

**Sri sudarSana Satakam
of Sri kUra nArAyaNa jlyar**



**Annotated commentaries in English by
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Sincere Thanks To:

- * Sri Mannargudi Srinivasan Narayanan for providing Sanskrit text, formatting and proofreading.
- * Sri Anil T for assembling the e-book.





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Kumbakonam Chakrapani Koil SrI Sudarshana



श्रीः ॥

श्री विजयवल्लि समेत श्रीसुदर्शन परब्रह्मणे नमः

A NOTE ON SRI MAHA SUDARSANA HOMAM

SrI sudarSana homam is a powerful and sacred homam consisting of the recitation of many Veda mantrams preceded by sudarSana bhIjAksharams and prayogams. It is done at homes and Asramams for general auspiciousness and well being of the individual and the community. Competent sudarSana upAsakars and brhaspatis take part in this homam.

The sudarSana upAsanai through the japam of SrI sudarSana shaTAKshari and SrI sudarSana gAyatrI confers on the upAsakA divine Jn~Anam, Veda prAyam of hundred years to perform Bhagavat-BhAgavata-AcArya kaimkaryams, drDha (vajra) SarIram, freedom from the tApa trayams (AdhyAtmika, Adhibhaudika and Adhi daivika) and protection against debilitating diseases. The performance of sudarSana homam done according to prapanca sArokta kramam observing the highest AcAram and with the assistance of SreshTha brhaspatis confers the benefits of:

- bhUta-preta-piSAsAdi samasta dushTa graha bAdhA nivrtti,
- catru bAdhA nivrtti,
- Arogya druDha gAtra siddhi,
- cintita sakala manoratha prApti,
- nAnA prakAra sambhAvita aSubhANAm durita nivArANam, and
- sarIre, gruha, ArAma kshetrAtishU ca, parakrta mantra, yantra, aushada, astra, sastra AbhicAra, visha prayogAdi janita sakala mangaLa nivrtti.

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The shaTAKshari of SrI sudarSana BhAgavAn confers all these six categories of phalans.

SrI sudarSana shaTkam consisting of six Slokams performing Prapatti to Lord sudarSana invoke His divya svarUpam, divya Ayudhams and indicate the anugraha phalan of worshipping Him through His Yantram, homam and Mantram. Here are the six Prapatti Slokams:

सहस्रादित्यसङ्काशं सहस्रवदनं प्रभुम् ।

सहस्रदं सहस्रारं प्रपद्येऽहं सुदर्शनम् ॥ १ ॥

sahasrAditya sankASam sahasra-vadanam prabhum |

sahasradam sahasrAram prapadye aham sudarSanam || 1 ||

हसन्तं हारकेयूर मुकुटाङ्गद भूषणैः (भूषणम्) ।

शोभनैर्भूषिततनुं (भूषणैर्भूषिततनुं) प्रपद्येऽहं सुदर्शनम् ॥ २ ॥

hasantam hAra-keyUra mukuTAngada bhUshaNai: (bhUshaNam) |

Sobhanair (bhUshaNair) bhUshita tanum prapadye aham sudarSanam || 2 ||

स्त्राकारसहितं मन्त्रं वदतां (पठन्तं) शत्रुनिग्रहम्

सर्वरोगप्रशमनं प्रपद्येऽहं सुदर्शनम् ॥ ३ ॥

srAkAra sahitam mantram vadatAm (paThantam) Satru-nigraham

sarvaroga praSamanam prapadye aham sudarSanam || 3 ||

रणत्किङ्किणिजालेन राक्षसघ्नं महाद्भुतम् ।

व्याप्तकेशं विरूपाक्षं प्रपद्येऽहं सुदर्शनम् ॥ ४ ॥



raNat-kinkiNi jAlena rAkshasagham mahAdbhutam |

vyApta-keSam virUpAksham prapadye aham sudarSanam || 4 ||

हुंकारभैरवं भीमं प्रणतार्तिहरं प्रभुम् ।

सर्वदुष्ट (सर्वपाप) प्रशमनं प्रपद्येऽहं सुदर्शनम् ॥ ५ ॥

humkAra-bhairavam bhImam praNatArtihara prabhum |

sarva dushTa (pApa) praSamanam prapadye aham sudarSanam || 5 ||

फट्कारान्तमनिर्देश्यं दिव्य (महा) मन्त्रेण संयुतम्

शुभं प्रसन्नवदनं प्रपद्येऽहं सुदर्शनम् ॥ ६ ॥

phaTkArAntam anirdeSyam divya mantreNa samyutam

Subham prasannavadanam prapadye aham sudarSanam || 6 ||

फलश्रुति श्लोकाः

एतैष्वङ्भिस्स्तुतो देवो प्रसन्नः (भगवान्) श्रीसुदर्शनः ।

रक्षां करोति सर्वात्मा सर्वत्र विजयी भवेत् ॥

phala Sruti Slokam

etai: shaDbhi: stuto deva: prasanna: (bhagavAn) SrI sudarSana: |

rakshAm karoti sarvAtmA sarvatra vijayI bhavet ||

The individual Slokams of SrI sudarSana Satakam, ahirbudhnya samhita refer to the many phalans from sudarSana ArAdhanam and upAsanai.



Sudarshana Homa agni

SUDARŚANA HOMA KRAMAM:

A brief sequence for sudarSana homam according to one sampradAyam is as follows:

- sudarSana mantra japam with kara nyAsam, hrdayAdi nyAsam, dhyAanam, viniyogam.
- sudarSana ashTottaram starting with (PraNavam) sudarSanAya nama: and concluding with (PraNavm) nArAyaNakrpAvyUha tejaScakrAya nama:
- SrI sudarSana homa mahA sankalpam
- kumbha AvAhanam: In that Kumbham, VaruNan, Lakshmi nArAyaNan, sudarSanan are invoked and shoDasopacAra ArAdhanam is performed
- agni pratishThai



• Homam with the following Mantrams:

- * SrI sudarSana shaTAKshari (108 times) with AhUti
- * SrI sudarSana gAyatrI
- * SrI sudarSana mAIA mantram
- * SrI nrsimha mantram
- * SrI nrsimha gAyatrI
- * SrI vishNu gAyatrI
- * SrI lakshmiI gAyatrI
- * SrI lakshmiI mantra homam
- * SrI dhanvantrIi mantra prayogam
- * SrI pAncajanya gAyatrI
- * pUrNAhUti

All (the four participants)/rtviks) and the spectators go around the agni KuNDam and recite SrI sudarsanAshTakam. The bhasmam (ash/sAmbal) from the Homam is worn on the forehead for auspiciousness and protection.

The Homam concludes here.

In this Homam, if Lord sudarSana is pleased, you may get a glimpse of sudarSana BhagavAn in the sapta jihvA (Seven tongued) of agni jvAlai.



OPTIONAL:

sudarSana shaTkam can be recited here followed by SrI sudarSana Satakam of SrI KUrA nArAyaNa jIyar. This is a powerful stotram. In some sampradAyams, the individual Slokams of SrI sudarSana Satakam are recited after each AhUti.

This sudarSana Sataka stotram is about the fierce and yet auspicious sudarSana jvAlai and the other parts of sudarSana cakram. SrI KUrA nArAyaNa jIyar has blessed us with 100 Slokams on Lord Sudarsana (24 on the sudarSana jvAlai, 14 on the nemi of sudarSanA, 12 on the arams of sudarSanA , 11 Slokams on the nAbhi of sudarSana cakram, 13 Slokams on the aksham of the cakram and 26 on the description and salutation of sudarSana mahA Purushan presiding over this MahA Cakram.

The sudarSana sataka Slokams of KUrESar (90 to 98) describe the various yantram features of SrI sudarSanar as described in ahirbudhnya samhithai. sudarSana-nrsimha tattvam and the coexistence of SrI nrsimhar, Adi VarAhar and sudarSanar are covered in these Slokams.

In conclusion, Swamy NammAzhvAr's TiruvAimozhi decad 7.4 can be recited for general auspiciousness and to ward off any amangalams.

This decad starts with the pAsuram:

ஆழியெழச் சங்கும் வில்லுமெழ, திசை
வாழியெழத் தண்டும் வாளுமெழ, அண்டம்
மோழையெழ முடி பாதமெழ, அப்பன்
ஊழியெழ உலகங்கொண்ட வாறே. (7.4.1)

Azhi ezha Sankum villumezha, disai

vAzhi ezhat-taNDum vALUmezha, aNDam



mOzhai ezha muDi pAdam ezha, appan

Uzhi ezha ulakam koNDavARE

INVOCATORY BENECTIONS:

1. sauudarSanI jvAlA bhavatAm abhIpsitAni vitaratu!

(May the most beautiful to behold JvAlai of sudarSanar grant you all what you desire).

2. cAkram maha: bhUtaye va: sphuratu!

(May the tejas/radiance of sudarSana BhagavAn remove all kinds of poverty and grant great wealth).

3. jyoti bhavatAm praharsham pradisatu!

(May the effulgence of SrI sudarSanar remove all worries and grant you happiness).

4-100: There are similar benedictions that go with every Slokam of SrI sudarSana Satakam to give us an understanding of the MahA MangaLams arising from SrI sudarSana mantra japam, Homa kAryam and stotra paThanam (recitation).

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श्रीः ॥

श्री कूरनारायाण मुनिभिरनुगृहीतं

श्री सुदर्शनशतकम्

SrI kUra nArAyaNa jIyar's
SrI sudarSana Satakam

(Following the commentary of SrI u.ve. sthalasayanaturaivar svAmy of brndAaraNya kshetram)

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INTRODUCTION:

Tiruvaranga PerumAL araiyar is one of the five AcAryAs of emperumAnAr. At one time, he was unable to perform his regular kaimkaryam to Lord RanganAtha. SrI KUra nArAyaNa jIyar was a direct disciple of AcArya RaamAnuja just as KureSar. Both the sisHyAs were from the same vaidika agrahAram of KURam. KUREsar used to tease KURa nArAyaNa jIyar about the need for any mantram other than ashTAKshari for a Prapannan. KURa nArAyaNa jIyar used to respond with the statement that sudarSana mantram will have a role to play at the right time.

When Tiruvaranga PerumAL araiyar fell ill and was incapacitated, then KUREsar (SrIvatsAnga Misrar) came running to KURa nArAyaNa jIyar and asked him to intervene with sudarSana mantram to help araiyar. KURa nArAyaNa jIyar composed this Satakam and prayed to Lord sudarSana with the help of VaidikAs at the famous Sannidhi of Lord sudarSana at SrIrangam temple. Lo and Behold! araiyar Swamy was cured of his incapacitating illness and resumed his interrupted kaimkaryam to the Lord. Such is the power of this Satakam!

Before we get into the text of the 100 Slokams and the last phala Sruti Slokam



of SrI sudarSana Satakam, it is customary to recite Swamy NammAzhvAr's TiruvAimozhi decad 7.4 (**Azhiezha...**).

This decad 7.4 is very auspicious for those who are facing a lot of difficulties in life. These pAsurams have been recited for overcoming many of the life's inauspiciousness, big and small.

Please recite these eleven pAsurams for success in all of your endeavors!

These pAsurams with introductory notes and meaning/comments are housed in Sundarasimham series e-book # 93 (sudarSana vaibhavam, pp: 49 to 56) at: <http://www.sundarasimham.org>

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Srirangam Sri Sudarshnar



॥ श्रीः ॥

Let us invoke SrI sudarSana bhagavAn and start with the taniyan for SrI KUrA- nArAyaNa jIyar, the author of this powerful stotram:

(प्रणवम्) श्री सुदर्शनाय विद्महे । महाज्वालाय धीमहि ।

तन्नश्चक्रः प्रचोदयात् ॥

जय जय श्री सुदर्शन जय जय श्री सुदर्शन

(PraNavam) Sri sudarSanAya vidmahe | mahAjvAlAya dhImahi |

tannaScakra: pracodayAt ||

jaya jaya SrI sudarSana! jaya jaya SrI sudarSana!

TANIYAN

रङ्गेशविज्ञप्तिकरामयस्य चकार चक्रेशनुतिं निवृत्तये ।

समाश्रयेऽहं वरपूर्णीं यः तं कूरनारायण नामकं मुनिम् ॥

rangeSa vij~napti karAmayasya

cakAra cakreSanutim nivrttaye |

samASraye aham varapUrANIm ya:

tam kUranArAyaNa nAmakam munim ||

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Meaning:

aDiyEn seeks the refuge of SrI kUra nArAyaNa jIyar who composed the sudarSana Satakam, which fulfills all wishes. This stotra grantham about SrI sudarSana bhagavAn cured the illness of tiruvaranga PerumAL araiyar.





जवालावर्णनम्

jvAlA varNanam

SLOKAM 1

सौदर्शन्युज्जिहाना दिशि विदिशि तिरस्कृत्य सावित्रमर्चिः

बाह्याबाह्यान्धकारक्षतजगदगदङ्कारभूम्ना स्वधाम्ना ।

दोः खर्जूदूरगर्जद्विबुधरिपुवधूकण्ठवैकल्यकल्या

जवाला जाज्वल्यमाना वितरतु भवतां वीप्सयाऽभीप्सितानि ॥

saudarSanyujjihAnA disi vidiSi

tiraskrtya sAvitramarci:

bhAhyA abhAhya andhakArakshata

jagadagadankAra bhUmna svadhAmna |

do: kharjUdUragarjat vibudha ripu

vadhU kaNTha vaikalya kalyA

jvAlA jAjvalyamAnA vitaratu

bhavatAm vIpsayAbhIpsitAni ||



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Sri Sudarshana depicted as displacing the darkness (ignorance)



The prayer here to sudarSanar is for the banishment of the darkness of nescience inside and the darkness outside with the power of His matchless radiance. The additional prayer is for that effulgent radiance of sudarSanar to grant all that one desires (**saudarSani jvAIA bhavatAm abhIpsitAni vitaratu**). Actually, the great upAsakar (SrI KUra nArAyaNa jIyar) is praying to His upAsana mUrthi to confer all the auspicious boons to those, who recite SrI sudarSana Satakam.

Meaning:

The unmatched, brilliant effulgence of sudarSana bhagavAn makes the brightness of the Sun pale in to insignificance next to its radiance. This effulgence of sudarSanar pervades everywhere. It chases away the inner and outer darkness that makes the world totter on its legs and rejuvenates the beings of the world to enjoy a new life. The inner darkness originates from ajn~Anam (nescience). That is chased away. The power of the brilliant rays arising from sudarSanar makes widows out of the boasting asurAs, who are destroyed by Him in the battle field. May that sudarSana bhagavAn's never-diminishing effulgence shining in a matchless manner fulfill all what you desire!

Additional Notes:

sudarSana bhagavAn's jvAIA is recognized and saluted here as **jAjvalyam** (blindingly brilliant). It puts down the brightness of the Sun as an insignificant radiance (**sAvitram arci: tiraskrtya**). That matchless radiance of sudarSanar removes inner and outer darkness (**bhAhya abhAhya andhakAra nAsini**). It removes the Mangalya sUtram of the wives of the boasting AsurAs, who dare to fight with sudarSana bhagavAn (i.e.), sudarSanar destroys the asurAs and makes their wives widows and creates amangaLam (**vaikalyam**) by removal of their mAngalya sUtram that adorned their necks before. May that sudarSana jvAIA confer on you, your heart's desires (**saudarsanI jAjvalyamAnA jvAIA bhavatAm abhIpsitAni santatam vitaratu**)! That sudarSana-narasimha bhagavAn



protects one's limbs, wards off dangers from all directions and at all times and all places; He protects one's family, helps us acquire aiSvaryam (cattle, house, wealth of every kind including one's j~nAnam, tapas and Sreyas). SrI sudarSana kavacam describes all these blessings conferred by Lord sudarSana and declares that the power of the Flame-adorned Lord (jvAlA mAIAti bhUshaNam) is "sarva kAmadham". He is described as the remover of all distresses (sarva bhAdA prasamanam) and destroyer of all kinds of illnesses (sarva vyAdhi nAsanam). He is saluted by the sudarSana kavacam as the destroyer of all kinds of enemies/inner and the outer enemies (sarva catru kshayakaram). He is recognized as a conferrer of all types of auspiciousness/catur vidha purushArthams (sarva mangaLa dhAyakam, bhogam moksha sAdhanam).





SLOKAM 2

This Slokam instructs us that the tejas (lustre) of sudarSana bhagavAn will drive away our poverty and confer undecaying wealth: "cAkram maha: bhUtaye va: sphuratu"

प्रत्युद्यातं मयूखैर्नभसि दिनकृतः प्राप्तसेवं प्रभाभिः

भूमौ सौमेरवीभिर्दिवि वरिवसितं दीप्तिभिर्देवधाम्नाम् ।

भूयस्यै भूतयेः वः स्फुरतु सकलदिग्भ्रान्तसान्द्रस्फुलिङ्गं

चाक्रं जाग्रत्प्रतापं त्रिभुवनविजयव्यग्रमुग्रं महस्तत् ॥

pratyudyAtam mayUkhai: nabhasi

dinakrta: prAptasevam prabhAbhi:

bhUmau saumeravIbhi: divi

varivasitam dIptibhirdeva dhAmnAm |

bhUyasyai bhUtaye: va: sphuratu sakala

digbhrAntasAndra sphulingam

cAkram jAgrat pratApam tribhuvana

vijaya vyagram ugram maha: tat ||



Meaning:

May that much celebrated tejas of sudarSanAzhvAn, which generates fear in the hearts of His enemies through His undiminishing valour and who has vyApAram of winning over the enemies of the Lord in the three worlds confer on you all, abundant wealth of every kind! That MahA tejas of sudarSana BhagavAn is saluted by the golden rays of Meru Mountain, welcomed with upacArams by the rays of the Sun and is served by the illustrious radiance of the golden palaces of the DevAs.

Additional Notes:

The MahA tejas of the jvAlais of sudarSana BhagavAn is described as "vyagram ugram maha:". vyagram means intense; ugram means fierce. These intense and fierce jvAlais have to be associated with the tejas of jvAlA Narasimhan empowering His nityasUri (sudarSanar). "pratyudyAtam" is equivalent to pradyudgatam meaning the respectful gesture of one getting from one's seat to greet and salute a superior person. Here, the golden rays of Meru Mountain are visualized as greeting and worshipping the spreading jvAlais of sudarSana BhagavAn.

saumeravIbhi: pratyudyAtam nabhasi mayUKhai: - This event happens in the sky (nabhasi) and is carried out by the kiraNams/rays (mayUKhai:) originating from the Golden Meru Mountain (sumero: imA mayUKhai: pradyudyAtam maha:). This happens in BhUlokam. Next, the upAsakar visualizes the Sun greeting and saluting sudarSana BhagavAn's advancing fiercely intense rays with His own bright rays (dinakrta: prAptasevam prabhAbhi:). This ArAdhanam takes place in the sky over Meru Mountain.

In deva lokam, the lustre of the palaces of the devAs offers kaimkaryams to the tejas of sudarSanar with reverence (dIptibhir-deva dhAmnAm). The upadesam is that the unmatched tejas of the jvAlais of sudarSana BhagavAn will chase away our poverty and insufficiency of every kind and usher in all kinds of wealth and saubhAgyams (cAkram maha: bhUtaye va: sphuratu). "sphurat"



means an intense flow such as the swelling tide of a flash flood.

The first two Slokams of SrI sudarSana Satakam are echoes of the Prapatti

Slokam dedicated to sudarSana BhagavAn in the pancAyudha Stotram:

स्फुरत्सहस्रारशिखातितीव्रं सुदर्शनं भास्करकोटितुल्यम् ।

सुरद्विषां प्राणविनाशि विष्णोः चक्रं सदाऽहं शरणं प्रपद्ये ॥

sphurat-sahasrAra-SikhAti tIvram

sudarSanam bhAskara-koTi tulyam |

suradvishAm prANavinASi vishNo:

cakram sadA aham SaraNam prapadye ||

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SLOKAM 3

पूर्णे पूरैस्सुधानां सुमहति लसतस्सोमबिम्बालवाले
बाहाशाखावरुद्धक्षितिगगन दिवश्चक्रराजद्रुमस्य ।
ज्योतिश्छद्मा प्रवालः प्रकटितसुमनस्सम्पदुत्तंसलक्ष्मीं
पुष्पन्नाशामुखेषु प्रदिशतु भवतां सप्रकर्षं प्रहर्षम् ॥

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pUrNe pUrai: sudhAnAm sumahati

lasata: soma bimbAlavAle

bAhASAKhAvaruddhakshiti-

gagana divaScakrarAja drumasya |

jyotiSchadmA pravAla: prakaTita-

sumana: sampaduttamsa lakshIm

pushNan nAsAmukheshu pradiSatu

bhavatAm saprakarsham praharsham ||



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SrI Sudarshana BhagwAn depicted as a KarpakA tree

Here the boon granting sudarSana BhagavAn is visualized as the KarpakA tree and the abundance of flowers on that boon-yielding divya vrksham is described. The recitation of the Slokam will remove one's worries and kleSams and confer undecaying happiness to the upAsakan. The benediction by SrI KUrA nArAyaNa jIyar is: "jyoti: bhavatAm praharsham pradiSatu" - May the Jyoti of sudarSanar confer on you supreme joy!



Meaning:

The Jyoti of Lord sudarSanar is the embodiment of perfection and is filled with amrta pravAham/nectarine flow (pUrNe pUrai: sudhAnAm). It shines in the glorious fields of candra bimbam (sumahati lasata: soma bimbAlavAle). This CakrarAjan shines like the KalpagA tree, whose sacred hands spread everywhere from Earth, Sky and Svarga lokam and is notable for its abundance of flowers on those branches. The jyoti spreads everywhere and adorns all it touches as SirobhUshaNam. It exceeds the wealth seen at deva lokam and beautifies all it touches. May this tender shoot of sudarSana Jyoti grant you the rarest kind of exultation and joy!

Additional Notes:

The comparison of the Jyoti of Lord sudarSanar to kalpa drumam (Kalpaka tree) is beautiful. This divine tree is known for its power to grant all the boons that one seeks. In the previous Slokam, the benediction was: "cAkram maha: bhUtaye va: sphuratu". The tejas of CakrarAjan was invoked there to confer undiminishing wealth. Here, the prayer is for conferral of Supreme joy.

In this Slokam, Lord sudarSana's Jyoti, the power behind that boon granting capability is visualized as the celestial Kalpaka tree/creeper known for its abundance of beautiful white blossoms (flowers). Pushpa samruddhi reminds the poet of the cool rays of the comforting Moon with its abundant nectarine flow. The branches of this tree filled with flowers is visualized as reaching every direction on earth, sky and svarga lokam. VyApti and unfettered presence of sudarSana Jyoti is indicated here. That Jyoti is blemishless and perfect (pUrNam). That Jyoti is filled with rejuvenating nectar (sudhAnAm pUrai:). It defines the wealth of the devAs (jyotiSchadma pravAla: prakaTita sumana: sampaduttamsa lakshIm). SrI KURanArAyaNa jIyar prays to this powerful and yet tender sprouts of sudarSana Jyoti to confer superior (saprakarsham) joy that stands out. Praharsham is extreme joy or rapture. JIyar prays that "praharsham" (joy) is delivered with "saprakarsham" (exceedingly well). The complete prayer is: "cakrarAja jyoti: bhavatAm saprakarsham praharsham pradiSatu".



SLOKAM 4

आरादारात् सहस्राद्विसरति विमतक्षेपदक्षाद्यदक्षात्

नाभेर्भास्वत्सनाभेर्निजविभवपरिच्छिन्नभूमेश्च नेमेः ।

आम्नायैरेककण्ठैः स्तुतमहिम महो माधवीयस्य हेतेः

तद्वो द्विक्ष्वेधदमानं चतसृषु चतुरः पुष्यतात् पूरुषार्थान् ॥

ArAdArAt sahasrAt visarati

vimatakshepa dakshAdya dakshAt

nAbhe: bhAsvatsanAbhe: nijavibhava-

paricchinna bhUmeSca neme: |

AmnAyai: ekakaNThai: stuta

mahima maho mAdhavIyasya hete:

tadvo dvikshvedhamAnam catasrshu

catura: pushyatAt pUrushArthAn ||

The prayer and revelation here is that the tejas/Jyoti of CakrarAjan arising from all His limbs will bless us with all the four PurushArthams: aRam, poruL,



inbam, and vIDu (dharma, artha, kAma and moksham). This Cakram of the Lord has the glory of being praised with one voice (*eka kaNTham*) by the VedAs (*AmnAyai: eka kaNThai: stuta:*). The jyoti from that HetirAjan spreads from aram to aram (spoke to spoke), from aksham to aksham and from nAbhi to aram and from aram to aksham and back and forth. It is a continuous, great ball of flames enveloping Lord sudarSanan. It is a mangaLa jyoti.

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Meaning:

The limbs of sudarSana BhagavAn are aram, aksham, nAbhi and nemi. The jvAlai that shoots out of these limbs of the Lord is revered as sudarSana jvAlai. May that sudarSana jvAlai confer on you the boons of the four kinds of life's quests!

Additional Notes:

aram means the spokes of a wheel or spokes of a round rotating entity. Here, it is the spoke of a time wheel (kAla cakram) as well. **ArANAm samUha:** (assembly of Aram) is derived as Aram here.

aksha: means axle. **nAbhi** means navel or navel like cavity or the nave of a wheel or epicenter of a wheel. **nemi** means the circumference of a wheel. All these four limbs of HetirAjan generate abundant, sacred jyoti that has the power to confer the four-fold purushArthams on the upAsakAs.

There will be detailed salutations to these four limbs of Lord sudarSana in the subsequent Slokams of this Satakam by KUrA nArAyaNa jIyar. In this Slokam, SrI KUrA nArAyaNa jIyar pays additional tribute to sudarSana Jyoti/tejas.





SLOKAM 5

श्यामं धामप्रसृत्या क्वचन भगवतः क्वापि बभ्रुः प्रकृत्या

शुभ्रं शेषस्यभासा क्वचन मणिरुचा क्वापि तस्यैव रक्तम् ।

नीलं श्रीनेत्रकान्त्या क्वचिदपि मिथुनस्यादिमस्येव चित्रां

व्यातन्वानं वितानश्रियमुपचिनुताच्छर्म वश्चक्रभानम् ॥

SyAmam dhAma prAsrtyA kvacana

bhagavata: kvApi babhru: prakrtyA

Subhram Seshasya bhAsA kvacana

maNirucA kvApi tasyaiva raktam |

nIlam SrInetrakAntyA kvacidapi

mithunasyAdimasyeva citrAm

vyAtanvAnam vitAnaSriyam

upacinutAt Sarma va: cakrabhAnam ||



Meaning:

Here the benediction is: "cakrabhAnam va: Sarma upacinutAm" - May this sudarSana Jyoti confer you Sukham!

The kaleidoscope of colors that are seen superimposed on sudarSanar's Jyoti is saluted here. sudarSanar has His home on the right hand of the Lord, Who is nIla megha SyAmala KrshNan (as at TirukkAvaLampADi divya desam) with a dark bluish green TirumEni. That SyAmala varNam is seen on some portions of sudarSanar's body. Vakshasthala Lakshmi's hue of golden yellow falls on some sections of the body of sudarSanar (hiraNya varNAM -- as in SrI sUktam). The Lord and His Devi are sitting on AdiSeshan known for His white color. That white hue is seen reflected on portions of sudarSanar's body. The ratnams on the hoods of AdiSeshan also shed their bright red light on portions of the body of sudarSanar as AdiSeshan moves His thousand hoods. PirATTi's eyes have the hue of blue lotus (Karu neytal). That bluish tint is seen reflected elsewhere on the body of sudarSanar.

Thus the sudarSana Jyoti has a riot of colors superimposed on it from the adjacent SreshTha mUrtis and those rainbow of colors project upward and serve as a vitAnam (mElAppu) for the divya dampatis, who are JagatAmpatis. May that rich and variegated splendour of the sudarSana Jyoti bless You with Parama Sukham!

Additional Notes:

SyAmam (Dark green), babhru: (golden yellow known as dIpa SikhA tulya varNam/ the hue reminiscent of the top of the wick in the lit lamp), Subram (white), raktam (red), nIlam (blue) are mentioned among the many colors seen reflected on the rotating sudarSana Jyoti.

For the extension of the enjoyment of the many meanings and the relevance of these colors, one should reflect on the bahuratna, indranIla, kAncana, Marakata and MukTA paddhatis of SrI RanganAtha pAduka sahasram (the 25th e-book in



Sundarasimham series, <http://www.sundarasimham.org>). Through these Slokams, SrI KUra nArAyaNa jIyar pays additional tribute to the mighty sudarSana Jyoti/tejas.

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SLOKAM 6

शंसन्त्युन्मेषमुच्छोषितपरमहसो भास्वतः कैटभारेः

इन्धे सन्ध्येव नक्तञ्चरविलयकरी या जगद्वन्दनीया ।

बन्धूकच्छायबन्धुच्छविघटितघनच्छेदमेदस्विनी सा

राथाङ्गी रश्मिभङ्गी प्रणदतु भवतां प्रत्यहोत्थानमेनः ॥

Samsantyunmeshamucchoshita

paramahaso bhAsvata: kaiTabhAre:

indhe sandhyeva naktancara-

vilayakarI yA jagat vandanIyA |

bandhUkacchAya bandhucchavighaTita

ghanaccheda medasvinI sA

rAthAngI raSmi bhangI praNadatu

bhavatAm pratyahotthAnamena: ||

The benediction here is : (sudarSana raSmi jvAlA) bhavatAm ena: praNadatu -
May this sudarSana jvAla destroy all of your sins!



Meaning:

A comparison is made between the Sun's lustre and the sudarSana Jyoti in this Slokam. The Sun through its brightness overpowers the lustre of grahams like Candran and the stars. PrAta: sandhyA adorns that sUryodayam. Similarly, sudarSana Jyoti enhances the Lord's power to destroy His enemies and plays a role like prAta: sandhyA to the rising Sun.

The animals that wander at night for prey will disappear into their hiding places, once they see Sunrise. Similarly, the nocturnal wanderers (asurAs and rAkshasAs), who cause mischief at night run away as they see the sudarSana jvAlai.

The Sun's ray at dawn mix with the clouds and impart a reddish hue to them; similarly, sudarSana Jyoti will superimpose itself on kALameghams and redden them.

May the sudarSana Jyoti of such exalted radiance destroy all of your accumulated sins!

