Sri sudarSana Satakam

of Sri kUra nArAyaNa jIyar

Annotated commentaries in English by
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CONTENTS

Note on Sri Maha sudarSana homam 2 — 4

Introduction to Sri sudarsana Satakam 9 — 13

Slokams and Commentaries

jvAIa varNanam (Slokams 1 to 24) 14 - 69

nemi varNanam (Slokams 25 to 38) 7 - 104

ara varNanam (Slokams 39 to 50) 105—132

nAbhi varNanam (Slokams 51 to 61) 133—157

aksha varNanam (Slokams 62 to 74) 158—188

Purusha varNanam (Slokams 75 to 100) 189—254

phala Sruti Slokam – Slokam 101 256—257

nigamanam 257

Appendix 260—275

Sri sudarSana ashTottaraSata nAmAvaLi:
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, Adhibaudika 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 kshetraAtishU ca, parakrta mantra, yantra, aushada, astra, sastra AbhicAra, visha prayogAdi janita sakala mangaLa nivrtti.
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:

हसन्तं हारकेयूर मुकुटाष्ट्रं भूषणं: (भूषणम्) ।
शोभनेभूषिपादतम् (भूषणेभूषिपादतम्) प्रपचेतहः सुदर्शनम् ॥ २ ॥

हसरोवरस्माय मण्डलस्मिन् प्रपयस्मि |
शरीरमविस्तरति (भूषणं) सुदर्शनमण्डलम् ॥ ३ ॥

श्रीकारसहिं मन्त्रं वदतं (पठतं) श्रीनिक्रमम्

स्वरोग्यामनं प्रपचेतहः सुदर्शनम् ॥ ३ ॥

srAkAra sahitam mantram vadatAm (paThantam) Satru-nigraham
sarvaroga praSamayam prapadye aham sudarSanam ॥ 3 ॥

राणाकिंचितं चिजालेन राजस्मि महादुत्तम्।

व्याकरणेष विरुपाक्षं प्रपचेतहसुदर्शनम् ॥ ४ ॥
The individual Slokams of SrI sudarSana Satakam, ahirbudhnya samhitai refer to the many phalans from sudarSana ArAdhanam and upAsanai.
SUDARSHANA HOMA KRAMAM:

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

• sudarshana mantra japam with kara nyAsam, hrdayAdi nyAsam, dhyAanam, viniyogam.

• sudarshana 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 ArAdhana 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 nArAyNa 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 nArAyNa 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 samhitai. 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:

அழியின்று காண்பு மிரும்பியும் நிகர
மரறியின் யார் யுரும்பியும் அவம்
உருறாயியின் நின் பாதியும் அப்பன்
ஆழிெயழ உலகங்ெகாண்ட வாேற. (7.4.1)

Azhi ezha Sankum villumeza, disai
vAzhi ezhat-taN Dum vALUmezha, aNDam
mOzhaizha muDi pAdam ezha, appan
Uzhi ezha ulakam koNDavARE

**INVOCATORY BENEDICTIONS:**

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: sphuraratu!**
   (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).
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 VaidiKA 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
Srirangam SrI Sudarshnar
Let us invoke SrI sudarSana bhagavAn and start with the taniyan for SrI KUra- nArAyaNa jIyar, the author of this powerful stotram:

(PraNavam) Sri sudarSanAya vidmahe | mahAjvAlAya dhImahi |

tannaScakra: pracodayAt ||

jaya jaya SrI sudarSana! jaya jaya SrI sudarSana!

TANIYAN

.rangeSa vij~napti karAmaysya

cakAra cakreSanutim nivrttaye |

samASraye aham varapUraNIm ya:

tam kUranArAyaNa nAmakam munim ||
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.
सौंदर्यूज्जिहाना दिशि विदिशि तिरस्कृत्य सावित्रमयः

बाह्यवाह्यान्यकर्षत्तंजगदगण्ड्रत्रभूम्सा स्वनिमसा ।

दोः स्नित्तुर्गंजिवंदिवपुषकोपक्षेत्रस्वात्त्वक्ष्यक्त्वतः

ज्वाला जातवल्यमाना वितरतु भवतां वीपयांभीपसितानि ॥

saudarSanyujjihAnA disi vidiSi
tiraskrtya sAvitramarci:
bhAhyA abhAhya andhakArakshata
jagadagadankAra bhUmnA svadhAmnA |
dō: kharjUdUragarjat vibudha ripu
vadhU kaNTha vaikalya kalyA
jvAlA jAjvalyamAnA vitaratu
bhavatAm vIpsayAbhIpsitAni ॥
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 jvAlA bhavatAm abhIpsitAni vitaratu). Actually, the great upAsakar (SrI KUra nArAyana jIyar) is praying to His upAsana mUrti to confer all the auspicious boons to those, who recite SrI sudarSana Satakam.

