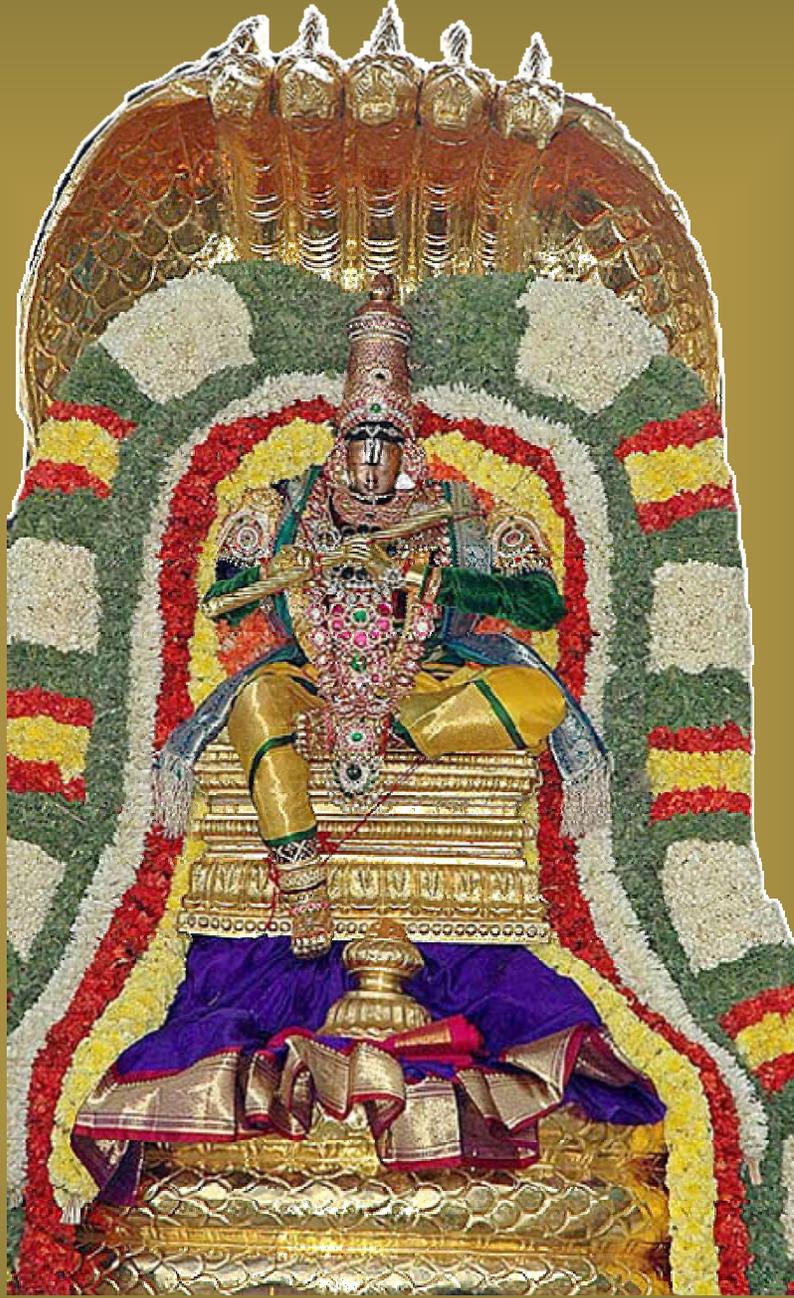


**SRI VENKATESA SUPRABHATHAM
STHOTHRAM , PRAPATTHI
AND MANGALAM**



**ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



sadagopan.org





CONTENTS

	Page
Introduction	1
Sri Venkatesa Suprabatham	3
Sri Venkatesa Sthothram	26
Sri Venkatesa Prapatthi	34
Sri Venkatesa Mangalasanam	47





sadagopan.org





॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

श्रीवेङ्कटेश सुप्रभातम्

SRI VENKATESA SUPRABHATAM



SahasradhArai

INTRODUCTION:

Sri Venkatesa Suprabhatam composed by Sri PrathivAdhi Bhayankaram Anna is a splendid Sri Sookthi that is recited every morning in front of the Sayana Mantapam at Thirumalai.

This was composed by Sri ANNA at the request of his AchAryan, Sri MaNavALa MaamunigaL. The divine inspiration for ANNaganrAryA came from ThoNDardippoDi AzhwAr's ThirupaLLiyezhucchi Paasurams and some of GodhA Piratti's ThiruppAvai Paasurams. There are 29 sOkams in this Suprabhatam composed by ANNangarAryA for ThiruvEnkatamudayAn. adiyEN would give the general meaning for the individual sOkams





and add brief comments on them. May Lord SrinivAsan bless this Kaimkaryam!

THE STRUCTURE OF SRI VENKATESA SUPRABHATAM

In the first sLOkam, the Lord of ThiruvEnkatam is awakened as Sri Raamachandran (KousalyA SuprajA) and in the second sLOkam as Govindhan. The third and the fourth sLOkams awaken Sri MahA Lakshmi.

From the fifth sLOkam onwards, ThriuvEnkata-mudayAn is awakened. In the fifth and the sixth sLOkmas, the arrival of sages like Athri and Gods like Paramasivan to participate in the SuprabhAta darsanam of the Lord of seven hills is described. The seventh focuses on the fragrant, morning breeze and the eighth covers the parrots' in house cages bestirring themselves. The ninth sLOkam talks about Sage Naaradha playing deva ghAnam in praise of the Lord. The tenth verse describes the bees emerging from their flowerbeds to be of service to the Lord. The eleventh verse takes us to morning activities in the house of cowherds, where churning for the curds is taking place. The twelfth sLOkam reverts to the bustle of the bees competing with the blue lotuses to settle the issue of who has a better blue hue.

The thirteenth sLOkam is a naamAvaLi of the great Lord of ThiruvEnkatam. The fourteenth sLOkam describes devAs and demi-gods waiting eagerly to enter the ardha-mantapam to join in the suprabhAtam function. The fifteenth sLOkam lists the seven hills associated with the Lord. The sixteenth talks about the different Lords of directions (Dhig PaalakAs) jostling to get into the temple. The seventeenth sLOkam is about nithyasooris like Garudan, AdhisEshan waiting to perform Kaimkaryam for their Lord. The eighteenth sLOkam focuses on the nava grahams waiting for the darsanam of the Lord. The nineteenth sLOkam refers to the navagrahams looking for opportunities to perform Bhaagavatha Kaimkaryam as a way to gain the approbation of their Lord.

The twentieth sLOkam recalls the power of Gopura darsanam at Thiruppathi. The twenty first to the twenty third sLOkams are beautiful naamAnjalis to the Lord to cajole Him to awaken and bless the world. The twenty fourth sLOkam is a celebration of ThiruvEnkatamudayAn as dasAvatharan. The twenty fifth sLOkam deals with the kaimkaryaparALs engaged in carrying the Thirumanjana theertham. The twenty sixth sLOkam covers the scene of Sri VaishNavAs waiting to perform mangaLAsAsanam for the Lord. The twenty eighth sLOkam describes the Gods and the great Yogis (Sanaka-SanathkumArALs) waiting in the forecourt with auspicious objects needed for the suprabhAtam in their hands. The twenty eighth sLOkam is a beautiful assembly of the nAmAs of the Lord invoking Him to awaken and bless the world. The twenty ninth verse is the Phala sruthi sLOkam listing the benefits of reciting this auspicious SuprabhAtam of Lord vEnkatEsA.





॥ श्रीवेङ्कटेश सुप्रभातम् ॥
SRI VENKATESA SUPRABHATAM



Gopura Darshanam at Thirupathi - Sloka 20

कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥ १ ॥

kausalyA suprajA Raama poorvA sandhyA pravartatE |

uttishTha narasArdUla kartavyam daivamAhnikaM || 1 ||

MEANING:

Oh blessed child of Mother Kousalya! praatha: sandhya kaalam is fast approaching. Oh tiger





among men! Oh PurushOttama! Please wake up. The divine nithya karmAs have to be performed.

COMMENTS:

This sLOkam is from Adhi Kavi VaalmIki's Srimadh RaamAyaNam. During the journey with sage VisvAmithrA, both RaamA and LakshmaNA had rested for the night on the banks of GangA river. As the dawn was about to break, Sage VisvAmithrA endearingly awakens the brothers to perform SandhyAvandhanam. The affectionate address of RaamA as "Kousalyaa SuprajA" reminds one of KulasEkara AzhwAr's paasura vaakyam: "mannu pukazh Kousalai tann maNi vayiRu vaaythavanE"

उत्तिष्ठोत्तिष्ठ गोविन्द उत्तिष्ठ गरुडध्वज ।

उत्तिष्ठ कमलाकान्त त्रैलोक्यं मङ्गलं कुरु ॥ २ ॥

uttishThOttishTha govinda uttishTha garuDadhvaja |

uttishTha kamalAkAnta trailOkyam mangalAm kuru || 2 ||

MEANING:

Oh GovindhA, the Protector of all souls! Oh Lord with Garudan on Your flag staff! Oh Lord of MahA Lakshmi! Please wake up from your sleep and make all the three worlds auspicious.

COMMENTS:

If the Lord does not open His eyes and look at His creation, there will be no auspiciousness. Hence this prayer of request.

मातस्समस्तजगतां मधुकैटभारेः

वक्षोविहारिणि मनोहरदिव्यमूर्ते ! ।

श्रीस्वामिनि श्रितजनप्रियदानशीले

श्रीवेङ्कटेशदयिते तव सुप्रभातम् ॥ ३ ॥

mAta: samasta jagatAm madhukaiTabhArE:

vakshOvihAriNi manOhara divyamUrtE ! |

SrIsvAmini! sritajanapriya dAnaseelE

SrI vEnkaTEsa dayitE! tava suprabhAtam || 3 ||





Oh! Govinda

MEANING:

Oh MahA Lakshmi, the Mother of all the worlds! Oh the most beautiful One playing in the chest region of VishNu, the destroyer of the demons Madhu and Kaitabhan! Oh Consort of the Lord, who charms Him with Your divine soundharyam! Oh Sri Devi, the dearest One to Your Lord! Oh the most generous One, who has the natural disposition to grant the wishes of those, who seek them from You! May this be an auspicious dawn to Thee!

COMMENTS:

This is a prayer to Sri PadmAvathi ThAyaar. It is similar to ANDAL's prayer in the 20th verse of Thiruppaavai: "Nappinnai nangAi ThiruvE thuyil yezhAi."



