

ಶ್ರೀಪಂಚರತ್ನಮ್ - ವರದರಾಜಸ್ತವಃ

{|| ಶ್ರೀಪಂಚರತ್ನಮ್ - ವರದರಾಜಸ್ತವಃ ||}

|| ಅಥ ವರದರಾಜಸ್ತವಃ ||

ಶ್ರೀದೇವರಾಜಮನಿಶಂ ನಿಗಮಾಂತವೇದ್ಯಂ ಯಜ್ಞೇಶ್ವರಂ ವಿಧಿ-ಮಹೇಂದ್ರ-ಹಿತೈಕ-ಲಕ್ಷ್ಯಮ್ |
ನವ್ಯಾಮ್ಬುವಾಹ-ಸುಷಮಾ-ತನು-ಶೋಭಮಾನಂ ಶ್ರೀಹಸ್ತಿ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೧ ||

ಪಂಕೇರುಹಾಸನ-ಕೃತಾಮಲ-ವಾಜಿಯಜ್ಞೇ ವೈತಾನಕೇ ಹುತಭುಜಿ ತ್ವರಯಾ-ಽಽವಿರಾಸೀತ್ ||

ಮಂದಸ್ಥಿತಾಇಚ್ಛಿತ-ಮುಖೇನ ವಪಾಂ ದಶನ್ ಯಸ್ತಂ ನಾಗ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೨ ||

ಚಣ್ಡಾಂಶು-ಶೀತಕಿರಣಾಯಿತ-ನೇತ್ರಯುಗ್ಮಂ ಪದ್ಮಾ-ನಿವಾಸ-ರಮಣೀಯ-ಭುಜಾಂತರಂ ತಮ್ |
ಅಜಾನುಬಾಹು-ಮುರರೀಕೃತ-ಸಪ್ತತನ್ತುಂ ಮಾತಂಗ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೩ ||

ರತ್ನ-ಪ್ರಕಾಣ್ಡ-ರಚಿತಂ ಲಸದೂರ್ವ್ವ-ಪುಣ್ಡ್ರಂ ಬಿಭ್ರಾಣ-ಮನ್ತಕ-ರಿಪು-ಪ್ರಿಯ-ಮಿತ್ರವರ್ಯಮ್ |
ಶಂಖಂ ಚ ಚಕ್ರ-ಮಭಯಾಙ್ಕ-ಗದೇ ದಧಾನಂ ನಾಗೇಂದ್ರ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೪ ||

ನನ್ನಾತ್ಮಜಂ ಹಲಧರಂ ದಶಕಣ್ಡ-ಕಾಲಂ ಕ್ಷತ್ರ-ದ್ವಿಷಂ ಕಲಿ-ರಿಪುಂ ನರಸಿಂಹ-ವೇಷಮ್ |
ಕೋಲಾತ್ಮಕಂ ಕಮರ-ರೂಪ-ಧರಂ ಚ ಮತ್ಸ್ಯಂ ವೇತಣ್ಡ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೫ ||

VARADARAJA STOTRAM.

These five verses are in praise of Shri Varadaraja – the presiding deity
of the temple in Vishnu Kanchi in Kanchipuram. The city of Kanchipuram,
also known as Kanchi, is an old historic city. It is mentioned in

Puranas and literature too. The Brahmanda Puranam compares the cities of Kasi
and Kanchi to the two eyes of Lord Shiva that can confer Lord's blessings

on the devotee.

ನೇತ್ರ-ದ್ವಯಂ ಮಹೇಶಸ್ಯ ಕಾಶೀ-ಕಾಞ್ವೀಪುರದ್ವಯಮ್ |
ವಿಖಾಯಾತಂ ವೈಷ್ಣವಂ ಕ್ಷೇತ್ರಂ ಶಿವಸಾನ್ನಿಧ್ಯ-ಕಾರಕಮ್ ||

The Purana also makes a mention about Kamakoti .

