4. Chapter 4

In this Chapter four, the \textit{vSvarUpam} of the Lord is described which is like a summary of \textit{purushasUktam}. The following \textit{SIlokas} can be used for regular prayer (\textit{pArAyaNam}). The devotee dEvaSarma invokes the Lord thus:

\begin{Verbatim}

\textit{sthita\textstyledh// kri\textstyledh@ hari\textstyledh@ Om}
\end{Verbatim}

\begin{Verbatim}

O svAmi! You are the way the grief and sorrow from the devotees. You are a well rounded and full fledged personality with the virtues like divine wisdom, bliss and happiness. O Lord \textit{vEmkaTESa} hear my earnest appeals for mercy and compassion.
\end{Verbatim}

\begin{Verbatim}

\textit{yamnuKam brahma\textstyledh@jana\textstyledh@kam yadh\textstyledh@AHU kshatra\textstyledh@kAra\textstyledh@NE yadUruBy\textstyledh@Am vai\textstyledh@Syakulam p\textstyledh@Ad\textstyledh@Hy\textstyledh@Am sEvakO\textstyledh@2Bava\textstyledh@t—4-2}
\end{Verbatim}

\begin{Verbatim}

O Lord! The \textit{brahma\textstyledh@mins} from Your face, \textit{kshatra\textstyledh@As} from Your shoulders, \textit{vai\textstyledh@Syas} from Your thighs and the \textit{SU\textstyledh@drAs} from Your feet came out. Since all parts of the Lord’s body are equally worthy of praise and worship, all the four casts need to be respected equally without any discrimination.
\end{Verbatim}

\begin{Verbatim}

\textit{strASO dyaur\textstyledh@BUdysya saahasRaMSwSCa ne\textstyledh@tra\textstyledh@ca\textstyledh@h muK\textstyledh@Ap\textstyledh@ram\textstyledh@d\textstyledh@AR@2g\textstyledh@ntSCa dgy\textstyledh@d\textstyledh@vy\textstyledh@Ah sRO\textstyledh@tr\textstyledh@cO\textstyledh@2Bav\textstyledh@t—4-3}
\end{Verbatim}

\begin{Verbatim}

O \textit{vEmkaTESa}! From Your head the \textit{svar\textstyledh@ga\textstyledh@ I\textstyledh@ka}, from Your eyes \textit{sU\textstyledh@ra\textstyledh@}, from Your face \textit{in\textstyledh@dra} and \textit{agni} and from Your ears the Deities of all the sides came out.
\end{Verbatim}

\begin{Verbatim}

\textit{v\textstyledh@EmkaTESa! From Your mind \textit{c\textstyledh@m\textstyledh@dra}, \textit{v\textstyledh@yu\textstyledh@u} from Your \textit{pr\textstyledh@\textstyledh@A\textstyledh@Na}, from Your naval the sky and from Your feet the earth came out.}
\end{Verbatim}

\begin{Verbatim}

\textit{yak\textstyledh@Para\textstyledh@Sam \textstyledh@Ram\textstyledh@Na\textstyledh@ Bhuvan\textstyledh@Ni cha\textstyledh@t\textstyledh@Ra\textstyledh@t—4-5}}
\end{Verbatim}
O Lord! From Your handsome and tender body parts, fourteen lokAs came out. From Your tender naval, the residing place of the Deity brahma, the entire universe came out. One can find the same description in Adi purANam and BAgaVatam.

---4-6

O vEnkaTESa, Lord of the Deity lakshmI! The entire creation is under delusion due to You and nobody can understand or get over such a delusion. Even the wise people also are under the spell of the delusion and they also cannot estimate the magnitude such a spell. Hence, You are the undefeated conqueror of the entire universe. Only by showering Your Grace, You liberate the devotees from the delusion and the associated bondages. I seek protection in You the greatest Lord and I plead You to bless me to get over the the spell of delusion. In fact, BagaVadgita stresses these aspects of getting over delusion in Chapter 7, SlokAs 13-14.

