

॥ श्रीः ॥

श्री इन्दरेश्वर वावैभव



ANNOTATED COMMENTARY IN ENGLISH BY:

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&

SRI ANIL T (HYDERABAD)



॥ श्रीः ॥

**SWAMY DESIKAN'S
SHODASAYUDHAA STHOTHRAM**

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श्रीमतेनिगमान्त महादेशिकाय नमः

॥ षोडशायुधस्तोत्रम् ॥

SWAMY DESIKAN'S SHODASAYUDHA STHOTHRAM

Introduction

Shodasa Ayutha means sixteen weapons of Sri Sudarsanaazhwar. This Sthothram is in praise of the glory of Sri Sudarsanaazhwar who is wielding sixteen weapons all of which are having a part of the power of the Chakraudham bestowed upon them. This Sthothram consists of 19 sLOkams. The first sLOkam is an introduction and refers to the 16 weapons adorned by Sri Sudarsana Bhagavan. The 18th sLOkam is prayer to Sri Sudarsanaazhwar. The last sLOkam 19 is phala sruthi. sLOkam 2 to 17 (sixteen sLOkams) are for each of the sixteen weapons.

It is said that when Swamy Desikan was living at Kanchipuram, many people at Thirupputkuzi, about 5 miles from Kanchipuram were suffering from a wave of visha jvaram (cold fever), which was raging in an epidemic form. People were in distress. Swamy Desikan heard of this and he was very much moved by their suffering. Out of mercy for them, he composed this Sthothram and Sri SudarsanaAshtakam, eulogizing Sri Sudarsana Bhagavan. Swamy advised the villagers to recite them. The rare form of Sri

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Sudarsanar with 16 divine weapons responded to Swamy Desikan's prayer immediately and banished the poisonous fever from the Dhivya desam. The visha jvaram was no match for the powerful weapons of Sri Sudarsana Bhagavan invoked by Swamy Desikan on behalf of the helpless people. This sthothram is in an unusual form. Swamy Desikan's invocation is in the form of second person. Swamy says: "May He (Sri Sudarsanar) protect you!" in these slokams. This explains why these two Sthothrams, find a place next to ParamArTa Sthuti, which is a Sthothram in praise of Thiruputkuzhi PerumaL, Sri VijayarAghavan.

Swamy Desikan in the phala sruthi, says that he composed this Sthothram for the benefit and welfare of the pious and those who recite will be protected by Sri Sudarsanaazhwar

The sixteen weapons of Sri Sudarsanaazhwar are: (1) Chakram (2) Axe - Parasu

(3) Spear - kunta (4) Stick - Dhandam (5) angusam - goad (6) Sathamukhaagni - hundred edged weapon emitting Agni (7) Sword - Nistrimsa (8) Sakthi - vEl (9) Conch - Paanchajanyam (10) Bow- Saarngam (11) Noose - pAsam (12) Plough - Seera (13) Vajrayudham - Thunderbolt (14) Mace - Ghathai (15) Pestle - musalam (16) Trident - Soolam. These sixteen divine weapons can be seen on the archA moorthy of Sri Sudarsanaazhwar at Kanchipuram. Weapons 1 to 8 are on the right hands from the top. Weapons 9 to 16 are on the left hands. These sixteen divine weapons are also mentioned in the last paasuram of Paramatha Bhangam. It is believed that by reciting these slokams, one can be free of diseases and live a healthy and happy life.





Swami Desikan

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

srImAn ve~nkaTanAthAryah kavitArkikakesarI |
vEdAntAchArya varyO mE sannidhattAm sadA hrudi ||



Sri Vijayavalli Sudarshanavalli samEtha Sri ChakrapANi PerumAL

SLOKAM 1

स्व सङ्कल्प कला कल्पैरायुधैरायुधेश्वरः ।

जुष्टः षोडशभिर्दिव्यैर्जुषतां वः परः पुमान् ॥ १ ॥

sva sankalpa kalaA kalpai: aayudhai: aayudhEsvara: |
jushta: shoDasabhi: divyai: jushatam va: para: pumaan ||

Meaning: SaasthrAs say that Sriman NaarAyaNan's sanklapam (divine will) alone took the form of SudarsanAzhwaN. The small part of the sankalpam of Sudarsana BhagavAn transformed itself further into the sixteen weapons. May that ChakrarAjan (Sudarshanan) served by these sixteen aayudhams respond to your prayers for relief from the poisonous fever!





"Chathus-chakram namasyAmi Kesavam Kanaka Prabham".



Sri Keshava Moorthy Holding Four Chakrams

SLOKAM 2

यदायत्तं जगच्चक्रं कालचक्रं च शाश्वतम् ।
पातु वस्तत्परं चक्रं चक्र रूपस्य चक्रिणः ॥ २ ॥

yadAyattam jagacchakram kAla chakram cha sAsvatam |
pAtu vastatparam chakram chakra rUpasya chakriNa: ||

Meaning: May the ChakrAyudham (one of the sixteen divine weapons) adorning the hands of ChaakratthAzhwAn protect you all! The Universe is rotating eternally driven by the tattthvam of Kaalam (second-minute-hour-day- month-year). This Kaala tattthavm is under the control of the ChakrA-yudham, which is the chief among the weapons of the Lord. He (The Lord) Himself takes on the form of this Chakram (Sudarsana Roopam).





Sri Sudarshana at Thirumohur

SLOKAM 3

यत्प्रसूति शतैरासन् रुद्राः परशुलाञ्छनाः ।
स दिव्यो हेतिराजस्य परशुः परिपातु वः ॥ ३ ॥

yath prasUti sathai: aasan rudrA: parasu lAncchanA: |
sa divyO heti rAjasya parasu: paripaatu va: | |

Meaning: There are many RudrA ghanangals. The weapon for each one of them is axe (**Parasu**). These axes of the RudrAs were all progeny of Sri Sudarsanar's Axe. RudrAs worship the Ayudharaajan (King of weapons), Sri SudarsanAzhvaan and get their axes from the Lord and do their duties. May Sri Sudarsana BhagavAn's axe, which is the source for the creation of all other axes, protect you all!





Sri Sudarshana at Sri Ranaganatha Temple, Pamona, NY

SLOKAM 4

हेलया हेतिराजेन यस्मिन् दैत्याः समुद्धृते ।
शकुन्ता इव धावन्ति स कुन्तः पालयेत वः ॥ ४ ॥

hElayA hEti rAjEna yasmin daityA: samuddhrutE |
sakuntA iva dhAvanti sa kunta: pAlayEta va: ||

Meaning: When the Lord, Thiruvaazhiaazhvan playfully takes his spear (kunta:) on His hand, the asurAs will immediately run away helter-skelter, like a bird flying away swiftly (sakuntA iva dhAvanti). May that divine weapon “Spear” protect you all!

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Sri Sudarshana at Perumpuliur

SLOKAM 5

दैत्य दानव मुख्यानां दण्ड्यानां येन दण्डनम् ।
हेति दण्डेश दण्डोऽसौ भवतां दण्डयेद द्विषः ॥ ५ ॥

daitya dAnava mukhyAnAm daNDyAnAm yEna daNDanam |
hEti daNDesa daNDa: asau bhavatAm daNDayEdh dvisSha: ||

Meaning: DaithyAs were born to Diti. Daanavas were off spring of the race of demoness, Danu. Like this there are many asurAs. They are always intent in treating cruelly all Rishis and other pious people and giving trouble. Therefore, they deserve punishment. Sri Sudarsanar punishes them with His weapon “Stick” (Danda:). May Danda the divine weapon of the Lord, protect you all and destroy the enemies.





Sri Sudarshana at Ahobila Matam

SLOKAM 6

अनन्यान्वयभक्तानां रुन्धन्नाशा मतङ्गजान् ।
अनङ्कुशविहारो वः पातु हेतीश्वराङ्कुशः ॥ ६ ॥

ananyAnvaya bhaktAnAm rundhan AasA matangajAn |
anankusa vihArO va: paatu hetIsvara ankusa: | |

Meaning: When BhakthAs who are totally devoted to Emperumaan and never even think of anya dEvathAs (ananyAnvaya) desire for worldly enjoyments, ThiruvaazhiaazhvAn will control them with His ankusam (goad) like an ankusam controlling the elephants. May this divine weapon “ankusam” with such an uninterrupted leelais protect you all!



Sri Sudarshana at Srirangam

SLOKAM 7

संभूय शलभायन्ते यत्र पापानि देहिनाम् ।
स पातु शत वक्त्राग्नि हेतिर्हेतीश्वरस्य वः ॥ ७ ॥

sambhUya salabhAyantE yatra pApAni dEheenAm |
sa paatu sata vaktrAgni hEtirhEtIsvarasya va: ||

Meaning: One of the sixteen weapons of Sri Sudarsanaazhvaan is “Sathamukhaagni” (sata vaktra agni) which has hundred (100) mouths. Fierce fire is emitted through all these mouths. If mediated on this divine aayudham, all the sins of chEtanan will be destroyed like insects falling in to lamps and burnt. Such is the power of this aayudham. May this divine aayudham “agni” protect you all!





