3. Chapter 3

In this Chapter three, the *daSa avatAdaS* of the Lord and the eminence of the Lord in those *avatAdaS* is described. The great *vedic* sayings are also reiterated to expose the supremacy of the Lord. The *sioks* in this chapter can be used for regular prayers to invoke the Lord. The devotee *deEvaSarma* invokes the Lord thus:

अनन्तं नानादेवेष्यं वास्तवीय自动化नः

अनन्तं नानादेवेष्यं वास्तवीय自动化नः ||-3-1

अनन्तं नानादेवेष्यं वास्तवीय自动化नः

अनन्तं नानादेवेष्यं वास्तवीय自动化नः ||-3-1

Jñānāntādevāyāsvaṁ nāmyante kṛtaṇakkara

You are comprehensible via the eternal *vedas*. You are the root cause for the entire universe. You are well-rounded and complete in wisdom, eternal bliss and happiness as well as wealth. You are the husband of the Goddess *lakShmi*. O Lord vEmkaTESa my salutations to You.

वेदोऽवतारास्त्वते

वेदोऽवतारास्त्वते ||-3-2

नक्ष्ठार्णि च गणवतं पल्लवं क्षणादयः

नक्ष्ठार्णि च गणवतं पल्लवं क्षणादयः रामयान्ति व चा ||-3-2

नक्ष्ठार्णि च गणवतं पल्लवं क्षणादयः

नक्ष्ठार्णि च गणवतं पल्लवं क्षणादयः ||-3-2

naksThatANi ca gAyAntE pAmsavasa kshaNAdaya@h
tadvyAyani na gAyAntE brahmaNA ramaya@2pi va—-3-2

O Lord! One may be able to count the stars in the sky, the each particle in the sand, and each split second in the time-line. But it is impossible even for the Deities like *brahma*, a *lakShmi* and others to count Your mighty deeds and the associated great virtues.

विश्वास्ते: तेन भक्तवास्तवं यथार्थति

विश्वास्ते: तेन भक्तवास्तवं यथार्थति ||-3-3

तथातिपि तेन भक्तवास्तवं यथार्थति

तथातिपि तेन भक्तवास्तवं यथार्थति ||-3-3

SrIvEmkaTESa! Your virtues are so profound and great, that Your devotee Goddess *lakShmi*, her devotee and servant *vAyudEva*, the devotee and myself (i.e., *deEvaSarma*) the student of *vAyudEva* as well as Your devotee, as prompted by You, is invoking You limited by my abilities.

आदित्यस्य स्वाधिकारायेऽवतारास्त्वते

आदित्यस्य स्वाधिकारायेऽवतारास्त्वते ||-3-4

श्रीविनकट्सः महत्वामिनः जानान्तः दयानिधिः

श्रीविनकट्सः महत्वामिनः जानान्तः दयानिधिः

भक्तवास्तवं भो विश्वास्तवं यथार्थति सापम् ||-3-4

SrivEmkaTESa matsvāmin j-naNAnda dayAmidiE

Baktavatsala BO vishvatu TumbirnadhunA@2iva mAm—3-4

O vEmkaTESa! You, the most affectionate friend of the devotees, are the source and sustainer of *devine wisdom*, *devine bliss* and unabated compassion. You treat the creation of the universe as your own family members and take care of their welfare. O my Lord! Please have mercy on me and protect me.
O Lord! You are the husband of satyaBama and the establisher of the true world. You are with solid determination (i.e., You made an vow that “You will rather abandon vaikumTham but never let down the devotee who is near and dear to You”). Your middle name is Truth and your determination is to protect the devotees always. You always mitigate the grief and sufferings of the devotees and redeem them from their sins. Hence, You are called har. Your true behavior is not comprehensible ordinarily—may be comprehensible via vEdAs whose protector is no other than Yourself. You have the satyaloka as your hat sitting on Your head. You are the vEmkaTESa, the virATsvarUpa (cosmic form) who has thousands of heads, the embodiment of thousands of Truthful souls. I pray to You, the greatest Lord.

