ముడు  
 పలియించు నిందరికి -పరమాత్ముడు  
 బలిమి శ్రీవేంకటాద్రి -పరమాత్ముడు  
 ఎలిమి జీవుల ప్రాణ-మీపరమాత్ముడు ॥ భక్తి ॥

**भ**

भक्ति कोलदि वाडे

(In this Keertana Annamacharya describes the greatness of Paramatma and identifies Sri Venkateswara with Paramatma)

Paramatma is attainable only by uncompromising, persisting and undivided "Bhakti". In this world, paramatma only can grant us prosperity the Bhakti as well as redemption (the Mukti) from samsara.

For Bhaktas, Paramatma becomes a child for showing their affection. For them, he only is the worldly prosperity and the bright day light. He is always before them. That is Paramatma, the Almighty.

Paramatma is all pervading like the Butter in fresh (Raw) Milk. He has no form. He knows everyone's devotion to him, just as a touchstone judges the quality of Gold. He exists as Antaryami and reveals himself as per his wish in any form.

Paramatma is the essence of the wisdom expressed in Vedas. He grants the wishes to his Bhaktas according to their deservedness. This Paramatma is none other than Sri Venkateswara who is the 'Supreme Power'. He exists in all living beings. This is paramatma, the Almighty.

रागः - अभोगि

**म**

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29 मनुजुडै पुट्टि मनुजुनि सेविंचि

अनुदिनमुनु दुःख मंदनेल

॥ मनुजुडै ॥

जुट्टेडु कडुपुकै चोरनि चोट्टु चोच्चि

पट्टेडु कूटिकै बतिमालि

पुट्टिन चोटिकै पोरलि मनसु पेट्टि

वट्टि लंपटमु वदलनेरडु गान

॥ मनुजुडै ॥

अंदरिलो पुट्टि अंदरिलो पेरिगि

अंदरि रूपमु लटु तानै

अंदमैन श्री वेंकटाद्रीशु सेविंचि

अंदरानि पदमु अंदेनटु गान

॥ मनुजुडै ॥

रागः : अभोगि

**व**

मनुज्जदै पृष्ठि मनुज्जनि नैविंचि

अनुदिनमुनु दुःख मंदनेल

॥मनुज्जदै॥

ज्ञात्तेदु कडुपुकै चोरनि चोट्टु चोच्चि

प्पत्तेदु कुट्टिकै बतिमालि

पृष्ठिन चोटिकै पोरलि मनसु वेट्टि

वट्टि लंपटमु वदलनेरडु गान

॥मनुज्जदै॥

अंदरिलो पृष्ठि अंदरिलो पेरिगि

अंदरि रुपमु लंपु तानै

अंदमैन श्री वेंकटाद्रीशु नैविंचि

अंदरानि वदमु अंदेनटु गान

॥मनुज्जदै॥

**म**

मनुजुडै पुट्टि

(In this Keertana Annamacharya advises man-kind to serve Lord of Venkatadri instead of indulging in futile activity and serving men)

A man who serves another man for his livelihood undergoes great suffering all the time. Having born as a man, what is the good in leading such a life.

Just to fill his 'stomach' man indulges in many undesirable activities or beg for his food. He spends all the time thinking about the worldly ways to achieve his goal. Hankering after such ways of live, he finds it impossible to get out of them. Such is the life of the unfortunate man.

Man repeatedly takes birth in several wombs in different bodies and grows and perishes. In stead why not he serve the charming Lord Venkateswara. By serving him, one will be free from this mess and confusion and obtain the unattainable Moksha.

रागः - खमास

य

IV/45

30 यज्ञमूर्ति यज्ञकर्त यज्ञभोक्त विनिष्टानु  
 यज्ञादि फलरूप मिटु नीवै वुंडवे      || यज्ञ ||

परिकिंच जीवुलकु प्राणमवैन नीकु  
 निरति प्राण प्रतिष्ठ नेमु सेसेमा  
 मरिगि मा पूजलंदि मम्मु गाचेडि कोरकु  
 हरि नी मूर्ति प्राणमावहिंचवे      || यज्ञ ||

जगतिकि नी पाद जलमे संप्रोक्षण  
 जिगिनीकु संप्रोक्षण सेयुवारमा  
 पगटुन नश्च नेडु पावनमु सेयुटकु  
 अगु पुण्यतीर्थमुल अभिषेकमंदवे      || यज्ञ ||

वेदमुलु तेच्चिन श्रीवेंकटेश नेमु नीकु  
 वेदमंत्रमुल पूजाविधि सेसेमा  
 यी देस नी दासुलमैन मम्मुगाचुट कोरकु  
 वेदमूर्तिवै यिदे विच्चेसि उंडवे      || यज्ञ ||

रागः : भूमान्ते

य

यज्ञमूर्ति यज्ञकर्त यज्ञभोक्त विनीतानु  
 यज्ञादि फलरूप मीटु नीवै वुंडवे      || यज्ञ ||

परिकिंच जीवुलकु प्राणमवैन नीकु  
 निरति प्राण प्रतिष्ठ नेमु नीवै वुंडवे  
 मरिगि मा पूजलंदि मम्मु गाचेडि कोरकु  
 हरिनी मूर्ति प्राणमावहिंचवे      || यज्ञ ||

जगतिकि नी पाद जलमे संप्रोक्षण  
 जिगिनीकु संप्रोक्षण नैयुवारमा  
 पगटुन नश्च नेडु पावनमु नैयुटकु  
 अगु पूण्यतीर्थमुल अभिषेक मुंदवे      || यज्ञ ||

वेदमुलु तेच्चिन श्रीवेंकटेश नैमु नीकु  
 वेदमंत्रमुल पूजाविधि नैसेमा  
 या देस नी दासुलमैन मम्मुगाचुट कोरकु  
 वेदमूर्तिवै यिदे विच्चेसि उंडवे      || यज्ञ ||

य यज्ञमूर्ति यज्ञकर्त

(There are many forms of worship of God in the HINDU RELIGION. Some of the religious rituals performed in worship of Lord Venkateswara are described by Annamayya in this Keertana. The paradox in performing the rituals in yajnas and in puja-vidhi are deftly pointed out by him in the following stanzas)

At the outset he praises Lord of Tirumala, who takes several forms connected with performance of "Yajna" (Ritual of sacrifice).

