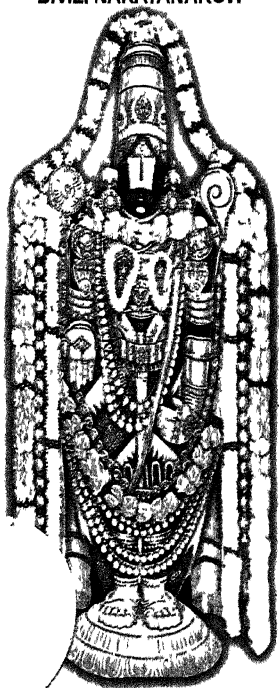


# SRI VENKATESWARA SUPRABHATAM

B.V.L. NARAYANAROW



Tirumala Tirupati Devasthanams  
Tirupati.

1999



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Translated into English

By

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Published by

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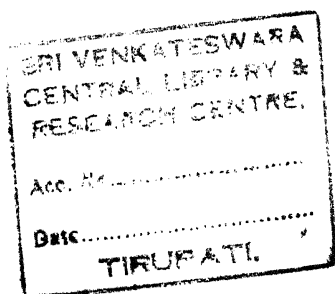
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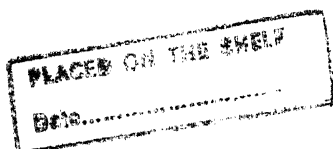
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## FOREWORD

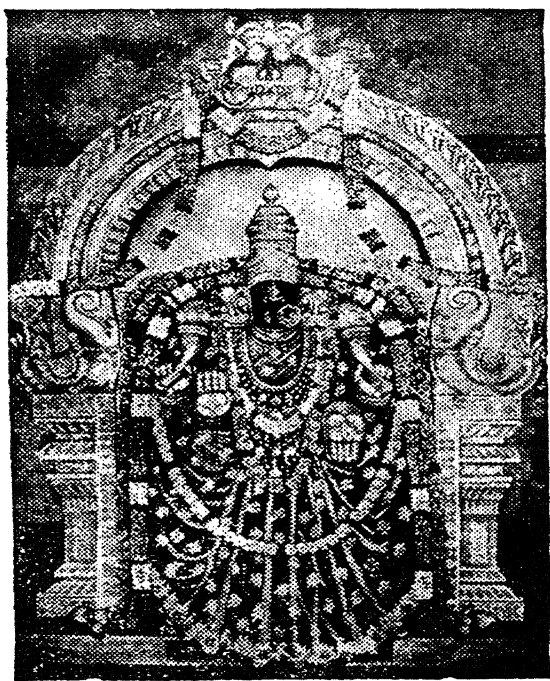
*Sri Venkateswara Suprabhatam* along with *Stotram*, *Prapathi* and *Mangala sasanam* constitutes the morning prayer recited daily in the early hours in the sacred temple of Lord Venkateswara. This sublime, soul-inspiring panegyric on Lord Venkateswara is remarkable for its sweetness, subtlety of expression and devotional appeal. Composed by Prativadi Bhayankaran Anna, a contemporary of Sri Vedanta Desika, the *Suprabhatam* has become so much a part of our religious life that mere listening to its recital brings to our minds the beatific, ever blissful image of Lord Venkateswara.

The first verse viz., the *Suprabhatam* is addressed to the Lord beseeching Him to wake up as the day has dawned and the daily ablutions and rituals are to be performed. In the next part, the *stotram*, the devotee submits himself to Srinivasa, seeking His benevolence. It concludes with an appeal for enlightenment, for forgiveness and for acceptance of worship. In third part, the poet upholds the uniqueness of *prapatti* and vouchsafes speedy fulfilment of prayers of those who surrendered at His lotus feet. 'Mangala sasanam', the last part, is an offering of salutations and felicitations to Lord Srinivasa describing His unblemished glories.

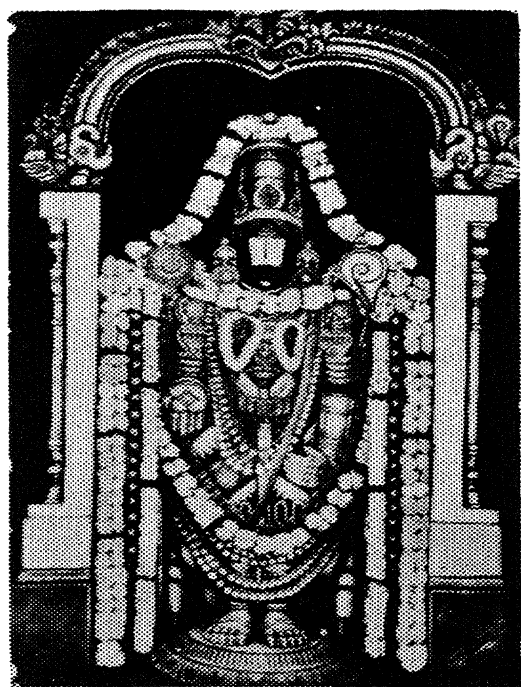
The present rendering of this exquisite hymn by Sri B.V.L. Narayanarow is mainly intended for English-knowing readers. His lucid translation and scholarly introduction enable the readers to enjoy the beauty and spiritual significance of this quartet of hymns.

It is fervently hoped that this translation of *Sri Venkateswara Suprabhatam* will help the readers to experience the poetic excellence and spiritual ecstasy of the original composition.

Executive Officer



SRI PADMAVATHI AMMAVARU





## INTRODUCTION

People all over the world pray, obviously because they believe there is someone who listens and acts. The ardent devotee believes that prayer connects the human and the divine. It establishes a relationship, even kinship with that kingship. It initiates a process by which the human is turned into the divine. Matter turns into spirit.

As he stands before the Lord, the devotee connects himself to a power-centre. That current of divine grace enters into him provided his system has no impurities. The condition of the three-fold purity of thought, word and deed has to be met. What is false cannot accept what is true. Truth can be housed only in what is true. A broken vow, for instance, is a violation of the principle of triple-purity and acts as a barrier to the flow of divine grace.

### Who prays of what?

According to the Bhagavad Gita, there are four types of the blessed who pray. First, the man in anguish who finds every other agency he has turned to has failed him and there is no one else to turn to. Second, the seeker who wants to know God, himself and the world. Third, the seeker of wealth. Finally, the sage who knows (B.G.7.16) All the four of them turn to God, each with a different intention.

It is not only the mere mortals but even the heavenly beings pray to make the Lord assume an appropriate form every time to protect the good and punish the wicked. Interestingly, Rama and Krishna, incarnations as they are, also pray whenever they undertake to do great deeds.

Thus, from Avatara Purushas to orphans, from Mahatmas to godmen, from kings to commoners, from priests to politicians, from oppressed nations to harassed women, everyone finds it necessary to pray. They seek one thing or the other, make resolutions, promises and pledges, soliciting divine sympathy and support.