Additional Notes:

The recitation of this Slokam will enhance one's auspiciousness by wiping out one's sins completely. The link to sudarSana's tejas and the power behind that tejas (emperumAn) is saluted in one of the sudarSana ashTottaram this way:

(प्रणवम्) नारायणकृपाव्यूहतेजश्चक्राय नमः

(PraNavam) nArAyaNa krpA vyUha tejaS-cakrAya nama:



SLOKAM 7

साम्यं धूम्याप्रवृद्ध्या प्रकटयति नभस्तारकाजालकानि

स्फौलिङ्गी यान्ति कान्तिं दिशति यदुदये मेरुरङ्गारशङ्काम् ।

अग्निर्मग्नाचिरैक्यं भजति दिननिशावल्लभौ दुर्लभाभौ

ज्वालावर्ताविवस्तः प्रहरणपतिजं धाम वस्तद्धिनोतु ॥

sAmyam dhUmyA pravrdhdyA

prakaTayati nabha: tArakA jAlakAni

sphaulingIm yAnti kAntim

diSati yadudaye merurangAraSankAm |

agnirmagnArciraikyam bhajati

dina niSA vallabhau durlabhAbhau

jvAlAvartAvivasta: praharaNa

patijam dhAma va: tat dhinotu ||

The benediction here is: tat dhAma: va: dhinotu - May that (supremely radiant) sudarSana Jyoti confer happiness on you and gladden you!



Meaning:

SrI KUra nArAyaNa jIyar points out in this Slokam that the sudarSana Jyoti is far superior to every other entity and prays to this unparalleled Jyoti to confer happiness on all those, who seek its refuge.

As the sudarSana Jyoti grows and covers the sky, there is a vast array of smoke that accompanies the flames. That smoke makes the sky appear like a gigantic cage made up of smoke.

The stars lose their customary brightness as a result of the sudarSana Jyoti and look like weak sparks of fire. The usually lustrous Meru Mountain loses its brightness and looks like a half burnt piece of wood.

The Sun and the Moon lose their radiance and look like rotating fire crackers with alpa jyoti (insignificant tejas). May that sudarSana Jyoti with the brightness that pales in to insignificance all the radiant bodies in the firmament bless You all and make you happy!





SLOKAM 8

दृष्टेऽधिव्योमचक्रे विकचनवजपासन्निकाशे सकाशं

स्वर्भानुर्भानुरेष स्फुटमिति कलयन्नागतो वेगतोऽस्य ।

विष्टतो यैर्निवृत्तो विधुमिव सहसा स्रप्रष्टुमद्यापि नेष्टे

घर्माशुं ते घटन्तामहित विहतये भानवो भास्वरा वः ॥

drshTe adhivyoma cakre vikaca nava-

japA sannikASe sakASam

svarbhAnu: bhAnu: esha sphuTamiti

kalayannAgato vegata: asya |

vishTupto yairnivrtto vidhumiva

sahasA sraprashTumadyApi neshTe

gharmASum te ghaTantAm ahita

vihataye bhAnava: bhAsvarA va: ||

Meaning:

Once upon a time, sudarSanar was seen in the sky like a brilliant red hibiscus



flower. One of the nava grahams, rAhu, mistook SrI sudarSanar to be sUryan and approached Him for swallowing latter. As rAhu approached sudarSanar, his mistaken target, he got burned from the intense heat of sudarSanar and had to back off. From that time on, rAhu has been very hesitant to approach sUryan during grahaNa kAlam. He thinks twice before ascertaining whether his intended target is sudarSanar or sUryan and then makes his move in a delayed manner. (It is well known that there is a slight delay in rAhu casting his shadow on sUryan compared to his behavior during candra grahaNam time). May sudarSanar with lustre exceeding sUryan by many folds destroy Your enemies and protect you all (bhAnava: ahita vihataye ghaTantAm)!





SLOKAM 9

देवं हेमाद्रितुङ्गं पृथुभुजशिखरं बिभ्रतीं मध्यदेशे

नाभिद्वीपाभिरामामर विपिनवतीं शेषशीर्षासनस्थाम् ।

नेमिं पर्यायभूमिं दिनकरकिरणादृष्टसीमः परीत्य

प्रीत्यै वश्रक्रवालाचल इव विलसन्नस्तु दिव्यास्त्ररश्मिः ॥

devam hemAdritungam prthu-

bhuja Sikharam bibhratIm madhyadeSe

nAbhidvIpAbhirAmAmara vipinavatIm

SeshaSIrshAsanasthAm |

nemim paryAyabhUmim dinakara

kiraNA drshTasIma: parItya

prItyai va: cakravAlAcala iva

vilasannastu divyAstra raSmi: ||

Meaning:

When one looks at the flames (jvAlais) around the circumference ring / outer



rims of the cakram (nemi), one is reminded of the lokAloka parvatam (mountain) that surrounds the earth (BhUmi). The tall peaked Meru Mountain is housed by BhUmi, while it rests on the head of AdiSeshan with its islands and forests. The sudarSana nemi is like this BhUmi. At the very center of the nemi is Lord sudarSanan like the Meru Mountain as in the case of the BhUmi. SrI sudarSanan's arms are like the peaks of the Meru Mountain. His navel (nAbhi) is like the islands in BhUmi. The spokes of the wheel of sudarSanan are the forests. The lokAloka parvatam surrounds BhUmi so intensely that the rays of sUryan do not enter there. As a result, there is total darkness. May this Jyoti of sudarSanan grant you joy! (divya raSmi: va: prItyai bhavatu).





SLOKAM 10

एकं लोकस्य चक्षुर्द्विविधमनुपदत्कर्म नम्रत्रिनेत्रं
दात्रार्थानां चतुर्णां गमयदरिगणं पञ्चतांषडगणाढ्यम् ।
सप्तार्चिशोषिताष्टापदनवकिरणश्रेणिरज्यद्दशाशां
पर्यस्याद्वशताङ्गावयवपरिवृढ ज्योतिरीतीस्सहस्रम् ॥

ekam lokasya cakshu: dvividha
manupadatkarma namratrinetram
dAtrArthAnAm caturNAm gamaya-
darigaNam pancatAm shaDguNnADhyam |
saptArci: SoshitAshTApada-
navakiraNa SreNirajyat daSASAm
paryasyAt va: SatAngAvayava-
paribrDha jyotirItI: sahasram ||

Meaning:

Lord sudarSanar's jyoti (effulgence/radiance) is like the eye for the world, it



removes both the PuNyams and pApa karmAs, it is worshipped by the three eyed one (Lord Sivan). It blesses one with four kinds of goals of Life (**caturvidha purushArthams**): dharma, artha, kAma and moksham, it destroys the five kinds of enemies who are Moksha Virodhis and has six prAdhAna guNams like J~nAnam, Sakti, balam, tejas, vIryam and aiSvaryam. It spreads in all ten directions and appears with red rays like a well heated piece of gold. May this sudarSana jyoti with its thousands of rays destroy your many sufferings and protect you (**jyoti: va: iti paryasyAt**). This Slokam starts with **ekam**, **dvi**, **tri** and goes on to **Satam** and **sahasram**. Swamy Desikan followed the construction of this stotram in the fifth Slokam of SrI GaruDa pancASat (**eko vishNu:** Slokam).





SLOKAM 11

उच्छण्डे यच्छिखण्डे निबिडयति नभःक्रोडमर्कोऽटतिद्याम्

अभ्यस्य प्रौढतापग्लपितवपुरपो बिभ्रतीरभ्रपङ्कीः ।

धत्ते शुष्यत्सुधित्सो विधुरपमधुनः क्षौद्रकोशस्य साम्यं

रक्षन्त्वस्त्रप्रभोस्ते रचितसुचरितव्युष्टयो घृष्टयो वः ॥

uccaNDe yacchikhanDe nibiDayati

nabha: kroDamarkoTati dyAm

abhyasya prauDhatApaglapita-

vapurapo bibhratIrabhrapanktIi: |

dhatte Sushyat sudhitsa: vidhurapa-

madhuna: kshaudra koSasya sAmyam

rakshantu astra prabhoste racita-

sucarcita vyushTaya: ghrshTaya: va: ||

Meaning:

The climbing tongues of the rays of sudarSanar reaches the sky and sUryan



suffers from them and enters into the rain-laden, dark clouds and moves there to escape from the fierce jvAlais of sudarSanar. sUryan looks at that time like a shrunken bee hive bereft of the nectar. May these rays of sudarSanar grow more and more your puNyams and protect you (astra ghrshTaya: va: rakshantu)!

Comments:

astra panktI: refers to cloud arrays. sudhitsu: refers to the flow of nectar. kshaudra koSa: refers to the bee hive. vyushTi: means abundance (samrddhi). ghrshTaya: means the rays. sUryan seeks protection from the "analAzhi/kanalAzhi" (fiercely hot rays) and makes the Candran and sUryan lose their lustres.





SLOKAM 12

पद्मौघो दीर्घिकाम्भस्यवनिधरतटे गैरिकाम्बुप्रपातः

सिन्दूरं कुञ्जराणां दिशिदिशि गगने सान्ध्यमेघप्रबन्धः ।

पारावारे प्रवाळो वनभुवि च तथा प्रेक्ष्यमाणः प्रमुग्धैः

साधिष्ठं वः प्रमोदं जनयतु दनुज द्वेषिणस्त्वैषराशिः ॥

padmaugha: dIrghikAmbharasyavani-

dharataTe gairikAmbuprapAta:

sindUram kunjaraNAm diSi diSi

gagane sAndhya megha prabandha: |

pArAvAre pravALa: vanabhuvi ca

tathA prekshyamANa: pramuddhai:

sAdhisTham va: pramodam janayatu

danuja dveshiNa: tvaisha rASi: ||

Meaning:

The redness of the assembly of rays (jvAlA samUham) of sudarSanar is compared to many red entities that are seen by people of this world. These red



rays are like the dense assembly of lotus flowers (**padmaugha:**) in the ponds. They are like the red pollen infused water falls. They are like the sindUra powder (red lead mud dust) on the bodies of the ashTa dik gajams (eight elephants defending the eight directions). They are like the sprawling red clouds (**megha prabandha:**) during sandhya kAlam. They are like red corals in side the ocean and are also like the tender red shoots (**pravALa:**) of a creeper. SrI sudarSanar's assembly of rays spreads everywhere. May the kiraNa samUham (assembly of the rays) of sudarSanar grant you superior j~nAnam (**tvaisha rASi: sAdhishTham va: pramodam janayatu!**)





SLOKAM 13

भानो भा नो त्वदीया स्फुरति कुमुदिनीमित्र ते कुत्र तेजः

ताराः स्तारादधीरोऽस्यनल न भवतः स्वैरमैरम्मदार्चिः ।

शंसन्तीत्थं नभःस्था यदुदयसमये चक्रराजांशवस्ते

युष्माकं प्रौढताप प्रभवभवगदापक्रमाय क्रमन्ताम् ॥

bhAno! bhA no tvadIyA sphurati

kumudinImitra! te kutrateja:

tArA:! stArAdadhIra: asyanala!

na bhavata: svairamairammadArci: |

SamsantIttham nabha:sthA yadudaya-

samaye cakrarAjAmSava: te

yushmAkam prauDhatApa prabhava-

bhavagadApakramAya kramantAm ||

Meaning:

The rays of sudarSanar appear like the devAs and gandarvAs riding on their



divine chariots in the sky during the time of dawn. Oh sUryA (**bhAnu:**)! What happened to You? Your lustre has dimmed. Oh CandrA (**kumudinI mitra:**)! What happened to Your tejas? It has diminished. Oh stars (**tArA:**)! Please run away to distances that are as far away as possible. Oh Agni (**anala:**)! It is a pity that you have lost your prakASam and have become weak (prakASa hInan). Oh tejas of VajrAgni! What a pity! You have been taken over by the rays of sudarSana and got blended in them and lost Your identity. Such is the prabhAvam of the rays of sudarSanar! May these powerful rays of sudarSanar destroy the disease of birth, the home of tApa trayams!

The benediction in this Slokam is: "**cakrarAjAmSava: bhavagadApakramAya kramantAm**".





SLOKAM 14

जग्ध्वा कर्णेषु दूर्वाङ्कुरमरिसुदृशामक्षिषु स्वर्वधूनां

पीत्वा चाम्भश्चरन्त्यस्सवृषमनुगता वल्लवेनादिमेन ।

गावोवश्चक्र भर्तुः परममृतरसं प्रश्रितानां दुहानाः

ऋद्धिं स्वालोकलुप्तत्रिभुवनतमसः सानुबन्धां ददन्ताम् ॥

jagdhvA karNeshu dUrvAnkuramari-

sudrSAmakshishu svarvadhUnAm

pItvA cAmbha: carantya: sa vrsha-

manugatA vallavenAdimena |

gAva: va: cakra bhartu: paramamrta-

rasam praSritAnAm duhAnA:

rddhim svAlokalupta tribhuvana

tamasa: sAnubandhAm dadantAm ||

This Slokam has two meanings based on the two derivations of the word **cakra bhartA**. When we split this word as **cakram cAmsau bhartA ca**, it refers to sudarSanar. When **cakra-bhartA** is split as "cakaram bibharti iti", then it connects to KaNNan/GopAlan.



First Meaning:

May the sudarSana kiraNams (rays) which travel the path of dharmam and create a ruci for moksham grant you permanent wealth (rddhim dadantAm)! These are the rays that eat up the aruham (panic) grass (dUrvAnkuram) worn in the ears of the wives of asurAs for auspiciousness and thereby drink up (dry) the tears of sufferings of the wives of devAs. They cause amangalAm (inauspiciousness) for the wives of asurAs by killing their husbands and provide relief for the suffering wives of the devAs.

Second Meaning:

May the divine herds of cow of GopAlan, chase away the darkness of nescience (aj~nAnam) of the people inhabiting the three worlds through their kaTAKshams! May these herds of cows going in front of GopAlan bless you all with abiding wealth! They eat panic grass, drink water and roam with the bulls in BrndAvanam; they have the good fortune of GopAlan coming behind them; they yield milk, which resembles nectar in its sweetness.

The benediction here is: "cakra-gAva: sAnubandhAm rddhim dadantAm".





SLOKAM 15

सेनां सेनां मघोनो महति रणमुखेऽलं भयं लम्भयन्तीः

उत्सेकोष्णालुदोष्णां प्रथमदिविषदामावलीर्याऽवलीढे ।

विश्वं विश्वम्भराद्यं रथपदधिपतेर्लीलया पालयन्ती

वृद्धिस्सा दीधितीनां वृजिनमनुजनुमार्जयत्वार्जितं वः ॥

senAm senAm maghona: mahati

raNamukhe alam bhayam lambhayantI:

utsekoshNALu doshNAM

prathamadivishadA mAvalIryAvalIDhe |

viSvam viSvambharAdyam rathapadadhi-

paterlIlayA pAlayantI

vrddhi: sA dIdhitInAm vrjinam

anujanu: mArjayatu Arjitam va: ||

Meaning:

May the rays of sudarSana AzhvAn destroy your sins accumulated during each



birth! He is the One who frightened the army of Indran with many commanders, Who destroyed the egotistic asurAs of mighty valour with arms eager to engage in fight with Lord sudarSana. He protects the world and its beings like a mere sport. May the powerful rays of Lord sudarSana destroy the ever growing huge bundles of sins accumulated during each birth in this samsAric world (dIdhitInAm vrddhi: Anjita vrjinam va: mArjayatu).

Comments:

Three episodes relating to the prabhAvam of Lord sudarSana is covered in this Slokam. First, we visualize the mighty battle field in which the army of Indran (made up of devAs) with its commanders assembled to fight with sudarSanar. Without killing these army commanders besotted with pride about their valour, sudarSanar frightens them out of their wits with His gigantic form and scorching rays. The mighty army of Indra has layers and layers of vyUham (organizations): "senAm senAm maghona: mahati". They are assembled in the battle field (raNa mukham). sudarSanar appears before them and frightens them with His fierce form and they run away (alam bhayam lambhayantI).

The second episode is about the asurA army, where the haughty foes of the devAs are assembled to battle Lord sudarSanar. Their hands are itching to engage the Lord in battle with them. Our Lord scatters them to the winds and burns them to ashes in the process. Their utseham (pride) is destroyed (utsekoshNAlu doshNAM prathamadivishadA mAvalIryAvalIDhe).

The third episode is Lord sudarSanar's jagat rakshaNa (loka pAlana) vyApAram: "viSvam viSvambhrAdyam rathapadadhipater lIlayA pAlayantI". He puts the proud-soaked devAs in place, destroys the asurAs and thus protects the people of this world effortlessly like being engaged in a playful sport. Later, Swamy Desikan will celebrate sudarSanar's jagat rakshaNam with the salutation: "jagat avasthAna karaNa ". He shows us the noble dharma maargam to worship His Lord and destroys our sins and protects us (nikhila dushkarma karSanal nigama saddharma darSana!).



SLOKAM 16

तप्ता स्वेनोष्मणेव प्रतिभट वपुषामस्त्रधारा धयन्ती

प्राप्तेव क्षीबभावं प्रतिदिशमसकृत् तन्वती घूर्णितानि ।

वंशास्थिस्फोटशब्दं प्रकटयति पटून् यावहन्त्यट्टहासान्

भाः सा वः स्यन्दनाङ्गप्रभुसमुदयिनी स्पन्दतां चिन्तिताय ॥

taptA svenoshmaNeva pratibhaTa

vapushAm astradhArA dhayantI

prApteva kshIiba bhAvam pratidiSam

asakrt tanvatI ghUrNitAni |

vamSAsthi sphoTa Sabdam prakaTayati

paTUn yAvahanti aTTahAsAn

bhA: sA va: syandanAnga prabhu-

samudayinI spandatAm cintitAya ||

The salutation is made here to the sudarSana Prabha in this Slokam and its power in the battle field. Prabha is the effulgence, lustre and the radiance emanating from Lord sudarSanar.



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SrI Sudarshana BhagwAn being depicted as gulping asuras blood after defeating them in the battleground



Meaning:

Appearing as though He is thirsty from His own scorching heat, Lord sudarSanar's prabhA gulps the flowing stream of blood from His enemies in the battle fields, gets elated and roams around with fast speed in all directions. During this rapid sancArams, our Lord struts around, breaks the backbones of the enemies noisily and laughs loud. May that sudarSana prabhA fulfill your wishes and start its journey slowly towards you (sudarSana prabhA cintitayA spandatAm).

Comments:

He appears to be scorched by His own heat (taptA svenoshmaNeva) and drinks the copious blood of the destroyed enemy flowing in the form of rivers (astradhArA:) to quench His thirst as it were. He makes bhIma (fierce and loud garjanam) and struts around the battle field with kshIba bhAvam (in an excitingly exhilarated sense): prApteva kshIba bhavam. He generates a loud noise form breaking the back bones of the enemies (vamSAsthi sphoTa sabdam prakatayati). He displays His joy with aTTahAsam (frightening movements) as was displayed by Lord NarasimhA after HiraNya vadam. Lord sudarSanar's arms and legs are moving rapidly (syandanAnga prabhu) in the eagerness to chase down His enemies and destroy them. He is fleet footed and overtakes them quickly and reaches out to them with His powerful hands and destroys them in a trice. May His PrabhAs move towards us with sAvadhAnam (leisurely) to fulfill our desires is the prayer embedded in this Slokam.





SLOKAM 17

दैवैरासेव्यमानो दनुजभटभुजादण्ड दर्पोष्मतप्तैः

आशारोधोऽतिलङ्घी लुठदुडुपटली लक्ष्यडिण्डीरपिण्डः ।

रिङ्गज्वाला तरङ्गत्रुटितरिपुतरु व्रातपातोग्रमार्गः

चाक्रो वशोचिरोघशमयतु दुरितापह्वं दाववह्निम् ॥

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devairAsevyamAna: danujabhaTA-

bhujAdaNDa darposhma taptai:

ASArodhotilanghI luThaduDu-

paTalI lakshyaDiNDhIrapiNDa: |

ringajvAlA tarangatruTita-

riputaruvrAtapAtogramArga:

cAkra: va: Socirogha: Samayatu

duritApahnavam dAva vahnim ||

The prayer here is for the flood (PravAham) of the jvAlais of sudarSanar to quench the forest (wild) fire of our sins (cAkra: duritA dAva vahnim Samayatu!).



Meaning:

Sri sudarSanar's jvAlais are like a fast flowing flood. Those who want to escape the scorching heat of the Sun immerse themselves in the pravAham of a river. Similarly, the devAs, who get scorched by the haughty valour of the asurAs, immerse themselves in the flood of the jvAlais of sudarSanar to escape that heat (suffering). The flood of waters (**jala pravAham**) is full of froth and foam and crosses over the natural boundaries. Similarly, the jvAlais of sudarSanar spreads in all directions. The flood of waters will uproot trees on its way and makes the roads dangerous. Similarly, the jvAlAs of sudarSanar tears asunder the bodies of the asurAs and creates fear in their communities. May this jvAlA pravAham of sudarSanar quench thoroughly the forest fire of your sins!

Comments:

The forest fire is called **dAva vahni**: to suggest that it is a running (leaping) fire that moves wildly and unpredictably and as a result causes incalculable damage. To escape it, the victims have to immerse themselves in the jala pravAham.





SLOKAM 18

भ्राम्यन्ती संश्रितानां भ्रमशमनकरी च्छन्नसूर्यप्रकाशा

सूर्यालोकानुरूपा रिपुहृदयतमस्कारिणी निस्तमस्का ।

धारासंपातिनी च प्रकटितदहना दीप्तिरस्त्रेशितुर्वः

चित्रा भद्राय विद्रावितविमतजना जायतामायताय ॥

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bhrAmayantI samSritAnAm bhrama-

SamanakarI cchannasUryaprakASA

sUryAlokAnurUpA ripu hrdaya-

tamaskAriNI nistamaskA |

dhArA sampAtinI ca prakaTita dahanA

dIpti: astreSiturva:

citrA bhadrAya vidrAvita vimata-

janA jAyatAm AyatAya ||

Here the poet describes the four attributes of sudarSana jvAlai and prays that they confer auspiciousness on all those who seek its protection (astra dIpti: va: bhadrAya jAyatAm).



Meaning:

The sudarSana jvAlai does not have any buddhi bhramam and yet through its bhramam (rotation) removes the bhramam (delusion) of those, who seek its protection.

The sudarSana jvAlai can hide the radiance of the sUryan and convert the day in to night as during Jaydrada vadam in Maha BhArata Yuddham and yet it helps to grow the j~nAnam of the sUri janams (PaNDitAs). The effect of the jvAlais on sUryan and sUri janams are compared here.

Even if the jvAlais do not possess any darkness (tamas) inside it, it creates the darkness of aj~nAnam in the hearts of its enemies and causes their destruction.

Even if it causes huge rains, it showers agni jvAlais on its enemies. May the sudarSana jvAlai of these attributes shower all mangaLams on you!

Comments:

bhramam means both delusion and circular rotation. sudarSana jvAlais do not have any delusions or misapprehensions but through their rotation removes the delusion of those who seek its protection (**bhrAmyantI samSritAnAm bhrama SamanakarI**).

It can hide the lustre of the sUryan with its own radiance and at the same time it helps to grow the j~nAnam of the sUri janams (**canna sUrya prakASA, sUryalokAnurUpA**). The splitting of the compound word "**sUryalokAnurUpA**" can be done in two ways:



sUryasya - Aloka:, tasya anurUpA and

sUriNAm Aloka:, tasya anurUpA -- sUryalokAnurUpA and this leads to two kinds of meanings. The jvAlais have two different kinds of effect on sUryan and sUris.

The jvAlais are without any tamas (nistamaskA) and yet can cause darkness/ tamas in the hearts of its catrus (ripu hrdaya tamaskAriNI).

It produces copious rains (dhArA sampAtinI) and yet pours out agni on its catrus (prakaTita dahanA).





SLOKAM 19

निन्ये वन्येव काशी दवशिखिजटिलज्योतिषा येन दाहं
कृत्या वृत्त्या विलिल्ये शलभसुलभया यत्र चित्रप्रभावे ।
रुद्रोऽप्यद्रेर्दुहित्रा सह गहनगुहां यद्भयादभ्ययासीत्
दिश्याद्विश्वार्चितो वः स शुभमनिभृतं शौरिहेतिप्रतापः ॥

ninye vanyeva kASI davaSikhijaTila
jyotishA yena dAham
krtyA vrttyA vililye
Salabha sulabhayA yatra citraprabhAve |
rudropyadrer duhitra saha
gahana guhAm yadbhayAdabhyayAsIt
diSyAdvivSvArcito va: sa
Subham anibhrtam SaurihetipratApa: ||

The benediction is for the renowned sudarSana jvAlai to confer permanent auspiciousness on those who seek its refuge (Sauri-heti pratApa: anibhrtam Subham diSyAt).



Meaning:

Once the sudarSana jyoti burnt down the city of KaaSI (VaaraNASI). At another time, it destroyed krtyai (a ghost, yEval), which was created and directed by Sage DhurvAsa at the jvAlais of sudarSanar. It died like a fire fly in the enormous jyoti of the jvAlais of sudarSanar. Yet another time, Sivan and His consort ran and hid inside a cave to escape the jvAlais of sudarSanar. May the sudarSana jvAlais of this high reputation (**prabhAvam**) confer on you everlasting mangaLams!

Comments:

The story of the destruction of PauNDdra vAsudevan and the burning of the city of KaaSI by sudarSanar is covered in MahA BhAratam. (VishNu PurANam:5.34.31). describes the destruction of Krtyai by sudarSanar. The 14th Slokam of KUResa vijayam refers to Paramasivan running and hiding in a cave to escape the scorching jvAlais of sudarSanar (**rudropyadrer duhitrA saha gahana guhAm yad bhayA adabhyayAsIt**). KUResa vijayam is a summary of the seven day debate between KUResaR and the saiva mata vAdins at the court of the saivite fanatic king, Krmi KaNDa chozhan, a MahA aparAdi at the sacred feet of KUResaR and Periya Nambi.





SLOKAM 20

उद्यन् बिम्बादुदारान्नयनजलहिमं मार्जयन् निर्जरीणां

अज्ञानध्वान्तमूर्छाकरजनिरजनीभञ्जनव्यञ्जिताध्वा ।

न्यडुर्वाणो ग्रहाणां स्फुरणमपहरन्नर्चिषः पावकीयाः

चक्रेशार्कप्रकाशो दिशतु दश दशो व्यश्रुवानं यशो वः ॥

udyan bimbAdudArAn nayanajala-

himam mArjayan nirjarINAm

aj~nAnadhvAnta mUrchAkara janirajanI

bhanjanavyanjitAdhvA |

nyakkurvANo grahANAm sphurANa-

mapaharannarcisha: pAvakIyA:

cakre SArka prakASa: diSatu daSa

diSo vyaSnuvAnam yaSo va: ||

In this Slokam, the power of sudarSana jvAlai is saluted and the benediction is invoked for those jvAlais to spread the fame of the ASritALs in all the ten directions (the traditional 8 directions and the ado bhuvanam/lower world and



the Urdva bhuvanam/upper world).

Meaning:

The sudarSana sUrya prakASam arises from the sudarSana sUrya bimbam. It wipes away the tears (dew drops) from the eyes of the deva mAtAs (consorts of the devAs). It destroys the night of samsAram, the root cause of moham (attachment to vishaya sukham), creates vivekam and shows the way to sadgati. It dulls the lustre of the nava grahams. It steals the prakASam of Agni. May this sudarSana jvAlai (sudarSana-sUrya prakASam) with its lustre exceeding that of crores of sUryAs spread in all ten directions and confer on you lasting fame!





SLOKAM 21

वर्गस्य स्वर्गधाम्नामपि दनुजनुषां विग्रहं निग्रहीतुं

दातुं सद्योऽबलानां श्रियमतिशयिनीं पत्र भङ्गानुवृत्या ।

योक्तुं देदीप्यते या युगपदपि पुरो भूतिमय्या प्रकृत्या

सा वो नुद्यादविद्यां द्युतिरमृतरसस्यन्दिनी स्यान्दनाङ्गी ॥

vargasya svargadhAmnAmapi

danujanushAm vighram nigrahItum

dAtum sadyobalAnAm Sriyamati-

SayinIm patra bhangAnuvrtyA |

yoktum dedIpyate yA yugapadapi

puro bhUtimayyA prakrtyA

sA vo nudyAdavidyAm dyuti:

amrta rasa syandinI syAndanAngI ||

The benediction is for the sudarSana jyoti (dyuti) to chase away our aj~nAnam (nescience): "sudarSana dyuti: avidyAm nudyAt".



The theme of this Slokam is that the asura samUha dvamsam and deva samUha

jIvanam happen at the same time. In alankArika nyAyam, this kind of simultaneous occurrence is known as "satapatrabhedana nyAyam".

Meaning:

The lustre (prakASam) of Lord sudarSanar is an abundant flow of moksha rasam (amrta rasa syandinI syAndanAngI). It is like a fast moving chariot. This sudarSana prakASam (jyoti) causes two opposite and miraculous happenings simultaneously:

it destroys the enmity displayed by the asurAs towards the devAs and at the same time it does away with the asurAs

to increase the aiSvaryam of the women of deva lokam and destroy at the same time the wealth of the asura kulam and

to enrich the deva lokam with riches and the cities of asurAs to be reduced to ashes. May the sudarSana jyoti of this power remove your aj~nAnams!

Comments:

The devAs and the asurAs are natural enemies. Sriman nArAyaNan sides with the devAs and His principal weapon follows the Lord's wishes and supports the devAs, secures their aiSvaryams (deva samUha jIvanam), which in turn causes the opposite effect simultaneously.



SLOKAM 22

दाहं दाहं सपत्नान् समरभुवि लसद्भस्मना वर्त्मना यान्

क्रव्यादप्रेतभूताद्यभिलषितपुषा प्रीतकापालिकेन ।

कङ्कलैः कालधौतं गिरिमिव कुरुते यः स्वकीर्तेर्विहर्तुं

घृष्टिस्सान्दृष्टिकं वः सकलमुपनयत्वायुधाग्रेसरस्य ॥

dAham dAham sapatnAn samarabhuvi

lasadbhasmanA vartmanA yAn

kravyAda preta bhUtAdi abhilashita

pushA prItakApAlikena |

kankAlai: kAladhautam girim iva

kurute ya: svakIrte: vihartum

ghrshTi: sAndrshTikam va: sakalam

upanayatu AyudhAgresarasya ||

The theme of this Slokam is about the power of the rays of sudarSanar to destroy the asura-rAkshasa kulam.



The benediction is: May this powerful rays of sudarSanar assemble all types of desired phalans for you (va: sakalam sAndrshTikam upanayatu) !

Meaning:

In the battle field, the fierce rays of sudarSanar burns down the bodies of the asurAs and rAkshasAs to ashes. Once the ashes have settled down, bhUta-preta-paiSAsams delight in consuming the left overs. The white bones of the rAkshasa-asura kulam are heaped into hillocks by the rays of sudarSaNar and are presented to His dear wife, kIrti as silver hills for her sporting purposes.