ಶ್ರೀಕಾಮಗಿರಿ-ಪೀಠಂ ಸಾಕ್ಷಾತ್ ಶ್ರೀಪುರಮಧ್ಯಮಮ್ |

Shrimad Bhagavatam also talks about Kanchi city. ಕಾಮಕೋಟಿಪುರೀಂ ಕಾಞ್ವೀಂ | (BG-10-79-14).

Kanchi is known as the city of temples. There are numerous temples, but the most famous ones are those of Varadaraja, Ekamreshwara and Kamakshi.

Great devotees have lost themselves in the etherial beauty and qualities of Varadaraja and composed many paeans about Him. Vaishnavite saints known as Alvars have visited Kanchi and sung verses in praise of His enchanting form and qualities. The puranas say that the Creator Brahma himself came to earth and worshipped the Lord by performing a great sacrifice. Airavata, the divine elephant, is said to have worshipped Him and borne Him on his back. Today the temple of Shri Varadaraja is to be seen on a hillock in the shape of a kneeling elephant. So, the hillock is called Hastigiri (ಹಸ್ತಿಗಿರಿ). Hasti means an elephant. Twenty four steps, representing the twenty four letters of the Gayatri mantra lead to the temple on the top of the mound. This signifies that the Lord is the true import of the Gayatri mantra. The next important temple is that of Siva. He is seated under a mango tree. So He is known as Ekamreshwara (ಏಕಾಮ್ರೇಶ್ವರಃ). Amra means a mango tree. There is a puranic story that says that Devi wanted to demonstrate the power of devotion (bhakti) to the Lord. She came down to the earth and worshipped Him under the mango tree. Near this temple is that of Kamakshi. Shri Shankaracharyas had established a Shreechakra in the

temple. The records say that he spent his last days here and established a math here. The Mookhapanchasati, a poem consisting of 500 verses sung in praise of Kamakshi is a famous work. The verses are soaked in devotion and known for the literary merit. The temple is known as Kamakoti. There are many temples of Shiva around Kanchi. A significant fact is that none of these temples will have a shrine for Devi. Kamakshi represents all of them. So, one is advised to worship Kamakshi at Kamakoti and get fulfilment.

ಪೀಟೇಷ್ಟಷ್ಠಾದಶಾಶು ಮಹಿತಂ ಕಾಮಕೋಟಿಂ ಶ್ರಯೇಧಾಃ | The city is mentioned as one of the seven cities where austerities performed will lead to liberation. Thus it is renowned as a ಮೋಕ್ಷಪುರೀ |
ಅಯೋಧ್ಯಾ ಮಥುರಾ ಮಾಯಾ ಕಾಶೀ ಕಾಞ್ಚೀ ಅವಂತಿಕಾ |
ಪುರೀ ದ್ವಾರವತೀ ಚೈವ ಸಪ್ತೈತಾ ಮೋಕ್ಷದಾಯಕಾಃ ||

Kanchi was also a seat of higher learning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as ಘಟಿಕಾ ಸ್ಥಲಮ್ | Ghatika means a college where the vedas and the auxiliary sciences were taught in a systematic manner. Records show that some princes from neighbouring states studied here. Some princes from other states were also imported to teach some subjects. For all these reasons the city's fame has led to the saying ನಗರೇಷು ಕಾಞ್ಚೀ | - that Kanchi is the pearl among the cities.

Among the numerous poems in praise of Lord Varadaraja three in Sanskrit are outstanding and popular. They are the Varadaraja stavam (having 102 verses) of Sri Srivatsankhamisra (also known as Kuresha), a prime disciple of Shri Ramanuja, Varadaraja panchashat (having 52 verses) of Shri Vedanta Deshika and the Varadaraja stavam (having 105 verses) by Shri Appayya Dikshita. They are renowned for the profusion of devotion and literary merit. And they

are exegetic in their content. Shri Appayya DikShita has himself provided a commentary in Sanskrit for his Varadaraja stavam . He quotes liberally from various scriptures to substantiate his statements.