## **What is a proper mode of prayer?**

Whatever the mode of prayer, it is all worship. It is meditation and affirmation. It is a process of purification. It is an attempt to improve one's concentration to enable the mind turn godward. It is an admission of one's own limitations and an acknowledgment of the power of a superior force. It is a display of humility. It is devotion. It is considered an easy path for the emancipation of the self and it is highly recommended by scholars and saints alike.

It is readily seen when the devotee listens to the story of the Lord, sings it, repeats the Lord's name, adores His feet, worships Him, salutes Him, serves Him, is friendly, or dedicates himself.

These nine, enumerated by that great devotee Prahlada in Srimad Bhagavatam (7.5.23) are equally effective ways of prayer since in all these states, the devotee's thoughts, words and deeds are totally God-oriented.

## **How is language related to prayer? .**

Prayer uses language. If prayer is a miracle, language is yet another miracle. Human beings communicate with each other using language. Although it is claimed that language as we know it is used only by the humans, it ceases to be a miracle if it is so restricted. Only because it is a miracle, human beings use it to communicate with the divine.

Our scriptures, folk-tales and personal experiences of many great persons confirm that inter-species as well as intra-species communication through language is possible. When we bless or curse people, there is an implicit belief that language has that miraculous power to make our wish materialize and that our mere saying it is enough for the job to be done.

## **Why pray early in the morning?**

An early morning prayer indirectly tells us that it is not a once-in-a-way activity but should become an everyday exercise. Also, a person can concentrate better early in the morning. The

day gets sanctified and assures the devotee that the rest of the day will go off well since it began with a good session of prayer. Later in the day, the daily chores are likely to be very distracting, making it difficult for the person to concentrate.

The prayer protects the individual from sliding into unsocial, sinful activity during the rest of the day. It reminds him of the need to be unselfish, and of his social responsibility thus awakening his conscience. He becomes a model and an example to others, too.

### Where is the Suprabhatam recited?

The Suprabhatam is recited every morning in the famous temple of Sri Venkateswara at the pilgrim town of Tirupati in Andhra Pradesh, and many other temples of Sri Venkateswara in India and other countries.

It is recited by devotess in many Indian homes. It is broadcast over All India Radio in its morning devotionals.

The main temple is located at Tirumala, uphill from Tirupati and attracts thousands of pilgrims daily. They come by rail, road and air.

The Lord is also known as Balaji, Govinda, Srinivasa and Venkatesa. Pilgrims worship the Lord in various ways. They donate money, attend various daily pujas, roll around the temple to fulfil a vow, get their heads tonsured, and even perform the wedding of the Lord sometimes to redeem their pledges.

However, they prefer most to attend the early morning prayer session where the temple priests awaken the Lord chanting sonorously these slokas in Sanskrit.

### How is the Suprabhatam organized?

The Suprabhatam is in for sections.

		Verses
Section - 1	Early morning prayer	1-29
Section - 2	In praise of the Lord	1-11
Section - 3	Supplication	1-16
Section - 4	Benediction	1-14

## What is the theme of the Suprabhatam?

There are several themes and sub-themes in the text of Suprabhatam. It is reflective of the individual as well as the collective beliefs of the devotees.

It describes the Lord as the Formless Absolute Reality as well as the Formful, spectacular, benign, favorite, personal God. The devotee can choose whichever form he is comfortable with to meditate on the Supreme.

**The first section** is named Suprabhatam. But the entire prayer is known as Suprabhatam, too. It considers the Lord as King-emperor with all the royal prerogatives and privileges of the Ruler.

In fact, it equates Sri Venkatesa with the incarnation of Rama. The very first verse is from Valmiki's Ramayana wherein Sage Viswamitra awakens the young Rama, urges Him to be worthy of his parentage, announces the day-break and instructs Him to perform His daily spiritual routine. (1.1.)

Thus, Sri Venkatesa is seen as a variant and continuation of Rama, that is of Vishnu, and is not exempt from going through the daily spiritual exercises which He has to go through. The King as Guardian has to be active, free from sloth.

Since the Ramayana is entitled to the same respect as the Vedas, the Suprabhatam as an elaboration of a single sloka, awakens the Supreme here on earth, and is entitled to the same respect as the Ramayana.

Incidentally, Viswamitra establishes the Suprabhatam convention, of awakening the Lord in the morning.

Along with the Lord, His inseparable companion, His spouse Lakshmi is also urged to get up and assist the Lord in performing His duties.

The forms of the Lord and His spouse are described in great detail (1.3,4,13,23). They show the high degree of concentration the composer has and lead the devotee chanting these verses to focus on those forms and meditate. Such meditation eventually leads to his emancipation.

Early in the morning the other gods, the sages such as Narada, the priests, the saints and the yogis come to awaken the Lord and wait patiently for His darshan (1.5,6,9,14,16,25,27). His appointees then proceed to perform the duties He assigned them (1.17).

Every one is subordinate to Him and derives his power only through His power and authority and exercises it with His consent (1.18,19).

The Lord's devotee is considered superior in rank to the highest of the celestial rulers. (1.18) The Lord left Vaikuntha and made the hills of Tirupati His abode.

All heavenly glory is now in Tirupati so much so those proceeding to heaven change their mind, attracted by the location and the presence of Sri Venkatesa, decide to remain close to the Lord of Tirupati making the earth their new home. They worry that his eon may soon end. (1.19,20)

He is the Creator of this Creation. The parrots and the bees greet him musically (1.8,10). The living and the non-living are loyal to the Lord, glad that they could serve Him and adore His spectacular Form.

He excels Cupid (1.23). He loves His spouse dearly. He is fault-free (1.24). He assumed the ten incarnations (1.24).

The birds, the beasts, the insects and every living being admit his suzerainty. He helps His devotees escape the cycle of births and deaths. The Upanishads proclaim His glory (1.28).

He fulfills every wish of his devotees. The recitation of these verses is fruitful – the devotee is guaranteed self-realization (1.29).

**The second section** is in praise of the Lord and prays for His success. He is seen as a great romantic with Lakshmi for His permanent bosom companion. He is, therefore, the same as Vishnu (2.1).

No other god is a match to Him (2.9). The devotee can count on His compassion. He knows no other god (2.8,9). He is

Krishna who drew the milkmaids to him through his melodious music on the flute (2.5). He is Rama, the best of the Raghu clan and conqueror of Ravana, too. Sita cherishes His company (2.6).

The devotee praises His Form, His friendly nature, His very supportive brothers, and His skill in archery. And assures Him of his total devotion to Him (2.8).

The devotee bargains with Sri Venkatesa to give him the rewards of daily worship though he made the pilgrimage to Tirupati only once. Quickly, he realizes his error and begs for forgiveness for all his misdeeds (2.10,11).

**The third section** is supplication. It is surrender, total and irreversible. The devotee is engulfed by his worldly pre-occupations. There are several factors, internal and external, that are inimical to his spiritual development. He needs to be rescued. He falls at the feet of the Lord and His spouse. The Lord's soles have distinctive features to confirm He is Vishnu (3.1,5).