---4-7

O Lord! One who is a doubting “Thomas” (i.e., doubts about You and Your virtues), You are incomprehensible. Yet, You help the sincere devotees in understanding Your virtues and the greatness of Your Grace. You are the well rounded person with virtues like compassion, bliss and happiness. You destroy the persons with demonic qualities. You enable the wise and good-mannered people to understand You in an appropriate form based on their abilities. At the same time, You are imperceptible to the evil people. You are also comprehensible to some extent via the true knowledge of the vEdAs. O such a supreme Lord vEnkaTESa, I always pray to You!

---4-8

O Lord! You are much superior to the Deities like brahma and others who grant all the boons to the devotees. Prompted by You, I am bowing to Your Lotus feet in order to be blessed by You. Myself being the worshipper of Your lotus feet, should I appeal to You and express my concerns as You know every thing. Are You not present everywhere inside and outside of the entire creation? O such a supreme Lord vEnkaTESa, I always pray to You!
Day-to-day life is like a jungle. A jungle is a place where wild animals thrive on the philosophy “survival of the fittest” by killing one another and the weakest ones (which are without any protection) become “a prey” to the strongest ones. Similarly the samsara (i.e., the day-to-day life) is full of obstacles, suffering from diseases, poverty, distress, fear, erosion due to ego, pride, prejudice, jealousy, selfishness, lust as well as immorality.

O Lord, I am entangled in the clutches of such a deplorable samsara without any protection and safety net. For such a deplorable samsara, You are the only One who can offer proper protection. O such a supreme Lord vEmskaTESa, I am always eager to pray to Your lotus feet in order to get relief from distress by seeking Your Grace for protection!

You steer me safely out of the so-called ocean-like samsara. You always put Your hands around Your waist to indicate to the devotees “I am determined to steer you out of the ocean-like samsara if you seek protection in my feet”. You wear the dress glittering with golden color, a crown studded with diamonds and precious stones, a sacred thread and a long garland of sacred flowers whose fragrance is capable of destroying the ignorance of the devotees. O such a supreme Lord vEmskaTESa, I always pray to You!
O Lord! You shine with a tinge of golden color. Deities like brahma and others worship You because You are the embodiment of virtues like divine wisdom, devotion, austerity, etc. You have a handsome mole called Srivatsa, the icon of the Goddess lakshmi on Your left breast and hence, You are the extraordinarily handsome and divine personality. O such a supreme Lord vEmkaTESa, I always seek protection in You!

---4-13

O Lord! You reside in the top level of the cathedral of the temple called Anamadantarayaam. The Deities like brahma, rudra and others sooth You by providing shade via umbrella and a comforting gentle breeze by waving the hand held fans. O full blooming moon-like faced supreme Lord vEmkaTESa, I always pray to You!

---4-14

O Lord! You are very much dear and near to the devotees. You display the banner bearing garuDa (eagle) and the garuDa carries You on His mighty wing, the so called shoulder. You wear a crown studded with precious stones. You wear a dress with golden color and kaustubha maNi around Your neck. You always display pleasant smile on Your face. You are always with the Goddess lakshmi and wear sanka, cakra and the icons like vara and abaya. Thus in that form, You bestow divine wisdom to the devotees in the universe in order to liberate them from bondages. O such a supreme Lord vEmkaTESa, I always pray to You!

---4-15

O vEmkaTESa! While You wander around the world, You are face submission as well as conquer in the universe. Even though, You are extolled as invincible, You bow down to the devotees and do act as per their whims and fancies. You are imperceptible and yet You are perceptible to the devotees. You hear them clearly via their rendering of the vEdAs, purANAs, etc. But You do not care for the evil doers and are imperceptible to them. You are making the devotees to announce loudly about Your eminence. You cannot be completely assessed and established ordinarily. Yet it is possible to establish those facts via SAstras rendered by the name-worthy sages. You are above the six sins like kama, krodha, etc. You are the embodiment of six types of prosperities. O such a supreme Lord vEmkaTESa, I always pray to You!
O Lord! In order to serve You with Your blessed Grace, the Deities like brahma and other devotees as well are giving up the desire for family life and the associated happiness as well as the purushârthas (i.e., dharma, artha, kâma and moksha). All of them are worshipping You with sincerity and austerity. O such a supreme Lord vêmkaTEsa, I always pray to You!