In the stotram given here one may notice that the first letter in these five verses put together read as Sripancharatnam, (ಶ್ರೀಪಂಚರತ್ನಮ್), the name of the poem. The letter ಶ್ರೀ is used as an honorific prefix to deities (ಶ್ರೀ ಕೃಷ್ಣ), distinguished persons (ಶ್ರೀ ವ್ಯಾಸ) and great literary works (ಶ್ರೀ ಭಗವದ್ಗೀತಾ) to indicate their glory. ಸ್ತವಃ means a hymn or stotra. A stotra narrates the qualities. By chanting these stotras regularly one can free himself from sorrows. Bhishma says this in his introduction to Vishnusahasranamam. ಲೋಕಾಧ್ಯಕ್ಷಂ ಸ್ತವನ್ನಿತ್ಯಂ ಸರ್ವದುಃಖಾತಿಗೋ ಭವೇತ್ | Since the stotras are so potent they deserve the honorific prefix ಶ್ರೀ Shri. The verses are given with the meaning. The meaning is not exact, but general enough to make one understand the purport. The following abbreviations are used in the comments.

- 1- VS - Vishnusahasranama with the commentary of Shri Sankaracharya.
- 2 - BG - Srimad Bhagavad Gita with the commentary of Shri Sankaracharya.
- 3 - BH - Srimad Bhagavatam.

ಶ್ರೀದೇವರಾಜಮನಿಶಂ ನಿಗಮಾಂತವೇದ್ಯಂ ಯಜ್ಞೇಶ್ವರಂ ವಿಧಿ-ಮಹೇಂದ್ರ-ಹಿತೈಕ-ಲಕ್ಷ್ಯಮ್ |
ನವ್ಯಾಮ್ಬುವಾಹ-ಸುಷಮಾ-ತನು-ಶೋಭಮಾನಂ ಶ್ರೀಹಸ್ತಿಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೧ ||

ಶ್ರೀಹಸ್ತಿಶೈಲಸದನಮ್ = having Hastigiri as residence; ನಿಗಮಾಂತವೇದ್ಯಮ್
= One who can be known with the help of the upanishads, the end portion
of the vedas; ಯಜ್ಞೇಶ್ವರಮ್ = One who is the Lord of sacrifices;
ವಿಧಿಮಹೇಂದ್ರ ಹಿತೈಕಲಕ್ಷ್ಯಮ್ One who has the welfare of gods such as

Brahma and Indra prominently in His mind; ನವ್ಯಾಮ್ಬುವಾಹಸುಷಮಾತನು-

ಶೋಭಮಾನಮ್ = having a shining body resesembling fresh water bearing cloud;

ಶ್ರೀದೇವರಾಜಂ ವರದಮ್ = Shri Varadaraja also known as Shri Devaraja;

ಅನಿಶಮ್ = always; ಪ್ರಪದ್ಯೇ = I surrender.

Meaning: I always surrender to Shri Varadaraja also known as Shri Devaraja,

who has Hastigiri as His residence, who may be known with the help of the

upanishads, One who is the Lord of sacrifices, One who has the welfare of

gods such as Brahma and Indra prominently

in His mind and Who has a body shining like a new water bearing cloud.

COMMENTS: ನಿಗಮಾಂತ-ವೇದ್ಯಮ್ = One who can be known with the help of the

upanishads, the end portion of the vedas. The Lord cannot be known with

the equipments like sense organs that we have or the instruments like the

microscope that extend the power of the organs. This is because of the fact

that He is behind the organs. For example it is with His blessings that the

eyes see, the ears hear etc. The Kena Upanishad says this clearly.

