

prahlAda bhakta vijayam

(geya nATakam of SrI tyAgaraja swAmigaL)



"SrI nrsimha sevA rasikar"

"vedAnta deSika padAmbuja sevA rasikar"

Oppiliappan kOil SrI VaradAcAri SaThakopan

Assisted by

Smt Krishnapriya Chari and SrI Anil T

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their assistance in preparing this manuscript





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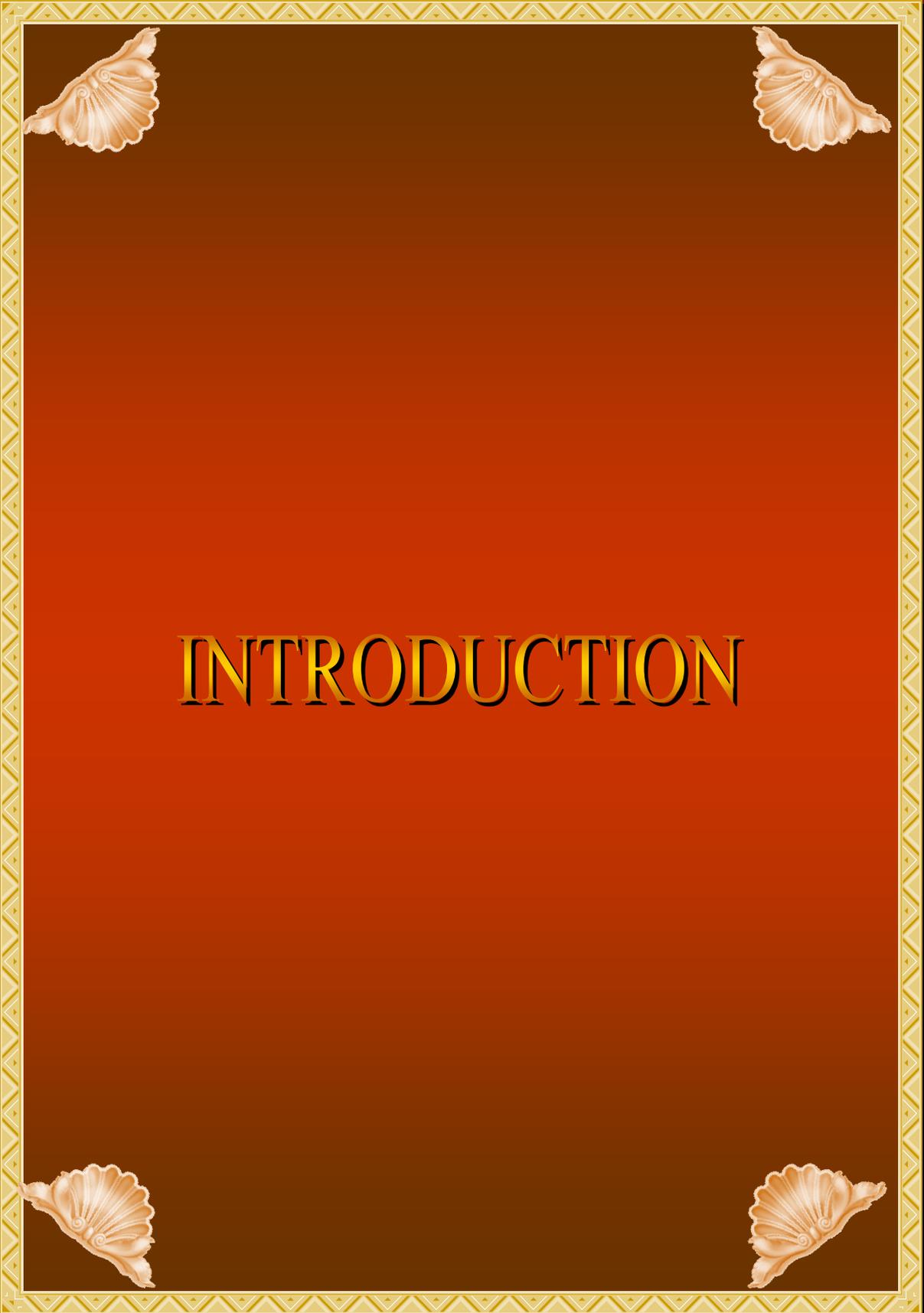
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SrI varadarAja perumAl - tirukkacci
(Photo Courtesy: SrI SaThakopa Tatachar swAmi)





INTRODUCTION



Picture Courtesy : www.anudinam.org





SrI:

SrImate SrI lakshminrsimha parabrahmaNe namaH
PRAHLADA BHAKTA VIJAYAM



Dear SrI nrsimha bhaktAs:

aDiyEn will cover Saint tyAgarAja swAmigAL's gEya nATakam of prahlAda bhakta vijayam to celebrate the unique bhakti of the child prahlAdan.

This nATakam has five acts. It has 45 kIrtanam-s in 29 rAgam-s interwoven with Telugu/Sanskrit poetry, grammar features like kanda padyam, sIsa padyam, dvipadai, utpala mAIA, campaka mAIA, daNDakam. These unique features add to the charm of prahlAda bhakta vijaya gEya nATakam as a dynamic opera-dance. The handling of these unique features of poetry in prahlAda bhakta vijayam reveals the genius of Saint tyAgarAja as one of the greatest poets in Telugu language. The anubandham (appendix I) carries the details on the eight gaNam-s, the laghu, guru letter combinations that constitute those gaNam-s, prAsam, yati, vrttams/Meters, the padyams and the mAIA-s forming the various angams of Telugu/Sanskrit poetry. aDiyEn will be following the insights provided from the research monograph on prahlAda bhakta vijayam (1966 vintage) by the Late Musicologists sangIta bhUshaNam S.Ramanathan and T.S.ParthasArathy.

In gEya nATakams, the rAgam used for the first kriti should be used for the last kriti. Saint tyAgarAja follows this tradition and uses sourAshTra rAgam for the first and the last kriti in prahlAda bhakta vijayam.

aDiyEn refers you to the delightful YouTube archive of the kAlakshepam of

sadagopan.org





SrImati ViSAkha Hari on this gEya nATakam of SrI tyAga brahmam for enjoyment. Her kAlakshepam is based on the bhAgavata purANam and the hari kathAmrtam book prepared by her revered father in law, SrI KrishNa Premi Swami ("ANNA").

<http://www.esnips.com/doc/ea4be0bb-ead4-468c-b301-498510d40fa2/Visaka-hari---Prahlada-vijayam-03.mpg>

- This video is about Saint tyAgaAja's gEya nATakam and other gEya naTakam-s and vAsu devayani

<http://www.youtube.com/watch?v=en1tbocMWxg&feature=related>

SrI tyAgaAja swAmigAL has saluted Lord nrsimhan in many kriti-s and has considered himself to be the heir apparent to bhakta prahlAdan. The two exclusive kIrtanam-s on Lord nrsimhan relating to tyAga brahmam's visit to the divya desam of ShOLingar (cOLa simha puram) are:

1) SrI nArasimha mAm pAhi, kshIrAbdhi kanyaka ramaNA ! -- rAgam phala ranjani. Here tyAga brahmam seeks the protection of the Lord, who blossoms the heart lotus of prahlAdan.

<http://www.esnips.com/doc/d5d95d83-1c1f-4360-bdca-446fa38a99e1>

- This audio is SrI-nArasimha--phalaranjani--Adi--BMK-SrI-tyAgaAja

2) narasimha nanu brOvave SrI lakshmi narasimha-- bilahari rAgam.

<http://www.esnips.com/doc/f5c2a51f-7334-4da6-8c92-9e4d77fc8a8d/narasimha--bilahari--Tripura--Vr-Krishnan-Srer-Tyagaraja>

Here tyAgraBrahmam says: "Oh lakshmi narasimha! Pray protect aDiyEn....with the foremost of Your devotees, prahlAda, being unable to bear the taunts of hiraNya kaSipu, took refuge in You and prayed to You to come to His succour, You saved him.....vouchsafe to me Your grace in a liberal measure, so that I may always do Your japa, have Your meditation, worship Your holy feet, and always





associate myself with those who are Your own ".

The other kriti-s, where SrI tyAgabrahmam refers to SrI nrsimhAvatAram are:

1. dIna janAvana -- bhUpala divya nAma kriti. This kriti is about the daSAvatAram-s of the Lord.

<http://www.esnips.com/doc/4e36a40d-c4a5-48de-9059-1de348681e45/dInajanAvana--bhupAla--cApu--BMK>

2. jagadAnandaka--nATTai rAgam ("pApa gaja nrsimha"). He recognizes the Lord as the nrsimhan who destroys the sins that are in the form of elephants.

3. jAnakI-ramaNa--Suddha sImantini rAgam ("bhakti hIna jana matagaja jAla pancavadana").

<http://www.esnips.com/doc/cf568094-a8f9-4ccb-a8e7-3c41261d42ff/janakiramana-SuddhasImantini-Ariyakudi>

Here, He salutes the Lord as the Lion that destroys those who do not have bhakti for Him and are like wild elephants in rut roaming all around.

The source material for the gEya nATakam of Saint tyAgaraja is bhAgavata purANam (7th skandam). This is also the source of inspiration for Melattur VenkatarAma SAstrigAL, who was elder to tyAga brahmam, who composed the prahlAda nATakam in yaksha gANam style. This was enacted in Melattur, UtthukkADu and sUlamangalam villages.

THE INTRODUCTION AND THE SUMMARY OF THE FIVE ANGAMS OF THE GEYA NATAKAM

General Remarks: hiraNya kaSipu is not mentioned specifically in this operatic-drama. Reference is made to him through flashbacks by the other actors.

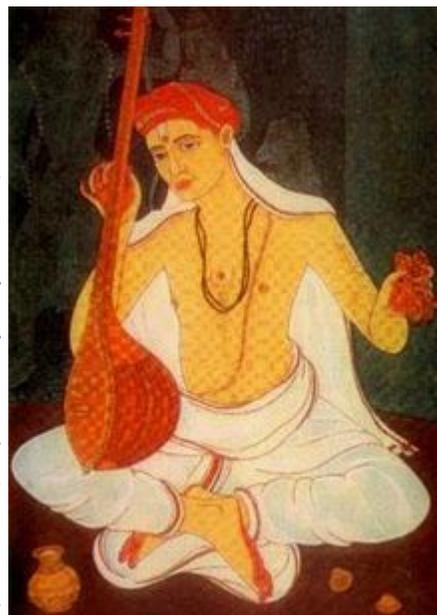




hiraNya samhAram by Lord nrsimhar is also not mentioned at the end of this drama either. samudra rAjan, prahlAdan, garuDan, Sage nArada, lakshmi devi, bhagavAn SrI hari are the characters in this gEya nATakam. As one of the greatest rAma bhaktAs, Saint tyAgarAja considers SrI hari as Lord rAmacandra and eulogizes Him through the tongue of bhakta prahlAdan although rAmAvatAram was later than nrsimhAvatAram. Because of his limitless bhakti for his upAsana mUrthi, tyAga brahmam has reversed the order of daSAvatAram-s to salute Lord rAmacandran in this gEya nATakam focused on nrsimhAvatAram.

Saint tyAgarAja's reverence for prahlAdan:

There are many kriti-s of Saint tyAgarAja, where we hear the adoration of prahlAdan and his sincere bhakti. tyAga brahmam wanted to emulate the asancala bhakti of prahlAdan. Here are some excerpts from swAmigal's kriti-s relating to prahlAdan, who had the same AcAryan (Sage nAradar) as tyAga brahmam. Their thought processes are similar. Like prahlAda who refused to eulogize anyone but hari, Saint tyAgaraja refused to sing about human beings and sang only about SrIman nArAyaNan - "koramAlina narulu koniyADanu" (SrI nArasimha kriti - phala ranjani rAgam).



prahlAdan was joyous on seeing his Lord and sorrowful, when he was separated from his Lord. Similarly, Saint tyAgarAja was so happy, when he had the darSanam of Lord rAmacandra and heart-broken when he was separated from the vision of the Lord. The joy and sorrow of the Saint over his union and separation with his ishTa daivam are etched in his kriti-s:

1. bhAgavatAgresarulaku nArada prahlAda parASara rAmadAsulu-- kaligiyuNte gadA kriti - kIravANi rAgam
2. ala nADu kanaka kaSipu niNDARu, calamu jesi sutuni sakala bAdhala beTTaga





madinitALaka niccaluDaina prahlAdu koraku kambamu lOpalanuNDaga lEdAyA
rIti nEDu -- endu dAKginADO kriti - tODi rAgam.

3. munu hema kaSipu bAdhala sahimpaleka, murahariyana rAmacandra canuvato
prahlAdu santApa munu dIrci soukyamo sagina rAmacandra"-- munnu rAvaNa
kriti - tODi rAgam

4. cinta dIrci prahlAduni brOcina-- nArada guruswAmi kriti - darbAr rAgam

5. ala nADu nirjara vairi bAluni jUci brOcitivi-- dari dApulEka kriti - sAvEri
rAgam

6. kanaka kaSipu suta nArada tumburu pavaNASUnu bAlacandra dhara Suka
saroja bhava bhUsura varulu parama pAvanulu, ghanulu SASvatulu kamala
bhavasukhamu sadAnubhavulu gAKa -- endaro mahAnubhAvulu kriti - SrI rAgam

7. sakalESwara prahlAduDu jAlie SaraNanaga hitakaruNDai brOcitive
tyAgarAjuni mATa -- pariyAcakama kriti - vanaspati rAgam

8) manasuna nijamuga nammina vAri manasu konca phalamAsincaga rAdanucu
ghanuni jESina nI biruduku kanaka kaSipu sutuDu sAKshi gAdA --
varAlandukommani kriti - ghurjari rAgam

9) Their (prahlAdan's and tyAga brahmam's) matching joy on seeing the Lord
flows through these 2 kriti-s:

"Anandam Anandam Ayenu"-- prahlAdan in prahlAda bhakta vijayam and "inta
kannAnandamu Emi" --tyAgarAja kriti in bilahari

We will now cover the summary of the FIVE individual angam-s of this gEya
nATakam. The gist of these angam-s will be provided first and the actual text
and the kriti-s of each of these angam-s will be covered next.

FIRST ANGAM:

At the outset, SrI rAmacandra mUrthi, viSvaksenar, saraswati are saluted. Next





guru nAradar, tuLasi dAsar, purandara dAsar, rAma dAsar, pANDurangar, nAma devar, jn~Ana devar, jaya devar, tukkarAm, nArAyaNa tIrthar and other daasAs of the Lord are eulogized.

Next vinAyakar arrives. The gatekeeper arrives at the same time singing the praise of vAsudevan. The dialog between the stage manager and the gatekeeper at SrI vaikuNTham reviews the happenings until then in the life of prahlAdan. The gist is: prahlAdan bound by poisonous snakes is thrown into the ocean on command from the angry hiraNya kaSipu, the father of prahlAdan. The king of the oceans welcomes prahlAda and takes him to His home. He invites garuDan to chase away the poisonous snakes. Once garuDan arrives, the poison from the snakes does not affect prahlAdan. Now prahlAdan prays to the samudra rAjan and asks Him to instruct him on the upAyam (means) for reaching hari. samudra rAjan asks prahlAdan to eulogize hari.

SECOND ANGAM:

prahlAdan praises the kalyANa guNams of hari. Sage nArada arrives now from SrI vaikuNTham.

He describes the vaibhavam of SrIman nArAyaNan at SrI vaikuNTham in a cUrNikai. Next He describes the dialog (samvAdam) between lakshmi and hari at SrI vaikuNTham. In their dialog, hari bound by the love of prahlAdan wishes to arrive at bhU lokam and lakshmi tries to stop that journey and hari pacifies Her and starts on His journey to meet His bhaktan.

THIRD ANGAM:

At bhU lokam, prahlAdan sings with sorrow: "What is the use of the eyes, which do not have the bhAgyam of seeing hari? What is the use of the hands that do not perform arcanai of hari with flowers? What is the use of the tongue that does not sing about the glories of hari?". He faints over the non-appearance of hari and now hari comes before prahlAdan, lifts him up and embraces him fondly. prahlAdan experiences the bliss of union with hari and sings: "E nATi





nOmu phalamu?" in bhairavi rAga kriti. (What penance I must have done to gain the darSanam of hari?).

FOURTH ANGAM:

hari now looks at prahlAdan and asks him to seek any boon that he desires and that HE (hari) would grant them. prahlAdan responds: "Oh Lord! When the karpaka tree is in front, what is the need for dried up stalks from the harvested field ? It is only fools who will seek such boons. aDiyEn does not need any boons. aDiyEn longs only Your pAda sevnam. aDiyEn wishes to attain tanmayatvam through dhyAnam about You". hari is immensely pleased with the vairAgyam and bhakti of the child and praises those blessed qualities.

FIFTH ANGAM:

After this dialog, hari returns to SrI vaikuNTham and prahlAdan sinks into inconsolable ocean of sorrow over the loss of hari from his side. He condemns his durbhAgyam. hari and lakshmi return now and bless him. prahlAdan is immersed in Ananda sAgaram and invites hari with joy to his home. brahMA, indran, sages, nAradar, samudra rAJan and others arrive to witness this joyous scene. sUryan arises.

THE LIST OF KRITI-S THAT ARE HOUSED IN THE FIVE ANGAMS OF THIS NATAKAM.

We will provide later the word by word meanings of these kriti-s as we cover the five angams in detail:

1. SrI gaNapatini -- rAgam sourAshTram, tALam Adi: at the very beginning, the arrival of gaNapati dancing to different tALa gatis is described. gaNapati is identified by tyAgarAJA as One who has SrIman nArAyaNan's sacred feet in His heart.
2. vAsudevayani-- rAgam kalyANi, tALam Adi: The entrance of dvAra pAlakan of SrI vaikuNTham singing the praise of vAsudevan is announced next.
3. sAgaruNDu-- rAgam yamuna kalyANi, tALam rUpakam: The arrival of





samudra rAjan to help prahlAdan, who was thrown into the ocean bound by poisonous serpents is described now by the dvAra pAlakan.

4. vinatA suta-- rAgam husEni, tALam rUpakam: samudra rAjan prays to garuDa bhagavAn and asks Him to drive away the poisonous snakes biting prahlAdan.

5. vishNu vAhanu --rAgam SankarAbharaNam, tALam rUpakam: vishNu's vAhanam, garuDan responds to the appeal of samudra rAjan and arrives on the scene to help prahlAdan. garuDan freed him from the nAga pAsam-s and afterwards returned to SrI vaikuNTham to serve His Lord.

6. vAridhi nIku --rAgam tODi, tALam cApu: prahlAdan expresses his vandanam-s to samudra rAjan and seeks his guidance on attain hari and be with Him always.

7. vaccunu hari--rAgam kalyANi, tALam rUpakam: samudra rAjan instructs prahlAdan to eulogize the Lord to have darSana soubhAgyam.

End of First angam

8. vandanamu-- rAgam SahAnaa, tALam Adi: prahlAdan performs stotram of the Lord in many ways and begs Him to appear before him and protect him and extends his vandanam-s to the Lord.

9. eTla kanugondunE -- rAgam ghaNTa, tALam Adi: With a heart filled with bhakti, prahlAdan prayed to the Lord and hari did not arrive. prahlAdan was very sad and wondered aloud about how he is going to succeed in seeing hari.

10. indukAyI tanuvunu -- rAgam punnAgavarALi, tALam cApu: prahlAdan is heartbroken about his misfortune and wails. He asks why his body was saved from the snake bites and why he has become an object of ridicule before the common folks due to the neglect of hari.

11. nijamaitE mundara-- rAgam bhairavi, tALam cApu: prahlAdan challenges the Lord to appear before him, if the upadeSam on hari nAmam that he received as an infant in the womb of his Mother is true. Sage nAradar hears these



lamentations of prahlAdan and rushes to his side.

12. nArada muni-- rAgam pantuvarALi, tALam Adi: prahlAdan is overcome with bhakti for his guru, Sage nArada and places his faith in him and prostrates before him.



SrI prahlAda varadan with tAyAr - SrI ahobilam
Picture Courtesy: www.pbase.com/svami



13. ipuDaina nanu -- rAgam Arabhi, tALam cApu: prahlAdan asks nAradar whether hari is thinking about him and whether he is the object of hari's dayA. He states his deep desire not to be born in this samsAric world and asks nAradar to tell him about hari's disposition towards him. nAradar summarizes the conversation between hari and lakshmi and about the favorable decision on the part of hari towards protecting prahlAdan and to appear before him.

End of Second angam

14. ennaga manasuku -- rAgam nIlAmbari, tALam Adi: Although nAradar broke the good news about the favorable disposition of hari to come to his rescue, prahlAdan is grief-stricken in not enjoying the pratyaksham of hari. His sorrow grew further. He questions the value of the eyes that have not seen hari. He considers that the hands that could not perform arcanai for hari are worthless. He begs the Lord to appear before him.

15. ETi janmamidi -- rAgam varALi, tALam cApu: hari did not appear still. prahlAdan wails over the futility of his birth without seeing the Lord, converse with Him and embrace Him. This indifference of the Lord overpowers him and he faints.

16. entanucu varNintunE -- rAgam sourAshTram, tALam cApu: The concerned Lord rushed to child prahlAdan and embraced him with great affection. prahlAdan woke up and felt blissful and expresses his deficiencies in describing adequately the divine beauty of the Lord standing before him.

The End of the Third angam

17. E nATi nOmu -- rAgam bhairavi, tALam Adi: prahlAdan's supreme joy in seeing the Lord in front of him makes him wonder about his indescribable good fortune and eulogizes the Lord to his heart's content.

18. nannu brOvakanu -- rAgam SankarAbharaNam, tALam cApu: prahlAdan declares that he will not let go of hari until He promises to protect him.

19. aDugu varamula --rAgam Arabhi, tALam cApu: hari wants now to test the





asancala bhakti of prahlAdan and tempts with the granting of any boon that he desires. hari says that He is so overwhelmed by prahlAdan's unwavering bhakti that He is ready to bless him with anything he desires.

20. vArija nayana nIvADanu nEnu -- rAgam kEdAra gouLa, tALam Adi: prahlAdan says that he belongs to the lotus-eyed Lord and that he is not interested in any perishable wealth of the world and asks the Lord to protect him. He seeks unfailing devotion at the sacred feet of the Lord.

21. tanalOnE dhyAninci -- rAgam devagAndhAri, tALam Adi: prahlAdan elaborates on what he seeks from the Lord. He states that he wishes to experience the tanmayatvam through deep dhyAnam of the Lord in his heart lotus. With mature brahma jn~Anam, prahlAdan rejected vishaya sukham and longed for the moksha sukham.

22. O rAma rAma -- rAgam nAga gAndhAri, tALam cApu: prahlAdan states now that he believes totally in hari and cannot understand why the Lord will cheat him and think of abandoning him.

23a. and 23b. SrI rAma jayarAma SrngAra rAma --rAgam madhyamAvati in Adi and ghaNTa cApu tALam-s: prahlAdan explains the sufferings that he is undergoing and asks the Lord whether is angry at him over his balavanta bhakti (forceful bhakti). He declares that his mind does not seek any vishaya sukham.

24. sarasIruha nayana nI kaTAKshamE -- rAgam bilahari, tALam cApu: prahlAdan states with courage and bhakti that the Lord's glances alone are sufficient for him and the Lord has no doubts anymore about the sthira bhakti of prahlAdan.

25. vaddayuNDEdE bahumElu -- rAgam varALi, tALam cApu: prahlAdan continued to tell the various joyous activities that he is going to engage in the form of kaimkaryam-s to the Lord. He presses his point that the best thing for him would be to near the Lord.





26. tIruna nAlOni -- rAgam sAvEri, tALam ghaNTa cApu: prahlAdan laments now: hari! Will my deep longing for You ever be quenched? Will I hold Your sacred feet and place them in my heart lotus? Will I be able to perform blemishless kaimkaryam to You always?

27. rAmAbhirAma raghurAma -- rAgam sAvEri, tALam ghaNTa cApu: prahlAdan asks the Lord why he is displaying anger towards him and is being indifferent. "Is it fair for You to forget me? Please extend Your secure hand and uplift from this samsAram." hari declares now that He is overwhelmed by the nija bhakti of prahlAdan and blesses him.

28. daya rAni-- rAgam mOhanam, tALam ghaNTa cApu: prahlAdan is overjoyed with the dayA of the Lord and invites the Merciful Lord. He says that his bhakti for the Lord reduces the worth of the world to an insignificant blade of grass. "My eyes are filled with tears of bliss and all my worries are destroyed when you are next to me."

29. daya sEyavayya -- rAgam yadukula kAmbhOji, tALam Adi: Oh Lord! Please grant me a small portion of the dayA and Anandam that You granted to sItA pirATTi on Your svayamvaram day.

30. AnandamAnanda -- rAgam bhairavi, tALam Adi: prahlAdan offers ArAdhanam for hari with sixteen upacAram-s and expresses his joy over performance of that ArAdhanam with this song set in bhairavi rAgam. He assesses that his Anandam is equivalent to brahmAnandam, nityAnandam (eternal bliss) and sadAnandam (everlasting bliss).

31. jaya mangalAm -- rAgam ghaNTA, tALam ghaNTa cApu: Here tyAgarAja swAmigaL salutes the Lord with many divya nAmAs: The One with the merciful glance, the One worshipped by Lord Sivan, One who traverses in all the vedA-s, The One who is the Lord of SrIdevi and blemishless and wishes mangalAm to Him in a pallANDu manner.

The End of the Fourth angam





32. nannu viDaci-- rAgam rIti gouLai, tALam cApu: Now, hari wanted to test prahlAdan's bhakti further and stated that He has been away from SrI vaikuNTham for too long and wishes to return there to be with mahAlakshmi. prahlAdan feels like he has been hit by a bolt of lightning and begs the Lord not to leave him even for a minute. He says that he is like a fish out of water, when the Lord is not with him.

hari is fully satisfied the mature bhakti of prahlAdan and reveals that he has been caught in the net of matchless bhakti of prahlAdan and seeks prahlAdan's understanding to visit mahAlakshmi and then return.

33. anduNDakanE-- rAgam pantuvarALi, tALam cApu: prahlAdan asks the Lord to make a promise that He will return back to his side without delay and the Lord promises to return within three days. prahlAdan describes his suffering, when the Lord is not with him. prahlAdan states that his status is like that of a pativrata separated from her husband.

34. Emani vEgintunE -- rAgam husEni, tALam Adi: prahlAdan is distraught over the departure of the Lord and wonders loud as to how he is going to bear the separation from the Lord. He says that he has become a paradeSi now and is immersed in the ocean of sorrow.

35. enta pApinaiti -- rAgam gouLi pantu, tALam cApu: prahlAdan's sorrow increases and he laments about his sins that have caused his separation from his Lord. He says: "Alas! though my jIvanam (life) was all about serving my Lord but my fortune has turned otherwise".

36. O jagannAtha -- rAgam kEdAra gouLai, tALam Adi: Tossed about by the waves of his sorrow, prahlAdan asks why the Lord of the world is not responding to his appeals to return. He says: "This is not the time and I cannot bear this. I have no recourse except You".

37. celimini -- rAgam yadukula kAmbhOji, tALam Adi: The grieving prahlAdan looks at the bhaktA-s of the Lord around him and asks them: "Dear ones! Please





let me know if You see the lotus-eyed Lord anywhere. I beg you to tell me. He is the one with bow and arrow in His hands."

38. pAhi kalyANa rAma-- rAgam kApi, tALam Adi: hari heard the wailings of prahlAdan in the far off SrI vaikuNTham and rushed to His dear bhaktan's side to comfort him.

39. rA rA mAyiNTidAKa -- rAgam AsAvEri, tALam Adi: prahlAdan is thrilled now and invites the Lord to his home with choice vandanam-s.

40. kamala bhavuDu--rAgam kalyANi, tALam cApu: brahma devan from His satya lokam, indran from deva lokam arrived at prahlAdA's home to enjoy the delectable conversation between hari and His bhaktan. Their arrival is described in this kriti by tyAgarAja swAmigAL.

41. dorakunAyani --rAgam tODi, tALam rUpakam: prahlAdan now enjoys offering sixteen kinds of upacArams to hari along with the devAs, indran and brahmA and describes the scene of bhagavad ArAdhanam.

42. callarE -- rAham Ahiri, tALam cApu: prahlAdan invites the bhakta goshTi to shower the lord with lotus, pArijAta, SeNpaka flowers from gold vessels. He asks the bhaktAs to rain in their heart lotuses to hari.

43. varamaina -- rAgam paras, tALam cApu: prahlAdan describes the bhakti paravaSam of brahman, indran, nAradar, sanakar, samudra rAjan and other bhAgavatOttamAs in performing kaimkaryam for hari.

44. jaya mangaLam — rAgam mOhanam, tALam ghaNTa cApu: jaya mangaLam and Subha mangaLam to the Lord is expressed in this and the next kriti to the ishTa daivam of tyAgarAja swAmigAL, Lord rAmabhadhran.

"nityamai satyamai nirmalambaina Aditya kula tilakunaku dhIrunakunu jaya mangaLam, nitya Subha mangaLam" is the mangaLASAsanam

45. nI nAma rUpamulaku-- rAgam sourAshTram, tALam Adi: This is the famous





mangaLa kriti heard at the end of Carnatic Music concerts, where tyAgarAja swAmigaL hails Lord rAmacandra and invokes mangaLam-s to the Lord's sacred name, beautiful roopam, the lotus feet held by AnjanEya, the lap on which sItA pirATTi sits, the chest with moving pearl necklaces and the enchanting smile that defeats the beauty of the Moon.

The End of Fifth angam

The nATakam starts and concludes with the mangaLa rAgam of sourAshTram. In between, it has kritis in the apUrva rAgams like nAga gAndhAri and paras besides traditional ghana rAgams like tODi, kalyANi, SankarAbharaNam, Arabhi, varALi and bhairavi. Altogether, this gEya nATakam is a musical treat.

namO SrI nrsimhAya,

Oppiliappan KOil V.Sadagopan





SrI MAIOlan and HH SrImad azhagiya singars - SrI ahobila maTham
(Image Courtesy: SrI Shreekrishna Akilesh swAmi)





PRATHAMA ANGAMU - FIRST ACT

KANDA PADYAM: PRELIMINARY VANDANAM-S

SrI jAnakI manOhara
rAjIva-bhavAdi-vandya raghukula tilaka
rAjIva nayana munijana-
pUjita pAda rAmacandra puNyacaritra!

