

ShrIpAdarAja Pancharatna mAlika

श्रीपादराज पन्चरत्न मालिक

ಶ್ರೀಪಾದರಾಜ ಪಂಚರತ್ನ ಮಾಲಿಕ

Translated by shrI Hunsur Sriprasad

Introduction:

This collection of 5 verses was composed by Shri VyAsa tIrtha in honor of his vidyA-guru shrI shrIpAdarAja. It is recited with devotion by all devout mAdhvas.

Verse 1:

vande shrIpAdarAjaM ruchiratamahR^idayaM pUjitashrIsahAyaM
nirdhUtAsheShaheyaM nibhR^itashubhachayaM bhUmidevAbhigeyam.h ||
viprebhyodattadeyaM nijajanasadayaM khanDitAsheShamAyaM
niShTyUtasvarNakAyaM bahuguNanilayaM vAdisanghairajeyam.h || 1 ||

ವಂದೇ ಶ್ರೀಪಾದರಾಜಂ ರುಚಿರತಮಹೃದಯಂ ಪೂಜಿತಶ್ರೀಸಹಾಯಂ
ನಿರ್ಧೂತಾಶೇಷಹೇಯಂ ನಿಭೃತಶುಭಚಯಂ ಭೂಮಿದೇವಾಭಿಗೇಯಮ್ ||
ವಿಪ್ರೇಭ್ಯೋದತ್ತದೇಯಂ ನಿಜಜನಸದಯಂ ಖಂಡಿತಾಶೇಷಮಾಯಂ
ನಿಷ್ಕೃತಸ್ವರ್ಣಕಾಯಂ ಬಹುಗುಣನಿಲಯಂ ವಾದಿಸಂಘೈರಜೇಯಮ್ || ೧ ||

padaCheda

vande shrIpAdarAjaM ruchiratama hR^idayaM pUjita shrIsahAyaM
nirdhUta asheSha heyaM nibhR^ita shubha chayaM bhUmideva abhigeyam.h
viprebhyo dattadeyaM nijajana sadayaM khanDita asheSha mAyaM
niShTyUta svarNakAyaM bahuguNa nilayaM vAdisanghai ajeyam.h || 1 ||

Anvaya

ruchiratama hR^idayaM pUjita shrIsahAyaM
nirdhUta asheSha heyaM nibhR^ita shubha chayaM bhUmidev abhigeyam.h
viprebhyo dattadeyaM nijajana sadayaM khanDita asheSha mAyaM
niShTyUta svarNa kAyaM bahuguNa nilayaM vAdisanghai ajeyam.h

(taM) shrIpAdarAjaM (ahaM) vande

Word-by-word meaning:

ruchiratama = most brilliant (ruchira = brilliant or splendid), hR^idayaM = heart or mind, pUjita = worshipped, shrIsahAyaM = one who is served by Lakshmi = Narayana, nirdhUta = removed or bereft of, asheSha = completely or totally, heyaM = defects or sins, nirdhUta asheSha heyaM can also mean

“One who gave up all the things in the world that are of low value(meagre things)”
nibhR^ita = completely full of or filled with, shubha = auspicious, chayaM = collection or assemblage,
nibhR^ita shubha chayaM (can also mean) “filled with auspicious thoughts about the Lord”,
bhUmidev = bhUsura = brahmin, abhigeyam.h = praises are sung, viprebhyo = to good brahmins,
dattadeyaM = granting the things that are worth granting (prosperity, knowledge, etc.), nijajana = one’s own people, sadayaM = to be kind-hearted, khanDita = condemned, asheSha = completely or totally, mAyam = mAyavAda or advaita, niShTyUta = exuded or refined, svarNa = golden, kAyam = body, bahuguNa = many good qualities, nilayaM = abode, vAdisanghai = groups of disputants, ajeyam.h = unconquerable, (taM) = that, shrIpAdarAjam = ShrIpAdarAja, (ahaM) = I, vande = salute or pay obeisance.

