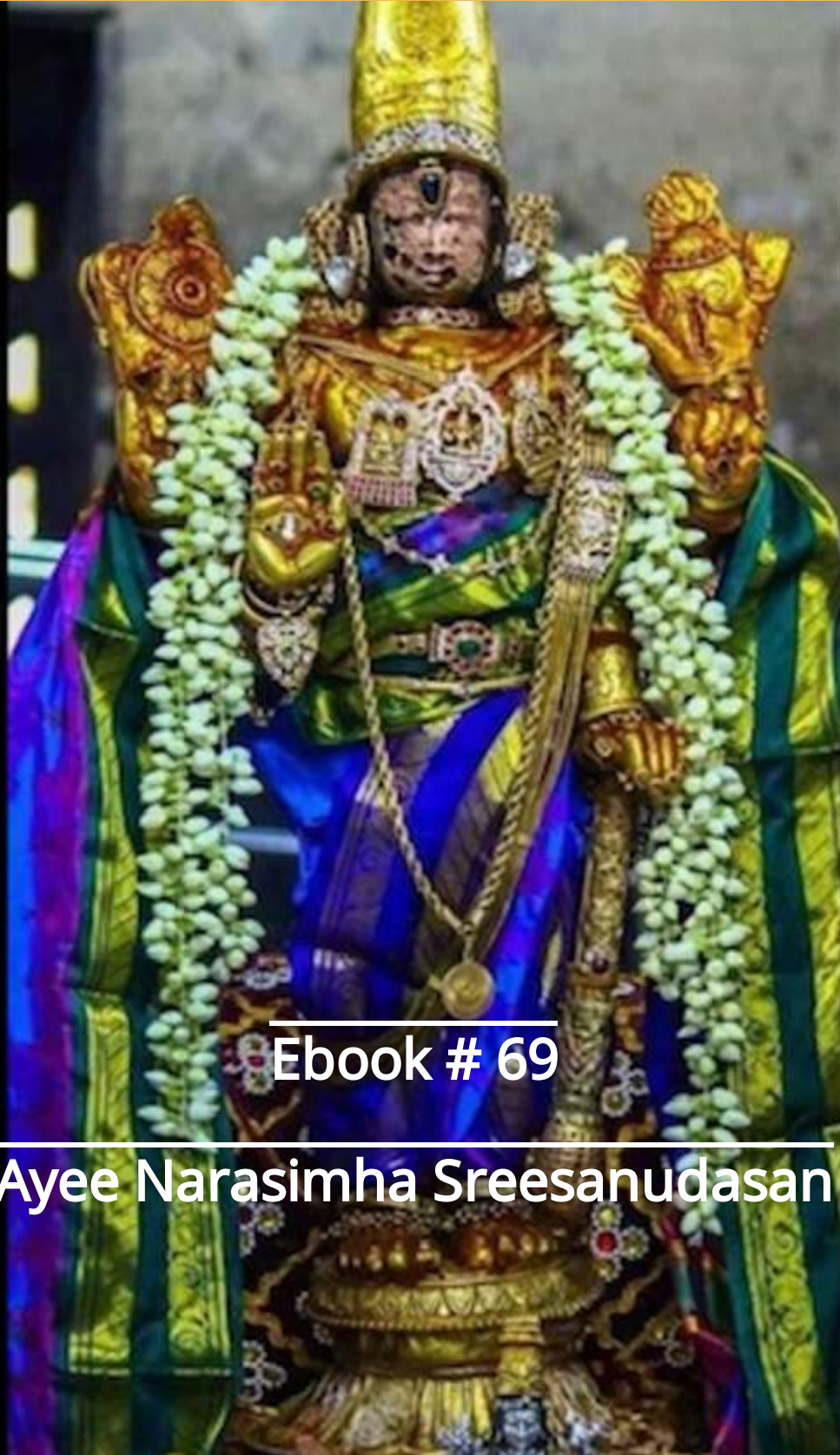


VARADARAJASTAVA Part 2



Ebook # 69

Ayee Narasimha Sreesanudasan

VARADARAJASTAVA Part 2

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VARADARAJASTAVA Part 2

Sreeh: ||
Srimathe Ramanujaya Namaha ||
Sri Jananyacharya Mathru Gurave Namaha ||
Srimad Varavaramunaye Namaha ||

Dear All

As announced earlier, commemorating Swami Manavala Mamuni 650th Thirunaksatra Mahotsavam, with the grace of Acharya and all of you, I have initiated a kinchith contribution by proposing to present Ebooks, documenting literature gifted by our poorvacharyas, In this ebook, I present to you a collection of hymns from Panchastavam, the stotras are listed with notes in lucid English to encourage all to experience the glories of Lord Varadaraja as glorified by koorattAzhwAn; So I compile these with my limited knowledge and exposure sought from my Acharya and present the sixty ninth in the series of ebooks on Varadarajastava for free sharing in the interested community.

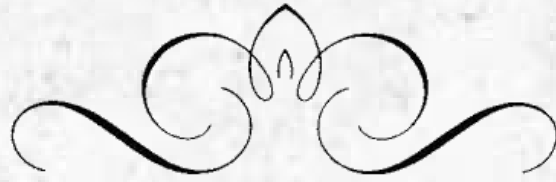
Further in the future we shall experience many more Stotras, Rahasya Granthas and Nalayira Divya Prabhandham all in lucid English.

Dasanudasan
Ayee Narasimhan
December 2020, Melkote

VARADARAJASTAVA Part 2

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VARADARAJASTAVA PART 2



sreeh
sreematE rAmAnujAya namah

श्रीवत्सचिह्नमिश्रैरनुगृहीतः

॥ वरदराजस्तवः ॥

varadarAjastava part 2 (continued)

By kooratAzhwAn

या दामोदर इति नामदा तवासीत् सा दामा किल किणकारिणी बभूव ।

तन्नूनं वरद! वलित्रयच्छलेन त्वन्मध्यप्रथमविभूषणी बभूव ॥ ५१ ॥

yA dAmOdara iti nAmadA tavAseet

sA dAmAkila kiNakAriNee baBoova /

tannoonam varada valitrayachchalEna

twanmadhya prathama viBooshaNee baBoova // 51 //

varada – oh Lord varada

yA dAmA - the rope

tava - to You

dAmOdara iti - as dAmOdara

nAmadA Aseet - brought the name

sA kila - that rope

kiNakAriNee baBoova - created a wound on Your stomach

tat - that (rope) created

valitraya chalEna - three impressions in the stomach

twanmadhya - at the center of Your body

prathama viBooshaNee baBoova - became the first ornament on the body

noonam - this is true

Oh varada, yasOda tied You with a rope. Therefore, You got the name dAmOdara. (having the rope tied in the stomach). That rope created a wound also around Your stomach making three impressions on the skin and thus became the first ornament on Your body.

यादृग्बीजाध्युषितभुवि यद् वस्तु हस्तीश! जातं तत् तादृक्षं फलति हि फलं त्वय्यपीक्षामहे तत्।

यस्मादण्डाध्युषित उदरे तावके जायमानं पद्मं पद्मानन! किल फलत्यण्डषण्डानखण्डान् ॥५२॥

yAdrugbeejAdhyushita Buvi yadvastu hasteesa jAtam

tattAruksham phalati hi phalam twayyapeekshAmahE tat /

yasmAdaNDAdhyushita udarE tAvakE jAyamAnam

padmam padmAnana kila phalatyaNDashaNDAna KaNDAn // 52 //

padmAnana - having face like lotus

hasteesa - Lord of hastigiri

yAruk - which type

beejAdhyushita Buvi - seed is sowed in the land

yadvastu - such type of tree only

jAtam - get produced

tat - and that

tAruksham – similar

phalam - type of fruit

phalati - is created

tat - that phenomena

twayyapi - in You also

eekshAmahE - we see

yasmat - for which reason

aNDAdhyushitE - eggs residing

tAvakE udarE - in Your stomach

jAyamAnam – produced

padmam - navel lotus

aKaNDAn aNDashaNDAn - entire universe

phalatikila - is created

Lord of hastigiri who is having lotus like face! It is well known that whichever type of seed is sown in the earth, such type of tree and fruit is reaped. This phenomenon is applicable to You also. You are having eggs of universe in Your stomach and therefore the entire universe gets sprouted in Your navel lotus This is as natural as anything else.