Meaning:

The unmatchable, brilliant effulgence of sudarSana bhagavAn makes the brightness of the Sun pale into 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 aJnAnam (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 jvAlA 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 jvAlA confer on you, your heart’s desires (saudarsanI jAjvalyamAnA jvAlA 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 aîSvaryam (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 mAlAti 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"

प्रत्युदातं मयूरवैरण्मसि दिनकृतं: प्रासेवं प्रभामि:
भूसैं सौमेरञ्चिदिवि वारिवसिं दीर्घिमिदेवधाराम्।
भूयस्ये भूतये: व: स्फुर्तं सकलंदिग्म्यान्तसान्तसफुलिनः
चारं जाग्रत्प्रतापं त्रिभुवनविजयव्यग्रमुग्यं 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 undiminishng 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:

सपुरसहस्रश्रिशाखातीवं सुदृश्नं भास्करकोटितुल्यम्।
सुरद्विषां प्राणविनाशिः विषयोः चकं सदासहरं शरणं प्रपचे॥

sphurat-sahasrAra-SikhAti tIvram
sudarSanam bhAskara-koTi tulyam |
suradvishAm prANavinASi vishNo:
cakram sadA aham SaraNam prapadye ॥
SLOKAM 3

पूर्णे पूर्णसुधानां सुमहति ठस्तस्योसोभवालवाले

बाहाराक्षावरुणेशुक्ष्तिगगन दिनश्चकराजद्रुमस्यः

ज्योतिश्चन्द्रा प्रवाचः प्रकटितसुमनससम्पदुसंसर्गवक्ष्माः

पुष्पण्माणाशास्मुपे भविष्यतु भवतां सप्रकर्षः प्रहर्षेम् इ

pUrNe pUrai: sudhAnAm sumahati

lasata: soma bimbAlavAle

bAhASAkhAvaruddhakshiti-

gagana divaScakrarAja drumasya |

jyotiSchadmA pravAla: prakaTita-

sumana: sampsaduttamsa lakshmIm

pushNan nAsAmukheshu pradiSatu

bhavatAm saprakarsham praharsham ||
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 lakshmIm). 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".
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.
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

श्यामम् धामप्रसूत्यां कवचनं भगवते: कवापि वस्त्रु: प्रकृण्ट्या

शुभ्रः शोषस्यभासा कवचनं मणिरुच्चा कवापि तस्यैव रक्तम्।

नींठं श्रीनेत्रकान्त्या कवचिदपिमिषुना ब्दिमथ्यं चित्रां

व्यातन्वां सितानन्द्रिश्चुपचिन्नताच्छर्मं वश्कभानम्॥

SyAmam dhAma prasrtyA kvacana

bhagavata: kvApi babhru: prakrtyA

Subhram Seshasya bhAsA kvacana

maNirucA kvApi tasyaiva raktam |

nIlam SrInetrkAntyA 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 TirukkAvA LampAdi 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](http://www.sundarasimham.org). Through these Slokams, SrI KUra nArAyaNa jIyar pays additional tribute to the mighty sudarSana Jyoti/tejas.
SLOKAM 6

संस्तुष्ट्युन्मेःमुच्छोषितपरमहसो भास्वतः केतभारे:

इन्ये सत्यवेव नक्षत्रविलयकरी या जगद्बन्दनिया।

बन्धुक्षण्डलन्त्युन्छविघटितघनच्छेदमेदस्विनी सा

राधाजी रत्नमभझी प्रणदु भवतां प्रत्यहोत्थानेन: ||

Samsantyunmeshamucchoshita

paramahasobhAsvata: kaiTabhAre:

indhe sandhyeva naktancara-

vilayakari yA jagat vandanIyA |

bandhUkacchAya bandhucchavighaTita

ghanaccheda medasvinI sA

rAthAngI raSmI bhangI praNadatu

bhatAm pratyahoththAnamena: ||

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) नारायणकृपायुहतेजःक्रायण्यामः

(PraNavam) nArAyaNa krpA vyUha tejaS--cakrAya nama:
SLOKAM 7

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

SrI KUra nArAyNa 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 into insignificance all the radiant bodies in the firmament bless You all and make you happy!
SLOKAM 8

Once upon a time, sudarSanar was seen in the sky like a brilliant red hibiscus
flower. One of the nava grahas, 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

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 sudarSanar’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 sudarSanar 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 sudarSanar grant you joy! (divya raSmi: va: prItyai bhavatu).
SLOKAM 10

एकं लोकस्य चक्षुद्विद्विधमनुपदत्तकम् नम्ब्रत्रिनेत्रेः

danavārthānām chaṇḍuṇām gāmyadāraṇām pabhāntarāṇaḥ.

सत्सन्धिशोषिताधापदनविकिरणंश्रेणिः प्रज्वलनाशाः

पर्यंत्यदशान्तकाच्यवपरिब्रूढः ज्योतिरीतीतसहस्रम्

ekam lokasya cakshu: dvividha

manupadatkarma namratrinetram
dAtrArthAnAm caturNAm gamaya-
darigaNam pancatAm shaDguNnADhyam |
saptArCI: SoshitAshTApada-

navakirNa SreNirajyat daSASAm

parasyAt va: SatAngAvayava-

paribrDha jyotIrI: sahasram ||

Meaning:

Lord sudarSana’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

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. sudhitsa: 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

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

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

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 "cakarambibharti iti", then it connects to KaNNan/GopAlan.
First Meaning:

May the sudarSana kiraNams (rays) which travel the path of dharma and create a ruci for moksha 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

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: Arjita 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 karSana! nigama saddhurma darSana!).
SLOKAM 16

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.
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 sudarSana’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 backbone 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

