2. Chapter 2

In the Chapter one, the eminence of the Lord’s edge of the nail of the smallest finger of His foot. In this chapter, dEvA sAruna praises the beauty of His feet, the lines (i.e., icons – rEkAs) in His palm of the foot (pAdA rEkA) and the Graceful and Handsome Stature of the most beautiful figure (durya man gaLa vigraham) the Lord.

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iiO@2pyatha tvatAdAh jagatasaudvryamadButam
svAminimstwayA prErtaScEt yathAmatyamaAdEyE—2-1
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O Lord, the prompter for my good and austere deeds, indeed it is very difficult and at the same time amazing to describe the grace and grandeur of your feet. However, I am prompted by you and hence, I will try to translate my thoughts in to appropriate descriptive words.

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viNgad@3tvatAdAh jagatasaudvryamadButam
svAminimstwayA prErtaScEt yathAmatyamaAdEyE—2-2
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Thus, extremely amazed Goddess lakshmi, felt” It is impossible to see the beauty of Your handsome feet with my two eyes. I will multiply myself in to three different forms simultaneously and have I better look at your handsome feet (with my six eyes of course).

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vishvAtA drAshTukAmAdhIt svasya nEtrada vEna vai
aSakyam darSonam matA trirUpA cABavattadA—2-3
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With great enthusiasm, Goddess lakshmi took three forms simultaneously to have six eyes: 1) as SritisUpA on the left side; 2) as BAdEvi on the right side ; 3) as durga upfront.
Srlakshmi dEvi, disenchanted with other things, She starts staring at the beauty of Your feet all the time. In spite of Her constantly staring at the beauty of Your graceful feet, She is not fully satisfied. She untiringly keeps on staring at the beauty of Your graceful feet, being completely immersed in the ocean of blissful happiness.

The most handsome SrlInivasa (one who prompts the Goddess lakshmi and one who is the residence for Her). Even though, the four-faced Deity brahma is sitting in the most important place, the naval of Your body, He is extremely excited to see the beauty of Your Graceful feet with utmost keenness and concentration.

Even tough, the four-faced Deity brahma is enjoying the sight of Your Gracious and handsome feet with His eight eyes, He is still not satisfied. He felt “I cannot fully enjoy the sight of Your handsome and Graceful feet with these eight eyes and hence, I should appear in several forms simultaneously to enjoy the blessed sight”.

The four-faced Deity brahma, multiplies Himself to appear in different forms at the same time to enjoy the sight of Your Gracious and handsome feet through thousands of eyes: 1) as kaustuBha maNi (a celebrated gem appeared at the time of churning the milky ocean for obtaining immortal nectar) around Your neck; 2) as at Your naval; 3) in SvEta dvipa, anamAram, and vaikunthaAm [the three abodes of Srl vishNu]; 4) in satya loka, .. etc [i.e., in satpa dvipa, the seven islands whose description is covered in mahA Agavatam in detail]; 5) in meRu mountain, and all other places, .. etc.
The Deity brahma is not fully satisfied even after constantly looking day and night at Your graceful and handsome feet with thousands of His eyes because the sight is so overwhelmingly blissful and enjoying which cannot even be obtained by drinking the so-called immortal nectar.

The Deity, AdiSEsha serves as the resting bed, comfortable seat, umbrella for a nice shade, the comfortable shoes as well as other comforting utilities for You. He, being very near to You, is always worshipping Your feet and enjoying the blessed sight of Your graceful and handsome feet with His thousand eyes. Still He thinks” My Lord SriNisahas’s feet are amazingly awesome, graceful, extremely handsome and superb to look at. The sight is unique and is unbelievably incomprehensible as well as supremely sanctifying one with all the special virtues enumerated in several purANAs and SastRAs. It is inexplicably surcharged with sublime divinity and hence should be regarded with great reverence and devotion. Even the most universally mind-capturing handsome SriNisahas is also disturbed by His own awesome beauty.”