Comments:

Swamy Desikan's sudarSanAshTaka Slokam (5th slokam, 7th e-book in the www.sundarasimham.org series) echoes the thoughts of this Slokam. Swamy Desikan salutes sudarSanar as "danuja vistAra kartana (One who cuts the growth of the asura kulam) through His vIryam in the battle field (sva vikrama samara jushTa bhrami krama). The figures of speech, ullekhanam and utprekshaNams are used here. The ullekhanam (allusion) is about the name of kIrti (Fame) for the wife of sudarSanar. The utprekshaNam (upamAnam) is the figure of speech, which is the imagining of one object under the character of the other. Comparing the heaps of bones to the silver hills is an utprekshaNam.





SLOKAM 23

दग्धानां दानवानां सभसितनिचयैरस्थिभिस्सर्वशुभ्रां

पृथ्वीं कृत्वाऽपि भूयो नवरुधिरझरीकौतुकं कौणपेभ्यः ।

कुर्वाणां बाष्पपुरैः कुचतटघुसृणक्षालनैस्तद्वधूनां

पापं पापच्यमानं शमयतु भवतां शस्त्रराजस्य तेजः ॥

dagdhAnAm dAnavAnAm sabhasita-

nicayai: asthibhi: sarvaSubhrAm

prthvIm krtvA api bhUyo

navarudhirajharI kautukam kauNapebhya: |

kurvANAm bAshpapurai: kucataTa-

ghusrNa kshAlanai: tat vadhUnAm

pApam pApacyamAnam Samayatu bhavatAm

SastrarAjasya teja: ||

The happenings at the battle field where asurAs-rAkshasAs meet with sudarSanar are the continuing themes of this Slokam.



The benediction here is: May the tejas of the King of the Lord's weapons destroy our sins (SastrarAjasya teja: pApacyamAnam pApam va: Samayatu)!

Meaning:

The asurAs and the rAkshasAs who confronted sudarSanar in the battle field are burnt by the powerful jvAlais of sudarSanar. Whatever is left on the battle field from the remains of these enemies of sudarSanar are consumed avidly by the bhUta-preta-piSAsams and only bones are strewn about. The wives of the asurAs and rAkshasAs saw the jyoti of sudarSanar and recognized that their husbands were dead. They wept and their tears destroyed the red kumkumam and that began to flow on the battle field like little red streams. The unsatiated ghouls waiting on the battle field perked up thinking that there is fresh blood to be consumed and got excited. May this powerful dyuti (lustre) of sudarSanar destroy your sins!





SLOKAM 24

मागान्मोषं ललाटानल इति मदनद्वेषिणा ध्यायतेव

स्रष्टा प्रोन्निद्रवासांबुजदलपटलप्लोषमुत्पश्यतेव ।

वज्राग्निर्मा स्म नाशं व्रजदिति चकितेनव शक्रेण बद्धैः

स्तोत्रैरस्त्रेश्वरस्य द्यतु दुरितशतं द्योतमाना द्युतिर्वः ॥

mAgAnmosham lalATanala

iti madanadveshiNA dhyAyateva

srashTrA pronnidravAsAm-

bujadalapaTalaploshamutpaSyateva |

vajrAgni: mA sma nASam vradjaditi

cakitenava SakreNa baddhai:

stotrai: astreSvarasya dyatu

duritaSatam dyotamAnA dyuti: va: ||

This is the last of the Slokams on jvAlA varNanam. From the focus on asurAs, the poet now shifts his imagination to the possible effects of the powerful jyoti of the rays of sudarSanar on rudran (**madana dveshi**/the enemy of



Manmathan), Brahma devan (*srashTrA*) and Indran (*Sakran*).

The benediction in this Slokam is: May the sudarSana tejas destroy hundreds and hundreds of your sins quickly (*astra dyuti: va: durita Satam dyatu!*)

Meaning:

Rudran is always meditating that His third eye does not get destroyed by the tejas of sudarSanar's rays. Brahma devan reflects on potential damage to the Lotus flower, which is His abode from the fierce rays of sudarSanar. Indran is engaged in stuti of the rays of sudarSanar to prevent any destruction of the agni associated with His adamantine weapon (*VajrAyudham*). May the tejas of the all too powerful rays of sudarSanar destroy Your limitless sins !

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jvAlA varNanam sampUrNam





नेमिवर्णनम्

nemI varNanam

SLOKAM 25

शस्त्रास्त्रं शात्रवाणां शलभकुलमिव ज्वालयो लेलिहाना

घोषैः स्वैः क्षोभयन्ति विघटितभगवद्योगनिद्रान् समुद्रान् ।

व्यूढोरः प्रौढचार त्रुटितपटुरटत्कीकसक्षुण्णदैत्या

नेमिस्सौदर्शनी वः श्रियमतिशयिनीं दाशतादाशताब्दम् ॥

SastrAstram SAtravANAm

Salabha kulamiva jvAlayo lelihAnA

ghoshai: svai: kshobhayanti vighaTita

bhagavat yoganidrAn samudrAn |

vyUDhora: prauDhacAra truTita

paTuraTatkIkasakshuNNadaityA

nemi: saudarSanI va: Sriyam

atiSayinIm dASatAdASatAbdam ||



From here on the varNanam of the nemi of sudarSana cakram is covered. nemi is the outer circumference or the outer rim of a cakram (wheel). From 25 to 38th Slokam, sudarSanar's nemi is saluted by KUra nArAyaNa jIyar.

The benediction here is: May the powerful nemi of sudarSanar bless you with limitless wealth for hundred years (Veda prAyam) / "nemi: Sriyam dASatAt".

Meaning:

The nemi of sudarSanar attracts the assembly of asurAs-rAkshasAs and their astrams and Sastrams like the hordes of moths (*Salabha kulamiva*) that are attracted to fire and destroys both the asurAs-rAkshasAs as well as their weapons. The nemi with its ghosham stills the noise made by the waves of Milky Ocean that interferes with the yoga nidrA of Sriman nArAyaNan. The nemi destroys the asurAs, who make yuddha sannAham (call for war) on the banks of the Milky Ocean inviting the Lord to battle with them. May this fierce nemi of sudarSanar grant you aiSvayam for hundred years!

Comments:

Salabha kulam is the assembly of fire flies (*viTTil pUchis*) that have a fatal attraction to naked flames and they perish by rushing headlong into the fire. The asurAs and rAkshasAs, who meet with death from the nemi of sudarSanar are compared to these destruction-prone insects. The weapons of the asurAs are of two kinds: Sastram and astram.

Mantra siddham category is constituted by astrams (e.g.), BrahmAstram, AgneyAstram et al. Sastram are weapons not empowered by mantrams (amantra weapons).



SLOKAM 26

धारा चक्रस्य तारागणकणविततिद्योतितद्युप्रचारा

पारवाराम्बुपूर क्वथनपिशुनितोत्तालपाताल यात्रा ।

गोत्राद्रिस्फोट शब्दप्रकटितवसुधामण्डली चण्डयाना

पन्थानं वः प्रदिश्यात् प्रशमनकुशला पाप्मनामात्मनीनम् ॥

dhArA cakrasya tArAgaNakaNa

vitatidyotitadyupracArA

pAravArAmbupUra kvathana-

piSunitottAlapAtAla yAtrA |

gotrAdrisphoTa Sabda prakaTita-

vasudhAmaNDalI caNDayAnA

panthAnam va: pradiSyAt praSamana

kuSalA pApmanAm AtmanInam ||

The prayer here is: May the nemi of sudarSanar bless us with knowledge about the path to travel on Atma hitam (arcirAdi) mArgam (cakradhArA AtmanInam panthAnam va: pradiSyAt). The many sancArams of sudarSanar's nemi from sky



to bhU lokam as well as in the nether world are described here.

Meaning:

sudarSana nemi travels in the sky (AkASam) like star assemblies, which fills the sky with fire sparks all around. It travels to nether world and en route dries up the waters of the ocean. The nemi shatters the kula parvatams as it travels around the bhU lokam. May this nemi, which has the power to destroy the sins show you all, the path known for leading to Atma hitam.

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SLOKAM 27

यात्रा या त्रातलोका प्रकटित वरुणत्रासमुद्रे समुद्रे

सत्वासत्वासहोष्मा कृतसगरुदगस्पन्ददाना ददाना ।

हानिं हा निन्दितानां जगति परिषदां दानवीनां नवीनां

चक्रे चक्रेशनेमिशामुपहरतु सा सप्रभावप्रभा वः ॥

yAtrA yA trAtaloka prakaTita

varuNatrAsamudre samudre

satvAsatvA sahoshma krtasa-

garudagaspanadAnA dadAnA |

hAnim hA ninditAnAm jagati

parishadAm dAnavInAm navInAm

cakre cakreSa nemi: Sam upaharatu

sA saprabhAva prabhA va: ||

The benedictions here is: "cakra prabhA va: Sam upaharatu" (May sudarSana nemi grant you sukham and saukhyam!).



Meaning:

The sudarSana nemi protects the world and travels frequently across the oceans, where the King of Oceans, VaruNan, fears about the dangers that might befall him and the residents of His world. This nemi has limitless valour that can not be handled by the sentient and insentient. The nemi which flew over mountains and cut off their wings so that they do not fly and land anywhere they choose and caused destruction and suffering. The mountains became acalam (immobile/stationary) thereafter except MainAka parvatam mentioned in Sundara KANDam of Srimad VaalmIki RaamAyaNam. MainAka parvatam escaped the fate of other mountains by hiding under the ocean. This nemi destroys flocks of asurAs and gains more lustre. May this nemi grant you sukham!

Comments:

PurANams state that the mountains had wings and they flew from place to place with those wings. It was Indran who cut off those wings of the mountains and made them immobile. We have to assume that it was the power of sudarSanan, which entered in to Indran's vajrAyudham and enabled the cutting of the wings of parvatams by Indran.





SLOKAM 28

यत्रामित्रान् दिधक्षौ प्रविशति बलिनो धाम निस्सीमधाम्नि

ग्रस्तापस्तापशीर्णैः प्रगुणितसिकतो मौक्तिकैश्शौक्तिकेयैः ।

राशिर्वारामपारां प्रकटयति पुनर्वैरिदाराश्रुपूरैः

वृद्धिं निर्याति निर्यापयतु स दुरितान्यस्त्रराजप्रधिर्वः ॥

yatra amitraAn didhakshau praviSati

balino dhAma nissIma dhAmni

grastApastApaSIrNai: praguNita

sikato mauktikai: Sauktikeyai: |

rASirvArAmapArAm prakaTayati

punarvairi dArA aSrupUrai:

vrddhim niryAti niryApayatu sa

duritAni astrarAjapradhi: va: ||

The travel of the nemi through the watery world of the oceans to seek out and destroy the bhagavat dveshis and asurAs is covered here.



The benediction is "May the reputed sudarSana nemi destroy your sins" (astrarA japradhi: va: duritAni niryApayatu).

Meaning:

sudarSana nemi of limitless tejas traveled through the ocean to the world of MahA Bali (nether world) to destroy its enemies. During that travel, the immense heat from the jvAlais arising from the nemi dried up the waters of the Oceans. The pearls from the inside of the oysters on the ocean floor spilled around in the sand as the waters dried up. sudarSanar destroyed the enemies and surfaced up. The copious tears from the eyes of the widows of the innumerable asurAs filled up the ocean. May the powerful nemi of sudarSanar destroy your sins!

Comments:

amaram says that Bali dhAmam (abode of Bali Cakravarti) is the same as rasAtaLam, pAtALam and adho bhuvanam. KUra nArAyaNa jIyar has a vivid imagination and describes beautifully with poetic justice as to what happened in the pAtALa lokam as sudarSanar chased down the enemies (amitrAn) in their watery homes in Bali dhAmam: "yatra amitrAn didhakshau praviSati balino nissIma dhAmni". The heat of the sudarSana nemi dries up the waters of the ocean and the heat ejects the pearls inside the oysters and they are scattered all over the vast sandy bed of the ocean: "grastApas-tApaSIrNai: praguNita sikato mauktikai: Sauktikeyai:". The wives of asurAs, who lost their husbands are grief stricken and shed voluminous tears, which fill up the dried up ocean with waters: "rASirvArAmapArAm prakaTayati punar vairi dArA aSrupUrai:".





SLOKAM 29

कक्ष्यातौल्येन कद्रत्तिनयफणमणीन् कल्यदीपस्य युञ्जन्

पातालान्तः प्रपाती निखिलमपि तमः स्वेन धाम्ना निगीर्य ।

दैतेयप्रेयसीनां वमति हृदि हतप्रेयसां भूयसा यः

चक्राग्रीयाग्रदेशो दहतु विलसितं बहसावंहसां वः ॥

kakshyAtaulyena kadrUtanaya

phaNamaNIn kalyadIpasya yunjan

pAtAlAnta: prapAtI nikhilamapi tama:

svena dhAmna nigIrya |

daiteya preyasInAm vamati hrdi

hata preyasAm bhUyasA ya:

cakrAgrIya agradeSa: dahatu

vilasitam bahvasAvamhasAm va: ||

Another beautiful description of the happenings at the abode of Bali is provided in this Slokam. sudarSanar enters the nether world through the ocean. There are many rAja sarpams there with gem (mANIKkam) decorated hoods. The tejas of sudarSana nemi lowers the lustre of these bright gems and makes



them look like day light lamps. Further, the sudarSana nemi absorbs the darkness of pAtALa lokam and transfers it and stores it inside the hearts of the widows of the slain asurAs. May this sudarSana nemi destroy the pride of your strutting sins!

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SrI Sudarshana BhagwAn depicted as lowering the tejas of the manikams (gems) on the heads of raja sarpams in the ocean



Comments:

sudarSana nemi is lovingly saluted here as "cakrAgrIyA agradeSa:". The serpents are identified as sons of Kadru, the sakkaLatti of GaruDan's mother (kadrU tanayA:). The tejas of sudarSanar dimming fully the light inside pAtALam is described as: "pAtALAnta: prapAtI nikhilamapi tama: svena-dhAmnA nigIrya". The discharging of that darkness by sudarSanar in to the hearts of the wives of asurAs (daiteya preyasInAm) is visualized as: "daiteya preyasInAm vamati hrdis hata preyasAm bhUyasA ya:". The removal of our sins by the sudarSana nemi is prayed for here: "cakrAgrIyAgra deSo dahatu vilasitam bahvasAvamhasAm va:". The word amhas is used to describe the sins.

In Vedam, four names are used to refer to sins: "pApam, amhas, enas and agha". The pApam is the sin of the mind. Our thoughts are the breeding place for sins and hence the Vedic prayer is to get rid of the sin generated by the mind. In this context, atharvaNa vedam prays: "paroapehi manaspApa" -- atharvANa vedam:VI.45.1 [Oh sin of thoughts (of mind), May you go away from us]. There are also number of mantrams in Book IV of atharvaNa vedam (mantrams 23-29) that teach us how to get rid of the sins (ahamsam). Rg Vedam (I.97.1) prays to the Lord for getting rid of agha type sins. ("apa na: SoSucadagham"). This mantram states that God alone would help us in getting across the sin as one on a boat -

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।

अप नः शोशुचदघम् ॥

sa na: sindhumiva nAvayAti parshA svastaye |

apa na: SoSucadagham ---I.97.8.

Another famous Rg Veda mantram offers its salutations to the Lord, who is the remover of these sins:



अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥

agne naya supathA rAye asmAn viSvAni deva vayunAni vidvAn|

yuyodhyasmajjuhurANameno bhUyishThAm te nama uktim vidhema ||

-- Rg: I.189.1

"God alone knows our actions, good or bad, and hence he can lead us on to the path of righteousness; we shall have to struggle constantly with our crooked sins; to that Lord of ours, our most respectful regards and reverences."

Yajur Vedam (VIII.13) identifies the Lord as our atonement for sins committed by self, also from our sins of sins, consciously or unconsciously committed both, for the sins that may be small or great, for all of them". As "**vratapati**" (the sustainer in our determined efforts), He comes to our rescue and our sins are extracted away (Yajur Vedam I.5). He is our final resort and is our final atonement -

उपयामग्रहीतोस्याग्रयणोसि स्वाग्रयणः । पाहि यज्ञं पाहि यज्ञपतिम्

upayAmagrhiTosyAgrayaNosi svAgrayaNa: |

pAhi yaj~nam pAhi yaj~napatim

--Yajur Vedam: VII.20.



SLOKAM 30

कृष्णाम्भोदस्य भूषा कृतनयननयव्याहतिभार्गवस्य
प्राप्तामावेदयन्ति प्रतिभटसदृशामुद्भटां बाष्पवृष्टिम् ।
निष्टप्ताष्टापदश्रीस्समममरचमूर्गाजितैरुज्जिहाना
कीर्तिं वः केतकीभिः प्रथयतु सदृशीं चञ्चला चक्रधारा ॥

krshNAmbhodasya bhUshA krta-
nayana nayavyAhatirbhArgavasya
prAptAmAvedayanti pratibhaTa
sudrSAmudbhaTAm bAshpa vrshTim |
nishTaptAshTApada SrIssama-
mamaracamUgarjitairujjihAnA
kIrtim va: ketakIbhi: prathayatu
sadrSIm cancalA cakradhArA ||

The glories of cakra nemi and its vyApArams are saluted here.



The benediction is: May sudarSana nemi enhance your fame!

Meaning:

sudarSana nemi is like a jewelry for the dark hued cloud of BhagavAn. It flashes like lightning inside the dark cloud of the rainy season. It destroyed one of the eyes of Sukran, when he took the form of the bee and blocked the water from the vessel used by MahA Bali to deed the three feet of land sought by Vaamanar. It is the cause for the copious flow of tears from the asura-rAkshasa women, whose husbands are destroyed by it. The sudarSana nemi shines like molten gold. It starts on its missions with the majestic sounds of kettle drums and other marching instruments from the army of the devAs. That sound from the deva senai causes the tAzhampU (ketaki flower) to bloom. May that sudarSana nemi grow your kIrti, which is like the delicate fragrance of tAzhampU!





SLOKAM 31

वप्राणां भेदनीं यः परिणतिमखिलश्लाघनीयां दधानः

क्षुण्णां नक्षत्रमालां दिशिदिशि विकिरन् विद्युता तुल्यकक्ष्यः ।

निर्याणेनोत्कटेन प्रकटयति नवं दानवारिप्रकर्षं

चक्राधीशस्य भद्रो वशयतु भवतां स प्रधिश्चित्तवृत्तिम् ॥

vaprANAm bhedanIm ya: pariNatim

akhila SlAghanIyAm dadhAna:

kshuNNAm nakshtramAlAm diSi-

diSI vikiran vidyutA tulyakakshya: |

niryANenotkaTena prakaTayati

navam dAnavAri prakarsham

cakrAdhISasya bhadro vaSayatu bhavatAm

sa pradhi: cittavrttim ||

The poet compares sudarSana nemi in this Slokam to a powerful class of elephants known as "bhadram".



Meaning:

sudarSana nemi is like the Bhadram group of elephants known for destroying the banks of rivers with its strong tusks. sudarSana nemi similarly breaks down the walls of the cities of its enemies. Bhadram pulls down the nakshatra mAlA made of 27 stars, pulverizes the stars and spreads it far and wide. sudarSana nemi does similar feats and is full of tejas like the lightning. Bhadram will exude mada jalam from its kapolam. sudarSana nemi will strut out majestically on its sancArams, while eulogizing the glory of its Lord, Sriman nArAyaNan. May this auspicious sudarSana nemi celebrated by all control your sensory faculties and manas and prevent them from straying as per their will (*cakrAdhISasya bhadro bhavatAm cittavrttim vaSayatu*)!





SLOKAM 32

नाकौकशशत्रुजत्रुटनविघटितस्कन्धनीरन्ध्रनिर्यत्

नव्यक्रव्यास्रहव्यग्रसनरसलसज्ज्वालजिह्वालवह्निम् ।

यं दृष्ट्वा सांयुगीनं पुनरपि विदधत्याशिषो वीर्यवृद्धयै

गीर्वाणा निर्वृणाना वितरतु स जयं विष्णुहेतिप्रधिर्वः ॥

nAkauka: SatrujatrutruTana-

vighaTita skandha nIrandhraniryat

navyakravyAsrahavyagrasana-

rasalasajjvAlajihvAlavahnim |

yam drshTvA sAmyugInam punarapi

vidadhatyASisho vIryavrdhdhyai

gIrvANA nirvrNAnA vitaratu sa

jayam vishNuhetipradhi: va: ||

This Slokam houses the battle field valour of sudarSana nemi.



Kumbakonam Chakrapani Koil Sri Sudarshana

Meaning:

sudarSana nemi is engaged in battle with the deva catrus (asurAs). It cuts down the shoulder armor and thereafter the shoulders of the opposing asurAs. The arms of the asurAs are dismembered and the blood flows from the wounds. sudarSana nemi extends its tongue in the form of jvAlai to taste and enjoy anew the havis of the flesh and blood of the deva catrus. The devAs praise the sudarSanar, Who is extraordinarily skilled in the battle field and pray for the further growth of its vIryam. May that sudarSana nemi saluted by the devAs stay victorious and grant you the boon of victory over your enemies (va: vishNuhetipradhi: sa jayam vitaratu)!



SLOKAM 33

धन्वाध्वन्यस्य धारा सलिलमिव धनं दुर्गतस्येव दृष्टिः

जात्यन्धस्येव पङ्गोः पदविहृतिरिव प्रीणनी प्रेमभाजाम् ।

पत्युर्मायाक्रियायां प्रकटपरिणतिर्विश्वरक्षाक्षमायां

मायामायामिनी वः त्रुटयतु महति नेमिरस्त्रेश्वरस्य ॥

dhanvAdhvanyasya dhArA salilamiva

dhanam durgatasyeva drshTi:

jAtyandhasyeva pango: padavihrti:

iva prINanI premabhAjAm |

patyurmAyAkriyAyAm prakaTa

pariNati: viSvarakshAksha mAyAm

mAyA mAyAminIm va: truTayatu

mahati nemi: astreSvarasya ||

sudarSanar is compared to many boons sought by people and is recognized as transforming in to the form of its Lord Himself during the times of protecting the world.



The benediction is: "May that sudarSanar of multifaceted vaibhavam banish the avidyA that links to you without let (astranemi: mAyAm truTayatu)!"

Meaning:

sudarSanar is like running water for one who is roaming in the scorching desert. He is like huge wealth that came the way of a poor man. He is like the eye sight gained by a blind man. He is like the walking legs for a lame man. He generates prIti among His devotees and during the times of protecting the universe created by His Lord Sriman nArAyaNan, sudarSanar transforms into the form of His Lord Himself. May that sudarSanar's nemi cut asunder once and for all, the continuous chain of avidyA that ties itself to you over many births!

Comments:

This Slokam reminds one of the SaraNAgati performed by Swamy ALavanthAr to Lord VaradarAjan:

yasya prasAda kalayA bhadira: sruNoti

panghu: pradhAvati javena ca vakti mUkha: |

andha: prapaSyati sudam labate ca vandyA

tam devadevameva SaraNam gatosmi ||

Here Swamy ALavanthAr addresses Lord Varadan: "Oh boon granting VaradA! aDiyEn performs SaraNAgati at Your sacred feet. Through a miniscule portion of Your grace, the deaf hears, lame ones walk fast, dumb speaks, the blind sees



and the childless ones gain progeny. Oh Lord! aDiyEn hopes You will accept my prayer. Oh Lotus eyed One! lakshMISA! Please cast Your glances on RaamAnujA and bless him to become the VaishNava sampradhAya sthApakar".

"dhanvAdhvanya" is one who is walking in the hot desert. durgata: is a poor man; jAtyandhan is one who is blind from birth; pangu: is a lame one; mayA is avidyA.





SLOKAM 34

त्राणं या विष्टपानां वितरति च यया कल्प्यते कामपूर्तिः

न स्थातुं यत्पुरस्तात् प्रभवति कलयाऽप्योषधीनामधीशः ।

उन्मेषो याति यस्या न समयनियतिं सा श्रियं वः प्रदेयात्

नृत्यद्योतमाना त्रिपुरहरदृशं नेमिरस्त्रेश्वरस्य ॥

trANam yA vishTapAnAm vitarati ca

yayA kalpyate kAmapUrti:

na sthAtum yatpurastAt prabhavati

kalayA api aushadhInAmadhISa: |

unmesho yAti yasyA na samaya niyatim

sA Sriyam va: pradeyAt

nyakkrttyadyotamAnA tripurahara

drSam nemi: astreSvarasya ||

In this Slokam, the poet and great sudarSana upAsakar of Srirangam compares the third eye of Lord Sivan with Cakra nemi and concludes that Cakra nemi's lustre is present at all times and is more auspicious than that of the third eye of Sivan.



Meaning:

Sivan is samhAra mUrti and therefore His third eye causes destruction of the Universe, whereas cakra nemi is focused on the protecting the world and its beings. The third eye of Sivan burnt Manmathan to ashes for disturbing His penance. Due to the curse of daksha Prajapati, Candran stood before Sivan with a single digit (kala) and he is incapable of standing before cakra nemi (na sthAtum yatpurastAt aushadhInAm ISa:). The third eye of Sivan opens only during samhAra kAlam and shows its lustre, whereas the prakAsam of cakra nemi is visible at all times. May this cakra nemi which defeats the third eye of Sivan in all ways bless you all with aiSvaryams!

Comments:

astreSvaran is SrI sudarSanar. In ahirbudhnya samhitai, Sivan reveals the sudarSana mantram and meditates on it (SULi drshTa mano: vAcya: -- shoDaSAyudha stotram: 17th Slokam). Sivan is thus the mantra drashTA of sudarSana mantram. SrI sudarSanAshTakam (2nd Slokam in sundarasimham.org) also refers to Sivan worshipping sudarSanar and being blessed with latter's darSanam (bhajat ahirbudhnya lakshita). aushadhInAm Isa: refers to Candran, the Lord of medicinal plants.

The benediction here is: "nemi: va: Sriyam pradeyAt".

Sriyam here stands for the MangaLa mUrti, MahA Lakshmi and Her glances, which bless one with all aiSvaryam (Sreyo mUrtim Sriyam aSaraNastvAm prapadye -- first Slokam of SrI stuti covered in Sundarasimham.org ebook #1. The third mantram of SrI sUktam - covered in the 73rd e-book of Ahobilavalli series (www.ahobilavalli.org) - salutes Her as "Sriyam devIm upahvaye SrIrmA devI jushatAm". The fifth mantram pays its tribute to Her "Sriyam loke devajushTAm udArAm". She is also recognized as "ArdrAm jvAlantIm trptAm tarpayantIm". Her heart is filled with dayA and she is very pleased even with the smallest gesture of worship by anyone and She blesses that person with abundant wealth. In the ninth mantram of SrI sUktam, the auspicious word of Sriyam is invoked again: "ISvarIgum sarvabhUtAnAm tAmihopahvaye Sriyam".



Thus sudarSana nemi, which represents Bhagavat sankalpa Sakti makes us eligible for receiving the anugraham of SrI devi.

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SLOKAM 35

नक्षत्रक्षोदभूतिप्रकर विकिरण श्वेतिताशावकाशा
जीर्णैः पर्णैरिवद्यां जलधरपटलैश्चूणितैरूर्णुनावा ।
आजावाजानवाजानत रिपु जनतारण्यमावर्तमाना
नेमिर्वात्येव चाक्रि प्रणुदतु भवतां संहतं पापतूलम् ॥

nakshatrakshodabhUtiprakara
vikiraNa SvetitASAvakASA
jIrNai: parNai: iva dyAm jaladhara
paTalai: cUrNitairUrNunAvA |
AjAvAjAnavAjAnata ripu janata
AraNyam AvavartamAnA
nemirvAtyeva cAkri praNudatu
bhavatAm samhatam pApatUlam ||

This Slokam is another grand visualization of the power of Cakra nemi.



The benediction here is for that mighty cakra nemi to disintegrate our pApams and scatter them to the winds (nemi: bhavatAm pApatUlam praNudatu:). ANDAL's TiruppAvai vAKyams are to be remembered here: "tIyiniL tUsAKum". All the sins will be burnt into formless ashes.



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Meaning:

The cakra nemi spreads the ashes of the assembly of stars from the constellations in all directions and make those directions white all around (milky way). It pulverizes the assembly of clouds and hides the sky. It rotates with great speed in the forest of asurAs and rAkshasAs and seeks them out for destruction. It is like a grand typhoon in its destructive capabilities. May this powerful cakra nemi convert in to ashes the cotton bales of your sins!



SLOKAM 36

क्षिप्त्वा नेपथ्यशाटीमिव जलदघटां जिष्णुकोदण्डचित्रां

तारापुञ्जं प्रसुनाञ्जलिमिव विपुले व्योमरङ्गे विकीर्य ।

निर्वेदग्लानिचिन्ता प्रभृतिपरवशानन्तरा दानवेन्द्रान्

नृत्यन्नानालयाढ्यं नट इव तनुतां शर्म चक्रप्रधिवः ॥

kshiptvA nepathyaSATIm iva jaladaghaTAm

jishNukodaNDacitrAm

tArApunjam prasunAnjalim iva

vipule vyomarange vikIrya |

nirvedaglAnicintA prabhrti

paravaSANantarA dAnavendrAn

nrtyanAnAlayADhyam naTa iva

tanutAm Sarma cakrapradhi: va: ||

Here KUrA nArAyaNa jIyar compares Cakra nemi to a dancer dancing in the stage (nATya Rangam).

The benediction in this Slokam is: "cakrapradhi: va: Sarma tanutAm" (May this cakra nemi, the skilled dancer generate sukham for you!).



SrI Sudarshana depicted as pushing away clouds and scattering stars upon its arrival

Meaning:

When a dancer enters the stage (naTana rangam), he or she will push aside the multicolored curtain and perform PushpAjalai (spreading of the flowers on the stage as a matter of respect for the sacred stage). The cakra nemi likewise on entrance in the sky will push aside the cloud assembly marked by multi-hued



rainbow and sprinkle all directions with the assembly of stars. When a dancer performs, he or she will create sorrow, worry and anxiety in the audience through the abhinayams. cakra nemi also dances with many kinds of layams and creates sorrow, worry and anxiety in the minds of the asuras and rakshasas.

May that dancing cakra nemi create sukham for You!

Comments:

PushpAnjali is a tribute by the dancer on the stage to the Gods and Goddesses. The dancer sprinkles flowers on stage in a reverential mood. abhinayam is a variety of gestures made by the limbs, body and the face. abhinayam is classified into four categories:

angika

vAcika

AhArya and

sAtvikAbhinayam

In the case of angika abhinayam involving the head alone, there are 13 different abhinayas starting from Akampita. There are 36 eye movements conveying 8 rasas and 20 other sthAyai bhAvams. Regarding the types of dances, there is lAsyam and tANDavam. lAsyam is more feminine in character and tANDavam is forceful and energetic. One is inclined to think that sudarSanar's dance is in the tANDavam category.



