

# ശ്രീപഞ്ചരത്നം - വരദരാജസ്തവഃ

{|| ശ്രീപഞ്ചരത്നം - വരദരാജസ്തവഃ ||}

|| അഥ വരദരാജസ്തവഃ ||

ശ്രീദേവരാജമനിശം നിഗമാന്തവേദയം യജ്ഞേശ്വരം വിധി-മഹേന്ദ്ര-  
ഹിതൈക-ലക്ഷ്മീ

ന്വയാമ്ബുവാഹ-സുഷമാ-തനു-ശോഭമാനം ശ്രീഹസ്തി-ശൈല-സദനം വരദം  
പ്രപദ്യേ || ൧ ||

പങ്കേരുഹാസന-കൃതാമല-വാജിയജ്ഞേ വൈതാനകേ ഹുതഭൂജി ത്വരയാ-  
//വിരാസീത് ||

മന്ദസ്ഥിതാഞ്ചിത-മുഖേന വപാം ദശൻ യസ്തം നാഗ-ശൈല-സദനം വരദം  
പ്രപദ്യേ || ൨ ||

ചണ്ഡാംശു-ശീതകിരണായിത-നേതത്ര്യുഗ്മം പദ്മാ-നിവാസ-രമണീയ-  
ഭൂജാന്തരം തമ് |

ആജാനുബാഹു-മുരരീകൃത-സപ്തതന്തും മാതങ്ഗ-ശൈല-സദനം വരദം  
പ്രപദ്യേ || ൩ ||

രത്ന-പ്രകാശ്വ-രചിതം ലസദുർധ്വ-പുണ്ഡ്രം ബിഭ്രാണ-മന്തക-രിപു-പ്രിയ-  
മിതവ്രതമ് |

ശംഖം ച ചക്ര-മഭയാങ്ക്-ഗദേ ദധാനം നാഗേന്ദ്ര-ശൈല-സദനം വരദം പ്രപദ്യേ  
|| ൪ ||

നന്ദാത്മജം ഹലധരം ദശകൺഠ-കാലം ക്ഷത്ര-ദ്വിഷം കലി-രിപും നരസിംഹ-  
വേഷമ് |

കോലാത്മകം കമഠ-രൂപ-ധരം ച മത്സ്യം വേതൺഡ-ശൈല-സദനം വരദം

പ്രവരായേ ॥ ൫ ॥

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.

നേത്രദ്വയം മഹേശസ്യ കാശീ-കാഞ്ചീപുരദ്വയമ് |  
വിഖയാതം വൈഷ്ണവം ക്ഷേത്രം ശിവസാൻനിയ-കാരകമ് ||

The Purana also makes a mention about Kamakoti .

ശ്രീകാമഗിരി-പീഠം സാക്ഷാത് ശ്രീപുരമധ്യമമ് |

Shrimad Bhagavatam also talks about Kanchi city. കാമകോടിപുരീം കാഞ്ചീപീഠം | (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 ethereal 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 (ഹസ്തിഗിരി). 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 (ഏകാമരേശ്വരഃ). 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.

പീടേഷ്വഷ്ടാദശാശു മഹിതം കാമകോടിം ശ്രേയമാഃ | The city is mentioned as one of the seven cities where austerities performed will lead to liberation. Thus it is renowned as a മോക്ഷപുരീ |

അയോധ്യാ മഥുരാ മായാ കാശീ കാഞ്ചീ അവന്തികാ |  
പുരീ ദ്വാരവതീ ചൈവ സപ്തൈതാ മോക്ഷദായകാഃ ||

Kanchi was also a seat of higher learning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as ഘടികാ സ്ഥലമ് | 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 നഗരീഷു കാഞ്ചീ- 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, (ശ്രീപഞ്ചരത്നം ), the name of the poem. The letter ശ്രീ is used as an honorific prefix to deities (ശ്രീ കൃഷ്ണ), distinguished persons (ശ്രീ യോഗസ) and great literary works (ശ്രീ ഭഗവദ്ഗീത) to indicate their glory. സ്തവഃ 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. ലോകായയക്ഷം സ്തുവൻനിത്യം സർവദുഃഖാതിഗോ ഭവേത് | Since the stotras are so potent they deserve the honorific prefix ശ്രീ 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.