SringaNatsarvapApaGnams mananAtpuNyavardhanam svadhyAnAtsiddhidam viShNum prEkshaANmOkshdam BajE—3-6

O Lord! By hearing Your Greatness from the masters and recapitulating the teachings from them, all the sins disappear and one gets divine wisdom. By hearing Your glorious stories, one gets purified and progresses steadily towards divine knowledge. By meditating on You, one becomes austere and intellect which in turn yields all the good virtues. By seeing You, one gets blessed with eternal bliss and happiness. I pray to You the greatest Lord.

SriVEmkaTESam lakshmiSams anishTaGnambaShTadam catumukEratanacam Srinivasam BajE@2niSams—3-7

O Lord of vEmkaTacalam and the Goddess lokshmi! You destroy the devotee’s vices like desires, anger, jealousy, greed, lust, egoism, doubts about true knowledge and perverted knowledge. You bless the devotee with divine knowledge, true devotion, austerity and other great virtues. You also bless the devotee with all the worldly as well as divinely happiness. You have two great sons like brahma and vAyudaEva. O such a supreme Lord vEmkaTESa, I always pray to You!

yadapaAmgalavEnaiva brahmaAdyaA@h svapadam yayu@h mahArAjAdhirAjAnam Srinivasam BajE@2niSams—3-8

O Lord! Great Deities are ruling various lokaas (indra rules svarga loka, rudra rules kailasa loka and brahma rules satyaloka) due to a small speck of Your kindness. You
are the supreme commander of all such great Deities. O such a supreme Lord vEmkaTESa, I always pray to You!

You are only comprehensible via the everlasting vEdAs. You are without any blemish. You are like a great ocean full of virtues like divine wisdom, eternal bliss, etc. O such a supreme Lord vEmkaTESa, I always pray to You!

By chanting Your holy name, all the sins disappear. By invoking You, You will be pleased so much that You will grant all the boons. By seeing You, one gets blessed with eternal bliss and happiness. O such a supreme Lord vEmkaTESa, I always pray to You!

You are in everything. You are in the heart of every creature. Even at the end of the universe, all alone You exist laying on the leaf of a fig tree (vaTa vR"iksHa). In the rest of the time You sleep on AdiSEsha as your bed. O such a supreme Lord vEmkaTESa, I always pray to You!

O all pervading Lord vishNu, You are always with bliss and happiness. You give peace and happiness to the devotee. Your conveyance is a huge winged bird called garuDa. You appear with pleasant and smiling face and eyes to the devotees. O such a supreme Lord vEmkaTESa, I always pray to You!
Your lotus feet are always tied down with the so called thread of deep devotion of the devotees. In the universe, if one gets tied down with a thread, one only experiences grief. But if one is tied down with devotion to You, one experiences nothing but eternal bliss. You are comprehensible to the meditative minds of the sages like sanaka and others. O such a supreme Lord vEmkaTESa, I always pray to You!

Pure water flows like ganga and others originated from Your glorious lotus feet (from whose worship, the devotees are liberated from all bondages and sins). O such a supreme Lord vEmkaTESa, I always pray to You!

O vEmkaTESa! You reside at the banks of suvarNamuK1 river. Glowing vEdas praise You. You grant the devotees with wealth (wisdom of vEdas) and You are glowing with lustrous golden color (i.e., shining with glowing vEdas). Your body parts are shining with golden crown and ornaments (i.e., You are with glowing with Goddess lakshmi on Your body). O such a supreme Lord vEmkaTESa, I always pray to You!

O vEmkaTESa! You have a beautiful mole called Srivatsam on Your chest. You are the Lord of the Goddess lakshmi and You play with Her amorously. You take Her in Your lotus arms. You are the knower of all the vEdas and Sastras. You are the wealthiest person. You are worshipped by the Goddess lakshmi in the form of the mother earth and durga. O such a supreme Lord vEmkaTESa, I always pray to You!
Out of Your own wish, You assumed the form of a fish. In that form, You killed the
demon called hayagrīva to liberate the vedas, stolen by him. Thus, You handed over the
vedas to the four-faced Deity brahma. You assumed the name of satya by uplifting the
great sage-king satyavrata at the time of turmaoil in the ocean due to pralaya, the
dissolution of the universe. O such a supreme Lord vEmkaTESa, I always pray to You!

You are the sustainer and support for a deep ocean and You assumed the form of tortoise
to lift the mountain called mandara at the time of churning the milky ocean for obtaining
amrītam, the divine nectar. Even though You assumed the forms of such animals, You
are still supremely handsome. O such a supreme Lord vEmkaTESa, I always pray to You!