"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 jvAIAs of sudarSanar tears asunder the bodies of the asurAs and creates fear in their communities. May this jvAIA 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 च च्छन्नसूर्यप्रकाशा
सूर्यालोकातुरुपः शिपुदयतमसकारिणी निर्वस्तमसका ।
पारासंपतिनी च प्रकटितद्वहना दीर्घस्वरूपः:
चित्रा भद्राय विद्वानितिविमतजना जायतामायताय ॥

bhrAmayantI samSrItAm bhrama-
Samanakari cchannasUryapRaKASA
sUryAlokAnurUpA ripu hrdaya-
tamaskAriNI nistamaskA ।
dhArA sampAti ca prakAti 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 into 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 द्वाशिलिपितम्योंतिषा येन दाहं
कृत्या वृत्या विलिल्ये शालभसुतंभया यत्र चित्रप्रभावे ।
रुद्रोख्येदुर्दुहित्रा सह गहनमुहां यज्ञयादभ्यासीत
dिस्याहिन्दार्थितो वः स शुभमनिभृत शारिरितिर्म्पताः ॥

ninye vanyeva kASI davaSikhijaTila

jyotishA yena dAham

krtyA vrttyA vililye

Salabha sulabhayA yatra citraprabhAve |

rudropya drer duhitrA saha

gahana guhAm yadbhayAdabhyayAsIt
diSyAdviSvArcito 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 javAlais of sudarSanar. It died like a fire fly in the enormous jyoti of the javAlais of sudarSanar. Yet another time, Sivan and His consort ran and hid inside a cave to escape the javAlais of sudarSanar. May the sudarSana javAlais 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 javAlais 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.
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 sukhams), 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!
The benediction is for the sudarSana jyoti (dyuti) to chase away our aj~nAnam (nescience): "sudarSana dyuti: avidyAm nudyAt".

SLOKAM 21

vargasya svargadhamnapamapi
danujanushAman vigraham nigrAhItum
dAtum sadyobalAnAmsriyamati-
SayinIm patra bhangAnuvrtyA |
yoktum dedIpyate yA yugapadapi
puro bhUtimayya prakrtyA
sA vo nudyAdavidyAmdyuti:
amrta rasa syandinI syAndanAngI ||
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 ai~-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.
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, bhUtapreta-paiSAAsam 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, kIrthi 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 utprekshaNam are used here. The ullekhanam (allusion) is about the name of kIrthi (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.
The happenings at the battle field where asuras-rakshasas meet with sudarshanar 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!
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!

jvAIa varNanam sampUrnam
नेमिवर्णनम्

nemi varNanam

SLOKAM 25

शस्बाखं शाचवाणं शलभकुलमिव ज्वालयो लेलिहाना

घोषे: स्वेः क्षोभवानि विघटितभगवंयोगानिर्द्रान् समुद्रान्।

व्यूहोः प्रौढःचार न्युनतप्रुदहसरक्षकस्यवण्डेत्या

नेमिस्सौदर्शनी वः क्षिमतिशचिं दाशातदाशातावदम्॥

SastrAstram SATravANAm

Salabha kulumiva jvAlayo lelihAnA

ghoshai: svai: kshobhayanti vighaTita

bhagavat yoganiDrAn samudraNa |

vyUDhora: prauDhacAra truTita

paTurataTkaikasakshuNNadaityA

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 aiSvaryam 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 mantram (amantra weapons).
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.
SLOKAM 27

यात्रा या त्रातलोका प्रकटित वरुणश्रासु नद तु न्युक्तः
सत्वायात्वायाहोमा कृतसंगमरुदग्नुपन्दुमाता ददाना।
हानि हा निन्दितानां जगति परिषदां दानवीञ्ज नवीनाः
चक्रे चक्रेनभिमुग्धमुपहरतु सा सम्प्रभावन्मभा वः॥

yAtrA yA trAtalokA prakaTita

varuNatrAsamudre samudre

satvAsatvA sahoshmA krtasa-
garudagaspandadAnA dadAnA|

hAnim hA ninditAnAm jagati

parishadAm dAnavInAm navInAm
cakre cakreSa nemi: Sam upaharatu

sA saprabhAvA prabhAvA va: ॥

The benedictions here is: "cakra prabhAvA 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 into Indran’s vajrAyudham and enabled the cutting of the wings of parvatams by Indran.
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" (astrarAjapradhi: 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:".
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!

SrI Sudarshana BhagwAn depicted as lowering the tejas of the manikams
(gems) on the heads of raja sarpams in the ocean
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: svendra-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 hrdi 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 mantram in Book IV of atharvaNa vedam (mantram 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 नाववति पर्य स्वस्त्ये ।

अप नः शोषुचदग्म॥

sa na: sindhumiva nAvayAti parshA svastaye |


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

उपयामगृहीतोऽयाग्रयणोसि स्वाग्रयणः । पाहि यहं पाहि यज्ञपतिम्

upayAmagrhItosyAgrayaNosi svAgrayaNa: 

pAhi yaj~nam pAhi yaj~napatim

--Yajur Vedam: VII.20.
SLOKAM 30

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

वन्याणं ब्रह्मचारीं यः परिणातिमिकुलश्चायनीयं दधानः

क्षणां नक्षत्रमालं दिशिदिशिं विकिरस् विद्युता तुल्यकक्ष्यः ।

नियानीत्तकेन प्रकटयति नवं दानवारिप्रकर्षः

चक्राश्विन्यं भद्रो वशयतु भवतां स प्रभुदित्तर्वर्तिम् ॥

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: cittaavrttim ॥

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 mAIA 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)!
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)!
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 SaraNA gati 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

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 mantra and meditates on it (SUli drshTa mano: vAcya: -- shoDaSAyudha stotram: 17th Slokam). Sivan is thus the mantra drashTA of sudarSana mantra. 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 mUrtilm Sriyam aSaraNastvAm prapadye -- first Slokom 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.
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.

