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**A Commentary on
SRI VENKATESWARA
SUPRABHATAM, STOTRAM, PRAPATTI
AND MANGALASASANAM**

By

V. S. VENKATA NARAYANA, M.A., B.Ed.,



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Preface

Sri Venkateswara or Balaji is the Saviour of Kaliyuga. The devotees have immense belief in Lord Venkateswara. The God in return is showering boons on His devotees, as per their desires. The devotees Praise the Lord's excellence, His pranks and other interesting stories in various ways.

This book 'A Commentary on Sri Venkateswara Suprabhatam, Stotram, Prapatti and Mangalasanam' written by Late Sri V.S. Venkata Narayana is an appreciable work. The Sanskrit slokas are translated into English in a detailed prose form. The prosiness style is easy for any reader to understand.

Sri Venkateswara Suprabhatam comprises of four parts Suprabhatam, Stotram, Prapatti and Mangalasanam. Suprabhatam is the awakening of Lord Venkateswara who was put to bed (Ekanta Seva) the previous night. In this part, devotees praise Lord Srinivasa and submissively request Him to wake up and start blessing the devotees who are eagerly waiting to seek His blessings. The next stage is presenting Stotra in praise of Swami. Here, the devotees describe the pious qualities and Glory of the God's chaitanya (kinetic) form. After praising the Glory, the devotee surrenders himself in Prapatti (Total Surrender) to Sripati. The believers feel that Srinivasa is the only God who will protect them from the evil aspects of this mundane world. The final part is Mangalasanam in which the devotee puts forth his respect and divine

feeling for Balaji. The auspicious offering in the form of 'Harati' to Him is wishing for His well-being and in return get His blessings throughout this Kaliyuga.

I am happy to submit that Sri. V.S. Venkata Narayana has described in detail, the Sanskrit Slokas in an easily understandable style. I hope that every reader will feel immensely happy after getting sufficient information in detail about the auspiciousness of their God. May God prosit every being.

In the Service of Lord Venkateswara


Executive Officer,

Tirumala Tirupati Devasthanams,
Tirupati.

My Word

Sri Venkatesa is the Ultimate God of this age of Kali. He is worshipped today by all, irrespective of caste, creed or sex. There is no place, which equals Tirumala Hills, and there is no God matching Sri Venkatesa. The day starts with the 'Suprabhatam' at the temple. The Suprabhatam is comprised of four parts. 1. Suprabhatam, 2. Stotram, 3. Prapatti and 4. Mangalasanam. This famous Hymn of salutation to Sri Venkatesa, if chanted everyday enralls the hearts of His devotees and there is no doubt that He will be present with such a devotee, always.

Many devoted authors attempted to provide the meaning of the slokas and the significance. One of the early works was serialised in the Saptagiri, the Religious journal of Tirumala Tirupati Devasthanams between March 1975 and July 1976, stays as the only one analytical commentary on the Suprabhatam till date. It is the excellent work of Late Sri V. S. Venkata Narayana, Retired Head Master, Nehru Municipal High School, Tirupati. He was an ardent devotee of Goddess Durga. Puranas say Sri Venkateswara is none other than Durga and that is why His Brahmotsavams are performed during Dasara time. It must be true, otherwise how can a devotee of Durga write such an excellent analytical commentary on Sri Venkateswara Suprabhatam?

It was the long cherished desire of the author to get this work published. Till his last breath, he was

trying to get this published and his desire was left unfulfilled. We really do not know, what God decides! Some of the pages in the manuscript were missing and we pestered many people to get the missing pages from Saptagiri magazine, if found in any library. To our disappointment, we could not get any, even from the horse's mouth. Recently, by a suggestion divine the missing pages were rewritten and the Lord blessed us invisibly and wrote the missing links. We are very happy to associate with the task of bringing out such a wonderful book before the readers. We are highly indebted to Dr. Bapu for giving a beautiful cover page to this book.

* * *

Introduction

Lord Sri Venkateswara or Srinivasa or Balaji is regarded as the deity par excellence in this age of Kali. Tirumala is the Holy Hill, which forms the Abode of Lord Sri Venkateswara Swami. Tirumala is situated on the top of the Hill near its South West angle, being 6 miles from lower Tirupati and as far from Chandragiri. Its height is 2880 feet above the sea level. The Hill has Seven Principal Peaks, each of them is sacred and bearing a separate name accounted for by some Puranic lore or other. The Hill is regarded as the offspring of the Mount Meru and it is said that it came to be Here as a result of a trial of strength between the Vayu and the ten thousand hooded Adishesha. The Idol of the temple is believed to be that of Lord Shiva by some. Some viewed Him to be the "Lord Subrahmanyeswara" and some viewed as the "Bala Tripura Sundari". The beautiful vigraha of Lord Venkateswara is in the Standing Pose and it is called "Dhruvaberum" in Agama sastra.

As it is said in puranas, There is no place in the Brahmanda other than the Venkatadri on the Seven Hills and There is no God equal to Lord Sri Venkateswara, in the past and in future too.

Fulfilment of one's purpose in life can be obtained only by describing the glory of the Lord and chanting His name. One should contemplate upon the divine sport of the Lord and the illuminating stories about

His doings on earth in defence of the defenceless innocent.

Today Lord Sri Venkateswara is worshipped by one and all irrespective of the caste, creed and sex. The temple rituals are carried out as per the Agama sastra. The day starts with the Lord's Suprabhatam or hymn of salutation to Srinivasa. It is not incorrect to say that Sri Venkateswara Suprabhatam is played in each and every heart of the Hindu individual. It really ennobles and elevates while reciting or just by hearing it. Sri Venkateswara Suprabhatam or Suprabhatam as it is popularly called is written by Prativadi Bhayankara Annan and is comprised of four parts: 1. Morning Salutation or Suprabhatam, 2. Praising the Lord or Stotram, 3. Surrendering to Lord or Prapatti and 4. Benediction or Mangalasanam. Let us see in detail about these hymns one by one.

* * *

SUPRABHATAM

Sri Rama or Sri Krishna or Sri Venkateswara - call by any name - God is one. Many puranas illustrate this too. In fact, Aditya Purana views Sri Venkateswara as Maha Vishnu, Skanda Purana views Him as Lord Subrahmanyeswara, while Markandeya Purana describes Him as Subrahmanyatmika Vishnu. Aditya Purana and Skanda Purana say only one thing - कलौ वेंकटनायकः (Kalou Venkata nayakah) - meaning that in this age of Kali, Lord Venkateswara is the Ultimate God. Sufficing this the devotee starts the Suprabhatam with the first sloka hailing Sri Venkateswara as Sree Rama, the son of Mother Kausalya, as follows -

1. कौसल्या सुप्रजा राम पूर्वसंध्या प्रवर्तते ।
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

**Kausalyaa suprajaa Raama Poorvaa
Sandhyaa Pravartathe
Uttishta Nara Shardoola Kartavyam Daiva
Mahnikam!**

“O Rama! the precious son of Mother Kausalya, the blessed and the supreme among all, the day is dawning on the east. O Shardula! among the men, the daily ablutions and prayers to God are to be performed. So, wake up!”

The great seers of yore praised Him and in our experience we find Him the fulfiller of all our desires and the Protector of our existence. The great

Saptarishis or the Seven Holy Sages had uttered a Saranagati Stotra in His Praise and attained Atma Gnana. There is no wonder that even the Viswamitra Maharshi views Sri Venkateswara as the resplendent of Vishnu, the creator of all. Viswamitra regards Sree Venkateswara as Sri Maha Vishnu whose incarnation Sri Rama had appropriately His tutelage. In his Saranagati Stotra, Viswamitra, one of the Saptarishis wrote as follows.

विराद्विष्णुर्विधाताच विश्वविज्ञान विग्रहः ।
विश्वामित्रस्य शरणं वेंकटेशो विभुस्सदा ॥

**Viraadvishnurvidhaataacha Viswa Vignaana
Vigrahaah!
Viswaamitrasya Saranam Venkatesho Vibhu
ssadaa!!**

He said “O Master Venkatesa! Thou eternal fire and brilliance, Thou Vishnuswaroopa, the creator of all, Brahma, Though the end and goal of all knowledge of the Universe, Thou apart the protector of myself, Viswamitra!”

Hence the appropriateness of the beginning of Sri Venkateswara Suprabhatam with this sloka.

Mention is made of His being the son of Kausalya. Kausalya was the Mother par excellence having been endowed with the spiritual eminence necessary to have Sri Rama, Sri Maha Vishnu in Manushya roopa, as Her offspring. The utterance of Her name also is sure

to bring into the mind the remembrance of that elevated soul which will have its own mystical effect. For Bhagavata smarana in the morning, is sure to conduce to the increase of one’s Punya and where can there be a greater Bhagavata than Kausalya who accrued virtue enough to bear the Lord in Her womb! There is another thing to be noted here. Rama has the power of both Vishnu and Rudra. For the first letter ‘Ra’ is the soul of the Mantra नमो नारायणाय (Namo Narayanaya) and ‘Ma’ gives power to the Mantra ओम् नमःशिवाय (Om Namassivaya) and राम (Rama) combines in Him both the powers of Sthiti and Laya. Thyagaraja sang of Him in that way. The Lord is reminded about the need for performing the rites of Sandhya time. There is no necessity for Him to do so. However it is for ‘Loka sangraha’ - example for all the world to follow. The Lord Himself is a monumental example of ‘Loka sangraha’. In Krishnavatara, He asked Arjuna to do his duty without caring for the fruits thereof. He should do so in order that the world might follow his example. He stated in Sloka 22 of Chapter 3 of the Bhagavat Geeta that though there is nothing for Him to gain or lose in the three worlds, He Himself performs karma. For as He posited in the next sloka if He were to neglect His duties His example would be followed by one and all and He would thus be the cause of their downfall. Hence the invocation to the Lord here to get up for performing the Nitya Karma is in keeping with His dictum and Viswamitra rightly pointed it out. It thus

casts upon all of us also the urgent and foremost necessity for performing the divine rites enjoined upon us by the Sastras for performance in the three Sandhya times.

2. उत्तिष्ठोत्तिष्ठ गोविंद उत्तिष्ठ गरुडध्वज ।
उत्तिष्ठ कमलाकान्त त्रैलोक्यं मंगळं कुरु ॥

**Uttishtottishta Govinda! Uttishta
Garudadhwaja!
Uttishta Kamalaa Kaanta! Trailokyam
Mangalam Kuru!!**

“O Govinda! be pleased to get up. Kindly get up. O Garudadhwaja! - having the Garuda as Your banner - please rise. O husband of Sri Kamala! rouse Yourself! Assume the work of blessing the three worlds with all prosperity and auspiciousness!”

The devotee here appeals to that aspect of Lord Venkateswara who is Govinda, the protector of the innocents and the cows. The Lord assumes that aspect in which He is contemplated upon. To protect the meek and the gentle and to preserve the world who have no succour, He is armed with ‘Bala’ and ‘Atibala’ powers of Sri Rama who is all powerful, kind and merciful, exuding confidence, cheer and courage for the benefit of His devotees. He is also mentioned as having the banner with the Garuda emblem. He is the highest of the highest and has for His divine vehicle, Garuda, the son of Vinata, who was endowed with super divine

energy so as to be invincible even by the Lord of the Gods, Indra, who sought his friendship when he found only a feather of Garutman fell down when the divine weapon, the Vajrayudha, was directed against him. He is a warning to all the foes of Maha Vishnu and His devotees, beckoning them to seek refuge in the Lord who is Supreme and who has him for His divine vehicle and symbol on the banner. Though thus equipped, the Lord cannot be complete in His office of performing blissful deeds and conferring auspiciousness and bliss on all, unless He is involved in it along with His divine consort Sree Kamala, Mother Sree Lakshmi, the causative power showering all bliss and blessedness on Her and Her husband’s votaries. In combination with Her, the Lord launches upon His task of making the three world safe and blissful for all creation.

3. मातस्समस्त जगतामं मधुकैटभारेः
वक्षोविहारिणि मनोहर दिव्यमूर्ते ।
श्रीस्वामिनि श्रितजन प्रियदानशीले
श्रीवेंकटेशदयिते तव सुप्रभातम् ॥

**Maatassamastajagataam Madhukhaitabhaareh
Vakshovihaarini Manohara divyamoorte!
Sree Swamini Sritajanapriya daana seele
Sree Venkatesa dayite! Tava Suprabhaatam!!**

“O Mother of all the worlds! the spouse of Sri Maha Vishnu, the enemy of Madhu and Khaitabha, Thou hath Your Abode on His chest of charming and alluring shape of the nature of fulfilling the desires of

all those seeking Your protection! the divine consort of Sri Venkateswara! it is an auspicious ushering of dawn to You!”

After describing the Lord as being the husband of the blessed Goddess Mahalakshmi in whose conjunction alone the Lord is enjoined upon to perform the blessed deeds favouring the devotees, the Mother's power is invoked. For, Her divine power is to be roused along with that of Her Lord. Her intercession is necessary for the devotee to attain the grace of the Lord easily. This is evident from the lives of the saints. Bhakta Ramadas was saved by the Lord on Mother Sita's plea on his behalf. The Lord then said to Her about his previous birth and Karma and its expiation. He is prompted to relieve the sufferings of His devotees through Her. While the Lord is fierce in the aspect of the killers of the vicious like Madhu and Khaitabha who harmed the innocents, puffed up by potent boons of the deities, the Mother is on His chest to show mercy to the afflicted and gives auspiciousness to Him as well as His followers. She is the controller of all riches which are essential for the happiness of mankind and all spiritual riches too to attain Lord Narayana. Mangalam or blessed existence of safety and happiness is invoked by us and appropriately. Therefore, the divine Mother is roused along with Lord Venkateswara. The wish is for Suprabhatam to Her, for Her effort is necessary for the Lord's Suprabhatam.

4. तव सुप्रभातमरविंदलोचने
भवतुप्रसन्न मुखचंद्रमंडले ।
विधिशंकरेन्द्र वनिताभिरर्चिते
वृषशैलनाथ दयिते दयानिधे ॥

**Tava Suprabhaata maravinda lochane
Bhavatu prasannamukha chandra mandale!
Vidhi Sankarendra vanitaabhi rarchite
Vrushasaila naatha dayite dayaanidhe!!**

“O Lotus-eyed Mother with a face shining effulgently and blissfully like the moon and worshipped by the consorts of Brahma, Sankara and Indra! O the dearest Devi of the Lord of Vrishachala! the mine of kindness and mercy! It is Suprabhatam (auspicious dawn) to You!”

Wide eyed and blissful, the Mother is able to bring within Her sweep all the devotees and bestow all auspiciousness for their well-being and salvation. She is soothing and merciful, showering brightness and cheer on the devotees like the moon in bloom. Saraswati the presiding deity over all knowledge and learning, Parvati, the Sakti Swaroopini bestowing energy and power on all, and Sachi, the wife of Indra, bestowing all riches on all, are in Her retinue. They are at Her behest and ready to worship Her and render Her service. The Mother is here referred to as the consort of the Lord of Vrishasaila. Why should the Lord be referred to as the master of Vrishachala? The Holy Hill received the name Vrishachala as Dharma

Deva did penance here and attained his supreme power as the Lord of Death. 'Vrisha' means 'Dharma'. The Hill is conducive for performing 'Dharma' and fostering it. The Lord who is Dharma - Swarupa is rightly its Lord. The Hill is the harbinger of Dharma. To keep it up also it is necessary for the Suprabhatam of the Lord who has to perform His Dharma. For the carrying out of His Dharma, He requires His 'Sahadharmancharini' - the Divine Mother and hence She is invoked as the wife of the Lord of Vrishachala which typifies Dharma. Her immense mercy or daya is known and She is easily propitiated, being the repository of all 'Daya'.

5. अत्र्यादि सप्तऋषयस्समुपास्य संध्यां
आकाश सिंधुकमलानि मनोहराणि ।
आदाय पादयुग मर्चयितुं प्रपन्ना
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

**Atryaadi Saptarushayassamupaasya
sandhyaam**

**Aakaasa sindhu kamalaani Manoharaani!
Aadaayapaadayugamarchayitum prapanna
Seshadrisekhara Vibho ! Tava suprabhaatam!**

“The seven rishis beginning with Atri are present here with the lotuses reared in the sacred waters of Akasa Ganga Tirtha for worshipping You, having finished their Sandhya worship. O Lord of Seshadri ! it is auspicious dawn to You!”

Each of the Saptarishis is supreme in his own way by virtue of his severe austerities. Atri is mentioned as heading them as he had immeasurable spiritual powers and they are highlighted by the Patibhakti force of his eminent wife Anasuya Devi who in her own rights was spiritually powerful. She was able to change the Trimoorthis to babies, when They came to test her chastity. Dattatreya, the trimoortyatmaka avatar of the Lord, is her offspring. Thus Atri has rightly and fittingly the leadership of the Saptarishis in the worship of Lord Venkateswara. Akasa ganga is prominent as a very sacred tirtha of Sri Venkatadri. It is the waters of this sacred tirtha that are used for purposes of worship of the Lord. What spiritual efficacy one can get by bathing in all the sacred tirthas of the world beginning with the Ganges for 12 years, can be had by one dip in this tirtha on the Purnima of Mesha masa early in the morning. Anjana begot the redoubtable Anjaneya by doing penance here and worshipping the Lord. There are many accounts in the puranas regarding the devotees who attained self-realisation here. The worship of the Lord by the lotuses raised herein is very fruitful and liked by the Lord. Hence it is that the seven famous rishis, Kasyapa, Atri, Bharadwaja, Viswamitra, Gautama, Jamadagni and Vasishta chose this Tirtha for purposes of carrying out their ablutions to make themselves fit for the sacred task of worship of the Lord.

The Lord is addressed as the ruler of Seshadri. The Hill is of only Adishesha's physical manifestation on the earth in that shape as per the orders of the Lord. Its greatness is indescribable. As mentioned in Brahmandapurana, 11th Adhyaya, the great devas like Brahma, Rudra and others as well as the yogins aspect the Hill in the shape of the grassy plants, bushes, trees and like the immobile creation. So high is its eminence as Seshadri that it is the resort of all divinities in one shape or the other. The Lord is the controller of such a Hill. His Vibhava is unapproachable by anyone, He, being thus the overlord of all the divinities who are content to merely exist as plant kingdom. For the Saptarishis to choose to worship Him, this fact is responsible.

6. पंचाननाब्जभव षण्मुखवास वाध्याः
त्रैविक्रमादि चरितं विबुधाः स्तुवन्ति ।
भाषापतिः पठति वासरशुद्धि मारात्
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

Panchaananaabjabhava shanmukha

vaasavaadyaah

Traivikramaadi charitam vibudhaah stuvanti

Bhaashaapatih pathati vaasara suddhi

maaraat

Seshaadrisekhara Vibho! Tava Suprabhaatam!

“O Lord of Seshadri! Rudra, the five faced, Brahma born out of the Lotus and four faced, Kumaraswami the six-faced, Indra, the Lord of heaven

and other deities are uttering Your prayers making mention of Your blissful leelas in the various Avatars beginning with the Vamana Avatara. Brihaspati, the preceptor of the Devas, is reading out the auspiciousness of the day giving the details of Tithi, Vaara, Nakshatra, Yoga, Karana and so on. It is auspicious dawn to You!”

This sloka is keeping with the account that every day Brahma and all Gods including Rudra come over to pay worship to the Lord. Rudra instead of being referred to as Shiva or Paramasiva is mentioned as Panchanana or the five faced deity. For he requires all his five faces to utter the prayer of the Lord Sri Venkateswara whose Viabhava is beyond description. Brahma, the Lord of Saraswati or Vagdevi, the Goddess of speech, is there. Kumaraswami requires all his six faces to sing the highly auspicious prayer of the Lord. Indra with his thousand eyes is there to pray to the Lord's grandeur from thousand angles. A wonderful divine scene is conjured up before us in this vital sloka emphasizing the Lord's glory which is dazzling and bewitching. It is not easy to sing about the various Avatars of the Lord like the Vamana avatar. The Vamana avatar is specially mentioned here to indicate that the enemies of the Devas, the Rishis, the meek and the gentle, who are under the protection of the Lord, would go the way of Bali, the most potent king of the giants, who had, though a devotee of the Lord, gone beyond his limits causing violent

disturbance of the divine setup of things. With His feet, the Lord covered the worlds and pressed down Bali to Patala or the under world. Such powers of the Lord are reminded here so that by their invocation, the Lord might be pleased to exemplify them in annihilating the evil forces of Kaliyuga. The divine preceptor's reading of the particulars of the day's auspiciousness is very proper and the whole atmosphere is surcharged with divine fervour, each deity attending to his duty to the best of his ability. They could shine only with the alertness of the Lord whom they are striving to wake up and worship.

