



Sri KrishNa AaSram (to propogate Prapatti to one and all, at Bhagavaan Sri-Krishna's Feet)

॥ श्री वरद-राज पञ्चाशत् ॥ **Sri Varadha-Raaja PanchaaSath** (By Sri Vedhaantha-dheSika)

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी - वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा ह्रदि ॥

Srimaan Venkata-NaaThaarya: - kavi thaarkika kesarii

Vedhaantha-aachaarya varyo me - sannidhaththaam sadhaa hRudhi.

May we offer our humble prostrations at the Holy Feet of Sri Vedhaantha-dheSika, who is famous all over the world as Kavi-Thaarkika-Kesari and Vedhaantha-Aachaarya. May we all keep him always in our hearts with utmost reverence.



द्विरद शिखरि सीम्ना सद्भवान् पद्म योनेः - तुरग सवन वेद्यां श्यामलो हव्यवाहः ।
कलश जलधि कन्या वल्लरी कल्पशाखी - कलयतु कुशलं नः कोऽपि कारुण्य राशिः ॥ १ ॥

dhviradha Sikhari siimnaa sadhmavaan Padhma yone: -
Thuraga-Savanna vedhyaam Syaamalo Havyavaaha: =
KalaSa JalaDhi Kanyaa vallarii Kalpa-Saakhii -
kalayathu kuSalam na: kopi kaaruNya-RaaSi: 1

May Bhagavaan Sri Varadha-Raaja, the personified Mercy, stationed on the Hasthigiri which manifested as the dark fire in the ASvameDha-Yaaga of Brhma, is the all desire-fulfilling Kalva-VRuksha, and whom Sri-Mahaa-Lakshmi, the daughter of Kshiira-Saagara, entwined Herself as a creeper, always shower His Blessings on all of us.

यस्यानुभावमधिगन्तुमशक्नुवन्तो - मुह्यन्त्यभङ्गुरधियो मुनि सार्वभौमाः ।
तस्यैव ते स्तुतिषु साहसमश्रुवानः - क्षन्तव्य एष भवता करि शैल नाथ ॥ २ ॥

yasya-anubhaavam-aDhiganthum-aSaknuvantho -
muhyanthi-abhanguraDhiyo muni saarvabhaumaa: =
thasyaiva the sthuthishu saahasam-aSnuvaana: -
kshanthavya esha bhavathaa Kari-Saila-naaTha. 2

O Lord of the Kari-Saila, Sri Varadha-Raaja! Even the great Sages of yester years, with great Knowledge, were totally confused and could not fathom Your Glory. If that were to be the case, how did I get this audacity to praise You (which the great sages could not do) and I certainly deserve all Your forgiveness for my dare.

जानन्ननादिविहितान् अपराध वर्गान् - स्वामिन् भयात् किमपि वक्तुमहं न शक्तः ।
अव्याज वत्सल तथापि निरङ्कुशं मां - वात्सल्यमेव भवतो मुखरी करोति ॥ ३ ॥

jaanan-anaadhi vihithaan aparaaDha vargaan -
svaamin bhayaath kimapi vakthum-aham na Saktha: =
avyaaja vathsala thaThaapi nirankuSam maam -
vaathsalyam-eva bhavatho mukharii karothi. 3

O most merciful Lord Sri Varadha-Raaja! From time immemorial, I have been committing sins after sins and was only afraid of You to confess them all. Still, it is only Your Parental affection that is making me this courageous and adventurous (to praise You).

किं व्याहरामि वरद स्तुतये कथं वा - खद्योतवत् प्रलघु सङ्कुचित प्रकाशः ।
तन्मे समर्पय मतिं च सरस्वतीं च - त्वामञ्जसा स्तुति पदैर्यदहं धिनोमि ॥ ४ ॥

kim vyaaharaami Varadha sthuthaye kaTham vaa -
khadhyothavath pralaghu sankuchitha prakaaSa: =
thanme samarpaya mathim cha Sarasvathiim cha -
thvaam-anjasaa sthuthi padhai:-yadhaham Dhinomi. 4

O King among all those who give all the boons – Sri Varadha-Raaja! I am a very insignificant glow-worm with very little light and luminosity. Being so, how can I glorify You or what can I write about You ? May You kindly bless me with the Jnaana and the intellect to glorify You.

मच्छक्ति मात्र गणने किमिहास्ति शक्यं - शक्येन वा तव करीश किमस्ति साध्यम् ।
यद्यस्ति साध्य मया तदपि त्वया वा - किं वा भवेद् भवति किञ्चिदनीहमाने ॥ ५ ॥

math-Sakthi maathra gaNane kim-ihasthi Sakyam -
Sakyena vaa thava KariiSa kimasthi saaDhyam =

yath-yasthi saaDhava mayaa thadhaapi thvayaa vaa –
kim vaa bhavedh bhavathi kinchith-aniihamaane. 5

O KariiSa – Bhagavaan Sri Varadha-Raaja! Nothing is possible if anything is to be accomplished by my own strength. Even if something is possible (by my strength), it will not be of any use to You. If You feel that I can do something, please get it done using me as an instrument. If You feel that nothing needs to be done, can anything happen at all ?

स्तोत्रं मया विरचितं त्वदधीन वाचा - त्वत्प्रीतये वरद यत् तदिदं न चित्रम् ।
आवर्जयन्ति हृदये खलु शिक्षिकाणां - मञ्जूनि पञ्जर शकुन्त विजल्पितानि ॥ ६ ॥

sthothram mayaa virachitham thvath-aDhiina vaachaa –
thvath-priithaye Varadha yatha thath-idham na chithram =
aavarjayanthi hRudhaye khalu SikshakaaNaam –
manjuuni panjara Sakuntha vijalpithaani. 6

O Bhagavaan Sri Varadha-Raaja! This prayer is composed by me (Sri Vedhaantha-dheSika) only for Your pleasure, with all the words obtained as Your Mercy. It is no wonder that the words repeated by caged birds are a pleasure to the trainers of those birds (You are the trainer and I am the bird, repeating Your own words, which You taught me).

यं चक्षुषामविषयं हयमेध यज्वा - द्राघीयसा सुचरितेन ददर्श वेधाः ।
तं त्वां करीश करुणा परिणामतस्ते - भूतानि हन्त निखिलानि निशामयन्ति ॥ ७ ॥

yam chakshushaam-avishayam HayameDha yajvaa –
dhraaghiiyasaa sucharithena dhadharSa veDhaa: =
tham thvaam KariiSa karuNaa pariNaamathasthe –
bhuuthaani hantha nikhilaani niSaamayanthi. 7

O KariiSa – Bhagavaan Sri Varadha-Raaja! Brahma (the four-faced Creator) could have Your DharSan, with so much of accumulated PuNya, after performing the ASva-MeDha-Yajna (who can never be seen otherwise with ordinary eyes). But, every human being can see You now (in Your Archa-Muurthy form at Kanchi-puram). Only because of Your Mercy.