ಶ್ರೋತ್ರಸ್ಯ ಶ್ರೋತ್ರಂ ಮನಸೋ ಮನೋ ಯದ್ ವಾಚೋ ಹ ವಾಚಂ ಸ ಉ ಪ್ರಾಣಸ್ಯ ಪ್ರಾಣಃ |

ಚಕ್ಷುಷಶ್ಚಕ್ಷುಃರತಿಮುಚ್ಯ ಧೀರಾಃ ಪ್ರೇತ್ಯಾಸ್ಮಾಲ್ಲೋಕಾದಮೃತಾ ಭವಂತಿ || ೨ ||

One has necessarily to depend on the vedas to know about Him.

Shri Krishna says this clearly ವೇದೈಶ್ಚ ಸರ್ವೈರಹಮೇವ ವೇದ್ಯಃ

ವೇದಾಂತಕೃತ್ || BG(15-15). He says that He is to be known by all

vedas. He is the author of the vedas too. He has, out of immense mercy,

made them available to us to enable us to reach Him. ಯಜ್ಞೇಶ್ವರಮ್

= One who is the Lord of sacrifices This is said as ಯಜ್ಞಪತಿಃ,

ಯಜ್ಞಾನಾಂ ಪಾತಾ, ಸ್ವಾಮೀ ವಾ ಯಜ್ಞಪತಿಃ, ಅಹಂ ಹಿ ಸರ್ವಯಜ್ಞಾನಾಂ ಭೋಕ್ತಾ
ಪ್ರಭುರೇವ ಚ | (ಗೀತಾ ೯.೨೪) ಇತಿ ಭಗವದ್ವಚನಾತ್ | "I am the Enjoyer,

as also the Lord of all sacrifices". says BG(9-24). Also ಹುತಭುಕ್

= ಸಮಸ್ತದೇವತೋದ್ದೇಶೇನ ಪ್ರವೃತ್ತೇಷ್ಟಪಿ ಕರ್ಮಸು ಹುತಂ ಭುಂಕ್ತೇ ಇತಿ

ಹುತಭುಕ್ | = He is the One who accepts the oblations offered in sacrifices

which may be meant for any deity. VS(871). ದೇವರಾಜಂ = He is foremost

among the celestials. He also rules over and protects them, including Indra.

ದೇವೇಶಃ- ಪ್ರಾಧಾನ್ಯೇನ ದೇವಾನಾಮೀಶೋ ದೇವೇಶಃ | ದೇವಾನ್ ಬಿಭರ್ತೀತಿ ದೇವಭೃತ್

ಶಕ್ರಃ, ತಸ್ಯಾಪಿ ಶಾಸಿತೇತಿ ದೇವಭೃತ್ | VS(492,493) ..

ವರದಃ = ಅಭಿಮತಾನ್ವರಾನ್ವದಾತೀತಿ, ವರಂ ಗಾಂ ದಕ್ಷಿಣಾಂ ದದಾತಿ

ಯಜಮಾನರೂಪೇಣೇತಿ ವಾ ವರದಃ, "ಗೌರ್ವೈ ವರಃ" ಇತಿ ಶ್ರುತೇಃ | = giver

of boons. Also means the one who, as the one who performs sacrifices,

offers gifts. VS(330).

ನವ್ಯಾಮ್ಬುವಾಹ-ಸುಷಮಾತನು-ಶೋಭಮಾನಮ್ = having a shining body resesembling

fresh water bearing cloud. Why, one may ask, is His body having the colour

of the water bearing cloud? Shri Appayya Dixitar gives an ingenious reason

in his Shri Varadaraja stavam. (27). He says that the cloud is white. But

when it is laden with water it turns black. So also, Shri Varadaraja,

because of His sattvic nature (ಸತ್ತ್ವಗುಣ) is really white- the colour

of the moon as is said in the popular verse ಶುಕ್ಲಾಂಬರಧರಂ ವಿಷ್ಣುಂ

ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಮ್ | Sattva guna is represented by white colour. But

He is charged with (the water of) compassion and because of this He appears

to have a dark complexion.