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 into ashes the cotton bales of your sins!
Here KUra nArAyNa 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 may 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 in to 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 sthAyi 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.
In this Slokam, the poet compares sudarSana nemi to a garland of clouds and describes their different effects.
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 rAkashaAs. May the sudarSana nemi of this many attributes protect you (nemikAdamninI va: avyAt).
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 defi ned as stotram and ghAna rahita eka SrutirUpa uccharaNam is understood as sastram.

nemi varNanam sampUrNam
SLOKAM 39

उत्पातातपत कत्यान्यसुरपरिषदमाहवभारिनीनाम्

अध्यानचावबोध क्षणचन्दनम् क्षेर्दीपोपप्पमानि ।

अचलोक्यागर भारोद्वहनसहमणिस्तम्भ सम्पत्स्वानि

त्रायंताम्लत्तमायां विपदि सपदि बोधराणी सौदर्शननानानि ॥

utpAtAtA 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 jvAIA (parts of sudarSana cakram), we are still saluting the whole sudarSana BhagavAn.

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).
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 RanganAtan as their support staff enhance your prIti for Lord sudarSanal).

**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).
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 arams 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 arams of sudarSanar will be united with its nAbhi.

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

May these celebrated arams 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

Bhagvat 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 rAkshAs).

brahmeSopakramANAm bahuvidha-
vimatakshoda sammoditAnAm

sevAyai devatAnAm danuja-
kularipo: piNDikAadyanga bhAjAm |
tat tat dhAmAnta sImA vibhajana

vidhaye mAna daNDAyamAnA

bhUmAnam bhUyasA va: diSatu
daSaSatI bhAsvarANAmARANAm ||
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. KaaLIdAsa 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.
Meaning:
In the battlefield, where the devAs were fighting with the asurAs, sudarSanar entered and burnt the asura senai like the KalAgni (praLaya kalAgni) 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 battlefield protect all of You as it protected Gajendran from the jaws of the crocodile!

Sri Sudarshana on the Vimanam of Sri LakshminrUsimhA Swamy at Yadgirigutaa, Andhra Pradesh, India

Comments:
sudarSanar with His fierce jvAlais moved rapidly in the battlefield (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.

Sri Sudarshana Vimanam of Sri Yadigiri Narasimha Temple, Yadigirigutta, Andhra Pradesh
SLOKAM 43

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

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नासीरस्वेतभगयोगतिमंत्रघिरासयाराक्षेत्रेकुनु
एकान्तस्मेर पद्मप्रक्षसहचरङ्ग्चः चायाया प्राप्य नाभ्या ।
मुक्तानीवाङ्गद्राणि सपुरुषदनकशिराधितिप्रावधवालामि
अव्याधातनं भव्यं प्रददुन भवतां दिव्येनेतेराणि ।

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

दावोलकामण्डलीय दुर्गमण्डलीय बाड़वक्त्येव बहे।

ejvalavrdh: mahabdhave
dAvolkAmaNDalIva drumagaNa
gahane bADavasyeva vahne:

pravayasi tamasi prAtararka prabhav |

jvAlAvrddhi: mahAbdhau
cakre yA dAnavAnAnhayakaraTi

ghaTA sankaTe jAghaTTiti

prAgyam sA va: pradeyAt

padam ara parishat padmanAbhAyudhasya ||
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

तापाहैत्यप्रतापतपसमुपवितात् त्रायमाण त्रिलोकाः
लोकेऽवलालालापेप: प्रकटयद्भित्तदीनपठ्ठावलानि ||

छत्राकारं शताका इव कनकक्रुताशौरिदिवर्ण्णं
भूयामुभूषयन्त्यो रथचरणमस्पृहर्त्य: कीत्यि व: ||

tāpāt dāityaprata pātāpā
samupacita trāyamānām trilokām
lōlai: jvālākālāpāi:
prakaṭaya dabhita: cīnapa ttaṅca lāni |
chatrākāram saulākā iva
kanakakṛta: sauri dōrdānḍa lāgam
bhūyāsa: bhūshayanta: rathacara nām
arasphurtaya: kṛtaye 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

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 (cakrAramAIA bhavAtAm Satrulokam tulayatu).
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

In this Slokam, the poet compares the lotus flower to sudarSsanar.
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: lakshmIm 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).
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 varNam

SLOKAM 51

ऐकेयेन द्वादशानामशिशिरसहस दर्शनंते प्रवृत्ति

दत्तं स्वर्लोक लक्ष्म्यास्तित्वं इव मुखे पद्मरागद्रवेण ॥

देवाहृतेदर्पंक्षरं प्र्यंतास्महोऽजनमाः

नाभिनाभिमित्वमुत्त्वं ससुरपति विभवस्पर्शर्षं सोदर्शनो 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 PadmarAg 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

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

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.
Sri Sudarshana

Kanchi
SLOKAM 54

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 निस्सुताया भुजधरणिधराघातत् कैटभारे:

आशाकूलं बढ़ितवलमहाम्भोधिमासाधवन्त्या:

चक्रज्वलाप्पमायं श्रद्धारुपदहिमालिनिकादन्तुराया:

विश्रात्यावर्तभावं भ्रमयतु भुवने पिण्डिकाव: प्रशस्तिम् ॥

nissImam nissrtAyA bhujadharaNidharAghAtata: 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 mAl 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

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

The benediction here is: May the sudarśana nābhi 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 (vIralakshmI) 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 sukhams devoid of any amangaLams!