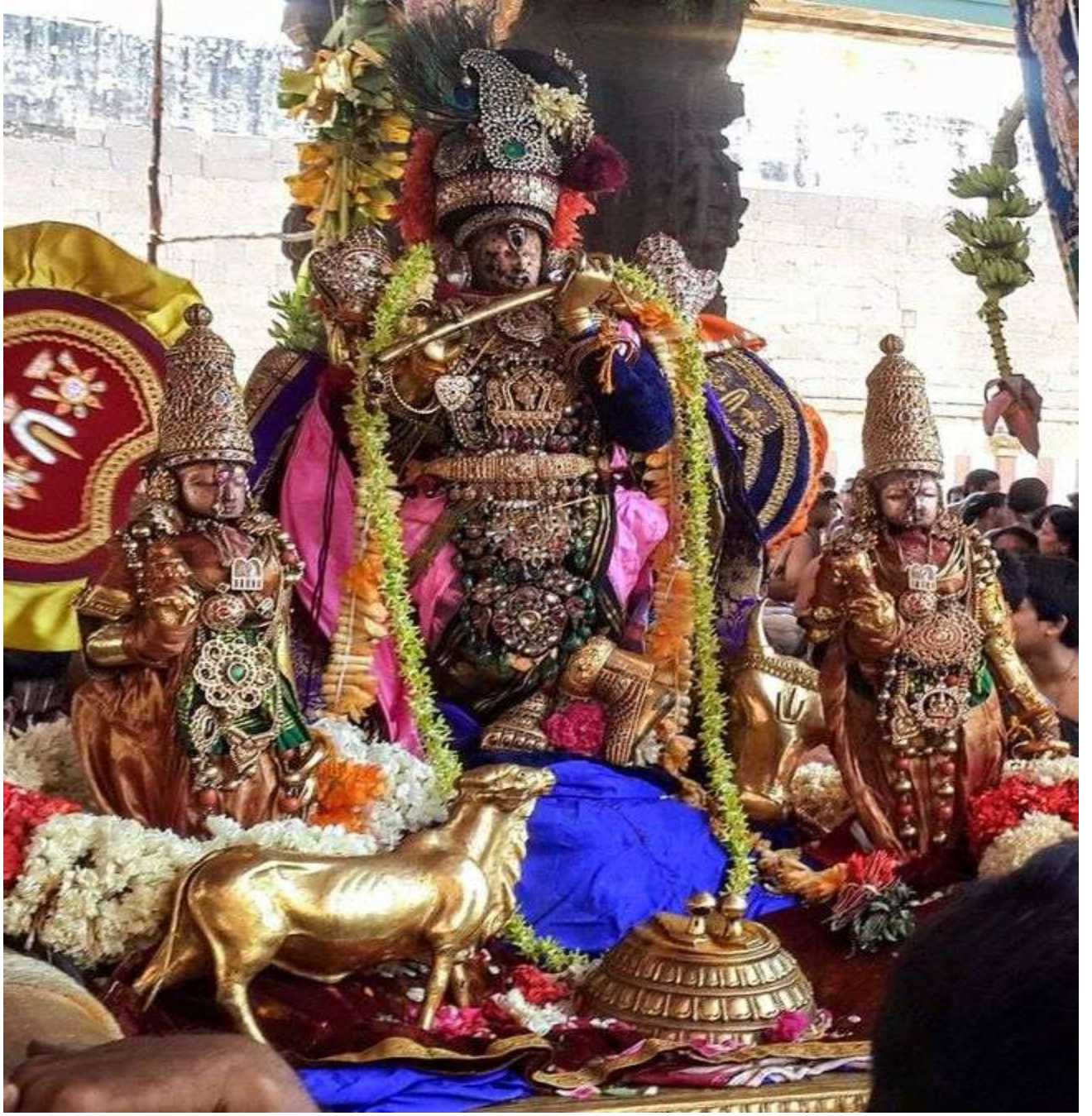
तत्तत्पदैरुपहितेऽपि तुरङ्ग मेधे - शक्रादयो वरद पूर्वमलब्ध भागाः ।
अध्यक्षिते मखपतौ त्वयि चक्षुषैव - हैरण्य गर्भ हविषां रसमन्वभूवन् ॥ ८ ॥

thath-thath padhai:-upahithe-api Thuranga-meDhe -
Sakra-aadhayo Varadha puurvam-alabDha bhaagaa: =
aDhyakshithe Makhapathau thvayi chakshushaiva –
HairaNya-garbha havishaam rasam-anvabhuvan. 8

O Bhagavaan Varadha-raaja! When Brahma did the ASva-MeDha-Yajna, all the gods headed by Indhra, did not get their share of the Yajna offerings, even though they were all invoked by appropriate Manthra-s. But, when You appeared before them, all the gods could enjoy their share of offerings (havis) with their eyes.

सर्ग स्थिति प्रल्य विभ्रम नाटिकायां - शैलूषवद् विविध वेष परिग्रहं त्वाम् ।
संभावयन्ति हृदयेन करीश धन्याः - संसार वारि-निधि सन्तरणैक पोतम् ॥ ९ ॥

sarga sThithi praLaya vibhrama naatikaayaam –
Sailuushavath viviDha vesha parigraham thvaam =
sambhaavayanthi hRudhayena KariiSa Dhanyaa: -
samsaara vaari-niDhi santharaNaika potham. 9



(Kanchi Varadha-Raaja Utsava Muurthy in Bhagavaan Sri-Krishna's Alankaaram)

O KariiSa - Bhagavaan Sri-Varadha-Raaja! It is just a play for You to be in different roles in this surprising drama of Srushti, Sthithi and Laya (creation, maintenance and destruction) of all these Universes. The fortunate devotees meditate in their hearts, that You are the only ship to cross this Samsaara-saagaram (Ocean of Births-&-Deaths).

प्राप्तोदयेषु वरद त्वदनुप्रवेशात् - पद्मासनादिषु शिवादिषु कञ्चुकेषु ।
तन्मात्र दर्शन विलोभित शेमुषीकाः - तादात्म्य मूढ मतयो निपतन्त्यधीराः ॥१०॥

praptha-udhayeshu Varadha thvath-anupraveSaath –
Padhma-aasana-aadhishu Siva-aadhishu kanchukeshu =
thanmaathra dharSana vilobhitha Semushiikaa: -
thaadhaathmya muuDa mathayo nipathanthy-aDhiiraa: 10

O Supreme Lord Sri-Varadha-Raaja! The ignorant people look at the external appearances (dressed as) of Brahma, Siva etc., who became great only because You entered them all

(as Antharyaami) and think that they are all the same as You and fall down to lowest levels
(in Samsaara-saagara of repeated Births-&-Deaths).

मध्ये विरिञ्चि शिवयोर्विहितावतारः - ख्यातोऽसि तत्समतया तदिदं न चित्रम् ।
माया वशेन मकरादि शरीरिणं त्वां - तानेव पश्यति करीश यदेष लोकः ॥११॥

maDhye Virinchi Sivayo:-vihitha-avathaara: -
khyaaatha:-asi thath-samathayaa thath-idham na chithram =
maayaa vaSena Makaraadhi SariiriNam thvaam -
thaneva paSyathi KariiSa yadhesha loka: 11

O KariiSa - Bhagavaan Sri-Varadha-Raaja! The people of this world think that Brahma and Siva are equal to You, as You appeared on Your own accord in between them (as VishNu, in the Thri-Muurthi-s – Brahma-VishNu-Sankara). This is not at all surprising since the general public will only see You as a Fish, not knowing that You Incarnated as Mathsya etc., on Your own accord, with Your own power of Maaya.

