

Sri sudarSana shaTkam

(Composed by Sri kUranArAyaNa jlyar)



Annotated Commentary in English By
'Sri nrsimha sevA rasikar'
'Sri vedAnta deSika padAmbuja sevA rasikar'
Oppiliappan Koil Sri VaradAchAri SaThakopan

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Transliteration scheme used in this eBook



Rare SrI dwAdaSa sudarSana mUrthi - swAmi deSikan sannidhi, SrIPerumbutUr
Thanks: SrI Bharathkumar Raman

॥ श्रीः ॥

श्रीकूरनारायणमुनिवरानुगृहीतम्

॥ श्रीसुदर्शनषट्कम् ॥

Sri KURanArAyaNa jIyar's

Sri sudarSana shaTkam

INTRODUCTION

Dear SrI sudarsana BhaktAs:

On the Nandana samvatsara cAturmAsyam days, it is aDiyEn's bhAgyam as the grandson of a great SrI sudarSana upAsakar, VaikuNThavAsi, PerugavAzhundAn JagannAthAcAr Swamy to write about SrI sudarSana shaTkam, a powerful prayer to SrI sudarSana BhagavAn. A few words about my maternal grandfather would be appropriate here.

My maternal grandfather, SrI JagannAthAcAr Swamy was a Vedic scholar and used the power of his sudarSana and GaayatrI mantra siddhis to bring back to life people bitten by cobra and chased away a lot of ills that people were suffering from. As a small boy, I used to watch these happenings in front of a little hut that he had built for himself, which faced the east Gopuram of SrI Oppiliappan at the end of the sannidhi street. Today, the temple bhaTTars live in an expanded house built there on the foundation of what my maternal grandfather built with his own hands. He was very good with his hands and could do many things like roof thatching, brick laying for raising walls etc., besides Veda pArAyaNam and SrI sudarSana upAsanai. The srotriya village of PerugavAzhundAn is close to the abhimAna sthalam of Raaja Mannargudi; my grandfather and his fellow villagers from the agrahAram including some GhanapADis used to perform the annual Veda pArAyaNa kaimkaryam there during the eighteen day long brahmotsavam of SrI RaajagopAla PerumAl, and also at the divya desams like TiruviNNagar (Oppiliappan Koil), PuLLambhUtanguDi, TerazhundUr, TirukkuDantai et al. He used to perform 1008 Avrtti GaayatrI japam every day before sunrise besides SrI sudarSana mahA mantra japam, while standing in the knee deep water of the local river (NaaTTAn vAikkAl alias dakshiNa VirajA), a tributary of the mighty Cauvery flowing at the nearby kshetram of TirukkuDantai. He lived a simple life and spent his days helping other people in distress.

Let us recite SrI sudarSana shaTkam and offer our collective prayers to Lord sudarSana for a successful completion of the Nandana samvatsara cAturmAsyam

This shaTkam on Lord sudarSana was composed by SrI KURanArAyaNa jIyar. He was a contemporary of AcArya RaamAnuja and his grhasta Sishyar, SrI KUrattAzhvAn. The taniyan of the jIyar (SanyAsi) hailing from the KURam agrahAram goes with his other stotram of SrI sudarSana Satakam and can be used for SrI sudarSana shaTkam as well. This taniyan takes this

form:

रङ्गेश विज्ञप्ति करामयस्य

चकार चक्रेशनुतिं निवृत्तये ।

समाश्रयेऽहं वरपूरणीं यः

तं कूरनारायण नामकं मुनिम् ॥

rangeSa vij~napti karAmayasya

cakAra cakreSa-nutim nivrttaye |

samASraye aham varapUraNIIm yaH

tam kUranArAyaNa nAmakam munim ||

Meaning:

aDiyEn prostrates before SrI KURanArAyaNa jIyar, who composed this stuti on Lord sudarSana, the mighty boon granter, for curing the illness of Tiruvaranga PerumAL araiyar, whose kaimkaryam to SrI RanganAtha was interrupted at one time by an incapacitating illness.