अज्ञे यज्ञेश्वर! किल जने क्वाप्यदर्शा विमर्शं विश्वाधीशः कतम इति तन्निर्णयं वर्णयामः ।

व्यावक्रोशी नृषु समुदिता यानुपाश्रित्य तेऽपि ब्रह्माद्यास्ते वरद! जनितास्तुन्दकन्दारविन्दे ॥५३॥

ajnE yajnEswara kila janE kwApyadarsA vimarsam

viswAdheesah katama iti tannirNayam varNayAmah /

vyAvakrOsee nrushu samuditA yAnupAsritya tE api

brahmAdyAstE varada janitAstundakandAravindE // 53 //

yajnEswara - the Lord of all sacrifices

varada - varadarAja (hastigirinAtha)

kwApi ajnE - one among the ignorant people

viswAdheesah - Lord of all worlds

katama iti vimarsam - the discussion that who is Supreme

adarsam - saw it (realised it)

tannirNayam - that decision

varNayAmah - we will now explain

yAn upAsritya - just like taking refuge in Gods like brahma, rudra

nrushu - even among men

vyAvakrOsee - opposite arguments

samuditA – happened

tE brahmAdyApi - even those brahma and other Gods

tE - in Your

tunda – navel

kanda – origin

aravindE - in the lotus

janita - were born

The Lord vishNu is Supreme. That is decided in this sLOka. varada is the Lord of all sacrifices. (sarva yajna samArAdhya). One among the ignorant also sometimes realises that varadarAja (vishNu) is the Lord of all Gods. That is decided like this. Even the Gods like brahma, rudra and others (with whom there is lot of argument about their supremacy) are born in navel lotus of Lord vishNu. brahma was born in the navel lotus and rudra is the son of brahma. dEvEndra is the grandson of brahma etc. Hence it is undoubtedly decided that vishNu is supreme. Even the ignorant are aware of this and then what about the realised ones!

मुष्णन् कृष्णः प्रियनिजजनैः जैय्यहेङ्गवीनं दाम्ना भूम्ना वरद! हि यया त्वं यशोदाकराभ्याम् ।

बद्धो बन्धक्षपणकर्णी तां किलाद्यापि मातुः प्रेम्णा गात्राभरणं उदराबन्धनाख्यं बिभर्षि ॥५४॥

mushNan krishNah priyanijajanaih jaiyyahEngaveenam

*dAmnA BoomnA varada hi yayA twam yasOda karAByAm /
baddho bandhakshapaNa karaNeem tAm kilA adyApi mAtuh
prEmNA gAtrABaraNamudarA bandhanaKyam biBarshi // 54 //*

varada – oh Lord varada

krishNah - taking birth as krishNa

jaiyyahEngaveenam - winning the fresh butter

priya nija janaih - joining with Your dear friends

mushNan – stealing

yasOda karAByAm - from the hands of yasOda

yayA dAmnA - by which rope

BoomnA – greatly

baddhah aBooh - got Yourself tied

bandha khsapaNa karaNeem - which removes the bondage of samsAra (mundane world)

tAm - that rope

adyApi - even today

mAtuh prEmNA - to indicate the mother's love

udarAbandhanAKyam - possessing the name of stomach binding ornament (vaDyANa)

GatrABaraNam - ornament to the body

biBarshi - wearing it

Oh, varada, when You took birth as krishNa, You along with Your dear friends stole fresh butter. For this, Your mother yasOda tied You with a rope. That rope which removes our bondage of mundane world even today shines in the stomach

portion of the beautiful divine figure of Lord varadarAja. You are wearing it to show Your mother's love towards You and also to bless us.

सौन्दर्याख्या सरिदुरसि विस्तीर्य मध्यावरुद्धा स्थानाल्पत्वाद् विषमगतिजावर्तगर्ताभनाभिः ।

प्राप्य प्राप्तप्रथिम जघनं विस्मृता हस्तिनाथ! स्रोतोभेदं भजति भवतः पाददेशापदेशात् ॥५५॥

soundaryAKyA saridurasi visteerya madhyAvaruddhA

sthAnAlpatwAd vishama gatijA Avarta gartABa naBih /

prApya prApta prathima jaGanam vismrutA hastinAtha

srOtOBEdam Bajati Bavatah pAdadEsApadEsAt // 55 //

hastinAtha - Lord of hastigiri

soundaryAKyA sarit - a river called soundarya

urasi - in Your chest

visteerya - while flowing widely

madhyAvaruddhA - having been held at the middle

sthAnAlpatwAt - because of the small space

vishama gatijA - different direction

Avarta gartABa naBih - became the deep navel

prApta prathima jaGanam - and the wide space of back portion

prApya – attained

vismrutA - again becoming wide

Bavatah – Your

pAdadEsApadEsAt - for the reason that they are Your feet portion

srOtOBEdam - two streams

Bajati - became

Oh Lord of hastigiri, the beauty of Lord varadarAja's divine figure is like a river called soundarya. This river flows widely in His chest portion stops at the middle portion. Again it flows as a small stream at the navel place in a different direction. It becomes wide once again at the back and flows like two different streams at Your feet. Thus the stream of beauty flows throughout the body of Lord varadarAja.

रम्भास्तम्भाः करिवरकराः कारभाः सारभाजः वेषश्लेषा अपि मरकतस्तम्भमुख्यास्तुलाख्याः ।

साम्यं सम्यग् वरद! न दधुः सर्वमूर्वोस्त्वदूर्वोः न ह्यैश्वर्यं दधति न तथा यौवनारम्भजृम्भात् ॥५६॥

ramBAstamBAh karivarakarAh kAraBAssAraBAjah

vEshAslEshA api marakata stamBa muKyAstulAKyAh /

sAmyam samyak varada na dadhuh sarvamurvOstvadoorvOh

nahyaiswaryam dadhati na tathA yauvanAramBa jrumBAh // 56 //

varada - Oh varada

sAraBAjah - strong and rich

ramBastamBAh - plantain stems

karivarakarAh - the trunks of elephants

kAraBAh - elbows called kAraBas

marakata stamBa muKyAh - pillars which are studded with precious stones

vEshaslEshah - having the form of thighs

tulAKyAh api - are fit for comparison

oorvOh - which are quite strong

twadoorvOh - to Your thighs

sarvasAmyam - comparable in all aspects

samyak na dadhuh - did not attain well

hi – because

tE - all of them

tathA - Your thighs

aiswaryam – strength

yauvanAramBa jrumBAh - the beauty which has just started

na dadhati - did not possess

Oh Lord varada, Your strong and sturdy thighs are being compared to rich stems of plantain trees, the trunks of elephants, pillars studded with precious stones, so on and so forth. But none of them bear the beauty or strength of Your thighs which has been evident in so many battles and encounters. All the above are in no way comparable to Your thighs.

या ते गात्रे वरद! जनिता कान्तिमय्यापगाऽभूत् तस्याः स्रोतयुगलमिह तद् याति पादप्रवादम्।

तज्जातोर्ध्वभ्रमियुगमिवोद्भानुनी जानुनी ते स्यादुक्ष्णोर्वा ककुदयुगलं यौवनैश्वर्यनाम्नोः ॥५७॥

yA tE gAtrE varada janitA kAnti mayyApagA aBoot

tasyAh srOtO yugalamiha yadyAti pAdapravAdam /

tajjAtOrdhva BramiyugamivOdBANunee jAnunee tE

syAdurkshOrvA kakudayugalam yauvanaiswarya nAmnOh // 57 //

varada - oh Lord varada

tE gAtrE - in Your body

kAntimayi - the light form

yA apagAh - which river

janitA – created

tasyAh - that river's

yat srOtO yugalam - two streams

iha - in this body

pAdapravAdam - the form of two feet

yadi – become

udBAnunee - emitting the light

tE jAnunee - Your ankles

tajjAta oordhva Bramiyugam iva - like two whirlpools in the flood of feet (two streams)

BAtaha – shine

vA- or

yauvanaisvarya nAmnOh - having the name of youth wealth

ukshNOh – oxens

kakuda yugalam - shine like neck heads

Oh varada, the two padAs(feet) in Your body appear like two streams of the river of the light that emanates from You. The reflection of that light on the ankles of Your feet (knee) appear as two whirlpools in the flood or in the alternative shine as one's neckhead with full of youth. (Lord varada's knees are praised here).

प्रेम्णाऽऽघ्रातुं करिगिरिशिरोऽधोमुखीभावभाजोः अङ्घ्रिद्वन्द्ववाहवयकमलयोः दण्डकाण्डायमाने ।

अद्रिस्पर्शोद्भवसुखत उत्कण्ठके रोमहर्षात् द्रष्टुर्दृष्टिर्वरद! किमलं लङ्घितुं जङ्घिके ते ॥५८॥

prEmNA AGrAtum karigiri sirO adhOmuKee BAvaBAjOh

anGridwandwAhwaya kamalayOh daNDa kANDAyamAnE /

adri sparsOdBava suKata utkanTakE rOmaharshAt

drashTuh drushTih varada kimalam lanGitum janGikE tE // 58 //

varada - oh Lord varada

karigirisirah - the summit of hasti hill

prEmNA AGrAtum - to smell it lovingly

adhOmuKee BAvaBAjO - becoming downwards

anGridwandwAhwaya kamalayOh - feet which are like lotus flowers

danDa kANDAyamAnE - looking like the stems

adri sparsOdBava suKata - because of the touch of the hill

rOmaharshAt - had the thrill

utkanTake – anxious

tE janGE - Your elbows of the leg

drashTurdrushTih - the vision of the enjoyer

lanGitum kim alam - will be able to cross them?

varada, Your feet are like lotus flowers bending downward. These lotus flowers enjoy the smell of hasti hill. The elbows of the legs are like stems for those lotus flowers. They become thrilled because of the touch of the hill. The devotee who sees these elbows will never be satisfied. he would like to see them forever. his eyes will never cross the elbow of the legs.

