

# PanchAyudha Stotram



Sri nrusimha sEva rasikan

Oppiliappan Koil Sri.VaradAcAri SaThakOpan  
&  
Smt.Jayashree Muralidharan

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Prahlada Varadan - Ahobilam



॥ श्री ॥

॥ श्री पञ्चायुधस्तोत्रम् ॥

SrI pancAyudha StOtram



## INTRODUCTION

This is an important sthOthram, where all the Five weapons of the Lord are eulogized.

The order of salutations are (1) Chakram/Sudarsanam (2) Sankham/Panchajanyam (3) Gadhai/KoumOdhakI (4) Sword/Nandhakam (5) Bow/Saarngam.

Once upon a time, Sriman narayanan looked at His PachAyudhams (nithya sooris) and commanded them to reach BhU lOkam and be born as SaanDilya, Oupagaaya, Mounjaayana, Kousika and BharadvAja to perform AarAdhanam for Him there. The five weapons of the Lord arrived at the dhivya dEsam of ThOthAdhri (VanAchalam) and performed fierce tapas to receive the anugraham of their Lord. Sriman Narayanan was pleased with their tapas and initiated them with dheekshA as His AarAdhakars; next, our Lord instructed them over five nights and days on ways to build temples for Him, perform AarAdhanam, conduct Uthsavams for Him in His ArchA form. These upadEsams from the lips of the Lord of the Universe over five nights and days came to be known as PaancharAthra Saastram or PaancharAthra Aagamam. In view of the direct link of PaancharAthram to the Lord, this Aagamam is considered as very sacred Aagamam. It has 108 samhithAs. Three among them are known as PaancharAthra ratna thrayam and their upabrahmaNams are used in Bhagavath AarAdhanam at Srirangam, Kaancheepuram and ThirunArAyaNapuram.



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DeivanAyaka PerumAL and SrIvaramangai nAcchiyAr at VANamAmalai

(Thanks:[www.pbase.com/svami](http://www.pbase.com/svami))



Beautiful descriptions and the power of these weapons of the lord are provided in the SthOthram. The Phala sruthi section of this SthOthram reminds us that when recited daily this stotram removes all sorrows, sins and fears and bestows auspiciousness on the devotees (**samastha DhukkhAni BhayAni sadhya: paapAni nasyanthi sukhAni santhi**). Whenever one recites these sLOkams during the middle of a tractless forest, fearsome war, in the middle of enemies, floods, fire and unexpected calamities of any kind causing great fear, such a recitation will banish all those fears and provide protection of every sort according to the Phala Sruthi.





Thiruevvul Veeraraghava PerumAl wearing Panchayudha MAlai



# Stotrams and Commentaries



ThiruvallikENi Sudarsanar and SrI Nrusimhar - Thanks Sri. AMR.Kannan

## SLOKAM 1

स्फुरत्सहस्रारशिखातितीव्रं सुदर्शनं भास्करकोटितुल्यम् ।

सुरद्विषां प्राणविनाशि विष्णोः चक्रं सदाऽहं शरणं प्रपद्ये ॥

sphurat sahasrAra SikhAti teevram

sudarSanam bhAskarakoTi tulyam |

suradvishAm prANavinaaSi vishNo:

cakram sadhA aham SaraNam prapadye ||

### MEANING:

adiyEn always seeks the refuge of Sriman narAyaNan's chakram (discus), SudarSanam, which is not only beautiful to behold but also is immensely powerful with thousands of fiery spokes of flames to destroy the enemies of dEvAs. This mighty weapon of the Lord is resplendent like the crores of Suns, which have arisen at the same time.