O Lord, the One who plays amorously with the Goddess lakshmi! You as per Your own wish, You assume an avatâra and create lust in the world. Yet You do not generate lust in the souls of the devotees. Is it possible for anybody to look at Your blessed greatness and Grace. O such a supreme Lord vêmkaTEsa, I always pray to You!

O Lord! You reside in the hearts of the entire creation. You are omnipresent in the universe and hence, You are called vâstudEva. You are the well wisher of the universe as well as the best one among the protectors of the universe. You are the Lord of Deities like brahma, rudra, etc. You are the greatest One amongst the existing as well as the perished ones. O such first and foremost Lord vêmkaTEsa, I always pray to You!

O Lord! You are imperceptible to the external senses and organs of a being (i.e. You are only perceptible to some extent via the vâdEic and divine wisdom level of the individual). You are omnipresent and You reside in the living beings as the smallest particle. You are superior to the great Deities like brahma as well as lakshmi. Even the mightiest Deities like brahma pray to You, the ever lasting One. the creator, the sole witness of the events that are occurring will be occurring in the universe. O such a supreme Lord vêmkaTEsa, I always pray to You!
O Lord! You grant dharma, artha, kāma and moksha to the devotees and hence, You are called vāsudeva. You are sankarshana because You take away the grief and distress of the devotees. You are pradhumna as you are the embodiment of divine knowledge and superbly radiant glow. You are aniruddha as You reside always in the hearts of the devotees and thus being controlled by them. You live in the lotus-like hearts of the great sages like sanaka and others. O such a supreme Lord vEmkaTESa, I always pray to You!

पन्थवृत्तविषयाय पन्थसाधनायक्याय च
जानकमेंद्रियेषाय हृदीखिषयः ते नामः — 1-4-21

O Lord! You created the five elements (i.e., earth, water, air, fire and ether [sky]) and You are neither controlled by them nor You assume a form with these five elements. Hence, You are the embodiment of eternal joy, bliss and divine wisdom. You are the primal cause of the five senses. You are the determinant for the Deities in-charge of the sensory organs (karmEndriyas) and the extra-sensory organs (j-nAnEndriyas) to function in a person. You are called hrīśikESAya because You give pleasure to the karmEndriyas, j-nAnEndriyas as well as to the Deities like brahma, rudra and lakshmi. O such a supreme lakshmi nRīśimha, the Lord vEmkaTESa, I always pray to You!

विष्णुवेदाय विष्णुवेशाय विष्णुवेशविष्णुर्विष्णुकृतकर्मणि — 1-4-22

O Lord! You are residing in everything and You are omnipresent in the entire universe. Hence, You are called vishNu. You dictate the actions the Deities have to perform and You are always successful in all Your attempts. You bless the devotees who want to get rid of the kama, krodha, moha, IOBa, madha and mAtsaryAs. You are always very dear and near to the devotees, thereby granting all the boons as per the their wishes. You assume the avatAs of vyasa, vAsishtha, and krīśna. You do great performances like creating the universe and annihilation of the devils. O such a supreme Lord vEmkaTESa, I always pray to You!

कस्त्रकश्याक्षरोत्तमायथा स्वसक्षरैक्षराया ca
कुक्किश्तपाकपिंतिमा यस्मि कश्याक्षरयात्कस्त्रा — 1-4-23

O Lord! You are superior to the kshara-named brahma and rudra as well as to the akshara-named lakshmi. You are also superior to the imperishable vEda-described akshara Deities. You have the entire creation in Your womb. You are the destroyer of the devils and benefactor of the good people. You take away the distress and sufferings of the devotees. You enhance the fruits of their good deeds (please see a similar saying in Bagavagdita, Chapter 15, SIOkAs 16-17 for more details). O such a supreme Lord vEmkaTESa, I always pray to You!

॥ — 1-4-20
O Lord! You are the ultimate resting place of eternal bliss for the good people. You are the prime cause of prosperity and progress. You are always pleased with the divine wisdom associated with the deep devotion of the people. You are the altar of the entire universe and hence, You are the greatest One. You are the source of energy for the creation. You assume the mightiest body to do tremendously superior tasks. You assume the avatāras of the great Sages vyāsa, kapila and others. O such a supreme Lord vēmkaTEśa, I always pray to You!

