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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 sloKams in this SuprabhAtam composed by ANNangarAryA for ThiruvEnkatamudayAn. adiyEN would give the general meaning for the individual sloKams
and add brief comments on them. May Lord SrinivAsan bless this Kaimkaryam!

**THE STRUCTURE OF SRI VENKATESA SUPRABHATAM**

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

From the fifth sloka onwards, ThriuvEnkata-mudayAn is awakened. In the fifth and the sixth slokas, 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 sloka 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 sloka reverts to the hustle of the bees competing with the blue lotuses to settle the issue of who has a better blue hue.

The thirteenth sloka is a naamAvaLi of the great Lord of ThiruvEnkatam. The fourteenth sloka describes devAs and demi-gods waiting eagerly to enter the ardha-mantapam to join in the suprabhAtam function. The fifteenth sloka 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 sloka is about nithyasooris like Garudan, AdhisEshan waiting to perform Kaimkaryam for their Lord. The eighteenth sloka focuses on the navagrahams waiting for the darsanam of the Lord. The nineteenth sloka refers to the navagrahams looking for opportunities to perform Bhaagavatha Kaimkaryam as a way to gain the approbation of their Lord.

The twentieth sloka recalls the power of Gopura darsanam at Thiruppathi. The twenty first to the twenty third slokas are beautiful naamAnjalis to the Lord to cajole Him to awaken and bless the world. The twenty fourth sloka is a celebration of ThiruvEnkatamudayAn as dasAvatharan. The twenty fifth sloka deals with the kaimkaryaparALs engaged in carrying the Thirumanjana theertham. The twenty sixth sloka covers the scene of Sri VaishNavAs waiting to perform mangaLAsAsanam for the Lord. The twenty eighth sloka 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 sloka 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 sloka listing the benefits of reciting this auspicious SuprabhAtam of Lord vEnkatEsA.
SRI VENKATESA SUPRABHATAM

कौसल्या सुप्रजा राम पूर्व सन्ध्या प्रवर्तति ।
उत्तिष्ठ नरशारूढ कर्तव्य देवमाहिकम् ॥ १ ॥

**Meaning:**
Oh blessed child of Mother Kousalya! praatha: sandhya kaalam is fast approaching. Oh tiger
among men! Oh PurushOtthama! 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 VisvAmitrA, both Raama and LakshmaNA had rested for the night on the banks of GangA river. As the dawn was about to break, Sage VisvAmitrA 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 vaaytthavanE”

उत्तिश्तोत्तिष्ठ गोविंदे उत्तिष्ठ महुर्द्धवज
उत्तिष्ठ कमलाकान्त त्रैलोक्य मङ्गल 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.

मातस्मस्मस्मं मधुकैतभमारे:
वक्षोविहारिणि मनोहरदिव्यमूर्ते ।
श्रीस्वामिनि श्रितजनमित्रदानशीले
श्रीविष्णुविशदयिते तत्र सुप्रभातम् ॥ ३ ॥
mAta: samasta jagatAm madhukaiTabhArE:
vakshOvihAriNi manOhara divyamUrtE ! |
SrIsvAmini! sritajanapiya dAnaseelE
SrI vEnkaTESa dayitE! tava suprabhAtam || 3 ||
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

tava suprabhAtam aravindalOchanE !
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 Vrucha Girl! 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.

AtryaAdi 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 seva and abhigamana (morning) aarAdhanam. They have brought freshly blossomed lotus flowers from the AakAsa Ganga. May it be an auspicious dawn to You!

PanchananabhandhavamukhavasaVavaya:
chedikamaadhichita vijuh: stuvanti |
Bhaspati: phalita vaisravuddhiramara 
Sheshadri sheshwibhemo tav suprabhata || 6 ||

pavanana abjabhava santaMukha 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!
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 slokam reminds one of the passage from the third paasuram of ThoNDaraDippodi Azhwar's ThirupaLLIyezhucchi: ”...Paimpozhil kamuhin, madalidaikkkeeRi vaNN paaLaikaL naaRa Vaikarai koornthathu maarutham ithuvO.”

