

॥ श्रीपम्सरत्नम् - वरत³राजस्त्वः ॥
.. shrIpa.ncharatnam - varadarAjastavaH ..

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|| அத² வரத³ராஜஸ்தவ: ||

ஸ்ரீதே³வராஜமனிசம் நிக³மாந்தவேத³யம் யஜ்ஞேஸ்வரம் விதி⁴-
மஹேந்த³ர-ஹிதைக-லக்ஷயம் |

நவ்யாம்பு³வாஹ-ஸுஷமா-தனு-ஸோப⁴மானம் ஸ்ரீஹஸ்தி-ஸைல-ஸத³னம்
வரத³ம் ப்ரபத்³யே || 1 ||

பம்கேருஹாஸன-க்ரு³தாமல-வாஜியஜ்ஞே வைதானகே ஹுதபு⁴ஜி த்வரயா-
SSவிராஸீத் ||

மந்த³ஸ்மிதாஞ்சித-முகே²ன வபாம் த³ஸன் யஸ்தம் நாக³-ஸைல-ஸத³னம்
வரத³ம் ப்ரபத்³யே || 2 ||

சண்டா³ம்ஸா-ஸீதகிரணயித-நேத்ரயுக்³மம் பத்³மா-நிவாஸ-ரமணீய-
பு⁴ஜாந்தரம் தம் |

ஆஜானுபா³ஹு-முரீக்ரு³த-ஸப்ததந்தும் மாதங்க³-ஸைல-ஸத³னம் வரத³ம்
ப்ரபத்³யே || 3 ||

ரத்ன-ப்ரகாண்ட³-ரசிதம் லஸது³ர்த⁴வ-புண்ட³ரம் பி³ப⁴ராண-மந்தக-ரிபு-
ப்ரிய-மித்ரவரயம் |

ஸம்க²ம் ச சக்ர-மப⁴யாங்க-க³தே³ த³தா⁴னம் நாகே³ந்த³ர-ஸைல-ஸத³னம்
வரத³ம் ப்ரபத்³யே || 4 ||

நந்தா³த்மஜம் ஹலத⁴ரம் த³ஸகண்ட²-காலம் கூத்ர-த்³விஷம் கலி-ரிபும்
நரஸிம்ஹ-வேஷம் |

கோலாத்மகம் கமட²-ரூப-த⁴ரம் ச மத்ஸ்யம் வேதண்ட³-ஸைல-ஸத³னம்
வரத³ம் ப்ரபத்³யே || 5 ||

VARADARAJA STOTRAM.

These five verses are in praise of Shri Varadaraja -
the presiding deity of the temple in Vishnu Kanchi in
Kanchipuram. The city of Kanchipuram, also known as Kanchi, is
an old historic city. It is mentioned in Puranas and literature
too. The Brahmanda Puranam compares the cities of Kasi and
Kanchi to the two eyes of Lord Shiva that can confer Lord's
blessings on the devotee.

நேத்ர-த³வயம் மஹேஸஸ்ய காஸீ-காஞ்சீபுரத்³வயம் ।
விகா²யாதம் வைஷ்ணவம் க்ஷேத்ரம் ஸிவஸான்றித்⁴ய-காரகம் ॥

The Purana also makes a mention about Kamakoti .

ஸ்ரீகாமகி³ரி-பீட²ம் ஸாக்ஷாத் ஸ்ரீபுரமத்⁴யமம் ।

Shrimad Bhagavatam also talks about Kanchi city. காமகோடிபுரீம் காஞ்சீம் ।
(BG-10-79-14).

Kanchi is known as the city of temples. There are numerous temples, but the most famous ones are those of Varadaraja, Ekamreshwara and KamakShi.