Meaning:

Oh Lord who has won over the mind of sItA pirATTi! Oh Lord worshipped by brahmaa, Sivan and other devAs! Oh tilakam for the raghu vamSam! Oh Lord with the sacred feet worshipped by the Sages! Oh rAmacandra! Oh Lord with the most auspicious life history!

dhyAninceda madi viSvaksEnuni SrI vishNu caraNa sEvA niratun nAnA-vighna
nivAraNu sEnAdhipu apramEyu Sritajana pOshun

Meaning:

aDiyEn prostrates before viSvaksenar, the glorious commander in chief of all the vishNu gaNams (armies) with matchless repute, who performs eternal kaimkaryam at the sacred feet of His Lord, removes all obstacles to satgati, who protects all who sought His refuge.

vANi ninu vEDEdanu purANI nA racanayandu ranjillavE kalyANi veeNA pustaka
pANI mAdhurya vANi padmaju rANI!

Meaning:

Oh sarasvati! aDiyEn stands before you seeking your blessings. Oh Ancient One! May Thou shine on my tongue! Oh Auspicious One! Oh sweet voiced One! carrying a book and veeNA vAdyam on Your two hands! Oh brahma's divine





consort! Please shower Your anugraham on aDiyEn!

nArAyaNa puNya kathA

sAramu prOlucunu sarva samata varagu SrI

nArada guru pada yugamulu

sAreku madilOnanunci sannuti sEtun

Meaning:

aDiyEn places the sacred feet of My AcAryan nAradar in my mind, who extracts the essence of the auspicious vaibhavams of SrIman nArAyaNan and spreads it to one and all.

tuLasee kAnanam anduna

vilasitamuka harini jUci vismaya yutuDai

pulakI krta tanudagu nA

tuLasI dAsa varu sannutulu sEtu madin

Meaning:

aDiyEn eulogizes always in my mind tuLasI dAsar, who saw hari in the tuLasI forest and became rapturous with joy.

durita vrAtamulellanu badi mArceDi hari guNamula bADucunepuDun

paravaSuDai velayu purandara dAsuni mahimamulanu

dalaceda madilOn

Meaning:

aDiyEn is filled with joy thinking about the glories of purandara dAsar, who sang all the time about the Subha guNams of hari, which chases away the assembly of our sins.

kali yugamuna vara bhadra-calamuna nelakonna rAmacandruni pada bhaktulakella

varuDanandaki velasina SrI rAma dAsu vinutintu madin





Meaning:

aDiyEn places in my heart lotus, SrI rAma dAsar, who is the loftiest among the bhaktAs in this kali yugam, who worship SrI rAmacandran presiding over the celebrated bhadrAcalam.

VACANAM:

ishTa devatAbhivandanambunu, satguru dhyAnambunu salpi, pUrva bhakta
vratAmbunu gonyADi mariyu pANDuranga, nAma deva, jn~Ana deva, saha deva,
jaya deva, tukkarAma, SrI nArAyaNa tIrthAdi bhagavat dAsulanellam
praNamilli nA yonarpambUnina prahlAda bhakta vijayambanu prabandhambunaku
krti nAyakuNDagu SrI candruni sambOdhana vAkyambunanjEri
vinnavincunadeTianina

Meaning:

This is the way aDiyEn eulogizes and requests permission from the the Master of the prabandham of prahlAda bhakta vijayam, SrI rAmacandra, after saluting my ishTa daivam, meditating on my satguru and ancient bhaktakoTis of hari like pANDuranga, nAma devar, jn~Ana devar, Saha devar, jaya devar, tukkarAm and SrI nArAyaNa tIrthar:

KANDA PADYAM:

SrI kalyANa parampara
sAkEta purAdi vAsa sAmaja varadA
nI kAruNyamucE nEn(I)
kAvyamonOarcinADan impuga vinumA
SrImat panca nadambanu
bhUmini vilasillunaTTi puravaramuna SrI
rAma svarUpuDaNaDagu
rAma brahmArya sutuDa rAga rahituDan





Meaning:

Oh Lord who resides in AyOdhi, the seat of auspicious ancestors of raghu kulam! Oh Lord who rushed to the rescue of gajEndran! aDiyEn is engaged in the creation of this kAvyam with Your anugraham. Please hear this with desire!

aDiyEn is the son of SrI rAma brahmam considered as the incarnation of Lord rAmacandran and born in the great city on earth known as SrI pancanadapuram and aDiyEn has conquered desires for vishaya sukham.

GITAM

AgamAnta vihAruDai yalaru nIku
rAgat ALAdiyuta gAna rasamucEta
bAgu mIranga santOsha parucunaTTi
tyAgarAjanu bEriTa danarinADa

Meaning:

Let me introduce myself to You, who roams in the sporting grounds of vedAntam as tyAgarAjan, who makes You happy with samarpaNam-s of kriti-s with sweet rAgam-s, appropriate tALam-s filled with ghAna rasa bhAvam.

A LONG DVIPADAI

SrI cEta vilasillu SrI rAmacandra vAcAlakuni gani varamiccu taNDri nATakam
okaTi nE nayamugA nIkunATakA vinipintu hATakAbharaNa A
nATakambunanamaru marmamula SrI nAtha palikeda Sritula mrokki j~nAna
vairAgya vij~nAna satbhakti dIni bhAvamulella divyamai velugu

kanaka kaSipuDu munnu gADu chalambunanu tanayuni sakala bAdala beTTi
mariyu nAga pASambunu naDamuna gaTTi sAgarambuna vEya selaiccu modalu
prahlAda yOgiki prabhala vAridhikinAhlAdamagu vAdamandu rAjillu ghanuDaina
nAradAgamanambu cEta janiyimpa bADi jAli jendi mUrchilla





nA mIda mAdhavuNDAvirbhAvinci sAmarthyamulanEchi salalituNDagucu
mummaArunedurugA mudamutO nilci

sommasilina vEDka sompugAnuNDu rAga tALa mrdanga ravaLicE migula
nAgarikambabi nayamucE celagu bhaktAgragaNyuDai paragu

prahlAda bhakta vijayambana bAgaina krtini aniSambunidi pushpa hArambugAnu
danivAra dhariyincu dhara sutA ramaNa

saguNa nirguNamula samamugAnencu suguNa rAma brahma sutuDaina
tyAgarAju balkina kAtha rasam evvaraina rAjilla jEsina ramyAmai vinina kORina
cadavina koniyADukonna vAriki phalamulavvAriganosagi tappuloppulunna dAlimi
jEsi eppuDu daya cEtanElukOvaiyya

Meaning:

Oh rAmacandra! shining in the company of sItA pirATTi! Oh Father, who grants
the desired boons to those who pray for them! Oh Lord with golden jewelry!
aDiyEn presents a gEya nATakam in a sporting manner.

Oh lakshmi pati! aDiyEn salutes the elders and would now explain the subtleties
of this drama. The bhAvams of jn~Anam, vairAgyam, vijn~Anam and satbhakti
shine beautifully here.

In the ancient time, hiraNya kaSipu with great anger had exposed his son to
many sufferings and later had his waist tied up with poisonous snakes and
ordered his servants to throw his son in the ocean (This is the beginning of this
gEya nATakam).

After that, yogi prahladan had a joyous conversation with the famous king of
the oceans. Sage nAradar arrived at this site, where such dialog was taking
place. The anguish of separation of prahladan from His Lord made him swoon.

After that, bhagavan appeared in recognition of the fitness of prahladan as
His bhaktan and made prahladan happy with His darSanam thrice. prahladan
was ecstatic over that Ananda anubhavam.

Oh Lord consider this prahlAda bhakta vijayam nATakam embellished with





rAgam, tALam and the dhvani of mrdhangam as the samarpaNam to adorn Your chest as a flower garland and make use of it to Your heart's content.

Oh Lord Of bhUmi DEvi! Please protect aDiyEn, the son of rAma brahmam, who considered saguNa and nirguNa upAsanaIs of You as equal in status and with Your matchless dayaa, please bear with any mistakes in my composition.

Please bless those who explain the essence of this gEya nATakam to others or listens to it, desires it, reads it or praises it.

THE COMMENCEMENT OF THE NATAKAM:

I prahlAda bhakta vijayamanu nATakArambamuna sakala vighna nivAraNuNDagu vighnESvaruNDu vEncEyu vidambeTTulanina

hari! This is the way (Your nephew) Lord vignESwarar, who removes all obstacles at the beginning of this performance, arrives on the stage:

DVIPADAI:

karirAja vadanuNDu karpUra nibhuDu
girisutA suthudu sangIta lOlUDu
ambuJa sambhavAdyamarulu goluva
jambhU phalambhulu chavi jUcukoncu
dharmAdi phalamula daya sEtunanucu
nirmala hrdayuDai nirvikAruNDu
sokkucu sOlucu sogasuga veDalE
mrokki sEvintamu mudamuna rArE

Meaning:

He has the elephant face. He has the brightness of white camphor. He is the son of the daughter of himavAn. He is a sangIta lOlan. brahma and other devAs





salute Him as He dines on nAval fruits and out of his pure and blemishless mind promises the purushArthams like dharmam and charms the people and walks towards us beautifully. Let us welcome Him and offer our worship to Him!

SOURASHTRA RAGA KRITI: SRI GANAPATINI SEVIMPA RARE

pallavi:

SrI gaNapatini sEvimpa rArE Srita mAnavulArA

श्री गणपतिनि सेविम्प रारे श्रित मानवुलारा

Oh Devotees! Come together! Let us offer our salutations to Lord gaNapati!

anupallavi:

vAgadhipaAdi supUjala cEkoni, bAKa naTimpucunu veDalina

वागधिपादि सुपूजल चेकोनि बाग नटिम्पुचुनु वेडलिन

Let us offer salutations to gaNapati, who is coming towards us dancing beautifully after accepting the worship of brahmaa and other devAs.

caranam

panasa nArikELAdi jambU

phalamulAraginci

ghana tarambuganu mahipai padamulu

ghallu ghallananunci

anayamu hari caraNa yugamulanu hrdayAmbujamununci

vinayamunanu tyAgarAja vinutuDu

vividha gatula dhit-taLangumani veDalina (SrI gaNapatini)

पनस नारिकेळादि जम्बू

फलमुलारगिञ्चि

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घन तरम्बुगनु महिपै पदमुलु

घल्लु घल्लननुञ्चि

अनयमु हरि चरण युगमुलनु हृदयाम्बुजमुननुञ्चि

विनयमुननु त्यागराज विनुतुडु

विविध गतुल धित्ताङ्गुमनि वेडलिन (श्री गणपतिनि)

Meaning:

Enjoying jack fruit, coconut, nAval pazham, planting His feet firmly on ground with the sound of "gal-gal" and meditating always on hari's sacred feet in His heart gaNapati appears, dancing dhittALangu in many gatis (tALa pramANams) and is worshipped by tyAgarAja with humility.

At the beginning of this joyous nATakam named prahlAda bhakta vijayam, the dvAra pAlakan (gate keeper) arrives on stage in this manner: With a quick, resounding and speedy gait, he places his feet on the earth and arrives praising hari and looks at the audience as though he has some questions/requests for them.

KALYANI KRITI:

The dvAra pAlakan now arrives on stage singing the praise of hari and conversing with the audience in-between.

This kriti in rAgam kalyANi has been made famous by sangIta kAlAnidhi SrI G.N. Balasubramanyan:

<http://www.esnips.com/doc/a3e1f9cd-55eb-4dda-a291-dde20893887b/2.vAsudeva-yani-kalyANi--Adi--GNB>

pallavi:

vAsudevayani veDalinaYI douvArikuni kanarE





वासुदेवयनि वेडलिनयी दौवारिकुनि कनरे

Please see this dvAra pAlakan hailing the name of vAsudevan!

anupallavi

vAsavAdi sura pUjituDai,

vArija nayanuni madini talacucunu (vAsudeva)

वासवादि सुर पूजितुडै, वारिज नयनुनि मदिनि तलचुचुनु (वासुदेव)

Please see this dvAra pAlakan, who is worshipped by the indrAdi devAs and, who has the lotus- eyed Lord hari in his mind!

The three caraNam-s

nIru kAVi dOvatulanu kaTTi

niTalamunanu SrIcUrNam peTTi

sAri veDaliyI sabhalO juTTi

sAreku bangaru kOlanu paTTi

नीरु कावि दोवतुलनु कट्टि

निटलमुननु श्रीचूर्णमु पेट्टि

सारि वेडलियी सभलो जुट्टि

सारेकु बङ्गरु कोलनु पट्टि

Please see this dvAra pAlakan wearing the ochre colored pItAmbaram and adorning SrIcUrNam on His forehead and sporting a golden cane in his hand and walking around the stage repeatedly singing "vAsudeva yani".

mATi mATikini mIsamu duvvi

manmatha rUpudDu tAnani krovvi





SrI prahlAda varadar with nAccimArs - SrI ahobilam
Image Courtesy: SrI Suresh swAmi and SrI Balaji Ankem swAmi





dATi dATi paDucunu tAnivvi
dhambuna palukucu paka paka navvi (vAsudevayani)

माटि माटिकिनि मीसमु दुव्वि

मन्मथ रूपुडु ताननि क्रोव्वि

दाटि दाटि पडुचुनुतानिव्वि

धम्बुन पलुकुचु पक पक नव्वि (वासुदेवायनि)

Please see this dvAra pAlakan twirling his moustache and feeling proud that he is equal to manmathan in beauty, jumping around the stage and speaking to himself and laughing noisily.

bAgu mIra naTanamu sEyucunu
patita pAvanuni tA vEDucunu
rAga tALa gatulanu pADucunu
tyAgarAja sannutuni pogaDucunu (vAsudeva)

बागु मीर नटनमु सेयुचुनु

पतित पावनुनि ता वेडुचुनु

राग ताळ गतुलनु पाडुचुनु

त्यागराज सन्नतुनि पोगडुचुनु (वासुदेव)

This dvAra pAlakan is dancing beautifully, eulogizing hari who comes to the protection of dIna janam-s, singing in appropriate rAgam-s about the Lord worshipped by tyAgarAjan, while maintaining the correct beats of tALam.

VACANAM :

ivvidhambuna dauvArikuNDu vacci





I nATakamonarincu sUtra dhAruni gani
I sabha Emi I divITala prabhalEmi
I mrdangAdi vAdya ghOshamulEmi
I sogasaina vEshamulEmi
I nATakambunaku pErEmi dIni phalamEmi
I nATakam baDumani evarAnaticcirO
I vivarambunerigimpumanaga
A sUtra dhAri erigincu mArgam eTTulaina

Now, the dvAra pAlakan stops his singing and asks the sUtradhAran (manager of the stage) the following questions: Who are assembled here in this sabhA? Why the torch lights? What for is the sound raised by mangaLa vAdyam like mrdangam?

What is the occasion for these beautiful dresses? What is the name of this nATakam? What is the phalan of enacting this drama? Who ordered this drama to be enacted? Please brief me on all these details.

SUTRADHARAN'S ANSWER :

yatulaku suralakunellavAralaku satulaku sutulaku satbhaktulakunu
nATulaku viTulaku nAlgu jATulaku jaTula kaThOrulai celagu daityulaku
vinnAnu gannAnu vivarambugAnu pannuga janulella paTiyincinAnu
iha parambulu galigi ilanu vardhila mahi ki vElpulu vacci mari brOcunaTluNDu
lEnApadalenta vaccinanu bandinci abdhilO baDavaicinAnu
mandukainanu vAni madi veta lEka andaru kIrtinci AdukonunaTlu
tyAgArajunicE krtambugA velasi bAgagu
prahlAda bhakta vijambu nATakambugu sabhA nAyakul
mammu nATagAvimparE ani Anatiyya
caitrOtsavambuna jelagucu mEmu citrambuga sEva sEya kOredamu





sUtradhAran explained that the nATakam is for sanyAsis, devAs, women, children, bhAgavatAs, actors, people of loose conduct, and the people belonging to all the varNams and for the heartless asurAs.

The phalans of witnessing this nATakam was explained this way:

Those who listen to the gadyam, padyam and songs in detail and those who study this nATakam will get protected and be blessed with sukham-s here on earth and in the life thereafter. The act of seeing this nATakam will give protection like the one provided by the devA-s descending from their places in superior worlds and will chase away all kinds of dangers to the body and serve as a suitable medicine to cure them from their illness and prevent them from acquiring any sorrows.

VACANAM :

ivvidhambuna balki sUtra dhAruNDu dauvArikuni jUci
nIveccaTi vADaviccOTa vaccine vidambEmi erigimpumanaga
dauvArikuNDu erigimpa jEyu mArgam eTTulanina

Now it is the sUtradhAran's turn to ask the dvAra pAlakan one or two questions; Sir! Which is your native place? How did you arrive here? Please tell me and the dvAra pAlakan responded this way:

IDu lEnaTuvaNTi I purambunu
vaiDUrya maNulella vasudapai parachi
pandiLLukIn kAvu paTTutO vEsi
mandla mEl kaTTu mari bAga gaTTi
panasa rambhA drAsha phalaguccamamara
kanakambucEnalankAramul jEsi
varamaina sAmbrANi vattula nilipi
sura vAra satulanIkshONi rappinci





ghana nAtyamulalella gAvimpumanucu
ghanuDApagEzhuDu Aj~nApincinADu
neraya singAramul nEnaTu cEsi erigimpa bOyedu
nilavivu kaDaku

DVIPADAI :

I am from the kingdom of the Lord of the oceans. He ordered me to decorate a stage in this matchless city with precious vaiDUrya gems and create a pandal decorated with jack fruit bunches, banana plants, grape bunches and use gold liberally to enhance the beauty of that stage and then plant fragrant incense sticks and invite thereafter the celestial women to come and dance on that special stage. I have executed the tasks given by the samudra rAjan and I am returning to my Lord's side to brief him on the completion of those assigned tasks.

sUtradhAran now becomes curious and asks the dvAra pAlakan about the reasons for creating such a special stage and what was the occasion for decorating the city so well.

KATHA PRARAMBHAMU (BEGINNING OF THE STORY)

SISA PADYAM:

ani paluku dauvArikun ganungoni iTlu purAlankArambu sEyaTaku
gAraNambEmanaga dauvArikuNDerigimpa jEyU mArgambeTulanina
danujESvaruni mATa tappaka kinkarul SESa pASambucE jEsi
gaTTi abdhilO baDa vEyinci acalamul pai vEyan
ambudhi prahlAdani eringi sAdhu sangati sEva samayambanucu
santasambuna gangAdi satulatOnu navaratna maNi bhUshaNamulacE
velasillu asura putrininnetti Adarinci kanula bAshpambululukanga kaugalinci





lasitamaunaTTi nagarambalankarincumanucu selaviccaDana
mukhya mantrulakun sabhaku vEncEyu vELa sAgaruNDu

The obedient servants of hiraNya kaSipu could not go against the command of their king and tied prahlAdan with fiercely poisonous snakes and threw him from the top of a mountain into the ocean below. The samudra rAjan rushed to the scene knowing who was thrown into his lap and wanted to gain the relationship with the parama bhAgavatan, prahlAdan. Knowing that this was the right time, the King of the oceans arrived with his wives like ganga and embraced tightly the child prahlAdan adorned with many gem-studded AbharaNams and shed tears of joy. The samudra rAjan ordered then for his servants to decorate his city to celebrate this special occasion of prahlAdan's arrival and thereafter the king of oceans returned to his sabhA.

VACANAM: SUTRADHARAN'S ADDITIONAL QUESTION TO THE

DVARA PALAKAN:

ivvidhambuna samudra maharaja prahlAda svAmi koraku ghanamagu
SrngAramulu sEyuTaku kAraNambEmanaka dauvArikuNDu palukuTa eTTulanina

What is the reason for the king of the Oceans to order such a special decoration of his capital city?

DVIPADAI: DVARA PALAKAN'S RESPONSE:

hariyu prahlAduNDunamrtambuloluka
sari sari vAdamulu salupa bOyedaru
kananabbega nEDu kanula paNDuvuga anucu
vAridhi rAju Anandamandi
merupu kOTlanu gEru mEnunu dAchi
karaku bangaru valve kaTiyandu gaTTi





ANimutyambula hAramul meraya
mANikya mayamagu mAKuTambu gadala
prakaTamau rathamupai prahlAdununci
sakala vAdyamulella sannidhi mrOya SrngAramulacEta
SrI mincu sabhaku bongAra jala rAju bOruna veDalen

SrI hari and His bhaktan, prahlAdan conversed with each other as if the delectable nectar was flowing. The samudra rAjan considered that his eyes did attain the matchless bhAgyam of seeing this union between his Lord and His bhaktan. He was filled with bliss, adorned golden pItAmbharam matching crores of lightning in lustre, decorated himself with bright pearl necklaces, sported a gem-studded crown and placed prahlAdan on his famous chariot and ordered the playing of all mangaLa vAdyams and arrived at his court hall, where SrngAra lakshmi dances.

KRITI "SAGARUNDU VEDALENITDO SAREKU GANA RARE" IN YAMUNA KALYANI RAGAM:

<http://www.mediafire.com/?njznnzmyxu2> sAgarundDunu - yamunAkalyANi—
rUpaka - Sri.Ramamurthy

[http://www.esnips.com/doc/049b0353-7b38-4696-b4ec-7b32493eded6/
sAgarundu--yamunAkalyANi--rUpaka--Ramamurthy](http://www.esnips.com/doc/049b0353-7b38-4696-b4ec-7b32493eded6/sAgarundu--yamunAkalyANi--rUpaka--Ramamurthy)

pallavi:

sAgaruNDu veDalenido sArEku gana rArE

सागरुण्डु वेडलेनिडो सारेकु गन रारे

Please witness this scene! Please see to your heart's content the procession of the samudra rAjan!

anupallavi:

bAguga prahlAduni vara yOgini gougiTa jErci (sAgaruNDu)





बागुग प्रह्लादुनि वर योगिनि गौगिट जेर्चि

(सागरुण्डु)

Please see the bhavani of samudra rAjan embracing the child-yogi prahlAdan to his chest

Three caraNam-s:

mandara dharuDAAnanda

kanduDu tana hrday-

aaravindambuna nelakonna

soundaryamulanu dalacucu

(sAgaruNDu)

मन्दर धरुडानन्द

कन्दुडु तन हृदयारविन्दम्बुन नेलकोन्न

सौन्दर्यमुलनु तलचुचु

(सागरुण्डु)

Please see the samudra rAjan meditating on the beauty of the Lord blissfully seated in his heart lotus, the very same Lord who held the mandara mountain on His back during the churning for the nectar!

vAraNamulapai bhErI vAdyambulu mrOyaga sura-

vArastrIla nATyapu varusala jUcucu vEDkaga

(sAgaruNDu)

वारणमुलपै भेरी वाद्यम्बुलु म्रोयग सुर

वार स्त्रील नाट्यपु वरुसल जूचुचु वेड्कग

(सागरुण्डु)

With the sounds of drums positioned on the back of the royal elephant spreading around, please enjoy the scene where the samudra rAjan is enjoying intensely the dances of the celestial women.

rAjillina SrI tyAgarAja sakhuni manasAra

pUjincunuNDu danujarAja kumAra sahituDai

(sAgaruNDu)





राजिल्लिन श्रीत्यागराज सखुनि मनसार

पूजिञ्चुनुण्डु दनुजराज कुमार सहितुडै

(सागरुण्डु)

Please see the samudra rAjan united with the son of the asuran, prahlAdan worshipping the friend of tyAgarAjan, hari to his heart's content!

VACANAM:

antaTa samudra maharaja nAga pASa baddhuDaina prahlAduni

navaratna khacita kanaga simhAsanamupainunci

nija bhakti sambhAshaNamandunAsa galavADaiyaTTi

nAga pASa vimOcanamu sEvu kOrakunu

Anjalimpucu garuDa prArthana jEyuneTTulanina

After that ride on his chariot to the rAja sabhA, samudra rAjan placed prahlAdan bound by nAga pASam (serpent noose) on his golden throne studded with many precious gems and was eager to have a conversation with bhakta prahlAdan on nija bhakti and to realize this goal, samudra rAjan folded his palms in anjali mudhrA and prayed to the king of birds, garuDan this way:

KANDA PADYAM

kaga rAju nIku mrokkeda gaganambunanuNDi veDali

grakkunanu balOraga bAdhalella dIrpumu

vaga teliyani bAluDaiya varaguNa sAndra

Oh King of Birds! My salutations to You. Please descend from the sky and chase away the sorrows caused by the snakes to prahlAdan! Oh ocean of auspicious guNams! He is a young child, who does not know the different things (vakai aRiyAta siRu piLLai).

The samudra rAjan engages in further appeals to garuDa bhagavAn through a





song (husEni rAga kriti - vinatA suta rA rA) and a vacanam describing the arrival of garuDa bhagavAn follows along with a dvipadai that describes the upakAram of garuDan in destroying the nAga pASam binding bhakta prahlAdan.

samudra rAjan continues to pray for the arrival of garuDa bhagavAn to free prahlAdan from the nAga pASam in the husEni rAga kriti: "vinatA suta rA rA".

<http://www.esnips.com/doc/5c5a4f03-0d7d-4524-81a8-fcb4d38b50d8/4>

vinatAsuta--husEni--Adi--S-Ramanathan

<http://www.mediafire.com/?g4mhqz1mm5i#2>

pallavi

vinatA suta rArA nAvinuti gaikonarA

विनता सुत रारा ना विनुति गैकोनरा

Oh Son of vinatai! Oh garuDa! Please come. Please accept my prostrations.

anupallavi:

ghana nAga pASambula khaNDinca rArA

घन नाग पाशम्बुल खण्डिञ्च रारा

Oh vinatAsutA! Please come to remove the dense tangles of nAga pASam tying prahlAdan down (vinatA suta)

Three caraNam-s

amarESuni gelici nIvamrtamu tecci,

vimala kIrti vahinci velasillana vIrA

(vinatA sutA)

अमरेशुनि गेलिचि नीवमृतमु तेच्चि

विमल कीर्ति वहिञ्चि वेलसिल्लिन वीरा

(विनता सुत)





vinatA sutA - SrI garuDazhvAr at tiruveLLiyankuDi
Picture Courtesy: SrI Sriraman swAmi





Oh Brave One with blemishless fame by winning over indran in a fight and bringing the nectar home!

hariki vAhanamou mAyayya vEga rArA nI
sariyou bhaktuni brOva samayamidi rArA (vinatA suta)

हरिकि वाहनमौ मा(य)य्य वेग रारा नी

सरियौ भक्तुनि ब्रोव समयमिदि रारा (विन्ता सुत)

Oh My Master who is the transport for SrI vishNu! This is indeed the time to save a bhaktan equal to You in vishNu bhakti.

tyAgarAjanutini dAsuDou dhIrA
nAgASana ninnu vinA gati yevvarurA (vinatA suta)

त्यागराज नुतुनि दासुडौ धीरा

नागाशन निन्नु विना गतियेव्वरुरा (विन्ता सुत)

Oh hari bhaktan worshipped by tyAgarAjan! Oh Valorous one! Where is the recourse for me besides You?

VACANAM

ivvidambagu yarNavuni stOtramulacE suvarNuDu santOSAKranduDai
suvarNa pakshamulu meraya samudra majArAju vaddikki vacceDu
mArgambeTulanina--

The way in which the king of birds, garuDan with shining wings appeared before samudrarAjan after being pleased with latter's stotram is:

DVIPADAI:

kanakAdri dharalOna kadalinyaTlu ghanamaina mEnutO
garuDa dEvuNDu nija bhakta tApambu nirvahimpakanu





bhuja bhalambulacEta bhuvikEgu vELa
 pakshapAtamulEni bhaktAgragaNyu pakshapAtamu cEta
 pakshamul gadala iTTi vEDkanu vacci
 ilanu bAlakuni gaTTukonuNDETi kAla sarpamula khaNDinca
 duNDinci kALLacE cIra daNDinca
 jalarAju dalapununuNDu ushNamu challAranuragASanuNDu
 krshNa krshNayani kIrtigA veDala- -

garuDan was like a moving Meru mountain and with His gigantic body and incredible martial powers arrived on earth because of His inability to witness any further the sufferings of bhakta prahlAdan. He descended on earth reciting "krshNa, krshNa" and cooled the tapAm in the heart of samudra rAjan. Out of His great affection for the vairAgyaSAli prahlAdan, garuDan arrived swinging His wings and immediately attacked the poisonous snakes binding prahlAdan and cut them to shreds with His sharp nails and beak and destroyed them.

SAMUDRA RAJAN OFFERS NOW HIS SALUTATIONS TO GARUDAN IN ANOTHER KRITI SET IN RAGAM SANKARABAHRA NAM

<http://www.esnips.com/doc/075955f0-87ab-41c9-9abd-de09b58106e4/5.vishnu-vAhana--ShankarABharaNa--rUpaka--RamamurthyTH>

pallavi

vishNu vAhanuNDidigO veDale jUDarE

विष्णु वाहनुण्डिदिगो वेडले जूडरे

Oh People! Please see the arrival of the transport of mahA vishnu!

anupallavi:

krshNa caraNa bhaktulalO kIrti galgu bhAgyaSAli (vishNu)





कृष्ण चरण भक्तुललो कीर्ति गल्गु भाग्यशालि (विष्णु)

Please enjoy the arrival of the greatest and blessed among the bhaktAs of Lord krshNa!

Three caraNam-s

rangapatini pongucu hrdrangamunanu talaci,
bangaru sari rangu gala patanga rAju tAnanucunu (vishNu)

रङ्गपतिनि पोङ्गुचु हृद्रङ्गमुननु तलचि

बंगरु सरि रङ्गु गल पतङ्ग राजु ताननुचुनु (विष्णु)

Please enjoy the sight of the arrival of the golden-hued garuDan holding Lord ranganAthana in His heart lotus and introducing Himself as pakshi rAjan (The King among birds)

varuNAlayu moraliDa vini karuNA pUrituDai,
hari bhaktula paritApamu hariyintunanucu vEDkaga (vishNu)

वरुणालयु मोरलिड विनि करुणा पूरितुडै

हरि भक्तुल परितापमु हरियिन्तुननुचु वेड्कग (विष्णु)

Responding to the appeal of the King of the oceans for help, the compassionate garuDan landed with the desire to chase away the sufferings of hari bhaktan, prahlAdan.

rAjillu virAjAdhipuDI jagamunakEgi ahi
rAjarAjabhOji tyAgarAja nutuni tA pokaDucu (vishNu)

राजिल्लु विराजाधिपुडी जगमुनकेगि अहि

राज राज भोजि त्यागराज नुतुनि ता पोगडुचु (विष्णु)





Please enjoy the descent on Earth of resplendent garuDa bhagavAn, whose food is snakes. Please see Him descend singing the glories of hari worshipped by tyAgarAjan!