ശ്രീഭവരാജമനിശം നിഗമാൻതവേദ്യം യജ്ഞേശ്വരം വിധി-മഹേൻദ്ര-  
ഹിതൈക-ലക്ഷ്യമ് |  
നയാമ്ബുവാഹ-സുഷമാ-തനു-ശോഭമാനം ശ്രീഹസ്തിശൈല-സദനം വരദം  
പ്രവർയേ || ൧ |

ശ്രീഹസ്തിശൈലസദനമ് = having Hastigiri as residence; നിഗമാന്തവേദയമ്  
 = One who can be known with the help of the upanishads, the end portion  
 of the vedas; യജ്ഞേശ്വരമ് = One who is the Lord of sacrifices;  
 വിധിമഹേന്ദ്രഹിതൈകലക്ഷയമ് One who has the welfare of gods such as  
 Brahma and Indra prominently in His mind; ന്വയാമ്ബുവാഹസുഷമാതനു-  
 ശോഭമാനമ് = having a shining body resembling fresh water bearing cloud;  
 ശ്രീദേവരാജം വരദമ് = Shri Varadaraja also known as Shri Devaraja;  
 അനിശമ് = always; പ്പ്രദ്യേ = 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: നിഗമാന്ത-വേദയമ് = 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.

ശ്രോതസ്യ ശ്രോത്രം മനസോ മനോ യദ് വാചോ ഹ വാചം സ ഉ പ്യാണസ്യ  
 പ്യാണം |

ചക്ഷുഷശ്ചക്ഷുഃരതിമുച്യ യീരാഃ പ്രേത്യാസ്മാൽലോകാദമൃതാ ഭവന്തി ||  
 ൨ ||

One has necessarily to depend on the vedas to know about Him.  
 Shri Krishna says this clearly വേദൈശ്ച സർവൈ-രഹമേവ വേദയഃ  
 വേദാന്തക്യത് || 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. യജ്ഞേശ്വരൻ

= One who is the Lord of sacrifices This is said as യജ്ഞപതിഃ,  
യജ്ഞാനാം പാതാ, സ്വാമീ വാ യജ്ഞപതിഃ, അഹം ഹി സർവയജ്ഞാനാം  
ഭോക്താ

പ്രഭുരേവ ച (ഗീതാ ൯|൨൪) ഇതി ഭഗവദ്വചനാത് "I am the Enjoyer,  
as also the Lord of all sacrifices". says BG(9-24). Also ഹുതഭുക്

= സമസ്തദേവതോദ്ദേശേന പവൃത്യതേഷ്വപി കർമസു ഹുതം ഭുങ്ക്തേ ഇതി  
ഹുതഭുക് | = He is the One who accepts the oblations offered in sacrifices  
which may be meant for any deity. VS(871). ദേവരാജം = He is foremost  
among the celestials. He also rules over and protects them, including Indra.

ദേവേശഃ- പ്രാധാന്യേന ദേവാനാമീശോ ദേവേശഃ! ദേവാൻ ബിഭർതീതി ദേവഭൃത്  
ശക്തഃ, തസ്യാപി ശാസിയേതി ദേവഭൃത് | VS(492,493) ..

വരദഃ = അഭിമതാൻവരാൻദദാതീതി, വരം ഗാം ദക്ഷിണാം ദദാതി  
യജമാനരൂപേണേതി വാ വരദഃ, "ഗൌർവൈ വരഃ" ഇതി ശ്ലുതേഃ | = giver  
of boons. Also means the one who, as the one who performs sacrifices,  
offers gifts. VS(330).

ന്വയാമ്ബുവാഹ-സുഷമാതനു-ശോഭമാനമ് = 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 (സത്വഗുണ) is really white- the colour  
of the moon as is said in the popular verse ശുക്ലാംബരധരം വിഷ്ണും  
ശശിവർണം ചതുർഭുജമ് | 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.