Great devotees have lost themselves in the ethereal beauty and qualities of Varadaraja and composed many paeans about Him. Vaishnavite saints known as Alvars have visited Kanchi and sung verses in praise of His enchanting form and qualities. The puranas say that the Creator Brahma himself came to earth and worshipped the Lord by performing a great sacrifice. Airavata, the divine elephant, is said to have worshipped Him and borne Him on his back. Today the temple of Shri Varadaraja is to be seen on a hillock in the shape of a kneeling elephant. So, the hillock is called Hastigiri (ஹஸ்திகி³ரி). Hasti means an elephant. Twenty four steps, representing the twenty four letters of the Gayatri mantra lead to the temple on the top of the mound. This signifies that the Lord is the true import of the Gayatri mantra. The next important temple is that of Siva. He is seated under a mango tree. So He is known as Ekamreshwara (ஏகாம்ரேஸ்வர:।). Amra means a mango tree. There is a puranic story that says that Devi wanted to demonstrate the power of devotion (bhakti) to the Lord. She came down to the earth and worshipped Him under the mango tree. Near this temple is that of KamakShi. Shri Shankaracharys

had established a Shreechakra in the temple. The records say that he spent his last days here and established a math here. The Mookhapanchasati, a poem consisting of 500 verses sung in praise of Kamakshi is a famous work. The verses are soaked in devotion and known for the literary merit. The temple is known as Kamakoti. There are many temples of Shiva around Kanchi. A significant fact is that none of these temples will have a shrine for Devi. Kamakshi represents all of them. So, one is advised to worship Kamakshi at Kamakoti and get fulfilment.

பீடேஷ்வஷ்டா²த³ஸராஸு மஹிதம் காமகோடும் ஸ்ரயேதா:² |
The city is mentioned as one of the seven cities where austerities performed will lead to liberation. Thus it is renowned as a மோக்ஷபுரீ |

அயோத்⁴யா மது²ராமாயா காமீ காஞ்சீ அவந்திகா |
புரீ த³வாரவதீ சைவ ஸப்தைதா மோக்ஷதா³யகா: ||

Kanchi was also a seat of higher learning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as க⁴டிகா ஸ்த²லம் | Ghatika means a college where the vedas and the auxiliary sciences were taught in a systematic manner. Records show that some princes from neighbouring states studied here. Some princes from other states were also imported to teach some subjects. For all these reasons the city's fame has led to the saying நக³ரீஷு காஞ்சீ | - that Kanchi is the pearl among the cities.

Among the numerous poems in praise of Lord Varadaraja three in Sanskrit are outstanding and popular. They are the Varadaraja stavam (having 102 verses) of Sri Srivatsankhamisra (also known as Kuresha), a prime disciple of Shri Ramanuja, Varadaraja panchashat (having 52 verses) of Shri Vedanta Deshika and the Varadaraja stavam (having 105 verses) by Shri Appayya Dikshita. They are renowned for the profusion of devotion and

literary merit. And they are exegetic in their content. Shri Appayya Dikshita has himself provided a commentary in Sanskrit for his Varadaraja stavam. He quotes liberally from various scriptures to substantiate his statements.

In the stotram given here one may notice that the first letter in these five verses put together read as Sripancharatnam, (ஸ்ரீபஞ்சரத்னம் |), the name of the poem. The letter ஸ்ரீ is used as an honorific prefix to deities (ஸ்ரீ க்ருஷ்ண), distinguished persons (ஸ்ரீ வ்யாஸ) and great literary works (ஸ்ரீ ப⁴க³வத்³கீ³தா) to indicate their glory. ஸ்தவ: means a hymn or stotra. A stotra narrates the qualities. By chanting these stotras regularly one can free himself from sorrows. Bhishma says this in his introduction to Vishnusahasranamam. லோகாத⁴யக்ஷம் ஸ்துவன்னித்யம் ஸர்வது:³கா²திகோ³ ப⁴வேத் |. Since the stotras are so potent they deserve the honorific prefix ஸ்ரீ Shri. The verses are given with the meaning. The meaning is not exact, but general enough to make one understand the purport.

The following abbreviations are used in the comments.

- 1- VS - Vishnusahasranama with the commentary of Shri Sankaracharya.
- 2 - BG - Srimad Bhagavad Gita with the commentary of Shri Sankaracharya.
- 3 - BH - Srimad Bhagavatam.