Oh! Mahalakshmi

तव सुप्रभातमरविन्दलोचने

भवतु प्रसन्नमुखचन्द्रमण्डले ।

विधिशङ्करेन्द्रवनिताभिरर्चिते

वृषशैलनाथदयिते दयानिधे ॥ ४ ॥

tava suprabhAtam aravindaOchanE !

bhavatu prasannamukha candramaNDalE ! |

vidhi sankarEndra vanitAbhi: arcitE !

vrusha saila nAtha dayitE! dayAnidhE ! || 4 ||

MEANING:

May it be an auspicious dawn to Thee, the dear consort of the Lord of Vrusha Giri! Oh MahA Lakshmi with a beautiful face like the full Moon! Oh the most exalted one worshipped by the consorts of BrahmA, Sivan and Indran! Oh Treasure house of dayA! May this dawn be an auspicious one to Thee!





COMMENTS:

Vrusha Sailam is one of the seven hills. The names of all the seven hills will be described in the fifteenth sLOkam.

अत्र्यादिसप्तत्रष्टयस्समुपास्य सन्ध्यां

आकाशसिन्धुकमलानि मनोहराणि ।

आदाय पादयुगमर्चयितुं प्रपन्नाः

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ५ ॥

atryAdi saptarishayas samupAsya sandhyAm

AakAsa sindhu kamalAni manoharANi |

AadAya pAdayugam arcayitum prapannA:

sEshAdri sEkhara vibhO! tava suprabhAtam || 5 ||

MEANING:

Oh Lord standing on the top of SeshAdri hill! The group of seven rishis headed by Athri has completed their sandhyA worship and has arrived to take part in your suprabhAta sEvai and abhigamana (morning) aarAdhanam. They have brought freshly blossomed lotus flowers from the AakAsa Ganga. May it be an auspicious dawn to You!

पञ्चाननाब्जभवषण्मुखवासवाद्याः

त्रैविक्रमादिचरितं विबुधाः स्तुवन्ति ।

भाषापतिः पठति वासरशुद्धिमारात्

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ६ ॥

pancanana abjabhava shaNmukha vAsavAdhyA:

traivikramAdi caritam vibudhA: stuvanti |

bhAshApati: paThati vAsarasuddhim aarAt

sEshadri sEkhara vibhO! tava suprabhAtam || 6 ||

MEANING:





Oh Lord standing on the top of Seshadri hill! The leaders of the DevAs such as MahEswaran, Brahma, ShaNmukhan and Indran are eulogizing your heroic deed of measuring the worlds with just three steps. The Lord of languages, Brahspathi (Deva Guru) is standing at a distance reading the panchAngam for this day. May it be an auspicious dawn to you!

sadagopan.org



Seshadri Sekhara Vibhu





ईषत्प्रफुल्लसरसीरुहनारिकेल-

पूगद्दुमादिसुमनोहरपालिकानाम् ।

आवाति मन्दमनिलस्सह दिव्यगन्धैः

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ७ ॥

eeshat praphulla sarasIruha nArikEla-
pUgadrumAdi sumanOhara pAlikAnAm |
aavAti mandham anila: saha divyagandhai:
sEshAdri sEkhara vibhO! tava suprabhAtam || 7 ||

MEANING:

The gentle breeze carrying the invigorating fragrance from the partly blossomed lotuses, tender ears of the coconut and areca nut trees is blowing gently. Oh Lord of the SeshAdri hills! May it be an auspicious dawn to Thee!

COMMENTS:

This sIOkam reminds one of the passage from the third paasuram of ThoNDaraDippodi AzhwAr's ThirupaLLIyezhucchi: ".Paimpozhil kamuhin, madalidaikkeeRi vaNN paaLaikaL naaRa Vaikarai koorntathu maarutham ithuvO."

उन्मील्य नेत्रयुगमुत्तमपञ्जरस्थाः

पात्रावशिष्टकदलीफलपायसानि ।

भुक्त्वा सलीलमथ केलिशुकाः पठन्ति

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ८ ॥

unmeelya nEtrayugam uttama panjarasthA:
pAtrAvasishTa kadalee phala pAyasAni |
bhuktvA saleelamatha kElisukhA: paThanti
sEshAdri sEkhara vibhO! tava suprabhAtam || 8 ||

MEANING:

Oh Lord of the peak of SeshAdri hill! In Your temple, the parrots inside the high cages are





singing your sahasra naamams to gladden the hearts of Your BhakthAs after partaking your banana and paayasam prasAdhams from the previous night. Please awaken and May this be an auspicious dawn for You!

तन्त्रीप्रकर्षमधुरस्वनया विपञ्च्या

गायत्यनन्तचरितं तव नारादोऽपि ।

भाषासमग्रमसकृत्करचाररम्यं

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ९ ॥

tantrI prakarsha madhura svanayA vipancyA

gAyati ananta caritam tava nAradOpi |

bhAshAsamagram asakrut karacAra ramyam

sEshAdri sEkhara vibhO! tava suprabhAtam || 9 ||

MEANING:

Oh Eternal One! Sage NaaradhA, who never stays too long in one place, is standing still in front of your temple and is playing on his VeeNA (Mahathi) Your dhivya charitham eulogized in the AzhwAr's prabhandhams with fast moving hands. He is singing along with his veeNA music. Oh Lord of SeshAchalam! May this dawn be an auspicious one for you!

भृङ्गावलि च मकरन्दरसानुविद्ध-

झङ्कारगीतनिनदैस्सह सेवनाय ।

निर्यात्युपान्तसरसीकमलोदरेभ्यः

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ १० ॥

bhrungAvaLi ca makaranda rasAnuviddha-

jhankAragIta ninadai: saha sEvanAya |

niryAti upAnta sarasI kamalOdarEbhya:

sEshAdri sEkhara vibhO! tava suprabhAtam || 10 ||

MEANING:

Oh SeshAdri Sekhara VibhO! The day is brightening. The Lotus flowers have fully blossomed





in the nearby ponds. The bees that have been imprisoned inside these closed lotuses during the long night are happy to gain their freedom to come out and sing Your praise and to offer worship to You. Oh Lord! May it be an auspicious day for You!

योषागणेन वरदध्नि विमथ्यमाने

घोषालयेषु दधिमन्थनतीव्रघोषाः ।

रोषात्कलिं विदधते ककुभश्च कुम्भाः

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ ११ ॥

yOshAgaNEna varadadhni vimathyamAnE

ghOshAlayEshu dadhimanthana teevraghOshA: |

rOshat kalim vidadhatE kakubhasca kumbhA:

sEshAdri sEkhara vibhO! tava suprabhAtam || 11 ||

MEANING:

In the colony of cowherds, the young maidens are churning milk for fine curds. That loud sound is echoing in all directions. Have those sounds not yet reached Your ears? Oh Lord of SeshAdri peak! Please arise and may it be a divine dawn to you!

COMMENTS:

This sLOkam has the echo of ANDAL's seventh Thiruppaavi paasuram, where she reminds her dozing friend about the churning for curds at BrundhAvanam (Vaasa naRum kuzhal aacchiyar, matthinAl Osaippaduttha Thayir aravam kEttilaiO).

पद्मेशमित्रशतपत्रगतालिवर्गाः

हर्तुं श्रियं कुवलयस्य निजाङ्गलक्ष्म्या ।

भेरीनिनादमिव बिभ्रति तीव्रनादम्

शेषाद्रिशेखरविभो तव सुप्रभातम् ॥ १२ ॥

padmEsa mitra satapatra gatAlivargA:

hartum sriyam kuvalayasya nijAnga-lakshmyA |

bhErI ninAdAmiva bhibrati teevranAdam

sEshAdri sEkhara vibhO! tava suprabhAtam || 12 ||





MEANING:

Oh Lord of SeshAsdri peak! Both the bees and the blue lotus share Your divine blue hue. The swarms of bees are making a loud sound like the beating of drums to announce to the world that their bluish hue is far superior and beautiful compared to the hue of blue lotuses. This jealous reenkAram is filling the morning air. Won't You arise from Your sleep to stop this feud between these two, who are Your dear ones?

COMMENTARY:

In the previous sIOkam, the poet referred to one kind of “theevara GhOsham” coming out of the cowherd colony. Here, he refers to another kind of “theevra-naadham” in the lotus ponds near the temple of the Lord. The ThiruppAvai paasura Vaakhyams that come to adiyEn’s mind are the ones that ANDAL addressed to Her friends: “initthAn yezhunthirAi, Ithenna peruRakkam?” (12th paasuram) and “Senkazhuneer vaai nehinzhnthAmbhal vaai koompina KaaNN” in the fourteenth verse.

श्रीमन्नभीष्टवरदाखिललोकबन्धो

श्रीश्रीनिवास जगदेकदयैकसिन्धो ।

श्रीदेवतागृहभुजान्तरदिव्यमूर्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १३ ॥

SrImann abhIshhta varada akhila IOka bandhO !

SrIsrInivAsa ! jagadEka-dayaikasindhO! |

SrIdEvatA-gruha-bhujAntara-divya mUrtE!

SrI vEnkaTaalapatE tava suprabhAtam || 13 ||

MEANING:

Oh VenkatAchalapathi! Oh Lord of MahA Lakshmi! Oh the relative (bandhu) in every way to all the chEthanams and achEthanams! Oh SrinivAsA! Oh matchless auspicious ocean of DayA! Oh Lord housing your divine consort in your broad chest! Oh Lord of exquisite beauty! May it be an auspicious dawn to You!

COMMENTS:

This prayer is to the Lord with the chest adorned by the Lotus Lady, who never leaves His side even for a fraction of a second (ahalahillEn.). The poet reminds the Lord that he should think about the reason why He left parama padham (VaikuNta virakthAyA) and arrived at the seven hills and appeals him to arise as the dawn is nearing a quick end. This passage reminds adiyEn of the ThiruppAvai passage: “Yaam vantha kaariyam aarAyntharuLElOrempAvAi.” The extension is “DevarIr yaam vantha Kaariyam aarAynthu aruLa vENum.” The other reference is “Suptham udhbhOdhya KrishNam” words of ParAsara Bhattar.





