

## ଶ୍ରୀପଂଚରତ୍ନମ୍ - ବରଦରାଜସ୍ତବଃ

{॥ ଶ୍ରୀପଂଚରତ୍ନମ୍ - ବରଦରାଜସ୍ତବଃ ॥}

॥ ଅଥ ବରଦରାଜସ୍ତବଃ ॥

ଶ୍ରୀଦେବରାଜମନିଷଂ ନିଗମାନ୍ତବେଦ୍ୟଂ ଯଜ୍ଞେଶ୍ବରଂ ବିଧି-ମହେନ୍ଦ୍ର-ହିତୈକ-ଲକ୍ଷ୍ୟମ୍ ।

ନବ୍ୟାମ୍ବୁବାହ-ସୁଷମା-ତନୁ-ଶୋଭମାନଂ ଶ୍ରୀହସ୍ତି-ଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୧ ॥

ପଂକେରୁହାସନ-କୃତାମଲ-ବାଜିଯଜ୍ଞେ ବୈତାନକେ ହୁତଭୁଜି ତ୍ବରୟା-ଃଃବିରାସୀତ୍ ॥

ମନ୍ଦସ୍ଥିତାସ୍ଥିତ-ମୁଖେନ ବପାଂ ଦଶନ୍ ଯସ୍ତଂ ନାଗ-ଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୨ ॥

ଚଣ୍ଡାଂଶୁ-ଶୀତକିରଣାୟତ-ନେତ୍ରଯୁଗ୍ମଂ ପଦ୍ମା-ନିବାସ-ରମଣୀୟ-ଭୁଜାନ୍ତରଂ ତମ୍ ।

ଆକାନ୍ତବାହୁ-ମୁରରୀକୃତ-ସପ୍ତତନ୍ତୁଂ ମାତଙ୍ଗ-ଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୩ ॥

ରତ୍ନ-ପ୍ରକାଶ୍ଚ-ରଚିତଂ ଲସଦୂର୍ଧ୍ବ-ପୁଷ୍ପଂ ବିଭ୍ରାଣ-ମନ୍ତକ-ରିପୁ-ପ୍ରିୟ-ମିତ୍ରବର୍ଯ୍ୟମ୍ ।

ଶଂଖଂ ଚ ଚକ୍ର-ମଭୟାଙ୍କ-ଗଦେ ଦଧାନଂ ନାଗେନ୍ଦ୍ର-ଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୪ ॥

ନନ୍ଦାମ୍ବୁଜଂ ହଲଧରଂ ଦଶକଣ୍ଠ-କାଲଂ କ୍ଷତ୍ର-ଦ୍ବିଷଂ କଲି-ରିପୁଂ ନରସିଂହ-ବେଷମ୍ ।

କୋଲାମ୍ବୁକଂ କମ୍ପଠ-ରୂପ-ଧରଂ ଚ ମତ୍ସ୍ୟଂ ବେତଶ୍ଚ-ଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୫ ॥

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.

ନେତ୍ର-ଦ୍ବୟଂ ମହେଶସ୍ୟ କାଶୀ-କାଞ୍ଚୀପୁରଦ୍ବୟମ୍ ।

ବିଖ୍ୟାତଂ ବୈଷ୍ଣବଂ କ୍ଷେତ୍ରଂ ଶିବସାନ୍ନିଧ୍ୟ-କାରକମ୍ ॥

The Purana also makes a mention about Kamakoti .

ଶ୍ରୀକାମଗିରି-ପୀଠଂ ସାକ୍ଷାତ୍ ଶ୍ରୀପୁରମଧ୍ୟମମ୍ ।

Shrimad Bhagavatam also talks about Kanchi city. କାମକୋଟିପୁରଂ କାଞ୍ଚୀ (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 (ହସ୍ତିଗିରି). 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 (ଏକାମ୍ରେଶ୍ବରଃ). 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.