ஸ்ரீதே³வராஜமனிஸம் நிக³மாந்தவேத்³யம் யஜ்ஞேஸ்வரம் விதி⁴-
மஹேந்த³ர-ஹிதைக-லக்ஷயம் |

நவ்யாம்பு³வாஹ-ஸுஷமா-தனு-ஸோப⁴மானம் ஸ்ரீஹஸ்திஸைல-ஸத³னம்
வரத³ம் ப்ரபத்³யே || 11

ஸ்ரீஹஸ்திஸைலஸத³னம் = having Hastigiri as residence;

நிக³மாந்தவேத்³யம் = One who can be known with the help of the upanishads, the end portion of the vedas;

யஜ்ஞேஸ்வரம் = One who is the Lord of sacrifices;

விதி⁴மஹேந்த³ரஹிதைகலக்ஷயம் One who has the welfare of gods such as Brahma and Indra prominently in His mind; நவ்யாம்பு³வாஹஸுஷமாதனு- ஸோப⁴மானம் = having a shining body reseembling fresh water bearing cloud; ஸ்ரீதே³வராஜம் வரத³ம் = Shri Varadaraja also known as Shri Devaraja; அனிஸம் = always; ப்ரபத்³யே = I surrender.

Meaning: I always surrender to Shri Varadaraja also known as Shri Devaraja, who has Hastigiri as His residence, who may be known with the help of the upanishads, One who is the Lord of sacrifices, One who has the welfare of gods such as Brahma and Indra prominently in His mind and Who has a body shining like a new water bearing cloud.

COMMENTS: நிக³மாந்த-வேத்³யம் = One who can be known with the help of the upanishads, the end portion of the vedas.

The Lord cannot be known with the equipments like sense organs that we have or the instruments like the microscope that extend the power of the organs. This is because of the fact that He is behind the organs. For example it is with His blessings that the eyes see, the ears hear etc. The Kena Upanishad says this clearly.

ஸ்ரோத்ரஸ்ய ஸ்ரோத்ரம் மனஸோ மனோ யத்³ வாசோ ஹ வாசம் ஸ உ ப்ராணஸ்ய ப்ராண:।

சக்ஷுஷஸ்சக்ஷு:ரதிமுச்ய தீ⁴ரா: ப்ரேத்யாஸ்மால்லோகாத³ம்ரு⁴தா ப⁴வந்தி || 2 ||

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

Shri Krishna says this clearly வேதை³ஸ்ச ஸர்வை-ரஹமேவ வேத்³ய: வேதா³ந்தக்ரு⁴த் || BG(15-15). He says that He is to be known by all vedas. He is the author of the vedas too. He has, out of immense mercy, made them available to us

to enable us to reach Him. யஜ்ஞேஸ்வரம் = One who is the Lord of sacrifices This is said as யஜ்ஞபதி:, யஜ்ஞாநாம் பாதா, ஸ்வாமீ வா யஜ்ஞபதி:, அஹம் ஹி ஸர்வயஜ்ஞாநாம் போ⁴க்தா ப்ரபு⁴ரேவ ச| (கீ³தா 9|24) இதி ப⁴க³வத்³வசனா⁴ | I am the Enjoyer, as also the Lord of all sacrifices. says BG(9-24). Also ஹுதபு⁴க் = ஸமஸ்ததே³வதோத்³தே³ஸேன ப்ரவ்ரு³த்தேஷ்வபி கர்மஸு ஹுதம் பு⁴ங்க்தே இதி ஹுதபு⁴க் | = He is the One who accepts the oblations offered in sacrifices which may be meant for any deity. VS(871). தே³வராஜம் = He is foremost among the celestials. He also rules over and protects them, including Indra. தே³வேஸ:- ப்ராதா⁴ன்யேன தே³வாநாமீஸோ தே³வேஸ:| தே³வான் பி³ப⁴ர்த்தீ தே³வப்⁴ரு³த் ஸக்ர:, தஸ்யாபி ஸாஸிதேதி தே³வப்⁴ரு³த் | VS(492,493) ..

வரத:³ = அபி⁴மதான்வராந்த³தா³தீதி, வரம் கா³ம் த³க்ஷிணம் த³தா³தி யஜ்மானருபேணேதி வா வரத:³, “கௌ³ர்வை வர:” இதி ஸ்ருதே:| = giver of boons. Also means the one who, as the one who performs sacrifices, offers gifts. VS(330).

நவ்யாம்பு³வாஹ-ஸுஷமாதனு-ஸோப⁴மானம் = having a shining body reseembling fresh water bearing cloud. Why, one may ask, is His body having the colour of the water bearing cloud? Shri Appayya Dixitar gives an ingenious reason in his Shri Varadaraja stavam. (27).He says that the cloud is white. But when it is laden with water it turns black. So also, Shri Varadaraja, because of His sattvic nature (ஸத்வகு³ண) is really white- the colour of the moon as is said in the popular verse ஸாக்வாம்பு³ரத⁴ரம் விஷ்ணும் ஸஸிவர்ணம் சதுர்பு⁴ஜம் | Sattva guna is represented by white colour. But He is charged with (the water of) compassion and because of this He appears to have a dark complexion.