श्रीस्वामिपुष्करिणिकाऽऽप्लवनिर्मलाङ्गाः

श्रेयोऽर्थिनो हरविरिञ्चसनन्दनाद्याः ।

द्वारे वसन्ति वरवेत्रहतोत्तमाङ्गाः

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १४ ॥

SrIsvAmi pushkariNikAplava nirmalAngA:

srEyOrthinO hara virinci sanandanAdyA: |

dvArE vasanti varavEtra-hatOttamAngA:

SrI vEnkaTaacalapatE! tava suprabhAtam || 14 |

MEANING:

Oh ThiruvEnkatamudayAn! The Gods of high status appointed by You - Hari, BrahmA- and



dEvathidEvA

sadagopan.org





the sages of great tapas like SanandhA have taken their sacred ablutions in Swami Pushakarani and are pure from inside and outside. They have crossed your temple gate after being touched by the staff of VishvaksEnar on their heads and are waiting at your garbhagruham to have your darsanam. Oh Lord! Please arise quickly and bless them!

श्रीशेषशैल गरुडाचलवेङ्कटाद्रि-

नारायणाद्रि वृषभाद्रि मुख्याम् ।

आख्यां त्वदीयवसतेरनिशं वदन्ति

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १५ ॥

SrIsEshasaila garuDaachala vEnkaTaadri-

nArAyaNaadri vrushabhAdri mukhyAm |

aakhyAm tvadIya vasatEranisam vadanti

SrI vEnkaTaacalapatE tava suprabhAtam || 15 ||

MEANING:

Oh Lord of Sri Devi! Your devotees like Haran praising the glory of your seven hills--Sesha sailam, GarudAchalam, VenkatAdhri, NaarAyaNAdhri, VrushabhAdhri and VrushAdhri--stand at Your sannidhi. Please awaken and May it be an auspicious dawn for You.

COMMENTS:

There is the mention of the six of the seven hills of Thirumalai in this sIOkam. The name of SimhAchalam has to be added to the six to complete the count of seven.

सेवापराशिवसुरेशकृशानुधर्म-

रक्षोऽम्बुनाथ पवमान धनाधिनाथाः ।

बद्धाञ्जलि प्रविलसन्निजशीर्ष देशाः

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १६ ॥

sEvAparA: siva surEsa krusAnu dharma-

rakshOmbunAtha pavamAna dhanAdhinAthA: |

baddhAnjali pravilasan nija seersha dEsA:

SrI vEnkaTaacalapatE! tava suprabhAtam || 16 ||





Sri Swami Pushkarani

MEANING:

All the eight dhig-paalakAs (Lords of the eight directions) are waiting with folded hands and bent heads to perform the Kaimkaryams desired by You. Please awaken and command them to serve you appropriately. May it be an auspicious dawn for you!

धाटीषु ते विहगराज मृगाधिराज-

नागाधिराज गजराज हयाधिराजाः ।

स्वस्वाधिकार महिमादिकमर्थयन्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १७ ॥

dhATeeshu tE vihagarAja mrugAdhirAja-

nAgAdhirAja gajarAja hayAdhirAjA: |

svasvAdhikAra mahimAdikam arthayantE

SrI vEnkaTaalapatE tava suprabhAtam || 17 ||



**MEANING:**

Oh ThiruvEnkatanAthA! When you go around the rAja Veedhis of Your dhivya desam, you move around in Garuda gathi (Nadai), Simha gathi, Sarpa Gathi, Gaja gathi or Asva gathi. Garudan, Simham, Adhi Seshan, IrAvadham (Indran's white elephant) and Ucchairsravas (Indran's white horse) recognize that they have a lot to learn from You, their Lord, with respect to perfection of their gathis; they are standing outside your sannidhi at this time of dawn to seek Your blessings for clues on the perfection of their gathis to serve You better. Please arise and fulfill their wishes. May it be an auspicious dawn to Thee!

COMMENTS:

The word "dhATEeshu" has also been interpreted as Yuddha-Yathrai instead of travel around the raaja Veedhis during the uthsavams. According to this intrepertation, Garudan and others are said to seek a larger share in the kaimkaryam to the Lord as He sets out for His yuddham with asurAs to protect His bhakthAs.

सूर्येन्दु भौम बुध वाक्पति काव्यसौरि-

स्वर्भानु केतु दिविषत्परिषत्प्रधानाः ।

त्वद्दास दास चरमावधि दासदासाः

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १८ ॥

sUryEndu bhauma budha vAkpati kAvya sauri-

svarbhAnu kEtu divishat parishat pradhAnA: |

tvaddAsa dAsa caramAvadhi dAsa dAsA:

SrI vEnkaTAacalapatE! tava suprabhAtam || 18 ||

MEANING:

Oh Lord of Thirumalai! The Nava Grahams (Sun, Moon, AngArakan, Bhudhan, Guru, Sukran, Sani, Raahu and Kethu) are quite capable of wielding their power even over the DEvAs. They however control themselves, when it comes to Your bhakthAs and become the servant of the servant of the servant of Your dAsAs so that they can please You and thus receive Your anugrahams. They are now standing in front of Your sannidhi to receive Your blessings after practicing CharamAvathi Daasyam to Your bhakthAs. Oh VenkatEsA! May it be an auspicious dawn to Thee!

त्वत्पादधूलि भरितस्फुरितोत्तमाङ्गाः

स्वर्गापवर्ग निरपेक्ष निजान्तरङ्गाः ।





कल्पागमाऽऽकलनयाऽऽकुलतां लभन्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ १९ ॥

tvat paada dhULi bharita sphuritOttamAngA:

svargApavarga nirapEksha nijAntarangA: |

kalpAgama aakalanayA aakulatAm labantE

SrI vEnkaTaalapatE! tava suprabhAtam || 19 ||



Perfection of Gathi





MEANING:

Sooryan and the other navagrahmas are adhikAra purushAs (appointees of the Lord with specific time limits to execute their designated functions). Even if they wanted to get Moksha Siddhi right away, they cannot give up their responsibilities until the end of the Kalpam. Therefore, they perform kaimkaryams to Your BhakthAs and through that Kaimkaryam receive Your anugraham, place the sacred dust from Your feet on their heads and are in a state of bliss rejecting svargam and moksham. They are afraid of the onset of the next kalpam, since they will lose this exalted status. Oh VenkatEsA! Please arise and remove their worries. May it be an auspicious dawn to Thee!

त्वद्गोपुराग्रशिखराणि निरीक्षमाणाः

स्वर्गापवर्गपदवीं परमां श्रयन्तः ।

मर्त्या मनुष्यभुवने मतिमाश्रयन्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २० ॥



The Sun has risen





tvad-gOpurAgra sikharANi nirIkshamAnA:
svargApavarga padavIm paramAm srayanta: |
martyA manushyabhuvanE matimAsrayantE
SrI vEnkaTaacalapatE! tava suprabhAtam || 20 ||

MEANING:

Those blessed human beings, who complete the different Yaj~nAs to reach svargam and those who follow Bhakthi or Prapatthi route to gain Moksha siddhi are prepared to give up those hard earned riches, when they, by accident, have the darsanam of Your Gopurams; after that darsanam, they wish to return to earth to be near You. Oh Lord of Seven Hills! Please awaken and bless these rare ones, who are waiting at Your doorstep. May this be an auspicious dawn to Thee!

श्रीभूमिनायक दयादिगुणामृताब्धे
देवाधिदेव जगदेकशरण्यमूर्ते ।

श्रीमन्ननन्तगरुडादिभिरर्चिताडःॐघ्रे

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २१ ॥

SrI bhUmi nAyaka ! dayAdiguNAmruta abdhE !
dEvAdhidEva jagadEka saraNya mUrtE ! |
SrImann anantha garuDaadibi: architAnghrE
SrI vEnkaTaacalapatE! tava suprabhAtam || 21 ||

MEANING:

Oh Lord of Sri DEvi and Bhumi PirAtti! Oh the Ocean of DayA and other KalyANa GunAs! Oh imayOr talaivA (DevAdhidEvA)! Oh the sole refuge of the entire Universe! Srimann! Oh auspicious One, whose feet are, worshipped with affection by AdhisEshan, Garudan and other Nithya Sooris! Please awaken. May this be an auspicious dawn to Thee!

COMMENTS:

This is a prayer for the Lord to appear before the Nithya Sooris with His ubhaya NaacchiyArs and bless them all.

श्रीपद्मनाभ पुरुषोत्तम वासुदेव
वैकुण्ठ माधव जनार्दन चक्रपाणे ।





श्रीवत्सचिह्न शरणागतपारिजात

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २२ ॥

SrI PadmanAbha ! PurushOttama ! VaasudEva !

vaikuN'Tha! mAdhava ! janArdana ! cakrapANE ! |

SrIvatsa cihna ! saraNAgata pArijAta !

SrI vEnkaTaalapatE ! tava suprabhAtam || 22 ||

sadagopan.org



Preferred Thirumalai over Sri Vaikuntam

MEANING:

Oh PadmanAbhA! PurushOttamaA! Oh VaasudEvA! Oh VaikuntanAthA! Oh Moksha dhAyakA! Oh JanArdhanA removing the rebirths of chEthanams! Oh disc-wielding ChakrapANi! Oh Lord Srivatsan with the mole of Srivathsam on Your chest! Oh wish-granting PaarijAtha tree to those who perform SaraNAgathi to You! Oh VenkatEsA! May this be an auspicious dawn to Thee!





कन्दर्पदर्पहर सुन्दर दिव्यमूर्ते

कान्ताकुचाम्बुरुह कुटुमल लोलदृष्टे ।

कल्याणनिर्मलगुणाकर दिव्यकीर्ते

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २३ ॥

kandarpa-darpa-hara sundara divyamUrtE !

kAntA-kucAmburuha-kuTmala-lOladrushTE |

kalyANa-nirmala-guNakara divyakeerte !

SrI vEnkaTaacalapatE! tava suprabhAtam || 23 ||

MEANING:

Oh Lord, who chases away the arrogance of Manmathan with respect to his beauty! Oh Lord with fond glances directed at the lotus bud like breasts of MahA Lakshmi! Oh treasure house of all auspicious and blemish-free guNAs! Oh Lord of enduring divine fame! May this be an auspicious dawn to Thee!

COMMENTS:

Oh Lord of Venkatam! Your divine consort engaged in the enjoyment of your extraordinary beauty would not let you get up from Your sleep. You enjoying the beauty of your divine consort's feminine charms will not get up either. In spite of these distractions, You should think of keeping all of Your KalyANa guNams in mind and awaken and bless Your BhakthAs as Bhaktha-Vathsalan.

