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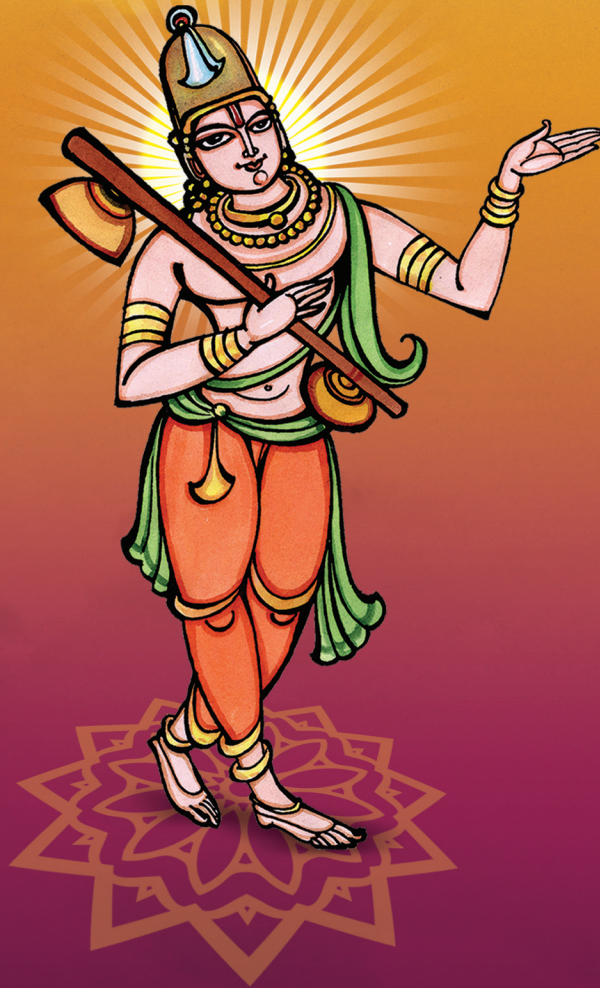
SiliconAndhra
Music, Performing Arts
and Dance Academy

proudly presents

Natya Keertanam

Rare Compositions for Classical Dances

Annamayya Compositions





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SiliconAndhra
Music, Performing Arts
and Dance Academy

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Annamacharya Compositions

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Preface



The Annamacharya segment of SAMPADA's Natya Keertanam Project, brings to you a collection of ten peerless compositions of the Telugu Padakavitha Pitamaha, Sri Tallapaka Annamacharya, his son, Peda Tirumalacharya and his grandson, Thiru Vengalanatha, better known as Chinnanna.

The first set of these ten songs are musical compositions of some of the greatest legends in the field of Carnatic music, like, Sri Voleti Garu, Sri Nedunuri Krishnamurthy Garu, Srirangam Gopalaratnam Garu, Sri Kadainallur, etc.

The attempt here, is to popularise these songs as part of the dance repertoire of Southern Indian dance traditions like, Kuchipudi and Bharatanatyam.

A cross section of songs belonging to different genres, having multiple moods, emotions, connotations and imagery, have been chosen, to provide a wide variety to dance practitioners and teachers. From dense Sanskrit compositions based on the life of Lord Rama, like 'Namo Namo Raghukula Nāyaka', to sensitive, love based Shringāra Padams like, 'Polithi Javvanamuna', double layered songs like, 'Nagavulu nijamani', to intense Tattvams like, 'Ekkadi mānusha janmam', the range unfolds with a combination of Shringara and Adhyatma Sankeertanas which have immense possibilities for dance interpretation.

In the Annamacharya segment, choreographic guidelines have been provided in an extremely detailed manner. The guidelines include the following components,

1. A detailed interpretation of the Sahityam (literature), from a dancer's point of view.
2. The way the song has been conceived, including number of repetitions of each line of the Pallavi and Charanams, the various ideas that can be enacted for each line, images and motifs that can be employed for the depiction, as to, whether the song is suitable for 'Nritya' (footwork, gesticulation and expression), or only for pure 'Abhinaya' (expressive interpretation).



3. The break up of rhythmic structures audible in the recording. This includes, the possibilities and mnemonics break up in the Jathi portions, the rhythmic patterns that the Mridangam has played in the different repetitions of the lines of song, and, a detailed analysis as to why, certain types of rhythmic combinations have been applied for certain compositions.

The effort here is to provide a clear and comprehensive understanding of the entire choreographic process, but ensuring that the practitioners and teachers find enough scope to incorporate movements and gestures according to their respective styles, teaching methodologies and personal imagination.

The Natya Keertanam Project aims at expanding the horizons for the art of dancing by creating a synergy of literature, music, dance and thought.



Deena Babu Kondubhatla
President & Dean

SAMPADA

My sincere thanks to

Dr. Pappu Venugopala Rao for taking the lead in this project. Dr. Anupama Kylash, Dr. Yashoda Thakore, Dr. Sriram Parasuram, Dr. Seshulatha Kosuru, Dr. TK Saroja, P. Janardhana Rao and Phani Madhav Kasturi have spent much of their valuable time to make this dream project a reality. I remain grateful to them.

- Deena Babu Kondubhatla



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Dr. Yashoda Thakore



Dr. Sriram Parasuram



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Dr. TK Saroja



P. Janardhana Rao



Phani Madhav Kasturi



ANNAMACHARYAS – COMPOSITIONS

RARA CINNANNA

రారా చిన్నన్నా రారా చిన్నన్నా
రారోరి చిన్నవాడ రారా ముద్దులాడ
రారోరి బాలకృష్ణ రారా , కృష్ణ రారా

రారా చిన్నన్నా రారోరి చిన్నవాడ
రారా ముద్దులాడ రారోరి బాలకృష్ణ

కిందిచూపుల గిలిగించి ఆలమందగొల్లెతల మరిగించి
సందడి వలపించి జవరాండ్ల ఊరవిందవైనయట్టి వేడుక కాడ

కొదలు మాటలనె గొణకుచు భూమి సుదతుల శిగ్గులుచూరాడి
చిడుకు చేష్టలనె చెణకుచూ ముద్దు పెదవిచవులు చూపిన జాణకాడ

కలికితనమునె కరగించి కాచి చెలులకాగిటనె చెలగి
లలనామణి యైన లక్కిమమ్మ గలసుక శ్రీవేంకటనాథు డైనవాడ

rārā cinnannā rārā cinnannā
rārōri cinnavāḍa rārā muddulāḍa
rārōri bālakṛṣṇa rārā , kṛṣṇa rārā

rārā cinnannā rārōri cinnavāḍa
rārā muddulāḍa rārōri bālakṛṣṇa

kimdicūpula giligiṁci ālamaṁdagolletala marigiṁci
saṁdaḍi valapiṁci javarāṁḍla ūraviṁdavainayaṭṭi vēḍuka kāḍa

kodalu māṭalane goṇakucu bhūmi sudatula śiggulucūrāḍi
ciduku cēṣṭalane ceṇakucū muddu pedavicavulu cūpina jāṇakāḍa

kalikitanamune karagiṁci kāci celulakāgiṭane celagi
lalanāmaṇi yaina lakkimamma galasuka śrīvēṁkaṭanāthu ḍainavāḍa