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

गायत्र्यन्तङ्करितं तव नारादोपि ।

भाषासमग्रसूक्तकर्मार्थम्

शेषाद्रिशेखरविमो तव सुप्रभातम ॥ ९ ॥

tantrI prakarsha madhura svanayA vipancyA
gAyati ananta caritam tava nAradOpi |
bhAshAsamagram asakrut karacAra ramyam
sEshAdri sEkhara vibhO! tava suprabhAtam ॥ ॥ ९ ॥

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!

भुजविछ च मकरन्दरसानुविद्रे

झंडागीतिनिन्द्रस्वस सेवनाय ।

निर्कालसानससीकमलोदयेर्वस्यः

शेषाद्रिशेखरविमो तव सुप्रभातम ॥ १० ॥

bhrungAvaLi ca makaranda rasAnuviddha-
jhankAragIta ninadai: saha sEvanAya |
niryAti upAnta sarasI kamalOdarEbhya:
sEshAdri sEkhara vibhO! tava suprabhAtam ॥ ॥ १० ॥

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!

योपागणेन वरदलिनी विमथ्यमाने
योपात्येषु दृधिमथ्यन्तीश्रोऽः।
रोपाल्कलिं विद्धये ककुभर्ष्य कुम्भः
शेषान्तो ख्यातिबिभो तव सुप्रभातम् ॥ ११ ॥
yOshAgaNEEna varadadhni vimathyamAnE
ghOshAlayEshu dadhimanthana teevraghOshA: |
rOshat kalim vidadhatE kakubhasca kumbhA:
sEshAdri sEkhara vibhO! tava suprabhAtam ॥ ११ ॥

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 kEttilaYiO).

पद्रेशात्मकतपृष्ठात्मकतालिवर्गः
हर्तुं थ्रियं कुवल्यस्य निजाङ्गत्वत्क्षम्या।
भेरीनिदामिव विश्राति तीव्रनादम्
शेषान्तो ख्यातिबिभो तव सुप्रभातम् ॥ १२ ॥
padmEsa mitra satapatra gatAlivargA:
hartum sriyam kuvalayasya nijAnga-lakshmyA |
bhErI ninAdAmiva bhibrati teevranAdam
sEshAdri sEkhara vibhO! tava suprabhAtam ॥ १२ ॥
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 slOkam, the poet referred to one kind of “theevra 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: “inithAn yezhunthirAi, Ithenna peruRakkam?” (12th paasuram) and “Senkazhuneer vaai nehinzhnthAmbhal vaai koompina KaaNN” in the fourteenth verse.

SrImann abhIshta varada akhila IOka bandhO !
SrIsrInivAsa ! jagadEka-dayaikasindhO! |
SrIdEvatA-gruha-bhujAntara-divya mUrtE!
SrI vEnkaTaacalapatE 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 aarAyntharu LEIOrempAvAi.” The extension is “DevarIr yaam vantha Kaariyam aarAynthu aruLa vEnum.” The other reference is “Suptham udhhbOdhya KrishNam” words of ParAsara Bhattar.
Meaning:
Oh ThiruvenkatamudayAn! The Gods of high status appointed by You - Hari, Brahma- and
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!

Shriyeshaal gaarrudachalaveruupaardri

Narayanaardri vrushabhadri muurutham.

Aarlyo twarihavasteninisho vandanit

Shribideppataalapate twa suupamaam || 15 ||

SrIesahasaila garudaachala venkataadri-

NaarayaNadri vrusbahAdri mukhyAm |
aakhyaAm tvadIya vasatEranisam vadanti

SrI venkataacalapatE tava suprabham || 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 slokam. The name of SimhAchalam has to be added to the six to complete the count of seven.

SevaparadishavsuurekshAanudrmyam-

RkoombuNadh Pavamanan dhAAnidintha: ||

Baddhaanjhi praviilasamjishchisho deytha:

Shribideppataalapate twa suupamaam || 16 ||

evAparA: siva surEsa krusAnu dharm-
rakshombunatha pavamAnA dhanAdhinathA: |
baddhAnjali praviilasNaja seersha dEsA:
SrI venkataacalapatE! tava suprabham || 16 ||
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 विहंगराज मुगंधिराज-
    नागंधिराज गंजराज ह्रयंगिराजः।
स्वस्वाधिकार महिमादिकमयत्वते
    श्रीवेष्टंताचलपते तव सुप्रभातम् ॥ १७ ॥

dhATeeshu tE vihagarAja mrugAdhirAja-
    nAgAdhirAja gajarAja hayAdhirAjA: |
svasvAdhikAra mahimAdikam arthayantE
Sri vEnkaTaacalapatE 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, InAvadham (Indran's white elephant) and Ucchaisravas (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 interpretation, 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.