SLOKAM 37

दौर्गत्यप्रौढतापप्रतिभटविभवा वित्तधारास्सृजन्ती

गर्जन्ती चीत्क्रियाभिर्ज्वलदनलशिखोद्दामसौदामनीका ।

अव्यात् क्रव्याद्वधूटीनयनजलभरैर्दिक्षु नव्याननाव्यान्

पुष्यन्ती सिन्धुपूरान् रथचरणपतेर्नेमिकादम्बिनी वः ॥

daurgatya prauDha tApa pratibhaTa

vibhavA vitta dhAra: srjantI

garjantI cItkriyAbhi: jvaladanala

SikhoddAma saudAmanIKA |

avyAt kravyAt vadhUTI nayana

jala bharai: dikshu navyAnanAvyAn

pushyantI sindhupUrAn rathacaraNa-

pate: nemikAdambinI va: ||

In this Slokam, the poet compares sudarSana nemi to a garland of clouds and describes their different effects.



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Sri Ahobila Matam's Sri Sudarshana Moorthy



Meaning:

megha mAlai will create downpour of rain showers that will quench even the unbearable tApam (daurgatya prouDha tApam). sudarSana nemi will shower copious riches (vitta dhArA) to remove the sufferings of its devotees from unbearable poverty.

The clouds in the rainy season will start with the garjanam (roaring) of thunder and will be accompanied by flashing lightning (saudAmanIkA) streaks. cakra nemi will also raise ear splitting sound as it starts and will have agni jvAlais accompanying its garjanam.

The rainy clouds will pour down rain and create floods in the rivers. cakra nemi will create copious streams of tears in the eyes of the wives of the asurAs and rAKashasAs. May the sudarSana nemi of this many attributes protect you (nemikAdambninI va: avyAt).





SLOKAM 38

सन्दोहं दानवानामजसमजमिवाऽऽलभ्य जाज्वल्यमाने

वहावहाय जुह्वत्रिदशपरिषदे स्वस्वभागप्रदायी ।

स्तोत्रैर्ब्रह्मादिगीतैर्मुखरपरिसरं श्लाघ्यशास्त्रप्रयोगं

प्राप्तस्सङ्ग्रामसत्रं प्रधिरसुररिपोः प्रार्थितं प्रस्रुतां वः ॥

sandoham dAnavAnAmajasamajamivA

Alabhya jAjvalyamAne

vahnAvahnAya juhvat tridaSa

parishade svasvabhAgapradAyI |

stotrai: brhamAdigItai:

mukhara parisaram SlAghya Sastraprayogam

prApta: sangrAmasatram pradhira-

suraripo: prArthitam prasnutAm va: ||

This Slokam visualizes surdaSana nemi as the YajamAnan performing an yAgam (yajvA).



SrI Sudarshana depicted as the YajamAnam performing the Yagnam



The benediction here is: May the cakra nemi grant and grow the boons sought by you (cakrapradhi: va: prArthitam prasnutAm).

Meaning:

The YajamAnan follows the Veda Mantram (paSUn Alabhda) and cuts the liver of the goat or vapA and places that offering (AhUti) in the yAgAgni. sudarSana nemi cuts the asura vargams in to parts and offers that AhUti in the yuddhAgni.

The yAga bhUmi is filled with the sacred sounds of mantrams recited by BrahmA and udhgAtA; Yuddha bhUmi, where cakra nemi sports is the place where the sounds of stotram by BrahmA and other devAs are heard

yAga bhUmi is the place where mantra vAkyam (SAstra rUpam) and Veda vAkyam (sastra rUpam) are heard. Yuddha bhUmi is the place where the sounds of sastrams like swords and shields are heard.

Thus cakra nemi grants what the devAs wish for and destroys the asurAs and rAkshasAs. May that cakra nemi representing the activities of an YajvA grow your objects of desire!

Comments:

ghAna visishTa mantrocchAraNam is defined as stotram and ghAna rahita eka SrutirUpa uccharaNam is understood as sastram.

nemi varNanam sampUrNam



अरवर्णनम्

ara varNanam

SLOKAM 39

उत्पातालात कल्पान्यसुरपरिषदामाहवप्रार्थिनीनाम्

अध्वानध्वावबोध क्षपणचणतमः क्षेपदीपोपमानि ।

त्रैलोक्यागार भारोद्वहनसहमणिस्तम्भ सम्पत्सखानि

त्रायन्तामन्तिमायां विपदि सपदि वोऽराणी सौदर्शनानि ॥

utpAtAlAta kalpAni asura

parishadAmAhava prArthinInAm

adhvAnadhvAvabodha kshapaNa-

caNatama: kshepadIpopamAni |

trailokyAgAra bhArodvahana

sahamaNistambha sampatsakhAni

trAyantAm antimAyAm vipadi

sapadi va: arANI saudarSananAni ||



From this 39th to the 50th Slokam focus is on the vaibhavam of the arams of the sudarSana cakram. arams are equivalent to the spokes of an umbrella. When we describe arams or nemi or jvAlA (parts of sudarSana cakram), we are still saluting the whole sudarSana BhagavAn.



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Sri Sudarshana Bhagwan's aram's depicted as fire sticks



The benediction housed in this Slokam is : "arANi va: antima vipadi trAyantAm".
May the arams protect you from the asubha nimittams (utpAtams) during
PrANa prayANa samayam !

Meaning:

The arams of sudarSanar are like fire sticks, the early indicators of destruction for the band of asurAs. They presage the disaster that is going to happen for the asura ghoshTi from the arams. They are like the torches that banish the surrounding darkness, which made it difficult to discriminate between the good and bad paths. The arams of sudarSanar are like the gem pillars that support the weight of the palace constituted by the three lokams. May these arams of sudarSanar come to your rescue during your last moments (antima kAlam).





SLOKAM 40

ज्वालाज्वालप्रवालस्तबकितशिरसो नाभिमावालन्त्यः

सिक्ता रक्ताम्बुपुरैश्शकलितवपुषां शास्त्रवानीकिनीनाम् ।

चक्राक्रीडप्ररूढाभुजगशय भुजोपघ्ननिघ्नप्रचाराः

पुष्यन्त्यः कीर्तिपुष्पाण्यरकनकलताः प्रीतये वः प्रथन्ताम् ॥

jvAlAjvAlpravAla stabakita

Sirasa: nAbhim AvAlantya:

sikTA raktAmbupUrai:Sakalita

vapushAm SAstravAnIkinInAm |

cakrAkrIDa prarUDhA bhujagaSaya

bhujopaghnanighna pracArA:

pushyantya: kIrti pushpANi ara

kanakalatA: prItaye va: prathantAm ||

The cakra arams are visualized here as golden creepers (*kanaka latA*), which reach up towards the arms (bhujams) of Lord Ranganathan, their support staff.



The benediction in this Slokam is: "ara kanaklatA: prItaye va: prathantAm". (May the arams resembling golden creepers seeking the arms of Lord RanganAthan as their support staff enhance your prIti for Lord sudarSana!).

Meaning:

The arams grow in the garden of sudarSana and have the nAbhi (navel) of sudarSana cakram serving as the irrigation flow channels (pAtti), where the blood from the soldiers of the army of asurAs flow. These golden creepers (arams) climb up and seek the arms of Lord RanganAtha for holding on to and growing. These golden creepers (arams) have the sudarSana jvAlais as their tender shoots and kIrti as their flowers. May these golden creepers grow your affection for sudarSanar!

Comments:

AvAlam in the first pAdam refers to the formations to direct the flow of water in agriculture (irrigation channels). The nAbhi is equated to those AvAlams. **anIKinI** in the second pAdam refers to army. **AkrIDam** in the third pAdam refers to a udyAnam (pleasure garden). The kIrti pushpams of the kanaka latA are flowers of fame arising from the destruction of the enemies of sudarSanar. kIrti pushpams are **yasorASI**-s (assembly of the flowers of fame - yaSas).





SLOKAM 41

ज्वालाजालाब्धिमुद्रं क्षितिवलयमिवाबिभ्रती नेमिचक्रं

नागेन्द्रस्येव नाभेः फणपरिषदिव प्रौढरत्नप्रकाशा ।

दत्तां वो दिव्यहेतेर्मातिमरविततिः ख्यातसाहस्रसङ्ख्या

सङ्ख्यावत्सङ्घ चित्तश्रवणहरगुणस्यन्दिसन्दर्भगर्भाम् ॥

jvAlAjAlAbdhimudram kshiti

valayamivAbibhratI nemicakram

nAgendrasyeva nAbhe: phaNa

parishat iva prauDha ratna prakASA |

dattAm va: divya hete:

matim aravitati: khyAta sAhasra samkhyA

sankhyAvatsanghacitta SravaNa

haraguNasyandi sandarbha garbhAm ||

In this Slokam, the poet instructs us on the sAmyam (similarities) between the arams of SrI sudarSana cakram and the hoods of AdiSeshan.



Meaning:

The hoods of AdiSeshan support the BhU maNDalam; BhU lokam is thus carried on his head. The arms of sudarSanar carry the nemi of the Lord's cakram.

BhU maNDalam will be surrounded by the Oceans; The nemi of sudarSanar will be surrounded by its jvAlais.

The thousand hoods of AdiSeshan will spread out from its coiled form; the many arms of sudarSanar will be united with its nAbhi.

The hoods of AdiSeshan would be full of lustre from the gems adorning them; the arms of sudarSanar would be resplendent with all the gems embedded in them (*prauDha ratna prakASam*).

May these celebrated arms of sudarSanar bless you with the boons of medhA and vAk vilAsams that would enchant the ears and the hearts of scholars! (*aravitati: va: mati vilAsam dattAm!*)





SLOKAM 42

ब्रह्मेशोपक्रमाणां बहुविधविमतक्षोदसंमोदितानां

सेवायै देवतानां दनुजकुलरिपोः पिण्डिकाद्यङ्ग भाजाम् ।

तत्तद्धामान्तसीमाविभजनविधये मानदण्डायमाना

भूमानं भूयसा वो दिशतु दशशती भास्वराणामराणाम् ॥

brahmeSopakramANAm bahuvidha-

vimatakshoda sammoditAnAm

sevAyai devatAnAm danuja-

kularipo: piNDikAadyanga bhAjAm |

tat tat dhAmAnta sImA vibhajana

vidhaye mAna daNDAYamAnA

bhUmAnam bhUyasA va: diSatu

daSaSatI bhAsvarANAmarANAm ||

Bhagavat SAstram says that Brahma, Sivan and other devatAs reside in the nAbhi and other limbs of sudarSanar. They are there to extend their thanks for the upakArAmS of sudarSanar through the destruction of their enemies (asurAs and rAkshasAs).



The benediction housed in this Slokam has the celebrated Upanishadic word "bhUma" standing for bhUma vidyA elaborated in the chAndogya Upanishad.

Meaning:

BrahmA and other devAs reside in the nAbhi and other limbs of sudarSanar to be close to Him and to eulogize Him for the mahopakArams that He has rendered to them through the destruction of their natural enemies (asurAs and rAkshasAs). The devAs have an overwhelming sense of gratitude (krtaj~natai) and wish to praise His vaibhavam always. For that reason, they have taken up their permanent residence in and around the limbs of sudarSanar. The arams of the Lord serve as mAna daNDams (measuring rods) to allocate spaces proportionate to the sthAna viSeshams of the various devAs. May these arams of sudarSanar bless you with rare and extraordinary kinds of fame and sukham (arANi va: bhUyasA bhUmAnam diSatu)!

Comments:

mAna daNDam is a rod to measure physical dimensions such as height, length, breadth etc. KaaLIIdAsa uses this word, when he refers to the HimAlayAs standing as the measuring stick for the earth (stitha: prthivyA iva mAnadaNDa:). The bhUma Sabdam invoked in the fourth pAdam has links to bhUma vidyA elaborated in the 23rd and the 24th khaNDams of chAndogya Upanishad: "yo vai bhUmA tat sukham" (He who has plentitude enjoys infinite bliss). The plentitude is not in numbers of cattle, houses etc., but of the form of guNotkarsham (celebrated auspicious qualities). Therefore, the Upanishad recommends that bhuma alone should be known and realized. The next mantram defines bhuma further: "In the experience of which (bhuma), one will not see anything other than that, one will not hear anything other than that, one will not know anything other than that, that is bhUmA", the Self of every other thing (sa eva dagum sarvamiti).

This bhUman is Brahman the sarvAtmaka, sarvAdhAran. The benediction is thus for the growth of Brahma j~nAnam.



Sri Sudarshana Vimanam of Sri Yadigiri Narasimha Temple, Yadigirigutta,
Andhra Pradesh



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SLOKAM 43

ज्वालाकल्लोलमालानिबिडपरिसरां नेमिवेलां दधाने
पूर्वेणाक्रान्तमध्ये भुवनमयहविर्भोजिना पूरुषेण ।
प्रस्फूर्जत्प्राज्यरत्ने रथपदजलघावेधमानैः स्फुलिङ्गैः
भद्रं वो विद्रुमाणां श्रियमरविततिर्विस्तृणाना विधत्ताम् ॥

jvAlAkallolamAlAnibiDa
parisarAm nemivelAm dadhAne
pUrveNAkrAntamadhye bhuvanamaya
havi: bhojinA pUrusheNa |
prasphUrjatprAjyaratne rathapada
jaladhAvedhamAnai: sphulingai:
bhadram va: vidrumANAm Sriyam
aravitati: vistrNAnA vidhattAm ||

In this Slokam, sudarSanar is described as an Ocean.

The benediction here is: "aravitati va: bhadram vidhattAm" (May the arams of sudarSanar bless you with the upanishadic auspiciousness (bhadram)).



Meaning:

The comparisons between the ocean and sudarSanar:

The ocean has the banks, where the waves will break ceaselessly; sudarSanar's jvAlais would beat on its nemi (its shore) ceaselessly.

samudram will have at its center the ancient Purushan (vaiSvAnaran), who partakes the havis in the form of waters so that the ocean does not overflow its shores. The centre of sudarSanar (the nAbhi) houses sudarSana Purushan, who consumes the worlds.

The ocean has corals inside. The arams have sparks of fire emanating from its arams.

The ocean is the abode of many precious gems; the arams of sudarSanar has also many gems embedded in it.

May those arams confer auspiciousness on you all!

Comments:

Brahman is known as vaiSvAnaran as the ruler of all souls in its cosmic form. The knower of the vaiSvAnara tattvam (as Brahman) according to chAndogya Upanishad (V.24.3) becomes free from all sins. This is the bhadram that one hopes to gain by sudarSana upAsanA. bhadram invoked in the benediction of this Slokam is another Upanishadic word, we come across in the SANTI pATHam: "bhadram karNebhi: srNuyAma devA: bhadram paSyemAkshabhir-yajatrA:" [Oh Gods! May we hear auspicious words with our ears! May we behold the auspicious with our eyes! Praising the Gods with steady (firm) limbs and bodies, May we live the full-span of our lives as ordained by the Gods].The nAmam of



BhagavAn NarasimhAn is also saluted as bhadran in His nrsimhAnushTup mantram (e-book #46, Pages 3 and 5: <http://www.srihayagrivan.org>). When we invoke the nrsimha- sudarSana arcais, this meaning of bhadram can also be contemplated.





SLOKAM 44

नासीरस्वैरभग्नप्रतिभटरुधिरासारधारावसेकान्

एकान्तस्मेर पद्मप्रकरसहचरच्छायया प्राप्य नाभ्या ।

मुक्तानीवाङ्कुराणि स्फुरदनलशिखादर्शितप्राक्प्रवालानि

अव्याघातेन भव्यं प्रददतु भवतां दिव्यहेतेरराणि ।

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nAsIra svaira bhagna pratibhaTa-

rudhirAsAradhArAvasekAn

ekAntasmera padma prakarasahacara-

cchAyayA prApya nAbhyA |

muktAnIvAnkurANi sphuradanala

SikhA darSita prAkpravAlAni

avyAghAtena bhavyam pradadatu

bhavatAm divyahete: arANi |

sudarSana nAbhi kamalam has the features of a well blossomed lotus flower. The kavi prays for the sudarSana arams to grant the boon of kshemam without vighnams in this Slokam (arANi bhavatAm bhavyam pradadat).



Meaning:

The points that the poet makes to advance his proposition that the lotus flower and the sudarSana nAbhi are identical are:

The seedlings appear out of the center of the lotus flower; similarly, the arams arise out of the nAbhi of sudarSanar.

The seedlings of the lotus germinate from the water added to them; the ankurams (seedlings) of sudarSanar are irrigated by the blood of His enemies and they shoot out from that irrigation / nourishment.

When the seedlings of lotus sprout, the extreme edges have a charming red hue; the red agni jvAlais emanating from the arams look like the tender shoots of growing seedlings.

Comments:

bhavyam means modesty, which arises from vidyA grahaNam (**vidyA dadhAti vinayam**). vidyA balam and vinayam/bhavyam resulting from it are prayed for here.





SLOKAM 45

दावोल्कामण्डलीव द्रुमगणगहने बाडवस्येव वह्नेः

ज्वालावृद्धिर्महाब्धौ प्रवयसि तमसि प्रातरर्कप्रभवे ।

चक्रे या दानवानां ह्यकरटिघटासङ्कटे जाघटीति

प्राज्यं सा वः प्रदेयात् पदमरपरिषत् पद्मनाभायुधस्य ॥

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dAvolkAmaNDalIva drumagaNa

gahane bADavasyeva vahne:

juAlAvrddhi: mahAbdhau

pravayasi tamasi prAtararka prabhava |

cakre yA dAnavAnAm hayakaraTi

ghaTA sankate jAghaTIiti

prAjyam sA va: pradeyAt

padam ara parishat padmanAbhAyudhasya ||



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Meaning:

Just as the forest fire (dAvolkA) quickly spreads and destroys the dense forest, just as the paTapAgni consumes the excess waters of the ocean to prevent the ocean from overflowing its banks, just as the rising Sun (udaya sUryan) destroys the darkness of the night, the assembly of arams (ara parishat/ara samUham) of sudarSanar enters the vyUhams made of soldiers on horse back and those on elephant's back and destroys the asurAs and rAkshasAs. May those assemblies of arams of sudarSanar grant you high positions ("ara parishat va: prAjyam padam pradeyAt")!



SLOKAM 46

तापाद्वैत्यप्रतापातपसमुपचितात् त्रायमाणं त्रिलोकीं
लोलैर्ज्वालाकलापैः प्रकटयदभितश्चीनपट्टाञ्चलानि ।
छत्राकारं शलाका इव कनककृताशशौरिदोर्दण्डलग्नं
भूयासुर्भूषयन्त्यो रथचरणमरस्फूर्तयः कीर्तये वः ॥

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tApAt daityapratApAtapa
samupacitAt trAyamANam trilokIm
lolai: jvAlAkAlApai:
prakaTayadabhita: cInapaTTAncalAni |
chatrAkAram SalAKA iva
kanakakrtA: Sauri dordaNDa lagnam
bhUyAsu: bhUshayantya: rathacaraNam
arasphUrtaya: kIrtaye va: ||

In this Slokam, the poet compares Cakra rAjan to an umbrella and points out four aspects of similarity.



Meaning:

The umbrella protects us from the Sun's heat. sudarSanar saves the world caught in the grip of asurAs and rAkshasAs. He removes the tApams that the world experiences from the atrocities of the asurAs and the like.

The umbrella has spokes (kuDai KambikaL) in it. Similar to that, there are arams (golden spokes/**kanaka SalakA**) in the sudarSana cakram.

In the umbrella there are decorative elements made of Chinese silks (**cInapaTTAncalAni**/Chinese silk jAlars) at the periphery. The cakram's periphery will be surrounded by the decorative jvAlais.

The umbrella will be attached to a holding stick (a J-shaped stick) as a handle; the cakram is also attached to the Lord's right upper hand. May these auspicious arams create fame for you (**arasphUrtaya: va: kIrtaye bhUyAsu!**)





SLOKAM 47

नाभिशालानिखातां नहनसमुचितां वैरिलक्ष्मीवशानां
संयद्वारीहतानां समनुविदधती काञ्चना लानपङ्क्तिम् ।
राज्या च प्राज्यदैत्य ब्रजविजयमहोत्तम्भितानां भुजानां
तुल्या चक्रारमाला तुलयतु भवतां तूलवच्छत्रुलोकम् ॥

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nAbhiSAIAnikhAtAm nahana
samucitAm vairilakshmiIvaSAnAm
samyadvArIhrtAnAm samanu-
vidadhatI kAncanA lAnapanktim |
rajyA ca prAjyadaitya vraja-
vijayamahottambhitAnAm bhujanAm
tulyA cakrAramAlA tulayat
bhavatAm tUlavat Satrulokam ||

The poet compares here the arams to the pillars used for tying the legs of elephants.



Meaning:

In a big elephant shed, there will be a number of pillars for tying the elephants; similarly, the cakram has many arams. The war zone is the place with many elephant traps. Here, the wild male elephants (asura-rAkshasAs in the case of sudarSanar) are trapped and destroyed. The wealth of the male elephants are the She-elephants. The pillars used to tie them down are golden rows of arams. When the enemy is defeated, the winner lifts his hand and raises a joyous victory ghosham. The arams look like the uplifted arms of the winners in the battle. May these arams of Cakra rAjan blow away your catru vargams like a strong wind blowing away a cotton heap (cakraAramAlA bhavatAm Satrulokam tulayatu).





SLOKAM 48

आनेमेश्चक्रवालात्त्विष इव वितताः पिण्डीकाचण्डदीप्तेः

दीप्ता दीपा इवाराद्गहनरणतमीगाहिनः पूरुषस्य ।

शाणे रेखायितानां रथचरणमये शत्रुशौण्डीयहेम्नां

रेखाः प्रत्यग्रलग्नां इव भुवनमरश्रेणयः प्रीणयन्तु ॥

AnemeScakravAlAttvisha

iva vitatA: piNDIkAcaNDadIpte:

dIptA dIpA ivArAt gahana-

raNatamIgAhina: pUrushasya |

SANe rekhAyitAnAm rathacaraNa-

maye SatruSauNDIrya hemnAm

rekhA: pratyagralagnAm iva

bhuvanam ara SreNaya: prINayantu ||

The relationship between the nemi, nAbhi and the arams are described here.



Meaning:

The arams are like the effulgence that reach from the nAbhi (navel) to the nemi (circumference/rim) of the sudarSana cakram. The effulgence of these arams represent the light of the earth reaching up to lokAloka parvatam that surrounds the earth. Beyond that no sun light enters this lokAloka parvatam. These bright arams are like lit torches for sudarSanar, who enters the battle field at night. The arams are also like the golden lines (hemnAm rekhA) formed when the valour of sudarSanar is struck across the test stone (urai kal/SANai paTTai) of Cakra rAJan. May these arams of sudarSanar make the world happy and give it a happy sattA (existence)!

The benediction is: "ara SreNaya: bhuvanam prINayantu".

Comments:

CakravALA parvatam surrounding the earth is the same as lokAloka parvatam, where the Sun's light does not enter. loka: means prakASam and aloka: means darkness. There is no boundary between the two (prakASam and aprakASam) and therefore this mountain is called lokAloka parvatam.





SLOKAM 49

दीप्तैरर्चिः प्ररोहैर्दलवति विधृते बाहुनालेन विष्णोः

उद्यत्प्रद्योतनाभं प्रथयति पुरुषं कर्णिकावर्णिकायाम् ।

चूडालं वेदमौलिं कलयति कमले चक्रनाम्नोपलक्ष्ये

लक्ष्मीं स्फारामराणि प्रतिविदधतु वः केसरश्रीकराणी ॥

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dIptai: arci: prarohairdalavati

vidhrte bAhunAlena vishNo:

udyatpradyotanAbham prathayati

purusham karNika varNikAyAm |

cUDAlam vedamaulim kalayati

kamale cakranAmnopalakshye

lakshmIm sphArAm arANi prati-

vidadhatu va: kesaraSrIkarANI ||

In this Slokam, the poet compares the lotus flower to sudarSanar.



Meaning:

The lotus would have many petals. In the case of sudarSanar, the petals are the jvAla samUhams.

The lotus flower is at the end of the lotus stalk. Cakram (sudarSanar) is held by the Lord at the tip of his fingers, which are like lotus stalks.

At the center of a lotus flower is the karNika (containing the pollen dust). At the center of the cakram stands the resplendent sudarSana Purushar.

The Lotus serves as the alankAram for the head. sudarSanar serves as the AbharaNam for the veda Siras (Upanishads).

Inside the kamalam are the red colored pollen (keSarams). In the lotus of sudarSanam, the bright arams are like the keSarams.

May those arams bless you with Lakshmi kaTAKsham and grant you all kinds of wealth (arANi va: lakshIm pratividadhatu)!

Comments:

Mahopanishad and satapatha brAhmaNam passages celebrate the vaibhavam of sudarSanar. Swamy Desikan refers at many places in His sudarSanAshTakam about the veda sambandham of sudarSanar (satapatha brahma nandita, savana tejas-trayImaya, nigama nirvyUDa vaibahava, sakala tattva pratishThita).



SLOKAM 50

धातुस्यन्दैरमन्दैः कलुषितवपुषो निर्झराम्भः प्रतापान्

अर्चिष्मत्या स्वमूर्त्या रथचरणगिरेर्नेमिनाभितटस्य ।

व्याकुर्वाणाऽरपङ्क्तिर्वितरतु विभुताविस्तृतिं वित्तकोटी

कोटीरच्छत्रपीठीकटककरिघटाचामरस्त्रग्विणीं व ॥

dhAtusyandai: amandai: kalushita

vapusho nirjharAmbha: pratApAn

arcishmatyA svamUrtyA

rathacaraNagire: neminAbhi taTasya |

vyAkurvANAara pankti: vitaratu

vibhutA vistrtim vittakoTI

koTIra: chatra pIThIkaTakakari-

ghaTAcAmarastragviNIm va: ||

Here, the kavi visualizes the sudarSana cakram as the mountain, the nemi and the nAbhi as the foot hills (tAzhvarai/taTam) and the red mountain water falls as the arams.



Meaning:

May the cakra rAja parvatam with the nemi and nAbhi as its taTams and having the red pollen - laden dust- soaked waterfalls (arams) flowing from that parvatam bless you all with immense wealth, the royal crown, AbharaNams and simhAsanam with one white umbrella fitting the royal status with unlimited wealth and sevakAs doing fan service on both sides of the throne and thousands of elephants as aiSvaryam!

The benediction in this last Slokam about the arams is: "May the resplendent assembly of arams (ara samUham) grant (vitaratu) you with limitless (amandam) flow of wealth (vistrtim)!"

ara varNanam sampUrNam





नाभिवर्णनम्

nAbhi varNanam

SLOKAM 51

ऐकेयेन द्वादशानामशिशिरमहसां दर्शयन्ती प्रवृत्तिं

दत्तः स्वर्लोकं लक्ष्म्यास्तिलकं इव मुखे पद्मरागद्रवेण ।

देयाद्दैतेयदर्पक्षतिकरणरण प्रीणिताम्भोजनाभिः

नाभिर्नाभित्वमुर्व्यास्सुरपति विभवस्पर्शि सौदर्शनी वः ॥

aikeyena dvAdaSAnAmaSiSira

mahasAm darSayantI pravrttim

datta: svarloka lakshmyAstilaka

iva mukhe padmarAgadraveNa |

deyAt daiteyadarpakshatikaraNa-

raNa prINitAmbhoja nAbhi:

nAbhirnAbhitvamurvyA: surapati

vibhavasparSi saudarSanI va: ||



From this Slokam to Slokam 61, KUra nArAyaNa jIyar focuses on the celebration of the nAbhi (navel) of the sudarSana cakram. nAbhi is one of the limbs of sudarSanar. Even if the celebrations of the limbs take palace individually, it is all about the Lord sudarSanar Himself.

Meaning:

The lustre of the nAbhi of cakra rAjan appears like the lustre formed by the fusion of all the twelve AdityAs. The tejas has the integrated essence of all the twelve AdityAs. The lustre is like the PadmarAga gem tilakam on the forehead of svarga loka sAmrAjya Lakshmi. It makes Sriman nArAyaNa, its Lord, happy through the skills in combating the pride of the asurAs. May this nAbhi bless you with rulership over sAmrAjyam matching that of Indran (nAbhi: va: nAbhirna deyAt).

Comments:

Tilakam is the lakshaNam of SaumAngalyam. In the matter of destroying the asurAs, the enemies of the denizens of svarga lokam (devAs), the sudarSana nAbhi is the root cause of the well being of svarga loka Lakshmi. The twelve AdityAs are:

mitra (friendship),

aryaman (chivalry),

bhaga (the inherited share),

varuNa (the coverer or binder),

daksha (ritual skill),

amSa (the share of gods),



tvashTr (the shaper),

pUshan (the nourisher),

vivaSvat (the embodiment of morality),

savitr (the Vivifier),

Sakra (the Mighty) and

vishNu (the all pervading light of Knowledge).





SLOKAM 52

शस्त्रश्यामे शताङ्गक्षितिभृति तरलैरुत्तरङ्गे तुरङ्गैः

त्वङ्गन्मातङ्गनक्रे कुपितभटमुखच्छायमुग्ध प्रवाले ।

अस्तोकं प्रस्रुवाना प्रतिभटजलधौ पाटवं बाडवस्य

श्रेयो वस्संविधत्तां श्रितदुरितहरा श्रीधरास्त्रस्य नाभिः ॥

SastraSyAme SatAnga kshitibhrti

taralai: uttarange turangai:

tvanganmAtanganakre kupita-

bhaTamukhacchAyamugdha pravAle |

astokam prasnuvAnA pratibhaTa

jaladhau pATavam bADavasya

Sreyo va: samvidhattAm Srita-

duritaharA SrIdharAstrasya nAbhi: ||

The poet visualizes sudarSana nAbhi as paTapAgni in this Slokam and describes their common features.



The benediction here is: "May the paTapAgni like nemi of sudarSanar confer all MangaLams on you ("nAbhi: va: Sreya: samvidhAttAm")!

Meaning:

The physical ocean will be dark in color; so would be the ocean of catru sainyaM (army of the enemies) show darkness with the sastrams (Sastra SyAmam) that surround them.

The ocean has mountains (kshitibhrt) like MainAkam inside it. So does catru sainyaM with mountain like chariots/SatAngam

In the physical ocean, the huge waves will leap over one another; in the catru sainyaM, big white horses will leap across the battle field (taralai: uttarangai: turangai:). The horses leaping is equated here to the leaping of waves.

In the physical ocean, there would be gigantic black crocodiles (mAtanganakram); in the army of the enemies of sudarSanar, the faces of the soldiers would be reddish with their angry snarls.

May the cakra nAbhi residing in the army of enemies like paTapAgni devouring the enemies shower all MangaLams on you (nAbhi: va: Sreya: samvidhattAm)!