WORD TO WORD MEANING

RARA CINNANNA

rārā cinnannā rārā cinnannā
rārōri cinnavāḍa rārā muddulāḍa
rārōri bālakṛṣṇa rārā , kṛṣṇa rārā

rārā cinnannā = come, come, oh young boy Come hither O Little one!

rārā cinnannā

rārōri cinnavāḍa = same as above

rārā muddulāḍa = come oh kissable boy

rārōri bālakṛṣṇa = come o little krishna

rārā , kṛṣṇa rārā = come, come Krishna, come

rārā cinnannā rārōri cinnavāḍa
rārā muddulāḍa rārōri bālakṛṣṇa

same as above

kimdicūpula giligiṁci ālamaṁdagolletala marigiṁci
saṁdaḍi valapiṁci javarāṁḍla ūraviṁdavainayaṭṭi vēḍuka kāḍa

kimdicūpula = looking down in shyness with coy downward looks (the gopis)

giligiṁci = sportively do you tickle

ālamaṁda = (of) the cattle

golletala = cowherdesses

marigiṁci = and throw them in pangs of separation

saṁdaḍi = in a state of confusion

valapiṁci = make them fall in love

javarāṁḍla = the young women

ūraviṁdavainayaṭṭi = you being the very source of temptation/ desire

vēḍuka kāḍa = sportive man. Fun-loving one



You sportively tempt the young cowherdesses tickle them. They coyly look down and smile, in confusion. They fall in love and feel the pangs of separation .. come oh sportive man !

kodalu māṭalane goṇakucu bhūmi sudatula śiggulucūrāḍi
ciduku cēṣṭalane ceṇakucū muddu pedavicavulu cūpina jāṇakāḍa

kodalu māṭalane = with luring words

goṇakucu = murmuring

bhūmi sudatula = on the earth, women

śiggulucūrāḍi = stealing their shyness (by taking away their clothes)

ciduku cēṣṭalane = in jumbled actions

ceṇakucū = playing pranks

muddu = in kisses

pedavicavulu cūpina = showing them the taste of the lips

jāṇakāḍa = clever one!

You murmur luring words, entice women in the ear; you take away their clothes and destroy their shyness, you play mischief with them with your different actions, you make them experience the taste of the lips clever Krishna! Come !



kalikitanamune karagiṁci kāci celulakāgiṭane celagi
lalanāmaṇi yaina lakkimamma galasuka śrīvēṁkaṭanāthu ḍainavāḍa

kalikitanamune = feminineness (her femininity)

karagiṁci = you melt

kāci = create heat (taapam or heat is the nature of viraham in suffering the pangs of separation)

celulakāgiṭane = in the embraces of women

celagi = enjoy

lalanāmaṇi yaina = who is a gem of a lady

lakkimamma = Lakshmi the consort of Vishnu

galasuka = by uniting with her

śrīvēṁkaṭanāthu ḍainavāḍa = O Sri Venkteswara !

You create pangs of separation in women and melt them in their pangs of separation. You enjoy being in their embrace. You are Venkateswara, united with Lakshmi the gem of a lady!

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ANNAMACHARYAS – COMPOSITIONS

NAGAVULU NIJAMANI NAMMEDA

నగవులు నిజమని నమ్మేదా | వాగినడియాసలు వొద్దనవే ||

చ|| తొల్లిటి కర్తము దొంతల నుండగ | చెల్లబోయిక జేసేదా |

యెల్ల లోకములు యేలేటి దేవుడ | వొల్ల నొల్లనిక నొద్దనవే ||

చ|| పోయిన జన్మము పొరుగులనుండగ | చీయనక యిందు జెలగేదా |

వేయినామముల వెన్నుడమాయలు | ఓ యయ్య యింక నొద్దనవే ||

చ|| నలి నీనామము నాలికనుండగ | తలకొని యితరము దడవేదా |

బలు శ్రీ వేంకటపతి నిన్నుగొలిచి | వొలుకు చంచలము లొద్దనవే ||

nagavulu nijamani nammēdā | voginaḍiyāsalu voddanavē ||

ca|| tolliṭi karmamu domtala nuṁḍaga | cellabōyika jēsēdā |

yella lōkamulu yēlēṭi dēvuḍa | volla nollanika noddanavē ||

ca|| pōyina janmamu porugulanuṁḍaga | cīyanaka yimdu jelagēdā |

vēyināmamula vennuḍamāyalu | ō yayya yimka noddanavē ||

ca|| nali nīnāmamu nālikanuṁḍaga | talakoni yitaramu daḍavēdā |

balu śrī vēmkaṭapati ninnugolici | voluku caṁcalamu loddanavē ||



WORD TO WORD MEANING

NAGAVULU NIJAMANI NAMMEDA

This is one of the most fascinatingly interesting songs of Annamayya depicting the oscillating mind between the mundane and The Ultimate on the backdrop of srungara wooed by Him

nagavulu nijamani nammēdā | voginaḍiyāsalu voddanavē ||

nagavulu = smiles

nijamani = they are true

nammēdā | = should I believe so ?

vogi= gradually

naḍiyāsalu = these excessive desires

voddanavē || = tell Him I don't want

Should I believe these smiles and fall prey again. Tell Him I don't want to fall for these excessive desires again

1. ca|| tolliṭi karmamu doṁṭala nuṁḍaga | cellabōyika jēsēdā |
yella lōkamulu yēlēṭi dēvuḍa | volla nollanika noddanavē ||

tollīṭi karmamu = the actions committed earlier

doṁṭala nuṁḍaga | = exist in layers one over the other

cellabōyika= without realising that now

jēsēdā | = should I do that again

yella lōkamulu = all the worlds

yēlēṭi dēvuḍa | = Oh God! You who rule

volla nollanika = no not any more now

noddanavē || = Tell Him I don't want



I already have heaps of actions committed earlier. I don't want to do the same again. The Lord who rules over all the Universe, tell Him no not any more.

2. ca|| pōyina janmamu porugulanuṁḍaga | cīyanaka yiṁdu jelagēdā |
vēyināmamula vennuḍamāyalu | ō yayya yiṁka noddanavē ||

pōyina janmamu = of the previous birth

porugulanuṁḍaga | = it lies next to me

cīyanaka = instead of desisting

yiṁdu jelagēdā | = should I repeat the same ?

vēyināmamula = of thousand names (subtly suggesting he can entice in a thousand ways)

vennuḍa = Vishnu

māyalu | = illusions

ō yayya = oh Lord

yiṁka noddanavē || = Tell Him not any more

I have all the deeds committed in the previous births next to me. Instead of desisting them should I fall into the same again. He is the Lord of thousand names who creates illusions. Tell Him not any more.