His Feet are so sensitive that even the tender hand of His spouse hurts Him when she massages them. They confirm their description in the scriptures that they ooze honey. Scriptural testimony is indeed trustworthy (3.7,10).

It is impertinent to compare His Feet to lotuses because they are more tender. The glow of the Lord's Toe-nails outshines the moon (3.6)

Great gods fall at His Feet (3.9).

The very same Feet of the Lord the devotee carries on his head, and across time Sri Venkatesa's Feet were the same as Krishna's. This reiterates the findings of the Upanishads (3.11,12).

The Lord's Feet, like a mother's bosom, provide easy access and food-security to the child and help overcome the fear of death. They reassert that Sri Venkatesa is indeed Krishna, that is, Vishnu (3.14,12).

The Hand of Krishna pointed His feet to Arjuna asking him to surrender himself to the Lord. It continues now, as the Hand of Sri Venkatesa, to communicate the same message to the devotee (3.11).

This is to tell us that total surrender to the Lord for self-realization is valid at all times and that Sri Venkatesa is the same as Sri Krishna, the incarnation of Vishnu.

The composer shows enormous respect for his Guru for without the Guru's blessings, nothing could be understood. The Guru could save his disciples from falling into the ocean of birth and death.

Such a great Guru recommended falling at the Lord's Feet to establish an unbreakable relationship that guaranteed salvation in the end (3.15).

The Lord is inseparable from His Spouse and She is as powerful as He is (3.16).

**The fourth section** is benediction, a ceremonial prayer seeking divine protection to the divine. The fear that something can go wrong makes the author invoke divine intervention. The evil-eye of someone may do damage even to the Lord because He is embodied. Again the devotee feels that by seeking the help of the heavenly forces, he can ward off the possible ill-effects of such evil eyes. Furthermore, there is the belief that there are the 'tathaa astu' celestials who keep saying 'may it be so' to every uttered wish.

As the Spouse of Lakshmi, the affluent Sri Venkatesa is the rescuer of the needy. His abode is well-known and the devotee can approach Him. He is the Eye of all the worlds (4.1,2).

His beautiful Form is enrapturing (4.34).

He is Formless, too. And in that mode, Sri Venkatesa is eternal, absolutely perfect, true, happy, omniscient and omnipotent (4.5).

Sri Venkatesa is the soul, the inner spirit of every being. He is the Supreme; He is Brahman. He has no wishes of His

own which need fulfillment. Devotees find Him so attractive that they want to remain in His presence all the time (4.6,7,8).

Just in case the devotee forgets himself in Sri Venkatesa's presence, there is the Lord's Hand showing him the Lord's Feet. Sri Venkatesa is prompting the devotee to give up and then turn godward (4.9).

The Lord's compassionate look sprinkles the universe, providing relief (4.10).

Vishnu, weary of Vaikuntha, moved over to Tirumala and is enjoying water-sports with His Spouse here in the Lord's pool (4.12).

May Sri Venkatesa, present everywhere, and who, more so is constantly in the thoughts of Saint Manavala, always succeed, is the prayer of the author (4.13).

Here, the composer ends the Suprabhatam by invoking divine blessings for his teacher and the many predecessor generations of teachers engaged in teaching self- realization to the devotees. The belief here is that great truths reveal themselves to a genuine devotee only with the help of a competent spiritual instructor (4.14).

Thus, the Suprabhatam is an attempt to awaken the Lord from His yoganidra, transcendental sleep. Reciting is bound to reduce and finally eliminate a person's ahamkara, egotism. It is said that ahamkara tends to make mountains of other people's mistakes and mole-hills of our own. The Suprabhatam initiates a process to turn matter into spirit. It makes the devotee ecologically aware of the beautiful world around him and how even gods are appreciative of it. It shows the importance of faith, the miraculous power of language to communicate, and the importance of everyday exercise for spiritual, mental and physical health. It shows the importance of the Guru who alone can show God. It is an aid to self- purification. That is a great reward.

My translation greatly profited from the suggestions made by Mahamahopadhyaya Pullela Sriramachandrudu, Sri Yellam-

## Sri Venkateswara Suprabhatam

raju Srinivasa Rao, Sri C. Ramabrahmam, Sri Kamisetty Srinivasulu and Sri Vakati Panduranga Rao, Sri B. Srinivas Rao and Smt. Vaagdevi. I found the Oxford Book of Prayer and the write-ups of of spiritual discourses published daily in The Hindu instructive. The shortcomings that remain are entirely mine.

I am grateful to Dr. I.V. Subba Rao, I.A.S., Executive Officer, TTD and the Publication Committee, TTD, for agreeing to publish this translation to enable the English knowing public all over the world appreciate the text and the tradition of Sri Venkateswara Suprabhatam.

*tvadiiyam vastu govinda,  
tubhyam eva samarpaye*

'Lord, I am offering to you what, in fact, is yours'.

G-13 Gayatri Towers

Street-1 Tarnaka, Hyderabad -17.

March 31, 1999

**B.V.L. Narayanarow.**

śrirastu  
śrī śrīnivāsa parabrahmaṇe namaḥ  
śriyai śrī padmāvatyai namaḥ

## Section – 1

### Śrī Veṅkaṭeśa Suprabhātam

kausalyā suprajā rāma!  
pūrvā sandhyā pravartate,  
uttiṣṭha nara śārdūla!  
kartavyam daivam āhnikam. 1

uttiṣṭhotttiṣṭha govinda!  
uttiṣṭha garuḍadhvaja!  
uttiṣṭha kamalākānta!  
trailokyam maṅgaḷam kuru. 2

mātaḥ samasta jagatām madhukaiṭabhāreḥ  
vakṣovihārini manohara divyamūrte,  
śrīśvāmini śritajanapriya dānaśīle  
śrīveṅkaṭeśa dayite tava suprabhātam. 3

Section – 1  
Śrī Venkaṭeśa Suprabhātam  
EARLY MORNING PRAYER

*Arise, Rama!*

Precious child  
of the noble Kausalya  
It's twilight in the East  
Wake up, Rama,  
The best among men!  
You should perform  
your morning ritual!

1

*Get up, Govinda*

Get up, Govinda, get up,  
Lord of the eagle banner!  
Get up, the Spouse of Lakshmi  
Bestow the auspicious  
on all the three worlds.

2

*Arise, Lakshmi*

Mother of all the worlds,  
Resident of Vishnu's Bosom  
Enchanting celestial Form  
Bright Chief,  
Benefactor of those seeking  
Your protection!  
Spouse of Lord Venkatesa  
Good morning!