### ADDITIONAL COMMENTS:

Sudarsanar is worshipped as the deekshithan in the Yajñam to destroy those who harm the BhaagavathAs dear to His Lord. While saluting one angam of Sudarsanar (viz.), aksham, SrI KoorA NaarAyaNa Jeeyar, the composer of SrI Sudarsna Sathakam extols the unique aspects of the nigraha sakthi of the Lord's powerful weapon. Acting as the sankalpa sakthi of His Lord, Sudarsanar performs the following duties as the Deekshithan of the Yajñam to destroy those who commit apachArams to those who are near to His Lord (bhAgavathAs):



दीक्षां संग्राम सत्रे महति कृतवतो दीप्तिभिस्संहताभिः

जिह्वाले सप्तजिह्वे दनुजकुलहविर्जुह्वतोनेमि जुह्वा ।

वैकुण्ठास्त्रस्य कुण्डं महदिव विलसत् पिण्डिकावेदिमध्ये

दिश्यात् दिव्यथिदिश्यं पदमिह भवथां अक्षतोन्मेषमक्षम् ॥

deekshAm sangrAma satrE mahati krtavato deeptibhissamhatAbhi:

jihvAlE sapta-jihvE danuja-kula-havir juhvatO nemijuhvA |

vaikNThAstrasya kuNDam mahativa-vilasat piNDika-vEdimadhyE

diSyAt divyarthvideSyam padamiha bhavathAm akshatOnmEshamaksham ||

--- 64th sLOkam of SrI Sudarsana Sathakam

#### MEANING:

In the grand Yajñam of Mahaa Satram, the dheekshitan places the havis in the Agni. Similarly, Sudarsanar places the havis of asurAs and RaakshasAs in His fire. The aksham of SudarSanar is the Homa KuNDam. There, Sudarsanar places the Havis of asurAs and RaakshasAs, who hurt the Lord's dear ones. Sudarsanar uses His nEmi angam of His disc to collect the havis for placement in the seven tongued Agni (KaaLee, KarALee, ManOjavA, SulOhitaa, SudhUmravarNaa, Spulinginee and ViSvadASaa) just as a deekshitan uses the vessel of JooHoo (Yajñā paathram) to bring together the material used as havis in the Mahaa Satra Yajñam. There is one difference between the Homa KuNDam (aksham) used by human deekshitAs and SudarsaNar. The agni in the Homa KunDam loses its lustre with time; the radiance of the Sudarsana Homa KuNDam never loses its lustre (tEjas). SrI Koorā Narayana Jeeyar pleads for the boon of Dhivya padhavi to SrI Sudarsna UpAsakars: "aksham bhavatAm



divyam padam diSyAt" .

The insights into Sudarsana BhagavAn and His relationship to His Lord as well as His mantra maya svaroopam can be gained from a study of 12 Sri Sudarsana ashtOttara nAmAvali: (Please add praNavam before each nAmAvali)

१) (प्रणवम्) चक्रराजाय नमः

1) (PraNavam) cakra-raajAya nama:

२) सहस्रभानवे नमः

2) sahasra bhaanavE nama:

The thousand rayed One

३) षट्कोणान्तरसंस्थिताय नमः

3) shaDkONAntara samsthitAya nama:

One who is housed in the six corners formed by two triangles

४) भीमकर्मणे नमः

4) bheema karmaNe nama:

One who is known for His mighty heroic deeds

५) नारायणाज्ञानुवर्तिने नमः

5) naarAyaNa -Ajn~A anuvartinE nama:

One who follows the commands of His Lord, SrIman NaarAyaNa

६) ज्ञानशक्तिबलैश्वर्यवीर्य तेजः प्रभामयाय नमः

6) jn~Ana Sakti bala aiSvarya veerya tEja prabhAmayAya nama:

One who is radiant with the six guNams of His Lord

७) मन्त्रयन्त्रप्रभावाय नमः

7) mantra-yantra prabhAvAya nama:

One who is reputed for His power exhibited through His Mantram and Yantram

८) ओंकाररूपाय नमः

8) OmkAra roopAya nama:

One who has the form of PraNavam

९) परंज्योतिषे नमः

9) paramjyOtishE nama:

One who is the supreme JyOthi

१०) सर्वायुधसमन्विताय नमः

10) sarvAyudha samanvitAya nama:

One who is equipped with all types of weapons (Refer: SrI ShODaSaayudha stOtram of Swamy Desikan)