Oh! Venkateswara! you are the "Yajna Murty" (Personification of Yajna). You are the "Yajna Karta" (Performer of Yajna). You are the "Yajna Bhokta" (the one who enjoys the fruits derived from "Yajna", you are also the "Yajna-phala Roopa" (the form in which the fruits of Yajna are received by the performers). Is it not that you only take all these forms connected with "Yajna"!

A carefull scrutiny of the "Sastras" reveals that you are the life (chaitanya) in all the living beings (Jeevas). So, we do "Pranapratishtha" to activate your presence in the idol so that you accept our 'puja' with love and protect us.

Gangajal (the water of River Ganga) which emanates from your feet is sprinkled on the "Jeevas" in this world to cleanse them from their sins. However we bring sacred water from several teerthas (places), to perform "Abhishek" to you, with great pomp and sprinkle that water on us as Ganga water itself.

Oh! Sri Venkateswara! you only gave us the vedas. We, your servants, perform your Pooja invoking those "vedic mantras", and pray to you to protect us. You are the "veda murty" who is present here in front of us. What a paradox!

रागः - नटभैरवि

र

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31 राजीव नेत्राय राघवाया नमो  
सौजन्य निलयाय जानकीशाय

॥ राजीव ॥

दशरथ तनूजाय ताटक दमनाय  
कुशिक संभव यज्ञ गोपनाय  
पशुपति महाधनुर्भजनाय नमो  
विशद भार्गव राम विजयकरणायभरित धर्माय शूरपणखांग हरणाय  
खरदूषणादि रिपु खंडनाय  
तरणि संभवसैन्यदक्षकाय नमो  
निरुपम महावारिधि बंधनाय  
हतरावणाय संयमिनाथ वरदाय  
अतुलित अयोध्या पुराधिपाय  
हितकर श्रीवेंकटेश्वराय नमो  
वित्त वाविलिपाटि वीररामाय

॥ राजीव ॥

॥ राजीव ॥

॥ राजीव ॥

रागः : नटभैरवि

४

राजैव नैत्राय राघवाया नमो  
नैजन्य निलयाय ज्ञानकीशाय

॥ राजैव ॥

दशरथ तनुजाय ताटक दमनाय  
कुशिक संभव यज्ञ गोपनाय  
पशुपति मुहूर्धनुर्घृणजनाय नमो  
विशद भार्गव राम विजयकरणाय

॥ राजैव ॥

धरित धर्माय शूरपणखांग हरणाय  
भरद्वापणादि रिपु खंडनाय  
तरणि संभवसैन्यदक्षकाय नमो  
निरुपम मुहूर्धनुर्घृणजनाय

॥ राजैव ॥

हर्तरावणाय संयमिनाथ वरदाय  
अतुलित अयोध्या पुराधिपाय  
हितकर श्रीवेंकटेश्वराय नमो  
वित्त वाविलिपाटि वीररामाय

॥ राजैव ॥

र

राजीव नेत्राय

(This Sankeertana is in the praise of Lord "Veera Raghava" of Vavilipadu presently located in Kadapa district. In this Keertana Annamacharya praises Lord Rama who performed different acts of valour narrated in "Ramayana" from his childhood to coronation as the King of Ayodhya. For Annamayya Sri Rama is no other than Sri Venkateswara)

Oh Raghava! I repeatedly bow to you. You are the Lord of Sita Devi. You are well known as the personification of generosity and kindness.

Oh! Rama! you are the son of king Dasaratha. You are the killer of "Tataka" and protector of Viswamitra's yajna. You have broken the matchless great bow of Lord Siva and later won over "Parasu Rama" who challenged you for the above act. I repeatedly bow to you.

Oh! Lord! you are Dharma personified. You have caused to cut the 'nose' of 'Soorpanakha'. You have destroyed all alone 'khara' and "Dooshana" along with their army of demons. You have marshalled the army of vaanaras headed by 'sugreeva' and also caused to construct an unparallel bridge of stones by the army of monkies across the sea to reach "Lanka". Oh! Lord Rama! I repeatedly bow to you.

Oh! Raghava! you have killed the unconquerable demon "Ravana". As protector of sages you have bestowed peace to them by killing all the demons. After these great deeds and restoring order, you became the sovereign king of 'Ayodhya'. Oh! Lord Venkateswara! graced by your presence as "Vavilipati Veera Rama" you are bestowing favours to your devotees. Oh! Lord! I repeatedly bow to you.