3

tava suprabhātam aravinda locane  
bhavatu prasannamukha candra maṇḍale,  
vidhi śaṅkarendravanitābhir arcite  
vṛṣaśailanātha dayite dayānidhe. 4

atryādi sapta ṛṣayas samupāśya sandhyām  
ākāśa sindhu kamalāni manoharāṇi,  
ādāya pādayugam arcayitum prapannāḥ  
śeṣadri śekhara vibho! tava suprabhātam. 5

pañcānanābjābhava ṣaṇmukha vāsavādyāḥ  
traivikramādi caritaṁ vibudhāḥ stuvanti,  
bhāṣāpatiḥ paṭhati vāsara śuddhim ārāt  
śeṣādri śekhara vibho tava suprabhātam. 6

Good morning,  
Lotus-eyed Goddess  
with a benevolent, bright Face  
like the moonlight,  
You are worshipped by the spouses  
of Brahma, Sankara and Indra,  
Spouse of the Lord  
of the Vrisha Hill,  
Ocean of Compassion!

4

*The seven sages*

Atri and the rest of the seven sages  
who sought Your refuge  
completed their twilight prayers,  
brought the lovely lotuses  
from the celestial cascade  
to worship at Your Feet!  
Lord of the summit of Seshadri,  
Good morning to You!

5

*Recitations*

Maheswara, Brahma, Kumara, Indra  
and the rest are reciting the stories  
of Your many manifestations  
Brihaspati, close by,  
is reading out the star-chart.  
Lord of the summit of Seshadri,  
Good morning to You!

6

īṣat praphulla sarasīruha nārikeḷa  
pūga drumādi sumanohara pāḷikānām,  
āvāti mandam anilaḥ saha divyagandhaiḥ  
śeṣādri śekhara vibho tava suprabhātam. 7

unmīlya netra yugam uttamapañjarasthāḥ  
pātrāvaśiṣṭa kadaḷī phala pāyasāni,  
bhuktvā salīlam atha keḷisukāḥ paṭhanti  
śeṣādri śekhara vibho tava suprabhātam. 8

tantrī prakarṣa madhura svanayā vipaṇcyā  
gāyaty ananta caritaṁ tava nārado'pi,  
bhāṣāsamagram asakṛtkaracāra ramyaṁ  
śeṣādri śekhara vibho tava suprabhātam. 9

*The breeze*

The breeze carries gently with it  
the heavenly aroma  
of the just blooming lotuses,  
the coconuts and the other flowers  
Lord of the summit of Seshadri,  
Good morning to You!

7

*The parrots sing*

The playful parrots  
open their eyes wide,  
eat the banana-splits  
and the sweetened milk-dish in the bowls  
They greet you musically,  
Lord of the summit of Seshadri,  
Good morning to You!

8

*Sage Narada*

And the sage Narada, is here, too,  
playing on his veena melodiously,  
and reciting your endless legends,  
dramatically waving his hands  
again and yet again.  
Lord of the summit of Seshadri,  
Good morning to You!

9

bhṛṅgāvalī ca makaranda rasānuviddha  
jhaṅkāra gīta ninadaiḥ saha sevanāya,  
niryāty upānta sarasīkamalodarebhyaḥ  
śeṣādri śekhara vibho tava suprabhātam. 10

yoṣāgaṇena vara dadhni vimathyamāne  
ghoṣālayeṣu dadhi manthana tivra ghoṣāḥ,  
roṣāt kalim vidadhate kakubhaś ca kumbhāḥ  
śeṣādri śekhara vibho tava suprabhātam. 11

padmeśa mitra śatapatra gatāḥvivargāḥ  
hartum śriyam kuvalayasya nijaṅga lakṣmyā,  
bheri ninadam iva bibhrati tivra nadam  
sesādri śekhara vibho tava suprabhātam. 12

*The bees hum*

The bees, honey-fed,  
hum their music  
and come out of the lotuses  
in the lake close by  
to worship you.

Lord of the summit of Seshadri,  
Good morning to You!

10

*The pots compete with the quarters*

The milkmaids churn the curd-pots  
in their homes.

The echo and the re-echo sound  
like an altercation  
between the quarters  
and the pots.

Lord of the summit of Seshadri,  
Good morning to You!

11

*The bees compete with the drums*

The clusters of bees resting  
in the sun-friendly lotuses  
with a hundred petals  
as if to drive out the gleam  
ensuing from the dark flowers  
with their own light,  
hum furiously  
like they are beating the wardrums

Lord of the summit of Seshadri,  
Good morning to You!

12

srīmann abhiṣṭa varadākhila loka bandho  
śrī śrīnivāsa jagadeka dayaikasindho,  
śrī devatā gr̥ha bhujāntara divyamūrte!  
śrī venkaṭācalapate tava suprabhātam. 13

śrī svāmi puṣkariṇikāplava nirmalāṅgāḥ  
śreyo'rthino hara viriñci sanandanādyāḥ,  
dvāre vasanti varavetra hatottamāṅgāḥ,  
śrī venkaṭācalapate tava suprabhātam. 14

śrī śeṣaśaila garuḍācala venkaṭādri  
nārāyaṇādri vṛṣabhādri vrsādri mukhyām,  
ākhyām tvadīya vasater anīśam vadanti  
śrī venkaṭācalapate tava suprabhātam. 15

*Rich, friendly, kind Lord*

Lord, You grant our wishes  
You are everybody's kinsman  
You are the home  
of the Goddess of Wealth  
You are the one and only  
Ocean of Compassion  
You look splendid  
with Lakshmi, ever on Your bosom  
Lord of Sri Venkatachala,  
Good morning to You.

13

*Important Gods awaiting*

Brahma, Siva, Sanandana and many more  
bathed in the holy pond.  
With purified bodies,  
they are at Your door-step  
eager to see You, for their own well-being,  
though hit with canes on their heads  
by Your guards,  
Lord of Sri Venkatachala,  
Good morning to You!

14

*Mountain range*

People call Your mountain home  
by several names such as  
Srisaila, Seshasaila, Garudachala,  
Venkatadri, Narayanadri,  
Vrishabhadri, Vrishadri  
And so on, always  
Lord of Sri Venkatachala,  
Good morning to You!

15

sevāparāḥ śiva sureśa kṛśānu dharma  
rakṣo'mbunātha pavamāna dhanādhināthāḥ,  
baddhāñjali pravilasan nija śīrṣa deśāḥ  
śrī venkaṭācalapate tava suprabhātam. 16

dhātīṣu te vihagarāja mṛgādhirāja  
nāgādhirāja gajarāja hayādhirājāḥ,  
svasvādhikāra mahimādikam arṭhayante  
śrī venkaṭācalapate tava suprabhātām. 17

sūryendu bhauma budha vākpati kāvya sauri  
svarbhānu ketu diviṣat pariṣat pradhānāḥ,  
tvaddāsa dāsa caramāvadhi dāsa dāsāḥ  
śrī venkaṭācalapate tava suprabhātam. 18

*The Chiefs of the quarters await*

Siva, Indra, Agni, Yama, Nirruti  
Varuna, Vayu, and Kubera, the eight  
chiefs of the quarters,  
their hands respectfully folded  
and held on their heads,  
are ready to serve You  
Lord of Sri Venkatachala,  
Good morning to You.