VACANAM:

IlAguna vainatEyuNDu vEncEsi
Parama bhAgavata kulAlankAruDaina prahlAduni
mEniyandu baddhamaiyunna nAga pASamulanu jUci
atyanta kOpamutOnEmi sEyutunnADanina - -

Thus appeared on the scene garuDa bhagavAn and angrily addressed and attacked the fierce snakes bound to the body of prahlAdan, the gem adorning the bhAgavata kulam.

KANDA PADYAM:

mAyAtItuni tanuvunu bAyani nAgamula goTTi
bAguga madilO hAyiga dalancucu mauni dhyEyuni dA jUDa
vainatEyuDu veDalen- -

garuDan pulled apart the snakes binding the body of the yogi prahlAdan, who has transcended the mAyA and became tranquil and returned to SrI vaikuNTham to the side of hari, Who is meditated upon by the sages.

VACANAM:

antaTa nAga pASa vimOcituDaiyini
antarangamuna SrI hari caraNa kamala cinta parAyuNDai
mai maraci AnandAmbudhilOnOlalADucunuNDu prahlAda svAmiki
bAhya bOdha kaluguTakai samudra maharaja
Atyantamagu prEmAtiSayamuna balukuTeTTuvalEnanina - -





samudra Rajan spoke endearingly and brought back to the external world bhakta prahlAdan freed from the nAga pASam as he stayed immersed in the nectarine ocean of dhyAnam about hari's sacred feet.

SĪSA PADYAM:

prahlAda nA bhakti bhAgyambu nIvalla
dharalOna sajjanul dalacanAya
sAdu sangati nEnu salupagA vacciti
mAdhurya vAkucE mAtalAdu
amrAnangapu rAjyamanubhavimpuTa nilpi
bhAvambu bAguga bayalu barapu
vardhilluduvu nIvu vArijAkshuni jUci
daddhilla pani lEdu dharma SIla
vainatEuNDu pASamul vadala jEsE mEnu vetalella deliyaka
migula nIvu padmajAnanda jaladhilO
bAgu mIra pavvaLincuTalika cAlu bAlayipuDu

Oh prahlAdA! It is only through you the good fortune of my bhakti is beginning to be appreciated by the good people of the world. I have come to your side seeking the blessed relationship that a parama bhaktan like you can give. Please speak sweet comforting words to me. Please stop enjoying internal bliss and reveal through your speech what is on your mind. Oh dharmaSIIA! you are going to shine through the manifestation of your bhakti to the lotus-eyed hari. Please do not be afraid. garuDa bhagavAn came to your side and has removed the tormenting nAga pASam-s. It is time to stop your immersion in the ocean of brahmAnandam to escape the external pains.

VACANAM:

sAgaruDu mariyunu prahlAda svAmini jUci atyantai abhyAntaranguDai





palukuTaneTTulanina - -

This way, samudra rAjan spoke again to prahlAdan with affection and reverence.

KANDA PADYAM:

sAguruDaiyEnu vacciti bAguga ganulAra jUci bhAshimpavaiyA

bhAgavatula celimini anurAgamunanu jEyuvAru rAjilludurE

Oh prahlAdA! I am samudra rAjan. I came to your side on my own accord. Please look at me without distraction and speak to me. It is said that those who cultivate the friendship of bhAgavatAs and receive their abhimAnam shine in this world.

VACANAM:

ivvidhambuna balikina sudhA mAdhuryamagu gambhIra dhvani vini

E mahAtmulO E peddalO erigi satkarincaga uNTinEyanu

bhaya bhaktiLO gUDinavADai kanulu vikasimpaga

taruNArka prakASudaina karuNa mUrtiyagu varuNAlayuninganunkoni

Atyanta harshASru pulakimpuDai

sAshTAngamuga mrokki palukuDeTTunanina - -

When prahlAdan heard this majestic and nectarine words of the King of the Oceans, he opened his eyes and was filled with bhayam and bhakti and regretted his oversight and not offering upacAram and maryAdai not knowing the identity of the mahAn in front of him. He bowed before the King of Oceans, the karuNaa mUrTi having lustrous eyes like bAla sUryan, shed Ananda bAshpam (joyous tears) and with roma harSaNam spoke these words after prostrating before samudra rAjan:

KANDA PADYAM:

eppuDu vEncEsitirO appuDE mariyAda lEka lasuDanaiti





tappu sahippumu sAgara ippuDu padamulaku daNDamiDedanu summi

Oh King of the Oceans! Please forgive me for my indifference, when You arrived. Please forgive me and overlook my lapses. aDiyEn prostrates before You now seeking Your grace.

VACANAM:

iTuvalE namaskArincina prahlAduni ganukOni samudra maharaja
kAnukanosagi pUjincuTeTTulanina - -

samudra rAjan lifted up the bhaktan prostrating before him and offered him worship and upacAram-s through the presentation of gifts.

KANDA PADYAM:

varamaina maNula cEkonu hari eTIO nAku nIvunAlAgu sumi
hari bhaktulanarcincani nara janmambilaku mEpu nAlagu diSalan

Oh Dear prahlAdA! Please accept these priceless gems. Just like hari is to me, you are at the same level to me. The human body that does not offer its worship to hari bhaktAs will only be a burden to this earth in whichever direction it is born (hari bhaktulanarcincini nara janmam bilaku mEpu nAlagu diSalan)

SLOKAM:

abhyarcayitvA gOvindam tadiAnnArcayantiyE na tE viSHNOH
prasAdasya bhAjanam DAmbika janAH
arcAyAmEvatu harEH pUjaya SraddhayEhyatE na ta bhaktEshu
cAnyEshu sa bhaktaH prAkIrta smrtaH

Those who worship vishNu but ignore the performance of worship of His bhAgavatAs are haughty people and will never become object of the Lord's





grace. The one who engages solely in the worship of bhagavAn and does not engage in the display of bhakti to His aDiyArs will be considered as un-cultivated (un-evolved).

tulayAmalanEnApi na svargam na punarbhavam bhagavat

sangi sangasya martyAnAm kimutASishaH

amrta SrtimIpsitArdha lAbham nidhi sandarSanamaindramAdipatyam

apavarga phalOdayOpi pumsAm na tulAmarhati satsamAgamasya

For the humans, svarga bhOgam or freedom from the cycles of births will not equal in value to that of satsangam with the bhAgavatAs of the Lord. The glory resulting from the arrival of the bhAgavatAs at one's house cannot be exceeded by the good fortune of either listening to the sweet words addressed to one, gaining desired objects or attaining even the seat of indra.

VACANAM:

Ividhamuga mahA kAVyambulan baliki kAnukanosagina

mahA prasAdamani gaikoni prahlAduNDu samudra mahArAjuni jUci

bhakti paravaSamucE stOtrambu cEyu mArgambeTulanina- -

prahlAdan accepted as mahA prasAdam the gifts presented to him with adulatory words by samudra rAjan and spoke to him with great bhakti:

SISA PADYAM:

sthiti layOdbhavamulu SrI hari vEDkaga gAvinchi cUci

tA gAsi dIra nIyandu bavvaLinci

nirmalAtmuDu yOga nidra salpenu gada nityamuganu

nA pUrva puNyambu nayamunanuNDanga

nIvaNTi mahimAtmuyippuDu gaNTi

bhramara kITakumu rIti bani bUni sEyavE

harini sEvincuTa tAsagoNTi





nIku sari lEdu jagatini nirmalAtma
vanda sarvaj~na lOKa jIvanuDavaiya
jagamu bAlincucunnAvu satyamuganu
dalugonunaTTi bhAgyambu tanaku galugu

Oh samudra rAjan! Have you seen the sportive creation, protection and dissolution of the three worlds by hari with joy? Doesn't the blemishless Lord lie down on you always and engage in yoga nidrA? Because of my pUrva janma sukrtam, I have been fortunate to see a mahAn like You. Oh Lord of the Ocean! You have to transform me like the bee converts a worm into a butterfly. I long to see hari. Oh pure minded samudra rAjan! Oh sarvaj~nan (Omniscient One)! Who can match your glory in this earth? You are the foundation for this world. You are the protector of this world. Please help me achieve my heartfelt desire (viz) the darSanam of hari.

VACANAM:

antaTa prahlAduNDu AtmArthamai sAKshAt bhagavantuDagu
SrImannArAyaNa mUruti pratyakshambauTakai samudra mahArAjunu
vEDukonu mArgam eTTulanina

This is the way prahlAdan prayed to samudra rAjan most sincerely for help to have the darSana soubhAgyam of sAKshAt bhagavAn, hari.

KANDA PADYAM:

sAgara nIyandE hari bAguga bavvalincunala upAyamu
dayatO vEgamE telupumu
nE nIvE gatiyani namminAnuvEmArulakun

Oh samudra rAjan! hari is reclining on You and therefore I beg You to reveal me the means of realizing the sAKshAtkaram of hari. aDiyEn is convinced that You are my sole refuge.





"VARIDHI NIKU" KRITI IN TODI RAGAM, CAPU TALAM

<http://www.mediafire.com/?n3mmjmn2w5q>

<http://www.esnips.com/doc/77a1ddaa-567c-4135-93d8-e30b38dacc7a/vAridhi-nIku--tOdi--Triputa--DKP>

pallavi:

vAridhi nIku vandanamonarinceda

वारिधि नीकु वन्दनमोनरिञ्चेद

Oh the King of Oceans! My salutations to You!

anupallavi:

sAreku nI hrdayAravindamunanu,

mA ramaNuDu gUDu dAri delupumu nAtO (vAridhi)

सारेकु नी हृदयारविन्दमुननु

मा रमणुडु कूडु दारि देलुपुमु नातो (वारिधि)

Oh samudra rAjan! Please describe to me the way in which lakshmi pati is seated in Your heart lotus always.

Three caraNam-s:

nAyeDa dayayunci sAKumI yeDa

bAyakuNDu dAri delupumI muni

dhyEyunitO mATa balukumI yE upAyamaina

jEsi prANamu nilupumI (vAridhi)

नायेड दययुञ्चि साकुमीयेडबायकुण्डु दारि देलुपुमी मुनि

ध्येयुनितो माट पलुकुमी ए उपायमैन जेसि प्राणमु निलुपुमी (वारिधि)





lakshmi pati - vaduvur Sri KodanandarAmar with Sri SitA devi and lakshmanar
Picture Courtesy: Sri Vaduvur Rajesh swami





Please have compassion and take me into your protection. Please describe to me the way that will make sure that hari would not leave me. Please recommend me to Him, who is worshipped by the sages. Please take any steps to retain my prANan.

danuja bAdha lella dalacanu bhOga dhana
sampadalaku jEyi jAscanu nA manasuna
harini nEmARanu nA kanulAra nAthuni gana
delupumu nAtO (vAridhi)

दनुज बाधलेल्ल दलचनु भोग धन

सम्पदलकु चैयि जाचनु ना मनसुन

हरिनिनेमारनु ना कनुलार नाथुनि गन

देलुपुमु नातो (वारिधि)

I won't think about the sufferings caused by the asurAs. I won't extend my hand for bhOgams or wealth. I will not give up the salutations to hari in my mind. Please tell me the way to see and enjoy hari to the delight of my eyes.

Ajanmamasura bAdhalAyenu jalarAja
prAyamulaidArAyenu
tyAgarAja sakhuDu rADAyenu
vinu mAjAnu bAhuDu agapaDa delupumI (vAridhi)

आजन्ममसुर बाधलायेनु जलराज

प्रायमुलैदारायेनु

त्यागराज सखुडु राडायेनु

विनुमाजानु बाहुडु अगपड देलुपुमी (वारिधि)





I have suffered from the asurAs from the day of my birth. Oh samudra rAjan! I am now five years old and yet the friend of tyAgarAja, hari has not blessed me with His darSanam. Please point out the way to gain Lord hari with arms extending all the way to His knees.

VACANAM:

ivvidhambunanati dInuNDai palikeDu prahlAduni jUci atani
antaranga bhakti delisi samudra maharaja koniyADu
mArgambeTulanina

samudra rAjan heard the pitiful request of prahlAdan with compassion, understood his antaranga bhakti and praised him this way:

(LONG) DVIPADAI:

ella kAlamu nIvu ErpaDi madini gollagA pUjincukonnadi vinumu
cittamau bangAru simhAsanamunann uttamOttamununci
Urjitambaina dhyAnamau pannITi dhAracE hari ki snAnambu gavinci
santa sillucunu abhimAnamanu vastramamaranga gaTTi
vibhunipai januvanu vinta ratnamula ghana bhUshaNamuliDi
kanikarambuganu nIdu puNyamulanu nirmalambaina
svAdhyannamulu beTTi svAnandamunanunAnandamanu viDambamaragAnosagi
manasAra jUcucu danuvunu maraci aniSambunEkamai Anandamandi
tyAgarAjArcitu daSaratha putrunAgama sancArunakhila IOKESu
ganulAra sEvimpa gancincinAvu vinutulu sEyavE viSvAsamuganu

Oh prahlAdA! You are worshipping Lord hari in your mind with great control. Listen! You seat him in the golden seat of your mind and joyously perform abhiSEkam (sacred bath) for Him with the waters from the stream of dhyAnam. You clothe Him with the vastram of abhimAnam and adorn Him with the gems of bhakti and become happy. You present Him with the delectable and Suddha naivEdyams (sacred food offerings) named (your) puNyams with sincere





love and thereafter the tAmbUlam known as Anandam. You feast your eyes on the Lord, become one with Him and forget about all the worlds around you and treat the world as an insignificant blade of grass and shine as a victorious king. You long to see the daSaratha kumAran worshipped by tyAgarAja, Who delights in immersing in the ocean of vedA-s and is the God of all the universe. Please prostrate before Him with mahA viSwAsam!

VACANAM:

I vidhambula samudra maharAju prahladunaku bhagavat darSanOpAyamu
balku samayambuna tanalO tAne sAtvika bhakti pAravaSyamucEn
Ananda bharituDari SrIman nArAyaNa nAma sankIrtana seyan
upakramincu samayambuna samudra mahArAju mariyun
EmanucunnADanina

As the samudra rAjan described the means to see hari, the sAtvIka bhakti of prahlAdan overtook him and made him start the nAma sankIrtanam on the Lord. samudra rAjan was moved and expressed his feelings.

KANDA PADYAM:

SrIpati pAdAbjamulE dApani unnAvu ganuka dhanyuDa nIvE
I proddu kOmALAnguni gOpAluni jUDa delusulkoNTivi gAdE
SIruni Sita panca SarAkAruni satatambu prNa kAmuni
bhaktAdhAruni daSaratha rAja kumAruni nutiyampavaiyya
mahijAdhipunin

Oh prahlAda! You are a dhanyan (fortunate one) since you seek the lotus feet of the Lord as your sole gati! Did you learn today the means to gain the darSanam of Lord gOpAlan of beautiful body? May you continue to praise daSaratha rAjakumAran, the great raghuvIran of matchless beauty, Who fulfills all wishes of His bhaktAs.





“VACCUNU JARI NINNU” KRITI: KALYANI RAGAM, ADI TALAM

<http://www.mediafire.com/?z3yj2zunmqo#2>

<http://www.esnips.com/doc/00a1ad3a-e8eb-4a36-b899-b2df51b0f5bc/vacchunu-hari--kalyANI--chApu--Ramamurthy>

pallavi

vaccunu hari ninnu jUDa,

vaccunu hari ninnu jUci

meccunu hari ninnu jUci

वच्चुनु हरि निन्नु जूड

वच्चुनु हरि निन्नु जूचि

मेच्चुनु हरि निन्नु जूचि

hari will come to see you. After seeing you, He is going to praise you profoundly.

anupallavi

kuccita vishayAdula ciccu rItinenci nIvu,

heccugAnu mA svAmini maccikatO nutiyimpu (vaccunu)

कुच्चित विषयादुल चिच्चु रीतियेञ्चि नीवु

हेच्चुगानु मा स्वामिनि मच्चिकतो नुतियुम्पु (वच्चुनु)

May you worship my Lord with passion after developing dispassion for detestable vishaya sukham!

Three caraNam-s

dhIruni sItA rAmAvatAruni sakala lOkAdhAruni

nija bhakta mandAruninutiyimpavayya (vaccunu)

sadagopan.org





धीरुनि सीता रामावतारुनि सकल लोकाधारुनि

निज भक्त मन्दारुनि नुतियिम्पवय्य (वच्चुनु)

May you worship the raghu vIran incarnating as sItA rAman, who is the AdhAram (base) for all the universes and is like a kalpaka tree to His true devotees!

dhanyuni vElpulalO mUrdhanyuni prati lEni
lAvaNyuni parama kARuNyuni nutiyimpavayya (vaccuni)

धन्युनि वेल्पुललो मूर्धन्युनि प्रति लेनि

लावण्युनि परम कारुण्युनि नुतियिम्पवय्य (वच्चुनु)

May you worship the Lord of devAs (imayOr talaivan) of matchless beauty and compassion!

E japa-tapamulaku rADu yAjanAdulaku rADu,
rAjigA nutiyimncu tyAgarAja nutuni nIvELa (vaccuni)

ए जप तपमुलकु राडु याजनाडुलकु राडु

राजिगा नुतियिञ्चु त्यागराज नुतुनि ई वेळ (वच्चुनु)

He is not attainable by any tapas or japams (except through nija bhakti). May you praise the vaibhavam of Him, who is longingly worshipped by tyAgarAja!

|| prathamAngamu samAptamu: ||

The First angam is completed





DVITIYA ANGAMU - SECOND ACT

The second angam covers the many stotrams of prahlAdan on hari.

VACANAM

antaTa prahlAduDu samudra rAju palikina vAkyambulanAlakinci

SrI hari pratuakshambuga koraku stOtrambhu sEyu mArgam beTTulanaina

After hearing the words of samudrarAjan, prahlAdan started eulogizing hari to gain His pratyaksham.

KANDA PADYAM:

peddala mATala vallanu gaddani satyambu varada kaDu nammitinEn

oddanu rAkuNDakurAyaddapunimmOmu jUDanalasiti gadarA

Oh hari! Based on my experience in listening to the words of bhAgavatAs, aDiyEn firmly believes that You truly exist. varadA! Please do not stay away from me. I am longing to see Your mirror like face and am exhausted waiting for that Ananda anubhavam.

DANDAKAM:

SrI bhakta hrt-tApa gADhAndhakARayutArtha prabhAkAra divyambu

nEtrOtsavambunu jUpinci rAma prabhO nIvanEKANDa kOTlan

vidhIndrAdi dEvAsura sthUla sUkshmbambula nIvu puTTinci

kApADi nashTambu sEyan

sadA mUDu rUpambulan dAlci lOkESuDai

vishNuvai, rudruDai cAla lIA vinOdambulan sEya

martyul sadA shaNmatambaina kUpambulO buTTi

kAmAdi shaDvarga krtyambulan salpi





SrI hari with the lustre of KOTi sUryA-s!
SrI lakshmiInrsimhar (utsavar) at NewYork SrI RanganAtha swAmi Temple
Picture Courtesy: www.ranganatha.org





garvAcalArUDulai mUDulai cAla dATArbhakAgAragO

bandu lOkambulam jUcucuppongucun

gukshi pUrNambu sEyangalEyepuDum

duhkha vArASilO magnulaiyedaru

SrI rAmuninjEruya rAJa mArgambulan

svapamandaina sAdhimpa lErayya

nE namminAnayya rAvayya

nA okka bhAgyambu nIvancununnAnu

SrI tyAgarAjArcitAkhaNDalAdyashTa dikpAla samsEvya

mAm pAhi mAm pAhi mAm pAhi mAm pAhi

Oh hari with the lustre of kOTi sUryAs to chase away the tApam and the darkness in the hearts of Your bhaktAs! Please bless aDiyEn's eyes with the feast of Your darSanam. You create, protect and destroy many universes and the gross (sthUla) and subtle (sUKshma) SarIrams of brahma, indran, devAs and others. You take on the three rUpams of brahma, vishNu and Sivan to perform these three tasks and perform wonders. The human beings are born in the well of six mathams, subjugate themselves to the temptations of the six kinds of enemies like kAmam, mAtsaryam et al, climb the peak of garvam (pride), get locked up in the prison of wife, children, engage forever in filling their stomachs, plunge in the ocean of sorrow and suffer.

Even in their dreams, they cannot find and follow the royal road to gain You. Oh rAmA! I have placed my total hope and faith in You and consider this as a good fortune that happened to me. Oh Lord eulogized by tyAgarAjan! Oh Lord worshipped by indran and other dik-pAlakAs! Please protect me! Protect me! Protect me!

KANDA PADYAM

vandanamu daSarathAtmaja vandamidE nIku bhakta vatsala dEvA





vandanamu lOka nAyaka nandaka dhara parama purusha narada vinutA

Oh Son of Emperor daSarathan! dASarathi! My vandanam-s to You! Oh bhakta vatsalA! Lord of the Universe! My vandanam-s! Oh Lord sporting the sword revered as nandakam! Oh Lord worshipped by Sage nArada! My vandanam-s!

KRITI WITH 8 CARANAM-S: "VANDANAMU RAGHUNANDHANA" IN SAHANA RAGAM AND ADI TALAM

<http://www.mediafire.com/file/wuz4ztjtqil/vandanamu--sahanA--Adi--TNS.mp3>

<http://www.esnips.com/doc/68d2c44c-adc4-4eb3-961f-1248c3357fa0/vandanamu--sahanA--Adi--TNS>

<http://www.esnips.com/doc/795cfdc2-c0f5-46d1-85ff-20f81f8c966a/Vandanamu--Sahana--Adi--Nedunuri>

pallavi

vandanamu raghu nandhana! sEtU bandhana! bhakta candana rAma

वन्दनमु रघु नन्दन! सेतु बन्धन! भक्त चन्दन राम

Oh raghunandanA! Oh Builder of rAma sEtU! Oh delectable nectar for your bhaktAs! Oh rAmA! aDiyEn's salutations to You!

anupallavi

SrIdamA nAtO vAdamA nE bhEdamA

idi mOdama rAma

(vandanamu)

श्री-दमा नातो वादमा ने भेदमा

इदि मोदमा राम

(वन्दनमु)

Oh Lord, the grantor of all kinds of wealth! Do You want to debate me? Am I





different from You? Does that thought make You happy?

Eight caraNam-s:

SrI ramA hrccAramA brOva

bhAramA rAyabAramA rAma (vandanamu)

श्री रमा हृच्चारमा ब्रोव

भारमा रायबारमा राम (वन्दनमु)

Oh Lord who resides in the heart lotus of mahAlakshmi! Is it a burden for You to protect me? should I send a messenger asking You to come and protect me? Oh rAmA! My salutations to You.

viNTini nammukoNTini SaraNaNTini rammaNTini rAma (vandanamu)

विण्टिनि नम्मुकोण्टिनि शरणण्टिनि रम्मण्टिनि राम (वन्दनमु)

aDiyEn heard about Your vaibhavam as SaraNAGata rakshakan and thereafter performed my SarANAgati. aDiyEn sought Your arrival at my side. Salutations to You, Oh rAmA!

ODanu bhakti vIDanu orula

vEDanu nIvADanu rAma (vandanamu)

ओडनु भक्ति वीडनु ओरुल वेडनु नी-वाडनु राम (वन्दनमु)

I am not going to back-off from my efforts in seeking You as my rakshakan. I will not abandon my bhakti for You. I will not seek any other god as my rakshakan in Your place. I belong to You always. Oh rAmA! my vandanam-s to You!

kammani viDemimmani varamu

kommani paluku rammani rAma (vandanamu)





कम्मनि विडेमिम्मनि वरमु

कोम्मनि पलुकु रम्मनि राम (वन्दनमु)

Please bless me with the tAmbUlam used by You. Please come near me and offer the boons for me! Oh rAmA! My salutations to You!

nyAyamA nIkAdAyamA inka

hEyamA muni gEyamA rAma (vandanamu)

न्यायमा नीकादायमा इंक

हेयमा मुनि गेयमा राम (वन्दनमु)

Is it Fair (to treat me like a stranger)? Is there any gain to you by this (merciless) act? Oh Lord eulogized by the sages! Am I repulsive (for You to avoid)? Salutations to You, Oh rAmA!

cUDmI kApADu mI mammu

pODimigA kUDumI rAma (vandanamu)

चूडुमी कापाडुमी मम्मु

पोडिमिगा कूडुमी राम (वन्दनमु)

Please bless me with Your glances! Please protect me! Please mingle and unite with us! Oh rAmA!

kshEmamu divya dhAmamu nitya

nEmamu rAma nAmamu rAma (vandanamu)

क्षेममु दिव्य धाममु नित्य नेममु राम नाममु राम (वन्दनमु)

Your abode is the One to grant us auspiciousness. Your sacred name is the One to be recited every day. Salutations to You, Oh rAmA!

vEgarA karuNAsAgarA SrI





tyAgarA juni hrdayAgAra rAma (vandanamu)

वेग रा करुणा सागरा श्रीत्यागराज हृदयागारा राम (वन्दनमु)

Oh Lord having the heart lotus of tyAgarAjan as Your cherished abode! Oh Ocean of Mercy! Please hurry to my side! Salutations to Thee Oh rAmA!

KANDA PADYAM

nA mora vini brOtuvanucu, nEmambuna madini dalaci

nera nammitinE, sAmaja varadA

nAyeDa, vEmaru nI karuNA rAni vidhamEmOgA.

aDiyEn believed firmly that You will respond to my appeals and rush to protect me.

VACANAM

IIAgunanaEka vidhambula stOtrambulu salupaga

SrI hari pratyakshambugAlEdani prahlAda swami

atyanta vyanAkrAntudai paluku mArgambeTTulanina

Even after pleading with hari and eulogizing Him through many stutis, He did not appear before prahlAdan, which made him very unhappy and led to the expression of his sorrow in a long dvipadai:

LONG DVIPADAI:

mujjagambulakAdi mUlamai paragu

sajjana hrt padma sadanuli krpanu

sakala sampat bhOga sAmrAjyamulanu

pragaTamugA bondi prakhyAti galgu

kanaka kaSyapu daityu kaDupuna buTTi





dina dinamuna buddhi delisinavADu
vAjiga jAdula vaikarul galigi
rAja bhOgamulanu ramiyincu janula
kanugoni hari pAda kamala yugamamunu
nenaruna dhyAninci nE jUcucuNTi
Subha SObhanamulacE SObilli mariyu
vibhavambucE janul veDalanga jUci
A vELa hari mAyambanucu nA madini
bhAvana sEyucu balumAruyuNTi
nA madi SOdhimpa nA taNDri nAku
bAmula garipinci badrEbhamulanu mEnuna grumminci
migula kOpamuna dAnavul ciccuna dagilincunaTTi
pari pari vidhamula bAdhalanella
hari lIlalanucunEnapuDencucuNTi
intaku SrI hari hrdayambu karigi
centapu raDAyE jelvonda nEDu

aDiyEn is born in the famous asura kulam of hiraNya kaSipu known for his enjoyment all kinds of wealth and bhOgams; aDiyEn learnt all military arts (riding elephants and horses), grew my jn~Anam every day while watching the people around seeking all kinds of pleasures and yet thought all the time about hari's sacred feet. aDiyEn looks at people with Subha SObhanams and consider that the world is vishNumayam. aDiyEn considers the attempts made by my father to kill me with elephants, poisonous snakes and fire as bhagavAn's leelai-s. Even after all these trials and tribulations, hari does not come near me.

VACANAM

mariyunati cintAkrAntuDai cintincu eTTulanina





prahlAdan became filled with remorse after these thoughts and began to reflect this way

UTPALA MALA

nA madi korkElla raghu nAthuDdu cittamunElanencaDO
nE mora beTTa gAnu vini nErpuna mungalanEla nilvaDO
rAmuni jUDa nA manasu rayiDi jendi karangunaTluga
dAmara chUli nA nuduTa dappaga krUrapu vrAta vrAsegA

When I long to see rAman and my mind is gripped with sorrow over not getting my wish fulfilled, why does not raghunAthana respond to my pleas? Even after He hears my wailings and appeals, why is it that He does not appear before me? Has brahma devan written a bad message on my skull?

KANDA PADYAM:

barulaku sAdhyambagunaTayari shaDvargamula dagiliyASincitinE
daru phalamandani candamu hariyeccaTu nEnu vEDanani cintencan

How can aDiyEn, subject to the influence of the six inauspicious guNam-s like kAmam, krodham et al., long for the object that is easily attainable by mahAn-s? It is like wanting the fruit from a tall branch that is beyond my reach. My desire is like that. I have to think, "Where is hari and where am I" and be contented with my lot.

GHANTA RAGA KRITI WITH 4 CARANAM-S AND SET IN CAPU TALAM

<http://www.mediafire.com/file/wmwmmywmjdy/9.etla-kanukondu--GhanTA--chApu--Ramamurthy.mp3>

<http://www.esnips.com/doc/242046cf-f44d-4a60-9a4f-0491ec80adad/etla-kanukondu--GhanTA--chApu--Ramamurthy>

pallavi:

eTla kanugondunO SrIhari nE





एटल कनुगोन्दुनो श्रीहरि ने

How can I see SrIhari?

anupallavi:

cuTTara gaDiya dOvaku nA madi lOni

jAli telisi vibhunitO telpuvAri (eTla)

चुट्टर गडिय दोवकु ना मदि लोनि

जालि तेलिसि विभुनितो तेलुवारि (एटल)

How can I get together with those, who can understand the sorrow of my heart from not seeing hari and serve as a personal messenger to the Lord and brief the Lord about my sufferings ?

caraNam-s:

dharalO galgu sampadala rOsi tanuvunu

maraci harini gUDu mahArAjulaku gAka (eTla)

धरलो कलुगु सम्पदल रोसि तनुवुनु

मरचि हरिनि कूडु महाराजुलकु गाक (एटल)

How will my Lord hari appear to those other than the parama vairAgyasAli-s, who are immersed totally in bhakti for Him ?

malayani madamuna teliyakuNTini kAni

alanADE sadayuninanusarincaka pOdiE (eTla)

मलयनि मदमुन तेलियकुण्टिनि कानि

अल नाडे सदयुनि अनुसरिञ्चक पोतिने (एटल)





With a merciless heart and haughtiness, aDiyEn led a life not knowing anything (about SrI hari). All those days, aDiyEn did not seek the most merciful SrI hari (for my redemption).

cinna prAyamu nADE SrIharipainAsa
konna jeIvuDagAnu kODaNDapANi nE (eTla)

चिन्न प्रायमु नाडे श्रीहरि पैनास

कोन्न जीवुड कानु कोदण्ड पाणि ने (एट्ल)

Oh kODaNDam wielding rAmA! From early childhood, aDiyEn had great love for SrI hari.