7. ईशत्रफुल्ल सरसीरुहनारिकेळ
पूगद्रुमादि सुमनोहर पालिकानाम् ।
आवाति मंदमनिलः सह दिव्य गंधैः
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

**Eeshatpraphulla Saraseeruha Naarikela
Poogadrumaadi sumanoharapaalikaanaam
Aavaati manda manilassahadivya gandhah
Seshadrisekhara Vibho! Tava Suprabhaatam!**

“The wind, laden with divinely sweet scents of the partially opened lotus flowers, those of the ears and sharp-edges of the coconut, arecanut and like blooming trees, is blowing softly and coming to You. It is Suprabhatam to You!”

The devotee now makes mention of the beautiful setting of nature which awaits the pleasure of the Lord in his service. While the Gods are all in a prayerful

state of mind, nature is also paying its obeisance with congenial beauty and charming slow breeze. The mention of coconut and arecanut trees are significant, in that they contain materials for puja and tumbulam of the Lord. They show their existence in plenty on the Hill. This trend of describing the part of environment also in the service of the Lord is continued in the next sloka also.

8. उन्मील्य नेत्र युगमुत्तमपंजरस्ताः
पात्रावशिष्ट कदलीफलपायसानि
भुक्त्वा सलीलमथ केळिशुकाः पठन्ति
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

**Unmeelya netra yuga muttama panjarastaah
Paatraavashishta Kadaleephala paayasaani
Bhuktvaa saleela matha keli sukaah pathanti
Seshaadrisekhara Vibho! Tava Suprabhaatam!**

“O Lord of Seshadri! The domesticated parrots kept in the best cages opened their eyes and having taken part of the remnants of the plantain fruits left over in the plate and the sweet concoction of payasam are singing Your praises. It is Suprabhatam to You!”

The parrot symbolises the jiva here. The jiva is in the cage like body and he is getting up and recounting the glory of the Lord on the dawn of wisdom in Him. Even as sage Suka praised the Lord every day, the parrots followed suit. The charming praise of the Lord from them should be agreeable to the Lord. That Lord is always at the beck and call of the devotee is symbolised here.

9. तंत्रिप्रकर्ष मधुरस्वनया विपंच्या
गायत्यनंत चरितं तव नारदोपि ।
भाषा समग्र मसकृत्कर चार रम्यं
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

**Tantree prakarsha Madhura Swanayaa
vipanchyaa
Gaayatyananta charitam tava Naaradopi
Bhaashaasamagramasakrutkara chaara
ramyam**

Seshaadrisekhara Vibho! Tava Suprabhaatam!

“O Lord of Seshadri! Narada is singing the praise of You, Ananta (without end) giving account of Your leelas accompanying his recital with playful and charming sweep of his expert fingers over the seven stringed Veena by the name of Vipanchi, letting out bewitching strains of musical notes. It is auspicious dawn to You!”

Narada is the sage par excellence and represents the culmination of efforts of a devotee who can become a Parama Bhagavata through sankirtan or praise of the Lord. He is the son born out of the will of Brahma and the grandson of Lord Vishnu. Naturally it is grand and glorious, auspicious and propitious, when one, who is the offspring of the Lord’s offspring, who has surrendered himself completely to Him and who goes about the cosmos spreading His glory, is singing soulfully and alluringly to wake Him up. He is the ideal devotee always of the mind of the Lord, by the mind

of the Lord and through the mind of the Lord, dedicated to Him and worshipping Him incessantly. How can it be otherwise than Suprabhatam? Also the Lord’s leelas are without end and He Himself is without end. And only one who has the spiritual energy necessary to give an account of it can give it out properly.

10. भृंगावलीच मकरंद रसानुविद्ध
झंकार गीतनिन्दैः सह सेवनाय ।
निर्यातुपांत सरसीकमलोदरेभ्यः
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

**Bhringaavaleecha Makaranda rasaanuviddha
Jhankaara Geeta ninadaih saha sevanaaya
Niryaatupaanta saraseekamalodarebhyah
Seshadrisekhara Vibho! Tava suprabhaatam!**

“The swarm of bees energised by sucking in honey from the middle of the lotuses in the nearby water places and tanks is coming out to be of service to You by singing in high pitch with their mite. It is Suprabhatam to You!”

The devotee says that all nature is conducive and made ready for the Lord’s wakening into a pleasing friendly world of loyal loving supporters in all creation. The bees generally make a pleasant sound resembling the Omkara or Pranava and the atmosphere is charged with a resonance or Sruti to what Narada has been playing. The devotee is akin to the bees and he is made

soulful and full throated by the honey of the stotra of the Lord. It is as it should be. For prakriti and purusha are one, mutually supplementary and complementary.

11. योषागणेन वरदक्षि विमध्यमाने
घोषालयेषु दधिमन्थन तीव्र घोषाः ।
रोषात्कलिं विदधते ककुभश्च कुंभाः
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

Yoshaa ganena Varadadhni Vimadhyha maane
Ghoshaalayeshu dadhimanthana teevra
ghoshaah
Roshaatkalim Vidadhate kakubhascha
kumbhaah
Seshadrisekhara Vibho ! Tava Suprabhaatam!

“O Lord of Seshadri! The sounds, made by the women folk of the cowherds in their houses while churning the excellent curds in the pots filling all directions, are making it appear as if there is a struggle between the pots and the directions! It is auspicious dawn to You!”

Both the directions and the pots of the cowherds are envying with each other in signifying their alertness to be in service of the Lord. Mention is made here of the womenfolk of the cowherds as they are devotees of the Lord peerless in their intensity of devotion to Him. They know the greatness of the Lord and offer their all to Him. They wake up early in the morning and ply their vocation churning their curd pots singing meaningfully the praise of the Lord. They exhort their

minds to follow the feet of the Lord. Their surrender to the Lord is complete without blemish. They are getting ready for service to the Lord and the alertness of theirs is a reminder to every one that time is up for them to wake up, perform their daily routine and approach the Lord.

12. पद्मेश मित्र शतपत्रगतालि वर्गाः
हर्तुं श्रियं कुवलयस्य निजांगलक्ष्म्याः ।
भेरीनिनादमिव बिभ्रति तीव्रनादं
शेषाद्रि शेखर विभो तव सुप्रभातम् ॥

Padmesa mitra satapatra gataali vargaah
Hartum Sriyam kuvalayasya

Nijaangalakshmyaah
Bheree ninaadamiva bibhrati teevra naadam
Seshaadrisekhara Vibho! Tava Suprabhaatam!

“O Lord of Seshadri! The groups of bees residing in the begird of lotuses which are the friends of the Sun God with whose rise they blossom, appearing to beat out the black lotuses by the lustre of their bodies, are letting out intensified vibrant sounds. It is auspicious awakening to You!”

The Sun is associated with the blooming of the lotuses and he is regarded as Padma mitra. As the Sun is about to rise, his work is facilitated in opening the lotuses that are black by the black bees that are themselves roused. It is right that the black in persons is driven out by the black, brightened and whitened by divine consciousness and fervour. This allegorically

represents the jivas who themselves illumined by the rays of divine knowledge, seek to propagate the glory of God by their songs of praise of the Lord. The sound made by the bees is akin to the bhajans and sankirtans of the illuminated souls which have the potency to stimulate similar automatic response in the hearers kindling the divine fervour lying dormant in them.

13. श्रीमन्नभीष्ट वरदाखिल लोकबंधो
श्री श्रीनिवास जगदेकदयैक सिंधो ।
श्री देवतागृहभुजांतर दिव्यमूर्ते
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Sreemannabheeshta Varadaakhila loka
bandho
Sree Sreenivasa Jagadeka dayaika sindho
Sree Devataagraha Bhujantara Divya moorte
Sree Venkataachalapate! Tava Suprabhaatam!**

“Thou in unison with Goddess Lakshmi! Grantor of all things wished for! kinsman to the whole Universe! Sri Srinivasa, the residence of Mother Sree who is worshippable! The only ocean of mercy towards the Universe! of auspicious and blissful appearance, attractive and capturing the mind with the inclusion of the Abode of Mother Sree in Your blessed body! O Lord of Sri Venkatachala it is Suprabhatam to You!”

The devotee highlights how the combination of the Divine Father with the Divine Mother has accentuated the glory of the Lord. The Mother is the reservoir of mercy and the storehouse of all spiritual

and material riches. Her Abode in the Lord has its effect on Him. He has become easily approachable through Her. For one has easy access to the Lord when the Mother is there to urge the case of the earnest devotee. Whatever boons the Lord gives, have the virtue and potency lent to them by their animation by the supreme Mother Sree, the Divine Consort of the Lord. She makes Him well disposed towards the erring universe and channels. His mercy thereto by Her pleading on behalf of the mortals who, after all, cannot be of fixed mind and are fickle and susceptible to committing mistakes or ‘Apacharas’- the wrong performances towards the Lord and His devotees.

The Lord’s ‘Vibhava’ has become all the more dazzling and overpowering by the divine beauty and the power of the Mother being in Him, with Him and through Him. He is Srinivasa, the only one ocean of mercy in that account. And now He is addressed as ‘Sri Venkatachalapati’- the Lord of Sree and of Venkatachala Hill. The letter ‘Va’ is Amrita bija. It has the vitality of immortality. The letters ‘ka’ and ‘ta’ in combination mean ‘Aiswarya’ or riches. Sree ‘Venkata’ means ‘immortal riches’. The Hill bestows on the devotee who resorts to it immortal riches by burning away all his sins once he steps into its fold and by making him virtuous by its divine nature. The Hills reputed to be the offspring of Mount Meru and is on the banks of the river Suvarnamukhi. Sri Venkatachala has the power of bestowing undying spiritual and

material riches leading to immortality because of the residence of the Universal Lord on it with the Divine Mother. When a devotee approaches the deity of his choice, he has to be of pure mind and surcharged with spiritual fervour that is conditioned by Sri Venkatachala. When in that attitude the Lord yields to him, grants him all boons desired and showers all riches, material and spiritual out of His unbounded mercy, prompted by the pleadings of the Mother with Him in such cases when the devotee requires and even otherwise also. Hereafter the Lord is referred to as Sri Venkatachalapati.

14. श्रीस्वामि पुष्करिणिकाप्लव निर्मलांगाः
श्रेयोर्थिनो हर विरिञ्चि सनंदनाद्याः ।
द्वारे वसन्ति वर वेत्र हतोत्तमांगाः
श्री वेंकटाचलपते तव सुप्रभातम् ॥

Sree Swaamipushkarini Kaaplava

Nirmalaangaah

Sreyorthino Hara Virinchi Sananda naadyaah

Dwaare Vasanti vara vetra hatottamaangaah

Sree Venkataachalapate! Tava Suprabhaatam!

“O Lord of Venkatachala and Sree! Siva, Brahma, Sanandana and others are waiting at Your doors impatiently being arrested from coming forward by the canes in the hands of the door keepers! They have come ready purified and made blissful by their holy bath in the waters of the Swami Pushkarini! It is Suprabhatam to You!”

The devotee makes reference to the fact that the other two Gods of the Trinity, Shiva and Brahma, were there, awaiting the sweet pleasure of the Lord of Sri Venkatachala, making themselves fit to be in the glorious company of Lord Srinivasa by having a bath in the sacred waters of Sri Swami Pushkarini. Along with them were the sages headed by Sanandana. Sanaka Sanandana and the other sons born of the will of Lord Brahma are highly spiritually powerful and among them Sanandana ranks foremost. He, it was who gave out the Sruti Gita to the others who asked Him as to how one could praise God's qualities when He is described as being without attributes, how one could contemplate about the sport of the Lord when He is action-free and how one could describe Him when He has no shape. Sanandana said that in the case of earthly kings, the appointed extollers or Vandimagadas come over to their bedsteads and sing songs of awakening to them and make them active by being roused on the recital of their eminent qualities and deeds. Likewise, the Lord after withdrawing all His manifestation of power at the time of deluge, assumed yogic sleep. When the time was ripe for the world to be ushered out the Srutis praised the glory of the Lord. They were without beginning. When the Lord initially woke up from His yogic static pose they issued from His breath. Sanandana had the supreme good fortune of knowing their praise and he enlightened the others about the Sruti Geeta. So he is in the august company of the

two mighty Gods of the Trinity to extol Lord Vishnu, the Yogiswara, and rouse Him up. Even they, for Loka Sangraha, had a holy dip in Swami Pushkarini Tirtha. The Tirtha is 'Sarva papa pranasini' - the wiper of all sins. It is the well of Vaikunta wherein the Lord and the Divine Mother used to playfully engage themselves. It was brought over and established in Sri Venkatachala by Garuda, the divine vehicle of the Lord. By a mere bath in it, all earthly desires are fulfilled, all deadly sins are extinguished and one becomes spiritually eminent. By a mere sight of it, by sure touch, by bath and by simply thinking of it, every auspicious thing follows. The Varahapurana says

स्वामि पुष्करिणी स्नानं सद्गुरोः पादसेवनम् ।
एकादशी व्रतंचापि त्रयमत्यन्त दुर्लभम् ॥

**Swami Pushkarinee Snaanam sadguroh
paada sevanam
Ekaadasee vratam chaapi traya matyanta
durlabham!**

A bath in Swami pushkarini, the service to the right preceptor and the performance of the Ekadasi Vrata are three unattainable things unless by the greatest effort. Such a thing is possible only when initially one receives the samskara necessary to appreciate its attainment and thereby rendering one fit to go into the presence of the holiest of the holies, the Universal Lord Sri Venkateswara. The term वेत्र हतोत्तमांगाः (Vetrahatottamangah) does not mean that the dignitaries

referred to above are beaten by the canes of the door keepers. It means that they were stopped in their further progress on seeing the door keepers waving the canes to prevent any interlopers from getting in and disturbing the Lord until he wakes up.

15. श्रीशेषशैल गरुडाचल वेंकटाद्रि
नारायणाद्रि वृषभाद्रि वृषाद्रि मुख्याम् ।
आख्यां त्वदीय वसते रनिशं वदन्ति
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Sree Seshasaila Garudaachala Venkataadri
Naaraayanaadri Vrishabhadri Vrishaadri
Mukhyaam
Aakhyaam tvadeeya vasate ranisam Vadanti
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord of Sri Venkatachala! This, Your Abode of Tirumala is referred to and spoken of with various names like Sri Seshasaila, Garudachala, Venkatadri, Narayanadri, Vrishabhadri and Vrishadri here. It is Suprabhatam to You!”

The sacred Hill has 21 synonyms as stated in Brahmanda purana and Vamana purana put together, namely Chintamanigiri, Gnanadri, Tirthadri, Pushkaradri, Kanchanadri, Niladri, Srinivasadri, Anandadri, Varahadri, Vaikuntadri, Kreedadri, Vrishadri, Vrishabhadri, Narayanadri, Simhadri, Anjanadri, Seshadri, Garudadri, Sumeru Sikharachala, Sri Saila, and Venkatadri. In Sri Venkateswara

Ashtottara Sata Nama Stotra, the names are Seshadri, Meruputragiri, Hari chandana gotra, Tarkshyachala Sri Saila, Narayana Naga, Simhachala, Vrishabhachala, Niladri, Venkatachala and Vrishadri. In the Daya Sataka of Srimad Venkatanadha Vedanta Desika in 108 slokas, 80 slokas contain reference to this Hill which is praised. Among the names mentioned there, the 'Vrishagiri' is mentioned 69 times, 'Anjanagiri' 4 times, 'Venkatagiri' 2 times, and 'Mrigapatigiri,' 'Narayanagiri', 'Lakshmi Dhara' (Sri Saila) one time each. The Suprabhata selects among these names, the synonyms 'Sri Seshasaila, Garudachala, Venkatadri, Narayanadri, Vrishabhadri and Vrishadri. They are specially significant, as they are associated with the foremost devotees of the Lord. Sesa or 'Sankarshana' is the Lord's conch representing His latent power rousing with fierce intensity when occasion demands it and so Seshadri is prominent. It is a manifestation of Sesa himself as previously state. As he is the conch of the Lord in Vaikunta, so is he here on earth. The Lord, Sri Maha Vishnu, gave a boon to Adishesha saying that He would reside on him in the earth in Kaliyuga when Adishesha would assume the form of a Hill in his aspect. It is Garudachala being the sporting field of Vaikunta brought down specially at the Lord's behest. It is Venkatadri being the sin destroyer bestowing immortality.

It is Narayanadri as it is the place where one of the greatest devotees of the Lord, a brahmin called

Narayana did intense penance to the Lord and attained His Lotus Feet. His name was given to the Hill because he prayed to the Lord for its being known by that name. He made this appeal to the Lord saying "O Lord! All men cannot perform severe penance to get Your Auspicious Darsan. I pray that You be pleased to vouchsafe this auspicious darsan as has been granted unto me today to all the ordinary men who resort to this Sacred Hill". As this devotee thought not merely of his own salvation but counted it for all others also, his spiritual eminence is very supreme and this name is properly mentioned by the other devotees of the Lord always.

Besides that, it is the name of the Lord Himself. It is Vrishabhadri as it conduces to the nurturing of Dharma and the bearing of Dharma of Vrisha. वृशम् विभर्ति वृशभः (Vrisham bibharti Vrishabhah) - Vrishabha means that which bears and rears up Vrisha or Dharma. It also got that name as the giant Vrishabha did intense penance to the Lord, prayed for battle with Him and when defeated here, requested that the Hill should get his name. In His unbounded mercy the Lord gave him that boon. The name therefore signifies the boon giving nature of the Lord. Hence these names have precedence over all the other names though they are unique and important in themselves.

**16. सेवापराः शिव सुरेश कृशानु धर्म
रक्षोबुनाथ पवमान धनादिनाथाः ।**

बद्धांजलि प्रविलसन्निज शीर्षदेशाः
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Sevaaparaah Shiva Suresa Krusaanu Dharma
Rakshombunaadha Pavamaana**

Dhanaadinaadhaah

**Baddhaanjali Pravilasannija Seersha Desaah
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord of Sri Venkatachala! The heads of the eight directions; Siva, Indra, Agni, Yamadharma raja, Nairruti, Varuna, Vayu and Kubera, are here with intense desire to render service to You with their hands bound in saluting posture on their heads in token of abject submission. It is auspicious dawn to You!”

While nature has been auspiciously disposed with all the directions lit and made cheerful by its bloom, the deities ruling the eight directions also are at their duty. They are ready to offer their duty. They are ready to offer their services to the Lord for it is only by that means that they can derive their full power to discharge their duties as the masters of their realms. For the Lord's benevolent eye is needed for bliss to attend anybody from the lowest of creation to the highest of deities. It has the power to make one shine in his orbit while attending to his or her duties. Each of the masters of the directions is powerful and able in his own rights. Yet they are here, for the Supreme Brahman in the form of Sri Venkatachalapati is the only protector of the Kali age and none other can come to the succour

of the needy and the others. With this sense of surrender to the Lord, they appear illumined and brilliant with their heads surrounded by halos of divinity.

17. धाटीषु ते विहगराज मृगाधिराज
नागाधिराज गजराज हयाधिराजाः ।
स्वस्वाधिकार महिमादिक मर्थयन्ते
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Dhaateeshute Vihagaraaja Mrugaadhiraaja
Naagaadhiraaja Gajaraaja Hayaadhiraajaah
Swaswaadhikaara Mahimaadika**

marthayante

Sree Venkataachalapate! Tava Suprabhaatam!

“O Lord of Sri Venkatachala! Your divine vehicles of transport viz., the king-bird, the Lord of the beasts, the chief of the snakes, the elephant king and the horses - all have come to pray to You for the gift to them of their powers to do their duty in Your service. It is auspicious dawn to You!”

Garuda, the Lord of the birds, the king of lions, Adishesha, the divine elephant Airavata and the divine horse Uchairsravam are all noted as the retinue of the Lord Venkateswara. They are in intimate contact with the Lord and are of use to Him in transporting Him from place to place at His volition and sweet pleasure. They should have the energy and power to carry the Lord. While the great Gods that rule the directions are themselves there for the mercy of the Lord to permit them to exercise their faculties in daily routine, it is but

natural and appropriate that the attendants of the Lord should seek the Lord's sweet will and pleasure to dynamite them and render them capable of using the powers inherent in them in a fitting manner. These five divine animals represent the five senses with which the Jiva is gifted. Unless they are regulated and used in offering to the Lord in the Lord's way, the Antaryamin Iswara, Sri Mahavishnu, seated on the Lotus of the heart cannot be attained. It is for the proper use of the Indriyas or the five senses in the service of the Lord, for the purpose of attaining salvation.

18. सूर्येदु भौम बुध वाक्पति काव्य शौरि
स्वर्भानुकेतु दिविषत्परिषत्प्रधानाः ।
त्वद्दास दास चरमावधि दासदासाः
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Sooryendu Bhouma Budha Vaakpati Kaavya
Souri**

Swarbhaanuketu Divishat

Parishatpradhaanaah

Tvaddaasadaasa Charamaavadhi daasa

daasaah

Sree Venkataachalapate! Tava Suprabhaatam!