In the purANAs and vEda SastRAs, the Lord is described as “pumsAm mOhanarUpAya puNyaSIkaya mamgaLam”.

The Deity AdiSEsha says “My Lord! With Your Grace I am always very close to You. It is my great fortune that am able to look at the Grace and beauty of Your lotus feet.
AdiSEsha, who is dear and near to SrIhari, keeps on enjoying again and again the sight of the Grace and beauty of the blessed feet of You, the husband of the Goddess lakshmi. Thus, the great serpent king AdiSEsha who is immensely happy to see Your blessed feet with His thousand eyes thinks:

"I will not leave the feet of my Lord SrINiVAasa and go to vaikunTham. I will stay here at the feet of my Lord to serve as: a resting bed, a comfortable seat, comforting shoes as well as a mountain (SEshAdri) in order to be a residing place for my Lord".

The amount of bliss and happiness, I get by seeing the Grace and beauty of Your blessed feet, cannot be obtained even at the great place vaikunTham, the so called place of peace and quietness.

The pAtALam is under the feet of the Lord SrIhari and hence, if stay in pAtALam, I can see the Grace and beauty of My Lord's feet but I cannot even think of leaving my Lord's feet for a split second.

AdiSEsha thinks: "I will not leave the blessed feet my Lord SrINiVasa and go to vaikunTham. I will stay here at the feet of my Lord to serve as: a resting bed, a comfortable seat, comforting shoes as well as a mountain (SEshAdri) in order to be a residing place for my Lord".

"The amount of bliss and happiness, I get by seeing the Grace and beauty of Your blessed feet, cannot be obtained even at the great place vaikunTham, the so called place of peace and quietness."

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"I will not leave the feet of my Lord SrINiVasa and go to vaikunTham. I will stay here at the feet of my Lord to serve as: a resting bed, a comfortable seat, comforting shoes as well as a mountain (SEshAdri) in order to be a residing place for my Lord".

The amount of bliss and happiness, I get by seeing the Grace and beauty of Your blessed feet, cannot be obtained even at the great place vaikunTham, the so called place of peace and quietness.

"The amount of bliss and happiness, I get by seeing the Grace and beauty of Your blessed feet, cannot be obtained even at the great place vaikunTham, the so called place of peace and quietness."

The pAtALam is under the feet of the Lord SrIhari and hence, if stay in pAtALam, I can see the Grace and beauty of My Lord’s feet but I cannot even think of leaving my Lord’s feet for a split second.
तत्र तत्र सदा राधानन्दयोजनपायस्मात
iti nisītya rāgānanda pradaṇdaryamOhitah
yatrad vādisesya pAdamasūndaryamOhitah
pravartate—2-19
tatrad sada pAdamasūndaryamAmR hastaASYaBUt

Thus, the determined serpent king, AdiSEsha is very much lured by the Grace and beauty of the Lord Srīnivāsa’s feet. AdiSEsha keeps on lingering around the places wherever the Lord Srīnivāsa moves in order to have bliss and happiness from the Lord’s handsome feet.

अवधचिन्तयेदादम् हि शंकरो लोकेष्णकर्:—2-20

athAcintayadeEvaṃ hi SamkarOlokaSamkara@h-2-20
Regarding the Grace and beauty of the Lord Srīnivāsa’s feet, the Deity Śiva who provides prosperity to the world, thinks in the following manner:

१०॥२२॥

धारणसेवयेदादम् भूवास्मू साराज्ञ्य राज्यामपूर्वकम्

śeṣhasya kimahOBagamuSEśāgīṣca prasAdajam

padmapAtin padmaṇEtra padmaṇAByadarAriBR it—2-21

The Deity Śiva thinks “With the blessings of the Lord Srīnivāsa, the resident of the SEšaAdri, AdiSEsha is able to enjoy the blessed sight of the Lord’s feet, being near to the Lord.”