११) वैष्णवाय नमः



11) vaishNavAya nama:

१२) नारायणकृपाव्युहतेजश्चक्राय नमः

12) naarAyaNa krupA vyUha tEjaScakrAya nama:

Embodiment of the assembly of His Lord appearing as the radiant discus

॥ श्रीविजयवल्लि श्रीसुदर्शनवल्लि समेत श्रीसुदर्शनपरब्रह्मणे नमः ॥

||SrI Vijayavalli Sri Sudarsanavalli samEta

SrI SudarSana parabrahmanE nama:||

Among the tattvams, Sudarsanar is recognized as the Manas tattvam.

Swamy Desikan has blessed us with two powerful stOtrams on Sri Sudarsanar:

1. Sri SudarsanAshtakam of Swamy Desikan salutes the glories of Lord Sudarsana. This is the 7<sup>th</sup> e-book in the Sundarasimham eBooks series and has an appendix discussing the Sudarsana AarAdhanam and Phalans of His worship through His mantram (<http://www.sundarasimham.org>)
2. SrI ShODaSaayudha StOtram, Sudarsana Kavacham, Sudarsana Homam, Sudarsana archaa Moorti with Yoga Narasimhan and Sudarsana Yantram are covered in the 93<sup>rd</sup> e-book of Sundarasimham series: (<http://www.sunadarsimham.org>). More about Sudarsana Vaibhavam have been included in this e-book.



Divine Conch on SrI Parthasarathy's right thirukkaram - ThiruallikENi



## SLOKAM 2

विष्णोर्मुखोत्थानिलपूरितस्य यस्य ध्वनिर्दानवदर्पहन्ता ।

तं पाञ्चजन्यं शशिकोटिशुभ्रं शङ्खं सदाऽहं शरणं प्रपद्ये ॥

viShNo: mukhOtthAnila pUritasya

yasya dhvani: dAnava darpahantA |

tam pAncajanyaM SaSikoTiSubhram

Sankham sadA aham SaraNam prapadye ||

### MEANING:

adiyEn always seeks the refuge in PaancajanyaM, the divine conch of the Lord shining like a crore of Moons. Its dhvani arising from the air emanating from the sacred mouth of the Lord strikes terror in the hearts of the asurAs and vanquishes soundly their pride.

### ADDITIONAL NOTES:

In NaachiyAr Thirumozhi, ANDAL salutes the white Valampuri conch that usually adorns the upper left hand of the Lord and asks it to share with Her its close relationship to the Lord and the blissful anubhavam of being close to the Lord's mouth and being filled with the air emanating from that most sacred mouth. The sound of the white Conch named PaancajanyaM (veLLai viLi Sankhu) is of the roopam of PraNava naadham and strikes terror in the minds of the asurAs. They begin to run and their pride as mighty warriors is totally destroyed. During MahA BhAratha Yuddham, our Lord took only the Conch as His weapon and the sound of it resounding through heaven and earth rent the hearts of the sons of DhruTarAshtra. Even today, ParthasArathy at His Thiru

allikkENi divya dEsam has only the conch as His weapon and AabharaNam on His right hand.

Among the tattvams, PaancajanyaM is recognized as the SaatvIka ahankAram.