SLOKAM 53

ज्वालाचूडालकालानलचलनसमाडम्बरा सांपरायं

यासावासाद्य माद्यत्सुरसुभटभुजास्फोटकोलाह्लाढ्यम् ।

दैत्यारण्यं दहन्ती विरचयति यशोभूतिशुभ्रां धरित्रीं

सा वश्रक्रस्य नक्रस्यदमृदितगजत्रायिणी नाभिरव्यात् ॥

jvAlA cUDAla kAlAnala calana

samADambarA sAmparAyam

yAsAvAsAdya mAdyat sura subhaTa

bhujAsphoTa kolAhalADhyam |

daitya AraNyam dahantI viracayati

yaSobhUti SubhrAm dharitrIm

sA va: cakrasya nakrasyadamrdita-

gajatrAyini nAbhi: avyAt ||

The entry of sudarSanar in the battle field with majesty and the way in which He destroys the asura army is described here.



Meaning:

In the battle field, where the devAs were fighting with the asurAs, sudarSanar entered and burnt the asura senai like the kAlAgni (praLaya kAla agni) burning down the huge forests to ashes and spread the white ashes (the fame) arising from that valorous act over the earth and whitened the surface of the earth. May that Cakra nAbhi that distinguished itself in the battle field protect all of You as it protected Gajendran from the jaws of the crocodile!

Comments:

sudarSanar with His fierce jvAlais moved rapidly in the battle field (sAmparAyAm) with majesty and grandeur (ADambaram) and went about its business of assisting the devAs by burning down the asura army. The joyous devAs raised loud noises through beating of their shoulders with their palms (sura subhaTa bhujAsphoTa kolAhalADhyam).

The fame arising from the display of such heroism by sudarSanar spread like white ash all over the earth and provided a white coating for the earth (dharitrIm yaSobhUti subhrAm viracayati). The nAbhi of sudarSanar is identified as the protector of the Gajendran from the powerful jaws of the attacking crocodile at the lotus pond.





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Sri Sudarshana

Kanchi



SLOKAM 54

विन्दन्ती सान्ध्यमर्चिर्विदलितवपुषः प्रत्यनीकस्य रक्तैः

स्फायन्नक्षत्रराशिर्दिशिदिशि कणशः कीकशैः कीर्यमाणैः ।

नाकौकः पक्षमलाक्षीनवमदहसितच्छायया चन्द्रपादान्

राथाङ्गी विस्तृणाना रचयतु कुशलं पिण्डिकायामिनी वः ॥

vindantI sAndhyam arci: vidalita

vapusha: pratyaniKasya raktai:

sphAYan nakshatrarASir diSi diSi kaNaSa:

kIKaSai: kIryamANai: |

nAkauka: pakshmalAkshI navamada-

hasitacchAyayA candrapAdAn

rAthAngI vistrNAnA racayatu

kuSalam piNDika yAminI va: ||

The cakra nAbhi is visualized as the night in this Slokam and the common features between the night and the cakra nAbhi is described.



Meaning:

At sandhyA kAlam, the sky will be deep red; the cakra nAbhi will appear red from the blood flowing from the dismembered limbs of the asurAs (vidalita vapusha: pratyaniKasya raktai:) in the battle field.

Night sky will be pervaded by the assembly of stars; cakra nAbhi will make the sky look white from the huge heaps of bones of the asurAs that it had pulverized and scattered to the sky (sphAyan nakshatra rASir diSi diSi kaNaSa: kIryamANai:).

The night would be lit with the lustre of the Moon; cakra nAbhi will reflect the lustre of the smiles of the happy deva strI-s (pakshmalAkshI), whose husbands/devAs (nAkaukasAm) were saved in the battle. May this cakra nAbhi bless you with sakala kshemams (rAtAnghI va: kuSalam racayatu)!





SLOKAM 55

निस्सीमं निस्सृताया भुजधरणिधराघाटतः कैटभारेः

आशाकूलङ्कषद्वैरहितबलमहाम्भोधिमासादयन्त्याः ।

चक्रज्वालापगायाश्चलदरलहरीमालिकादन्तुरायाः

बिभ्रत्यावर्तभावं भ्रमयतु भुवने पिण्डिका वः प्रशस्तिम् ॥

nissImam nissrtAyA bhujadharaNi-

dharAghATata: kaiTabhAre:

ASAKUlankasharddherahitabala-

mahAmbhodhimAsAdayantyA: |

cakrajvAla ApagAyAScala-

dara laharI mAlika danturAyA:

bibhrati AvartabhAvam bhramayatu

bhuvane piNDika va: praSastim ||

The cakra nAbhi is like a whirlpool (suzhi) in the river of cakra jvAlA. Four points of comparison between the ordinary river and the cakra jvAlA river are listed.



Meaning:

All the big rivers (**ApagA**) originate from the mighty mountains like Ganga form the HimAlayAs; similarly, the mighty cakra jvAlA river (nadI) arises from the powerful arms of the Lord that resemble a mountain in strength (**IririraNDu mA varait tOL**).

The great rivers in spate will run over all their boundaries (**sImA**); similarly, the jvAlA nadI will spread everywhere and obliterate the directions.

The rivers will reach their sangamam (union) in the ocean; similarly, cakra jvAlA nadI will reach its sangamam in the gigantic ocean of the devAsura sainyaM (armies).

The rivers will have waves (**laharI**); the cakra jvAlA nadI will have many waves in the form of its Arams. May this cakra nAbhi (nadI) spread your kIrti all around the world (**piNDika va: praSastim bhuvane bhramayatu!**)





SLOKAM 56

पाणौकृत्वाहवाग्रे प्रतिभटविजयोपार्जितां वीरलक्ष्मीं

आनीतायास्ततोऽस्याः स्वसविधमसुरद्वेषिणा पूरुषेण ।

प्रासादं वासहेतोर्विरचितमरुणै रश्मिभिस्सूचयन्ती

नाभिर्वो निर्मिमीतां रथचरणपतेर्निवृत्तिं निर्विघाताम् ॥

pANau krtvAhavAgre pratibhaTa

vijayopArjitAm vIralakshmIm

AnItAyAstatosyA: svasavidham

asuradveshiNA pUrusheNa

prAsAdam vAsa heto: viracitam

aruNai: raSmibhi: sUcayantI

nAbhi: va: nirmimItAm rathacaraNa-

pate: nirvrtim nirvighAtAm ||

sudarSana nAbhi is visualized in this Slokam as a grand palace with many stories (mADa mALikai).

The benediction here is: May the sudarSana nAbhi with its red hue bless you all



with unmitigated sukham (nAbhi: va: nirvighAtAm nirvrtim nirmimItAm)!

Meaning:

sudarSana nAbhi wins the enemies and earns vIra SrI (vIralakshIm) as His bride in the battle field and weds Her there. He brings then His bride for enjoyable life with Her as His consort to the palatial mansion built with His red rays and settles down with Her there. May this sudarSana nAbhi bless you all with sukham devoid of any amangalam!

Comments:

sudarSanar, "the asura dveshi", is saluted as "ratha caraNa pati". His piNDika (cakra nAbhi) wins with great distinction in the battle field by destroying its enemies and wins the hand of vIra LakshIm in the battle field (pANau krtvAhavAgre pratibhaTa vijayopArjitAm vIralakshIm) as the trophy. sudarSanar builds a special mansion for His bride to reside and it is made up of the red rays seen at dawn time (prAsAdam vAsa heto: viracitam aruNai: raSmibhi: sUcayantI).

prAsAdam has two meanings: upper floor built of red bricks and that which is built of red rays





SLOKAM 57

डिण्डीरापाण्डुगण्डैररियुवतिमुखैः पिण्डिका कृष्णहेतेः

उच्चण्डाश्रुप्रवर्षैरुपरततिलकैरुक्तशौण्डीर्यचर्या ।

द्वित्रग्रामाधिपत्यद्रुहिण मदमषीदूषिताक्षक्षमाभृत्

सेवाहेवाकपाकं शमयतु भवतां कर्म शर्म प्रतीपम् ॥

DiNDIrApANDugaNDairariyuvati

mukhai: piNDika krshNahete:

uccaNDASru pravarsHairuparatatilakai-

rukta SauNDIryacarya |

dvitrAgrAmAdhipatya druhiNa

madamashIdUshitAkshakshamAbhrt

sevAhevAkapAkam Samayatu

bhavatAm karma Sarma pratIpam ||

The majesty of the cakra nAbhi after the destruction of the enemies (asurAs and rAkshasAs) and the status of the widows of the enemies are visualized here.



The benediction here is: "piNDika sevAhevAKapAkam bhavatAm karma Samayatu". May the cakra nAbhi chase away your desire to be a servant of the rich and the desire to engage in the misdeeds anticipating phalan from such service!

Meaning:

The cheeks of the widows of the asurAs, who lost in the battle with cakra nAbhi, are pale and white; they are always crying over their sorrow; their foreheads do not possess anymore their mangaLa tilakams as sumangalis. All of these signs seen on the face of the asura women assert the heroism and majesty of cakra nAbhi as the victor in the battle field. May cakra nAbhi chase away your distorted views about yourself as the mighty Brahma of fabled riches, when you are the Lord of two or three villages! May the cakra nAbhi remove your desire to serve the kings, who are slaves to their indriyams (vishaya sukham) and are filled with ahankAra-mamakArams! May you be freed of this dushkarmA of wanting to serve as a slave to these paltry and insignificant kings!





SLOKAM 58

पर्याप्तामुन्नतिं या प्रथयति कमलं या तिरोभाव्य भाति

स्रष्टुस्सृष्टेर्दवीयः कुवलयमहितं या बिभर्ति स्वरूपम् ।

भूम्ना स्वेनान्तरिक्षं कबलयति च या सा विचित्रा विधत्तां

दैतेयारातिनाभिर्द्रविणपतिपदद्वेषिणीं संपदं वः ॥

paryAptAm unnatim yA prathayati

kamalam yA tirobhAvya bhAti

srashTussrshTerdavIya: kuvalaya

mahitam yA bibharti svarUpam |

bhUmNA svenA antariksham kabalayati

ca yA sA vicitrA vidhattAm

daiteyArAti nAbhi: draviNapati=

pada dveshiNIm sampadam va: ||

The unique grandeur of the cakra nAbhi is celebrated in this Slokam.

The benediction here is for the worshippers of sudarSana nAbhi to enjoy the



wealth equal to that of Kuberan (daiteyaArAti nAbhi: va: sampadam vidhattAm).

Meaning:

The cakra nAbhi shines revealing its loftiness and Sreyas. It pushes aside the lotus flower in its beauty. It is beyond the creative powers of BrahmA, the creator (srashTus-srshTer-davIya:). It has the rUpam and svarUpam fit to be worshipped by the citizens of the earth (kuvalaya mahitam yA bibharti svarUpam). It wins through its fame the space between the earth and the sky (antariksham). May this mysterious sudarSana nAbhi bless you all with the immense wealth of the Lord of riches (draviNa pati:/Kuberan)!

Comments:

The name daiteya arAti: refers to both BhagavAn and sudarSanar. They both are the enemies of the asurAs (daityA-s). BhagavAn is the prayojaka kartA for the destruction of the asurAs, where as the sudarSanar is the prayojya kartA for that activity. The "bhUmA", the glory of cakra nAbhi is celebrated here (bhUmna svenA antariksham kabalayati). paryApta means paripUrNam. The cakra nAbhis' paryApti is noble (unnatam). It outshines the Lotus (kamalam prathayati).





SLOKAM 59

वाणी वाङ्मैश्वर्यतुर्भिस्सदसि सुमनसां द्योतमानस्वरूपा

बाह्वन्तःस्था मुरारेरभिमतमखिलं श्रीरिव स्पर्शयन्ती ।

दुर्गेवोग्राकृतिर्या त्रिभुवनजननस्थेमसंहारधुर्या

मर्यादालङ्घनं वः क्षपयतु महती हेतिवर्यस्य नाभिः ॥

vANI vAngai: caturbhi: sadasi

sumanasAm dyotamAna svarUpA

bAhvanta:sthA murAre: abhimatam

akhilam SrIriva sparSayantI |

durgevogrAkrtiryA tribhuvana

janana sthema samhAradhuryA

maryAdAlanghanam va: kshapayatu

mahatI hetivaryasya nAbhi: ||

The commonalities (sAdharmyam) between the cakra nAbhi and the wives of trimUrtis is the subject of this Slokam.



The benediction is that the svAtantrya abhimAnam of the devotee of sudarSanar be destroyed and Seshatva maryAdai take its place. svAtantrya abhimAnam is the narcissistic tendencies and Seshatva maryAdai is the j~nAnam that the devotee is the permanent liege of Lord sudarSana BhagavAn.

Meaning:

Sarasvati devi (vANI), the consort of Brahma will adorn the **sadas** (assembly) of scholars with Her four limbs (parA, paSyanti, madhyamA and vaikhari). Similarly, the cakra nAbhi will shine forth with its four limbs: jvAlA, nemi, aram and aksham.

MahA Lakshmi (SrI devi), the consort of VishNu will grant all desired boons, while being seated on the chest of Her Lord without leaving Him even for a fraction of a second. Similarly, the cakra nAbhi will stay at the tip of the Lord's fingers (hands) and grant all the wishes that one seeks.

cakra nAbhi will have a fierce form like durgA, the consort of Siva and will be engaged in the destruction of asurAs and rAkshasAs.

May that cakra nAbhi quench your svAtantrya buddhi and grow your awareness as the dAsan (Seshan) of the Lord, the sarva Seshi all times and places and states (**maryAdAlanghanam va: kshapayatu mahatI hetivaryasya nAbhi:**).

Comments:

The human speech (vAk) has four parts according to Rg Vedam:

The grossest level is vaikhari, the sound that emanates in an audible fashion due to the activity of the motor cortex controlling the movement of the vocal



chords. Much before this vaikhari speech is realized, there are three subtler levels of speech at other different parts of the brain: madhyamA, paSyanti and parA. The subtlest of them all and the first to arise is parA vAk. These four levels of speech alluded by the Vedam has been identified by the neurologists and speech generation researchers.

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SLOKAM 60

स्रग्भिस्सन्तानजाभिर्मधुरमधुरसस्यन्दसन्दोहिनीभिः

पाटीरैः प्रौढचन्द्रातपचयसुषमालोपनैर्लेपनैश्च ।

धूपैः कालागरूणामपि सुरसुदृशो विस्त्रमर्चासु यस्याः

गन्धं रुन्धन्ति सा वश्चिरमसुरभिदो नाभिरव्यादभव्यात् ॥

sragbhi: santAnajAbhi: madhura-

madhurasA syanda sandohinIbhi:

pATIrAi: prauDha candrAtapacaya-

sushamAlopanairlepanai: ca |

dhUpai: kAlAgarUNAmapi sura

sudrSo visramarcAsu yasyA:

gandham rundhanti sA va: ciram

asurabhida: nAbhi: avyAt abhavyAt ||

This Slokam refers to the cakra nAbhi ArAdhanam by the deva strI-s that banishes the foul odour associated with the sambandham of the nAbhi with the destroyed limbs of the asurAs and rAkshasAs.



The benediction here is "nAbhi: va: ciram abhavyAt avyAt" [May the cakra nAbhi, the enemy of the asurAs, protect You for a very long time from inauspiciousness (aSubham)].

Meaning:

The wives of devAs perform ArAdhanam for cakra nAbhi with the Karpaga flowers exuding honey. They also worship the nAbhi with sandal paste that wins over the lustre of the rays of the Moon. They offer dhUpa ArAdhanam with akil twigs. All of these offerings of fragrant vastus to the nAbhi of sudarSanar during ArAdhanams chase away the foul smell caused by the destroyed limbs of the asurAs (*gandham rundhanti*) that came into contact with the nAbhi and replace it with fragrant parimaLam.

Comments:

There are five kinds of flowering deva loka Vrksams:

MandAram, PaarijAtam, santAnam, Kalpakam and Haricandanam.

The flowers of santAna vrksam is specifically mentioned here (*sragbhi: santAnajAbhi: madhura madhurasya syanda sandohinIbhi:*). The lepanam or the smearing of sandal paste on the tirumEni of the nAbhi is described in the second pAdam of the Slokam: "*pATIrAi: prauDha candrAtapacaya sushamAlopanair-lepanai: ca*". The waving of the dhUpam from akil twigs is visualized in the third pAdam: "*dhUpai: kAlAgarUNAmapi sura sudrSo visramarcAsu yasyA:*".



SLOKAM 61

अंहस्संहृत्य दग्ध्वा प्रतिजनि जनितं प्रौढसंसारवन्या

दूराध्वन्यानधन्यान्महति विनतिभिर्धामनि स्थापयन्ती ।

विश्रान्तिं शाश्वतीं या नयति रमयतां चक्रराजस्य नाभिः

संयन्मोमुह्यमानत्रिदशरिपुदशासाक्षिणी साऽक्षिणी वः ॥

amha: samhrtya dagdhvA pratijani

janitam prauDhasamsAravanyA

dUrAdhvanyAnadhanyAn mahati

vinatibhi: dhAmani sthApayantI |

viSrantim SASvatIm yA nayati

ramayatAm cakrarAjasya nAbhi:

samyamomuhyamAna tridaSa-

ripudaSAsAkshiNI sa akshiNI va: ||

The poet observes that the sevai of the koTi sUrya prakASakan, SrI sudarSanar is a veritable bliss for one's eyes.



The benediction in this Slokam is: "cakrarAjasya nAbhi: va: akshiNI ramayatAm" (May the nAbhi of the Cakra rAjan delight your eyes!).

Meaning:

The nAbhi of cakra rAjan burns to ashes the sins of the suffering samsAris, who have roamed long distances janmam after janmam (**prati**jan) in the fierce desert of samsAram; next, the cakra nAbhi leads these sin-free souls to Paramapadam for the nitya kaimkaryam to its Lord and for enjoying ParipUrNa BrahmAnandam (**vi**Sr**Anti**) there in the company of nitya sUris and other mukta jIvans. This cakra nAbhi is adept at removing anishTams (aSubhams/ amangaLams) and granting the parama PurushArtham of Moksha sukham. May this Cakra rAjan of infinite splendour delight your eyes!

nabhi varNanam sampUrNam





अक्षवर्णनम्

aksha varNanam

SLOKAM 62

श्रुत्वा यन्नामशब्दं श्रुतिपथकटुकं देवनक्रीडनेषु

स्ववैरिस्वैरवत्यो भयविवशधियः कातरन्यस्तशाराः ।

मन्दाक्षं यान्त्यमन्दं प्रतियुवति मुखैर्दर्शितोत्प्रासदर्पैः

अक्षं सौदर्शनं तत्क्षपयतु भवतामेधमानां धनायाम् ॥

SrutvA yannAma Sabdam Srutipatha-

kaTukam devanakrIDaneshu

svarvairisvairavatyo bhaya

vivaSadhiya: kAtaranyastaSArA: |

mandAksham yAntyamandam pratiyuvati

mukhairdarSitotprAsadarpai:

aksham saudarSanam tat kshapayatu

bhavatAm edhamAnAm dhanAyAm ||



From this Slokam to the 74th Slokam, the **aksham** of sudarSanar is saluted and its vaibhavam is celebrated. aksham is a limb of sudarSana cakram. aksham is the axle of a wheel (cakram). aksham is also the name of the sokkaTTAn game (dyUtam). Kavi uses here the double meaning of aksham in this Slokam.

Meaning:

aksham is a limb of sudarSana cakram like nemi, aram, nAbhi et al. The sport of rolling dices is also called aksham (**dyUtam**). Whenever the asurAs and rAkshasAs hear the word aksham, they tremble all over. Once the wives of asurAs were playing dyutam with the wives of the devAs. One of the deva strI-s unexpectedly said aksham. Since the asura strI-s have been widowed by sudarSana aksham, they got frightened on hearing the word aksham, threw away their dices and ran away from the meeting place. The deva strI-s were amused by the inappropriate fear of the asura ladies (**asthAna bhaya sankai**) over the accidental utterance of the word aksham and lowered their heads with remorse over the unintended fear that they had generated. May this cakrAksham quench Your desires for mindless acquisition of wealth (**saudarSanam aksham dhanAyAm edhamAnAm kshapayatu**)!

Comments:

The first and the second pAdams focus on the cause and effect of the mere utterance of the "**aksha**" Sabdam on the asura strI-s. The meeting place was the mansion of one of the deva strI-s and they had invited their friends, the asura strI-s for a game of dice rolling (aksham). During the game, one deva strI uttered the name of aksham unexpectedly. Since they have been widowed by the fierce aksham (limb of sudarSanar) before, the word aksham began to ring in the ears of the asura strI-s and brought back frightening memories. They threw away the dices and ran away. The first two pAdams describe this scene: "**devanakrIDaneshu SrutipathakaTukam yannAma Sabdam SrutvA, svarvairis-vairavatyo bhaya vivaSadhiya: kAtaranyastaSArA**". The deva strI-s broke into a peel of laughter witnessing this misplaced fear of the asura strI-s and after that felt a little embarrassed over their own reaction and lowered their heads



out of modesty. The third pAdam describes this abashed reaction of the deva mAtAs: "mandAksham yAntyamandam pratiyuvati mukhair-darSitotprAsadarpai:". The fourth and final pAdam contains the prayer to the cakrAksham to quench our runaway desires to amass wealth: "aksham saudarSanam tat kshapayatu bhavatAm edhamAnAm dhanAyAm".





SLOKAM 63

व्यस्तस्कन्धं विशीर्णप्रसवपरिकरं प्रत्तपत्रोपमर्दं
संयद्वर्षासु तर्षातुरखगपरिषत्पीतरक्तोदकासु ।
अक्षं रक्षस्तरूणामशनिवदशनैरापतन्मूर्ध्नि मूर्ध्नि
स्तादस्त्राधीशितुर्वः स्तबकितयशसे द्वेषिणां प्लोषणाय ॥

vyastaskandham viSIrNa prasava
parikaram prattapatropamardam
samyadvarshAsu tarshAtura khaga-
parishat pItaraktodakAsu |
aksham rakshastarUNamaSanivadaSanai-
rApatanmUrdhni mUrdhni
stAdastrAdhISiturva: stabakita
yaSase dveshiNAm ploshaNaya ||

In this Slokam, the poet visualizes the aksham of sudarSanar as the rolling thunder in the sky.



The benediction here is: "May this famous cakra aksham destroy your enemies and generate abundant kIrti for you!"

Meaning:

During the rainy season, thunder will descend from the sky on the trees and break their branches; similarly, the sudarSanAksham will strike the asurAs in the battle field and break their shoulder blades.

The thunder will scatter the flowers in the trees and land on earth. Similarly, the aksham will scatter away the residents and servants of the asura-rAkshasa lokams.

Thunder will destroy the leaves on the trees; the aksham in a similar manner will destroy the armies of asurAs lined up in the chariots, elephants, horses and foot soldiers.

During the rainy season, the ponds will have a red color from the inflow of red mud from the banks. The thirsty birds will drink that red colored water. aksham in this context appears like the arrows from the assembly of devAs drinking the blood of the asurAs flowing in the battle field due to the activity of the aksham.

May this most famous aksham of cakra rAjan destroy your enemies and grow your fame further (aksham dveshiNAm ploshaNAya stAd)!





SLOKAM 64

दीक्षां सङ्ग्रामसत्रे महति कृतवतो दीप्तिभिस्संहताभिः

जिह्वाले सप्तजिह्वे दनुजकुलहविर्जुह्वतो नेमिजुह्वा ।

वैकुण्ठास्त्रस्य कुण्डं महदिव विलसत्पिण्डिकावेदिमध्ये

दिश्याद्विव्यद्धिदेश्यं पदमिह भवतामक्षतोन्मेषमक्षम् ॥

dIkshAm sangrAma satre mahati

krtavato dIptibhi: samhatAbhi:

jihvAle saptajihve danujakula

havi: juhvato nemi juhvA |

vaikuNThAstrasya kuNDAm

mahadiva vilasat piNDika vedimadhye

diSyAt divyarddhideSyam padamiha

bhavatAm akshatonmesham aksham ||

In this Slokam, the poet invokes the imagery of yaj~nam and the adhikAris as well as the sAmagriyAs that are used in that yajn~am. The yajn~am is equated to the Yuddham of the sudarSanar with the asurAs, The dIkshitan in the



yaj~nam is Lord sudarSanar. The cakra nAbhi is the yAga vedi (consecrated yAga bhUmi). The cakra nemi is the darvi; asura kulam is the offering (havis) in that yaj~nam. aksham is the homa kuNDam.

Meaning:

In the big yaj~nam of MahA satram, the adhikAri (dIkshitan) would place the havis in the homa kuNDam. Similarly, sudarSanar places the asura -rAkshasa havis in the agni inside Him

There is a vessel used in the yaj~nam named "juhU". That collects the sAmagriyAs (materials) needed for the yaj~nam and places them in the agni. Similarly, the cakra nemi assembles the asurAs and

rAkshasAs and places them in the agni kuNDam.

The aksham is the homa kuNDam

As the yaj~nam is completed, the embers in the KuNDam will slowly loose their lustre and look dull. The cakraAksham on the other hand will stay with the same jyoti without any diminution.

May this aksham of sudarSanar bless you with divya padavI (aksham bhavatAm divyam padam diSyAt)!

Comments:

The first pAdam of this Slokam visualizes the Lord placing the havis of asurAs in the agni: "mahati satre dIkshAm sangrAma krtavato dIptibhi: samhatAbhi:".



The cakra nemi assembles the rAkshasAs like juhU utensil used in yaj~nams and places them in the agni kuNDam as havis for consumption by the seven tongues of agni as per the second pAdam: "jihvAle saptajihve danujakula havi: juhvato nemi juhvA".

kALI, karALI, manojavA, SulohitA, sudUmravarNA, sphulinginI and viSvadAsA are the seven tongues of agni.

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SLOKAM 65

तुङ्गादोरद्रिश्रृङ्गादनुजविजयिनः स्पष्टदानोद्यमानां

शत्रुस्तम्बेरमाणां शिरसि निपततः स्रस्तमुक्तास्थिपुञ्जे ।

रक्तैरभ्यक्तमूर्तेर्विदलनगलितैर्व्यक्त वीरायितर्द्धैः

हर्यक्षस्यारिभङ्गं जनयतु जगतामीडितं क्रीडितं वः ॥

tungAddoradriSrngAddanuja-

vijayina: spashTadAnodyamAnAm

SatrustamberamANAm Sirasi nipatata:

srastamuktAsthipunje |

raktairabhyaktamUrtervidalana-

galitairvyakta vIrAyitarddhe:

haryakshasya aribhangam janayatu

jagatAmIDitam krIDitam va: ||

The activities of the aksham of sudarSanar is compared here to the activities of the Simham (Lion).



Meaning:

The aksham of sudarSanar and simham are similar to one another. Their activities are very close to one another. Simham will jump from top of the peak on the head of the elephant and loosen the pearls there, clean them in the blood of the elephant and demonstrate its power. The aksham of sudarSanar will use the four hands of BhagavAn and jump on the elephants (asura-rAkshasAs), break their bones, scatter them around and rinse these bones in the blood of asurAs and reveal its valour (vIryam). May the sports of sudarSanar praised in all of the worlds create defeat for your enemies (haryakshasya krIDitam va: aribhangam janayatu)!

Comments:

Instead of each pAdam having a self-contained imagery as in many of the previous Slokams, this Slokam is unusual in that we have to cover all the three pAdams to get the interlocked messages about the activities of the aksham and the simham.





SLOKAM 66

उन्मीलत्पद्मरागं कटकमिव धृतं बाहुना यन्मुरारेः

दीप्तान् रश्मीन्दधानं नयनमिव यदुत्तारकं विष्टपस्य ।

चक्रेशार्कस्य यद्वा परिधिरभिदधैत्यहत्यामिव द्राक

अक्षं पक्षे पतित्वा परिघटयतु वस्तदद्रढिष्ठां प्रतिष्ठाम् ॥

unmIlatpadmarAgam kaTakamiva

dhrtam bAhunA yanmurAre:

dIptAn raSmIndadhAnam nayanamiva

yaduttArakam vishTapasya |

cakreSArkasya yadvA paridhi-

rabhidadhaddaityahatyAmiva drAk

aksham pakshe patitvA parighaTayatu

va: tat draDhishThAm pratishThAm ||

SrI KUra nArAyaNa jIyar develops the theme of sudarSana AzhvAn serving in three ways His Lord:



uttama AbharaNam

The nitya sUri, who acts as a guard for the Lord's tirumeni and

Protector of those, who seek His refuge (ASrita samrakshaNam).

Meaning:

The shoulder AbharaNam adorned by the Lord will have PadmarAga (red) gems enmeshed in it. Similarly, the aksham of sudarSanar will have the hue of a red lotus.

The aksham will be like the watching eye for the world and will come to the rescue of those who seek His protection independent of their status and nurture them.

The aksham of sudarSanar surrounding the Sun is like a head scarf (Parivesham) for announcing the impending destruction of the asurAs and rAkshasAs.

May this aksham of such vaibhavam bless you soon with durable reputation and honor (aksham va: draDhishTham pratishThAm parighaTayatu).





SLOKAM 67

क्रीडत्प्राक्क्रोडदंष्ट्राहति दलितहिरण्याक्षवक्षः कवाट
प्रादुर्भूतप्रभूतक्षतज समुदितारण्यमुद्रं समुद्रम् ।
उन्मीलत्किंशुकाभैरुपहसदमितैरंशुभिस्संशयघ्नीम्
अक्षं चक्रस्य दत्तामघशतशमनं दाशुषीं शेमुषीं वः ॥

krIiDat prAk kroDa damshTrA-
hati dalita hiraNyAkshavaksha: kavATa
prAdurbhUta prabhUtakshataja
samuditAraNyamudram samudram |
unmIlat kimSukAbhai: upahasadamitai:
amSubhi: samSayaghIm
aksham cakrasya dattAm agha
SataSamanam dASushIm SemushIm va: ||

This Slokam salutes the IIAs of Adi VarAham (prAk kroDam).



The benediction is: May the aksham of sudarSanar destroy the assembly of your sins and bless you with buddhi free of nagging doubts!

The asuran HiraNyAkshan used his strength to wrap BhUmi as a bed spread and disappeared in to the nether world. Sriman nArAyaNan accepted the prayers of the sages and devAs and took on the avatAram of Adi VarAham, entered the ocean, sought out the asuran, killed him with His tusk and lifted up BhUmi Devi, placed Her on His tusk and brought Her out of the ocean.

Meaning:

Adi VarAhan with the hue of the flower of the drum stick tree pierced the body of the asuran under water with His tusk to kill him. The blood from the body of the asuran poured out and made the whole ocean gain a red color. The sudarSana aksham's color exceeded the redness of the blood of the asuran. May that aksham bless You with true j~nAnam without distracting doubts and in this process destroy all of your sins (aksham va: agha-SataSamanam samSayaghnIm ca SemushIm dattAm)! Destruction of the sins (agha Samanam) and the quenching of the fire of doubts (samSayagni Samanam) are prayed for here.