O Lord! You are the last resort at the time of collapse of the universe (yuGAmtam). You wear the mighty universe as if it is a tiny thing. The Deities brahma, rudra and others find You worthy of great worship. You are the Lord SṛmamāraṇāyaNa who killed the hiraNyāksha, the powerful foe of the ṛkṣitās and uplifted the earth via Your tusk. O such a supreme Lord vēmkaTEśa, I always pray to You!

O Lord! You Deities like Indra worship Lord brahma. Lord brahma worships the Goddess lakṣmi. All these great Deities worship Your blessed lotus feet because You are imperishable and You are beyond time and space. You have at Your navel the great brahma who is responsible for the creation of the universe. You provide good will and prosperity for the blessed Deities who in turn bestow good will and prosperity to the people. O such a supreme benevolent Lord vēmkaTEśa, I always pray to You!

O Lord! You grant eternal bliss and happiness to the liberated souls. You are at the focal point of the bright radiation of the sun and hence, You are called SripiśiTha. You are the embodiment of eternal bliss and happiness. You preach divine wisdom to the people who do good deeds. You are the so called Lord hari because You are the prime source for the veda, ṛkṣitās and ṛkṣitās which teach the people the right path for salvation. O such a supreme Lord vēmkaTEśa, I always pray to You!
O Lord! You bestow the disciplines of celibacy like non-violence, etc., to the devotees. You establish different worlds. You grant happiness and prosperity to the devotees via their benevolent charities given to the deserving people. You assume the avatāras of Vaiśāsa, Kapila and other sages doing the tapas (dhīyānam) in badarikāśramam. You make the devotees do the tapas (dhīyānam) and take away their three types of distress and grief. O such a supreme Lord vEmkaTESa, I always pray to You!

\[---4-29\]

O Lord! You leave vaikunTham and reside in different places in order to protect as well as uplift the good people. You are everywhere in the universe and bestow prosperity and happiness in the universe. The sacred water flows like ganga river and others emanate from Your blessed lotus feet. You liberate the devotees from the human bondages due to worldly life. Depending upon the level of devotion, You grant prosperity and happiness to the devotees. You are without any blemish. Hence, You are pure and You are the embodiment of great virtues like eternal happiness and bliss. O such a supreme Lord vEmkaTESa, I always pray to You!

\[---4-30\]

O Lord! You are the doer of the magnificent deeds like creation of the entire universe. Nobody can find fault with You as You annihilate the demons. You are embodiment of divine knowledge and You grant the True divine knowledge to the devotees. You are always free from attachments and bondages. You take away the distress and grief of the devotees and grant them eternal bliss and happiness. O such a supreme Lord vEmkaTESa, I always pray to You!
O Lord! You grant pure body to the good people so that they can worship you with austerity. You also grant them all the prosperity, wealth and all the authority in this life and heavenly pleasures after this life. After they reap the fruits of their good deeds, with Your Grace, they take rebirth on this earth. In their new birth, with Your Grace, they follow the path of austerity, sincerely dedicated concentration and deep devotion to pray to You. With Your Grace, they give up vices like anger, greed, etc., and they lead an ascetic life with dedicated devotion. Please see a similar purport in BagavadGita (Chapter 9, SIOkAs 20-21). O such a supreme Lord vEmkaiTESa, I always seek protection at Your feet!

O Lord! You are easily approachable to those who follow the devotional paths. But You are not within the reach of those who follow evil and demonic paths. You are the embodiment of virtues like prosperity, wealth, Truth, righteousness, glowing illumination, divine knowledge, austerity, etc. You are the embodiment of every thing, one can ever think of. You are beyond time and space. You are in the bodics of the good as well as evil living things. You are every where and every thing is I you. Because of You, all the universe exists. You grant Your blessed Grace on the good persons and You put the evil doers in trouble. Hence O such a supreme Lord vEmkaiTESa, I always seek protection in Your feet!