യുക്ത്യാഗമേന ച ഭവാങ്ശശിവർണ ഏവ  
നിഷ്കൃഷ്ടസത്വഗുണമാതപ്രിവർതമൂർതിഃ।  
ധതേ കൃപാമ്ബു ഭരതസ്ത്വിഷമൈൻദ്രനീലീ  
ശുഭ്രോ/പി സാമ്ബുരസിതഃ ഖലു ദൃശ്യതേ/ബദഃ ॥

പങ്കേരുഹാസന-കൃതാമല-വാജിയജ്ഞേ വൈതാനകേ ഹുതഭൂജി  
ത്വരയാ//വിരാസീത് ॥

മൻദസ്മിതാഞ്ചിത-മുഖേന വപാം ദശൻ യസ്തം നാഗശൈല-സദനം വരദം  
പപ്രദ്യേ ॥ ൨ ॥

ശ്രീനാഗശൈല-സദനം = The Lord who has His residence in Hastigiri;  
പങ്കേരുഹാസന-കൃതാമല-വാജിയജ്ഞേ = in the sacred Aswamedha  
yagna performed by Brahma; വൈതാനകേ ഹുതഭൂജി = in the sacrificial  
fire; ത്വരയാ = in a hurry - in order to bless the devotee;  
മൻദസ്മിതാഞ്ചിത-മുഖേന വപാം ദശൻ = with a smiling face and  
biting the oblation offered in the sacrifice; ആവിരാസീത് = appeared;  
തം വരദം = that Shri Varada; പപ്രദ്യേ = 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; മൻദസ്മിതാഞ്ചിത-മുഖേന വപാം ദശൻ = with a smiling face  
and biting the oblation offered in the sacrifice; Here, ദശൻ literally  
means biting. It should not be taken in this sense. As a parallel we may cite  
the following popular verse -BG(9-26); പത്രം പുഷ്പം ഫലം തോയം യോ  
മേ ഭക്ത്യാ പത്രച്ചതി ॥ തദഹം ഭക്ത്യുപഹൃതം അശ്നാമി പത്രതാത്മനഃ ॥

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

Shankaracharya takes the word to mean ഗൃഹ്ണാമി - that is, I accept with pleasure. The same meaning should be applied to the word ദശൻ - "biting" said above.

ചൺഡാംശു-ശീതകിരണായിത-നേതത്ര്യുശ്മം പദ്മാ-നിവാസ-രമണീയ-ഭുജാൻതരം തമ് |

ആജാനുബാഹു-മുരരീക്യത-സപ്തതൻതും മാതങ്ഗ-ശൈല-സദനം വരദം പപ്രദ്യേ || ൩ ||

മാതങ്ഗ-ശൈല-സദനം = The Lord who has His residence in Hastigiri;

ചൺഡാംശു-ശീതകിരണായിത-നേതത്ര്യുശ്മം = who has the sun and the

moon as His two eyes; പദ്മാ-നിവാസ-രമണീയ-ഭുജാൻതരം = who has a

chest made beautiful by Shri Laxmi Devi residing there; ആജാനു-ബാഹു =

who has long arms that reach upto the knees; ഉരരീക്യത-സപ്തതൻതും

= who accepted the sacrifice offered by Brahma; തം വരദം that Lord

Varada; പപ്രദ്യേ = 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; പദ്മാ-നിവാസ-രമണീയ-ഭുജാൻതരം = who has a chest made

beautiful by Shri Laxmi Devi residing there; Sri Vedanta Desika puts

this beautifully in his Sri stuti (1) as വക്ഷഃ പീഠീം മധുവിജയിനോ

ഭുഷയൻതീം സ്വകാൻതയാ = Shri Devi adorns the throne of the chest of

Shri Vishnu by Her radiance.