“O Lord of Sri Venkatachala! The main deities in the court of Heaven, namely, the Sun-god, the Moon-god, Angaraka, Budha, Guru, Sukra, Saturn, Rahu and ketu - the nine rulers of the planets - are here content to be the servants of the last grade servants of the servants of Your servants. It is Suprabhatam to You!”

The nine planetary rulers are controlled by the least of the servants of the Lord by their spiritual power and their intense devotion to the Lord of Sri Venkatachala. The destinies of all creation are under the sway of these planetary deities and they do not at any time swerve from their paths. They owe their very existence to the Lord and can never go out of their orbits. Even they are subject to the control of the devotees of the Lord who are capable of achieving the unattainable through His grace, which has the power to offset their tentacles over the destinies of the Universe. Unless the Lord animates their initiative, they cannot function. The supremacy and the omnipotence of the Lord are established in this piece extolling the Lord. Each planetary Lord has a distinct effect on the particular faculties of the human beings and each is under overall charge of the least grade servants of the Lord.

19. त्वत्याद धूळि भरित स्फुरितोत्तमांगाः
स्वर्गापवर्ग निरपेक्ष निजांतरंगाः ।
कल्पागमा कलनया कुलतां लभन्ते
श्री वेंकटाचलपते तव सुप्रभातम् ॥

Tvatpaada dhooli bharita sphuritotta

maangaah

Svargaapavarga Nirapeksha Nijaantarangaah

Kalpaagamaa Kalanayaakulataam labhanthe

Sree Venkataachalapate! Tava Suprabhaatam!

“O Lord of Sri Venkatachala! being sanctified by the holy dust of Your feet which they bear on their heads, Your devotees are disturbed thinking about the fact that this kalpa has to end someday and they have to go back to heaven or to salvation, which they are reluctant to do as they would be then missing this golden opportunity. It is auspicious awakening to You!”

The devotees have now the rarest opportunity of direct contact with the Lord in full manifestation on the Holy Hill of Sri Venkatachala which has this spiritual eminence only in this श्वेत वराह कल्पा (Svetavaraha Kalpa) and not after that. It is stated in our Puranas that the highest spiritual efficacy now enjoyed by Sri Venkatachala would last only during this kalpa after which it would dwindle. Hence that the devotees feel distressed that this extreme good fortune of theirs has to end one day and they are out to have the best of this splendid opportunity and make the most out of it by paying direct obeisance to the Lord. The dust of the feet of the Lord has the power to bestow everything desired by devotee and gives the Lord’s protection to him.

An idea of what a kalpa constitutes in years is given here. If the passage of the four yugas - Krita, Treta, Dwapara and Kali occur 1000 times in rotation, it constitutes one Kalpa. Krita Yuga is made up of 17,28,000 years; Treta yuga of 12,96,000 years; Dwapara yuga is made up of 8,64,000 years while Kali yuga lasts for 4,39,000 years.

20. त्वद् गोपुराग्र शिखराणि निरीक्षमाणाः
स्वर्गापवर्ग पदवीं परमां श्रयंतः ।
मर्त्या मनुष्य भुवने मति माश्रयंते
श्री वेंकटाचलपते तव सुप्रभातम् ॥

Tvadgopuraagra Sikharaani Nireeksha

maanaah

Swargaapavarga Padaveem Paramaam

srayantah

**Martyaa manushya bhuvane matimaasrayante
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord of Sri Venkatachala! Such of the pure souls who have attained virtues entitling them to residence in Heaven and to salvation, as they see the ends of the towers of Your temple, are overpowered by bliss, and like to be on the earth itself so as to be able to have the splendid opportunity of service to Your Holy Presence Here. It is auspicious awakening to You!”

It is a known fact that their residence in Heaven lasts only as long as the punya accrued to the souls lasts. The moment that is spent, they have to come down to the earth again. Lord Sri Krishna said in the Gita - तेतं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विसंति (tetam bhuktvaa swargalokam Visalam Ksheene punye Martyalokam visanti). They attain that Position because of their intense desire to do so and the consequent performance of sacrifices and other holy rites enjoined in the three Vedas. Even after undergoing such troubles

and difficulties and getting their desires gratified, they feel now that they are missing the readily available golden chance of meeting the Lord face to face in this Archavatara and enjoying the incomparable bliss, of His immediate presence and grace, before which the joy they might get in heaven pales into nothing. Salvation does not give that privilege of feeling this bliss in the presence of the Lord. It only causes freedom from future births and deaths and hence the regrets of those souls.

21. श्रीभूमिनायक दयादिगुणामृताब्धे
देवाधिदेव जगदेक शरण्यमूर्ते ।
श्रीमन्ननंत गरुडादिभि रर्चितांग्रे
श्री वेंकटाचलपते तव सुप्रभातम् ॥

Sree Bhoominaayaka dayaadi

gunaamrutaabdhe

Devaadhi deva Jagadeka Saranya moorthe

Sree Mannananta Garudaadibhirarchitaanghre

Sree Venkataachalapate! Tava Suprabhaatam!

“O Lord of Sree and Bhoo! the ocean of ambrosia of the divine attributes of mercy and the like the sole refuge of the Universe and the foremost of the prime divinities, with all riches, with the Holy Feet worshipped by Ananta, Garuda and other attendant deities! It is glorious dawn to You!”

The devotee makes a reference here to the blissful qualities of the Lord Sri Venkateswara who is the very personification of all mercy, kindness, sympathy and

Auspicious qualities. Mention is particularly made of the quality of mercy in Him for all creation is prone to commit faults and ‘apacharas’, unless the mercy of the Lord is invoked, there is no redemption for it. He is the sole protector of all the worlds. The afflicted can find refuge only at His feet. The great Sri Sankaracharya, the divine manifestation of Lord Shiva on earth, has himself supplicated to the Lord in his ‘Shatpadi Stotra’ thus -

दामोदर गुणमंदिर सुंदर वदनारविंद गोविंद
भव जलधिमथन मंदर परमंदर मपनयत्वं मे
नारायण करुणामय कर वाणि ताव कौचरणौ
इति षट्पदीये मदीये वदन सरोजे सदा वरंतु

Damodara Gunamandira Sundara

Vadanaaravinda Govinda

Bhavajaladhimathana Mandara Paramandara

Mapanayatvam me

Naaraayana Karunaamaya Karavaani

Taavakaucharanau

Iti Shat padeeye madeeye Vadana Saroje

Sadaa Varantu

“O Narayana! full of mercy, repository of all good and auspicious qualities! having the lotus in the navel that gave rise to Brahma, the creator, to create! of exceeding beauty in His Lotus Face! O Govinda! I surrender unto You whole heartedly at Your Feet! Let this Shatpadi stotra of mine be always in my mouth in utterance!”

The same sentiment is expressed by all the great Acharyas, Saints, mystics and divinities, not to speak of Vaishnavacharyas. Lord Venkateswara, who is Maha Vishnu, Damodara and Govinda, is the only ‘Saranya’ to all. Mercy is the Chief Quality of the Lord and the sole hope of all. He has Himself said: “Those who think of Me and of Me alone without any other thought, I take up the responsibility of looking about their welfare and about their attaining the unattainable duly protecting their interests” - ‘योगक्षेमं वहाम्यहम्’ (Yogakshemam Vahamyaham) - He said.

This ‘Abhaya’ of the Lord is invoked here as it is a part and parcel of the ‘Viabhava’ or glory of the Lord. With all the devotees in this prayerful attitude disposed lovingly and reverentially towards Him, it is certainly an auspicious awakening to the Lord.

**22. श्री पद्मनाभ पुरुषोत्तम वासुदेव
वैकुण्ठ माधव जनार्दन चक्रपाणे ।
श्रीवत्स चिह्न शरणागत पारिजात
श्री वैकटाचलपते तव सुप्रभातम् ॥**

**Sree Padmanaabha Purushottama Vaasudeva
Vaikunta Maadhava Janaardana**

Chakrapaane

**Sree Vatsa Chihna Saranaagata Paarijaata
Sree Venkataachalapate! Tava suprabhaatam!**

“O Lord of Sri Venkatachala! having the Lotus in the navel! the most blessed of all personalities! son of

Vasudeva, Lord of Vaikunta! husband of the divine Mother Lakshmi! killer of the Rakshasas called ‘Juna!’ Wielder of the discus! with the unique mark of Sri Vatsa! the shelter of all those that surrender to You! It is auspicious dawn to You!”

The significance of the various names ‘Sri Padmanabha, Purushottama, Vasudeva, Vaikunta, Madhava, Janardana and chakrapani’ is to be thoroughly understood for grasping the full meaning of the sloka. The name Padmanabha is chosen first of all for the Lord’s navel forms, the source from which the lotus came out with the creator Brahma on it. The Lord is thus the creator of the creator. He is supreme over all creation being the causative force for the one who creates. His glory is therefore indescribable and peerless. He is in the state of yogic repose and so that aspect is first prayed to in order to appeal to the Lord’s chaitanya for the benefit of the wakening world. Next comes the blissful name ‘Purushottama’ - the best of all purushas, all the greatest among those with ‘Prana’ or life spirit. Naturally so. For He is the life of life and as such the first countable entity among the Purushas. The next blessed aspect of the Lord’s glory is the importance of the name ‘Vasudeva’.

While the ordinary meaning is that He is the son of Vasudeva, the full understanding of the term adds to the Lord’s attributes. वसंत्यस्मिन् जगतीति वसुः वासुश्चासौ देवश्च वासुदेवः (Vasantyasmin jagatiti Vasuh, Vaasuschaasou

devascha Vaasudevah) - He is the Lord who has all the worlds in Him. They are let out at His sweet will and pleasure. Again वसः निवासे जगति वसत्ययमिति वा (Vasah Nivaase Jagati Vasatyayamitivaa). He is Vasudeva, also because He is in the world - yet out of them and having them inside Him. This signifies His all pervasive quality. There can be nothing to His exclusion. He is in everything and outside everything. This name has thus added to the enumeration of the glory of Lord Venkateswara who is Jagatkarta, Jagatbhartar and jagaddhartar - the creator, master and bearer of the worlds, the sustainer, hence appropriately वासुदेव (Vaasudeva).

The name वैकुण्ठ (Vaikunta) while it suggests the Lord's residence in Vaikunta, has another meaning. He is called Vaikunta because in one of His many manifestations, He was born to a highly blessed lady called विकुण्ठ (Vikunta) in a certain 'manvantara'. His grace is such that He assumes the human frame and grants boons to everyone who seeks His protection. The auspicious lady 'Vikunta' had the virtues that warranted His birth as a son to Her on par with Devaki and others. The glory of the Lord is such that we mortals have the chance of His presence among us through the virtues of such rare Mothers. That sort of attainment of virtues can be achieved by the service of Lord Venkateswara only and many are waiting for the Lord's waking up in the hope that someone among them of pristine character and holiness may be fortunate

and blessed enough to catch the benevolent eye of mercy in that way. The fifth name of माधव (Maadhava) while it tells that the Lord is the dearest husband of Mother Sree, suggests another important meaning for it. मधूयते शत्रूनि (Madhooyate Satrooniti) - He strikes terror into the hearts of the vicious opponents. Sure it is this aspect of the Lord that is necessary on the part of Lord Venkateswara in this Kali age, so full of exuberant display of viciousness. Also Madhava means one who is born in the vamsa of Madhu, the son of Yadu. This is a particular meaning like vasudeva being the son of Vasudeva.

The sixth name invoked here is जनार्दन (Janaardhana) - समुद्र मध्य वर्तिनो जनान्नोसुराद्रित वानिति जनार्दनः (Samudra madhya vartino Janaanno Suraaraadrita Vaaniti Janaardhanah). The Lord is the one who had punished the giants called 'Janas' who lived in the middle of the sea and caused untold havoc. Naturally He is the one to protect us from the wicked and evil forces that are prevalent and bursting forth with violent energy in His ocean of Samsara, into which we are cast. He is called 'Janardhana' due to another fact प्रलयकाले जानान्सर्वानिपि अर्दयतीति जनार्दनः (Pralaya kaale Janaansarvaanipi ardayateeti Janaardhanah) - He is omnipotent who makes all men suffer at the time of Pralaya or dissolution of the Universe. In this terrible aspect, He is there to strike terror into all evil doers and make them stick to rules of conduct prescribed by Dharma failing which they would meet with their time of

extinction and after. He is the लयकारक (Laya kaaraka) - the destroyer of the world at the appropriate time.

The seventh name mentioned here for this Lord of the Seven Hills, the सप्तगिरीश्वर (Saptagireeswara) is चक्रपाणि (Chakrapaani) - the wielder of the सुदर्शनचक्र (Sudarsana Chakra - the discs) which is invincible and irrevocable except by Bhakti (devotion) and शरणागति (Saranaagati - total surrender). There is nothing any where to stand against it and it never returns without accomplishing the task given to it. These Seven Holy Hills of the Lord have all the characteristics of the Lord needed for the vanquishing of the rule of the wicked and in the assuring of protection to the meek and gentle, the holy and the virtuous. The Saptarshis are in His presence. How can it be otherwise than Suprabhatam to Him?

After giving recounting these seven blessed names of the Lord, the devotee makes a reference to the distinguishing identification mark of the Lord making Him unique, among all. He has the sign of the dot called श्रीवत्स (Sree Vatsa) on His breast. It is the characteristic mark and distinctive feature singling out महापुरुषा (Mahaapurushaa) by its presence on the physiognomy of the concerned. He is thus the best among purushas - पुरुषोत्तम (Purushottama). All can recognise the Lord by this mark of Srivatsa shining in full brilliance. He is being full of all these attributes, the tree of पारिजात (Paarijaata) in this ocean of samsara under which one can take shelter. For Parijata is that

which is power of gratifying the desires of those who take shelter under it. This sloka is thus of the greatest importance in the whole of Suprabhatam slokas of the Lord. On this, hinges the glory of the Lord.

23. कंदर्प दर्पहर सुंदर दिव्यमूर्ते

कांता कुचांबुरुह कुट्मल लोल दृष्टे ।

कल्याण निर्मल गुणाकर दिव्यकीर्ते

श्री वेंकटाचलपते तव सुप्रभातम् ॥

Kandarpa darpahara sundara divya moorte

Kaantaa kuchaamburuha Kutmala lola

drushte

Kalyaana nirmala gunaakara divya keerte

Sree Venkataachalapate! Tava Suprabhaatam!

“Thou of the form of beauty par excellence before which the beauty of Manmadha pales into nothing, with looks of sweet love and longing towards the lotus breasts of Your dearest! The repository of all auspicious and pure attributes that are harbingers of all fame! O Lord of Sri Venkatachala! It is a blissful awakening to You!”

The Lord’s beauty is indescribable. His beauty had bewitched even Lord Siva, the conqueror of Manmadha, the God of love and beauty. He is पुंसां मोहन रूपाय (Pumsaam Mohana roopaya) - even making the males fall in rapture and become captivated by His super beauty. His beautiful and loving form which has been feasting on the lovable breasts of the Mother is prayed to here obviously for directing His irresistible

love towards us also. We can compare this with the second sloka of the Kanakadhara Stava of Sri Sankaracharya.

मुग्धा मुहुर्विदधती वदने मुरारेः
प्रेमत्रपा प्रणिहितानि गतागतानी ।
माता दुशोर्मधुकरीव महोत्पलेया
सामे श्रियं दिशतु सागर संभवायाः ॥

**Mugdhaa muhurvidadhatee Vadane Murareh
Prematrapaa pranihitaani gataagataanee
Maataa drusormadhukareeva Mahotpaleyaa
Saame Sriyam disatu Saagara
sambhavaayaah!**

He says “The beautiful eyes of the Daughter of the ocean light on Her Lord’s face, like lady bee’s lighting on a black lotus, intense with love. When Her looks meet those of Lord Vishnu, they retrace their steps due to shyness and love. Thus goes on the traffic of those looks. In this traffic of looks of love, may a glance fall towards me blessing me with riches beyond measure!”

The devotee uttering the Suprabhatam of Lord Sri Venkateswara wants the look of the Lord which causes love to flow from the Goddess of Riches to pervade Him filled with the feeling of love, tenderness and control thus making Him fit to be received into their fold.

24. मीनाकृते कमठ कोल नृसिंह वर्णिन्
स्वामिन् परश्वथ तपोधन रामभद्र ।

शेषांश राम यदुनंदन कल्कि रूप
श्री वेंकटाचलपते तव सुप्रभातम् ॥

**Meenaakrute Kamata kola Nrisimha varnin
Swaamin Paraswatha Tapodhana
Raamabhadra
Seshaamsa Raama Yadunandana kalki roopa
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord! who had taken the shape of the Fish (Matsya), the Tortoise (Koorma), the Boar (Varaaha) and the Man-Lion (Nrisimha), the shape of the Brahmacharin (Vaamana) who became Trivikrama of Sri Rama, the wielder of the Axe and again Sri Ramachandra (the son of Dasaratha), who became the Rama in the Amsa of Adi Sesha (Balarama), who manifested as the brother of Lord Sri Krishna of the Yadu race and as Kalki! all for the well being of the Universe! O Lord of Sri Venkatachala! It is Suprabhatam to You!”

The ten Avataras or descents of the Lord for the safety and prosperity are referred to here as they signify the glory of the Lord. It has been declared by the Lord in the Gita thus:

यदायदाहि धर्मस्य ग्लानिर्भवति भारत
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ।
परित्राणाय साधूनाम् विनाशाय च दुष्कृताम्
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

**Yadaayadaahi dharmasya Glaanirbhavati
Bhaarata
Abhyuthaanamadharmasya tadaatmaanam
Srujaamyaham!
Paritraanaaya Saadhonaam Vinaasaaya cha
dushkrutaam
Dharmasamsthaapanaarthaaya
Sambhavaami Yuge Yuge!!**

Though the Lord has no births and deaths, out of His divine will, He will descend to the world on occasions when Dharma suffers a serious set back and the meek and the gentle are oppressed. He reestablishes Dharma, punishes the wicked, gives protection to the meek and the gentle and merges in His full entity. The Ten Avatars of the Lord have been for this purpose only and they present the Glory of the Lord's Grandeur and Greatness. Now the Archavatara has the full power of the Lord and He is reminded at this juncture of His previous descents to the world and prayed to for the upkeep of the same tradition. His Leela-vibhuti is praised here for fulfilling the desires of all the divinities and devotees present there for paying obeisance to Him at dawn. The Buddha is not regarded as the Lord's Avatara as orthodox tradition does not include Him in the list.

**25. एलालवंग घनसार सुगंधि तीर्थं
दिव्यं वियत्सरसि हेमघटेषु पूर्णम् ।
धृत्वाद्य वैदिक शिखामणयः प्रहृष्टाः
तिष्ठन्ति वैकटपते तव सुप्रभातम् ॥**

**Elaa lavanga ghanasaara sugandhi teertham
Divyam Viyatsarasi Hemaghateshu poornam
Dhutvaadya Vaidika Sikhaamanayah
prahrushtaah
Tishtanti Venkatapate! Tava Suprabhaatam!**

“O Lord of Venkatachala! the highest of Brahmins learned in Vedic lore and practice are here seated with joyful minds to worship You and are ready with the Holy waters of the Akasa Ganga water source, sweet smelling with the addition and aroma of cardamoms, cloves and camphor (Pachakarpuram), kept full in golden vessels. It is Suprabhatam to You!”

The Lord is informed that everything is kept reverentially and lovingly ready for the daily rituals with the Holy Vedic brahmins in attendance for the performance of His daily Ahnikas or daily ablutions. It is but proper that the highest among the mortals along the heirarchy of divinities, the retinue of the Lord, the saints beginning with the Saptarishis, the Lords of the planets and so on.

**26. भास्वानुदेति विकचानि सरोरुहाणि
संपूरयन्ति निनदैः ककुभो विहंगाः ।
श्री वैष्णवास्सतत मर्धित मंगळास्ते
धामाश्रयन्ति तव वैकट सुप्रभातम् ॥**

**Bhaasvaanudeti Vikachaani Saroruhaani
Sampoorayanti Ninadaih Kakubho Vihangaah**

**Sree Vaishnavaassatata mardhita
Mangalaaste
Dhaamaasrayanti tava Venkata
Suprabhaatam!**

“The Sun-god is rising. The lotuses have opened in full bloom. The birds are filling all the directions of the sky with their chirpings. Sri Vaishnavas wishing for all suspiciousness eternally have come to seek refuge in Your divine residence. O Venkateswara! It is an auspicious dawn to You!”