१०॥२२॥

धारणसेवयेदादम् हि शंकरो लोकेष्णकर्:

Etavayam dharatBam mEdriEtratAdayO bata

BAviyanmane SETHavaprAptyartham vA mahattapah-2-22

karOmlitvatvaAgyA SamBu@h kaiAṣaŋ@hBavat

Siva thinks” I do not have the advantage of AdiSEsha as I have only three eyes and I am also away from the Lord Srīnivāsa. What a loss! I will do sincere tapas (austerity, meditation and penance) in order to get the position of AdiSEsha at least in my next birth.”

१०॥२२॥

धारणसेवयेदादम् हि शंकरो लोकेष्णकर्:

Jasrṣhayaṣanayāḥ विषयम् तव पदामुजेन

Adhārṣyaṣaṁcāryaṁ samasyaṣaṁcāryam—2-24

Jasrṣhayaṣaṁcāryaṁ pasamadārṇaṁ māhaṁ:

Aṣṭasahasraṇānām जीण्युतम मुखामुजातुः—2-23

Jasrṣhayaṣaṁcāryaṁ विषयम् तव पदामुजेन

Adhārṣyaṣaṁcāryaṁ samasyaṣaṁcāryam—2-24

Jasrṣhayaṣaṁcāryaṁ pasamadārṇaṁ māhaṁ:
O Lord! You are the Viṣṇu, Tācalā, Lakṣmī and Śrī Viṣṇu Tāsa. Indra, born from Your all pervading lotus-like face, has thousand eyes. The thousand eyed Indra is seeing the Grace and beauty of your feet day and night. Yet the Deity Indra, mystified and lured by the Grace and beauty of your feet, thinks “I did not get such a bliss and happiness earlier when I drank the immortal nectar.”
Seeing the beauty and Grace of Your feet, the Deity Indra is thinking, “Even though the forehead is close to the eyes, it cannot see the eyes due to its proximity to the eyes. For the same reason, in order to appreciate the beauty and Grace of Your feet, I will rather not stay so close to You.”

Thus thinking, Indra respectfully wants to stay away in svargalOkam. He starts staring at your feet spellbound through His thousand eyes with unbounded excitement. He continues to stare at Your feet till He feels “This is good enough – (that state may not happen perhaps)” so that He can finally go back to SvargalOkam.

“O lakṣmiIpati, SriVeṃkaTESa, even after coming to svargalOkam, I am feasting my thousand eyes by staring at the beauty and Grace of Your feet. Hence, I am staying afoot at svargalOkam and hoping to get contentment and happiness by looking at Your feet in due course”.

“O lakṣmiIpati! If it is difficult even for the Great Deities like Indra to appreciate the beauty and Grace of Your feet, then it is not conceivable and comprehensible for an ordinary fellow like me.”, thus dEvASarma thinks.

“O lakṣmiIpati! If it is difficult even for the Great Deities like Indra to appreciate the beauty and Grace of Your feet, then it is not conceivable and comprehensible for an ordinary fellow like me.”, thus dEvASarma thinks.
The devotee devoSanma says “O wishNumUrtri! The Grace of the icons (rEKaS) in your feet purifies all the lOKaS. I will try to describe some of the great features associated with these places. Please forgive my sins”.

The grander of the icons, the devotees! I will describe some of the great features associated with these places. Please forgive my sins”.

The grander of the icons, the devotees! I will describe some of the great features associated with these places. Please forgive my sins”.

In order to confirm that You indeed grant the knowledge of the above mentioned items, You are the icon of cakra in your feet.

By praising and remembering the Grace of Your blessed feet all the time, one effortlessly derives the complete knowledge of all the vEdaS, upaVedaS, upanishats and purANOmaS.

1) Four vEdaS with all the six facets like Siksha, vyAkarana, Camadas, niruktam, kalmam and jyotisham (please read the vEdaAmga sarvAmaS for details)

2) Four upaVedaS like Ayurveda, dhamurveda, gAmadhara and artha SASTra

3) Eighteen purANOmaS

4) Upanishats

In order to confirm that You indeed grant the knowledge of the above mentioned items, You are the icon of SarvAma in your feet.
O Sṛt hari! You do put an end to all the evils! All types of demons and devils try to give trouble to the devotees who are indulged in praising and remembering the Grace of Your blessed feet all the time. In order to explicitly announce that You are determined to destroy all types of such devils and demons, You are having the icon of gada in Your feet.