I janmamI bhAgyamI sommulella
pryOjanamA tyAgarAja vinutuni nE (eTla)

ई जन्ममी भाग्यमी सोम्मुलेल्ल

प्रयोजनमा त्यागराज विनुतुनि ने (एट्ल)

What is the use of this life, the wealth and all other bhAgyams, when aDiyEn does not get blessed to see SrI hari worshipped by tyAgarAja ?

After singing the kriti eTla kanugondunO SrI hari nE in ghaNTA rAgam, prahlAda swamy continues with a vacanam and SIsa padyam.

VACANAM

IIAgana natyanta prEmAvESamu galavADai yati dInuDagu prahlAda svAmi tiruganEmanascunnADanina:

Thus prahlAda swAmi filled with devotion to SrI hari continued in great sorrow over his inability to see SrI hari.





SISA PADYAM:

talli garbhamulOna dagili nEnuNDagA
nila mauni nija marmamEla delipE
unnatambuna uNDi urivini baDa vEya
I bhUmi dEvi nannEla baTTE
harini gAnani dEhamani abdhilO vEya
I sAgaruDu gaTTukEla deccE
gOmukha vyAghrambangulugAnu gonyADi
IIAgunanu nilpirElanciTa
edukIlagu marulaitinipuDu hariki
evaritO delpudIvELa Emi sEtu
jIvuDI mEnukASinci cikkukonenu
ISu ganalEni janmambu ilaku mOpu

Why did sage nAradA instruct me on bhagavad tattvams, while I was still growing in my mother's womb? Why did bhUmi dEvi catch and hold me, when my father's servants threw me from the high mountain top? Why did samudra rAjan get this body of mine ashore, when I had not seen SrI hari? Why did He hold me here standing like a tiger adorning the coat of a cow? Why did I develop this prEmai to SrI hari? To whom can I tell about this? What can I do now in this predicament? The jIvan causes more untold suffering because of its love for this body. The janmam that does not have the good fortune to see bhagavAn is a burden for this earth.

PUNNAGAVARALI KRITI CAPU TALAM

pallavi

induka I tanuvunu sAKina

इन्दुका यी तनुवुनु साकिन





Is this why this body was protected?

anupallavi

indu mukhuDu rAka hrdayamu pagulaga
nandharilO jAli-jendaniyaniyanda

इन्दु मुखुडु राक हृदयमु पगुलग-

नन्दरिलो जालि जेन्दनियनियन्द

Was my body saved for the sake of others seeing my sorrow arising from my broken heart over the non-appearance of the moon faced SrI hari before me?

Three caraNam-s

pAmulakE mEnu balu gaTTigAnuNDe
nEmO kAraNamani encucunTi nE

पामुलके मेनु बलु गट्टिगानुण्डे-

नेमो कारणमनियेञ्चुचुण्टि ने

I wondered why the poison of the serpents did not affect my strength

manakEla nepamani mannincirO IEka
tanuvu bellamu kAdu tALadu daiva

मनकेल नेपमनि मन्निञ्चिरो लेक

तनुवु बेल्लमु कादु ताळदु दैव

Perhaps the serpents thought why we should have enmity with prahlAdan. This body is not jaggery. daivam won't stand for any harm.

nA jayamanu jUci nammarE dEvuni





The bhagavan Who protected bhakta prahladan - SrI MAIOlan - SrI ahobila maTham
Picture Courtesy: SrI Shreekrishna Akilesh swAmi





rAjillu SrI tyAgarAja varaduDu tA

ना जयमुनु जूचि नम्मरे देवुनि

राजिल्लु श्री त्यागराज वरदुडु ता

The people of the world do not believe in bhagavAn even after seeing what happened to me and how I survived all these ordeals. Did the bhagavAn who granted boons to tyAgarAja protect my body this way?

VACANAM:

iccaTanilAguna prahlAda swami moraliDucunna samayambuna sanaka
sanandAdulayoddaku SrI nArada guru swami vEncEsi arghya pAdyAdulu gaikoni
atyanta harshamutO prahlAduni vrttAntambu palukuTeTTulanina

At this time when prahlAdan was complaining about his lot, Sage nArada
arrived and received arghyam, pAdyam et al and described happily prahlAda
caritram.

DVIPADAI:

sanakAdi munulArA saukhyAtmulArA majhavyAlakincarE

madhu vairiyandu j~nAna vairAgya SrngAra sadbhakti mAnaka vinj~nAna
marmambu teliyu j~nAnavantuDani ghanamugaA velayu mAnavunecCOta
maunISamEmu kAna lEmani mIru kaDagi palikitirE kAna balkudunidE kala tIru
vinuDu

bhuvini prahlAduNDu buddhimantuNDu avivEkamulanellanaDaca yOgyuNDu

harini gAnakanudAraDi jendi mari mari jintimpa madhavuNDerigi vihitamau
bhaktuni vetalanni dIrci mahimalanniyu jUpi mannana sya mahikEgunani dOcE

madi harshamunanu sahitamai pOdAmu sAnandamuganunanucu narada mauni
eTavAri jUci vinayambutO balki vencEsE sabhaku

Oh sanakAdi munis! Oh rSis with sukha jIvanams! Please listen to my appeal. You





said that it is impossible to see a human being with deep jn~Anam, vairAgyam, hari bhakti, prEmai for the Lord and with awareness of the subtleties of vijn~Anam. Let me reveal you what I have seen. In the bhU lokam, there is an intelligent human being by the name of prahlAdan. He has the power to destroy avivEkam (nescience). He is sorrowing over his inability to see His Lord, SrI hari and the Lord in turn knows about this bhaktan's deep desire and is about to appear before him in bhU lokam to chase away his true bhaktan's sorrows. Let us proceed where prahlAdan is pouring his heart out about his misfortune.

VACANAM:

antaTa nArada mauni hari guNa mahimAnanda jaladhilO vallakI anu deppanu
baTTiyIducu SrImannArayaNa smaraNa jeyucu SrI hari sabhaku bovu vEla
iccaTa prahlAda swAmi EmanucunnADanina-

After that, Sage nArada began to travel on the ocean of hari guNAnubhavam with the help of his boat mahati (his veeNai), reflected on hari nAma-s and sailed towards hari's sannidi.

KANDA PADYAM:

kOrina dEvuni gAnaka EriItO japamu tapamulEmOyanucun
nA rAmamandu boralaga dUrapu nAdandu jevula dUramuna vinian

Now wafted across from a nearby distance the wailing of prahlAda: "What is my lot, when I cannot see the ishTa daivam whom I long to see? What is the purpose of japam-s and tapas, when one cannot see and enjoy one's ishTa daivam?"

VACANAM:

ivvidhambuna prahlAduNDu nArada veeNA nAdamunu vini EmanucunnADanina-
prahlAdan heard now the veeNA gANam of Sage nArada and spoke:





SISA PADYAM:

I vELa dana kOsanI dESamunu kOri
Ela vatturu peddalimpu mIra
nA mIda dayayunci nannAdarinceDu
varunnAnnindirA varuDuraDE
tanavArulandAmO dhana jana taruNulu
sukha hInuDani painasUya gAka
rAmuni bhaktulai rakshimpa vaccine
jayamu telpanuninta jAlamEla
sArva kAlambu nE satyasandhuDaina
vElpulevarai nanu brOva veDaliyunna
nAdamIvELa samukhambunandu rAni
parama kalyANa vaikuNTha vAsa varadA

Oh vaikunTha nAthA of limitless auspicious guNam-s! Oh boon-granting varadA! May this veeNA nAdam come near! Which great soul is arriving today to this place seeking me? Even when I have such great and compassionate souls blessing me, bhagavAn has not appeared before me. If I want to consider that the arriving mahAn-s are bhAgavatA-s, will they be angry with me and consider me as one bereft of wealth, servants, wife and family and discard me? If I think that the arriving mahAn-s are rAma bhaktA-s, I have not heard yet any jaya goSam (joyous sounds). Has one among the devA-s approaches thinking that I am wedded to satyam? May this veeNA gANam come near so I can see who is the great soul that is approaching towards me.

BHAIRAVI KRITI; CAPU TALAM

<http://www.mediafire.com/?v2jnhyxmyh>

<http://www.esnips.com/doc/Obfb8336-8451-4480-90fd-860a5f0564ed/>





nijamaitE--bhairavi--chApu--Somu

pallavi:

nijamaitE mundara niluvumI vELa

निजमैते मुन्दर निलुवुमी वेळ

If my bhakti were true, May Thou appear before me.

anupallavi:

ajuDaina hari hayuDaina nAbhaktiyu (nijamaitE)

अजुडैन हरि हयुडैन ना भक्तियु (निजमैते)

If the mahA purushan that is approaching is brahma devan, appear before me if my bhakti is true.

Three caraNam:

gAsi jenducu nEnu gharbhamulOnuNDa

dESika varuDupa dE Sincinadella (nijamaitE)

गासि जेन्दुचु नेनु गर्भमुलोनुण्ड

देशिक वरुडुपदेशिच्चिनदेल्ल (निजमैते)

If all what Sage nArada instructed me is true, when I grew sorrowfully in my mother's womb, May this mahA purushan with divine veeNA gANam appear before me.

unnatamunanuNDi paDa drOsina vELa

urvI dhEvi nannetti brOcinadella (nijamaitE)

उन्नतमुननुण्डि पड-द्रोसिन वेळ





उर्वि देवि नन्नोत्ति ब्रोचिनदेह्ल

(निजमैते)

If it were true that bhUmi devi caught me in Her hands, when my father's servants threw me from the top of a tall mountain, May this mahA purushan appear before me.



The mahA purushan!

SrI prahlAda varadar with ubhaya nAccimArs - SrI ahobilam
Picture Courtesy: SrI Suresh swAmi and SrI Balaji Ankem swAmi

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nAga nAgamulu nannu bAdhincaga
tyAgrAja nutuDu nannu gAcinadella (nijamaitE)

नाग नागमुलु नन्नु बाधिच्चग

त्यागराज नुतुडु नन्नु काचिनदेल्ल (निजमैते)

If it were true that I was protected from the torments of royal elephant and the snakes by bhagavAn, may the mahA purushan generating the auspicious nAdam of veeNai appear before me.

If my bhakti were true, May Thou appear before me.

VACANAM:

ivvidhambunanEka viSambulam balka Sapathambulanu vini nArada mauna prahlAdunoddakunati tvarimuga vEncEyunadi eTTulanina-

After hearing these complaints and challenges of prahlAdan, Sage nAradar arrived before His Sishyan in this manner rapidly.

KANDA PADYAM:

tellani dEhamutO kara pallavamuna vINe meraya paramAmunidAnullamuna dalaci sokkucu sallapamutODa mauni saraguna veDalen-

With a beautiful white body, carrying His mahati veeNai in His tender hands, reflecting on the Supreme Being in His mind, Sage nAradar arrived before prahlAdan joyously.

KRITI: PANTUVARALI TALAM ADI TISRA NADAI

<http://www.mediafire.com/?im0tntvhnwt>

<http://www.esnips.com/doc/113806bc-59ba-4a25-9ea7-3479a89cf380/nAradamuni--pantuvarALi--chApu--MSS>





pallavi

nAradamuni veDalina suguNAtiSayamu vinarE

नारद मुनि वेडलिन सुगुणातिशयमु विनरे

Oh People! Please hear about the wonder of the arrival of Sage nAradA to bhU lokam!



The sacred lotus feet of SrI hari!
tiruvaDi-s of vaDuvUr SrI kodaNDarAmar
Picture Courtesy: SrI VaDuvUr Rajesh swAmi

anupallavi

sAreku SrI hari pada sArasamula dhyAnimcucu

nArAyaNa nAmamulanu pArAyaNa monarimcucu

सारेकु श्री हरि पद सारसमुल ध्यानिञ्चु

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नारायण नाममुलनु पारायणमोनरिञ्चु

Please see this wonder of Sage nAradar arriving with ceaseless dhyAnam of SrI hari's sacred feet and reciting always the nAmA-s of SrIman nArAyaNan.

Three caraNam-s

bhEdAbhEda rahitamagu vEdAnta

rasa bharituDAhIAdamu mIraganu

prahIAdunaki Subhamu telupanu

भेदाभेद रहितमगु वेदान्त

रस भरितुडाहादमु मीरगनु

प्रहादुनिकि शुभमु तेलुपनु

Immersed joyously in the vedAnta rasam devoid of bhEdam and abhEdam, Sage nAradar is arriving to convey auspicious news.

kaDu tella dEhamuna pasiDi vINE merayaga

tAneDa bAyani prEmatO naDugaDuguku vAyincucu

कडु तेल्ल देहमुन पसिडि वीणे मेरयग

तानेडबायनि प्रेमतोनडुगडुगुकु वायिञ्चु

With the golden light from the veeNA shining upon the white body of Sage nAradar, He plays on the veeNA during every step of his travel with great joy.

rAjillina SrI tyAgarAjasakhuni marmamulanu

I jagatini vinnavArikE jayamu jayamu jayamani (nArada muni)

राजिल्लिन श्री त्यागराज सखुनि मर्ममुलनु





ई जगतिनि विन्नवारिके जयमु जयमु जयमनि (नारद मुनि)

The sage arrives declaring that all auspiciousness will come the way of those in this world, who hear about the subtle doctrines of bhagavAn, the friend of tyAgarAjA.

VACANAM:

Ilaguna pratyakshamaina SrIman nArada guru mUrtini jUci prahlAduDu atyanta bhakti viSvAsamutO sAshTAngamugA namaskArinci nUti jEyu mArgambeTTulanina-

When Sage nArada appeared in this manner before prahlAda, he fell at the sage's feet with great bhakti and faith and eulogized him this way:

SISA PADYAM:

ashTanga yOgISa marESa sannuta
sAshTAngamuga mrokki sannutimpu
gashTangamuga dolagenu gannappuDe mimmun
ishTamul cEKUrEnipuDu tanaku
dushTul mimu jUci dUramauduru gadA
tushTuDaitini brahma nishTa suguNa
SrshTyAdi kartayau SrI vallabuni gUDi
nishTatO velaseDu nirmalAtmA
gOshTi vinavayya nA lOni kOrkelella
gushTuyavunaTTu sEyavE pUjanIya
IshTuDau sarva jagadISu ipuDu jUDa
SrEshTuDau ninnu nE nammi ceppukoNTi

Oh Sage nArada well versed in the practise of ashTanga yogam and realization





of siddhi in that yogam! Oh Sage worshipped by indran! aDiyEn falls at your feet and offer my sAshTAnga namaskAram. Immediately after your darSanam, my sorrows have vanished. My wishes have come true. The evil people stay away. Oh Ocean of auspicious guNam-s staying rooted in your brahma nishTai! I am filled with joy. Oh pious One, enjoying the bliss of Your union with lakshmi kAntan! Please listen to my request. Oh worshipful One! Please make all my desires from the heart come true! aDiyEn prays to You to bless me with the darSanam of my jagannAthan dear to me.

UTPALA MALA:

nArada nIku vandanamu nADupadESamu cEta dhanyuDan
vAramu vishNu kETanavu vancana lEkanunoppagincucun
gOriti gannulAraga nA kOmala dEhuDu centa rAkanE
AraDi jendinAnu danayArtini tIrpU virinci nandana

Oh Sage nAradA! aDiyEn's salutations. I have become blessed for the very day aDiyEn received Your upadeSam-s. aDiyEn has permanently deeded my SarIram to hari without deceit. aDiyEn wished to see SrI hari to my eye's delight. aDiyEn was sorrow-stricken by SrI hari of divine body not appearing before me. Oh brahma putrA! Please chase away my sorrows!

VACANAM:

lAguna tana manOrathambu telipina vini prahlAduni jUci narada guru swami
atyanta harshamutO stOtramu cEyunadi eTTulanina-

Listening to the expression of the wish of prahlAdan, the joyous nAradar praised prahlAdan this way:

DVIPADAI:

vinavOyi prahlAda vivarambugAnu





dana prAyamulunenna daramu gAdippuDu
taganindra paTTamul dhAta paTTamul
aga cApu praLayambulaTu jUcinAnu
karmEndriyamulanu gAla kinkarula
marmamul delisi I mahikinda naDaci
anayamu hrdayambu harikoppaginci
kanula paNDuvagAnu gana gOri ghanuni
gADhambu nA madi gaugiTa jEci
gUDhamunokaTigA gUDanencaDi
nIvaNTi bhaktuni nikhila lokamula
nEvankanE gAnanIpradESamuna
bAlaka ninu gaNTi bAhu mIranga
jAli viDuvumu vaccu sauri vELa

prahlAdA! Listen attentively! My age cannot be estimated. I have seen many indrA-s, brahmA-s and praLayam-s. I have not come across anyone like you so far in any direction, who considers karmEndriyam-s as the spies of yama dharmarAjan and has stepped aside hence from the alpa sukham-s of the world in favor of placement of your heart at SrI hari's sacred feet and long to be with Him in ekAntam and to embrace Him. Now I have seen You. Please shake off Your sorrows. With delight, hari will appear before You now with joy.

VACANAM:

ani paliki nArada mauni SrI vaikuNTha prabhAvambunu balukuTeTTalanina-

Now, Sage nArada began to describe the glories of SrI vaikuNTham this way:

CURNIKAI:

jaya jayA sakala nigamAgama kuSala, kinnara kimpurusha siddha vidyAdhara





paramapadam on Earth - SrI mAlOla sAmrAjyam
Picture Courtesy: SrI Shreekrishna Akilesh swAmi





gIyamAna, bahu jagadudaya rakshaNa, laya hEtU bhUta caturAnana hari hara
prabhrti cintyamAna maNi dvIpE, jita sAdu hrApE sakala sura muni nikara nija
bhakta jana nicaya hrdaya kAmita santAna soubhAgya dhana kanaka vAhanAdi
ashTaiSvarya dAyaka cintAmaNimaya mahA vaikuNTha nagarE,
nEtrAnandakarE, caNDa mArtANda maNDala vilasat-saptahEma prAKArAntara
SObhayamAna bhAskara kOTi samAna vajra sthambhAyuta sahita suvarNa
maNTapAntarE, SubhatarE, navaratna kacita kanakamaya hamsatUlikAtalpE
carccandra kOTi sannibha SESatalpE, suranAyakAdyashTa dikpAla makuTa
maNI gaNa nIrjita padAravindaH jagadAnandaH

ananta garuDa viSvaksEnAdi nitya sUri jana samEta mahA prabhAva sampanna:
akhila bhakta jana prasannaH ubhaya pArshvOjvalita karNa-kuNDala: sEViTa
muni maNDala:, bhakta trANa parAyaNa: SrIman nArAyaNa; lakshmi samEtO
mahA bhagavAn.

Hail to Thee My Lord, who is eulogized by experts in vedam-s and Aagamam-s,
kinnarA-s, kimpurushA-s, siddhar-s and vidyAdharar-s! Oh Lord responsible for
the creation, protection and dissolution of all the universes and their beings! In
the maNi dvIpam of SrI vaikuNTham, the object of thought of brahma, Sivan
and others, in that land that creates bliss to the eyes of sAdhu janam-s, You
reduce the tApam of such devotees and bless the deva rSis and bhaktA-s with
eight kinds of aiSwaryam-s (progeny, gold, cattle, good life et al) that they
desire. In that auspicious space of SrI vaikuNTham with seven golden
prakAram-s resembling crores of Sun in lustre, there are tens of thousands of
gem encrusted pillars and a golden maNDapam at the center, where the Lord
rests in a hamsa dhULika manjam on the bed of resplendent AdiSeshan evoking
the cool lustre of crores of Sarad rtu candran-s. He receives there the worship
from the eight dik pAlakA-s, whose gem enmeshed crowns appearing like lit
lamps touch the sacred feet of the Lord as they prostrate before Him and
offer as it were dIpa ArAdanam for His pAdAravindam-s. He is the creator of
joy for the world and its beings. He has the vaibhavam of being with the
eternally liberated souls like AdiSeshan, garuDan, viSvaksenar and others.

He blesses the nitya sUri-s and mukta jIvan-s with His delightful darSanam. He





has shining kuNDalams on both ears. He is praised by the assembly of sages. He is totally concentrated on coming to rescue of His bhaktA-s. The Lord of SrI vaikuNTham is SrI mahA lakshmi samEta SrIman nArAyaNan.

VACANAM:

Thus Sage nAradar described the vaibhavam of SrI vaikuNTham and the happenings there.

UTPALA MALA:

sAregu veeNA mIDusunu--samSaya mellanu dIrpa vaccitin

(Sage nArada continues): Oh prahlAdA! As I played on my veeNA and offered my salutations to SrI VaikunTha-nAthAn, I heard the assuring words of the Lord with mahA lakshmi regarding you and hurried back to your side to explain the meanings of those words.

VACANAM:

When prahlAdan heard the auspicious words of nAradar, he was filled with joy and shed tears of happiness and spoke:

DVIPADAI:

prahlAdA says: Oh My guru devA! SaraNam to Thee! Did the Lotus eyed Lord explain to His divine consort mahA lakshmi my plight and did she respond compassionately and supported Her Lord to bless me with His darSanam? Did the divya dampati-s discuss my situation? Did they want to shower their anugraham-s on aDiyEn? There is nothing superior to that gesture. Oh mahAnubhAvA! Sage nArada! On hearing your descriptions on the conversations between the divine dampatis, I feel like the Lord is right next to me, embracing me, blessing me and protecting me.





KANDA PADYAM:

Oh Sage nArada! aDiyEn is now going to hear about SrI hari, the Father of manmathan talking about me to mahA lakshmi with dignity and dayA.

VACANAM:

prahlAdan reflected on his bhAgyam and with great happiness addressed Sage nArada!

ARABHI KRITI CAPU TALAM

pallavi:

ipuDaina nanu talacinArA swAmi ?

इपुडैन ननु तलचिनारा स्वामि

Did my swAmi think about me atleast now?

anupallavi:

krpaku pAtruDanani kIrtincinArA ?

कृपकु पात्रुडननि कीर्तिञ्चिनारा

Did my swAmi praise me as being fit for His krupA?

Four caraNam-s:

daya cEsi nA mATalella nA

tallitO palikina kolla

nayamuga viNTi mI valla nEDu

nA manasanentO callanAyE (ipuDaina)

दय चेसि ना माटलेल्ल ना





तल्लितो पलिकिन कोल्ल

नयमुग विण्टि मी वल्ल नेडु

ना मनसुननेन्तो चल्लनाये (इपुडैन)

Oh Sage nAradA! aDiyEn is going to hear all the words of my swAmi spoken with compassion to mahA lakshmi through Your mouth. Today, my mind is so cool and comforted.

unnata daya kAsakoNTi nEnu

bannamulaku pAlaiyuNTi

kannulAra mimu kaNTi nEDu

karNAMrtapu mATa viNTi swAmi (ipuDaina)

उन्नत दयकासकोण्टि नेनु

बन्नमुलकु पालैयुण्टि

कन्नलार मिमु कण्टि नेडु

कर्णामृतपु माट विण्टि स्वामि (इपुडैन)

Oh Sage nAradA! aDiyEn went through many sorrows longing for my swAmi's dayA. aDiyEn has seen You to my eye's content. I have heard your descriptions about the happenings at SrI vaikuNTham, which are like nectar to my ears.

palu rUpamulu tAnu bUni nannu

bAdhinci vEDka jUcina

palumAru nannu Ecina puNya-

pApamu hari centa kAni yEmandu (ipuDaina)

पलु रूपमुलु तानु बूनि नन्नु





बाधिञ्चि वेङ्क जूचिन

पलुमारु नन्नु एचिन पुण्य

पापमु हरि चेन्त कानियेमन्दु (इपुडैन)

My swAmi took many forms, caused me lot of difficulties and amused Himself. He tricked me many times. Those pApa-puNyams belong to hari. What else can I say on this matter?

bhUmini puTTaga lEnu bhUyO

bhUyO harini namminAnu

tAmasamunu tALa lEnu vara

tyagarAjaAptuDu madi lOnu (ipuDaina)

भूमिनि पुट्टग लेनु भूयो

भूयो हरिनि नम्मिनानु

तामसमुनु ताळ लेनु वर

त्यागराजामुडु मदि लोनु (इपुडैन)

aDiyEn does not wish to be born again and again in this world. I have placed my total trust in hari. I will not tolerate acts driven by tAmasa guNam. Did hari, the dear friend of tyAgarAja think of me atleast now?

VACANAM:

Thus a joyous prahlAdan satisfied within himself addressed Sage nAradar.

KANDA PADYAM:

Oh revered AcArya worshipped by indran! Please do not consider me as an





outsider among the assembly of strangers. Since You have directly heard the conversation between the divine couple, Please describe it to me.

VACANAM:

This is the way Sage nAradar described the conversation between hari and mahA lakshmi (lakshmi-hari samvAdam).

lakshmi prati SrIman nArAyaNaH

The talk of SrIman nArAyaNa looking at mahA lakshmi.

CAMPAKA MALA:

kalasa samudra rAja vara kanyaka --

Oh blessed daughter of samudra rAjan! Please listen to this strange happening. The child of an asuran in bhUlokam has unshakable bhakti towards Me. I am under the influence of his bhakti. My mind will not think of anyone else. This asura child cannot stay away from Me. I will now go visit him and leave for bhUlokam.

VACANAM:

When lakshmi understood the mind set of Her Lord, she became sorrowful over the separation from Her Lord and addressed Her friends this way:

DVIPADAI:

Please listen, dear friends! Although I am born to be the consort of hari, my previous karma-s seem to control me firmly. Yesterday night, I adorned Myself with shining jewelry and was enjoying the company of My Lord immensely, He moved His head on the bed of AdiSeshan, reflected on something deeply and got up and told Me that He will travel to bhUlokam and return. My mind became





agitated over the implied separation from My Lord. How can I describe my sorrow? He made all my alankAram-s for Him as fruitless. How can I bear with this? She addressed Her lord now directly:

VACANAM:

lakshmi addressed Her Lord and He responded to Her query.

SISA PADYAM:

lakshmi:

From early morning to the late hours of the evening, Do not You have anything else to do than rushing to protect Your bhaktA-s?

hari:

My dear One! This bakhtan is so special that you should not misunderstand this mission.

lakshmi:

Oh Father of manmaThan! You go to bhU lokam so often that I suffer very much from separation from You.

hari:

Oh Lotus-eyed One! How many days and for whom have I left You behind ?

lakshmi:

Oh My Lord! Did You not rush to the side one dhruvan before leaving Me at SrI vaikuNTham ?

hari:

dhruvan is a gem among crores of human beings. It is for that reason I rushed to bhU lokam and suffered also from being separated from You. Oh Moon-faced One! Why do You have so much jealousy over this?





SrI mahAlakshmi - SrI sugandhavana nAcciyAr - tiruIndaLUr
Picture Courtesy: SrI Shreekrishna Akilesh swAmi





VACANAM:

lakshmi understood now the inner mind-set of Her Lord, who responded to every one of her protests and replied:

KANDA PADYAM

lakshmi:

If that knowledgeable and clever little one imprisons You in his heart lotus, what kind of statement will You make to comfort Me ?

hari:

I will come up with many reasons and charm him. I have decided to remove his sorrows and make them as non-existent.

VACANAM:

As hari concluded in this manner and got set to travel to prahlAdan's side, mahA lakshmi addressed Her Lord:

KANDA PADYAM:

Oh My Lotus-eyed Lord! Please take a vow that You will argue with the child as needed so that You won't be imprisoned in his heart lotus and You will be free to return to My side as soon as possible. Please be cognizant of My wish!

VACANAM:

Sage nArada conveyed thus to prahlAda the conversations between mahA lakshmi and hari and concluded:

KANDA PADYAM:

At sAketa puri, mahA lakshmi and hari had mutual consultations and exchanged opinions. I will share with You Their merciful words arising from that





conversation.

Oh child! You are blessed and Your prayer has become fruitful. hari is under your influence. Why do You worry any more. Please look now at the sky!



sAketapuri - SrI rAmar and SrI sItA devi at tiru ayodhya
Picture Courtesy: SrI Shreekrishna Akilesh swAmi

|| dvitIyangamu samAptamu||

The Second Act is completed.





TRITIYA ANGAMU - THIRD ACT

VACANAM :

After hearing this exquisite description of SrI vaikuNTham, prahlAda swAmi was overcome with joy and in his Ananda anubhavam, the whole world appeared as hari Himself and now he looked in all the four directions for hari to appear in person. He could not find hari yet. He became grief stricken that hari had not yet appeared before Him and began to wail in sorrow.

SISA PADYAM:

Adi delisina mATa ---palikenu tALa lEka

After listening to the words of omniscient, tri-kAla j~nAni, nAradar, my anguish has only increased. When the fire of sorrow (from not seeing hari in person) was burning, the sage's words were like the ghee poured into that fire. As that flame was ascendant, the words of nAradar were also acting like the wind that whipped up the flames. As I went on hearing the Sage's description of SrI vaikuNTham and the kalyANa guNam-s of hari, my languishing body fell into the sea of desire. Whether I keep my eyes open or had them closed, hari's sweet words kept echoing in my head and my intensity of longing for Him grew many folds. Not being able to bear this, I keep repeating hari's thousand names.

NILAMBARI KRITI : ADI TALAM

<http://www.mediafire.com/?nhrt1mfe50g>

http://www.esnips.com/doc/c5e153f0-ebba-438b-aa5c-76d86945b2ac/1.Ennaga_manasukurani_Neelambari

pallavi:

ennaga manasukurAni





pannaga SAyi sogasu
pannuga kanukonani kannulEIE
kannulEIE kaNTi minnulEIE (ennaga)

ऐन्नग मनसुकु रानि पन्नग शायि सोगसु

पन्नग कनुकोननि कन्नुलेले

कन्नुलेले कण्टि मिन्नुलेले

When the beauty of the Lord sleeping on the bed of AdiSesha cannot be visualized by the eyes even after deep meditation, what is the use of those eyes? What is the benefit of the lustre in those eyes?

Three caraNam-s

mOhamutO nIlavAri
vAha kAntini kErina
SrI harini kaTTukonani dEhamEIE
dEhamEIE I kEhamEIE (ennaga)

मोहमुतो नील वारि

वाह कान्तिनि केरिन

श्री हरिनि कट्टुकोननि देहमेले

देहमेले ई गेहमेले

What is the use of this body that cannot succeed in embracing the Lord tightly and with ardour? What is the use of this house?

sarisaja malle tulasi

viruvAji pArijAtapu





virulacE pUjincani karamulEIE

karamulEIE I kApuramulEIE

सरसिज मल्ले तुळसि विरुवाजि पारिजातपु

विरुलचे पूजिन्चनि करमुलेले

करमुलेले ई कापुरमुलेले

What is the use of these hands, which do not engage themselves in performing arcanai for the Lord with lotus, jasmine, iruvAtci, pArijAtam and other flowers? What is the use of this abode ?

mAlimitO tyAgarAju

nelina rAmamurtini

lAlincu pogaDani nAlikEIE

nAlikEIE sUtra mAlikEIE

मालिमितो त्यागराजु

नेलिन राम मूर्तिनि

लालिन्चि पोगडनि नालिकेले

नालिकेले सूत्र मालिकेले

What is the use of this tongue, which cannot eulogize Lord rAmacandrA, who protected tyAgarAjan with love? Where then is the need for the japa mAlai?