3. ca|| nali nīnāmamu nālikanuṁḍaga | talakoni yitaramu daḍavēdā |
balu śrī vēṁkaṭapati ninnugolici | voluku caṁcalamu loddanavē ||

nali nīnāmamu = as I have your name

nālikanuṁḍaga |= on my tongue

talakoni yitaramu = do I attempt other things

daḍavēdā |= search

balu śrī vēṁkaṭapati= Oh Lord Venkateswara !

ninnugolici |= I worship you

voluku chanchalamulu = these Overflowing temptations

oddanavē ||+ tell Him not I don't want

Oh Lord Venkateswara ! I have your name on my tongue and worship you. Do I search for other things now ? Tell him I don't want these repeated temptations anymore.

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ANNAMACHARYAS – COMPOSITIONS

POLATI JAVVANĀMUNA

పాలతి జవ్వనామున (బూవక పూచె

యెలమి నిందుకు మనమేమి సేసేదే

సతించితాలతలో సంపెంగపూవులు పూచె

మతివిరహపు మేన మల్లెలు పూచె

అతనునితలపోతను అడవిజాజులు పూచె

హితవు తెలియదొకను ఏమిసేసేదే

తొయ్యలిచెమటనీట దొంతితామెరలు పూచె

కొయ్యచూపు కోపముల కుంకుమ పూచె

కయ్యపు వలపుల (జీకటి మాకులు పూచె

నియ్యేడ చెలియభావ మేమి చేసేదే

మగువరతుల లోన మంకెన పువ్వులు పూచె

మొగికొనగోళ్ళనే మొగలి పూచె

పాగరు శ్రీవేంకటేశు పాండుల కప్రము పూచె

ఇగురు(బోండ్ల మింక నేమి సేసేదే



polati javvanāmuna (būvaka pūce
yelami niṁduku manamēmi sēsēdē

saticimṭālatalō saṁperṁgapūvulu pūce
mativirahapu mēna mallelu pūce
atanunitalapōtanu aḍāvijājulu pūce
hitavu teliyadiṁkanu ēmisēsēdē

toyyalicemaṭanīṭa doṁtitāmeralu pūce
koyyacūpu kōpamula kuṁkuma pūce
kayyapu valapula (jīkaṭi mākulu pūce
niyyēḍa celiyabhāva mēmi cēsēde

maguvaratula lōna maṁkena puvvulu pūce
mogikonagōḷḷānē mogali pūce
pogaru śrīvērṁkaṭēśu poṁdula kapramu pūce
iguru(bōṁḍla miṁka nēmi sēsēdē



WORD TO WORD MEANING

POLATI JAVVANĀMUNA

This is a song by the Sakhis Desscribing Alamelumanga, the blossoming of her youth and her srungara to The Lord

polati javvanāmuna (būvaka pūce
yelami niṁduku manamēmi sēsēdē

polati = Lady

javvanāmuna= in her youth

būvaka pūce = its blossoming

yelami niṁduku = for this

manamēmi sēsēdē = what do we do (they are in a state of wonder all through the song).

1. saticim̐tālatalō saṁpeṁgapūvulu pūce
mativirahapu mēna mallelu pūce
atanunitalapōtanu aḍavijājulu pūce
hitavu teliyadiṁkanu ēmisēsēdē

sati = Lady

ciṁtālatalō = in the creepers of her thoughts (about Him)

saṁpeṁga = Sampangi (the gold flower)

pūvulu pūce = flowers blossomed.

mati = with her mind

virahapu mēna = and body in pangs of separation

mallelu pūce = jasmines have blossomed

atanuni = Of His

talapōtanu = thinking



aḍāvijājulu puce = wildflowers have blossomed
hitavu teliyadiṁkanu = we don't know any clue
ēmisēsēdē = what can we do

In the creepers of her thoughts about Him, Sampangi flowers have blossomed. On her body which is suffering pangs of separation, jasmines have blossomed. Thinking about him wildflowers have blossomed in her thoughts. We have no clue, what can we do?

2. toyyalicemaṭanīṭa doṁtitāmeralu pūce
koyyacūpu kōpamula kuṁkuma pūce
kayyapu valapula (jīkaṭi mākulu pūce
niyyēḍa celiyabhāva mēmi cēsēde

toyali = The lady

cemaṭanīṭa = in the waters of her sweat

doṁtitāmeralu puce = layers of waterlilies have blossomed

koyyacūpu kōpamula = in her frozen looks on him in anger (pretention of anger)

kuṁkuma puce = saffron has blossomed

kayyapu valapula = in their skirmishing love

jīkaṭi mākulu puce = night saplings have blossomed

niyyēḍa = here

celiyabhāva = her feelings

mēmi cēsēde = what are those, .what can we do.

In the lady's sweat, layers of waterlilies have blossomed. In her frozen gaze at Him in pretended anger, saffron has blossomed. In their skirmishing love during the nights saplings have blossomed. What could her feelings be? How do we know ?



3. maguvaratula lōna maṁkena puvvulu pūce
mogikonagōḷḷānē mogali pūce
pogaru śrīvēmkaṭeṣu poṁdula kapramu pūce
iguru(bōṁḍla miṁka nēmi sēsēdē

maguva = lady's

ratula lōna = in love making

maṁkena = a deep red flower known by the botanical name *Pentapetes phoenicea* (see Google for pictures)

puvvulu puce = mankena flowers have blossomed

mogi = in an effort

konagōḷḷānē = on the tips of her sharp nails

mogali puce = screw pine flowers have blossomed (Google)

pogaru = in her pride

śrīvēmkaṭeṣu poṁdula = being in the union of Sri Venkateswara

kapramu puce = camphor has blossomed

iguru bōṁḍla= we are young women ourselves

miṁka nēmi sēsēdē= what can we do now !

In their love making, manekena flowers have blossomed. In her attempts screw pine flowers have blossomed on the tips of her sharp nails. In her being proudly united with Lord Sri Venkateswara, she blossomed as camphor (indicating complete surrender and merging with Him).



ANNAMACHARYAS – COMPOSITIONS

KANDARPA JANAKA

ప|| కందర్పజనక గరుడగమన | నంద గోపాత్మజ నమో నమో ||

చ|| వారిధిశయన వామన శ్రీధర | నారసింహ కృష్ణ నమో నమో |

నీరజనాభ నిగమగోచర | నారాయణ హరి నమో నమో ||

చ|| పరమ పురుష భవ విమోచన- | వరద వసుధ వధూవర |

కరుణా కాంతా కాళిందీ రమణ | నరసఖ శౌరి నమో నమో ||

చ|| దానవ దమన దామోదర శ-శి- | భాను నయన బలబద్ధానుజ |

దీనరక్షక శ్రీ తిరు వేంకటేశ | నానా గుణమయ నమో నమో ||

pa|| kaṁḍarpajanaka garuḍagamana | naṁḍa gōpātmaja namō namō ||

ca|| vāridhiśayana vāmana śrīdhara | nārasimha kṛṣṇa namō namō |

nīrajanābha nigamagōcara | nārāyaṇa hari namō namō ||

ca|| parama puruṣa bhava vimōcana- | varada vasudha vadhūvara |

karuṇā kām̐tā kālīṁdī ramaṇa | naraksha śauri namō namō ||

ca|| dānava damana dāmōdara śaśi- | bhānu nayana balabadhrānuja |

dīnarakṣaka śrī tiru vēṁkaṭeśa | nānā guṇamaya namō namō ||



WORD TO WORD MEANING

KANDARPA JANAKA

This is a song in praise of the Lord with many adjectives, a Sanskrit composition, very apt to express devotion.