मीनाकृते कमठ कोल नृसिंह वर्णिन्

स्वामिन् परश्वथतपोधन रामचन्द्र ।

शेषांशराम यदुनन्दन कल्किरूप

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २४ ॥

meenAkrutE ! kamaTha ! kOla ! nrusimha ! varNin !

svAmin ! parasvatha tapOdhana! rAmachandra ! |

sEshAmsa rAma ! yadunandana ! kalki rUpa !

SrI vEnkaTaacalapatE! tava suprabhAtam || 24 ||





MEANING:

Oh DasAvathAra Roopi! As the supreme Lord of this Universe, You descended from Srivaikuntam to take on the nine avathArams so far and are going to take the tenth incarnation as Kalki later. Your avatharaNams (descent to earth) are to save the world from unrighteousness and to show the sanmArgam to the aasthikAs. It is only proper that the owner protects His property. Oh Lord of such auspicious attributes! Please awaken and provide succor to Your BhakthAs awaiting Your grace at the entrance of Your door. May this be an auspicious dawn for Thee!

एला लवङ्ग घनसारसुगन्धितीर्थं

दिव्यं वियत्सरिति हेमघटेषु पूर्णम् ।

धृत्वाऽद्य वैदिक शिखामणयः प्रहृष्टाः

तिष्ठन्ति वेङ्कटपते तव सुप्रभातम् ॥ २५ ॥

yElA lavanga ghanasAra sugandhi teertam

divyam viyat sariti hEmaghaTEshu poorNam |

dhrutvAdya vaidika sikhAmaNaya: prahrushTaa:

tishThanti vEnkaTapatE ! tava suprabhAtam || 25 ||

MEANING:

The joyous Brahmins adept in Vedic rituals are standing in front of your sannidhi with golden vessels full of AakAsa GangA theertham scented appropriately with a mixture of cardamoms, cloves, cinnamon barks and green camphor to be used in Your daily Thirumanjanam (sacred bath). Oh Lord! Please awaken and bless them. May this dawn be an auspicious one to Thee!

COMMENTS:

Even today, ThOzappars belonging to the vamsam of Thirumalai Nampi bring AakAsa GangA theertham for the Lord's sacred ablutions along with parimaLam. They receive the first theertham at the Lord's ghOshtis.

भास्वानुदेति विकचानि सरोरुहाणि

संपूरयन्ति निनदैः ककुभो विहङ्गाः ।

श्रीवैष्णवास्सतत मर्थितमङ्गलास्ते

धामऽऽश्रयन्ति तव वेङ्कट सुप्रभातम् ॥ २६ ॥





bhAsvan udEti vikacAni sarOruhANi
sampUrayanti ninadai: kakubhO vihanga: |
SrIvaishNavAs-satatam arthita mangalAstE
dhAmaasrayanti tava vEnkaTa! suprabhAtam || 26 ||

MEANING:

Oh Lord Of Venkatam! The Sun has risen. The Lotuses have bloomed. The birds are chirping about and raising a lot of noises. The Sri VaishNava ghOshti that always seek auspiciousness for You through their mangaLAsAnams are patiently waiting at Your sannidhi for You to awake from Your sleep. It is not fair for you to continue with your sleep befitting your role as Bhaktha Sulabhan and Natha-Satyan. Please wake up. May this dawn be an auspicious one for Thee!

COMMENTS:

The movements of birds and the blossoming of the Lotus in the early morning time (soon after Sunrise) are described by ANDAL in Her ThiruppAvai Paasurams (PuLLum chilampina kANN, Keesu keesenRengum AanaicchAtthAn --, UngaL puzhakkadai thOttatthu vaaviyuLL, senkzhuneer Vaai nehinzhtu--) ThoNdaradippodi AzhwAr's ThiruppaLLiyeczuchi Paasurams also seem to have inspired Sri ANNA in constructing this sLOkam.

ब्रह्मादयस्सुरवरास्समहर्षयस्ते

सन्तस्सनन्दनमुखास्त्वथ योगिवर्याः ।

धामान्तिके तव हि मङ्गलवस्तुहस्ताः

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २७ ॥

brahmAdaya: suravarA: samaharshayastE
santha: sanandana mukhA: tvatha yOgivarYA: |
dhAmAntikE tava hi mangala vasthu hastA:
SrI vEnkaTaalapatE! tava suprabhAtam || 27 ||

MEANING:

Oh Lord of Thirumalai! The great Ones like BrahmA, honored Maharishis and MahA Yogis like Sanandana are waiting at your forecourt with auspicious items like Mirror et al in their hands for Your SuprabhAtha Kaimkaryam. Please awaken! May this dawn be an auspicious one for Thee!





COMMENTS:

This sIOkam is a direct echo of the passages from eighth paasuram of ThoNdaradippodi AzhwAr's ThiruppaLLiyezucchi (-- Maanidhi KapilaiyoNN KaNNADi mudala, EmperumAn paDikkamalam KaaNDarkku YerpanavAyina koNDu nann munivar Thumburu Naaradhar puhanthanar ivarO--)

लक्ष्मीनिवास निरवद्यगुणैकसिन्धो

संसार सागर समुत्तरणैकसेतो ।

वेदान्तवेद्यनिजवैभव भक्तभोग्य

श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥ २८ ॥

lakshmiNivAsa ! niravadya guNaikasindhO !

samsAra sAgara samuttaraNaika sEtO ! |

vEdAnta vEdya nija vaibhava bhakta bhOgya !

SrI vEnkaTaalapatE ! tava suprabhAtam || 28 ||

MEANING:

This is a moving NaamArchanaa for the Lord of Thirumalai. Oh abode of MahA Lakshmi! Oh the ocean house of all blemishless, auspicious attributes! Oh the bridge to cross the ocean of SamsAram! Oh Supreme One, whose glories are truly understood and sung by Upanishads, Oh Lord, who thrives on the enjoyment of His bhakthAs! Oh Lord of VenkatAchalam! May this dawn be an auspicious one for Thee!

इत्थं वृषाचलपतेरिह सुप्रभातम्

ये मानवाः प्रतिदिनं पठितुं प्रवृत्ताः ।

तेषां प्रभातसमये स्मृतिरङ्गभाजां

प्रज्ञां परार्थसुलभां परमां प्रसूते ॥ २९ ॥

ittham vrushAcala patE: iha suprabhAtam

yE mAnavA: prati-dinam paThitum pravrutta: |

tEshAm prabhAtasamayE smrutirangabhAjAm

prajn~Am parartha sulabhAm paramAm prasUtE || 29 ||





MEANING:

Oh VrushAchalapathi! Those humans, who recite daily with bhakthi, this SuprabhAtam of Yours in the early morning are blessed indeed. Anyone who thinks about these blessed BhagyavAns will attain true knowledge about Your tattvam effortlessly and gain MOKsha siddhi.

CONCLUDING OBSERVATIONS:

Sri PrathivAdhi Bhayankaram Anna followed his Acharyan's niyamanam and composed this beautiful SuprabhAtam for eternity to enjoy and benefit from. This Sri Sookthi has 29 slOkams just like Thiruppaavai without its Phalasaruthi Paasuram (Vangak kadal kadaintha--). ThiruppaAvai can be considered as a SuprabhAtam to Lord KrishNA by ANDAL in one sense. In this brilliant and moving SuprabhAtham of Anna, ThoNdardippodi AzhwaR's Bhakthi-laden paasuram passages from ThiruppaLLIyezuchci are also heard. adiYen is grateful to the Lord of Thirumalai for blessing me to write on this important Sri Sookthi.





श्री वेङ्कटेशस्तोत्रम्

SRI VENKATESA STOTRAM

INTRODUCTION:

There are eleven beautiful sIOkams that are housed in Sri VenaktEsa sthOthram. They are a delight to recite and reflect upon. The endearing affection with which this bhakthan eulogizes the Lord and describes his aakinchanathvam has few parallels. The Taalam patterns (chantham) woven into sIOkams 1-5 and 8 are remarkable. The MahA VisvAsam in the Lord of seven hills and the personal prayer for His grace captured in SIOkams 9-11 are one of the most moving appeals in the annals of SthOthrams.

कमलाकुचचूचुक कुङ्कुमतो नियतारुणितातुलनीलतनो ।

कमलायतलोचन लोकपते विययी भव वेङ्कटशैलपते ॥ १ ॥

kamalA-kuca-cUcuka-kumkumatO

niyatAruNitAtula nIlatanO ! |

kamalAyata-lochana ! IOkaptE !

vijayee bhava ! vEnkaTasailapatE ! | | 1 | |

MEANING:

Oh Lord of VenkatAchalam! Oh Lord of the Universe! Oh Lord with long eyes reaching almost to your ears and reminding us of the softness and beauty of lotus flower! Oh Lord whose matchless dark hued body is rendered red always with the vermilion (Kumkumam) marks from the front portions of the breasts of MahA Lakshmi, Victory is always to Thee!

COMMENTS:

The Lord's dark bluish body has a lasting redness due to the sambhandham with Sri MahA Lakshmi's saffron and kumkumam paste worn on Her breasts as beauty marks. The Lord's body is thus visualized as "KamalA kuca cUcuka kumkumathO niyatha aruNitha athula neela tanu." The anyOnyam of the divya dampathis is celebrated here. ThAyAr's intimate sambhandham is hinted as the reason why the Lord of the Venkatam hills will forgive our trespasses due to the intercession of our most benevolent Mother united with Him in an inseparable manner. AhalahillEn Paasuram of Swamy NammAzhwAr has to be remembered by us in this context.

सचतुर्मुखषण्मुखपञ्चमुखप्रमुखाखिलदैवतमौलिमणे ।

शरणागतवत्सल सारनिधे परिपालय मां वृषशैलपते ॥ २ ॥





sacaturmukha shaNmukha pancamukha-
pramukAkhila daivata mouLimaNE ! |
saraNaagatavatsala ! sAranidhE !
paripAlaya maam vrushasailapatE ! || 2 ||

MEANING:

Oh Lord of Vrusha sailam! Oh Crown Jewel of all DevAs and Gods like the four-faced Brahma, the five-faced Sivan and the six-faced KumAra Swamy! Oh Lord immensely attached by the bonds of love to those, who seek your protection! Please protect me!

COMMENTS:

Oh Lord of VrushA hills! You overlook the deficiencies of those, who perform SaraNAgathi at Your holy feet and look upon that SaraNAgathi as a vyAjam to come to their rescue and bless them fully. Just as poor people at times of grinding poverty access their savings, we come to you at times of great distress to save us. May you know for such vaibhavam as Saara Nidhi



Lord of Vrusha Hills





(matchless treasure) and SaraNAgatha Vatsalan protect me!