SLOKAM 68

पद्मोल्लासप्रदं यज्जनयति जगतीमेधमानप्रबोधां

यस्यचछायासमाना लसति परिसरे रोहिणी तारकाग्रया ।

नानाहेत्युन्नतत्वं प्रकटयति च यत्प्राप्तकृष्णप्रयाणं

त्रेधा भिन्नस्य धाम्नस्समुदय इव तत्पातु वश्वक्रमक्षम् ॥

padmollAsapradam yat janayati

jagatImedhamAnaprabodhAm

yasyacchAyAsamAnA lasati

parisare rohiNI tArakAgraya |

nAnA hetu unnatatvam prakaTayati ca

yat prApta krshNa prayANam

tredhA bhinnasya dhAmna: samudaya

iva tat pAtu va: cakram aksham ||

The jyotis (tejas) in this universe are of three kinds: sUryan, Candran and agni.



This Slokam points out that the aksham of sudarSana cakram is an integrated form of all these three jyotis.

Meaning:

sUryan makes the lotus bloom. The aksham (sudarSanar) destroys the asats (dushTAL-s) and protects the sat (the bhAgavatAs). He grows SreshTha j~nAnam in the minds of those who have performed Prapatti unto Him. He pleases the mind of Periya PirATTi who has the sankalpam to protect Her children.

Krittika nakshatrams are seven in number. The other stars including asvini are 26 in number. There is thus a total of 33 nakshatrams. Among them, Candran has special affection for RohiNI. sudarSana yantram has a special location known as PraNava sthApanam. Thus shines with special splendor the aksham of sudarSanam. "aksha madhye praNava:".

Among all jvAlais, agni jvAlai is considered the most eminent. agni will follow the smoke and travel that way. Cakram is the noblest among astrams. It will follow the mind of KrshNa.

May this sudarSana aksham protect you (aksham va: pAtU).





SLOKAM 69

शोचिर्भिः पद्मरागद्रवसमसुषमैश्शोभमानावकाशं

प्रत्यग्राशोकरागप्रतिभटवपुषा भूषितं पूरुषेण ।

अन्तः स्वच्छन्दमग्नेत्थितभृगुतनयं क्षत्रियाणां क्षतानां

आरब्धं शोणितौघैस्सर इव भवतो दिव्यहेत्यक्षमव्यात् ॥

Socirbhi: padmarAgadravasama-

sushamai: SobhamAnAvakASam

pratyagrASokarAga pratibhaTa

vapushA bhUshitam pUrushENa |

anta: svacchandamagnotthita

bhrgutanayam kshatriyANAm kshatAnAm

Arabdham SoNitaughaissara

iva bhavata: divya heti aksham avyAt ||

This Slokam deals with the ParaSurAmA avatAram. Sriman nArAyaNan incarnated as the son of Sage Jamadagni and ReNuKA devi. His weapon was the axe (paraSu). His father was killed by King KaartavIryArjunan. The enraged



ParaSurAman killed the king and further killed 21 generations of kings and performed pitr tarpaNam with the blood of these kings.



SrI Parasuraman

Meaning:

The cakrAksham is red like a padmarAga gem and is a deep space (Kuzhi). The sudarSana Purushar with the red hue of ASoka flower is in the middle of this aksham. He looks like the ParaSurAman arising out of the pond of blood. May this cakra aksham protect You (aksham bhavata: avyAt)!



SLOKAM 70

मत्तानामिन्द्रियाणां कृतविषयमहाकाननक्रीडनानां

सृष्टं चक्रेश्वरेण ग्रहणधिषणया वारिवद्वारणानाम् ।

गम्भीरं यन्त्रगर्तं कमपि कृतधियो मन्वते यत्प्रदेयात्

अस्थूलां संविदं वस्त्रिजगदभिमतस्थूललक्षं तदक्षम् ॥

mattAnAmindriyANAm kṛta-

vishayamahAKAnana krIDanAnAm

srshTam cakreSvareNa grahaNa-

dhishaNayA vArivat vAraNAnAm |

gambhIram yantragartam kamapi

krtadhiya: manvate yat pradeyAt

asthUlAm samvidam va: trijaga-

dabhimata sthUlalaksham tadaksham ||

Here the aksham is compared to the deep pit in the forest that is used to catch wild elephants. The hunter (King) digs a deep ditch and covers it with sticks and leaves and drives the elephant towards that ditch. The elephant steps over that flimsy cover and falls in to that trap set for it unknowingly.



The benediction here is: "aksham va: asthUlam samvidam pradeyAt".

Meaning:

In big forests, the kings build huge pits to catch wild elephants that destroy the crops and cause damage to citizens. This ditch for the elephant (vAraNam) is called vAri. cakrAksham is the deep ditch to trap the wildly roaming elephant of five indriyams, which roams in the forests of vishaya sukham. cakra rAjan is the One who dug these deep pits to tackle and trap the mind running wild under the influence of the five indriyams. May this sudarSanar bless you with subtle buddhi (SUkshma buddhi)!

Comments:

If there is sudarSanAnugraham, the five senses can be controlled to travel in an auspicious path.





SLOKAM 71

प्राणादीन् सन्नियम्य प्रणिहितमनसां योगिनामन्तरङ्गे

तुङ्गं सङ्कोच्य रूपं विरचितदहराकाशकृच्छ्रासिकेन ।

प्राप्तं यत्पूरुषेण स्वमहिमसदृशं धाम कामप्रदं वः

भूयात् तद्भुवस्वस्त्रयवरिवसितं पुष्कराक्षायुधाक्षम् ॥

prANAdIn sanniyamya praNihita-

manasAm yoginAmantarange

tungam sankocya rUpam viracita-

daharAkASakrcchrAsikena |

prAptam yatpUrusheNa sva

mahimasadrSam dhAma kAmapradam va:

bhUyAt tat bhUrbhuvassva traya-

varivasitam pushkarAkshAyudhAksham ||

In this Slokam, the poet visualizes cakra aksham seated comfortably with His tirumEni in the middle of the aksham of cakra rAjan. He compares that larger space in the aksha sthAnam to the cramped space inside the heart lotus, another preferred place of residence for the Lord holding CakrAyudham.



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Sri Sudarshana depicted as seated in lotus heart of the Yogis



Meaning:

sudarSanar is seated in the heart lotus of the yogis in a subtle form. These yogis control their prANa and other vAyu-s and resolutely practice yogam to realize the bhAgyam of having the Lord sit inside the cramped space of daharAKASam. Our Lord has to squeeze Himself in that narrow space. He had another option: the wider aksha sthAnam. There, He sits most comfortably with joy. May the huge cakra aksham of the lotus eyed Lord worshipped in all the three worlds grant you all that you desire ("pushkarAkshAyudhAksham va: kAmapradam bhUyAt")!

Comments:

The 8th chapter of chAndogya Upanishad has extensive description of daharAKASam, where the Supreme Being is seated inside the heart lotus. The Supreme Brahman resides in this tiny space so that it can be very near the upAsaka during his meditation. AKASam means ether. AcArya RaamAnuja defines this AKASam as: "AsamantAt kASate prakASate iti AKASa: paramAtmapara:". The students ask the teacher in the Upanishad: What exists in the small space (ether) to be sought and realized? The answer given by the preceptor is: "The ether within the heart is as vast as this elemental AKASa, which is outside the celestial region, the terrestrial region, the vAyu, the Moon, Agni and the Sun, the lightening, the stars and which is here and which is not here are contained within this small ether". daharAKASa is the support and ground of all entities other than itself and that daharAKASa is infinitely enjoyable (niratiSaya bhoga). All desires culminate in this supreme entity.

SrI nArAyaNAnuvAkam (8th Mantram) describes the presence of the Lord in the heart lotus at the bottom of a semi open lotus for the benefit of UpAsakas:



सन्ततँ सिराभिस्तु लम्बत्या कोशसन्निभम् ।

तस्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥

----तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

santatagum sirAbhistu lambatyAkoSa sannibham |

tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam

..... tasyA: SikhAyA madhye paramAtmA vyavasthita: |

sa brahmA sa Siva: sendra: soaksahra: parama: svarAT ||

These are the pramANams for the daharAkASam and paramAtmA residing inside it.





SLOKAM 72

विद्वान् वीध्रेण धाम्ना चरणनखभुवा बद्धवासस्य मध्ये

चक्राध्यक्षस्य बिभ्रत्परिहसितजपापुष्प कोशान्प्रकाशान् ।

शुभ्रैरभ्रैरदभ्रैश्शरदि तत इतो व्योम विभ्राजमानं

प्रातस्त्यादित्यरोचिस्ततमिव भवतः पातु राथाङ्गमक्षम् ॥

viddhAn vIdhreNa dhAmnA caraNa-

nakha bhuvA baddhavAsasya madhye

cakrAdhyakshasya bibhrat parihasita

japApushpa koSAn prakASAn |

Subhrairabhrair-adabhraiS-Saradi

tata ito vyoma vibhrAjamAnam

prAtastyAdityarocistatam

iva bhavata: pAtu rAthAngam aksham ||

This Slokam describes the cakrAksham as the AkASam at dawn during the autumn season.



The benediction is: "rAthAnga aksham bhavata: pAtu" (May the aksham of cakra rAjan protect you).

Meaning:

During the autumnal mornings, the sky at dawn there will be white clouds. At some places, the cloud groups will look white (Subhrai: abhrai: adhabhrai:) and closer to horizon, it will look reddish from the spreading rays of the Sun. Similarly, the white, blemish less lustre spreading from the nails of sudarSanar (viddhAn vIdhreNa dhAmna caraNa nakha bhuvA) and the red rays beating the red color of japA pushpam (cakrAdhyakshasya bibhrat-parihasita japA pushpa koSAn prakASAn) will be seen in a blended manner everywhere. May the aksham of the Cakram resembling the AKASam protect you!

Comments:

The third pAdam of this Slokam starting with "Subrairabhrair-adabhraiS-Saradi tata ito vyoma vibhrAjamAna" has been inspired by the passage from the dhyAna Slokam of SrI VishNu sahasra nAmam:

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकतेमौक्तिकानां

मालाक्लृप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।

शुभ्रैरभ्रैरदभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षैः

आनन्दी नः पुनीयादरिनलिनगदाशपाणिर्मुकुन्दः ॥

kshIrodhanvat-pradeSe SucimaNi vilasat



saikate mauktikAnAm

mAlAkruptAsanasta: sphaTikamaNi nibhair-

mauktikairmaNDitAnga: ||

Subrairabhrai radabhrai-

rupari viracitair mukta pIyUsha varshai:

AnandI na: punIyA-darinaLina gadA

SankhapANir mukunda: ||

("May Mukunda, with the discus, mace, conch and lotus in His hands, purify us! Mukunda who is seated on a seat of garlands of pearls, in the region of the Milky Ocean with the sand shining by the light from pure gems; Who is adorned by pearls transparent like crystals; and Who is enjoying ecstatic bliss on account of pure white clouds overhead, raining showers of nectar").

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SLOKAM 73

श्रीवाणीवाङ्मृडान्यो विदधति भजनं शक्तयो यस्य दिक्षु

प्राह व्यूहं यदाद्यं प्रथममपि गुणं भारती पाञ्चरात्री ।

घोरां शान्तां च मूर्तिं प्रथयति पुरुषः प्राक्तनः प्रार्थनाभिः

भक्तानां यस्य मध्ये दिशतु तदनघामक्षमध्यक्षतां वः ॥

SrIvANIVAngmrDAnyo vidadhati

bhajanam Saktayo yasya dikshu

prAha vyUham yadAdyam

prathamamapi guNam bhAratI pAncarAtrI |

ghorAm SAntAm ca mUrtim prathayati

purusha: prAktana: prArthanAbhi:

bhaktAnAm yasya madhye diSatu

tat anaghAm aksham adhyakshatAm va: ||

This Slokam refers to some of the tatvams elaborated by pAncarAtra Agamam relating to the worship of sudarSanar.



Meaning:

ahirbudhnya samhитай of the pAncarAtra Agamam states that the sudarSana aksham stands as the principal vyUham made up of vAsudeva, sankarshaNa, pradyumna and aniruddha. The samhитай further states that aksham stays as the prathama guNam (j~nAnam) among the six pradhAna guNams of the Lord (j~nAna, bala, aiSvarya, vIrya, Sakti and tejas). SrI, vANI, vAk and mrdDAnI are the Saktis of the four vyUha mUrtis. These four stand in the four directions and eulogize the aksham of sudarSanar. When BhaktAs perform mangaLASAsanam as a part of ArAdhanam, sudarSanar presents Himself as a SAnTa mUrti. When His bhaktAs pray for the removal of inauspiciousness (anishTa nivAraNam) that trouble them, He presents Himself in a fierce form. May this sudarSanar of two forms (SAnTa-ghora mUrtams) bless You with the power to govern and lead others (aksham va: adhyakshatAm diSatu)!

Comments:

In SrI sudarSanAshTakam Swamy Desikan salutes the tirumEni of sudarSanar surrounded by vAsudevan and the other vyUha mUrtis (parigata pratna vighraha! jaya jaya SrI sudarSana!). The pUrNatvam with all the six pradhAna guNams as BhagavAn is saluted by Swami Desikan as: nirupadhi sphIta shaDguNa! jaya jaya SrI sudarSana!). One instance of sudarSanar's anishTa nivAraNam is cited by Swamy Desikan in His sudarSanAshTakam: dhanuja vistAra kartana (Oh sudarSana who cuts down the growth of the asurAs!)





SLOKAM 74

रक्षः पक्षेण रक्षत्क्षतममरगणं लक्ष्यवैलक्ष्यमाजौ

लक्ष्मीमक्षीयमाणां बलमथनभुजे वज्रशिक्षानपेक्षे ।

निक्षिप्य क्षिप्रमध्यक्षयति जगति यदक्षतां दिव्यहेतेः

अक्षामामक्षमां तत्क्षपयतु भवतामक्षजिल्लक्षमक्षम् ॥

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raksha: paksheNa rakshatkshatamamara-

gaNam lakshyavailakshyamAjau

lakshIm akshIyamANAm balamathana-

bhuje vajraSikshAnapekshe |

nikshipya kshipramadhyakshayati jagati

yaddakshatAm divyahete:

akshAmAm akshamAm tat kshapayatu

bhavatam akshajillakshamaksham ||

This Slokam describes the cakra aksham empowering devAs and their king, Indran in the battle field. The dakshatA (power) of the divya heti (divine cakram) is celebrated here.



Meaning:

The aksham of the cakram defends the assembly of devAs, who have been attacked and defeated by the asurAs in the battle field. The devAs stand with bent head in reaction to their humiliation. The aksham comes to their rescue and protects them against the ferocity of the asurAs. The king of the devAs, Indra is dumbfounded now and has forgotten the way to use his adamantite weapon (vajrAyudham) to protect his subjects. The aksham of sudarSanar places the undiminishing Vijaya Lakshmi (akshIyamANam lakshmi) in the hand of Indran and accomplishes the function of the vajrAyudham by itself and reveals its capabilities to the world. May the power of this aksham of the Lord sudarSanar banish the dangerous diseases (aksham bhavato akshamAm kshapayatu)!

Comments:

In SrI sudarSanAshTakam, Swamy Desikan refers to sudarSanar removing the fear of the devAs in the battle field - sura gaNa trAsa khaNDana!, harihaya dveshi dAraNa! (One who destroys the enemies of Indran) and danuja vidyA nikartana! (One who destroys the mAyAs of the asurAs). The devAs see the rapid way in which the sixteen weapons-holding arms move with blinding speed and agility to destroy the deva catrus in the battle field (samara jushTa bhrami krama! amara drshTa sva vikrama!).

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aksha varNanam sampUrNam





पुरुषवर्णनम्

purusha varNanam

SLOKAM 75

ज्योतिश्चूटालमौळिस्त्रिनयन वदनष्पोडशोत्तुङ्गबाहुः

प्रत्यालीढेन तिष्ठन्प्रणवशशधराधार षटकोणवर्ती ।

निस्सीमेन स्वधाम्ना निखिलमपि जगत्क्षेमवन्निर्मिमाणः

भूयात् शौदर्शनो वः प्रतिभटपरुषः पूरुषः पौरुषाय ॥

jyotiScUTAla mauLi: trinayana

vadana: shoDaSottunga bAhu:

pratyAlIDhena tishThan praNava

SaSa dharAdhAra shaTkoNa vartI |

nissImena svadhAmnA nikhilamapi

jagat kshemavan nirmimANa:

bhUyAt SaudarSana: va: pratibhaTa-

parusha: pUrusha: paurushAya ||



From this 75th Slokam up to the 100th Slokam of this Satakam, the poet celebrates the vaibhavam of the sudarSana Purushar.

The prayer is: May the sudarSanar confer heroism and valour on you (SaudarSana: pUrusha: va: paurushAya bhUyAt)!



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Meaning:

sudarSanar is full of jyoti (jyotirmayam) and His matted hair is standing upward in the form of jvAlai (jyotiScUTAla mauLi). He displays three eyes in His face (tri-nayana vadana:). He possesses sixteen arms (shoDaSottunga bAhu:). He has extended His left foot and bent slightly. His right foot in the pratyAlIDha pose suggesting His movement (pratyAlIDhena tishThan). He is housed in PraNavam and candra MaNDalam, which form the foundation for His six triangled abode (praNava SaSa dharAdhAra shaTkoNa vartI). He blesses all the worlds and



their beings with kshemam through His limitless tejas (nissImena svadhAmnA nikhilamapi jagat kshemavan nirmimANa:). May this sudarSana Purushar, who reacts fiercely to asurAS and rAkshasAS bless you with valour (SaudarSana: va: pratibhaTa parusha: pUrusha: paurushAya bhUyAt)!

Comments:

sudarSana yantra pratishThA (consecration) is done traditionally by Candra maNDalam drawn first followed by PraNavam and then the two intersecting triangles (shaT koNam). In sudarsanAshTakam, Swamy Desikan refers to the fear that sudarSanar causes the asurAS (pratibhaTa SreNi bhIshaNa!). kUra nArAyaNa jIyar has saluted the attribute of sudarSanar in causing fear to His enemies (pratibhaTa parusha: pUrusha: sudarSaNa:). SrI sudarSanar's rakshaNam of His bhaktAs is saluted by Swamy Desikan as: parijana trANa paNDita! His pratyAlIDha pose is again saluted by Swamy Desikan: pratimukhAlIDha bandhura! jaya jaya SrI sudarSana! Swamy Desikan captures the captivating frozen movement of the two legs with one foot thrust forward and the other planted behind awaiting a fraction of a second's notice to rush to rescue the bhaktAs from their enemies. The shoDaSottunga bAhu-s of sudarSanar and the weapons that he holds in each of those sixteen arms is the subject matter of Swamy Desikan's shoDasAyudha stotram.





SLOKAM 76

वाणी पौराणिकी यं प्रथयति महितं प्रेक्षणं कैटभारेः

शक्तिर्यस्येषुदंष्ट्रानखपरशुमुखव्यापिनी तद्विभूत्याम् ।

कर्तुं यत्तत्त्वबोधो न निशितमतिभिर्नारदाद्यैश्च शक्यः

दैवीं वो मानुषीं च क्षिपतु स विपदं दुस्तरामस्त्रराजः ॥

vANI paurANikI yam prathayati

mahitam prekshaNam kaiTabhAre:

Saktiryasyeshu damshTrA nakha

paraSumukha vyApinI tadvibhUtyAm |

kartum yat tatva bodha: na

niSitamatibhi: nAradAdyaiSca na Sakya:

daivIm va: mAnushIm ca kshipatu

sa: vipadam dustarAm astra rAja: ||

This Slokam reveals where the tejas and the Sakti of Cakra rAjan are concentrated.



The benediction is: "sa: astra rAja: va: daivIm mAnushIm ca vipadam kshipatu" (May the King of astrams, cakra rAjan chase away the dangers that originate from the devAs and the humans!)



Varaha Narasimha Vamana Rama

Meaning

Bhagavat SAstrams reveal (vANI paurANikI yam prathayati) that sudarSanar is the sankalpa Sakti of Para vAsudevan, the Lord residing at SrI VaikuNTham (mahitam prekshaNam kaiTabhAre:). sudarSanar's power resides during rAmAvatAram in His arrows, in His canine teeth (damshTrA) during the VarAhAvatAram, in His nails during nrsimhAvatAram (nakham), in His axe (ParaSu) in ParasurAmAvatAram and in the appropriate weapons He chooses for the other avatArams. For instance, in Vaamana avatAram, His Sakti entered in to the pavitram that He was adorning. The true form and inherent nature (svarUpam) of sudarSanar is difficult to comprehend fully even by sages like nArada (yat tatva bodha: kartum niSitamatibhi: nAradAdyaiSca na Sakya:). May this sudarSanar of limitless Sakti banish all dangers (dustarAm) that are daivAdInam and manushyAdInam!

Comments:

In VaamanAvatAram, there was no perceptible weapon that Vaamana mUrthi



carried. He just had the pavitram made of darbha grass on His finger. He used the tip of that pavitram to blind the eye of SukrAcArya, the AcAryan for asurAs, who tried to persuade MahA Bali not to give the three feet of land to Vaamanar as dAnam. SukrAcArya knew the true form of Vaamanar as MahA VishNu and understood His avatAra kAryam:

दैत्याचार्यस्तव खलु परिक्षार्थिनः प्रेरणात्तं

मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे

daityAcAryas-tava khalu parikshArthina: preraNAttam

mA mA deyam harirayam iti vyaktamevA babhAshe

--- SrI nArAyaNIyam: 31.4

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SLOKAM 77

रूढस्तारालवाले रुचिरदलचयः श्यामलैश्शस्त्रजालैः

ज्वालाभिस्सप्रवालः प्रकटितकुसुमो बद्धसङ्घैः स्फुलिङ्गैः ।

प्राप्तानां पादमूलं प्रकृतिमधुरया च्छायया तापहृद्वः

दत्तामुद्गोः प्रकाण्डः फलमभिलषितं विष्णुसङ्कल्पवृक्षः ॥

rUDha: tArAlavAle ruciradalacaya:

SyAmalai: SastrajAlai:

jvAlAbhi: sapravAla: prakaTita

kusumo baddhasanghai: sphulingai: |

prAptAnAm pAdamUlam prakrti-

madhurayA cchAyayA tApahrdva:

dattAmuddo: prakANDa: phalam

abhilashitam vishNu sankalpa vrksha: ||

sudarSanar's sanklapam (VishNu sankalpam) is compared to Kalpaka Vrksham (tree) in this Slokam.



The benediction is: "vishNu sankalpa vrksha: va: abhilashitam phalam dhattAm" (May the VishNu sankalpa vrksham grant you, your desired boons!).



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Meaning:

The poet says here that the VishNu sankalpam granting our desired wishes and the kalpaka vrksham of CakrtattAzhvAr are one and the same:



For those, who seek His sacred feet as protection, Bhagavat sankalpam (VishNu sankalpam) grants what one seeks (Swamy Desikan salutes this divine sankalpam as "vividham sankalpa kalpaka:").

In the irrigation channel of PraNavam (†Ara AlavAlam), the Kalpaka vrksham of sudarSanar stands with its dark assembly of weapons as leaves, its jvAlas are its tender shoots (taLir) and the flowers are its fire sparks. This vrksham provides shade for all those scorched by the samsAric heat and through its noble branches (prakANDa:) grants their sought after boons.

Comments:

This VishNu sankalpa vrksham blesses those who reach its feet/base (prAptAnAm pAda mUlam) provides comforting and natural shade to remove the samsAric tApams (madhurayA-cchAyayaa tApahrdvaha: dattA) and through its noble branches confers all boons desired (prakANDa: phalam abhilashitam) for those who reached its foot (pAda mUlam). The link of PraNavam in the sudarSana cakram is alluded to as "†Ara AlavAlam".





SLOKAM 78

धाम्नामैरम्मदानां निचयमिव चिरस्थायिनां द्वादशानां

मार्ताण्डानां समूढं मह इव बहुलं रत्नभासामिवर्द्धिम् ।

अर्चिस्सङ्घातमेकीकृतमिव शिखिनां बाडवाग्रेसराणां

शङ्कन्ते यस्य रूपं स भवतु भवतां तेजसे चक्रराजः ॥

dhAmnAmairammadAnAm nicayamiva

cirasthAyinAm dvAdaSAnAm

mArtANDAnAm samUDham maha

iva bahulam ratnabhAsAmivarddhim |

arci: sanghAtam ekIkrtam iva

SikhinAm bADavAgresarANAm

Sankante yasya rUpam sa bhavatu

bhavatAm tejase cakrarAja: ||

The blinding lustre of sudarSanar is saluted in this Slokam.

The benediction is: "cakra rAja: bhavatAm tejase bhavatu" (May the tejas of the cakra rAjan confer You lustre and power of your own!).



tejas is defined two ways as one of the six pradhAna guNams of BhagavAn:
asvAdIna sahakArya anapekshA and
parAbhibhavana sAmarthyam.

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Depiction — Sri Sudarshana's tejas surpasses the tejas of twelve adityas



Our Lord does not need some one or some thing as a help for His activities as Jagat srshTi. All of the things he might use are under His control (svAdIna) and not the other way around (asvAdiIna sahakAris). He has no need for them (anapekshA). In the second definition, tejas refers to His natural capability to lower the power of others. In His sannidhi (presence), the lustre of sUryan, Candran, Agni and the stars are reduced to nothing by His tejas. Upanishad salutes this aprAkṛta tejas this way: "na tatra sUryo bhAti na candra tArakam nemA vidyuto bhAnti kutoyamagni:".

Meaning:

SrI sudarSanar's incomparable tejas makes one confused and makes them think whether they are experiencing the huge jyoti assembly of many lightning striking at the same time. Some wonder whether it is all the twelve AdityAs arising at the same time. Others wonder whether this unique tejas of sudarSanar is the integration of the lustre of multitudes of exceptional gems. Some others wonder whether it is an integrated appearance of multitudes of paTapaAgnis. The minds of beholders are overwhelmed by this divine lustre of sudarSanar. May this divya tejas confer on you a portion of His power and lustre!

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SLOKAM 79

उग्रं पश्याक्षमुद्यदभ्रुकुटि समकुटं कुण्डलि स्पष्टदंष्ट्रं

चण्डास्त्रैर्बाहुदण्डैर्लसदनल समक्षौमलक्ष्योरुकाण्डम् ।

प्रत्यालीढस्थपादं प्रथयतु भवतां पालनव्यग्रमग्रे

चक्रेशोऽकालकालेरित भटविकटाटोपलोपाय रूपम् ॥

ugram paSyAksham udyat bhrukuTi

samakuTam kuNDali spashTa damshTram

caNDAstrai: bAhu daNDai:

lasadanala samakshauma lakshyorukANDam |

pratyAlIDhastha pAdam prathayatu

bhavatAm pAlana vyagramagre

cakreSo akAla kAlerita bhaTa

vikaTATopa lopAya rUpam ||

The fearsome rUpam of sudarSanar is invoked here to drive away the servants of Yama dharma rAjan during the last moments of one's life (cakresa: bhavatAm pAlanavyagram rupam agre prathayatu).



Meaning:

sudarSanar's eyes flash sparks of fire (ugram paSyAksham). His brows are lifted in anger (udyat bhrukuTi). He is adorned with His crown and ear jewelery (samakuTam kuNDali). He has protruding, clearly visible canine teeth (spashTa damshTram) and frightening weapons in His hands (caNDASTrair: bAhu daNDai). His body has a thin vastram and it permits one to enjoy His mighty thighs (lasadanala samakshauma lakshyorukANDam). He has extended His left foot and bent slightly His right foot (pratyAIIDhastha pAdam) to show his readiness and intent to travel fast to protect (pAlana vyagramagre) His bhaktAS in distress like ambharIshA. May this sudarSanar taking this fierce form to chase away the noisy servants of Yaman, who arrive at the scene during the time of akAla mrtyu faced by the sudarSana upAsakAs (cakreSo-akAla-kAlerita bhaTa vikaTATopa lopAya rUpam).





SLOKAM 80

चक्रं कुन्तं कृपाणं परशुहुतवहावङ्कुशं दण्डशक्ती

शंकोदण्डपाशौ हलमुसलगदावज्रशूलांश्च हेतिन् ।

दोर्भिस्सव्यापसव्यैः दधदतुलबलस्तम्भितारातिदर्पैः

व्यूहस्तेजोभिमानी नरकविजयिनो जृम्भतां संपदे वः ॥

cakram kuntam krpANam paraSu

hutavahAvankuSam daNDa SaktI

Sankham kodaNDa pASau hala musala

gadA vajra SUlAmSca hetin |

dorbhi: savyApasavyai:

dadhadatulabala stambhitArAtidarpai:

vyUha: tejobhimAnI naraka

vijayina: jrmbhatAm sampade va: ||

The divya rUpam of sudarSanar with sixteen arms carrying specific weapons in each of the hands is visualized and the prayer is extended to sudarSanar, the tejas of the Lord, to assume a noble and ascending rUpam for growing the wealth of the upAsakan.



Swamy Desikan has saluted this vividha Ayudham holding Lord in His divya Prabandham, paramatabhanagm as: "tigiri mazhu uyar kuntam taNDankusam".

SrI shoDasAyudha stotram of Swamy Desikan elaborates on these sixteen weapons adorning the hands of Lord sudarSanar.

The benediction included in this Slokam is: May sudarSanar the victor of NarakAsuran (**naraka vijayina:**) and who derives His power from the limitless tejas of His Lord (**tejobhimAnI**) as the incarnation of BhagavAn grow tall and shine to enhance your wealth (**naraka vijayaina: tejobhimAnI vyUha: va: sampade jrmbhatAm!**).

Meaning:

May Lord sudarsanar who destroyed the hauteur and ego of the asurAs including NarakAsuran with the power and tejas of the sixteen mighty weapons that He holds on His right and left hands and who understands that He is the incarnation of the Lord Himself as well as the abhimAni devatai for the Lord's tejas, grow Your wealth!

Comments:

It is customary to recognize sudarSanar as the sankalpa Sakti of Sriman nArAyaNan. A small portion of that sankalpa Sakti becomes the sixteen weapons held by sudarSanar in His right and left hands. Hence, He is saluted by Swamy Desikan as:

स्व सङ्कल्प कला कल्पैरायुधैरायुधेश्वरः ।

जुष्टः षोडशभिर्दिव्यैर्जुषतां वः परः पुमान् ॥



sva-sankalpa kalA kalpai: Ayudhai: AyudheSvara: |

jushTa: shoDaSabhir-divyair-jushatAm va: para: pumAn ||

---shoDaSAyudha stotram, slokam 1.