You assumed the form of a handsome bodied white bore and killed hiranyaksha to
liberate the mother earth from the clutches of the demon by uplifting the mother earth
with Your fangs. Thus, You gave stability to the mother earth. O such a supreme Lord
vEmkaTESa, I always pray to You!

You assumed the form of half man and half lion (nR^isimha) and pleased the devotee
prahlAda by killing the demon hiranyakasipu. You are like a wild elephant to put down
the demons. O such a supreme lakshmi nR^isimha, the Lord vEmkaTESa, I always pray to
You!
You assumed the beautiful form of vAmana with the determination to curb the
eremonious and vicious nature of the demons to please the devotees, thus enriching
their devotion further. Hence, you appeared as a young batchelor to tease the demon
bali and destroyed his vicious nature. O such a supreme Lord vEmkaTESa, I always pray to You!

चन्द्रानाम कुन्ददत्तम कुर्णाज्ञम कृष्टरिगम
सुकुमारस्य मुगुढः स्नितिवार्ष्मणे मेधेऽतिशानम् ॥ ३-२३ ॥

You took the form of paraSu rAma, the son the sage BR'igu. In that handsome and
tender form, you appeared with beautiful round face like a moon. The jasmine
like white glowing teeth embellished the beauty of Your face. You went round the earth 21
times and killed the cruel kings with the battle axe which You were wearing. O such a
supreme Lord vEmkaTESa, I always pray to You!

श्रीरामस्य दशदिवनायाम्म दशोदिवनायामकम्
दशास्वयमस्य दशास्वयमिः स्नितिवार्ष्मणे मेधेऽतिशानम् ॥ ३-२४ ॥

SrIrAmam daSadigvyAptam daSEndriyanityAmakam
daAsyaGnam dASarasAthim SrIrivAsam BqF@2niSam — ३-२४ ॥

You are rAma because You are married to rAma, and You play amorously with the
Goddess laksami. You are rAma because You are the eternal bliss and the great sages
always find eternal bliss just by thinking of You. O such great rAma! You rule all the 10
sides of the universe (i.e., north, northeast, east, south, southeast, southwest, northwest,
west, upas above and down below sides). You also rule all the 5 organs as well as 5 senses
of the body. You destroyed the ten-headed demon rAvanA. You were the son of king
dasaratha. O such a supreme Lord vEmkaTESa, I always pray to You!

द्रव्यायं जगो जगो फलं फलं फलं फलं फलं फलं
मुक्तिकल्याणं बालम् वासुदेवम् युद्धतमसं
देवकीतनस्य कृष्णस्य स्नितिवार्ष्मणे मेधेऽतिशानम् ॥ ३-२५ ॥

gOvardhanOddharam hAalam vAsonEdEvam yadUttamam
dEvaktaranayam kR'ishNam SrIrivAsam BqF@2niSam — ३-२५ ॥

When You were a child, You lifted a huge mountain called gOvardhana with Your little
finger. You were the son of vasudEva. You were everywhere in the universe (i.e.,
onomnipresent) and hence, You are called vAsonEdEvam. You were the greatest among the
yAdavAs. You were the son of dEvaki. You are always happy and blissful kR'ishNa
glowing with the tinge of black color. O such a supreme Lord vEmkaTESa, I always
pray to You!

पाण्डवं महान् पाण्डवं महान् पाण्डवं महान् पाण्डवं महान् पाण्डवं महान्
नन्दनन्दप्राणं दृश्यन्ति नन्दनन्दप्राणं दृश्यन्ति ॥ ३-२६ ॥

You were the beloved son of nandana. You are ever blissfully happy and You grant
erternal bliss to the devotees. You body shines with the tinge of emerald color. You are
without any blemish. You are the kR'ishNa who brought fame and name to the
prosperous yasOda who fostered You in Your childhood. O such a supreme Lord
vEmkaTESa, I always pray to You!
You are very much interested in protecting the cattle. You reside in $br^\ast imdAvanagam$. You are the leader of $gOkulam$. You are always extolled tremendously by the $vEdas$. You, the $kr^\ast ishNa$, lure the entire universe. O such a supreme Lord $vEmkaTESa$, I always pray to You!