Tiruvaranga PerumAL araiyar is one of the five AcAryAs of SrI Bhagavad RaamAnuja. When he fell ill and could not perform his wonted araiyar viNNappam to Lord RanganAtha, SrI KURattAzhvAn sought the help of the well known sudarSana upAsakar, SrI KURanArAyaNa jIyar. The sudarSana Satakam and shaTkam were composed as PrArthanA pUrvaka vij~nApanams to Lord sudarSana by the jIyar to chase away the illness of the araiyar and to permit him to return to his kaimkaryams for Periya PerumAL. The e-book # SH073 in SrIhayagrIvan series (<http://www.sadagopan.org>) has 278 pages long coverage of the SrI sUkti of "SrI sudarSana Satakam" of the jIyar from KURam. Beautiful arcAs of Lord sudarSana from the different kshetrams and divya desams have been included in this e-book.

In the SrI sUkti of SrI sudarSana Satakam, the jIyar devotes twenty four Slokams to celebrate the jvAlA of the Lord, fourteen Slokams for saluting the nemi (नेमि) of SrI sudarSana, twelve Slokams for paying respects to the aram (अरम्) of the Lord, eleven and thirteen Slokams respectively for seeking the anugraham of the nAbhi (नाभि) and aksham (अक्षम्) of the divine sudarSana cakram. At the end, the jIyar sets twenty four Slokams to offer his vandanams to the MahA Purushan presiding over the MahA cakram. Various features of the sudarSana Yantram acknowledging the co-existence of SrI Nrsimhar, SrI sudarSanar and SrI Adi VarAhar in it are also described at the very end of this stuti.

The sudarSana-Narasimha tattvam and the glories of the sixteen Ayudhams (shoDasAyudhams) of Lord sudarSana are covered at length in e-book #SS093 of Sundarasimham series on

shoDasAyudha stotram (www.sadagopan.org). Swamy Desikan's crisp and fast moving salutations to SrI sudarSana is housed in the 7th e-book of the Sundarasimham series. "SrI sudarsanAshTakam". Please refer to these e-books for detailed information on the Vaibhavam of Lord sudarSanar.

The blessings arising from recitation of Sri sudarSana shaTkam, Satakam and performing sudarSana homam:

The sudarSana shaTkam has six Slokams, each of which houses one aksharam of the shaDakshari mantram of Lord sudarSana. This stotram benefits those, who do not have the initiation into the MahA mantram of Lord sudarSana. Each Slokam of the sudarSana shaTkam is recited after each AhUti in the sudarSana homam by traditionalists. AcArya mukha upadesam will alone give the full phalan of this and other mantrams.

The recitation of the six Slokams of the shaTkam performing prapatti to Lord sudarSana ([prapadye aham sudarSanam](#)) yields six types of phalans:

1. Relief from the ill effects of the dushgrhams like ghouls, spirits (bhUta, preta, vetALams, piSAcams)
2. Relief from the sorrows inflicted by one's enemies (Satru bhAda nivrtti)
3. AyurArogya drDagAtra siddhi (realization of long & healthy life)
4. Obtainment of desired wishes (cintita sakala manoratha prApti)
5. Quick banishment of all inauspiciousness (aSubha nivAraNam)
6. Destruction of all kinds of amangaLams in body, house, land due to the mantra, yantra, aushada, astra, AbhicArika and visha prayogams.





SrI sudarSanar - SrIrangam
Thanks: SrI Shreekrishna Akilesh



Slokams and Comments





The effulgence of a thousand Suns emanates from SrI sudarSanar!
ThirumOhUr SrI sudarSanar (Thanks: SrI Shreekrishna Akilesh)

॥ श्रीः ॥

श्रीकूरनारायणमुनिवरानुगृहीतम्

॥ श्रीसुदर्शनषट्कम् ॥

Sri KURanArAyaNa jIyar's

Sri sudarSana shaTkam

SLOKAM 1

सहस्रादित्यसङ्काशं सहस्रवदनं प्रभुम् ।

सहस्रदं सहस्रारं प्रपद्येऽहं सुदर्शनम् ॥

sahasrAditya-sankASam sahasra-vadanam prabhum |

sahasradam sahasrAram prapadye aham sudarSanam ||

Meaning:

aDiyEn performs Prapatti at the sacred feet of Lord sudarSana (prabhu), who has the effulgence of thousands of Suns (sahasrAditya sankASam) emanating from His thousand faces (sahasra vadanam). aDiyEn seeks the protection of this Lord (prapadye aham) with thousands of spokes (sahasrAram) in His wheel-like form (rathAnga rUpam).