ପୀତେଷ୍ଠଦଶାଶୁ ମହିତଂ କାମକୋଟିଂ ଶ୍ରୀଯେଥାଃ। The city is

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

ଅଯୋଧ୍ୟା ମଥୁରା ମାୟା କାଶୀ କାଞ୍ଚୀ ଅବନ୍ତିକା।

ପୁରୀଦ୍ବାରବତୀ ଚୈବ ସଞ୍ଜେତା ମୋକ୍ଷଦାୟକାଃ ॥

Kanchi was also a seat of higher learning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as ଘଟିକା ସ୍ଥଳମ୍ । 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 ନଗରୀଷୁ କାଞ୍ଚୀ- 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, (ଶ୍ରୀପଞ୍ଚରତ୍ନମ୍ ), the name of the poem. The letter ଶ୍ରୀ is used as an honorific prefix to deities (ଶ୍ରୀ କୃଷ୍ଣ), distinguished persons (ଶ୍ରୀ ବ୍ୟାସ) and great literary works (ଶ୍ରୀ ଭଗବତ୍ଗୀତା) to indicate their glory. ସ୍ତବଃ 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. ଲୋକାଧ୍ୟକ୍ଷଂ ସୁବିନିତ୍ୟଂ ସର୍ବଦୁଃଖାତିଗୋ ଭବେତ୍ । Since the stotras are so potent they deserve the honorific prefix ଶ୍ରୀ 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.

ଶ୍ରୀଦେବରାଜମନିଷଂ ନିଗମାନ୍ତବେଦ୍ୟଂ ଯଜ୍ଞଶ୍ଚରଂ ବିଧି-ମହେନ୍ଦ୍ର-ହିତୈକ-ଲକ୍ଷ୍ୟମ୍ ।  
ନବ୍ୟାମ୍ବୁବାହ-ସୁଷମା-ତନୁ-ଶୋଭମାନଂ ଶ୍ରୀହସ୍ତିଶୈଳ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୧ ।

ଶ୍ରୀହସ୍ତିଶୈଳସଦନମ୍ = having Hastigiri as residence; ନିଗମାନ୍ତବେଦ୍ୟମ୍

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

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

ବିଧିମହେନ୍ଦ୍ରହିତୈକଲକ୍ଷ୍ୟମ୍ One who has the welfare of gods such as

Brahma and Indra prominently in His mind; ନବ୍ୟାମ୍ବୁବାହସୁଷମାତନୁ-

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

ଶ୍ରୀଦେବରାଜଂ ବରଦମ୍ = Shri Varadaraja also known as Shri Devaraja;

ଅନିଶମ୍ = always; ପ୍ରପଦ୍ୟେ = 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: ନିଗମାନ୍ତ-ବେଦ୍ୟମ୍ = 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.

ଶ୍ରୋତ୍ରସ୍ୟ ଶ୍ରୋତ୍ରଂ ମନସୋ ମନୋ ଯଦ୍ ବାଚୋ ହ ବାଚଂ ସ ଉ ପ୍ରାଣସ୍ୟ ପ୍ରାଣଃ।

ଚକ୍ଷୁଷଶ୍ଚକ୍ଷୁରତିମୁତ୍ୟ ଧୀରାଃ ପ୍ରେତ୍ୟାସ୍ମାଲ୍ଲୋକାଦମୃତା ଭବନ୍ତି ॥ ୨ ॥

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

Shri Krishna says this clearly ବେଦୈଶ୍ଚ ସର୍ବେ-ରହମେବ ବେଦ୍ୟଃ

ବେଦାନ୍ତକୃତ୍ ॥ 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. ଯଜ୍ଞେଶ୍ବରମ୍

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

ଯଜ୍ଞାନାଂ ପାତା, ସ୍ବାମୀ ବା ଯଜ୍ଞପତିଃ, ଅହଂ ହି ସର୍ବଯଜ୍ଞାନାଂ ଭୋକ୍ତା

ପ୍ରଭୁରେବ ଚ। (ଗୀତା ୯।୨୪) ଇତି ଭଗବଦ୍ବଚନାତ୍। "I am the Enjoyer,

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

= ସମସ୍ତଦେବତୋଦେଶେନ ପ୍ରବୃତ୍ତେଷ୍ବପି କର୍ମସୁ ହୁତଂ ଭୁଞ୍ଜେ ଇତି

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

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

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

ଦେବେଶଃ- ପ୍ରାଧାନ୍ୟେନ ଦେବାନାମୀଶୋ ଦେବେଶଃ। ଦେବାନ୍ ବିଭର୍ତ୍ତତି ଦେବଭୃତ୍

ଶକ୍ରଃ, ତସ୍ୟାପି ଶାସିତେତି ଦେବଭୃତ୍। VS(492,493) ..