pa|| kaṇḍarpajanaka gaṛuḍagamana | naṇḍa gōpātmaja namō namō ||

kaṇḍarpajanaka = father of Cupid

gaṛuḍagamana | = one who travels on Garuda (his vahanam (vehicle) the great Eagle)

naṇḍa gōpātmaja = son of Nanda Gopa

namō namō || = salutations

Oh Father of cupid, one who travels on Garuda, son of Nanda Gopa, Salutations to you

1. ca|| vāridhiśayana vāmana śrīdhara | nārasimha kṛṣṇa namō namō |
nīrajanābha nigamagōcara | nārāyaṇa hari namō namō ||

vāridhiśayana = one who sleeps on the ocean

vāmana = dwarf (Annamayya mentions a few incarnations in this song)

śrīdhara = one who holds Lakshmi (consort of Sri)

nārasimha = man lion form

kṛṣṇa = Krishna

namō namō = Salutations

nīrajanābha = one who has lotus in the navel (father of Brahma)

nigamagōcara = perceived by the vedas

nārāyaṇa = Narayana

hari = Hari

namō namō = Salutations

Oh lord Vamana ! Sridhara! Narasimha, Hari ! Krishna ! Narayana ! Hari !, one who sleeps in the ocean and one who has the lotus in the Navel ! Salutations to you.



2. ca|| parama puruṣa bhava vimōcana- | varada vasudha vadhūvara |
karuṇā kām̐tā kālīndī ramaṇa | narasakha śauri namō namō ||

parama puruṣa = Absolute man

bhava vimōcana- = one who liberates people from the mundaneness

varada = one who bestows boons

vasudha vadhūvara = consort of the lady Earth

karuṇā= with compassion

kām̐tā kālīndī ramaṇa = one who (showed compassion to) wives of Kaliya the serpent

narasakha = friend of Arjuna

śauri = one who is valorous

namō namō = salutations

Salutations to you ! you are the Absolute, you liberate people from the mundane world, you bestow boons , you are the consort of the Lady Earth (bhoomi), you showed compassion on the wives of Kalindi serpent (left him without killing him), you are the friend of Arjuna and you are valorous.

3. ca|| parama puruṣa bhava vimōcana- | varada vasudha vadhūvara |
karuṇā kām̐tā kālīndī ramaṇa | narasakha śauri namō namō ||

dānava damana = one who destroys demons

Dāmōdara = one who has lotus in the navel (father of Brahma)

śāśi- bhānu nayana = your eyes are the moon and the sun

balabadrānuja = younger brother of Balarama

dīnarakṣaka = one who protects the poor

śrī tiru vēṃkaṭeśa = Sri Venkateswara

nānā guṇamaya = one who has many virtues

namō namō = salutations to you



Oh Lord Sri Venkateswara !You destroy the demons, you have lotus in the navel (father of Brahma), Sun and the moon are your eyes, you are the younger brother of Balarama, protector of the poor, you have many virtues, salutations to you.



SAMPADA



ANNAMACHARYAS – COMPOSITIONS

KALADINTE KANTUNI YAATA

కలదింతె మాట కంతుని యాట తెలుసుకో నీలోనిదియె పూట పూట

చ అలమేలుమంగా హరియంతరంగా కలితనాట్యరంగ కరుణాపాంగ

చెలువుడు వీడె చేకొను నేడె వలరాజు తూపులివి వాడిమీద వాడి

చ అలినీలవేణి యంబుజ పాణి వెలయంగ జగదేక విభునిరాణి

కలయు నీపతి వచ్చె గక్కన నిన్నదె మెచ్చె పలికీని చిలుకలు పచ్చిమీదబచ్చి

చ సిత చంద్రవదనా సింగారసదనా చతుర దాడిమ బీజచయరదనా

యితవైన శ్రీవేంకటేశుడు నిన్నదె కూడె తతి దలపోతలు తలకూడెగూడె

kaladinṭe māṭa kaṁtuni yāṭa telusukō nīlōnidiye pūṭa pūṭa

ca alamēlumaṁgā hariyaṁtaraṁgā kalitanāṭyaraṁga karuṇāpāṁga

celuvuḍu vīḍe cēkonu nēḍe valarāju tūpulivi vāḍimīda vāḍi

ca alinīlavēṇi yaṁbuja pāṇi velayaṁga jagadēka vibhunirāṇi

kalayu nīpati vacce gakkana ninnide mecce palikīni cilukalu paccimīdabacci

ca sita caṁdravadanā siṁgārasadanā catura dāḍima bījacayaradanā

yitavaina śrīvēṁkaṭeṣuḍu ninnide kūḍe tati dalapōṭalu talakūḍegūḍe



WORD TO WORD MEANING

KALADINTE KANTUNI YAATA

This is a great lyric with exquisite adjectives for Alamelumanga and illustrious alliterations describing their romance.

kaladinte māṭa kaṁtuni yāṭa telusukō nīlōnidiye pūṭa pūṭa

kaladinte māṭa = this is the final word

kaṁtuni yāṭa = (this is) cupid's game (love sport)

telusukō nīlōnidiye = realise this in yourself

pūṭa pūṭa = every now and then (puta= part of the day)

Realise it every minute that this is the love sport !

1. ca alamēlumaṁgā hariyaṁtaraṁgā kalitanāṭyaraṁga karuṇāpāṁga
celuvuḍu vīḍe cēkonu nēḍe valarāju tūpulivi vāḍimīda vāḍi

alamēlumaṁgā = Alamelumanga

hariyaṁtaraṁgā = (you are) the heart of Hari

kalita nāṭya raṁga = being stage of drama or dance (you are able to entice Him with dance)

karuṇāpāṁga = one who has compassionate looks

celuvuḍu vīḍe = he is verily your spouse

cēkonu nēḍe = take him today or now

valarāju tūpulivi = cupid's arrows are these

vāḍimīda vāḍi = sharper employing them on Him (sharper than the sharpest)

{vadu means He , vadi means by using, so one meaning is use these on Him.