யுக்த்யாக³மேன ச ப⁴வாஞ்ஸஸிவர்ண ஏவ

நிஷ்க்ருஷ்டஸத்வகுணமாத்ரவிவர்தமுர்தி: |
 த⁴த்தே க்ரு'பாம்பு³ ப⁴ரதஸ்த்விஷமைந்த்³ரஸீலீ
 ஸு⁴ப⁴ரோ஽பி ஸாம்பு³ரஸித: க²லு த்³ரு'ஸ்யதே஽பு³த: ³ ||

பம்கேருஹாஸன-க்ரு'தாமல-வாஜியஜ்ஞே வைதானகே ஹுதபு⁴ஜி
 த்வரயா஽஽விராஸீத் ||
 மந்த்³ஸ்மிதாஞ்சித-முகே²ன வபாம் த்³ஸன் யஸ்தம் நாக³ஸைல-ஸத³னம்
 வரத³ம் ப்ரபத்³யே || 2 |

பூ³கோக³ஸைல-ஸத³னம் = The Lord who has His residence
 in Hastigiri; பம்கேருஹாஸன-க்ரு'தாமல-வாஜியஜ்ஞே =
 in the sacred Aswamedha yagna performed by Brahma; வைதானகே
 ஹுதபு⁴ஜி = in the sacrificial fire; த்வரயா = in a hurry
 - in order to bless the devotee; மந்த்³ஸ்மிதாஞ்சித-முகே²ன
 வபாம் த்³ஸன் = with a smiling face and biting the oblation
 offered in the sacrifice; ஆவிராஸீத் = appeared; தம்
 வரத³ம் = that Shri Varada; ப்ரபத்³யே = I surrender.

Meaning: I surrender to that Shri Varada who resides in
 Hastigiri and who appeared in haste with a smile and biting
 the sacrificial oblation in the sacred Aswamedha sacrifice
 performed by Brahma.

COMMENTS; மந்த்³ஸ்மிதாஞ்சித-முகே²ன வபாம் த்³ஸன் = with a
 smiling face and biting the oblation offered in the sacrifice;
 Here, த்³ஸன் literally means biting. It should not be
 taken in this sense. As a parallel we may cite the following
 popular verse -BG(9-26);

பத்ரம் புஷ்பம் ப²லம் தோயம் யோ மே ப⁴க்த்யா ப்ரயச்ச²தி |
 தத³ஹம் ப⁴க்த்யுபஹ்ரு'தம் அஸ்நாமி ப்ரயதாத்மன: ||

In the second line the word அஸ்நாமி literally means I eat.
 Shri Shankaracharya takes the word to mean க்³ரு'ஹ்³ணாமி - that is,
 I accept with pleasure. The same meaning should be applied to the

word த³ஸன் - biting² said above.

சண்டா³ம்ஸா-ஸீதகிரணயித-நேத்ரயுக³ம்ம் பத்³மா-நிவாஸ-ரமணீய-
பு⁴ஜாந்தரம் தம் ।
ஆஜானுபா³ஹு-முரீக்ரு³த-ஸப்ததந்தும் மாதங்க³-ஸைல-ஸத³னம் வரத³ம்
ப்ரபத்³யே ॥ 3 ॥

மாதங்க³-ஸைல-ஸத³னம் = The Lord who has His residence in Hastigiri;
சண்டா³ம்ஸா-ஸீதகிரணயித-நேத்ரயுக³ம்ம் = who has the sun and the
moon as His two eyes; பத்³மா-நிவாஸ-ரமணீய-பு⁴ஜாந்தரம் = who has a
chest made beautiful by Shri Laxmi Devi residing there; ஆஜானு-பா³ஹும் =
who has long arma that reach upto the knees; உரீக்ரு³த-ஸப்ததந்தும்
= who accepted the sacrifice offered by Brahma; தம் வரத³ம் that
Lord Varada; ப்ரபத்³யே = to Him I surrender.