ବରଦଃ = ଅଭିମତାନ୍ବରାନ୍ନଦାତୀତି, ବରଂ ଗାଂ ଦକ୍ଷିଣାଂ ଦଦାତି

ଯଜମାନରୂପେଣେତି ବା ବରଦଃ, "ଗୌର୍ବେ ବରଃ" ଇତି ଶ୍ରୁତେଃ। = giver

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

offers gifts. VS(330).

ନବ୍ୟାମ୍ବୁବାହ-ସୁଷମାତନୁ-ଶୋଭମାନମ୍ = 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 (ସତ୍ବଗୁଣ) is really white- the colour

of the moon as is said in the popular verse ଶୁକ୍ଳାଂବରଧରଂ ବିଷ୍ଣୁଂ

ଶଶିବର୍ଣ୍ଣଂ ଚତୁର୍ଭୁଜମ୍ । 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.

ଯୁକ୍ତ୍ୟାଗମେନ ଚ ଭବାଞ୍ଜଶଶିବର୍ଣ୍ଣ ଏବ

ନିଷ୍ପଞ୍ଜସତ୍ବଗୁଣମାତ୍ରବିବର୍ତ୍ତମୂର୍ତ୍ତିଃ ।

ଧତ୍ତେ କୃପାମ୍ ଭରତସ୍ତ୍ରବିଷମୈନ୍ଦ୍ରନୀଲ ।

ଶୁଭ୍ରୋଽପି ସାମ୍ପରସିତଃ ଖଲୁ ହୃଣ୍ୟତେଽଘଃ ॥

ପଂକେରୁହାସନ-କୃତାମଲ-ବାଜିୟଞ୍ଜେ ବୈତାନକେ ହୁତଭୁଜି ତ୍ବରୟାଽଽବିରାସୀତ୍ ॥

ମନ୍ଦସ୍ଥିତାସ୍ଥିତ-ମୁଖେନ ବପାଂ ଦଶନ୍ ଯସ୍ତଂ ନାଗଶୈଲ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୨ ।

ଶ୍ରୀନାଗଶୈଲ-ସଦନମ୍ = The Lord who has His residence in Hastigiri;

ପଂକେରୁହାସନ-କୃତାମଲ-ବାଜିୟଞ୍ଜେ = in the sacred Aswamedha

yagna performed by Brahma; ବୈତାନକେ ହୁତଭୁଜି = in the sacrificial

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

ମନ୍ଦସ୍ଥିତାସ୍ଥିତ-ମୁଖେନ ବପାଂ ଦଶନ୍ = with a smiling face and

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

ତଂ ବରଦମ୍ = that Shri Varada; ପ୍ରପଦ୍ୟେ = 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; ମନ୍ଦସ୍ଥିତାସ୍ଥିତ-ମୁଖେନ ବପାଂ ଦଶନ୍ = with a smiling face

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

means biting. It should not be taken in this sense. As a parallel we may cite the following popular verse -BG(9-26); ପତ୍ରଂ ପୁଷ୍ପଂ ଫଲଂ ତୋୟଂ ଯେ ।