VACANAM:

prahlAdan's repeated thinking on this matter goes this way.

UTPALA MALA:

SrI vasudAti nATha sura sEvita---nArada sannuta vEga jUpavE





Oh Lord of SrI devi and bhU devi! Oh Lord worshipped by devA-s! Oh Lord of lotus feet! aDiyEn believes that those lotus feet of Yours are my refuge. aDiyEn meditated on You and prostrated before You to have Your sAkshAtkAram. Oh Lord of SrI devi! Oh rAmacandra! Oh hari whose sacred feet is the object of my meditation! Oh mAdhavan with the tEjas of crores of manmathA-s! Oh auspicious One! Oh utterer of sweet words! Oh great raghuvIrA! Oh Lord, who has His home in the hearts of muni-s! Please protect aDiyEn! Oh Lord, the supreme One among the devA-s (imayOr talaivA)! Oh Lord worshipped by Sage nAradA! Please reveal Thy divine form to aDiyEn!

VACANAM:

This is what prahlAdan said further with a mind agitated by sorrow:

VARALI KRITI : CAPU TALAM

<http://www.mediafire.com/?gzz0nzmhmnt>

<http://www.esnips.com/doc/c6bb6fa4-1ea6-4120-8046-caa05e72513b/2.eTi-janmamidi--varaLi--Triputa--DKP>

pallavi:

ETi janmamidi hA O rAmA !

ऐटि जन्ममिदि हा ओ राम

Oh rAmA ! What kind of janmam is this?

anupallavi:

ETi janmamidi entuku galikenu

entani sairintu hA O rAmA !

ऐटि जन्ममिदि एन्दुकु कलिगेनु

एन्तनि सैरिन्तु हा ओ राम





What kind of janmam is this? Why did I take this janmam? How much can I bear? Oh rAmA !

Four caraNam-s:

sATi lEni mAra kOTi lAvaNyuni
mATi mATiki jUci maTalADani tana

साटि लेनि मार कोटि लावण्युनि

माटि माटिकि जूचि माटलाडनि तन

What kind of janmam is this when I cannot see You, the Lord with beauty greater than crores of manmathA-s and frequently converse with Him?

sAreku mutyAla hArayuramu pAlu
kAru mOmunu kannulAra jUDani tana

सारेकु मुत्याल हारयुरमु पालु

कारु मोमुनु कन्नलार जूडनि तन

What kind of janmam is this, when I cannot see to my heart's content all the time Your divine chest with the pearl necklaces moving there and My Lord's ever youthful face?

ingitamerigina sangeeta lOluni
pongucu tanivAra kougalingini tana

इङ्गितमेरिगिन संगीत लोलुनि

पोङ्गुचु तनिवार कौगिलिङ्गिनि तन

What kind of janmam is this, when I cannot embrace my Lord, who is the connoisseur of sangItam to quell my passion for Him?

sAgara Sayanuni tyAgarAja nutuni





vEgame jUDaka vEgEnu hrdayamu

सागर शयनुनि त्यागराज नुतुनि

वेगमे जूडक वेगेनु हृदयमु

My heart wont stay put until I have the darSanam of my Lord resting on the ocean as He is being worshipped by tyAgarAjA.

VACANAM:

Even after many appeals like this, hari did not present Himself and prahlAdan talked aloud with great worry.

KANDA PADYAM:

karivaraduniga gOrucu---mUrccilen

prahlAdA's heart softened and his eyes became filled with tears. He wondered whether the Lord who came to the rescue of the Elephant king is here or not and if he were to be present, He is not of easy access even to indran and brahmA. This thought made him miserable and he fainted.

VACANAM:

During this time, when prahlAdan fainted,

DVIPADAI:

anurEuNuvulayandu --satyavanTuni jUDa SouridA vEDalen

Ancient SrI VaikunTha nAthAn (hari) without beginning or end, who is present in the atom, small speck of dust, the lofty mountain, who is blemishless, who is comprehended by the vedA-s and who relates to the sufferings of His devotees left the side of mahA lakshmi seated on the golden maNDapam on the milky





ocean and rushed to prahlAdan's side with His shining pItAmbaram and the pearl necklace on His chest moving rapidly and with droplets of sweat forming in His divine face and with the fragrance from the flower garlands following Him, He arrived in front of prahlAdan, the asura child, lifted him up , embraced him and placed him on His lap.



The Ancient Lord! - SrI prahlAda varadar in Sesha vAhanam - SrI ahobilam
Picture Courtesy: SrI Suresh swAmi and SrI Balaji Ankem swAmi

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VACANAM:

The most merciful way in which the mighty Lord of all universes arrived from SrI vaikuNTham is like this:

UTPALA MALAI:

Please enjoy the sevai of hari, the Moon that makes the kumuda flower of mahA lakshmi blossom! He in His blemishless form with the resplendence of the lustre of crores of manmathA revealed in His toe nail appeared in bhU lokam with total awareness of the mind set (bhakti) of the asura child.

KANDA PADYAM:

Oh devotees! Please have the darSana soubhAgyam of hari, who protects the universe with great affection and enjoy His sevai with the nectar of His thousand names sweetening your tongue.

SAURASHTRA KRITI: CAPU TALAM

pallavi:

entanucu varNintunE I
indirA-ramaNanuni nEnu

एन्तनुचु वर्णिन्तुने ई

इन्दिरा-रमणनुनि नेनु

How can I describe the saundaryam and the divya AabharaNams of hari, the Lord of SrI devi?

anupallavi :

santatamu nammu sajjanula
Asanta tIrcu vasanta sukumAruni (entanucu)





सन्ततमु नम्मु सज्जनुल-

आसन्त तीर्चु वसन्त सुकुमारुनि

How can I describe the vasanta kumAran (the beautiful child of the spring/ Youthful One), who fulfills always the desires of the sAdu janam?

Three caraNam-s:

merugu bangAru cElamiruvonda mariyu

nUpuramulu ghallanaga bhaktula kani

karuNAmrtamu callaga yOgula

daharamulu callanaga vEncEsina (entanucu)

मेरुगु बङ्गारु चेलमिरुवोन्द मरियु

नूपुरमुलु घल्लनग भक्तुल कनि

करुणामृतमु चल्लग योगुल

दहरमुलु चल्लनग वेञ्चेसिन

How can aDiyEn describe the Lord appearing with the gentle movement of His lustrous pItAmbaram as He moves and with the downpour of the nectar of dayA drenching the awaiting devotees and cooling the hearts of the Yogi-s?

tilakamu celagaga jalajAkshuDilanu

kadaluThIvi vinipimpaga tumburu

nAradulu kani nutiyimpaga surulu

sumamula vAna kuriyimpaga vEncEsina (enta)

तिलकमु चेलगग जलजाक्षुडिलनु

कदलु ठीवि विनिपिम्पग तुम्बुरु





vasanta kumaran! - Sri Prahlada varadar - Sri ahobilam
Picture Courtesy: Sri Prasad Uppala swami and Sri R Veeraraghavan swami





नारदुलु कनि नुतियिम्पग सुरुलु

सुममुल वान कुरियिम्पग वेञ्चेसिन

How can aDiyEn explain successfully the scene with the AakASam ringing with the stuti-s of tumburu and nAradar describing the majestic gait of the lotus-eyed hari adorning the kastUri tilakam on His forehead, while the flowers rain on Him from the joyous devA-s?

ghana nIlamunu kEru tanuvaipai punugu
chandanamu parimalimpga bAgu-
yuramuna muktA maNUIADaga tyAgarAju
kani cElAgiiyaga vEncEsina (enta)

घन नीलमुनु केरु तनुवुपै पुनुगु

चन्दनमु परिमळिम्पग बागु-

युरमुन मुक्ता मणुलाडग त्यागराजु

कनि चे लागिय्यग वेञ्चेसिन

How can aDiyEn describe the beauty of the scene of the Lord appearing with His dark blue body carrying the fragrance of punugu and sandal paste and with the pearl and gem necklaces on His chest moving gently while giving a hand lift to tyAgarAja?

VACANAM:

The most merciful Lord spoke this way to prahlAdA during the time of His appearance before prahlAdA :

KANDA PADYAM:

puDami celi magaDu tALaka-- prEmEyuDu uramula jEccan





The limitless lakshmi pati with the facial beauty of a pUrNa candran rushed towards prahlAdan, showered His blessings on him and embraced him tightly to His chest.

prahlAdan was rapturous about his mahA bhAgyam and sings the following kriti

BHAIRAVI KRITI ADI TALAM

http://www.esnips.com/displayimage.php?album=3581035&pid=28696082#top_display_media

<http://www.mediafire.com/?3mdymb4wnjq>

pallavi :

EnATi nOmu phalamO?

E dAna phalamO?

ए नाटि नोमु फलमो

ए दान बलमो

Which of my observed vratam yielded me this fruit (saubhAgyam of hari darSanam)? Which dAnam of mine led to the realization of this phalan ?

anupallavi:

SrInAtha brahma kainanu nIdu

sEva dorakunA? tanaku kaluguTa (E nATi)

श्री नाथ ब्रह्म(कै)ननु नीदु

सेव दोरुकुना तनकु कलुगुट

Oh Lord of SrI devi! Can even brahmA realize Your darSanam? That great bhAgyam has been realized by me today.

Three caraNam-s :

nEnu kOrina kOrkalellanu





nEDu tanaku neravErenu

bhAnuvamSa tilaka nA pAli-

bhAgyamA sajjana yOgyamA tanaku (E nATi)

नेनु कोरिन कोर्क(ले)ल्लनु

नेडु तनकु नेरवेरेनु

भानु वंश तिलक ना पालि

भाग्यमा सज्जन योग्यमा तनकु

All what I prayed for has been fully realized today. Oh the resplendent tilakam of sUrya vamSam! Oh the bhAgyam that protects me! Which observance of mine has led to this auspicious result?

nI dApu nI prApu dorikenu

nijamugA nE nI sommaitini

Adi dEva prANa nAtha

nAdangamandununci pUjinca (E nATi)

नीदु दापु नीदु प्रापु दोरिकेनु

निजमुगा ने नी सोम्मैतिनि

आदि देव प्राणनाथ

नादङ्गमन्दु नुञ्चि पूजिञ्च

I have realized your proximity (closeness/sAmIpyam) and grace. I have attained the real life and become Your property. Adi devA! My life's dear Lord! I have realized today the greatest of good fortunes: Placing You on my lap and worshipping You with prEmai. Which vratam or dAnam has led to this bhAgyam?





The most beautiful Lord! - SrI prahlAda varadar - SrI ahobilam
Picture Courtesy: SrI A Vasudevan swami





sundarESa suguNa brnda daSaratha-
nandanAravinda nayana pAvana
andagADa tyAgarAja nuta sukham
anubhavinca dorikerA bhaLi tanaku (E nATi)

सुन्दरेश सुगुण बृन्द दशरथ

नन्दनारविन्द नयन पावन

अन्दगाड त्यागराज नुत सुख-

मनुभविञ्च दोरिकेरा भळि तनकु

Oh The Most beautiful One! Oh Lord surrounded by the bhAgavatAs! Oh Son of daSarathA! Oh Lotus-eyed One! Oh Lord worshipped by tyAgarAjA! I have indeed gotten the opportunity to enjoy the sukham of being next to You (sAmIpyam) and worshipping You. Which holy observance of mine has led to this auspicious phalan ?

VACANAM:

Thus spoke prahlAdA enjoying once again the swim in the ocean of smaraNam (reflection) and darSanam of the Lord :

KANDA PADYAM:

tirugAnandAmbudilO
paramAtmuni tannu marici paravasamucE
hari hari hariyanucuNDaga
varaduDu tArakamu baTTi vArtalU baliken

Once again prahlAdan immersed in the ocean of joy, forgot himself and in the mood of tanmayatvam, the highest form of bhakti, chanted the name of hari





many times and spoke about the never-failing rakshaNa Sakti of the Lord.



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True devotees of bhagavAn get immersed in the ocean of joy by HIS darSanam!
HH prakrtam SrImad azhagiya singar during brahmotsavam at upper ahobilam in
March 2012

Picture Courtesy: SrI Prasad Uppala swAmi
(aasthAna photographer for SrI maTham)

||tritIyangamu samAptamu||

Third Act Completed





CATURTHA ANGAMU - FOURTH ACT

VACANAM:

As prahlAdan was joyously reciting the names of hari, the Lord looked with affection at the child immersed in brahmAnandam and was interested to reveal to the world the purity of mind of His bhaktan and desired to converse with His true bhaktan for that purpose.

SLOKAM :

arasika sambhASaNatO

rasika janESu vAg-kalaham SrEyaH

It is superior to engage in heated debate with rasika-s rather than conversing with those, who are not rasika-s (appreciators of fine points of bhakti mArgam).

KANDA PADYAM:

hari had the desire in His mind to grant moksham for prahlAdan and wanted on the outside for the pious people of the world to comprehend with joy the purity of heart of prahlAdan and made up His mind to engage in debate with prahlAdan for that purpose .

VACANAM:

SrI hari looked at prahlAdan now and spoke these words to start His conversation.

UTPALA MALA :

eppuDu pUrNakAmi sumI





avApta samasta kAman! - SrI prahlAda varadar with ubhaya nAccimArs- SrI ahobilam
Picture Courtesy: SrI A Vasudevan swAmi





heccuga vElpulakAdi mUlamai
ceppa tarambu kAdu tana
cEtana janmamulE madhaj~nulo
goppa tapam bhonarccusu
gOrkela nimmana santasillucun
tappakaniTTu sampadaulu
dAnava putra varambulandukO

I (hari) is an avApta samasta kAman (pUrNa kAmi), the One Who has all My desires fulfilled. I am the ancient One among the gods. I gladly grant boons for matchless wealth for those who attain the difficult to get cEtana janmam, uses his buddhi, performs lofty tapas and seek boons thereafter from Me. Oh the son of the asuran! Please ask for and get desired boons from Me.

KANDA PADYAM :

AanATi dAhammellanu
nEnArcanga ninnu jUci nErpunamadilo
pAnakapu pullarItini
hInampuku vArtta palukanidi samayambA
sadayAmara taruvunugani
mudamuna poLLaDuga pOvumUDuNDu galaDA
modalaina vElpulerukani
padamula kani viduvajAla patimArulakun

Oh Lord ! is this time for You to offer these boons for me and distract me, who was looking forward to quench my deep longing for You through Your darSanam? It is like a twig that fell into the pANiyam as one is about to drink and enjoy the pAnakam (jaggery water). Totally inappropriate and untimely is that event.





When the wish granting karpaka tree appears before You, which fool in this world would ask that divine tree for worthless piece of straw? After having the bhAgyam of seeing Your sacred feet not comprehended even by old devAs, Will I think ever of losing them?

VACANAM:

ivvidampuna paliki tiruga SrI harini jUci paluku eTTulanina

Thus prahlAda looked again at hari and said :

KANDA PADYAM :

svalpamulaDukanu jUcuDa

kalpAntaramaina trupti kAdayamadilO

kalpana cAlu bilESaya

talpAmara vinuta bhrOvu tALanu nEnu

If we engage ourselves in seeking paltry things from You, the mind will not be satisfied even at the end of a kalpa kAlam (very long period of time). Oh Lord reclining on the bed of AdiSeshan! Oh Lord worshipped by the devAs! I cannot bear this proposal of Yours to grant me boons. Please protect me from any such distractions !

SANKARABHARANAM KRITI : TRIPUTA TALAM

<http://www.mediafire.com/?xijzzwkyymm>

<http://www.esnips.com/doc/1ba1a7bc-bbcf-4408-bdfb-6f0bfd3fa490/2.nannu-brOva--ShankarABharaNa--chApu--GNB>

pallavi :

nannu brOvaganu viDavanuraa rAma

ननु ब्रोवगनु विडवनुरा राम





Oh rAmA ! I won't let go of You until You protect me.

Six caraNam-s

kASunu vetukaga kanna ratnamu rIti

dOSamu tolagimpa dorigitivi kAni (nannu brovaganu)

कासुनु वेतुकग कन्न रत्नमु रीति

दोशमु तोलगिम्प दोरिगितिवि कानि (नन्नु ब्रोवगनु)

I have gained You like coming across a priceless gem, while I was roaming around for paltry money.

ambali tinu vELa amrtamabbina rIti

tumburu sannuta dorikitivu kAni (nannu brovaganu)

अम्बलि तिनु वेळ अमृतमब्बिन रीति

तुम्बुरु सन्नत दोरिकितिवु कानि (नन्नु ब्रोवगनु)

Oh Lord eulogized by tumburu maharSi! I have gained you like one coming across divine nectar, when he is all set to drink tasteless gruel (kUzh) .

ceyyalasina vELa teppa doraku rIti

ayyaa nApAliTi gamaritivi kAni (nannu brovaganu)

चेय्यलसिन वेळ तेप्प दोरुकु रीति-

नय्या नापालिटिगमरितिवि कानि (नन्नु ब्रोवगनु)

Oh Priceless Lord! You are seated waiting for me like a boat, when my hands were getting tired during this swim in the samsAric ocean and was about to sink.

ADa pOyina tIrtham eduraina rIti

IDu jODu lEni ishTuDavaitivi (nannu brovaganu)





आड पोयिन तीर्थमेदुरै न रीति

ईडु जोडु लेनि इष्टुडवैतिवि (नन्नु ब्रोवगनु)

You have become a matchless benefactor and are like the sacred water that is sought for the destruction of the sins appearing before me suddenly.

siggu pOvuvELa cIralabbina rIti

oggiga mAyiNTiki vaccitivi kAni (nannu brovaganu)

सिग्गु पोवु वेळ चीरलब्बिन रीति-

ओग्गि मायिण्टिकि वच्चितिवि कानि (नन्नु ब्रोवगनु)

Just like gaining a vastram at the time of being disrobed, You have presented Yourself in my house.

Aagama nigama cayArthamu nIvani

tyAgarAjanuta talaci yunnAnu rAma (nannu brovaganu)

आगम निगम चयार्थमु नीवनि

त्यागराज नुत तलचियुन्नानु राम (नन्नु ब्रोवगनु)

aDiyEn considers You worshipped by tyAgarAja as my sole refuge. Thou art the meaning of vedam-s and Aagmam-s.

SrI hari looked at prahlAdan who described his happy status with great bhakti and responded to him with the intention of testing his mind-set further.

UTPALA MALA:

nAyeDanAsagAni pati

nAlagu lokamulella satyamE

nIyeDa prEma koNDiniti





niScayamE anau juci labdamE
mAyenu nEti yEdanaka
martyulu lEdana nIvu navvarA
cayaku kIrti kAdu mana_
sArakaniTTu varampulandukO

Oh prahlAdA ! It is rare indeed to find some one like You having the depth of bhakti to Me in all the fourteen worlds. This is true. This is why I have the deep affection for you. This is for sure. Inpite of this, if the people of the world ask you as to what you gained in the form of boons from Me and if you answered nothing, wouldn't they all laugh at Me? That will harm My reputation as a boon grantor. Therefore, You should accept the boons that I give with all my heart.

VACANAM:

Here are the words spoken by hari in this context to plant seeds of confusion in the mind of prahlAdan.

KANDA PADYAM :

edalEni prEma koNTini
kadu bhaktiyu nIku kaladani tAne
adiyAsa jUpi bhavamuna
vaDigA mOhimpa jEyu vArttalu baliken

hari spoke these words: "I have the greatest of affection for you. You have deep bhakti for Me" and meant false hopes to prahlAdan and tried to tempt him towards enchanting vishaya sukham-s.

ARABHI RAGAM KRITI : CAPU TALAM

<http://www.mediafire.com/?ez2njoyjmyk>





"I Am thinking of you every moment!" - SrI jwAlA nrsimhar - SrI ahobilam
Picture Courtesy: SrI Prasad Uppala swAmi





<http://www.esnips.com/doc/8c328125-12e5-4788-8911-fe4c66f827d8/3.adugu-varamula--Arabhi--chApu--Ramamurthy>

pallavi :

aDugu varamulanicedanu

अडुगु वरमुलनिच्चेदनु

Oh prahlAdA ! I will grant you all the boons that you desire.

anupallavi:

aDugaDuguku ninnE talacucunnAnu

adbhutamaina bhaktiki sokkinAnu

अडुगडुगुकु निन्ने तलचुचुन्नानु

अद्भुतमैन भक्तिकि सोक्किनानु

I am thinking of you every moment. I have lost myself thinking over your rare and wonderful devotion to Me.

Three caraNam-s:

dhana kanakamulu yennaina nIKu

dAraputrulu sogasaina iNDIa

canuvuna nosagudu-samSayamEla

tanuvu cikkaganEla dAnava bAla

धन कनकमुलु ऐन्नैन नीकु

दार पुत्रुलु सोगसैन इण्डु

चनुवुननोसगुदु संशयमेल

तनुवु चिक्कगनेल दानव बाल

sadagopan.org





Oh son of the asuran! Please do not wear yourself through penance for the sake of what you desire. I will grant with affection in whatever quantity you wish all the wealth, gold, wife, children and beautiful palace. You do not need to have any doubts on this matter.

akrama danujula koTTi nI

Apadalanu tala meTTi

vikramuna bahu vikhyAtigA vidhi

SakrAdula paTTamulanosagedanu

अक्रम दनुजुल कोट्टि नी

आपदलनु तल मेट्टि

विक्रममुन बहु विख्यातिगा विधि

शक्रादुल पट्टमुलनोसगेदनु

I will destroy the asurAs engaged in unrighteous acts, remove all the harms that come your way, enhance your fame, extend it to all the worlds and will bless you with the positions of brahmA or indrA.

vAji gajAndOLikamulu nIKu

varamaina maNi bhUshanamulu

rAjiganosagaka rava tALa lEnu vara tyAga-

rAjAptuDa nEnu

वाजि गजान्दोलिकमुलु नीकु

वरमैन मणि भूषणमुलु

राजिगनोसगक रव ताळ लेनु वर त्याग-

राजाप्तुड नेनु





As the close friend of tyAgarAja, I will not hesitate for one moment to shower on you joyously the gifts of horses, elephants, palanquins, precious gems and AbharaNams.

(sanakAdayaH mAyA mOhAkArI)

(In the background, sanaka and others say: Attachment to vishaya sukham (mOham) will arise from mAyA.)

VACANAM :

after listening to the deceitful words of the Lord of the universe, hari, prahlAda swAmy could not bear them and stated:

KANDA PADYAM:

Oh lotus-eyed Lord resting on the milky ocean! Please direct Your clever words towards the simple folks. aDiyEn is one who never forgets Your sacred feet. You are the AbharaNam for my mind.

VACANAM:

Having spoken thus, prahlAdan looked at hari and said :

KEDARA GOWLAI RAGAM KRITI: ADI TALAM

<http://www.mediafire.com/?yzzlzmndnjk>

<http://www.mediafire.com/?dyz0hnh5zez>

<http://www.esnips.com/doc/8e05fedd-08aa-4443-9cf4-54c53161151a/4.vArija-nayana--kEdAragouLa--Adi--Suseela-Ramaswami>

pallavi:

vArija nayana nIvADanu nEnu

vAramu nannu brOvu





वारिज नयन नीवाडनु नेनु

वारमु नन्नु ब्रोवु

Oh Lotus-eyed Lord! I belong to You. Oh Lotus-faced Lord! Please protect aDiyEn.

anupallavi

sAreku mAyA sAgaramandu

nEraka munigeDu nEmamu lEdu

सारेकु माया सागरमन्दु

नेरक मुनिगेडु नेममु लेदु

aDiyEn has no intention of drowning in the ocean of mAyaa.

Three caraNam-s

dhana kanaka mulanu dAra putrula

kaikoni maravanu ravitanayuDu kAnu (vArija)

धन कनकमुलनु दार पुत्रुल

कैकोनि मरवनु रवि तनयुडु कानु (वारिज)

aDiyEn is not the sugrIvan, who gained wealth, gold, wife and putran and at the end forgot about You.

vAji rathamunlanu vAramu kaikoni

rAjulanaDacu pArtharAju nE kAnu (vArija)

वाजि रथमुलनु वारमु कैकोनि

राजुलनडचु पार्थ राजु ने कानु (वारिज)





aDiyEn is not the one like arjunan, who received horses, chariots from You and engaged in war with the kings.

nI japamulu nava nidhulau tyAga-
rAja vinuta I durASala tagalanu (vArija)

नी जपमुलु नव निधुलौ त्याग-

राज विनुत ई दुराशल तगलनु (वारिज)

Oh Lord worshipped by tyAgaRaja! Since the japam of Your mantram is equivalent to all the nine kinds of wealth, I will not be caught in the grip of lowly desires.

KANDA PADYAM :

Oh Lord! Of what use are the sukham of the world to me? They are worthless. Please grant me the true bhakti of Your lotus feet. aDiyEn is incapable of following the path of Your sAmAnyA bhaktA-s seeking boons on perishable things and who get tired. Please protect me !

VACANAM:

Thus, prahlAdan explained to hari his true disinterest in vishaya sukham and his deep attachment to gain Atma jn~Anam. He continued further :

KANDA PADYAM :

Oh Lord! My mind refuses to believe that this world and this body made up of the five bhUtams that appear to look true because of the delusion of the mind and that they are the support for me. aDiyEn knows of Your deceit in tempting me. Please see ! I am not being affected even a bit and will stay firm in my resolve of not asking You for any boons.





DEVAGANDHARI KRITI ADI TALAM

pallavi:

tanalOnE dhyAninci tanmayamE kAvalerA

तन लोने ध्यानिञ्चि तन्मयमे कावलेरा

aDiyEn wants to meditate on You in my heart lotus and become totally absorbed in that dhyAnam.

anupallavi:

tana guhalO †AnuNDeDu

†Avunu teliyaga valerA

तन गुहलो तानुण्डेडु

तावुनु तेलियग वलेरा

aDiyEn would like to know Your exact place in the cave of my mind.

Nine caraNam-s:

nI marma mA kshaNamE niScayamai telusunurA

नी मर्ममा क्षणमे निश्चयमै तेलुसुनुरा

When I am blessed with that knowledge, immediately Your secret and sacred quintessence will be revealed to me.

Enanu mAyAvELa nEvankO teliyadurA

ऐननु मायावेळ नेवङ्को तेलियदुरा

Once this is revealed, this delusion named "I" will disappear astonishingly without leaving any trace of where it went.

toli karmamE balamu †Oya kUDadu vidhiki





तोलि कर्ममे बलमु तोय कूडदु विधिकि

The power of pUrva janma karma-s has a very powerful hold. There is no point in blaming brahmA.

prakruti svabhAvamulu prajvalincucunuNDu

प्रकृति स्वभावमुलु प्रज्वलिञ्चुनुण्डु

While the inherent behaviour of tApa trayam-s scorch one,

lakshyamu jEyaru madilO lakshAntara mulakainA

लक्ष्यमु जेयरु मदिलो लक्षान्तरमुलकैन

The one with discriminative intellect (vivEki-s) will not pay attention to them even for crores of years.

mrngina kaLLaku rucula mElu kanE vArevaru

मृङ्गिन कळळकु रुचुलु मेलु कने वारेवरु

When the eyes are turned inward to see the paramAtmA seated in the heart lotus instead of outward (to see material things and develop a lure for vishaya sukham), one cannot be affected by the ruci for external objects.

bhUtamulaidunu nIvu porala jEyucunnAvu

भूतमुलैदुनु नीवु पोरल जेयुचुन्नावु

Thou art the One, who makes the panca bhUtams turbulently move from here to there.

niravadhi Sayyapai nIvu nityAnanda mununnAvu

निरवधि शय्यपै नीवु नित्यानन्दमुनुन्नावु

Thou art the One, who is seated on the AdiSeshan enjoying eternal bliss.

SrI tyagarAjuni cEpaTTi rakshincedavu





SrI mAIOlan - after thirumanjanam

SrI MAIOlan seated on AdiSeshan - SrI ahobila maTham

Picture Courtesy: www.pbase.com/svami





श्री त्यागराजुनि चे पट्टि रक्षिञ्चेदवु

Thou art the One, who gives hand lift to tyAgarAjan and protects him.

VACANAM:

Our supreme Lord SrI nArAyaNa murti addressed prahlAdan deeply immersed in the ocean of brahma jn~Anam this way :

SISA PADYAM :

I will grant the boon of being the merciful Emperor of this world for those like you, who chase away the mAyA and the attachment to the body. I will not appear even in the dreams of those greedy folks, who perform japam and tapas for gaining perishable sukhams like residence in svarga lokam to enjoy the pleasures there. If that were to be so, what would be the chances for me to present Myself to common folks? None. Listen, My child! I will not be at peace until I see you rule this land to my eye's delight. I will grant you all the boons desired by your mind. May you please accept the boons and live peacefully in your city !

VACANAM :

The Lord of the universe, hari, spoke further:

DVIPADAI:

How can I relate to those who desire vishaya sukhams and perform newer and newer japam-s, dhyAnams and yaj~nams while standing in the middle of fire and torture their body? Those brahma nishTA-s, who have blemishless minds, engage in dharmam and auspicious karma-s, banish the desire for kAmam and approach Me with the knowledge of tattva trayam-s and stay joyous, cross over





all obstructions and redeem themselves. For such blessed souls, I give My darSanam and grant them boons even if they resist them. I bless them to control the asurA-s and rule this earth in a benevolent manner. Therefore, prahlAdA, please seek and get the boons that you desire.

VACANAM :

Now, prahlAdan shed tears that flowed on his cheeks and addressed humbly the Lord for treating him as an outsider and speaking such merciless words :

KANDA PADYAM :

Oh Lord of SrI devi ! Don't You have the reputation of banishing the sorrows of the helpless ones from time immemorial? Don't You have any concerns about me, who has taken the vow to meditate only on You at all times?

VACANAM :

prahlAda swAmi continued to speak further.

KANDA PADYAM :

Oh kODaNDA pANi! Oh One with pure heart! Oh Lotus-eyed Lord! Does Your heart harden when You meet bhaktA-s who adamantly believe in Your existence? Although You are considered merciful, will the butter (veNNai) placed on old cooked rice become candran? Please do not deceive me with the promise of boons. If You do so, Your reputation will be harmed. Your behavior is strange. Let me explain. Please listen.

VACANAM:

Thus prahlAdan engaged in the description of the guNa anubhavams of SrI hari.