रागः - आहिरि

**ल**

XVII/165

32 लक्ष्मीकल्याणमु लीलतोबाडे मिदे नेडु  
 लक्ष्मीनारायणुले ललनयु नीवुनु      || लक्ष्मी ||

चूपुले चूपुलु मीकु सूनकमु बासिकमु  
 वूपुचुन्न गुब्बलिवि बूजगुंडलु  
 तीपुलमोवितेनेतु तीरनि मधुपर्कमु  
 दापुगबेंडिलयाडेरय्य तगुदगु मीकुनु      || लक्ष्मी ||

माटलु मीकिद्दिरिकि मदनमंत्रमुलु  
 मेटिलबालु मीलो मिंचुनव्वुलु  
 गाटमैन पुलकलु कप्पुरवसंतालु  
 नीटुनबेंड्लाडरय्य नेरवेरे मीकुनु      || लक्ष्मी ||

कौगिलि कौगिलि मीकु कंदुन पेंडिल चविके  
 पागिनकोरिकले पावकोल्लु  
 आगिन श्रीवेंकटेश अलमेलुमंगा नीवु  
 वीगक पेंड्लाडुडय्य वेडुकाये मीकु      || लक्ष्मी ||

रागः : अहिरि

**०**

लक्ष्मीकल्याणमु लीलतोबाडे मिदे नेडु  
 लक्ष्मीनारायणुले ललनयु नीवुनु      || लक्ष्मी ||

चापुले चापुलु मीकु सुनकमु बासिकमु  
 वूपुचुन्न गुब्बलिवि बूजगुंडलु  
 तीपुलमोवितेनेतु तीरनि मधुपर्कमु  
 दापुगबेंड्लाडरय्य तगुदगु मीकुनु      || लक्ष्मी ||

माटलु मीकिद्दिरिकि मदनमंत्रमुलु  
 मेटिलबालु मीलो मिंचुनव्वुलु  
 गाटमैन पुलकलु कप्पुरवसंतालु  
 नीटुनबेंड्लाडरय्य नेरवेरे मीकुनु

॥लक्ष्मी॥

कागलि कागलि मीकु कंदुन पेंड्लि चविके  
 पागिनकोरिकले पावकोल्लु  
 आगिन श्रीवेंकटेश अलमेलुमंगा नीवु  
 वीगक पेंड्लाडुडय्य वेडुकाये मीकु

॥लक्ष्मी॥

**ल**

लक्ष्मीकल्याणमु लीलतो

(Annamacharya describes in this Sankeertana some of the emotional expressions reflecting the glamour and fascination of a youthful bridegroom towards his beautiful bride. Sri Alamelmanga and Lord Venkateswara are referred here as the bride and bridegroom. The expressions of the bridegroom are appropriately compared with several ceremonial functions performed in a Hindu marriage)

Today we sing your playful sport in the "Lakshmi Kalyana Mahotsavam". In this ceremony Oh! Sri Venkateswara! Devi Alamelmanga is Lakshmi and you are Narayana.

Your expressive looks at each other (the "First sight") are binding both of you. The jewel worn in "papidi" (separation of hair as a straight line on the head) of Alamelmanga is "Basikam" (an ornament tied up on the forehead of the bride / bridegroom). The swinging breasts of devi Alamelmanga are comparable to the "Booja Kundalu" (small pots used in marriage ceremony). The sweetness of luscious lips of bride are compared to the "madhu parkam" (mixture of curd, honey and other sweet substances). Oh! Lord! you both have come together and married with grandeur.

Oh! Lord! the amorous dialogue between you and Alamelmanga are suggestive of "Madana Mantras". The exchange of smiles between you is like pouring "Talambralu" (Turmeric coated rice) on each others head, a playful act in the course of Hindu marriage. While playing "Karpoora Vasantam" during the ceremony, the comphor dust spread on your bodies caused "Goose pimples" to both of you. Oh! Lord! you married Devi Alamelmanga in this way.

Oh! Lord! your act of embracing each other gave beauty to the "Kalyana Mandapa". The accomplished desires for each other are like "Pavukollu" (the wooden foot wear) of the bridegroom. Oh! Lord Venkateswara! you married Devi Alamelmanga with great pomp and fun in this way.

रागः - हिन्दोलम्

व

33 वच्चेनु अलमेलु मंग ई  
पच्चल कडियाल पणति चेलंग

॥ वच्चेनु ॥

बंगारु चेदिविटीलु पूनि  
शृंगारवतुलु वेवेलु रागा  
रंगैन विजामरलु वीव  
मांगल्य लील सोंपगु जवरालु

॥ वच्चेनु ॥

पलुकुल तेनिय लोलुक चेत  
चिलुकलु कलकल पलुक रवल  
गिलुकु पावलु मुद्दु गुलुक मेटि  
कलिकि चूपुल मोनलु तलुकनि चिलुक ॥ वच्चेनु ॥

रंभादि सतुलेल चेरि एदुट  
गंभीर गतुलनु मीर नटना-  
रंभमुलनु मेलु कोरि कोलुव  
अंभोजाक्षुडौ वेंकटेशुनोय्यारि

॥ वच्चेनु ॥

रागः : फ़ैंदैऽै

व

वच्चेनु अलमेलु मंग ई  
पच्चल कडियाल पणति चेलंग

॥ वच्चेनु ॥

बंगारु चेदिविटीलु पूनि  
शृंगारवतुलु वेवेलु रागा  
रंगैन विजामरलु वीव  
मांगल्य लील सोंपगु जवरालु

॥ वच्चेनु ॥

पलुकुल तेनिय लोलुक चेंत  
चिलुकलु कलकल पलुक रवल  
गिलुकु पावलु मुद्दु गुलुक मेटि  
कलिकि चूपुल मेनलु तलुकनि चिलुक

॥ वच्चेनु ॥

रंभादि सतुलेल चेरि एदुट  
गंभीर गतुलनु मीर नटना-  
रंभमुलनु मेलु कोरि कोलुव  
अंभोजाक्षुडौ वेंकटेशुनोय्यारि

॥ वच्चेनु ॥

व

वच्चेनु अलमेलु मंग

(This Sankeertana describes the grace with which Devi Alamelmanga approached Lord Venkateswara.)

Wearing the pretty emerald studded golden Bangles Devi Alamelmanga was approaching Venkateswara gracefully.