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!

tvtpadxUil ÉirtS)…irtaeÄma¼a>
कल्पागमाः कलनयाः कुलवां दमन्ते
श्रीवेंटाचलपते तव सुप्रभातम्। १९।

tvat paada dhULi bharita sphuritOttamAngA:
svargApavarga nirapEksha nijAntarangA: |
kalpAgama aakalanayA aakulatAm labantE
SrI vEnkaTaacalapatE! tava suprabhAtam || 19 ||
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!

त्वद्वरायशिक्षराणि निरीक्षयामः
स्वगंपणंंपदवीं परमां अयनः
मत्यं मनुष्यवनं मतिमाध्ययन्ते
श्रीविन्दुताचलपते तव सुभाषाम्॥ २० ॥

The Sun has risen
tvad-gOpurAgra sikharANi nirIkshamanA:
svargApavarga padavIm paramAm srayanta: |
martyA manushyabhuwanE 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!

SrIbhUmi 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.
SrI PadmanAbha ! PurushOttama ! VaasudEva !
vaikuNTha! mAdhava ! janArdana ! cakrapANE ! |
SrIvatsa cihna ! saraNAgata pArijAta !
SrI vEnkaTaacalapatE ! tava suprabhAtam || 22 ||

MEANING:
Oh PadmanAbhA! PurushOtthamA! 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 PaarijAta tree to those who perform SaraNAgathi to You! Oh VenkatEsA! May this be an auspicious dawn to Thee!

Preferred Thirumalai over Sri Vaikuntam
कन्दर्पदपञ्चर सुन्दर दिव्यमूले
कान्ताकु-चामु-रुह कु-उमल लोकट्टे ।
कल्याणनिर्मलगुणाकर दिव्यकीर्ते
श्रीवेणुटात्तचकपे तव सुप्रभातम् ॥ २३ ॥
kandarpa-darpa-hara sundara divyamUrtE !
kAntA-kucAmburuha-kuTma-la-IoladrushTE |
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.

मीनाक्रृते कमठ कोठ नृसिंह वर्णिनूः
स्वामिनू परशुथपौधन रामचन्द्र ।
शेषांशराम यदुनन्दन कल्लिक्षारुः
श्रीवेणुटात्तचकपे 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 avathAras 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 लक्ष्म घनसारसुमन्निकिर्यः
दिव्यं वित्सरिति हेमघटेषु पूर्णम् ।
पृथ्वीस्य वैदिक शिखरमणयः प्रह्वः:
तिद्वितिः वेद्गुप्तपते तव सुगमातमः॥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.
bhAsvan udEti vikacAni sarOruhANi
sampUrayanti ninadai: kakubhO vihangA: |
SrIvaishNavAs-satatam arthita mangalAstE
dhAmaastrayanti 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 mangaLasAsanams 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, senkazhuneer Vaai nehinzhtu--) ThoNdaradippodi AzhwAr's ThiruppaLLiyezucchi Paasurams also seem to have inspired Sri ANNA in constructing this slOkam.

brhAdaya:suravarA: samaharshayastE
santha: sanandana mukhA: tvatha yOgivaryA: |
dhAmAntikE tava hi mangala vasthu hastA:
SrI vEnkaTaacalapatE! 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 sloka is a direct echo of the passages from eighth paasuram of ThoNdaradippodi AzhwAr's ThiruppaLLiyezucchi (-- Maanidhi KapilaiyoonN KaNNADi mudaA, EmperumAn paDikkalam KaaNDarkku YerpanavAyina koNDu nann munivar Thumburu Naaradhar puhanthanar ivarO--)
**MEANING:**
Oh VrushChalapathi! Those humans, who recite daily with bhakti, 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 Phalasruthi Paasuram (Vangak kadal kadainthaa--). ThiruppAvai 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.
INTRODUCTION:
There are eleven beautiful slokas that are housed in Sri Venaktesha stotram. 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 (chantam) woven into slokas 1-5 and 8 are remarkable. The MahA VisvAsam in the Lord of seven hills and the personal prayer for His grace captured in slokas 9-11 are one of the most moving appeals in the annals of stotrams.