ब्रह्मेति शङ्कर इतीन्द्र इति स्वराडिति - आत्मेति सर्वमिति सर्व चराचरात्मन् ।
हस्तीश सर्व वचसामवसान सीमां - त्वां सर्वकारणमुशन्त्यनपाय वाचः ॥१२॥

Brahmethi Sankara ithi-Indhra ithi svaraat-ithi –
aathmethi sarvam-ithi sarva chara-achara-aathman =
Hasthi-iiSa sarva vachasaam-avasaana siimaam –
thvaam sarva-kaaraNam-uSanthy-anapaaya vaacha: 12

O Lord of Hasthi-giri, Sri Varadha-Raaja! You are the Antharaathma (Super-Soul) of all the Chara-and-Achara – mobile and immobile beings. All the eternal Vedha-s (the ultimate authority on all spiritual matters) glorify You as the final threshold of all the Universes, the Supreme cause of all causes, and with different names as Brahma, Sankara, Indhra, Svaraat (One with none to rule Him), Aathma and Sarvam (everything).

आशाधिपेषु गिरिशेषु चतुर्मुखेष्वपि - अव्याहता विधि निषेधमती तवाजा ।
हस्तीश नित्यमनुपालन लङ्घनाभ्यां - पुंसां शुभाशुभ मयानि फलानि सूते ॥१३॥

aaSaaDhipeshu GiriSeshu chathurmukeshu-api –
avyaahathaa viDhi nishedha mathii thava-aajnaa =
HasthiiSa nithyam-anupaalana langhanaabhyaam –
pumsaam Subha-aSubha mayaani phalaani suuthe. 13

O HasthiiSa – Lord Sri-Varadha-Raaja! Your orders, in the form of Do-s and Don't-s (proper code-of-conduct as appropriate with all Varna-AaSrama-Dharma-s) cannot be over-ruled by any guardian-angels or Siva-s or Brahma-s. Your commands will bestow the good and bad outcomes (Karma-Phalam) for all the people who follow and who transgress them.

त्रातापदि स्थिति पदं भरणं प्ररोहः - छाया करीश सरसानि फलानि च त्वम् ।
शाखागत त्रिदश बृन्द शकुन्तकानां - किं नाम नासि महतां निगम द्रुमाणाम् ॥१४॥

thraathaapadhi sThithipadham bharaNam praroha: -
Chaayaa KariiSa sarasaani phalaani cha thvam =
Saakhaagatha thridhaSa-bRundha Sakunthakaanaam –
kim naama naasi mahathaam nigama dhrumaaNaam. 14



(Bhagavaan Sri-Kanchi-Varadha-Raja Swamy on Garuda-Vaahana)

O KariiSa – Lord Sri-Varadha-Raja! What is it that You are not (You are everything) for all those trees called Vedha-s, on whose branches are sitting (taking shelter) so many birds like multitudes of gods. The Vedha-s only seek You as their protector in case of crisis (from demons) and You are everything for the Vedha-s – their roots, trunks, sprouts, leaves (for shade) and also their tasty fruits (as benefits for those who pray).

सामान्य बुद्धि जनकाश्च सदादि शब्दाः - तत्त्वान्तर भ्रम कृतश्च शिवादि वाचः ।
नारायणे त्वयि करीश वहन्त्यनन्यम् - अन्वर्थ वृत्ति परिकल्पितमैक कण्ठयम् ॥१५॥

saamaanya buDhdhi janakaaScha sadhaadhi Sabdhaa: -
thathvaanthara bhrama kRuthaScha Sivaadhi vaacha: =
NaaraayaNe thvayi KariiSa vahanthy-ananyam –
anvarTha vRuththi parikalpithamaika kaNTyam. 15

O KariiSa – Lord Sri Varadha-Raja! Some common words like Sath (in Om That Sath etc.,) could only convey some general meaning as Truth etc..., Some other common words like Siva (one who gives happiness) also create some misconception about the true identity of the Supreme Lord. But those words actually convey the only meaning that You, the Supreme Lord Sriman-NaaraayaNa, as the Only One - Unique authority, exclusively (and no one else) and in an undisputed manner, unequivocally.

सञ्चिन्तयन्त्यखिल हेय विपक्ष भूतं - शान्तोदितं शमवता हृदयेन धन्याः ।
नित्यं परं वरद सर्वगतं सुसूक्ष्मं - निष्पन्दनन्दधुमयं भवतः स्वरूपम् ॥१६॥

sanchinthayanthi-akhila heya vipaksha bhuutham –
Saanthodhitham Samavathaa hRudhayena Dhanyaa: =
nithyam param Varadha sarva-gatham susuukshmam –
nishpandhanandhaThumayam bhavatha: svaruupam. 16

O Supreme Lord Sri-Varadha-Raaja! All those very fortunate devotees, with their minds in complete tranquility, meditate solely on Your Divine Form as Para-Vaasudheva, which is completely devoid of any defects. That Form (the Saanthodhitha form as Para-Vaasudheva) is Eternal, Supreme, All-Pervading, very very Subtle (beyond the comprehension of mind and speech) and totally Personified Bliss.



(Bhagavaan Sri-Kanchi-Varadha-Raaja Swamy in Rathna-angi with Sri-Devi & Bhu-Devi)

विश्वातिशायि सुखरूप यदात्मकस्त्वं - व्यक्तिं करीश कथयन्ति तदात्मिकां ते ।
येनाधिरोहति मतिस्त्वदुपासकानां - सा किं त्वमेव तव वेति वितर्क डोळाम् ॥१७॥

ViSvaathiSaayi sukha-ruupa yath-aathmaka:-thvam –
vyakthim Kariisa KaThayanthi thath-aathmikaam the =
yena-aDhirohitha mathi:-thvath-upaasakaanaam –
saa kim thvameva thava vethi vitharka dolaam. 17

O KariiSa – Lord Sri-Varadha-Raaja! Yours is the utmost Aanadha-maya (Blissful) svaruupam in the world. Whatever Kalyaana-GuNa-s are there in Your Original Form (in Sri-VaikunTam) are equally here in Your Archa-Form also (manifested here on Earth). That makes Your devotees have a small doubt whether Your Archa-Muurthy is the Same as You or do Your Archa-Muurthy belong to Your Original Murthy of Sri-VaikunTam??

मोहान्धकार विनिवर्तन जागरूके - दोषा दिवापि निरवग्रहमेधमाने ।
त्वत्तेजसि द्विरद शैलपते विमृष्टे - श्लाघ्येत सन्तमस पर्व सहस्र भानोः ॥१८॥

moha-anDhakaara vinivarthana jaagaruuke –
dhoshaa dhiva-api niravagraha meDhamaane =
thvath-thejasi dhviradha-Saila-pathe vimRushte –
Slaaghyetha santhamasa parva sahasra Bhaano: 18

O Hasthi-Giri-iiSa Lord Sri Varadha-Raaja! Your effulgence is there day and night dispelling the darkness (ignorance of Your surrendered Souls). Compared to Your luster, even the Sun of thousand-rays is to be considered as dark only (is no comparison to You).

रूढस्य चिन्मयतया हृदये करीश - स्तम्बानुकारि परिणाम विशेष भाजः ।
स्थानेषु जाग्रति चतुर्ष्वपि सत्त्ववन्तः - शाखा विभाग चतुरे तव चातुरात्म्ये ॥१९॥

ruuDasya chinmayathayaa hRudhaye KariiSa –
sthamba-anukaari pariNaama viSesha bhaaja: =
sThaaneshu jaagrathi chathurshvapi sathvavantha: -
Saakhaa vibhaaga chathure thava chaathuraathmye. 19

O Kariisa Lord Sri-Varadha-Raaja! You are eternally there in the hearts of the surrendered devotees (with Saathvik nature) as Jnaana Svaruupa and keep rowing, like a reed (sthamba). The four branches of this reed are Your manifestations (chathur-Vyuuha Muurthy-s – Vaasudheva, SankarshaNa, Pradhyumna and AniruDhdha) and your surrendered devotees will always be meditating on this four Vyuuha-forms of Yours.