Sri Sudarshana at ThiruKacchi

SLOKAM 8

अविद्यां स्वप्रकाशेन विद्यारूपश्छिनत्ति यः ।
स सुदर्शन निस्त्रिंशः सौतु वस्तत्त्वदर्शनम् ॥ ८ ॥

avidhyAm sva prakAsEna vidhyArUpa: chinatthi ya: |
sa sudarsana nistrimsa: sautu va: tatthva darsanam | |

Meaning: Sword (**nistrimsa:**) is another divine weapon of Sri Sudarsanar. PuraNam says that this weapon is “Devathai” for jn~Anam. This weapon is the embodiment of jn~Anam (jn~Ana svaroopi). The very lustre of this divine weapon Sword can root out the ignorance (**avidhya / ajJn~Anam**). May this divine weapon “Sword” bestow upon you all tatthva jn~Anam (**tatthva darsanam sautu**)!





Sri Sudarshana at Chakrapani Koil

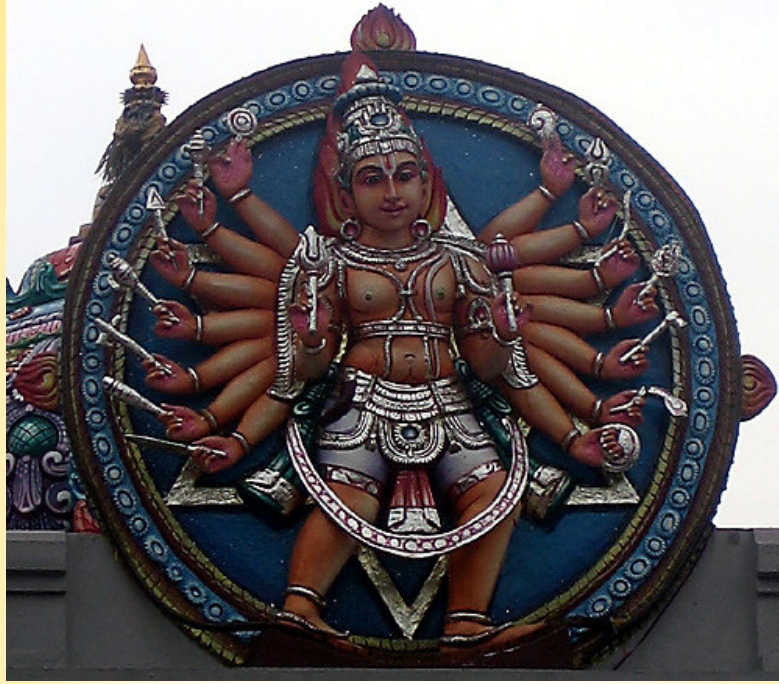
SLOKAM 9

क्रियाशक्तिगुणो विष्णोर्यो भवत्यतिशक्तिमान् ।
अकुण्ठशक्तिः सा शक्तिरशक्तिं वारयेत वः ॥ ९ ॥

kriyA sakti guNO vishNO: ya: bhavati atisaktimAn |
akuNTha sakti: saa sakti: asaktim vArayEta va: ||

Meaning: Yet one another of the sixteen weapon for ChaakratthAzhwAn is “Sakti” (vEl). This weapon is a very powerful one. It is said that the power to create the world (kriya sakti guna:) by EmperumAn is only due to this “Sakti” aayudham. The power (Sakti) of this weapon will never get diminished/blunted. (akunTha sakti:). May this weapon, “Sakti” destroy your asakti (inability, weakness)!





Sri Sudarshana

SLOKAM 10

तारत्वं यस्य संस्थाने शब्दे च परिदृश्यते ।
प्रभोः प्रहरणेन्द्रस्य पाञ्चजन्यः स पातु वः ॥ १० ॥

tAratvam yasya samsTaanE sabde cha paridrussyatE |
prabhO: praharaNEndrasya paanchajanya: sa paatu va: | |

Meaning: Next to Sri Sudarsanar, Sri Paanchajanyam the Conch is the most glorious and famed weapon of the Lord. The shape of this famed weapon is like that of “PraNavam” (Om). Sri Paanchajanyam is capable of making such a thunderous sound when blown, will cause the stomach of the enemies to tremble in great fear. May that Sri Paanchajanyam protect you all!





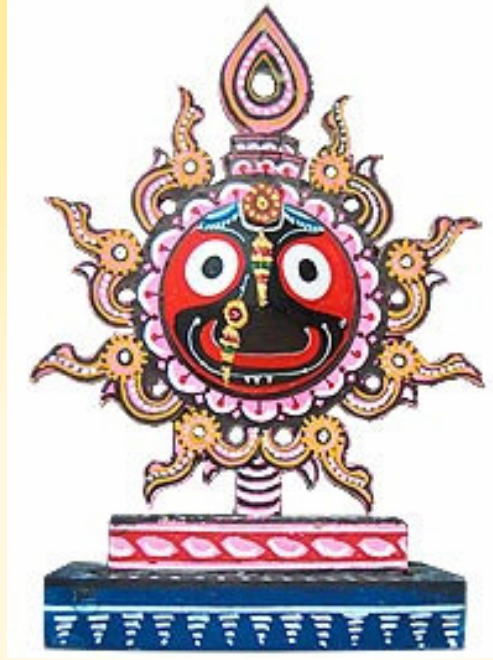
SLOKAM 11

यं सात्विकमहङ्कारम् आमनन्त्यक्षसायकम् ।
अव्यादः वश्वक्ररूपस्य तद्धनुः शार्ङ्गधन्वनः ॥ ११ ॥

yam saatvikam ahankAram aamananti aksha saayakam |
avyaadh va: chakra rUpasya taddhanu: sArnga dhanvana: | |

Meaning: Maha Rishis says that Saathvika ahankAram is the divine weapon “Saarngam”, the bow and that the indhriyams arising out of such Sathvika ahankAram are the arrows. The Tiruvaazhiaazhvaan adorning the Emperumaan is but an Embodiment of Himself who bears the divine weapon Saarngam. May that Saarngam borne by the magnificent Sri Sudarsana protect you all!





SLOKAM 12

युधेन्द्रेण येनैव विश्वसर्गो विरच्यते ।
स वः सौदर्शनः कुर्यात् पाशः पाशविमोचनम् ॥ १२ ॥

aayudha indrENa yEna yEva visva sargO virachyatE |
sa va: saudarsana: kuryAt pAsa: pAsavimochanam ||

Meaning: Thiruvaazhiaazhvan creates the Universe with the “Noose” (Paasam) on HIS hand. May that divine weapon “Paasam” free you from the Samsaanic afflictions (paasam) and protect you all! BhagavAn by His sankalpam created this Universe. Thiruvaazhiaazhvan is the embodiment of the Lord Himself. It is therefore quite apt to say that Sri Sudarsanar created this Universe.

Note the conflict on the use of the word of “Paasam”, which is used to bind as well to relieve the samsaara paasam.





SLOKAM 13

विहारो येन देवस्य विश्वक्षेत्रकृषीवलः ।
व्यज्यते तेन सीरेण नासीरविजयोऽस्तु वः ॥ १३ ॥

vihArO yEna dEvasya visva kshEtra krushIvala: |
vyajyatE tEna sIrENa nAsIra vijayostu va: | |

Meaning: The entire Universe is a cultivable land. Emperumaan is an incomparable former (uzhavan) of this Universe. The Lord cultivates the chEtanan, the land and gets the phalan out of this. Plough used for cultivating the agricultural land is yet another divine weapon borne by SrI Sudarsanar. This shows that HE is a peasant cultivating HIS Leelais. May the divine Plough bestow victory on the battlefield for all of you! (tEna sIrENa va:naSira vijayOastu).





“aayudhanAmaham vajram.....vasuki:” - Bhagavath Geeta: 10:28

The divine power of Sri Sudarsanar's Vajraayudham was transformed in to that of Indran. Due to this power only, Indran could kill the asuran and his Vajraayudham became famous. Unlike that of Indran's weapon, the Lord's weapon Vajraayudham was not created from the backbones of Rishi Dadheechi. Hence it is more famous. May this famed weapon protect you all!



Sri Malolan

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SLOKAM 14

आयुधानामहं वज्रं इत्यगीयत यः स वः ।
अव्याद्धेतीशवज्रोऽसौ अदधीच्यस्थि संभवः ॥ १४ ॥

aayudhAnAm aham vajram iti agIyata ya: sa va: |
avyAath hEtIsa vajroasau adadhIchyasTi sambhava: ||

Meaning: Vajraayudham (Thunderbolt) is the weapon Indran. This weapon was created from the backbones of Rishi Dadheechi. Indra could kill the asuran Vriddhasuran, son of Diti, with this weapon. Among the weapons in the Universe, Vajraayudham is considered to be the foremost and best. When the Lord talks about the best of best things in Geeta, HE says that among the weapons, HE is Vajraayudham and HE is in all praise of this weapon.





SLOKAM 15

विश्व संहति शक्तिर्या विश्रुता बुद्धि रूपिणी ।
सा वः सौदर्शनी भूयात् गद प्रशमनी गदा ॥ ॥ १५ ॥

visva samhruti sakti: yaa visrutA buddhi rUpiNee |
saa va: saudarsanI bhUyAt gada prasamni gadA | |

Meaning: The next divine weapon of the Lord is Gadhaa (Mace). Gadhaa is considered to be one of the tatthvam “Mahaan”. Mahaan is second in the order of the other tatthvams - Prakruthi, Mahaan, ahankAram. Saasthras praise the Lord’s weapon, Gadhaa as most powerful weapon capable of having the power to destroy the world (visva samhruti sakti:). May this weapon protect you and relieve you all your ailment!