All the devotees of the Lord following the Sri Vaishnava cult, have also gathered here as their well being depends upon the Lord from whom alone they derive all auspicious things always. The whole sky is agog with the cries of joy of the birds which have been roused with the approach of the Sun’s rays. The lotus flowers are opening in full bloom with the arrival of their friend and benefactor, the Sun god. Thus the whole arena is made ready by the Sun, the flowers and all nature with its birds and other creatures not to speak of Sri Vaishnavas for whom the Lord is the very life-spirit.

**27. ब्रह्मादयस्सुर वरास्समहर्षयस्ते
संतस्सनन्दन मुखास्त्वथ योगिवर्याः ।
धामांतिके तव हि मंगळ वस्तुहस्ताः
श्री वेंकटाचलपते तव सुप्रभातम् ॥**

**Brahmaadayassura varaassamaharshayaste
Santassanandana mukhaastvatha
Yogivaryaah**

**Dhaamaantike Tavahi Mangala vastu hastaah
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord of Sri Venkatachala! The prominent among the Devaas like Brahma along with Maharshis, holy men like the best of the sages like Sanandana who rank foremost among the Yogins are near the temple precincts holding in their hands auspicious ingredients intended and proper for Your worship. It is a blissful awakening to You!”

Once again the Lord is reminded of the holy congregation assembled near the temple precincts eager for worshipping Him, the very personification of all auspiciousness. For time is going up and all are on pins and needles for the divine darshan of the Lord. Any delay cannot be suffered any more by them.

**28. लक्ष्मी निवास निरवद्यगुणैक सिंधोः
संसार सागर समुत्तरणैक सेतो ।
वेदांत वेद्य निजवैभव भक्तभोग्य
श्री वेंकटाचलपते तव सुप्रभातम् ॥**

**Lakshmeenivaasa niravadya gunaika sindho!
Samsaarasaagara samuttharanaika Seto!
Vedaantavedya Nijavaibhava bhakta bhogya
Sree Venkataachalapate! Tava Suprabhaatam!**

“O Lord! who forms the Abode of Mother Lakshmi! Ocean of all auspicious attributes free from all defects! the bridge to cross this ocean of samsara! whose glory is knowable through the Upanishads and

other works of Vedanta! felt and enjoyed by all the devotees! O Lord of Sri Venkatachala! it is auspicious dawn to You!”

The grandeur of the Lord consists in His having the Divine Mother in His breast, thereby enabling Him to bestow all riches, material and spiritual, upon all devotees and making Him the ocean of all blissful qualities which are spotless. His help is necessary for ferrying us over this ocean of Samsara which is full of troubles and travails like the poisonous snakes, crocodiles and other evil creatures inhabiting the ocean. Without Lord Venkateswara's guidance by hand we cannot get over them. The glory of the Lord is sung in the Vedas, the Upanishads and the other sacred texts flowing from the Vedas. It is known that devotees of the Lord are able to enjoy the grace of the Lord in full and they feel Him in them, about them, all round them and with them.

29. इत्थम् वृषाचलपते रिह सुप्रभातं
ये मानवाः प्रतिदिनं पठितुं प्रवृत्ताः ।
तेषां प्रभात समये स्मृतिरंग भाजां
प्राज्ञां परार्थ सुलभां परमां प्रसूते ॥

**Ittham Vrushaachalapate riha Suprabhaatam
Ye Maanavaah pratidinam patitum**

Pravruttaah

**Teshaam Prabhaatasamaye Smruti ranga
bhaajaam**

**Praagnaam Paraartha sulabhaam paramaam
prasoot!**

“Those humans who make it a point to utter this prayer of Suprabhata to the Lord of Venkatachala every day at dawn in this world, those devotees in the mortal body, will be blessed by it with the highest wisdom that leads to Brahman easily, being generated as a result.”

The composer of the Suprabhatam has the phalasaruti or the enumeration of what will accrue to the zealous utterer of these slokas by singing thus to wake up the Lord of Vrishachala, that is, Sri Venkateswara, in mortal parlance, in this sloka. The Lord is the presiding deity of Dharma that leads one to self- realisation. Vrishachala is the manifestation of Dharma and the light of the Lord of that Hill lights on the devotee and illumines him giving him knowledge and wisdom for easily attaining the Lotus Feet of the Lord. It is not possible in this Kali age for anyone to resort to or to subject oneself to the rigour austerities as in the other yugas for the attainment of god head. It is only sankirtana of the Lord's Glory and prayer to Him invoking His various attributes that can lead one to become pure of mind developing concentration and to attune it to the proper state fit to receive God's light. It is Bhaktiyoga that leads to Gnanayoga. Devotion to the Lord and uttering His name day in and day out makes one to get Paramartha Gnana i.e., the knowledge of the great Brahman guiding him easily to attain salvation. This soul stirring hymn to Lord Sri

Venkateswara early in the morning every day is the sure rouser of this Pragna of Paramartha making one know the Truth i.e, God by the full grace of the Lord Himself.

Here Ends the Suprabhatam.

* * *

STOTRAM

After the waking up of the Lord's Chaitanya by means of the Suprabhatam hymns, the devotee sings of His glory describing His auspicious qualities and voicing forth the success that is always His. It is of the greatest importance that the Lord's attributes are extolled; for only then they will come into play for succour in all the aspects prayed for. In this respect Sri Venkateswara Stotram is a magnificent prayer of the highest potency and it can be uttered always.

1. कमलाकुचचूचुक कुंकुमतो
नियतारुणितातुल नीलतनो ।
कमलायतलोचन लोकपते
विजयीभव वेंकटशैलपते ॥

**Kamalaa kuchachoochuka kumkumatho
Niyataarunitaatula Neelatano!
Kamalaayata lochana lokapathe
Vijayeebhava Venkata sailapate!!**

“O Lord of Venkatachala! O Lord of the Universe! Victory to You who have had Your blue body regularly made red by the kumkum colour at the tips of the nipples of the breasts of the Goddess Mahalakshmi and who have wide lotus eyes!”

The devotee sings that it is victory to the Lord who is benign and full of love. His love has had full play and the Mother in divine communion with Him is manifest in Him with full grace. Her effect is seen in

His deep blue body which is beyond any impression being made on it. The red or the passion of the Divine Mother makes forceful impact on Him and fills Him with tender passion for all creation who are under Her protective aegis. It is the practice of the sages to pray to the Purusha and Prakriti in combination and beseech for the lighting of the auspicious looks that are theirs while they are together alone in their own company. Sri Sankaracharya in his Kanakadhara stavam prays for such looks in their-traffic of love between the All merciful Lord and the Divine Mother. So also does Sri Vedanta Desika in his analogous Sree Stuti. He says:

धात्ते शोभाम् हरि मरकते तावकी मूर्तिराद्या
तन्वी तुंगा स्तनभर नटा तप्ता जाम्बूनदाभा ।
यस्याम् गच्छंत्युदया विलयैर्नित्या मानंद सिंधौ
विच्चावैगोलासिता लहरी विभ्रम व्यक्त यस्ते ॥

**Dhatte sobhaam Hari marakate taavakee
moortiraadyaa
Tanvee tungaa stanabhara nataa taptaa
jaamboonadaabhaa!
Yasyaam gacchantyudaya vilayairnityaa
maanandasindhow
Vicchaaveygolaasitaa laharee Vibhrama
Vyakta yaste!!**

“O Goddess Mahalakshmi! The huge and delicate breasts of Yours making You bend with You pristine golden colour cause Your person increase the radiance

of the Lord who is like the bright Marakata gem. Your different forms too rising up like waves separated from the sea and again merging in it eternally increase his happiness and unite in Him ultimately!”

He means that the divine and auspicious personality of the Goddess who is of golden hue causes new colour in the body of the Lord which is deep blue. Similarly here the devotee alludes to the red colour of Kumkum adhering to the breasts of the Lord on account of identical union with the Goddess giving rise to a new and charming colour in the body of the Lord. Her presence with Him in this manner enhances His beauty and makes Him lovable and loving and victory is surely His, making Him the Unique controller of the Universe.

2. सचतुर्मुख षण्मुख पंचमुख
प्रमुखाखिल दैवतमौळिमणे ।
शरणागत वत्सलसारनिधे
परिपालयमां वृषशैलपते ।

**Sachaturmukha Shanmukha Panchamukha
Pramukhaakhila daivata Mowlimane!
Saranaagatavatsala saaranidhe
Paripaalayamaam Vrishasaila Pate!!**

“O Lord of Vrishachala! The Supreme and crowning deity above all the prominent Gods like the four faced Brahma (the creator) the six faced Kumara Swami and the five faced Lord Siva! O Lord who is full of love towards those who surrenders unto you completely! The essence of all Tattwas! please assume control over me and protect me!”

The glory of the Lord is such that He ranks the foremost among all the deities. He is the Lord of all Lords. Lord Brahma is four faced, the four faces representing the chaturvidha Purusharthas - the four ends and aims of life - Dharma, Artha, Kama and Moksha. He gives rise to the body - vehicles that are expected to carry out these four ends of life to fruition and as such He is the creator of the world. The six faced Lord Shanmukha has the power to make one get over the Arishadvargas - the six enemies of all the creatures of the world, namely, kama (desire), Krodha (anger), Lobha (greed), Moha (attachment), Mada (pride), and power (madness) and Matsarya (jealousy and hatred). He has control over these six elements, which he blots out through his six faces. He annihilates the pranks of the five sense organs and bestows the sixth sense of Viveka to tide over the ocean of Samsara. Lord Siva, the Lord of Panchakshari Mantra has control over the entire Universe and all creatures who are made of the five elements. They get redemption only through Him. These deities who comprise in them all the powers needed for men to attain salvation from the bondage of Samsara are all under the supreme influence of the Lord Sri Venkateswara who is Trimurthyatmaka Sakti. That the Lord has all the aspects of these most important deities in Him powerfully present is emphasized Here.

3. अतिवेलतया तव दुर्विषहै
रनुवेलकृतै रपराधशतैः ।

भरितं त्वरितं वृषशैलपते
परया कृपया परिपाहि हरे ॥

**Ativelatayaa tava durvishahai
Ranuvela krutai raparaadhasataih
Bharitam tvaritam Vrishasailapate
Parayaa krupayaa paripaahi Hare!**

“O Lord Sri Hari! I may have committed and may be committing many sins, transgressing all limits, towards You always, O Lord of Vrishachala! Forgive me and look after me with quick mercy with which You are full always!”

We cannot always be conscious of our sins. We may unconsciously commit many violations of Dharma and offend the Lord. We may even do so knowingly. It is only natural for we are led by Prakriti or Nature. That is why we utter the prayer daily.

कायेन वाचा मनसेन्द्रियैर्वा
बुध्यात्मनावा प्रकृते स्वभावात् ।
करोमि यद्यत् सकलं परस्मै
नारायणानेति समर्पयामि ॥

**Kaayenavaacha Manasendriyairvaa
Buddhyaatmanaava Prakriteswabhaavaat!
Karomiyadyat sakalam Parasmai
Naaraayanaaneti samarpayaami!!**

All the deeds done by this body, mind and speech and the senses are dedicated to Lord Narayana alone so that He being the ocean of Mercy would protect

us. He prevents us ultimately from doing bad when we dedicate ourselves, our actions and speech to Him in total unalloyed surrender.

4. अधि वेंकटशैल मुदारमते
 र्जनताभिमतार्थिकदानरतात् ।
 परदेवतया गदितान्नगमैः
 कमलादयितान्नपरं कलये ॥

**Adhi Venkatasaila Mudaara mate
 Rjanataabhimataddhika daanarataat!
 Paradevatayaa gaditaannigamaih
 Kamalaa dayitaannaparam Kalaye!!**

“I do not know any other deity nor do I worship any other deity than Lord Venkateswara who is of generous disposition, who is always prepared and inclined to gratify the desires of the people in great beauty and who is declared by the Vedas as the highest of the highest Gods, Sripati, the husband of Goddess Kamala!”

The grace of the Lord can be attained only when one surrenders to Him completely without reservation and thinks of Him and Him alone and none else. Worship must be offered to only one deity and one deity only after choosing that deity. He is the Ishta daiva then and He does all that is required of Him. Though the Lord is absolute, attributeless, shapeless and beyond feelings, when He is prayed to in attributes, shapes and feelings, He assumes those qualities and forms and vouchsafes all things to the devotees who

pray to Him thatwise. For instance, Gajendra (the king of elephants) prayed to the Lord in the absolute aspect requiring succour from that Divine Spirit which animates, preserves, protects and destroys the world. He could not get any help for that aspect could only make Him merge in the Absolute and not free him from that physical calamity. It was only when he prayed to the Lord Maha Vishnu, the preserver aspect, attributing that power to Him that he got freedom from the crocodile. This dedication must be single minded and of one deity.

As His Holiness Bhagavan Srila Sri Pandrimalai Swamighal has stated: “If you dig deeply at one place and one place alone, you can get water: if you dig at various places and leave them one after another without depth of work or feeling, you will be left in the lurch.” One should choose the Ishta Daiva and rely upon Him and Him alone. There can be no Ishta Daiva greater than Lord Venkateswara as in this Kali age. There is no place greater in spiritual efficacy than Venkatachala and there is no deity greater than the Lord Venkateswara who is greater than the Lord Venkateswara who is without peer (Venkatadri samam sthanam Brahmande Nasti Kinchana, Venkatesa samo Devo Na bhuto na bhavishyati). This attitude is important to get the full benefit of the grace of the Lord.

5. कलवेणुखा वशगोपवधू
 शतकोटिवृता त्स्मरकोटि समात् ।

प्रतिवल्लविकाभिमता त्सुखदात्
वसुदेवसुतान्न परं कलये ॥

**Kala venuravaa vasa gopa vadhoo
Satakoti vrutaat smarakoti samaat!
Prativallavikaabhimataa tsukhadaat
Vasudeva sutaannaparam kalaye!!**

“I do not know any other deity than the Lord who is the son of Vasudeva, who is surrounded by the beautiful Gopi damsels crores in number who are charmed and made bis by his pretty and alluring music of the flute; who is most handsome being a crore times more bewitching than Manmatha, the God of love; who is the Giver of absolute bliss and who pleases everyone of the cowherd women!”

The Lord is impartial in His mercy towards all creatures. He attracts everyone by the song of His flute which is divine and can make everyone shed his or her ego and merge in Him and in His Glory in their thoughts. The cowherd women were a brilliant illustration to the point they had foresaken every thing held dear by them being attracted by the Lord’s spiritual excellence and beauty and the divine message of His conveyed through His flute. Their blind faith in the Lord made them superior to all saints and sages. Their devotion is a model to all the devotees. Devotees try to attain Him also by imagining themselves to be gopikas and acting like one of them. Sree Andal attained the Lord that way. Sri Chaitanya realised godhead in

the same manner. Krishna Prem of His, made all those who came into contact with Him feel pervaded by the same feeling. So the devotee has properly avowed his article of faith - total dedication to the one and the only one Lord of the Seven Holy Hills, Lord Krishna, the son of Vasudeva.

6. अभिराम गुणाकर दाशरथे
जगदेक धनुर्धर धीरमते ।
रघुनायक राम रमेष विभो
वरदो भव देव दयाजलधे ॥

**Abhiraama gunaakara Daasarathe
Jagadeka dhanurdhara Dheeramate!
Raghunaayaka Raama Ramesa Vibho
Varado bhava Deva Dayaaajaladhe!!**

“O Lord! who is the repository of all endearing qualities! Son of Dasaratha! The sole wielder of the Bow in the Universe! of a venturesome and courageous disposition! Leader of the raghu race! Sri Rama, the Lord of Mother Rama or Lakshmi! Omnipresent Vishnu! O ocean of mercy! Be disposed to give boons and protect us!”

The Lord is represented here as Lord Sri Rama, quite in keeping with the first sloka of the Suprabhatham where He is addressed as ‘Kausalya Supraja Rama!’. He is the one who has all auspicious qualities. As Narada had delineated it to Valmiki, He is virtuous, energetic, knowing Dharma or righteous conduct, thankful in nature, true of speech, firmly

pursuing decisions and policies, clean in career, a benefactor to all the living, scholarly, capable, always of pleasing appearance, brave, having control over anger, radiant in every respect, hating none but fierceful and causing fear even in the Gods when roused. Lord Venkateswara is Rama Himself. As Rama is respected and worshipped by people of all persuasions of religion, so is Venkateswara who is He and He alone. He is Dasarathi, not merely because He is born to king Dasaratha. He justified that name as He kept the word given to Dasaratha, His father and made Him, the one that followed Truth and did not swerve from His word of honour. In the same way once a word is vouchsafed to the devotee, it is carried out by the Lord with precision against all odds. As the wielder of the bow, His aim is deadly and once its arrow falls on the enemy of the devotee, the last will be heard of Him. Even so He is merciful because He is Ramesa or the Lord of Lakshmi, the Divine Mother, whose love for us knows no limit. By association with Her, the Lord is reinforced and He becomes particularly kind and like the ocean of benignness. Naturally He is made the veritable boon giver per force in conjunction with the Mother. Hence the devotees mention of this superb quality of mercy of the Lord for showering boons, when with Goddess Lakshmi.

7. अवनीतनया कमनीयकरं
रजनीकरचारुमुखांबुरुहम् ।

रजनीचरराजतमोमिहिरं
महनीयमहं रघुराममये ॥

Avaneetanayaa kamaneeyakaram
Rajaneekara chaaru mukhaamburuham!
Rajaneechara Raaja tamomihiram
Mahaneeyamaham Raghuraamamaye!!

“I seek refuge in Lord Sri Rama of the Raghu race of great eminence and power who is the one whose hand is sought after by Mother Sita, the daughter of Mother Earth; whose face is beautiful, brightening and sweet like that of the Moon and who is like the Sun to the darkness, namely Ravana, the king of the Rakshasas!”

The Lord is Sita-Rama. He is the saviour of all. As already stated we should think of Him only as Sitapati-the Lord of Sita, the repository of all mercy and love, kindness and affection towards creation. For अप्रमेयं हि तत्तेजो यस्य सा जनकात्मजा (Aprameyam hi tattejo yasya saa Janakaatmajaa). The divine effulgence of the Lord becomes limitless and invincible when He is with Mother Sita. He is like the moon by looking at whom one feels happiness and sweetness of heart dispelling all gloom and misery that may be in one before lighting on His face. The Lord is called Ramachandra on that account. He is rightly the Sun driving away the jet black darkness of evil represented Ravana, the personification of Ego. Ravana thought himself to be superior to all Gods and all creation. Without caring

for the consequences, unmindful of advice tendered against it, he carried away the Divine Mother and was ultimately wiped out by the Lord. The implication here is that we at present are well nigh behaving like Ravana, full of ego and ignorance, subject to illusion, being preys to the senses, with no thought of the Almighty and His sway over us all. It is only the burning rays of the Sun that can tear darkness as under.

Likewise it is only the Lord's power that can dispel our gloom of Agnana and make us realise Godhead with humility and in a state of adject surrender. The comparison with the Sun is apt for being the Highest born in the race of the Sun, he has all the powers of the Sun God inherent in Him. Being Narayana who is contemplated in the words ध्येयस्सदा सवितृ मंडल मध्यवर्ती (Dhyeyassadaa Savitru mandala Madhyavarti), He is the all powerful Lord who is the life spirit of the Universe. He is the animator of the Sun being within Him. Verily He destroys the darkness of ignorance and all 'tamasik' qualities inherent in us who are in modern times arrogating to ourselves supremacy over everything asserting that there is no God and every thing done is the outcome of our work or our Purushakara alone.

The Lord is Mahaniya or the mightiest, possessing every power and every auspicious quality. He has in Him all virtues and we have to praise Him in all His attributes if His grace has to be directed to us. It is

only when we dwell on the auspicious qualities of the Lord and go on singing about them that we can get the tranquility or peace of mind to attain the Lord's Lotus Feet. The sage Vyasa learnt this truth from Narada. He did not find any spiritual peace or calmness of mind in spite of his having written the Mahabharata and having propounded the Dharmas necessary for all strata of society. The sage Narada who found him in that pensive mood told him, that his lack of peace of mind was due to the fact that he had nowhere dwelt on the blessed qualities of the Lord. "There is no use of merely propounding Dharmas. God will be pleased only when one sings of His attributes and stories depicting His wonderful deeds on the earth. That is why all devoted spend their time in Sankirtan of the blissful history and attributes." Thus exhorted, the sage Vyasa wrote the great epic 'Mahabhagavata' and got spiritual solace. Sankirtan of the Lord's name and history gives the necessary strength of mind and power of endurance necessary to attain self-realisation. When we desire something, it is upto us to dwell on the Lord with attributes as already mentioned. It is therefore necessary to think of Him as Mahaniya or the very personification of all eminence nothing being beyond Him or above Him. He is the one to protect us.