नागाचलेश निखिलोपनिषन्मनीषा - मञ्जूषिका मरकतं परिचिन्वतां त्वाम् ।
तन्वी हृदि स्फुरति काऽपि शिखा मुनीनां - सौदामनीव निभृता नव मेघ गर्भा ॥२०॥

NaagaachaleSa nikhila-Upanishath-maniishaa –
manjuushikaa marakatham parichinvathaam thvaam –
thanvii hRudhi sphurathi kaapi Sikhaa muniinaam –
saudhaamaniiva nibhRuthaa nava megha garbhaa. 20

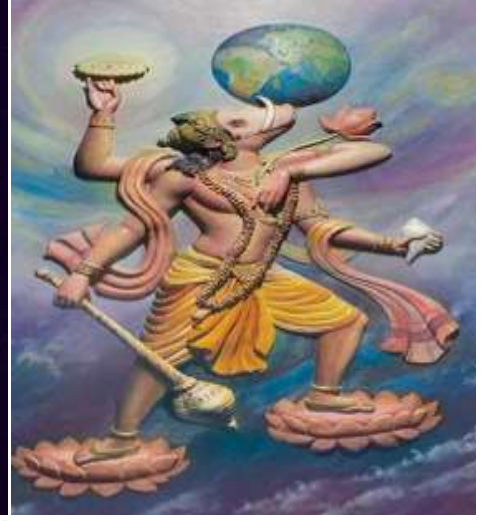
O Lord of the Elephant-Hill – Sri-Varadha-Raaja! You are considered as an Emerald / Sapphire in the jewellery-box of Upanishath-s by all the wise meditating Muni-s. You appear like a tiny flame in their hearts similar to a lightning encasing a dark cloud (as anthar-jyothy with dark-bluish Paramaathma in its womb).

औदन्वते महति सद्गुणि भासमाने - श्लघ्ये च दिव्य सदने तमसः परस्मिन् ।
अतः कळेबरमिदं सुषिरं सुसूक्ष्मं - जातं करीश कथमादरणास्पदं ते ॥ २१ ॥

audhanvathe mahathi sadhmani bhaasamaane –
Slaghye cha dhivya sadhane thamasa: parasmin =
atha: kaLebaram-idham sushiram susuukshmam –
jaatham KariiSa maTham-aadharaNa-aaspadham the. 21

O KariiSa, Lord Sri-Varadha-Raaja! It is a great surprise for us that how did You pick such a small space in our body, the cavity of the heart – dhahara-aakaaSa, as an appropriate place for You to reside, when You have such splendid places like the ever-shining Ocean-of-Milk or SriVaikunTam itself, beyond the prakRuthi-mandalam – Thamas ??

बालाकृतेर्वटपलाशमितस्य यस्य - ब्रह्माण्ड मण्डलमभूदरैकदेशे ।
तस्यैव तद् वरद हन्त कथं प्रभूतं - वाराहमास्थितवतो वपुरद्भुतं ते ॥ २२ ॥



baala-aakRuthe:-vata palaaSamithasya yasya –
Brahmaanda maNdalam-abhuuth-udhara-eka-dheSe =
thasyaiva thath Varadha hantha kaTham prabhuutham –
Vaaraaham-aasThithavatho vapu:-adhbhutham the. 22

O Lord Sri-Varadha-Raja! When You were relaxing as a small baby on a Banyan-leaf (as Vata-Pathra-Saayi), the whole Earth was a small speck in Your Stomach (along with other innumerable Brahmaanda-s). How then, this Universe could contain You as Varaaha-svaamy with a huge body that You accepted on Your own free-will (to lift mother Earth?).

भक्तस्य दानव शिशोः परिपालनाय - भद्रां नृसिंह कुहनामधिजग्मुषस्ते ।
स्तम्भैक वर्जमधुनाऽपि करीश नूनं - त्रैलोक्यमेतदखिलं नरसिंह गर्भम् ॥ २३ ॥



bhakthasya dhaanava SiSo: paripaalanaaya –
bhadhraam NRusimha kuhanaam-aDhijagmushasthe =
stambhaika varjam-aDhunaapi Kariisa nuunam –
thrailokyam-ethath-akhilam Nara-Simha garbham. 23

O Kariisa, Lord Sri-Varadha-Raaja! To protect that child Bhaagavatha – Prahladha, son of that demon HiraNyakaSipu, You accepted the uniquely handsome form, disguising Yourself as half-man-half-lion. That most wonderful form of Yours, is still pervading this whole Universe, except for that one pillar (out of which, You came out as Nara-Simha).

क्रामन् जगत् कपट वामनतामुपेतः - त्रेधा करीश स भवान् निदधे पदानि ।
अद्यापि जन्तव इमे विमलेन यस्य - पादोदकेन विधृतेन शिवा भवन्ति ॥ २४ ॥

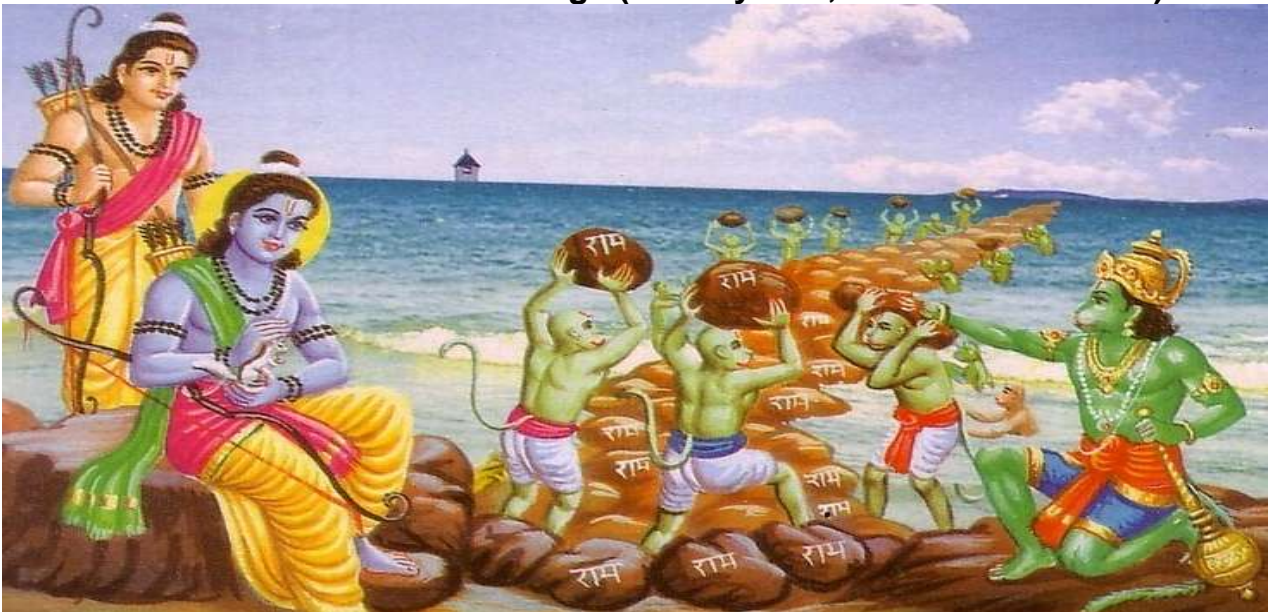
kraaman jagath kapata Vaamanathaam-upetha: -
threDhaa KariiSa sa bhavaan nidhaDhe padhaani =
adhya-api janthava ime vimalena yasya –
paadha-udhakena viDhRuthena Sivaa bhavanthi. 24

O KariiSa, Lord Sri-Varadha-Raaja! In an outright cheating mode as Vaamana, you measured all these worlds in just three steps. Those who are fortunate to sprinkle that water from Your Holy Feet (as washed by Brahma with his Kamandala-jalam) on their heads, became pure and highly auspicious even now (Siva-s, like Sankara, who accepted that Vishnu-Paadha-udhbhavii-Ganga on His head).