भक्तानां यद् वपुषि दहरं पण्डितं पुण्डरीकं यच्चात्मलानं वरद! सतताध्यासनादासनाब्जम् ।

आम्नायानां यदपि च शिरो यश्च मूर्धा शठारेः हस्त्यद्रेर्वा किमिति सुखदं तेषु पादाब्जयोस्ते? ॥५९॥

BaktAnAm yadvapushi daharam paNDitam puNDareekam

yacchA amlAnam varada satatAdhyAsanAdAsanAbjam /

AmnAyAnAm yadapi cha sirO yascha moordhA saThArEh

hastyadrErvA kimati suKadam tEshu pAdAbjayOstE // 59 //

varada – oh Lord varada

BaktAnAm - of devotees

vapushi - in the body

paNDitam - being knowledgeable

daharam - having the name of dahara

yat puNDareekam - a lotus

satatAdhyAsanAt - always remaining there

yat amlAnam - which never dries

asanAbjam cha - such seat of lotus flower

AmnAyAnAm sirah api yat - the vEdAnta

saThArEh moordha yaccha - which is the crown for sree nammAzhwAr

hastyadrEh moordha cha yah - the hill of hasti

tEshu - among some prominent places

tE pAdAbjayOh - to Your divine feet

api suKadam kim vA - which gives more pleasure?

varada, You reside in many places. You reside in the heart of devotees at a place called dahara where there is lotus which is evergreen. You also reside in a lotus. nammAzhwAr keeps Your feet on his head as a crown. Finally, You also reside in our hastigiri. Which place is more to You? Evidently, it should be hastigiri only.

पद्यास्वद्याङ्गुलिषु वरद! प्रान्ततः कान्तिसिन्धोः वीचीवीथीविभवमुभयीष्वम्भसो लम्बितासु ।

विन्दन्निन्दुः प्रतिफलनजां सम्पदं किं पदं ते छायाच्छद्मा नखविततितां लुम्बितः शुम्भितः सन् ॥६०॥

padyAswadhyAngulishu varada prAntatah kAntisindhOh

veechi veedhee viBavam uBayeeshvamBasO lamBitAsu /

vindanninduh pratiphalanajAm sampadam kim padam tE

chAyAchchadmA naKavitatitAm lumbitah sumBitassan // 60 //

varada – oh Lord varada

kAnti sindhOh - ocean called kAnti

amBasam prAntatah - around the water

veechi veedhee viBavam - the beauty of the waves

lamBitAsu – created

padyAsu uBayeeshu - in the fingers of the two feet

pratiphalanajAm sampadam - in light that gets reflected

adya vandan - getting it now and for that reason

chchAyachchadmA - having the shadow form

induh – moon

naKavitatitAm - line of nails

tE padam - Your feet

sumBitah kim - created light there.

The beauty of the nails in the feet of Lord varada is described here. In the ocean of light called kAnti, the fingers of the two feet get reflected in the beautiful waves. The line of nails in the fingers look as if the moon has taken that light and showers twilight. The splendor of the nail reflects on moon and it is called chandrakAnti or moon's light.

शम्भोरम्भोरुहमुख! सखा सन् सहाङ्कः शशाङ्कः कुर्वन् सेवां वरद! विकलो वृत्तहीनः सुवक्रः ।

त्वत्पादाब्जे प्रियमख नखच्छद्मनाश्रित्य नित्यं सद्वृत्तोऽभूत् स तु दशगुणः पुष्कलो निष्कलङ्कः॥६१॥

samBORamBORuha muKa saKA san sahankah sasAnkah

kurvan sEvAm varada vikalO vruttaheenhah suvakrah /

twadpAdAbjE priyamaKa naKachchadmanAsritya nityam

sadvruttO aBoot sa tu dasaguNah pushkalO niskalankah // 61 //

varada - oh Lord varada

amBORuha muKa - having lotus like face

priyamuKa - one who loves the sacrifices

sahAnkah - with sin

sasAnkah – moon

samBOh - rudra's

saKA - being the friend

sEvAm kurvan - doing service to him although being his head ornament

vikalah - without any knowledge

vruttaheenah - without any good character

suvakrah - having deformity

naKachchadmana - due to the nails

twatpAdAbjE - Your lotus feet

nityam Asritya - taking refuge daily

nishkalankah - without any defects

pushkalah - in full measure

sadvruttah - with good character (with round form)

sa dasaguNah - ten times

aBoot - became

varada, You are having the face like lotus and You like sacrifices. The moon who is having some defects resides on the head of siva. Even though he does service to him, he is knowledgeable and has lot of deformities. But he comes into contact with Your nails every day. That means, he takes refuge in Your lotus feet. Therefore,

he becomes pure and defectless, he grows ten times more with good qualities and beauty. Such is the power of worshipping Your feet.

त्वत्पादाब्जे प्रजाता सुरसरिदभवत् प्राक् चतुर्धा ततस्तासु

एकां धत्ते ध्रुवः सा त्रिभुवनमपुनात् त्रीन् पथो भावयन्ती ।

तत्रैका खं व्रजन्ती शिवयति तु शिवं सा पुनः सत्पथाऽभूत्

तास्वेका गां पुनाना वरद! सगरजस्वर्गसर्गं चकार ॥६२॥

twadpAdAbjE prajAtA surasaridaBavat prAk chaturdhA tatastAsu

EkAm dhattE dhruvassA triBuvanam apunAt treenpathO BAvayanti /

tatraika Kam vrajantee sivayati tu sivam sA punah saptadhA aBoot

tAswEkA gAm punAnA varada sagaraja swarga sargam chakAra // 62 //

varada – oh Lord varada

twad pAdAbjE - Your lotus feet

prajAtA – created

surasarih - the divine ganges

prAk – earlier

chaturdhA - became four parts

tatah – then

tAsu EkAm - one among them

dhruva dhattE sa - dhruva had one

sa - that one

treenpathah BAvayanti - flowing in three directions

triBuvanam apunAt - cleansed the three worlds (heaven, this world and under worlds)

tatra - in that three streams

Kam vrajantee EkA - one which flowed towards heaven

sivam sivayati - made siva holy

sA punah - again in that stream

saptadha aBoot - became seven sub streams

tAsu punAna EkA - one among them which made this world holy

sagaraja swarga sargam chakAra - gave heavenly abode to the sons of King sagara

Oh varada, Your lotus feet created the divine ganges. When Lord incarnated as trivikrama avatAra, brahma offered water to the divine feet and it became ganges river, it divided itself into four parts. One part was accepted by dhruva. It flowed in three directions cleansing the three worlds. The stream which flowed towards heaven made God siva holy by falling on his head. Again that stream got divided into seven parts and one among them flowed in this world making it holy and gave heavenly abode to the sons of King sagara who were burnt by sage kapila. This is the greatness of the lotus feet of Lord varada.

परिजनपरिबर्हा भूषणान्यायुधानि प्रवरगुणगणाश्च ज्ञानशक्त्यादयस्ते ।

परमपदं अथाण्डान्यात्मदेहस्तथाऽऽत्मा वरद! सकलमेतत् संश्रितार्थं चकर्त्त ॥६३॥

parijana paribarhA BooshaNAni AyudhAni

pravara guNagaNAscha jnAnasaktyAdayastE /

paramapadam athANDAnyAtma dEhastathA AtmA

varada sakalamEtat samsritArtham chakartha // 63 //

parijanaparibarhA - the paraphrenalia like sEsha, garuDa, umbrella, etc.,

BooshaNAni - crown, earrings, etc.,

AyudhAni - weapons like chakra, conch, etc.,

jnAnasaktyA dayah - knowledge, strength etc.,

tE pravara guNa gaNascha - the best qualities of Yours

paramapadam - Your eternal abode

atha aNDAni - likewise the universe

AtmadEhah - Your beautiful body

tathA Atma - and Your beautiful form

Etat sakalam - all these

samsritArtham chakartha - are created only for the sake of those who take refuge in You.

The entire universe, the eternal abode of vishNu (paramapada), the paraphrenalia like AdisEsha, garuDa, umbrella, sacred fans like chAmara, many divine weapons, qualities like knowledge, strength, His divine form, archa figure are all created only for the sake of the devotees who take refuge in Him. They are meant for the enjoyment of devotees.

अनाप्तं हयाप्तव्यं न तव किञ्चिद् वरद! ते जगज्जन्मस्थेमप्रलयविधयो धीविलसितम् ।

तथापि क्षोदीयस्सुरनरकुलेष्वाश्रितजनान् समाश्लेषुं पेषुं तदसुखकृतां चावतरसि ॥ ६४ ॥

anAptam hyAptavyam na tava kinchit varada tE

jagajjanma sthEma pralayavidhayO dhee vilasitam /

tathAapi kshOdeeyah suranarakulEshu AsritajanAn

samAslEshTum pEshTum tadasuKa krutAm chA avatarasi // 64 //

varada – oh Lord varada

tava - to Your

anAptam - which is not attained earlier

Aptavyam - to get something taking an incarnation

kinchit - even a little

na kila - there is nothing

hi – because

jagajjanma sthEma pralaya vidhayah - the act of creation, protection and destruction

dhee vilasitam - is according to Your wish and will

tathA api - even then

AsritajanAn - those who always take refuge in You

samAslEshTum - to join and

tadasuKakrutAm - those wicked persons who do bad to such devotees

pEshTum cha - to crush them

kshOdeeyah - getting angry with them

suranarakulEshu - in human and divine devas

avatarasi - You incarnate

varada, there is nothing in this universe which is not attained by You, You incarnate, because the creation, protection and destruction of the world takes place according to Your will and wish. But You do incarnate as human and devas to crush the wicked ones who create trouble to Your devotees and also to give the pleasure of Your company to them.