Translation:

I salute or worship with reverence ShrIpAdarAja

- who worshipped Narayana in his extremely brilliant mind
- who is completely bereft of all defects or sins
- who gave up all the things in the world that are of low value (meagre things)
- who is completely full of collections of auspicious qualities
- who is filled with auspicious thoughts about the Lord
- whose praises are sung by learned brahmins
- who gave good brahmins all the things that are worth granting
- who totally condemned mAyavAda
- whose body has the lustre of refined gold
- who is the abode of many auspicious qualities
- who cannot be conquered by groups of disputants

Notes:

shrI shrIpAdarAja’s biography is full of incidents where he blesses devotees with things that they wanted. This is the basis for the saying

“kAle phalathi suradruh, chintAmaNirapi yAchanE dAtha
varShathi sakalamabhIshTam darshana mAthraT shrIpAdarANmunih”

(Kalpavruksha provides fruits only at the appropriate time. ChintAmaNi grants your desires only after asking. However, the mere vision of ShrIpAdarAja grants ones desires).

Once some of his devotees were depressed that they could not travel to Kashi and bathe in the holy River Ganga. shrI shrIpAdarAja asked them to gather at narasimha tIrtha the next morning. The next day he meditated on Lord gOpinAtha and requested Ganga to shower her blessings. Ganga was pleased with his devotion and all of a sudden, the sky became gray and it started raining very heavily. Soon, the waters of narasimha tIrtha were replinshed with pure ganga water. The devotees could get the benefits of bathing in the holy Ganga without leaving muLabagal.

Verse 2:

kShubhdhAdvAdikarIndra vAdipaTAlIkumbhachChaTA bhedana
prauDha prAbhavatarasanghanakharashreNivilAsojjvalaH ||
gopInAthamahendrashekharalatasatpAdasthalAvAsakR^it.h
pAyAnmAM bhavaghorakunjara bhayAchChrIpAdarAT kesarI || 2 ||

ಕ್ಷುಭ್ಬಾದ್ಧಾದಿಕರೀಂದ್ರ ವಾದಿಪಟಲೀಕುಂಭಚ್ಚಟಾ ಭೇದನ
ಪ್ರೌಢ ಪ್ರಾಭವತರ್ಕಸಂಘನಖರಶ್ರೇಣೀವಿಲಾಸೋಜ್ವಲಃ ||
ಗೋಪೀನಾಥಮಹೇಂದ್ರಶೇಖರಲಸತ್ಪಾದಸ್ಥಲಾವಾಸಕೃತ್
ಪಾಯಾನ್ಮಾಂ ಭವಘೋರಕುಂಜರ ಭಯಾಚ್ಛ್ರೀಪಾದರಾಟ್ ಕೇಸರೀ || ೨ ||

padaCheda

kShubhdhA vAdi karIndra vAdi paTali kumbhachChaTA bhedana
prauDha prAbhava tarka sangha nakhara shreNI vilAsa ujjvalaH
gopInAtha mahendra shekhara lasat pAdasthala AvAsa kR^it.h
pAyAn mAM bhavaghora kunjara bhayAt ShrIpAdarAT kesarI

Anvaya

kShubhdhA vAdi karIndra
vAdi paTali kumbhachChaTA bhedana prauDha
prAbhava tarka sangha vilAsa ujjvalaH nakara shreNI
gopInAtha mahendra shekhara lasat pAdasthala AvAsa kR^it.h
bhavaghora kunjara bhayAt ShrIpAdarAT kesarI
mAM pAyAn

Word-by-word meaning:

kShubhdhA = agitated or disturbed, vAdi = disputant, karIndra = king elephant (extremely powerful elephant), vAdi = disputant, paTali = retinue or group, kumbhachChaTA bhedana = destroying the kumbha sthala or frontal lobe of an elephant, prauDa = expert, prAbhava = mImAmsa, tarka = logic, sangha = group, vilAsa = sport or flash, ujjvalaH = bright or shining, nakhara = nails, shreNI = line or row, gopInAtha = Lord GopinAtha, mahendra = a mountain, shekhara = the most distinguished, lasat = shining, pAdasthala = feet, AvAsa kR^it.h = one who resides, bhava = earthly bond, ghora = fearsome, kunjara = elephant, bhayAt = fear, ShrIpAdarAT = ShripAdArAja, kesarI = Lion, mAM = me, pAyAn = protect.

Translation:

May the Lion called ShripAdArAja

- who is an expert in destroying the kumbha sthala of agitated powerful elephants called groups of disputants
- whose fierce nails represent expertise in the glorious knowledge of scriptural sciences like logic, grammar, prosody, etc.
- who resides at the foot of the most distinguished mountain called Lord GopinAtha (who always meditates at the feet of Lord Sri Krishna)

protect us from the fears engendered by the terrible elephant called bhava-bandhana or earthly bondage.