$\text{You stole the fragrant flower tree pArrijAtam from devAlOkam to please Your beloved wife satyBaAma. You are the destroyer of all the sins of the devotees. You give soothing pleasure to the minds of gOpikAs. You stole the dresses of gOpikAs when they were taking bath in the river yamuna. You, kr^\ast ishNa are the protector and ruler of the cattle herd. O such a supreme Lord vEmkaTESa, I always pray to You!}$

$\text{You were the killer of kamsa. The Deities like brahma and others always worship You. You are always peaceful and blissfully happy. Still, You give happiness to the devotees as per their credentials and deny the same to the evil people. You grant mukti to the deserving devotees and liberate them from the cycle of births and deaths. You destroy the doubting knowledge about You and bless the devotees with divine knowledge. O such a supreme Lord vEmkaTESa, I always pray to You!}$

$kR^\ast ishNapatim kr^\ast ishNagurum kr^\ast ishNamitramabIshTadam kr^\ast ishNamikam kr^\ast ishNasuKam SrlnivAsam BajE@2niSam — 3-30$

$kR^\ast ishNa$
O Lord! You trampled the black snake called krṣṇa. You played with the gopas boys. You also played amorously with gopikās in the yamuna river as well as in the surrounding flower gardens. You are the creator of river called krṣṇa vENi. O Srīnivāsa, who assumed the form of krṣṇa, are the greatest Lord amongst the Deities like lakshmi, brahma and others. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! You teach the true knowledge to the good people and You are not comprehensible to the wicked as well as evil people. You are the embodiment of divine knowledge. You impose true knowledge and only comprehensible to the good people. O such a supreme Lord vEmkaTESa, the embodiment of divine knowledge, I always pray to You!

O Lord! You will assume the form of kakki, the horse rider and kill the demonic kali in order to liberate the devotees from the sins associated with kali. O such a supreme Lord vEmkaTESa, I always pray to You!

O supreme Lord vEmkaTESa, I always pray to You because You are no other than:

hart: One who destroys all the sins

kansa: The killer of the evil ones and the protector of the good ones and the supreme One without any blemish.
Krishna: Complete avatara purusha who destroyed the evil ones and protected the good people, who took the side of pAnDavAs to establish dharmA by annihilating the kauravAs in the battlefield of kurushetra, One who preached the BagavadGita to arjuna, there by exposing to the world the right way of living to reach liberation, One who always pleases the devotees, One who is the ultimate shelter (Asrayam).

Narasinha: On of the avataras assumed to kill the demon hiraNyakasipa in order to protect the devotee prahlAda.

Ananta: One who never perishes and always exists.

Madhurtuna: The destroyer of the demon madhu.

KrishneSvara: One who gives happiness to the senses of the body.

Yaj-\-na: One of the avataras and the True form of sacrificial fire.

Kapila: One of the avataras to preach True knowledge to the mortal world.

RahuBha: One of the avataras assumed to please dEvAs and One who is the embodiment of dharmA (righteousness).

Hayagriva: One of the avataras with the face of a horse.

Vishnu: The supreme Lord of the great Deities like lakshmi, brahma and others. One who pervades the entire universe.

Vyasas: One of the avataras—the embodiment of True knowledge—the Greatest one to write vEdas, SastraS, purANAs, etc. in a lucid manner so that a common person can understand and the one who pervaded all over the universe.

Narayana: One of the avataras. One who exists even at the time of the end of the universe. One who was born out of water, One without any blemish, One who puts end to the devilish qualities, One who is the source of True knowledge and vEdas, One who is the ultimate shelter [sadAsraya]. One who is worshipped by the human world, One who is the prAna, the sustaining strength of the creation.

Anagam: the only One without any blemish.

Atmanam: One who is (by definition of the vEdas), a complete embodiment of all virtues, True knowledge, eternal happiness and bliss.

Amritam: One who has eternal seat (anamtaSana), One who always exist, the divine nectar who is always (please see the madhursatokam) sweet and bestows sweetness in the lives of the devotees, On who established all the vEdas and SastraS.

Datta: One of the avataraS, vishnu who was born to Sage atrI and his wife anasUya at the request of the devotee anasUya.