ಯುಕ್ತ್ಯಾಗಮೇನ ಚ ಭವಾಞ್ಶಶಿವರ್ಣ ಏವ

ನಿಷ್ಕೃಷ್ಟಸತ್ತ್ವಗುಣಮಾತ್ರವಿವರ್ತಮೂರ್ತಿಃ |

ಧತ್ತೇ ಕೃಪಾಮ್ಬು ಭರತಸ್ತ್ವಿಷಮೈನ್ದ್ರನೀಲೀ
ಶುಭ್ರೋಽಪಿ ಸಾಮ್ಬರಸಿತಃ ಖಲು ದೃಶ್ಯತೇಽಬ್ಧಃ ॥

ಪಂಕೇರುಹಾಸನ-ಕೃತಾಮಲ-ವಾಜಿಯಜ್ಞೇ ವೈತಾನಕೇ ಹುತಭುಜಿ ತ್ವರಯಾಽಽವಿರಾಸೀತ್ ॥

ಮನ್ದಸ್ಥಿತಾಞ್ಜಿತ-ಮುಖೇನ ವಪಾಂ ದಶನ್ ಯಸ್ತಂ ನಾಗಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ ॥ ೨।

ಶ್ರೀನಾಗಶೈಲ-ಸದನಮ್ = The Lord who has His residence in Hastigiri;

ಪಂಕೇರುಹಾಸನ-ಕೃತಾಮಲ-ವಾಜಿಯಜ್ಞೇ = in the sacred Aswamedha

yagna performed by Brahma; ವೈತಾನಕೇ ಹುತಭುಜಿ = in the sacrificial

fire; ತ್ವರಯಾ = in a hurry - in order to bless the devotee;

ಮನ್ದಸ್ಥಿತಾಞ್ಜಿತ-ಮುಖೇನ ವಪಾಂ ದಶನ್ = with a smiling face and

biting the oblation offered in the sacrifice; ಆವಿರಾಸೀತ್ = appeared;

ತಂ ವರದಮ್ = that Shri Varada; ಪ್ರಪದ್ಯೇ = I surrender.

Meaning: I surrender to that Shri Varada who resides in Hastigiri and who

appeared in haste with a smile and biting the sacrificial oblation in the

sacred Aswamedha sacrifice performed by Brahma.

COMMENTS; ಮನ್ದಸ್ಥಿತಾಞ್ಜಿತ-ಮುಖೇನ ವಪಾಂ ದಶನ್ = with a smiling face

and biting the oblation offered in the sacrifice; Here, ದಶನ್ literally

means biting. It should not be taken in this sense. As a parallel we may cite

the following popular verse -BG(9-26); ಪತ್ರಂ ಪುಷ್ಪಂ ಫಲಂ ತೋಯಂ ಯೋ

ಮೇ ಭಕ್ಷ್ಯಾ ಪ್ರಯಚ್ಛತಿ ತದಹಂ ಭಕ್ಷ್ಯಪಹೃತಂ ಅಶ್ನಾಮಿ ಪ್ರಯತಾತ್ಮನಃ ॥

In the second line the word ಅಶ್ನಾಮಿ literally means "I eat." Shri

Shankaracharya takes the word to mean ಗೃಹ್ಣಾಮಿ - that is, I accept

with pleasure. The same meaning should be applied to the word ದಶನ್ -

"biting" said above.

