

SRIVAIKUNTA STAVA PART 1



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Ayee Narasimha Sreesanudasan

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SRIVAIKUNTA STAVA PART 1

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SRIVAIKUNTA STAVA PART 1

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 Srivaikunta Stava, the stotras are listed with notes in lucid English to encourage all to experience the glories of Lord as glorified by kooratazhwAn; So I compile these with my limited knowledge and exposure sought from my Acharya and present the seventy fifth in the series of ebooks on Srivaikunta Stava for free sharing in the interested community.

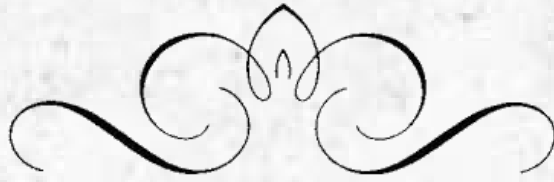
Further in the future we shall experience many more Stotras, Rahasya Granthas and Nalayira Divya Prabhandham all in lucid English.

Dasanudasan
Ayee Narasimhan
January 2021, Melkote

SRIVAIKUNTA STAVA PART 1

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sreeh

sreematE rAmAnujAya namah

श्रीवत्सचिह्नमिश्रैरनुगृहीतः

॥ श्रीवैकुण्ठस्तवः ॥

sreevaikuNThastavam

by sree koorattAzhwAn

Among the five stavas (stOtras) written by sree koorattAzhwAn, sreevaikuNThastavam is second. The divine form of Lord vishNu in vaikuNTha which is His eternal abode is called “para” roopa (super form). sree AzhwAn sings this para form in one hundred and one sLOkas in this beautiful hymn.

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलसूत्रताम् ॥

sreevatsa chihna misrEByO nama uktimadheemahE /

yaduktaya strayeekaNThE yAnti mangalasostratAm //

The panchastava written by kooratAzhwAn is like a mangalasootra to the vEdas while all other stOtras done by other AchAryas are like ABaraNA to the vEdas which declare sriman nArAyaNa as Supreme.

यो नित्यमच्युतपदाम्बुजयुग्मरुक्मव्यामोहतस्तदितराणि तृणाय मेने ।

अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः रामानुजस्य चरणौ शरणं प्रपद्ये ॥ १ ॥

yO nityam achyuta padAmbuja yugmarukma

vyAmOhatastaditarANi truNaya mEnE /

asmadgurOrBagavatO asya dayaika sindhOh

rAmAnujasya charaNou saraNam prapadyE // 1 //

achyuta - the Lord who never abandons His devotees

padAmbuja - the lotus feet

yugma - both the

rukma - made out of gold

vyAmOhata - out of passion

taditarANi - nothing else except this feet

truNAya mEnE - one who treats other things as dust

asmat – our

gurO – preceptor

Bagavatah - who is just like the god and who is

dayaika sindhOh - ocean of mercy

asya – this

rAmAnujasya - of sree rAmAnuja's

charaNou - two feet

saraNam - protect us

prapadyE - I take refuge

This is a prayer on sree rAmAnuja who is the direct guru of sree AzhwAn. sree rAmAnuja is one who treated the golden feet of the Lord nArAyaNa as everything and considered all other worldly pleasures as equal to grass. sree AzhwAn says he is taking refuge at the divine feet of such preceptor who is a ocean of mercy and who is also equal to god himself.

त्रैविद्यवृद्धजनमूर्धविभूषणं यत् सम्पच्च सात्त्विकजनस्य यदेव नित्यम् ।

यद्वा शरण्यं अशरण्यजनस्य पुण्यं तत् संश्रयेम वकुलाभरणाङ्घ्रियुग्मम् ॥ २ ॥

traividya vrudhajanamoorddhaviBooshaNam yat

sampachcha sAttvikajanasya yadEva nityam /

yadvA saraNyam asaraNyajanasya puNyam

tat samsrayEma vakuLABaraNAnGriyugmam // 2 //

yat - which (of nammAzhwAr's)

traividya - three vEdas

vruddhajana - old people

moordha - for their heads

viBooshaNam – decorated

yadEva - which feet

nityam – always

sAtvikajanasya - for those good people

sampachcha - remains as wealth

yadvA – that

asaraNya janasya - those helpless people

saraNyam - being the refuge

tat – that

puNyam – pure

vakuLABaraNam - nammAzhwAr's

anGriyugmam - two lotus feet

samsrayEma - we would like to attain

In this sLOka, AzhwAn salutes nammAzhwAr who is called prapanna jana kooTasthar. The great people treat the three vEdas as decoration on their heads. sree nammAzhwAr is one such great person whose feet are always being prostrated by good people who consider him as their wealth. I take refuge in such pure lotus feet of nammAzhwAr.

भक्तिप्रभावभवद्भुतभावबन्धसन्धुक्षितप्रणयसाररसौघपूर्णः ।

वेदार्थरत्ननिधिरच्युतदिव्यधाम जीयात् पराङ्कुशपयोधिरसीमभूमा ॥ ३ ॥

BaktipraBAva BavadadButa BAvabandha

sandhukshita praNayasArarasouGa poorNah /

vEdArtha ratnanidhirachyuta divyadhAma

jeeyAt parAnkusa payOdhiraseemaBoomA // 3 //

Bakti praBAva - by the devotion towards Lord

Bavad – resulted

adButa BAvabandha - in amazing intimacy with Him

sandhukshita - and got developed

praNayasAra - intense love

rasouGa - the flow of divine desires

poorNah - full of

vEdArtha ratna nidhi - being the treasure house of the meanings of vEdas

achyuta divya dhAma - one who is extremely dear to the almighty

aseemaBoomA - one who is having limitless glories

parAnkusa payOdhih - the ocean of milk called parAnkusa

jeeyAt - should live for ever

Here again, the glory of parAnkusa, nammAzhwAr is praised. He had amazing devotion towards the Lord and was extremely dearer to god. His ecstatic outpourings became the immortal divyaprabandhams. Such great soul like nammAzhwAr should live forever in this world.

यन्मङ्गलाय महते जगतामुशन्ति त्रैविष्टपानपि पदानि यदाश्रयाणि ।

वन्दामहे सरसिजेक्षणमद्वितीयं वेदान्तवेद्यं अनिदम्प्रथमं महस्तत् ॥ ४ ॥

yanmangalAya mahatE jagatAmusanti

traivishTapAnapi padAni yadAsrayANi /

vandAmahE sarasijEkshaNam adviteeyam

vEdAnta vEdyam anidam prathamam mahastat || 4 ||

yat - which almighty

jagatAm - of the world

mahatE - immeasurable

mangalAya - for the welfare

usanti - proclaim

padAni api - posts like indra, brahma etc

yadAsrayANi - which are dependent on the almighty

tat - that

sarasijEkshaNam - one who is having lotus eyes

adviteeyam - one without a second

vEdAnta vEdyam - who is known only through vEdas

anidam prathamam - one who is the first person & is also unborn

mahah - that great soul

vandAmahE - we prostrate

We prostrate that Lord who is almighty in this world, who is immeasurable, who for the welfare of this world created posts like indra, brahma etc. who are all dependent on Him, who is having lotus eyes, who is knowable only through vEdas and one who is the Adipurusha (first person).

पीताम्बरं वरदशीतलदृष्टिपातं आजानुलम्बिभुजं आयतकर्णपाशम् ।

तन्मेघमेचकं उदग्रविशालवक्षः लक्ष्मीधरं किमपि वस्तु ममाविरस्तु ॥ ५ ॥

peetAmbaram varada seetala drushTipAtam

AjAnulambiBujam AyatakarNapAsam /

tanmEGamEchakam udagra visAlavakshah

lakshmeedharam kimapi vastu mamAvirastu // 5 //

peetAmbaram - one who is wearing yellow silk clothes

varada - one who grants desired boons

seetala - cool

drushTipAtam - glances of the eyes

AjAnulambiBujam - one who is having long shoulders

Ayata - long

karNapAsam - beautiful ears

mEGamEchakam - like the black clouds

udagra - precious

visAla vakshah - broad chest

lakshmeedharam - which is the abode of lakshmi

tat - that

kimapi - which can be destroyed at any time

vastu - the greatest being

mamAvirastu - should be seen by me always

I should always see that greatest being in this universe (Lord nArAyaNa) who wears the yellow silk cloth, who has cool glances emanating from His eyes, who has long shoulders and beautiful long ears, whose broad chest is the abode of goddesses lakshmi and who can never be destroyed by any one at any time.