Meaning: I surrender to the Lord Varada who has His residence
in Hastigiri, who has for His eyes the sun and the moon, whose
chest is made beautiful by Shri Laxmi Devi's residence, whose
long arms reach upto His knees and who gracefully accepted
the Aswamedha sacrifice offered by Brahma.

COMMENTS; பத்³மா-நிவாஸ-ரமணீய-பு⁴ஜாந்தரம் = who has
a chest made beautiful by Shri Laxmi Devi residing there;
Sri Vedanta Desika puts this beautifully in his Sri stuti (1)
as வசுஷ: பீ²ம் மது⁴விஜயி⁴னோ பூ⁴ஷயந்தீம் ஸ்வகாந்த்யா ।
= Shri Devi adorns the throne of the chest of Shri Vishnu by
Her radiance.

ரத்னப்ரகாண்ட³ரசிதம் லஸது³ர்த⁴வபுண்ட³ரம் பி³ப⁴ராணமந்தகரிபுப்ரியமித்ரவர்யம்
।

ஸம்ச²ம் ச சக்ரமப⁴யாங்கக³தே³ த³தா⁴னம் நாகே³ந்த³ரஸைலஸத³னம்
வரத³ம் ப்ரபத்³யே ॥ 4 ॥

நாகே³ந்த³ர ஸைல-ஸத³னம் = The Lord who has His residence in Hastigiri;
அந்தக-ரிபு-ப்ரிய-மித்ரவர்யம் = who is very dear to Lord Shiva -

the enemy of Yama; ரத்னப்ரகாண்ட³ரசிதம் லஸதுர³ர்த்⁴வபுண்ட³ரம்
பி³ப³ராணம்

= who wears a mark made of precious diamonds on His forehead; ஸம்க²ம்
சக்ரம் அப⁴யாங்க-க³தே³ ச த³தா⁴னம் = who is holding the conch,
discus, the mudra that assures protection; வரத³ம் = that Varada;
ப்ரபத்³யே = I surrender.

Meaning ; I surrender to the Lord Varada who resides in
Hastagiri, who is very dear to Lord Shiva, who wears a mark
made of precious diamonds on His forehead and holds the conch,
discus and a mudra that assures freedom from fear.

COMMENTS; He assures freedom from fear. So He has the name

ப⁴யக்ரு³த் = ப⁴க்தானம் ப⁴யம் க்ரு³ந்ததி க்ரு³னே³தீதி ப⁴யக்ரு³த் | VS(833).
நந்தா³த்மஜம் ஹலத⁴ரம் த³ஸகண்ட²காலம் கூத்ரத்³விஷம் ப³லிரிபும்
நரஸிம்ஹவேஷம் |
கோலாத்மகம் கமட²ரூபத⁴ரம் ச மத்ஸ்யம் வேதண்ட³ஸைலஸத³னம் வரத³ம்
ப்ரபத்³யே || 5 ||

வேதண்ட³-ஸைல-ஸத³னம் = The Lord who has His residence in
Hastigiri; மத்ஸ்யம், கமட²-ரூப-த⁴ரம், கோலாத்மகம்,
நரஸிஹ்ம-வேஷம், ப³லிரிபும், கூத்ரத்³விஷம்,
த³ஸகண்ட²-காலம், ஹல-த⁴ரம், நந்தா³த்மஜம் =
who incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana,
Parasurama, Rama, Balarama and Krishna for the benefit of all;
வரத³ம் = that Varada; ப்ரபத்³யே = I surrender.

Meaning; I surrender to the Lord Varada who resides in Hastigiri
and who incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana,
Parasurama, Rama, Balarama and Krishna for the benefit of all.

COMMENTS; The Loord incarnated Himself from time to time

for the welfare of all. So He has the name அனேகமூர்தி: =
அவதாரேஷு ஸ்வேச்ச²யா லோகாநாமூபகாரினீர்ப³ஹ்வீர்மூர்தீர்ப⁴ஜத

இதி அனேகமூர்தி:।(VS 721).

The Lord is called in these verses as Varada. But He is better known as Varadaraja - the king or foremost among those who grant boons; firstly, because He grants them in great abundance. Sri Vedana Desika alludes to the episode of Kuchela, and says that the poor Kuchela could give Krishna only a handful of flattened rice and in return the Lord made him rich as Kubera - the god of wealth. He asks that when such a generous Lord is available, why should I go after anyone else? I am determined to worship Him alone.