ମେ ଭକ୍ତ୍ୟା ପ୍ରୟଚ୍ଛତି । ତଦହଂ ଭକ୍ତ୍ୟପହୃତଂ ଅଶ୍ନାମି ପ୍ରୟତାମନଃ ॥

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

ଚଣ୍ଡାଂଶୁ-ଶୀତକିରଣାୟତ-ନେତ୍ରଯୁଗ୍ମଂ ପଦ୍ମା-ନିବାସ-ରମଣୀୟ-ଭୁଜାନ୍ତରଂ ତମ୍ ।  
ଆଜାନୁବାହୁ-ମୂରରୀକୃତ-ସସ୍ତତନ୍ତୁଂ ମାତଙ୍ଗ-ଶୈଲ-ସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୩ ॥

ମାତଙ୍ଗ-ଶୈଲ-ସଦନମ୍ = The Lord who has His residence in Hastigiri;  
ଚଣ୍ଡାଂଶୁ-ଶୀତକିରଣାୟତ-ନେତ୍ରଯୁଗ୍ମମ୍ = who has the sun and the moon as His two eyes; ପଦ୍ମା-ନିବାସ-ରମଣୀୟ-ଭୁଜାନ୍ତରମ୍ = who has a chest made beautiful by Shri Laxmi Devi residing there; ଆଜାନୁ-ବାହୁମ୍ = who has long arms that reach upto the knees; ଭୂରୀକୃତ-ସସ୍ତତନ୍ତୁମ୍ = who accepted the sacrifice offered by Brahma; ତଂ ବରଦମ୍ that Lord Varada; ପ୍ରପଦ୍ୟେ = 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; ପଦ୍ମା-ନିବାସ-ରମଣୀୟ-ଭୁଜାନ୍ତରମ୍ = who has a chest made beautiful by Shri Laxmi Devi residing there; Sri Vedanta Desika puts this beautifully in his Sri stuti (1) as ବକ୍ଷଃ ପୀଠୀଂ ମଧୁବିଜୟନେ



ଭୂଷୟନ୍ତ୍ରୀଂ ସ୍ବକାନ୍ତ୍ୟାଂ = Shri Devi adorns the throne of the chest of  
Shri Vishnu by Her radiance.

ରତ୍ନପ୍ରକାଶ୍ଚରଚିତଂ ଲସଦୂର୍ବପୁଷ୍ପଂ ବିଭ୍ରାଣମନ୍ତକରିପୁପ୍ତମିନ୍ଦ୍ରବର୍ଯ୍ୟମ୍ ।

ଶଂଶଂ ଚ ଚକ୍ରମଭୟାଙ୍କଗଦେ ଦଧାନଂ ନାଗେନ୍ଦ୍ରଶୈଲସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୪ ॥

ନାଗେନ୍ଦ୍ର ଶୈଲ-ସଦନମ୍ = The Lord who has His residence in Hastigiri;

ଅନ୍ତକ-ରିପୁ-ପ୍ତମ-ମିନ୍ଦ୍ରବର୍ଯ୍ୟମ୍ = who is very dear to Lord Shiva -

the enemy of Yama; ରତ୍ନପ୍ରକାଶ୍ଚରଚିତଂ ଲସଦୂର୍ବପୁଷ୍ପଂ ବିଭ୍ରାଣମ୍

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

ଚକ୍ରଂ ଅଭୟାଙ୍କ-ଗଦେ ଚ ଦଧାନମ୍ = who is holding the conch, discus,

the mudra that assures protection; ବରଦମ୍ = that Varada; ପ୍ରପଦ୍ୟେ

= 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

ଭୟକ୍ତଂ = ଭକ୍ତାନଂ ଭୟଂ କ୍ଳନ୍ତତି କ୍ଳଣୋତୀତି ଭୟକ୍ତଂ । VS(833).