8. सुमुखं सुहृदं सुलभं सुखदं
स्वनुजं च सुकायममोघशरम् ।
अपहाय रघूद्रह मन्यमहं
न कथंचन कंचन जातुभजे ॥

**Sumukham, Suhrudam Sulabham Sukhadam
Swanujancha Sukaaya mamoghasaram!
Apahaaya Raghoodwahamanyamaham
Na kathanchana kanchana jaatu Bhaje!!**

“I shall not pray at any time to anyone other than the Lord born in the race of the Raghus, adding lustre to it; with a face of exceeding beauty, a heart of excellence, easy of approach and attainment; giving all auspicious the best physique and body and owning invincible arrows that do not go in vain!”

Here, the devotee makes a reference to the exceedingly bewitching beauty of the body and heart of the Lord. Lord Brahma, the four faced creator, in his prayer to the Lord said:

**वंदे रामं जगद्व्यम् सुंदरास्यं शुचिस्मितम् ।
कंदर्पकोटि लावण्यम् कामितार्थ प्रदायकम् ॥**

**Vande Raamam Jagadvandiyam
Sundaraasyam Suchismitam!
Kandarpakoti Laavanyam kaamitaartha
pradaayakam!!**

He salutes Rama, respected and worshipped by the Universe, having a handsome face and dazzling smile of purity, highly beautiful crore times over the God of Love’s beauty and vouchsafing all gifts desired by the earnest devotee. The reference is to Sundarasyam of the beautiful face attracting everyone to Him. Mahatma Tulsidas, making a reference to the Lord’s charming appearance says: “Looking at the beauty of

Rama, Lord Sankara drank it, full of love, with fifteen eyes (being Panchanana or five faced, each face having three eyes, he has fifteen eyes), the third eye being powerless against Him. The four faced Brahma did so with eight eyes, feeling acutely for the loss of the fifth head which he had earlier. Kartikeya enjoyed it with twelve eyes, being six faced, one and a half times more than Brahma and felt happy beyond description. Indra enjoyed Sri Rama’s beauty with his thousand eyes, while the other Devas felt jealous of Him!”. Lord Rama of peerless beauty is easily accessible. If one were to dwell on His name wholeheartedly, He is sure to help the needy, who does so. There is no need for any penance or austerity. A complete surrender to Him is enough. He has laid upon Himself the duty of protecting the meek and the gentle and is always at the beck and call of those that pray to Him.

A reference is made to the grandeur of the Lord who had the most unequalled brothers, Lakshmana, Bharata and Satrughna, who were paragons of beauty and virtue with the most excellent character. Lakshmana never left the Lord whom he served with a total surrender and spirit of faithful self-abnegation. No character in mythology could compare with him in his object self-effacement. So also Bharata whose life is an object lesson to all, teaching loving brotherliness, fondness of Dharma and its total application. Satrughna is the alterego of the Lord. All these brothers are part and parcel of the Lord. Naturally so, for Lakshmana

is the Lord Adishesha in human form. The conch of the Lord can never part with Him. He is Samkarshana and the power of the Lord vests in Him. Bharata and Satrugna are the Sankha and Chakra of the Lord in mortal manifestation. They are of the same mind, feeling and action as the Lord. To have such brothers is the highest bliss. The devotee here exhorts us indirectly to have the same feeling of brotherliness and feeling of fraternity towards all.

The Lord's arrows are without peer and they achieve their aim once they are directed against any target. When He was confronted by Parasurama, He declared that His arrow was deadly and could not go in vain. He wielded the bow of Vishnu and aiming an arrow said:

ब्राह्मणोसीति पूज्योमे विश्वामित्र कृतेनच
तस्माच्छाक्तो नटे राम मोक्तुं प्राणहरं शरम्
इमां पादगतिं राम तपोबल समार्जितान्
लोकानप्रति मान्वा ते हरिष्यामि यदिच्छसि
नह्ययं वैष्णवो दिव्यस्सारः पर पुरं जयः
मोघः पतति वीर्येण बल (परा) दर्प विनाशनः ।

Braahmanoseeti poojyo me Viswaamitra

Krutenacha

Tasmaacchaakto Nate Raama moktum

Praanaharam Saram

Imaam Paadagatim Raama Tapobala

samaarjitaan

**Lokaanapratimaanvaa te Harishyaami
Yadicchasi
Nahyayam Vaishnavo divyassarah para
puram jayah
Moghah patati Veeryena Bala (para) darpa
vinaasanah!"**

“O Parasurama! You have become venerable and worshippable by Me your being related to the sage Viswamitra and by your being a brahmin. So I do not want to use this arrow that can deprive you of your life against you. Either I should destroy your ability to go wherever you like or the auspicious regions won by you by your penance. Choose between the two. For this arrow which can completely annihilate the foes of Lord Vishnu and raze their cities and their armies to the ground cannot go invain without accomplishing its purpose!”

So potent is the Lord's arrow. That is why He is called अमोघशरम् (Amoghasharam). Hence the Lord whose beauty is unparalleled, who is so kind and well disposed to help every one who comes to His fold, Lord Venkateswara who is Sri Rama, is the sole protector of all. The devotee does not want to think of anyone else to be his preserver and protector.

9. विनावेकदेशं ननाथो ननाथः
सदा वेकदेशं स्मरामि स्मरामि ।
हरे वेकदेश प्रसीद प्रसीद
प्रियं वेकदेश प्रयच्छ प्रयच्छ ॥

**Vinaa Venkatesam Na Naatho Na Naathah
Sadaa Venkatesam Smaraami Smaraami!
Hare Venkatesa Praseeda Praseeda
Priyam Venkatesa Prayaccha Prayaccha!!**

“There is no deity other than Lord Venkateswara who can be my sole refuge. I think He is the single Lord of Lords. I meditate upon Him always. I concentrate my mind on Him at all times. “O Lord Sri Hari! Lord Venkateswara! Be pleased with me. Think kindly of me. Grant me what I desire. Please bestow my cherished boons on me!”

Here the devotee totally surrenders to the Lord without any inhibition or hesitation. He is the sole shelter of the afflicted, the innocent and the meek. Even if it were be His deadliest enemy, He will give him protection if only the latter craves for it. He had Himself proclaimed this cardinal creed of his, while offering protection or Abhaya to Vibhishana overruling the words of Sugriva who wanted Him to be wary of what He was doing. The Lord said Here:

सकृदेव प्रपन्नाय तवास्मीति याचते
अभयम् सर्वभूतेभ्यो ददाम्येतद्व्रतम् मम ।
अनयै नम् हरिश्रेष्ठ । दत्तमस्याभयम्
विभीषणेवा सुग्रीव । यदिवा रावणास्वयम् ।

**Sakrudeva prapannaaya tavaasmeeti
yaachate**

**Abhayam Sarva bhootebhyo
dadaamyetadvratam mama!**

**Anayainam Hari Sreshta!
Dattamasyaabhayam
Vibheeshanevaa Sugreeva! Yadvivaa
Raavanaaswayam!**

“If one who is having some source of danger threatening him comes to Me and begs for protection, I am ready here to offer him My shelter, take him into My care and see that his fears are wiped out and that he is free from any danger. “O best among the Vanaras! It may be Vibhishana who has come or even Ravana himself in that shape. It does not matter. I shall take him under My protective aegis and give him necessary assurance of safety from any danger.”

Such is the creed or oath of the Lord Rama who is Lord Venkateswara and Lord Hari, who destroys all sorts of enemies of His devotees, both external and internal, and gives salvation. Hence the devotee says here that only Sri Venkateswara is competent to gratify all the desires of those that look up to Him for aid and protect them against all onslaughts of all types of enemies, open and hidden, external and internal.

10. अहं दूरतस्ते पदांबोजयुग्म
प्रणामेच्छया गत्य सेवां करोमि ।
सकृत्सेवया नित्य सेवा फलं त्वं
प्रयच्छ प्रयच्छ प्रभो वेंकटेश ॥

**Aham doorataste padaamboja yugma
Pranaamecchayaa gaty Sevaam karomi!**

**Sakrut sevayaa Nitya Sevaa phalam twam
Prayaccha Prayaccha Prabho Venkatesa!!**

“O Lord Venkateswara! I am coming from a far with the earnest desire to fall at Your Lotus Feet and pray to You performing my service of worship to You. Be pleased to regard this occasional service of worship and prayer made once to You as being as efficacious as daily worship of You at all times. Kindly grant me the boon of having the fruit that would accrue to one who does eternal service to You here!”

The devotee here refers to the disability under which he labours. For he comes once in a way to worship the Lord of the Seven Hills directly being restricted in motion due to worldly affairs. He is confined to the place of his vocation and he has to take his time to come over and offer personal worship to the Lord at the Sacred Hill, Abode of Venkatachala. He prays therefore that the Lord should give him the benefit of continuous worship to the Lord in the precincts of the temple even though he has come once in a way for the purpose. The Lord is always in his heart. But to have the blessed darshan of His most beautiful Archamurti always and have the benefit of the Spiritual aura there round Him constitute in themselves a most cherished treasure of immeasurable value. Of this, he is deprived due to limitations imposed upon him by time, duty and environment. He wants the Lord to take compassion on him and give him the

benefit of continuous service of the Lord in His presence in His Sacred Abode on the Seven Holy Hills.

**11. अज्ञानिना मया दोषा नशेषान्विहितान् हरे ।
क्षमस्व त्वं क्षमस्व त्वं शेषशैल शिखामणे ॥**

**Agnaaninaamayaa doshaanaseshaanvihitaan
Hare!**

**Kshamasvatvam kshamasvatvam Seshasaila
Sikhaamane!!**

“O Lord Venkateswara, the crowning jewel of Seshachala! Lord Hari! In my ignorance I may have committed many blunders and transgressions. Kindly forgive them. Forgive them. Forgive them. O Lord!”

The devotee concludes his prayer to the Lord Venkateswara with this invocation. We, as frail human beings commit many mistakes in life knowingly or unknowingly. We are ruled by Agnana or ignorance. We are powerless in the matter dragged by prakriti or nature. They naturally will have their effect upon us. For action and reaction are equal and opposite. Karma is inexorable. Everyone has to bear the consequences of his actions. But the Lord’s grace can wipe off the evil effects of such transgressions. He has that power for He is the harbinger of everything good. Nothing is beyond the purview of the Lord, for everything is created by him and subject to His control and discipline. Appeals to the Lord will never be in vain. He has himself said in the Gita:

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मासुच ॥

**Sarva dharmaan parityajya maamekam
Saranam Vraja!
Aham tvaa sarva papebhyo mokshayishyaami
maasucha!!**

“Abjuring every rite, seek refuge solely in Me and in Me alone. I shall free you from all sins. Do not grieve!”

Hence the mercy of the Lord is sure to flow towards the devotee who prays thus for forgiveness to the Lord whole - heartedly without any faltering or reservation.

This naturally leads him on to utter the Prapatti slokas offering himself with body and soul to the Lord Venkateswara which follow here after.

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PRAPATTI

The Prapatti Slokas in total surrender to the Lord open with a Salutation to the Divine Mother Goddess Padmavathi, the Spouse of Lord Sri Venkateswara.

1. ईशानां जगतोस्य वेंकटपतेर्विष्णोः परां प्रेयसीं
तद्वक्षस्थल नित्यवास रसिकां तत् क्षांति संवर्धिनीम् ।
पद्मालंकृत पाणिपल्लवयुगां पद्मासनस्थां श्रियं
वात्सल्यादि गुणोज्ज्वलां भगवतीं वंदे जगन्मातरम् ॥

**Eesaanaam Jagatosya Venkatapatervishnoh
Paraam Preyaseem
Tadvakshasthala Nityavaasa rasikaam
Tatkshaanti Samvardhineem
Padmaalankruta Paanipallava yugaam
Padmaasanasthaam Sriyam
Vaatsalyaadi gunojjwalaam Bhagavateem
Vande Jaganmaataram!**

“My Salutations are offered to the Goddess Sri Mahalakshmi, the mistress of the Universe, the favourite dearest of the Lord of Sri Venkatadri, namely, Sri Maha Vishnu, essentially relishing Her eternal Abode in His breast and always nurturing the mercy of the Lord for the benefit of all creation, seated on the Padma or the Lotus in the Padmasana posture, with both Her hands like Lotus sprouts holding the Lotuses decoratively, shining brilliantly with blissful qualities of love and the like, the divine Mother of the Universe who is the vouchsafer of all desires and riches, both material and spiritual, to the supplicants!”

Before expressing absolute surrender to the Lord, the devotee makes his prayer first to the Divine Mother who is the controller of the Universe along with the Lord, conjointly and variously. For that is the surest way to catch the attention of the Lord and win His mercy. She is the source of all blissful qualities like mercy, love, fondness, attachment and naturally She exerts them to make the Lord disposed mercifully towards all those who approach Him in humble total submission. As they might have knowingly or unknowingly committed many faults, there is a likelihood of the Lord being unapproachable and fierce towards them and so the good offices of the Divine Mother are a must for them. For She loves all creation like the mother loving all her children in spite of all their faults, vagaries, foibles and misdoings and intercedes on their behalf. This was exemplified in the cases of many devotees like Bhakta Ramadas. The epithet तक्षांति संवर्धिनीम् (Takshaanti Samvardhineem) is very appropriate. The mercy and patience of the Lord are roused and confirmed by Her efforts and He is made extremely disposed favourably towards the erring devotees, She is represented in the Padmasana Pose. This posture is a well balanced one making Her firmly seated on the breast of the Lord which is Her residence. If Her mercy is assured, the Lord's breast, eternally without leaving Him at any moment contributes to the Lord's bounty who can draw from Her whatever He wants to grant to His devotees.

Thus the opening of the Prapatti slokas with an invocation to the Goddess Sri is very appropriate and necessary. The Sri Stuti of Vedanta Desika begins also with this very same sloka praising the Divine Mother and Her grace.

2. श्रीमन् कृपाजलनिधे कृत सर्वलोक
सर्वज्ञ शक्त नतवत्सल सर्व शेषिन् ।
स्वामिन् सुशील सुलभाश्रित पारिजात
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Sreeman! Krupaajalanidhe! Kruta Sarva loka!
Sarvagna! Sakta! Natavatsala! Sarvaseshin!
Swaamin! Suseela Sulabhaasrita Paarijaata!
Sree Venkatesa! Charanow Saranam**

Prapadye!!

“O Lord of Sree! Ocean of Mercy! maker of the whole Universe! Omnipotent master! Fond of those that bow unto You! Essence present in this Universe of the animate and the inanimate, the mobile and immobile! O ruler! easily attainable by the devout of the best and most virtuous character! the Divine Parijata tree to those that tie to You for succour fulfilling their desires. O Lord! Sri Venkateswara! I supplicate seeking the protection of Your Feet!”

The devotee after appealing for the mercy of the Divine Mother offers salutations to the glorious Feet of the Lord in great humility enumerating the many auspicious and blissful qualities of His making Him the sure goal of the sufferers of the material and spiritual

world. The Lord is the repository of all knowledge and all power pervading all over creation.

Being thus Omniscient, Omnipotent and Omnipresent, He is the only mainstay of the meek and the suffering. The devotee makes here supplication particularly to the glorious feet of Lord Sri Venkateswara as the protective aegis. The feet of the Lord are synonymous with the Lord Himself. Even the sandals which had the imprint of the Lord Sri Rama's blessed feet, given to Bharata did not think of the sandals other than as the Lord Himself. He addressed them by the name of Lord Sri Rama and recounted before them the affairs of state, sought permission and embarked on his daily routine. While so the Feet themselves typify the Lord more powerfully and realistically. They represent the Prakriti and the Purusha who control the destinies of all creation.

The Two Feet form the supporting pillars for those who pursue the Pravritti and Nivritti marga - the paths of the material and the spiritual minded creation. It will be interesting to note that Sri Nammalwar in his Tiruvoimozhi speaks of the Lord as 'foot' Himself. In the Taittiriya Upanishad, the Brahman is called 'Nyasa' which corresponds to the foot. The Srutis say भूःपादौ (Bhoooh Paadau) and पद्भ्याम् भूमिः (Padbhyaam Bhoomih). God's foot causes, measures and rules. He is the sustainer of the Universe and sustains Himself on His own feet. The Purusha sukta says पादोस्य विश्वाभूतानि, त्रिपादस्यामृतम् दिवि (Paadosya Viswaa

bhootaani, Tripaadasyaamritam Divi). The whole universe forms one of His feet. The remaining three feet which are immortal are in the Heavens. None knows about them. The glory of the feet of the Lord was exemplified in the Vamanavatara of the Lord; wherein with one foot He covered the Universe which was otherwise immeasurable and then putting another on the Heavens used the third one to crush Bali down to Sutala - a realm difficult of approach even to the Gods. The Lord's feet have immense power and they draw the devotees to them as honey in flowers to the bees. Saint Thyagaraja restored a dead person back to life by praying to the Lord's glorious feet thus in the Raga Amritavahini.

He sang:

Pallavi:

Sree Raama Paadama! Nee Krupa Jaalune!
Chittaaniki Raave (Sree Raama)

Anu Pallavi:

Vaarijabhavaa Sanaka Sanandana Vasava Sree
Naaradaadulella Poojinche (Sree Raama)

Charanam:

Daarini Silayai Taapamu taalaka vaaramu
Kanneerunu raalchaga Soora! Ahalyanujoochi
brachitaareeti aareeti dhanyu Seyave! Thyaagaraaja
geyamma! (Sree Raama)

The saint particularly emphasises the efficacy of the glorious feet of the Lord by saying that it is enough if the merciful foot of the Lord showers grace and enters his mind and addresses it for that favour. For the purpose of bringing back to life the dead person, prayer to the foot of Sri Rama had been thought proper by the singer-saint as it has that power. The feet of the Lord are not ordinary feet. They are the divine feet worshipped by Lord Brahma, the sages Sanaka and Sanandana, Indra, the lord of the Gods of Heaven and the sage Narada. Its dust liberated Ahalya from her curse by changing her to her original form of peerless beauty from the stone that she had been so. Thyagaraja appeals to the magnificent and life giving foot of the Lord saying, “O the foot of Lord Sree Rama! come to my mind and protect in the same way by giving life to this inanimate person!” The effect was instantaneous. The person became alive.

Sri Thyagaraja sang of the grandeur of the Omnipotent feet of the Lord further in his keerthans ‘Geetaarthamu, Sangeeta Anandamu’ and ‘Needu charanamule gathiyani Nammitti!’ and mentioned that Hanuman knows about their efficacy better than any body; the Brahman being attainable and realisable by one who sings of them in ecstasy, Hanuman became peerless in strength and spiritual power and attained immortality only because of holding the feet of the Lord in his hand doing service to them.

Lord Venkateswara who is Sri Rama Himself protects every one who surrenders at His feet. Hence it is that the devotee here chooses to seek refuge under the Lord's feet, service at which is the best, surest and easiest spiritual discipline leading to the realisation of the Lord who is Sat, Chit and Ananda.

3. आसूपुरार्पित सुजात सुगंधिपुष्प
सौरभ्य सौरभकरौ सम सन्निवेशौ ।
सौम्यौ सदानुभवनेपि नवानुभाव्यौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Asoopuraarpita Sujaata Sugandhi Pushpa
Sourabhya sourabha karow samasannivesow!
Sowmyau Sadaanubhavanepi
Navaanubhaavyow
Sree Venkatesa charanow Saranam
Prapadye!!**

“I surrender unto the divine feet of the Lord Sri Venkateswara which add sweet-smelting scent to the flowers offered up to the anklets, which are well-balanced and beautifully shaped, disposed favourably to the votaries and appearing newer and newer in their majesty though enjoyed by everyone eternally in bliss!”

The feet of the Lord appear stranger and stranger and in new lights even though one gazes at them always and feels the bliss. This will be evident to one who goes into the Sanctum Santorum of Lord Sri Venkateswara’s temple and has darshan of the Divine Feet of the Lord’s idol. In fact the idol of the Lord

appears variously at every moment and one cannot correctly describe the features seen and enjoyed. The bejewelled legs shine in great brilliance and attract the devotees forever. They have the power to create and add sweet perfume to the flowers that are offered to them.

The divinities offer sweet smelling flowers from the garden of Heaven. Even these get added and improved sweetness by their association with the hallowed feet of the Lord, sweet smelling and imparting sweet smell. An analogous idea is expressed by Sri Vedanta Desika in his Paduka Sahasram sloka 324 wherein the Paduka of Sri Ranganatha is described as giving out that lovely fragrance of the Vakula flower which is symbolic of Nammalwar to whom the honorific term of Vakulabharana had been applied by Alavandar. The sweet scent exuded by the Lotus Feet of the Lord is also construed to mean the fragrance of the Vakula flower by Sri Vedanta Desika.

