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

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First Published
May 2015

Published by
Amaravadi Subrahmanya Deekshitulu
M.Tech
Plot No. 61, Flat No. 5,
Siddartha Apts., Siddartha Nagar
Hyderabad - 500 038.
Cell : 09393021360

Price :

DTP & Printing
Devanagari : M.V.S.V. Nagendra
09700062233
English : K. Murali Krishna
9848 51 51 09
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 deapth 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 a 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 lifetime 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 injustice in his keertanas. He used many similies and popular proverbs in Rayalaseema dialect.

His son Peda Tirumalayya and his grandson China Tirumalayya also followed his footsteps 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.

\( \text{J (|∞∞)}, \text{JÓ (|∞∂)}, \text{E: (Jó)}, \text{Q (Y)}, \text{W (V)}, \text{^ (~°≠)}, \text{a (&)}, \text{b (@)}, \text{e (~î°)}, \text{j (_è»)}, \text{m (}), \text{s (^äŒ)}, \text{p (à ◊)} \).

Telugu alphabet has short 'ए' 'ॆ' pronounced as 'a' in word 'any'; and short 'ओ' 'ॉ' pronounce as 'o' in word 'original'. These letters do not exist in 'devanagari alphabet'. In Annamayya's telugu keertanas words having short 'ए' 'ॆ' and short 'ओ' 'ॉ' long 'ए' 'ॆ' and long 'ओ' 'ॉ' 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
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from the following examples. Devanagari letter 'ए' used in the word 'एकड' in keertana number '7' has to be pronounced as 'a' in word 'any'. Similarly 'ओ' in 'ओकपरि' in sankeertana number '10' shall be pronounced as 'o' in word 'original'. ए' in the word 'एलजि' in keertana number '8' shall be pronounced as 'a' is the word 'agent'. Like wise 'ओ' in the word 'ओ पवजात्मज' in keertana number 11 has to be pronounced as long 'o' in word 'owner'.

In the consonent owel 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 'वेलसिमंदि कोड' in keertana number '14', line 3 'वे' should be pronounced as 've' in the word 'very' and 'को' should be pronounced as 'ko' in the word 'KOREA'. Like wise in the word 'वेदनुले' in the same keertana line 3 'वे' should be pronounced as 'va' in the word 'vacant'. 'ले' as 'la' in 'lane'. In the word 'दिदिवो' (in the last line of the same keertana) 'को' should be pronounced as 'Vo' in word 'vocal'.

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.
Annamayya in Alphabet

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".

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 Subrahmanya 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 Sankeertanas 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.
### About this book

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#### Prayer

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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.
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 fulfillment of the SOULS has taken the shape of this mountain. It is the sanctity of all the sanctities.
(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.
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 dimond 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 Venkatachalapathi, the Hari, the Guru. All this made me to wake up suddenly.
(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.
(Upto the early days in the twentieth century, mothers used to give to the babies a the mixture of breast milk, castor oil 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 Brahmandas are in the womb of this baby krishna. Hold him so that he will not move otherwise the Brahmandas 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)
(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 uncomparable "SEVA" (service) of Sri Venkateswara becomes his nature; then he lives at the feet of the Lord.)
(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.
(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 divine Lord of the Earth decorated with beautiful nature. Then, how handsome he must be! He is the Lord of LAKSHMI, the Goddess 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.
(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 appreciasion 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.
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).
(The valour and wisdom of Hanuman, a great Rama Bhatka is described in this Keertana)

Oh! Vayuputra! Oh! Invincible warrior! Your super natural 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 burnning Lanka and warning Ravana) are unparallel. 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.
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.
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, joyfully 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.
(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 ancient '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.
(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.
(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.
(The prowess of the Sudarsana Chakra in the hands of Sri Hari is described in this Keertana)

Oh! Sudarshana! the discuss of Lord Hari! kill the crooked demons and save us.

Oh! Sudarshana! entering 'Patala Loka' in search of demon Hiranyaksha you killed him. Oh! Sudarshana! you have taken oath to protect all the worlds by constantly remaining in the hands of Sri Hari.

Oh! Sudarshana! by your swift rotations you have killed the demons and incidentally polished the diamonds in their crowns. Oh! Sudarshana! you have protected many lives by killing the evil and thus established the path of 'Dharma'.

Oh! Sudarshana! when Brahma and other Gods are in fright, did they not praise you with Vedic Chantings? Oh! Sudarshana! when the Lord of Venkatachalapathi goes around "TIRU VEEDHIS" (Sacred streets of Tirumala) you spread your glow around.
(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 Venkateswar! everything in this world happens according to your mandate (direction). Can anyone surpass the result of one's own karma (Prarabdha)?
(In this Keertana Annamayya praises various forms of Goddess 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.
In this cradle song the Lord's Dasavatara incarnations 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 Dasavatara incarnations.
(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'.

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त

तगुनय हरि नीकु दानु मु देवुकोनिन जगमुलो भूकांत सोभायलिम्स
किम्पल शिशुपालुनि गैलिचि चेकांटिविग समस्विचि रक्षिणि जयलिम्स
अम्मुमोनु जलिङनिविचि लंक साधिचि कमरचेकोनि सीते जन वीरलिम्स
बरंकापु र नढ़ि चिनु चेबियेसितिबि सरिगा सत्यभामे पो संग्रामलिम्स
हिरण्यकसिपुरोहि इंद्रहुकु नी चे वरसमितिविचि याके वरसलिम्स

निदिन वुरु मीद निखिल संपदलतो अंडंडुे याके पो आदिलिम्स
मंडु शीवेंकाद्वि मीद नी सस नेगे गंझुगारे काठलो कल्याणलिम्स

अङ्गो देवमंदि

तगुनय

तगुनय हरि नीकु
(This Keertana reveals that the 'Danujas' know fully well the prowess and benevolence 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 preffered 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?
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.
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.
In this Keertana Annamayya praises Alamel Manga, 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 divine cow), "Kalpavruksha" (the divine 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.
(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 broadly shining 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! Venkateswarla! for protecting 'Prahlada' you incarnated as Lakshmi Narasimha.
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 saries. 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'.
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.
(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 livelyhood 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.
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 careful 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!
(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.
(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.
(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.
Annamayya in Alphabet

(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.
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" (Necter) 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 Tambalum" 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).
(Abrahamin 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 immerced 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.
(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 "Sadhanas" (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.
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 Niraajanam 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 Alamelmanga, 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.
Annamayya in Alphabet

39 Raga: - Chandra

Trischaranadriga: Chesi pinna kodundu devadu mechnu lokamu mechnu

- Trischaran-

Trischaranadriga: Chesi pinna kodundu devadu mechnu lokamu mechnu

- Trischaran-

If only we do our duty with "TRIKARANA SUDDHI" Pure mind, clean speech 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 speech it is equivalent to reading all "VEDAS". Then where is the need of "SASTRAS" and "PURANAS". When penance 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?
(Yajna is a "ritual" prescribed in the "vedas" to propiciate a "Devata" to obtain some worldly (Iha) 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 benevolence 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 Narayanyaya 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.)
Annamayya in Alphabet

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

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