यत् तत्त्वमक्षरमृश्यमगोत्रवर्णं अग्राह्यमव्ययमनीदृशं अद्वितीयम् ।

ईशानमस्य जगतो यदणोरणीयः तद् वैष्णवं पदमुदारमुदाहरामः ॥ ६ ॥

yat tatvamaksharamrusyamagOtravarNam

agrAhyamavyayamaneedrusam adviteeyam /

eesAnamasya jagatO yadaNOraNeeyah

tat vaishNavam padamudAramudAharAmah // 6 //

yat - which Lord

padam - the form of

tatvam - never undergoes any change

aksharam - which has no deterioration

adrusya - cannot be seen by the eyes

agOtravarNam - which cannot be comprehended (who does not have any gOtra)

agrAhyam - not knowable by mind

avyayam - which is imperishable

aneedrusam - cannot be defined

adviteeyam - one without a second

asya - this

jagata - world

eesAnam - Lord of

aNOh - the atom

aNeeyah - residing in

udAram - very big

yat - which

padam - form of the almighty Lord

tat - that

vaishNavam - vishNu's

udAharAmah - we praise

We praise that form of Lord vishNu who never undergoes any change, who has no deterioration, who cannot be seen by the eyes, who cannot be comprehended by mind or speech, who is imperishable and who is the Lord of the world, simultaneously very big and smaller than the atom.

आम्नायमूर्धनि च मूर्धनि चोर्ध्वपुंसां यद् धाम वैष्णवमभीक्षणतरं चकास्ति ।

तन्मादृशामपि च गोचरमेति वाचो मन्ये तदीयमिदमाश्रितवत्सलत्वम् ॥ ७ ॥

AmnAyamoordhani cha moordhani chOrdhvapumsAm

yad dhAma vaishNavamaBeekshNataram chakAsti /

tanmAdrusAmapi cha gOcharamEti vAchO

manyE tadeeyamidamAsritavatsalatvam // 7 //

yat - which

vaishNavam - belonging to vishNu

dhAma - abode

AmnAya - the head of the vEdas (upanishads)

urdhvapumsAm - great people

moordhani cha - on their heads

aBeekshNataram - again

chakAsti - shining

tat - that splendor

mAdrusAmapi - similar to me

vAchah - speech

gOcharam cha - appearing and

yadi - attain

idam - this stand

tadeeyam - that Lord

Asritavatsalatvam - the love towards His devotees

manyE - I realise

I understand the great love of the Lord towards His devotees who resides in vaikuNTha, who shines on the top of vEdas which the great people keep on their heads and who appear before me to praise Him by my speech.

जानन्नपीह किल मामनपत्रपिष्णुः विष्णोः पदप्रणयिनीं गिरमाद्रियेऽहम् ।

न श्वावलीढमपि तीर्थमतीर्थमाहुः नोदन्वताऽपि च शुना किल लज्जितव्यम् ॥ ८ ॥

jAnannapeeha kila mAmanapatrapishNuh

vishNOh padapraNayineem giramAdriyE aham /

na svAvaleeDhamapi teerthamateerthamAhuh

nOdanvatAapi cha sunA kila lajgitavyam // 8 //

iha - in this (stOtra)

mAm – my

aham - myself

jAnan api - even knowing

anapatrapishNuh - not desirable

vishNOh - of Lord vishNu

pada - at His feet

praNayineem - having the love and desire

giram kila - the speech of praise

AdriyE svA - I would like to tell

valeeDhamapi - even when licked by the dog

teertham - holy rivers like ganga, kAvEri etc

ateertham - polluted waters

na Ahuh - will not become

udanvatA - because of the dip

sunA api - even the dog

na lajjitavyam kila - will not be discarded

I am praising the Lord in this hymn. I know that I am incapable. But, I am trying to praise Him because of my love at His lotus feet. There is nothing wrong in it. The great holy rivers like ganges etc. will not be polluted if dog licks the water. Instead, the dog becomes pure. Similarly, I become pure if I praise the Lord.

देवस्य दैत्यमथनस्य गुणेष्वियत्ता सङ्ख्या च वाङ्मनसगोचरमत्यभूताम् ।

अप्येवं अप्वपि च तत्र ममार्तिशान्त्यै कीटस्य तृष्यत उदन्वति विप्रुषाऽलम् ॥ ९ ॥

dEvasya daityamathanasya guNEshviyattA

sanKyA cha vAngmanasagOcharamatyaBootAm /

apyEvamaNvapi cha tatra mamArti sAntyai

keeTasya trushyata udanvati viprushA alam ॥ 9 ॥

daityamathanasya - who is the destroyer of demons

dEvasya – of the Lord

guNEsha - His auspicious qualities

iyattA - limit as well

sanKyA cha - numbers

vAngmanasa gOcharam - either by knowing by speech or mind

atyaBootAm - is impossible

Evam api - in spite of this

tatra - among those qualities

aNvapi - even a part

mamArti sAntyai - is sufficient to quench my desire

trushyatah – for a thirsty

keeTasya - insect

udanvati - in the ocean

viprushA alam - even a drop is sufficient

The Lord who is the destroyer of demons has innumerable auspicious qualities which are beyond description and impossible to know either by speech or mind. In spite of this, praising a part of those auspicious qualities are sufficient to quench my thirst, just like a drop of water in the ocean is enough to quench the thirst of an insect.

प्रेमाद्रविहवलगिरः पुरुषाः पुराणाः त्वां तुष्टुवुर्मधुरिपो! मधुरैर्वचोभिः ।

वाचो विडम्बनमिदं मम नीचवाचः क्षान्तिस्तु ते सविषया मम दुर्वचोभिः ॥ १० ॥

prEmArdravihalagirah purushAh purANAh

tvAm tushTuvurmadhuripO madhurairvachOBih /

vAchO viDambanamidam mama neechavAchah

kshAntistu tE savishayA mama durvachOBih // 10 //

madhuripO - Oh! swAmi! You are the one who slained the rAkshasa madhu

prEmArdra - who was always indulged in Bakti

purANAh purushAh - our poorvAchAryas like yAmunAchArya

madhuraih vachOBih - with sweet words

tvAm tushTuvuh - praised You

neechavAchah - which doesn't have Bakti BAva

mama idam - this sLOka of mine

vAchO viDambanam - I have followed the steps of our poorvAchAryas

mama durvachOBih - by pardoning this

tE kshAntih - You pardon the mistakes done by Your dAsas because of the quality called kshama

savishayA - You will get a vishaya. Otherwise You would not have got vishaya for kshama guNa

One who is fully indulged in Bakti can praise You with sweet words. But I don't have all such qualities. In that case, how can I praise You? Still I have tried to praise You. You have to pardon me for this act. yAmuna (stOtra ratna-8) has said - 'yadvA sramAvadhi yathAmati vA apyasaktah soumyEvamEvaKalu tE api sadA stuvantah' Nobody can praise Him fully. In the same way, I have praised Him with love. He should bear this and grace me.

आज्ञा तवात्रभवती विदिता त्रयी सा तां हि प्रमाणमभिजग्मुस्तीन्द्रियेऽर्थे ।

आभासभूयमुपयान्त्यपराणि दोषैः एषा तु दोषरहिता महिता पुराणी ॥ ११ ॥

AjnA tavAtraBavatee viditA trayee sA

tAm hi pramANamaBijagmurateendriyE arthE /

ABAsaBooyamupayAntyaparANi dOshaih

EshA tu dOsharahitA mahitA purANee // 11 //

atraBavatee - very holy

sA - which is famous by self authority

trayee - three vEdas which are

tava AjnA - Your commands

viditA - are well known

tAh - those vEdas

ateendriyE arthE - which are not visible to senses and in the issues like brahma etc

pramANam - as authorities

aBjagmuh - great men have accepted

aparANi - other pramaNas (texts)

dOshaih - with defects

ABAsaBooyam - are self contradictory

EshA tu - these vEdas

dOsharahitA – have no defects because they are not told by men

purANee - eternal

mahitA - supreme among authoritative

The vEdas are very holy and highly authoritative & have been self proclaimed. They are also Your commands. They are beyond speech and mind. Great men have accepted it. The texts other than the vEdas are self-contradictory and are full of mistakes. It is only vEdas which are free from any defects and they are apourushEya. (not told by men). It came directly from god). We can know god only through vEdas.

