

শ্রীপঞ্চরত্নম্ – বরদরাজস্তবঃ

{॥ শ্রীপঞ্চরত্নম্ – বরদরাজস্তবঃ ॥}

॥ অথ বরদরাজস্তবঃ ॥

শ্রীদেবরাজমনিশং নিগমান্তবেদ্যং যজ্ঞেশ্বরং বিধি-মহেন্দ্র-হিতৈক-লক্ষ্যম্।

নব্যাম্বুবাহ-সুষমা-তনু-শোভমানং শ্রীহস্তি-শৈল-সদনং বরদং প্রপদ্যে ॥ ১ ॥

পংকেরুহাসন-কৃতামল-বাজিযজ্ঞে বৈতানকে হৃতভুজি ত্বরয়া-হৃবিরাসীত্ ॥

মন্দস্মিতাঙ্কিত-মুখেন বপাং দশন্ যস্তং নাগ-শৈল-সদনং বরদং প্রপদ্যে ॥ ২ ॥

চণ্ডাংশু-শীতকিরণাঘিত-নেত্রযুগ্মং পদ্মা-নিবাস-রমণীয়-ভূজান্তরং তম্।

আজানুবাহু-মুররীকৃত-সপ্ততন্তুং মাতঙ্গ-শৈল-সদনং বরদং প্রপদ্যে ॥ ৩ ॥

রত্ন-প্রকাণ্ড-রচিতং লসদূর্ধ্ব-পুণ্ড্রং বিভ্রাণ-মন্তক-রিপু-প্রিয়-মিত্রবর্যম্।

শংখং চ চক্র-মভয়াঙ্ক-গদে দধানং নাগেন্দ্র-শৈল-সদনং বরদং প্রপদ্যে ॥ ৪ ॥

নন্দাত্মজং হলধরং দশকণ্ঠ-কালং ক্ষত্র-দ্বিষং কলি-রিপুং নরসিংহ-বেষম্।

কোলাত্মকং কমঠ-রূপ-ধরং চ মৎস্যং বেতণ্ড-শৈল-সদনং বরদং প্রপদ্যে ॥ ৫ ॥

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.

নেত্র-দ্বয়ং মহেশস্য কাশী-কাঞ্চীপুরদ্বয়ম্ ।

বিখ্যাতং বৈষ্ণবং ক্ষেত্রং শিবসান্নিধ্য-কারকম্ ॥

The Purana also makes a mention about Kamakoti .

শ্রীকামগিরি-পীঠং সাক্ষাত্ শ্রীপুরমধ্যমম্ ।

Shrimad Bhagavatam also talks about Kanchi city. কামকোটীপুরীং কাঞ্চীং।

(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 (হস্তিগিরি). 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 (একামেশ্বরঃ।). 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 Shankaracharys 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.

পীঠেষু ষাট্ঠাদশাশু মহিতং কামকোটং শ্রযেথাঃ। The city is

mentioned as one of the seven cities where austerities performed will lead to liberation. Thus it is renowned as a মোক্ষপুরী।

অযোধ্যা মথুরা মায়া কাশী কাঞ্চী অবন্তিকা।

পূরী দ্বারবতী চৈব সপ্ততা মোক্ষদায়কাঃ ॥

Kanchi was also a seat of higher learning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as ঘটিকা স্থলম্ । 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 lead to the saying নগরীষু কাঞ্চী- 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, (শ্রীপঞ্চরত্নম্ ।), the name of the poem. The letter শ্রী is used as an honorific prefix to deities (শ্রী কৃষ্ণ), distinguished persons (শ্রী ব্যাস) and great

literary works (শ্রী ভগবদ্গীতা) to indicate their glory. স্তবঃ

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. লোকাধ্যক্ষং স্তুবনিত্যং

সর্বদুঃখাতিগো ভবেৎ। Since the stotras are so potent they deserve the

honorific prefix শ্রী 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.

শ্রীদেবরাজমনিশং নিগমান্তবেদ্যং যজ্ঞেশ্বরং বিধি-মহেন্দ্র-হিতৈক-লক্ষ্যম্ ।

নব্যাম্বুবাহ-সুষমা-তনু-শোভমানং শ্রীহস্তিশৈল-সদনং বরদং প্রপদ্যে ॥ ১।

শ্রীহস্তিশৈলসদনম্ = having Hastigiri as residence; নিগমান্তবেদ্যম্

= One who can be known with the help of the upanishads, the end portion

of the vedas; যজ্ঞেশ্বরম্ = One who is the Lord of sacrifices;

বিধিমহেন্দ্রহিতৈকলক্ষ্যম্ One who has the welfare of gods such as

Brahma and Indra prominently in His mind; নব্যাম্বুবাহসুষমাতনু-

শোভমানম্ = having a shining body resembling fresh water bearing cloud;

শ্রীদেবরাজং বরদম্ = Shri Varadaraja also known as Shri Devaraja;

অনিশম্ = always; প্রপদ্যে = 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: নিগমাস্ত-বেদ্যম্ = 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.