Many beautiful damsels carrying golden torches in their hands accompanied her. Some damsels were wearing "Vinjamaras" (Fans made of long bushy white tail of an animal called "Chamara"). Her "Mangalyam" oscillating in an attractive manner on her breasts appeared charmingly when she was approaching the Lord.

On her way to meet the lord, the parrots made sounds imitating human speech and the ornaments worn on her feet made synchronous sounds. Her shyful glances towards the Lord Venkateswara were like lightening expressing her eagerness to meet the Lord.

"Rambha" and other Apsaras assembled in her presence and began to dance making complicated movements gracefully wishing the best to Devi Alamelmanga, the graceful consort of Lord Sri Venkateswara.

रागः - जंजूटि

श

34 शरणु शरणु सुरेंद्र सञ्चुत - शरणु श्रीसतिवल्लभा  
शरणु राक्षस गर्वसंहर - शरणु वेंकटनायका ॥ शरणु ॥

कमलधरुडुनु - कमल मित्रुडु

कमल शत्रुडु पुत्रुडु,

क्रममुतो मी कोलुवुकिप्पुडु

काचिना रेच्चरिक्या

॥ शरणु ॥

अनिमिषेंद्रुलु मुनुलु दिक्पतु-

लमर किन्नेर सिद्धुलु,

घनततो रंभादि कांतलु

काचिना रेच्चरिक्या

॥ शरणु ॥

एन्नगल प्रह्लाद मुख्युलु

निन्नु कोलुवग वच्चिरि

विन्नपमु विनवय्य तिरुपति

वेंकटाचल नायका

॥ शरणु ॥

रागः : जंरम्भाटी

र

शरणु शरणु नुरेंद्र नन्नुत-शरणु श्रीसतिवल्लभा  
शरणु राक्षस गर्वसंहर-शरणु वेंकटनायका

॥ शरणु ॥

कमलधरुडुनु-कमल मीत्रुडु

कमल शत्रुडु पुत्रुडु,

क्रममुतो मी कोलुवुकिप्पुडु

काचिना रेच्चरिक्या

॥ शरणु ॥

अनीमीपैंद्रुलु मुनुलु दिक्कुत्तु  
लमर किन्नेर सिद्धुलु,  
घनततो रंभादि कांतलु  
काचिना रेच्चरिक्या

वैनूरुल प्रप्त्तेद मुख्युलु  
निन्नु कोलुवग वच्चिरि  
विन्नपमु विनवय्य तिरुपति  
वेंकटाचल नायका

॥ शरणु ॥

॥ शरणु ॥

श

शरणु शरणु सुरेंद्र सञ्चुत

(In this sankeertana, Annamacharya describes the supremacy of Lord Venkateswara over all the Devatas. So he seeks Sri Venkateswara's protection - SARANU).

Oh! Lord! Devendra praises your greatness. You are the beloved Lord of Lakshmi, who gives wealth to her devotees. You are the destroyer of demon's pride. I seek your protection (SARANU). Oh! Lord Venkateswara! I pray to you to give me protection.

Oh! Lord! you are the Parabrahma (God Almighty). Lord Vishnu who holds Lotus (kamala) in his hands, the Sun God (Kamala Mitra), the Moon God (Kamala Satru), Brahma Deva (the God born in Lotus) and Kamala putra Manmatha have all come. All of them are waiting in 'Que' to serve you one by one. I make announcement about their waiting to serve you.

The chiefs among Devatas, the sages, the Dikpatis (protectors of all the Directions), Devatas, Kinneras, Siddhas and famous Rambha and other Apsaras are waiting to have your audience (Darshan). Oh! Lord! I make announcement about their awaiting to serve you.

Prahlada and other well known Bhaktas are waiting here to serve you. Oh! Tirupati venkatachala Nayaka! Please hear my submissions about these matters. Oh! Lord! I bow to you to give me protection.

రాగః - లలిత

**ష**

II/135

35 షోడశ కథానిధికి షోడశోపచారములు  
జాడతోడ నిచ్చలును సమర్పయామి

॥ షోడశ ॥

అలరు విశ్వాత్మునకు ఆవాహనమిదే సర్వ-  
నిలయునకు ఆసనము నెమినిదే

అల గంగా జనకునకు అర్ధపాదాచమనాలు  
జలధిశాయికి నిమఞ్ఞనమిదే

॥ షోడశ ॥

వరపీతాంబరునకు వస్త్రాలంకారమిదే  
సరి శ్రీమంతునకు భూషణములిచే

ధర్మిధరునకు గంధపుష్ట ధూపములు  
తిరమిదే కోటి స్వయంతేజునకు దీపము

॥ షోడశ ॥

అమృత మథనునకు నదివో నైవేద్యము  
గమిచంద్ర నెత్రునకు కప్పురవిడెము

అమరిన శ్రీవేంకటాద్రి మీది దేవునకు  
తమితో బ్రదక్షిణాలు దండములు నివిగో

॥ షోడశ ॥

రాగం : లలిత

**ష**

షోడశ కథానిధికి షోడశోపచారములు  
జాడతోడ నిచ్చలును సమర్పయామి

॥ షోడశ ॥

అలరు విశ్వాత్మునకు ఆవాహనమిదే సర్వ-  
నిలయునకు ఆసనము నెమినిదే

అల గంగా జనకునకు అర్ధ్య పాదాచమనాలు  
జలధిశాయికి నిమజ్జనమిదే

॥ షోడశ ॥

వరపీతాంబరునకు వప్రాలంకారమిదే  
సరి శ్రీమంతునకు భూషణములివే  
ధరణీధరునకు గంధపుష్ట ధూపములు  
తిరమిదే కోటి సూర్యతేజునకు దీపము

॥ షోడశ ॥

అప్యుత మధునునకు నదివో నైవేద్యము  
గమిచంద్ర నేత్రునకు కప్పురవిడెము  
అమరిన శ్రీవేంకటాద్రి మీది దేవునకు  
తమితో బ్రదక్షిణాలు దండములు నివిగో

॥ షోడశ ॥

**ష****షోడశ కథానిధికి**

(According to "Vedic" Tradition God is full (purna) in all aspects. He is considered to have sixteen noble qualities "Kalas" and therefore called "shodasa kalanidhi". As per tradition God is worshipped by performing Sixteen kinds of rituals, called "Shodasa Upacharas (Sevas). Annamacharya mentions in this sankeertana these "Sixteen upacharas" regularly performed in worshiping Lord of Tirumala, Sri Venkateswara).