Comments:

The first aksharam "sa" of the sudarSana shaDakshari is included here five times in this first Slokam. The five aspects of Lord sudarSana, His jvAlA (radiance), His body (tanu), nemi (outer rim), nAbhi (navel) and the aram (spokes) are saluted here. Let us focus on the jvAlA of Lord sudarSanar in this section.

The unmatched jvAlA of Lord sudarSanar is requested to remove the inner and external darkness (saudarSanI jvAlA vitaratu bAhyAbAhyA andhakAram). The jvAlA of Lord sudarSana chases away permanently the samsArIC worries and grants lasting happiness (jyotiH bhavatAm saprakarsham praharsham pradiSatu). The jvAlA of sudarSana is not confined to one area, but it radiates from the aram, aksham, nAbhi and the nemi (sarvam jvAlAmayam). When they are experienced, those jvAlAs grant one sakala PurushArthams (tejo vaH caturaH pUrushArthAn pushyatAt). The sudarSana jyoti has many colors and serves as a mantle (vidhAnam) over the divya dampatis. These sacred and radiant rays (jvAlAs) of sudarSanar burn away our sins (jvAlA bhavatAm enaH praNudatu). SrI KURanArAyaNa jIyar extends a prayer that these jvAlAs bless us with lasting joy (tat dhAmaH vaH dhinotu). The jiyar's prayer to the jvAlA is to shower us with all mangalams (astradIptiH vaH bhadrAya jAYatAm). In a similar vein, he prays to the fierce jvAlAs to confer us

lasting Mangalams (heti pratApaH anibhrtam Subham diSyAt). The poet also prays for the cakra prakASam to enhance our fame (cakra-prakASaH vaH yaSo diSatu). SrI KURanArAyaNa jIyar seeks the radiance of the sudarSanar to destroy our nescience (sudarSana dyutiH avidyAm nudyAt) and destroy our sins (SastrarAja tejaH pApacyamAnam pApam vaH Samayatu).



The beautiful mUrti of SrI SudarSanar - SrImad ANDavan ASramam

Thanks: SrI RAmAnuja Mission, USA

SLOKAM 2

हसन्तं हारकेयूर मकुटाङ्गदभूषणम् ।

भूषणैर्भूषिततनुं प्रपद्येऽहं सुदर्शनम् ॥

hasantam hAra-keyUra makuTAngada-bhUshaNam |

bhUshaNair-bhUshita-tanum prapadye aham sudarSanam ||

Meaning:

aDiyEn seeks the protection of the smiling Lord sudarSanan of divya tirumEni adorned with all AbharaNams such as necklaces (hAram), upper arm bracelets (keyUraH), crown (makuTam) and armlets (angadaH)!

Comments:

"ha" is the second aksharam of the shaDakshari of sudarSanar. Lord sudarSanar seems to be smiling at the futile enemies of the Lord, who assume arrogantly that they have the power to go to battle with Him. He looks forward to execute the sankalpam of His Lord, SrIman nArayaNan in punishing those, who are unrighteous and commit grave BhAgavata and other unpardonable offenses (asahyApacArams).

SLOKAM 3

स्राकारसहितं मन्त्रं पठन्तं शत्रुनिग्रहम् ।

सर्वरोगप्रशमनं प्रपद्येऽहं सुदर्शनम् ॥

srAkAra-sahitam mantram paThantam Satrunigraham |

sarvaroga-praSamanam prapadye aham sudarSanam ||

Meaning:

aDiyEn performs prapatti at the sacred feet of Lord sudarSanar, who destroys all the samsArice ills of those, who recite His mantram containing the aksharam, "srA". He is the vanquisher of all enemies of His devotees.

Comments:

The third bIjAksharam of the sudarSana shaDakshari is "srA". Hence the poet describes this mantram as "srAkAra sahitam mantram". The poet hails the power of the aram-s (अरम्) of sudarSanar destroying enemies and declares: May the spokes of sudarSanar chase away the assembled enemies like a powerful wind blowing away a piece of cotton (cakrAramAlA bhavatAm Satrulokam tulayatu)! SrI sudarSanar is recognized here as the powerful Satru nigrahan.