O Lord! You established all the vEdAs. Yet You cannot be fully defined by the vEdAs. You get rid of the sins of the devotees. You are without any blemish. You are such an unending everlasting potential source (kalpa tara) that You keep on granting all types of boons all the time (i.e., in all yugas and kalpas). O such supreme Lord vEmkaiTESa, I always pray to You!
O Lord! Even if one misbehaves like a devil with demonic qualities (ego, anger, greed, lust, jealousy, pride, prejudice, annoying and killing the ones making efforts to understand the God), You will nullify his/her sins if only he/she sincerely remembers Your name, fame and virtues. Your name is really such a supreme one. One who does not even remember Your name, there is no salvation for that being. O such a supreme Lord vEmkaTESa, I always pray to You!

अजाना दयवा दम्मातः पुण्यमोक्षव्य नाम ते
यो वदेत तानि वश्यन्ति तौलराशि वर्धाने नालात् ॥ ४-३५

Aj-anā dāthava dammatā puṇyamokṣavya nāma tē
yo vadēt tāni vaśyanti tōuḷarāśi vardhāne nālāt
t—— 4-35

O Lord! Even if one pronounces Your blessed name ignorantly or cunningly, such person’s sins are burnt as a stack of cotton by Your Grace. O such a supreme Lord vEmkaTESa, I always pray to You!

श्रुतिः दूविकात: आताः त्वानाम यनि संसरंगेत्
तत्स्य दूषणि तत्सरीणि तत् शरणास्ति ॥ ४-३६

śrutī dūvikāta: ātāṁ tvānāṁ yanī saṁsāreṇa
tatsya dūṣaṇi tatśarīṇaṁ tat śaraṇāṣṭi
t—— 4-36

O Lord! By pronouncing Your blessed name, You get rid of the sufferings of a person who is hungry or grief stricken or physically tired because of hard labor. O such a supreme Lord vEmkaTESa, I always pray to You!

सत्वर्यविज्ञानाति दुर्लोकायि यानी च
tāni sarvānāṁ labhati mātattvam vismṛtīṁ yadi ॥ ४-३७

satvarya-vijñānānāṁ durloka-yāni ca
tāni sarvānāṁ labhati mātattvam vismṛtīṁ yadi
t—— 4-37

O Lord! Ignoring You, if one does not chant Your name, such a snob has to go through all sorts of awful grief and sufferings caused due to his/her evil deeds. Of course, the Lord will be simply watching the fun when one goes through consequences of his/her evil deeds. O such a supreme Lord vEmkaTESa, I always pray to You!

न तीव्रवाचाता न च दानयजा त्रायू च नानाचन्द्रन्यदेवम्
यतृ भीन्ववास्तवः च नामकीर्तिनम् तदेव सर्वायुधविपक्षार्थम् ॥ ४-३८

na teevrvačata na ca dana-yajya tṛayau ca nanāchandra-devaṁ
yatār bhīnva-vāstavaḥ ca nāma-kiṛti-nam tadeva sarvāyudha-vipakṣāraṁ
t—— 4-38

याना वज्र वता धानान्यया न्यासंध्याय
तव नामस्मृते संबंध्या कलाम्। नाहिन्ति पोषिश्याम् ॥ ४-३९

yānā va ṣravatā dhānānīyaṁ nīsāndhyāya
tavam naṁśrutiṁ sambhyāṁ kalām naṁhitī poṣiśyām
t—— 4-39
O Lord! Visiting the pilgrimage centers, ritualistic worship, different kinds of yaj~n~As, different kinds of vrata~S, severely serious tapas (austerity, dhy~An~Am, etc., undergoing self-imposed difficulties), worshipping different Deities, charitable donations of all kinds--as a matter of fact nothing matches even with a small speck of the Grace showered by You due to chanting of Your name with sincere devotion. O such a supreme Lord vEmkaTEnA, I always pray to You!

O Lord! Blessed are those who constantly chant Your Graceful name with sincere devotion. They are really the most fortunate and prosperous fellows because they do not under go the drudgery of facing the sufferings due to ill fate. Prosperity, bliss and eternal happiness are the direct benefits of Grace showered by You as a consequence of chanting Your blessed name. O such a supreme Lord vEmkaTEnA, I always pray to You!