SLOKAM 16

यात्यतिक्षोद शालित्वं मुसलो येन तेन वः ।

हेतीश मुसलेनाशु भिद्यतां मोहमौसलम् ॥ १६ ॥

yaatyati kshOda sAalitvam musalO yEna tEna va: |
hEteesa musalEna aasu bhidyatAm moha mausalam | |

Meaning: Musalam (Pestle) is another divine weapon of Sri Sudar-sanaazhvaan. Due to the transformation of the power of this divine weapon in to other pestles of this Universe, this Lord's weapon is capable of destroying every thing in this world. May this divine weapon remove quickly all your ignorance (ajJn~Anam) which is the main cause for all your troubles!





SLOKAM 17

शूलि दृष्ट मनोर्वाच्यो येन शूलयति द्विषः ।
भवतां तेन भवतात् त्रिशूलेन विशूलता ॥ १७ ॥

sooli drushta manOr vAchyO yEna soolayati dvisha: |
bhavatAm tEna bhavatAt trisoolEna visoolataa | |

Meaning: The Trident (Soolam) is the weapon of Sivan. Siva has revealed in ahirbudhnya SamhithA the powerful manthram of Sri Sudarsanar. Thiruvazhiaahvaan with his Soolam punishes the enemies. May the divine weapon “Soolam” protect you all and to live a healthy life with out any aimment (tEna trisoolEna bhavatAtam visoolataa)!





SLOKAM 18

अस्त्र ग्रामस्य कृत्स्नस्य प्रसूतिं यं प्रचक्षते ।
सोऽव्यात् सुदर्शनो विश्वम् आयुधैः षोडशायुधः ॥ १८ ॥

astra grAmasya krutsnasya prasUtim yam prachakshatE |
sOavyAt sudarsanO visvam aayudhai: shODasAyudha: | |

Meaning: May Lord Sudarsanan adorning all the sixteen divine weapons protect the entire Universe with them! He is indeed the origin of all the assembly of weapons in this world. SaasthrAs identify Him as the source kaaraNam for the entire assembly of weapons of the world.

For additional thoughts on the vaibhavam of Sri Sudarsana Bhagavan, bhAgavathAs may refer to Sri SudarsanaAshtakam on “Sundarasimham” E-books web site <http://www.sundarasimham.org>





Swami Desikan on His Thirunakshatram at Thiruvaheendrapuram

SLOKAM 19

श्रीमद्वेङ्कटनाथेन श्रेयसे भूयसे सताम् ।
कृतेयमायुधेन्द्रस्य षोडशायुध संस्तुतिः ॥ १९ ॥

srImad venkaTa nAaTEna srEyasE bhUyasE sataam |
kruta iyam aayudha indrasya shoDasAyudha samstuti: ||

Meaning: This sthothram on Sri SudarsanAzhvaan with sixteen divine weapons was composed by the poet known as Sri VenkatanaTan (Swamy Desikan) for the benefit and welfare of the pious people.





कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyAaNaguNasAlinE |
srImatE venkatesAya vEdAantaguravE nama: ||





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SUDARSHANA KAVACHAM

It is customary to reach Jnanam thru the routes of Japa, Dhyana, Upasanaa and Yogam related to one's Ishta daivam. Top among the Mantras for such spiritual advancement is the Upasana of Sri Sudarsana Bhagavan known otherwise as Chakraraja. His Vaibhavam is celebrated in three major Stotrams, which have powerful sakthi to invoke Him. These are the Shadkam, Kavacham and Ashtakam by Swami Desikan. We will concentrate on the Kavacham to illustrate the esoteric meanings of





Sudarsana Bhagavan.

For this Sudarsana Kavacha MahA Manthram, (antharyAmi BhagavAn) SrIman NaarAyanan is the Rishi, Chandas is anushtup and the (Para) Devathai is SrIman NaarAyaNan Himself.

For SrI Sudarsana Japa ViniyOgam, the Bheejam is "rum", the sakthi is "hum"; the keelakam is "PhaD". These aksharams used in SrI Sudarsana Japam pleases Lord ChakrarAjan.

Sankham, Chakram, Gadhai, Sword and Padhmam/lotus on the hands of SrIman NaarAyaNan as well as the Musalam on the hand of Sudarshanar are

some of the well known MudhrAs for this kavacham. Two more MudhrAs (DhEnu: and Yama Paasam) complete the list of the array of MudhrAs for the kavacham. Please learn them form dedicated upAsakAs of SrI Sudarsana BhagavAn.

DhyAnam

Sankham Saarngam sakhEDam hala-parasu-gadhA-
kuntha-paasAn dhadhAnam ThvanyairvAmaischa
chakrEshvasimusala-sdhavaja-soolAmkusaAgneen .
JwAlA kesam kireetam Jwaladhanalanibham
vahnimugrasthapeeDam prahtyAleedam
thrinEthram ripu-gaNa-dhamanam
bhAvayE ChakrarAjam

The visualization of Lord Sudarsana is powerful here. Lord Sudarsana with His sixteen weapons on the sixteen hands, with flames shooting out of His hair, His incomparable radiance, His three eyes, His prahtyAleedam pose (with slightly bent and crossed legs in the posture of movement)on a peetam of Agni is visualized here.

Lord SudarsanA's Sixteen weapons saluted in Swamy Desikan's ShOdasA-yudha Sthothram are:

- (1) [Chakram/Disc](#)
- (2) [Mazhu/Parasu/Axe](#)
- (3) [Eetti/spear/Kuntha:](#)





- (4) [ThaNDu/staff/DhaNDa:](#)
- (5) [Ankusam /Elephant goad](#)
- (6) [Agni roopa weapon/ with hundred faces/Satha vakthra agni hEthi:](#)
- (7) [Sword/Nisthrimsam](#)
- (8) [vEl/another kind of spear /Sakthi](#)
- (9) [Sankham/Conch](#)
- (10) [Bow/Saarngam](#)
- (11) [Paasam /Rope](#)
- (12) [Kalappai/Plough/Seeram](#)
- (13) [Vajram/Weapon made of the back bone of a sage](#)
- (14) [Mace/Gadhai](#)
- (15) [Ulakkai/Pestle/Musalam](#)
- (16) [Soolam/Trident](#)

Number of these weapons have a 'Tatthvam' behind them. For instance Gadhai is the mahath 'Tatthvam' in the row of Prakruthi-MahAn-ahankAram. Saathvika ahankAram is recognized as the Bow. Some of these weapons are associated with individual gods (Sivan known for His Trident and Axe, Subramanyan for His Sakthi Aayudham and spear, Yama dharman for his paasam, Indhran for VajrAyudham).

We will conclude this portion of the introduction to Sudarsana Kavacham here; Extensive prayers are included for the protection of the various limbs of the body (from head to foot), one's Jn~Anam, Japam, wealth, Courage , Keerthi, Aayus/life, Strength, dangers from different directions, Bhootha-prEtha-PaisAsa bheethi, Naaga dhOsham (Sarpa dhOsham), diseases and natural calamities .

Sri Sudarshana Kavacham is a powerful kavacham which has number of passages relating to the special contextual relationship between Bhagavan Narasimhan and Sri Sudarsana Azhwaan.

The Kavacham starts off majestically describing that relationship:

Asya Sri Sudarsana Kavacha Mahaa Mantrasya,

Bhagavaan Antharyaamii Narayana Rishi: Anushtub Chanda:

Sri Sudarsana Roopi Sriman NaraayaNo Devathaa I Ram





Bheejam ----- Sri Sudarsana Prasaadha siddhayrteh japeh viniyoga : II

Sankham chakram gadhaa padmam musalam khadkameva cha I

Dhanum cha yama Paasam cha MUDHRAA heyathaa: prakeerthithaa : II

Paanchajanyayaaya Sankhaadhipateyeh Nama :I sudarsanaaya

Hethi Raajaaya Nama : I ----- Yam Yamapaasaaya Nama : I

Dhyaanam:

Sankham saarngam sakhetam hala parasu

gadhaa kuntha paasaan dhadhaanam

tvanyairvaamayaisccha chakreshvasi musala

lasadh vajra soolaankusaagneen I

JWALAA KESAM kiritam JWALADHANILA NIBHAM

VAHNIM UGRASTHA PEETAM

PRATHYAALEETAM TRINETHRAM

RIPUGANA DAMANAM BHAVAYETH CHAKRARAJAAM II

THE ALTERNATIVE INVOCATION FOR THE KAVACHAM SHOWS
THE CLOSE AFFILIATION WITH SWAMI DESIKAN'S REFERENCE
TO AHIBUDHNYA IN HIS ASHTAKAM:

BhajadhAHIRBUDHNYA LAKSHITA ! JAYA JAYA SRI SUDARSANA

The second invocation preferred by some is more dramatic. I will cover it
without inclusion of the Sudarsana Manthram:





ANGA NYAASA KARA NYAASAM

Om asya Sri Sudharsana kavacha stothra mahaamantrasya ,
AHIRBUDHNYOH BHAGAVAAN RISHI : I Anushtubh chandha: I
Sri Sudarsana MAHA NARASIMHO DEVATHAA I
Sahasraaramithi bheejam I Sudarsanamithi Sakthi : I
Chakramithi Keelakam I Mama Sarva Rakshaarteh
SRI SUDARSANA PURUSHA SRI NRUSIMHA PREETHYARTEH
Japeh Viniyoga : I Om Aachakraaya svahaa Angushtabhyaam Nama: I
Om Vichakraaya svahaa tarjaneebhyaam Nama: I Om Suchakraaya
svaaha Madhyamaabhyaam nama: I Om Suryachakraaya
svahaa Anaamikhaabhyaam Nama: I Om Jwalaa chakraaya Svaahaa
Kanishtikhaabhyaam Nama: I Om Sudarsana Chakraaya svaaha
karatala Kara Prushtaabhyaam Nama: I Om Aachakraaya svahaa
hrudhayaaya Nama: I Om Vichakraaya svahaa siraseh svahaa I
Om Suchakraaya Svaahaa sikhaayayai vashat I Om Surya Chakraaya
svahaa Bhalaaya kavachaaya hum I Om Jvaalaa chakraaya svahaa
nethraabhyaam voushat I Om Sudarsana Chakraaya svahaa asthraaya PaT
I
Om Bhur bhuvasuvaromithi digh Bhandha : I

DHYAANAM

SANKAM CHAKRAM CHA CHAPAM PARASUMASIMISHUSOOLA
PAASANKUSAASTHRAM

BIBHRAANAM VAJRA KETOU HALA MUSALA GADHAA KUNTHA-
MATYUGRA DHAMSH'TRAM





JWAALAA KESAM TRINETHRAM JWALADHANILA NIBHAM
HAARA KEYURA BHOOSHAM

DHYAAYETH SHATKONA SAMSTHAM SAKALA RIPU JANA
PRAANA SAMHAARA CHAKRAM II

MANTRAM FOLLOWS next - not included.