4. सद्यो विकसि समुदित्वर सांद्रराग
सौरभ्यनिर्भर सरोरुह साम्यवार्ताम् ।
समयक्षु साहस पदेषु विलेखयंतौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Sadyovikaasi Samuditwara Saandraraaga
Sourabhya Nirbhara Saroruha**

Saamyavaartaam!

**Samyakshu Saahasapadeshu Vilekhayantow
Sree Venkatesa Charanow Saranam
Prapadye!!**

“I seek refuge at the Divine Feet of Lord Sri Venkateswara which have instigated us to venture boldly and compare them, the powerful and majestic Feet of the Lord, capable of achieving the most daring and impossible feats, with the full Lotuses which have just opened and spread fragrance while glowing in red hues.”

The devotee feels that it is highly daring and improper to think of the Divine Feet of the Lord as Lotus Feet for Lotuses are frail and can never be thought of as fit for comparison with the powerful and gigantic Feet of Lord. Thinking thatwise is considered by him as a daring flight of imagination and sacrilege. But the point he emphasizes is that though the Feet are towers of strength and power of the Lord, they have the sweet and tender nature of the Lotus sprout and there is some propriety in the comparison. He feels that the Lord would not be irked by it as without the prompting of the Lord Himself he could not have conceived the idea of comparing the incomparable Feet of the Lord with Lotus sprouts.

5. रेखामयध्वजसुधाकलशात पत्र
वज्रांकुशांबुरुह कल्पक शंखचक्रैः ।
भव्यैरलंकृत पलौ परतत्वचिह्नैः
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Rekhaamaya dhwaja Sudhaakalasaata patra
Vajrankusaamburuha kalpaka Sankha
Chakraih!**

**Bhavyairalankruta talow Paratattwa chihnaih
Sree Venkatesa Charanow Saranam**

Prapadye!!

“I seek shelter under the Feet of the Lord Sri Venkateswara whose soles are decoratively shining with lines which outline the designs of the banner, the vessel of ambrosia, the umbrella, the diamond, the goad, the Lotus, the conch and the discus that signify His Divinity.”

Astrologically speaking the lines on the palms of the hands and the sole of the feet reveal the nature and fortune of the person concerned. The soles here outline the ensigns and emblems of Lord Maha Vishnu that is Lord Venkateswara. They point out the Divine Power of the Lord. The banner announces the authority and sway of the Lord over everything and when one is under the protection of that banner, it will lead the seeker aloft spiritual heights reaching the ultimate under its sweep. The vessel of ambrosia bestows immortality on one who takes its contents and its presence in the Lord's Feet has the effect of bestowing eternal life on the supplicant. The umbrella signifies the all protective aegis of the Lord and gifts safety and peaceful existence to the devotee. The diamond cuts through any barrier bestowing the grace of the Lord on the crowning jewel, the soul of the supplicant. The good restrains all extrovert and introvert evil actions, prodding them off and annihilating them. The Lotus is the symbol of prosperity, both material and spiritual,

signifying the heart of the Lord wherein is seated the Goddess Mahalakshmi. The Conch by its touch bestows omniscience and enables one to perceive the Lord and utter His praise. Dhruva, when he saw the Lord, could not even articulate. The Lord touched his head with the Conch and outflowed a torrent of Stotra of the Lord with gifted knowledge of the Lord's blessedness and glory. The Conch not only gives the devotee knowledge necessary with gift of speech but leads him to realise the Brahman. By its sound it breaks the hearts of enemies of the Lord. The Chakra or the Discus is invincible and can never return without wiping out the enemy of the supplicant of the Lord. No one - not even the Lords Shiva and Brahma - can withstand its onslaught as was evidenced in the case of the king Ambarisha. Durvasa sent a demon called Kritya by lashing the floor with a plait of hair of his when he found the king to have taken water so as not to transgress the condition of Dvadasi parana. Ambarisha had the protection of Lord Maha Vishnu.

The Lord's Discus always looked after Him. It came at top speed, killed the Kritya and chased Durvasa who had to fly for his life to every corner of the Universe to save Himself. Lord Shiva and Lord Brahma expressed their inability to save Him from the Discus. He went to Lord Maha Vishnu Himself. The Lord Himself said that He could not turn it back. The only go for Him was to fall at the feet of Ambarisha, crave his pardon and save himself from it. Otherwise

it would do its job. The sage had to eat the humble pie and beg the king for mercy. The king prayed to the Discus and it went back spinning and took its position in the Hand of the Lord. It is thus beautiful and loving towards the devotees of the Lord but hard and merciless towards their enemies. The outlines of these divine ensigns on the soles and palms of the Lord bestow all those benefits to the devotees who have their contact as they bow and prostrate to the Feet of the Lord. Hence special mention is made of these signs of surrenders to the Lord is insured against all sorts of disabilities and travails of earthly existence.

6. ताम्रोदरद्युति पराजित पद्मरागौ
बाह्यैर्महोभि रभिभूत महेंद्र नीलौ ।
उद्युन्नखांशुभिरुदस्त शशांकभासौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Taamrodara dyuti paraajita padmaraagow
Baahyairmahobhi rabhibhoota Mahendra
neelow!**

**Udyannakhaamsu birudasta Sasaanka
bhaasow**

**Sree Venkatesa charanow Saranam
Prapadye!!**

“I Seek the all-out protection of the Feet of Lord Venkateswara whose palms outlustre the brilliance of the Padmaraga gems, the outward shine of whose shape outbeat brightness of the Mahendra Neela gems and the effulgence of light which shoot from whose

nails outshine the brilliant lights of the moonstones which are all offered to them!”

The devotee further describes the Feet of the Lord whose beauty excels the extra-ordinary beauty of the famed gems offered to them. These gems lose their pre-eminent beauty and pale into insignificance as they confront the super excellent and powerful light shot out by the soles of the Lord’s Feet and the nails thereof. Here it is appropriate to compare the beautiful sentiment expressed by Sri Vedanta Desika in Sloka 337 of Paduka Sahasram wherein he says, making a reference to the light thrown out by the nails of the Lotus Feet of the Lord of Sri Venkateswara, that the lustrous rays rising from the nails of the Lord make the glory of the flowers showered on them as a tribute a mere repetition. The devotee here goes further by substituting for the flowers the famed Padmaraga, Mahendra Neela and Chandrakanta gems - appropriately for the Blue Feet of the Lord with bright red soles and the shining white nails more than match them. Padmaraga is symbolic of the gem adorning the crown of the Lord Brahma, the creator, seated on Padma or the Lotus. His ‘raga’ or attachment is to the Vedas and the Veda purusha, namely, Lord Sri Venkateswara. As he bows to the Feet of the Lord, the lustre of the gem is dimmed by the redness of the soles of the Lotus Feet of the Lord. The Mahendra Neela is the gem which decorates the crown of Indra and the moon gem that of Lord Rudra. As these deities

bow to the Feet of Sri Venkateswara, their crown gems pale into nothingness outshone by the lustre of the Divine Feet.

7. सप्रेमभीति कमलाकरपल्लवाभ्याम्
संवाहनेपि सपदि क्लममादधानौ ।
कांताव वाग्मानस गोचर सौकुमार्यौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

Saprema bheeti Kamalaakara

pallavaabhyaam

Samvaahanepi Sapadi Klamamaada dhaanow!

Kaantaava vaagmaanasa gochara

Sowkumaryow

Sree Venkatesa Charanow Saranam

Prapadye!!

“I, seek refuge at the Feet of the Lord Sri Venkateswara which are lovingly and with hesitation pressed and massaged by the Goddess Mahalakshmi with Her soft and tender like buds for fear that the Lord’s Feet may at once feel the strain of their pressure, the tenderness of which cannot be imagined by mind at all or described by people at all!”

The tenderness of the Feet will be felt only by those who fall prostrate before them in all humbleness and surrender and hold to them firmly for their salvation. They are, however hard to the extreme in the case of the perpetrators of evil. The glorious vision of the Divine Mother Lakshmi doing service to the

Feet of the Lord with tender and loving care so as not to cause even the least strain to the Lord as pictured Here is blissful and exhilarating. The same picture is summoned before his vision by Sri Adi Sankarachaya in his famous and effective Kanakadhara stava which had immediate effect by raining golden Amalakas to relieve the penury of the poor and miserable lady who could give him only an amalaka fruit. The Goddess doing Padaseva to the Lord is full of love and is easily propitiated. Her soft loving look which is in full blast on the Lord who reciprocates it has tremendous and favourable effect even when a least glance of it falls on the devotee. Compare this with the conception of the Lord’s Feet which pushed down the emperor of the giants, Bali, who, though a devotee of the Lord of the highest virtue, had to pay the penalty for having unrighteously coveting and occupying Heaven which was not his to take. There the feet were gigantic, bestriding the three worlds, all pervading, crashing and immeasurable. The loving attitude with tender attention towards the Lord makes the devotee feel the softness of heart of the Lord whose Feet respond with softness for they have tasted the tenderness and softness of the Lotus-Hands of the Divine Mother.

8. लक्ष्मी महीतदनुरूप निजानुभाव
नीलादि दिव्य महिषीकर पल्लवानाम् ।
आरुण्य संक्रमणतः किल सांद्र रागौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Lakshmee Maheetadanuroopa Nijaanubhaava
Neelaadi divya mahisheekarapallavaanaam!
Aarunya samkramanatah kila saandra raagow
Sree Venkatesa Charanow Saranam
Prapadye!!**

“I surrender to the Divine Feet of Lord Sri Venkateswara which appear as if brightened with thickened red lustre as a result of contact with the hands like soft buds of the divine wives-in-chief of the Lord, namely, Sree, Bhoo as well as Neela who has attributes and greatness similar to theirs!”

The devotee mentions here the fact that the Feet of the Lord shone with heightened red colour one to contact with the Lotus bud-like Divine Hands of His Divine Consorts Sree, Bhoo and Neela who had attained Divine status like Mother Lakshmi and Mother Earth. Neela is the name applied to Sree Andal or Goda Devi. This may be regarded as a reference to another Neela who though human, achieved equality with the Divine Consorts of the Lord by dint of Her devotion and love towards Him. She was the daughter of a cowherd, Kumbhaka, living in the city of Mithila. One day the sage Narada came to his house and described the glory and beauty of Lord Krishna. Just then Neela came in. She was captivated by the description and fell in love with the Lord. Kumbhaka told the sage that he was in search of a bridegroom for her. He had two oxen which were uncontrollable and destroyed the fields yielding corn. They were the sons of the

Rakshasa-Kalanemi in their previous birth. He was ordered by the King of Mithila to keep them in check. As he could not do so, he said he had determined to give his daughter in marriage to one who brought them to book. Learning about it from the sage, Lord Krishna came in, vanguarded them and married her. Her immense love for the Lord won for her oneness with His other Divine Consorts and she had equal participation in the love play of the Lord who is a Dakshina Nayaka, impartial to His many wives.

9. नित्यानमद्विधि शिवादि किरीटकोटि
प्रत्युप्त दीप्त नवरत्न महः प्ररोहैः ।
नीराजना विधि मुदारमुपादधानौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Nityaanamadvidhi Sivaadi Kireeta koti
Pratyupta deepta navaratna mahah**

prarohaih!

**Neeraajanaavidhi mudaara mupaadadhaanow
Sree Venkatesa Charanow Saranam**

Prapadye!!

“I supplicate at the Feet of Lord Sri Venkateswara for whom the brightness, shed by the various gems of the crores of Gods beginning with Lord Brahma and Lord Shiva as they daily come and bow their heads in obeisance to Him, appear to be like Harati glow performed to them!”

Every day, the crores of Gods led by the creator Brahma and the destroyer Shiva came to Lord Sri

Venkateswara to pay their respect to His Divine Feet. As they salute them, the glow of their crown-jewels excel in brilliance and appear as if it is Harati to the Lord, that is, burning camphor and waving it before Him circularly. It is a grand conception. For the fire of devotion of the Gods is really reflected through every part of their being and their crown gems are no exception. They form the fire of devotion waving 'harati' by their glow of love to the Lord.

10. 'विष्णोः पदे परम' इत्युदित प्रशंसौ
यौ 'मध्व उत्स' इति भोग्यतयाप्युपात्तौ ।
भूयस्तथेति तव पाणितल प्रदिष्टौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**'Vishnohpade Parama' Ityudita Prasamsow
Yow 'Madhwa Utsa' iti bhogyatayaapyu
paattow!
bhooyastatheti Tava Paanitala Pradishtow
Sree Venkatesa Charanow Saranam
Prapadye!!**

"I supplicate to the Feet of the Lord Sri Venkateswara which are extolled in the Rig Veda as being the best and highest in the words "Vishnoh Paramam Padam" and also as being the fountain of honey in the words "Madhwa utsa" fit for enjoyment and shown to be useful and enjoyable as such by the show of the palm of His Hand in that direction!"

The Lord's Feet are the Lotuses. The devotees are the bees. Honey flows from the Lotus Feet of the

Lord. The conception is envisaged in the text found in the Rig Veda: विष्णोः पदे परम मध्व उत्सः (Vishnoh pade parama Madhwa utsah). It may also be stated in this connection the conception of the Lord being रस (Rasa) personified. The Sruti says that God is Rasa. Honeyed Rasa surrounds the Feet of the Lord and permeates them. The Right Hand of the Lord pointing to His Feet shows that the devotees can have their fill of it from His Feet and have highest bliss and peace. Compare this with the stotras by Yamunacharya, the great Acharya of Visishtadwaita, in his Stotra Ratna (the Jewel-hymn), Nos. 26 and 27. He says "I cannot give up Your Lotus feet as a suckling does not at all desire to leave its Mother's feet at any time even though it has been rejected in anger. How can my mind firmly get fixed on thy Lotus Feet shedding nectar ever desire anything else?"

The Lord's Feet attract devotees as beehives attract bees. They make the devotees free from all material and spiritual cares and troubles and fill them with eternal bliss.

11. पार्थाय तत्सदृश सारथिना त्वयैव
यौ दर्शितौ स्वचरणौ शरणं व्रजेति ।
भूयोपि मह्यमिह तौ करदर्शितौ ते
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Paarthaaya Tatsadrusasaarathinaatvayaiva
Yow darshitow svacharanow saranam Vrajeti!**

**Bhooyopi Mahya miha tow Karadarsi towte
‘Sree Venkatesa Charanow Saranam
Prapadye!!**

“I surrender to those Divine Feet which the Lord Himself pointed out to Arjuna in equal effulgence while being the charioteer and which now as Lord Venkateswara, He is pointing out to us beckoning us to seek refuge under them!”

The devotee conjures here before our eyes the glorious picture of the Lord as Sri Krishna making the Gitopadesa to His coequal while being his charioteer. He is Narayana while Arjuna is the sage Nara. Nara and Narayana are both complementary and supplementary. That is why the term सदृश (Sadrusa) has been used here.

When Arjuna fell a victim to ego and was overtaken by Sammoha - the false notion that he was the killer and the others were to be killed by him, leading him to think that he was committing a crime - the Lord as the charioteer guided him on to the right path vouchsafing to Him the celestial song, the Bhagavad Gita removing his ‘Sammoha’ which had momentarily immobilised him. The Lord asked him to make a total surrender to His Feet ignoring everything when He would take all his burdens and give him salvation. Here the devotee feels that he is like Arjuna in Sammoha. His ego is in full spate and he is also unable to give a direction for his soul. The Lord, He regards as the charioteer to his mind in the chariot drawn by the five Indriyas or senses

hither, thither and everywhere by its pranks acting as unruly horses. It is the Lord’s business to put them under control when the devotee seeks His Light.

Naturally when he puts himself under the safe lead of the Lord, he has nothing to fear. The Feet of the Lord are, as they had been to Arjuna, the saviours of the devotee verily and inevitably. The devotee has to seek the succour of the Lord in the same submissiveness and humility as was shown by Arjuna means a blade of grass. One must be as humble as a blade of grass and as virtuous as Arjuna to attain the Feet of the Lord and get redemption.

12. मन्मूर्ध्नि काळियफणे विकटाट वीषु
श्री वेंकटाद्रि शिखरे शिरसि श्रुतीनाम् ।
चित्तेष्यनन्य मनसां सम माहितौते
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

Manmoordhni Kaaliya Phane

Vikataataveeshu

Sree Venkataadri Sikhare Sirasi Sruteenaam!

Chittepyananya manasaam sama

Maahitowte

Sree Venkatesa Charanow Saranam

Prapadye!!

“O Lord Venkateswara! I seek refuge under Your Divine Feet which are placed equally on the head of a veritable sinner like me, on the hoods of the dreadful snake Kaliya and in the hearts of the Yogins who think of the Upanishads which form the crowns of the Vedaas

with single minded concentration and indulge themselves in deep meditation in the thick impenetrable forests of Sri Venkatadri!”

The devotee here makes a reference to the expulsion of Kaliya, the hideous snake from the pool of Kalindi which he haunted and made poisonous and useless for anyone of the creation while at once providing safety for himself. For Kaleeya had resorted to the Kalindi pool because he was in danger of losing his life at the hands of Garuda, the divine vehicle of the Lord Sri Maha Vishnu. The pool was taboo to Garutman due to a curse laid by the Sage Sowbhari, who pitying the poor fish who sought his protection when Garutman had swallowed their King. The sage said that if the offending Garutman were to come there he would be no more. Kaliya had offended Garutman in his native residence in the island Rumanwaka by not paying his due of offerings of the locals made to serpents and had therefore to seek a place of safety from him so that he had to come over to Kalindi. The Lord took compassion even in such a poisonous self-centred serpent king and by dancing with His Divine Feet on his hoods, humbled him, drove out all evil from him and ordered him to go off to his original abode in Rumanwaka, saying that the imprints of His Divine Feet on the hoods were a guarantee to him against all danger of Garutman.

The Lord is impartial, He is kind, gracious, benevolent and loving towards even the vilest of the

vilest and grants redemption to them. Kaliya was full of selfishness, venom and viciousness, not allowing any other creature to the pond. We, of the present times are also in the same predicament. The devotee therefore prays for the imprints of the glorious Feet of the all merciful Lord on the head so that all thoughts of ego, self-aggrandisement and mundane attachments vanish and one can rest assured of the towering mercy and protection of the Lord under whose Feet he or she is drawn. The very same Feet find sway in the hearts of the yogins who think it their immense good fortune to be on the Sacred Hill of Sri Venkatadri, the sin-destroying ambrosia-like Abode of the Lord. There is thus no difference made between those yogins of the highest order, the Kaliyas of the present day and the devotees of the present day and the devotees who seek the Lord's refuge. His Divine Feet's impact on them has the same sublime spiritualising effect leading to eternal bliss by granting freedom from the tentacles of births and deaths while assuring all prosperity both material and spiritual galore.

13. आम्लानहृष्य दवनीतलकीर्ण पुष्पौ
श्री वेंकटाद्रि शिखराभरणायमानौ ।
आनंदिताखिल मनोनयनौ तवैतौ
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Amlaanahrushya davaneetala Keerna
pushpow
Sree Venkatadri Sikharaabharanaaya
maanow!**

**Aananditaakhila Mano Nayanow Tavaitow
Sree Venkatesa Charanow Saranam
Prapadye!!**

“O Lord Venkateswara! I seek refuge at Your Glorious Feet which abound in beautiful flowers offered to them and not withered at all, adding to the glory and beauty of the top of the Hill Sri Venkatadri like dazzling jewels and filling the hearts of all people with untold bliss shown through their eyes and mind!”

The flowers offered at the Feet of Lord are unique and significant. They get added beauty, smell and lustre thereby. Though plucked away from the branches of the trees, they do not lose their freshness but appear natural, fresh and handsome as on the trees and more than that. The touch of the flowers with the Divine Feet has such a marvellous effect. In the same way the heart-lotuses of the devotees when offered to the Lord’s Feet gain in calmness and perfection and shine effulgently. Their beauty is said to delight the minds of all people forming a feast for their eyes in their variety and substance. The Divinities offer various flowers from their Abodes, from the desire fulfilling and auspicious Godly trees of Kalpaka, Harichandana, Parijata, Mandara and Santana. They by their inherent virtue filled people with delight by vouchsafing all desires to them and now in contact with the Sacred Feet of the Lord have their powers increased immeasurably, thus filling the devotees that perceive

them with unadulterated bliss of the highest variety- Sat, Chit, Ananda.”

**14. प्रायः प्रपन्न जनता प्रथमावगाह्यौ
मातुः स्तनाविव शिशोरमृताय मानौ ।
प्राप्तौ परस्परतुलामतुलांतरौ ते
श्री वेंकदेश चरणौ शरणं प्रपद्ये ॥**

Praayah prapanna Janataa

prathamaavagaahyow

Maatuh Stanaaviva sisoramrutaaya manow!

**Praaptow Parasparatulaamatulaantarow te
Sree Venkatesa Charanow Saranam**

Prapadye!!