Dhamvantari: At the time of churning the milky ocean (i.e., kshirasAgara), vishnu took the form of dhamvantari to carry the vase full of amritam, the divine nectar in His hand for distribution of the amritam to dEvataS. One who is the embodiment of Ayurveda, the oriental hindu knowledge of healing medicine for all body ailments.

Purusha: One who existed even before the creation, One who blesses the devotees with total liberation (mOksha). One who takes away all the sins of the devotees, One who resides in all the bodies of the creation, One who has all the six virtues, One who is the root cause of all the avataraS and not to mention of the entire creation in the universe.

Mahidasa: One who was born as mahidaSas to iterAdevi due to her intense meditation (tapas) and taught vishnu tantra (called as pAncarArita AgamaS) to the sage naraDeva.

Ajita: One who is invincible and cannot be defeated by war, by argument and by any material as well as spiritual means.
O Lord! You assume unlimited number of forms and Your works and deeds are limitless in the forms You assume. You and Your virtues are extolled by the eternal vedas. Your names are limitless and You are known as ananta. You may be understood by the limitless names and virtues. O the auspicious abode of True knowledge and eternal bliss, the Lord vEmkaTESa, I always pray to You!

O Lord! You are with unlimited powers and in each of such powers, you exhibit and unleash unlimited mighty and tremendous acts and deeds. You reside and rest in the unlimited bodies of the creation of the universe. You are the most prosperous and supreme lord with unlimited number of eyes and feet. You are the embodiment of eternal bliss and happiness and You bless the same to the devotees. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! You wore the weapon called disc (sakraYudha) to kill the band of mountain-like gigantically huge demons. You wore a diamond sword to put an end to the all the wild evils of unparalleled scale. You a great person with tremendously compassionate mind. In order to bless the devotees with unlimited divine knowledge, prosperity and wealth, You have in Your hand Goddess lakshmi as a lotus flower. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! In the universe, You are the only dexterous expert in granting the devotees with boons associated with dharma, artha, kama and mOksha. If that is not the case, why do You reside at the highest peak of the mountain vEmkaTAcalam (vaikumTham)? O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! You are the only expert in granting the devotees with boons associated with dharma, artha, kama and mOksha. If that is not the case, why do You reside at the highest peak of the mountain vEmkaTAcalam (vaikumTham)? O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! You are the only expert in granting the devotees with boons associated with dharma, artha, kama and mOksha. If that is not the case, why do You reside at the highest peak of the mountain vEmkaTAcalam (vaikumTham)? O such a supreme Lord vEmkaTESa, I always pray to You!
O Lord! You are well known to be the embodiment of divine knowledge, eternal bliss and happiness. You wear the glittering diamond necklace. You annihilate the pain as well as sorrow of the devotees by merely chanting Your name and You always fulfill the desires of the devotees. You reside at the SEshagiri. You always exhibit a smiling face because You are pleased with the devotees. You always play amorously with the Goddess lakshmi. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! River ganga and water flows like pushkaraNi have originated from Your blessed lotus feet. Great devotees as well as the Deities like lakshmi, Siva, AdiSEsha, garutmAn, vAyu, dEvaa, indra, sun, moon, agni and others worship Your blessed lotus feet. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! By worshipping Your blessed lotus feet: 1) the sins of the world disappear, 2) all the Deities, the devotees like king-sage ambarisha as well as great Sages acquire divine knowledge, 3) one also acquires the True divine knowledge of nigamaAs, AgamaAs, SastrAs, purANAs and other scriptures. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! You bless AdiSEsha, garutmAn and others who carry You. You always look after Your devotees with great compassion and love. You are much superior to the Goddess lakshmi, brahma and other great Deities. You appear superb by wearing sa–Naka, cokra, gada and lotus flower in your four hands. You are imperceptible to the human organs like eyes, etc. You are worshipped by Siva, brahma and other Deities. You killed the mighty demons like rAvana and others who were in turn blessed by Siva, brahma and other Deities. O such a supreme Lord vEmkaTESa, I always pray to You!
அல்லாஹ்ல் யூதர் குஷத்ரை குழந்தை
அரைத்து தன்மையை வெளியீடு சீட்தான்
அரைத்து தன்மையை வெளியீடு சீட்தான் ||-3-43