### SLOKAM 3

हिरण्मयीं मेरुसमानसारां कौमोदकीं दैत्यकुलैकहन्त्रीम् ।

वैकुण्ठवामाग्रकराभिमृष्टां गदां सदाऽहं शरणं प्रपद्ये ॥

hiraNmayeem mEru samAna sArAam

kaumOdateem daitya kulaikahantreem |

vaikuNTha vAmAgra karAbhimrshTaam

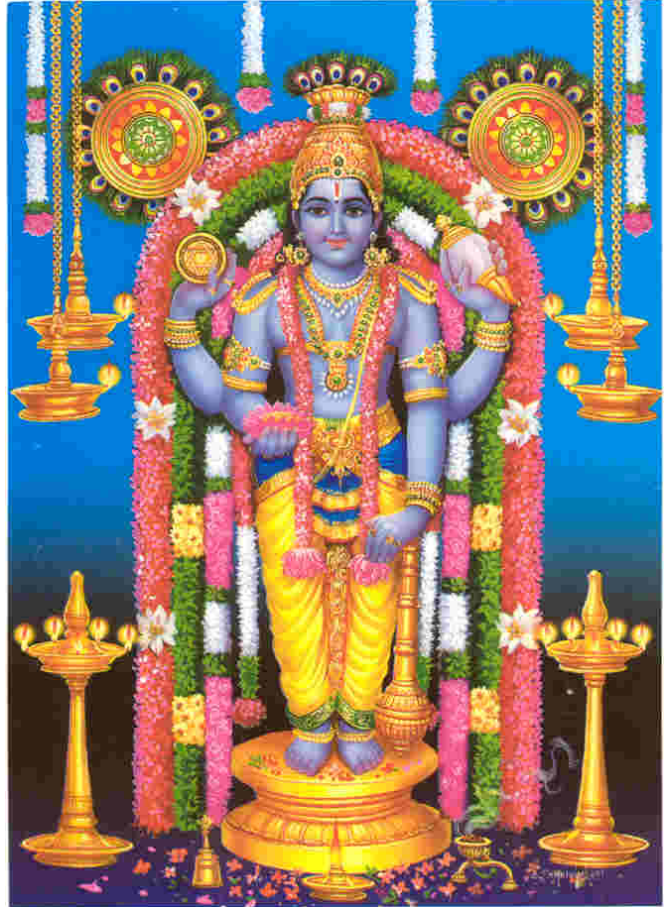
gadAm sadA aham SaraNam prapadye||

#### MEANING:

adiyEn always seeks the protection of the golden mace of the Lord known as KaumOdatee. It has the strength equal to Mount Meru, when it comes down on the limbs of the assembly of asurAs and crushes them. It is held lightly by the blemishless Lord in the palm of His lower left hand to protect His BhakthAs.

#### ADDITIONAL NOTES:

One of the lakshaNams of Sriman NaarAyaNa according to PaancarAtra Aagamam is the holding of the golden mace,



SrI GuruvAyoorappan with gadhai

Kaumodhakee under his lower left palm. The other three hands of Sriman NarayaNa hold a discus (SudarSanam), a conch (PaancajanyaM) and a Lotus flower with its stalk.

Among the tattvams, the mace KaumOdhaKee of the Lord is recognized as Mahat tattvam.



Sri Nilamangai thAyar samEtha Sri SthalaSayanA thuraivAr - after sAtthupadi - Sri PerumAL with Gadhai (azhwar amsam), nandakam, sanku, chakram.

(Thanks Sri.B.Senthil)

## SLOKAM 4

रक्षोऽसुराणां कठिनोग्रकण्ठच्छेदक्षरच्छोणितदिग्धधारम् ।

तं नन्दकं नाम हरेः प्रदीप्तं खड्गं सदाऽहं शरणं प्रपद्ये ॥

rakshO asuraaNaam kaThinOgrakaNThac-

chEdaksharat SoNita digdhadhAram |

tam nandakam nAma hare: pradeeptam

khaDgam sadA aham SaraNam prapadye ||

### MEANING:

adiyEn always seeks the refuge in Nandakam, the shining sword of the Lord, which is hard and fearsome. The blade of this powerful sword of the Lord is smeared with the blood of asurAs, who rose against the AasrithAs of the Lord and ended up losing their heads.

### ADDITIONAL NOTES:

Among the tattvams, Nandakam, the sharp and shining sword of the Lord is recognized as the Jn~Ana tattvam and its sheath is considered as Ajn~Ana tattvam. The 41<sup>st</sup> Paasuram of Swamy Desikan's adhikAra Sangraham covers the relationship between the various tattvams and the Weapons as well as the AabharaNams of the Lord.