“O Lord Sri Venkateswara! I seek the shelter of Your Glorious Feet, which are seen first by the people that prostrate in surrender before You, which are nectar-like in the same way as the Mother’s breasts are to the babies which can be compared only to themselves both being equal and identical and are incomparable to anything else!”

The devotee who prostrates before the Lord has the full view of the Feet of the Lord which alone he sees first in the process. The Feet give immortality and eternal bliss and make the devotee enjoy the elixir of life. The baby has no eye but for the breasts of the Mother whose milk it cherishes. The milk nourishes it and it feels as if in Elysium partaking of ambrosia. Such is the position of a devotee to whom the Feet of the Lord have become accessible due to His Grace.

As already pointed out they ooze out Amrit making the sincere devotee gets the fill of it, thus ridding him of all ‘samsaric’ attachments and sins and leading him to eternal existence in the Lord. Another thing notable is that the Feet of the Lord are comparable only to themselves. They are beyond comparison with anything else. For what can compare with the Feet which surpass everything in creation!

15. सत्वोत्तरैस्सतत सेव्यपदांबुजेन
संसार तारक दयार्द्रहृगंचलेन ।
सौम्योपयंतृमुनिना मम दर्शितौ ते
श्री वेंकटेश चरणौ शरणं प्रपद्ये ॥

**Sattvottaraissatata Sevyapadaambujena
Samsaarataarakadayaardradruganchalena!
Sowmyopayantrumuninaa mama darsitow te
Sree Venkatesa Charanow Saranam
Prapadye!!**

“O Lord Sri Venkateswara! I surrender unto Your Divine Feet which are eternally worshipped by the sages of Sattwik nature at the highest level with looks drenched with mercy lighting on the supplicants ferrying them over the ocean of samsara and shown as the sole protector through the good offices of Sri Manavala Maha Muni!”

The Bhavishyat Purana, Adhyaya-IV states the eminence of Sri Venkatadri thus :

अरयिकाने विकटे गिरिं गच्छेति तम् विदुः
एवं वेदमय साक्षाद्गिरिन्द्राः पन्नगाचलाः

स्वदे हच्चम्म वाल्मीको वैकुण्ठदाधिको ह्यभूत्
सुवर्णमुखरी नाम नदीसा विरजानदी
वैकुण्ठो वेंकटगिरि वासुदेवो रमापतिः
मुक्ता अजाः पक्षिघनाः मुक्ता रुद्रा मृगोत्तमाः
सनत्कुमार परमुखा वानराद्या द्वजोत्तमाः ।

**Arayi kaane Vikate girim gaccheti tam Viduh
Evam Vedamaya Saakshaadgireendraah
Pannagaachalaah
Svade hacchamma Vaalmeeko
Vaikuntadaadhiko hyabhoot
Suvarnamukharee naama nadee saa
Virajaanadee
Vaikunto Venkatagirivaasudevo
Ramaapatih
Muktaa Ajaah Pakshighanaah Muktaa
Rudraa mrigottamaah
Sanatkumaara paramukhaa vaanaraadyaa
Dwajottamaah!**

Sri Venkatadri, mentioned in the 10th Mandala of Rig Veda as the sale goat for the defective in limb there by meaning all devotees described in the sonorous chain of words “Aarto Jignaasu rarthartee gnaaneecha, Bharatarshabha!”, abounds in flora and fauna which are manifestations of the highest deities like Brahma and Rudra and the supreme sages like Sanatkumara who are freed from the bonds of samsara and from the retinue of the Lord. The Hill is pervaded by the Vedas and is greater than even Vaikunta.

Suvarnamukhari river is like the river Viraja issuing forth the Feet of the Lord.

Many rishis are on Sri Venkatadri assuming diverse shapes meditating on the Lord and unseen by us. These Sattwik Maharshis and superiors find eternal peace in Venkatadri which forms the Abode of the all powerful, all merciful Feet of the Lord sanctifying it. That there is no peer or equal to them had been pointed out among others by that great Vaishnavite savant Sri Manavala Maha Muni Known also as “Sriramya jamatru muni”. A great sattwik ‘Sreshta’ and masterly scholar in both Sanskrit and Tamil, has commentaries on the Rahasya grandhas of the various Vaishnavite Acharyas reveal to the aspirant the Tirumantra’s meaning, the three tattwaas (Tattwa traya) of Visishtadwaita Siddhanta and give a clear picture and critical analysis of Sri Nammalwar’s works like the Tiruvoimozhi, the allegorical meanings of the lover, the Mother, the friend, the messenger, the neighbour, the birds and the toys as applied to the Lord, the auspicious qualities of the Lord as manifest in the different ‘Divyadesams’ (holy and divine places) and sung by the saint, and in short everything to be known about the great Vaishnava Siddhanta and its propagators like the Alwars and the Acharyas, reveal his mettle. His works in Tamil namely Upadesarattina malai (describing the time, month, star and place of birth of the Alwars, Sri Ramanujacharya and other particulars), Tiruvoimozhi Nutrandadi (consisting of a hundred verses each verse explaining

the substance of a group of ten verses or decade of Tiruvoimozhi and praising Nammalwar), Arti prabandham and Tiruvaradhana Kramam commonly called ‘Jeeyar Padi’ - describing the method of performing daily worship of the Lord by every Sri Vaishnava in his house, - all these point out his eminence among the heirarchy of Vaishnava saints and Gurus.

Rightly therefore the devotee makes mention of this Sowmya Muni or Sri Manavala Maha Muni who had expounded the nature of the Lord’s Kalyana gunas (auspicious qualities) and all merciful Feet. We may conclude hereby that the hymnist is a great admirer and follower of the said Muni who is a leader of the Tengelai Sect among the Vaishnavites.

16. श्रीश श्रिया घटिकया त्वदुपायभावे
प्राप्येत्वयि स्वयमु पेयतया स्फुरंत्या ।
नित्याश्रिताय निरवद्यगुणाय तुभ्यं
स्यां किंकरो वृषगिरीश न जातु मह्यम् ॥

**Sreesa Sriyaa Ghatikayaa twadupaaya
bhaave**

Praapye tvayi Swayamupeyatayaa

sphurantyyaa!

Nityaasritaaya niravadyagunaaya tubhyam

Syaan Kinkaro Vrishagireesa Na Jaatu

Mahyam!!

“O Lord of Sree! When You appear to be the causative force for making the devotees attain the

highest goal of attaining Your position, Mother Lakshmi facilitates the process. As you become the object of attainment She also appears to be as such. You do not leave Her at any time as She is always in Your closister. You have the highest and purest pristine qualities. I am Your servant and not of myself at any time!”

Mother Lakshmi’s greatness comprises in the greatness of the Lord and whatever He is, She is accordingly. She never leaves the Lord. Her role is explained in great detail in the works of the Vaishnavite saints.

The Sree Stuti Says :

एवं यदा जगत्स्वामी देवदेवो जनार्दनः
 अवतारं करोत्येषा तदा श्री स्थत्सहायिनी
 पुनश्च पद्म संभूता ह्यादित्यो भूद्यदा हरिः
 यदाच भार्गवो रामस्थदा भूद्धारिणी त्वयम्
 राघवत्वेस् भवत्सीत रुक्मिणी कृष्ण जन्मणि
 अन्येषु छावतारेषु विष्णोरेषा नपायिनी
 देवत्वे देव देहेयम् मनिष्यत्वेच मानुषी
 विष्णोर्देहानुरूपाम् वैकरोत्येषात्मनस्तनुम् ।

**Evam Yadaa Jagatswaamee Devadevo
 janaardanaah
 Avataaram Karotyeshaa tadaa Sree
 Statsahaayinee
 Punaschapadma Sambhootaa hyaadityo
 bhodyadaa Harih
 Yadaacha Bhaargavo
 Raamastadaabhooddharinee tvayam**

**Raghavatves Bhavatseeta rukminee
 Krishnajanmani
 Anyeshu chaavataareshu vishnoreshaa
 napaayinee
 Devatve deva deheyam Manushyatvecha
 Maanushee
 Vishnordehaanuroopaam
 Vaikarotyeshaatmanastanum!!**

After being born in the house of the sage Bhrigu and then in Kshirabdhi (the Milky Ocean) when the Devas and the Danavas churned it, She followed the Lord eternally and incessantly in all His descents to the world, being His everlasting and indivisible companion. When the Lord became Vamana, She was born as ‘Padma’, When He took birth as Sri Parasu Rama She took birth as ‘Harini’ of blessed qualities. In the same way She became ‘Rukmini’ when He took birth as Lord Krishna and in all ‘Avataras’ or ‘Incarnations’ - She was by His side as co-partner. That is why the devotee sings of Sree as ‘Nityasrita’ of the Lord. She is the Mother par excellence looking after the difficulties of the devotees of the Lord and interceding on their behalf at the appropriate moment for their redemption. The Lord’s virtues are unparalleled and like Her, He is ‘Subhalakshana lakshita’ (distinguished by all auspicious and blessed qualities). Their combination makes for the immense blessedness of the devotee who seeks the Lord’s Feet.

He eschews all sense of ego and feels himself to be the servant of the Lord and the Lord alone.

The Lord is referred to here as ‘Vrishagirisa’ or the Lord of the Hill, Vrishagiri, thus highlighting that Synonym for Venkatadri. In Vaivaswata manvantara, the God Dharma Deva (Vrisha) performed penance on this Hill. Lord Varaha (the Boar incarnation of Lord Vishnu), the patron Deity of the Hill appeared before him and said, “O Dharma! Vrisha or Dharma has prospered in this world on account of your penance here. Hence it will be known hereafter as Vrishagiri.” This Hill typifies of Dharma’s existence. For how could it be otherwise where the Lord is in Powerful Manifestation as an Archamoorti? The Name ‘Vrishagiri’ is eminently fitted to the Hill. In the ‘Daya Sataka’ of Sri Vedanta desika in his 108 slokas we find this name mentioned for the Hill 69 times, the name Chintamanigiri 80 times, Anjanagiri 4 times, Vrishabhagiri 2 times, Mrigapatigiri, Naraayanagiri, Laksmidhara each 1 time. Vrishagiri and Vrishabhagiri both signify Dharma and one who thinks of the Lord as Vrishagirisa can never. The saint lays stress on the power of gratifying the desires of the devotees (Chintamani) and the power of fostering Dharmic character in them. The hymnist here calls himself the servant of the Lord who is the very personification of Dharma and who vouchsafes His Divine and blessed vision to one who is virtuous.

After thus surrendering at the Feet of the Lord, the devotee there on proceeds to sing further expressing his out and out desire for the auspicious and blessed existence of the Lord in conjunction with the Mother making His Abode in Sri Venkatadri. That is dealt within the ‘Mangalasanam’ which follows next.

* * *

MANGALASASANAM

The auspicious well being of the Lord is the blessed well being of the Universe. We wish well for the Lord for His Chaitanya to be always in us, of us, with us, through us and by us, for us to be safe and sound in His blessed service all through. The devotee therefore prays now for the Mangalam or well being and auspiciousness of the Lord after invoking the Lord's person by worshiping His Feet to which he has surrendered 'in toto', without any reservation.

1. श्रियः कांताय कल्याणनिधये निधयेर्धिनाम् ।
श्रीवेंकट निवासाय श्रीनिवासाय मंगळम् ॥

**Sriyahkaantaaya Kalyaana nidhaye
Nidhayerthinaam!
Sree Venkatanivaasaaya Sreenivaasaaya
Mangalam!!**

“May all auspiciousness and blessedness be fall on the Lord Srinivasa, the Husband of Goddess Sree, the mine of all blessedness, the sole resource of those in need that lie to Him, the Lord of the Venkata Hill!”

The devotee now prays to the Lord as the Lord of Goddess Sree. For, auspiciousness and blessedness come when the Goddess of all auspiciousness and blessedness Mother Lakshmi is with Him. In conjunction with Her and being of Her the Lord is a veritable mine of all qualities that bring happiness and blessed existence to all devotees. He can vouchsafe

all these blessed qualities to the devotees as the Mother who forms the eternal resource of such things has residence in Him and intercedes for their bestowal on the real devotee. In fact any prayer or mantra invoking the Lord must have mentioned of Her in conjunction with the Lord. Narayana Hridayam can be got only by the utterance of Lakshmi Hridayam.

That is why it is said :

नारायणस्य हृदयं सर्वाभीष्ट फलप्रदम्
लक्ष्मी हृदयकं स्तोत्रम् यदिच्छैतद्विनाकृतम्
तत्सर्वम् निष्फलम् प्रोक्तम् लक्ष्मीः कृद्यति सर्वदा
एतत् समकलितम् स्तोत्रम् सर्वाभीष्ट फलप्रदम्
जपेत्संकलितम् कृत्वा सर्वाभीष्ट मवाप्नुयात्
नारायणस्य हृदयमादौ जप्त्वा ततः परम्
लक्ष्मी हृदयकं स्तोत्रम् जपेन्नारायणं पुनः
पुनर्नारायणम् जप्त्वा पुनर्लक्ष्मीहृदयम् जपेत्

**Naaraayanasya hridayam Sarvaabheeshta
phalapradam
Lakshmee Hridayakam Stotram
Yadichaitadvinaakrutam
Tatsarvam nishphalam proktam Lakshmeeh
krudyati sarvadaa
Etat samkalitam Stotram Sarvaabheeshta
phalapradam
Japetsankalitam Krutvaa Sarvaabheeshta
Mavaapnuyaat
Naaraayanasya Hridayamaadou japtvaa
tatahparam**

Lakshmeehridayakam Stotram
Japennaraayanam punah
Punarnaaraayanam Japtvaa
Punarlakshmeehrudayam japet!

If the all wish fulfilling Narayana Hriyada Stotra is uttered without the prayer of Lakshmi Hridayam, its utterance will be a futile exercise and will have no effect at all. As a result, we will attract the ire of the Mother. The utterance of Lakshmi Hridayam with Narayana hridayam can alone grant all our desires and bring us all auspiciousness and blessedness. First we should utter Narayana Hridayam and then Lakshmi Hridayam. Once again we have to give utterance to Narayana Hridayam to be accompanied by Lakshmi Hridayam. Thus it is incumbent on one to utter the Hridayam Stotras twice. This Mangalasanam is therefore keeping with this tradition. Without thinking of the Lord first as one with 'Sree', no one can get any blessedness. The way to gain the affection of the Lord is only through 'Sree'. She is the repository of all auspiciousness and blessedness and with the Lord in inalienable contact with Her, there is no dearth of Mangalam or blissful existence and well-being to any devotee who surrenders to the Lord visualising Him as श्रीकांत (Sree Kaanta). To cite an example, the 38th Adhyaya of Varahapurana gives the history of 'Atmaram', a devotee of the Lord who lost everything after the death of his father and became penniless. He thereupon thought of going to Venkatadri and did so

after bathing in the Kapilatirtham. He saw the great sage Sanat Kumara in a cave and prayed to him for help and guidance to get redemption from his sins.

The sage said, "You had committed a lot of sins in your previous births. You are undergoing the consequence now. You have not worshipped Lord Vishnu properly. I shall give you a guiding hand. The Mother of the Universe, Goddess Mahalakshmi, has to be worshipped alongside of the Lord who is Lakshmi Vallabha. I will initiate you in Her Vyuhamantra. By concentrating on Her through it, you shall attain your cherished desires". Atmaram did so and bathed in Swami Pushkarini. As he did so, the Lord appeared in a vision with the divine Mothers Sree and Bhoo and said, "Do not be afraid. You are excused. Hereafter you shall not have any difficulties. I give you long life and untold riches". Atmaram was glad. He got down the hill and making residence near Venkatadri lived happily thereafter. This incident shows how the Lord would be propitiated, if the Mother is propitiated along with Him. He is the gratifying mine of Desires and one who seeks His help as Sreemath Venkateswara will have no cherished desire unfulfilled. The epithets श्रीनिवास (Sreenivasa) and श्रियःकांत (Sriyah Kanta) are therefore very potent and vouchsafe, illimitable riches. He is not only 'Srinivasa' but also श्रीवेंकट निवास (Sree Venkata Nivasa). "Venkata" has the power of bestowing eternal bliss cutting as under all sins of persons that come near it. It is because it is the residence of Srinivasa, Sriyahpati.

2. लक्ष्मी सविभ्रमालोक सुभ्रूविभ्रम चक्षुषे ।
चक्षुषे सर्वलोकानां वेंकटेशाय मंगळम् ॥

**Lakshmee Savibhramaaloka
sabhroovibhrama Chakshushe!
Chakshushe Sarvalokaanaam Venkatesaaya
Mangalam!!**

“Let all auspiciousness and blessedness be for Lord Venkateswara who looks at Goddess Lakshmi with wonder, Himself being the eyes of all the Universe with delightful and beautiful eye brows!”

Lord Venkateswara is contemplated upon here as espying His Divine Consort with eyes of wonder at Her beauty and charm. The beauty of the Mother is indescribable. She is हिरण्य वर्णा (Hiranya varnaa - golden hued). Her charm is such as to bewitch even the Lord. The scene presented is very blissful. Mother Lakshmi is pictured in Lakshmi Hridayam thus:

ध्यायेल्लक्ष्मीं प्रहसित मुखीं कोटि बालार्कभासाम्
विद्युवर्णांबर वरधराम् भूषणाध्याम् सुशोभाम्
बीजापुरं सरसिज युगम् बीभ्रतीं स्वर्णपात्रम्
भर्त्रा युक्ताम् मुहुरभयदा मह्यामप्यच्युत श्रीम् ।

**Dhyayellakshmeem Prahasita mukheem
Kotibaalaarka Bhaasaam
Vidyudvarnaambara varadharaam
Bhooshanaadhyaam Susobhaam
Beejaapuram Sarasija yugam bibhrateem
Swarnapaatram
Bhartraayuktaam Muhurabhayadaam Mahya
mapyachyuta Sreem!**

The devotee has to visualise before him the Divine Mother who is intensely smiling in face, having the effulgence of a crore of rising suns shining resplendently yellow and mild without heat, garbed in dress of lightning radiance, dazzling to the eyes, perfectly decked in All Ornaments, in excellent brilliance, with ear rings of the shape of the ear of corn, holding Lotuses and a Golden Vessel in Her hands, in conjunction with the Lord, Her Husband, vouchsafing Her protection and shelter to Him and being a veritable mine of Beauty, Glamour and Riches.

The beauty of the Divine Mother makes the Lord look at Her with wonder. It is indescribable. Her eyes when they light on one given untold mangalam.

यथा रसस्पर्शन तोयसेपि
सुवर्ण तास्यात्कमले तथा ते
कटाक्ष संस्पर्शनतो जनानाम्
अमंगळानामपि मंगळत्वम् ।

**Yathaa Rasasparsana Toyasepi
Suvarna taasyaatkamale Tathaate
Kataaksha Samsparsanato Janaanaam
Amangalaanaamapi Mangalatvam!**

Prayer is made to Her thus: “O Mother Lakshmi! Just as the dull iron becomes golden by contact with Mercury, in the same way Your looks when they light on persons wipes out the inauspiciousness of their state and bestow all auspiciousness and blessedness on them!”

The Lord is spying with wonder at the excellence and effectiveness of the Mother's looks which bring well-being and auspiciousness to every body. Naturally He is Himself influenced by Her looks, He being the primary cause for them.

3. श्रीवेंकटाद्रि शृंगाग्रमंगलाभरणाग्रये ।
मंगलानां निवासाय श्रीनिवासाय मंगळम् ॥

**Sree Venkataadri Srungaagra
Mangalaabharanaanghraye!
Mangalaanaam Nivaasaaya Sreenivaasaaya
Mangalam!!**

“Let all blessedness and auspiciousness be for Lord Srinivasa (the Abode of Sree) whose blessed Feet form the ornament crowning the peak of Sri Venkatadri!”

Sri Venkatadri has become the source of all blessedness as a result of its being trodden upon by Lord Srinivasa. The Lord's Feet make the Hill very Holy and auspicious. For He is the repository of all auspiciousness being the Abode of Mother Sree. She is सर्वमंगळ संपूर्ण (Sarva Mangala Sampoorna), सर्वेश्वर्य समन्वित (Sarvaiswarya Samanvita), सर्व सौख्यप्रद (Sarva Sowkhyaprada) - full of auspiciousness, riches and happiness bestowing them on all those who surrender unto Her and Her Lord. Having Her in His Chest, the Lord, is सर्वमंगळ कारक (Sarvamangala Kaaraka) the causative force of all auspiciousness.

The devotee prays for the Lord's existence in this manner eternally for the benefits of the supplicants. Sri

Venkatadri did not have any prominence before Lord Sreenivasa had set Foot on it and made it His Sacred Abode. There is no peer to it in the Whole Universe as there is no peer to Lord Sri Venkateswara as the Universal God.