SrI sudarSanar is Satru nigrahan!

SrI sudarSana mUrthi in front and SrI yoga narasimhar at the opposite face of the vighram
Thanks : SrI RAMAnuja Mission, USA

SLOKAM 4

रणत्किङ्किणिजालेन राक्षसघ्नं महाद्भुतम् ।

व्याप्तकेशं विरूपाक्षं प्रपद्येऽहं सुदर्शनम् ॥

raNat-kinkiNi-jAlena rAkshasaghnam mahAdbhutam |

vyAptakeSam virUpAksham prapadye aham sudarSanam ||

Meaning and Comments:

"ra" is the 4th aksharam in the sudarSana shaDakshari. Lord sudarSanan engaged in attacking and destroying His enemies in the battlefield with rapid movements is described here. The most wonderful heroic deeds of the rapidly moving Lord is visualized. The ankle bells attached to His nUpuram generate the sunAdam consistent with the rapid speed of His movement across the battleground and are heard all over the battle-field as He goes after every one of the fleeing RaakshasAs. During these speedy movements. His reddish brown hair is stretched out (vyApta

keSam); His dissimilar eyes (one is sUryan, the others are Candran and agni) come into prominence (virUpAksham). aDiyEn performs prapatti at the feet of this MahA Veeran of wondrous valor, the destroyer of RaakshasAs (rAkshasaghnan and mahAdbhutan)!



praNatArtihara prabho! - SrI vijayavalli nAcciyAr sameta SrI cakratAzhwAr

SrI cakrapANi PerrumAL koil, Kumbakonam

Thanks: SrI Mukund Srinivasan

SLOKAM 5

हुंकारभैरवं भीमं प्रणतार्तिहरं प्रभुम् ।

सर्वपापप्रशमनं प्रपद्येऽहं सुदर्शनम् ॥

humkAra-bhairavam bhImam praNatArtiharam prabhum |

sarva-pApa-praSamanam prapadye aham sudarSanam ||

Meaning:

aDiyEn performs prapatti at the sacred feet of Lord sudarSanar, who is the remover of the sufferings of His dear ones (praNatArtiharam prabhum prapadye). He is the destroyer of all of our sins (sarva-pApa praSamanam prabhum prapadye). He is gigantic in size (bhImAkAran). aDiyEn offers my prapatti to that humkArabhairavan, fearsome Lord with the frightening gigantic roar of hUmkAram.

Comments:

The fifth aksharam of SrI sudarSana shaDakshari is "hum". "humkAra" stands for the roar of the Lord as He moves around rapidly destroying the enemies of the BhAgavatAs of His Lord. His sankalpa Sakti emanates as the roar. It is a menacing sound. In mantra bhAgams, it is used with the act of offering. For example, "praNavam kavacAya hum". The words "namaH", "svAhA", "vaushaT", "hum" and "phaT" are among the angAshTakam of tiruvArAdhanam. They are used as we invoke "hrdaya" mantram, "Siro" mantram, "SikhA" mantram, "kavaca" mantram, "netra" and "astra" mantrams.



SrI sudarSana SALagrama

SLOKAM 6

फट्कारान्तमनिर्देश्यं महामन्त्रेण संयुतम् ।

शुभं प्रसन्नवदनं प्रपद्येऽहं सुदर्शनम् ॥

phaTkArAntamanirdeSyam mahAmantrENa samyutam |

Subham prasannavadanam prapadye aham sudarSanam ||

Meaning:

aDiyEn performs prapatti to the auspicious "phaTkAra rUpa" Lord with the pleasing

tirumukhamaNDalam declaring His MahA sudarSana shaDakshari mantram, while seated in the middle of the six fold cakram made up of two intersecting triangles.



SrI mahAsudarSana yantra
Thanks: www.celextel.com

Comments:

'phaT (फट्)' is the sixth biJAksharam of the SrI sudarSana shaDakshari mantram. 'phaT' is recognized as an "onomatopoeic word" used in mystical offerings during ArAdhanams and yaj~nams. The most familiar example is the usage in the astra mantram (astrAya phaT).