Vadi means sharp , vadi meeda vadi means sharper than the sharpest, so the second meaning employ these sharper than sharpest cupid's arrows and take over Him}



Oh Alamelumanga ! you are capable of enticing Him with your ability to dance and your compassionate looks. He is your spouse, possess Him now using these sharp cupid's arrows (your looks and dance)

2. ca alinīlavēṇi yaṁbuja pāṇi velayaṁga jagadēka vibhunirāṇi
kalayu nīpati vacce gakkana ninnide mecce palikīni cilukalu paccimīdabacci

alinīlavēṇi = your hair blue black like a swarm of bees

[Ali = bee, neela = blue or black , veni = hair]

yaṁbuja pāṇi = one holds lotus in the hands

velayaṁga = shiningly

jagadēka vibhunirāṇi = you are the queen of the only lord of the universe

kalayu = to unite with you

nīpati vacce = your husband came

gakkana = at once

ninnide mecce = he praised you

palikīni cilukalu = the parrots (around you) repeat the words

pacci mīda bacci = very unveiled words (unripe, raw)

Oh Alamelumanga ! you have beautiful black hair like a swarm of bees. You hold a lotus in your hand. You are the queen of the only Lord of the universe. He came to unite with you and praised you in raw, unveiled words which the parrots around you repeat.

[the mention of lotus in Her hands indicates a cupid's arrow, the use of some erotic words in praise to be used just between the two are repeated by the parrots around creating further ambience for love]



3. ca sita caṁdravadanā siṁgārasadanā catura dāḍima bijacayaradanā
yitavaina śrīvēṁkaṭēṣuḍu ninnide kūḍe tati dalapōṭalu talakūḍegūḍe

sita caṁdravadanā = Face white like the moon

siṁgārasadanā = abode of srungara

catura = dexterous

dāḍima bijacaya = pomegranate seeds

radanā = teeth

yitavaina = good

śrīvēṁkaṭēṣuḍu = Sri venkateswara

ninnide kūḍe = now He unites with you

tati dalapōṭalu = the layers of all thoughts

talakūḍegūḍe = resulted in total

Oh Alamelumnga! Your face is bright like the moon, your teeth are like the rows of pomegranate seeds. Here comes Venkateswara to unite with you and it completes the totality of your layers of all thoughts about him.

SAMPADA



ANNAMACHARYAS – COMPOSITIONS

NAMO NARAYANA

నమో నారాయణ నావిన్నపమిదివో

సమానుడగాను నీకు సర్వేశ రక్షించవే

మనసు నీయాభీనము మాటలు నీవాడేటివే

తనువు నీపుట్టించినధన మిది

మును నీవంపున నిన్ని మోచుకున్నవాడనింతే

వెనక నన్ను నేరాలు వేయక రక్షించవే

భోగములెల్లా నీవి బుద్ధులు నీవిచ్చినవి

యీగతి నాబతుకు నీవిరవైనది

చేగదీర నీవునన్ను జేసినమానిసి నింతే

సోగల నాయజ్ఞానము చూడక రక్షించవే

వెలినీవే లోనీవే వేడుకలెల్లా నీవే

కలకాలమును నీకరుణే నాకు

యీల శ్రీవేంకటేశ నీవేలుకొన్నబంట నింతే

నెలవు దప్పించక నీవే రక్షించవే



namō nārāyaṇa nāvinnapamidivō
samānuḍagānu nīku sarvēśa rakṣimcavē

manasu nīyādhīnamu māṭalu nīvādēṭivē
tanuvu nīpuṭṭimcinadhana midi
munu nīvaṁpuna ninni mōcukunnavāḍaniṁtē
venaka nannu nērālu vēyaka rakṣimcavē

bhōgamulellā nīvi budhdhulu nīviccinavi
yīgati nābatuku nīviravainadi
cēgadīra nīvunannu jēsinamānisi nīmtē
sōgala nāyajñānamu cūḍaka rakṣimcavē

velinīve lōnīvē vēḍukalellā nīvē
kalakālamunu nīkaruṇē nāku
yīla śrīvēmkaṭēśa nīvēlukonnabamṭa nīmtē
nelavu dappimcaka nīvē rakṣimcavē



WORD TO WORD MEANING

NAMO NARAYANA

This is a song expressing complete surrender Saranagati

namō nārāyaṇa nāvinnaṇṇamidiṇṇ
samānuḍaḡānu nīku sarvēśa rakṣimcavē

namō nārāyaṇa = Salutations O Narayana

nā = my

vinnaṇṇamidiṇṇ = plea to you is this

samānuḍaḡānu nīku = I am not equal to you

sarvēśa = lord of all

rakṣimcavē = please protect me

Oh Narayana! I am not equal to you, You are the Lord of all. This is my plea to you, protect me.

1. manasu nīyādhīnamu māṭalu nīvāḍēṭivē
tanuvu nīpuṭṭimcinadhana midi
munu nīvaṇṇpuna ninni mōcukunnavāḍaniṇṇē
venaka nannu nērālu vēyaka rakṣimcavē

manasu = my mind

nīyādhīnamu = is under your control

māṭalu nīvāḍēṭivē = what I speak are your words

tanuvu = my body

nīpuṭṭimcina = created by you

dhana midi = the wealth (created by you is this body)

munu nīvaṇṇpuna = earlier at your behest



ninni = I stand

mōcukunnavāḍaniṁtē = and carry your commands

venaka = later

nannu = me

nērālu vēyaka don't blame me

rakṣiṁcavē = protect me.

My mind is under your control, what I speak are words given by you, this body is the wealth that you created. I stand here to carry your commands. Later on, don't blame me; protect me

2. bhōgamulellā nīvi budhdhulu nīviccinavi
yīgati nābatuku nīviravainadi
cēgadīra nīvunannu jēsina mānisi niṁtē
sōgala nāyajñānamu cūḍaka rakṣiṁcavē

.bhōgamulellā = all these comforts

nīvi = belong to you

budhdhulu = intellect

nīviccinavi = given by you

yīgati = this way

nābatuku = my life

nīviravainadi = is what you gave

cēgadīra = with strength

nīvunannu = you (made) me

jēsina = made

mānisi niṁtē = human I am that's all

sōgala = my prolonged

nāyajñānamu = ignorance



cūḍaka = without seeing it

rakṣiṃcavē = protect me.

The comforts I enjoy are given by you, my intellect is yours, my life itself is what you gave, you made me whatever I am. Don't take into account my limitless ignorance and protect me.

3. velinīve lōnīvē vēḍukalellā nīvē
kalakālamunu nīkaruṇē nāku
yila śrīvēṃkaṭēśa nīvēlukonnabamṭa niṃtē
nelavu dappiṃcaka nīvē rakṣiṃcavē

velinīve =(on the) outside it is You

lōnīvē =(and the) inside also you

vēḍukalellā = all happiness

nīvē = is you

kalakālamunu = forever

nīkaruṇē nāku = your compassion on me

yila = on this earth

śrīvēṃkaṭēśa= Sri Venkateswara !

nīvēlukonna = you rule me

bamṭa niṃtē = as your servant, that's it.

nelavu dappiṃcaka = without displacing me

nīvē rakṣiṃcavē= only you protect me

Oh Lord Venkateswara ! you are in me outside me (meaning to say, You encompass me). All my happiness is because of you. It is your compassion for me that is mine forever. I am your servant ruled by you. Please do not displace me from my place as your servant and protect me.