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 LakshmI in the battle field (pANau krtvAhavAgre pratibhaTa vijayopArjitAm vIralakshmIm) 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

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 sukhas) 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!
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 (daiteyArAti 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 (antarikshham). May this mysterious sudarSanar 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).
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 sudarSanaar 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 (maryAdA Altınhanam va: kšpayatu 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.
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 Vrkshams:

MandAram, PaarijAtam, santAnam, Kalpakam and Haricandanam.

The flowers of santAna vrksham is specifically mentioned here (sragbhi: santAnajAbhi: madhura madhurasa 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: kAIagarUNAmapi sura sudrSo visramarcAsu yasyA:".
SLOKAM 61

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 (pratijani) 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 (viSrAnti) 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
SLOKAM 62

SrutvA yannAma Sabdam Srutipatha-
   kaTukam devanakrIDaneshu

svarairisvairavatyo 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 inappropriately 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: "devanakrIIdaneshu 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 devamAtAs: "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".

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 kIr.ti 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

In this Slokam, the poet invokes the imagery of yaj~nam and the adhikAris as well as the sAma~griya~s that are used in that yajn~am. The yajn~am is equated to the Yuddham of the sudarSana~r with the asura~s, 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, sudUmrarNA, sphulinginI and viSvadAsA are the seven tongues of agni.
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.
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

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 into 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 jAnAnam without distracting doubts and in this process destroy all of your sins (aksham va: agha-SataSamanam samSayaghIm 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

पद्मोऽसप्रद: यज्ञनवति जगातींजधामानप्रवोधः

यस्यचछायासमाना उसति परिसरे रोहिणी तारकायः।

नानाहित्युप्वतत्वं प्रकट्यति च यत्रापास्तकृष्णप्रयाणः

त्रेया भिन्नन्य धामस्मृद्वय इव तत्पातू ववधकमक्षमू॥

padmollAsapradam yat janayati

jagatImedhamAnaprabodhAm

yasyacchAyAsamAnA lasati

parisare rohiNI tArakAgrayA |

nAnA heti 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 nakshtrams 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).
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.

The cakra Aksham 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)!

Meaning:
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 sukhams. 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

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.
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 vAyus 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 vAyus, 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:
सन्ततें सिरामिस्तु ठम्बट्या कोशस्त्रिन्मु।
तस्यान्ते सुपिष्टं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम्॥

----तस्या: शिखाया मध्ये परमात्मा व्यवस्थितः
स ब्रह्मा स शिवः सेन्द्र: सोक्ष्मः परम: स्वरात॥

santanagum sirAbhistu lambatyAkoSa sannibham |
tasyAnte sushiragum sUkshham tasmin sarvam pratisThitam

..... 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.
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 koSAan 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 "Subhairabhrai-adabhraiS-Saradi tata ito vyoma vibhrajAmAnA" has been inspired by the passage from the dhyAna Slokam of SrI VishNu sahasra nAmam:

क्षीरादन्वत्रदेशे शुचिमणिविल्लस्तसैकतमौतिकानां

मालाक्षसासनस्थः र्पाटिकमणिनिमेमौतिकक्मिण्डिताजः ।

शुचिर्ब्रह्मद्रेष्ट्रुरितिविचिन्तकमीयूः

आनन्दी नः पुनीयादिरिन्किन्गादशापिणियुकुलः ॥

kshIrodhanvat-pradeSe SucimaNi vilasat
saikate mauktikAnAm

mAIAkluptAsanasta: 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").
SLOKAM 73

श्रीवाणीवाणमृदान्यो विद्यानि भजनं शक्तयो यस्य दिश्यु

प्राह न्यूहं यदायं प्रथममपि गुणं भारती पाण्ड्रातः

घोरं शान्तां च नूर्त्ति प्रथयति पुरुषः प्राक्तः प्रार्थनाभिः

भक्ताः यस्य मध्ये दिशातु तदनं धामकमध्व्यक्तां 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 samhitai of the pAncarAtra Agamam states that the sudarSana aksham stands as the principal vyUham made up of vAsudeva, sankarshaNa, pradyumna and aniruddha. The samhitai further states that aksham stays as the pratham 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 SAanta 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 (SAanta-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 vigraha! 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

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 adamantine weapon (vajrAyudham) to protect his subjects. The aksham of sudarSanar places the undiminishing Vijaya Lakshmi (akshIyamANam lakshmIm) 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!).

aksha varNam sampUrNam
SLOKAM 75

ज्योतिष्ठूर्तालमोक्षिक्रियन वदन्योढोड़शोटुंक्वाहः
प्रत्यालीङ्गं तिष्ठन्त्रणवशश्राधरां धर प्रकृति नाते सत्यम्

निस्सीमेन स्वपाश्र्या निष्किन्तुमि जगत्क्षेत्रमभ्रित्तमाणः
भृवातु शोदर्शनो व: प्रतिमोच: पूरुष: पेऽरुषाय ||
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 sudarSana confer heroism and valour on you (SaudarSana: pUrusha: va: paurushAya bhUyAt)!

Meaning:
sudarSana is full of jyoti (jotirmayam) 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 triangle abode (praNava SaSa dharAdhAra shaTkoNa vartI). He blesses all the worlds and
their beings with kshemam through His limitless tejas (nissImena svadhAmnA
ikhilamapi 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:
pritimukhAlIDha 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

This Slokam reveals where the tejas and the Sakti of Cakra rAjan are concentrated.
The benediction is: "sa: astra rAja: va: daivIm mAAnushIm ca vipadam kshipatu" (May the King of astrams, cakra rAjan chase away the dangers that originate from the devAs and the humans!)