येनाचल प्रकृतिना रिपु संक्षयार्थी - वारां निधिं वरद पूर्वमलङ्घयस्त्वम् ।
तं वीक्ष्य सेतुमधुनापि शरीरवन्तः - सर्वे षड्रिभिर्बहुलं जलधिं तरन्ति ॥ २५ ॥

yena-achala prakRuthinaa ripu samkshayaarThii –
vaaraam niDhim Varadha puurvam-alanghya:-thvam =
tham viikshya sethum-aDhunaapi Sariiravantha: -
sarve shaduirmi bahuLam jalaDhim tharamthi. 25

O Supreme Lord Sri-Varadha-Raaja! Long time back, You crossed the Ocean (as Sri-Raama) by building a mighty bridge (with mountain-like huge rocks) to kill the enemies (RaavaNa and his associates). Today also, all the devotees are able to cross the Ocean (samsaara-saagaram) with six mighty waves (of Kaama, kroDha, lobha, moha, madha and maathsarya – desire, anger, greediness, attachments, arrogance and jealousy) by having the dharSan of the same bridge (built by You, as Lord Sri-Raama).



इत्थं करीश दुरपहव दिव्य भव्य - रूपान्वितस्य विबुधादि विभूति साम्यात् ।
केचिद् विचित्र चरितान् भवतोऽवतारान् - सत्यान् दया परवशस्य विद्वन्ति सन्तः ॥२६॥

iThtham KariiSa dhurapahnava dhivya bhavya –
ruupa-anvithasya vibuDhaadhi vibhuuthi saamyath =
kechith vichithra charithaan bhavatha:-avathaaraan –
sathyaan dhayaa paravaSasya vindhanthi santha: 26

O Lord-of-Elephant-Hill – Sri-Varadha-Raaja! Truly surrendered devotees enjoy Your Archa-Muuthy (Your consecrated forms as Dieties in Temples) as Your Real manifestations (one of the five forms of Para, Vyuha, Vibhava, Archa and Antharyaami) that You choose to appear with all Your Mercy. These Archa-Muurthy-s are also Divine with all the Kalyaana-GuNa-s and even though they (Your Archa-Forms) appear like those of the other gods (their archa-forms), there is no comparison at all, as all those gods are but a very very small Amsa (speck) of You.

सौशील्य भावित धिया भवता कथञ्चित् - सञ्छादितानपि गुणान् वरद त्वदीयान् ।
प्रत्यक्षयन्त्यविकलं तव सन्निकृष्टाः - पत्युस्त्विषामिव पयोद वृतान् मयूखान् ॥ २७ ॥

sauSiilya bhaavitha Dhiyaa bhavathaa kaThanchith –
sanChaadhithaanapi guNaan Varadha thvadhiyaan =
prathyakshayanthi-avikalam thava sannikRushTaa: -
pathyu:-thvishaam-iva payodha vRuthaan mayuukhaan. 27

O Supreme Lord Varadha-Raaja! Your great quality of easy approachability to all the devotees (as Sri-Krishna) is diligently pushing Your other Kalyaana-GuNa-s to the background. This is very clearly noticed by all Your surrendered Souls (like the Gopika-s and the Gopa-baalaka-s). This is similar to what the clouds can do – the clouds can only cover the Sun, but the Sun's rays can easily pass through the clouds.



नित्यं करीश तिमिराविल दृष्टयोऽपि - सिद्धाञ्जनेन भवतैव विभूषिताक्षाः ।
पश्यन्त्युपर्युपरि सञ्चरतामदृश्यं - माया निगूढमनपाय महानिधिं त्वाम् ॥ २८ ॥

nithyam KariiSa thimiraavila dhRushtaya:-api –
siDhdha-anjanena bhavathaiva vibhuushitha-akshaa: =
paSyanthi-upary-upari sancharathaam-adhRuSyam –
maayaa niguuDam-anapaaya mahaaniDhim thvaam. 28

O KariiSa, Lord Sri-Varadha-Raaja! Generally, people with some problems (like cataract etc.,) cannot see properly. But, if they can apply the medications (like the collyrium), they can clearly see. Similarly, all the devotees who have You, the Supreme Lord as that collyrium, can see You even though You are covered by the veil of our own Maaya (as You said that Saranaagathi will make it easy for anyone to overcome Maaya). You are the only Treasure of all those surrendered Souls. But for all those, who just skim on the surface, You are invisible (as they are not serious about attaining You).

सद्यस्त्यजन्ति वरद त्वयि बद्ध भावाः - पैतामहादिषु पदेष्वपि भाव बन्धम् ।
कस्मै स्वदेत सुख सञ्चरणोत्सुकाय - कारागृहे कनक शृङ्खलयाऽपि बन्धः ॥ २९ ॥

sadhya:-thyajanthi Varadha thvayi baDhdha bhaavaa: -
Paithaamaha-aadhishu padeshu-api bhaava banDham =
kasmai svadhetha sukha sancharaNothsukaaya –
kaaraagRuhe kanaka Srunkhalayaa-api banDha: 29

O Supreme Lord Sri-Varadha-Raaja! Those fortunate surrendered Souls who are deeply attached to You, will immediately relinquish such high positions as Brahma etc., Will any Prapanna who wants to be completely free (to do eternal Kaimkaryam at Your Lotus-Feet) even want to be bound in a prison house, even if it is with gold shackles ??

हस्तीश दुःख विष दिग्ध फलानुबन्धिनि - आब्रह्म कीटमपराहत संप्रयोगे ।
दुष्कर्म सञ्चयवशाद् दुरतिक्रमे नः - प्रत्यस्तमञ्जलिरसौ तव निग्रहास्ते ॥ ३० ॥

Hasthi-iiSa dhu:kha visha dhigDha phala-anubanDhini –
aabrahma kiitam-aparaahatha samprayoge =
dhushkarma sanchaya vaSaath dhurathikrame na: -
prathy-asthram-anjali:-asau thava nigrahaasthe. 30



O Hasthi-Giri-iiSa, Lord Sri-Varadha-Raaja! Your anger is like a Nigraha-asthra, whose tip is filled with a poison called sorrows. Even Brahma, down to a small insect, cannot escape from these sorrows, which are the results of our accumulated sins (sanchitha-

karma). The only weapon we (Your surrendered souls) can use as a counter against Your Nigraha-asthra is our Anjali (both hands folded to appeal to Your mercy to forgive us).