अतिवेलतया तव दुर्विषहैरनुवेलकृतैरपराधशतैः ।

भरितं त्वरितं वृषशैलपते परया कृपया परिपाहि हरे ॥ ३ ॥

ativElatayA tava durvishai-
ranuvEla krutair-aparAdha satai: |
bharitam tvaritam vrushasailapatE
parayA krupayA paripAhi HarE ! | | 3 | |

MEANING:

Oh Lord of Vrusha Giri! May Thou befitting Your name as Hari extend to me Your immense dayA and protect me, who is guilty of committing limitless and unbearable sins without let. adiyEn has now rushed to Your paadha kamalam with the full trust in Your matchless compassion to overlook my unforgivable trespasses and protect me.

COMMENTS:

Oh Hari! “ParayA krupayA maam Paahi” is the moving prayerful appeal to the Lord. He is Para Brahmam and hence His Krupai (grace) is also Para Krupai. It is a grace for which there are no equals or superiors. The SaraNAgathan is brimming (bharitam) with aparAdha Sathams and is scared about what is going to happen to him. Therefore, he rushes (tvaritham) to the Lord’s Thiruvadi and prays “HarE KrupayA paripAhi.” He does not say “Paahi”, but appeals one step higher with the request, “ParipAhi.”

अधिवेङ्कटशैलमुदारमतेर्जनताभिमताधिकदानरतात् ।

परदेवतया गतितान्निगमैः कमलादयितान्न परं कलये ॥ ४ ॥

adhivEnkaT'a sailam udAramatEr-
janatAbhi matAdhika dAnaratAt |
paradEvatayA gadhitAn nigamai:
kamalAdayitAn na param kalayE | | 4 | |

MEANING:

Oh Lord of Sri Devi! Oh Lord who is saluted as the God of Gods by VedAs and Upanishads! adiyEn does not recognize anyone as being superior to You! Oh Lord residing in Venakata Giri! Your generosity is unmatched and you always bless your bhakthAs with more than what they desired.





COMMENTS:

“tvat param na KalayE.” There is none who is superior to You in the sense that the Lord is “SamAdhika daridhran.” He is poor in the sense that there is no one, who is His equal or superior. Sri VenkatEsan is saluted here as “udhAra mathi” and “janathA abhimatha adhika dhAnarathan.” His generosity is unparalleled and as a result, He always enjoys blessing people with more than they prayed for.

कलवेणुरवावशगोपवधूशतकोटिवृतात्स्मरकोटिसमात् ।

प्रतिवल्लविकाभिमतात्सुखदात् वसुदेवसुतान्न परं कलये ॥ ५ ॥

kalavENu ravAvasa gOpavadhU-
satakOTi vrutAt smarakOTi samat |
prati vallavikAbhimatAt sukhadAt
vasudEva sutAn na param kalayE || 5 ||

MEANING:

adiyEn does not recognize anyone other than Sri KrishNA (Lord SrinivAsan as VenkatakriShNan) as a superior God. Sri VenkatEsan in His KrishNAvathAram is the one ParamAthmA, who is surrounded by hundreds of crores of Gopis, who have lost themselves totally in the charming music coming out of His divine flute. This son of VasudEvan is far more beautiful than the combined beauty of crores of ManmathAs and is desired by each and every Gopi maiden and He in turn blesses them with all pleasures that they desire individually including Moksha sukham.

COMMENTS:

The power of KrishNA’s VeNugAnam has been movingly described by both PeriyAzhwAr and Swamy Desikan (GopAla Vimsathi sLOkams). This sLOkam touches on that Vaibhavam. The leelAs of “Gopa kanyA Bhujangan” are hinted here as well.

अभिरामागुणाकर दाशरते जगदेकधनुर्धर धीरमते ।

रघुनायक राम रमेश विभो वरदो भव देव दयाजलधे ॥ ६ ॥

abhirAma guNAkara ! dAsaratE !
jagadEka dhanurdhara ! dheeramatE ! |
raghunAyaka ! raama ! ramEsa! vibhO !
varadO bhava ! dEva ! dayA-jaladhE ! || 6 ||

MEANING:





Oh the treasure house of all auspicious GuNAs revered by every one! Oh the son of DasarathA!
Oh matchless archer in the entire Universe! Oh Lord of firm sankalpam! Oh the chief of Raghu
Kulam! Oh Supreme Lord! Oh effulgent One! Oh Ocean of Mercy! May Thou assume the role
of the boon giver (Varadhan) and bless us!

COMMENTS:

Here the prayer is shifting to Sri VenkatarAman, who declared His SaraNAgathivatham as
“DhadhAmyEthath Vrattham mama.”



Lord of Sri Devi

अवनितनयाकमनीयकरं रजनीकरचारुमुखाम्बुरुहम् ।

रजनीचरराजतमोमिहिरं महनीयमहं रघुराममये ॥ ७ ॥





avanI tanayA kamanIya karam
 rajanIkara cAru mukha amburuham
 rajanIcara rAja tamO mihiram
 mahanIyam aham raghurAmam ayE || 7 ||

MEANING:

adiyEn performs SaraNAgathi to RaghurAman, whose hands are held with affection by SitA PirAtti. He has the most beautiful face reminding one of a well blossomed, lotus flower. He is the valorous One, who is like the Sun to the darkness of the unrighteous RaavaNan. adiyEn seeks refuge in Him.

COMMENTS:

This passage reminds one of thirty fourth sargam of Sundara KaaNDam of Sri Vaalmiki RaamAyaNam, where HanumAn describes to SitA in AshOka Vanam the beauty, valour and the other auspicious qualities of Lord Raamachandran “roopavAn Subhaga: SrimAn Kandharpa iva MoorthimAn, VikramENa upapannasccha yaThA VishNurmahAyaA:”

सुमुखं सुहृदं सुलभं सुखदं स्वनुजं च सुकायममोघशरम् ।

अपहाय रघूद्वहमन्यमहं न कथञ्चन कञ्चन जातु भजे ॥ ८ ॥

sumukham suhrudam sulabham sukhadam
 svanujam ca sukAyam amOgha-saram |
 apahAya raghUdvaham anyam aham
 na kathancana kancana jaathu bhajE || 8 ||

MEANING:

Oh VenkatEsA! You are Sri RaamAvathAran. As RaamachandrA, the crest jewel of Raghu Kulam, You have the most beautiful face and body, compassionate heart and are easily accessible. You are known for Your unfailing arrows. You incarnated with your brothers as the sons of DasarathA and have the power to grant the boon of Moksham to those who sought refuge in you. With all of your anantha kalyANA guNams in mind, adiyEn will never seek anyone other than you for my salvation.

COMMENTS:

In the fifth sLOkam, the composer of this sthOthram saluted ThiruvEnkatamudayAN as KrishNA and in the sLOkams from 6 to 8 he visualized the Lord of Thirumalai as the Veera Raaghavan, Sundara Raaman and Jaanaki RamaNan. In the concluding three sLOkams (9-11), the composer reverts to the adulation of the Lord of Thirumalai as Sri VenkatEsan.





विना वेङ्कटेशं न नाथो न नाथः सदा वेङ्कटेशं स्मरामि स्मरामि ।

हरे वेङ्कटेश प्ररसीद् प्ररसीद् प्रियं वेङ्कटेश प्रयच्छ प्रयच्छ ॥ ९ ॥

vinA vEnkaTEsam na nAthO na nAtha:
sadA VEnkaTEsam smarAmi smarAmi |
harE! vEnkaTEsa! praseeda praseeda
priyam vEnkaTEsa! prayaccha prayaccha! || 9 ||

MEANING:

Oh VenkatEsa! Even in my dreams, adiyEn does not consider any God superior to you. Therefore, adiyEn is always meditating on You and You alone. Oh Hari! Please grant me the boon of what adiyEn desires or better still, bless me with any auspiciousness, which You deem appropriate for me.

अहं दूरतस्ते पदाम्भोजयुग्मप्रणामेच्छयाऽऽगत्य सेवां करोमि ।

सकृत्सेवया नित्यसेवाफलं त्वं प्रयच्छ प्रयच्छ प्रभो वेङ्कटेश ॥ १० ॥

aham dUratas tE padAmbhOja yugma-
prANama icchayaa Aagatya sEvAm karOmi |
sakrutsEvayA nitya sEvA phalam tvam
prayaccha prayaccha prabhO vEnkaTEsa || 10 ||

MEANING:

Oh Lord VenkatEsa! adiyEn has come from afar with the longing to worship Your holy feet this one time. The fierce waves of paapam have tossed me about far and wide and kept adiyEn away from You. The benevolent waves of PuNyam have brought me to your sannadhi today. adiyEn is saluting You heartily this one time. Please bless me with Mukthi SaamrAjjyam, where adiyEn can delight in nithya Kaimkaryam to You.

अज्ञानिना मया दोषानशेषान्विहितान् हरे ।

क्षमस्व त्वं क्षमस्व त्वं शेषशैलशिखामणे ॥ ११ ॥

aj~nAninA mayA dOshAn
asEshAn vihitAn harE ! |
kshamasva tvam kshamasva tvam
sEshasaila sikhAmaNE || 11 ||





Crest Jewel of Raghu kulam

MEANING:

Oh Hari NaarAyana! Oh crest jewel of Sesa Sailam! Please pardon adiyEn for all the sins committed by me. If You do not forgive my trespasses done out of ignorance, then Your Naamam as Hari will become meaningless; further, Your sankalpam to leave Parama Padham in favor of Thirumalai would become an act without any purpose. Therefore, Oh VenkatEsA, Please forgive my apachArams and bless adiyEn.



श्रीवेङ्कटेश प्रपत्तिः

SRI VENKATESA PRAPATTI

INTRODUCTION:

Prapatthi or the surrender of one's self at the feet of Sriman NaarAyaNaa is a fundamental doctrine of Sri VaishNavam. The performance of Prapatthi is for attaining Moksha Siddhi and for not returning to the cycles of births and deaths (apunarAvrutthi).

Our AzhwArs and AchAryAs have established that aakinchanyathvam (recognition of one's utter helplessness to practice Bhakthi, Karma and Jn~Ana yOgams), anyaga-thithvam (total dependence on the Lord and Lord alone for one's salvation) are the two essential requisites to perform successful Prapatthi. It is in this context Sri AlavandhAr declared in his sthOthra rathnam:

STHOTHRA RATHNAM, SLOKAM 22

अकिञ्चनोऽनन्यगतिः शरण्य !