अन्तर्हितो निधिरसि त्वमशेषपुंसां लभ्योऽसि पुण्यपुरुषैः इतरैर्दुरापः ।

तत्र त्रयीं सुकृतिनः कृतिनोऽधिजग्मुः बाह्येषु बाह्यचरितैरितरैर्निपेते ॥ १२ ॥

antarhitO nidhirasi tvam asEshapumsAm

laByO asi puNyapurushaih itarairdurApah /

tatra trayeem sukrutinah krutinO adhijagmuh

bAhyEshu bAhyacharitairitaraih nipEtE // 12 //

tvam - You

asEshapumsAm - for all men

antarhitah - are being secret which cannot be realized by senses

nidhirasi - a treasure house

puNyapurushaih - only by holy men, You are

laByO asi – attainable

itaraih - for those who are not lucky

durApah - You are not attainable

tatra - to know Your forms etc

sukrutinah krutinah - those fortunate who try to know You

trayem adhijagmuh - those who consider vEdas as authoritative scriptures

bAhyacharitaih - those who do not accept vEdas and follow other paths

itaraih - and those scholars

bAhyEshu - in other issues

nipEtE - they got lost

Although Lord is invisible to the senses of ordinary people, He is attainable by those who are fortunate and by those who follow the vEdas only. For those who do not revere the vEdas, they are lost in other paths which are against vEdas and they will not attain You. Only devotion and faith in vEdas and god will make people attain Him.

चित्रं विधेर्विलसितं त्विदमाविरस्ति दुष्टात्मनामयमहो! किल दुर्विपाकः ।

यत् केचिदत्रभवतीं श्रुतिमाश्रयन्तोऽपि अर्थे कुदृष्टिविनिविष्टधियो हि नष्टाः ॥ १३ ॥

chitram vidhErvilasitam tvidamAvirasti

dushTAtmanAm ayamahO kila durvipAkah /

yat kEchidatraBavateem srutimAsrayantO api

arthE kudrushTi vinivishTadhiyO hi nashTAh // 13 //

idam vidhEh vilasitam - the games of fortune

chitram Avirasti - shines variegated

dushTAtmanAm - for those bad people who are having polluted minds ever since several births

ayam durvipAkah - this flow of karma

ahO kila - is quite surprising

yat - which reason

kEchit - many

atraBavateem - holy

srutimAsrayantO api - depend on the authoritative scriptures

arthE - while determining their meaning, gist etc

kudrushTi vinivishTadhiyO - by indulging in useless dialectics

hi nashTAh - become insignificant

Oh Lord, the games of fortune are unpredictable. For those bad ones who are polluting their minds ever since several births, their ways are surprising. The holy men depend on the authoritative scriptures to decide the nature of brahman, the exact meaning of scriptures etc. while on the other hand many persons indulge in useless dialectics about the nature and existence of god.

बाह्याः कुदृष्टय इति द्वितयेऽप्यपारं घोरं तमः समुपयन्ति नहीक्षसे तान् ।

जग्धस्य काननमृगैर्मृगतृष्णिकेप्सोः कासारसत्त्वनिहतस्य च को विशेषः ॥ १४ ॥

bAhyAh kudrushTaya iti dvitayE apyapAram

GOram tamassamupayanti naheekshasE tAn /

jagdhasya kAnanamrugaih mrugatrushNikEpsOh

kAsAra sattva nihatasya cha kO visEshah // 14 //

bAhyAh - those who do not accept the authority of vEdas

kudrushTaya - and those who say that the world is a myth

dvitayE api - both these people

apAram GOram tamassamupayanti - will attain bad states which is barbaric

tAn - because they are

naheekshasE - not being blessed by You

mrugatrushNikEpsOh - by searching water in the mirage

kAnanamrugaih - those cruel animals in the forests

jagdhasya - eaten by

kAsAra sattva nihatasya - killed by crocodiles residing in deep waters

kO visEshah - what is the difference?

Those who do not accept the authority of the vEdas or those who accept the vEdas but interpret wrongly, both attain bad states because of their wrong conceived ideas, You do not bless such people. They are like finding water in the mirage. What is the difference between those who are eaten away by cruel animals of the forests and those who are killed by crocodiles who reside in deep water. The result is one and the same - death. Similarly, the result of the deeds of the fellow who rejects the vEdas or the fellow who wrongly interprets the vEdas is one and the same.

न्यायस्मृतिप्रभृतिभिर्भवता निसृष्टैः वेदोपबृंहणविधावुचितैरुपायैः ।

श्रुत्यर्थमर्थमिव भानुकरैर्विभेजुः त्वद्भक्तिभावितविकल्मषशेषमुषीकाः ॥ १५ ॥

nyAyasmrutipraBrutiBir BavatA nistrushTaih

vEdOpabrumhaNavidhAvuchitairupAyaih /

srutyarthamarthamiva BAnukarair viBEjuh

tvadBaktiBAvita vikalmasha sEmusheekAh // 15 //

tvadBaktiBAvita - with great devotion towards You

vikalmasha - because of that reason, bereft of sense desires

sEshamusheekAh - learned ones

BavatA nisrushTaih - having their mind in You

vEdOpa brumhaNavidhAh - in the explanations to the vEdas

uchitaih upAyaih - the paths which are good

nyAyasmrutipraBrutiBih - the smruti texts which follow vEdas

srutyartham - the meaning of vEdas

arthamiva BA nukaraih - just like they know the things clearly in the sunlight

viBEjuh - realized the permanent, temporary and other things

Oh Lord, because of the devotion towards You, the great ones, bereft of any defects having single pointed mind set on You, found real things in the vEdas and also in smrutis which follow vEdas just like one can see all things clearly in sunlight. They were able to distinguish what was permanent, temporary and the true teaching of the vEdas.

ये तु त्वदङ्घ्रिसरसीरुहभक्तिहीनाः तेषाममीभिरपि नैव यथार्थबोधः ।

पित्तघ्नमञ्जनमनापुषि जातु नेत्रे नैव प्रभाभिरपि शङ्खसि तत्त्वबुद्धिः ॥ १६ ॥

yE tu tvadanGri saraseeruhaBaktiheenAh

tEshAm ameeBirapi naiva yathArthabOdhah /

pittaGnamanjanamanApnushi jAtu nEtrE

naiva praBABirapi sanKasi tattvabuddhih // 16 //

yE - who

tvadanGri saraseeruha - at Your lotus feet

BaktiheenAh - do not possess Bakti

tEshAm tu - for them

ameeBirapi - by all these smrutis and srutis

yathArthabOdhah - real knowledge

naiva - never dawns

pittaGnam nEtrE - for the eyes affected by jaundice

anjanamanApnushi - when not smeared with any medicine

praBABirapi - even with sunlight

sanKasitattvabuddhih - the white color of conch

naiva - will not be seen

Those less fortunate who do not possess devotion towards Your lotus feet, the real knowledge of vEdas and purANas never dawns for them. This is like a person affected by jaundice does not see the whiteness of pure conch even in sunlight if medicine is not applied & it looks as if it is yellow.

तत्त्वार्थतत्परपरैशतवेदवाक्यैः सामर्थ्यतः स्मृतिभिरप्यथ तादृशीभिः ।

त्वामेव तत्त्वपरसात्त्विकसत्पुराणैः दैवज्ञधीभिरपि निश्चिनुमः परेशम् ॥ १७ ॥

tattvArthatatparaparaissatavEdavAkyaih

sAmarthyatah smrutiBirapyatha tAdruseeBih /

tvAmEva tatvapara sAttvikasatpurANaih

dEvajnadheeBirapi nischinumah parEsam // 17 //

tattvArtha – of the holy principle that nArAyaNa is supreme

tatpara - and beginning, ending and all the other explanation of that principle

parassatavEdavAkyaih - the vEdic sentences which are more than many in number

tAdruseeBih - according to the meaning of those vAkyas

smrutiBih - the other scriptures called smrutis

sAmarthyatah - those which assert the meaning of vEdas

tatvapara sAttvikasatpurANaih - and from the great purANas which are sAtvika in nature

dEvajnadheeBirapi - even from the great sages and saints

tvAmEva - only You are

parEsam - the supreme among all gods

nischinumah - we decide

We decide that the supreme principle sreeman nArAyaNa is the highest among all the gods, which is being propounded by more than hundred vEda vAkyas, supported by innumerable srutis and also by the sayings of great sages like vyAsa, parAsara etc.