त्वद्भक्ति पोतमवलम्बितुमक्षमाणां - पारं परं वरद गन्तुमनीश्वराणाम् ।
स्वैरं लिलङ्घयिषतां भव वारि राशिं - त्वामेव गन्तुमसि सेतुरभङ्गुरस्त्वम् ॥ ३१ ॥

thvath-bhakthi potham-avalambithum-akshamaaNaam –
paaram param Varadha ganthum-aniiSvaraaNaam =
svairam lilanghayishathaam bhava vaari raaSim –
thvaam-eva ganthum-asi sethu:-abhangura:-thvam. 31

O Supreme Lord Sri-Varadha-Raja! You are the only means to cross this samsaara-saagaram and attain You (You are the path and the destination – You are the bridge to cross this Ocean of Samsaara to reach You on the other side of the Ocean). We are unable to obtain that boat called Bhakthi to cross this Samsaara-saagaram (and so we use SaraNaagathi as a means to reach You, the destination / goal).

अश्रान्त संसरण घर्म निपीडितस्य - भ्रान्तस्य मे वरद भोग मरीचिकासु ।
जीवातुरस्तु निरवग्रह मेधमानः - देव त्वदीय करुणामृत दृष्टि पातः ॥ ३२ ॥

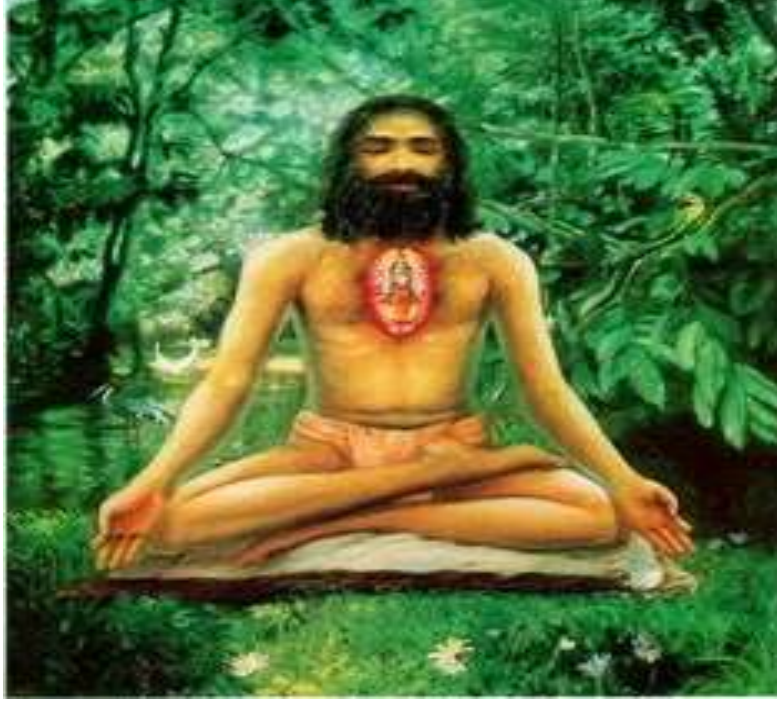
aSraantha samsaraNa gharma nipiidithasya –
bhraanthasya me Varadha bhoga mariichikaasu =
jiiva-aathurasthu niravagraha meDhamaana: -
dheva thvadhiiya karuNa-amRutha dhRushti paatha: 32

O Supreme Lord Sri-Varadha-Raja! I am completely scorched by the extreme heat in the form of endless and repeated cycles of Births-&-Deaths. I am totally deluded by the mirages in the form of material comforts. Your most merciful AmRutham-like glances alone can save me (to attain Your Lotus-Feet and serve You eternally).



अन्तः प्रविश्य भगवन्नखिलस्य जन्तोः - आसेदुषस्तव करीश भृशं दवीयान् ।
सत्यं भवेयमधुनापि स एव भूयः - स्वाभाविकी तव दया यदि नान्तरायः ॥३३॥

antha: praviSyā Bhagavan-akhilasya jantho: -
aasedhusha:-thava KariiSa bhRuSam dhaviyaan =
sathyam bhaveyam-aDhunaapi sa eva bhuuya: -
svaabhaavikii thava dhayaa yadhi na-antharaaya: 33



O KariiSa, Lord Sri-Varadha-Raaja! Even though You have entered all the beings as their Antharaathma (param-aathma / Super-Soul), I am still far, far away from You (unable to realize You and come to You in Sri-VaikunTam). It is only because of Your natural Mercy, I could surrender to You (I would have been still far away from You, without even doing SaraNaagathi, had it not been because of Your dhaya – Mercy / Compassion).

अज्ञात निर्गममनागम वेदिनं माम् - अन्धं न किञ्चिदवलम्बनमश्रुवानं ।
एतावतीं गमयितुः पदवीं दयाळोः - शैषाध्वलेशनयने क इवातिभारः ॥३४॥



ajnaatha nirgamam-anaagama vedhinam maam –
anDha: na kinchith-avalambanam-aSnuvaanam =
ethaavathiim gamayithu: padhaviim dhayaaLo: -
SeshaaDhvaleSanayane ka iva-athi-bhaara: 34

O most merciful Lord Sri-Varadha-Raaja! There is absolutely no way I can realize how to get out from here (this Samsaara-saagara) nor do I have any idea of how I got into this mess (of Samsaara-banDhana-s) and I am totally like a blind person with none to guide me (in the right path to Salvation). Being so kind and having brought me all the way upto here (to the point of absolutely Surrendering to You), is it really that difficult for You to get me out of here (to Your Lotus-Feet in Sri-VaikunTam), quickly ??

भूयोऽपि हन्त वसतिर्यदि मे भवित्री - याम्यासु दुर्विषह वृत्तिषु यातनासु ।
सम्यग् भविष्यति ततः शरणागतानां - संरक्षितेति बिरुदं वरद त्वदीयम् ॥ ३५ ॥

bhuuya-api hantha vasathi:-yadhi me bhavithrii –
yaamyasu dhurvishaha vRuththishu yaathanaasu =
samyak bhavishyathi thatha: SaraNaagathaanaam –
samrakshithethi birudham Varadha thvadhiiyam. 35

O Supreme Lord Sri-Varadha-Raaja! If I were to go through all the unbearable and painful sufferings in a variety of naraka-s of Yama, the god-of-death (and also have to go through endless cycles of births-&-deaths, again and again), will it go well with Your name and fame (credibility) that You are the only refuge of all the Surrendered Souls ?

पर्याकुलं महति दुःख पयोनिधौ मां - पश्यन् करीश यदि जोषमवस्थितस्त्वम् ॥
स्फारेक्षणेऽपि मिषति त्वयि निर्निमेषं - पारे करिष्यति दया तव दुर्निवारा ॥३६॥

paryaakulam mahathi dhu:kha payoniDhau maam –
paSyam KariiSa yadhi josham-avasThitha:-thvam =
sphaarekshaNe-api mishathi thvayi nirnimesham –
pare karishyathi dhayaa thava dhurnivaara: 36

O KariiSa, Lord Sri-Varadha-Raaja! Do you want remain silent, as I am suffering / struggling, in this unfathomable Ocean of Samsaara ? (No problem go ahead and keep quiet). Your most merciful Compassion / dhaya, will get me out of here, right in front of Your unwinking and wide-open eyes (keep looking with your eyes wide-open and You will very soon realize that Your compassion / dhaya, is more merciful than You and You will know it Yourself, very soon. Why should we worry, when Your Mercy is on our side).