56 SLOKAMS OF STOTHRAM FOLLOW THE MANTHRAM AND
THE KAVACHAM CONCLUDES.

The references to Sri Narasimha in the stotra sections are as follows:

VEERASIMHO MUKHAM PAATHU ---(*SLOKAM 4*)

SUDARSANA NARASIMHO MEH SARIRAM PAATHU SARVADHAA -
--(*SLOKAM 13*)

BHAARYAAM LAKSHMI S AKHA: PAATHU
PUTHRAAN PAATHU SUDARSANA; ---(*SLOKAM 16*)

DIVAARTHROU CHA MAAM PAATHU
AHIRBUDHNYA VARA PRADHA: ---(*SLOKAM 18*)

The reference here is clearly to Sri Narasimha as the boon giver to Ahir-
budhnya (Parama Sivan).

The POWER of the Kavacham and Manthram of SUDARSANA NARAS-
INHA IS INDICATED BY the following concluding sections of the Kava-
cham.





VYAALA SARPAADHI SARVESHAAM VISHAAPAHARANAM PARAM
I

SAKALAM PRAAPNYAADHASYA KAVACHASYA PRASADHATA : I

SHATKAARAANTHAMANIRDESYAM DIVYA MANTRENA SA-
MYUTHAM I

SRIYAM PRASANNA VADHANAM PRAPATHYEHAM SUDHAR-
SANAM II



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Gopuram of Sri Chakrapani Koil , Kumbhakonam
The only Temple dedicated to Sri Sudarshana

Sudarsana Vaibhavam

By
SrI MuraLidhar Rangaswamy





Sri Nrusimha Swamy on the backside of Sri Sudarshana at Kanchi

The special relationship of Sudarsanar to Lord Narasimhan is also touched upon in the above section. A more elaborate description of the sambhavadham of Lord Narasimhan to ChakrarAjan is covered by Sri MuraLi Rangaswamy in an article that appeared in SaranAgathy Journal.

Namaschakraya vidhmahe Sahasra JwAlaya Dheemahe
ThannO Sudarshana PrachOdayAt



"Ugram Veeram Mahavishnum Jwalantam Sarvatomukham I Nrusimham Bheeshanam Bhadram Mrutyumrutyam NamAmyaham II", provides eloquent testimony to this fact. Lord Narasimha destroyed Hiranyakashipu in the form of JwAlA Narasimha bringing instant relief (Pida Pariharam) to Prahlada from his sufferings. Therefore, Lord Narasimha is considered to be resident in the Chakram. The presence of the Sudarsana Chakram in the nails of Bhagavan Narasimha is indicated again by Ahirbudhnyan in the Mantra Raaja Pada Stotram in the salutation "NakhAgrE Shakalee ChakrE". Sudarsana and Lord Narasimha share deep rooted and intimate connections. **The joint worship of Sudarsana-Narasimha is prescribed by both PaancharAtra and VaighAnasa Agamams.**

The Padma Samhita reports the presence of Lord Narasimha with sixteen arms in the Sudarsana Yantram. Swami Desikan glorifies the ShodasAyudha (sixteen arms of Sudarsana, each bearing a potent weapon) aspect of the Sudarsana Chakram in the ShodasAyudha Stotram. These references point to the common features of the back-to-back forms of Sudarsana and Narasimha. The back-to-back forms of Sudarsana Narasimhar are seen in a single Peetam at the Srirangam Temple (ChakrathAzhwAr Sannidhi). **Sudarsana-Narasimha SaaLagramam provides further testimony to the worship of this form of Lord Narasimhar.**

The Chakram is also the abode of the four Vyuha Murthis: Vasudeva, Sankarshana, Pradhyumna and Aniruddha. This is reflected in Swami Desikan's Sudarsana Ashtakam salutation: Nija Para Vyuha Vaibhava. The geometric form of the Sudarsana Yantram consists of six corners formed by two intersecting triangles circumscribed in a circle. The Vyuha Murthis find their abodes around the corners of the Sudarsana Chakram. Starting from the top right hand corner of the Chakram, the six vertices correspond to "A Chakram", "Vi Chakram", "Su Chakram", "Surya Chakram", "Jwala Chakram" and "Sahasrara Chakram", respectively. The Sudarsana Chakram itself is at the center of the Yantram along with Lord Narasimha. Therefore, offering prayers to the Sudarsana Chakram is equivalent to saluting Lord Narayana in Para, Vyuha, Vibhava, Archa and AntharyAmi forms. The glorification of the Lord in the Chakram form can also be found in the ShodasAyudha stotram (Chakra Rupasya ChakriNaha).

"A Chakram" arises from the relationship of the sound "A" to Lord





Sudarsana Chakram is the mighty weapon of Lord Narayana. The term Sudarsana means that which is beautiful to behold. The beauty of the Sudarsana Chakram arises from the fact that the Chakram leads the seeker to the path of Lord Narayana. The Chakram has many auspicious attributes. The foremost amongst these attributes is Peeta Pariharam (relief from all kinds of pain and suffering) for the devout and Peeta Pradanam (relentless misery) for the evil minded. The Sudarsana Chakram also has the characteristic of Papa NAsanam (destroying one's sins). Papa NAsanam is the first step towards realizing Lord Narayana.

The magnificence of the Sudarsana Chakram is very eloquently described by Swami Desikan in both the ShodasAyudha Stotram and the Sudarsana Ashtakam. Related references which offer tributes to the Chakram include the Mahabharata, Vishnu Sahasranamam, Padma Samhita and Ahirbudhnya Samhita (both of which are PaancharAtra Agama texts), Sudarsana Kavacham, and Srimad Bhagavatam. In addition, several Azhwars have paid tributes to the Chakram in their Pasurams (cf: Tirumazhisai Azhwar, Nammazhwar, Periya Azhwar and Tirumangai Azhwar).

The Chakram transcends space and time. This is seen from Swami Desikan's Shodasayudha stotram salutation Jagat Chakram Kala Chakram Cha. Therefore, the Chakram is an Amsham of Para Vasudeva. The Mahabharata refers to the wheel of time (Kala Chakram), denoting the temporal aspect of the Sudarsana Chakram. The Vishnu Sahasranamam salutation "Ritu Sudarsana Kala Iti Digbandha:" also refers to the spatio-temporal aspects of the Chakram. The Chakram is the mighty jwala which forms the center of the Kalanala (fire at the end of time).

This Jwala has the radiance of a thousand suns which is evident from the opening salutation of the Sudarshana Kavacham. Sahasraditya Sankasham, Sahasra Vadanam Param Sahasradam SahasrAram Prapadyeham Sudarsanam. Therefore, the Chakram dispels all ignorance and darkness.

The mighty Jwala also connotes the JwAlA Narasimhar aspect. The opening salutation of the Mantrarajapada Stotram of the Ahirbudhnya Samhita,





Vishnu. "A" is the first syllable of PraNavam (AUM) which is associated with Lord Narayana from the vedic salutation: AkAra UkAra MakAra Iti. Furthermore, ThiruppAn Azhwar's Amalanatipiran, Swami Desikan's Bhagavad Dhyana Sobanam and Munivahana Bhogam, and Narayana Bhattadripad's NarayaNeeyam commence with the syllable "A". These facts may be used to infer that "A" is VishNoraksharam.

"Vi Chakram" denotes the Akshara Vi, which is the starting Aksharam of Lord VishNu's name. Parashara Bhattar, in his VishNu Sahasranamam commentary, expounds on VishNu as: CharAchara Bhuteshu VeshaNath Iti VishNu: Uchyathe (that which enters the sentient and insentient beings is called Vishnu). The Vi Chakram symbolizes this aspect of Lord VishNu.

"Su Chakram" denotes the abode of all auspicious attributes, i.e., the Kalyana GuNams of JnAna Bala, Aishwarya, Shakti, Tejas, and Vatsalya. This aspect of the Sudarsana Yantram is inferred from Swami Desikan's Sudarsana Ashtakam salutation: Nirupatsipeeta Shad GuNa. Due to the synergy between the Chakram and Lord Narayana, one is led to wonder whether the Lord's right hand is beautiful on account of being adorned by the Sudarsana Chakram or whether the touch of the Lord's hand imparts added beauty and effulgence to the Chakram.