कमलाकुचबृंखल कुड्डमतो नियतारुणितावुढलनीतनो ।
कमलायतलठीली लोकपते विषयी भव वेंकटशैलपते ॥ 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 vermillion (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 kumkumatO 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.

सच्चुरुपवर्षमुखपर्मुखप्रपावितरूप्लितदेवतमौदितमेऽ।
शारणागतवस्तः सारिनिये परिपालय मां ब्रह्मदेवस्य ॥ २ ॥
sacaturmukha shaN Mukha panc Mukha-
p RamukAkhila 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 known for such vaibhavam as Saara Nidhi
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. adiEn has now rushed to Your paadha kama lam 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 (varitham) to the Lord's Thiruvadi and prays “HarE KrupayA paripAhi.” He does not say “Paahi”, but appeals one step higher with the request, “ParipAhi.”

Oh Lord of Sri Devi! Oh Lord who is saluted as the God of Gods by VedAs and Upanishads! adiEn 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.

**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. adiEn has now rushed to Your paadha kama lam with the full trust in Your matchless compassion to overlook my unforgivable trespasses and protect me.

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**MEANING:**
Oh Lord of Sri Devi! Oh Lord who is saluted as the God of Gods by VedAs and Upanishads! adiEn 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.

कलंवेणुरवावशरोपव्यूरत्तकोटिभूतत्तस्मर्कोटिसमात्।

प्रतिविध्विकाभिमतत्तत्त्युक्तदात् कस्येववसुतानाः परं कलुये || 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 जगदेक्षधुर्थर धीररते।

रघुनाथक राम सर्वेश बिभो वर्दो भव देव द्वाजलर्थे || ६ ||

abhirAma guNAkara ! dAsaratE !
jagadEka dhanurdhara ! dheeramatE ! |
raghunAyaka! raama! ramEsal 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 SaraNAgathivratham as “DhadhAmyEthath Vratham mama.”
avanItanayAkamanIyakaram
rajanIkaraArumukhamamburuham
rajanIcaraRaja tamO mihiram
mahanIyamahamraghuRamanamyE || 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 VishNurmahAyasA:”

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.
vinā Venkatesha n nātho n nātha: sada Venkatesha smaraṁi smaraṁi.

hārē Venkatesha prasīḍ prasīḍ prīyā Venkatesha prayaccha prayaccha || 9 ||

vinā Venkatesham na nAthO na nAthā:
sada Venkatesham smarAmi smarAmi |
harē! Venkatesha! praseeda praseeda
priyam Venkatesha! 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.

ahā̄m dūrātstē padāmbojugmpraṇāmeçchyaāsgaṅgta śeṣāṁ karōmi.

aham dUrata 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 SaamrAjya, where adiyEn can delight in nithya Kaimkaryam to You.

a}ainna maya doṇpāṇaśoṣaṇāvihitānā hārē.

ājīnā mayA dOṣhaN

aj~nAninA mayA dOṣhaN

asEshAn vihitAn harE! |

kshamasva tvam kshamasva tvam

kshamasva tvam kshamasva tvam

sEshasaila sikhAmaNE || 11 ||

**MEANING:**
Oh Mahāvīra! I have committed innumerable sins. Please, forgive me.
Meaning:
Oh Hari NaarAyana! Oh crest jewel of Sesha 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 apachArms and bless adiyEn.
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), ananyaga-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

अकिन्चनोनन्त्यगति: शरण्य!  
त्वपादमूर्तिः शरणं प्रपधे ॥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 समीक्ष्यापि अद्ययंत्यारोपणः; निविष्टजन्तुत्तम शरणय!  
श्रीमश्चारणय! तव चरणारिन्द्युगलं शरणमहं प्रपधे ।

anAgata anantakaala samIkshyApayi adrushTa - santArOpAya:; nikhila jantu jAta SaraNya! SrImann! nArAyaNa! tava caraNAravinda yugaLam SaraNam Aham PrapadhyE

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 Thiruppathi.