अन्यत्र तु क्वचन केचिदिहेशशब्दम् लोकेप्रसिद्धिमुपगम्य तमीशमाहुः ।

तैश्च प्रसिद्धिविभवस्य समूलतायै ग्राह्या त्रयी त्वयि तु साऽच्युत! सम्मुखीना ॥ १८ ॥

anyatra tu kwachana kEchidihEsa sabdam

lOkE prasiddhimupagamya tameesamAhuh /

taih cha prasiddhiviBavasya samoolatAyai

grAhyA trayee tvayi tu sA achyuta sammuKeenA // 18 //

kwachana - in certain texts

anyatra - while interpreting in a different way

Esasabdam - the term 'Lord' is being used

lOkEprasiddhimupagamya - accepting the worldwide thoughts

kEchid - many

tam - that rudra

eesamAhuh - call him as Lord

taih - by those

prasiddhi viBavasya - to establish that truth

samoolatAyai - the scriptural texts

trayee grAhyA - are the three vEdas only

achyuta - Oh Lord achyuta! (one who has no destruction)

tvayi sammukeenA - they eulogise You alone.

Oh Lord, in certain texts, taking the well known meanings as authentic, some call rudra as the Lord of the universe. But to establish it, they have to depend on the three vEdas. But the three vEdas only tell You as the supreme godhead. Hence their efforts will be a futile one. It is established beyond doubt that the nArAyaNa is the primordial cause of the universe.

यः खल्वणोरणुतरो महतो महीयान् आत्मा जनस्य जनको जगतश्च योऽभूत् ।

वेदात्मकप्रणवकारणवर्णवाच्यं तं त्वां वयं तु परमेश्वरमामनामः ॥ १९ ॥

yah KalvaNOraNutarO mahatO maheeyAn

AtmA janasya janakO jagatascha yO aBoot /

vEdAtmaka praNavakAraNa varNavAchyam

tam tvAm vayam tu paramEsvaramAmanAmah // 19 //

yah – You

aNOraNutarO - smaller than the atom

mahatO maheeyAn - bigger than the biggest and

yah – You

jagatah - of the insentient world

janasya - of sentient world also

janakah – creator

AtmA cha - inner soul

aBoot – happen

vEdAtmaka praNava - of the word “Om” which is called praNava in the vEdas

kAraNa varNa - by the syllable

vAchyam - You are being designated

tam tvAm - such a person like You

vayam tu - we

paramEsvaram - as the highest Lord or eeswara

AmanAmah - realize from scriptures

Oh Lord, You are the creator of insentient and sentient worlds. You are also the inner soul of all beings. You are the person designated by the holiest syllable “Om” which is called praNava, the essence of vEdas. We realize such a being like You from various innumerable scriptures.

आत्मेश्वरोऽसि न परोऽस्ति तवेश्वरोऽन्यः विश्वस्य चासि पतिरस्य परायणं च ।

नारायणाच्युत! परस्त्वमिहैक एव ब्रह्मादयोऽपि भवदीक्षणलब्धसत्ताः ॥ २० ॥

AtmEsvarO asi na parO asti tavEswarO anyah

visvasya chAsi patirasya parAyaNam cha /

nArAyaNAchyuta parastvamihaiKa Eva

brahmAdayO api BavdeekshaNa labdhasattAh // 20 //

nArAyaNa - Oh Lord nArAyaNa

achyuta - Oh achyuta

iha parah - one who is supreme

tvamihaiKa Eva - You are the only person

AtmEsvarO asi - You are the inner soul of all beings

tava - for You

anyah - no one other than You

parah eeswarah na asti - is superior to You

asya visvasya pati cha - You are the protector of this world

asya parAyaNan cha - You are savior of this world (You are the only guide to reach You)

brahmAdayO api - even the four faced brahma and others

BavdeekshaNa labdhasattAh - they flourish by Your grace only

Oh Lord, You are the supreme and no one is equal to You. You are the protector, creator and savior of the world. You Yourself are the path to reach You. You are the force behind brahma, rudra and others. They flourish by Your grace alone.

नित्यः समाभ्यधिकवर्जित ऊर्जितश्रीः नित्येक्षरे दिवि वसन् पुरुषः पुराणः ।

सत्त्वप्रवर्तनकरो जगतोऽस्य मूलं नान्यस्त्वदस्ति धरणीधर! वेदवेद्यः ॥ २१ ॥

nityah samAByadhika varjita oorjitasreeh

nityE aksharE divi vasan purushah purANah /

sattvapravarttanakarO jagatO asya moolam

nAnyastvadasti dharaNeedharah! vEdavEdyah // 21 //

dharaNeedharah - the Lord of the entire universe

nityah - You are eternal

samAByadhika varjita - no one is equal or more than You

oorjitasreeh - always accompanied by sree (lakshmi)

nityE aksharE divi - in the abode, vaikuNTha which is also eternal

vasan - residing

asya jagatah moolam - being the cause of this world

sattvapravarttanakarah - engaged in promoting noble deeds

purANah purushah - You are supreme among men and beginningless

anya vEda vEdyah nAstih - no one other than You is there who is propounded in scriptures

Oh Lord, You are the Lord of the universe, You are eternal, no one is equal to You. You are always accompanied by lakshmi and You reside in the eternal abode called vaikuNTha. You are the primordial cause of the world. You always promote sAttvic deeds and all scriptures pronounce You as supreme godhead.

यं भूतभव्यभवदीशमनीशमाहुः अन्तस्समुद्रनिलयं यमनन्तरूपम् ।

यस्य त्रिलोकजननी महिषी च लक्ष्मीः साक्षात् स एव पुरुषोऽसि सहस्रमूर्धा ॥ २२ ॥

yam BootaBavya BavadeesamaneesamAhuh

antassamudranilayam yamanantaroopam /

yasya trilOkajananee mahishee cha lakshmeeh

sAkshAt sa Eva purushO asi sahasramoordhA // 22 //

BootaBavya Bavadeesam - being the Lord and controller of all times (past, present and future)

yam - whom

aneesam Ahuh - the srutis say that there is no other Lord

yam – whom

antah samudranilayam - one who is sleeping in the ocean of milk

anantaroopam - one who is having innumerable incarnations

yasya - to whom

trilOkajananee lakshmee - mahAlakshmi who is mother of all the three worlds

mahishee - is the wife

sah - such

sAkshAt sahasra moordhA purushah - the supreme godhead with thousand heads

tvam asi - You are that person

You are the controller of all times namely past, present and future. The srutis (vEdas) say that there is no other god superior to You.

You are the one who resides in the ocean of milk who has taken innumerable incarnations and who is the consort of mahAlakshmi. You are the thousand-headed supreme godhead.

सर्वश्रुतिष्वनुगतं स्थिरमप्रकम्प्यं नारायणाह्वयधरं त्वमिवानवद्यम् ।

सूक्तं तु पुरुषमशेषजगत्पवित्रं त्वामुत्तमं पुरुषमीशमुदाजहार ॥ २३ ॥

sarvasrutishvanugatam sthiramaprakampyam

nArAyaNAhvayadharam tvamivAnavadyam /

sooktam tu purushamasEshajagatpavitram

tvAmuttamam purushameesamudAjahAra // 23 //

tvamiva - just like You

sarvasrutishu - in all the srutis

anugatam - recorded

sthiram - accepted by all as supreme principle

aprakampyam - not possible to interpret in favor of others

nArAyaNAhvayadharam - having the name of nArAyaNa sookta

asEshajagatpavitram - which purifies all worlds

purusham sooktam tu - the purusha sookta

eesam - You as the supreme

uttamam purusham udAjahAra - eulogize You as purushOttama

You are praised in all the srutis. The scriptures which have been accepted as authentic cannot be interpreted in favor of other gods. Both purusha sookta and nArAyaNa sookta eulogize You as the supreme godhead.