രത്നപക്രാൺഡരചിതം ലസദുർധ്വപുൺഡ്രം

ബിഭ്രാണമൻതകരിപുപ്രിയമിതവ്രിയമ് |

ശംഖം ച ചക്രമഭയാങ്കഗദേ ദധാനം നാഗേൻദ്രശൈലസദനം വരദം പപ്രദ്യേ ||

൪ ||

നാഗേശൻദ്രശൈല-സദനമ് = The Lord who has His residence in Hastigiri;  
അൻതക-രിപു-പ്രിയ-മിത്രവ്രയമ് = who is very dear to Lord Shiva -  
the enemy of Yama; രത്നപക്രാൺഡരചിതം ലസദ്ദുർധ്വപുൺഡ്രം ബിബ്രാണമ്  
= who wears a mark made of precious diamonds on His forehead; ശംകം  
ചക്രം അഭയാങ്ക്-ഗദേ ച ദധാമമ് = who is holding the conch, discus,  
the mudra that assures protection; വരദമ് = that Varada; പ്പ്രദ്യേ  
= 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

ഭയക്യുത് = ഭക്താനം ഭയം കൃന്തതി കൃണോതീതി ഭയക്യുത് | VS(833).

നൻദാത്മജം ഹലധരം ദശകൺഠകാലം ക്ഷത്രദ്രവിഷം ബലിരിപും  
നരസിംഹവേഷമ് |

കോലാത്മകം കമരൂപധരം ച മത്സ്യം വേതൺഡശൈലസദനം വരദം  
പ്പ്രദ്യേ || ൫ ||

വേതൺഡ-ശൈല-സദനമ് = The Lord who has His residence in Hastigiri;

മത്സ്യം, കമരൂപ-ധരം, കോലാത്മകം, നരസിംഹ-വേഷം,  
ബലിരിപും, ക്ഷത്രദ്രവിഷം, ദശകൺഠ-കാലം, ഹല-ധരം,

നൻദാത്മജമ് = who incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana,  
Parasurama, Rama, Balarama and Krishna for the benefit of all; വരദമ്  
= that Varada; പ്പ്രദ്യേ = 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 അനേകമൂർതിഃ = അവതാരേഷു

സ്വേച്ഛയാ ലോകാനാമുപകാരിണീർബഹുവീർമുർതീർജ്ജത ഇതി  
അനേകമുർതിഃ|(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.

ദേവം സേവിതുമേവ നിശ്ചിനുമഹേ യോ/സൗ ദയാലുഃ പുരാ  
ധാനാമുഷ്ടിമുചേ കുചേലമുനയേ ദതതേ സ്ഥ വിത്തേശതാമ് |

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. അൻതവൻതു ഫലം  
തേഷാം തദ്ഭവത്യൽപമേധസാമ്| ദേവാനുദേവയജോ യാൻതി മദ്ഭക്താ യാൻതി  
മാമപി| 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?

നാഥേ നഃ പുരുഷോത്തമേ ത്രിജഗതാമേകാധിപേ ചേതസാ  
സ്വേയേ സ്വസ്യ പദസ്യ ദാതരി സുരേ നാരായണേ തിഷ്ടതി।  
യം കഞ്ചിത്പുരുഷായമം കതിപയ-ഗ്ദ്രാമേശമൽപാർഥദം  
സേവാഢൈ മൃഗയാമഹേ നരമഹോ! മുഢ്യാ വരാകാ വയമ് ॥

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

സ്ഥരതഃ പാദകമലം ആത്മാനമപി യച്ഛതി। 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.

നിരൻതരം നിർവിശതസ്ത്വദീയം  
അസ്സപൃഷ്ട ചിൻതാപദമാഭിരുപ്തയമ് ।  
സത്യം ശപേ വാരണ ശൈലനാഥ  
വൈകുണ്ഠം വാസോ/പി ന മേ/ഭിലാഷഃ ॥

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.

അസ്യാം ഭവൻതമഭിതഃ സ്ഥിതദുഗ്ധസിന്ധൗ  
മന്യേ തത്രീമയമഹാരവിമൺഡലസ്യാ  
പശ്യാൻനധഃകൃതചതുർമുഖവിഷ്ടപായാം  
ധാമതത്രേ/പി കൃതുകം വിജഹാതി വിദ്വാൻ ॥

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

സാലോക്യ-സാർഷ്ടീ-സാമീപ്യ-സാരൂപ്യൈകത്വ-മപ്യുത  
ദീയമാനം ന ഗൃഹ്ണന്തി വിനാ മത്സേവനം ജനാഃ॥

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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