16

*Your staff begs for privilege*

When you go out,  
Garuda, the king of birds,  
Simha, the king of beasts,  
Adisesha, the king of snakes,  
Airavata, the king of elephants, and  
Uccaisrava, the king of horses  
beg of you the privilege,  
power and authority  
to carry you in parade  
Lord of Sri Venkatachala  
Good morning to You.

*Planet Gods rank below*

Surya, Chandra, Angaraka,  
Budha, Brihaspati, Sukra,  
Sani, Rahu, and Ketu,  
the nine prominent planet gods  
of the divine assembly  
remain subordinate  
to the humblest of the humble  
devotees of the devotees  
Lord of Sri Venkatachala  
Good morning to You!

18

tvat pādadhūli bharita sphuritottamāṅgāḥ  
svargāpavarga nirapekṣa nijāntaraṅgāḥ,  
kalpāgamākalanayākulatām labhante  
śrī veṅkaṭācalapate tava suprabhātam. 19

tvad gopurāgra śikharāṇi nirīkṣamāṇāḥ  
svargāpavarga padavīm paramām śrayantaḥ,  
martyā manuṣya bhuvane matim āśrayante  
śrī veṅkaṭācalapate tava suprabhātam. 20

śrī bhūmi nāyaka dayādi guṇāmṛtābdhe!  
devādhideva jagadekaśaraṇyamūrte,  
śrīmann.ananta garuḍādibhir arcitāṅghre!  
śrī veṅkaṭācalapate tava suprabhātam. 21

*Their worry*

A particle of dust  
off your feet adorns their heads  
and makes them glow.

They do not care any more  
for heaven and salvation  
away from you.

They worry about this eon  
coming to an end.

Lord of Sri Venkatachala,  
Good morning to You!

19

*Your place preferred*

People, eligible to go  
to heaven and for salvation,  
on their way  
notice the peaks  
of Your temple tower,  
change their mind  
and prefer to live on the earth.

Lord of Sri Venkatachala  
Good morning to You!

20

*Celebrity family and staff*

Spouse of Sri Devi and Bhudevi!  
Nectarine ocean of compassion  
and such other immortal qualities  
Chief of the celestials!  
The only Saviour for the entire world!  
Most Affluent!

Ananta, the divine snake,  
Garuda, the divine bird,  
and many more fall at Your feet

Lord of Sri Venkatachala,  
Good morning to You!

21

śrī padmanābha puruṣottama vāsudeva  
vaikuṇṭha mādharma janārdana cakrapāne,  
śrīvatsa cihna śaraṇāgata pārijāta  
śrī veṅkaṭācalapate tava suprabhātam. 22

kandarpa darpa hara sundara divya mūrte!  
kāntā kucāmburuha kuṭmala loladṛṣṭe,  
kalyāṇa nirmala guṇākara divyakīrte!  
śrī veṅkaṭācalapate tava suprabhātam. 23

mīnākṛte kamaṭha kola nṛsimha varṇin  
svāmin paraśvathatāpodhana rāmacandra,  
śeṣāmśarāma yadunandana kalkirūpa  
śrī veṅkaṭācalapate tava suprabhātam. 24

*Wish fulfiller*

You are Padmanabha, Purushottama,  
Vasudeva, Vaikuntha, Madhava,  
Janardana, Chakrapani!  
You have the mole Srivatsa  
On Your Chest  
You fulfil every wish  
of those who seek Your refuge  
like the Parijata tree!  
Lord of Sri Venkatachala,  
Good morning to You!

22

*Your form, concern and reputation*

Your form is more beautiful  
than that of Manmatha, the God of Love  
Your eyes are always  
on the lotus-bud like nipples  
of Your spouse!  
Your divine distinction is  
that You are the Home  
for all those qualities,  
auspicious and unblemished!  
Lord of Sri Venkatachala,  
Good morning to You!

23

*Ten Avatars*

You assumed the form  
of the Fish, the Tortoise, the Boar  
the Man-Lion, the Vamana,  
the Axe-wielding Ascetic, Rama,  
Balarama, Krishna, and Kalki!  
Lord of Sri Venkatachala,  
Good morning to You!

24

elā lavaṅga ghanasāra sugandhi tīrthaṁ  
divyaṁ viyat sariti hema ghaṭeṣu pūrṇam,  
dhṛtvā'dya vaidika śikhāmaṇayaḥ prahr̥ṣṭāḥ  
tiṣṭhanti veṅkaṭapate tava suprabhātam. 25

bhāsvān udeti vikacāni saroruhāṇi  
saṁpūrayanti ninadaiḥ kakubho vihaṅgāḥ,  
śrī vaiṣṇavāḥ satatam arthitamaṅgaḷās te  
dhāmāśrayanti tava venkaṭa suprabhātam. 26

brahmādayas suravarās samaharṣayas te  
santas sanandana mukhāstv atha yogivaryāḥ,  
dhāmāntike tava hi maṅgaḷa vastu hastāḥ  
śrī veṅkaṭācalapate tava suprabhātam. 27

*Priests await*

The learned priests  
collected in gold-pitchers  
the holy water from the Ganga,  
cascading from the sky,  
and added fragrant spices,  
Cheerfully, they wait to worship You.  
Lord of Sri Venkatachala,  
Good morning to You!

25

*The scene*

The sun is up. The lotuses  
are in full bloom. The birds  
are filling the sky  
with their chirping.  
Your ardent devotees,  
seek the auspicious, always,  
pray for Your presence.  
Lord Venkateswara,  
Good morning to You.

26

*Gods, saints and yogis await*

The creator Brahma and the others,  
the best of the celestials, along with  
the great rishis, holy men,  
Sanandana, and other great yogis,  
are waiting at Your door-step  
carrying in their hands  
auspicious materials to worship You  
Lord of Venkatachala!  
Good morning to You!

27

lakṣmī nivāsa! niravadya guṇaika sindho!  
saṁsāra sāgara samuttaraṇaika seto!  
vedānta vedya nijavaibhava bhaktabhogya!  
śrī veṅkaṭācalapate tava suprabhātam. 28

ittham vṛṣācalapater iha suprabhātam  
ye mānavāḥ pratidinaṁ paṭhitum pravṛttāḥ,  
teṣāṁ prabhātasamaye smṛtir aṅga bhājāṁ  
prajñāṁ parārtha sulabhāṁ paramāṁ prasūte.  
29

\* \* \*

*Attributes in a tribute*

Home of Lakshmi, the Goddess of wealth,  
the only Bridge enabling the people cross  
the ocean of samsara

Your glory can be realised  
only through the Upanishads!

You give Your devotees  
All that they enjoy

Lord of Sri Venkatachala!  
Good morning to You!

28

*Fruits of prayer recitation*

People reciting this prayer  
to the Lord of Venkatachala  
everyday, early in the morning  
are surely blessed  
by remembering the Lord.