ANNAMACHARYAS – COMPOSITIONS

EKKADI MAANUSHA JANMAM

ప|| ఎక్కడి మానుష జన్మం బెత్తిన ఫలమే మున్నది |

నిక్కము నిన్నే నమ్మితి నీ చిత్తంజకను ||

చ|| మరవను ఆహారంబును మరవను సంసార సుఖము |

మరవను యింద్రియ భోగము మాధవ నీ మాయ ||

మరచెద సుజ్ఞానంబును మరచెద తత్త్వ రహస్యము |

మరచెద గురువును దైవము మాధవ నీ మాయ ||

చ|| విడువను పాపము పుణ్యము విడువను నా దుర్గుణములు |

విడువను మిక్కిలి యాసలు విష్ణుడ నీమాయ |

విడిచెద షట్కర్తవ్యములు విడిచెద వైరాగ్యంబును |

విడిచెద నాచారంబును విష్ణుడ నీమాయ ||

చ|| తగిలెద బహు లంపటముల తగిలెద బహు బంధముల |

తగులను మోక్షపు మార్గము తలపున యెంతైనా |

అగపడి శ్రీ వేంకటేశ్వర అంతర్యామివై |

నగి నగి నను నీవేలితి నాకా యీమాయ ||



pa|| ekkaḍi mānuṣa janmaṁ bettina phalamē munnadi |

nikkamu ninnē nammiti nī cittāmbikanu ||

ca|| maravanu āhāraṁbunu maravanu saṁsāra sukhamu |

maravanu yim̐driya bhōgamu mādhava nī māya ||

maraceda sujñānaṁbunu maraceda tattva rahasyamu |

maraceda guruvunu daivamu mādhava nī māya ||

ca|| viḍuvanu pāpamu puṇyamu viḍuvanu nā durguṇamulu |

viḍuvanu mikkili yāsalu viṣṇuḍa nīmāya |

viḍiceda ṣaṭkarmaṁbulu viḍiceda vairāgyaṁbunu |

viḍiceda nācāraṁbunu viṣṇuḍa nīmāya ||

ca|| tagileda bahu laṁpaṭamula tagileda bahu baṁdhamula |

tagulanu mōkṣapu mārgamu talapuna yeṁtainā |

agapaḍi śrī vēṁkaṭeśvara aṁtaryāmivai |

nagi nagi nanu nīvēliti nākā yīmāya ||



WORD TO WORD MEANING

EKKADI MAANUSHA JANMAM

pa|| ekkaḍi mānuṣa janmaṁ bettina phalamē munnadi |
nikkamu ninnē nammiti nī cittāmbikanu ||

ekkaḍi mānuṣa janmaṁ = what is this human birth

ettina phalamē munnadi = what is the result (of taking this birth)

nikkamu = its definite

ninnē nammiti = I only trust you

nī cittāmbikanu = its your wish now

What is this human birth? Of what good is it to take this birth ? I definitely trust you, its your wish now

1. ca|| maravanu āhāraṁbunu maravanu saṁsāra sukhamu |
maravanu yimḍriya bhōgamu mādharma nī māya ||
maraceda sujñānaṁbunu maraceda tattva rahasyamu |
maraceda guruvunu daivamu mādharma nī māya ||

maravanu = I don't forget

āhāraṁbunu = food

maravanu = I don't forget

saṁsāra sukhamu = the comfort of family life

maravanu = I don't forget

yimḍriya bhōgamu = sensual pleasure

mādharma nī māya = Madhava this is your maya ; illusion created by You

maraceda = I do forget

sujñānaṁbunu = wisdom

maraceda = I do forget

tattva rahasyamu | = the secrets of philosophy

maraceda = I do forget

guruvunu daivamu = guru and God

mādharma nī māya = Madhava ! it is your Maya



I forget neither the food, nor the pleasures of family life. Not even sensual pleasures!
Madhava! It is your maya (The illusion you create) !

Wisdom, the nuances of philosophy elude me. My Guru and God! O Madhava! this is
your Maya !

2. ca|| viḍuvanu pāpamu puṇyamu viḍuvanu nā durguṇamulu |
viḍuvanu mikkili yāsalu viṣṇuḍa nīmāya |
viḍiceda ṣaṭkarmaṁbulu viḍiceda vairāgyaṁbunu |
viḍiceda nācāraṁbunu viṣṇuḍa nīmāya ||

viḍuvanu = I don't leave

pāpamu puṇyamu = sins nor virtues

viḍuvanu = I don't leave

nā durguṇamulu = my bad qualities

viḍuvanu = I don't leave

mikkili yāsalu = more and more passion

viṣṇuḍa nīmāya = Oh Vishnu it is your Maya

viḍiceda = I do leave

ṣaṭkarmaṁbulu = the six prescribed acts¹:

1. Adhyayana = study of the vedas
2. Adhyāpana = teaching of the Vedas
3. Dāna = giving charity
4. Ādāna= accepting charity
5. Yajana = performing Yajna; Vedic rituals
6. Yājana = organise performance of Yajna; Vedic rituals

viḍiceda= I do leave

vairāgyaṁbunu = detachment

viḍiceda = I do leave

nācāraṁbunu = customs and practices

viṣṇuḍa nīmāya = Oh Vishnu it is your Maya

¹ The six karma or kriyas according to Hata Yoga are different, they are: neti, dhauti, nauli, basti, kapalabhati and trataka, see Google for more. But not relevant here.



I am attached to committing sins or good deeds, I don't leave my bad qualities and in fact get entangled in more! Oh Vishnu! it is your Maya ! I let go of the practice of the six prescribed Vedic actions and customs and practices. Oh Vishnu ! It is your Maya !

3. ca|| tagileda bahu laṁpaṭamula tagileda bahu baṁdhamula |
tagulanu mōkṣapu mārgamu talapuna yeṁtainā |
agapaḍi śrī vēṁkaṭeśvara aṁtaryāmivai |
nagi nagi nanu nīvēliti nākā yīmāya ||

tagileda = I get involved in

bahu laṁpaṭamula = many attachments

tagileda = I get involved in

bahu baṁdhamula = many bonds of relationships

tagulanu = I don't get involved in

mōkṣapu mārgamu = the path of liberation

talapuna yeṁtainā = even in thoughts

agapaḍi = you appear

śrī vēṁkaṭeśvara = Sri Venkateswara !

aṁtaryāmivai = pervade within

nagi nagi = smilingly

nanu nīvēliti = you master me

nākā = to that me

yīmāya || = this maya !

I get entangled to attachments and many bonds of relationships. I don't get involved in the path of liberation even in thoughts. You appear to me, pervade within me and be my master. Why then you subject me to your Maya? ?