O Lord! How can anybody explain the superb significance of chanting Your blessed name? It is impossible to make an attempt to do so. Just by remembering Your blessed name at the time of death, ajAmila, the sinner, obtained mOksha with Your Grace. O such a supreme benevolent Lord vEmkaTEnA, I always pray to You! Such a devoted chanting of Your blessed name can only enhance the devotion of an individual. Because such devotion is the tool to liberate one from all bondages leading to mOksha, it must be considered as the most desired right royal path. O such a supreme Lord vEmkaTEnA, I always pray to You!
नाहो@2jAmilaEva pApajaladhim santrNavän nAmata@h
prahlAda@2pı gajEndrapUrvalахurO du@hKAmbudhEstdArit@h
yamnAma sm-arđNA@2mR°nKambudhinmagnOdyA@2pı gaur1pati@h
yaddhyAnE niratA@h prajApatimKanA@h prAptA mahAvaiBovam —4-43

O Lord! By chanting Your holy name, ajAmila was not the only person who got blessed by You. For example, prahlAda, gajEndra, and other devotees also got out of the grief and suffering due to the drudgery of life and obtained mOksha. Even today, the great Deity rudra is also immersed in constant chanting of Your blessed name "rAma". Even the most powerful and prosperous Deities like brahma and others are deeply immersed in chanting Your holy name. O such a supreme Lord vEmkaTESa, I always pray to You!

यान्नमा तै सर्वजज्ञलरस्त दुक्कम्खलांश्च वहन्त भिक्षति
स सर्वमात्रां स हि विनिल्प प्रसीद सामविनिर्कालमष्कः —4-44

yamnAma tE sarvejagaddhu rasta dushkarmaSatAmSca bahUn Binatti
sa sarvaSaktE sa hi viśvarUpa prasāda maścāniruktAtmaSaktE —4-44

O Lord! You are the mightiest One because by chanting Your holy name, all the mountain-like huge evils are destroyed. You are the embodiment of the universe and You are the invincible and undefeated Lord. O such a supreme Lord vEmkaTESa, I am the devotee chanting Your name and hence, please be compassionate to bless me!

अनुप्राध्यथ्म भजताम पदासम् अनामम्रुपस्त्व गुणो भ्रजन्मा
नामानि रुपाणि गुणानि क्रियायां ज्ञानानि गुणानि स मम प्रसीद —4-45

anugrahArtham BajatAm padAbjam anAmarUpastva guNAN hyajanmA
nAmanı rUpAgni guNAN kriyaSca jamanı grNıShNAsi mām prasāda —4-45

O Lord! You do not have really a physical body, name, figure, virtue, actions, birth and deaths. Yet, in order to bless the devotees who worship Your blessed lotus feet, You assume the holy names like rAma, kR°nShNā, etc. You also assume pure white physical figures. You also exhibit divine wisdom and other virtues. You also do the creation and destruction of the universe. You also assume the physical forms like a fish, tortoise, bore, etc. O such a supreme Lord vEmkaTESa, please show compassion and bless me!
O Lord! As a result of Your avatArs, You are creating delusion to the ordinary folks depending upon their credentials. You are also blessing some people according to their credentials. O such a supreme Lord vEmkaTESa, please bless me profusely to please me!

O Lord! Your compassionate eyes are so great that they grant all types of blessings to the devotees not only in their life time but also afterwards leading to mOKsha. It is my form opinion that if You are not compassionate, nobody can fulfill the desires of the devotees in spite of their best efforts. I do not have any doubts about this. O such a supreme Lord vEmkaTESa, please bless me profusely!

O Lord! After mentioning the scriptures, I keep chanting “namO vEmkaTESaya” to get rid of my sins. You are the Lord with endless prosperity. You reside in the hearts of the devotees in the universe and give them steadfast mind, austerity and other virtues in order to fulfill their desires. You show great interest in providing them with safety and shelter. You are with inexplicable supreme grace and are with mesmerizing power. Your historical background is incomprehensible to any body. O such supreme Lord vEmkaTESa, I always salute to You!