विवेकधियमेकतो ह्यभिनिवेशलेशो हरेत् महत्वभिनिवेशनं किमुत तन्महिम्नस्तव ।

अहो! विसदृशे जगत्यवततर्था पार्थादिकं निजं जनमुदञ्चयन् वरद! तं समाश्लेषकः ॥ ६५ ॥

vivEkadhiyamEkatO hyaBinivEsa lEsO harEt

mahatwaBinivEsanam kimuta tanmahimnastava /

ahO visadrusE jagatyavatatartha pArthAdikam

nijam janamudanchayan varada tam samAslEshakah // 65 //

varada – oh Lord varada

Ekatah - having been in a gem

aBinivEsa lEsah - little desire

vivEkadhiyam - this is alright, this is not alright, such discrimination

harEt hi - will be lost

mahat tu aBinivEsanam - too much desire

kimuta - will destroy the intelligence, there is no doubt in this

tat - therefore

tava mahimna - to Your greatness

visadrusE - not comparable

jagati - in this world

pArthAdikam - arjuna and others

nijam janam udanchayan - treating as my own relative

tam - such persons

samAslEshakah - mingling with them

avatatārtha – incarnated

Oh Lord varada, even a little desire makes a man unwise, not able to discriminate right or wrong. If this is the case, what about having too much of a desire! It will destroy the whole intelligence of a person. Although You are so great, You mingled with such persons like arjuna and others who are in no way equal to You. You considered them as Your relative and moved with them taking krishNa avatAra. (Lord's accessibility to even downtrodden is praised here).

संश्लेषे भजतां त्वरापरवशः कालेन संशोध्य तान्

आनीय स्वपदे स्वसङ्गमकृतं सोढुं विलम्बं बत ।

अक्षाम्यन् क्षमिणां वरो वरद! सन् अत्रावतीर्णो भवे:

किं नाम त्वमसंश्रितेषु वितरन् वेषं वृणीषे तु तान् ॥६६॥

samslEshE BajatAm twarA paravasah kAlEana samsOdhya tAn

Aneeya swapadE swasangamakrutam sODhum vilambam bata /

akshAmyan kshamiNAM varO varada sannatrAvateerNO BavEh

kim nAma twam asamsritEshu vitaran vEsham vruNeeshE tu tAn // 66 //

varada – oh Lord varada

kshamiNAM varada twam - great among those who pardon everything

Bajatam samslEshE - among those who worship You

twarA paravasah - having lot of eagerness

tAn - those devotees

kAlEana samsOdya - purifying them from time to time

swapadE Aneeya - taking them to Your divine abode

swasangamakrutam vilambam - the delay in taking them to Your abode

akshAmyam - unable to bear the separation

atra - in this world

avateerNa BavEh - You took incarnation

kimtu – but

asamsritEshu - to those who do not take refuge

vEsham - Your divine form

vitaran - granting them to enjoy

tAn vruNeeshE - You allow them

idam kim nAma - what is this easy accessibility?

varada, You are a great forgiver of sins. Among the devotees who worship You & who are very eager to enter Your abode, You take them to Your divine abode purifying them. But sometimes, there could be delay in getting them to Your abode. Unable to bear their separation, You Yourself incarnate in this world to mingle with them. In the process, You also bless those who are not really interested in worshipping You. Such is the great easy accessibility of Lord varadarAja.

वरद! यदि न भुव्यवातरिष्यः श्रुतिविहिताः त्वदुपासनार्चनाद्याः ।

करणपथविदूरगे सति त्वयि अविषयतानिकृताः किलाभविष्यन् ॥६७॥

varada yadi na BuvyavAtarishyah

sruti vihitaAstwadupAsanArchanAdyAh /

karaNapatha vidooragE satitwayi

avishayatA nikrutAh kila Bavishyan // 67 //

varada – oh Lord varada

Buvi - in this world

yadi na avatArishyah - in case You had not taken birth

twayi - You who are in different vyooaha forms

karaNapatha vidooragE sati - not accessible to sense organs

srutivihitAh - as per injunctions of vEdas

twadupAsanArchanAdyAh - because they are not directed to You

nikrutAh – rejected

Bavishyan kila - would have been

varada, since You incarnated in this world, it was possible to praise You, worship You etc. Otherwise, it would not have been possible because in Your different

vyooaha forms, You are inaccessible to sense organs. Then all these vEdas etc. would have become useless.

यदपराधसहस्रं अजस्रजं त्वयि शरण्य! हिरण्य उपावहत् ।

वरद! तेन चिरं त्वमविक्रियः विकृतिमर्भकनिर्भजनादगाः ॥६८॥

yadaparAdha sahasramajasrajam

twayi saraNya hiraNya upAvahat /

varada tEna chiram twam avikriyah

vikrutimarBaka nirBajanAdagAh // 68 //

varada – oh Lord varada

saraNya - protector

hiraNya – hiraNyakasipu

twayi - in Your case

ajasrajam - all the time

yadaparAdha sahasram - thousand sins

upAvahat – did

tEna - from those thousand sins

chiram - for long time

avikriyah twam - You had not changed

arBaka nirBajanAt - because the boy prahlAda had lot of trouble

vikrutim agAh - changed the form

Oh varada, protector of all, when hiraNyakasipu committed thousands of sins, You kept quiet and did not change. But when prahlAda, Your devotee was harassed by hiraNyakasipu, You changed immediately and took a different form and killed him. (God will not tolerate the trouble given to His devotees).

त्वामामनन्ति कवयः करुणामृताब्धे! ज्ञानक्रियाभजनलभ्यं अलभ्यमन्यैः ।

एतेषु केन वरदोत्तरकोसलस्थाः पूर्वं सदूर्वमभजन्त हि जन्तवस्त्वाम् ॥ ६९ ॥

twAm Amananti kavayah karuNAmrutAbdhE

jnAnakriyA Bajana laByam alaByam anyaih /

EtEshu kEna varadOttara kOsalasthAh

poorvam sadoorvam aBajanta hi jantavastwAm // 69 //

karuNAmrutabdhE - Oh, ocean of mercy

varada – oh Lord varada

kavayah - vyAsa, parAsara etc.,

twam – Yourself

jnAnakriya BOjana laByam - attainable through jnAna, karma and Bakti

anyaih alaByam - not possible through other means

Amananti – think

poorvam - when you took rAma avatAra

uttara kOsalasthAh jantavah - the people who were in utara kOsala kingdom

sadoorvam - along with grass leaves

twam – You

aBajanta hi - did attain, is it not?

EtEshu kEna - through which means cited earlier, did they attain You?

varada, ocean of mercy! Great saints say that jnAna, karma and Bakti are the means to attain You (to attain mOksha). But when You had taken rAma avatAra, the people of kOsala kingdom attained Your abode along with even the grass leaves. Which then means - did they follow to attain Your divine abode? rAma's mercy and grace are praised here.

भजत्सु वात्सल्यवशात् समुत्सुकः प्रकाममत्रावतरेर्वरप्रद! ।

भवेश्च तेषां सुलभोऽथ किं न्विदं यदङ्ग दाम्ना नियतः पुराऽरुदः! ॥ ७० ॥

Bajatsu vAtsalya vasAtsamutsukah

prakAmamatrAvatarErvaraprada /

BavEscha tEsham sulaBO atha kim nvidam

yadanga dAmnA niyatah purA arudah // 70 //

varada – oh Lord varada

anga - Oh Lord

twam – You

Bajatsu - among Your worshippers

vAtsalyavasAt - out of great love

samutsukah - having lot of enthusiasm

atra - in this world

prakAmam - as You wish

avatarEh - You can incarnate

atha - even above that

tEsham - in those case of devotees

sulaBascha BavEh - easily accessible to them. There is no doubt in this

purA - but in krishNa avatAra

dAmnA niyatah - when You were tied with rope

arudah - cried loudly

idam kim nu - why did it happen?

Oh Lord, out of extreme love towards Your devotees, You take incarnations as You wish to protect them. Besides this, You are also easily accessible to them. Such being the case, when You took krishNa avatAra, You cried loudly when Your mother yasOda tied You with a rope. How did this happen? You are sulaBa in all circumstances.

नरसिंहतनुरगौणी समसमयसमुद्भवश्च भक्तगिरः ।

स्तम्भे च सम्भवस्ते पिशुनयति परेशतां वरद! ॥७१॥

narasimhatanuragauNee sama samaya samudBavascha Baktagirah /

stamBE cha samBavastE pisunayati parEsatAm varada // 71 //

varada - Oh varada

agauNee - which is not natural

narasimhatanuh - the divine form of narasimha

Baktagira samaya samudBavascha - took place when prahlAda proclaimed that God is everywhere

stamBE samBavascha - appeared breaking the pillar

tE – Your

parEsatAm - supreme Lord's qualities

pisunayati - indicated

When prahlAda, the great devotee uttered that God is everywhere, You instantly incarnated as narasimha breaking the pillar. The form was unnatural too. This is a clear evidence to Your supremacy over everything.