Verse 3:

bibhrANaM kShaumavAsaH karadhR^itavalayaM hArakeyUrakAnchI
graiveyasvarNamAIA maNigaNakhachitAneka bhUShAprakarSham.h ||
bhu.mjAnaM ShaShTishAkaM hayagajashibhikAnarghya shayyArathADhyam
vande shrIpAdarAjaM tribhuvanaviditaM ghoravAdiprashAntyai || 3 ||

ಬಿಭ್ರಾಣಂ ಕ್ಷೌಮವಾಸಃ ಕರಧೃತವಲಯಂ ಹಾರಕೇಯೂರಕಾಂಚೀ
ಗ್ರೈವೇಯಸ್ವರ್ಣಮಾಲಾ ಮಣಿಗಣಖಚಿತಾನೇಕ ಭೂಷಾಪ್ರಕರ್ಷಮ್ ||
ಭುಂಜಾನಂ ಷಷ್ಠಿಶಾಕಂ ಹಯಗಜಶಿಭಿಕಾನರ್ಘ್ಯ ಶಯ್ಯಾರಥಾಡ್ಯಂ
ವಂದೇ ಶ್ರೀಪಾದರಾಜಂ ತ್ರಿಭುವನವಿದಿತಂ ಘೋರವಾದಿಪ್ರಶಾಂತೈಃ || ೩ ||

padaCheda

bibhrANaM kShauma vAsaH karadhR^ita valayaM hAra keyUra kAnchI
graiveya svarNa mAIA maNi gaNa khachita aneka bhUShA prakarSham.h ||
bhu.mjAnaM ShaShTi shAkaM haya gaja shibhika anarghya shayyA rathADhyam
vande shrIpAdarAjaM tribhuvana viditaM ghora vAdi prashAntyai || 3 ||

Anvaya

bibhrANaM kShaumavAsaH karadhR^itavalayaM hArakeyUrakAnchI
graiveyasvarNamAIA maNigaNakhachitAneka bhUShAprakarSham.h
bhu.mjAnaM ShaShTi shAkaM haya gaja shibhika anarghya shayya rathADhyam
tribhuvana viditaM
(taM) shrIpAdarAjaM (ahaM) vande.
ghora vAdi prashAntyai || 3 ||

Word-by-word meaning:

bibhrANaM = wearing or bearing, kShauma = silken, vAsaH = clothes, kara = hand or wrist, dhR^ita = carried, valayaM = a bracelet or armband, hAra = garland, keyUra = a bracelet worn on the upper arm, kAnchI = golden, graiveya = a necklace worn around the neck, svarNamAIA = golden necklace, maNigaNa = collections of pearls, khachita = studded, bhUShA = adornment, prakarSham.h = excellence or eminence, bhu.mjAnaM = partaking, ShaShTishAkaM = sixty vegetable, haya = horse, gaja = elephant, shibhika = palanquin, Anarghya = invaluable, shayyA = bed or couch, rathADhyam = magnificent with the chariots (and others listed), tribhuvana = three worlds, viditaM = worshipped or revered, (taM) = that, shrIpAdarAjaM ShripAdarAja, (ahaM) = I, vande = salute or pay obeisance, ghora = fearsome, vAdi = disputant, prashAntyai = quell or reduce.

Translation:

I salute or worship with reverence guru ShripAdarAja

- who is adorned with excellent things like shining silken clothes, perfumes, and many ornaments like bracelets, necklaces, earrings etc, made of collections of precious materials like gold, pearls etc
- who partakes (naivedya made of) sixty vegetables

- who uses horse-driven chariots, elephants, palanquins and other invaluable objects (associated with kings and emperors)
 - who is revered in all the three worlds
- May he silence fearsome disputants.

Note:

The version printed by the Sathyadharmā tIrtha sEva vRunda has the last line as “ghora dAridrya prashAntyai” meaning “may he reduce our fearsome poverty”. This variation seems more appropriate because it goes very well with the imagery used in the rest of the verse.