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 Sakyas:). 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 SukrArya, the Acaaryan for asuras, who tried to persuade MahA Bali not to give the three feet of land to Vaamanar as dAnam. SukrArya knew the true form of Vaamanar as MahA Vishnu and understood His avatAra kAryam:

दैत्याचार्यस्तव खलु परिक्षार्थिनः प्रेरणात्त

मा मा देर्यं हरिर्भविति व्यक्तमेववभाषे

dai tyAcaaryas-tava khalu parikshArthina: preraNAttam

mA mA deyam harirayam iti vyaktamevA babhAshe

--- SrI nArAyaNIyam: 31.4
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!).

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 (tAra 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 "tAra AlavAlam".
SLOKAM 78

The blinding lustre of sudarSanar is saluted in this Slokam.

The benediction is: "cakra r\text{\textregistered}A: bhavatAm tejase bhavatu" (May the tejas of the cakra r\text{\textregistered}Ajan 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.

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 aprAkrta tejas this way: "na tatra sUryo bhAti na candra tAraKA 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!
SLOKAM 79

उग्रं पद्याक्षमुच्यत्रं जूति समकुटं कुण्ठिलिस्पर्भं
चण्डास्त्रेयसुद्राङ्गे सदनं जितमपुष्मोरुकमां

प्रत्याळीप्तपादं प्रथयतु भवतां पालनव्यामणे
चकेशोरकलकल्लारेति भट्टविकटाटोपोपाय 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 pAlana vyagramagre 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 (caNDAstrai: 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).
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, paramatabhanagam as: "tigiri mazhu uyar kuntam taNĐankusam ....".

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 संकल्प कला कल्परायुधारायुधेश्वरः ।

जुरः पोडशभिदिल्येज्ञ्ञष्टं व: 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/vEl

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 arcAmUrthi-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)".
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

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

The Benediction here is: "May sudarSanar, the cakravarti Purushan (Emperor)
bless you with immense wealth (cakravarti purusha: bhavatam lakshim vitaratu)!

Meaning:

sudarshanar will through His khanda-lunda praharaNams (sAdhu samrakshaNam and dushTa nigraham 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 samhitai. 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, dAma, bheda, dANAm 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 into 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!
The speed of sudarSana 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 सृणिरणुक्षुणि: पत्रिसं: स्पष्छादः
शक्तिशालीनशक्ति: कुडिशमकुःलं कुण्ठधार: कुठार: ।

दृणश्रण्डत्वशृणु: भवति ततु धनुर्यपुरस्तात्सव: स्तात्

ग्रस्ताशेषापार्थर्गवो रथछरणपति: 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 into 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 (daNDAyudham) 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!
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. kshveA 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.
An incident described in the uttara 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 RāvanaNan and were fierce warriors. Bhagavān 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:


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. Bhagavān 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 pratyānIkam 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 MangaLAAsanam here is: "heti: bhavata: prathayatu" (May heti Raajan enhance your fame!).
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 (nandinyaAnanda 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 prApavatyAm 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 bali shTham 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)!
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 unhararming 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 nArAyA Na 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

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: SIaghanIyam 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 (SIaghanIyAm 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 (caidyā kshapaNam), narakAsura vadam (dharaNija dhvamsam), killing of the crocodile to rescue the Gajendran (grAhadvedhAtvam), mAlikā vadam (mAli truTanam) and other sucaritrams of sudarSanar attesting to His auspicious kIrti (satkIrti).
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 samhitai.
The benediction here is: "sa: adhvAnta vartI va: abahir dvAntam deyAt" (May Lord sudarSanar remove your darkness of aj~nAm 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 vivNvan viracita bhuvAnAn anugrahAn vigrahAn 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 kastUri keshu". "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 guNams. He removes the antakAram (darkness) created by rajo and tamo guNams.
SLOKAM 91

In this Slokam, Sri KUra nArAyaNa jIyar discusses the abode of Lord sudarSanar with six cakrams and the many hands that He has. The mUrти 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 aharaharakhilam nirvilambai: vilambai:).
SLOKAM 92

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 LakshmikAntan 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 kapiSa guNam (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 Lakshmipati. 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

This Slokam focuses on the yantram configuration known as "mAHendra maNDalam" described in ahirbudhnya samhitai.
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)!
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 mUrti 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 TiruvilNagarappan 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

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).
The mysteries of the sudarSana-Narasimha tattvam is explored through the yantram for housing both Narasimar and sudarSanar as per the instructions of ahirbudhnya samhitai for yantra nirmANam.
The benediction is: "purusha-harimayI mUrI: 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) - jayai

Agneyam (South East) - mohinI

yAmya diSai (South) - vijayai

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 mUrI. 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