आनन्दमैश्वरं अवाङ्मनसावगाह्यं आमनाशिषुः शतगुणोत्तरितं क्रमेण ।

सोऽयं तवैव नृषु हि त्वमिहान्तरात्मा त्वं पुण्डरीकनयनः पुरुषश्च पौस्नः ॥ २४ ॥

Anandamaisvaram avAngmanasAvagAhyam

AmnAsishuh sataguNOttaritam kramENa /

sO ayam tavaiva nrushu hi tvamihAntarAtmA

tvam puNDareekanayanah purushascha pousnah // 24 //

aiswaram Anandam - a bliss along with wealth

avAngmanasAvagAhyam - not able to know either by speech or mind

sataguNOttaritam kramENa - by the method of increasing the bliss hundred times
in each case

AmnAsishuh - the srutis propound the truth

sO ayam Anandah - that bliss

iha - in this case

tvam nrushu antarAtmA - You are the inner soul in all beings

tvam puNDareekanayanah - You are the lotus eyed one

purushascha pousnah - You are also the hiraNmaya purusha in the orbit of sun

Oh Lord, You are the eternal bliss combined with eternal wealth. srutis in taitireeya upanishad state this eternal bliss as several hundred times more than average bliss of a man. You are the inner soul of all beings and You are the golden person in the orbit of sun.

यन्मूलकारणमबुध्यत सृष्टिवाक्यैः ब्रह्मेति वा सदिति वाऽऽत्मगिराऽथवा तत् ।

नारायणस्त्विति महोपनिषद् ब्रवीति सौबालिकीप्रभृतयोऽप्यनुजग्मुरेनाम् ॥ २५ ॥

yanmoolakAraNamabudhyata srushTivAkyaih

brahmEti vA saditi vA AtmagirA athavA tat /

nArAyaNastviti mahOpanishad braveeti

soubAlikeepaBrutayO apyanujagmurEnAm // 25 //

srushTivAkyaih - the sentences which describe the creation of this world

yat - which

moolakAraNam – primary cause

brahmEti vA – as brahma

sad iti vA – or as sat

athava Atma girA – or by the word Atma

abudhyatah – it is known

tat tu – that cause

nArAyaNah iti – is nArAyaNa only

mahOpanishad braveeti – is being told by mahOpanishad

soubAlikee praBrutaya api – even subalOpanishad etc

EnAm – also

Anujagmuh – follow mahOpanishad

The upanishadic sentences which describe the cause of the world which is being called as brahma, sat or Atma etc, in one voice declare that principle is nArAyaNa only. mahOpanishad and other upanishads like subala etc. also expound the same truth.

ज्योतिः परं परमतत्त्वं अथो परात्मा ब्रह्मेति च श्रुतिषु यत् परवस्त्वधीतम् ।

नारायणस्तदिति तद् विशिनष्टि काचिद् विष्णोः पदं परमं इत्यपरा गृणाति ॥ २६ ॥

jyOtiH param paramatattvamathO parAtmA

brahmEti cha srutishu yat parastvadheetam /

nArAyaNastaditi tad visinashTi kAchit

vishNOh padam paramamityaparA gruNAti // 26 //

srutishu - in many srutis

paramatattvam - called as supreme principle

param jyOtiH - and supreme splendor

brahmEti cha - as brahma

athO - afterwards

parAtmA - as supreme god

yat paravastu - which primordial cause

adheetam - has been considered from time immemorial

tad - that supreme principle

nArAyaNa iti - as nArAyaNa

kAChit - the nArAyaNOpanishad

aparA - even kathOpanishad

vishNOh param padam - the abode of vishNu only as highest

gruNAti - propounds

In many srutis (vEdas), You are called as supreme principle, supreme splendor, brahma, supreme god, etc from time immemorial by great sages. The nArAyaNa upanishad proclaims nArAyaNa as the highest god. Even kathOpanishad describes the abode of vishNu as the highest abode.

सन्तीदृशाः श्रुतिशिरस्सु परस्सहस्रं वाचस्तव प्रथयितुं परमेशितृत्वम् ।

किञ्चेह न व्यजिगणः क्रिमिधातृभेदं क्रामन् जगन्ति निगिरन् पुनरुद्गिरंश्च ॥ २७ ॥

santeedrusAh srutisirassu parassahasram

vAchastava prathayitum paramEesitrutvam /

kinchEha na vyajigaNah krimidhAtruBEDam

krAman jaganti nigiran punarudgiramsha // 27 //

tava - Your

paramEsitrutvam - omnipotence (Lord of everything)

prathayitum - to popularise

srutisirassu - in the upanishads

parassahasram - more than thousand in number

vAchah - sentences

eedrusah - which are similar to what has been said earlier

santi - are there

kincha - further

jaganti krAman - while measuring the three worlds

nigiran - during the destruction of the world and

udgiram - again during

tvam - creation

krimidhAtruBEdam - this is insect, this is four faced brahma etc.

na vyajigaNah – did not distinguish

The upanishads glorify Your greatness and omnipotence in more than thousand sentences. All these have been repeated. Further while measuring the three worlds as trivikrama during creation, destruction, etc, no distinction has been made between insects or four-faced brahma. Your greatness is known everywhere.

रूपश्रिया परमया परमेण धाम्ना चित्रैश्च कैश्चिदुचितैर्भवतश्चरित्रैः ।

चिहनैरनिहनवपरैरपरैश्च कैश्चित् निश्चिन्वते त्वयि विपश्चित ईशितृत्वम् ॥ २८ ॥

roopasriyA paramayA paramENA dhAmna

chitraischa kaischiduchitairBavatascharitrah /

chihnairanihnnavaparairaparischa kaischit

nischinvatE tvayi vipaschita eesitrutvam // 28 //

vipaschitah - the great sages

Bavatah - Your

paramayA - extraordinary

roopasriyA - divine form and splendor

paramENA dhAmnA - because of extraordinary abode

chitraih – amazing

uchitaih - according to Your greatness

kaischit charitraih - because of the sport like creation of the world etc.

anihnavaiparai - cannot be flayed

kaischit chihnai - looking at some symbols

aparaischa - and others like Lord of sree, sleeping on sEsha, garuDa vAhana etc.

tvayi - in You

eesitrutvam nischinvatE - Your supremacy has been decided

The great sages speak of Your extraordinary divine form and splendor, Your extraordinary abode is amazing. Your sport of creation, destruction etc. cannot be easily flayed by others. Your greatness which is made known by some symbols like sriyahpatitva (husband of lakshmi), sleeping on serpent god, having garuDa as vehicle is decided looking at Your supremacy.

यस्याः कटाक्षणमनुक्षणमीश्वराणाम् ऐश्वर्यहेतुरिति सर्वजनीनमेतत् ।

तां श्रीरिति त्वदुपसंश्रयणान्निराहुः त्वां हि श्रियः श्रियमुदाहुरुदारवाचः ॥ २९ ॥

yasyAh kaTAKshaNam anukshaNam eeswarANAm

aiswaryahEturiti sarvajaneenamEtat /

tAm sreeriti tvadupasamsrayaNAnnirAhuh

tvAm hi sriyah sriyamudAhurudAravAchah // 29 //

yasyAh - which lakshmi

kaTAkshaNam – grace

anukshaNam - next moment

eeswarANAm - indra and others

aiswarya hEtu iti - cause for wealth

sarvajaneenam - famous among all people

tAm - such sreedEvi

tvadupasamsrayaNAAt - because she takes shelter in You

sreeriti - the name of sree

nirAhuh - is decided and established

udAravAchah - scholars

tvAm cha - You as

sriyah sriyam - sree's sree

udAhuh - describe

By the grace of lakshmi, indra and others become wealthy next moment itself. This saying is famous among people because she remains with You always. she is called as sree's sree (wealth of the wealth). Scholars describe You like this.

माया त्वया गुणमयी किल या निसृष्टा सा ते विभो! किमिव नर्म न निर्मिमीते ।

कौतस्कुताः स्थिरकुतर्कवशेन केचित् सत्यां श्रुतौ च बधिरास्त्वयि तन्महिम्ना ॥ ३० ॥

mAyA tvayA guNamayee kila yA nisrushTA

sA tE viBO! kimiva narma na nirmimeetE /

koutaskutAh sthirakutarkavasEna kEchit

satyAm srutou cha badhirAstvayi tanmahimnA // 30 //

viBO - Oh Lord

tvayA - by You

guNamayee - with all the three characters (satva, rajas and tamO guNas)

mAyA - the nature

nisrushTA kila - are in the forms of body, senses etc

sA - that mAyA (illusion or nature)

tE - to You

kimiva narma - which sportive action

na nirmimeetE – will not create

kEchit – some

koutaskutAh - ask how is it possible?

sthirakutarkavasEna - by following wrong notions

tvayi - in Your supremacy

srutou satyAm cha - even they are declared in hundreds of srutis

tanmahimnAh - because of Your mAyA

badhirAh - are deaf for that

Oh Lord, by Your mAyA, the entire world is covered by three guNas called satva, rajas and tamas and are seen in the form of bodies and senses. Which is the creature which does not come under Your mAyA? But some without knowing Your supremacy, ask how these things are possible. That shows their ignorance only. They are deaf to the teachings of hundreds of srutis (scriptures).