ಚೆಣ್ಣಾಂಶು-ಶೀತಕಿರಣಾಯಿತ-ನೇತ್ರಯುಗ್ಮಂ ಪದ್ಮಾ-ನಿವಾಸ-ರಮಣೀಯ-ಭುಜಾಂತರಂ ತಮ್ |
ಆಜಾನುಬಾಹು-ಮುರರೀಕೃತ-ಸಪ್ತತನ್ತು ಮಾತಙ್ಗ-ಶೈಲ-ಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೩ ||

ಮಾತಙ್ಗ-ಶೈಲ-ಸದನಮ್ = The Lord who has His residence in Hastigiri;
ಚೆಣ್ಣಾಂಶು-ಶೀತಕಿರಣಾಯಿತ-ನೇತ್ರಯುಗ್ಮಮ್ = who has the sun and the
moon as His two eyes; ಪದ್ಮಾ-ನಿವಾಸ-ರಮಣೀಯ-ಭುಜಾಂತರಮ್ = who has a
chest made beautiful by Shri Laxmi Devi residing there; ಆಜಾನು-ಬಾಹುಮ್ =
who has long arma that reach upto the knees; ಉರರೀಕೃತ-ಸಪ್ತತನ್ತುಮ್
= who accepted the sacrifice offered by Brahma; ತಂ ವರದಮ್ that Lord
Varada; ಪ್ರಪದ್ಯೇ = to Him I surrender.

Meaning: I surrender to the Lord Varada who has His residence in Hastigiri,
who has for His eyes the sun and the moon, whose chest is made beautiful by
Shri Laxmi Devi's residence, whose long arms reach upto His knees and who
gracefully accepted the Aswamedha sacrifice offered by Brahma.

COMMENTS; ಪದ್ಮಾ-ನಿವಾಸ-ರಮಣೀಯ-ಭುಜಾಂತರಮ್ = who has a chest made
beautiful by Shri Laxmi Devi residing there; Sri Vedanta Desika puts
this beautifully in his Sri stuti (1) as ವಕ್ವಃ ಪೀಠೀಂ ಮಧುವಿಜಯಿನೋ
ಭೂಷಯಂತೀಂ ಸ್ವಕಾನ್ತಾ | = Shri Devi adorns the throne of the chest of
Shri Vishnu by Her radiance.

ರತ್ನಪ್ರಕಾಣ್ಡರಚಿತಂ ಲಸದೂರ್ವಪುಣ್ಣಂ ಬಿಭ್ರಾಣಮನ್ತಕರಿಪುಪ್ರಿಯಮಿತ್ರವರ್ಯಮ್ |
ಶಂಖಂ ಚ ಚಕ್ರಮಭಯಾಙ್ಕಗದೇ ದಧಾನಂ ನಾಗೇನ್ದ್ರ ಶೈಲಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೪ ||

ನಾಗೇನ್ದ್ರ ಶೈಲ-ಸದನಮ್ = The Lord who has His residence in Hastigiri;
ಅನ್ತಕ-ರಿಪು-ಪ್ರಿಯ-ಮಿತ್ರವರ್ಯಮ್ = who is very dear to Lord Shiva -
the enemy of Yama; ರತ್ನಪ್ರಕಾಣ್ಡರಚಿತಂ ಲಸದೂರ್ವಪುಣ್ಣಂ ಬಿಭ್ರಾಣಮ್

= who wears a mark made of precious diamonds on His forehead; ಶಂಕಂ

ಚಕ್ರಂ ಅಭಯಾಙ್ಗ-ಗದೇ ಚ ದಧಾನಮ್ = who is holding the conch, discus,

the mudra that assures protection; ವರದಮ್ = that Varada; ಪ್ರಪದ್ಯೇ

= I surrender.

Meaning ; I surrender to the Lord Varada who resides in Hastagiri, who is very

dear to Lord Shiva, who wears a mark made of precious diamonds on His forehead

and holds the conch, discus and a mudra that assures freedom from fear.

COMMENTS; He assures freedom from fear. So He has the name

ಭಯಕೃತ್ = ಭಕ್ತಾನಂ ಭಯಂ ಕೃಂತತಿ ಕೃಣೋತೀತಿ ಭಯಕೃತ್ | VS(833).