The word hari means one who destroys all the evils and evil doers. One can find similar Slokas in the ŚrīmadBāgavatam, 6th Chapter as well as in the 35th Chapter of VishnuSaṁhitā.

Vraja, the Lord having a lotus flower in Your naval! You are having the icon of padma (lotus) in Your feet to indicate,

1) Your beloved wife lakshmi, 2) Your beloved son brahma is resident in the lotus flower located in your naval, and 3) vayu dīva,

that those who propagate the Grace of Your blessed feet will always be residing in the blessed houses of prosperity and goodwill.

Words have more significance than sound, for they stand alone as objects of worship.

The viraja mānasasāra dhammikōti mahagahāritīt gangaAdisarvaIrthāni tvatpAdAbhiE vasamti hi -2-38
The viraja tīrthham, mānasasāraSvāravam, dhammikōti and ganga, the great and sacred water flows are resident in Your lotus feet and from Your blessed lotus feet they flow down to the earth to yield prosperity to all the living beings on the earth.

Words have more significance than sound, for they stand alone as objects of worship.

sahasraDvīpaUrvaNī jñayantī Eshu nityaSa@h
itti sUcaytīcam pAdE padmarEKAma dharmamśi -2-39
In those water flows, red lotus flowers with thousand petals and other types of lotus flowers as well as other fragrant flowers are blossoming always. In order to indicate these features, You are having an icon of padma in Your feet.

O svAmi! Sri lakshmi, who is residing in the form of lotus flower in Your heart, who is known by the blessed name padma (lotus), always stares at Your blessed lotus feet with Her lotus-like heart and soul. She keeps on looking at Your blessed handsome and Graceful feet totally amazed and with unabated interest. She always adores in Her heart, the Grace and beauty of Your blessed lotus feet which are well praised and well proclaimed by the vEdAs. She keeps Your lotus feet on Her thighs and worships them with Her lotus-like hands. In order to indicate all these aspects, You are having the icon of padma in Your blessed feet.

The great souls, who have the wise knowledge of the vishNu tattva, who propagate the Grace and beauty of Your blessed feet via literature and other means, are always liberated from all types of sins and bondages by Your Grace. In order to indicate this aspect, You are having the icon of vajra (Diamond) in Your feet.
You will give strength and will power to the devotees, who worship and praise the Grace and beauty of Your blessed lotus feet, in order to arrest the mighty evils like desire, anger, lust, greediness, jealousy and snobbish-like pride and prejudice. To indicate this aspect, You are having an icon amkuSäm (A rod used to control) in Your feet.

Those, who hear the beauty and grace of Your feet with sincerity and devotion, are blessed by You with steadfast prosperity like a long pillar-like banner. To indicate this aspect, You are having an icon dhvajam in Your feet.

The sphere-like universe is surrounded by nine sheaths like, water, fire, air, ether (Akaśam), pride (ahamkāra tatvam), mahattattvam as well as by the triguNas. The size of each sheath increases by 10 times the previous one (see SṛmadBāgavatam Chapter 5). Such a strong fort like universe is simply cracked when touched by the tip of the nail of the finger of Your feet. Who can dare to describe the greatness of Your feet?

O jagatpati! After doing intense tapas (austerity, meditation and penance), with Your Grace, Adisesha obtained four forms like a resting bed, a comfortable seat, an umbrella and comfortable shoes for You. This is all due to the devotional service for You. Even the Deities like indra, garuDa and rudra could not obtain such a Grace.
After seeing the Grace shown by the Lord on AdiShesha due to the service to the Lord, the Goddess laxmi thought “Why AdiShesha alone should get such Grace—Is it due to the proximity of AdiShesha to my husband?”