ShrI ShrIpAdarAja had "sukha prArabdha" i.e., he was destined to live like a king even though he was a saint. Needless to add, he was at heart a total ascetic whose mind was pegged at the lotus feet of the Lord, but his prArbdha forced him to enjoy rAjavaibhOga. It is said that he once gave up his regular ways when some misguided persons objected; then so many untoward things happened that the same persons begged him to go back to his regular ways.

There are several interesting anecdotes about about his eating habits which was viewed by some as contrary to the lifestyle of Sanyasins. Once, to silence his critics he regurgitated the food in its original form! Another time he was deliberately led astray into a dense forest by a group of misguided people who wanted to see how he would cope in harsh conditions. To their utter dismay, a group of merchants came there and gave a lot of provisions to ShrI ShrIpAdarAja saying that they had been instructed to do so by Lord Srinivasa in a dream!

A devaranAma by vyAsarAyarū (“mahime sAlade ..”) provides a very graphic picture of the grandeur of ShrI ShrIpAdarAja’s life-style.

Verse 4:

yadbR^indAvana sevayA suvimalAM vidyAM pashUn.h santatiM
dhyAnAM j~nAnamanalpakIrtinivahaM prApnoti saukhyaM janaH ||
taM vande narasi.mhatIrtha nilayaM shrI vyAsarAT pUjitaM
dhyAyantaM manasA nR^isi.mhacharaNaM shrIpAdarAjaM gurum.h || 4 ||

ಯದ್ಬ್ರಂಧಾವನ ಸೇವಯಾ ಸುವಿಮಲಾಂ ವಿದ್ಯಾಂ ಪಶುನ್ ಸಂತತಿಂ
ಧ್ಯಾನಾಂ ಜ್ಞಾನಮನಲ್ಪಕೀರ್ತಿವಿವಹಂ ಪ್ರಾಪ್ನೋತಿ ಸೌಖ್ಯಂ ಜನಃ ||
ತಂ ವಂದೇ ನರಸಿಂಹತೀರ್ಥ ನಿಲಯಂ ಶ್ರೀ ವ್ಯಾಸರಾಟ್ ಪೂಜಿತಂ
ಧ್ಯಾಯಂತಂ ಮನಸಾ ನೃಸಿಂಹಚರಣಂ ಶ್ರೀಪಾದರಾಜಂ ಗುರುಮ್ || ೪ ||

padaCheda

yat bR^indAvana sevayA suvimalAM vidyAM pashUn.h santatiM
dhyAnAM j~nAnam analpa kIrtini vahaM prApnoti saukhyaM janaH
taM vande narasi.mhatIrtha nilayaM shrI vyAsarAT pUjitaM
dhyAyantaM manasA nR^isi.mhacharaNaM shrIpAdarAjaM gurum.h

Anvaya

yat bR^indAvana sevayA
suvimalAM vidyAM pashUn.h santatiM dhyAnAM j~nAnam analpa kIrti nivahaM saukhyaM
janaH prApnoti
narasi.mhatIrtha nilayaM , shrI vyAsarAT pUjitaM
nR^isi.mhacharaNaM manasA dhyAyantaM
taM shrIpAdarAjaM gurum.h
(ahaM) vande

Word-by-word meaning:

yat = that or whose, bR^indAvana = Brindavan, sevayA = by serving, suvimalAM = pure and unadulterated, vidyAM = education, pashUn.h = cows and other animals, santatiM = progeny, dhyAnAM = concentration, j~nAnam = knowledge, analpa = profuse, kIrti = fame, nivahaM = collection, saukhyaM = well being, janaH = people, prApnoti = obtain, narasi.mhatIrtha = Narasimha teertha, nilayaM = resident, shrI vyAsarAT = Shri Vyasaraaja, pUjitaM = worshipped by, nR^isi.mha = Lord Narasimha, charaNaM = Feet, manasA = (with) mind, dhyAyantaM = meditates, taM = that, shrIpAdarAjaM = ShrIpAdarAja, gurum.h = guru, (ahaM) = I, vande = worship or salute

Translation:

I salute or worship with reverence guru ShrIpAdarAja

- by serving whose brindAvana people obtain pure education, progeny, cows and other animals, concentration, knowledge, profuse quantities of fame and wellbeing
- who is worshipped by vyAsarAja
- who resides in Narasimha teertha
- who constantly meditates on the feet of Lord Narasimha in his mind

Note:

Each of the benefits described above i.e., “santatiM”, “pashUn.h” etc. has both a common meaning (rUDyArtha) as well as a spiritual meaning. For example the common meaning of “pashUn.h” is cows, but it has a deeper, spiritual meaning as ‘gAvaH’ (which is the knowledge about vedas). Given this multiplicity of meanings, which meaning one chooses depends on one’s inclination and needs. For example, ‘vidya’ could mean ‘para-vidya’ (knowledge of the para-tatva or the Lord) or ‘apara-vidya’ (other bodies of knowledge).