ನನ್ನಾತ್ಮಜಂ ಹಲಧರಂ ದಶಕಣ್ಣಕಾಲಂ ಕ್ಷತ್ರದ್ವಿಷಂ ಬಲಿರಿಪುಂ ನರಸಿಂಹವೇಷಮ್ |

ಕೋಲಾತ್ಮಕಂ ಕಮಲರೂಪಧರಂ ಚ ಮತ್ಸ್ಯಂ ವೇತಣ್ಣಶೈಲಸದನಂ ವರದಂ ಪ್ರಪದ್ಯೇ || ೫ ||

ವೇತಣ್ಣ-ಶೈಲ-ಸದನಮ್ = The Lord who has His residence in Hastigiri;

ಮತ್ಸ್ಯಂ, ಕಮಲ-ರೂಪ-ಧರಂ, ಕೋಲಾತ್ಮಕಂ, ನರಸಿಂಹ-ವೇಷಂ,

ಬಲಿರಿಪುಂ, ಕ್ಷತ್ರದ್ವಿಷಂ, ದಶಕಣ್ಣ-ಕಾಲಂ, ಹಲ-ಧರಂ,

ನನ್ನಾತ್ಮಜಮ್ = who incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana,

Parasurama, Rama, Balarama and Krishna for the benefit of all; ವರದಮ್

= that Varada; ಪ್ರಪದ್ಯೇ = I surrender.

Meaning; I surrender to the Lord Varada who resides in Hastigiri and who

incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama,

Balarama and Krishna for the benefit of all.

COMMENTS; The Loord incarnated Himself from time to time for the welfare

of all. So He has the name ಅನೇಕಮೂರ್ತಿಃ = ಅವತಾರೇಷು

ಸ್ವೇಚ್ಛಯಾ ಲೋಕಾನಾಮುಪಕಾರಿಣೀರ್ಬಹ್ವೀರ್ಮೂರ್ತಿರ್ಭಜತ ಇತಿ ಅನೇಕಮೂರ್ತಿಃ | (VS 721).

The Lord is called in these verses as Varada. But He is better known as

Varadaraja – the king or foremost among those who grant boons; firstly,

because He grants them in great abundance. Sri Vedana Desika alludes to the episode of Kuchela, and says that the poor Kuchela could give Krishna only a handful of flattened rice and in return the Lord made him rich as Kubera – the god of wealth. He asks that when such a generous Lord is available, why should I go after anyone else? I am determined to worship Him alone.

ದೇವಂ ಸೇವಿತುಮೇವ ನಿಶ್ಚಿನುಮಹೇ ಯೋಽಸೌ ದಯಾಲುಃ ಪುರಾ
ಧಾನಾಮುಷ್ಟಿಮುಚೇ ಕುಚೇಲಮನಯೇ ದತ್ತೇ ಸ್ಮ ವಿತ್ತೇಶತಾಮ್ |

The reason why one should not serve or worship any other deity is given by Shri Krishna . People and various gods are not permanent. So, whatever favours or riches they give cannot also be permanent. They will be ephemeral only. But the Lord is unlike anyone else. He alone is eternal and can confer boons that give benefits that last for ever. ಅನ್ತವನ್ತು ಫಲಂ

ತೇಷಾಂ ತದ್ಭವತ್ಯಲ್ಪಮೇಧಸಾಮ್ | ದೇವಾನ್ದೇವಯಜೋ ಯಾನ್ತಿ ಮದ್ಭಕ್ತಾ ಯಾನ್ತಿ
ಮಾಮಪಿ | BG(7-23). Note that Shri Krishna calls those who worship other gods as dullards, because the amount of exertion to be put in the case of both kinds of worship is the same. Still people go after other deities or kings and are bound to get finite results only.