"Surya Chakram" refers to the fact that the radiance of Sudarsana exceeds that of a thousand Adityas. Testimony in support of this fact is seen in the opening salutation of the Sudarsana Kavacham, Ambarisha's Prapatti Stotram, and the PanchAyudha stotram salutation: Sudarsanam Bhaskara Koti Tulyam.

"Jwala Chakram" refers to the spatial aspect of the Sudarsana Chakram and the association with KaalAnala, while the "Sahasrara Chakram" derives its name from the BijAksharAm for Sudarsana which is contained in the Sudarsana Kavacham.

Further references attesting to the greatness and auspicious attributes of





the Sudarsana Chakram can be found in the Sudarsana Ashtakam of Swami Desikan. Vedic tributes to the Sudarsana Chakram can be seen from the salutation "Shatamaka Brahma Vandita Shatapata Brahma Nandita." Great scholars seek the help of Sudarsana before engaging in debates (Pratita Vidvatsa pakshita). In the Ahirbudhnya Samhita, Ahirbudhnya (Siva) desires to see the glorious form of the Chakram (Bhajata Ahirbudhnya Lakshita). Great scholars stumble in their attempts to discern the vast extent of the Chakram's glory (Parijana ThraNa Pandita). The Chakram is the protector of the Devas, the destroyer of the Asuras and is the bestower of true knowledge, while tearing to shreds all pretence of false knowledge. This is seen from the passage: Dhanujavistara Kartana Janitamisravikartana Dhanuja Vidya Nikartana Bhajata Vidya Nivartana. Amara Drushtasva Vikrama Samarajushta Bramikrama. This is interpreted as the Chakram being the destroyer of Tamo Guna and enhancing or protecting Satva Guna. The Chakram is also the eye of the universe, the three Vedas and the three sacrificial fires as can be seen from: Bhuvana NEthra Trayeemaya Savana Teja Trayeemaya Niravadisvatu Chinmaya Nikila ShaktE Jaganmaya.

All aspects of Yajna are embodied by Yajna Varaha Swamy. The Vishnu Sahasranamam salutations 971-982 establish the Yajna aspects of Lord Narayana. These tributes in conjunction with Swami Desikan's eulogy may be used to establish connections between the Sudarsana Chakram and Yajna Varaha Swamy.

The Chakram unfailingly comes to the rescue of the Lord's devotees as seen from the following instances:

*The relentless pursuit of Durvasa, who tried to kill Ambarisha with his fiendish creation (cf: Srimad Bhagavatam).

*The destruction of Sisupala, when he offended Yudhishtira and Bhishma (cf: Mahabharata).

*Arjuna was able to kill Jayadratha despite great odds only on account of the Chakram masking the Sun (cf: Mahabharata).





*In the Vamana Avataram, the blade of grass used to clear the opening of the jar (which had been blocked by SukrAcharya) containing water for Mahabali's Sankalpam (cf: Kalakshepam of Sri Srivatsankachariar Swamigal).

The Chakram confers Moksham to anyone who surrenders to it as well as anyone killed by it. Examples of people attaining Moksham by being killed by the Chakram are: Shishupala, NarakAsura, Poundra VasudEva and the crocodile in Gajendra Moksham. Ambarisha is an example of a devout person who was protected by the Chakram and ultimately graced by the Lord.

The Chakram also has the power of healing and curing illness. It is believed that Tirupputkuzhi village was suffering greatly from an epidemic fever. The residents of the village requested Swami Desikan for help. Accordingly, Swami Desikan composed the Sudarsana Ashtakam bringing instant relief from the epidemic. Also, the Sudarsana Homam has the power of curing people under the possession of the mighty Brahma Rakshasa.

In conclusion, performance of Sudarsana Homam confers health, wealth and prosperity on the seeker. If one desires material benefit, the Chakram grants him all the riches he wants. If the seeker desires spiritual benefit, he begets this upon performance of the Homam. Suddam (cleanliness) is of utmost importance in the worship of Sudarsana Chakram. Therefore, the Homam must be performed with great regard to the Deha (body), Manas (mind) and Sthana (place) Suddam. Purity of thought, sound and intonation while chanting the Homa mantrams gives sampurna phalam (benefit to the utmost extent).

Sankha Chakra GadApaNE Dwaraka NilayAchyuta
Govinda PundarIkAksha RakshamAm SaraNAgatham

SahasrakshAya VithmahE Shata YajnAya Dheemahe
Tanno Sudarsana Prachodayat





Sri Sudarshana Homam

SHRI MAHA SUDARSHAN HOMAM

SrI Sudarsana Homam is a powerful and grand homam consisting of the recitation of many Veda manthrams preceded by BhIjAksharams and prayOgams.

A brief sequence for Sudarsana Homam according to one sampradhAya is as follows:

1. Sudarsana Manthra Japam with kara nyAsam , HrudhayAdhi nyAsam , DhyAanam , ViniyOgam
2. Sudarsana AshTottharam starting with (PraNavam) SudarsanAya nama: and concluding with (PraNavm) NaarAyaNakrupAvyUha tEjascchakrAya nama:
3. SrI Sudarsana Homa MahA Sankalpam





4. Kumba AavAhanam: In that Kumbam , VaruNan , Lakshmi NaarAyaNan,

Sudarsan are invoked and ShOdasOpachAra AarAdhanam is performed

5. Agni Prathishtai

6. Homam with the following Manthrams:

** SrI Sudarsana ShadAkshari (108 times) with aahUthi

** SrI Sudarsana GaayathriI

** SrI Sudarsana MaalA Manthram

** SrI Nrusimha manthram

** SrI Nrusimha GaayathriI

** SrI VishNu GaayathriI

** SrI LakshmiI GaayathriI

** SrI LakshmiI Manthra Homam

** SrI DhanvanthriI Manthra prayOgam

** SrI Paanchajanya Gaayathri

** PoorNAhUthi

All (the Four participants)/rhtviks) and the spectators go around the Agni Kuntam and recite SrI SudarsanAshtakam. The Basmam (saampal) 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 Saptha jihvA (Seven tongued) of Agni JwAlai.

Optional: Sudarsana ShaDkam can be recited here followed by





SrI Sudarsana Sathakam of Sri Koora NaarAyaNa Jeeyar. This is a powerful sthOthram.

This sthOthram is about the fierce and yet auspicious Sudarsana JwAlai and the other parts of Sudarsana Chakram. SrI Koora NaarAyaNa Jeeyar has blessed us with 100 sLOkams on Lord Sudarsana (24 on the Sudarsana JwAlai, 14 on the nEmi of SudarsanaA , 12 on the arams of SudarsanaA , 11 sLOkams on the Naabhi of Sudarsana chakram, 13 sLOkams on the Aksham of the Chakram and 26 on the description and salutation of Sudarsana MahA Purushan presiding over this MahA Chakram).

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

This decad starts with the Paasuram:

Aazhiyezha Sankum villumzha , disai
vaazhiyezhat-taNDum VaaLUmezha , aNDam
mOzhaiyeazha mudipaadhamezha , Appan
Oozhyezha Ulaham koNDavARE

Invocatory benedictions

1.SoudarsanI JwAlA BhavathAm abhIpsithAni vitharathu!

(May the most beautiful to behold JwAlai of Sudarsanar grant You all what You desire).

2.chAkram maha: BhUtayE va: sphurathu !

(May the Tejas/Radiance of Sudarsana BhagavAn remove all kinds of poverty and grant great wealth).

3. JyOthi BhavathAm praharsham pradisathu!

(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 Su-



darsana Sathakam to give us an understanding of the MahA MangaLams arising from Sri Sudarsana manthra japam, Homa Karyam and SthOthra Padanam.



Maha Sudarshana Homam



Sri Maha Vishnu with His Sudarshanam

SRI SUDARSANA SATHAKAM

SrI:

Jaya Jaya SrI Sudarsana !

Let us invoke Sri Sudarsana Bhagavaan and start with the Taniyan for SrI Koora NaarAyana Jeeyar, the author of this powerful sthOthram:

RangEsa vij~napthi karAmayasya
chakAra ChakrEsanuthim nivrutthayE
SamAsrayEham varapooraNIm ya:
Tamm Koora-NaarAyana nAmakam munim



Meaning: adiyEn seeks the refuge of SrI Koora NaarAyana Jeeyar , who composed the Sudarsana sathakam , which fulfills all wishes. This SthOthra grantham about SrI Sudarsna BhagavAn cured the illness of Thiruvaranga PerumAL arrayar.

Special Notes:

Thiruvaranga PerumAL arrayar is one of the five AchAryAs of EmperumAnAr. At one time, he was unable to perform his regular Kaimkaryam to Lord RanganAtha. SrI Koora NaarAyaNa Jeeyar was a direct disciple of AchArya RaamAnuja just as KurEsar from the same village of Kooram was. KurEsar used to tease Koora NaarAyaNa Jeeyar about the need for any manthram other than AshtAkshari for a Prapannan. Koora NaarAyaNa Jeeyar used to respond with the statement that Sudarsana Manthram will have a role to play at the right time.

When Thiruvaranga perumAL Arrayar fell ill and was incapacitated, then KurEsar (SrIvathsAnga Misrar) came running to Koora NaarAyana Jeeyar and asked him to intervene with Sudarsana Manthram to help Arrayar. Koora NaarAyana Jeeyar composed this Sathakam and prayed to Lord Sudarsana with the help of VaidhikAs at the famous Sannidhi of Lord Sudarsana at SrIrangam temple. Lo and Behold ! Arrayar Swamy was cured of his incapacitating illness and resumed his interrupted Kaimkaryam to the Lord. Such is the power of this Sathakam!