அஜாணானாரை ஸம்மந்தன் பின்ராணு ஸ்மான் ஸெட்டுச்சனை நிபுணம் வந்துத்தேறும்
லாஸ்திகாதேகிளம் முற்பர்வாசித் ஒக்குமрудம் தெரிவுபோர்வரித்தம் நிஷேஞ்சர்மம் ||-3-43

Aj-னியñஸ்ல்஗ாரா ஸ்மூத்தராண்ட்ப்ராஸ்தாம்
su-னிய்நஸ்ல்த்துராச்த்தன்க்ந்ம்புத்திந்ம்புப்஦்஧்இயம்
lக்கிம்பய்ப்தேம் ஸ்ர்வாவார்ர்க்த்தெச்டாம்
dார்இட்த்ய்ப்புவ்த்தெப்பார்மன்ம மிஸ்ல்ஸ்ஸ்ர்ஸ்த்தம்—3-43

O Lord! You are the expert in navigating the people, lost in the deep ocean of ignorance, to the most secure shore. You are also the expert in building the bridge called Divine knowledge in order to provide a high way to the devotees to reach You. You are worshipped by the brahma and other Deities of wisdom. You annihilate poverty, grief and other sins, the qualities of a demon. O such a supreme Lord vEnkதெச்டாம், I always pray to You!

லாஸ்திகாதேகிளம் பின்ராணு ஸ்மான்
அஜாணானாரை ஸ்மந்தன் பின்ராணு
லாஸ்திகாதே

O Lord of the Goddess lakshmi! Your eyes are like lotus petals and You wear golden ornaments (studded with diamonds, pearls and other precious stones) around Your neck, Your ears, Your hands, shoulders and Your body. You are everywhere in the entire universe. You are the only One with great compassion, virtues and without any blemish. You can only liberate the devotees from grief and sins. You do not have a birth or death like the entire creation and You are the One above all the rules and regulations of the universe. You are different from the universe. You are incomprehensible to the universe and hence, nobody can surpass You by any means and ways. You are my most beloved Lord, the liberator from bondages. O such a supreme Lord vEnkதெச்டாம், I always pray to You!

சேழு தோற்றுத் திருத்தெசியல் காசு காசு
சேழுதோற்றுத் திருத்தெசியல் காசு
சேழுதோற்றுத் திருத்தெசியல் 

திம்மண்டும்நானாஜானிதா ஸ்மான் அஜாணானிதா
ஸ்ர்வாவார்ர்க்தெச்டாம் ஸ்ர்வாவார்ர்க்தெச்டாம்
ஸ்ர்வாவார்ர்க்தெச்டாம் ஸ்ர்வாவார்ர்க்தெச்டாம்
ஸ்ர்வாவார்ர்க்தெச்டாம் ஸ்ர்வாவார்ர்க்தெச்டாம்
ஸ்ர்வாவார்ர்க்தெச்டாம் ஸ்ர்வாவார்ர்க்தெச்டாம்
ஸ்ர்வாவார்ர்க்தெச்டாம்

SrideviEnkதெச்டாம்ஏதாம்பீட்டாஞ்சம்க்காம்பாக்ராஜாஜாதாம்பாக்ராஜாஜா
jagatpAvanl
yasaypAprngntirkashaNam vidyntBavEndhrArkAdisarvEshTadam
yannAmasmaraNam mahAGaharaNam svargyam ca mOkshapradam
yatpAdAmbujayugma sEvanaratO brhAmdBi@h pUjyatE@h—3-45

O Lord! River ganga and other water flows originated from Your blessed feet and consequently those water flows are purifying the places where ever they flow. By Your mere compassionate eye sight only, the great Deities like brahma, rudra, indra, sUrya and others are holding onto their positions with due respect. They also get all their wishes fulfilled by worshipping Your blessed feet. By mere chanting Your name, all the sins of the devotees are washed away and they obtain dharma, artha, kama and liberation, the mOksha. O such a supreme Lord sEmkataEs, I always pray to Your blessed lotus feet!
O Lord! You are not disturbed by the birth, prosperity and the demise of the universe and the associated creation, even though You are the prime cause of every thing. Hence, You are not perceivable to the normal (external) organs and the senses associated with them. You are such a well rounded person in every thing that You may be comprehensible to some extent via the knowledge of the vedas, sastras and puranas. You are the protector of the deities like brahma and others. You have the glowing eyes like surya and candra. You are the embodiment of compassion. Unlike the entire creation, You do not have a body made of the five elements earth, water, fire, air and the ether (aka soma). Hence, You do not go through the cycle of births and deaths and the associated bondages as well as the attachments. That is why, You are dear and near to the most sincere devotees, great sages who always dwell in the knowledge of vedas extolling Your great virtues and who always worship Your blessed lotus feet. O such a supreme Lord vEmkaTESa, I always pray to You!