The remembrance helps them gain  
The Supreme Understanding easily.

29

\* \* \*

Section – 2  
Śrī Veṅkaṭeśa Stotram

*kamalā kuca cūcuka kuṅkumato  
niyatāruṇitātula nīlatano!  
kamalāyata locana! lokapate!  
vijayī bhava! veṅkaṭa śailapate!*

*sacaturmukha ṣaṇmukha pañcamukha  
pramukhākhila daivata mauḷimaṇe!  
śaraṇāgatavatsala! sāranidhe!  
paripālaya mām vṛṣaśailapate!*

*ativelatayā tava durviṣahair-  
anuvēla kṛtair aparādha śataih,  
bharitaṁ tvaritaṁ vṛṣa śailapate!  
parayā kṛpayā paripāhi hare!*

Section – 2  
Śrī Venkaṭeśa Stotram  
IN PRAISE OF THE LORD

*Prayer for Your triumph*

The red powder on the nipples  
of Your spouse's bosom is now  
smeared on Your dark Body.

God of wide eyes,  
Ruler of all the worlds,  
Lord of the hill of Venkatasaila,  
May You always be victorious!

1

*Your superiority*

You are superior  
to all the important gods  
such as the four-faced Brahma,  
the five-faced Siva, and  
the six-faced Kumarasvami!

You protect affectionately  
those seeking Your refuge!

You are the Abode of Strength!  
Save me, the Lord of Vrishasaila!

2

*Save me, quick*

I am full of many misdeeds  
committed all the time, intolerably  
and without limit.

Please save me, quickly,  
with utmost compassion

3

adhiveṇkaṭaśāilam udāramater-  
janatābhimatādhika dānaratāt,  
paradevatayā gaditān nigamaiḥ  
kamalādayitān na param kalaye. 4

kalaveṇuravāvaśa gopavadhū  
śatakoṭi vṛtāt smarakoṭisamāt,  
prati vallavikābhimatāt sukhadāt  
vasudeva sutān na param kalaye. 5

abhirāma guṇākara! dāśarathe!  
jagadeka dhanurdhara! dhīramate!  
raghunāyaka! rāma! rameśa! vibho!  
varado bhava! deva! dayā jaladhe! 6

*There's no other God*

Residing on the Venkatasaila  
He loves to give generously  
More than the people ask for.

He has been proclaimed  
the Supreme by the Vedas.

I know of no other God  
than Him. The Spouse of Lakshmi,  
the Goddess of wealth.

4

*Magic melody God*

Thousands of milkmaids,  
overwhelmed by the magic melody  
of His flute, surround Him  
who is more beautiful  
than a million Cupids.

He is the Darling  
of every milkmaid.

I know of no other God  
than Sri Krishna, son of Vasudeva.

5

*Bestower of boons*

Rama, Home of enchanting qualities!  
Son of the king Dasaratha!  
The finest archer in the world!  
The Brave! The most famous of the Raghu clan!  
The spouse of Lakshmi!  
The All-pervasive!

The Ocean of compassion! Divinity!  
Please bestow on us Your boons!

6

avanī tanayā kamanīya karaṁ  
rajanīkara cāru mukhāmburuham,  
rajanīcararāja tamo mihiraṁ  
mahaniyam ahaṁ raghurāmaṁ aye. 7

sumukhaṁ suhṛdaṁ sulabhaṁ sukhadaṁ  
svanujam ca sukāyam amoghaśaram,  
apahāya raghūdvaḥam anyam ahaṁ  
na kathamcana kaṁcana jātu bhaje. 8

vinā venkaṭeśaṁ na nātho na nāthaḥ  
sadā venkaṭeśaṁ smarāmi smarāmi,  
hare! venkaṭeśa! prasīda prasīda  
priyam venkaṭeśa! prayaccha prayaccha. 9

*Rama, the Great Soul*

Sita, the daughter of the earth  
loves to hold His hand.

His face is pleasing like the moon  
and lovely like the lotus.

He conquered Ravana, the king of Demons  
like the sun dispels darkness.

I want to attain that Rama,  
the great soul of the Raghu clan.

7

*Rama, the Favourite*

He is lovely faced, friendly,  
easily accessible, joy-giving,  
blessed with good brothers,  
well-built, and user of arrows  
that never miss their target.

Giving up the God of the Raghu clan,  
I will never ever  
worship another God.

8

*Very special*

There is no other Master,  
none whatsoever,  
except Venkatesvara.

I will think of my Lord Venkatesa  
again and again

Hari! Venkatesa! Show me  
Your beneficence!

Give me, again and again  
what is good.

9

aham dūratas te padāmbhoja yugma  
praṇāmeccchayāgatya sevām karomi,  
sakṛt sevayā nitya sevāphalaṁ tvaṁ  
prayaccha prayaccha prabho veṅkaṭeśa! 10

ajñāninā mayā doṣān  
aśeṣān vihitān hare!  
kṣamasva tvaṁ kṣamasva tvaṁ  
śeṣaśaila śikhāmaṇe! 11

\* \* \*

*A little favour*

I came from far away  
to worship Your lotus-feet.  
Please give me the fruits  
of daily worship  
though this is a onetime worship  
Lord Venkatesa!

10

*Apology*

I am ignorant, please forgive me  
again and yet again,  
the many mistakes I made,  
the Crest-jewel of the Seshasaila!

11

\* \* \*

### Section – 3

#### Śrī Venkaṭeśa Prapattiḥ

īśānām jagato 'sya veikaṭapater  
viṣṇoḥ parām preyaśīm  
tadvakṣassthala nityavāsa rasikām  
tatkṣāntisaṁvardhinīm,  
padmālaṅkṛta pāṇipallava yugām  
padmāsanasthām śriyaṁ  
vātsalyādi guṇojjvalām bhagavatīm  
vande jaganmātaram.

1

śrīman! kṛpā jalanidhe! kṛta sarvaloka!  
sarvajña! śakta! nata vatsala! sarvaśeṣin!  
svāmin! suśīla sulabhāśrita pārijāta!  
śrī venkaṭeśa caraṇau śaraṇaṁ prapadye.