The AyudheSvaran (the Lord of all divine weapons) and para: pumAn (Parama Purushar, sudarSanar) is served by sixteen Ayudhams, which are a small portion of His Lord's sankalpa Sakti. These sixteen weapons are:

cakram/ "cakra rUpasya cakriNa:"

Mazhu/ParaSu (all the ParSus held by the various RudrAs arose from Lord SudarSanar's Adi ParaSu

Kunta:/Spear/ eeTTi

danDam

ankuSam /elephant goad

SatamukhAgni/thousand tongued fire-spitting weapon

Sword /nistrimSa:/abhimAna devatai for j~nAnam

Sakti/vEI

Conch

Bow/SArngam

pAsam/noose



SIRam/Halam/Kalappai

VajrAyudham of Indran

Musalam/ulakkai

SULam of Sivan/Trident

GadA/Mace.

The first eight weapons from Cakram to vEl are seen in the 8 right hands and the remaining eight Ayudhams are seen in the 8 left hands of sudarSanar. One can see clearly the sixteen weapons in the sixteen hands of sudarSana arca mUruti-s at Kaancipuram and TirumOhUr. At TirumOhUr, the bhIjAksharams of SrI sudarSana mantram will also be seen in the sudarSana nemi. Swamy Desikan's prayer is: "soavyAt sudarSano viSvam Ayudhai: shoDaSAyudha: (May Lord sudarSanar protect the world with all of His sixteen weapons)".

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SLOKAM 81

पीतं केशे रिपोप्यसृजि रथपदे संश्रितेऽप्युत्कटाक्षं

चन्द्राधः कारि यन्त्रे वपुषि च दलने मण्डले च स्वराङ्कम् ।

हस्ते वक्त्रे च हेतिस्तबकितमसमं लोचने मोचने च

स्तादस्तोकाय धाम्ने सुरवरपरिषत्सेवितं दैवतं वः ॥

pItam keSe ripopyasrji

rathapade samSriteyapyutkaTAKsham

candrAdha: kAri yantre vapushi ca

dalane maNDale ca svarAnkam |

haste vaktre ca hetu stabakita-

masamam locane mocane ca

stAdastokAya dhAmne suravara

parishat sevitam daivatam va: ||

The poet uses double entendre (double meanings/slEdai) of individual words to celebrate the vaibhavam of Lord sudarSanar.



The benediction here is: "daivatam va: astokAya-dhAmne stAt" (May Lord sudarSanar bless you with limitless tejas!).

Meaning:

sudarsanar has golden keSam/ pItam keSe (shining golden tresses of hair);
sudarSanar has also drunk the blood of His enemies (ripo: pItam).
pItam means both golden and that which has drunk.

"samSriteapyutkaTAKsham": The play is on the words "aksham" and "utkaTAKsham".

In one interpretation, Cakram has special affection for those, who seek its refuge. In the other intrepretaion, it suggests that Cakram has majestic and deep aksham.

In sudarSana yantram, the Candran is drawn first and the yantram is established over it (sthApanam protocol). Hence the poet says "candrAdha: kAri yantre". This can be interpreted as that the yantram lowered candran or the yantram won over candran in its lustre.

The next play is on the word "svaram" in the second pAdam's latter half: "vapushi ca dalane maNDale ca svarAnkam". svara means both sound and PraNavam. When sudarSanar chastises His enemies, He raises the sound of simha nAdam. Alternatively, it means that in sudarSana yantram, candra maNDalam will have PraNavam as its defining feature (lakshaNam).



Third pAdam first section: "haste vaktre ca heti". He will hold the Ayudham in His hand; He will be surrounded by jvAlais. heti has two meanings: Ayudham and jvAlai.

Third pAdam second section: "stabakita asamam locane mocane ca": The focus is on the word "asamam" to provide two meanings: Matchless and unequal. The eyes of sudarSanar will be matchless as well as unequal. One will be cool like candran and the other will be hot like the Sun.

May this viSama locana sudarSanar worshipped by the devAs bless you with limitless tejas (suravara parishat sevitam daivatam va: astokAya dhAmne stAd!).





SLOKAM 82

चित्राकारैः स्वचारैर्मितसकलजगज्जाकरूकप्रतापः

मन्त्रं तन्त्रानुरूपं मनसि कलयतो मानयन्नात्मगुह्यान् ।

पञ्चाङ्गस्फूर्तिनिर्वर्तितरिपुविजयो धाम षण्णां गुणानां

लक्ष्मीं राजासनस्थो वितरतु भवतां पूरुषश्चक्रवर्ती ॥

citrAkArai: svacArairmita

sakala jagat jAkarUka pratApa:

mantram tantrAnurUpam manasi

kalayata: mAnaynnAtma guhyAn |

pancAnga sphUrTi nirvartita-

ripuvijaya: dhAma shaNNAm guNAnAm

lakshmIm rAjAsanastho vitaratu

bhavatAm pUrusha: cakravartI ||

Five comparisons are made between sudarSanar and a king in their guNams and vyApArams (deeds/duties).

The Benediction here is: "May sudarSanar, the cakravarti Purushan (Emperor)



bless you with immense wealth (cakravartI pUrusha: bhavatAm lakshIm vitaratu)!".

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Kanchi SrI Narasimha (Back)

Meaning:

sudarSanar will through His khaNDana-luNDana praharaNams (sAdhu samrakshaNam and dushTa nigrham activities) move all around the universes and pervade the worlds. The king will plant his spies



(informers) everywhere to administer the kingdom in a righteous manner.

sudarSanar will have compassion for those who protect the sudarSana mantram by "hiding" it as suggested in ahirbudhnya samhita. Mantrams have to be guarded and can not be revealed indiscriminately to all and sundry. In the case of the king, he will be happy with his administrators, who protect the state secrets and reward them for their discretion.

sudarSanar will win over His enemies with His five parts: jvAlA, nAbhi, nemi, aram and aksham. rAja dharmam indicates that the king will use five approaches to win over his enemies (karmaNAm ArambhopAya:, purusha dravya sampat, vinipAla pratikAra:, deSakAla vibhAga: and kArya siddhi:) These are equivalent to sarasa, SAma, dAna, bheda, daNDam for kArya siddhi.

sudarSanar is the abode of the six pradhAna guNAms of BhagavAn (j~nAna, Sakti, bala, aiSvarya, vIrya and tejas). The king is the abode of six samsrayams (expedients, modes of foreign policy):

sandhi/alliance,

vigraha/dissolution,

yAna/attacking enemies,

Asana/opposite of yAna,

dvaitI/separation in to two parts, and

bhAvam/conciliatory move.



sudarSanar will be seated in the Candra MaNDalam and the King will be seated in his simhAsanam.

May this sudarSanar of such glorious attributes bless you with abundant wealth!





SLOKAM 83

अक्षावृत्ताभ्रमालान्यरविवरलुठच्चन्द्रचण्डद्युतीनि

ज्वालाजालावलीढ स्फुटदुडुपटलीपाण्डुदिङ्मण्डलानि ।

चक्रान्ताक्रान्त चक्राचलचलितमही चक्रवालार्तशेषाणि

अस्त्रग्रामाग्रिमस्य प्रददतु भवतां प्रार्थितं प्रस्थितानि ॥

akshAvrttAbhramAlAnyara-

vivaraluTha: candra caNDadyutIni

javAlA jAlAvalIDha sphuTaduDu-

paTalI pANDudingmaNDalAni |

cakrAntAkrAnta cakrAcala calita-

mahI cakravAlArtaSeshANi

astra grAmAgrimasya pradadatu

bhavatAm prArthitam prasthitAni ||

The speed of sudarSanar during His movements (sancArams) is described by the poet.



The benediction here is: May the unique sancArams bless you with what all you desire (astra grAmAgrima prasthitAni bhavatAm prArthitam pradadatu).

Meaning:

When sudarSanar moves fast during His sancArams, the assembly of clouds get caught in the aksham (axle) and rotate with them. The Sun and the Moon get in between the arams (spokes) and rotate with them. The groups of stars (nakshatrams) dash against the sudarSana jvAlais and get scattered to the boundaries of directions and spread whiteness all around. The cakra nemi reaching out to the cakravAla mountain and shake the parvatam, the earth will tremble and even AdiSeshan will suffer. May these extraordinary sancArams of sudarSanar grant you all what you desire!





SLOKAM 84

शूलं त्यक्तात्मशीलं सृणिरणुकघृणिः पट्टिसः स्पष्टसादः
शक्तिशशालीनशक्तिः कुलिशमकुशलं कुण्ठधारः कुठारः ।
दण्डश्चण्डत्वशून्यो भवति तनु धनुर्यत्पुरस्तात्स वः स्तात्
ग्रस्ताशेषास्त्रगर्वो रथचरणपतिः कर्मणे शार्मणाय ॥

SUlam tyaktAtmaSIlam srNiraNuka-

ghrNi: paTTisa: spashTasAda:

Sakti: SAIInaSakti: kuliSam akuSalam

kuNThadhAra: kuThAra: |

daNDa: caNDatva SUnyo bhavati

tanu dhanuryatpurastAtsa va: stAt

grastASeshAstra garvo

rathacaraNapati: karmaNe SARmaNaya ||



This Slokam describes the status of SrI sudarSanar's celebrated weapons in front of Him.



The benediction here is: May sudarSanar initiate you to enter in to activities leading to brahmAnandam ("rathacaraNapati: va: SARmaNaya karmaNe stAt ").

Meaning:

The famous weapons of sudarSanar even when they were with Him had the status of being and nonbeing. The trident (SULam) lost its skills to destroy the enemies (SULam tyaktAtmaSILam). the ankusam (srNi:) lost its lustre and became dull (sruNiraNukaghrNi). The long sword (paTTisam) became fatigued (paTTisa: spashTasAda:). The Sakti Ayudham became feeble and bent its head out of shame (Sakti: SAIIna Sakti:). The VajrAyudham became devoid of its

skills to destroy the enemies (kuliSam akuSalam). The axe lost its sharpness and became dull (kuNThadhAra: kuThAra:). The club (daNDaAyudham) became soft (daNDa: caNDatva SUNyo bhavati). The bow became weak (tanu dhanuryatpurastAtsa va:). Thus sudarSanar removed the hauteur of all the astrams. May sudarSanar of such vaibhavam initiate you in satkarmAs that will yield brahmAnandam!

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SLOKAM 85

क्षुण्णाजानेयवृन्दं क्षुभितरथगणं सन्न सान्नाह्य यूथं

क्ष्वेला संरम्भहेलाकलकल विगलत्पूर्वगीर्वाणगर्वम् ।

कुर्वाणस्सांपरायं रथचरणपतिः स्थेयसीं वः प्रशस्तिं

दुग्धां दुग्धाब्धिभासं भयविवश शुनासीर नासीरवर्ति ॥

ksuhNNAjAneyabrndam kshubhita

rathagaNam sanna sAnnAhya yUtham

kshvelA samrambhahelAkalakala

vigalat pUrvagIrvANa garvam |

kurvANa: sAmparAyam rathacaraNa-

pati: stheyasIm va: praSastim

dugdhAm dugdhAbdhibhAsam bhayavivaSa

SunAsIra nAsIravarti ||

This Slokam describes the valour of sudarSanar, when He came to the rescue of Indran while he was attacked by the asurAs.



The benediction is: May you grow your fame like the whiteness of the Milky Ocean! (rathacarNapati: va: stheyasIm praSastim dugdhAm).

Meaning:

Driven by the fear caused by his enemies, Indran ran to sudarSanar and sought His refuge. In the ensuing devAsura yuddham, sudarSanar helped the army of Indran and destroyed the chariot, elephant and horse formations of the asura armies with His aTTahAsams and simha nAdha leelA-kolAhalams. May sudarSanar of such vaibhavam spread your kIrti similar to the (white) Milky Ocean!

Comments:

The poets traditionally refer kIrti as being of the color of white and hence the reference to the color of the Milky Ocean. **AjAneyA:** means the best among horses. **AjAneya brndam** refers to the assembly of such horses (cavalry) assembled in the battle field. "**sanna sAnnAhya yUtham**" stands for the foot soldiers eager to engage in the fight. **kshvelA** means the roar of the lion. "**helAkalakalam**" is the krIDA kolAhalam of sudarSanar, where He sportingly destroyed the chariot with the chariot and the horses with the horses.





SLOKAM 86

द्रुह्याद्दोशशालिमालिप्रहरणरभसोत्तानिते वैनतेय

विद्राति द्राक्प्रयुक्तः प्रथनभुवि परावर्तमानेन भर्त्रा ।

निर्जित्य प्रत्यनीकं निरवधिकचरद्धास्तिकाश्वीयरथ्यं

पथ्यं विश्वस्य दाश्वान् प्रथयतु भवतो हेतिरिन्द्रानुजस्य ॥

druhyAddoSSAlimAlipraharaNa

rabhasottAnite vainateya

vidrAti drAkprayukta: prathanabhuvi

parAvartamAnena bhartrA |

nirjitya pratyaniIkam niravadhika

carat hAstikaSvIya rathyam

pathyam viSvasya dASvAn prathayatu

bhavata: hetii: indranujasya ||

An incident described in the utara KANDam of (seventh sargam) of Srimad RaamayaNam (MAli, SumAli, MalyavAn) Vadam in the battle field by sudarSanar during the Lord's upendrAvatAram (as the brother of Indran) is referred to here.



MAli and others were ancestors of RaavaNan and were fierce warriors. BhagavAn arrived on the back of GaruDan and destroyed MAli and others (Bhagavat dveshis) with His CakrAyudham. AzhvArs have sung about this incident in their pAsurams. The details of upendra-MAli yuddham (MAli praharaNam) and the role of sudarSanar and GaruDar are described in the following URL of 1998:

<http://www.ramanuja.org/sv/bhakti/archives/jun98/0188.html>

Meaning:

MAli was a cruel asuran, who delighted in causing harm to the devAs and others. GaruDA came to battle with the asuran and was wounded by the asuran's Ayudham and had to retreat from the battle field temporarily. BhagavAn rode on GaruDan's back and returned to the battle field and with His cakram destroyed the army of MAli and severed his head. The cakram washed the blood stains on it from cutting MAli's head at TiruppullANi PushkaraNI and gave the name of Cakra PushkaraNI to that temple pushkaraNI. May this sudarSanar of such illustrious fame make you famous for your sraddhA and devotion to His Lord!

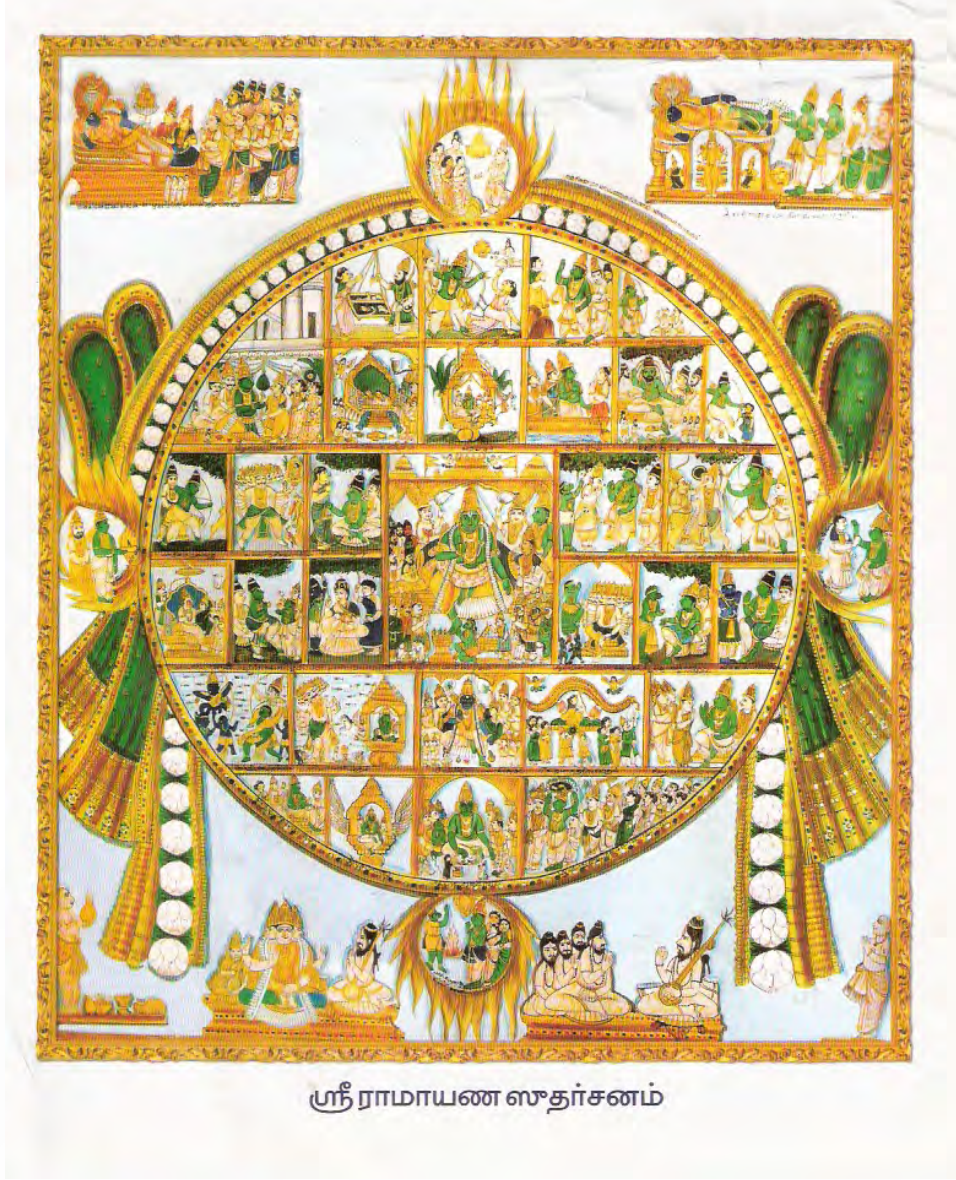
Comments:

The destruction by sudarSanar of the cavalry, elephants, and the chariots of MAli's army by IndrA's brother (indrAnuja - mahA VishNu incarnating as upendran) is described here: "nirjitya pratyAnIkam niravadhika carat hAstikASvIya rathyam". The assembly of elephants in battle field formation is described as "hAstikam" (hasthinAm samUham); the assembly of aSvam is "aSvIyam" and the the chariot formations, rathAnAm samUha: is termed "rathyam". The rapid and destructive sancAram of sudarSanar amidst all these divisions of the army of MAli-SumAli and MAlyavAn in this fierce battle (rabhasa praharaNam) are visualized here.



The MangalAsanam here is: "heti: bhavata: prathayatu" (May heti Raajan enhance your fame!).

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SLOKAM 87

नन्दिन्यानन्दशून्ये गलति गणपतौ व्याकूले बाहुलेये

चण्डे चाकित्यकुण्ठे प्रमथपरिषदि प्राप्तवत्यां प्रमाथम् ।

उच्छिद्याजौ बलिष्ठं बलिजभुजवनं यो ददावादिभिक्षोः

भिक्षां तत्प्राणरूपां स भवदकुशलं कृष्णहेतिः क्षिणोतु ॥

nandinyAnanda SUnye galati gaNapatau

vyAkUle bAhuleye

caNDe cAkityakuNThe pramatha

parishadi prAptavatyAm pramAtham |

ucchidyAjau balishTham baliJa

bhujavanam yo dadAvAdibhiksho:

bhikshAm tat prANarUpAm sa bhavat

akuSalam krshNaheti: kshiNotu ||

The destruction of another Bhagavat dveshi, BANAsuran, the descendant of MahA Bali by sudarSanar during the Lord's avatAram as KrshNa is saluted here. BANAsuran had received many boons from Parama Sivan to make him " invincible" in the battle field. Parama Sivan also assured that He will join the



asuran in the battle field with his family and Siva gaNams, when he was attacked by his enemies and fight along by his side. Parama Sivan had given the boons of thousand hands for use in the battles for BANan and also a rampart of fire for his palace and immense wealth. At one time, the beautiful daughter of BANan, Ushai fell in love with the grandson of Lord KrshNa (aniruddhan) and had Him kidnapped from DvArakA and held him in communicado in her private chambers as a prisoner and enjoyed his company. When Lord KrshNa knew about this, He came to war with BANan, who was assisted by Parama Sivan, Nandi, VinAyakar, SubramaNyan and other Siva gaNams. Lord KrshNa used His cakram to cut all but four of the thousand arms of BANan and humiliated Sivan and His troops by chasing them away from the battle field.

Meaning:

In the battle between BANan and Lord KrshNa, the mount of Parama Sivan (Nandi) lost interest in helping his master (**nandinyAnanda SUnye**); VinAyakar withdrew from the battle field. Subhramanyan (**bAhuleyan**) was overcome with fear and got agitated; CaNDan became ineffective; all the chief gaNams of Parama Sivan ran away (**galati gaNapatau vyAKUle bAhuleye, caNDe cAkityakuNThe, pramatha parishadi prAptavatyAm pramAtham**). At that time, **krshNa heti** (sudarSanar sitting on the hands of Lord KrshNa) cut asunder all but four of the thousand hands of BANan of Bali vamSam and spared him his life (**bhikshAm tat prANa rUpam balishTham balijam**). During TrivikramAvatAram, Lord gave a boon that He will not kill any descendant of MahA Bali and he remembered that boon and spared BANan from destruction.

The benediction here is: "**krshNa heti: bhavat akuSalam kshiNotu!**". May it spare you akuSalams (inauspiciousness)!





SLOKAM 88

रक्तौघाभ्यक्तमुक्ताफललुलितललद्वीचिवृद्धौ महाब्धौ

सन्ध्यासम्बद्धताराजलधरशबलाकाशनीकाशकान्तौ ।

गम्भीराम्भमम्भश्चरमसुरकुलं वेदविघ्नं विनिघ्नन्

निर्विघ्नं वः प्रसूतां व्यपगतविपदं सम्पदं चक्रराजः ॥

raktaughAbhyakta muktA phala lulita

lalata vIci vrddhau mahAbdhau

sandhyaA sambaddha tArA jaladhara

SabalAKASanIkASa kAntau |

gambhIrAmbhamambhaScaram asurakulam

vedavighnam vinighnan

nirvighnam va: prasUtAm vyapagata

vipadam sampadam cakrarAja: ||

The intervention of sudarSanar at the time of the stealing of the VedAs by asurAs and the recovery of them by sudarSanar in the battle with the asurAs in the nether world is referred to in this Slokam.



The benediction here is: "cakrarAja: va: vyapagata vipadam sampadam nirvighnam prasUtAm" (May the hetirAjan bless you with unharmed wealth without interruption!).

Wealth is of many kinds. Some are short lived and harmful to the possessor. The others are auspicious and lead to sadgati. The poet refers to that conferral of auspicious boons "SlAghanIya Sriyam deyAt".

Meaning:

Once upon a time, the asurAs stole the VedAs from Brahma and ran to the nether world and hid the VedAs there. sudarSanar entered the world of asurAs and killed the thieves and returned with the VedAs. When sudarSanar destroyed the asurAs, the flood of blood that arose mingled with the pearls of the ocean and was brought ashore by the waves. The color of the waves were a mixture of black and red (Sabala varNam) as at sandhya kAlam. The white pearls jostling in the red blood of the asurAs against the background of the dark bluish waters of the ocean painted an unusual scene. May this sudarSanar known for His heroic deeds confer on you the auspicious boons without any obstacles (nirvighnam)!

Comments:

The poetic genius of SrI KUra nArAyaNa jIyar is abundantly evident here as he describes the color of the waters (Sabala varNam) of the grand ocean (mahA abdhi) after the destruction of the asurAs: "raktaughAbhyakta mukta phala lulita lalat vIci vrddhau mahAbdhau". The union of the streams of red blood mingling with the assembly of the erstwhile white ocean pearls gaining a red hue and that being jostled by the dark bluish waves is brought before our eyes. That reminds the poet of the kAnti of the sky at sandhya time, when the dark reddish clouds are united with the stars (sandhya sambaddha tArA jaladhara SabalAKASa nIKASa kAntau).



SLOKAM 89

काशीविप्लोष चैद्यक्षपणघरणिजध्वंस सूर्यापिधान

ग्राहद्वेधात्व मालित्रुटनमुखकथावस्तु सत्कीर्तिगाथाः ।

गीयन्ते किन्नरीभिः कनकगिरिगुहागेहिनीभिर्यदीयाः

देयाहैतेय वैरी सकलभुवन श्लाघनीयां श्रियं वः ॥

kASiViplosha caidya kshapaNa

dharaNiJa dhvamsa sUryApidhAna

grAhadvedhAtva mAlitruTanamukha

kathAvastu satkIrtigAthA: |

gIyante kinnarIbhi: kanaka

giriguhAgehinIbhi: yadIyA:

deyAt daiteya vairI sakala

bhuvana SlAghanIyAm Sriyam va: ||

In this Slokam, the many heroic deeds of sudarSanar are recalled prior to the shifting of the focus by the poet to the unique aspects of sudarSana yantra nirmANam (construction).



The benediction here is: "sa daiteya vairI va: SIghaniyam Sriyam deyAt" (May that enemy of the asurAs, sudarSanar, bless you with lasting fame and wealth!).

Meaning:

May the sudarSanar of many heroic deeds and whose vaibhavam is sung by the Kinnara women residing in the caves of Meru Mountain, bless you all with unique wealth (SIghaniyam Sriyam) that is praised by all! The poet states that the adoring Kinnara musicians sing about the burning of the city of KaaSI (kASI dahanam/viplosham), SiSupAla vadam (caidya kshapaNam), narakAsura vadam (dharaNija dhvamsam), killing of the crocodile to rescue the Gajendran (grAhadvedhAtvam), mAlika vadam (mAli truTanam) and other sucaritrams of sudarSanar attesting to His auspicious kIrti (satkIrti).





SLOKAM 90

नानावर्णान् विवृण्वन्विरचित भुवनानुग्रहान् विग्रहान् यः

चक्रेष्वष्टासु मृष्टासुरवरतरुणी कण्ठकस्तूरिकेषु ।

आतारादर्णमालावधिषु वसति यः पूरुषो वस्स देयात्

व्यध्वैरुद्धतसत्त्वैरुपहितमबहिर्ध्वान्तमध्वान्तवर्ती ॥

nAnAvarNAn vivrNvan viracita

bhuvanAn anugrahAn vighrahAn ya:

cakreshvashTAsu mrshTA

asura vara taruNI kaNTha kastUrikesu |

AtArAdarNamAlAvadhishu vasati

ya: pUrusho va: sa: deyAt

vyadhvairuddhUtasattvai: upahitam

abahirdhvAntam adhvAnta vartI||

The different cakrams in which Lord sudarSanar has chosen to reside and His color in these different cakrams are described from Slokams 90 to 93. These descriptions are based on the revelations in ahirbudhnya samhita.



The benediction here is: "sa: adhvAnta vartI va: abahirdhvAntam deyAt" (May Lord sudarSanar remove your darkness of aj~nAnam arising from your travel in inauspicious paths as a result of the dominance of the rajo and tamo guNams!).

Meaning:

The many arrangements (**sannivesams**) of sudarSana Purushar in six or eight cakrams are in Agmams. In the eight cakram sannivesam, the first cakram is PraNava cakram and the eighth cakram is mAtrKA cakram. These eight cakrams destroyed the asurAs and made their wives widows by removing their kastUri smeared on their necks to display their saumAngalyam. Lord sudarSanar choosing the heart lotuses of sAtvIkAs as His abode appears there with the blue or yellow hued TirumEni. May the darkness of your nescience be chased away by the power of Lord sudarSanar and ward off the influence of rajo and tamo guNams !

Comments:

The many colors of Lord sudarSanar's rUpam taken for blessing the residents of the world with His anugraham is beautifully described by the first pAdam: "nAnAvarNAn vivrNvan viracita bhuvanAn anugrahAn vighrahAn ya:". His presence in the eight cakrams as the destructive force for the asurAs and the effect of that vadam of the asurAs on their wives (viz.), widowhood with the loss of kastUri on their necks is covered by the second pAdam: "cakreshvashTAsu mrshTA asura vara taruNI kaNTha kastUrikeshu". "mrshTA" means cleaning (removal) of the KastUri paste (symbol of saumAngalyam) from the necks (kaNTha kastUri) of the just widowed asura ladies. **adhvAnta:** refers to one, who does not experience any dvAntam (na vidyate dvAntam /tama: eshAm te adhvAnta:). They are sAtvikAs without any tamo guNam. He removes the antakAram (darkness) created by rajo and tamo guNams.



SLOKAM 91

द्वात्रिंशत् षोडशाष्टप्रभृतिपृथुभुजस्फूर्तिभिर्मूर्तिभेदैः

कालाद्ये चक्रषटके प्रकटित विभवः पञ्चकृत्यानुरूपम् ।

अर्थानामर्थितानामहरहरखिलं निर्विलम्बैर्विलम्बैः

कुर्वाणो भक्तवर्गं कुशलिनमवतादायुधग्रामणीर्वः ॥

dvAtrimSat shoDaSAshTa prabhrti-

prthubhujasphUrtibhi: mUrtibhedai:

kAlAdye cakrashaTke prakaTita

vibhava: panca krtyAnurUpam |

arthAnAm arthitAnAm aharaha-

rakhilam nirvilambai: vilambai:

kurvANa: bhaktavargam kuSalinam

avatAt AyudhagrAmaNI: va: ||

In this Slokam, Sri KUrA nArAyaNa jIyar discusses the abode of Lord sudarSanar with six cakrams and the many hands that He has. The mUrti bhedams of Lord sudarSanar and His many activities are described here.



The benediction is: "kuSalinam kurvANa: AyudhagrAmaNI: va: avatAt".

Lord sudarSanar stays with many forms in the yantrams to bless His devotees with what they seek quickly and to protect them.

Meaning:

The six cakrams forming the abode of Lord sudarSanar are described as:

shaTaram - kAla cakram;

pancAram - prthvI cakram,

caturaram- ap cakram,

tri aram - tejas cakram,

dvi aram - vAYu cakram

and

ekAram - AkASa cakram.

Seated there, Lord sudarSanar engages in five kinds of activities:

utpatti (creation)

sthiti (sustenance)

samhAram (destruction)



nigraham (punishment) and

anugraham (blessing)

According to the needs of these five tasks, He assumes a body with thirty two or sixteen or eight or four or two arms. His purpose in taking all these forms is to rush to help His devotees (**bhakta vargams**) in times of distress and protect them. May this compassionate sudarSanar protect you without delay (**nirvilambam**)!

Comments:

The bhujams (arms) of sudarSanar can be 32, 16, 8, 4 or 2 in His celebrated six cakra yantram depending on the five tasks (**panca krtyAnurUpam**) that He engages in on behalf of His bhakta ghoshTi. He is the granter of the boons for those who seek them without delay (**arthAnAm arthitAnAm aharaharakhila nirvilambai: vilambai:**).