Malayappa Swamy with Shining Sword



Thirukkudanthai Sarangapani with the Divine Bow

Thanks: Sri.Sridhar

## SLOKAM 5

यज्जयानिनादश्रवणात् सुराणां चेतांसि निर्मुक्तभयानि सद्यः ।

भवन्ति दैत्याशनिबाणवर्षिं शार्ङ्गं सदाऽहं शरणं प्रपद्ये ॥

yajjyAninAda SravaNaat suraaNaam

cetAmsi nirmukta bhayAni sadya: |

bhavanti daityaaSani baaNavarshi

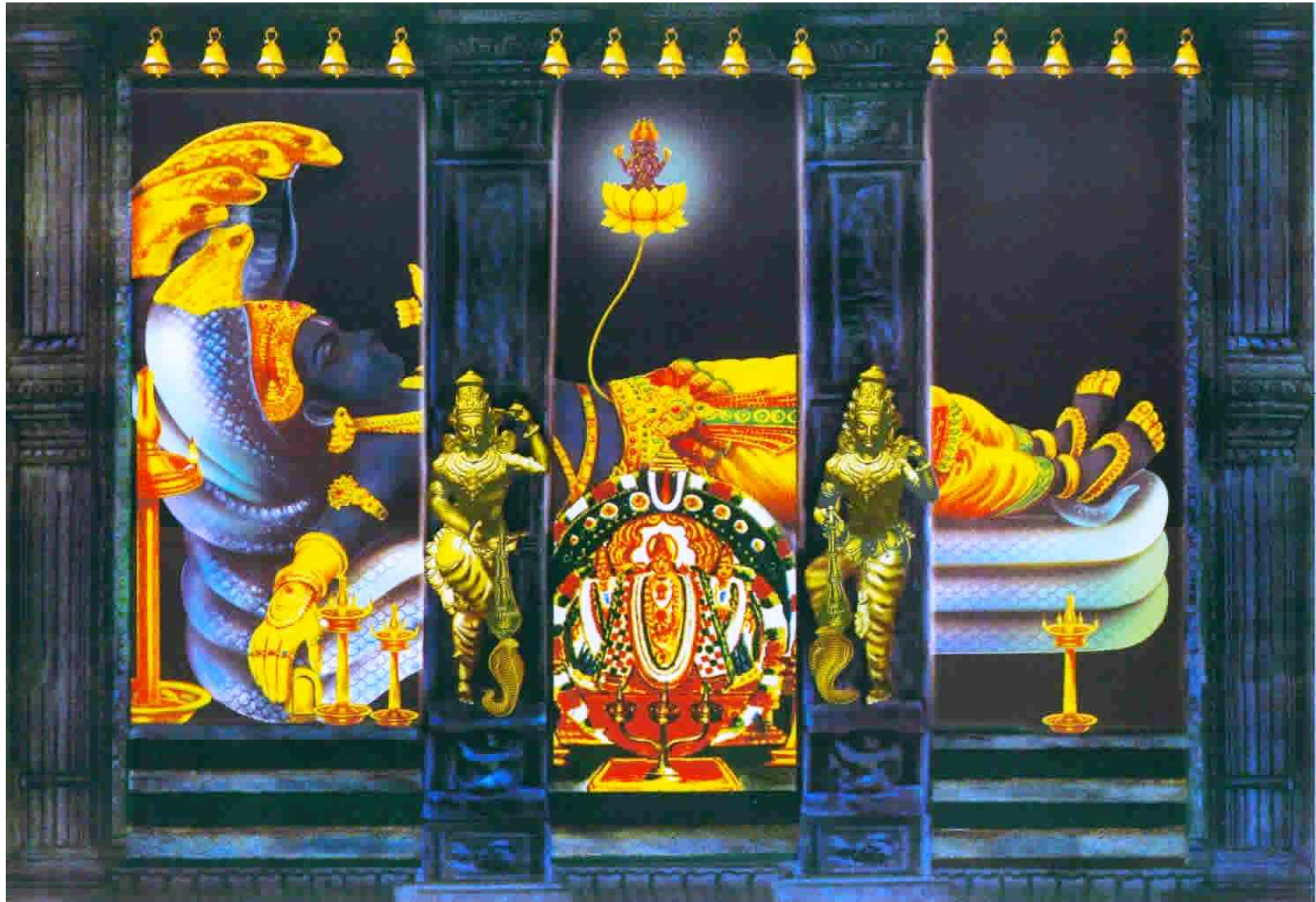
Saarngam sadA aham SaraNam prapadye ||

### MEANING:

adiyEn seeks always the refuge in the powerful bow of the Lord known as Saarngam, which showers unceasing downpour of fiery arrows on the opposing asurAs. The sound of the twang of the bow string of Saarngam during the prayOgam of the asthrams by the Lord chases away the fears of the dEvAs immediately.

### ADDITIONAL NOTES:

Andal celebrates the down pour of the arrows from the Lord's bow, Saarngam in ThiruppAvai: "Saarngam udaittha sara mazhai pOI". In Raghuveera Gadyam, Yuddha Kaandham section, Swamy Desikan Salutes the power of the bow Saarngam/KodaNDam in the hands of the Raghu Veeran and the destruction of RaavaNan and his mighty army.



PanchAyudhan - SrI Anantha Padmanabha PerumAL - Thiruvananthapuram



## SLOKAM 6

इमं हरेः पञ्चमहायुधानां स्तवं पठेद्योऽनुदिनं प्रभाते ।

समस्तदुःखानि भयानि सद्यः पापानि नश्यन्ति सुखानि सन्ति ॥

imam hare: pancamahAyudhAnAm

stavam paThehya: anudinam prabAte |

samasta du:khAni bhayAni sadya:

pApAni naSyanti sukhAni santi ||

### MEANING:

The fears, sins and sorrows will be destroyed for those who recite daily this sacred stuti about the Lord's five unique and powerful weapons. All auspiciousness will embrace them.

### ADDITIONAL NOTES:

The fruits of reciting daily the Panca MahAyudhams of the Lord is referred to here. One's fears, sorrows and sins are instantly destroyed and the sukham ensue in their place.