2

Section – 3  
Śrī Venkaṭeśa Prapattiḥ  
SUPPLICATION

*Controller*

Mother, You are the Controller  
Of this universe,  
The Supreme Lover of Vishnu.  
You delight in being His Bosom Companion  
And make Him more tolerant always,  
Your two tender hands  
gracefully hold lotuses.  
Seated in the lotus, Lakshmi,  
You show fine qualities  
such as affection, and so on  
gloriously, I salute You, Mother! 1

*Wish-fulfilling Lord*

The Ocean of compassion!  
The Creator of all the worlds!  
Auspicious Lord!  
The Omniscient!  
The most Competent!  
The Protector of the devotees!  
You are Sarvaseshin,  
The Whole where everything rests!  
The Master, the Good!  
The most easily accessible God  
The Parijata tree making the wishes  
of the devotees materialise,  
Sri Venkatesa! I fall at Your Feet! 2

ānūpurārpita sujāta sugandhi puṣpa  
saurabhya saurabha karau sama sanniveśau,  
saumyau sadānubhavane 'pi navānubhāvyau  
śrī venkateśa caranau śaraṇam prapadye. 3

sadyo vikāsi samuditvara sāndrarāga  
saurabhya nirbhara saroruha sāmya vārtām,  
samyakṣu sāhasapadeṣu vilekhayantau  
śrī venkateśa caranau śaraṇam prapadye. 4

rekhāmaya dhvaja sudhā kalaśātapatra  
vajrāṅkuśāmburuha kalpaka śaṅkha cakraiḥ,  
bhavyair alaṅkṛta talau paratattva cihnaiḥ  
śrī venkateśa caranau śaraṇam prapadye. 5

tāmrodara dyuti parājita padmarāgau  
bāhyair mahobhir abhibhūta mahendra nīlau  
udyan nakhāṁśubhir udasta śaśāṅka bhāsau  
śrī venkateśa caranau śaraṇam prapadye. 6

*Your Feet*

Your Feet are embedded in flowers,  
ankle-deep, bettering the fragrance  
of the blossomed flowers, well-set, benevolent,  
perceived and yet to be more perceived always.

Sri Venkatesa! I fall at Your Feet! 3

*Our insolence*

Your fresh, fragrant,  
deep-red, incomparable Feet,  
make us write in insolent words  
that they are just like lotuses

Sri Venkatesa! I fall at Your feet! 4

*Designs*

The soles of Your Feet  
have lines specifying  
the staff, the kalasa of nectar,  
the umbrella, the diamond, the goad,  
the lotus, the magical kalpavriksha,  
the conch and the discus—  
all signs of the Supreme.

Sri Venkatesa! I fall at Your Feet! 5

*Outshining Feet*

The soles of Your Feet  
outshine the redstone  
the shins of Your Legs  
outshine the sapphires  
the glitter of Your Nails  
shoots up, driving  
the moon beams away.

Sri Venkatesa! I fall at Your Feet! 6

saprema bhīti kamalā karapallavābhyām  
saṁvāhane'pi sapadi klamam ādadhānau,  
kāntāv avāṇi manasa gocara saukumāryau  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 7

lakṣmī mahī tadanurūpa nijānubhāva  
nīlādi divya mahiṣī kara pallavānām,  
āruṇya sankramanataḥ kila sāndiarāgau  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 8

nityānamad vidhi śivādi kirīṭakoṭi  
pratyupta dīpta navaratna mahāḥ prarohaiḥ,  
nīrājanāvidhim udāram upādadhānau  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 9

*Sensitive Feet*

When Lakshmi  
with fondness and fear  
massages Your Feet  
with Her tender hands,  
You find it hurts  
Your Feet are  
so lovely and delicate  
that no thought and words  
can describe them well  
Sri Venkatesa! I fall at Your feet!

7

*Added redness*

Sri Devi, Bhu Devi,  
the equally great Nila  
and the rest of the heavenly queens  
with their slender hands  
massage Your Feet  
They add on the redness  
of their hands to Your Feet  
making Them look, indeed,  
more red than they are  
Sri Venkatesa! I fall at Your Feet!

8

*Offering of lights*

Everyday when Brahma, Siva  
and the rest of the heavenly gods  
bow their heads reverently,  
the sparkle cast by the nine gems  
studded in their crowns,  
looks like an offering of light  
to Your Feet.  
Sri Venkatesa! I fall at your feet!

9

“viṣṇoḥ pade parama” ity uḍita praśamsau  
yau “madhva utsa” iti bhogyatayāpy upāttau,  
bhūyas tatheti tava pāṇitala-pradiṣṭau  
śrī venkaṭeśa caraṇau śaraṇam prapadye. 10

pārthāya tatsadrśa sārathinā tvayaiva  
yau darśitau svacaraṇau śaraṇam vrajeti,  
bhūyo’pi mahyam iha tau karadarśitau te  
śrī venkaṭeśa caraṇau śaraṇam prapadye. 11

manmūrdhni kāḷiyaphaṇe vikaṭāṭaviṣu  
śrī venkaṭādri śikhare śirasi śrutinām,  
cittepy ananya manasām samam āhitau te  
śrī venkaṭeśa caraṇau śaraṇam prapadye. 12

*Scriptural testimony*

The scriptures proclaim  
Your Feet the most supreme,  
that honey that can be relished  
oozes from Them.

Again, Your downward Palm  
indicates that it is indeed so,  
directing us to Your Feet.

Sri Venkatesa! I fall at Your Feet! 10

*Arjuna, the devotee*

As the driver of his chariot  
You were as good as Arjuna.  
You showed him Your Feet  
advising him to surrender  
himself to You totally.

Again, here and now,  
the same Hand is directing me  
to the same Feet.

Sri Venkatesa! I fall at Your Feet! 11

*Same Footprints*

Your Feet grace my head,  
the hood of the serpent Kaliya,  
dense jungles, the peak of Sri Venkatadri,  
the Upanishads, and the thoughts  
of singleminded yogis, equally.

Sri Venkatesa! I fall at Your Feet! 12

amlāna hr̥ṣyad avanīṭala kīrṇa puṣpau  
śrīveṅkaṭādri śikharābharaṇāyamānau,  
ānanditākhila mano nayanau tavaitau  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 13

prāyaḥ prapannajanatā prathamāvagāhyau  
mātuḥ stanāviva śīśor amṛtāyamānau,  
prāptau paraspara tulām atulāntarau te  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 14

satvottarais satata sevya padāmbujena  
saṁsāra tāraka dayārdra drgañcalena,  
saumyopayanṭṛ muninā mama darśitau te  
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 15

*Beautifying Feet*

Your Feet have flowers  
strewn on the earth  
unfading, and always blooming.  
They beautify, indeed  
the peak of Sri Venkatadri.  
They please the eyes  
and the minds of all the people.  
Sri Venkatesa! I fall at Your Feet!

13

*Incomparable Feet*

Generally, your devotees' looks  
fall on Your Feet first,  
when they bend before You  
They are ambrosial  
like the mother's breast  
sustains the life of her child.  
Your Feet can be compared  
only to each other  
and to nothing else.  
Sri Venkatesa! I fall at Your Feet!

14

*The spiritual guide*

My Guru's feet were worshipped  
by the saintly, always.  
He could help people cross  
the birth-and-death cycle,  
with compassion in his eyes.  
He showed me Your Feet.  
Sri Venkatesa! I fall at Your Feet!