AdiShesha is the umbrella for the Lord from top to the bottom of the Lord vishNu and hence, gets the utmost Grace from the Lord who is pleased with the shade given by the umbrella.

The Goddess laxmi, who is residing in the heart of the Lord, decided to obtain all such indescribable Grace from the Lord.
The Goddess Lakshmi is thinking “I will stay along with My Lord SrivinaSwa in the vaikutThadhi trilOkaS (Swetam brham, anamAsana, and vaikutTham, the best places of ultimate destiny for the liberated souls), in the fourteen other lOkaS and in the entire universe as well as in the hearts of all the beings.”

Thus thinking lakshmi decided “I will stay along with the Lord all the time in all the places wherever He resides”. Hence, She took the form of a captivating fragrant air, and fragrant smelling small petals, kastuRi (an Indian scent like musk) and camphor-smelling as well as amorous gardens and romantic playgrounds”.

These three lOkaS describe the amorous gardens and romantic playgrounds which are the forms of the Goddess lakshmi (i.e. popularly known as vanalakshmi) and these forms are: The most fragrant smelling flowers like jasmine, etc.; the trees with the sweetest and delicious fruits like dates, figs, mangoes, jack fruits, etc.; parijAtam, kalpa vrEiniksha, Srivincanam (sandal wood), etc., sugarcane, etc.
In that amorous and romantic playgrounds, Goddess lakshmi took the form of a beautiful lakes with golden steps and pure water. In those lakes, She took the forms of yellow, blue and red lotus flowers with hundred to thousand petals. In those lakes, She also took the forms of fishes, turtledoves, swans, and as honey sucking bees. The Lord takes rest in such places and hence, Lakshmi took those forms.

In the center of those lakes, She took the form of diamond studded platform to play with the Lord and She took the form of golden seats in the lakes, the seating places for the Lord.

The Mother of the loKas, lakshmi, worships the You the Lord, (seated in those diamond studded seats), in sixteen ways (shOdashOpacAra pUsAs) and She offers You rice pudding (pAyAsAnam), cooked rice, five types of curries, five types of snacks, five types of nectars, five types of roots like carrot, potatoes, etc. She also offers You the purest and fresh fruits like grapes, coconuts, bananas, mangoes, dates, etc. She also offers You ginger and other roots like peanuts, etc. and pure and delicious water in golden pots. She offers You all these and serves You even though You are always contented and happy. She offers You every thing, perhaps thinking “You are every thing and because of You every thing exists. Hence, I serve You and surrender every thing to You”.
நீதியார் ஆயார் நீதியார் ஆயார் நீதியார் ஆயார்
சன்னதியாயாம் சன்னதியாயாம் சன்னதியாயாம்
--2-61

நியமர்வுகாளியர்கள், புருஷகாவளாய சார்பு
இருக்கார்வாராய சூரியனிகள் தின்வம் --2-61

nityar Root Ayapayanti pUrNaKAm AyA cAdarAt
IrAmAsarvasAraYi sarvasAraAtmAkA swayam --2-61

You have lakshmi, the inseparable form of all the things (sarva sampadas) at Your heart, and have vAyudEvA as a son in Your lap. You are the greatest and best person. You are a complete personality with contentment all the time with fully fulfilled desires. Yet, She is offering You all types of sweet delicious edible foods with devotion and sincerity to win Your Grace all the time.

ாத்மாந்தி சாத்ராமூகம் மத்ராவதி மோத்தவிம்
நீதியார் ஆயார் நீதியார் ஆயார் நீதியார்
--2-62

நீதியார் ஆயார் நீதியார் ஆயார் நீதியார்
சன்னதியாயாம் சன்னதியாயாம் சன்னதியாயாம்
--2-63

நீதியார் ஆயார் நீதியார் ஆயார் நீதியார்
தாாங்கி குறுவையும் மருத்துவம் செல்லக்
--2-63

பிணாயமம் கல்யாணம் தோலாமியம் மனோகரம்
சுருக்கியனவல்லியம், சுற்றியவன் சுற்றியவன்
--2-62