தே³வம் ஸேவிதுமேவ நிர்ஸ்சினுமஹே யோ⁵ஸௌ த³யாலு: புரா
தா⁴நாமுஷ்டி²முசே குசேலமுனயே த³த்தே ஸ்ம வித்தேஸுதாம் ।

The reason why one should not serve or worship any other deity is given by Shri Krishna . People and various gods are not permanent. So, whatever favours or riches they give cannot also be permanent. They will be ephemeral only. But the Lord is unlike anyone else. He alone is eternal and can confer boons that give benefits that last for ever. அந்தவந்து ப²லம்

தேஷாம் தத்³ப⁴வத்யல்பமேத⁴ஸாம்। தே³வாந்தே³வயஜோ யாந்தி
மத்³ப⁴க்தா

யாந்தி மாமபி। BG(7-23). Note that Shri Krishna calls those who worship other gods as dullards, because the amount of exertion to be put in the case of both kinds of worship is the same. Still people go after other deities or kings and are bound to get finite results only.

The devotee Kuashekara puts across this idea forcefully in his poem Mukundamala. He says that the Lord is praised as the Supreme Being by the vedas. He is the Lord of the three worlds. He can be easily worshipped without much effort in the mind. He is so munificent that He will give up even His

position to His devotee. But, sadly enough we do not take to worshipping Him. Instead we stand at the door steps of kings who rule over few villages and who can confer petty favours only. He asks what kind of wretched creatures are we who do so? நா²தே² ந: புருஷோத்தமே த்ரிஜக்³தாமேகாதி⁴பே சேதஸா ஸேவ்யே ஸ்வஸ்ய பத³ஸ்ய தா³தரி ஸுரே நாராயணே திஷ்டதி¹ யம் கஞ்சித்புருஷாத⁴மம் கதிபய-க்³ராமேசமல்பார்த²த³ம் ஸேவாயை ம்ரு³க³யாமஹே நரமஹோ! மூடா⁴ வராகா வயம் || Please note the statement that He will give up even His position to His devotee. This idea is said in Srimad Bhagavatam also. ஸ்மரத: பாத³கமலம் ஆத்மானமபி யச்ச²தி¹ BH(10-80-11). This says that He will give even Himself to His devotee.

These verses briefly describe the beauty and glory of Shri Varadaraja that are really beyond conceptualisation. Great devotees have asked that when such a bewitching form of the glorious Lord is available for one to feast his eyes on, what else one can desire? For example, Shri Vedanta Desika declares in his Varadaraja panchasat (49) that besides daily worshipping and savouring the entrancing beauty of Shri Varadaraja here in Kanchipuram, he indeed has no desire to go to even Vaikunta - the abode of the Lord.

நிரந்தரம் நிர்விஸதஸ்த்வதீ³யம்
 அஸ்ப்ரு³ஷ்ட சிந்தாபத³மாபி⁴ரூப்யம் |
 ஸத்யம் ஸபே வாரண ஸைலனாத²
 வைகுண்ட² வாலோ⁵பி ந மே⁵பி⁴லாஷ: ||

Shri Appayya dikShita also says so in his Varadaraja stava. (7). He says that an intelligent person who gets delight here in Kanchipuram by looking at the wonderful form of Shri Varadaraja will have no desire to go to any higher worlds including Vaikunta.

अस्याम् प⁴वन्तमपि⁴तः स्ति²ततु³क्³त⁴स्तिन्ते⁴
मन्थे त्रय¹मयमहाराविमण्ड³लस्य ।
पश्यन्तः⁴क्⁴रु⁴तसतु²रमुक्²विष्ये⁴पयाम्
ता⁴मत्रयेऽपि कुतुकम् विज्जहाति वि³वान् ॥

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

ஸாலோக்ய-ஸார்ஷ்ட-ஸாமீப்ய-ஸாரூப்யைகத்வ-மப்யத ।
தீ³யமானம் ந க்³ரூ³ஹ்ணந்தி வி(ர) மத்ஸேவனம் ஜ(ர) ॥

True devotees do not accept, even when offered, any of the five forms
of liberation. They only want an opportunity to render service to Me.

.. OM tatsat..

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.. shrIpa.ncharatnam - varadarAjastavaH ..

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