किं वा करीश कृपणे मयि रक्षणीये - धर्मादि बाह्य सहकारि गवेषणेन ।

नन्वस्ति विश्व परिपालन जागरूकः - सङ्कल्प एव भवतो निपुणः सहायः ॥३७॥

kim vaa KariiSa kRupaNe mayi rakshaNiiye - Dharmaadhi baahya sahakaari gaveshaNena=
nanvasthi viSva paripaalana jaagaruuka: - samkalpa eva bhavatho nipuNa: sahaaya: 37

O KariiSa, Lord Sri-Varadha-Raaja! Why are you looking for some of my external qualifications whether I follow Dharma etc., to protect me, who is the most pitiable, destitute and who has no one else to protect me? Is Your own Samkalpam (will / desire) to protect all the beings in all the Universes (sarva-jagath-rakshaNathvam) not enough to save me (who is totally surrendered at Your Lotus-Feet and deserve Your mercy) ?

निर्यन्त्रणं परिणमन्ति न यावदेते - नीरन्ध्र दुष्कृत भवा दुरित प्ररोहाः ॥

तावन्न चेत् त्वमुपगच्छसि शार्ङ्गधन्वा - शक्यं त्वयापि न हि वारयितुं करीश ॥३८॥

niryanthraNam pariNamanthi na yaavadhethe –
niiranDhra dhushkRutha bhavaa dhuritha prarohaa: =

thaavathra cheth thvam-upagaChchasi Saarnga-Dhanvaa –

Sakyam thvayaapi na hi vaarayithum KariiSa. 38

O KariiSa, Lord Sri-Varadha-Raaja! If You do not hasten with Your Bow – Saarnga (to destroy) before all my sins as sprouts start yielding the fruits (karma-phalam), then it may go out-of-hand (too late) even for You to save me (such a worst sinner, I am).

यावन्न पश्यति निकामममर्षणो मां - भू भङ्ग भीषण कराळ मुखः कृतान्तः ॥

तावत् पतन्तु मयि ते भगवन् दयाळोः - उन्निद्र पद्म कलिका मधुराः कटाक्षाः ॥३९॥

yaavanna paSyathi nikaamam-amarshaNo maam –

bhruu bhanga bhiishaNa karaaLa mukha: KRuthaantha: =

thaavath pathanthu mayi the Bhagavan dhayaaLo: -

unnidhra padhma kaLikaa maDhuraa: kataakshaa: 39

O most merciful Bhagavaan Sri-Varadha-Raaja! May Your compassionate glances from Your wonderful just-blooming lotus buds like eyes fall on me, before Yama (the god-of-death) with an angry face of knit eye-brows looks at me (so that I will attain Your Lotus-Foot instead of going to Hell, Naraka-loka).

स त्वं स एव रभसो भवदौपवाहः - चक्रं तदेव शित धारमहं च पाल्यः ।

साधारणे त्वयि करीश समस्त जन्तोः - मातङ्ग मानुष भिदा न विशेष हेतुः ॥४०॥

sa thvam sa eva rabhaso bhavath-aupavaahya: -

chakram thadheva Sitha Dhaaram-aham cha paalya: =

saaDhaaraNe thvayi KariiSa samastha jantho: -

maathanga maanusha bhidhaa na viSesha hethu: 40



O Kariisa, Lord Sri-Varadha-Raaja! There is no change in anything from the past to the present – (right from that day You protected Gajendhra to protect me today) – You are the same Supreme Lord Sri-Varadha-Raaja; Your fastest vaahana - Garuda is the same; Your sharpest SudharSana-Chakra is still the same; and I too deserve protection exactly the same way as that Gajendhra, who is in distress. When everything is remaining the same, why are You differentiating between me (a human) and that Gajendhra (an elephant), as You are the only common protector for all beings (be it a human or an animal, we are just the same Souls to be protected by You and You alone).

निर्वापयिष्यति कदा करिशैल धामन् - दुर्वार कर्म परिपाक महादवाग्निम् ।
प्राचीन दुःखमपि मे सुखयन्निव त्वत् - पादारविन्द परिचार रस प्रवाहः ॥ ४१ ॥

nirvaapayishyathi kadhaa Kari-Saila Dhaaman –
dhurvaara karma paripaaka mahaa dhava-agnim =
praachiina dhu:kham-api me sukhayanniva thvath –
paadha-aravindha parichaara rasa pravaaha: 41.

O Lord of Hasthi-Giri, Sri-Varadha! The karma-phalam I go through is an uncontrollable forest-fire that cannot be contained and can only be put-out by streams of servitude at Your Lotus-Feet. Then, all old miseries (of my doings) can become enjoyable pleasures.

मुक्तः स्वयं सुकृत दुष्कृत शृङ्खलाभ्याम् - अर्चिर्मुखैरधिकृतैरतिवाहिताध्वा ।
स्वच्छन्द किङ्करतया भवतः करीश - स्वाभाविकं प्रतिलभेय महाधिकारम् ॥ ४२ ॥



muktha: svayam sukRutha dhushkRutha SRunkhalaabhyaam –
Archi:-mukhai:-aDhikRuthai:-AthivaahithaaDhvaa =
svaChchandha kimkarathayaa bhavatha: KariiSa –
svaabhaavikam prathilabheya mahaa-aDhikaaram. 42

O KariiSa, Lord Sri-Varadha! When will all my shackles of good and bad karma-s be

broken ? When will my Soul be escorted by Agni (god-of-Fire) and other Athivaahaka-s (the VishNu-dhuutha-s) to Your Lotus-Feet ? When will I gain my natural disposition of being Your eternal Servant (Sesha), as You willed, for Your own pleasure?
(After SaraNaagathi, all those blessed Souls will attain Salvation and are escorted by these gods until the Soul crosses Brahma-loka – Agni, Daytime, gods of Sukla-Paksha, UttaraayaNa and Samvathsara, Vaayu, Sun, Moon, Vidhyuth, VaruNa, Indhra and Brahma. The Soul gets a Divine-Body after a bath in Virajaa and enters Sri-VaikunTam to do eternal service to our Divine-Parents – Sri-Mahaa-Lakshmi and Bhagavaan Sriman-Narayana).

त्वं चेत् प्रसीदसि तवास्मि समीपतश्चेत् - त्वयास्ति भक्तिरनघा करिशैल नाथ ।

संसृज्यते यदि च दास जनस्त्वदीयः - संसार एष भगवन्नपवर्ग एव ॥ ४३ ॥

thvam cheth prasiidhasi thavaasmi samiipathaScheth –
thvayaasthi bhakthi:-anaghaa Kari-Saila-NaaTha =
samsRujyathe yadhi cha dhaasa jana:-thvadhiya: -
samsaara esha bhagavan-apavarga eva. 43

O Lord of the Elephant-Hill, Sri-Varadha-Raaja! If only You are favourably disposed towards me, if I am always near You (at Your Lotus-Feet), if You bless me with absolute devotion (love) to You and if I am blessed to have the opportunity to be with Your surrendered-Souls, then this Earth (where I am now) will certainly be Sri-VaikunTam for me (I need not have to crave for Salvation, because whatever I get there in Sri-VaikunTam – to be with You and other Muktha-s and Nithya-s, I already have them all here itself, on Earth).