Before we get into the Text of the 100 sLOkams of SrI Sudarsana sathakam, it is customary to recite Swamy NammAzhwAr"s ThiruvAimozhi decad: 7.4. adiyEn will translate those eleven Paasurams next for auspiciousness on the readers and the writer for kaimkarya Poorthi without vignam. Please recite these eleven paasurams for success in all of your endeavors !

This decad is very auspicious for those who are facing a lot of difficulties in life. These paasurams have been recited for overcoming many of the life's inauspiciousness, big & small. It is customary to recite them before SrI Sudarsana sathakam sLOkams.





Prior to exploring the meanings of these pAsurams , let us see the context of this decad.

In the previous decad , ParAnkusa Naayaki expressed her intense desire to visit her Lord at ThirupEryail dhivya Desam .In the last paasuram of that previous decad , Swamy NammAzhwAr stated that those , who recite these ten paasurams dealing with the lord of ThiruppEryeil with MahA Sudar-sanam in His upper right hand would be blessed with noble Kaimkarya Sri like SudarsanAzhwAr Himself.

At the thought of the Lord with Sudarsanam on His hand, ParAnkusa Naayaki was blessed with the vision of the Lord returning from His Vijaya YaathrA adorning all His aaydhams such as Chakram, Conch, Bow, Mace and Sword .Paraankusa Naayaki's viraha Taapam and worries were all banished and out of the joy of the Lord's sevai, she blessed us with these ten paasurams. PerumAL's Vijaya Sri is celebrated along with the Kaimkarya Sri of all the weapons headed by SudarsanAzhwAn.Nanjeeyar has commented on the purport of these paasurams this way:

" virahatthAl vantha taLarcchi theertthu midukkuNDAm-padiyAha

--Tannudaya vijayangalai EmperumAn Kaati aruLak-kaNDu dharittha AzhwAr---yEtthi iniyanAnAr".

AzhwAr's weakness and sorrow arising from separation from His Lord were banished and he felt fulfilled over the sevai of the Lord returning from His Vijaya YaathrAs. AzhwAr sang about this victorious Lord and became filled with a sweet and delectable experience. AzhwAr starts with the visualization of ThrivikramAvathaaram (Ongi UlahaLantha Utthman's avathAram and conquest on Earth & sky).



Swamy Nammalwar





ThiruvAi Mozhi (TVM): 7.4.1

Azhiyehac-changumum villumezhat-tisai
vAzhi yezha taNDum VaaLumezha, anDam
mozhai yezhamudi paadham yezha, Appan
Oozhi yezha ulaham koNDavArE

Oh Lord ! Hail to Thy Victory over MahA Bali! When You recieved the arghya jalam to solemnize the gift of three feet of land from MahA Bali, You grew to a gigantic ThrivikramA form . Your weapons hurried and got in to their wonted sthAnams and rushed as it were to protect You and grew in proportion to Your growing ThirumEni. The first of the Lord's weapons to report to duty was Hethi Raaja, the Sudarsanam .The Sankham (Paanchajanyam), the bow (Saarngam), the Mace (KoumEthaki) and the Sword (Nandhakam) followed the Chakra Raajan and grew in proportion to Your growing body. They were ready to engage in fight to protect You in the event of any danger that might come Your way. Your headadorning the crown rose and pierced the wall of aNDam. Your Sacred feet now grew and got past Your crown. The big toe of Your left foot was instrumental in piercing the wall of aNDam and aavaraNa jalam flooded in and mixed with Gangai that had risen earlier from the KamaNDalu Jalam used by Brahma as Paadhyam to wash Your feet as it shot past Sathya Lokam , the residence of Your son.

AzhwAr has the adhbhutha sEvai of ThrivikramAvathAram here and celebrates this and exclaims: What a great victory by the Lord engaged in returning the Earth from MahA Bali, who had taken it away from the DevAs by force !

ThiruvAi Mozhi (TVM): 7.4.2

Next, the Lord's KoormAvathAram and churning of the Milky ocean for nectar (amrutha maTanam) is seen by Swamy NammAzhwAr. He sings about that Vijaya Yaathrai that he was blessed to witness:





aaRu-malaikkedinthOdum oli ara-
 vooRu sulAi malaittEykkum oli kadal
 mARu suzhanRu azhaikkinRa oli Appan ,
 sARu pada amudham koNDa nAnRE

During amrutha maTanam, the vehemence of the churning made all the rivers reverse their direction of flow, the ocean heaved and the ear shattering sound of the churning with the rope of Vaasuki wrapped around the mountain of Mandara spread all around. My Lord took such an effort to hold the rope of Vaasuki in His own hands and made such a gigantic effort to churn the milky ocean to release the nectar for the benefit of the DevAs. I was blessed to witness this sight of the Lord at work. What a great service He performed for His aasritha janams and what a gigantic victory He scored on that day !

ThiruvAi Mozhi (TVM): 7.4.3

The Varaha avathAram is brought next before the eyes of Swamy Nam-mazhwAr by the Lord. This is another rakshaNa leelai performed for rescuing His divine consort, BhUmi PirAtti.

nAnrila yEzh maNNum tAnatthavE oinnum
 nAniRla yEzh malai tAnatthavE pinnum
 nAnRila yEzh kadal tAnatthavE Appan
 oonRi idhanthu yeyiRRil koNDa nALE

What a miracle my Lord performed during His incarnation as the gigantic Varaham! My Lord dived to the bottom of the praLaya jalam and lifted His Devi from there and placed Her on His long Tusk. While doing this, He made sure that the seven Kula parvathams, the seven oceans, the seven dhveepams did not slacken from their original places. Ever so carefully and skillfully, He lifted His Devi without disturbing these land marks. What a glorious feat!

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ThiruvAi Mozhi (TVM): 7.4.4

nALum yezha nilam neerum yezha , ViNNUm
kOLum yezha yerikAlum yezha malai
tALumezhac-chudar thAnumezha Appan
ooLi yezha ulaham uNDa ooNE

In this Pasuram, Swamy NammazhwAr is blessed to witness another mighty leelai of His Lord. The time is PraLaya Kaalam. The world is experiencing a mighty disarray. The divisions of Time, the Earth, the water, the Sky, the Nakshathra maNDalams, the Sun, Moon and the stars, the planets, the galaxies and the intergalactic dust are entering in to the mouth of the Lord with great rapidity to the accompaniment of a roaring noise. Mountains crash against rivers and stars collide against the waters and all enter a small portion of the Lord's stomach to rest there until the dangers are over. Universe achieves layam. The Lord protects them there as MahO-pakAram. This is another great leelai of the lord to help the world!

ThiruvAi Mozhi (TVM): 7.4.5

OoNudai mallar taharntha oli mannar
daic-chEnai nadungum oli viNNuL
yENudait-thEvar veLipatta oli Apaan
udaib-Bhaaratham kai yeRi pOzhthE

Swamy NammAzhwAr witnesses next the scenes from KrishNAvathAram. The most skillful way in which He conducted the BhAratha Yuddham without weapons and supervised the destruction of KouravAs and their army unfolds in front of the eye of Swamy NammAzhwAr.DevAs were cheering from their positions in the sky. With a loud clap of hands, The Lord started and concluded that war without taking any weapons as Paar-thasArathy. The Bhaaram for BhUmi was lightened. It was the Mother of all Victories ! "That is Victory if victory can be spoken of for anybody".





ThiruvAi Mozhi (TVM): 7.4.6

pOzhthu melintha punn sekkaril , vaanthisai
soozhum yezhunthirap-punala , malai
keezthu piLantha singam otthathAl , Appan
Aaazhthyuar seythasuraraik-kollumARE

In this paasuram, the HiraNya samhAram is seen by Swamy Nam-mazhwAr. HirNyan was like a mountain. Our Lord appeared like a ferocious and mighty lion that sat on the top of that mountain and tore it in to two pieces. The time when that it happened was the sandhyA kaalam. The blood from the torn body of huge Hiranyan for bhAgavathApachAram flowed like a red flood and heightened the red color of the sandhyA kaalam.

Our Lord appeared instantly to save His ardent devotee, who had MahA VisvAsam in Him. As Eedu says, " anAdhi kAlam Bhagavath BhAgavatha vishaygaLilE paNNip-pOntha prAthikoolyam adaya arai kshaNatthilE anubhavitthu aRRapadi". HiraNyan had committed Bhagavath-BhAgavatha apachArams (prAthikoolyams) for aeons. All of that, the Lord made HiraNyan pay in half a second and destroyed HiraNyan. " The divine Father, the Father of ALL, came and achieved the victory and served His devotee " in that time of need. AzhwAr hails that victory in this paas-uram.

ThiruvAi Mozhi (TVM): 7.4.7

AzhwAr is now presented with the Sevai of Vijaya Raaghavan destroying the assemblies of RaakshasAs at Lankai and displaying His unmatched valour:

mARu niRaitthu iraikkum sarangaL, ina
nooRu piNam malai pOl puraLa , kadal
aaRu madutthu uthirap-punala, Appan
neeRu pada Ilankai seRRa nErE

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The powerful arrows of VeerarAghavan are whizzing in a stream from all directions; the mountains of corpses of slain asurAs piled up in the battle field. Rivers of blood from the slain asurAs flew like rivers and reached the ocean and made it red. Lanka was reduced to ashes from the fiery arrows of the Lord. Swamy NammAzhwAr hails this majestic and righteous victory of Lord Raamachandra in the battle field of Lanka.