শ্রোত্রস্য শ্রোত্রং মনসো মনো যদ্ বাচো হ বাচং স উ প্রাণস্য প্রাণঃ।

চক্ষুষশ্চক্ষুঃরতিমুচ্য ধীরাঃ প্রেত্যাশ্মাল্লোকাদমৃতা ভবন্তি ॥ ২ ॥

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

Shri Krishna says this clearly বেদৈশ্চ সর্বৈ-রহমেব বেদ্যঃ

বেদান্তকৃত্ ॥ 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. যজ্ঞেশ্বরম্

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

যজ্ঞানাং পাতা, স্বামী বা যজ্ঞপতিঃ, অহং হি সর্বযজ্ঞানাং ভোক্তা

প্রভুরেব চ। (গীতা ৯।২৪) ইতি ভগবদ্বচনাত্। "I am the Enjoyer,

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

= সমস্তদেবতৌদ্দেশেন প্রবৃত্তেষুপি কর্মসু হতং ভুক্ত্যে ইতি

হতভুক্ত। = He is the One who accepts the oblations offered in sacrifices

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

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

দেবেশঃ- প্রাধান্যেন দেবানামীশো দেবেশঃ। দেবান্ বিভতীতি দেবভূত

শক্রঃ, তস্যাপি শাসিতেতি দেবভূত। VS(492,493) ..

বরদঃ = অভিমতাবরান্দদাতীতি, বরং গাং দক্ষিণাং দদাতি

যজমানরূপেণেতি বা বরদঃ, "গৌর্বে বরঃ" ইতি শ্রুতেঃ। = giver

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

offers gifts. VS(330).

নব্যাস্থবাহ-সুষমাতনু-শোভমানম্ = 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 (সত্ত্বগুণ) is really white- the colour

of the moon as is said in the popular verse শুক্লাংবরধরং বিষ্ণুং

शशिवर्णं चतुर्भुजम्। 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.

युक्त्यागमेन च भवाञ्शशिवर्ण एव

निष्कृष्टसत्त्वगुणमात्रविवर्तमूर्तिः।

धत्ते कृपाम्भु भरतस्त्रिषमैन्द्रनीली

शुभ्रोऽपि साम्भुरसितः खलु दृश्यतेऽहम् ॥

पङ्केरुहासन-कृतामल-वाजियज्ञे वैतानके हतभुजि त्वरयाऽऽविरासीत् ॥

मन्दस्मितश्रित-मुखेन वपाङ्ग दशन् यस्तुङ्ग नागशैल-सदनं वरदं प्रपद्ये ॥ २।

श्रीनागशैल-सदनम् = The Lord who has His residence in Hastigiri;

पङ्केरुहासन-कृतामल-वाजियज्ञे = in the sacred Aswamedha

yagna performed by Brahma; वैतानके हतभुजि = in the sacrificial

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

मन्दस्मितश्रित-मुखेन वपाङ्ग दशन् = with a smiling face and

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

तं वरदम् = that Shri Varada; प्रपद्ये = 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; মন্দস্মিতাঙ্কিত-মুখেণ বপাং দশন্ = with a smiling face and biting the oblation offered in the sacrifice; Here, দশন্ literally means biting. It should not be taken in this sense. As a parallel we may cite the following popular verse -BG(9-26); পত্রং পুষ্পং ফলং তোযং যো মে ভক্ত্যা প্রযচ্ছতি। তদহং ভক্ত্যুপহৃতং অশ্লামি প্রযতাত্মনঃ ॥

In the second line the word অশ্লামি literally means "I eat." Shri Shankaracharya takes the word to mean গৃহ্ণামি - that is, I accept with pleasure. The same meaning should be applied to the word দশন্ - "biting" said above.