பிணாயமம் குறுவையும் மருத்துவம்
ாற்றியதை: மாண்ணிக்கயவர்கவுத்தம் --2-63

நாயாந்தே விதாநதியம் முக்குத்தகர்கவுத்தம்

athAtmAnam kalpayantI DolAmancam manOharam
suvrNaSRitämkalAmambam suviSAlam surakshaNaA --2-62
pravAlApAdasamyuktam suvajrphalakairirRitäm
OtapOtal@h svarNapaTTai@h mANikyastabakAvRitäm --2-63
jAmbUdana vitArADhya muktaAstabakaramjitaam

In order for the Lord to take rest after meals, lakshmi takes the form of a beautiful swing which has golden chains. That swing is awesome, pure, virtuous and huge one. It has studded foot steps with cross-stitched laces studded with all kinds of precious jades and stones. The swing has golden pillows studded with precious jades and stones. Because the Goddess lakshmi is all wealth, every form of Her is precious, awesome and studded with jades, diamonds and invaluable stones, especially if these items are intended for serving the Lord.

It is mentioned in the scriptures that the SvEta dvipam, anamTAsana, and vaikumTham are three residential places of the Lord and every item like His dresses, Crown, His armour, His arms (SastraS and astras) the flowers, etc. are all the forms of lakshmi.

மேல்சென்று ஏற்குறுக்கு கேரளவு முட்டையனியை
--2-64

சுவக்காண்டு வெள்ளையன் ஏயசுற்று வெள்ளையை
--2-65

சுவக்காண்டு வெள்ளையன் ஏயசுற்று வெள்ளையை
--2-66

சுவக்காண்டு வெள்ளையன் ஏயசுற்று வெள்ளையை
--2-67

சுவக்காண்டு வெள்ளையன் ஏயசுற்று வெள்ளையை
--2-68
In such a swing, in order to please You, the mightiest and the prosperous Lord, the Goddess lakshmi takes: 1) the form of earth (BUdEvi) to serve You as the resting bed; 2) the form of SrIrUpNi to serve You as a soothing pillow; 3) the form of durgAdEvi to massage Your feet; 4) the form of fragrant powder, cloves, nutmeg, cardamon, etc. to serve You as a chewing gum; 5) takes the form of a lightning glowing-like fan with a golden rod to provide You pleasant and soothing air; 6) takes the form of a umbrella studded with precious stones, diamonds and jades; 7) takes the forms of diamond studded shoes. She takes the forms of all the luxurious items to treat You with royal pomp and glamour as You are the Lord of the Deities like brahma, etc. Thus the Goddess lakshmi serves You and plays with You in a romantic way.

pratyEkAvaramaNamahSastraiMurtiBirbrahmapUrvakai@h
tridaSairdaSadikpAlai@hEvita@h paramAsanE-2-69
O Lord! You are existing in the special sheaths:
1) lakshmi, krIiddhOlka, mahOlka, viROlka, dyulka, sahasrOlka are forms of the dEvatas assumed by You in the 1st sheath;
2) vAmadEva, mAyA, samkarshaNa, jaya, pradyumna, krIIti, uniruddha, Samti, viSva, tatIasa, prajI-nA, turya are the forms assumed by You in the 2nd sheath;
3) ReSava and others are the forms assumed by You in the 3rd sheath;
4) samkarshaNa and others are the forms assumed by You in the 4th sheath;
5) fish and others are the forms assumed by You in the 5th sheath;
6) amanita, brahma, vAyu, ISna, ganuDa, vArNu, gaYatrI, BAaratI, girA, sauvarNI are the forms assumed by You in the 6th sheath;
7) indra, ashTadikpAlakI, anamata, brahma are the forms assumed by You in the 7th sheath.

i.e., You are in every body. You are no other than every thing. If that is the case, You are the sole worshipper of Yourself. Hence, there is no difference between the worshipper and the one being worshipped.
By existing in such living beings, as per their good or bad karmas, they are programmed by You to lead their lives. Thus, You are protecting them by Your existence within them as well as outside their surroundings.