ANNAMACHARYAS – COMPOSITIONS

IDDARI TAMAKAMU LITUVALENE

ఇద్దరి తమకము నిటువలేనే

పోద్దున నెమని బొంకుదమయ్యా

లలి నాకథరము లంచమియ్యగా

పలు సోకులయి పరగేనవె

పిలువగరాగా బెరసి నిందవడె

పాలతికి నేమని బొంకుదమయ్యా

అడుగుకొనుచు నిన్నంటి పెనగగా

తడయక నఖములు తాకెనవే

తోడుకొనిరాగా దూరు మీదబడె

పాడవుగ నేమని బొంకుదమయ్యా

పెక్కులు చేవిలో ప్రియముగ చెప్పగ

ముక్కున జివ్వాది మోచె నిదే

ఇక్కడ శ్రీ వెంకటేశుడ సడివడె

పుక్కిటి నేమని బొంకుదమయ్యా



SAMPADA



iddari tamakamu niṭuvalēnē
pōdduna nemani boṁkudamayyā

lali nākatharamu laṁcamiyyagā
palu sōkulayi paragēnave
piluvagarāgā bēraṣi niṁdavaḍe
polatiki nēmani boṁkudamayyā

aḍugukonucu ninnamṭi penagagā
taḍayaka nakhamulu tākenavē
toḍukonirāgā dūru mīdabaḍe
poḍavuga nēmani boṁkudamayyā

pekkulu cēvilo priyamuga cēppaga
mukkuna javvādi mōce nidē
ikkaḍa śrī veṁkaṭēṣuḍa saḍivaḍe
pukkaṭi nēmani boṁkudamayyā



SAMPADA



WORD TO WORD MEANING

IDDARI TAMAKAMU LITUVALENE

This is a peculiar type of a song where the sakhi sent by the heroine gets involved with the hero

Pallavi: iddari tamakamu niṭuvalēnē
pōdduna nemani boṁkudamayyā

iddari = to both of them

tamakamu = ardour (inquisitiveness)

niṭuvalēnē = like this only

pōdduna = next morning

nemani boṁkudamayyā = what lie can we say

Both of us got eagerly involved. Now what lie can we tell (her)

1. lali nākatharamu laṁcamiyyagā

palu sōkulayi paragēnave

piluvagarāgā bēraṣi niṁdavaḍe

polatiki nēmani boṁkudamayyā

lali = with love

nākatharamu = to me your lips

laṁcamiyyagā = you gave as bribe

palu = that has become too much

sōkulayi = of postures

paragēnave = it has increased

piluvagarāgā = I came to call you (on her behalf)

bēraṣi = it spreads over

niṁdavaḍe = it has become a scandal

polatiki = to the lady

nēmani boṁkudamayyā = what lie can we say



I came on behalf of her to invite you, you bribed in love with your lips and that has spread into many postures. It has become a scandal. What lie can we tell her now?

2. aḍugukonucu ninnamṭi penagagā
taḍayaka nakhamulu tākenavē
toḍukonirāgā dūru mīdabaḍe
poḍavuga nēmani boṁkudamayyā

aḍugukonucu = while I was appealing to you

ninnamṭi = touching you

penagagā = entwined you

taḍayaka = instantly

nakhamulu = your nails

tākenavē = touched my body

toḍukonirāgā = while I came to escort you

dūru = scandal

mīdabaḍe = befallen on me

poḍavuga = what tall

nēmani boṁkudamayyā = what lies can we tell her

While I was appealingly touched you and entwined you, instantly your nails touched my body (as a result I have nail marks on my body). I came to escort you and a scandal befallen on me. What tall lies can we tell her ?



SAMPADA



3. pekkulu cēvilo priyamuga cēppaga
mukkuna javvādi mōce nidē
ikkaḍa śrī veṁkaṭēśuḍa saḍivaḍe
pukkaṭi nēmani boṁkudamayyā

pekkulu = many

cēvilo = in your ears

priyamuga = in love

cēppaga = while I was saying

mukkuna = on my nose

javvādi = your Civet oil (see google)

mōce nidē = left its mark on me

ikkaḍa = here

śrī veṁkaṭēśuḍa = Oh Lord Venkteswara

saḍivaḍe = infamy has befallen

pukkaṭi = mouth full

nēmani boṁkudamayyā = what lies can we tell her

While I was whispering sweet nothings in your ears, the Civet oil on your body made marks on my nose and exposed our doings. What loads of lies can we tell her now? !



SAMPADA



ANNAMACHARYAS – COMPOSITIONS

NAMO NAMO RAGHUKULA NAYAKA

నమో నమో రఘుకుల నాయక దివిజవంద్య -నమో నమో శంకర నగజానుత

విహిత ధర్మ పాలక వీర దశరథ రామ -గహన వాసిని తాటక మర్దన

అహల్యా శాప విమోచన అసురకుల భంజన -సహజ విశ్వామిత్ర సవన రక్షక

హర కోదండ హర సీతాంగనా వల్లభ -ఖర దూషణారి వాలి గర్వాపహ

తరణి తనుజాది తరుచర పాలక -శరధి రంగ(న) కృత్య సౌమిత్రి సమేత

బిరుద రావణ శిరోభేదక విభీషణ వరద -సాకేత పురవాస రాఘవ

నిరుపమశ్రీవేంకట నిలయ నిజ సకల -పురవర విహార, పుండరీకాక్ష

namō namō raghukula nāyaka divijavarṇdya -namō namō śaṁkara nagajānuta

vihita dharma pālaka vīra daśaratha rāma -gaha(/ga)na vāsini tāṭaka mardana
ahalyā śāpa vimōcana asurakula bhaṁjana -sahaja viśvāmitra savana rakṣaka

hara kōdarṇḍa hara sītāṁganā vallabha -khara dūṣaṇāri vāli garvāpaha
taraṇi tanujādi tarucara pālaka pālaka -śaradhi raṁga(na) kṛtya saumitri samēta

biruda rāvaṇa śirōbhēdaka vibhīṣaṇa varada -sākēta puravāsa rāghava
nirupamaśrīvērṇkaṭa nilaya nija sakala -puravara vihāra, puṇḍarīkākṣa



WORD TO WORD MEANING

NAMO NAMO RAGHUKULA NAYAKA

This is a song in praise with many adjectives to Rama and presenting an abridged version of Ramayana.

Pallavi: namō namō raghukula nāyaka divijavaṁdya -namō namō śaṁkara nagajānuta

namō namō = salutations

raghukula nāyaka = hero of the Raghu dynasty

divijavaṁdya == revered by the Gods

namō namō = salutations

śaṁkara = by Shiva and

nagajānuta = praised by Parvati (daughter of the mountain)

Salutations to you! You are the Hero of the Raghu dynasty, revered by Gods and praised by Shiva and Parvati

1. vihita dharma pālaka vīra daśaratha rāma -gaha(/ga)na vāsini tāṭaka mardana
ahalyā śāpa vimōcana asurakula bhaṁjana -sahaja viśvāmitra savana rakṣaka

vihita dharma pālaka = one who follows the path of Dharma

vīra = a hero

daśaratha rāma = son of Dasaratha

-gaha(/ga)na vāsini = the demon who lives in forests

tāṭaka mardana = destroyer of Tataka

ahalyā śāpa vimōcana = one who liberated ahalya from curse

asurakula bhaṁjana == one who destroyed the clan of demons

sahaja = along with your brother (Lakshmana)

viśvāmitra = Viswamitra's

savana rakṣaka = one who protected his yajna



You adhere to the path of Dharma, a hero, son of Dasaratha, you destroyed Tataka the demon who lived in forests, liberated Ahalya from the curse, destroyed demons and protected Viswamitra's yajna (sacrificial fire) along with your brother.