ThiruvAi Mozhi (TVM): 7.4.8

Swamy NammAzhwAr is blessed next with the sevai of Lord in His KrishNAvathAram battling BaaNAsuran. Lord Krishna cut off all but four arms of the 1000 armed asuran, chased away Agni, Sivan and SubrahmaNyan, who came to the rescue of their friend, BaanAsuran. Swamy NammAzhwAr sees the friends of BaaNAsuran running from the battle field as a result of their inability to stand up to the power of KrishNA's weapons. Swamy NammAzhwAr describes BhANan as the one, who deviated from righteousness (nEr sari BaaNan) and shows us the flight of the freinds of BaaNan from the battle field (MukkaNN moorthy nEr sarinthAn kaN-Deer). They fell at the feet of KaNNan and protected themselves and their client (BaaNan) and grew VishNu Bhakthi in BaaNan and thus saved him. AzhwAr hails the victory of Lord KrishNa in this paasuram.

ThiruvAi Mozhi (TVM): 7.4.9

So far through 8 paasurams, AzhwAr hailed the Aasritha RakshaNam of the Lord and the valor He showed during those occasions. In the ninth paasuram, AzhwAr salutes the Srushti MahAthmyam of the Lord as Sarva SwAmi. With the sheer power of His sankalpam, our Lord created the world through samashti srushti. Vyashti srushti followed and Brahma Devan was created now to carry on the avAnthara srushti every day during his term of office.





anRu maNN neererikAl viNN malai mudhal
 anRu sudar iraNDu piRavum , pinnum
 anRu mazhai uyir dEvum maRRum , Appan
 anRu mudhal ulaham seythathumE

Ulaham seytha samAcharatthai AzhwAr inghu vivarikkirAr. Appan (Sarva Swamy) created all (Earth, Water, Fire, wind, Sky, Mountains, the Sun and the Moon and Jeevan , dEvAs and the rest) at a time, when none existed with the sheer power of His sankalpam. Brahma took over form there with the help of Vedic instructions given by the Lord and continued with Vya-shti srushti.

ThiruvAi Mozhi (TVM): 7.4.10

mEy nirai keezh puha maa puraLa , sunai
 vaai niRai neer piLLric-choriya, ina
 aanirai paadi-angE-odunga , Appan
 thee mazhai kAtthuk-kunRamedutthAnE

Now, AzhwAr has the vision of the Lord as Govardhana Giridharan. At the time of the fury of IndhrA, which led to his sending ferocious and destructive hails over AaypAdi, Our Lord lifted the Govardhana hill and held it with His little finger as an umbrella and protected the citizens of AaypAdi and all the calves and cows. The Sarva Swamy protected the AaypAdi and its population from the thunderous rains sent by Indhra and destroyed the arrogance of Indhran. What a feat it was says Swamy NammazhwAr after being blessed with the sEvai of Govardhana GiridhAri.

ThiruvAi Mozhi (TVM): 7.4.11

kunRameduttha PirAnadi yArodum
 onRi ninRa SathakOpanurai seyal
 nanRi punaintha OrAyoratthuLLivai
 venRi tarum patthum mEvik-kaRppArkke

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Swamy NammazhwAr instructs us here through this Phala sruthi Paasuram that any one, who masters this decad will be blessed with victory in all their endeavours by Appan (sarvaasrayaNeeya Swami). AzhwAr states that he had attained a state of Tanmayathvam (OnRi ninRa SaThakOpan) with the Lord over the sevais illustrating Appan's Vijaya Sri and instructs us that the Sarva Sulabha aasritha rakshakan will bless us with victory (venRi tarum) in all their endeavours, when they master this decad of Paasurams celebrating the Appan's aasritha rakshaNam .



Sri Viajayaraghavan and Sri Chakrathazhwar theerthavari thirumanjanam





Sri Prhaladhavaradhan with Sri Sudarshana

**SRI SUDARSANA SATHAKAM
OF SRI KOORA NAARAYANA JEEYAR**

FOLLOWING THE COMMENTARY OF

**SRI U.VE.STHALASAYANATHURAIVAR SWAMY OF
BRUNDHARANYA KSHETHRAM.**

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(PraNavam) SudarsanAya VidhmahE MahAjwAlAya dheemahi ,
Tannas-chakra: prachOdhayAth

Sofar we have covered the Taniyan for Sri Sudarsana Sathakam, the eleven ThiruvAimozhi Paasurams (TVM:7.4) which are traditionally recited before SrI Sudarsna Sathakam of SrI Koora NaarAyana Jeeyar.

SLOKAM 1:

SoudarsanyujjihAnA disi vidhisi
tiraskruthya Saavithrimarchi:
bhAhyAbhAhyanthakAra kshatha-
jagadandhkAra bhUmna svadhAmna
dhO: kharjUdhUragarjath-viBhudha-ripu-
vadhoo kaNDavaikalya kalyA
jwAlA jAjvalyamAnA vitharathu
BhavathAm veepsayAbhIpsithAni

The prayer here to Sudarsanar is for the banishment of the darkness of ne-science inside and the darkness outside with the power of His matchless radiance. The additional prayer is for that effulgent radiance of Sudarshanar to grant all that one desires (Soudarsani JwAlA bhavathAm abhIpsithAni vitharathu). Actually, the great UpAsakar (Koora NaarAyana Jeeyar is praying to His UpAsana Moorthy to confer all the auspicious boons to those, who recite SrI Sudarsana Sathakam.





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 Sudarsana 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 Sudarsana 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 JwAlai is recognized and saluted here as Jaajvalyam (blindingly brilliant). It puts down the brightness of the Sun as an insignificant radiance (Saavithram archi: thiraskruthya). That matchless radiance of Sudarsana removes inner and outer darkness (Bhaahya abhAhya andhakAra naasini). It removes the Mangalya Soothram of the wives of the boasting AsurAs, who dare to fight with Sudarsana BhagavAn (i-e)., Sudarsana destroys the asurAs and makes their wives widows and creates amangaLam (Vaikalyam) by removal of their Maangalya Soothram that adorned their necks before. May that Sudarsana JwAlA confer on You, Your heart's desires (SoudarsanI jAjvalyamAnaa JwAlA bhavathAm abhIp-sithAni santhatham vitharathu)!

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, acquired Isvaryam (Cattle, house, wealth of every kind including one's Jn~Anam, Tapas and SrEyas). Sri Sudarsana Kavacham describes all these blessings conferred by Lord Sudarsana and declares that the power of the Flame-adorned Lord (JwAlA mAIAthi BhUshanam) is "Sarva Kaamadham". It is described as the remover of all distresses (Sarva BhAdhA prasamanam) and destroyer of all kinds of illnesses (Sarva VyAdhi naasanam). He is saluted by the Sudarsana Kavacham as the destroyer of all kinds of enemies /inner and the outer enemies (sarva Chathru Kshayakaram). He is recognized as a conferrer of all types of auspiciousness /Chathur vidha PurushArTams (Sarva MangaLa dhAyakam, BhOga Moksha Saadhanam).

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SLOKAM 2

This sLOkam instructs us that the Tejas (lustre) of Sudarsana BhagavAn will drive away our poverty and confer undecaying wealth:

" ChAkram Maha: bhUthayE Va: sphuratu "

This sLOkam takes the following form:

prathyudhAtham mayUkhair-nabhasi
dhinakrutha: prApthasEvam prabhAbhi:
bhUmou soumEravibhir-dhivivari-
vasitham dheepthibhir-dEvadhAmnAm
bhUyasyai bhUthayE: Va: sphurathu sakala-
dhig bhrAnthra sAndhra sphulingam
ChAkram jaagrath prthApam Thribhuvana-
vijaya vyagram ugram mahastath

Meaning: May that much celebrated tEjas of SudarsanAzhwAn , 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 upachArams 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 JwAlais of Sudarsana BhagavAn is described as "Vyagram ugram Maha:". Vyagram means intense; ugram means fierce.

These intense and fierce JwAlais have to be associated with the tEjas of JwAlA Narasimhan empowering His Nithyasoori (Sudarshanar).

"PrathyudhyAtham" is equivalent to Pradhyudhgatham meaning the respectful gesture of one getting from one's seat to greet and salute a superior person. Here, the the golden rays of Meru Mountain are visualized as greeting and worshipping the spreading Jwaalais of Sudarsana BhagavAn





(SoumEravIbhi: PrathyudyAtham 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: imaa mayUkhai: prathyudyAtham Maha:). This happens in BhUIOkam.

Next, the UpAsakar visualizes the Sun greeting and saluting Sudarsana BhagavAn's advancing fiercely intense rays with His own bright rays (dhinakrutha: prapthasEvam prabhAbhi:). This aarAdhanam 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 (DhIpthir-dEva dhAmnAm).

The upadEsam is that the unmatched tEjas of the JwAlais of Sudarsana BhagavAn will chase away our poverty and insufficiency of every kind and usher in all kinds of wealth and soubhAgyams (ChAkram Maha: BhUthayE Va: sphurathu). "Sphurath" means an intense flow such as the swelling tide of a flash flood .