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SLOKAM 92

कोणैरणैस्सरोजैरपि कपिशगुणैषडभिरुद्भिन्नशोभे

श्रीवाणीपूर्विकाभिर्दधति विकसतशक्तिभिः केशवादीन् ।

तारान्ते भूपुरादौ रथचरणगदाशाङ्गखडगाङ्किताशे

यन्त्रे तन्त्रोदिते वः स्फुरतु कृतपदं लक्ष्म लक्ष्मीसखस्य ॥

koNairarNai: sarojai: api

kapiSaguNai: shaDbhirudbhinnaSobhe

SrIvANIpUrvikAbhi: dadhati

vikasata: Saktibhi: keSavAdIn |

tArAnte bhUpurAdau rathacaraNa-

gadA SArnga khaDgAnkitASe

yantre tantrodite va: sphuratu

krtapadam lakshma lakshmIsakhasya ||

The configuration of the sudarSana yantram and the appearance of Lord sudarSanar inside the yantram and the method of construction of the sudarSana yantram are described in this Slokam. His identity as Sriya: pati is revealed.



The benediction here is: "lakshmi sakhasya lakshma: va: sphuratu" (May LakshmiAntan appear before you as the resident of the shaTkoNa cakram!).

Meaning:

The sudarSana yantram has six triangles, six aksharams and six lotuses. In the middle of that yantram resides the sudarSana Purushan with a red tirumEni (sacred body), red vastram and red hair and red eyes. Because of the dominance of the red color of sudarSana Purushar, the lotuses will have **kapiSaguNam** (Reddish brown hue). In this yantram, the twelve vyashTi bhUtars mUrtis (elaborations of the four vyUha mUrtis) from KeSavan to dAmodaran will be seated with their Saktis. At the beginning of the construction of SrI sudarSana yantram, bhU Puram will be drawn and at the end PraNavam will be placed. The East, South, West and the North directions around the cakram will be the home of disc, mace (gadA), bow and sword. The Lord inside the yantram will be of the form of Lakshmiapati. May He become visible to you!

Comments:

VyashTi is the opposite of samashTi. VyashTi means an aggregate or whole viewed as made up of many separate bodies. For instance, when we say that KeSavan, nArAyaNan and mAdavan are the VyashTi bhUtars of vAsudevan, we mean that they are aggregates of vyUha vAsudevan. These three vyashTi bhUtars have three SrI Saktis with them. Govindan, VishNu and MadhusUdanan are the SankarshaNa vyashTi bhUtars with three vANI Saktis. Trivikraman, vAmanan and Sridharan are the Pradyumna vyashTi bhUtars with three vAK Saktis. hrshIkeSan, PadmanAbhan and dAmodaran are the aniruddha vyashTi bhUtars with three mrDANI Saktis.



SLOKAM 93

दंष्ट्राकान्त्या कडारे कपटकटितनोः कैटभारेरधस्तात्

ऊर्ध्वं हासेन विद्धे नरहरिवपुषो मण्डलेवासवीये ।

प्राक्प्रत्यक्सान्ध्यसान्द्रच्छविभरभरिते व्योम्नि विद्योतमानः

दैतेयोत्पातशंसी रविरिव रहयत्वस्त्रराजो रुजं वः ॥

damshTrA kAntyA kaDAre

kapaTakiTi tano: kaiTabhAreradhastAt

Urdhvam hAsena viddhe narahari

vapusho maNDalevAsavIye |

prAk pratyaksAndhya sAndrac-

chavibhara bharite vyomni vidyotamAna:

daiteyotpAtaSamsI ravi: iva

rahayatu astrarAjo rujam va: ||

This Slokam focuses on the yantram configuration known as "mAhendra maNDalam" described in ahirbudhnya samhita.



The prayer here is for the removal of the illnesses by Lord sudarSanar ("astrarAjo va: rujam rahayatu").

Meaning:

In the lower section of the yantram, VarAha mUrti is to be meditated upon and nrsimha mUrti is the object of dhyAnam at the on the upper portion. The lustre of the teeth of VarAhar from below and the lustre of the laughter of nrsimhan from above will blend to give the yantram kaDAra varNam (color). KaDAra varNam is the reddish, tawny color. Although the kAnti of VarAhar's teeth are white, the admixture of the blood of HiraNyAkshan during his vadham has made the color of VarAhar's teeth reddish. HiraNyan's blood got mixed with the laughter of nrsimhan and when that blended with the VarAhar's danta kAnti, the result was the appearance of the tawny hue in the yantram. Lord sudarSanar is sitting in the middle like the dawning Sun in the sky to destroy the asura kulam. May SrI sudarSanar with such a vaibhavam chase away all your diseases!

Comments:

The blending of the damshTra kAnti of VarAha mUrti and the Urdhva hAsam of nrsimha mUrti to confer KaDAra varNam of the yantram is a delightful anubhavam for the dhyAnam of the upasakAs. The color of the rising and setting Sun during the dawn and dusk in the east and the west is recalled by the poet to help the upAsakars to perfect their dhyAanam (prAK pratyak sAndhya sAndrac-chavibhara bharite vyomni vidyotamAna:) In the middle of this yantram sits Lord sudarSanar like the rising Sun. May He banish your internal and external vyAdhis (diseases/afflictions)!



SLOKAM 94

कोणे क्वापि स्थितोऽपि त्रिभुवनविततश्चन्द्रधामाऽपि रूक्षः

रुक्मच्छायोऽपि कृष्णाकृतिरनलमयोऽप्याश्रितत्राणकारी ।

धारासारोऽपि दीप्तो दिनकर रुचिरोप्युल्लसत्तारकश्रीः

चक्रेशश्चित्रभूमा वितरतु विमतत्रासनं शासनं वः ॥

koNe kvApi sthitopi tribhuvana

vitata: candradhAmApi rUksha:

rukmacchAyo api krshNAkrti:

analamaya: api ASrita trANakArI |

dhArAsAro api dIpto dinakara

rucira: api ullasat tArakaSrI:

cakreSa: citrabhUmA vitaratu vimata

trAsanam SAsanam va: ||

The agaDitagaTanA sAmarthyam of Lord sudarSanar seated inside His yantram is extolled here. He becomes the abode of viruddha (contradicting) dharmams (polar opposites).



The prayer housed in this Slokam is: "cakreSa: va: vimata trAsanam vitaratu" [May sudarSanar create bhIti (fear) in the minds of those who oppose you!].

Meaning:

Although sudarSana mUrthi is exclusively seated inside His yantram, He pervades yet all the three lokams (koNe kvApi sthitopi tribhuvana vitata:). Although He creates happiness, He has scorching svabhAvam as well (candra dhAmApi rUksha:). Although He has cool candran as His abode, He produces fear in the minds of His enemies. Although He has a golden color, He has also the dark blue color like KrshNA (rukmacchAyopi krshNa:). Although He is agni mayam, He is yet cool in ASrita rakshaNam. He generates cooling rains and yet He is radiant with His lustre. He shines like the hot Sun and yet He has the cool prakASam of the stars. Thus Lord sudarSanar is an embodiment of agaDitagaTanA sAmarthyam (uniting in Himself apparently contradicting features).

Comments:

The third decad of the sixth centum of Swamy NammAzhvAr on TiruviNNagarappan is a marvelous summation of the agaDigaTanam (mutually non-co-existable). Here, Swamy NammAzhvAr recognizes and salutes the matchless Lord (oppilA appan) "as the abode of penury and prosperity, hell and heaven, enmity and kinship, poison and nectar, the pleasure and pain, confusions and clarifications, punishment and pleasing grace, torturing heat and cool shelter, city and hamlet, Knowledge and ignorance, light and darkness, earth and sky, puNya and pApa, union and separation, memory and forgetfulness, existence and nonexistence, dishonesty and uprightness, black and white, truth and falsehood, youth and old age, novelty and antiquity, movable and immovable, smallness (aNu) and magnificent largeness (mahat), shortness and longness". These are all aspects of His splendour. He is in them as their soul and demonstrates the reconciliation of the mutually contradictory. He is an abode of viruddha dharmams!



SLOKAM 95

शुक्लशक्र ! स्तवस्ते सह दहन ! कलां काल तेऽयं न कालः

किं वो रक्षांसि ! रक्षा तव फलतु पते ! यादसां पादसेवा ।

वायो ! हृद्योऽसि भर्तुस्त्यज धनद् ! मदं सेव्यतां त्र्यम्बकेति

प्राहुर्यघन्त्रपालास्स दनुजविजयी हन्तु तन्द्रालुतां वः ॥

SuklaSSakra! stavaste saha

dahana! kalAm kAla te ayam na kAla:

kim vo rakshAmsi! rakshA tava

phalatu pate! yAdasAm pAdasevA |

vAyo! hrdyosi bhartustyaja

dhanada! madam sevyatAm tryambaketi

prAhuryadyantrapAlA: sa: danuja-

vijayI hantu tandrAlutAm va: ||

This Slokam is an example of the wonderful commands and directives of the Lord to various devAs assembled before Him.



The prayer here is: "sa: danujavijayI va: tandrAlutAm hantu" (May Lord sudarSanar destroy our laziness to pursue the sadgati!).

Meaning:

Oh devendrA (Sakra)! Your eulogy (stavam) is free of blemishes (Suklam/Suddham)! Oh agni! Please tarry here for a little time (saha dahana)! Oh Yama dharmA! This is not the right time for You (te ayam na kAla:)! Oh rAkshasAs! There is no further protection for you! VaruNA (yAdasAm pati:)! May Your sudarSana kaimkaryam be blessed with phalans! Oh vAyu! You please Me (sudarSanar)! Oh KuberA! Shed Your ego and hauteur! Welcome, the three eyed One! The gate keepers of the yantram (yantra pAlakA-s) command You to worship Me (sudarSanar). They pray to Me to destroy your lethargy (tandrAlutAm hantu).

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SLOKAM 96

गायत्र्यणारिचक्रे प्रथममनुसखस्मेरपत्रारविन्दे

बिम्बं वह्नेस्त्रिकोणं वहति जयिजयाद्यष्टशक्तौ निषण्णा ।

शोकं वोऽशोकमूले पदसविधलसद्भीमभीमाक्षभीमा

पुंसो दिव्यास्त्रधामा पुरुषहरिमयी मूर्तिरस्यत्वपूर्वो ॥

gAyatryarNAracakre prathama-

manusakhasmera patrAravinde

bimbam vahne: trikoNam vahati

jayijayAdyashTaSaktau nishaNNA |

Sokam va: aSokamUle pada-

savidhalasat bhImabhImAkshabhImA

pumso divyAstra dhAmA purusha

harimayI mUrti: asyatu va: pUrvo ||

The mysteries of the sudarSana-Narasimha tattvam is explored through the yantram for housing both Narasimar and sudarSanar as per the instructions of ahirbudhnya samhita for yantra nirmANam.



The benediction is: "purusha-harimayI mUrti: va: Sokam asyatu" (May sudarSanar of nrsimhA firm remove your sorrows!).

Meaning:

"(PraNavam) namo bhagavate vAsudevAya" is the dvAdaSAkshara mantram (Twelve lettered mantram). In this yantram for sudarSana-Narasimhar a twelve petalled lotus must be drawn. At the center should be the trikoNa bimbam of agni must be added. In the eight directions starting from East, the ashTa siddhis should be consecrated:

prAci (East) - jyai

Agneyam (South East) - mohinI

yAmya diSai (South) - vijyai

nirrdhi diSai (South west) - hlAdhini

West diSai - ajitai

vAyu diSai (North West) - mAyai in black color

North - aparAjitai

ISAnyam (North east) - Siddhi.

In a cakram with 24 arams (to recall the 24 aksharams of gAyatrI), an aSoka tree is placed and two frightening figures of bhImAkshars are added. Inside this cakram would be the sudarSana Purushar's Narasimha mUrti. He will have four hands with one cakram in each hand and will be adorning yoga PaTTam. May this sudarSanar of NarasimhA form (yoga Narasimhar) remove your sorrows!



SLOKAM 97

पाश्चात्याशोकपुष्पप्रकरनिपतितैः प्राप्तारागं परागैः

सन्ध्यारोचिस्सगन्धैः स्वपदशशधरं प्रेक्ष्य तारानुषक्तम् ।

पद्मानाबद्धकोशानिव सुरनिवहैरञ्जलीन् कल्प्यमानान्

चक्राधीशोऽभिनन्दन् प्रदिशतु सदृशीमुत्तमश्लोकतां वः ॥

pAScAt aSoka pushpa prakara-

nipatitai: prApta rAgam parAgai:

sandhyA rocissagandhai: svapada-

SaSadharam prekshya tArAnushaktam |

padmAnAbaddha koSAniva suranivahai:

anjaliIn kalpyamAnAn

cakrAdhISo abhinandan pradiSatu

sadruSIm uttama SlokatAm va: ||

Additional details on the sudarSana-Narasimha yantram are provided here.

The prayer is for the pleased sudarSanar to bless the upAsakan with uttama kIrti similar to His (cakrAdhISa: va: uttama-SlokatAm pradiSatu!).



Meaning:

In the construction of the yantram described in the previous Slokam, the pollen from the flowers of the aSoka tree fall down. The color of the pollen is like the reddish hue of the sandhya kAlam. The TirumEni of sudarSanar with PraNava sambandham appears like the Candra maNDalam with nakshatra sambandham and the devAs are overwhelmed by this sevai and worship the sudarSana-Narasimhar with folded palms (anjali). May that sudarSanar pleased with the worship of the devAs bless you with fame equal to His!

Comments:

The aSoka tree is in the back of the yantram (pAScAt aSoka:). The red pollen dust from the flowers of this tree fall down (aSoka pushpa prakara nipatitai: prApta rAgam parAgai:). The falling "rain" of the red pollen dusts remind one of sandhya kAlam with candra maNDalam of sudarSanar united with the stars (sandhya rocis-sagandhai: svapada SaSadharam prekshya tArAnushaktam). The assembled devAs are overwhelmed by that beautiful scene and offer their salutations with anjali baddha hastam looking like a lotus bud (padmAnAbaddha koSANiva suranivahai: anjalIn kalpyamAnAn). The sudarSana-Narasimhar is pleased with the worship of the devAs (cakradhISo abhinandan). May that joyous sudarSana-Narasimhar bless you with kIrti equal to His (cakradhISa: va: uttama SlokatAm pradiSatu!).





SLOKAM 98

रक्ताशोकस्य वेदस्य च निहितपदं प्राप्तशाखस्यमूले

चक्रैस्त्रैस्तदाद्यैरपि महितचतुर्द्विश्चतुर्बाहुदण्डम् ।

आसीनं भासमानं स्थितमपि भयतस्त्रायतां तत्त्वमेकं

पश्चात् पूर्वत्रभागे स्फुटं नरहरितामानुषं जानुषाद्वः ॥

raktASokasya vedasya ca

nihitapadam prAptaSAkhasya mUle

cakrainastraistadAdyairapi

mahitacaturdviScaturbAhudaNDam |

AsInam bhAsamAnam sthitamapi

bhayata: trAyatAm tattvamekam

paScAt pUrvatra bhAge sphuTa

naraharita mAnusham jAnushAt va: ||

A profound salutation is made to the integrated sudarSana-nrsimha tattvam in this Slokam (paScAt pUrvatra bhAge sphuTa naraharita mAnusham jAnushAt va:).



The prayer is for that sudarSana-nrsimha tattvam to protect us from the fears of samsAram.



SrI Sudarshana (Front)



SrI Nrusimha (Back)

Meaning:

In the back of the cakram is the gigantic aSOka tree spreading from side to side. At the foot of this tree and at the center of the PraNavam (yo vedAdau svara: prokta: vedAnte ca pratishThita:) is seated yoga Narasimhan with divine attributes holding one cakram in each of His four hands. In the front side of the yantram (arcai as well) is found sudarSana Purushan holding eight weapons in His eight hands revealing human attributes. May this combined mUrtam with divine and human tattvams (naraharita mAnusham ekam tattvam) protect you from the fears of samsAric life (va: jAnushAt bhayata: trAyatAm)!

Comments:

The sudarSana-nrsimha tattvam is an **eka tattvam** rooted in the concept: "cakratmA harireva". The details of the sudarSana-Narasimha tattvam are housed in the 93rd e-book (sudarSana Vaibhavam) in the Sundarasimham series (pp: 36 to 42) at: <http://www.sundarasimham.org> and in the 7th e-book in the above series (SrI sudarSanAshTakam).



SLOKAM 99

प्राणे दत्तप्रयाणे मुषितदिशि दृशि त्यक्तसारे शरीरे

मत्यां व्यामोहवत्यां सतमसि मनसि व्याहते व्याहते च ।

चक्रान्तर्वर्ति मृत्युप्रतिभयमुभयाकारचित्रं पवित्रं

तेजस्तत्तिष्ठतां वस्त्रिदशकुलधनं त्रीक्षणं तीक्षणदंष्ट्रम् ॥

prANe dattaprayANe mushitadiSi

drSi tyakta sAre SarIre

matyAm vyAmohavatyAm sa tamasi

manasi vyAhate vyAhrte ca |

cakrAntarvarti mrtyu pratibhayam

ubhaya AkAra citram pavitram

teja: tat tishThatAm vastridaSa

kuladhanam trIkshaNam tIkshaNa damshTram ||



This is a beautiful Slokam describing the Narasimha mUrti seated in the middle of the sudarSana cakram and prays for the appearance of this mUrti before one during the last moments of one's life on earth to remove all fears.

The prayer is: "cakrAntarvarti tat teja: (rakshaNe) va: tishThatAm".



Meaning:

When the body becomes feeble, intellect is dimmed, mind gets dark, the sight in the eye is diminished, the speech falters and the life is about to end, May Lord nrsimhan of two forms (**ubhaya AKArAn**), who causes fear to the Lord of death (**mrtyu pratibhayam**) himself, who sits at the center of sudarSana cakram (**cakrAntavarti**) in the purest of forms (**parama pavitra mUrti**) with His three eyes and fearsome canine teeth appear before you and remove your fears!





SLOKAM 100

यस्मिन् विन्यस्यभारं विजयिनि जगतां जङ्गमस्थावराणां

लक्ष्मीनारायणाख्यं मिथुनमनुभवत्यत्युदारान् विहारान् ।

आरोग्यं भूतिमायुः कृतमिह बहुना यद्यदास्थापदं वः

तत्तत्सद्यः समस्तं दिशतु स पुरुषो दिव्यहेत्यक्षवर्ती ॥

yasmin vinyasya bhAram vijayini

jagatAm jangama sthAvarANAm

lakshmiNArAyaNAkhyam mithunam

anubhavatyatyudArAn vihArAn |

Arogyam bhUtimAyu: krtamiha

bahunA yadyadAsthApadam va:

tat tat sadya: samastam diSatu

sa purusho divya hetyakshavartI ||

As the Satakam is about to conclude, SrI KUrA nArAyaNa jIyar includes the benediction for us to be blessed with all what we desire by sudarSnAzhvAn. "sudarSana purusha: va: samastam phalam diSatu" is the ASIrVAdam.



Meaning:

The divine couple (lakshmiArAyaNAkhyam mithunam) entrust the burden of the administration (vinyasya bhAram) of the entire universe (jagatAm jangama sthAvarANAm) in the hands of the victorious (vijayini) sudarSanar and engage Themselves in the enjoyment of each other (anubhavatyatyudArAn vihArAn). sudarSanar accepts His Lord's niyamanam (command) and administers the activities of the world. May this sudarSanar as sarvAbhIshTa phalapradaN bless you quickly with long life, health, wealth and whatever else you desire.

purusha varNanam sampUrNam



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Slokam 101

पद्यानां तत्त्वविद्याद्युमणि गिरिश वीध्यसङ्गसङ्ख्याधराणां

अर्चिष्यङ्गेषु नेम्यादिषु च परमतः पुंसि षड्विंशतेश्च ।

सङ्घैस्सौदर्शनं यः पठति कृतमिदं कूरनारायणेन स्तोत्रं

निर्विष्टभोगो भजति स परमां चक्रसायुज्यलक्ष्मीम् ॥

padyANAm tattvavidyAdyumaNi

giriSa vIdya sangasankhyA dharANAm

arcishyangeshu nemyAdishu ca

paramata: pumsi shaDvimSate: ca |

sanghai: saudarSanam ya: paThati

kratam idam kUranArAyaNena stotram

nirvishTabhogo bhajati sa paramAm

cakra sAyujya lakshIm ||

This is the phala Sruti Slokam, which is outside the count of 100 for the Satakam. This describes also the structure of the Satakam and how it is assembled. The great sudarSana upAsakar and contemporary of AcArya RaamAnuja and KURESar reveals that those who recite SrI sudarSana Satakam



with bhakti will be blessed with cakra sAyuja lakshmi, the wealth of enjoying parama sAmyam with sudarSanar (saudarSanam stotram ya: paThati sa: cakra sAyuja lakshmi bahjati).

Meaning:

This Satakam has 24 Slokams saluting sudarSana jvAlai, 14 Slokams describing the vaibhavam of sudarSana nemi, 12 Slokams celebrating the vaibhavam of arams of sudarSana, 11 Slokams about the glories of the sudarSana nAbhi, 13 Slokams about the mysteries of sudarSana aksham and 26 Slokams describing the greatness of sudarSana Purushan adding up to a grand total of 100 Slokams. Those who perform pArAyaNam of this collection of Slokams on sudarSanar (sudarSana Satakam) created by KUra nArAyaNar (krtam idam KUra nArAyaNena) will enjoy all bhogams in this world and thereafter enjoy the bhogams equally with cakrarAjan.

SrI sudaraSana Satakam sampUrNam

षट्कोणान्तरसंस्थित भवरोगविनाशक उज्ज्वलाकार

रक्तमाल्यांबरधर रक्त चन्दनरूपित

नित्यक्षेमकर सर्वायुध समन्वित

मन्त्रयन्त्रमय नारायणकृपाव्यूहतेजश्चक्र

श्री विजयवल्लिसमेत श्री सुदर्शनपरब्रह्मणे नमः



shaTkoNAntara samsthita, bhavaroga vinASaka, ujjvalAKAra,
raktamAlyAmbaradhara, rakta candana rUshita,
nitya kshemakara, sarva Ayudhasamanvita,
mantra-yantra maya, nArAyaNa krpA vyUha tejaS-cakra,
SrI vijayavalli sameta SrI sudarSana parabrahmaNe nama:

Please see appendix in the following pages for SrI sudarSanAshTottaraSata
nAmAvali:

dAsan, Oppiliappan Koil VaradAchAri Sadagopan

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Thirumohur Sri Sudarshana



APPENDIX

SrI sudarsanAshTottaraSata nAmAvali:

॥ श्रीः ॥

श्रीसुदर्शनाष्टोत्तरशतनामावलिः

SrI sudarSanAshTottara nAmAvali:

(प्रणवम्) सुदर्शनाय नमः

(praNavam) sudarSanAya nama:

Please add praNavam before each of the nAmAs

चक्रराजाय नमः

cakrarAjAya nama:

तेजोव्यूहाय नमः

tejovyUhAya nama:

महाद्युतये नमः

mahAdyutaye nama:



सहस्रबाहवे नमः

sahasrabAhave nama:

दीप्ताङ्गाय नमः

dIptAngAya nama:

5

अरुणाक्षाय नमः

aruNAkshAya nama:

प्रतापवते नमः

pratApavate nama:

अनेकादित्यसङ्काशाय नमः

anekAditya sankASaya nama:

प्रोद्यज्ज्वालाभिरञ्जिताय नमः

prordyajjvAlAbhiranjitAya nama:

10

सौदामिनीसहस्राभाय नमः

saudAminIsahasrAbhAya nama:

मणीकुण्डलशोभिताय नमः



maNIkuNDalaSobhitAya nama:

पञ्चभूतमनोरूपाय नमः

pancabhUtamanorUpAya nama:

षट्कोणान्तरसंस्थिताय नमः

shaTkoNAntarasamsthitAya nama:

हरान्तःकरणोद्भृत्तिरोषभीषणविग्रहाय नमः

harAnta:karaNodbhUtaroshabhIshaNavignrahAya nama: 15

हरिपाणिलसत्पद्मविहारारमनोहराय नमः

haripANilasatpadmavihArAramanoharAya nama:

श्राकाररूपाय नमः

SrAkArarUpAya nama:

सर्वज्ञाय नमः

sarvaj~nAya nama:

सर्वलोकार्चितप्रभवे नमः

sarvalokArcitaprabhave nama:



चतुर्दशसहस्राराय नमः

caturdaSasahasrArAya nama:

20

चतुर्वेदमयाय नमः

caturvedamayAya nama:

अनलाय नमः

analAya nama:

भक्तचान्द्रमसज्योतिषे नमः

bhaktacAndramasajyotishe nama:

भवरोगविनाशकाय नमः

bhavarogavinASakAya nama:

रेफात्मकाय नमः

rephAtmakAya nama:

25

मकारात्मने नमः

makArAtmane nama:



रक्षोसृकृषिताङ्काय नमः

rakshosrkrUshitAnkAya nama:

सर्वदैत्यग्रीवनालविभेदनमहागजाय नमः

sarvadaityagrIvanAlavibhedana mahAgajAya nama:

भीमदंष्ट्राय नमः

bhImadamshTrAya nama:

उज्ज्वलाकाराय नमः

ujjvalAkArAya nama:

30

भीमकर्मणे नमः

bhImakarmaNe nama:

त्रिलोचनाय नमः

trilocanAya nama:

नीलवत्मने नमः

nIlavartmane nama:

नित्यसुखाय नमः



nityasukhAya nama:

निर्मलश्रियै नमः

nirmalaSriyai nama: 35

निरञ्जनाय नमः

niranjanAya nama:

रक्तमाल्याम्बरधराय नमः

raktamAlyAmbaradharAya nama:

रक्तचन्दनरूपिताय नमः

raktacandanarUshitAya nama:

रजोगुणाकृतये नमः

rajoguNAkrtaye nama:

शूराय नमः

SUrAya nama: 40

रक्षःकुलयमोपमाय नमः

raksha:kulayamopamAya nama:



नित्यक्षेमकराय नमः

nityakshemakarAya nama:

प्राज्ञाय नमः

prAj~nAya nama:

पाषण्डजनखण्डनाय नमः

pAshaNDajanakhaNDanAya nama:

नारायणाज्ञानुवर्तिने नमः

nArAyaNAj~nAnuvartine nama: 45

नैगमान्तःप्रकाशकाय नमः

naigamAnta:prakASakAya nama:

बलिनन्दनदोर्दण्ड खण्डनाय नमः

balinanadanadordaNDa khaNDanAya nama:

विजयाकृतये नमः

vijayAkrtaye nama:



मित्रभाविने नमः

mitrabhAvine nama:

सर्वमयाय नमः

sarvamayaAya nama: 50

तमोविध्वंसकाय नमः

tamovidhvamsakAya nama:

रजस्सत्वतमोद्वतिने नमः

rajassatvatamodvartine nama:

त्रिगुणात्मने नमः

triguNAtmane nama:

त्रिलोकधृते नमः

trilokadhrte nama:

हरिमायागुणोपेताय नमः

harimAyaguNopetAya nama: 55

अव्ययाय नमः



avyayAya nama:

अक्षस्वरूपभाजे नमः

akshasvarUpabhAje nama:

परमात्मने नमः

paramAtmane nama:

परंज्योतिषे नमः

paramjyotishe nama:

पञ्चकृत्यपरायणाय नमः

pancakrtyaparAyaNAya nama: 60

ज्ञानशक्तिबलैश्वर्यवीर्यतेजः प्रभामयाय नमः

j~nAnaSaktibalaiSvavyavIryateja: prabhAmayAya nama:

सदसत्परमाय नमः

sadasatparamAya nama:

पूर्णाय नमः

pUrNAya nama:



वाङ्मयाय नमः

vAngmayAya nama:

वरदाय नमः

varadAya nama:

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अच्युताय नमः

acyutAya nama:

जीवाय नमः

jIvAya nama:

गुरवे नमः

gurave nama:

हंसरूपाय नमः

hamsarUpAya nama:

पञ्चाशत्पीठरूपकाय नमः

pancASatpITharUpakAya nama:

70



मातृकामण्डलाध्यक्षाय नमः

mAttrkAmaNDalAdhyakshAya nama:

मधुध्वंसिने नमः

madhudhvamsine nama:

मनोमयाय नमः

manomayAya nama:

बुद्धिरूपाय नमः

buddhirUpAya nama:

चित्तसाक्षिणे नमः

cittasAkshiNe nama:

75

साराय नमः

sArAya nama:

हंसाक्षरद्वयाय नमः

hamsAksharadvayAya nama:

मन्त्रयन्त्रभावज्ञाय नमः



mantrayantraprabhAvaj~nAya nama:

मन्त्रयन्त्रमयाय नमः

mantrayantramayAya nama:

विभवे नमः

vibhave nama: 80

स्रष्ट्रे नमः

srashTre nama:

क्रियास्पदाय नमः

kriyAspadAya nama:

शुद्धाय नमः

SuddhAya nama:

आधाराय नमः

AdhArAya nama:

चक्ररूपकाय नमः

cakrarUpakAya nama: 85



निरायुधाय नमः

nirAyudhAya nama:

असंरम्भाय नमः

asamrambhAya nama:

सर्वायुधसमन्विताय नमः

sarvAyudhasamanvitAya nama:

ओङ्काररूपिणे नमः

onkArarUpiNe nama:

पूर्णात्मने नमः

pUrNAtmane nama: 90

आङ्कारस्साध्यबन्धनाय नमः

AnkArassAdhyabandhanAya nama:

ऐङ्काराय नमः

ainkArAya nama:



वाक्प्रदाय नमः

vAkpradAya nama:

वाग्मिने नमः

vAgmine nama:

श्रीङ्कारैश्वर्यवर्धनाय नमः

SrInkAraiSvarya vardhanAya nama: 95

क्लीङ्कारमोहनाकाराय नमः

klInkAramohanAkArAya nama:

हुंफटक्षोभणाकृतये नमः

humphaTkshobhaNAkrtaye nama:

इन्द्रार्चितमनोवेगाय नमः

indrArcitamanovegAya nama:

धरणीभारनाशकाय नमः

dharaNIbhAranASakAya nama:

वीराराध्याय नमः



vIrArAdhyAya nama: 100

विश्वरूपाय नमः

viSvarUpAya nama:

वैष्णवाय नमः

vaishNavAya nama:

विष्णुभक्तिदाय (विष्णुरूपकाय) नमः

vishNubhaktidAya (vishNurUpakAya) nama:

सत्यव्रताय नमः

satyavratAya nama:

सत्यपराय नमः

satyaparAya nama: 105

सत्यधर्मानुषङ्गाय नमः

satyadharmAnushangakAya nama:

नारायणकृपाव्यूहतेजश्चक्राय नमः

nArAyaNa-krpA-vyUha-tejaScakrAya nama:



सुदर्शनाय नमः

sudarSanAya nama: 108

श्री विजयवल्लिसमेत श्री सुदर्शनपरब्रह्मणे नमः

SrI vijayavalli sameta SrI sudarSana parabrahmaNe nama:

|| SrI sudarSanAshtottaraSata nAmAvaLi: sampurNam ||

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