किमकरस संकराः भवहकरुणा तव भवहरीतम चतुश्चतुष्यमापः

O Lord! You are always dear to the Deity Samkara who serves and bestows prosperity to his servants. You are always compassionate to the ardent devotees who serve You. The reason being, You propagate and exhibit Your credentials of compassion and other great virtues in the universe through Your great devotees/sages like AdiSesa, Suka, pala, nArada and others. O such a supreme Lord vEmkaTESa, I always pray to You!

वे मक्तेस सामातासमुप्या आस्तेत्त स्त्रि सुभगम द्विशिद्ध कविक्रमे सिद्धवस्यस्य सौरभापू: नस्ते गृहसाध्यम । १-३-४८

O Lord! Following the advice of You, those who worship Your devotees are always praised and revered in the universe. Such devotees of Your devotees are blessed with prosperity and bliss not only during their life time but also afterwards attaining the moksha. O such a supreme Lord vEmkaTESa, I always pray to You!

श्रीसरसायिनीमातृ तस्मान श्रीसरसायवर्तीर्षिकायमुः

श्रीनिवाससमप्पाति मदाय: तत्स्तुःक्षमाम दशशिद्धु
O Lord! Those who insult You with pride and prejudice, lead life with pain and grief due to a lot of difficulties in all directions and eventually suffer the drudgeries of the hell after death.

Even though people say “O! the God gave me these difficulties even though I do not deserve, etc.”, the Lord is always merciful. He will not cause any hardship to the individual by Himself. But a person experiences grief and sorrow due to his/her own bad deeds (done either in his/her current life time or in the previous births) as ordained by the Lord, the supreme witness of one’s deeds. But by devotedly worshipping Him with remorse, He will be so pleased that He will totally mitigate or reduce (or give strength to bear) the grief and sins of a person depending on the level of devotion. If one insults the Lord with pride and prejudice, the Lord will be simply watching the fun while the individual has to suffer fully his/her share of suffering due to the consequences of the individual’s accumulated and current bad deeds. That is the law of nature. One has to suffer the consequences of one’s actions and deeds. Unfortunately, under those circumstances, the people start cursing the God for the difficulties facing them. That is nothing but ignorance.

O such a supreme Lord vEmkaTESa, I always pray to You!

vEpadGnam SuBadOghAram BaktAmAn vaSaavatinam
lokApyUjya ramAram BajE@2ham pratIjnamasu@h—3-50

O Lord! You not only remove the drudgeries of the hell but also bless the devotees with prosperity and happiness and eternal bliss. You, according to Your free will, behave subservient to the devotees. You are worshipped by the devotees with wisdom in the universe and You play with the Goddess lakshmi amorously in order to please Her. O such a supreme Lord vEmkaTESa, I always pray to You in every birth I undergo!

BaktA GamugrahaArya tyaktva vai kuNThamuttanam
dharaNyAmanabwiirhO@2si varENyO varadO@2rcita@h—3-51

O Lord! You are the supreme one worthy of praise by the devotees with wisdom as well as by the Deities like brahma and others. Hence, You are so compassionate that You left vai kuNTham and are residing in vEmkA Acalam to the devotees in order to please them. O such a supreme Lord vEmkaTESa, I always pray to You!