I perform the "Shodasa upacharas" to the "Shodasa Kalanidhi", Lord Venkateswara, regularly with full devotion with worldly objects.

Oh! Sri venkateswara! you are the "Viswatma", present in the entire universe. But still I invoke you in this idol to be present to receive my offerings. Oh! Lord! you reside in every thing (Sarvanilaya). However I offer you this throne to sit and accept my worship. "Ganga" emanates from your toes. Inspite of that I offer to you "Arghya" (Cleaning hands with water), "Padya" (cleaning the feet) and "Achamana" (Rinsing the mouth) with water. Though you are "Jaladhi Sayana" (lying in the ocean) I perform the ritual of giving you a bath.

You wear the choicest "Pitambara" (Yellow silk garment) but I offer vastram (clothes) to you. You are the Lord of all the wealth in the universe. However I offer these worldly ornaments to you. You are the "Dharani dhara" (Lord of Earth). I offer to you "Gandha" (Sandal Paste), Pushpa (flowers), and insense (Dhoopa) in the form of rituals. I offer to you a "deepam" (ordinary light), although your eternal shining is more than that of crores of suns put together. Still I offer a "deepam" (Ordinary light) as a ritual.

Oh! Lord! you caused to churn ksheera samudra (ocean of milk) and offered life protecting "Amruta" (Nectar) to Devatas. However I now offer to you as "Naivedyam" food we consume for living. I offer to you whose eyes are the sun and the moon, the "Karpoora Tambulam" as "Mukhavasa" (Mouth Freshner). Oh! Lord residing on Venkatachala! we offer to you with love and respect "Pradakshina Namaskara" (Salutations to God moving around the deity), and also sashtanga namaskar (salutation lying on floor with eight parts of body touching it) to show the humility before God's greatness).

रागः - सामंत

स

I/10

36 सहज वैष्णवाचार वर्तनुल  
सहवासमे मा संध्य  
अतिशयमगु श्रीहरि संकीर्तन  
सततंबुनु मा संध्य  
मति रामानुजमतमे माकुनु  
चतुरतमेरसिन संध्य

॥ सहज ॥

परमभागवत पदसेवनमे  
सरविनेन्न मा संध्य  
सिरिवरु महिमलु चेलुवोंदग वे-  
सरक विनुटे मा संध्य  
मंतुकेक्क तिरुमंत्र पठनमे  
संततमुनु मा संध्य  
कंतु गुरुडु वेंकटगिरि रायनि  
संतर्पणमे मा संध्य

॥ सहज ॥

॥ सहज ॥

॥ सहज ॥

रागः : न्नामूल

न

स्वाज द्वैष्णवाचार वर्तनुल  
स्वावासमे मा संध्य  
अतिशयमगु श्रीहरि संकीर्तन  
सततंबुनु मा संध्य  
मति रामानुजमतमे माकुनु  
चतुरतमेरसिन संध्य

॥ स्वाज ॥

॥ स्वाज ॥

परमभागवत पदसेवनमे  
सरविनेन्न मा संध्य  
सिरिवरु महिमलु चेलुवोंदग वे-  
सरक विनुटे मा संध्य

॥ स्वाज ॥

मंतुकेक्क तिरुमंत्र परनमे  
संततमुनु मा संध्य  
कंतु गुरुडु वेंकटगिरि रायनि  
संतर्पणमे मा संध्य

॥ स्वाज ॥

स

सहज वैष्णवाचार

(A brahmin is ordained to perform "Trikala Sandhya Vandana" (worship to God three times a day, that is early in the morning, at noon and in the evening). In this keertana Annamacharya refers to it as "SANDHYA". However great saints engaged in "Bhagavat Seva" (In the service of God) all the time may miss to perform the ritual of Sandhya. Annamacharya has described different ways of Bhagavat Seva in this Keertana and emphatically states that the sevas performed in the three specific times mentioned above as performance of Sandhya Vandana)

To be in the company of "Sahaja Vaishnava Achara - Vartanas" (people who by nature constantly engage themselves in the service to Lord Vishnu) is my sandhya.

To be immersed all the time pre-eminently in singing the praise of Lord Sri Hari is my sandhya. Keeping in mind the principles enunciated by Sri Ramanujacharya and do Bhagavatseva is to me the skillful way of performing sandhya.

To me, serving "Parama Bhagavataas" (saints who consider Sri Hari as every thing and live a truely religious life) and sitting at their feet leading a pious life is nothing but Sandhya Vandana. Hearing the glory of the Lord Sri Hari with love and attention without respite is Sandhya to me.

To me, reciting all the time the famous "Tirumantra" (the Ashtakshari Mantra, namely "OM NAMONARAYANAYA") is Sandhya. Above all serving the most beautiful Lord of Venkatagiri and the Father of Manmatha with full devotion (to my entire satisfaction) is sandhya to me.