Even though, You are in every thing and various forms, You are uniquely different from every one of them. You are independent and not tied to any of those things. Your greatest virtue is total independence from every thing.

In the universe, the each one is dependent on some body or other and each one of them needs support from some body or other. Where as You do not have any desires and You do not need any body’s support. You are always happy and content, Yet, You are compassionate and kind-hearted person. You create true and just (satya) world. You make true and just (satya) decisions. You are worshipped by the Deities like brahma, indra, rudra, etc.
O Lord! You are prompter for Lakshmi, Brahma and others. You ordain the liberated as well as the souls that are not liberated. You are the supreme expert and nothing is impossible for You. You can make things happen which cannot be achieved by others. Nobody can count Your immensely great virtues and hence, You are the greatest and complete person without any deficiency. Usually, however great one is, he or she will be deficient in some thing or other but such is not the case with the Lord. You are recognized as the greatest person by Veda and Vedanta.

Your actions are incomprehensible and amazing for any body. You are inside the universe as well as outside the universe. You are smaller than the smallest atom and yet, with tremendously superb power. Usually, the smallest atom will not have any greatness associated with it and if some thing is great, it will not be small. You are much bigger than the biggest one. You are all pervading and uniquely insurmountable one.
என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்

O Lord! You are the sole supporter of all the all creatures including brahma. You being inside and outside of every creature, closely watch their deeds. Hence, You are the witness for their actions and wait for the right moment to make them reap the consequences according to their actions. You are the most handsome and much superior to the Deities like brahma, lakshmi and others. You know every thing and You are the Lord for all the creations. You always exist in the past, present and the future.

You are the mightiest one to do every thing. Your mighty deeds are always incomprehensible to the unworthy fellows. For the noteworthy devotees, You make Yourself feasible to comprehend Your mighty deeds. You are the same all the time. You are always praised by the vedas. Even at the end of the yuga (when every thing perishes), You still exist and hence, You are called Sesh. At time of creation, You are every where and hence, You are called aSesh without any blemish and defects. You love the brahmaNasa who really aspires for brahma j–nA. You do not go through various stages like childhood, teenage, youth, Adulthood and old age like all the creation and hence, You are steady and sound all the time. That is the reason, You, the Lord for everybody can bestow benefits to all.

Non-existence, loss of body, grief and incompleteness/non-fulfilment are the four disastrous states which are experienced by all the creatures. But You do not face those four disastrous states. In Your aavatArAs, You demonstrate and teach (by doing Yourself) to the brahmaNa, kshatriya, vaSya and SUDrAs, the right way of living. You propagate the four stages of a life like celibacy (doing the ceaseless thought of the Lord alone), family life, seclusion from all the distractions and renunciation. You bestow dharma, artha, kama and mOksham to the creation as per their deeds and worth.

MulaRUpini yamamSaktamAtrasthavardhi 1-2-79

adhOkshagO@2prAkR^itastvanamantamahimA tava
mulUparUpI hyanamtaastvanavartArAsthAvidhA—2-79
You are not comprehensible directly from all the normal methods and measurements. You do not have any attachment to the world. You are eternally great and supreme. You are the prime source for every thing and hence, Your avatāras are also eternally superb. You are the endless one.

"nāmadheṇyānā kahāra daśāmā nārāyaṇāya māyā

kunālāṁ tīrthaḥkāraṁ trīṣṇāṁ hitāṁ kāyaṁaltayā̃ṁ āhyā̃ṁ—2-80"

nāmātānātām (nāmacaryānā) namatāni j-nāmamdAdayaO guṇāNa@h
ananta vēdatēvaṣṭhānāh aRaMa@2nāta saukYādeCāh—2-80

O lakshmiPati! Your names like RaMa, kṛishNa, etc. are everlasting. Your wisdom, eternal bliss and other virtues are also everlasting. You may be only comprehensible via the eternal viṣṇus and yet, may not be fully comprehensible! You grant eternal bliss to the Deities like brahma and others.