4. सर्वावयव सौंदर्य संपदा सर्वचेतसाम् ।
सदा सम्मोहनायास्तु वैकटेशाय मंगळम् ॥

**Sarvaavayava Soundarya sampadaa
Sarvachetasaam!
Sadaa sammohanaayaastu Venkatesaaya
Mangalam!!**

“Let there be all auspiciousness to the Lord Sri Venkateswara who bewitches all by the extraordinarily rich beauty of all the shapely organs of His Body!”

The Lord is very charming in shape and all fall in love with Him and come under His spell. Even Lord Shiva is no exception. Perfectly formed, He is the cynosure of all eyes. One who has the immense good fortune of looking at the Lord's Archa Moorti (idol which is worshipped) will fall attracted to it by its perfect anon enticing beauty. He or She cannot take the eyes of it even for a fraction of a second. It beckons to everybody and enthrals one. One will have no desire to leave the presence of this Spiritual Mine and has to be forcibly moved out to make way for the other devotees to have their look at it. Every moment the beauty of the Moorthy changes and seems filled up with new shades of brilliance and charm. That is why

the saint Thyagaraja sang : वेंकटेश निन्नु चूड वेयिकनुलु कावलेरा (Venkatesa! Ninuchooda Veyi kannulu kaavale raa) - Thousand eyes are required to see You! While so that need be said about His exact moorthy; the दिव्य मंगळ विग्रह (Divyamangala Vighraha)? We cannot even look at it. For it we require Occult and Divine eye. That is why the Lord said to Arjuna, दिव्यम् ददामिते चक्षुः (Divyam Dadaamite chakshuh). Arjuna prayed for the Divine Vision of His charming shape after he saw the Viswarupa which awed Him. He said :

अदृष्टपूर्वं हृषितोस्मि दृष्ट्वा
भयेनच प्रव्यथितम् मनोमे
तदेव मे दर्शय देवरूप
प्रसीद देवेश जगन्निवास
किरीटिनं गदिनम् चक्रहस्त
मिच्छामि त्वाम् द्रष्टु महं तथैव
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहु भव विश्वमूर्ते ।

**Adrushatpoorvam Hrishitosmi drushtvaa
Bhayenacha pravyathitam Manome
Tadevame darsaya devaroop
Praseeda Devesa Jagannivaasa
Kireetinam Gadinam Chakrahasta
Micchaami Tvaam drashtu Mahamtathaiva
Tenaiva Roopena Chaturbhujena
Sahasrabaahu Bhava Viswamoorte!**

Arjuna said: “I have got all bliss by seeing the cosmic form of Yours not seen by me or anybody

before. My mind is affected with fear. O Lord of Lords! Omnipresent in the Universe! Please show me Your former form! Be pleased! O Thousand Armed Lord, I would like to see You, as decorated with the Crown Holding the Discus and the Mace with Four Arms!”

So to have a glance at the beautiful shape of the Lord too, the occult eyes are necessary. Otherwise they cannot bear the impact of the blinding beauty of the Lord’s form. Being the personification of beauty the Lord’s handsomeness goes without saying. For He is सत्यम्, शिवम्, सुंदरम् (Satyam, Sivam, Sundaram) - Truth, Blessedness and Beauty.

5. नित्याय निरवद्याय सत्यानंद चिदात्मने ।
सर्वांतरात्मने श्रीमद्वेंकटेशाय मंगळम् ॥

Nityaaya Niravadyaaya Satyaananda

Chidaatmane!

**Sarvaantaraatmane Sreemad Venkatesaaya
Mangalam!!**

“Let all auspiciousness be for Lord Sri Venkateswara, Who is not affected by Time, Who is free from any blemish, Who is the Truth, Bliss and Consciousness, Who is Resident in All Creatures as the Atman and Who is Conjunction with Sree!”

The devotee makes mention here of the Supreme character of the Lord, namely, His being beyond the influence of the time spirit. He is Himself the Lord of

Time which is His creation. He has said in the Geeta कालोस्मि (Kaalosmi). He is Sat, Chit and Ananda, as He is prayed to be Deva Sarma in the third Adhyaya of Venkataachala Maahaatmyam as:

सत्येशं सत्यसंकल्पं सत्यम् सत्यव्रतं हरिम् ।
सत्यचर्यं सत्ययोनिम् सत्यशीर्षमहम् भजे ॥

**Satyesam Satyasankalpam Satyam
Satyavratam Harim!
Satyacharyam Satya yonim Satya
seershamaham Bhaje!!**

He is the Lord of Satya (Truth), of the volition of Satya, Satya in person, of the conduct of Satya, the source and womb of Satya as well as its crown and head. He is in the Hearts of all - Sarvantaryamin. He has Himself said in the Gita:

अहमात्मा गुडाकेश । सर्वभूताशय स्थितः ।
Ahamaatmaa Gudaakesa, Sarva
Bhootaasaya Sthitah!

meaning - **I am the Atman residing in all creatures.**

Also,

समं सर्वं भूतेषु तिष्ठन्तं परमेश्वरम्
Samam Sarva bhooteshu tishtantam
parameswaram

meaning - **'I am in all creatures to the same degree in the same way, equally without partiality.'**

Again,

ईश्वरः सर्वभूतानाम् हृद्देसेर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥

**Easwarah Sarvabhootaanaam Hruddeserjuna
Tishtati!
Bhraamayan Sarvabhootaani yantraa
roodhaani maayayaa!!**

Lord Narayana is resident in the hearts of all beings. He is regulating them while they move on the wheels of Samsara under the influence of the Lord's illusion like the dolls on the revolving machine. These words coming as they do directly from the mouth of the Lord are indisputable. The Upanishads have recorded these attributes of the Lord, namely, satyatva, omniscience, omnipresence, omnipotence, being without beginning, middle or end and everlasting blessedness. Verily Lord Sri Venkateswara is the Supreme Brahman with all these qualities being Lord Vishnu come down to Sri Venkatadri in full blast for the welfare of humanity at large in this age of Kali.

6. स्वतस्सर्वविदे सर्वशक्तये सर्व शेषिणे ।
सुलभाय सुशीलाय वेंकटेशाय मंगळम् ॥

**Swatassarva vide Sarvasaktaye Sarvaseshine!
Sulabhaaya Suseelaaya Venkatesaaya
Mangalam!!**

“All auspiciousness is for Lord Venkateswara who knows everything by Himself, who comprehends the way and wherefore of everything, who is all powerful,

Prime among all, Supreme and easily attainable, with Spotless character!”

Here, the Lord’s blissful characteristics are amplified. He is easily accessible to and attainable by His devotees. In the Gita, He said “Let your mind be firmly in Me. Place the intellect in My thought. Contemplate intellect in My thought. Contemplate only on Me. Then your progress is certain. If you have no will power to fix your mind firmly on Me, then try to reach Me by practice following Yoga. If you cannot even do this, dedicate yourself to the performance of all My action and serve Me whole heartedly. Even by doing actions consecrating them to Me, you can reach perfection. If you are unable to do even this much, seek shelter by surrendering to Me, taking refuge in Me by renouncing the fruit of all actions”. He finally gave the sovereign remedy to attain Him for the weak and wavering.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहंत्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

**Sarvadharmān parityajya maamekam
Saranam vraja!
Ahamtvā Sarva paapebhyo mokshayishyaami
Maasuchah!**

“If you completely surrender unto Me, the Supreme one, leaving away everything and all Dharmas, I shall free you from all sins. Don’t feel sorry depressed. I shall give you salvation!”

Can There be any easier way? Is not the Lord compassionate and well within the reach of the devout? He is सुलभ प्रसन्न (Sulabha prasanna) - easily pleased. He is easily propitiated. He is character personified. As revealed in the Vibhuti yoga of the Bhagavad Gita, He is the Prime and the Best of every manifestation of life. He is the Highest of the Highest.

7. परस्मै ब्रह्मणे पूर्णकामाय परमात्मने ।
प्रयुंजे परतत्वाय वेंकटेशाय मंगळम् ॥

**Parasmai Brahmane poornakamaaya
Paramaatmane!
Prayunje Paratatvaaya Venkatesaaya
Mangalam!!**

“Lord Sri Venkateswara, who is the embodiment of the Supreme and the Ultimate, having attained fulfilment of all the desires and had nothing else to desire, He is the one who symbolises within Himself as the Supreme of All Dieties. He is the one who represents the final truth. Let this be the reverential or humble salutation and facilitation to Him!”

Various are the arguments advanced to convince people about Lord Venkateswara being this or that Diety. He is regarded as Balaji or Bala Tripura Sundari or Shakti Swarupi. In fact the very Brahmotsavam of Him takes place during Durga Puja or Dasara days. The Alwars had sung of Him as Hari Hara Rupa - a combination of the Preserver and the Destroyer aspect. He is regarded as Durga or Narayani. It is the yoga-

maya aspect. Be it as it may, but even the saphtharishis regarded Lord Venkateswara, each in his own thought. It is true that 'Ekam Sat: Vipra bahuda Vadanti' - The substance is one. The sages call it by devious names. God is One and He is Ultimate. He is Complete and 'The Supreme'. He is none other than Lord Venkateswara. So the devotee rightly salutes the Lord in these lines, bringing out the Supremacy of the Lord.

8. आकालतत्वमश्रांत मात्मनामनुपश्यताम् ।
अतृप्त्यामृतरूपाय वैकटेशाय मंगळम् ॥

**Aakaalatatvamashraanta
maatmanaamanupasyataam!
Atruptyaamruta roopaaya Venkatesaaya
Mangalam!!**

“Let all the auspiciousness be for Lord Venkateswara, who is like Ambrosia with never satiating sweetness to all those who look at Thy Divine and the Beautiful Form forever, forgetting the passage of time!”

The devotee points out the real sweetness in uttering the Bhagavannama. A person who dedicates himself with devotion to God or surrender to God will realise how sweet is the name of the Lord. Be it 'Rama nama' or 'Sri Krishna nama'. Saint Thyagaraja and Bhakta Ramdas had showed it. Annamayya showed it as well. They had really tasted the nama and shared their joy and experiences with others through their

kirtanas. The more you utter and surrender to God, more is the sweetness, surpassing the sweetness of the earthy Sugarcane juice. While juice gives a temporal sweetness and happiness, Nama Sankirtana gives us a permanent sweetness bounded with the Love of the God. This is the nector which paves the way to reach Him and if one worships Him with utmost devotion, He will be with the devotee. Bhagavan in His Celestial Gita clearly mentioned to Arjuna about this.

मन्मनाभव मद्भक्तोमध्याजीमां नमस्कुरु
मामे वैश्यसि सत्यंते प्रतिजान् प्रियोस्मे

**Manmanaabhava madbhakto madhyaajeemaam
namaskuru
Maame vaishyasi satyante pratijaan priyosme!**

Bhagavan Sri Krishna said to Arjuna “Put your mind on Me, be devoted to Me, worship Me and bow to Me. By doing so, you will come to Me alone. I really promise you, for you are exceptionally dear to Me!”

The fact that Bhagavannama Sankirtana is the Ultimate Weapon for a devotee to attain Him is very clearly explained by Bhagavan Sri Krishna. With that weapon alone one can attain the Grace of Lord. The devotee aptly praises Lord Sri Venkateswara as the Ultimate God, again and again as His name is the Ambrosia with ever growing sweetness and hails Him.

9. प्रायः स्वचरणौ पुंसां शरण्यत्वेन पाणिना ।
कृपयादिशते श्रीमद्वैकटेशाय मंगळम् ॥

**Praayah swacharanou pumsaam
Saranyatvena paaninaa!
Kripayaa disate Sreemad Venkatesaaya
mangalam!!**

“My reverential salutations and felicitations to Lord Venkateswara who point out with Hands to His Two Feet showing that those are the Ultimate Refuge for all the human race!”

Those who believe and trust Me are Mine, that's what Bhagavan said in Gita :

अनन्याश्चितयन्तोमां येजनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

**Ananyaaschintayantomaam yejanaah
paryupaasate!
Tashaam nityaabhiyuktaanaam Yogakshemam
vahaamyaham!!**

Sri Krishna said to Arjuna that “the devotees who love Me and think of Me constantly and worship Me in a disinterested spirit and who get even united with Me in their thoughts, will be fully secured and I personally attend to them and to their needs!”

Reaffirming His own words Bhagavan in the form of Lord Venkateswara further simplified these words by pointing out that if the devotee surrenders to Him, He would take care of everything. ननु तलिचिनवाडु नावाडु (Nannu talachinavadu naavaadu - in Telugu, meaning one who thinks of Me is Mine) is all about Lord

Venkateswara's Sharanagati Mahima, Fulfilment of ones's purpose in life can be obtained only by describing the Glory of the Lord and chanting His name. One should contemplate upon the divine sport of the Lord and His illuminating stories. As Narada told to Veda Vyasa, “to win the Grace of the Lord you should be washed of your impurities of the mind by incessant singing or praising of the Lord”. Bhagavannama Sankirtana enables us to conquer the sin and the world. If we bow to the Lotus Feet of Lord Venkateswara seeking refuge, as promised by Him we will be graced by Him. There is no doubt about it. Because once Lord Himself told to Narada muni as follows.

नाहं वसामि वैकुण्ठे नयोगि हृदये रवौ ।
मद्भक्ता यत्रगायन्ति तत्र तिष्ठामि नारद ॥

**Naaham vasaami Vaikunte na Yogi hridaye
ravaou!
Madbhaktaa yatra gaayanti, tatra tistaami
Naarada!!**

Once, Lord told Narada, “I am not in Vaikunta, not in the hearts of the yogis who are all on penance all the time. I will be in the hearts of my Bhaktas who always sing My Name!”

So, it is no wonder that if one surrenders to the Lotus Feet of Lord Venkateswara and utters His name all the time will certainly win the Grace of Lord Venkateswara and He will look after him. The posture

of the Diety, Lord Venkateswara conveys this inner message to the devotee. So there is no hesitation or personification in the saying of this salutations to Lord Sri Venkateswara.

10. दयामृततरंगिण्या स्तरंगैरिव शीतलैः ।
अपांगैस्सिचते विश्वं वेकटेशाय मंगळम् ॥

**Dayaamrita taranginyaa starangairiva
seetalaih!
Apaangaissinchate Viswam Venkatesaaya
Mangalam!!**

“All the auspiciousness is for Lord Sri Venkateswara, who can restore peace and tranquility to this whole Universe by His warm looks of Kindliness and compassion flowing of the tide of the nectar like river!”

Sri Venkateswara is the Lord, the Creator of this Universe, its bearer and animator as Jamadagni, one of the Sapta rishis pointed out in his Saranagati stotra. God makes no distinction among the devotees. He shows One hand to the devotee with an inherent indication, telling “Come and surrender to Me. I am like a tide of the nectar like river. I am the only one who can give you the salvation. Come, swim in the nectar tide, find Me and enjoy.”

So, it is no wonder that the devotee views Lord Venkateswara as the tide of the nectar like river. His looks are full of Kindliness. He is the saviour of the

Universe. On total surrender, the devotee is assured of complete protection by Him in this age of Kali.

11. प्रभूषांबर हेतीनां सुषमावहमूर्तये ।
सर्वाति शमनायास्तु वेकटेशाय मंगळम् ॥

**Pragbhooshaambara Heteenaam
sushamaavahamoortaye!
Sarvaarti Samanaayaastu Venkatesaaya
Mangalam!!**

“Lord Venkateswara, is Divine and the blessed form in keeping with the splendour of Thy glittering ornaments, garlands, yellow silk robes, armour and weapons. He only can dispel and alleviate all our sufferings and distress. These are the humble salutations to Him!”

God is formless and takes all the forms, as we think of Him. Each of the Saptarishis viewed Him in their own forms. For Bharadwaja Maharshi, Vishnu and Venkateswara are one. To Viswamitra Sri Venkateswara is the Vishnu and Lord Sri Raama. To Gautama Maharshi, Sri Venkateswara is the Govinda, the cow protector (in Dwapara yuga). For Jamadagni Maharshi Lord Venkateswara is the Jivesa, while Vasishta Maharshi found Parabrahman in Sri Venkateswara. Lord Venkateswara is not this or that Diety, for Vasishta Maharshi. He is of Him, by Him, through Him. Lord Venkateswara is the Supreme Being from whom everything has come out. He is the सर्वातर्यामि (Sarvaantaryaami). He is none other than Sri

Venkateswara, who is covered with glittering ornaments, garlands, armour and weapons, dressed in yellow silk robes and is ready to destroy all of our sufferings and distress.

The devotee praises Lord again and again and pays his humble salutations and felicitations to Him.

12. श्री वैकुण्ठ विरक्ताय स्वामि पुष्करिणी तटे ।
रमया रममाणाय वैकटेशाय मंगळं ॥

**Sree Vaikunta viraktaaya swami pushkarinee
tate!**

**Ramayaa Ramamaanaaya Venkatesaaya
Mangalam!!**

“Let all the salutations and felicitations be for Lord Sri Venkateswara, who gracefully sports with His Consort Divine Sree in a happy alliance, on the banks of the sacred tank or Pushkarini, unable to prolong His stay alone in Vaikunta!”

Male and female make a form complete. Sree and Venkateswara mean Goddess Maha Lakshmi and Lord Maha Vishnu (or Sri Venkateswara) together make the ‘God’ complete. Once, Goddess Lakshmi got annoyed with what Bhrigu Maharshi did towards Her, the Best Half of Lord Maha Vishnu. Maha Vishnu didnot take any measure to sooth Her, though Lord’s intentions were kept secret.

So, She left the Lord alone at Vaikunta and started staying on the Tirumala Hills, on the banks of the sacred

tank - Pushkarini. Unable to bear the loneliness, Lord Maha Vishnu left Vaikunta and reached Ramaa and started staying on the very banks of the Pushkarini. Ramaa is none other than Goddess Maha Lakshmi. Both started staying on the banks of the pushkarini. Hence, Tirumala is aptly called as ‘Kaliyuga Vaikunta’.

13. श्रीमत्सुंदर जामातृमुनि मानसवासिने ।
सर्वलोक निवासाय श्रीनिवासाय मंगळम् ॥

**Sreematsundarajaamaatrumsuni
maanasavaasine!**

**Sarvaloka nivaasaaya Sreenivaasaaya
Mangalam!!**

“Let all the auspicious salutations be to the Lord Srinivasa, who made the heart of the Manavala Maha muni as His Abode and who stays in this entire Universe!”

The devotee offers all of his salutations and felicitations to Lord Srinivasa. The devotee believes that Lord Srinivasa who is in the entire Universe, made the heart of his Ramya jamatru muni (Manavaala Mahamuni) as His Abode. So the devotee makes it to mention here, at the end of his Mangalasanam to Sri Venkateswara. Again to make us to remain in the thoughts that God is only one.

One should have single minded devotion to attain God, call Him by whatever Name. He is the Ultimate. He is Everywhere. He is one and the same. He is very much in the hearts of His devotees, who surrender to

Him, pray Him, praise Him. Afterall, He is the creator, Lord, bearer and the Animator of this Entire Universe.

Realising this very well, Manavala Maha Muni won the Grace of Lord Venkateswara. So the devotee makes a special mention about this and offers salutations to Lord Venkateswara.

14. मंगळाशासन परैर्मदाचार्य पुरोगमैः ।

सर्वैश्चपूर्वैराचार्यैः सत्कृतायास्तु मंगळम् ॥

Mangalaa saasana parairmadaachaarya

purogamaih!

Sarvaischa Poorvairaaachaaryaih

Satkrutaayaastu mangalam!!

“Let all the auspiciousness is for Lord Venkateswara, whom my entire predecessors have worshipped including those who offer the present felicitations, adore and worship!”

The devotee having paid the salutations in all the four parts namely Suprabhatam, Stotram, Prapatti and Mangalasanam concludes his hymn to Lord Sri Venkateswara by conferring all the auspiciousness to Him - the Lord Srinivasa, whom his predecessors also worshipped.

It is just like a pravara that any brahmin used to utter while introducing Himself to others, the devotee humbly concludes his salutations to Lord, mentioning that he is just continuing what his predecessors carried out - that is worshiping Lord Sree Srinivasa. This has

an inbuilt message to the common person who prays to Lord Sri Venkateswara that the tradition should continue, as it was carried out by the ancestors in their days of Lord's Worship.

Here ends the Mangalasanam.

Concluding remarks :

The Sri Venkateswara Suprabhatam, Stotram, Prapatti and Mangalasanam as written by the devotee is indeed a great weapon to an ordinary human being to invoke the inmate God and the stotra has great power and all the devotees will do well to recite it everyday and enjoy the fruits of it.

Let all the distress, unhappiness and the earthly miseries vanish. Let Lord Sri Venkateswara, the Ultimate God of this Kali age bless the needy and devoted.

----- Om Tatsat -----