तापत्रयीमयदवानलदहयमानं मुह्यन्तमन्तमवयन्तं अनन्त! नैव ।

स्थातुं प्रयातुमुपयातुं अनीशं ईश! हस्तीश! दृष्ट्यमृतवृष्टिभिराभजेथाः ॥७२॥

tApatrayeemayadavAnala dahyamAnam

muhyantamantamavayantamananta naiva /

sthAtum prayAtum upayAtum aneesameesa

hasteesa drushTyamruta vrushTiBih aBajEthAh // 72 //

eesa - Lord of all

hasteesa - Lord of hasti hill

ananta - endless entity

tApatrayeemaya davAnala - from the fire of three type of troubles (Adidaivika, AdiBoutika, AdhyAtmika)

dahyamAnam - being burnt

muhyantam - one who is becoming unconscious

antam naiva avayantam - without knowing the end of this painful life

sthAtum prayAtum - to stand without support

upayAtum aneesam - and unable to do anything to attain You

drushTyah amruta vrushTiBih - from the nectar rain of Your grace

aBajEthAh - protect me

Oh Lord of all, You are the supreme entity without end. I am burnt by the heat of three type of pains. (AdiBoutika, Adidaivika and AdhyAtmika). I do not know the end of this pain and become unconscious. I am unable to stand without any support and I cannot do anything to attain You. You only should protect me in all aspects by showering Your nectar like grace on me.

नानाविरुद्धविदिशासु दिशासु चाहो वन्ध्यैर्मनोरथशतैर्युगपद् विकृष्टैः ।

त्वत्पादयोरनुदितस्पृह एव सोऽहं न स्वस्ति हस्तिगिरिनाथ! निशामयामि ॥ ७३ ॥

nAnA viruddha vidisAsu disAsu chAhO

vandhyaih manOratha sataih yugapat vikrushTaih /

twatpAdayOh anudita spruha Eva sO aham

na swasti hastigirinAtha nisAmayAmi // 73 //

hastigirinAtha - Oh varadarAja

vandhyaih – useless

manOratha sataih – ambitious

nAnA viruddha vidisAsu - in directions which are diametrically opposite

disAsu cha - even in good paths

yugapat - at the same time

vikrushTah - being dragged

twatpAdayOh - in Your feet

anudita spruha - having no desire

Eva sO aham - such a person like me

swasti - good things

nisAmayAmi - I am not seeing

Oh Lord, I am having useless ambitions everywhere; some of which are diametrically opposite. I do not have the desire to be dragged to good paths to attain Your feet. I am not seeing any good anywhere. Only Your grace should protect me.

है! निर्भयोऽस्म्यविनयोऽस्मि यतस्त्वदङ्घ्रौ लिप्सामलब्धवति चेतसि दुर्विनीते ।

दुष्कर्मवर्मपरिकर्मित एष सोऽहं अग्रे वरप्रद! तव प्रलपामि किञ्चित् ॥ ७४ ॥

hai nirBayO asmi avinayO asmi yatastvadanGrou

lipsAm alaBdavati chEtasi durvineetE /

dushkarma varma parikarmita Esha sO aham

agrE varaprada tava pralapAmi kinchit // 74 //

varaprada - Granter of boons

Esha sO aham - I am

nirBayO asmi - without any fear

avinayah asmi - without any manners

hai – alas

yatah - because

durvineetE - without any discipline

chEtasi - my mind

twandanGrou - at your feet

lipsAm – desire

alabdhavati sati - not having

dushkarma varma pari karmita - wearing the armor of sinful deeds

tava agrE - before You

kinchit pralapAmi - uttering useless things

Oh granter of boons! I am without any fear and without any manners. Because of this, my mind is not having any discipline to worship Your feet. I am wearing the armor of sinful deeds. I utter nonsense things before You. (The utter helplessness of the individual is expressed here).

सव्याधिराधिरवितुष्टिरनिष्टयोगः स्वाभीष्टभञ्जनं अमर्षकरो निकर्षः ।

कृन्तन्ति सन्ततमिमानी मनो मदीयं हस्तीश! न त्वदभिलाषनिधिप्रहाणिः ॥७५॥

savyAdhirAdhiravitushTiranishTa yOgah

swABeeshTa Banjanam amarshakarO nikarshah /

kruntanti santatam imAni manO madeeyam

hasteesa na twadaBilAsha nidhi prahANih // 75 //

hasteesa - Lord of hastigiri

savyAdhih - with illness of the body

Adhih - illness of mind

avitushTih - remaining unsatisfied even after enjoying many things

anishTayOgah - getting unwanted things

swABeeshTa Banjanam - not getting what is liked by me

amarshakarO nikarshah - becoming angry

imAni - all these

madeeyam manah - my mind

santatam krutanti - always haunt

twadaBilAsha nidhi prahANih - giving up the wealth of desire to see You

na - is not bothering one at all

Lord of hastigiri! Both my body and mind are full of diseases. I remain unsatisfied even after getting all material pleasures. I become angry when I don't get my wants fulfilled. My mind is being haunted every moment by all these. But I am not bothered for not getting the desire to see You. (To get a desire to see varada is itself a wealth. I am not bothered to get it).

विद्वेषमानमदरागविलोभमोहाद्याजानभूमिरहमत्र भवे निमज्जन् ।

निर्द्वन्द्व नित्य निरवद्य महागुणं त्वां हस्तीश! कः श्रयितुमीक्षितुमीप्सितुं वा ॥७६॥

vidwEsha mAna mada rAga vilOBa mOhAdi

AjAna Boomirahamatra BavE nimajjan /

nirdwandwa nitya niravadya mahAguNam twAm

hasteesa kah srayitum eekshitum eepsitum vA // 76 //

nirdwandwa nitya niravadya - free from pleasure pain, knowledge, ignorance and other types of defects

hasteesa - Lord of hastigiri

vidwEsha mAna mada rAga - jealousy without reason, arrogance, pride, undue desire, etc.,

vilOBa mOhAdi AjAna Boomi - birth place for such vices

atra BavE - in this mundane world

nimajjan – immersed

aham – myself

mahAguNam twAm srayitum - to take refuge in You who is full of great qualities

eekshitum - even to see

eepsitum - to attain

kah - am I recipient, not at all

Lord varada who is free from pleasure, pain, knowledge, ignorance and all other types of defects, I am immersed in qualities like jealousy, arrogance, pride, unwanted desires and being a birthplace for these bad qualities. Can such a person like me become a recipient of Your grace and take refuge in You or try to see You? Highly impossible.

पुत्रादयः कथममी मयि संस्थिते स्युः? इत्यप्रतिक्रियनिरर्थकचिन्तनेन ।

दूये न तु स्वयमहं भवितास्मि कीदृग् इत्यस्ति हस्तिगिरिनाथ! विमर्शलेशः ॥७७॥

putrAdayah kathamamee mayi samsthitE syuh

ityapratikriya nirarthaka chintanEna /

dooyE na tu swayam aham BavitA asmi keedruk

ityasti hastigirinAtha vimarsalEsah //

hastigirinAtha - Lord varadarAja

mayi samsthitE - when I die

amee putrAdayah - about my children

katham syuh - how they become

apratikriya nirarthaka chintanEna - useless thinking to do anything

aham - I am

dooyE – grieving

swayam keedruk BaveetA asmi iti - how I am going to become

vimarsha lEsha api mE nAsti - I am not thinking at all

varada, I am only thinking about my children and how they would live after my death; this is useless thinking; where as I never think about myself - if I can enter Your divine abode or would go to hell etc. This is my plight.

शम्पाचलं बहुलदुःखं अनर्थहेतुः अल्पीय इत्यपि विमृष्टिषु दृष्टदोषम् ।

दुर्वासनाद्रढिमतः सुखमिन्द्रियोत्थं हातुं न मे मतिरलं वरदाधिराज! ॥७८॥

sampAchalam bahuLaduhKam anartha hEtuh

alpeeya ityapi vimrushTishu drushTadOsham /

durvAsanAdraDhimatah suKam indriyOttham

hAtum na mE matiralam varadAdhirAja // 78 //

varadAdhirAja - varada, the great king

vimrushTishu - after pondering many times

sampAchalam - temporal like lightening

bahuLaduhKam - with great pain

anarthahEtuh - cause for troubles

alpeeya ityapi - very small

drushTadOsham - having the defects

indriyOtthasuKam - sense pleasures

mE matih - my knowledge

durvAsana draDhi matah - because bad attachments are strong

hAtum na alam - is not possible to give up

Oh varada, the great king of the universe! Even after pondering many times, I am unable to give up the pleasure of sense objects although they are temporal like lightening because of the bad attachments to them which are quite strong. Although I know that they are bad, I am unable to give up. (The pleasure of sense objects are such, even one realises that they are bad, it is difficult to give them up).