रागः - जोन्पुरि

ह

37 हरिनाममे कडु आनंदकरमु  
मरुगवो मरुगवो मरुगवो मनसा  
नलिनाक्षुनि श्रीनाममु  
कलिदोषहरमु कैवल्यमु  
फलसारमु बहुबंधमोचनमु  
तलचवो तलचवो तलचवो मनसा  
नगधरुनाममु नरकहरणमु  
जगदेक हितमु सम्मतमु  
सगुण निर्गुणमु साक्षात्कारमु  
पोगडवो पोगडवो पोगडवो मनसा  
कडगि श्री वेंकटपति नाममु  
बडिबडिने संपत्करमु  
अडियालंबिल नति सुखमूलमु  
तडववो तडववो तडववो मनसा

रागः जोन्पुरि

र्पौ

पुरिनामवे कदु अनंदकरमु  
मरुगवे मरुगवे मरुगवे मनसा  
नशिनाक्षुनि श्रीनाममु  
कलिदोषहरमु कैवल्यमु  
फलसारमु बहुबंधमोचनमु  
तलचवे तलचवे तलचवे मनसा  
नगधरुनाममु नरकहरणमु  
जगदेक हितमु सम्मतमु  
सगुण निर्गुणमु साक्षात्कारमु  
पोगडवे पोगडवे पोगडवे मनसा  
कडगि श्री वेंकटपति नाममु  
बडिबडिने संपत्करमु  
अडियालंबिल नति सुखमूलमु  
तडववे तडववे तडववे मनसा

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॥ हरि नाममे ॥

॥ हरि नाममे ॥

॥ हरि नाममे ॥

॥ हरि नाममे ॥

॥ पुरि नामवे॥

॥ पुरि नामवे॥

॥ पुरि नामवे॥

कदगि श्री वेंकटपति नाममु

बडिबडिने संपत्करमु

अडियालंबिल नति सुखमूलमु

तडववे तडववे तडववे मनसा

॥ पुरि नामवे॥

ह

हरिनाम ने कडु आनंदकरमु

(Annamacharya expresses his love and longing for "Sri Hari nama". He describes in this Keertana the fruitful benefits of chanting "Hari Nama" and the happiness one gets in this process. Mind is very fickle. Therefore he persuades the mind to get addicted to the Lord's name and contemplate on it, with Love. He advises us to make all these "Sadhana" (efforts) a natural habit.

Oh! Manasa! chanting the name of Hari makes you very happy. So you get addicted to chant this name.

Oh! Manasa! chanting the auspicious name of the Lotus eyed Lord Sri Hari purifies one from all the "Kalidoshas" (the inherent faults in human behaviour in "Kaliyuga"). Not only this, it grants one "Vairagya" the detachment of the 'self' from the materialistic world. Oh! Manasa! get addicted to the Lord's name.

Oh! Manasa! chanting the sacred name of the Lord who held the "Govardhanagiri" prevents one from going to "naraka" (The Hell). This name is considered and accepted as beneficial to all in every way. Oh! Manasa! contemplate well on this. Chanting the name of the Lord in "Saguna" and "Nirguna" forms brings the lord to one's presence. So Oh! Manasa! praise the Lord heartfully.

Oh! Manasa! sing the name of Sri Venkatapati with all effort for obtaining his grace. Chanting his "Sacred Name" is the root for obtaining his grace and eternal happiness. Oh! Manasa! contemplate on his name all the time.

रागः - मोहन

क्ष

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38 क्षीराब्धि कन्यककु श्री महालक्ष्मिकिनि  
नीरजालयमुनकु नीराजनं

॥ क्षीराब्धि ॥

जलजाक्षि मोमुनकु जक्कुव कुचंबुलकु

नेलकोन्न कप्पुरपु नीराजनं

अलिवेणि तुरुमुनकु हस्तकमलंबुनकु

निलुवु माणिक्यमुल नीराजनं

॥ क्षीराब्धि ॥

चरण किसलयमुलकु सकिय रंभोरुलकु

निरतमगु मुत्तेल नीराजनं

अरिदि जघनंबुनकु अतिव निजनाभिकिनि

निरति नानावर्ण नीराजनं

॥ क्षीराब्धि ॥

पगटु श्रीवेंकटेशु पट्टपु राणियै

नेगडु सतिकळळकुनु नीराजनं

जगति नलमेल्मंग चक्रदनमुलकेल्ल

निगुडु निज शोभनपु नीराजनं

॥ क्षीराब्धि ॥

रागः : मेवन

क्ष

क्षीराब्धि कन्यककु श्रीमहोलक्ष्मीकिनि  
नीरजालयमुनकु नीराजनं

॥ क्षीराब्धि ॥

जलजाक्षि मेवनकु जक्कुव कुचंबुलकु

नेलकोन्न कप्पुरपु नीराजनं

अलिवेणि तुरुमुनकु हस्तकमलंबुनकु

निलुवु माणिक्यमुल नीराजनं

॥ क्षीराब्धि ॥

चरण किसलयमुलकु सकिय रंभोरुलकु

नीरतमगु मुत्तेल नीराजनं

अरिदि जघनंबुनकु अतिव निजनाभिकिनि

नीरति नानावर्ण नीराजनं

॥ क्षीराब्धि ॥

पगटु श्रीवेंकटेशु पट्टपुराणीयै

नेगडु सतिकळळकुनु नीराजनं

जगति नलमेल्मंग चक्रदनमुलकेल्ल

निलुवु माणिक्यमुल नीराजनं

॥ क्षीराब्धि ॥

क्ष

क्षीराब्धि कन्यककु

(In this Sankeertana Annamacharya praises Devi Alamelmanga's beauty while offering her the "Nirajanam" (adoration by waving lights before her idol). Alamelmanga is the incarnation of Sri Mahalakshmi, the consort of 'Vishnu' whose incarnation is venkateswara on earth in Kaliyuga).