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 slOkAs in this Sri Sookthi. The first slOkam offers Prapatthi to Sri MahA Lakshmi in the time-honored tradition of Sri VaishNavam. Rest of the slOkams address their appeal to Sri VenkatEsA and beseech His divine grace to accept this AchAryA's Prapatthi. The general meanings of these sixteen slOkams are given below along with the text of these slOkams:

ईशानां जगतोः स्वयं बेद्दुपत्तेवर्ण्योऽप्रत्येकाः परां प्रयासी
तद्वक्ष्यस्यिन्यवाचपिस्मिकाः तत्क्षणनित्यवर्धिनिमुः।
पद्मालंकृतानि पद्मं पद्मासनं श्रीयं
वात्सल्यादिप्रत्येकां भवावें वन्दे जगन्मातरम्।। १ १

IsAnAm jagaToSyA vEnkTaTapate-viShNO: paRAm prEyasIm
tad vakshassthala nityavAsa rasikAm-tatkshAnti samvardhinIm |
padmAlankruta paaNi pallava yuGAM- padmAsanasthAm sriyam
vAtsalyAdi-guNojvalAm bhagavatIm- vandE jaganmAtram || 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 errring-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 शक्ति नतवत्सल सर्वेशिपिनू।
स्वामिन् सुशील सुलभाश्रितपरिजात
श्रीवंद्वेश चरणो शरण प्रपदे॥ २ ॥

Srimann krupaAjalanidhe kruta sarvalOka
sarvaj~na saktha natavatsala sarvasEshin |
swAmin suseela sulabhAsrita pArijAta
srI vEnkaTEsa caraNau saraNam prapadyE || 2 ||
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.

आनुपुर्णितसुजातसुमुग्निपुष्पः
 सौर-म्यसौरभकरः समसत्विवेशोऽ
 सौम्यो सदानुभवनेतपि नवानुभावो
श्रीविकटेश चरणो शारण प्रपधे ॥ ३ ॥
aanUpurArpita sujAta sugandhi pushpa-
saurabhya saurabhakarau samsannivEsau |
saumyau sadAnubhavanEapi navAnubhAyau
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 manyfold. 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.

संघोविकासस्मुदितवसान्द्रारागः
 सौर-म्यनिर्माणसरोहदसाम्यवार्ताम् ।
सम्यक्ष्य साहसपदेशु विशेष्यन्ती
श्रीविकटेश चरणो शारण प्रपधे ॥ ४ ॥
sadyO vikAsi samuditvara sAndrarAga-
saurabhya nirbhara sarOruha sAmyavArtAm |
samyakshu sAhasapadEshu vilEkhayantau
SrI vEnkaTEsa caraNau saraNam prapadyE || 4 ||

MEANING:
Oh Sri VenakEsA! 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
kamals. 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.

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.
उद्यमवांशुमिरूद्धर्ताशान्त्यामसोः
श्रीविहृदेश चरणोऽरण्य प्रपचे ॥ ६ ॥

tAmrOdara dyuti parAjita padma rAgau
bAhyaIr mahObhirabhibhUta mahEndra neelau |
udyau nakhAmsubhi rudasta sasAnga bhAsau
Sri vEnkaTEsa caraNau saraNam prapadyE ॥ ॥ ॥

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.
Oh the Emperor resident at the Venkatam hills! During Your incarnation as Thrivikrama, Your feet measured the universes. During Your incarnation as Sri Rama, 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.

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.
nityAnamad vidhi sivAdi kirITa kOTi -
pratyupta deepa 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.

विष्णो: पदें परं इत्युदितप्रशंसोः
यों मध्य उत्स इति भोग्यतयायुपातोः ।
भूपस्तथेति तव प्राणितप्रदिष्टे
श्रीविद्वेदं चरणों शरणं प्रपंचे ॥ १० ॥
vishNO: padE parama ityuditha prasamsau
yau madhva utsa iti bhOgyatAapi 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 तत्सदससारधिना त्वयेव
यों दशित्तो स्वचरणों शरणं व्रजेति ।
भूयोंपि मद्यमिव तौ करदशित्तोऽते
श्रीविद्वेदं चरणों शरणं प्रपंचे ॥ 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.

मन्मृद्धिन कालियफळे विकटावीषु
श्रीवेणक्टाद्रिशिख्रे शिरसि श्रुतिनाम्।
विचत्त्वनन्यन्यनसं सममाहितो तें
श्रीवेणक्टेश चरणो शारण प्रपचे॥ १२॥

manmUrdhni kaaLiyaPhaNE vikaTaaTvIshu
Sri vEnkaTaadri sikharE sirasi srutiAm |
cittEpyananya manasAm samamAhitaAu 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.