बुद्ध्वा च नो च विहिताकरणैर्निषिद्धसंसेवनैस्त्वदपचारशतैरसह्यैः ।

भक्तागसामपि शतैर्भवताऽप्यगण्यैः हस्तीश! वाक्तनुमनोजनितैर्हतोऽस्मि ॥७९॥

buddhvA cha nO cha vihitaKaraNaih nishiddha

samsEvanaistwadapachAra satairasahyaih /

BaktAgasAmapi satairBavatApya gaNyaih

hasteesa vAktanu manOjanitairhatO asmi // 79 //

hasteesa - Oh Lord of hastigiri

buddhvA cha - even after knowing

nO cha - or without knowing

vAk tanu manO janitaih - things created by speech, body and mind

BavatApi agaNyaih - cannot be counted even by You who is omnipotent

vihitA karaNaih - by not doing the things which are ordained in the sAstras

twadapachAra sataih - doing hundreds of sins in You

asahyaih - not tolerable by You also

BaktAgasAm sataih - hundreds of BAgavata apachAras

hatO asmi - I have become bad

Lord of hastigiri, I have committed scores of sins either knowingly or unknowingly - by my speech, body and mind. You being all powerful cannot count them. I have never followed the injunctions of the sAstras and have done hundreds of sins in You which You cannot tolerate. Besides I have committed several BAgavata apachAras (sin towards Your devotees) also. I have become totally bad.

त्वद्दास्यमस्य हि मम स्वरसप्रसक्तं तच्चोरयन्नयमहं किल चस्खल प्राक् ।

त्वं मामकीन इति मामभिमन्यसे स्म हस्तीश! संशमय नस्तमिमं विवादम् ॥८०॥

twad dAsyam asya hi mama swarasa prasaktam

tatchchOrayan nayam aham kila cha sKala prAk /

twam mAmakeena iti mAmabimanyasE sma

hasteesa samsamaya nastam imam vivAdam // 80 //

hasteesa - Lord varada

asya mama - for a great sinner like me

twad dAsyam - service to You

swarasa prasaktam hi - is my birthright

ayam aham - such a person

prAk – earlier

tat - that birthright of mine

chOrayan - stealing (forgetting)

chasKala kila - went astray

twam - You came in the middle

mAm - on myself (me)

mAmakeena iti - thinking that He belongs to me

aBimanyasE sma - showed fondness on me

nah - between us

tam imam vivAdam - this discrepancy

samsamaya - should never be there in future

Oh Lord varada, service to You is my birthright. But I have forgotten that and went astray saying that I am independent. This is like stealing the soul who is always subservient to God. You out of compassion and grace showered Your blessings on me once again and reminded that I am Your servant. Please see that such discrepancies never arise again and I always remain Your servant.

भोगा इमे विधिशिवादिपदं च किञ्च स्वात्मानुभूतिरिति या किल मुक्तिरुक्ता ।

सर्वं तदूषजलजोषमहं जुषेय हस्त्यद्रिनाथ! तव दास्यमहारसजः ॥८१॥

BOga imE vidhisivAdi padam cha kincha

swAtmAnuBootiriti yA kila muktiruktA /

sarvam tadoosha jala jOshamaham jushEya

hastyadrinAtha tava dAsya mahArasajnah // 81 //

hastyadrinAtha - Oh Lord varada

tava dAsya mahArasajnah - to one who knows the sweetness of Your service

aham - myself

imE BOgah - the pleasures of this world

vidhisivAdi padam cha - the positions of brahma, rudra etc.,

kincha – further

swAtmAnuBootiriti uktA - the pleasure of meditation of the self

yA kila muktiH - called kaivalyAnuBava

sarvam tat - all these

ushajalajOsham - are like mirage

jushEya - I realise

Oh Lord varada, I have experienced the sweetness of service to Your lotus feet. Hence the pleasures of this mundane world, the positions of brahma, rudra, etc. and even the kaivalyAnuBava appear like mirage. I have realised this (I have no desire for all these things).

विषयविषधरव्रजव्याकुले जननमरणनक्रचक्रास्पदे ।

अगतिरशरणो भवाब्धौ लुठन् वरद! शरणमित्यहं त्वां वृणे ॥८२॥

vishaya vishadhara vraja vyAkulE

janana maraNa nakra chakraSpadE /

agatih asaraNO Bavabdhau luThan

varada saraNam ityaham twAm vruNE // 82 //

varada – oh Lord varada

vishaya vishadhara - from the serpents of sense pleasures

vrajavyAkule - full of those

janana maraNa - births and deaths like

nakra chakraSpade - herd of crocodiles

BavAbdhou - in this world

luThan – roaming

aham – I

agati asaraNa iti - without having any other protector or attainer

tvAm varada vruNE - I take refuge in You

Oh Lord varada, this mundane world of births and deaths is like herd of crocodiles and vicious serpents which haunt me every moment. I am roaming here without any protector or attainer and has no direction. Therefore, I take refuge in You. (prapatti is performed here).

अकृतसुकृतकः सुदुष्कृत्तरः शुभगुणलवलेशदेशातिगः ।

अशुभगुणपरस्सहस्रावृतो वरदमुरुदयं गतिं त्वां वृणे ॥८३॥

akruta sukrutakah sudushkruttarah

suBaguNa lavalEsa dEsAtigah /

asuBa guNa parassahasrAvruttO

varadam urudayam gatim twAm vruNE //

varada – oh Lord varada

akruta sukrutakah - without doing even little good deeds

sudushkruttarah - first among the sinners

suBaguNa lavalEsa dEsAtigah - far from even little good qualities

asuBaguNa para sahasrAvrutah - I am engrossed in hundreds of bad qualities

urudayam - one having highest merciful attitude

varada twAm - Yourself, who is granter of boons

gatim vrunNE - I take refuge

Oh Lord, I have not done any good deeds. I am first among sinners. I do not have even little good qualities and immersed in hundreds of bad qualities. I therefore take shelter in You who is full of mercy and granter of boons.

शरणवरणवागियं योदिता न भवति बत! साऽपि धीपूर्विका ।

इति यदि दयनीयता मय्यहो! वरद! तव भवेत्ततः प्राणिमि ॥८४॥

saraNa varaNa vAgiyam yOditA

na Bavati bata sA api dhee poorvikA /

iti yadi dayaneeyatA mayyahO

varada tava BavEttatah prANimi // 84 //

varada – oh Lord varada

ya iyam saraNa varaNa vAk - the word of saraNAgati

udita - was uttered by me

sA api - even that

dhee poorvikA na Bavati - was not done with proper knowledge

bata - “pitiable”

iti - thinking like this

mayi - with me

dayaneeyatA yadi BavEt tava - if You decide to protect me by Your mercy

tatah - by that

prANimi - I will survive

Oh Lord, I uttered the word “saraNAgati”. But even that I have not done with proper understanding and knowledge. If You think that plight is “pitiable” and decide to protect me by Your extreme grace, I will be saved. (utter helplessness is indicated here).

निरवधिषु कृतेषु चागस्स्वहो! मतिरनुशयिनी यदि स्यात्ततः ।

वरद! हि दयसे न संशेमहे निरनुशयधियो हता है! वयम् ॥८५॥

niravadhishu krutEshu chA AgaswahO

matiranusayinee yadi syAttatah /

varada hi dayasE na samsEmahE

niranusayadhiyO hatA hai vayam // 85 //

varada – oh Lord varada

Agassu – sins

niravadhishu krutEshu cha - have been committed without any limit

anusayinee matih - if repentance

yadisyAt – comes

tatah - because of that

dayasE hi - You show mercy on them

na samsEmahE - we do not doubt this at all

vayantu - but we

niranusaya dhiyah - do not have this repentance knowledge either

hatA hai - we are completely lost

Oh Lord varada, I have committed limitless sins. Generally, You show mercy for those who repent for their sins and protect them. There is no doubt about this. But in our case, we do not have the knowledge of repentance. (We have not repented for our sins). We have completely lost in attaining You.

शरणवरणवागियं याऽद्य मे वरद! तदधिकं न किञ्चिन्मम ।

सुलभमभिमतार्थदं साधनं तदयमवसरो दयायास्तव ॥ ८६ ॥

saraNavaraNa vAgiyam yA adya mE

varada tadadhikam na kinchinmama /

sulaBam aBimatArthadam sAdhanam

tadayam avasarO dayAyAstava // 86 //

varada – oh Lord varada

adya – today

yA - this

iyam saraNavaraNa vAk - the word “saraNAgati” uttered by me

tadadhikam - even more than that

sulaBam – easier

aBimatArthadam - no other means

na mama - I do not have

tat – hence

tava dayAyA - the flow of Your grace

avasarah - this is the proper time

Oh Lord varada, today I have uttered the word “saraNAgati”. I do not find any easier method to attain You other than this. Therefore, this is the right time to shower Your extreme grace on me.