त्वत्पादमूलं शरणं प्रपद्ये ॥२२॥

akincanO ananyagati: SaraNya !

tvat paadamoolam SaraNam prapadyE | |

MEANING:

Oh My Saviour! adiyen offers my Prapatthi at your lotus feet as a totally helpless one with no recourse other than You.

AchArya RaamAnujA following the footsteps of AlavandhAr declared in his Sri Ranga GadhyaM:

अनागत अनन्तकाल समीक्षयापि अदृष्टसन्तारोपायः, निखिलजन्तुजात शरण्य!

श्रीमन्नारयण! तव चरणारविन्दयुगलं शरणमहं प्रपद्ये ।

anAgata anantakaala samIkshyAapyi adrushTa - santArOpAya:, nikhila jantu jAta
SaraNya! SrImann! nArAyaNa! tava caraNAravinda yugaLam SaraNam Aham PrapadyE

MEANING:

I perform SaraNAgathi at the feet of the Lord with the full conviction that adiyEn has no recourse other than this deed to gain mOkshAnugraham; adiyEn knows that there is no other means even if adiyEn waits for thousands of kalpams (aeons) except to complete Prapatthi at





Your sacred feet.

Swamy Desikan, who extolled the greatest kalyaNaguNam of the Lord as DayA and visualized that GuNam as one of His five devis revealed to us the significance of Prapatthi for a Sri VaishNavan:

Santha: SrIsam svatanthra prapadhana - vidhinA mukthayE nirvisankaa:

MEANING:

The great ones without any doubt approach the Lord of MahA Lakshmi to gain Moksha Siddhi through the prescribed route of Savtanthra Prapatthi (Prapatthi that is performed without Bhakthi as an angam).

Many indeed are the Sri Sookthis that have been bequeathed to us by our AchAryAs that describe their Prapatthis to the presiding deities of Srirangam, Kaanchipuram, Thiruvinnagar and Thirupathi.

Sri VenkatEsa prapatthi belongs to this tradition of sacred works that performs Prapatthi to the Lord of the seven hills. The author is a key disciple of the great AchAryA, MaNavALa MaamunigaL. There are sixteen sIOkAs in this Sri Sookthi. The first sIOkam offers Prapatthi to Sri MahA Lakshmi in the time-honored tradition of Sri VaishNavam. Rest of the sIOkams address their appeal to Sri VenkatEsA and beseech His divine grace to accept this AchAryA's Prapatthi. The general meanings of these sixteen sIOkams are given below along with the text of these sIOkams:

ईशानां जगतोऽस्य वेङ्कटपतेर्विष्णोः परां प्रयसी

तद्वक्षस्स्थलनित्यवासरसिकां तत्क्षान्तिसवर्धिनीम् ।

पद्मालङ्कृतपाणिपल्लवयुगां पद्मासनस्थां श्रियं

वात्सल्यादिगुणोज्ज्वलां भगवतीं वन्दे जगन्मातरम् ॥ १ ॥

IsAnAm jagatOsya vEnkaTapater-vishNO: parAm prEyasIm

tad vakshassthala nityavAsa rasikAm-tatkshAnti samvardhinIm |

padmAlankruta paaNi pallava yugAM- padmAsanasthAm sriyam

vAtsalyAdi-guNojvalAm bhagavatIm- vandE jaganmAtaram || 1 ||

MEANING:

Sri AlamelumangA is the Mother of all the universes and their beings. She resides always on the chest of Sri VenkatEsA and is His dearest consort. Through Her proximity to Her Lord with Her eternal residence on His chest, She enhances the compassion for us, the erring-jeevans.





Our Mother, Sri AlamelumangA is seated on a lotus and carries two lotus flowers on her tender lotus-stalk like hands. She is reputed for her benevolent qualities such as affection and compassion for us, her children. After bowing to her and obtaining her blessings, adiyEn approaches my Father, Lord SrinivAsA without any fear to perform Prapatthi at His sacred feet.

श्रीमन् कृपाजलनिधे कृतसर्वलोक

सर्वज्ञ शक्त नतवत्सल सर्वशेषिन् ।

स्वामिन् सुशील सुलभाश्रितपारिजात

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ २ ॥

Srimann krupAjalanidhE kruta sarvalOka

sarvaj~na saktha natavatsala sarvasEshin |

swAmin suseela sulabhAsrita pArijAta

srI vEnkaTEsa caraNau saraNam prapadyE || 2 |

sadagopan.org



Our only Saviour





MEANING:

Oh Lord of MahA Lakshmi! Oh Ocean of Mercy! You pervade all universes. You are the witness to all happenings in this and other universes and as such You are aware of every thing. You are omnipotent. You treasure those, who seek your holy feet. You are the ultimate and residual entity of every thing. You are indeed the undisputed Supreme Lord. You come to the rescue of those, who call out to you in their states of utter helplessness. You serve as the cool boon-granting paarijAthA tree to those, who surrender themselves at your sacred feet. Therefore, adiyEn also performs the SaraNAgathi at Your divine feet.

आनूपुरार्पितसुजातसुगन्धिपुष्प-

सौरभ्यसौरभकरौ समसन्निवेशौ ।

सौम्यौ सदाऽनुभवनेऽपि नवानुभाव्यौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ३ ॥

aanUpurArpita sujAta sugandhi pushpa-
saurabhya saurabhakarau samasannivEsau |
saumyau sadAnubhavanEapi navAnubhAvyau
Sri vEnkaTEsa caraNau saraNam prapadyE || 3 ||

MEANING:

Oh Lord of Venkatam hills! Devotees place at your holy feet fragrant flowers during their worship. That assembly of flowers reaches up to your ankles and covers the ornaments adorning your ankles. As a result of their association with your holy feet, the fragrance of these flowers gets multiplied manifold. Although adiyEn worships your tender flower-covered feet everyday, adiyEn's enjoyment of your sacred feet increases day by day. adiyEn is never satiated by the thought of your divine feet; on the contrary, the glory of your sacred feet enhances adiyEn's desire to worship them even more every day. Those paadha kamalams are a delight to adiyEn's eyes and mind. adiyEn offers now my Prapatthi at those sacred feet of yours.

सद्योविकासिसमुदित्वरसान्द्रराग-

सौरभ्यनिर्भरसरोरुहसाम्यवार्ताम् ।

सम्यक्षु साहसपदेषु विलेखयन्तौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ४ ॥





sadyO vikAsi samuditvara sAndrarAga-
 saurabhya nirbhara sarOruha sAmyavArtAm |
 samyakshu sAhasapadEshu vilEkhayantau
 SrI vEnkaTEsa caraNau saraNam prapadyE || 4 ||

MEANING:

Oh Sri VenaktEsA! Lotus flowers might be the best among all the flowers because of their tenderness, fragrance and color. It is not however correct to equate the beauty of your feet to them. It would indeed be a gross exaggeration to compare the lotus flower to the benevolent attributes of your holy feet. Such attempted comparisons are indeed the foolish efforts of ignorant poets, who do not understand the magnitude of greatness of your divine Paadha kamalms. Indeed, there is nothing in the world that can come near the unique auspiciousness of your sacred feet. adiyEn performs my Prapatthi at those matchless feet of yours.

रेखामयध्वजसुधाकलशातपत्र-

वज्राङ्कुशाम्बुरुहकल्पकशाखैः ।

भव्यैरलङ्कृततलौ परतत्त्वचिह्नैः

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ५ ॥

rekhAmaya dhvaja sudhA kalasAtapatra-
 vajrAnkusAmburuha kalpaka sankha cakrai: |
 bhavyair alankruta talau paratattva cihnai:
 SrI vEnkaTEsa caraNau saraNam prapadyE || 5 ||

MEANING:

Oh Lord of Venkata Giri! The secret that you are the Supreme ruler of all the universes is clearly revealed by the markings seen on the soles of your holy feet. There, we see the lines taking the shapes of umbrella, nectar pot, flag, vajrA weapon, goat, lotus flower, conch, disc and kalpakA tree. These symbols adorning your feet offer unmistakable proof that you are the God of Gods. adiyEn offers my Prapatthi at these divine feet.

ताम्रोदरद्युतिपराजितपद्मरागौ

बाह्यैर्महोभिरभिभूतमहेन्द्रनीलौ ।





उद्यन्नखांशुभिरुदस्तशशाङ्कभासौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ६ ॥

tAmrOdara dyuti parAjita padma rAgau

bAhyair mahObhirabhibhUta mahEndra neelau |

udyan nakhAmsubhi rudasta sasAnga bhAsau

SrI vEnkaTEsa caraNau saraNam prapadyE || 6 ||

MEANING:

Oh Lord of Sapthagiri! The soles of your feet have a reddish hue darker than that of the best PadmarAgA stones. Your outer feet have a hue that in their bluishness defeats the best of IndraneelA gems. The nails of your feet outshine the Moon in their cool, white luster. All of these hues associated with your holy feet reveal that you are none other than the Lord of all Universes. Therefore adiyEn performs my SaraNagathi at those divine Paadha Kamalams.



Mahalakshmi in Mutthu Pandal

सप्रेमभीति कमलाकरपल्लवाभ्यां

संवाहनेऽपि सपदि क्लममादधानौ ।





कान्ताववाङ्मनसगोचरसौकुमार्यौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ७ ॥

saprEmabheeti kamalA kara pallavAbhyAm
samvAhanEapi sapadi klamam AdadhAnau |
kAnthAvavAngmanasa gOcara saukumAryau
SrI vEnkaTEsa caraNau saraNam prapadyE || 7 ||

MEANING:

Oh the Emperor resident at the Venkatam hills! During Your incarnation as ThrivikramA, Your feet measured the universes. During Your incarnation as Sri RaamA, Your feet traveled over harsh forest and mountain paths. These very same feet are so tender that they bruise from the gentle pressure generated by the soft hands of MahA Lakshmi, when She squeezes them. It is indeed a paradox that your matchless feet are harder than the stones of forest paths and yet more tender than Your consort's lotus soft hands. adiyEn offers my Prapatthi to those mysterious feet, whose greatness is not easy to comprehend.

लक्ष्मीमहीतदनुरूपनिजानुभाव-

नीलादि दिव्यमहिषी करपल्लवानाम् ।

आरुण्यसंक्रमणतः किल सान्द्ररागौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ८ ॥

lakshmi mahI tadanurUpa nijAnubhAva-
neeLAdi divya mahishi kara pallavAnAm
aaruNya samkramaNata: kila sAandrarAgau
SrI vEnkaTEsa caraNau saraNam prapadyE || 8 ||

MEANING:

Oh Lord SrinivAsA! MahA Lakshmi, BhUmi Devi, NeeLA Devi and other consorts of yours offer their kaimkaryams to you through the act of squeezing your feet, when you are resting on your serpent bed. Your feet appear to have incorporated the reddish hue of their lotus-red hands with your feet during the occasion of their kaimkaryam to you. adiyEn surrenders unto those sacred feet, which have the hue of the red PadmarAgA gem.