VACANAM:

Looking at His bhaktan with tears rolling in his eyes and agitated mind eulogizing Him, SrI hari smiled in a deceitful manner and spoke :

CAMPAKA MALA :

My smile is free of deceit. For you who has controlled his pancEndriyam-s and performed severe tapas, all kinds of happiness and indra bhOgam-s will come their way without fail. You stood up bravely and stayed with un-agitated mind. I have abundant mercy for you and therefore I must grant you the boons.

VACANAM :

The additional words of deceit spoken by SrI hari in this context are:

KANDA PADYAM :

I am going to share with you a secret. I am going to grant you very special boons beyond the reach of common folks. Please accept them. I have to travel a long way (back to My supreme abode). My desires and the kaimkaryam-s for Me are of many kinds.

NAGA GANDHARI RAGA KRITI: CAPU TALAM

<http://www.mediafire.com/?uuzwtuzm2m0>

<http://www.mediafire.com/?yywyyagkjyq>

<http://www.esnips.com/doc/7791aa0a-c77a-4eca-87c1-9aac18970ce2/5.O-rAma-O-rAma--nAgAGhandhAri--chApu--BMK-Chorus>





pallavi :

O rAma rAma sarvOnnata nIkipuD-

Ora vancana ElarA ghrNAkara

ओ राम राम सर्वोन्नत नीकिपुडोर-

वञ्चनयेलरा घृणा-कर

Oh rAmA! Oh the Supreme Most! Oh Most Merciful One! Why are you performing this deceitful act (of offering me boons)?

Seven caraNam-s :

veda SiramulellanAdaraNatO

nIvE daivamani namмага nammiti (O rAma rAma)

वेद शिरमुलेल्लनादरणतो

नीवे दैवमनि नम्मग नम्मिति (ओ राम राम)

aDiyEn believed that You are the Lord accepted by the upaniSads (veda Siras).

peddalaina vAri-yoddanE satyamu

kaddani nammitini sammatini (Oh rAma rAma)

पेदलैन वारियोदने सत्यमु

कदनि नम्मितिनि सम्मतिनि (ओ राम राम)

aDiyEn believed that truth (satyam) will flourish among the mahAn-s.

bandhu ratnamA dayA-sindhu nIvAni satya

sandhuDavanukoNTini rammaNTini (O rAma rAma)

बन्धु रत्नमा दया सिन्धु नीवनि सत्य-





सन्धुडवनुकोण्टिनि रम्मण्टिनि (ओ राम राम)

Oh the gem among bandhus (Relatives)! Oh Ocean of Mercy! Knowing clearly that You are the abode of truth, I sought Your presence.

bharatu carya saha-carunitO niNDARA
karagucu palikitivE gAcitivE (O rAma rAma)

भरतु चर्य सह चरुनितो निण्डार

करगुचु पलिकितिवे काचितिवे (ओ राम राम)

Oh Lord who protected bharatan, who melted over the tyAgam of bharatan and described to sugrIvan as to how you were moved by the tyAgam of bharatan.

sati mATulu sadA kapijucE vini sam-
matini kaugilincina SubhAnana (O rAma rAma)

सति माटलु सदा कपिजुचे विनि

सम्मतिनि कौगिलिञ्चिन शुभानन (ओ राम राम)

Oh Lord of sweet face, who embraced hanumAn, when he described the words spoken by sItA pirATTi as message to You at aSoka vanam.

munu bhakta kOTulu koniyADa nIvu
vArala brOcinadi lEdA mariyAda (O rAma rAma)

मुनु भक्त कोटुलु कोनियाड नीवु

वारल ब्रोचिनदि लेदा मरियादा (ओ राम राम)

In old times, You protected the assembly of Your devotees, when they sang about Your limitless kalyANa guNam-s. Is it proper that You do not attempt to protect me?

I jagatini tyAgarAjuni brOcuTakI





jAla mika tALanu nI vELanu (O rAma rAma)

ई जगतिनि त्यागराजुनि ब्रोचुटकी

जालमिक ताळनु नीवेळनु (ओ राम राम)

aDiyEn (tyAgarAjan) cannot bear with Your jAlams (kapaTa nATakams) aimed at not protecting me.

VACANAM:

After listening to SrI hari's words announcing His intention to leave prahlAdan and go to His supreme abode, prahlAdan became deeply sad and addressed SrI hari this way:

KANDA PADYAM :

When prahlAdan heard SrI hari's words that He wanted to leave, tears welled up in prahlAdan's eyes and flowed like a flood and with great sorrow, the son of the asuran appealed to the Lord in this manner:

DVIPADAI:

Did I do the difficult penance for gaining a wife or beget children or to obtain great wealth? Did I do this penance to subjugate my enemies or to gain their kingdom? Did I stand in the middle of the water and perform penance aimed at itara devatA-s (other gods)? Did I bear with any dangers knowingly ? Oh Lord Who plays in Your mAyA! Don't You know about my mind? Please listen! Oh Omniscient One! This world is a combination of sukham=s and dukham-s. Who else is there for me as refuge?

Is it fair? You indicated indirectly about Your intention to leave me. Can I bear that decision of Yours? I cannot stand it. This is not the time for such action on Your part. aDiyEn performs SaraNagati at Your sacred feet now.





KANDA PADYAM:

Oh My Father! You have emboldened Yourself to leave me. I won't be separated from You. Without any delay and without any fear, I will attach Your sacred feet to my mind. I cannot bear this suffering anymore.

KRITI IN MADHYAMAVATI RAGAM : "SRI RAMA" ADI TALAM

<http://www.esnips.com/doc/29d09256-e0e3-4d05-981d-1a986265e8d1/SrI-rAma-jayarAma--madhyamAvati--Adi--Ramamurthy>

pallavi:

SrI rAma jayarAma SrngAra rAma

श्रीराम जयराम शृङ्गार राम

SrIrAma! jayarAma! SrngAra rAma!

caraNam-s with 17 lines :

gAravamuna brOvu karuNA samudra (SrI rAma)

गारवमुन ब्रोवु करुणा समुद्र (श्री राम)

Oh Ocean of Mercy, who protects me with ardour!

nAlOni jAli nI kElA docaturA (SrI rAma)

ना लोनि जालि नीकेल तोचदुरा (श्री राम)

How is it that You do not fathom the sorrow inside me?

manasicci nAtOnu mATADunedepuDu (SrI rAma)

मनसिच्चि नातोनु माटाडुनदेपुडु (श्री राम)

When would You be conversing with me with undivided attention?

tALa nI vELanika jAlamA rAmA





The Lord of SrI bhUmi devi!
SrI prahlAda varadar on candra prabhai vAhanam - SrI ahobilam
Picture Courtesy: SrI Suresh swAmi and SrI Balaji Ankem swAmi





ताळनी वेळनिक जालमा राम

I cannot bear it anymore. Why still this deceptive play?

balimini valacitE calamA O rAmA

बलिमिनि वलचिते चलमा ओ राम

Are You angry at me thinking that my bhakti is balAtkAra bhakti that is forced on You?

I saukhyamI bhAgyamendaina galaDA

ई सौख्यमी भाग्यमेन्दैन गलदा

Is it possible to enjoy sukham and bhAgyam of this magnitude anywhere?

japamEmo tapamEmO aparAdham EmO

जपमेमो तपमेमो अपराधमेमो

I do not know of any japam to win You over. I am not aware of any tapas to the same effect. Is this lack of knowledge a crime?

pankaja nayana nA kunkuma nIvE

पङ्कज नयन कुङ्कुम नीवे

Oh Lotus-eyed One! You are my entire blessed fortune.

avanijAdhipa nA sogasevaridE rAmA

अवनिजाधिप ना सोगसेवरिदे राम

Oh Lord of bhUmi devi ! For whom else is my beauty?

nIvu nimishamu lEni bhAvuka mEI

नीवु निमिषमु लेनि भावुकमेले





After being separated from You even for a fraction of a second,

tOshimpakennALLu tOcunE rAma

तोषिम्पकेन्नाळ्ळु तोचुने राम

how long can I consider that to be a happiness-producing event ?

ella saukhyamulu manasolladE rAma

एल्ल सौख्यमुलु मनसोल्लदे राम

Oh rAmA! My mind will not seek any other sukham-s.

pAyagA mEnu sagamAyenE rAma

पायगा मेनु सग(मा)येने राम

My body has shrunk to half its previous size after being separated from You.

IyandamI candamendaina galadA (SrI rAmA)

ईयन्दमी चन्दमेन्दैन गलदा (श्री राम)

Is it possible to see those charm and excellence anywhere else?

kUrcu vetalArcu kaDa tErcavE rAma

कूर्चु वेतलार्चु कड तेर्चुवे राम

Please forgive me, chase away my sorrows and redeem me.

mikkili mrokki cE jikkiti rAma

मिक्किलि म्रोक्कि चे जिक्किति राम

aDiyEn has expressed deep bhakti to You and have come under its spell.

rAjillu SrI tyAgarAjAdi vinuta (SrI rAma)

राजिल्लु श्री त्यागराजादि विनुत (श्री राम)





The Lotus eyed Lord! - VaDuvUr SrI rAmar and tAyAr

Picture Courtesy: www.vaduvurramar.com





"antarAtmaa!" - SrI MAIolan wearing swarNa ashTalakshmi hAram
Picture Courtesy: SrI Bharathkumar Raman





Oh rAmA who is worshipped by the kIrtirAjan, tyAgarAjan !

VACANAM :

after the moving appeal, prahlAda swAmi experienced an inner jyoti and was blessed with the anubhavam of aparOksha sAkshAtkAram and became encouraged and felt comfortable that there was no need for suffering from the sorrows created by nescience (aj~nAnam) and started swimming in the ocean of courage.

KANDA PADYAM:

SrI hari! When I have this bhAgyam, Why should I suffer from worries? prahlAdan now recognized that the entire world is harimayam and spoke this way :

SISA PADYAM :

When there is butter, why should one worry for ghee? When there is rice, why long for malt hash (kUzh)? When the caring mother is there, where is the need for the child to have the hired nurse to take care of it? If one comprehends oneself (jIva tattvam), where is the need to study vedAntam? For the completely healthy one, where is the need for cultivating a physician?

If one has his own money, where is the need for an almanac? For one who relies on You as the sarvAntaryAmi, where is the need for differentiating between other daivams (You are the antarAtmA in all of them). If you have courage of conviction, where is the need to fear about enemies? Knowing my antarangam, please protect me. I wont desire anything else. The greatest bliss for me is experiencing You right next to me (sAmIpyam). Oh Lord of bhUmi dEvi! Your own side glances are sufficient for me.

KRITI IN BILAHARI RAGA CAPU TALAM

pallavi:

sarasIruha nayan nI kaTAKshamE





cAlu sajjana jIvana

सरसीरुह नयन नी कटाक्षमे

चालु सज्जन जीवन

Oh Lotus-eyed One! Your glances alone are sufficient for me.

Six caraNam-s

mInamArbhakula kAminci kanniTla

dAnamIlankanu daya jUcinaTla

मीनमार्भकुल कामिञ्चि कन्नट्ल

दानमीलङ्कनु दय जूचिनट्ल

Just as the mother fish's loving glances at its children swimming by her side results in the fullness of their stomachs, just as the benevolent look on lankApuri just before its dhAnam to vibhishaNan, Your glances alone will be sufficient for me.

sAdhu sangati nEnu salipinayaTla

mAdhurya bhOjana-maTu jEsinaTla

साधु सङ्गति नेनु सलिपिनयट्ल

माधुर्य भोजनमटु जेसिनट्ल

Your glances falling on me would be like the bliss of gaining of the sAdhu satsangam and partaking delicious food.

dhana kanakamulella tagilinayaTla

dinamu durAsalu tIrnayaTla

धन कनकमुलेल्ल तगिलिनयट्ल





दिनमु दुरासलु तीर्नयट्ल

Your glances falling on me would be like the bliss of acquiring immense wealth and gold and like the joyous mood after chasing away the lowly desires.

simhAsanamuna celaginayaTla

brahmEndra paTTAnubhavamandinaTla

सिंहासनमुन चेलगिनयट्ल

ब्रह्मेन्द्र पट्टानुभवमन्दिनट्ल

Your glances falling on me will create the equivalence of bliss arising from being seated on the throne of an emperor and inheriting brahma and indra paTTams.

nAlugokka padi bhuvanamElinatla

kalugu kulamulella kaDatErinaTla

नालुगोक्क पदि भुवनमेलिनट्ल

कलुगु कुलमुलेल्ल कडतेरिनट्ल

Your compassionate glances falling on me would create a sense of joy as though I am a ruler of the fourteen worlds and like the members of my kulam getting redeemed.

rAjIva bhavanuta ramaNIya carita

rAjilu SrI tyAgarAjAdi vinuta (sarasIruha nayana)

राजीव भवनुत रमणीय चरित

राजिल्लु श्री त्यागराजादि विनुत (सरसीरुह नयन)

Oh Lord worshipped by the lotus-born brahma devan! Oh Lord of delectable caritram! Oh Lord eulogized by famous bhaktAs like tyAgarAja! Your glances alone are sufficient for me.





Let aDiyEn eulogize the Lord of delectable caritram!
SrI prahlAda varadar at SrI ahobila divya kshetram
Picture Courtesy: SrI A Vasudevan swAmi





VACANAM:

As prahlAdan spoke thus with bhakti and courage, SrI hari looked at him with great compassion and wanted to let the world know about the true bhakti mArgam followed by prahlAdan and spoke in this context :

KANDA PADYAM :

Oh pure hearted prahlAdA ! If I were to be at your side, what would you like to do? If you express your wishes, I will grant those boons and protect you.

VACANAM:

prahlAdan was thrilled to hear these supportive words of SrI hari and looked at the Lord with eyes filled with joyous tears. He addressed the Lord with a choked voice :

KANDA PADYAM :

Oh Lord! Please listen to my heart felt desires. I will spend my time adorning You with beautiful jewelry, spray fragrant scents on You and look joyously at Your divine form reaching up to the sky.

KRITI IN VARALI RAGAM CAPU TALAM

<http://www.mediafire.com/?tmuiuj3izj>

<http://www.esnips.com/doc/28239e48-d149-4f3a-b86e-35c1dd84d86f/6.vaddayundE--varaLi--chApu--Suguna-Varadachari>

pallavi:

vaddayuNDEdE bahumElu vArijAksha

वह्युण्डेदे बहु मेलु वारिजाक्ष





Oh Lotus-eyed One ! It is the best for me to have You next to me.

anupallavi:

addampu mOmu kalaranga

anupama mOhanAnga

अद्दम्पु मोमु कलरङ्ग

अनुपम मोहनाङ्ग

Oh Lord with the face like a beautiful mirror! Oh Lord of matchless beauty!

Three caraNam-s :

bangAru pUla pUjintu, bAkuga ninnu sEvintu

SrngArinci kougaintu sEri nE ninnAdhintu

बङ्गारु पूल पूजिन्तु बाकुग निन्नु सेविन्तु

श्रृङ्गारिञ्चि कौगलिन्तु सेरि ने निन्नाधिन्तु

I will worship You with swarNa pushpams. I will prostrate before You. I will adorn You with fragrant flowers and beautiful jewelry and then embrace You heartily. I will perform ArAdhanam for You standing close to You.

mungala nE naTiyintu muddhu maTala tElintu

sangItamu vinupintu sAreku nE santOshintu

मुङ्गल ने नटियिन्तु मुद्दु मटल तेलिन्तु

सङ्गीतमु विनुपिन्तु सारेकु ने संतोषिन्तु

I will dance before You (nATya upacAram). I will make you very happy with sweet stutis. I will sing before you with great joy (kIrtanam). I will be forever happy.





satta mAtrama nIyandu cittamu kAni pOdendu
tattaramu tIrcukonDu tyAgarAja sulabhuDandu

सत्त मात्रमा नीयन्दु चित्तमु कानि पोदेन्दु

तत्तरमु तीर्चुकोन्दु त्यागराज सुलभुडन्दु

Oh Lord present pervasively in all the objects of Your creation ! My mind will not go anywhere except traveling to Your sacred feet. I will fulfill my heart's desires of performing kaimkaryam-s for You with excitement. I will state loudly that You were reached by tyAgarAjan readily through his deep bhakti.

VACANAM:

SrI hari listened to prahlAdan's words laden with true bhakti and understood his deep inner longings and addressed him this way :

KANDA PADYAM:

Oh child of asura! I have now placed You on my lap. I have blessed you with immense wealth and removed the many doubts of the devAs. In which other way, do you wish Me to reveal my dayA for you?

VACANAM:

After listening to his Lord's kind and comforting words, prahlAdan expressed what was on his mind:

KANDA PADYAM:

Oh foundation for the meek and destitute! My heart's desire will not be fulfilled if I do not decorate You with flowers and jewelry, worship You with daily ArAdhanam and offer You delectable meals. You cannot avoid these upacAram-s.





SAVERI RAGA KRITI : JAMPAL TALAM

<http://www.mediafire.com/?jyxnetmmjzo>

<http://www.esnips.com/doc/d27cb83c-ae5e-439d-a5b9-f512d08351f2/7.tIrunA--sAvEri--Jhampa--Unknown>

pallavi:

tIrunA nALOni dugdha

तीरुना ना लोनि दुग्ध

will the deep longing in me for You ever subside?

anupallavi:

sAramou nI pAda sARasamu nAdu hrda-
yAravindamuna peTTi kaTTukOka (tIrunA)

सारमौ नी पाद सारसमु नादु हृद-

यारविन्दमुन पेट्टि कट्टुकोक (तीरुना)

Will that longing ever subside unless I unite Your sacred feet, which is the essence of the universe and its beings, with my heart lotus?

Three caraNam-s

kamma viltuni kanna kAnti galigina harI
mumAru pAlannamu bhujimpa peTTi
kammani viDamosagi kaDu ratnamulu merayu
tamma paDiganu paTTi tAnipuDu nilavakanu (tIrunA)

कम्म विल्लुनि कन्न कान्ति कलिगिन हरी

मुम्मारु पालन्नमु भुजिम्प पेट्टि





कम्मनि विडेमोसगि कडु रत्नमुलु मेरयु

तम्म पडिगनु पट्टि तानिपुडु निलुवकनु (तीरुना)

Oh SrI hari with the kAnti as the Father of manmathA! As long as I do not present You three times a day the milk rice as naivEdhyam and offer delectable tAmbUlam while holding the ratnakacita vessel for the spittle, how can I hope to quench my heart's longing for kaimkaryam for You?

anudinamu nIdu pAdAbjamulanottucunu

kanakamayamou suraTi karamuniDi visari

ganamaina phaNitalpa munanunchi paaDusunu

ganulAra sEvinchi kaalamula gaDapakanu (tIrunA)

अनुदिनमु नीदु पादाब्जमुलनोत्तुचुनु

कनक मयमौ सुरटि करमुनिडि विसरि

घनमैन फणि तल्पमुननुञ्चि पाडुचुनु

कनुलार सेविञ्चि कालमुल गडपकनु (तीरुना)

Oh SrI hari ! As long as I do not press Your feet gently, move the golden fan to remove Your fatigue, place You on Your lofty bed of AdiSesha, sing to You and have Your sevai to my heart's content, how can I hope to quench my longing for kaimkaryam for You?

rAjAdhirAja surarAja vandita pAda

SrI jAnakI ramaNa SrngAra jaladhE

rAja dharuDagu tyAgarAja pUjituDanucu

rAjillu nI kIrti rAjiga pogaDakanu (tIrunA)

राजाधि राज सुरराज वन्दित पाद





श्री जानकी रमण शृंगार जलधे

राज धरुडगु त्यागराज पूजितुडनुचु

राजिल्लु नी कीर्ति राजिग पोगडकनु (तीरुना)

Oh King of Kings! Oh Lord whose sacred feet are worshipped by indrA! Oh Lord of jAnaki! Oh Ocean of SrngAram ! As long as I do not sing about the vaibhavam of Yours as the One worshipped by crescent Moon adorning tyAgarAjan (Lord Sivan of tiruvArUr), how can I hope to quench my longing for kaimkaryam for You?

VACANAM:

This way prahlAdan explained the secrets of his heart and addressed SrI hari once again.

UTPALA MALA:

prahlAdan with tearful eyes bowed before the Lord and said: "Oh Lord with the face as beautiful as the candran on the full moon day! Oh Lord reclining on AdiSesha! Oh the enemy of asura kulam! Please do not leave me! This I request You with folded palms. Please bless me with nija bhakti for You. This is my prayer. Please bless me."

VACANAM:

prahlAdan became silent after advancing his prayerful request and SrI hari spoke now.

KANDA PADYAM:

prahlAdA! I have blessed you to be famous as the best bhaktan of Mine in all





the three worlds and for all to celebrate that exalted status of yours. Therefore, there are no one in this world, who are more lofty than you as My bhaktan.

VACANAM:

On hearing these uplifting words from SrI hari, prahlAdan decided that this is the right time to make a request to the Lord.

KANDA PADYAM:

Oh Lord adorning the pItAmbaram! OmkAra svarUpA! Oh Lord granting abhayam ! Oh Lord sought by the gajendran as the SaraNAgata rakshakan! Please confer on me nija bhakti just as You blessed garuDan.

VACANAM:

SrIman nArAyaNan responded this way to bhakta prahlAdan, who desired to be granted the boon of having nija bhakti to the Lord just as that displayed by garuDan.

KANDA PADYAM:

SrI hari who knew that prahlAdAn has been blessed by Him to have the level of kaimkarya sampat, which is hard to gain even by brahmA, indran and others, spoke to prahlAdan most sincerely.

SISA PADYAM:

Oh prahlAdhA ! When I desire to make you equivalent to Me, why this desire to have the occupation of just being My servant? I cannot see anywhere firm and lofty bhakti such as yours. It is not possible even for brahmA and indrA to see





Omkara svarUpan - toNDanUr SrI yoganrsimhar
Picture Courtesy: SrI Lakshminarasimhan Sridhar swAmi





My divine form. I have however been bound tightly by the rope of your bhakti and have come under the influence of your pure mind. I am indeed the witness for your sAtvika bhakti. It is not fair for you to request repeatedly. Please ask me for boons other than serving Me. I will grant it happily to spread your fame. (The sanakAdi muni-s, who were hearing this conversation stated now: This prahlAdan is the guru for his own Master!)

VACANAM :

prahlAdan responded to the Lord, who addressed him that way.

KANDA PADYAM :

Oh pItAmbaradhAri! is it not so that all the four purushArthams (dharma, artha, kAma, moksham) are attained anyway through the power of my penance? The good name as Your bhaktan will also be realized that way. Therefore, please just grant me the boon of pious bhakti for You. I will serve only You.

SLOKAM :

nAstHA dharmE na vasu nicayE
naiva kAmOpa bhOgE
yat bhavyam tat bhavatu bhagavan
pUrva karmAnurUpam
Etat prArthyam mama bahumatam
janma janmAntarE api
tvat padambhoruha yugagatA
niScalA bhaktirastu

bhagavan! I have no attachment to dharmam. I have no desire to accumulate wealth. Let anything happen befitting my pUrva karma-s. Yet, I seek only one





boon that will bless me with paripUrNa phalan. That boon desired by me is firm bhakti at Your sacred feet in all future births (This is the 7th Slokam of mukunda mAlai by kulaSekhara AzhwAr).

VACANAM :

Again prahlAdAn continued with his request to the Lord.

KANDA PADYAM :

Oh Lord who held mandhara mountain on Your back! Why this chiding speech? Wont my relatives laugh at me? Oh Lord who is under the influence of Your bhaktA-s! If You show enmity towards me and use Your deceitful ways to test me further, what is the use?

Oh father of manmathA! Knowing fully the sorrow in my heart, why do you test me further? Is it fair on Your part? It is unjust. Please rush to me and elevate me.

VACANAM :

prahlAdan addressed SrI hari once again with a heavy heart.

SAVERI RAGA KRITI JAMPAL TALAM

<http://www.mediafire.com/?fymztwumkhz>

<http://www.esnips.com/doc/45756f0a-0cf1-4f22-bc29-12695e5f8492/8.rAmabhirAma-raghuAma--sAvEri--Jhampa--Mani-Krishnaswami>

pallavi:

rAmAbhirAma raghu rAma O rAma !





रामाभिराम रघुराम ओ राम

Oh rAmA, the mind stealing Lord! Oh raghurAmA!

anupallavi:

tAmasumulEla sItAmanOramaNa (rAmAbhirAmA)

तामसमुलेल सीता मनो-रमण (रामाभिराम)

Why this anger at me? Oh Lord Who enchanted the heart of sItA pirATTi!

Six caraNam-s:

paga sEyuTella nApAla nIdu

vaga lEla viDa jAlavu gajEndra pAla (ramAbhirAmA)

पग सेयुटेल ना पाल नीदु

वगलेल विड जालवु गजेन्द्र पाल (रामाभिराम)

Why do You display all Your anger at me? Why won't you leave Your deception?
Oh Lord who saved the king of elephants !

nI sommu nEnaDaga lEdu ninDu

mOsamau prapancamandAsa lEdu (rAmAbhirAmA)

नी सोम्मु नेनडुग लेदु निण्डु

मोसमौ प्रपञ्चमन्दास लेदु (रामाभिराम)

I did not ask for Your wealth. I have no desire for this world and its "sukhams",
which cause nothing but disappointment and sorrow at the end.

Aasa nI yeDa tanakupOdu nija

dAsa rakshaka ninuvina gatiyu lEdu (rAmAbhirAmA)





आस नीयेड तनकु पोदु निज

दास रक्षक निनु विना गतियु लेदु (रामाभिराम)

The attachment that I have for You will never diminish. Oh Lord, who protects Your true bhaktA-s! I do not have any recourse except You.

nI sarisamAna mevarilalO rAma

nIrajadhaLAKsha chikkitirA nI valalO (rAmAbhirAma)

नी सरि समानमेवरिललो राम

नीरज दळाक्ष चिक्कितिरा नी वललो (रामाभिराम)

Who is there to match You in this world? rAmA! Oh Lord with lotus soft eyes! I have been caught in the net of Your bhakti.

kallalADani teliya lErA nI

Valla nEramu kAni ne nIku vErA? (rAmAbhirAma)

कल्लाडनि तेलिय लेरा नी-

वल्ल नेरमु कानि ने नीकु वेरा (रामाभिराम)

I had no idea that You are a liar or a deceitful One, the fault is because of You, otherwise am I an alien to You? Why this delay?

SrIpatE nanu marava tagunA idi

pApamE kAni eDabAya manasagunA (rAmAbhirAma)

श्री पति ननु मरव तगुना इदि

पापमे कानि ऐडबाय मनसगुना (रामाभिराम)

Oh Lord of SrI dEvi! Is it fair to forget me? It is all due to my inauspicious past deeds and my mind however will not consent to forget You.





AjAnu bAhu karamIrA SrI

tyAgarAjuni bhavAbdhi dAtinciparamIrA (rAmAbhirAmA)

आजानु बाहु कर(मी)रा श्री

त्यागराजुनि भवाब्धि दाटिञ्चि परमीरा (रामाभिराम)

Please extend Your long hands stretching all the way to Your knees and lift me up. Please also grant the boon for this tyAgarAjan to cross the ocean of samsAram.

VACANAM :

After hearing the appeal of prahlAdan, SrI hari wanted to know more about the bhakti path of prahlAdan and addressed him this way.

KANDA PADYAM:

In this world, the same conduct is hailed as honorable at one time and dishonorable at another time. Except you, I do not know any one who has always the equi-poised conductance of himself.

Be it Sarasvathi's husband or whomever, I will not accept him, if he has bhEda buddhi. I become bound to the one, whose tattva anubhavam blends with his bhakti. Then, the bhaktan and Myself become one.

VACANAM :

After hearing the Lord, prahlAdan wanted to share his mind's anubhavams this way.

KANDA PADYAM :

Oh Lord saluted by nandan, Your servant in SrI vaikuNTham! Oh Lotus-eyed One ! Oh the most beautiful One! Oh Lord who helps the entire world! Even if there are so many "gods", my mind has been totally immersed in You and You





alone. Did You not recognize this earlier?

MOHANA RAGA KRITI ADI TALAM

<http://www.mediafire.com/?zz1mtizyjdj>

<http://www.esnips.com/doc/c5f21297-8629-4c28-a5ef-7f9902e22f80/9.Dhaya-raa-nI> mp4 downloadable version

pallavi:

daya rAni daya rAni dASarathI rAma

दय रानि दय रानि दाशरथी राम

daSaratha rAmA! Hail (welcome) to Thy dayA! Hail to Thy dayA!

Eleven caraNam-s:

vivarimpa taramA raghuvIrAnandamu

विवरिम्प तरमा रघुवीरानन्दमु

Oh raghuvIrA! How can I describe my great joy?

talacitE mEnella pulakarincEnu rAma

तलचिते मेनेल्ल पुलकरिञ्चेनु राम

When I think of You, my body has rOmaharshaNam/puLakAngitam.

kanukonAnandamai kannIru niNDenu

कनुकोनानन्दमै कन्नौरु निण्डेनु

My eyes shed tears over the joy of seeing You.

Aasincu vELa jagamanta trNamAyEnu

आसिञ्चु वेळ जगमन्त तृणमायेनु

When I experience bhakti for You, the whole world feels worthless like a blade





of grass.

caraNa kougili vELa calaga maimaracenu

चरण कौगिलि वेळ चेलगि मै मरचेनु

When I embrace Your holy feet, my mind loses all reality and is totally lost to the outside world (mey maRanthu pOKiREn).

centanuNDaga nAdu cintalu tolagenu

चेन्तनुण्डग नादु चिन्तलु तोलगेनु

When You are next to me, all my worries are banished.

marmahInalu kUDa karmamananaiyyEnu

मर्म हीनुल कूड कर्ममननय्येनु

I consider it my misfortune, when I have to be in the company of those, who do not comprehend Your inner tattvam (ISwara tattvam as the Lord of the Universe and its indweller).

tanakai SrIrAmAvatAramettitivO

तनकै श्री रामावतारमेत्तितिवो

Did You take on rAmAvatAram for me alone?

nAvaNTi dAsulua brOva veDalitivO

नावण्टि दासुल ब्रोव वेडलितिवो

Did You arrive here on earth just to protect Your bhaktAs like myself?

mUDu mUrtulakAdi mUlamu nIvE rAma

मूडु मूर्तुलकादि मूलमु नीवे राम

You are the Adi daivam for the trimUrti-s.





SrI tyagarAjuni celikADu nIvE rAma

श्री त्यागराजुनि चेलिकाडु नीवे राम

Oh rAmA! You are the true friend of tyAgarajan.