पाठ्यात्मकसूचनाप्रकटनिपतिते: प्रासरागं परामः

सन्ध्यारोचिस्मानं: स्वपदशशरीरं प्रेक्षयं तारानुक्रमम्।

पद्मानबदकोशालिन्य सुराविवेकि अर्थलिन् कल्याणानां

चक्रायोमिनन्दनं प्रदिशातु सदशीमुत्तमशोकतां वः ॥

pAScAt aSoka pushpa prakara-
nipatitai: prApta rAgam parAgai:
sandhyA rocissagandhai: svapada-
SaSadharam prekshya tArAnushaktam |
padmAnAbaddha koSAAniva suranivahai:
anjalIn kalpyamAnAn
cakrAdhISo abhinandan pradiSatu
sadruSIIm 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 nipaṭitai: 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 (padmAAbaddha koSAAniva suranivahai: anjalIn kalpyAnAn). 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 pradiSatul).
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 pratisThita:) 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: trAyatAmp)!
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 द्रत्तप्रयाणे सुषिन्तदिशे दृषि त्यक्तसारे शरीरे

मत्यां व्यामोहवत्यां तत्समि मनसि व्याहते व्याहते च।

चक्रान्तवर्ति मृत्युप्रतिभयामुभयाकारचित्रं पवित्रं

तेजस्ततिसिद्धं वक्षिदशकुलधनं चीक्षणं तीख्यं दंडंष्टमू॥

prANe dattaprayANe mushitadiSi

drSi tyakta sAre SarIre

matyAm vyAmohavatyAm sa tamasi

manasi vyAhate vyAhrte ca |

cakrAntarvarti mṛtyu pratibhayam

ubhaya AkAra citram pavitram

teya: tat tishThatAm vastridaSa

kuladhanam trIkshaNam tIkshaNa damshTram ||
This is a beautiful Slokam describing the Narasimha mUrти seated in the middle of the sudarrSana cakram and prays for the appearance of this mUrти 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 mUrtil with His three eyes and fearsome canine teeth appear before you and remove your fears!
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 sudarSnaAzhvAn. "sudarSana purusha: va: samastam phalam diSatu" is the ASIrVAdam.
Meaning:

The divine couple (lakshmInArAyaNAkhyam 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 (anubhavatyatydArAn 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
Slokam 101

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 sAyujya lakshmi, the wealth of enjoying parama sAmyam with sudarSanar (saudarSanam stotram ya: pAthati sa: cakra sAyujya lakshmiIm 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.
shaTkoNAnKara 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
Thirumohur Sri Sudarshana
APPENDIX

SrI sudarsanAshTottaraSata nAmAvaLi:

|| Shri: ||

SrI sudarSanAshTottara nAmAvaLi:

Please add praNavam before each of the nAmAs

(cakraJayay nAm):
cakrarAja nama:

teljovuhaay nAm:
tejovyUha nama:

mahAdyutaye nAm:
mahAdyutaye nama:
सहस्रवाहवे नमः
sahasrabAhave nama:

दीपाञ्ज्य नमः
dIptAngAya nama:

अरुणाश्याम नमः
aruNAkshAya nama:

प्रतापवते नमः
pratApavate nama:

अनेकादित्यसंक्ष्ठाव नमः
anekAditya sankASAya nama:

प्रोद्यण्डाला बिंदीत्याय नमः
prordyajjvAlAbhiranjitAya nama:

सौदामिनीसहस्राभय नमः
saudAminIsahasrAbhAya nama:

मणीकृष्णदलशोभिताय नमः
मानिकुन्दलासोभिताय नामः

पद्मभूतमनोरूपाय नमः

पंकभूतमनोरूपाय नामः

षटकोणान्तरस्थिताय नमः

शत्कोनान्तरास्मास्थिताय नामः

हरान्तःकरणोद्धतरोपभीषणविग्रहाय नमः

हरांतःकरणोद्धतरोपभीषणविग्रहाय नामः

हरिपाणिलस्तप्पविहारारमोहाराय नमः

हरिपाणिलस्तप्पविहारारमोहाराय नामः

श्राकारुपाय नमः

श्राकारुपाय नामः

स्वर्जाय नमः

स्वर्जाय नामः

सर्वलोकार्थित्रिपञ्चे नमः

सर्वलोकार्थित्रिपञ्चे नामः
चतुर्दशसहस्राय नमः
caturdaSasahasrArAya nama: 20

चतुर्वेदमयाय नमः
caturvedamayAya nama:

अनलाय नमः
analAya nama:

भक्तचन्द्रसज्योतिषे नमः
bhaktacAndramasajyotishe nama:

भवरोगविनाशकाय नमः
bhavarogavinASakAya nama:

रेफातमकाय नमः
rephAtmakAya nama: 25

मकारात्मने नमः
makArAtmane nama:
रक्षोस्तृकृषिताद्याय नमः

rakshosrkrUshitAnkAya nama:

सर्वदैवत्यालुकालविभेदनमहागजय नमः

sarvadaityagIvanAlavibhedana mahAgajAya nama:

भीमदंश्रय नमः

bhImadamshTrAya nama:

उज्ज्वलकाराय नमः

ujjvalAkArAya nama:

भीमकर्मणे नमः

bhImakarmaNe nama:

त्रिलोचनाय नमः

trilocanAya nama:

नीलवर्तमि नमः

nIlavartmane nama:

नित्यसुखाय नमः
nityasukhaAya nama:

निर्मलश्रीय नमः:
nirmalaSriyai nama: 35

निरजनाय नमः:
niranjanAya nama:

रक्तमाल्याम्बरधराय नमः:
raktamAlAyAmbaradharaAya nama:

रक्तचन्दनरुपिताय नमः:
raktacandanarUshitAya nama:

रजोगुणाकृतये नमः:
rajoguNAkrtaye nama:

शूराय नमः:
SUraAya nama: 40

रक्षकुमलयोपमाय नमः:
raksha:kulayamopamAya nama:
नित्यक्षेमकराय नमः
nityakshemakarAya nama:

प्राज्ञाय नमः
prAja~nAya nama:

पाषण्डजनस्थलनाय नमः
pAshaNDajanakhaNDanAya nama:

नारायणाज्ञातुवतिनि नमः
nArAyaNAj~nAnuvartine nama: 45

नेगमान्तःप्रकाशकाय नमः
naigamAnta:prakASakAya nama:

बलिनन्दनदोर्द्धेण्ड स्थलनाय नमः
balinadanadanordordaNDa khaNDanAya nama:

विजयाकृतये नमः
vijayAkrtyaye nama:
मित्रभाविने नमः
mitrabhāvīne nama:

सर्वमयाय नमः
sarvamaya nama: 50

तमोविप्लवसक्यन् नमः
tamovidhvamsakāya nama:

रजस्सत्त्वमोद्वत्ती नमः
rajassatvatamodvartine nama:

त्रिगुणात्मने नमः
triguṇātmane nama:

त्रिलोकधृते नमः
trilokadhṛte nama:

हरिमायुणोपेताय नमः
harimāyaṇopetāya nama: 55

अत्यथाय नमः
avyayAya nama:

अक्ष्मकृतारम्यमेन नामः

akshasvarUpabhAje nama:

परमात्मने नामः

paramAtmane nama:

परंप्लेतोत्पित्वे नामः

paramjyotishe nama:

पश्चकृत्यपरायणाय नामः

pancakrtyaparAyaNAya nama: 60

झ्नानशक्तिशब्दश्रव्यवियतिजः प्रभाम्याय नामः

j~nAaSaktibalaiSvaryavIryateja: prabhAmayAya nama:

सदसत्प्रमाय नामः

sadasatparamAya nama:

पूर्णाय नामः

pUrNAya nama:
वाङ्‌मयाय नमः

vAngmAYAya nama:

वरदाय नमः

varadAYAya nama: 65

अच्युताय नमः

acyutAYAya nama:

जीवाय नमः

jIvAYAya nama:

गृहेवे नमः

gurave nama:

हंससूपाय नमः

hamsarUpAYAya nama:

पञ्चाशत्पीठसूपकाय नमः

pancASatpITHarUpakAYAya nama: 70
मातुकामण्डलाध्यक्षाय नमः
mAtrakAmaNDalAdhyakshAya nama:

महुृंचिते नमः
madhudhvamsine nama:

मनोमयाय नमः
manomayAya nama:

बुद्धिःपाय नमः
buddhirUpAya nama:

चित्तसाक्षिणे नमः
cittasAkshiNe nama:

साराय नमः
sArAya nama:

हंसाक्षरद्वाय नमः
hamsAksharadvayAya nama:

मन्त्रयन्त्रभावः नमः
mantrayantraprabhAvaj~nAya nama:

मन्त्रयन्त्रमयाय नाम:

mantrayantramayAya nama:

विभवे नाम:

vibhave nama: 80

स्रष्ट्रे नाम:

srashTre nama:

कियास्पदाय नाम:

kriyAspadAya nama:

शुद्धाय नाम:

SuddhAya nama:

आधाराय नाम:

AdhArAya nama:

चक्ररुपकाय नाम:

cakrarUpakAya nama: 85
निरायुधय नमः
nirAyudhAya nama:

असंरम्भय नमः
asamrambhAya nama:

सर्वसंचारसमन्विताय नमः
sarvAyudhasamanvitAya nama:

ओन्न्द्ररूपिणे नमः
onkArarUpiNe nama:

पूण्तमने नमः
pUrNAtmane nama: 90

आन्न्द्रसाध्यवन्धनाय नमः
AnkArassAdhyabanhanAya nama:

ऐन्न्द्रय नमः
ainkArAya nama:
वाक्प्रदाय नमः
vAkpradAya nama:

वागमिने नमः
vAgmine nama:

श्रीद्रैश्चर्यवर्धनाय नमः
SrInkAraiSvaryavardhanAya nama: 95

श्रीद्रामोहनाकाराय नमः
kIInkAramohanAkArAya nama:

हुङ्कषोभणाकृत्ये नमः
humphaTkshobhaNAkrtaye nama:

इन्द्राचितमनोवेगाय नमः
indrArcitamanovegAya nama:

घरणीभरनाशकाय नमः
dharaNIbhAranASakAya nama:

वीरराज्याय नमः
विश्वःपाय नाम:
viŚvarUpAya nama:

वैष्णवाय नाम:
vaishNavAya nama:

विष्णुभक्तिदाय ( विष्णुरुपकाय ) नाम:
vishNubhaktidAya (vishNurUpakAya) nama:

सत्यब्रताय नाम:
satyavratAya nama:

सत्यपराय नाम:
satyaparAya nama: 105

सत्यधर्मानुष्ठानकाय नाम:
satyadharmaṇuṣṭaṇkāya nama:

नारायणकृपायुहतेजश्रकाय नाम:
nArAyaNa-krpA-vyUha-tejaScakraAya nama:
सुदर्शनाय नमः

sudarSanAya nama: 108

श्री विजयवद्भिसमेत श्री सुदर्शनपरब्रह्मेण नमः

SrI vijayavalli sameta SrI sudarSana parabrahmaNe nama:

|| SrI sudarSanAshtottaraSata nAmaVaLi: sampurNam ||

SrI Lakshmi NrusimhAn