नित्यानमद्विधिशिवादिकिरीटकोटि-

प्रत्युप्तयदीप्तनवरत्नमहःप्ररोहेः ।

नीराजनाविधिमुदारमुपादधानौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ९ ॥



Those Divine Feet

nityAnamad vidhi sivAdi kirITa kOTi -

pratyupta deepta navaratnamaha: prarOhai: |

nIrAjanAvidhim udAram upAdadhAnau

SrI vEnkaTEsa caraNau saraNam prapadyE || 9 ||

MEANING:

Oh Crown Jewel of Venkatam Hills! Brahma and Maheswaran offer constant worship at your divine feet through their prostrations. At that time, the luster from the nine kinds of gems





adorning their crowns shines on your feet and appear to give the impression of deepa-
aarAdhanam to your holy feet. adiyEn surrenders unto those feet, which serve as the object of
worship even for BrahmA and MahEswaran.

विष्णोः पदे परम इत्युदितप्रशंसौ

यौ मध्व उत्स इति भोग्यतयाप्युपात्तौ ।

भूयस्तथेति तव पाणितलप्रदिष्टौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ १० ॥

vishNO: padE parama ityuditha prasamsau
yau madhva utsa iti bhOgyatayAapi upAttau |
bhUyastathEti tava paaNitala pradishTau
SrI vEnkaTEsa caraNau saraNam prapadyE || 10 ||

MEANING:

Oh Lord VenkatEsA! The majesty of your feet have been praised by the VedAs through
passages such as “VishNO: padhE paramE”, and “madhva utsa.” The residents of Vaikuntam
also offer their praise to Your holy feet through the recitation of above such Vedic and
Upanishadic passages. Your feet indeed are the ones that bless those who are fortunate to serve
them and shower innumerable gifts on them, both in this and the other world. You also point
with your right hand through the varadha mudhrA that your feet are indeed the sure means for
attaining salvation. Therefore adiyEn offers my SaraNAgathi at Your sacred feet.

पार्थाय तत्सदृशसारथिना त्वयैव

यौ दर्शितौ स्वचरणौ शरणं व्रजेति ।

भूयोऽपि मह्यमिव तौ करदर्शितौ ते

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ ११ ॥

pArthAya tatsadrusa sArathinA tvayaiva
yau darsitau svacaraNau saraNam vrajEti |
bhUyOpi mahyamiha tau karadarsitau tE
SrI vEnkaTEsa caraNau saraNam prapadyE || 11 ||





MEANING:

Oh Lord SrinivAsA! In Your incarnation as Sri Krishna, You revealed the secret of your holy feet as the indispensable means for attaining salvation through the statement “maamEkam SaraNam vraja.” On the top of ThiruvEnkatam hills, you gesture to your feet with your right hand and give us the same message that you gave to ArjunA as his Charioteer in KurushEthrA battlefield.

मन्मूर्ध्नि कालियफणे विकटाटवीषु

श्रीवेङ्कटाद्रिशिखरे शिरसि श्रुतिनाम् ।

चित्तेप्यनन्यमनसां सममाहितौ ते

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ १२ ॥

manmUrdhni kaaLiyaphaNE vikaTaaTavIshu

SrI vEnkaTaadri sikharE sirasi srutinAm |

cittEpyananya manasAm samamAhitau tE

SrI vEnkaTEsa caraNau saraNam prapadyE || 12 ||

MEANING:

Oh VenkatEsa! Your holy feet danced on the hoods of the serpent KaaLiyA during Your incarnation as Sri Krishna; they also roamed in the forest such as DanDakA and BrindhAvanam in Your two different incarnations. Now, they rest on the top of ThiruvEnkatam hills as well as on the heads of the VedAs and sanctify both of them. Your holy feet rest also on the heart lotuses of your devotees and on my head. adiyEn considers those sacred feet as my refuge to overcome the ills of SamsArA. Hence, adiyEn offers my SaraNAgathi to Your holy feet.

अम्लानहृष्यदवनीतलकीर्णपुष्पौ

श्रीवेङ्कटाद्रिशिखराभरणायमानौ ।

आनन्दिताखिलमनोनयनौ तवैतौ

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ १३ ॥

amlAna hrushya davaneetala keerNa pushpau

Sri vEnkaTaadri sikharAbharaNaayamAnau |

aananditAkhila manO nayanau tavaitau

SrI vEnkaTEsa caraNau saraNam prapadyE || 13 ||





MEANING:

DevAs and your devotees from this earth shower your feet with innumerable fragrant flowers during their daily archanAs. These piles of flowers reach up to Your ankles and then spill over and form a flowerbed around Your feet. Because of their association with Your divine feet, these flowers never lose their fragrance or fade. They shine brilliantly forever and serve as decorations around your divine feet. Your devotees witness this miracle and understand the transforming power of your holy feet. adiyEn surrenders unto those wish- fulfilling holy feet.

प्रायः प्रपन्न जनता प्रथमावगाह्यौ

मातुस्स्तनाविव शिशोरमृतायमानौ ।

प्राप्तौ परस्परतुलामतुलान्तरौ ते

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ १४ ॥

prAya: prapanna janatA prathamAvagAhyau

mAtu: stanAviva sisO: amrutAyamAnau |

prAptau paraspara tulA matulAntarau tE

SrI vEnkaTEsa caraNau saraNam prapadyE || 14 |

MEANING:

Oh Sri VenkatEsA! Your holy feet serve as a deep ocean of Mercy to the swarm of devotees, who have offered Prapatthi to You. Your acceptance of their Prapatthi is similar to the nectar of milk offered by the caring Mother from her breasts to her hungry child. Your feet are matchless in their power to drive away the sorrows of this world and offer refuge in the other world. adiyEn prostrates before them and offer my SaraNagathi unto them.

सत्त्वोत्तरैस्सततसेव्यपदाम्बुजेन

संसार तारक दयार्द्र दृगञ्चलेन ।

सौम्योपयन्तृमुनिना मम दर्शितौ ते

श्रीवेङ्कटेश चरणौ शरणं प्रपद्ये ॥ १५ ॥

satvOttarais satata sEvya padAmbujEna

samsAra tAraka dayArdra drugancalEna

saumyOpayantru muninA mama darsithau tE

SrI vEnkaTEsa caraNau saraNam prapadyE || 15 ||





MEANING:

Sri MaNavALa MaamunigaL is worshipped by people of pure heart. He is a great ocean of compassion. He pointed out your holy feet and revealed to me that they are the sole means for attaining lasting happiness in this world and to gain eternal residence in Sri VaikunTam. adiyEn has followed the path shown by my illustrious AchAryA and as a result, adiyEn performs my SaraNAgathi at Your holy feet.

श्रीश श्रिया घटिकया त्वदुपायभावे

प्राप्ये त्वयि स्वयमुपेयतया स्फुरन्त्या ।

नित्याश्रिताय निरवद्यगुणाय तुभ्यं

स्यां किङ्करो वृषगिरीश न जातु मह्यम् ॥ १६ ॥



Varada Mudhra





SrIsa SriyA ghaTikayA tvadupAyabhAvE
prApyE tvayi svayamupEyatayA sphurantyA |
nityAsritAya niravadyaguNAya tubhyam
syAm kinkarO vrushagirIsa na jAtu mahyam || 16 ||

MEANING:

Oh Lord of ThiruvEnkatam hills! Oh Consort of MahA Lakshmi! You are indeed the integrated essence of all auspicious qualities. Your consort makes us worthy of the object of Your mercy. When we obtain Your blessings through Her intercession, She also presents Herself with You as the inseparable, divine couple; at that time, both of You become the object of our adorations. We will serve both of You with pure hearts. We shall never be detached from you even for a moment in thought or deed. We will never consider our self as svatantra purushAs. We are indeed blessed to receive the benefits of SaraNAgathi performed according to the way taught by our AchAryAs to secure Your blessings.





श्रीवेङ्कटेश मङ्गलाशासनम्
SRI VENKATESA MANGALASASANAM



Dancing on Kaliya

INTRODUCTION:

MangalAsAsanam is a tradition by which a grateful devotee hails the Lord and wishes Him all MangaLams or auspiciousness. PeriyAzhwAr's ThiruppallaANDu (wishing long life to the Lord) belongs to this category. Although it is rather absurd for a mere mortal to wish long life to the all powerful and eternal God, this act or gesture or impulse has to be understood in the context of a concerned devotee, who worries about any harm coming to the Lord from evil-minded beings. In this vein, Sri VenkatEsa MangaLam (MangalAsAsanam) has to be understood as the deep and pious expression of gratitude of a dear BhakthA, who was blessed to perform Prapatthi to the Lord of Venkatam hills through his Sri VenaktEsa Prapatthi.





The author of the Prapatthi, MangaLam and SuprabhAtham for Sri VenkatEsa is Sri PrathivAdhi Bhayankaram ANNa; (P.B.ANNaa) is one of the celebrated eight principal disciples of the revered AchAryan, Sri MaNavAla MaamunigaL. It is interesting to note that Sri P.B.ANNaa's Acharyan, Sri MaNavAla MaamunigaL and the bard of ThiruvEnkatam, TaaLapaakkam ANNamAryA had deep links to Sri Adhi vaNN SatakOpar, the First Jeeyar of Ahobila Matam. SvAmi MaNavAla MaamunigaL was initiated into SanyAsAsramam by the First Jeeyar of the Ahobila Matam; ANNamAryA performed Prapatthi and received Nrusimha manthrOpadEsam from the very same Adhi VaNN SatakOpa Jeeyar.

All the fourteen MangaLAsAsana sIOkams for the Chathurdasa BhuvanEsvaran, Sri VenkatEsan, conclude with the reference of "Sri VenaktEsAya MangaLam" or "SrinivAsAya managaLam." It is appropriate to remember that it was AchArya RaamAnujA, who gave the name of "SrinivAsan" to the Lord of ThiruvEnkatam. adiyEn will now summarize the general meaning of each of these fourteen moving MangaLAsAsana SIOkams.