2. hara kōdamḍa hara sītāṁganā vallabha -khara dūṣaṇāri vāli garvāpaha
taraṇi tanujādi tarucara pālaka pālaka -śaradhi raṁga(na) kṛtya saumitri samēta

hara = Siva's

kōdamḍa hara = by capturing(breaking) the bow

sītāṁganā vallabha ==consort of Sita

khara dūṣaṇāri = khara dushana and other enemies

vāli = Vali

garvāpaha = one who subdued their ego

dharaṇi = on the earth

taraṇi tanujādi = son of Sun (hanuman)

tarucara= monkey (group of)

pālaka == master

śaradhi raṁga(na) kṛtya = one who made a bridge on the ocean

saumitri samēta = along with Sumitra's son

You broke Siva's bow and married Sita, you subdued the ego of the enemies like Khara, Dushana and Vali. You made a bridge on the ocean along with your brother Lakshmana.



3. biruda rāvaṇa śirōbhēdaka vibhīṣaṇa varada -sākēta puravāsa rāghava
nirupamaśrīvēṃkaṭa nilaya nija sakala -puravara vihāra, puṇḍarīkākṣa

biruda = the titled

rāvaṇa = Ravana's

śirōbhēdaka =head breaker

vibhīṣaṇa = to Vibhishana

varada == you bestowed boons

sākēta puravāsa = you live in Saketa pura (Ayodhya)

rāghava = son of Raghu dynasty

nirupama = unique

śrīvēṃkaṭa nilaya= you live in Sri Venkata

nija sakala == in reality in all

puravara vihāra, = live everywhere in all places

puṇḍarīkākṣa = lotus eyed

Oh Lotus eyed Raghava! You destroyed the arrogant Ravana, bestowed boons on Vibhishana, You live in Saketapura,. But in reality you are everywhere. You are omnipresent.



ANNAMACHARYAS – COMPOSITIONS

PURUSHOTTAMUDAVEEVU

పురుషోత్తముడ వీవు పురుషాధముడ నేను

ధరలో నాయందు మంచితన మేది

అనంతాపరాధములు అటు నేము సేసేవి

అనంతమయినదయ అది నీది

నిను నెఱగకుండేటినిచగుణము నాది

నను నెడయకుండేగుణము నీది

సకలయాచకమే సరుస నాకు బని

సకలరక్షకత్వము సరి నీపని

ప్రకటించి నిన్ను దూరేపలుకే నా కెప్పుడూను

వెకలివై ననుగాచేవిధము నీది

నేర మింతయును నాది నేరు పింతయును నీది

సారెకు నజ్ఞాని నేను జ్ఞానిని నీవు

యీరీతి శ్రీ వేంటేశ యిట్టే నన్ను నేలితివి

ధారుణిలో నిండెను ప్రతాపము నీది



SAMPADA



puruṣōttamuḍa vīvu puruṣādhamuḍa nēnu
dharalō nāyaṁdu maṁcitana mēdi

anaṁtāparādhamulu aṭu nēmu sēsēvi
anaṁtamayinadaya adi nīdi
ninu neṛagakuṁḍēṭinīcaguṇamu nādi
nanu neḍayakuṁḍēguṇamu nīdi

sakalayācakamē sarusa nāku bani
sakalarakṣakatvamu sari nīpani
prakaṭimci ninnu dūrēpalukē nā keppuḍūnu
vekalivai nanugācēvidhamu nīdi

nēra miṁtayunu nādi nēru piṁtayunu nīdi
sāreku najñāni nēnu jñānini nīvu
yīṛiti śrī vēṁṭēśa yiṭṭē nannu nēlitivi
dhāruṇilō nimḍenu pratāpamu nīdi



WORD TO WORD MEANING

PURUSHOTTAMUDA VEEVU

Pallavi: puruṣōttamuḍa vīvu puruṣādhamuḍa nēnu

dharalō nāyaṁdu maṁcitana mēdi

puruṣōttamuḍa vīvu = you're the absolute purusha (ultimate Reality)

puruṣādhamuḍa nēnu = most inferior man I am

dharalō = on this earth

nāyaṁdu = in me

maṁcitana mēdi = where is any goodness

You are the Absolute I am the most inferior. Where on earth is there any goodness in me?

1. anaṁtāparādhhamulu aṭu nēmu sēsēvi

anaṁtamayinadaya adi nīdi

ninu neṛagakumḍēṭinīcaguṇamu nādi

nanu neḍayakumḍēguṇamu nīdi

anaṁtāparādhhamulu = endless mistakes

aṭu = that way

nēmu sēsēvi= we commit

anaṁtamayinadaya = endless compassion

adi nīdi = is yours

ninu neṛagakumḍēṭi = not knowing you

nīcaguṇamu = is mean quality

nādi = is mine

nanu neḍayakumḍē = not leaving me

guṇamu nīdi = is your virtue

I commit endless mistakes but you shower endless compassion. I don't realise you and that is my mean character. But you never once let go of me and that is your greatness.



2. sakalayācakamē sarusa nāku bani
sakalarakṣakatvamu sari nīpani
prakaṭimci ninnu dūrēpalukē nā keppuḍūnu
vekalivai nanugācēvidhamu nīdi

sakala = every where anything

yācakamē = beggarliness

sarusa nāku bani= that's my habitual work

sakala = every time

rakṣakatvamu = protecting

sari nīpani = is your apt work

prakaṭimci = explicitly

ninnu= you

dūrēpalukē = abusing words

nā keppuḍūnu = is always my nature

vekalivai = foolishly

veka = stomach – వేకలివై can also mean you hold me in your stomach

nanugācē vidhamu nidi = protecting me is your nature

My habitual nature is to beg for everything all the time. Your nature is to protect me always. Even though I wantonly abuse you, you protect me. That is your nature.



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3. nēra miṁtayunu nādi nēru piṁtayunu nīdi
sāreku najñāni nēnu jñānini nīvu
yīrīti śrī vēmṭēśa yiṭṭē nannu nēlitivi
dhāruṇilō niṁḍenu pratāpamu nīdi

nēra = mistakes

miṁtayunu = all

nādi = mine

nēru piṁtayunu = all efficiency

nīdi = yours

sāreku n = repeatedly

ajñāni nēnu = ignorant I am

jñānini nīvu= wisdom is yours

yīrīti= like this

śrī vēmṭēśa = Sri Venkateswara

yiṭṭē nannu nēlitivi= like this you rule over me

dhāruṇilō = on this earth

niṁḍenu = filled

pratāpamu= splendour

nīdi = yours

O Sri Venkateswara ! All mistakes are mine. Perfection is you. I expose my ignorance time and again and you show wisdom. This way you master over me, and this earth is filled with your splendour



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