চণ্ডাংশু-শীতকিরণাযিত-নেত্রযুগ্মং পদ্মা-নিবাস-রমণীয়-ভূজান্তরং তম্ ।
আজানুবাহু-মুররীকৃত-সপ্ততন্তুং মাতঙ্গ-শৈল-সদনং বরদং প্রপদ্যে ॥ ৩॥

মাতঙ্গ-শৈল-সদনম্ = The Lord who has His residence in Hastigiri;
চণ্ডাংশু-শীতকিরণাযিত-নেত্রযুগ্মম্ = who has the sun and the moon as His two eyes; পদ্মা-নিবাস-রমণীয়-ভূজান্তরম্ = who has a chest made beautiful by Shri Laxmi Devi residing there; আজানু-বাহুম্ = who has long arms that reach upto the knees; উররীকৃত-সপ্ততন্তুম্ = who accepted the sacrifice offered by Brahma; তং বরদম্ that Lord Varada; প্রপদ্যে = 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; পদ্মা-নিবাস-রমণীয়-ভূজান্তরম্ = who has a chest made beautiful by Shri Laxmi Devi residing there; Sri Vedanta Desika puts this beautifully in his Sri stuti (1) as বক্ষঃ পীঠীং মধুবিজয়িনো ভূষয়ন্তীং স্বকান্ত্যা। = Shri Devi adorns the throne of the chest of Shri Vishnu by Her radiance.

রত্নপ্রকাণ্ডরচিতং লসদূর্ধ্বপুণ্ড্রং বিভ্রাণমন্তকরিপুপ্রিয়মিত্রবর্যম্ ।

শংখং চ চক্রমভয়াঙ্কগদে দধানং নাগেন্দ্রশৈলসদনং বরদং প্রপদ্যে ॥ ৪ ॥

নাগেন্দ্র শৈল-সদনম্ = The Lord who has His residence in Hastigiri;

অন্তক-রিপু-প্রিয়-মিত্রবর্যম্ = who is very dear to Lord Shiva -

the enemy of Yama; রত্নপ্রকাণ্ডরচিতং লসদূর্ধ্বপুণ্ড্রং বিভ্রাণম্

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

চক্রং অভয়াঙ্ক-গদে চ দধানম্ = who is holding the conch, discus,

the mudra that assures protection; বরদম্ = that Varada; প্রপদ্যে

= 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

ভযকৃৎ = ভক্তানং ভযং কৃন্ততি কৃণোতীতি ভযকৃৎ। VS(833).

নন্দাত্মজং হলধরং দশকণ্ঠকালং ক্ষত্রদ্বিষং বলিরিপুং নরসিংহবেষম্ ।

কোলাত্মকং কমঠরূপধরং চ মৎস্যং বেতগুশৈলসদনং বরদং প্রপদ্যে ॥ ৫ ॥

বেতগু-শৈল-সদনম্ = The Lord who has His residence in Hastigiri;

মৎস্যং, কমঠ-রূপ-ধরং, কোলাত্মকং, নরসিংহ-বেষং,

বলিরিপুং, ক্ষত্রদ্বিষং, দশকণ্ঠ-কালং, হল-ধরং,

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

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

= that Varada; প্রপদ্যে = 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 অনেকমূর্তিঃ = অবতারেষু

স্বেচ্ছয়া লোকানামুপকারিণীবহ্নীর্মূর্তীৰ্ভজত ইতি অনেকমূর্তিঃ।(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.

দেবং সেবিতুমেব নিশ্চিনুমহে যোহসৌ দয়ালুঃ পুরা

ধানামুষ্ঠিমুচে কুচেলমুনযে দত্তে স্ম বিত্তেশতাম্ ।

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. অন্তবন্তু ফলং

তেষাং তদ্রবতল্লমেধসাম্। দেবান্দেবযজো যান্তি মদ্রক্তা যান্তি

মামপি। 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?

নাথে নঃ পুরুষোত্তমে ত্রিজগতামেকাধিপে চেতসা
সেব্যে স্বস্য পদস্য দাতরি সুরে নারায়ণে তিষ্ঠতি।
যং কঙ্কিৎপুরুষাধমং কতিপয়-গ্রামেশমল্লার্থদং
সেবায়ৈ মৃগযামহে নরমহো! মূঢ়া বরাকা বযম্ ॥

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

স্মরতঃ পাদকমলং আত্মানমপি যচ্ছতি। 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.

নিরন্তরং নির্বিশতস্তৃদীয়ং
অস্পৃষ্ট চিন্তাপদমাভিরূপ্যম্ ।
সত্যং শপে বারণ শৈলনাথ
বৈকুণ্ঠ বাসোহপি ন মেহভিলাষঃ ॥

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.

অস্যাং ভবন্তমভিতঃ স্থিতদুগ্ধসিন্ধৌ
মন্যে ত্রযীমযমহারবিমণ্ডলস্য।
পশ্যন্নধঃকৃতচতুর্মুখবিষ্টপায়াং
ধামত্রেযেহপি কুতুকং বিজহাতি বিদ্বান্ ॥

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

সালোক্য-সাপ্তী-সামীপ্য-সাক্ষৈক্যকল্প-মপ্যুত।
দীযমানং ন গৃহ্ণন্তি বিনা মৎসবনং জনাঃ॥

True devotees 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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