अम्लानहृष्यदवनीतलकीर्णपुष्पोः
श्रीवेणक्टाद्रिशिक्षराभरणायमानोः।
आनंदिताखिलमनोनन्यनो तवैंतो
श्रीवेणक्टेश चरणो शारण प्रपचे॥ 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.

Praay: Prapnam Jnanat Prathmamagahyo
Maatastanaawive shishyaamrtaamano ।
Praa: PuspaviruSaamnunantario te
Shriwibhutesha charanam sharanaa prapadye । 14 ।

prAya: prapanna janatA prathamAvagAhyau
mAtu: stanAviva sisO: amrutsAyaamAnau |
prAptaup 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.

Satroottarastasatayuyapdaahumunjane
Sangar taraak dayarau hangvalene ।
Samaayopyatnitumuni va mam dashita te
Shriwibhutesha charanam sharanaa prapadye । 15 ।
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.

श्रीश्रीया घटिकया त्वदुपायभावे
प्राप्ये त्वदि स्वयमुपेयतया स्मुरनत्तया ।
नित्याश्रिताय निरवधमुणाय तुभयं
स्यां किङ्क्रो वृष्णिरोश न जातु महामू ॥ १६ ॥

Varada Mudhra
SrI.sa SrI.yA gha.Ti.kayA tva.du.pAyAbhAvE
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 puruSHAAs. We are indeed blessed to receive the benefits of SaraNAgathi performed according to the way taught by our AchAryAs to secure Your blessings.
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 SatakOparr, 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 sloKams 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 sloKams.

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.

**SrIya: kAntAyA kalyANa nidhayE nidhayErthinAm ||
Sri vEnkTaTaniVAsAyA 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.

**lakshmI-savibhramAlOka subhrU-vibhrama cakshushE |
caKshushE sarvalOkAm vEnkTaTEsAyA 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.

श्रीवंकटाद्रि श्रुक्षण्य महिषाभरणाद्वये।
महिषानां निवासाय श्रीनिवासाय महिषम्॥ 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.

सर्वाऋत्त्वसीौन्तर्भोध्यं सविवेश्वरं।
सदा सम्प्रभुनायास्तु वेदेन्द्रत्सायं महिषम्॥ ४॥
sarvAvayava saundarya sampadA sarva-cEtasAm |
sadA sammOhanAyAstu vEnkaTEsaA mangaLam || 4 ||

Meaning:
There is no one on this earth, who has not been overcome by the supreme beauty of Lord VenkatEswara. Every one of His limbs is celebrated for their unmatchable 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 निरवहायाय सत्यान्तर्दिन्त्रदत्तमने।
सर्वान्तरत्मने श्रीमद्वेदेन्द्रत्सायं महिषम्॥ ५॥
nityAya niravadyAya satyAnantha-cidAtmanE |
SarvAntarAtmanE SrImad vEnkaTEsaA 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

स्वतःसर्वविदेः सर्वशक्तिः सर्वशीतोष्णे ।
सुलभाय सुशीतलाय वेदेश्ताय महालक्ष्मी || 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 ब्रह्म पूर्णकामाय परमात्मने ।

प्रयुक्ते परतत्त्वाय वेंकटेसाय महंतम् ॥ ७ ॥

parasmāi brahmaNE poorNāmāya paramātmanE |
prayunjE paratattvāya vEnkaTEsāya mangaLām ॥ ७ ॥

Chathurdasa Bhuvaneswaran
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!

आकांतत्तत्त्वमात्रात्मात्मात्मातामतनुपूर्वताम् ।
अतुत्तप्तमुत्तप्तप्रश्रवेदसाय मक्खलम् ॥ ८ ॥
aakAla tattvam-asrAntatmaAtmanAm 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 Brahman 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 Svaroo pam. Let all MangaLAs accumulate and reach the divine feet of Lord VenkatEsA!

प्रायस्तवचरणौ पुंसां शरण्युत्चे व भागिना ।
कृपया दिशाते श्रीमद्भ्रेणसाय मक्खलम् ॥ 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!
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!

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!

SrIvaikunTha-viraktAya svAmi pushkariNI-taTE |
ramayA ramamaaNaaaya 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 MangaLAs befall SrinivAsA of Swami PushkaraNi!
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!
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