ArthaMaraM peravtu roke te vaaparyam kilm vityam:
janeRsake: vaapamyar: AyaasaAraM vaapamy samvayam—3-52

dharaNyApam muryaAmaAtaM adSagri vaapamyar: dharaNyApam vaapamyar: vishwaAm vaapamyar:—3-53

AryaAryaMaraM peravtu roke te vaaparyam kilm vityam:
janeRsake: vaapamyar: AyaasaAraM vaapamy samvayam—3-52

ArthaMaraM peravtu roke te vaaparyam kilm vityam:
janeRsake: vaapamyar: AyaasaAraM vaapamy samvayam—3-53
atyālpamAtram paravastu lōke nai vāpahAryam kila satyasandho@h
janairtranEkat@h bahyamoyatnai@h AyAsasidhyam bahupApa samayam—3-52
harasyaSEsham smR"itimAtrastvam gOgOcaraO dR"ishTipathAdyagOcara@h
vilakshaNam sthīravargyamAtmakam pāSyē bahUpAyiSaRādām tvAm—3-53

O Lord! You, the embodiment of Truth and divine wisdom, always preach the people not
to steal other’s wealth and property however small it is. But the moment that particular
individual chants Your holy name ‘vEmkaTeSa’ with devotion, You, even though not
perceptible to the external senses and organs, will rob in total the smallest speck of
grief/sin of an individual, accumulated birth after birth. Hence, You are called the sin-
robber (pāpa cOra). This is not at all the end of Your story! You are comprehensible via
vEdās and You are indifferent to the universe which was created by You only. Yet, You
the dictator and director of the universe, find ways and means to protect and bless the
devotees. I can confidently say this based on my own experience. O such a supreme
Lord vEmkaTeSa, I always pray to You!

 ŚE tvAŚEtvAŚEtvAnasthānasthānasthānakAmanE
 ŚE tvAŚEtvAŚEtvAnasthānasthānakAmanE ŚE tvAŚEtvAŚEtvA

O Lord! Those, who devotedly keep thinking of Your invaluable forms and the
associated great virtues, find their sins destroyed and experience prosperity, happiness
and bliss. O such a supreme Lord vEmkaTeSa, I always pray to You!

ihāmutraAtulyasatKyaṇpadAṇi mahaTAmapi
alpAṇAṇi kimA vaktavyam śrūtyādārākAṇi c 1-3-55

O Lord! Even those, with the least amount of devotion, who understand the smallest
amount of Your greatness, are blessed by You to have prosperity and happiness not only
in their current life time but also afterwards enabling them to experience the bliss, Your
ture form. O such a supreme Lord vEmkaTeSa, I always pray to You!

prapadyE punDarIakshamISam BaktAImuktipinam
lokuottaram parAdBhAjanAham parAntaram vībhum 1-3-56

O Lord with eyes like lotus petals! You are the Lord of every thing and You are full of
compassion towards devotees. You preach divine knowledge to the devotees and liberate
them from cycle of births and deaths as well as the related bondages. You are the best in
the universe and You are the leader of the universe. You are the supreme One and are
superior to the great Deities like laksAmi, brahma and others. You voluntarily assume
innumerable great forms. O such a supreme Lord vEmkaTeSa, I always seek protection in
You!
O Lord vEmkaTESa! You, the embodiment of six types of prosperity, the One worshipped by the entire universe, the Lord in the past, in the present, in the future as well (i.e. all the time), are very near and dear to me. This is all because of the fruits of my good deeds from previous births, Your compassion towards me as well as due to the blessings of my guru. O such a supreme Lord vEmkaTESa, I always seek protection in You!

yatO BuTAni jAyantE yEna sarvaMrTiM tatam
yEna jAtAni jivanti yam prApsyanti mahAlayE—3-58

O Lord! You alone created the entire universe and You pervaded the entire universe. The entire creation in the universe exists because of You only and at the end of the universe, all the creation is absorbed in You who is the sole sustainer and supporter of the Deities like brahma and others. O such a supreme Lord vEmkaTESa, I always seek protection in You!

dlpa vidyutArAgni candrasUryaAtidjoptimAn
yOgayOgairyOgyayOgai@h dR"iSyO@2dR"iSya@h SrutO@2Sruta@h—3-59

O Lord! You grow much brighter than brightest light, lightning, sUrya, candra, agni, and nakshatraMs. Scriptures describe Him as kOtisUrya sama praBa (i.e., equivalent to ten million of sUryaMs grouped together in one place). You are only perceptible and comprehensible to the ardent devoted yOgIs and others cannot experience the same. O such a supreme Lord vEmkaTESa, I always seek protection in You!