I offer 'Neerajanam' to Devi Alamelmanga, none other than 'Sri Mahalakshmi' who is born to the "Ksheerabdhi" (ocean of milk) and occupied the heart of 'Sri Mahavishnu'.

I offer NIRajanam with camphor light to lotus eyed Alamelmanga's face and shapely bosom. I also offer Nirajanam in a plate studded with diamonds to her dark coloured braided hair beautifully tied up into a knot and to her delicate "anjali" (joined hands resembling a Lotus).

I offer Nirajanam in a plate decorated with pearls to her feet as delicate as "twigs" of a tree and to her 'thighs' resembling the trunks of plantain trees, regularly. I offer 'Nirajanam' of different colours of light to her 'waist' and 'Navel'.

I offer "Nirajanam" to the brightly shining ornaments and all the grace present in Almelmanga, the queen of Sri Venkateswara. There is no beauty in this world which she does not posses. I finally offer this auspicious "Nirajanam" to her splendid grace.

39 रागः - चक्रवाक

त्र

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त्रिकरणशुद्धिगा चेसिन पनुलकु देवुडु मेच्चुनु लोकमु मेच्चुनु  
ओकटि कोटि गुणितंबगु मार्गमुलुंडग प्रयास पडनेल

॥ त्रिकरण ॥

तन मनसे परिपूर्णमैन गोदावरि गंगा कावेरि  
कनकबिंदु यमुना गयादि मुख्य क्षेत्रंबुल संततमुन्  
दिनकर सोम ग्रहणकालमुल तीर्थाचरणलुसेसिन फलमुल  
तनुदाने सिद्धिंचुनु वूरके दब्बुलु तिरुगग मरियेल

॥ त्रिकरण ॥

हरियनु रेंडक्षरमुलु नुडिविन अखिल वेदमुल मंत्रमुल  
गरिम धर्मशास्त्र पुराणादुलु क्रममुन चदिविन पुण्यमुल  
परम तपोयांबुलु मोदलगु बहुसाधनमुल सारंबु  
परिपक्कंबै फलियिंचगा बट्टबयलु वेदकगनेल ॥ त्रिकरण ॥

मोदल श्रीवेंकटपतिकिनि चेयेत्ति मोक्षिन मात्रमु लोपलने  
पदिलपु षोडशदानयागमुलु पंचमहायज्ञंबुलुनु  
वदलक सांगंबुलुगा जेसिन वाडे काडा पलुमारु  
मदिमदि नुंडे कायक्लेशमु माटिकि माटिकि तनकेल

॥ त्रिकरण ॥

राग० : चक्रवाक०

त्र

त्रिकरण शुद्धिगा चेसिन पनुलकु देवुडु मेच्चुनु लोकमु मेच्चुनु  
इकट्टि कोटि गुणितंबगु मार्गमुलुंडग प्रयास पडनेल ॥ त्रिकरण ॥

तन मनसे परिपूर्णमैन गोदावरि गंगा कावेरि  
कनकबिंदु यमुना गयादि मुख्य क्षेत्रंबुल संततमुन्  
दिनकर सोम ग्रहणकालमुल तीर्थाचरणलुसेसिन फलमुल  
तनुदाने सिद्धिंचुनु वूरके दब्बुलु तिरुगग मरियेल ॥ त्रिकरण ॥

हरियनु रेंडक्षरमुलु मुदिविन अखिल वेदमुल मंत्रमुल  
गरिम धर्मशास्त्र पुराणादुलु क्रममुन चदिविन पुण्यमुल  
परम तपोयांबुलु मेवदलगु बहुसाधनमुल सारंबु  
परिपक्कंबै फलियिंचगा बट्टबयलु वेदकगनेल ॥ त्रिकरण ॥

मेवदल श्रीवेंकटपतिकिनि चेयेत्ति मेविक्षिन मात्रमु लोपलने  
पदिलपु षोडशदानयागमुलु पंचमहायज्ञंबुलुनु  
वदलक सांगंबुलुगा जेसिन वाडे काडा पलुमारु  
मदिमदि नुंडे कायक्लेशमु माटिकि माटिकि तनकेल ॥ त्रिकरण ॥

त्र

त्रिकरणशुद्धिगा

(Annamayya is suggesting that man should do his duty with unity of Mind, Speach and action)

If only we do our duty with "TRIKARANA SUDDHI" Pure mind, clean speach and selfless deeds then God appreciates that. Even the world appreciates it. When there are many a ways to please Him why should we sweat to do that.

If we have a PURE MIND where is the necessity of doing TEERDHA SNANA (sacred baths) in rivers like GANGA Why should we do "GRAHANA SNANAM" (Sacred bathing during Eclipses?)

If we say HARI in a pure speach it is equivalent to reading all "VEDAS". Then where is the need of "SASTRAS" and "PURANAS". When penace is "HARI BHAKTI" itself why not just pray HARI.

If we salute LORD SRI VENKATESWARA with pure heart that KARMA (action) is equivalent of doing all charities (DANAS) and all holy sacrifices (YAJNAS). When we bear a human body pain is inevitable. Why should we bother about it?