विषयविषयिणी स्पृहा भूयसी तव तु चरणयोर्न साऽल्पापि मे ।

वरद! ननु भरस्तवैव त्वयं यदुत तव पदस्पृहाजन्म मे ॥ ८७ ॥

vishaya vishayiNee spruha Booyasee

tava tu charaNayOh na sA alpA api mE /

varada nanu Barastavaiva twayam

yaduta tava padaspruha janma mE // 87 //

varada – oh Lord varada

mE - for me

vishaya vishayiNee - regarding sense objects

spruha – desires

Booyasee - is growing more

tava charaNayOh tu - towards Your feet

sA - that desire

alpA api na - even a little I do not have

tava pada - towards Your feet

spruha janma iti yaduta – that which creates desire in Your lotus feet

aham – myself

tavaiva Bara nanu - is Your responsibility. Is it not?

varada, the desire to enjoy sense objects is growing more and more every day for me. At the same time, I am not having any desire to attain Your lotus feet. Such desires are not coming to me at all. The responsibility of creating such desires in me belong to You only. Is it not so? (God Himself has to create the desire to attain Him in us.)

इयमिह मतिरस्मदुज्जीवनी वरद! तव खलु प्रसादादृते ।

शरणमिति वचोऽपि मे नोदियात्वमसि मयि ततः प्रसादोन्मुखः ॥ ८८ ॥

iyamiha matirasmad ujjeevanee

varada tava Kalu prasAdAdrutE /

saraNamiti vachO api mE nOdiyAt

twamasi mayi tatah prasAdOnmuKah // 88 //

varada – oh Lord varada

mE - for me who is immersed in sense pleasures

saraNam iti vachOpi - the word “saraNam” (I take refuge)

tavaprasAdAt vrutE - without Your grace

na udiyAt Kila - will not come

tatah – hence

twam – You

mayi – me

prasAdOnmuKa asi - are engaged in blessing

iyam matih - this knowledge of Yours

iha – now

asmadujjeevanee - is responsible for my upliftment

varada, I uttered the word “saraNam”. This also came with Your grace only. Otherwise, it is not. Hence You are interested in blessing me. (This is what I think). This grace of Yours is now responsible for my upliftment.

वरद! यदिह वस्तु वाञ्छाम्यहं तव चरणलभाविरोधस्ततः ।

यदि न भवति तत्-प्रदेहि प्रभो! झटिति वितर पादमेवान्यथा ॥ ८९ ॥

varada yadiha vastu vAnchAmyaham

tava charaNa laBA virOd hastatah /

yadi na Bavati tatpradEhi praBO

JaTiti vitara pAdamEvA anyathA // 89 //

varada – oh Lord varada

praBO - Oh Lord

aham – myself

iha – here

yat vastu vAnchAmi -whatever I desire

tavacharaNalaBA - to attain Your lotus feet

virOd hastatah na Bavati yadi - if it is not against

tat - those things

pradEhi - give

anyathA - if it is otherwise

JaTiti – immediately

pAdamEva vitara - grant Your lotus feet alone

Oh Lord, I may desire so many things in this world. But give me only such things which do not come in the way of attaining You. I would prefer to attain Your lotus feet immediately if any other pleasures are against Your loving service.

तदपि किमपि हन्त! दुर्वासनाशतविवशतया यदभ्यर्थये ।

तदतुलदय! सार्व! सर्वप्रद! प्रवितर वरद! क्षमाम्भोनिधे ॥ ९० ॥

tadapi kimapi hanta durvAsanA

sata vivasatayA yadaByarthayE /

tadatuladaya sArva sarvaprada

pravitara varada kshamAmBOnidhE // 90 //

varada – oh Lord varada

atuladAya - one who is having incomparable mercy

kshAmBO nidhE - ocean of compassion

sArva - helper of all persons

sarvaprada - giver of all

tadapi - even then

durvAsanA sata vivasatayA - one who is under the custody of many vAsanas
(sense pleasures)

yat kimapi aByarthayE - whatever I desire

tat pravitara - kindly grant it

Oh Lord, You have incomparable mercy. You are giver of all things and help all. Even though I am under the complete control of sensual pleasure, kindly grant me whatever I have asked earlier. (I have asked for Your service, kindly bless me with that since You are giver of all).

प्रियमितरदथापि वा यद्यथा वितरसि वरद! प्रभो! त्वं हि मे ।

तदनुभवनमेव युक्तं तु मे त्वयि निहितभरोऽस्मि सोऽहं यतः ॥ ९१ ॥

priyamitarat athApi vA yadyathA

vitarsi varada praBO twam hi mE /

tadanuBavanamEva yuktam tu mE

twayi nihita BarO asmi sO aham yatah // 91 //

varada – oh Lord varada

athApi vA - even I pray as above

twam - You as an independent

priyam - thing which is dear to me

itaratva - or which is not dear to me but good to me

yat yathA mE vitarasi - You grant and bless me

tadanuBavanamEva hi - to enjoy it

mE yuktam - is the acceptable thing to me

yatah – because

sOham - I am

twayi nihitaBara asmi - I have surrendered everything to You and free from responsibility of protecting myself

Oh varada, whatever I pray(as above), You will grant me one which is either dear to me. But it will definitely be good to me. I am bound to accept the same as I have surrendered myself and everything to You and it is Your responsibility to protect me.

यथाऽसि यावानसि योऽसि यद्गुणः करीश! यादृग्विभवो यदिङ्गितः ।

तथाविधं त्वाऽहमभक्तदुर्ग्रहं प्रपत्तिवाचैव निरीक्षितुं वृणे ॥९२॥

yathA asi yAvAnasi yO asi yadguNah

yAdrugviBavO yadingitah /

tathAvidham twA aham aBakta durgraham

prapatti vAchaiva nireekshitum vruNE // 92 //

kareesa - varadarAja

twAm – Your

yO asi - whoever You are

yadguNah - whatever qualities You have

yathA asi - whatever form You have

yAvAnasi - however great You are

yAdruk viBavO - whichever incarnation You have

yadingita asi - whatever mind set You have

tathA vidham - such person

aBakta durgraham - inaccessible to those who are not devotees

twam – You

prapatti vAchaiva - only by the word “saraNam”

aham – I

nireekshitum vruNE - would like to realise

Oh Lord, no one knows who You are. None either know Your qualities, Your forms, Your incarnations, Your mind set or greatness. You are inaccessible to atheists. Such being the case, I would like to realise You and have Your sAkshAtkAra only by uttering the word “saraNam”. Your kindness should protect me.

अये! दयालो! वरद! क्षमानिधे! विशेषतो विश्वजनीन! विश्वद! ।

हितज्ञ! सर्वज्ञ! समग्रशक्तिक! प्रसह्य मां प्रापय दास्यमेव ते ॥९३॥

ayE dayAlO varada kshamAnidhE

visEshatO viswajaneena viswada /

hitajna sarvajna samagrasaktika

prasahya mAm prApaya dAsyamEva tE // 93 //

dayAIo - God of mercy

kshmanidhE - treasure house of forgiveness

visEshatO viswajaneena - helpful to everyone

viswada - benefactor for all

hitajna - one who knows what is good to us

sarvajna - all knower

samagrasaktika - having full strength

ayE varada - granter of boons

prasahya - even forcing

mAm tE dAsyamEva prApaya - kindly grant Your service to me

Oh ocean of mercy, You are a treasure house of forgiveness, You are helpful to all, You are granter of all boons, benefactor to all, all knower, all powerful etc., Kindly grant me Your service even if it is by force,. (Even if I do not like it, You should not leave me).

स्वकैर्गुणैः स्वैश्चरितैः स्ववेदनाद्भजन्ति ये त्वां त्वयि भक्तितोऽथवा ।

करीश! तेषामपि तावकी दया तथात्वकृत्सैव तु मे बलं मतम् ॥९४॥

swakairguNaih swaischaritaih swavEdanAt

Bajanti yE twAm twayi BaktitO athavA /

kareesa tEshAmapi tAvakee dayA

tathAtwakrutsaiva tu mE balam matam // 94 //

kareesa – varadarAja

yE – who

swakairguNaih - out of their own strength(qualities)

swaischaritaih - out of their behavior (either karma yOga)

swavEdanAt - out of jnana yOga

twayi Baktitah - or by Bakti yOga

twam Bajanti - worship You

tEshAmapi - even for them

tAvakee dayA - Your mercy

tathA twakrut - creates the loving eternal service

saiva dayA tu - is it not the real mercy

mE - even to me, the same mercy

balam matam - is the source of strength

varadarAja, there are many who out of their own, out of karmayOga, jnAnayOga & BaktiyOga worship You. Even for such people, Your mercy gives them the enjoyment of eternal loving service. This is really the great character of mercy. The same mercy of Yours should be the source of strength for my salvation too.