O Lord! You are the protector of all the universe and all the creation in the universe. You delude the non-devotees. Your family is the universe. All the existing creation in all the places, in all the unapproachable places like thick forests, in the rivers, in the oceans, in the ether (AKAsam), in all the child bearing-wombs, in all the externally appearing things is liberated from distress and grief as a result of chanting Your blessed name. According to Bagavatam, in order to protect the creation, You assume the role as a fish in water, as vAmana on the earth, as trivikrama in the ether and as narasimha in the thick forests. O such a supreme Lord vEmkaTESa, I always pray to You!
O Lord! One is blessed with prosperity if the person chants Your name when the person is faced with many insurmountable obstacles. Similarly if one gets lots of wealth and prosperity due to his/her good deeds (i.e., good karma), You should be remembered and profusely thanked. Because of You only, that person is prosperous. If such a person is ungrateful, the prosperity may dwindle in due course of time as the sole owner of the prosperity is You, the Almighty. After all, You allowed the person to share Your property (because every thing belongs to You only) due to His/her good karma. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! As per the reasons mentioned in the SIOka 4-50, prompted by You, with Your Grace, I am very much interested in chanting Your name. Because I am considered as one belonging to the elite group of Your sincere devotees, I find the fruits of my good karma enriched due to Your merciful Grace. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! As I am an Oath to chant Your holy name always, I need not fear any time from anybody. In spite of that, please grant Grace to me. It does not matter how small that Grace is and I shall consider that as a great fortune. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! As I am an Oath to chant Your holy name always, I need not fear any time from anybody. In spite of that, please grant Grace to me. It does not matter how small that Grace is and I shall consider that as a great fortune. O such a supreme Lord vEmkaTESa, I always pray to You!
O Lord of Goddess lakshmi! Due to several of my bad deeds, I am not in a position to understand Your acts and deeds bearing a variety of interesting stories. You know every thing. It is needless to narrate to You about my limitations. O such a supreme Lord vEmkaTESa, be merciful!

By chanting Your holy name, all the dreadful sins disappear. Thus, the body and the soul of a person are getting purified. O the Omnipresent Lord! You are not only pleased to see such a purified person but also blessing that person. Later, You are making that person to do good deeds only.

By doing good deeds, one gets to know the divine wisdom. Such a divine wisdom helps me to get near and dear to You. Ultimately it helps me to understand and experience Your Grace which liberates me from pains due to getting into wombs and the associated births. Thus, Your Grace helps me to get mOksha, the true ultimate goal of life. These three SLOkAs narrate the Glory and Grace of chanting the Lord’s name. O such a supreme Lord vEmkaTESa, I always pray to You!

O Lord! Innumerable worthy charities like gOdAna (giving away cows), BuDAna (giving away land), kanyA dAna (giving away brides by celebrating marriages), suvarNa dAna (giving away gold, cash, etc.), etc., do not match the fruits yielded by the Glory of chanting Your holy name. Similarly, performing sacred sacrificial yaj-nAs, feeding the scholarly brAhmins and poor-feeding in sacred places daily, etc., yield insignificantly small benefits as compared to the Grace due to chanting Your blessed name. Such is the awesomely superb and pure Grace, yielded by chanting Your holy name which does not involve any expenses at all. O such a supreme Lord vEmkaTESa, I always pray to You!
makes an individual very prosperous and ultimately liberates the person leading to mOksha, the eternal bliss. O such a supreme Lord vEmkaTESa, I always pray to You!

yEnaitkadA vishNupadAbyayugmE samarpitaṃ cittamanyabuddhya
ya mO@2pt taddUtgaNAssapASA@h vaSaSyantyaGauGAŚrayamapyaH O na hi — 4-59

O Lord! One should be wise enough to think that the sincere devotion leads one towards liberation, the mOksha. If that person, (may be a sinner – does not matter) has his/her mind fixed on Your holy feet, all the sins will be nullified. Such a person cannot even be troubled by ropes of death of yama (known as the Deity of death). It is needless to say that Your name is so superb and powerful. O such a supreme Lord vEmkaTESa, I pray to You!