VACANAM :

After prahlAdan explained his antaranga anubhavams, SrI hari wanted to know about the inner workings of prahlAdan's mind and addressed him this way:

DVIPADAI

Oh prahlAdA ! You spoke because of your resoluteness and determination to fulfill your wish and I am not responsible for your mental sufferings. They say that the mind of the Supreme Being is soft like butter and melts, when He sees the true bhaktan. Oh son of Asura King! Do you not know about this?

alas! I do not understand your mental agitations even now fully. Oh child! Please explain what is on your mind for the people of the world to understand.

VACANAM :

When SrI hari said this way, prahlAdan realized that this topic cannot be avoided anymore and articulated his inner most thoughts buried deep in his mind this way:

DVIPADAI :

Oh Lotus-eyed One! I will tell you the wishes that I have in my mind always. Please listen. Oh Lord who protects the weak and helpless! Oh Lord of the devAs! You are like the Sun to the Lotus, candran to the Ambal (kumuda) pushpam and like husband to a chaste woman.

Oh Lord of bhU dEvi! Oh Lord who is beautiful like manmathan! Oh Lord of





delightful face! Oh abode of all sattva guNams! Oh prabhu who resides in the heart of all sAdu janam-s! Oh pAvana nAmA! Oh Lord who chases away one's assembly of sins! kaNNA ! I will ask You a boon with love in my heart.

KRITI YADUKULA KAMBHOJI TALAM : ADI

<http://www.mediafire.com/?tdlwy3j3gtz>

<http://www.esnips.com/doc/1a58ea8c-9cac-40b3-a17f-6005ee863097/10.dayasEyavayyA--yadukula-kAmbhOji--Adi--RK>

pallavi:

dayasEyavayyA sadaya rAmacandra

दय सेयवय्या सदय राम चन्द्र

Oh rAmacandra of infinite mercy ! Please grant me the boon that I desire with compassion!

anupallavi :

dayanu koncamaina nADu

talacucunna sItA sukhamu (daya sEyavayyA)

दयनु कोञ्चमैन नाडु

तलचुचुन्न सीता सुखमु (दय सेयवय्या)

Please grant me even the miniscule portion of the dayA and Anandam that You conferred on sItA pirATTi in days of yore.

Five caraNam-s:

kshitinAthula rAkayu

sammati lEka SrI sAkEta

pati rADeyana vacunanina

satiki kalgina Anandamu (daya sEyavayyA)





SrI sitA - SrI rAma svayamvaram
Artwork Courtesy: Sou R Chitralkha





क्षिति नाथुल राकयु सम्मति

लेक श्री साकेत

पति राडेयन वच्चुननिन

सतिकि कल्गिनयानन्दमु (दय सेयवय्या)

During Her svayamvaram, many kings attended and yet the prince from ayodhi had not yet arrived. The worried sItA shared this with worry with Her friends and they told Her that He is on the way and sItA pirATTi became immensely happy. Oh rAmA! Can't You grant me the fraction of the Anandam that sItA pirATTi experienced at that time?

celiyarO nA vale nAthunaku

galarEmO rAlEdani jAli

telisi mrokkukoni brOvu vELa

baliminineduraina sukhamu (daya sEyavayyA)

चेलियरो ना वले नाथुनकु

गलरेमो रालेदनि जालि

तेलिसि ओक्कुकोनि ब्रोवु वेळ

बलिमिनिनेदुरैन सुखमु (दय सेयवय्या)

Oh dear friends! To My Lord, there are many wives like Me. He has not arrived therefore at the svayamvara sabhA and sItA devi felt sad over this thought. The friends consoled Her fruitlessly. Then suddenly, rAmacandran arrived at the court of Her father and sItA DEvi was thrilled with joy at the sight of rAma. tyAgarAja swAmi asks here through prahlAdA to bless him with a miniscule of joy that sItA pirATTi experienced, when She saw rAma arriving at the court.





koncemI rUpamA villu
vancakUDaga pOnOyani
enci jAli jenda mEnu
penci kanipincinaTla (daya sEvyavayyA)

कोञ्चेमी रूपमा विल्लु

वञ्च कूडक पोनोयनि

ऐञ्चि जालि जेन्द मेनु

पेञ्चि कनिपिञ्चिनट्ल (दय सेयवय्या)

sItA wonderd whether rAma, who looked like a young boy could lift and string the Siva dhanush to win Her hand in the contest. She became worried. At that time, You showed her alone Your viSva rUpam and She became ecstatic with joy. tyAgarAja swAmi asks here through prahlAdA for the boon of experiencing an iota of that joy experienced by sItA dEvi.

eTTi vArikaina doraka
naTTi janakajanu boTTu
kaTTi karamu paTTu vELa
kAntakunna sukhamu tanaku (daya sEyavayya)

ऐट्टिवारिकैन दौरक-

नट्टि जनकजनु बोट्टु

कट्टि करमु पट्टु वेळ

कान्तकुन्न सुखमु तनकु (दय सेयवय्या)

rAmA! When You garlanded sItA, who could not be won over by any except You and when You held Her hand in marriage (paNigrahaNam), She was immensely





joyous. May You bless me with a small portion of Her joy !

kOrina vAralanu nEnI

rIti brOtunani sabha

vAralaku teliya jEyu

dAri tyAgarAjunaku (daya sEyavayyA)

कोरिन वारलनु नेनी

रीति ब्रोतुननि सभ

वारलकु तेलिय जेयु

दारि त्यागराजुनकु (दय सेयवय्या)

Oh rAmA! Please reveal to tyAgarAjan how You inform the world about Your vratam of protecting without fail anyone who sought Your sacred feet as their refuge.

VACANAM :

prahlAdan begged the Lord to bless him with the same bhakti that sItA had for Her Lord. He knew SrI hari is without desire or hatred and vowed this way:

KANDA PADYAM :

aDiyEn begs You and prostrates before You. Please listen to my vow without refusing it. If the upadeSam I received from sage nAradar is true, then You should not deceive me.

VACANAM :

vowing like this, prahlAdan continued.





KANDA PADYAM :

He fell at the tender feet of SrI hari and offered his praNAmam-s with his mind filled with joy as a son who saw his lost mother again and hari held the hands of prahlAdan and lifted him up.

sanaka and other rSis whispered in the background: "prahlAdan is one who has crossed the ocean of samsAram now".

VACANAM :

SrI hari saw prahlAdan, the loftiest among His bhAgavatAs who was totally immersed in bhakti towards Him and was like the moon arising from the ocean of bhakti and hari blessed prahlAdan.

KANDA PADYAM :

The compassionate lotus-eyed Lord, who is without beginning or end and who is always under the influence of bhaktA-s lifted prahlAdan up and with great affection placed him on His lap and embraced him closely to the jingling sound of His AabharaNams on His wrists.

VACANAM :

After that, SrI hari spoke these words to test prahlAdan.

KANDA PADYAM :

I have not seen until now the confluence of jn~Anam, vairAgyam and bhakti in one person. Oh prahlAdA! Only in you, I am seeing such a union. There is none equal to you.





DVIPADAI :

prahlAdA! Oh blemishless one! Listen! I debated with you to know what is on your mind through your own words. I am very pleased and happy now. All of your desired wishes will come true and all I am thinking about for you will also be realized. asura kumArA! May you live with peace and sukham! May you live as long as there is the Sun, the Moon and the universe! May you enjoy great joy and live in tranquil state with freedom from diseases!

VACANAM :

prahlAdan worshipped SrI hari now with sixteen upAcArams for fulfilling his wishes. SrI hari is the protector of the devotees, the parama purushan and the carAcara rUpan (the Lord of sentients and insentients), who adorns the Sankham and cakram, who has the beautiful eyes resembling the soft lotus, the ancient One (purANa purushan), who has the divine tEjas, who is of enchanting beauty in all the three worlds (jaganmOhanAkAran), who adorns the pItAmbaram, vanamAlai, Who is without beginning, middle or end and Who is Atma rAman.

BHAIRAVI RAGA KRITI ADI TALAM

<http://www.mediafire.com/?mlnkhmfd3eh>

<http://www.esnips.com/doc/864842dc-c951-41d9-a317-5ea99b1c0aad/11.AnandamAnanda--bhairavi--Adi--Ramamurthy>

pallavi :

AnandamAnandamAyenu

brahmAnanda nityAnanda sadAnanda paramAnanda

आनन्दमानन्दमायेनु

ब्रह्मानन्द नित्यानन्द सदानन्द परमानन्द

I have gained great bliss. This is brahmAnandam! This is lasting (nitya) Anandam





and sadAnandam!

Nine caraNam-s:

SrIrAma nE dhanyuDaitini Ananda

nIradhilOnIdanaitini rAma

sAreku nI vADani pEru kaluganaitini (Ananda)

श्री राम ने धन्युडैतिनि आनन्द

नीरधिलोनीदनैतिनि राम

सारेकु नी वाडनि पेरुकलुगनैतिनि (आनन्द)

SrI rAmA! I have become a dhanyan (blessed one) today. I am swimming in the ocean of bliss. I have also gained the title of belonging to You always.

AnATi modalu ninnE vEDiti dushTa

mAnavula celimi vIDiti nA

mAnamE nIdu bhAramanucunu talaciti (Ananda)

आ नाटि मोदलु निन्नु वेडिति दुष्ट

मानवुल चेलिमि वीडिति ना

मानमे नीदु भारमनुचुनु तलचिति (आनन्द)

From an early time, I worshipped You and sought Your refuge. I discarded the company of dushTAs (wicked ones) thoroughly. I considered that my honor is Your responsibility.

pApamulaku bhayamanditi hrt

tApamulella calla jEsiti rAma

nI pAdamuramunanunci pUjincanaiti (Ananda)





पापमुलकु भयमन्दिति

हत्तापमुलेल्ल चल्लजेसिति राम

नी पादमुरमुननुञ्चि पूजिञ्चनैति (आनन्द)

I dreaded sins. I controlled the tApam-s of my heart. I placed Your sacred feet in my heart and worshipped them.

kalikiyAsalu rOsinarAmuyI

kaliki bratuku nAmasaramuyiTlu

paliki paliki tolagi bAya vicAramu (Ananda)

कलिकियासलु रोसिनारमुयी

कलिनि ब्रतुकु नामसारमुयिट्लु

पलिकि पलिकि तोलगि पोये विचारमु (आनन्द)

I destroyed my desire for women. I recognized that in the Kali yugam, Your name is the basis for auspicious living. I learnt that we have to repeat and reflect on this nAma sankIrtanam to gain freedom from sorrows.

ilalO sukhamulEmAyenuyaNTE

kalakanna bhAgya candamAyenu ninnu

kolicidhyAninci telusukoNTi nI mAyanu (Ananda)

इललो सुखमुलेमायेनुयण्टे

कल कन्न भाग्य चन्दमायेनु निञ्चु

कोलिचि ध्यानिञ्चि तेलुसुकोण्टि नी मायनु (आनन्द)

The sukham-s of this world are like the wealth acquired in one's dreams. I worshipped You, meditated on You to understand this mystery about wealth's





non-lasting nature.

nIyandamu kani sokkitin

eDa bAyani prEma cEta jikkiti nA

prAyamulella nIpAlu cEsi mrokkiti (Ananda)

नीयन्दमुनु कनि सोक्किति-

नेड बायनि प्रेम चेत जिक्किति ना

प्रायमुलेल्ल नी पालु चेसि म्रोक्किति (आनन्द)

aDiyEn got caught in the net of Your beauty, lost my mind and have been linked to You with inseparable love. aDiyEn has dedicated my whole life to You and am worshipping You always.

naluvakainanindrukainanu candra

kalanu dharincu vArikaikananu rAma

talacinadella ceppa taramA nOTiki rAdu (Ananda)

नलुवकैननुनिन्दुकैननु चन्द्र

कलनु धरिञ्चु वानिकैननु राम

तलचिनदेल्ल चेप्प तरमा नोटिकि रादु (आनन्द)

Can brahma, indran or Lord Siva succeed in articulating with their tongues all the bliss they experience in their mind (regarding Your divya soundaryam) ?

anyamugA jUDa tOcenA ganuka

dhanyOhamani palka yOcana

mUrdhanyulaina bhaktAnudvAnta virOcana (Ananda)

अन्यमुगा जूड तोचेना गनुक





धन्योहमनि पल्क योचना

मूर्धन्युलैन भक्तानुध्वान्त विरोचन (आनन्द)

Oh Lord who removes the darkness of sorrow form Your bhakta SikhAmaNi-s !
Did you think of considering me as a stranger? If not, I wont fear to call myself
as a dhanyan (bhAgyaSAli).

rAjasa guNamU mAAniti rAma

nIjapamunumadi bUniti tyAga

rAju cEsina puNya rASiyaniyenciti (Ananda)

राजस गुणमुनु मानिति राम

नी जपमुनु मदि पूनिति त्याग-

राजु चेसिन पुण्य राशियनियेच्चिति (आनन्द)

aDiyEn has abandoned my rAjasa guNam. aDiyEn has retained Your nAma japam
in my mind. I am emboldened to think that You are the assembly of puNyam-s
accumulated by tyAga rAjan.

VACANAM :

prahlAdan was filled with ecstasy and sang mangaLam for the Lord this way:

GHANTA RAGA KRITI JAMPA TALAM

<http://www.mediafire.com/?yydaghemamn>

<http://www.mediafire.com/?m4nnntz5knd>

<http://www.esnips.com/doc/4707487a-34c8-4dda-a323-1e5ca466f40a/jaya-mangalam--GhanTA--Jhampa--BMK-Chorus>

pallavi :

jayamangaLam nitya Subha mangaLam





जय मंगळं नित्य शुभ मंगळं

Hail to Thee! mangaLam! Always mangaLam to You!



jaya mangaLam! - SrI prahlAda varadar in mohini alankAram
HH prakrtam SrImad azhagiya singar performing ArAdanam

Picture Courtesy: SrI Prasad Uppala swAmi and SrI R Veeraraghavan swAmi

Three caraNam-s

karuNA rasAkshaya kAmAri vinutAya

taruNAruNAti sundara padAya

nirupama SarIrAya nikhilAgama carAya

sura vinuta caritAya suvratAya (jaya mangaLam)

करुणा रसाक्षाय कामारि विनुताय

तरुणारुणाति सुन्दर पदाय

sadagopan.org





निरुपम शरीराय निखिलागम चराय

सुर विनुत चरिताय सुव्रताय (जय मंगळं)

mangaLam to the Lord with dayA-laden eyes! mangaLam to the One eulogized by Lord Sivan! mangaLam to the One with beautiful light red feet resembling the color of sUryan at Dawn! mangaLam to the Lord with unmatched deha soundaryam! mangaLam to the Lord, Who moves amidst all vedA-s! mangaLam to the Lord, Whose vaibhavam/caritam is eulogized by all the devA-s! mangaLam to the Lord with auspicious vows/vratam-s!

kunda sama radanAya kumbhaja sugEyAya

mandarAga dharAya mAdhavAya

kandarpajanakAya kAmita suphaladAya

brndArakArAti bhIkarAya (jaya mangaLam)

कुन्द सम रदनाय कुम्भज सुगेयाय

मन्दराग धराय माधवाय

कन्दर्प जनकाय कामित सु-फलदाय

वृन्दारकाराति भीकराय (जय मंगळं)

mangaLam to the Lord with dazzling white teeth like the white mullai flower! mangaLam to the Lord, Whose vaibhavam is sung by sage agastya very well! mangaLam to the Lord, who carried the mandara mountain on His back during kUrmAvatAram! mangaLam to the Lord, the divine consort of SrI devi! mangaLam to the Lord, who is the father of manmathan! mangaLam to the Lord, who grants all desired boons to His bhaktA-s! mangaLam-s to the Lord, who causes fears to the enemies of the devA-s!

sarva lOKa hitAya sAKeTa sadanAya

nirvikArAya mAnita guNAya





sArvabhaumaya pOshita tyAgarAjAya

nirvANa phaladAya nirmalAya (jaya mangaLam)

सर्व लोक हिताय साकेत सद्नाय

निर्विकाराय मानित गुणाय

सार्वभौमाय पोषित त्यागराजाय

निर्वाण फलदाय निर्मलाय (जय मंगळं)

mangaLam to the Lord, Who confers auspiciousness on the beings of the world!
mangaLam to the Lord, who resides in ayOdhyA! mangaLam to the Lord, who
does not undergo any changes (vikAram-s)! mangaLam to the Lord with praise-
worthy Subha guNams! mangaLam to the king of kings
(sArvabhouman)! mangaLam-s to the protector of tyAgarAja! mangaLam-s to
the Lord, who is the grantor of muktil! mangaLam to the Lord, who is
blemishless!

||caturthAngamu samAptamu||

||Fourth act completed||





PANCAMANGAMU - FIFTH ACT

VACANAM:

As prahlAdA swAmi enjoyed the sevai of SrI hari and considered the world as a worthless blade of grass and as he laid immersed in the ocean of bliss, SrI hari decided to test the mind of His bhaktan further:

SISA PADYAM:

Oh prahlAdA! It appears to Me the rest in the minds of My bhaktAs is better than resting on AdiSeshan in the milky ocean. The heart lotus of that bhaktan seems to be more lofty than My Adilakshmi at SrI vaikuNTham. It occurs to Me that residence in the minds of My bhaktA-s is better than constant residence in sUryan and candran. The minds of My bhaktA-s appear preferable to the nice minds of those performing rAja yogam.

prahlAdA! I told My dear consort, mahA lakshmi that I will stay on the throne of Your heart always. It is a long time since I left Her behind. I will return. I have to go now. Please do not become sorrowful over my absence. I will come back.

VACANAM:

Having heard the words of the Lord that He is going to leave him, prahlAdan's mind became sad with a mixture of wonder, fear and dukkham. He said:

KANDA PADYAM :

As I was swimming in the ocean of joy, SrI hari, who destroys the pride of asurA-s, declared the words suddenly that hurt my ears badly and I reached a state of weakness. Oh what sorrow-causing words I have heard! What bad





deeds caused this! He looked at SrI hari and spoke.

VACANAM:

These are the words spoken again by prahlAdan.

KANDA PADYAM:

Oh the substratum of this universe! The bhAgyam of looking at Your divine face alone would be sufficient for me. I do not need this body, parents and brothers, if I am condemned to be separated from You even for a minute.

RITIGOULAI RAGA KRITI CAPU TALAM

<http://www.mediafire.com/?z2jznymtthn>

<http://www.mediafire.com/?4ydywmm2ywt>

<http://www.esnips.com/doc/57683261-c947-43b5-a9d5-89e05841c4f3/nannuvidachi--rItigouLa--chApu--Santanam>

<http://www.esnips.com/doc/e3797ac3-fea2-4209-bab6-f48d49b05963/nannuvidachi--rItigouLa--chApu--MDR>

pallavi:

nannu viDaci kadalakurA rAmayyA vadalakurA

ननु विडिचि कदलकुरा रामय्य वदलकुरा

Oh rAmayya! Please do not go away from my side even for a moment. Please do not abandon me.

anupallavi:

ninnu bAsiyara nimishamOrvanurA (nannu)

निनु बासियर निमिषमोर्वनुरा (ननु)

I cannot be without You even for half a second.





Four caraNam-s:

abdhiO munigi SvAasamunu paTTi

ANi mutyamu kannaTIAye SrIramaNa (nannu)

अब्धिलो मुनिगि श्वासमुनु पट्टि

आणि मुत्यमु कन्नटलाये श्री रमण (ननु)

Oh Lord of SrI dEvi ! My status is like one, who holds his breath, dives deep in the ocean and returns to the surface with a high quality pearl.

taramugAniyeNDa vELa kalpa

taru nIDa doriginaTIAyenI vELa (nannu)

तरमु कानियेण्ड वेळ कल्प

तरु नीड दोरिगिनटलायेनी वेळ (ननु)

Oh Lord! My status is like that of the fortunate one, who benefitted from staying under the shade of the karpaka tree while the entire world is experiencing the horror of the scorching sun.

vasudhanu khananamu cEsi dhana

bhANDamabbina rIti kanukoNTi DAsi (nannu)

वसुधनु खननमु चेसि धन

भाण्डमब्बिन रीति कनुकोण्टि ड़ासि (ननु)

I have gained You like the miner who dug up the earth and came across a buried treasure.

bAguka nannElukommuyila

tyAgarAja nuta tanuvu nI sommu (nannu)

बागुग नन्नेलुकोम्मुयिल





"aDiyEn is Your property!"

SrI prahlAda varadar in nAcciyAr tirukkolam - SrI ahobilam

Picture Courtesy: SrI Prasad Uppala swAmi and SrI R Veeraraghavan swAmi





त्यागराज नुत तनुवु नी सोम्मु (ननु)

Please accept me with honor. This body of tyAgarAjan is Your property.

vadalu tagiliyunna vELa goppa

vaDa-gaNDlu gurusinaTIAyenI vELa (nannu)

वडलु तगिलियुन्न वेळ गोप्प

वड-गण्डु कुरिसिनट्लायेनी वेळ (ननु)

It is as if, there is a heavy hailstorm in the middle of the worst draught. Oh Lord rAmacandrA ! Please do not move away from me !

sanakar and the rSis recite now a Slokam from the ayOdhyA kANDam of vAlmIki rAmAyaNam:53.31

na ca sItA tvyAhInA na cAhamapi rAghava

muhUrtamapi jIvAvO jalAn matsyAvivOddhrtau

nahi tAtam naSatrughnam nasumitrAm parantap

drashTumicceya madyAham svargam vApitvyAvinA

न च सीता त्वया हीना न चाहमपि राघव ।

मुहूर्त्तमपि जीवावो जलान्मत्स्याविवोद्धृतौ ॥ 2.53.31 ॥

न हि तातं न शत्रुघ्नं न सुमित्रां परन्तप ।

द्रष्टुमिच्छेयमद्याहं स्वर्गं वापि त्वया विना ॥ 2.53.32 ॥

Oh rAmA! Myself and sItA dEvi cannot survive after separation from You just as the fish cannot live after being separated from the water.

Oh rAmA! In the event of separation from You, I have no desire to see our Father, Satrughnan, sumitrai or svargam.





VACANAM :

SrI hari performed tattva upadeSam now to prahlAdan, who had declared that he could not survive even for a fraction of minute after separation from Him.

CAMPAKA MALA:

Oh prahlAdA! Please listen to the secrets of My mind. Is it not true that I shine in the hearts of My bhaktA-s with a beautiful rUpam, speak to them auspicious words, bless them with the boons they desire and sport among the objects of sentient and insentient worlds? I have never been caught by any one as I have been caught by You now. I would like to see the daughter of the king of Oceans once and then return to Your side.

VACANAM :

What SrI hari said again is:

KANDA PADYAM :

I will rush back to you in three days from SrI vaikuNTham. Thus He comforted prahlAdan and slowly arose.

VACANAM :

prahlAdan sensed these deceitful words of SrI hari with the intention of traveling elsewhere and he spoke back with great sorrow.

KANDA PADYAM:

As SrI hari of moon-like beautiful face moved slowly away while turning back to look at prahlAdan often, prahlAdan spoke to the Lord with great agitation.

PANTUVARALI KRITI TRIPUTA TALAM

<http://www.esnips.com/doc/3e537cc0-19fa-4554-b0e9-402ac5df37a9/andundAkane--pantuvarALi--Triputa--Geetha>





<http://www.mediafire.com/?j1rmwlzOgtz>

pallavi:

anduNDakanE vEga vaccedanani nApainAna peTTi pOrA

अन्दुण्डकने वेग वच्चेदननि नापैनान पेट्टि पोरा

Oh SrI hari! Please vow before me that that You will not stay at SrI vaikuNTham but will return quickly to my side.

anupallavi:

mandaradhara nIvAptulatO kUDi

maracitE yEmi sEtunE O rAghava (andu)

मन्दर धर नीवाप्तुलतो कूडि

मरचितेयेमि सेतुने ओ राघव

Oh Lord who carried mandara mountain on Your back ! Oh rAghavA ! What will I do, if You join with Your bandhu janam-s (at SrI vaikuNTham) and forget me?

Three caraNam-s :

kanavalenanu vELa lEkunna kannIru

kAluvagA pArunE

inakuAdhipa nIvu rAnu tAmasamaitE

nillu vAkiliyouanE O rAghavA

कनवलेननु वेळ लेकुन्न कन्नरीरु

कालुवगा पारुने

इन कुलाधिप नीवु रानु तामसमैते-

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निष्ठु वाकिलियौने ओ राघव

Oh SrI hari! When I want to have Your darSanam and if You are not to be seen, my eyes flood with tears like the water in a canal. Oh scion of the sUrya kulam! If You delay Your return, my meekness will become public and I will become a laughing stock.

nirupamAnadha Sayyapai lEkuNTE

nimishamu yugamounE

paramAtmA nIvu kAnaka bhramasinavELA

parulu navvuTa kounE O rAghavA

निरुपमानन्द शय्यपै लेकुण्टे

निमिषमु युगमौने

परमात्म नीवु कानक भ्रमसिन वेळ

परुलु नव्वुटकौने ओ राघव

Oh rAghavA! When You are not present on the blissful bed of my heart lotus, every minute stretches like a yugam. Oh Supreme One! If You disappear without a trace, I will become the object of ridicule for all.

paramabhaktiyu nAprAyamulella dhanujula

pAlugA pOnounE

varada SrI tyAgarAJArcita padayuga

vAridhi mundaranE O rAghAva

परम भक्तियु ना प्रायमुलेल्ल दनुजुल

पालुगा पोनौने

वरद श्री त्यागराजार्चित पद युग





वारिधि मुन्दर ने ओ राघव

should my devotion (bhakti) for You and my life go to waste in the company of asurAs? Oh vardarAjA! Oh Lord whose sacred feet are worshipped by tyAgarAjA! Please do not be at the other side of the ocean (away from me).

VACANAM :

When prahlAdan asked Him to vow to return and then leave, SrI hari, Who is under the control of His bhaktA-s spoke comforting words.

KANDA PADYAM :

I will return as per My promise to you, child! Please do not have sorrow over this. All My thoughts are with You. My body roams here and there sportingly. Saying thus, SrI hari disappeared.

VACANAM:

At the disappearance of SrI hari's soothing words, prahlAdan sunk into an ocean of grief and shed copious tears and forgot himself and spoke as in a trance.

KANDA PADYAM:

prahlAdan lamented in his state of confusion arising from the disappearance of SrI hari, looked at the direction He went, shouted "mAdhavA" and with an agitated mind thought of the Lord and spoke in broken voice.

SISA PADYAM:

I have become an orphan like the boy, who does not have his mother by his side to comfort him. Without SrI hari standing next to me, I experience the deep





sorrow of a pativratai (chaste woman), who does not see her husband in her home. I am feeling like a cakravAka bird that is all alone after the Sun has set and the darkness envelops. Like a cow with a parched throat from lack of water to drink, I am gripped by my sorrow over losing SrI hari.

Did brahma devan write all these sufferings on my forehead? What can I do? How long will I suffer? Is it just idle speech when I say that I will be united with Him soon ? How am I going to see the Lord of lakshmi soon?

HUSENI RAGA KRITI ADI TALAM

<http://www.mediafire.com/?4mdootmg2xm>

<http://www.esnips.com/doc/af6a59c1-d7b5-412d-8b70-44ac9fc4c6d7/Emani-vEgintunE--husEni--Adi--DKJ>

<http://www.mediafire.com/?fzhaykmoutm>

<http://www.esnips.com/doc/e72683b9-0e27-4939-9f69-72e877a2bd64/Emani-vegintune--Huseni--Adi--Nedunuri>

pallavi

Emani vEgintunE SrI rAma rAma

एमनि वेगिन्तुने श्री राम राम

How can I bear this sorrow and suffer? rAma, rAma!

anupallavi

Emani vEgintunentani sairintu

nA muddu dEvuDdu nanu bAsenayyayyO

एमनि वेगिन्तुनेन्तनि सैरिन्तु

ना मुद्दु देवुडु ननु बासेनय्यय्यो

How will I bear this suffering? For how long can I bear this? Alas! My beautiful



Lord has left me and gone away.



The Beautiful Lord! - SrI prahlAda varadar - SrI ahobilam
Picture Courtesy: SrI A Vasudevan swAmi

caraNam-s

paalinci lAlinci palumAru kaugilinci
tElinci nanu paradeSi sEya tOcenO

पालिञ्चि लालिञ्चि पलुमारु कौगलिञ्चि

तेलिञ्चि ननु परदेशि सेय तोचेनो

After protecting me, celebrating me, embracing me and consoling me many times, today He has made me an orphan and an outsider with a hard heart.



ADina muccaTa nAdantarangamu niNDa
nIDu lEdaniyuNTinindAka sarivAriLO

आडिन मुच्चट नादन्तरंगमु निण्ड-

नीडु लेदनियुण्टिनिन्दाक सरिवारिलो

I was proud from His nectarine words that filled my heart and believed that there is no one comparable to me in this world.

eDabAyaka tyAgarAjunElu SrI harini tolli
baDalikalArci nA ceyi paTTinadi talacucu

ऐड बायक त्यागराजुनेलु श्री हरिनि तोल्लि

बडलिकलार्चि ना चैयि पट्टिनदि तलचुचु

How am I going to comfort myself now thinking over the separation from the Lord Who rules over me without interruption, Who in the past removed my fatigue and uplifted me?

SISA PADYAM :

There is no sorrow greater than being rich once and then suffer as a poor man. There is no misfortune greater than that of a chaste woman, when her husband leaves her in favor of another woman. There is no sadness greater than an enlightened AcArya getting a dullard as his Sishyan. For the eyes that have seen SrI hari, the sorrow arising from seeing others is incomparable. This day when I have lost SrI hari is the most sorrowful day. hari! hari! How can I bear this? What can I do? Is it fair for Him to leave me alone and disappear? Is there no one, who can speak on my behalf to this primordial Lord?

VACANAM :

Thus, immersed in the ocean of sorrow, prahlAdan said again:





GOULIPANTU RAGA KRITI TALAM : CAPU

<http://www.mediafire.com/?mzzczgt5z5d>

<http://www.esnips.com/doc/ad041254-6bb1-4963-9e5b-4e416c342da0/entapApinaiti--gouLipantu--chApu--Ramamurthy>

pallavi:

enta pApinaitinEmi sEyudu hA

ElAgu tALudunE O rAma!

ऐन्त पापिनैतिनेमि सेयुदु हा

एलागु ताळुदुने ओ राम

What a worse sinner I have become? What can I do? Alas! how can I suffer? Oh rAma!

anupallavi:

anta duHkhamulanu dIrcu harini jUci

entavAraina bAya sahinturE

अन्त दुःखमुलनु तीर्चु हरिनि जूचि

ऐन्त वारैननु बाय सहिन्तुरे

Whoever will stay separated from SrI hari after seeing Him, Who destroys all sorrows?