15

*śrīśa śriyā ghaṭikayā tvadupāyabhāve  
prāpye tvayi svayam upeyatayā sphurantyā,  
nityāśritāya niravadya guṇāya tubhyaṁ  
syāṁ kiṅkaro vṛṣagiriśa na jātu mahyam. 16*

\* \* \*

*Dedication*

Laksmi's Master! When you are  
The means to salvation,  
She is the means, too.  
When You are the goal,  
She is the Goal, too.  
You are inseparable from Her  
And without a blemish.  
I am in Your service, and never my own,  
Lord of Vrishagiri  
Sri Venkatesa! I fall at Your Feet!

16

\* \* \*

## Section – 4

### Śrī Veṅkaṭeśa Maṅgaḷāśāsanam

śriyaḥ kāntāya kalyāṇa  
nidhaye nidhaye'rthinām,  
śrī veṅkaṭa nivāsāya  
śrīnivāsāya maṅgaḷam. 1

lakṣmī savibhramāloka  
subhrū vibhrama cakṣuṣe,  
cakṣuṣe sarvalokānām  
veṅkaṭeśāya maṅgaḷam. 2

śrī veṅkaṭādri śṛṅgāgra  
maṅgaḷābharaṇāṅghraye,  
maṅgaḷānām nivāsāya  
śrīnivāsāya maṅgaḷam. 3

sarvāvayava saundarya  
sampadā sarva cetasām,  
sadā sammohanāyāstu  
veṅkaṭeśāya maṅgaḷam. 4

## Section – 4

### Śrī Venkaṭeśa Maṅgalāsāsanam BENEDICTION

#### *Heralding*

For the spouse of Lakshmi, who is  
the Abode of all that is auspicious,  
the Treasury for the needy,  
the Resident of Sri Venkatachala,  
Lord Srinivasa,

May it always be glorious! 1

#### *The Eye*

For Venkatesa who looks at Lakshmi  
with surprise writ large on His lovely Brows,  
For the Eye of all the worlds,

May it always be glorious! 2

#### *Blessed Abode*

For Srinivasa whose Feet adorn  
and bless the peak of Venkatadri,  
For the Abode  
of all that is auspicious  
May it always be glorious!

#### *Enchanting*

For Venkatesa, who is  
beautiful in every limb,  
who enchants with His beauty  
all the living, all the time,  
May it always be glorious!

4

nityāya niravadyāya  
satyānanda cidātmane,  
sarvāntarātmane śrīmad  
veṅkaṭeśāya maṅgaḷam. 5

svatas sarvavide sarva  
śaktaye sarva śeṣiṇe,  
sulabhāya suśīlāya  
veṅkaṭeśāya maṅgaḷam. 6

parasmai brahmaṇe pūrṇa  
kāmayā paramātmane,  
prayuñje paratattvāya  
veṅkaṭeśāya maṅgaḷam. 7

ākāla tattvam aśrāntam  
ātmanām anupaśyatām,  
atrptyamṛta rūpāya  
veṅkaṭeśāya maṅgaḷam. 8

prāyaḥ svacaraṇau puṁsām  
śaraṇyatvena pāṇinā,  
kṛpayā diśate śrīmad  
veṅkaṭeśāya maṅgaḷam. 9

*Indweller*

For Venkatesa, who is eternal,  
Without a blemish,  
For Sat, Cit and Ananda  
Existence, Consciousness and Bliss,  
For the Indweller of every being  
May it always be glorious! 5

*Omniscient*

For Venkatesa, who is Omniscient,  
the Omnipotent,  
For Sarvaseshin.  
the Whole where everything rests  
May it always be glorious! 6

*The Supreme*

For Venkatesa, who is the Supreme,  
Who has all His desires fulfilled,  
for the Self, the Essence Beyond,  
May it always be glorious! 7

*The Ambrosia*

For Venkatesa, whom people behold  
unaware of time and all the time,  
For the Ambrosia such people  
want more and more,  
May it always be glorious! 8

*Indicator*

For Venkatesa who with His Hand  
Frequently and compassionately  
points to His Own Feet  
as the Goal to people  
May it always be glorious! 9

dayāmr̥ta taraṅgiṇyās  
taraṅgair iva śītalaiḥ,  
apāṅgais siṅcate viśvaṁ  
veṅkaṭeśāya maṅgaḷam. 10

srag bhūṣāmbara hetinām  
suṣamāvahamūrtaye,  
sarvārti śamanāyāstu  
veṅkaṭeśāya maṅgaḷam. 11

śrī vaikuṇṭha viraktāya  
svāmipuṣkarinī taṭe,  
ramayā ramamāṇāya  
veṅkaṭeśāya maṅgaḷam. 12

śrīmat sundara jāmātr̥  
munimānasa vāsine,  
sarvaloka nivāsāya  
śrīnivāsāya maṅgaḷam. 13

*Cool Sprinkler*

For Venkatesa who sprinkles  
the universe with His soothing look  
like the cool waves  
of a cascade of compassion  
May it always be glorious! 10

*Remover of difficulty*

For Venkatesa whose Body  
adds lustre to His garlands,  
jewels, costumes, and weapons  
and who removes all difficulties,  
May it always be glorious! 11

*Earth better*

For Venkatesa who is fed up  
with Vaikuntha, and has come  
to be near the bank of the pond,  
and is sporting with His consort,  
May it always be glorious! 12

*Dweller of all the worlds*

For Srinivasa who dwells  
in all the worlds, and is present  
in the thoughts of Saint Manavala  
all the time,  
May it always be glorious! 13

maṅgaḷāśāsana parair  
madācārya purogamaiḥ,  
sarvaiś ca pūrvair ācāryaiḥ  
satkṛtāyāstu maṅgaḷam.

14

śrī padmavatī sameta  
śrī śrīnivāsa parabrahmaṇe namaḥ

\* \* \*

*Adored by all the teachers*

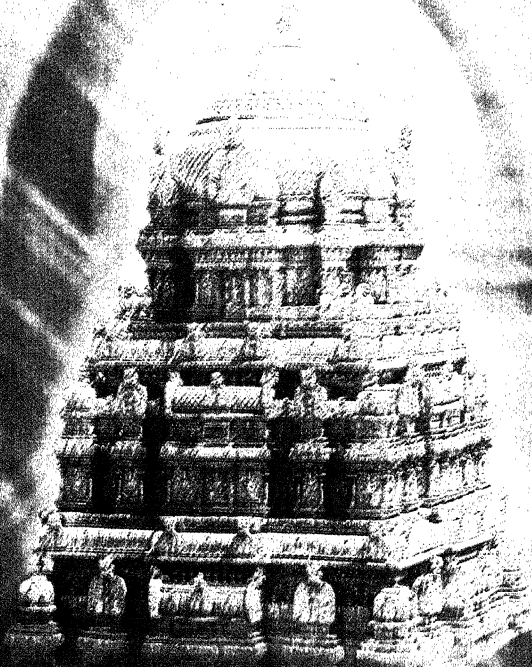
For the Lord worshipped avidly  
by the predecessor teachers  
of my teacher and all  
of their predecessor teachers,  
May it always be glorious!

14

\* \* \*

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