रागः - धन्यासि

**ज्ञ****II/148**

**40** ज्ञानयज्ञ मीगति मोक्ष साधनमु  
नानार्थमुलु निन्ने - नडपे मागुरुडु

॥ ज्ञानयज्ञ ॥

अलरि देहमनेटि - यागशाललोन  
बलमै अज्ञानपु - पशुवु बंधिंचि  
कलसि वैराग्यपु - कत्तुल गोसिकोसि  
वेलय ज्ञानाग्निलो - वेलिचे मा गुरुडु

॥ ज्ञानयज्ञ ॥

मोक्कुचु वैष्णवुलने - मुनिसभ गूडपेटि  
चोक्कुचु श्री पादतीर्थ - सोमपानमु निंचि  
चक्कगा संकीर्तन - सामगानमु चेसि  
यिक्कुवतो यज्ञमुसे - यिचेबो मा गुरुडु

॥ ज्ञानयज्ञ ॥

तदीय गुरुप्रसाद - पुरोडाशमित्ति  
कोददीर द्वयमुनु - कुंडलंबुलु वेटि  
येदलो श्री वेंकटेशु - निटु प्रत्यक्षमु चेसे  
इदिवो स्वरूप दीक्ष - यिच्चेनु मा गुरुडु

॥ ज्ञानयज्ञ ॥

रागः : धन्यासि

**॒**

ज्ञानयज्ञ मीगति मोक्ष साधनमु  
नानार्थमुलु निन्ने - नडपे मागुरुडु  
अलरि देहमनेटि - यागशाललोन  
बलमै अज्ञानपु - पशुवु बंधिंचि  
कलसि वैराग्यपु - कत्तुल गोसिकोसि  
वेलय ज्ञानाग्निलो - वेलिचे मा गुरुडु

मेंकुचु वैष्णवुलने - मुनिसभ गूडपेटि  
चोक्कुचु श्री पादतीर्थ - सोमपानमु निंचि  
चक्कगा संकीर्तन - सामगानमु चेसि  
यिक्कुवतो यज्ञमुसे - यिचेबो मा गुरुडु

तदीय गुरुप्रसाद - पुरोडाशमित्ति  
कोददीर द्वयमुनु - कुंडलंबुलु वेटि  
येदलो श्री वेंकटेशु - निटु प्रत्यक्षमु चेसे  
इदिवो स्वरूप दीक्ष - यिच्चेनु मा गुरुडु

ज्ञानयज्ञ मीगति मोक्ष साधनमु  
नानार्थमुलु निन्ने - नडपे मागुरुडु  
अलरि देहमनेटि - यागशाललोन  
बलमै अज्ञानपु - पशुवु बंधिंचि  
कलसि वैराग्यपु - कत्तुल गोसिकोसि  
वेलय ज्ञानाग्निलो - वेलिचे मा गुरुडु

मेंकुचु वैष्णवुलने - मुनिसभ गूडपेटि  
चोक्कुचु श्री पादतीर्थ - सोमपानमु निंचि  
चक्कगा संकीर्तन - सामगानमु चेसि  
यिक्कुवतो यज्ञमुसे - यिचेबो मा गुरुडु

तदीय गुरुप्रसाद - पुरोडाशमित्ति  
कोददीर द्वयमुनु - कुंडलंबुलु वेटि  
येदलो श्री वेंकटेशु - निटु प्रत्यक्षमु चेसे  
इदिवो स्वरूप दीक्ष - यिच्चेनु मा गुरुडु

॥ ज्ञानयज्ञ ॥

॥ ज्ञानयज्ञ ॥

॥ ज्ञानयज्ञ ॥

त्तदीय गुरुप्रसाद-पुरोडाश मीच्चि

क्षोदर्दीर द्वयमुलु-कुंडलंबुलु वेट्टी

येदलो श्री वेंकटेशु-निटु प्रत्यक्षमु चेसे

इदिवो स्वरूप दीक्ष-यिच्चेनु मागुरुडु

॥ ज्ञानयज्ञ ॥

**ज्ञ****ज्ञानयज्ञमीगति मोक्षसाधनमु**

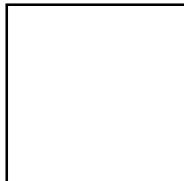
(Yajna is a "ritual" prescribed in the "vedas" to propiciate a "Devata" to obtain some worldly (lha) and other-worldly (para) benefits. Different "Yajnas" are performed in favour of different Devatas. Animals are sacrificed in these rituals some times. The benefits accrued by performing these sacrifices are temporary in nature. However there is another kind of "Yajna" called "Jnanayajna". In that Yajna, a person receives Jnana (knowledge) by the benevolance of his "Guru". Singing the names of God with devotion will result in attaining 'Moksha'. In this Sankeertana Annamacharya offers his oblations to the Vaishnava Guru "Sri Ramanujaacharya" for the guidance received from him in this connection.)

My Guru taught me the secrets in performing my duties to acquire the four-fold purusharthas with 'Moksha' as final goal.

My Guru has taught me to consider this physical body as the 'Yagasala' (the place of sacrifice) and the ignorance as the sacrificial animal. This animal of ignorance should be cut into pieces with the sword of detachment and sacrificed in "Jnana-Agni".

Our Guru made me to perform "Jnana Yajna" systematically taking interest in it as follows. He advised me to pay my respects to the assemblies of "Vaishnava Saints". He made me to take "Sri Pada Teertha" (the water purified by washing the feet of God or saints) as "Somarasa" (the Juice of 'soma' plant offered to Devatas in sacrifices). He made me to sing heartily the sankeertanas in praise of the Lord.

He blessed me with the "Jnana Prasada" as "Purodasa" (Food offered to Gods in sacrifices). He blessed me by giving his "Upadesa" in my ears (initiation to the Two Sacred mantras- Srimannarayana Charanam Saranam Prapadye" and "Srimate Narayana Namaha") - as Two "Kundalas" (Ear Rings). He has also blessed me by giving the "Swaroopa Deeksha" (knowledge of God in his entirety) so that I could have the Darshan of my beloved Lord "Sri Venkateswara" in my heart.



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# Annamayya in Alphabet



Annamacharya's Sankeerthanas in  
alphabetical order  
[keertanas in Devanagari Script & Telugu]  
(Bhavamruta in English)

*By*  
**Amaravadi Subrahmany Deekshitulu**

M.Tech