AyudeSwaran! - SrI sudarSanar - ThirumOhUr
Thanks: SrI R Giridharan

SLOKAM7- PHALA SRUTI

एतैषड्भिस्तुतो देवो भगवान् श्रीसुदर्शनः ।

रक्षां करोति सर्वात्मा सर्वत्र विजयी भवेत् ॥

etaish-shaDbhisstuto devo bhagavAn SrI sudarSanaH |

rakshAm karoti sarvAtmA sarvatra vijayI bhavet ||

Meaning:

Hail to the sarvantaryAmi, Lord sudarSana eulogized by these six adulatory Slokams! He protects us all and is victorious everywhere.

Comments:

Lord sudarSana, the AyUdheSvaran has sixteen weapons and He wields them to protect us from the three kinds of tApams. He accompanies the Lord in all His avatArams. He is the nail in SrI NrsmhAvatAram. He is present in the arrows of Lord Raamacandra and is the blade of the axe in ParasurAmA's hand. He has been used by Lord KrshNa many times during His avatAram (SisupAlavadam, the cutting of the hands of BaaNAsuran). He has fulfilled the sankalpam of His Lord to teach a lesson to Sage DurvAsa, when he offended King AmbarIsha. He was commanded by the Lord as Gajendra Varadan to punish the crocodile causing harm to the king of elephants. He is appropriately worshipped as the Cakra Raajan of nirmala SrI. aDiyEn will conclude this samarpaNam of the cAturmAsyam days with a collective nine prayers to Lord sudarSana with nine of His ashTottaranAmAvali to bless our AcAryans worshipping nava narasimhAs of Ahobilam. May they be blessed with long and healthy lives engaged in Bhagavad ArAdhanams and Sishya samrakshaNams!





SrI sudarSanar - SrI Lakshminarasimha swAmi Temple, Maraimalai Nagar, India
Thanks: SrI K S Jegannathan

SrI:

SrI sudarSana nAmAvaLi

(Please add "praNavam" before each nAmAvaLi)

सुदर्शनाय नमः

sudarSanAya namaH

चक्रराजाय नमः

cakrarAjAya namaH

अरुणाक्षाय नमः

aruNAkshAya namaH

श्राकाररूपाय नमः

SrAkAra rUpAya namaH

भक्तचान्द्रमसज्योतिषे नमः

bhaktacAndramasa jyotishe namaH

भीमकर्मणे नमः

bhIma karmaNe namaH

उज्ज्वलाकाराय नमः

ujjvalAkArAya namaH

मन्त्रयन्त्रप्रभावयज्ञाय नमः

mantra-yantra prabhAvayaj~nAya namaH

हुंफट्क्षोभणाकृतये नमः

humphaT kshobhaNAkrtaye namaH

SrI sudarSana shaTkam sampUrNam

aDiyEn, SrImat Azhagiya Singar tiruvaDi,

Oppiliappan Koil VaradAchAri Sadagopan

ANNEXURE

Transliteration scheme for ITRANS notations used in this e-book

VOWELS

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ

a A i I u U r* R lr IR

ए ऐ ओ औ

e ai o au

अं anusvaram - 'm' (like मां , त्वं etc)

अः visargam - 'H'

Note: * as in rshi (ऋषि)

CONSONANTS

Gutturals क ख ग घ ङ

ka kha ga gha ~Na

Palatals च छ ज झ ञ

ca cha ja jha ~na

Cerebrals ट ठ ड ढ ण

T Tha Da Dha Na

Dentals त थ द ध न

ta tha da dha na

Labials प फ ब भ म
 pa pha ba bha ma

Semi vowels य र ल व
 ya ra la va

Sibilants श ष स
 Sa sha sa

(S soft palatal sibilant pronounced between 'sa' as in सूर्य sUrya and 'sha (ष)' - eg., शान्ति SAnti)

ASPIRATE

ह ha

ळ La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ज्ञ j~na क्ष ksha

For ka vargam, ca vargam etc - Translit: ka, kA, ki, kI, ku, kU, ke, kai, ko, kau etc.

कृ kr (eg. krshNa) वृ vr (eg. vrksham) and so on; दृ or दृ dr as in drshTi (not drushTi)