यः स्थावरक्रिमिपतङ्गमतङ्गजादिषु अन्येषु जन्तुषु सदैव विजायमानः ।

त्वं नित्यनिर्मल निरञ्जन निर्विकारकल्याणसद्गुणनिधे! स इतीरितस्तैः ॥ ३१ ॥

yah sthAvarakrimipatangamatangajAdishu

anyEshu jantushu sadaiva vijAyamAnah /

tvam nitya nirmala niranjana nirvikAra

kalyANa sadguNanidhE! sa iteeritastaih // 31 //

nitya - Oh eternal Lord

nirmala - You are flawless

niranjana - You are not tainted if You are within the souls

nirvikAra - You do not undergo any change

kalyANa sadguNa nidhE - always having auspicious qualities

tvam - You

yah - whoever

sthAvara - in these bodies

krimipatangamatangajAdishu - insects, elephants etc

jantushu - in different bodies

sadaiva vijAyamAnah - taking births in a variety of forms

sah - such soul

taih - by that mAyAvadis

iteeritah - is being told

Although You are eternal, flawless, not at all tainted by anything, never undergo any change & only having auspicious qualities, people who do not understand You (mAyAvadis) call You as an ordinary soul who takes variety of births in various wombs.

त्वद्दृष्टिजुष्टमिदमाविरभूदशेषं नो चेत् कटाक्षयसि नैव भवेत् प्रवृत्तिः ।

स्थातुं च वाञ्छति जगत् तव दृष्टिपातं तेन श्रुतौ जगदिषे हि जगत् त्वमेव ॥ ३२ ॥

tvaddrushTi jushTamidamAviraBoodasEsham

nOchEt kaTAkshayasi naiva BavEt pravruttih /

sthAtuncha vAnchati jagattava drushTipAtam

tEna srutou jagadishE hi jagat tvamEva // 32 //

idam - This world

tvaddrushTi jushTam - by divine will

asEsham - the entire universe with sentient and non sentient matter

AviraBoot - was created

nO kaTAkshayasi chEt - if it was not so (without Your grace)

pravruttiH - this act

naiva BavEt - would not have taken place

jagat - this world

sthAtun cha - even for its existence

tava drushTipAtam - Your grace

vAnchati - expects

tEna - because of that reason

srutou - in vEdas

tvamEva jagat - the entire world itself is You

jagadishE hi - has been proclaimed

Oh Lord, this world was created by Your divine grace as sentient and non sentient matter. Otherwise it was not possible for any one else. Further even for its existence, it requires Your grace. For that reason only, the entire world is formed as You itself by the vEdas.

एवं भगो! इह भवत्परतन्त्र एव शब्दोऽपि रूपवदमुष्य चराचरस्य ।

ऐश्वर्यमीदृशमिदं श्रुतिषूदितं ते पापीयसां अयमहो! त्वयि मोहहेतुः ॥ ३३ ॥

Evam BagO iha Bavatparatantra Eva

sabdO api roopavadamushya charAcharasya /

aiswaryameedrusamidam srutishooditam tE

pApeeyasAmayamahO tvayi mOhahEtuh // 33 //

BagO - Oh Lord,

amushya - which can be seen

charAcharasya - this movable and immovable elements

roopavat - forms

sabdO api - even the sound

Evam - because of Your entry into them

Bavatparatantra Eva - they are dependent on You

tE – Your

idam aiswaryam - this wealth

srutishu uditam - has been proclaimed in srutis

pApeeyasAm - those less fortunate who are not having Your grace

ayam - these qualities

tvayi - in Your case

mOhahEtuh - has become cause for illusion

ahO - surprising

Oh Lord, the movable and the immovable elements are all Your forms as also the sound etc. everything is dependent on You. This great wealth of Yours is well explained in scriptures. But the less fortunate do not understand this because they are out of Your grace. They think otherwise out of illusion.

ये त्वत्कटाक्षलवलक्ष्यमिव क्षणं तैः ऐश्वर्यमीदृशं अलभ्यमलम्भि पुम्भिः ।

यत् केऽपि सञ्जगदिरे परमेशितृत्वं तेषामपि श्रुतिषु तन्महिमप्रसङ्गात् ॥ ३४ ॥

yE tvatkaTAkshalavalakshyamiva kshaNam taih

aiswaryameedrusam alaByamalamBi pumBih /

yat kE api sanjagadirE paramEsitrutvam

tEshAmapi srutishu tanmahimaprasangAt // 34 //

yE - which people

kshaNa - only for a moment

tvat kaTAksha lavalakshyam iva - for side glances of Your eyes

taih pumBih - by such people

alaByam - which cannot be attained by others

eedrusam - this abundant wealth

aiswaryam - was obtained

yat - because of that reason

kEpi – many

tEshAm api - such blessed persons

tanmahima prasangAt - because of that wealth

paramEsitrutvam - omniscience

srutishu - in many scriptures

sanjagadirE - proclaimed

Oh God, People attain such wealth which cannot be attained easily by others by the side glances of Your eyes. Many such blessed persons proclaim that hundreds of srutis say so about You. Such things happen in this world.

नित्येषु वस्तुषु भवन्निरपेक्षमेव तत्तत्स्वरूपं इति केचिदिह भ्रमन्तः ।

ऐश्वर्यमत्र तव सावधिकं गिरन्ते ब्रूते त्रयी तु निरुपाधिकमीशनं ते ॥ ३५ ॥

nityEshu vastushu BavannirapEkshamEva

tattatsvaroopamiti kEchidiha Bramantah /

aiswaryamatra tava sAvadhikam girantE

brootE trayee tu nirupAdhikameesanam tE // 35 //

iha - in this world

Bramantah - those who are illusioned

kEchit - some

nityEshu vastushu - in eternal things

tattatsvaroopamiti - eternal forms

nirapEksham Eva - without You will be i.e. self established

atra tava aiswaryam - Your wealth in respect of creation

sAvadhikam - is against the eternal things

girantE - people say

trayee tu - the srutis

tE eesanam - this wealth

nirupAdhikam brootE - is natural, they say

In this world, those who are illusioned about eternal things say all things are established without Your will. They also say that Your skill and wealth about creation is against the law of nature. But the srutis declare all these actions are very natural to You.

इच्छात एव तव विश्वपदार्थसत्ता नित्यं प्रियास्तव तु केचन ते हि नित्याः ।

नित्यं त्वदेकपरतन्त्रनिजस्वरूपाः भावत्कमङ्गलगुणा हि निदर्शनं नः ॥ ३६ ॥

ichchAta Eva tava visvapadArthasattA

nityam priyAstava tu kEchana tE hi nityAh /

nityam tvadEka paratantra nijaswaroopAh

BAvatkamangalaguNA hi nidarsanam nah // 36 //

visvapadArthasattA - the creation of all the sentient and insentient elements

tava ichchAta Eva - is only according to Your will

kEchana - some elements

tava nityam priyA - You want to be eternal

tE hi nityAh - therefore they are eternal

nityam - always

tvadEka paratantra - only dependent on You

nijaswaroopAh - having their own forms

BAvatkamangalaguNA - Your auspicious qualities are eternal

nah - for us

nidarsanam - they are examples

Oh Lord, the creation of all eternal and temporal elements is according to Your will. Some elements are eternal because You desire them to be eternal. All forms are dependent on You only. Your auspicious qualities are also eternal. They are the examples for us to know Your nature.