Matsya Moorthy

Thanks: Sau.R.Chित्रalekha

## SLOKAM 7

वने रणे शत्रुजलाग्निमध्ये यदृच्छयापत्सु महाभयेषु ।

इदं पठन् स्तोत्रमनाकुलात्मा सुखी भवेत् तत्कृतसर्वरक्षः ॥

vane raNe SatrujalAgnimadhye

yadrcchayApatsu mahAbhayeshu |

idam paThan stotram anAkulAtmA

sukhee bhavet tatkrta sarvaraksha: ||

### MEANING:

For anyone finding himself in the middle of powerful enemies, dangerous floods, fierce fires, gruesome battle field, trackless forest with wild animals or any other dangers causing great fright will get rid of all these fears by reciting this sacred stuti about the five weapons of the Lord and will enjoy tranquility and peace of mind.

### ADDITIONAL NOTES:

The power of the recitation of the stOtram about the five weapons of the Lord in the middle of all frightening situations and calamities is indicated here. All these prathikoolams will be destroyed and unique anukoolams will result from such a recitation. The forest alluded to here is the labyrinth of the forest of samsAram, where the Jeevan loses his way and cries out for rescue. It is like the Vindhya forest in which AchArya RaamAnuja lost his way and was rescued by the divya dampathis of Kaancheepuram. The gruesome battle field is where the Jeevan is assaulted incessantly by the KarmEndhriyams. The Lord as HrusheekESan comes to our rescue then. When we are about to drown in the



floods of SamsAram and are about to be sucked by the dangerous whirlpools, Lord as MatsyAvathAran gets hold of us and pulls us to the other shore of SamsAram. We enjoy tranquility by overcoming all these huge fears.

॥ इति श्रीपञ्चायुधस्तोत्रम् सम्पूर्णम् ॥

SrI pancAyudha StOtram sampoorNam

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