The devotee Kuashekara puts across this idea forcefully in his poem Mukundamala. He says that the Lord is praised as the Supreme Being by the vedas. He is the Lord of the three worlds. He can be easily worshipped without much effort in the mind. He is so munificent that He will give up even His position to His devotee. But, sadly enough we do not take to worshipping Him. Instead we stand at the door steps of kings who rule over few villages and who can confer petty favours only. He asks what kind of wretched creatures are we who do so?

ನಾಥೇ ನಃ ಪುರುಷೋತ್ತಮೇ ತ್ರಿಜಗತಾಮೇಕಾಧಿಪೇ ಚೇತಸಾ
ಸೇವ್ಯೇ ಸ್ವಸ್ಯ ಪದಸ್ಯ ದಾತರಿ ಸುರೇ ನಾರಾಯಣೇ ತಿಷ್ಠತಿ |
ಯಂ ಕಣ್ವತ್ಪುರುಷಾಧಮಂ ಕತಿಪಯ-ಗ್ರಾಮೇಶಮಲ್ಪಾರ್ಥದಂ
ಸೇವಾಯೈ ಮೃಗಯಾಮಹೇ ನರಮಹೋ! ಮೂಢಾ ವರಾಕಾ ವಯಮ್ ||

Please note the statement that He will give up even His position to His devotee. This idea is said in Srimad Bhagavatam also.

ಸ್ಮರತಃ ಪಾದಕಮಲಂ ಆತ್ಮಾ ನಮಪಿ ಯಚ್ಛತಿ | BH(10-80-11). This says that He will give even Himself to His devotee.

These verses briefly describe the beauty and glory of Shri Varadaraja that are really beyond conceptualisation. Great devotees have asked that when such a bewitching form of the glorious Lord is available for one to feast his eyes on, what else one can desire? For example, Shri Vedanta Desika declares in his Varadaraja panchasat (49) that besides daily worshipping and savouring the entrancing beauty of Shri Varadaraja here in Kanchipuram, he indeed has no desire to go to even Vaikunta – the abode of the Lord.

ನಿರಂತರಂ ನಿರ್ವಿಶತಸ್ತ್ವದೀಯಂ
ಅಸ್ಪೃಷ್ಟ ಚಿಂತಾಪದಮಾಭಿರೂಪ್ಯಮ್ |
ಸತ್ಯಂ ಶಪೇ ವಾರಣ ಶೈಲನಾಥ
ವೈಕುಣ್ಠ ವಾಸೋಽಪಿ ನ ಮೇಽಭಿಲಾಷಃ ||

Shri Appayya dikShita also says so in his Varadaraja stava. (7). He says that an intelligent person who gets delight here in Kanchipuram by looking at the wonderful form of Shri Varadaraja will have no desire to go to any

higher worlds including Vaikunta.

ಅಸ್ಯಾಂ ಭವಂತಮಭಿತಃ ಸ್ಥಿತದುಗ್ಧಸಿಂಧೌ
ಮನ್ಯೇ ತ್ರಯೀಮಯಮಹಾರವಿಮಣ್ಣಲಸ್ಯ |
ಪಶ್ಯನ್ನಧಃಕೃತಚತುರ್ಮುಖವಿಷ್ಣುಪಾಯಾಂ
ಧಾಮತ್ರಯೇಽಪಿ ಕುತುಕಂ ವಿಜಹಾತಿ ವಿದ್ವಾನ್ ||

This sentiment is in tune with what the Lord, incarnate as Kapila,
told His mother Devahuti in His advice. (BH 3-29-13)

ಸಾಲೋಕ್ಯ-ಸಾಷ್ಟೀ-ಸಾಮೀಪ್ಯ-ಸಾರೂಪ್ಯೈ ಕತ್ವ-ಮಪ್ಯುತ |
ದೀಯಮಾನಂ ನ ಗೃಹ್ಣಂತಿ ವಿನಾ ಮತ್ಸೇವನಂ ಜನಾಃ ||

True devotes do not accept, even when offered, any of the five forms
of liberation. They only want an opportunity to render service to Me.
.. OM tatsat..

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