Four caraNam-s :

maccikatO tAnumuccaTADi mOsa

bucciyEca madi vaccenO kaTakaTA

मच्चिकतो तानु मुच्चटाडि मोस

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बुच्चियेच मदि वच्चेनो कटकटा

Alas! What came over Him to make me suffer after speaking all those endearing words to me?

AsaminciyAyAsa baDanu vidhi
vrAsunA nA muddu vEsuni gAnamE

आस मिञ्चि आयासपडनु विधि

ब्रासुना ना मुद्दु वेसुनि कानमे

Has brahma devan written in my head that I should suffer because of my excessive love for the Lord? If not, why am I suffering through separation from my beautiful Lord?

sEva jEyuTE jIvanamaniyuNTi
daivamA nApAli bhAgyamiTIAyenE

सेव जेयुटे जीवनमनियुण्टि

दैवमा नापालि भाग्यमित्लायेने

I stay committed to perform kaimkaryam for My Lord all my life. Oh Lord! My fortune has turned this miserable way!

rAjillu SrI tyAgarAju tA pongucu
pUjincu SrI raghurAjindu lEnandukenta

राजिल्लु त्यागराजु ता पोंगुचु

पूजिञ्चु श्री रघु राजिन्दु लेनन्दुकेन्त

Through the absence of SrI raghurAjan here worshipped by tyAgarAjan of lustrous mind, what a sinner I have become?





VACANAM :

After many kinds of appeals laced with sorrow, prahlAdan could not get to see the Lord and began to think about the permanent places of residence of the all-pervasive bliss and jn~Anam principle, SrIman nArAyaNa mUrthi.

SlokaM :

nAham vasAmi vaikunThe na yogi hrdayeravou
madbhaktA yatra gAyanti tatra tishTAmi nArada

I do not reside in SrI vaikuNTham. I do not reside in the middle of the Sun's orbit or in the hearts of yogi-s. I stay there wherever My devotees sing about my vaibhavam.

SISA PADYAM:

hari appears before His devotees, who perform arcanai-s for Him to the limit of the strength of their arms and have His darSanam to the full satisfaction of their eyes. He is close to those pious devotees, who decorate Him well and offer Him ghee, milk and other delectable victuals as naivedhyam. He rests His head on the laps of those bhaktA-s, who offer Him sweet tAmbUlam and wish to embrace Him tightly. He lives closely to the j~nAni-s, who understand clearly the fruits of His taking saguNa avatAram-s.

prahlAdan who understood very well these tattvam-s started his journey to find hari with tears welling in his eyes and a softened heart.

VACANAM:

Afterwards prahlAdan recognized the truism of the Lord residing in the heart lotuses of parama bhAgavatA-s and began to sing with alacrity the ananta kalyANa guNam-s of the Lord.





"SrI hari lives in the hearts of the j~nAni-s!"
HH prakrtam SrImad azhagiya singar - SrI ahobila maTham
Photo Courtesy: SrI A Vasudevan swAmi





KEDARA GOULAI RAGA KRITI

ADI TALAM

<http://www.esnips.com/doc/b2165624-02ef-433d-bfba-770cc9a50656/O-jagannAtha--kEdAragouLa--Adi--Ramamurthy>

pallavi:

O jagannAthayani nE pilicitE

O yani rA rAdA

ओ जगन्नाथायनि ने पिलिचिते

ओ यनि रा रादा

When I hail You as Oh jagannAthA, why wont You respond and come to me?

anupallavi:

rAjIva nayana rAkEndu vadana

rAjillu sItA ramaNi hrt-sadana

राजीव नयन राकेन्दु वदन

राजिल्लु सीता रमणि हृत्सदन

Oh lotus-eyed One! Oh One who has the face like beautiful full Moon! Oh Lord who resides in the heart lotus of sItA pirATTi! why wont You respond to my call and come to my side?

Three caraNam-s:

idi vELa kAdu yika tALapOdu

madini nIvE kAni mari gati lEdu

इदि वेळ कादु यिक ताळ पोदु

मदिनि नीवे कानि मरि गति लेदु





Is it not this the time for You to respond? I cannot bear it anymore. There is no recourse for my mind except You.

iravonda rAkayinka parAKA

dora nIvEyanitOpika gAKa

इरवोन्द राकयिंक पराका

दोर नीवेयनितोपिक गाक

Why won't You come to me, when I call for You longingly and fulfill my heart's desire? Why are You indifferent?

lAlincu rAjA ravikOTi tEja

lIAvatAra pAlita tyAgarAja

लालिञ्चु राज रवि कोटि तेज

लीलावतार पालित त्यागराज

Oh Lord adored by me! Oh one with the lustre of crores of sUryans! Oh One taking Your avatArams as a sport! Oh Protector of tyAgarAja!

VACANAM:

Even after the many kinds of sincere appeals by prahlAdan, SrI hari did not appear before him. Now prahlAdan turned to the assembled bhaktA-s with intense sorrow about the details on why SrI hari does not respond.

KANDA PAYAM :

With great sorrow causing uncontrollable tears to well up in his eyes, he asked the assembly of the bhAgavatA-s about the reasons for the matchless SrI hari not appearing before him.

YADUKULA KAMBHOJI RAGA KRITI SET IN ADI TALAM

<http://www.mediafire.com/?ny4bgkzlg4>





http://www.esnips.com/displayimage.php?album=3581035&pid=28696082#top_display_media

pallavi :

celimini jalajAkshu kaNTE

cepparayyA mIru

चेलिमिनि जलजाक्षु कण्टे

चेप्परय्या मीरु

Oh Sirs! Please tell me if you have seen the lotus-eyed Lord anywhere.

anupallavi:

palumAru mrokkadanu dayatO

palukarayyA entO

पलुमारु म्रोक्केदनु दयतो

पलुकरय्या ऐन्तो

I prostrate before you all many times. Please tell me as much as you can.

Five caraNam-s

Sara cApamu karamunaniDi merayunayyA entO

karunA rasamu niNDina kannulayyA

शर चापमु करमुननिडि मेरयुनय्या ऐन्तो

करुणा रसमु निण्डिन कन्नूलय्या

He will have the bow and arrows in His hand. He would have the mercy-laden eyes.

jUDa jUDa manasu kargeDu sumukhuDayyA bhaktula

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jADa telisi mATalADeDu jANuDaiyyA

जूड जूड मनसु करगे सुमुखुडय्या भक्तुल

जाड तेलिसि माटलाडे जाणुडय्या

The more and more you see Him, His sweet face will make your hearts melt.

SrngAruni bhAsi mEnu cikkaneyyA hari

cenkaTamunnE nAmadi cikkenayyA

शृंगारुनि बासि मेनु चिकेनय्या हरि

चेंगट मुन्ने ना मदि चिकेनय्या

I have become thin due to my separation form Him. Even before that, I had lost my mind to Him.

nAlOni jAlini palka jAlanayyA hari

mIIO mIrE telisi marmamiyyarayya

ना लोनि जालिनि पल्क जाल(न)य्या हरि

मीलो मीरे तेलिसि मर्ममिय्यरय्या

I cannot describe well the sorrow residing in my heart. Please feel it in your own minds and describe the subtleties of this sorrow.

tyAgarAja sakhuDani talatunayyA mIru

bAguga nAyangalArpu bAparayyA

त्यागराज सखुडनि तलतुनय्या मीरु

बागुग नायंगलार्पु बापरय्या

I consider Him as the friend of tyAgarAjan. Please take pity on me and describe to Him my sufferings.





VACANAM:

Moved by the many appeals of heart-broken prahlAdan and not being able to bear the separation form His dear bhaktan, the Lord of all the devA-s, SrIman nArAyaNan arrived in this manner at the abode of prahlAdan.

DVIPADAI:

The Lord of crores of brahmA-s and rudrA-s, the primordial One, Who is the quintessence of jn~Anam, Who follows the minds of His devotees, Who is the Lord of adoration at His utsavam-s, Who rests on AdiSeshan, Who is the Mother of all the universe and its beings, Who is the most generous One, that consort of mahA lakshmi Who chases away the sorrows of His true bhaktA-s arrived before prahlAdan with mahA lakshmi. His lustre defeated that of crores of lightnings and He cast His most merciful glances on prahlAdan.

KANDA PADYAM :

Integrating the essence of the beauties of the lightning, a gold creeper and manmathan and defeating them all through His splendour, SrI hari rushed with compassion towards prahlAdan and was seen by prahlAdan from quite a distance.

VACANAM:

Seeing the Lord, who is the embodiment of sattva guNam and blemishless mind, having changeless jyOti that has no beginning or end and with saccidAnanda svarUpam, prahlAdan prostrated before Lord rAmacandran accompanied by sItA pirATTi and eulogized Him this way:

KAPI RAGA KRITI SET IN ADI TALAM

<http://www.mediafire.com/?mnzhzjn2dm4>





<http://www.esnips.com/doc/4a8fe368-8f82-46a1-ac79-d7f31502f3a4/pAhi-kalyANa-rAma--kApi--Adi--Ramamurthy>

pallavi:

pAhi kalyANa rAma-pAvana guNa rAma

पाहि कल्याण राम पावन गुण राम

kalyANa rAmA! Oh Lord of blemishless guNams! Please protect aDiyEn!

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"pAhi kalyANa rAmA!" - vaDuvUr SrI kodaNDamar
{Picture Courtesy: SrI VaDuvUr Rajesh swAmi}

Fifteen caraNam-s :

nA jIvAdhAramu nA SubhAkAramu

ना जीवाधारमु ना शुभाकारमु





Oh the substrate of my life! Oh grantor of all auspiciousness for me!

nA nOmu phalamu nA mEnu phalamu

ना नोमु फलमु ना मेनु बलमु

Oh the fruit of my vratam-s! Oh strength of my body!

nA vamSa dhanamu nAdaidO-tanamu

ना वंश धनमु नादैदो-तनमु

Oh my kula dhanam! Oh the basis of my soumAngalyam (Oh my nAthan)!

nA cittAnandamu nA sukha kandamu

ना चित्तानन्दमु ना सुख कन्दमु

Oh my heart's joy! Oh grantor of sukham for me !

nAdu santOshamu nA muddu vEshamu

नादु सन्तोषमु ना मुदु वेषमु

Oh my bliss ! Oh One with the delectable body !

nA manOharamu nAdu SrngAramu

ना मनो-हरमु नादु शृंगारमु

Oh Lord Who stole my heart! Oh the treasure house of beauty!

nA pAli bhAgyamu nAdu vairAgyamu

ना-पालि भाग्यमु नादु वैराग्यमु

Oh my good fortune that protects me ! Oh My dispassion !

nAdu jIvanamu nAdu youvanamu

नादु जीवनमु नादु यौवनमु





Oh my life! Oh My youth!

Aagama sAramu asura dUramu

आगम सारमु असुर दूरमु

Oh the meaning of vedA-s ! Oh One Who is remote from asurA-s!

mul-IOkAdhAramu mutyAla hAramu

मुल्लोकाधारमु मुत्याल हारमु

Oh the basis for all the three worlds! Oh beautiful pearl necklace!

dEvAdi daivamu durjanAbhAvamu

देवादि दैवमु दुर्जनाभावमु

Oh the Lord of the devA-s ! Oh destroyer of the evil ones!

paramaina brahmamu pApEbha simhamu

परमैन ब्रह्ममु पापेभ सिम्हमु

Thou art para brahman. Thou art the lion for the elephant named the sin.

idi nirvikalpamu ISvara janmamu

इदि निर्विकल्पमु ईश्वर जन्ममु

You are changeless, You are the form of the Supreme Being.

idi sarvOnnatamu idimAyAtItamu

इदि सर्वोन्नतमु इदि मायातीतमु

This is the loftiest of all objects. This is beyond the forces of mAyA.

sAgara guptamu tyAgarAjAptamu

सागर गुप्तमु त्यागराजाप्तमु

You are hiding in the ocean. You are the benefactor of tyAgarAjA.





KANDA PADYAM:

He is the basis of my life. He is the fruit of my vratam-s. He is the One worshipped by indran and others. He is the One who saved me at the beginning. He is the Supreme Lord. It is Him! It is Him!

VACANAM:

The way in which prahlAdan had the sevai of the Lord, prostrated before Him after becoming certain that the Lord before him is the Supreme Being, SrIman nArAyaNan and got rid of all his doubts is :

UTPALA MALA :

When prahlAdan saw the Supreme Being, immediately, he fell with joy at His sacred feet with tears in his eyes and felt like the child that came across its mother, like the Aambal pushpam on seeing candran, like the lady who encountered her lover, like the brahmin-s who saw the rise of the Sun.

VACANAM:

This is the way SrI hari embraced prahlAdan with great dayA.

DVIPADAI:

SrI hari received prahlAdan, placed him on His lap, embraced him and had cheek to cheek contact and with happiness stated: "Oh prahlAdA! I am Your support and succour. I am your rakshakan." The world praised them and SrI hari looked into the eyes of prahlAdan and they united together with the conviction that there are no differences between them and both were immersed in the ocean of joy.

VACANAM:

Now prahlAdan immersed in the ocean of bliss looked at SrI hari and said :





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"SrI hari lovingly placed bhakta prahlAdA on HIS lap!"

Artwork Courtesy: www.glimpsesofkrishna.com

ASAVERI RAGA KRITI AND DESADI TALAM

<http://www.mediafire.com/?gzmiynwjijn>

<http://www.esnips.com/doc/150dc959-242c-49ee-a7b4-4cafdcbe9014/rArA-mAyintidAKA--asAvEri--Adi--MLV>





<http://www.mediafire.com/?mzjmywiwjlz>

<http://www.esnips.com/doc/d4dfb248-d989-49d2-9380-0d00a3c91548/rArA-mAyintidAKA--asAvEri--Adi--TVS>

<http://www.youtube.com/watch?v=XsfAy6WgQZw&feature=related> (Dr BMK)

<http://www.youtube.com/watch?v=5LLCxx-nxYc&feature=related> (Priya sisters)

pallavi:

raaraa mAyINtidAKa raghuvIra

sukumAra mrokkedaraa

रारा मायिण्टिदाक रघुवीर सुकुमार ओक्केदरा

Oh raghuvIrA! Oh most beautiful One! Please come to my house. aDiyEn prostrates before You.

anupallavi:

raa raa daSaratha kumAra nannElukOrA

tALa lErA rAma

रारा दशरथ कुमार नन्नेलुकोरा ताळ लेरा

Welcome, son of daSarathA! Please accept me. I cannot bear separation from You anymore.

Three caraNam-s :

kOrina kOrke-konasAgakanE

nIraja nayana nI-dArini gani

vEsariti gAni-sAdhu janAvana

sAri veDali sAmi nEDaina

कोरिन कोर्के कोनसागकने

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नीरज नयन नी दारिनि कनि

वेसारिति कानि साधु जनावन

सारि वेडलि सामि नेडैन

Oh Lotus-eyed One! Before my desires could be fulfilled, I saw You going away and felt grief stricken. Oh Lord who protects sAdhu janam-s! please start from Your home now and come to my home atleast now.

prodduna lEci puNyamu tOTi

buddhulu jeppi brOtuvu gAni

muddu gAru nI mOmuna jUcucu

vadda nilici vAramu pUjinceda

प्रोद्दुन लेचि पुण्यमु तोटि

बुद्धुलु जेप्पि ब्रोतुवु कानि

मुद्दु कारु नी मोमुनु जूचुचु

वद्दु निलिचि वारमु पूजिञ्चेद

Please come to my home so that You can instruct me with sanctity on all I should do at the early morning and receive my worship next as I look at Your youthful face while standing next to You.

dikku nIvanucu delisi nannu brOva

grakkuna rAvu karuNanu nIcE

jikkiyunnadella maraturAyika

SrI tyAgarAjuni bhAgyamA

दिक्कु नीवनुचु तेलिसि नन्नु ब्रोव





ग्रकुन रावु करुणनु नीचे

जिक्कियुन्नदेल्ल मरतुरायिक

श्रीत्यागराजुनि भाग्यमा

Oh tyAgarAJA's good fortune! Knowing full well that You are my sole refuge, would not You rush to my side with compassion? Have You forgotten again that I am entwined with You?

VACANAM:

brahma devan came down to earth to see this vaibhavam of the union of the Lord and His bhaktA and to hear the joyous conversation between SrI hari and prahlAdan this way :

KANDA PADYAM :

brahma devan with the vAhanam of swan and who is eulogized by paramahansa sanyAsi-s travelled with great joy with His wife, saraswati, for the darSana soubhAgyam of SrI hari, who destroyed the evil kamSan.

KALYANI RAGA KRITI AND CAPU TALAM

<http://www.mediafire.com/?dnmjznzfy4z>

<http://www.esnips.com/doc/387c6e45-0445-4044-bab6-752d6960aaf9/kamalabhavudu--kalyANi--chApu--MVR-Murthy>

pallavi:

kamala bhavuDu veDale kanugonarE

कमल भवुडु वेडले कनुगोनरे

Please see brahma devan born from the lotus arrive.





anupallavi:

vimala hrdayamuna vishNuni talacucu

विमल हृदयमुन विष्णुनि तलचुचु

Please see brahma arrive with dhyAnam of vishNu in his blemishless heart.

Three caraNam-s :

daNDamu paTTi kamaNDalamunu pUni

koNDADucunu kOdaNDapANini jUDa

दण्डमु पट्टि कमण्डलमु पूनि

कोण्डाडुचुनु कोदण्ड पाणिनि जूड

Holding the staff and the kamaNDalm in his hands and praising vishNu with his tongue, brahma arrives to see SrI hari.

sAreku hari nAma sAramu krOlucu

dhIruDu nIradhi tIramunaku nEDu

सारेकु हरि नाम सारमु क्रोलुचु

धीरुडु नीरधि तीरमुनकु नेडु

The brave brahma drinking the essence of hari nAmam always is arriving at the sea-shore now.

AajAnu bAhuDu amarEndra vinutuDu

rAjIvAkshuni tyAgarAaja nutuni jUDa

आजानु-बाहुडु अमरेन्द्र विनुतुडु

राजीवाक्षुनि त्यागराज नुतुनि जूड

brahma arrives to have the sevai of SrI hari with long arms. He arrives to have





the darSanam of the lotus-eyed SrI hari worshipped by tyAgarAjA and indrA.

VACANAM:

The way in which devendran arrived from svarga lokam to see this eye filling scene is :

KANDA PADYAM :

Oh People! Please enjoy the way in which joyous indran decorated himself beautifully and arrived majestically to have the darSanam of the Supreme Being, who blesses one with limitless bliss.

TODI RAGA KRITI AND RUPAKA TALAM

pallavi:

dorakunAyani surula
dora veDalenu ganarE

दोरकुनायनि सुरुल

दोर वेडलेनु कनरे

Please see devendran arriving with wonder about his good fortune to have such bliss!

anupallavi :

karagu bangAru valva-gaTTi sommulu peTTi
hari sEva kanulAranantarangamunanu gana

करगु बङ्गारु वल्व कट्टि सोम्मलु पेट्टि

हरि सेव कनुलारनन्तरङ्गमु ननु कन





Is it easy to see SrI hari in ekAntam wearing golden pItAmbaram and exquisite jewelry?

Three caraNam-s:

ghanamaina harinAma - gAnamonarinci
canavunanu harisEva salpanevarikaina

घनमैन हरि नाम गानमोनरिञ्चि

चनुवुनु हरि सेव सल्पनेव्वरिकैन

Is it possible for anyone to have the bhAgyam of singing hari's nAmA-s and perform kaimkaryam-s for SrI hari in a loving way ?

nEDu tana nOmu phalamIDEnani harini
pADucunu manasAra-vEDucunu sEvimpa

नेडु तन नोमु फलमीडेरैननि हरिनि

पाडुचुनु मनसार वेडुचुनु सेविम्प

Is it possible to eulogize SrI hari, praying to Him earnestly and thanking one's good fortune to have the darSanam of Him today?

rAjamukhuDavniJA-ramaNitO celagaga
pUjincu SrI tyAgarAja sannutini gana

राज मुखुडवनिजा रमणितो चेलगग

पूजिञ्चु श्रीत्यागराज सन्नुतुनि कन

Is it possible (within easy reach of every one) to see the lotus-eyed Lord with mahAlakshmi worshipped by tyAgarAjan?

VACANAM :

As the retinue of brahmA, indran and other devA-s enjoyed the sevaa of the





Lord with limitless Anandam, prahAdan worshipped SrI hari with sixteen kinds of upacAram-s.



The deities in the swarNa maNDapam - SrI ahobila maTham

Picture Courtesy: SrI Shreekrishna Akilesh swAmi

AHIRI RAGA KRITI AND CAPU TALAM

<http://www.esnips.com/doc/55ab0240-0c5b-4693-8176-c11eee1cd808/Challare--Ahiri--Chapu--MSS>

pallavi:

callarE rAmacandrUnipai pUla

चल्लरे रामचन्द्रुनिपै पूल

Please shower the flowers on rAmacandran!

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Six caraNam-s:

sompaina manasutOnimpaina bangAru

gampalatO manci campakamulanu

सोम्पैन मनसुतोनिम्पैन बङ्गारु

गम्पलतो मञ्चि चम्पकमुलनु

With a heart filled with gratitude, please shower campaka flowers from the golden baskets!

pAmaramula mAni nEmamutOnu

ramA manOharuni paini tAmara pUla

पामरमुलु मानि नेममुतोनु

रमा मनो-हरुनि पैनि तामर पूल

Abandoning pApa karma-s, please shower lotus flowers on SrI lakshmi kAntan with rigour!

I jagatini dEva-pUjArhamou pUla

rAjillu mElaina-jAji sumamUla

ई जगतिनि देव पूजार्हमौ पूल

राजिलो मेलैन जाजि सुममुल

Please shower on the Lord the jAti pushpam-s, which are best for deva pUjA!

amita parAkrama dyu-maNi kulArNava

vimala candrunipai hrt-kumuda sumamulu

अमित पराक्रम द्यु-मणि कुलार्णव

विमल चन्द्रुनिपै हत्कुमुद सुममुल





The deities at SrI ahobila maTham, Chembur
Picture Courtesy: SrI R Veeraraghavan swAmi

Please shower the kumudA flowers of your hearts on the Lord of limitless valour, who arose as the blemishless moon from the ocean of sUrya kulam.

dhAta vinutuDaina sItApati paini

cEtulatO pArijAta sumamula

धात विनुतुडैन सीता पति पैनि

चेतुलतो पारिजात सुममुल

Please shower hands full of pArijAtA flowers on sItA nAyakan eulogized by brahma devan!

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ennarAni janana maraNamulu lEkuNDa
manasAra tyAgarAja nutuni paini pUla

एन्न रानि जनन मरणमुलु लेकुण्ड

मनसार त्यागराज नुतुनि पैनि पूल

Please shower (fragrant) flowers on the object of worship of tyAgarAjan, SrI hari, who banishes limitless numbers of births and deaths in this samsAram!

KRITI IN SOURASHTRA RAGAM AND ADI TALAM

<http://www.mediafire.com/?r4y2nibuyng>

http://www.esnips.com/doc/fd0c15a8-db87-40b8-ab52-469eb0cf47b1/nI_nAma_rUpamulaku-sourAshtra-Adhi-thyAgarAja

pallavi:

nI nAma rUpamulaku nitya jaya mangaLam

नी नाम रूपमुलकु नित्य जय मङ्गळं

Oh Lord! Eternal mangaLam to Your sacred name and divine Form!

Six caraNam-s

pavamAna sutuDdu paTTu

pAdAravindamulaku

पवमान सुतुडु पट्टु पादारविन्दमुलकु

Eternal mangaLam to the sacred feet of the Lord held by vAyu putran, hanumAn!

pankajAkshi nelakonna

yanga yugamunaku

पङ्कजाक्षि नेलकोन्नयंग युगमुनकु





Eternal mangaLam to the Lord's lap, where sItA devi sits!

navamuktA hAramulu

naTiyincu yuramunaku

नव मुक्ता हारमुलु नटियिञ्चेयुरमुनकु

Eternal mangaLam to the Lord's chest, where the high quality pearl necklaces swing gently!

naLinAri kEru ciru

navvu gala mOmunaku

नळिनारि केरु चिरु नव्वु गल मोमुनकु

Eternal mangaLam to the Lord's face that defeats candran in its beauty, which adorns a gentle smile!

prahlAda nArAdAdi

bhaktulu pogaDucuNDu

प्रह्लाद नारदादि भक्तुलु पोगडुचुण्डे

Eternal mangaLam to the Lord's name and form, which is eulogized (constantly) by prahlAdan, nArAdar and other bhaktA-s!

rAjIva nayana tyAgarAja

vinutamaina (nI nAma)

राजीव नयन त्यागराज विनुतमैन

Oh Lotus-eyed Lord! Eternal mangaLam to Your sacred name and beautiful form eulogized by tyAgarAja!

VACANAM :

As prahlAda swAmi worshipped SrI hari in many ways and invoked mangaLam





for Him, sUryodayam happened and it looked as though sUryan Himself arrived to witness the splendid vaibhavam of his Lord.



suryaprabhai vAhanam in upper and lower ahobilam
Picture Courtesy: SrI Prasad Uppala swAmi

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KANDA PADYAM:

Amidst His bhakta koTi-s, sanakar, sanandanar, brahman, nAradar, indran and others, the enemy of asurA-s, SrI hari sat radiantly. To witness this wondrous scene, Sun, the friend of the lotus flower arrived.

KRITI IN PARAS RAGAM AND CAPU TALAM

pallavi:

varamaina nEtrOtsavamunu kanugona
taraNi veDale jUDarE





वरमैन नेत्रोत्सवमुनु कनुगोन

तरणि वेडले जूडरे

People! Come and see sUryan arriving to see this rare sight!

anupallavi:

dharanu vidhIndrulu kara cAmaramula

niru gaDalanu meraya

niratamunanu gaganamuna surala cEti

virula vAna kuriya

धरनु विधीन्दुलु कर चामरमुल-

निरु-गडलनु मेरय

निरतमुननु गगनमुन सुरुल चेति

विरुल वान कुरिय

Come and see this rare sight with brahma and indran using camaram-s to refresh the Lord and the devA-s raining down flowers from the sky on SrI hari !

Two caraNam-s:

parama bhAgavata cayamulu bAguga hari nAmamu sEya

duramuna prahlAduDu kanikaramuna hariyani talapOya

परम भागवत चयमुलु बागुग हरि नाममु सेय

दुरमुन प्रहादुडु कनिकरमुन हरियनि तल-पोय

Come and see this rare sight of parama bhAgavata SreshTA-s performing hari nAma pArAyaNam and prahlAdan movingly reciting hari's name loud !





"Hail to the Lord of SrI mahAlakshmi!" - SrI cenjulakshmi tAyAr
SrI ahobilam (Picture Courtesy: SrI Prasad Uppala swAmi)





vAridhi rAju nArada sanakAdulu

sAreku nutiyimpaga

vAramu SrI tyAgarAja varaduDalla

vAralakani brovaga

वारिधि राजु नारद सनकादुलु

सारेकु नुतियिम्पग

वारमु श्री त्यागराज वरदुडल्ल

वारल कनि ब्रोवग

Come and see this rare sight of samudra rAjan, sage nAradA, sanakar and others eulogize the Lord without let and with and the Lord worshipped by tyAgarAja casting His benevolent glances assuring protection.

KRITI IN MOHANA RAGAM AND JAMPA TALAM

<http://www.mediafire.com/?y5ntonmj13j>

<http://www.esnips.com/doc/3bc026c2-f867-4ec8-afcc-b5a5b829e811/jaya-mangalam--mOhana--Jhampa--Ramamurthy>

pallavi:

jaya mangaLam nitya Subha mangaLam

जय मङ्गळं नित्य शुभ मङ्गळं

May auspicious victory fall on Him! May auspicious mangaLam fall on Him!

anupallavi:

mangaLam mangaLam mA rAmacandrunaku

mangaLam mangaLam mAdhavunaku

मङ्गळं मङ्गळं मा राम चन्दुनकु





मङ्गळं मङ्गळं माधवुनकु

Hail to our rAmacandran! Hail to the Lord of mahAlakshmi !

Three caraNam-s

nija dAsa pAlanaku - nitya svarUpanaku

aJa-rudra vinutunaku - nagadharunaku

निज दास पालुनकु नित्य स्वरूपुनकु

अज रुद्र विनुतुनकु नग धरुनकु

May auspiciousness befall our Lord, who protects His bhaktA-s, who has eternal presence, who is worshipped by brahma, Sivan and other devA-s and who bore mandara mountain on His back!



"The Lord worshipped by brahma and Sivan!"

SrI cenjulakshmi tAyAr tirukkalyANam with SrI jwAlA nrsimhar
SrI ahobilam

(Picture Courtesy: SrI Prasad Uppala swAmi)





nityamai satyamai -nirmalambaina
Adityakula tilakunaku dhIrunakunu

नित्यमै सत्यमै निर्मलम्बैन

आदित्य कुल तिलकुनकु धीरुनकुनु

mangaLam to Hero of sUrya vamSam, Who is eternal, true and blemish free!

rAjAdhi rAjunaku -ravikOti tEjunaku

tyAgarAja nutanaku rAma- ratnamunaku

राजाधिराजुनकु रवि कोटि तेजुनकु

त्यागराज नुतुनकु राम रत्नमुनकु

All mangaLam-s to rAma ratnam, who is the king of kings, who has the lustre of crores of Suns and who is worshipped by tyAgarAjan !

SLOKAM :

mangaLam jAnakISaya mahArAja sutAya ca

mAyA mAnusha veSAyA mahAtmane sumangaLam

mangaLam to the bhagavAn, the mahAtmA, who incarnated as the son of Emperor daSarathan, who became the consort of sItA pirATTi and who took His incarnation sportingly as a human being !

PHALA STUTI:

SrI rAmabrahma tanaya tyAgarAjena nirmitam

prahlAda bhakta vijaya prabhandam bhakti muktidham

ye gAyanti sadA bhaktyA SruNvanti ca SraddhayA

ye patanti sadA prItya teshAm sarvAgha nASanam





The gEya nATakam of prahlAda bhakta vijayam created by tyAgarAjan, son of rAma brahmam, grants bhakti, mukti, mangaLam-s in this world and in the other world. Whoever sings this prabhandam with faith and reverence and hears this with mahA viSvAsam and reads it with desire would shed all their sins.



||prahlAda bhakta vijayamu pancAngamutO samAptamu ||

||With this fifth chapter, prahlAda bhakta vijayam concluded||

SrI rAmacandra parabrahmaNe namaH

dAsan, Oppiliappan Koil VaradAchAri Sadagopan