"ahāṁ brahmābhayaṁ bhāyasya ramāṇaṁ lalitaṁ vikāre

niśvayanām āśājīnām bhajivāmāḥ—1-2-81"

abO BAgamahO BAgym ramESa tvatpadAm buṣE
nivishTamanasAm saukYamiAmuṭhAbivardhāhE—2-81

O lakshmiPati! For those, who concentrate their minds steadily on Your lotus feet, You grant them endless joy not only during their life time but also after death (i.e., in the paradise). Such is their fortune! What a great fortune indeed!

"tāva prasādānāyanāyaśa iśayā IESaI ŚatIEstāh
lavamAtram yaistu labdham tairalaBYyam na kimcana—2-82"

O Śrīnivāsa! Those, who obtain the smaller than the smallest Grace of Yours, find it profusely abundant to fulfill their desires and hence, for them nothing is impossible to achieve.

"tāva prasādāhEśa na māhānti suvāhaṁyārāṁ
chātraṇānāyadHIrāya niśvāntihāṁ
sAntātāmāyaśa yāṇi śrīnāyanāyaṁ—1-2-82"

Tāva prasādāhEśa na māhānti suvāhaṁyārāṁ
tāva prasādāhEśa niśvāntihāṁyārāṁ—2-83

O Śrīnivāsa! In various avatāras like RaMa, kṛishNa and others, you did numerous amazing and superb performances to demonstrate Your Might and Grace to Your followers and sincere devotees.

"tāva prasādāhEśa na māhānti suvāhaṁyārāṁ
chātraṇānāyadHIrāya niśvāntihāṁ—2-84"

O Śrīnivāsa! The Deity of all the deities, who is full of compassion, shall be praised in this world.

"tāva prasādāhEśa na māhānti suvāhaṁyārāṁ
chātraṇānāyadHIrāya niśvāntihāṁ—1-2-84"
Once an insect touched the lotus feet of You, when you were in the form of vyasa muni. The insect got blessed to become a king even with the slightest touch of Your feet. A stone (ahalya) was similarly blessed by the mere touch of Your lotus feet and got her original form of ahalya. If that is the case, it is needless to say that You yield immense influence on the living beings with Your unlimited Grace.

O svami! In order to bless the devotees, You took the form (avatar) of kR^ishNa. Having pity on arjuna, You became his charioteer and destroyed evil fellows like chhriyodhama and others. You became the gate keeper of the king bali and helped indra by begging land from bali.

O praBo! In order to save gajEndra from the evil cobra, You did not send Your army. You Yourself appeared immediately on the scene to save gajEndra.

O deVa! You declared “I do not mind abandoning vaikunTham but not my devotees as they are very dear and intimate to me.”

O vEnkaTEsa! in the paradise, kAmaThEma, kalpaVriksham and cimtAmaNiriti grant all the desires of the people. By residing in the vEnkaTEcalam, You assume the role of all the above three and fully satisfy the devotees by granting them whatever they desire.
Those, who request the kalpa vriksham, kama dhenu and cintamaNi to fulfill their desires, get all the material wealth. You only can grant the moksha (the liberation from bondage).

You are advised to condescend on the devotee only when he requests the dharma, artha, kama and moksha. He will be pleased by seeing you, who is his vision.
O Srihari! You will take care of all the miseries and sorrow of Your devotees. You will take care of their sufferings like, deformation due to old age, death from weapons, food poisoning, psychological depressions and other associated physical as well as mental ailments. In addition, You will grant them handsome and able-bodied figures. How graceful and benevolent You are!

O Srihari! What more can I say? You are unique and nobody is a match to You in granting boons to the devotees as well as in relieving their sufferings.

Beyond the seven oceans, there is an eighth ocean called Your Grace, the endless bliss and happiness. In that ocean of Grace, You are drowning the devotees by fulfilling all their desires. That is, You are not only granting all the material things desired by Your devotees but also granting the mOksha to them.