A great deal can be written about the depth of meaning of each of the NaamAs that Sri P.B.ANNA chose to perform his Naama-KusumAnjali in this MangaLAsAsanam. AdiyEn will conclude these postings with an archanA for Sri VenkatEsA from the naamAs used by Sri P.B.ANNA in his benedictory Sri Sookthi, Sri VenaktEs MangaLAsAsanam.

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।

श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गळम् ॥ १ ॥

Sriya: kAntAya kalyANa nidhayE nidhayErthinAm |

SrI vEnkaTanivAsAya SrInivAsAya mangaLam || 1 ||

MEANING:

May all auspiciousness shower on SrinivAsA of Venkatagiri! He is the Lord of Lakshmi and is the rich mine of all auspiciousness. He is the immeasurable wealth for all those, who seek Him. He has chosen the Venkatam hills for His eternal residence.

लक्ष्मीसविभ्रमालोक सुभ्रूविभ्रम चक्षुषे ।

चक्षुषे सर्वलोकानां वेङ्कटेशाय मङ्गळम् ॥ २ ॥

lakshmi-savibhramAIoka subhrU-vibhrama cakshushE |

cakshushE sarvalOkAnAm vEnkaTEsAya mangaLam || 2 ||

MEANING:

May all auspiciousness shower on Sri VenkatEsA, the eye of all the Universes! Over the eyes are





His beautiful eyebrows and over them is His endearing forehead region. When Sri MahA Lakshmi, His divine consort, glances at this beautiful face of Sri VenaktEsA, She Herself is dismayed and overcome by the matchless beauty of Her Lord's face.

श्रीवेङ्कटाद्रि शृङ्गाग्र मङ्गलाभरणाङ्घ्रये ।

मङ्गलानां निवासाय श्रीनिवासाय मङ्गळम् ॥ ३ ॥

SrI vEnkaTaadri srungAgra mangaLaabharaNaanghrayE |
mangaLAnAm-nivAsaya SrInivAsAya mangaLam || 3 |

MEANING:

The divine feet of Sri VenaktEsA adorn the peak of the Thiruvenkatam hills. These feet empower the Thiruppathi hills to become a source of all blessings to the devotees of SrinivAsA. Let the world's Supreme auspiciousness come the way of Sri VenkatEsA.

सर्वावयवसौन्दर्यसम्पदा सर्वचेतसाम् ।

सदा सम्मोहनायास्तु वेङ्कटेशाय मङ्गळम् ॥ ४ ॥

sarvAvayava saundarya sampadA sarva-cEtasAm |
sadA sammOhanAyAstu vEnkaTEsAya mangaLam || 4 ||

MEANING:

There is no one on this earth, who has not been overcome by the supreme beauty of Lord VenkatEsA. Every one of His limbs is celebrated for their unmatched beauty. It is no wonder He enchants His devotees with His soundharyam. Let no evil eye fall on Him and let the world's supreme auspiciousness come His way.

नित्याय निरवद्याय सत्यानन्दचिदात्मने ।

सर्वान्तरात्मने श्रीमद्वेङ्कटेशाय मङ्गळम् ॥ ५ ॥

nityAya niravadyAya satyAnantha-cidAtmanE |
SarvAntarAtmanE SrImad vEnkaTEsAya mangaLam || 5 ||

MEANING:

Lord VenkatEswarA is the embodiment of the five supreme principles celebrated by the Upanishads. These are Satyathvam (eternal truth), Jn~Athvam (true knowledge), anantathvam (Eternal presence), amalathvam (blemishlessness) and Aanandhathvam (Eternal Bliss). Sri





VenkatEsA is the Parabrahmam in whom all the above five attributes find their home. He is the One, who is resident in the heart lotus of all living beings. Let no harm come to Him and may he be blessed with all auspiciousness!



Consort of Sri Mahalakshmi

स्वतस्सर्वविदे सर्वशक्तये सर्वशेषिणे ।

सुलभाय सुशीलाय वेङ्कटेशाय मङ्गलम् ॥ ६ ॥

svatas sarvavidE sarvasaktayE sarvasEshiNE |

sulabhAya suseelAya vEnkaTEsAya mangaLam || 6 ||

MEANING:

Lord VenkatEsA comprehends every thing without anyone's help. He is Omnipresent. He is the residual force after every thing is destroyed by the supreme deluge (PraLayam). He is easy to reach. He has the most auspicious guNAs. Let all blessings befall Sri VenkatEsA!





परस्मै ब्रह्मणे पूर्णकामाय परमात्मने ।

प्रयुञ्जे परतत्त्वाय वेङ्कटेशाय मङ्गलम् ॥ ७ ॥

parasmai brahmaNE poorNakAmAya paramAtmanE |

prayunjE paratattvAya vEnkaTEsAya mangaLam || 7 ||



Chaturdasa Bhuvaneshwaran





MEANING:

Wherever the Upanishads use the word “Para Brahman”, they have in mind Sriman NaarAyaNan, who stands on top of the ThiruvEnaktam hills as SrinivAsan. There is nothing that He cannot attain, when He desires it. He is all powerful. There is no one in any world, who can disobey His command without incurring His wrath. No atom vibrates in this Universe without His empowerment. Let all auspiciousness befall Lord venkatEsA of Thirumalai-Thiruppathi hills!

आकालतत्त्वमश्रान्तमात्मनामनुपश्यताम् ।

अतृप्त्यमृतरूपाय वेङ्कटेशाय मङ्गळम् ॥ ८ ॥

aakAla tattvam-asrAntam aatmanAm anupasyatAm |

atruptyamruta - roopAya vEnkaTEsAya mangaLam || 8 ||

MEANING:

Lord VenkatEsA is celebrated for the divine beauty of His archA vigraham worshipped at Thirumalai. He is also revered for His attributes as well as His Aathma svarUpam or Para Brahmam aspects. There has never been any one in the past or present, who have been satiated from looking at the matchless physical beauty or thinking about His incomparable anantha kalyANa guNAs. In future also, it is unlikely that we would meet any one, who will fully understand the Sri VenkatEsa tattvam or Svaroopam. Let all MangaLAs accumulate and reach the divine feet of Lord VenkatEsA!

प्रायस्स्वचरणौ पुंसां शरण्यत्वेन पाणिना ।

कृपया दिशते श्रीमद्वेङ्कटेशाय मङ्गळम् ॥ ९ ॥

prAya: svacaraNau pumsAm saraNyatvEna paaNinA |

krupayA disatE SrImad vEnkaTEsAya mangaLam || 9 ||

MEANING:

Lord VenkatEsA! Your right hand has a varadha mudhrA (gesture). That gesture points to the direction of your divine feet. It appears that this mudhrA reveals your secret that your holy feet are the sole means for deliverance from the ills of samsArA through the act of surrender (SaraNAgathi) unto them. Let all MangaLAs come your way as the revealer of SaraNAgathi rahasyam out of your infinite mercy through this mudhrA!





दयामृततरङ्गिण्यास्तरङ्गैरिव शीतलैः ।

अपाङ्गैस्सिञ्चते विश्वं वेङ्कटेशाय मङ्गळम् ॥ १० ॥

dayAmruta tarangiNyAs-tarangai: iva seetaLai: |

apAngai: sincatE visvam vEnkaTEsAya mangaLm || 10 ||

MEANING:

Lord VenkatEsA looks at the world with His eyes full of infinite mercy and compassion. The world and its denizens respond with supreme joy; their happiness is comparable to the joy resulting from repeated immersions in a wave-laden river of nectar. The world and its lives are rejuvenated and energized by the power of that merciful look. Let all MangaLAs fall on the supreme abode of DayA, Sri VenkatEsA!

स्रग्भूषाम्बरहेतीनां सुषमाऽऽवहमूतये ।

सर्वार्तिशमनायास्तु वेङ्कटेशाय मङ्गळम् ॥ ११ ॥

srag-bhUshAmbara -hEtinAm sushamAvahamUrtayE |

sarvArti-samanAyAstu vEnkaTEsAya mangaLam || 11 ||

MEANING:

Lord VenkatEsA has the most beautiful body, which is adorned by fragrant garlands, powerful weapons and lovely clothes. He wipes out the sorrows of all of His devotees. Let all auspiciousness shower on the beautiful ThirumEni of Sri VenkatEsA!

श्रीवैकुण्ठविरक्ताय स्वामिपुष्करिणीतटे ।

रमया रममाणाय वेङ्कटेशाय मङ्गळम् ॥ १२ ॥

SrIvaikunTha-viraktAya svAmi pushkariNI-taTE |

ramayA ramamaaNaaYa vEnkaTEsAya mangaLam || 12 ||

MEANING:

Sriman NaarAyaNaa got tired of His abode in Sri Vaikuntam and abandoned it in favor of a new residence on the banks of Swami PushkaraNi at Thirumalai. There, He has incarnated as Sri VenkatEsA and protects forever His dear devotees; there, He also sports with Sri MahA Lakshmi and has given her a preferred seat of residence on His chest and thereby acquired the name of SrinivAsan. Let all MangaLams befall SrinivAsA of Swami PushkaraNi!





Matchless Beauty

श्रीमत्सुन्दरजामातृमुनिमानसवासिने ।

सवेलोकनिवासाय श्रीनिवासाय मङ्गलम् ॥ १३ ॥

SrImat Sundara-jAmAtru muni mAnasa-vAsinE |

sarvaloka nivAsAya SrInivAsAya mangaLam || 13 ||

MEANING:

Sri VenkatEsA resides in the heart lotus of great BhakthAs like Sri MaNavALa MaamunigaL. He is the indweller (antharyAmi) of all living beings. Let all auspiciousness come the way of Sri VenkatEsA, who is the succor and sustenance of all BhaagavathAs!





मङ्गळाशासनपरैर्मदाचार्यपुरोगमैः ।

सर्वैश्च पूर्वैराचार्यैस्सत्कृतायास्तु मङ्गळम् ॥ १४ ॥

mangaLAsAsana-parair-madAcArya -purOgamai: |

sarvaisca poorvair-AachAryai: satkrutAyAstu mangaLam || 14 ||

MEANING:

All of my AchAryAs (preceptors), their AchAryAs and the other AchAryAs have sung the glory of Sri VenkatEsA's auspicious attributes from time immemorial. adiyEn's praise of His KalyANa guNAs is therefore nothing new and does not represent an isolated act. adiyEn joins with my AchAryAs and predecessors in wishing Sri VenkatEsA all auspiciousness!

Subhamasthu,

Daasan Oppiliappan Koil VaradAchAri Sadagopan