ନନ୍ଦାମ୍ବକଂ ହଲଧରଂ ଦଶକଣ୍ଠକାଳଂ କ୍ଷତ୍ରଦ୍ବିଷଂ ବଲିରିପୁଂ ନରସିଂହବେଷମ୍ ।

କୋଲାନୁକଂ କମଠରୂପଧରଂ ଚ ମତ୍ସ୍ୟଂ ବେତସ୍ତଶୈଲସଦନଂ ବରଦଂ ପ୍ରପଦ୍ୟେ ॥ ୫ ॥

ବେତସ୍ତ-ଶୈଲ-ସଦନମ୍ = The Lord who has His residence in Hastigiri;

ମତ୍ସ୍ୟଂ, କମଠ-ରୂପ-ଧରଂ, କୋଲାନୁକଂ, ନରସିଂହ-ବେଷଂ,

ବଲିରିପୁଂ, କ୍ଷତ୍ରଦ୍ବିଷଂ, ଦଶକଣ୍ଠ-କାଳଂ, ହଲ-ଧରଂ,

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

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

= that Varada; ପ୍ରପଦେଂ = 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 ଅନେକମୂର୍ତ୍ତିଃ = ଅବତାରେଷୁ

ସ୍ବରୂପେ । ଲୋକାନାମୁପକାରିଣୀର୍ବହ୍ନୀର୍ମୂର୍ତ୍ତିର୍ଭଜତ ଇତି ଅନେକମୂର୍ତ୍ତିଃ । (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.

ଦେବଂ ସେବିତୁମେବ ନିଷ୍ଠିନୁମହେ ଯୋଃସୌ ଦୟାଲୁଃ ପୁରା ।

ଧାନାମୁଷ୍ଣିମୁଚେ କୁଚେଲମୁନୟେ ଦତ୍ତେ ସ୍ଥ ବିଭେଶତାମ୍ ।

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. ଅନ୍ତଃବନ୍ତୁ ଫଲଂ

ତେଷାଂ ତତ୍ତ୍ବବତ୍ୟଲ୍ପମେଧସାମ୍ । ଦେବାନ୍ଦେବୟଜ୍ଞୋ ଯାନ୍ତି ମଭକ୍ତା ଯାନ୍ତି

ମାମସି । 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?

ନାଥେ ନଃ ପୁରୁଷୋତ୍ତମେ ତ୍ରିଜଗତାମେକାଧିପେ ଚେତସା  
ସେବ୍ୟେ ସ୍ବସ୍ୟା ପଦସ୍ୟ ଦାତରି ସୁରେ ନାରାୟଣେ ତିଷ୍ଠତି ।  
ଯଂ କଞ୍ଚିପୁରୁଷାଧମଂ କତିପୟଃ-ଗ୍ରାମେଶମଲ୍ପାର୍ଥକଂ  
ସେବାୟେ ମୃଗୟାମହେ ନରମହେ!! ମୂଢ଼ା ବରାକା ବୟମ୍ ॥

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

ସ୍ଵରତଃ ପାଦକମଳଂ ଆତ୍ମାନମପି ଯଚ୍ଛତି । 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.

ନିରନ୍ତରଂ ନିର୍ବିଶତସ୍ତ୍ରବଦୀୟଂ  
ଅସ୍ତୁଷ୍ଟ ଚିନ୍ତାପଦମାଭିରୂପ୍ୟମ୍ ।  
ସତ୍ୟଂ ଶଯେ ବାରଣ ଶୈଳନାଥ  
ବୈକୁଣ୍ଠ ବାସୋଽପି ନ ମେଽଭିଲାଷଃ ॥

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.

ଅସ୍ୟାଂ ଭବନ୍ତମଭିତଃ ସ୍ଥିତଦୁର୍ଗସିନ୍ଧୌ  
ମନ୍ଦ୍ୟେ ତ୍ରୟୀମୟମହାରବିମଣ୍ଡଲସ୍ୟା ।  
ପଶ୍ୟନ୍ନଧଃକୃତଚତୁର୍ମୁଖବିଷ୍ଣୁପାଦାଂ  
ଧାମତ୍ରୟେଽପି କୁତୁକଂ ବିଜହାତି ବିଦ୍‌ବାନ୍ ॥

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

ସାଲୋକ୍ୟ-ସାର୍ଘ୍ୟ-ସାମୀପ୍ୟ-ସାରୂପ୍ୟେକତ୍ବ-ମୟୂତ ।  
ଦୀପମାନଂ ନ ଗୃହ୍ଣନ୍ତି ବିନା ମସ୍ତେବନଂ ଜନଃ ॥

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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