विश्वस्य विश्वविधकारणमच्युत! त्वं कार्यं तदेतदखिलं चिदचित्स्वरूपम् ।

त्वं निर्विकार इति वेदशिरस्सु घोषो निस्सीममेव तव दर्शयतीश्वरत्वम् ॥ ३७ ॥

visvasya visvavidhakAraNamachyuta! tvam

kAryam tadEtadaKilam chidachitswaroopam /

tvam nirvikAra iti vEdasirassu GOshO

nisseemamEva tava darsayateesvaratvam || 37 ||

achyuta - Oh Lord

tvam - You are

visvasya - for this world

visvavidhakAraNam - the all cause

aKilam sarvam tat - for everything that is seen

chidachitswaroopam - in the form of sentient and non sentient

kAryam - You are the cause

vEdasirassu - in the vEdAntas

tvam nirvikAra iti - You are without any change

GOshah - loud speeches

Oh Lord, You are the entire cause for this world with all its sentient and non-sentient matter in all forms. In scriptures, it is loudly said that You are without any change at any time, without any limit, omnipotent and full in all respects.

किंसाधनः क्व निवसन् किमुपाददानः कस्मै फलाय सृजतीश इदं समस्तम्।

इत्याद्यनिष्ठितकुतर्कमतर्कयन्तः त्वद् वैभवं श्रुतिविदो विदुरप्रतर्क्यम् ॥ ३८ ॥

kimsAdhanah kva nivasan kimupAdadAnah

kasmai phalAya srujateesa idam samastam /

ityAdyanishThita kutarkam atarkayantah

tvat vaiBavam srutividO vidurapratarkyam || 38 ||

eesah - The Lord,

kim sAdhanah - with the instruments required for the creation

kva nivasan - staying at a place

kim upAdadAnah - taking the accessories like soil etc

kasmai phalAya - for which use

idam samastam srujanti - create all these things?

ityAdi – such

nishThita kutarkam - useless futile arguments

atarkayantah - with out taking seriously

srutividah - those who know scriptures

tvat vaiBavam - Your greatness

apratarkyam - cannot be revealed by material things

viduh - realize

Oh god! Which are the instruments god uses to create this world? From where does He create? What are the accessories etc? These arguments are made by those who do not know You. They do not think seriously based on scriptures. But those who know scriptures know Your greatness for sure.

यत् संवृतं दशगुणोत्तरसप्ततत्त्वैः अण्डं चतुर्दशजगद् भवधातृधाम ।

अण्डानि तत्सुसदृशि परशतानि क्रीडाविधेस्तव परिच्छदतामगच्छन् ॥ ३९ ॥

yat samvrutam dasaguNOttara saptatattvaih

aNDam chaturdasa jagat Bava dhAtrudhAma /

aNDAni tatsusadrusi parassatAni

kreeDAvidhEstava parichhadatAmagachchan // 39 //

dasaguNOttara - tenfold more than the previous principles

saptatattvaih - by the seven elements (earth, water, air etc.)

yat samvrutam - which fourteen worlds are covered

Bava dhAtrudhAma - the residing places of siva and brahma

yat aNDam - which worlds are there

tatusadrusAni - similar to them

parassatAni - more than hundred times

tava kreeDAvidhEh - Your sportive

parichchadatAmagachchan - have become instruments

Oh Lord, Your creation covers all the seven elements. It is always more than the previous principles, also covers fourteen worlds, also encompass the residing places of siva and brahma. All of them have become Your sportive instruments.

इच्छाविहारविधये विहितान्यमूनि सा त्वद्विभूतिलव्लेशकलायुतांशः ।

या वै न जातु परिणामपदास्पदं सा कालातिगा तव परा महती विभूतिः ॥ ४० ॥

ichchA vihAra vidhayE vihItAnyamooni

sA tvadviBooti lavalEsakalAyutAmsah /

yA vai na jAtu pariNAMapadAspadam sA

kAlAtigA tava parA mahatee viBootih // 40 //

ichchAvihAra vidhayE - for Your sportive acts

vihItAni - which are created

amooni - innumerable worlds

tvadviBooti - Your greatness

lavalEsakala - bear a small fraction of

AyutAmsah - as one ten thousandth part

sA - will become

yA viBootih - which eternal world (vaikuNTha)

jAtu - any time

na pariNAmapadAspadam - will not get transformed

kAlAtigA - above space and time, such

parA - another world

mahatee - highly great

Oh Lord, all these worlds are created by You for Your sportive acts. These do not bear even a fraction of Your eternal greatness. Besides the vaikuNTha is unchangeable & never undergoes any transformation. It is above space and time and highly great in all aspects.

यद्वैष्णवं हि परमं पदमामनन्ति खं वा यदेव परमं तमसः परस्तात् ।

तेजोमयं परमसत्त्वमयं ध्रुवं यद् आनन्दकन्दं अतिसुन्दरं अद्भुतं यत् ॥ ४१ ॥

yad vaishNavam hi paramam padamAmananti

Kam vA yadEva paramam tamasah parastAt /

tEjOmayam parama sattvamayam dhruvam yat

Anandakandam atisundaram adButam yat // 41 //

yat - which place

vaishNavam - connected with vishNu

paramam padam - called supreme abode

Amananti - vEdas proclaim

vA – and

yadEva - the same

paramam Kam - established a supreme space

yat tamasah parastAt - which is beyond the mundane world

tEjOmayam dhruvam - which is splendorous, permanent and

atisundaram - highly beautiful

adButam Anandakandam - marvelous and blissful that is being called as
vaikuNTha

The place connected with vishNu which is called supreme abode, which is beyond mundane world, which is splendid, permanent, highly beautiful and blissful is called as “vaikuNTha”.

यद् ब्रह्मरुद्रपुरुहूतमुखेर्दुरापं नित्यं निवृत्तिनिरतैः सनकादिभिर्वा ।

सायुज्यमुज्ज्वलमुशन्ति यदापरोक्ष्यं यस्मात् परं न पदमर्चितमस्ति किञ्चित् ॥ ४२ ॥

yat brahma rudra puruhootamuKerdurApam

nityam nivruttnirataih sanakAdiBirvA /

sAyujyamujjvalamusanti yadAparOkshyam

yasmAt param na padamanchitamasti kinchit // 42 //

yat - which abode

brahma rudra puruhoota muKaih - either by brahma (four faced) or rudra or indra

durApam - cannot be attained

nityam nivruttnirataih - or even by those who take refuge in god

sanakAdiBirvA - or even by those who take refuge in god

yadAparOkshyam - the realization of which

ujjvala sAyujyam - is treated as salvation

usanti - as being told

yasmAt param - and higher than that

anchitam padam - sacred abode

kinchit na asti - there is nothing that is called vaikuNTha

The abode of Lord vishNu called vaikuNTha is not attainable either by brahma, siva or indra or even by great sages like sanaka, sanandana etc. The revelation of that abode is called as salvation. There is nothing higher than that in the universe.

रूपेण सदगुणगणैः परया समृद्ध्या भावैरुदारमधुरैरपि वा महिम्ना ।

तादृक् तद् ईदृगिदं इत्युपवर्णयन्त्यो वाचो यदीयविभवस्य तिरस्क्रियायै ॥ ४३ ॥

roopENa sadguNagaNaih parayA samruddhyaA

BAvairudAramadhurairapi vA mahimnA /

tAdruk tadeedrugidamityupavarNayantyO

vAchO yadeeyaviBavasya tiraskriyAyai // 43 //

roopENa - with extreme beauty

sadguNagaNaih - and extraordinary auspicious qualities

parayA samruddhyaA - with great abundance and

udAra madhuraih BAvaih - generous, delightful and enjoyable things

mahimnA api vA - with greatness which cannot be achieved by anybody

tAdruk idam - that which is not seen anywhere

eedruk idam iti - having this nature

upavarNayantyah vAchah - the speech which describe You

yadeeya viBavasya - the greatness of that substance

tiraskriyAyai - cannot be concealed that is the nature of the god

The Lord's nature cannot be concealed. With extreme beauty, with extraordinary qualities in abundance, having generous delightful things, His greatness cannot be attained by anybody else. Even the vEdas cannot conceal His greatness.