आहूयमानमनपाय विभूति कामैः - आलोक लुप्त जगदान्ध्यं अनुस्मरेयम् ।

आलोहितांशुकमनाकुल हेतिजालं - हैरण्यगर्भ हयमेध हविर्भुजं त्वाम् ॥ ४४ ॥

aahuuyamaanam-anapaaya vibhuuthi kaamai: -
aaloka luptha jagadhaanDhyam anusmareyam =
aalohitha-amSukam-anaakula hethijaalam –

HairaNya-garbha HayameDha havi:-bhujam thvaam. 44

May we all meditate on the Supreme Lord Varadha-Raaja, who accepted the oblations of Brahma during the Horse-sacrifice (on this Hasthi-giri), who is meditated on by all those who wanted Liberation, who alone can dispel the darkness (ignorance of the Surrendered Souls with His effulgence) and who is dressed in bright Piithaambaram (but, appearing as red due to His manifesting in the Fire) and with all His Divine weapons – Chakra etc., .

भूयो भूयः पुळक निचितैरङ्गकैरेधमानाः - स्थूल स्थूलान् नयन मुकुळैर्बिभ्रतो बाष्प बिन्दून् ।

धन्याः केचिद् वरद भवतः संसदं भूषयन्तः - स्वान्तैरन्तर्विनय निभृतैः स्वादयन्ते पदं ते ॥४५॥

bhuuyo bhuuya: pulaka nichithai:-angakaireDhamaanaa: -
sThuula sThuulaan nayana mukuLai:-bibhratho baashpa bindhuun =
Dhanyaa: kechith Varadha bhavatha: samsadham bhuushayantha: -
svaanthai:-antha:-vinaya nibhRuthai: svaadhayanthe padham the. 45

O Supreme Lord Varadha! How fortunate are Your devotees who get horripilations and their eyes swell with tears as they are enjoying the Divine Bliss of being at Your Lotus-Feet. Their hearts are so pure and they are so humble that they make others in their company also experience similar Bliss (same as what they are enjoying at Your Feet).

वरद तव विलोकयन्ति धन्याः - मरकत भूधर मातृकायमाणं ।

व्यपगत परिकर्म वारवाणं - मृगमद पङ्क विशेष नीलमङ्गम् ॥ ४६ ॥

varadha thava vilokayanthi Dhanyaa: - marakatha bhuuDhara mathRukaayamaaNam =
vyapagatha parikarma vaaravaanaam – mRugamadha pankha viSesha niilam-angam. 46

O Supreme Lord Sri-Varadha! Some very fortunate devotees will have Your dharSan on some special days, when all Your Divine jewelry and Body-Armor (kavacham) are removed (for Abhishekam). They enjoy Your Divine Body looking like the mother of an Emerald Mountain, but looking very dark because of all the thick coating of musk applied.

अनिभृत परिरम्भैराहितामिन्दिरायाः - कनक वलय मुद्रां कण्ठदेशे दधानः ।
फणिपति शयनीयादुत्थितस्त्वं प्रभाते - वरद सततमन्तर्मनसं सन्निधेयाः ॥ ४७ ॥

anibhRutha parirambhai:-aahithaam-Indhiraayaa: -
kanaka valaya mudhraam kanTa dheSe dhaDhaana: =
phaNi-pathi Sayaniiyaath-uThthithasthvam prabhaathe -
Varadha sathatham-antharmaanasam sanniDheyaa: 47

O supreme Lord Sri-varadha! May You kindly reside in my heart for ever, as though You are waking up in the early morning from the Sesha-thalpa (bed of Aadhi-Sesha), with all the lovely impressions of Sri-Mahaa-lakshmi's gold bangles on Your neck, due to all those tight embraces all the night.

तुरग विहगराज स्यन्दनान्दोळिकादिषु - अधिकमधिकमन्यामात्म शोभां दधानम् ।
अनवधिक विभूतिं हस्तिशैलेश्वरं त्वाम् - अनुदिनमनिमेषैर्लोचनैर्निर्विशेषम् ॥ ४८ ॥

thuraga vihaga-raaja syandhana-aandhoLika-aadhishu -
aDhikam-aDhikam-anyaam-aathma Sobhaam dhaDhaanam =
anavaDhika vibhuuthim Hasthi-SaileSvaram thvaam -
anudhinam-animeshai:-lochanai:-nirviSeyam. 48

May we all be fortunateto enjoy with unwinking eyes, the Divine Form of the Supreme Lord of Sri Hasthi-giri Sri-Varadha, of unlimited opulances, with all His Divinely glorious grace, seated on ASva-vaahana, Garuda-vaahana, in a Chariot and in a palanquin etc., (the different vaahana-seva-s during His Brahmothsavam).

निरन्तरं निर्विशतस्त्वदीयम् - अस्पृष्ट चिन्तापदमाभिरूप्यम् ।
सत्यं शपे वारणशैलनाथ - वैकुण्ठ वासेऽपि न मेऽभिलाषः ॥ ४९ ॥

nirantharam nirviSatha:-thvadhiiyam - aspRushta chinthaapadham-aabhiruupyam =
sathyam Saphe VaaraNa-Saila-naaTha - VaikunTa vaasopi na me-abhilaasha: 49

O Supreme Lord of the Elephant-Mountain, Sri-Varadha! I am very fortunate to enjoy your most beautiful dhivya-mangaLa-Vigraham, each and every moment, and I swear on Truth that I have no interest to live in Sri-VaikunTam (as I enjoy You so mech here and I have no intention of leaving You here and go to Sri-VaikunTam. This Kanchi-Varadha-Raaja is much more my Lord than that Sriman-Narayana of that Sri-VaikunTam).

व्यातन्वाना तरुण तुळसी दामभिः स्वामभिख्यां - मातङ्गाद्रौ मरकत रुचिं पुष्पती मानसे नः ।
भोगैश्वर्य प्रिय सहचरैः कापिलक्ष्मीकटाक्षैः - भूयःश्यामा भुवनजननी देवता सन्निधत्ताम् ॥ ५० ॥

vyaathanvaanaa tharuNa thulasii dhaamabhi: svaamabhikhyaaam -
maathangaadhrau marakatha ruchim pushnathii maanase na: =
bhoga-aiSvarya priya sahacharai: kaapi Lakshmii kataakshai: -
bhuuya: Syaamaa bhuvana jananii dhevathaa sanniDhaththaam. 50

May that Lord of the Elephant-Hill, Sri-Varadha, the Creator of all the Universes, with enhanced luster of the Thulasi garlandsadding beauty to His own Emerald body-hue, made all the more darker by the side-long glances of Sri-Mahaa-Lakshmi, which are close associates of Bhoga (Salvation) and AiSvarya (Lordship), be always seated in my mind.



इति विहितमुदारं वेङ्कटेशेन भक्त्या - श्रुति सुभगमिदं यः स्तोत्रमङ्गीकरोति ।
करिशिखरि विटङ्क स्थायिनः कल्पवृक्षात् - भवति फलमेषं तस्य हस्तापचेयम् ॥५१॥

ithi vihitham-udhaaram VenkateSena bhakthyaa –
Sruthi subhagam-idham ya: sthothram-angiikarothi =
Kari-SiKhari vitanka sThaayina: Kalpa-vRukshaath –
bhavathi phalam-aSesham thasya hasthaapacheyam. 51

All devotees reading this prayer, composed by VenkateSa (Vedhaantha-dheSika) on the Supreme Lord Sri-Varadha, will have all the fruits of that wish-fulfilling Kalpa-vRuksha on the Elephant-Hill, at hands-reach.

॥ इति श्री वरद-राज पञ्चाशत् समाप्ता ॥ ithi Sri Varadha-Raaja PanchaaSat samaapthaa.
Thus concludes the fifty verses of prayer on Sri Varadha-Raaja.