यदि त्वभक्तोऽप्यगुणोऽपि निष्क्रियो निरुद्यमो निष्कृतदुष्कृतो न च ।

लभेय पादौ वरद! स्फुटास्ततः क्षमादयाद्यास्तव मङ्गला गुणाः ॥९५॥

yadi tu aBaktO api aguNO api nishkriyO

nirudyamO nishkruta dushkrutO na cha /

laBEya pAdau varada sphuTAsatah

kshamAdayAdyAh tava mangalAguNAh // 95 //

varada – oh Lord varada

aBaktO api - even without Bakti

aguNO api - without good qualities

nishkriyO api - without the performance of karma yOga

nirudyamO api - nor having the requisite qualities of prapatti

na nishkruta dushkrutO api cha - committing sins which could not be propitiated

aham – myself

tava – Your

pAdau - lotus feet

yadi laBEya - if I attain them

tatah - by that

kshamAdayAdyAh - mercy, compassion, etc

tava mangalA guNAh - Your auspicious qualities

sphuTA BavEyuh - shine very well

Lord varada, I am neither having Bakti nor do I practice karma yOga. I do not follow the prescribed requisites for doing prapatti. I never perform propitiation for my sins. But in spite of this, if I attain Your lotus feet only by Your mercy and compassion, then those qualities in You shine extremely well.

विलोकनैर्विभ्रमणैरपि भ्रुवोः स्मितामृतैरिङ्गितमङ्गलैरपि ।

प्रचोदितस्ते वरद! प्रहृष्टधीः कदा विधास्ये वरिवस्यनं तव ॥१६॥

vilOkanaih viBramaNairapi BruvOh

smitAmrutairingita mangaLairapi /

prachOditastE varada prahrushTadheeh

kadA vidhAsyE varivasyanam tava // 96 //

varada – oh Lord varada

tE vilOkanaih - by Your graceful glances

BruvOh viBramaNairapi - by the movements of eyebrows

smitA mrutaih - by enjoyable smiles

ingita mangaLairapi - by blessing gestures

aham prachOditah - I am being encouraged

prahrushTa dheeh - with satisfied mind

tava - to You

varivasyanam – service

kadA vidhAsyE - when do I do?

Oh varada, I am being greatly encouraged by Your graceful glances, by Your lovely movement of eyebrows, enjoyable smiles and blessing gestures. When do I do Your loving service with my mind satisfied? (the eagerness to do service to Lord is expressed here).

विविश्य विश्वेन्द्रियतर्षकर्षणीर्मनस्स्थले नित्यनिखातनिश्चलाः ।

सुधासखीर्हस्तिपते! सुशीतला गिरः श्रवस्याशृणुयाम तावकीः ॥९७॥

vivisya viswEndriya tarsha karshaNeeh

manassthalE nitya niKata nischalAh /

sudhAsaKeerhastipate suseetalAh

girah sravasyAh sruNuyAma tAvakeeh // 97 //

hastipatE - Lord of hastigiri hill

vivisya - going inside

viswEndriya - of all sense objects

tarsha – thirst

karshaNeeh – quenching

manassthalE - in the mind

nitya niKAta nischalAh - always permanent and firm

sudhA saKeeh - like nectar

suseetalAh - very cool

sravasyAh - sweet to listen

tAvakeeh - Your speech

sruNuyAma - let me listen

Lord of hasti hill—Your sweet speech should pierce inside all my senses and I should always listen to the words uttered by You which quench the thirst of mind, which are permanent and firm & also are very cool and sweet to listen.

अशेषदेशाखिलकालयोगिनीष्वहं त्ववस्थास्वखिलास्वनन्यधीः ।

अशेषदास्यैकरतिस्तदाचरन् करीश! वर्तेय सदा त्वदन्तिके ॥९८॥

asEsha dEsAKila kAlayOgineeshu

aham tvavasthAsvaKilA swananyadheeh /

asEsha dAsyaikaratistadAcharan

kareesa vartEya sada twadantikE // 98 //

kareesa – varada

asEsha dEsa aKilakAla yOgineeshu - at all times and places

aKilam avasthAsu - in all states of waking, sleeping etc.,

asEsha dAsya Ekarati aham - I who desire to do all types of service at all times

tat - that service

ananyadheeh Acharan - having no other interest

sadA twadantikE vartEya - I should remain near You only

varada, I would like to perform all type of service to You at all times and at all places and in all states of mine. I do not have interest in anything else. I must always remain near You only. (You must grant this to me).

इमं जनं हन्त! कदाऽभिषेक्ष्यति त्वदक्षिन्दयोर्वरद! श्रमापहा ।

अकृत्रिमप्रेमरसप्रवाहजा विसृत्वरी वीक्षणवीचिसन्ततिः ॥९९॥

imam janam hanta kada aBishEkshyati

twadakshi nadyOh varada sramApahA /

akrutrima prEmarasa pravAhajA

visrutwaree veekshaNa veechisantatih // 99 //

varada – oh Lord varada

twadakshinadyOh - the two rivers called Your eyes

akrutrima – natural

prEmarasa pravAhajA - create flood of love

sramApahA - which remove the fatigue

visrutwaree - spreads everywhere

veekshaNa veechi santatih - the waves of graceful glances

imam janam – myself

kadA aBishEkshyati - when will it drench me?

Oh Lord, Your eyes are like two rivers. They create flood of love naturally; it removes the fatigue of samsAra & they spread everywhere. When will the waves of that graceful glances of Your eyes drench me? (The full kaTAksha of Lord varada is prayed here).

सदातनत्वेऽपि तदातनत्ववन्नवीभवत्प्रेमरसप्रवाहया ।

निषेवितं त्वां सततोत्कया श्रिया करीश! पश्येम परशतं समाः ॥१००॥

sadA tanatwE api tadAtanatwavat

naveeBavat prEmarasa pravAhayA /

nishEvitam twAm satatOtkayA sriyA

kareesa pasyEma parassatam samAh // 100 //

kareesa – varada

sadAtanatwE api - being familiar although ancient

tadAtanatwavat - and being rare as if created then only

naveeBavat - newly created

prEmarasa pravAhayA - having flood of love

satatOtkaya - always desirous of You

sriyA - from lakshmi

nishEvitam - being enjoyed daily

twam -You

parassatam samAh - for hundreds of years

pasyEma - I should see

Oh Lord varada, You are enjoyed by sree mahAlakshmi every day and every moment by her flood of love which is always evergreen and rare, although ancient. I should be able to see such a deity like You for hundred years to come. (nirantara sAkshAtkAra is prayed here).

समाहितैस्साधु सनन्दनादिभिस्सुदुर्लभं भक्तजनैरदुर्लभम् ।

अचिन्त्यमत्यद्भुतमप्रतर्कणं वरप्रद! त्वत्पदमाप्नुयां कथम्? ॥१०१॥

samAhitaih sAdhu sanandanAdiBih

sudurlaBam Baktajanaih adurlaBam /

achintyam atyadButam apratarkaNam

varaprada twatpadamApnuyAm katham // 101 //

varaprada - granter of boons

sAdhu – well

samAhitaih - those who remain in transcendental meditation (samadhi)

sanandanAdiBih - sages like sanaka, sanandana etc.,

sudurlaBam - which is unattainable

Baktajanair adurlaBam - easily accessible to devotees

achintyam - not perceivable by mind

apratarkaNam – unimaginable

atyadButam - highly amazing

tatpadam - Your abode (vaikuNTham)

katham ApnuyAm - how can I attain?

Oh granter of boons, You are not easily attainable even for sages like sanaka, sanandana, sanatkumAra etc., who always remain in transcendental meditation. But You are easily accessible to Your dear devotees. Your divine abode is beyond the

imagination of mind and speech. As an ordinary person, how do I attain the same.
(Your unlimited grace only should uplift me from this mundane world).

रामानुजाङ्घ्रिशरणोऽस्मि कुलप्रदीपस्त्वासीत्स यामुनमुनेस्सच नाथवंश्यः ।

वंश्यः पराङ्कुशमुनेस्सच सोऽपि देव्याः दासस्तवेति वरदास्मि तवेक्षणीयः ॥ १०२ ॥

rAmAnujAnGri saraNOasmi kulapradeepah

twAseetsa yAmuna munEh sa cha nAthavamsyah /

vamsyah parAnkusamunEh sa chasOpi dEvyAh

dAsastavEti varadAsmi tavEkshaNeeyah // 102 //

varada - Oh Lord varada

rAmAnujAnGri saraNO asmi - I have taken refuge at the lotus feet of sree
rAmAnuja

saha tu – he

yAmunamunEh kulapradeepah Aseet - belongs to the spiritual dynasty of
yAmunAchArya

saha cha - sree yAmuna

nAthavamsyah - is the grandson of nAthamuni, the first AchArya

sa cha - but sree nAthamuni

parAnkusa munE vamsyah - is a disciple of nammAzhwAr

sO hi - even nammAzhwAr

dEvyAh dAsah - is a servant to lakshmidEvi

iti - because of this line of AchAryas

tava eekshaNeeya asmi - I am eligible to be blessed by You.

varada, I am a disciple of sree rAmAnujAchArya. He is the disciple of yAmunAchArya. yAmuna is the grandson of nAthamuni, the first AchArya. nammAzhwAr, who is the head of all devotees (prapanna jana kooTasthar) is the guru of nAthamuni. nammAzhwAr himself is an ardent devotee of sree mahAlakshmi, your loving consort(of mahAvishNu). I belong to such a line of spiritual leaders and therefore I am rightly eligible for Your graceful blessings.

॥ इति पञ्चस्तव्यां वरदराजस्तवः समाप्तः ॥

varadarAja stava samAptam

koorattAzhwAn tiruvaDigaLE saraNam

VARADARAJASTAVA Part 2

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