यद् वृद्ध्यपक्षयविनाशमुखैर्विकारैः एतैरसंस्तुतं अनस्तमितास्तिशब्दम् ।

यद्गौरवात् श्रुतिषु फल्गु फलं क्रियाणां आदिष्टमन्यमसुखोत्तरमधुवं च ॥ ४४ ॥

yat vruddhayapakshayavinAsamuKaih vikAraih

Etairasamstutam anastamitAstisabdam /

yadgouravAt srutishu phalgu phalam kriyANAm

AdishTamanyamasuKOttara madhruvamcha || 44 ||

yat - which

vrudhayapaksha vinAsa muKaih - growth, decay, destruction etc

vikAraih - transformations

Etaih - by this

asamstutam - not clear

anastam itAsti sabdam vAchyam - without any changes and only always existing

yadgouravAt - because of whose grandeur

srutishu - in vEdas

anyat - separately

kriyANAm - by actions like sacrifice etc

phalam - the results

phalgu - useless

asuKOttara - full of miseries

adhruva - which is temporal

AdishTam - has been described as vaikuNTha

The abode of vishNu called vaikuNTha is not subject to any decay, destruction, growth, or changes and is different from the results which is obtained through useless acts like sacrifices and yajnas.

निष्कल्मषैर्निहतजन्मजराविकारैः भूयिष्ठभक्तिविभवैरभवैरवाप्यम् ।

अन्यैरधर्मपुरुषैर्मनसाऽप्यनाप्यं वैकुण्ठनाम तव धाम तदामनन्ति ॥ ४५ ॥

nishkalmashairnihatajanmajarAvikAraih

BooyishThaBaktiviBavairaBavairavApyam /

anyairadharmapurushairmanasAapyanApyam

vaikuNThanAma tava dhAma tadAmananti // 45 //

nishkalmashaih - without any defect

aBavai - those who do not desire to come back to this world

BooyishTha Bakti viBavai - those who are extremely devotional

nihata janma jarA vikAraih - those released souls who are free from births and deaths

avApyam - have attained

anyaih - others

adhanyapurushaih - from those less fortunate

manasApi anApyam - cannot be attained even by mind

vaikuNTha nAma - that abode which is called as vaikuNTha

tat - that place

tava dhAma Amananti - vEdas call as Your abode

vaikuNTha which is called as Your place by vEdas can be attained only by those who are highly devotional and can never be thought of by the less fortunate. Only released souls who are free from birth and deaths will attain it.

नित्यम् तवान्यनिरपेक्षमहामहिम्नोऽपि एतादृशी निरवधिर्नियता विभूतिः ।

ज्ञानादयो गुणगणाः समतीतसीमाः लक्ष्मीः प्रिया परिजनाः पतगेन्द्रमुख्याः ॥ ४६ ॥

nityam tavAnya nirapEkshamahAmahimnO api

EtAdrusee niravahirniyatA viBootih /

jnAnAdayO guNagaNAh samateetaseemAh

lakshmeeh priyA parijanAh patagEndramuKyAh // 46 //

anya nirapEkshamahAmahimna - for one who has no limitations

tava api - even to You

nitya - which is eternal

niravadhih - without any limitation

niyatA - always remaining

EtAdrusee viBootih - becomes enjoyable

samateetaseemAh - crossing all limits

jnAnAdayO - knowledge, bliss etc.

guNagaNAh - congregation of qualities

lakshmeeh priyA - mahAlakshmi who never leaves You

patagEndramuKyAh - garuDa etc.

parijanAh - and others

niyatAh - are eternal to You

Oh Lord, You have no limitations, You are eternal. mahAlakshmi who is always remaining with You is also eternal as also garuDa and others. You cross all barriers always remaining in knowledge and bliss.

एकस्य येषु हि गुणस्य लवायुतांशः स्यात् कस्यचित् स खलु वाङ्मनसातिगश्रीः ।

ये तादृशोऽत्यवधयः समतीतसङ्ख्याः त्वत्सद्गुणास्त्वमसि तन्निरपेक्षलक्ष्मीः ॥ ४७ ॥

Ekasya yEshu hi guNasya lavAyutAmsah

syAt kasyachit sa Kalu vAngmanasAtigasreeh /

tE tAdrusee atyavadhayah samateetasanKyAh

tvatsadguNAstvamasi tan nirapEksha lakshmeeh // 47 //

yEshu - among Your qualities

Ekasya - of any one quality

lavAyutAmsah - one tenth of a fraction

kasyachit syAt - if one has

sah Kalu - such a person because of that reason

vAngmanasAtigasreeh - he will attain wealth beyond description

tAdrusah - such

atyavadhayah - things which are beyond time and space

tvatsadguNAh - Your auspicious qualities

samateetasanKyAh - cannot be counted

tvam - You are there

tan nirapEkshalakshmeeh - without expecting any such benefits

If any person possesses one tenth of a fraction of Your many many good qualities, his wealth cannot be estimated at all. Your auspicious qualities which are beyond time and space cannot be counted.

सर्वस्य चैव गुणतो हि विलक्षणत्वं ऐश्वर्यतश्च किल क्वचिदुदञ्चितः स्यात् ।

तत् प्रत्युत त्वयि विभो! विभवो गुणाश्च सम्बन्धतस्तव भजन्ति हि मङ्गलत्वम् ॥ ४८ ॥

sarvasya chaiva guNatO hi vilakshaNatvam

aiswryatascha kila kaschidudanchitah syAt /

tat pratyuta tvayi viBO! viBavO guNAScha

sambandhatastava Bajanti hi mangalatvam // 48 //

sarvasya cha - for all men

vilakshaNatvam - being superior to others

guNatah Eva hi - becomes qualities

kaschit - any unknown person

aiswaryatah - because of wealth

udanchitah syAt kila - can become adorable

viBOh - Oh Lord

tat - two things said above

tvayi pratyuta - they are different in Your case

viBavah - wealth

guNAScha - qualities

tava sambandhatah - because of Your association

mangalatvam Bajanti - become auspicious

Being superior to others for ordinary men becomes a quality. Also wealth in an ordinary person becomes adorable. But these two things are different in Your case. Wealth and qualities become auspicious because of Your association with them.

दूरे गुणास्तव तु सत्त्वरजस्तमांसि तेन त्रयी प्रथयति त्वयि निर्गुणत्वम् ।

नित्यं हरे! निखिलसद्गुणसागरं हि त्वामामनन्ति परमेश्वरमीश्वराणाम् ॥ ४९ ॥

doorE guNAstava tu sattvarajastamAmsi

tEna trayee prathayati tvayi nirguNatvam /

nityam harE! niKilasadguNasAgaram hi

tvAmAmananti paramEswarameeswarANAm // 49 //

harE - Oh Lord sreehari

sattvarajas tamAmsi guNAh tu - the three guNas of sattva, rajas and tamas

tava doorE - will not touch You

tEna - because of that reason

trayee - the three vEdas

tvayi - in You

nirguNatvam - bereft of qualities

prathayati - establishes

tvAm - You are

eeswarANAm paramEswarah - Lord of Lords

nityam - for ever

niKila sadguNa sAgaram - ocean of auspicious qualities

Amananti - vEdas proclaim

Oh Lord hari, You are above the three guNas. That is the reason, srutis call You as nirguNa brahma. But actually You are the Lord of Lords having all the auspicious qualities in You. That is how vEdas proclaim You.

जानात्मनस्तव तदेव गुणं गृणन्ति तेजोमयस्य हि मणेर्गुण एव तेजः ।

तेनैव विश्वमपरोक्षमुदीक्षसे त्वं रक्षा त्वदीक्षणत एव यतोऽखिलस्य ॥ ५० ॥

jnAnAtmanastava tadEva guNam gruNanti

tEjOmayasya hi maNErguNa Eva tEjah /

tEnaiva visvamaparOksha mudeekshasE tvam

rakshA tvadeekshaNata Eva yatO aKilasya // 50 //

jnAnAtmanah - having knowledge as the form

tava - for You

guNam - as dharmaBootajnAna

gruNanti - sages do say

hi - it is like this

tEjOmayasya - one who is having splendid form

maNEh - for diamonds

tEjah - the splendor

guNa Eva - is a natural quality

tEnaiva - by that knowledge itself

visvam - the entire

aparOksham - just as seen directly by the eye

tvam udeekshasE - You look

yatah - because of that reason

aKilasya - of all sentient matters

rakshA - the protection

tvadeekshaNata Eva - will be effected from this moment because of Your will

Knowledge is a quality to You. Besides it is Your form also just as splendor is the natural quality of diamonds etc. By that knowledge itself, You can be seen directly by the eyes as we see others. It is because of this reason also You protect the entire sentient and non sentient matters in the universe. Because of Your will, this protection work will be effected immediately.

To be continued

SRIVAIKUNTA STAVA PART 1

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