The first two sLOkams of Srl Sudarsna Sathakam are echos of the Prapatthi sLOkam dedicated to Sudarsana BhagavAn in the PanchAyudha SthOthram:

Sphurath-sahasrAra-sikhAthi theevram
Sudarsanam BhAskara-kODi thulyam
SuradhvishAm prANavinAsi VishNO:
CHAKRAM sadhAham SaraNam prapadhyE

SLOKAM 3:

poorNe poorais-sudhAnAm sumahathi
lasathassOma BhimBhAlavAlE
BaahA saakhAvaruddha kshithi-
gagana dhivascchakrarAja-dhrumasya
jyOthiscchadhma pravALa: praKAditha
sumanas-samphadhutthamsa LakshIm
pushNan nAsAmukhEshu pradhisathu
bhavathAm samprakarsham praharsham





Here the boon granting Sudarsana BhagavAn is visualized as the Kar-pakaa tree and the abundance of flowers on that boon-yielding dhivya vruksham 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 KoorA NaarAyaNa Jeeyar is:

" JyOthi: BhavathAm praharsham pradhisathu "

May the JyOthi of Sudarsanar confer on You supreme Joy !

Meaning: The JyOthi of Lord Sudarsanar is the embodiment of perfection and is filled with amrutha pravAham/nectarine flow (PoorNE poorai: sud-hAnAm). It shines in the glorious fields of chandra bhimbham (Sumathi lasath Soma BhimBhAlavAlE). This ChakrarAjan 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 jyOthi 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 JyOthi grant You the rarest kind of exultation and Joy !

Additional Notes:

The comparison of the JyOthi of Lord Sudarsanar to Kalpa dhrumam (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: "ChAkram Maha: BhUthayE va: sphurathu". The tEjas of ChakrarAjan was invoked there to confer undiminishing wealth. Here, the prayer is for conferral of Supreme joy.

In this sLOkam, Lord SudarsanA's JyOthi, 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. VyApthi and unfettered presence of Sudarsana JyOthis is indicated here. That jYothi is blemishless and perfect (PoorNam).





That JyOthi is filled with rejuvenating nectar (SudhAnAm poorai:). It deines the wealth of the dEvAs (JyOthis-cchadhmA pravALa: prakaDitha Sumanas-sampadhutthamsa LakshIm).

SrI KooranArAyaNa Jeeyar prays to this powerful and yet tender sprouts of Sudarsana JyOthi to confer superior (saprakarsham) Joy that stands out. Praharsham is extreme joy or rapture. Jeeyar prays that "Praharsham" (Joy) is delivered with " Saprakarsham " (exceedingly well). The complete prayer is:

"Chakra Raaja JyOthi: bhavathAm saprakarsham Praharsham pradhi-sathu"

SLOKAM 4:

aarAdhArAth sahasrAth visarathi
vimathakshEpa dhakshAdhya dhakshAth
naabhEr-bhAsvath-nAbhEr nijabhava
paricchinna bhUmEsccha nEmE:
aamnAyair-EkakaNDai: sthutha-
mahimamahO Maadhaveeyasya hEthE:
TaddhvO dhikshvEdamAnam chathasrushu
chatura; pushyatAth pUrushArTAn

The prayer and revelation here is that the tEjas/JyOthi of ChakrarAjan arising from all His limbs will bless us with all the four PurushArTams: aRam, poruL, inbham, veedu (Dharma, arTa, Kaama mOksham).

This Chakram of the Lord has the glory of being praised with one voice (yEka KaNDam) by the VedAs (AamnAyai: yEka kaNDai:sthutha:). The JyOthi from that HethirAjan spreads from aram to aram, from aksham to aksham and from Naabhi to aram and from aram to aksham and back and forth. It is a continous , great ball of flames enveloping Lord Sudrsanan. It is a mangaLa jyOthi.





Meaning: The limbs of Sudarsana BhagavAn are Aram, Aksham, Naabhi and nEmi. The JwAlai that shoots out of these limbs of the Lord is revered as Sudarsana JwAlai. May that Sudarsana JwAlai 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 (Kaala chakram) as well. ArANAm samUha: (assembly of Aram) is derived as Aaram here.

Aksha: means axle.

naabhi 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 HethirAjan generate abundant, sacred JyOthi that has the power to confer the four-fold purushArTams on the UpAsakAs.

There will be detailed salutations to these four limbs of Lord Sudarsana in the subsequent sLOkams of this Sathakam by KoorA NaarAyana Jeeyar.

In this sLOkam, Sri KoorA NaarAyaNa Jeeyar pays additional tribute to Sudarsana JyOthi/Tejas.





SLOKAM 5:

shyAmam dhAma-prasoothyA kvachana
 Bhagavatha: kvApi Babhru prakruthyA
 subhram Seshasya bhAsA kvachana
 maNiruchA kvApi tasyaiva raktham
 neelam SrInEthra kaanthyaA kvachithapi
 miTunasyAdhimasyEva chithrAm
 vyAtanvAnam VinathAsriyam-
 upachinuthAccharmam vacchakrabhAnam

(Extended Meaning): Here the benediction is:

"ChakrabhAnam va: Sarma upachiunuthAm"

May this Sudarsana JyOthi confer You Sukham!

The kaleidoscope of colors that are seen superimposed on Sudarsanar's JyOthi is saluted here.

Sursanar has His home on the right hand of the Lord , who is Neela mEgha ShyAmala KrishNan (as at ThirukkaavaLampADi dhivya dEsam) with a dark bluish green ThirumEni. That shyAmala varNam is seen on some portions of Sudarsanar's body. Vakshastala Lakshmi's hue of golden yellow falls on some sections of the body of Sudarsanar (HiraNya VarAm-a s In Sri Sooktham).

The Lord and His DEvi are sitting on Adhishesan known for His white color. That white hue is seen reflected on portions of Sudarsanar's body.

The rathnams on the hoods of AdhisEshan also shed their bright red light on portions of the body of Sudarsanar as AdhisEshan moves His thousand hoods.

PirAtti's eyes have the hue of blue lotus (Karu neythai). That bluish tint is seen reflected elsewhere on the body of Sudarsanar .

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Thus the Sudarsana JyOthi has a riot of colors superimposed on it from the adjacent Sreshta Moorthys and those rainbow of colors project upward and serve as a VidhAnam (mElaappu) for the Dhivya Dampathis, who are JagathAmpathis. May that rich and variegated splendour of the Sudarsana JyOthi bless You with Parama Sukham !

Additional Notes:

ShyAmam (Dark green), Bhabhru: (Golden Yellow known as DhIpa SikhA Tulya varNam/ the hue reminiscent of the top of the wick in the lit lamp), Subram (White), Raktham (red), Neelam (Blue) are mentioned among the many colors seen reflected on the rotating Sudarsana JyOthi .

For the extension of the enjoyment of the many meanings and the relevance of these colors, one should reflect on the Bahurathna, Indhraneela, Kaanchana, Marathaka and MukthA Paddhathis of Sri RanganATa PaadhukA Sahasram.

Through these sLOkams, Sri Koora NaarAyaNa Jeeyar pays additional tribute to the mighty Sudarsana JyOthi/Tejas.

SLOKAM 6:

samsthyunmEshamucchOshitha
paramahasO bhAsvatha: KaidabhArE:
indhE sandhyEva nakthanjara--
vilayakaI yaa jagadh vandaneeyA
BhandhUkacchAya-Bhandhucchavigaditha
ghanacchEdha-mEdasvinee saa
rATAngI rasmi bhangee praNadhathu
bhavathAm prathyahOttAnamEna:





SIOkam's Benediction:

(Sudarsana rasmi) JwaalA bhavathAm yEna: praNadhathu

May this Sudarsana JwAla destroy all of Your sins!

Extended Meaning:

A comparison is made between the Sun's lustre and the Sudarsana JyOthi in this sIOkam. The Sun through its brightness overpowers the lustre of grahams like Chandran and the stars. Pratha: SandhyA adorns that SuryOdhayam. Similarly, Sudarsana JyOthi enhances the Lord's power to destroy His enemies and plays a role like PrAtha: 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 JwAlai.

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

May the Sudarsana JyOthi of such exalted radiance destroy all of your accumulated sins !

Additional Notes:

The recitation of this sIOkam will enhance one's auspiciousness by wiping out one's sins completely.

The link to Sudarsana's tEjas and the power behind that tEjas (Emperu-mAn) is saluted in one of the Sudarsna AshtOttharam this way:





(PraNavam) NaarAyaNa KrupA vyUha tEjas-chakrAya nama:

SLOKAM 7:

Saamyam dhUmyA pravruddhayA
prakaDayathi nabhas-tArakA-jAlakAni
spoulingeem yAnthi kAnthim
disathi yadhudhayE MerurangAra-sankAm
agnirmagnArchiraikyam bhajathi
dhinaniS vallabhau dhurlabhAbhou
jwAlAvarthAvivastha: praharaNa
pathijam dhAma vasthath dhinOthu

Benediction:

Tath dhAma: Va: dhinPthu

May that (supremely radiant) Sudarsana Jyothi confer happiness on You
and gladden You!

Extended Meaning:

SrI KoorA NaarAyaNa Jeeyar points out in this sLOkam that the Sudarsana JyOthi is far superior to every other entity and prays to this unparalleled JyOthi to confer happiness on all those, who seek its refuge.

As the Sudarsana JyOthi 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 JyOthi 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 jyOthi (insignificant tEjas).

May that Sudarshana JyOthi with the brightness that pales in to insignificance all the radiant bodies in the firmament bless You all and make You happy!

NamO SudarsanAya ,
RakshAm karOthu arvAthmA
Savathra Vijayee BhavEth
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