Verse 5:

kAshI kedAra mAyA karigiri madhurA dvAraka ve.mkaTAdri
shrImuSNakShetrapUrva tribhuvana vilasatpuNyabhUmInivAsaH ||
gulmAdivyAdhihartA guruguNanilayo bhUtahetAlabhedI
bhUyAchChrIpAdarAjo nikhila shubhatati prAptaye samtataM naH || 5 ||

ಕಾಶೀ ಕೇದಾರ ಮಾಯಾ ಕರಿಗಿರಿ ಮಧುರಾ ದ್ವಾರಕ ವೇಂಕಟಾದ್ರಿ
ಶ್ರೀಮುಶ್ಲಕ್ಷೇತ್ರಪೂರ್ವ ತ್ರಿಭುವನ ವಿಲಸತ್ತುಣ್ಯಭೂಮೀನಿವಾಸಃ ||
ಗುಲ್ಮಾದಿವ್ಯಾಧಿಹರ್ತಾ ಗುರುಗುಣನಿಲಯೋ ಭೂತಭೇತಾಲಭೇದೀ

ಭೂಯಾಚ್ಛ್ರೇಷ್ಠಾದರಾಜೋ ನಿಖಿಲ ಶುಭತತಿ ಪ್ರಾಪ್ತಯೇ ಸಂತತಂ ನಃ || ೫ ||

padaChEda

kAshI kedAra mAyA karigiri madhurA dvArakA ve.mkaTAdri
shrImuSNa kShetra pUrva tribhuvana vilasat.h puNya bhUmI nivAsaH
gulmAdi vyAdhi hartA guruguNa nilayah bhUta bhetaAla bhedi
bhUyAt shrIpAdarAjah nikhila shubha tati prAptaye samtataM naH

Anvaya

kAshI kedAra mAyA karigiri madhurA dvArakA ve.mkaTAdri
shrImuSNa kShetra pUrva tribhuvana vilasat.h puNya bhUmI nivAsaH
gulmAdi vyAdhi hartA
guruguNa nilayah
bhUta bhetaAla bhedi
shrIpAdarAjah nikhila shubha tati samtataM naH prAptaye bhUyAt

Word-by-word meaning

kAshI kedAra = Kashi & kedAra, mAyA = Gaya, karigiri = ahobala, mathurA dvArakA =
Mathura and Dwaraka, venkaTAdri = Tirupati, shrImuShNa = shrImuShNa (the temple
associated with varAha swAmi), pUrva = Adi = and others, tribhuvana = the 3 worlds, vilasat.h =
resplendant or effulgent, puNya = meritorious or holy, bhUminivAsaH = are enshrined in the
holy place (called narasimha tIrtha), gulmAdi = cancer and other, vyAdhi hartA = remover of the
diseases; guruguna nilayah = the abode of many auspicious qualities, bhUta bhetaAla = ghost and
evil spirits, bhedi = remover, nikhila = all or every possible, shubha tati = lots of auspicious and
propitious things, naH = to us, prAptaye bhUyAt = may obtain.

Translation:

May guru ShripAdArAja

- the resident of all ancient holy centres resplendant in the three worlds like Kashi, Kanchi,
Gaya, Ahobala, Mathura, Dvaraka, Tirupati, shrImuShNa and others.
- the curer of deadly diseases like cancer
- the abode of many auspicious qualities
- the remover of ghosts and other evil spirits

bless us so that we obtain all auspicious and propitious things.

Iti shrIvyAsarAjavirachitaM shrIpAdarAja pancharatna mAlika
bhAraTiramaNamukhyaprANAntargata shrI kR^ishhNARpaNamastu

ಶ್ರೀವ್ಯಾಸರಾಜವಿರಚಿತಮ್ ಪಂಚರತ್ನ ಮಾಲಿಕ
ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು