

Swamy Desikan's  
Sri Sudarsanashtakam



Translated into English by  
Dr. S. Sundar Rajan, MS Ortho, Trichy  
From the original Tamil Commentary by  
Vainkuntavasi Mahamahopadhyaya  
Paiyampadi Sri U.Ve. Chetlur V. Srivatsankachar Swamy

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Sriman Venkatanatharya Kavitharkika Kesari  
Vedantaacharya Varyome Sannidatham Sada Hridi

### **SriSudarsanastakam**

Based on commentary by Sri Mahamahopadhyaya Su. Paiampaddi Chetlur V.  
Srivatsankachariar.

#### **Avatharikai - Introduction**

The greatness of the divine weapons like the Conch, the Disc etc. which belong only to our Lord cannot be described in words. *Sada Panchayudhibibrath sanah Sri Ranganayakah*, Sri Parasara Bhattar has sung. His weapons too, just like Anantha and Garuda, incarnate when our Lord descends to this earth i.e. during His various *vibhava* avatharas. This can be known by the proofs given in various philosophical works of our tradition.

*Anekadivyaabharanam divyanekodhyathayudham* (Gita 11-10); He possesses many unique ornaments and many unique weapons which are ready to be used. He showed thus during the Vishwaroopa, (cosmic form). There is no limit to the weapons of our Lord. Any weapon that is used is actually that of our Lord, such is the meaning of *Sarvapraharayudhah* at the end of Sahasranama. *Anekabahudaravaktranetraam* (Gita. He has many arms, abdomens, faces and eyes.) He descends in many armed forms and has many limbs during Viswaroopa. Each arm has a weapon. In the *Saranagatigadya bhasyam*, Swami Desikan has highlighted this fact: *Sahasrabhuja vishwaroopadivigrahesu ayudhanam asankyeyatvam*.

When one meditates on the peerless iconic forms of Sri Rangantha, Sri Tirumalaiappan, Sri Devadhirajan, Sri Devanathan etc the vision is that of our Lords with all the five weapons. But, only Sri Aravamudhazhwan of Thirukudantai(Kumbakonam) is honoured by the name Sarangapani, wielder of the bow Saranga. He always has the divine bow and arrow on His Person. In spite of having the other weapons with Him He is well known as Sarangapani as hailed by Thirumazhisai azhwar in Thiruchandavirittam 15: *Sarangapaniyallaiye*.

*Chakrapanihchaturbhujah* is the name given to our Lord in many works because the weapon Chakra is unique to our Lord, and none another.

Among the weapons Chakrathazhwar is the supreme. He is called Hethiraja king of all weapons. It can be seen in Sri Pancharatra etc. that the very will of our Lord manifests as Chakrathazhwar. This has been shown very clearly in the drama Sankalpa Suryodayam. All other weapons of war, are but parts of Chakrathazhwar is our doctrine.

There are many types of descriptions about Sri Chakrathazhwar in itihisas, puranas and Pancharatra agama etc. Could it be so? Maybe like this? There are many views. Thus:

*Kriyashakthim kechith, danujamathanim hethim apare  
Manastatvam chanye madhuvijayinstvam abhidadhuh.  
Tamevaike tathtatpadavishayajushtam, tadih nah  
Sadothungah pradurbhvasi bhavasindhumathanah.*

Sri Desikan has explained in Sri Sankalpa Suryodayam(10-59). The purport is: To think about an action is *iccha shakthi*. To do the act is *kriyashakthi*. Some say that this *kriyasakthi* of our Lord is Sri Chakrathazhwar. Many say that Chakrathazhwar is the only weapon of our Lord to subdue asuras who harm the righteous. Some consider, as per the *Asthrabhushanaadhyayam* of Sri Vishnu purana, that the very concept of the will to act is Chakrathazhwar. Note that acharya has said "*manam thigriyaga*". Some opine that our Lord and Chakrathazhwar are not different and our Lord Himself is in the form of a chakra vide *Chakrarupasya chakrinah*. The same idea is proclaimed in different contexts by different words. The truth is that these different views are because of our Lord's many special manifestations.

When our Lord manifested as Rama, Lakshmi came down as Sita and when He descended as Krishna She manifested as Rukmini. In all His incarnations She too came, because She is inseparable, as a female fish during Matsyaavatara, as a female tortoise during Kurmaavatara etc. Sri Parasara has sung "*Raghavatve abhavath seetha rukumani krishnajanmani. Anyeshu cha avatareshu vishnoreshaanapayini.*" Acharya established that - similarly this king of weapons Sri Chakrathazhwar aptly incarnates during our Lord's descents - by quoting: *...panchayudhai sevyamanah shankachakradharo Harih (Vishvaksena samihita stotra bashya chu. 33) ...shankachakradharo nityam (pal poushkaram).*

Sri Periazhwar who sang benedictions to our Lord and Piratti hailed Sri Chakrathazhwar likewise "*...vadivar sothi valatthuraiyum sudarazhiyum pallandu...*"

In some of our Lord's manifestations Sri Chakrathazhwar was visible as himself but in others his power could be inferred by his actions which varied depending upon his position on our Lord's auspicious frame. This has been highlighted by Sri Kuranarayana Jeeyar in Sri Sudarshana sathakam(chu.76) vide *... shakthiir yasyeshu damshtra nakha parshu mukhavyapini yadvibhutyam...*

The arrow during Ramaavatara, the tusks which were helpful in freeing the earth from the mire during Varahaavatara, the horn on the nose of the giant fish to which the Pandya king Sathyavrata was able to tie the rope Vasuki during Matsyaavatara, the nails of Sri Nrisimha which helped in Hiranyan being torn apart (*Sri nakhagalere Sri Nrisimha dasaiyil divyaayudhangal* - this was mentioned by Sri Desika in Abhayapradhanasaaram) and the battleaxe during Sri Parasuramaavatara, all these were the manifestations of Sri Chakrathazhwar's power and service to our Lord. Swami Desika highlighted this in Shodasaayudha stuti thus: *svasankalpakalalalpair ayudhairayudheswara.*

Our lord is hailed as *Sarvapraharanayudha*, the import of which is as follows. Sri Chakrathazhwar is a form of His will. All other weapons are but a fraction(*kala tu shodasho baghah*) of Sri Chakrathazhwar.

One bears weapons of war to protect oneself from enemies. Our Lord is all powerful and removes the fears and difficulties of all. The question arises why does He bear these weapons of war always? In the context of our Lord these weapons are unnecessary - *aparthatam*. Even so, to remove the difficulties of the righteous who worship Him and to prevent common men, who

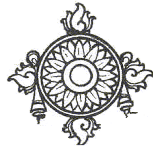
think that as He has no weapons how can He protect them, from avoiding Him, He always keeps these weapons on His person. Thus:

*Apartha iti nischitah praharandiyogastav  
Svayam vahasi nirbhayastadapi Rangaprithvipathe  
Svarakshanam ivabhavat pranathrakshanam tavakam  
Yadatath "paramarthavid niyatham antaratme" ti te.*

So Swami Desikan explained in Abhithi stava. *Gnani tvatmaiv me matham*, He declared in the Gita. Protecting these gnanis is as important as safe guarding His own athma. *Athmanam sarvada raksheth* it has been said! Hence to always to protect these greats, just like Your Own Athma, it seems that you always carry weapons! It was said.

This stotra is about our Lord's peerless weapon Sri Chakrathazhwar. When Swami Desikan was residing at Kanchipuram, it is said that in the nearby sacred place, Thiruputtukuzhi, many were suffering because of fever and rigors. Elders say that after seeing their affliction Swami Desika extolled our Lord by composing this stotra to remove their difficulties. They too were cured of the febrile illness and became healthy. Even now on meditating on this stotra wishes are fulfilled and true knowledge, strength, energy etc. are granted.

Sri Kuranarayana jeeyar who preceeded Swami Desika has extolled Sri Chakrathazhwar by means of 100 slokas sung in the srigdhara meter. Being a tough composition full of mantras, he himself wrote a detailed commentary on it in Sanskrit quoting references from sruti, smriti, itihasa, puranas and pancharatra etc. That has been published often. Similarly, to counter the impediments generated by Saivas, a great scholar Sri Mahacharya aka Cholasimhapuram Suddha Satvam Doodaichariar has sung six slokas on Sri Chakrathazhwar. That too has been published often. *Azhwar's "azhiezhu"* extolls the greatness of Sri Chakrathazhwar. There are many such compositions. Here, the commentary pertains to Swami Desika's work only.



## Sri Sudarsanastakam

Decorated by the following titles, Tarkarava - Panditarathinam - Purvotharamimamsa pradipa - Abhinava Desika etc. Vatsya Such- chakravarthy Sri U.Ve. Uttamur T. Veeraraghavarya Mahadesikan's acolyte, Sri Mahamahopadhyaya, honoured by the president of India, SriVaishnava simham srothriyam Paiampaddi Chetlur V. Srivatsankachariar's Tamil commentary.

*Sriman Venkatanatharya kavitharkika kesari*  
*Vedantacharyavaryo me sannidhatham sada hridi*

*Kavi* - great poets; *Tarkika* - those who are proficient in logic and win over others; to these, *Kesari* - like a lion. *Sriman* - He who is replete with poetic and all types of wealth. *Vedantacharya* - He is lauded as THE preceptor of Vedanta by Sri Rangantha. *Venkatanatharya* - The preceptor named Venkatanatha. *Me* -in my; *Hridi* - mind; *sada* - always; *Sannidhatham* - may he be stationed.

The detailed exegesis on this taniyan can be read in the commentary on Devanayaka Panchasath.

*Ruchah samani yajunshi sa hi shrih amrutha satam. Chakraroopasya chakrinah; Avyad vah chakraroopasya tadhanu sharngadhanvanah;* thus Swami Desikan has shown. Our Lord graces us in the form of Sri Chakrathazhwar. Like the *advaitis* one should not consider that we agree about *athmaikyam devathaikyam*. Sri Chakrathazhwar is an individual *nitya soori*. He bears the disc on his head and forever waits for our Lord's orders. A great ancient poet by the name of Basa, belonging to the south, who lived much before Kalidasa and wrote many plays in Sanskrit, depicted the five weapons of our Lord as persons in his play. Each carried the weapons they represented like discus, conch, bow, mace and sword on their heads. Each had four arms and were stationed next to our Lord. Similarly in Chakrapani stotra, the poet Surya wrote *chakrabhi dhano Harih*. This concept is accepted by all those who follow Vedas, not just us Visistadvaitins. This greatness of Sri Chakrathazhwar is because of the eternal grace of our Lord.

The greatness of Sri Chakrathazhwar can be seen clearly in the parts of Pancharatra agama like Ahirbhadnya samhita, Sri Prasna samhita, Sri Sudarsana samhita etc. In the verses of the Sama veda which is the source. In the itihisas and puranas which are the explanatory *upabrahmanas* of the Vedas. Each word has many proofs.

Sri Chakrathazhwar may have four, eight, sixteen, thirty-two or sixty-four arms. Iconic forms with the weapons are depicted in these varied manners depending on the context. The idols may be made of gold, silver, panchaloha, wood, stone etc. The samhitas describe in detail that the forms can be drawn on screens, clothes and walls and consecrated by the chanting of mantras and then worshipped. Sculptors must follow a strict protocol including cleanliness, fasting and chanting of stotras when carving the statues.

This Sri Chakrathazhwar is not just a weapon or an irreplaceable symbol of our Lord. He is none other than our Lord... *na hethih nangakamayam parmatamethi nah shrutam...* This profound statement from Vasistasamhita has been shown by Swami Desika.

In his poem Chakrapani stotram Suryakavi too has highlighted this fact by a sloka ... *avyada ... chakrabhi dhano Harih*.

## Slokas

### **1.**

*Pratibhata sreni bhisana Varaguna stoma bhusana  
Jani bhaya sthana tarana Jagadavasthana karana  
Nikhila duskarma karsana Nigama saddharma darsana  
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana*

#### Pratibhata sreni bhisana

Pratibhata means enemies. Shreni means lines of them. They are frightened by Sri Chakrathazhwar. All fears disappear when the righteous worship him. No assistance is required, enemies are naturally frightened by his presence. Swami Desika highlights the fact that he removes all unwanted and unfavourable conditions of his worshippers.

#### Varaguna stoma bhusana

He has a collection of excellent qualities as ornaments. This shows that he is favorable to our attainment of desires. His qualities are all for the sole purpose of boons for the worshippers of our Lord. This can be seen in the episode of Gajendra moksha when the mighty crocodile was cut.

#### Jani bhaya sthana tarana

He protects us from fearful place of repeated births. Acharyas correct their disciples by instructions and accept the service rendered by them. They show the path to the auspicious feet of our Lord. Similarly Sri Chakrathazhwar protects us by his advice and actions. Though it was the arrow that killed Vali, it is usually said that Rama killed Vali. Similarly, all actions of Sri Chakrathazhwar is at the behest of our Lord. Similarly, it can be said that he does all this, just like it can also be said that the arrow killed Vali.

#### Jagadavasthana karana

Only if the unrighteous are subdued, the saintly persons can be saved. Here Jagad refers to the world in general and the righteous ones in it in particular. He is the very base or foundation. The farmer who sows has to remove the weeds and drive off the crop destroying pests. Similarly, our Lord who has created and protects the world drives away the enemies by using him and safeguards the saintly. Ultimately He reaps using him.

#### Nikhila duskarma karsana

Some of our sins can be expiated by bathing in a mahanadi, dana(donation) etc. But if we worship Sri Chakrathazhwar all types of sins are destroyed. Due to sins of our previous births we suffer from diseases, desires and anger etc. These can be neutralised by medicines, giving specific alms, incantations, service to the temples, bhagvad aradhana, shanthi homas etc. There is no need to search for these various methods, just worshipping Sri Chakrathazhwar will suffice. That this is so can be seen in Sri Ahirbudnya, Sri Sudarshana samihatas etc. Nikhila means all types. It can also be taken to mean everyone. Swami Desika feels that just like our Lord, Sri Chakrathazhwar is impartial and will aid all, irrespective of whether they are his followers or not. In this way he is just like his Master, as the old saying goes - *yachilah swami taatchilah brathyah*. A deeper

meaning is that by nikhila, all acts, even good, of those who have surrendered to our Lord are finished and the path to moksha is cleared. Because sruthis say that to those who have surrendered, even good deeds are like manacles, albeit golden ones. They have to be removed to reach the ultimate goal, moksha.

### Nigama saddharma darsana

The path shown by the Vedas is the religion for the righteous. This is clearly shown by Sri Chakrathazhwar. The gods shower their grace on those they favour, by giving them proper intellect, not by means of goads meant to guide cattle. The upanishad prays to our Lord likewise - *sa na devo shubhaya smritya sanyunkthu*. The same is prayed to Sri Chakrathazhwar who stands in the place of a preceptor. By Nigama it is meant that, paths other than that of the Vedas, are false doctrines.

### Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana

Swami Desika extols Sri Chakrathazhwar by wishing him that he wins always and everywhere. That jaya is used twice is apt. It is established that repetition can be used when an object or person is praised, when a pledge is taken, while crying, while threatening, expressing fear or proclaiming victory, thus - *prashamsayam pratigayam pralape tarjane api cha. Bhaye cha vijaye chaiva pounahpunyam alankrithih*. This has been accepted as a poetic rule in Alankara sangraha(6-87).

Su - good, darshana - vision, has a benevolent vision. Graces us.

Sudarshanam - one who propagates good doctrine.

Darshanam - shows like the eye. Shows our darshana, philosophy.

Su - good, darshana - sight. Always graces all by benevolent glances.

Like Sri Maha Lakshmi who intercedes on our behalf and quenches the ire of our Lord towards us. Who graces us with cool glances and captivates us. Who is a goal and the means for us. Sri Chakrathazhwar is likewise.

Jayashree - To the eyes his spouse Vijayalakshmi (so she is named in the Sri Pancharatra agamas) he is a very handsome vision!

Jaya - victory; Sri - wealth etc that one gets because of it; These are easily bestowed by Sri Chakrathazhwar.

Swami Desikan repeatedly lauds Sri Chakrathazhwar worshipfully in each stanza.

He who cannot be defeated by anyone anywhere anyhow, why should he be praised so? One must not think so because as one always lauds our Lord, so, one must sing Sri Chakrathazhwar's praises. Similar to the prince being praised like the king.

In this stotra Sri Chakrathazhwar is repeatedly hailed by phrases highlighting his many great qualities. This is a type of "*vichithivishesha*" according to poets. Swami Desika presented all the tales of Srimath Ramayana in Mahaveera Vaibhava, in the same fashion.

It is well known that Sri Chakrathazhwar is stationed in a type of six cornered yantra as indicated by "*Aru konmisai*", "*shadarchakrapratishthitha*". Swami Desika has worshipped and praised Sri Chakrathazhwar six times in each sloka of this stotra. He also sings repeatedly "victory, victory" to him in each sloka. Thus, he hails him 48 times in the 8 slokas and twice in the last one. The reason can be got in the *mantrasastra* by instructions from a preceptor and cannot be written overtly.



In which meter is this stotra composed? This has been analysed by our elders. The Sanskrit commentator Sri U.Ve. Thenparai Rajagopalacharya swamy is of the opinion that it is in the form of *mukthaka padyabadham khandakavya*.

Sanskrit grammarians classified short poems into 96 types and described their characteristics. Each has sub-classes so the total swells to 26614. Some are of the opinion that this stotra is of the 21700th type.

The description of the meter of Sudarshanaashtaka cannot be found anywhere even in the profound works of experts like Kedaranantharvani who is the author of the Vruthath Ratnakara and others. Swami Desika always exhibited his brilliant scholarship in novel ways to prove that he was fit to be called *sarvatantra svatantra*. That he was unique has been acknowledged by all. Hence, he used a device never used before to laud the greatness of Sri Chakrathazhwar in melodious verses. He used a meter that would showcase the deportment, movement, raiment, expressions etc. of Sri Chakrathazhwar.

Each part is in the *nagana-thagana-bagana-nagana-thagana-bagana* sequence. As far as the author knows no one has used this meter for a stuti prior to Swami Desika. That itself is unique. This work of praise contains eight sentences; hence some call it Bhogavali. Anyhow it is unique.



## 2.

*Subha jagadrupa mandana sura gana trasa khandana  
satamakha brahma vandita satapatha brahma nandita  
prathita vidvatsapaksita bhajadahirbudhnya laksita  
jaya jaya srisudarsana jaya jaya srisudarsana*

### Subha jagadrupa mandana

The divine body our Lord is most auspicious. It is the residence of all types of best qualities. The scriptures have proved that He alone is the creator, protector and destroyer of all creation and the means to emancipation. It is He who must be worshipped, especially in the form of images, archa, because in that form He is easily accessible. He must be worshipped with all His weapons on His person. These are lovely ornaments to His devotees. Sri Chakrathazhwar is an ornament to the most auspicious cosmic form of our Lord.

### Sura gana trasa khandana

He removes the fears of the deities, the *sura*. The *asuras* continuously trouble the gods and Sri Chakrathazhwar drives them away. Sura also means the righteous who follow the path of dharma as per the scriptures. He protects them from those with negative qualities, like Maharaja Ambarish was saved from the wrath of the ever angry Durvasa by the *Agya Chakra*. Many such instances can be seen in the puranas for e.g. The razing of Kasi, the execution of Sisupala, killing Narakasura, covering the sun etc.

### Satamakha brahma vandita

The post of Indra can be attained only after performing 100 *yagnas*. Hence Indra is called *sathamakha*. Both the four faced Brahma and Indra worship Sri Chakrathazhwar. It is well known in the puranas that after the execution of Narakasura, Sri Chakrathazhwar was extolled by them. When our Lord retrieved the worlds from Bali, Indra worshipped Him as Chakrapani. The root *vanda* means both worship and extolling. These have happened many times. The meaning of this phrase can also be - Worshipped by Brahma after Indra. Here the word with less consonants, Brahma comes after Sathamakha. Even though according to rules of Sanskrit it may appear faulty, it is accepted and can be seen in many famous works.

### Satapatha brahma nandita

Sathapatha brahmanam belongs to the Sukla Yajur Veda. It is wrong to consider this as *Atharvavediyam*, *Rk veda* and *Sama veda*. This is Yagnavalkiya brahmanam. Sri Chakrathazhwar is explained in detail in this. References from this Sathapatha brahmana has been shown in Sruthaprakasika, Saccharitharaksha, Parikaravijayam (by Sri Doddiachariar), Sri Ananthazhwan Vadavali etc.

### Prathita vidvatsapaksita

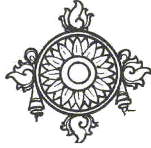
Famous scholars, vidvans and panditas always wished "It would be great if Sri Chakrathazhwar graces us by being on our team" and got him. One should not think that Sri Chakrathazhwar is mentioned only in the Pancharatra agamas. References can be seen in the popular Sri Bharatha, Sri Vishnu Dharma and other puranas and itihisas. The righteous always studied these. Adi Sankara, commentator of Sankarabhasya, Vachaspati Misra, an expert in shanmatha, the ascetic from Maharashtra, Kalpataru Amalananda, Bhaskara, Yadavaprakasa, Jayantha of Nyayamanjari fame and other ancient mimasakas have studied Pancharatraagamas and the details of branding

chakra and shanka in them. All the Brahmins of Gaya undergo panchasamskara even now as in the past. The bearing of the symbol of Sudarshana is compulsory in Nepal etc. This being prevalent all over India, the truth is that only in Tamil Nadu some enemies of Visitadvaita faith tried to create obstacles by means of books. Yadavaprakasa's Yatidharma Sammuchaya, Smruthi Chandrika of Yagnik Devannabhattar (he was an advaitin - prior to Swami Desika) can be referred on this. Plays by Bhasa (prior to Kalidasa) contain references to shanka-chakra dharana.

#### Bhajadahirbudhnya laksita

He whose greatness was announced first by Ahirbudhnya - Rudra - in Pancharatra samhita. Though the greatness of Sri Chakrathazhwar has been described in many other samhitas, it was first made known to all by Rudra, who has snakes as ornaments. A preceptor teaches his disciple the mantras and their imports, corrects him and then accepts his services. Ahirbudhnya did the same by highlighting the mantras pertaining to Sri Chakrathazhwar in this samhita. There is a *sruthi vakya - ahe budhinya! mantram me gopaya* - which shows that Rudra occupied the post of a preceptor and taught these mantras. Hence Swami Desika used the phrase Ahirbudhnya here. It is an edict that one should humbly praise the person who announced to the world a mantra for the first time and made it popular, else, sin will accrue.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



### 3.

*Sphutatatijjala pinjara prthutara jvala panjara  
parigata pratna vigraha patutara prajna durgraha  
praharana grama mandita parijana trana pandita  
jaya jaya srisudarsana jaya jaya srisudarsana*

#### Sphutatatijjala pinjara

Some times lightning bursts forth briefly in a dark cloud. Azhwar has sung about our Lord's auspicious frame "...neelameniyil uraiyum nilai minnal..." describing Sri Mahalakshmi as the steady lightning on our Lord's auspicious frame. Similarly, Sri Chakrathazhwar is always stationed in His right upper arm. Naturally he is of a golden hue and persistent. He is like a collection of steady auric bolts of lightning. Jala can also mean the cords used to weave a web. Jalam aanaya (Ashtadhyayi 3-3-124). It can also mean that the non-transitory bolts of lightning are the rods used to make a cage. Unsteady flashes of lightning cannot be used to make a long-lasting cage. This description by Swami Desika can be considered as an "abhuthoopma" - extraordinary metaphor.

#### Prthutara jvala panjara

Gigantic eruptions of flames burst forth from the body of Sri Chakrathazhwar. They are of different colours. Dark as the auspicious frame of our Lord, naturally yellow, white as Adishesha - the bed of our Lord, red due to the Kaustuba gem on His chest, really black due to the looks from the lovely eyes of Sri Mahalakshmi. Sri Kuranarayana Jeeyar has described these colors in the fifth sloka of the Sri Sudarshana sathakam ... *shyamam dhamprasrathya kachana bhagavathah*...He has sung 24 verses on these flames. The burning of Kasi, the covering of the Sun were possible due to the gigantic size of these fiery eruptions. Hence Swami Desika hailed him thus.

#### Parigata pratna vigraha

He has the same five emanations as our Lord, viz. *para, vyuha, vibhava, archa and antaryami*. There are many references in the mantra- yantra sastra that His form should be meditated upon with Sri Varahamoorthy, Sri Nrisimha moorthy and Sri Hayagriva all around - in the Sri Sudarshana Sathakam - *Dramshtrakanthya kadare kapatakitanoh kaitabarerdhastat urdhvam hasena viddhe naraharivapusho mandale vasaviye(sl.93); paschat purvatra bhago sfutanaraharitanusham janushad vah(sl.98)*. Depending upon specific contexts the form of meditation must be learned from one's preceptor.

#### Patutara prajna durgraha

Even those who consider themselves as very learned cannot comprehend the full extent of the greatness of Sri Chakrathazhwar. It has been said of our Lord ...*avigyatham vijantham vityatham avijanatham*. The same holds true for Sri Chakrathazhwar. The grasping power of persons has been compared to camphor, lamps with wicks, moist wood and the trunk of a plaitain tree. It is progressively more difficult for these to catch fire. Even those with intellects as sharp as the extremely inflammable camphor cannot understand his greatness.

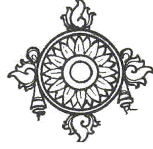
### Praharana grama mandita

Sri Chakrathazhwar can be seen here and there in 32, 16 or 8 armed forms. There are proofs for these in the agamas of Sri Pancharatra etc. and *shilpa shastra*. This has been illustrated in mantras and dhyana slokas. Each hand carries a weapon. This has been shown in sloka 91 of Sri Sudarshana sathakam - *dvathrimshathshodashaashtaprabhrithiprthubhujasfurthibhih murthibhedaih*. Just like our Lord is hailed by the name *Savapraharanayudhah*, Sri Chakrathazhwar too has very many weapons, actually collections of very many weapons - *praharanagrama*.. This name highlights this fact.

### Parijana trana pandita

He is adept at protecting those who seek his refuge. Panditha - expert. He offers different type of protections to different persons. Only our Lord can protect others. As in Gajendra moksha episode, it is Sri Chakrathazhwar who is in the forefront. Hence this appellation. Maharaja Ambarisha was saved from the wrath of Durvasa by our Lord's *Agya chakra* - Sri Chakrathazhwar. Such examples should be meditated upon, here.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



#### **4.**

*Nija pada prita sadgana nirupadhi sphita sadguna  
nigama nirvyudha vaibhava nija para vyuha vaibhava  
hari haya dvesi darana hara pura plosa karana  
jaya jaya srisudarsana jaya jaya srisudarsana*

#### Nija pada prita sadgana

Those who accept their stations in life as the results of their actions - good and bad - without like and dislike, and who gladly abide by it as the will of our Lord, are to be always found at the feet of Sri Chakrathazhwar. They are not greedy and avoid thoughts like - "I want this; I want that". They are not bound by the straps of desires. They are not slaves of lust and anger and do not accumulate ill-gotten wealth to enjoy their desires. Such saintly devotees always gather at the feet of Sri Chakrathazhwar. *Sathgana* can also mean group of learned ones who always seek the feet of Sri Chakrathazhwar because he can grace them with the true knowledge of our Lord that helps to attain Him eternally.

#### Nirupadhi sphita sadguna

Just like one cannot count the gems, *rathna*, in the ocean, *rathnakara*, one cannot enumerate the qualities of our Lord and Sri Chakrathazhwar. Nirupada means naturally, without any other assistant cause. Sri Chakrathazhwar who is a prominent Nityasuri has the six main qualities like our Lord, i.e. gnana, bala, ishwaraya, virya, shakti and tejas intrinsically. This has been emphasised in the Sri Pancharatra samhitas. These six contain many countless qualities within. This concept has been highlighted by Swami Desika in Tatva tika, as taught by our hoary preceptors in *Shadgunya Viveka* by this sloka - *Tavananthgunasyapi shadeva prathame gunah. Yaistvayeva jagat kukshou anyeapyanthnirveshitah.*

#### Nigama nirvyudha vaibhava

He whose greatness has been established in the Nigama i.e. Vedas, unshakably. [Paragraph missing in book].

#### Nija para vyuha vaibhava

Our Lord has five emanations: *para, vyuha, vibhava, archa and antaryami*. Sri Chakrathazhwar too is never separated from Him in all these states. It follows that he takes up forms appropriate to the situation in these various states. Sri Chakrathazhwar was the arrow during Sri Ramavatara, the tusks during Sri Varahavthara, the terrible nails on the hands of Sri Nrisimha, the axe of Parasurama etc. so tell the Puranas. This has been stated by Sri Kuranarayana Jeeyar as ...*shaktih yasyeshudamshtira nakha parshu mukhavyapini yadvibhutyam* (76). During Vamanavthara Sri Chakrathazhwar took the form of the darbha - holy grass - in the pavithra on His hand, which helped in injuring the eye of Sukracharya, so sang Sri Periazhwar - *danam vikakkiya sukran kannai thurumbal kilariya chakra kaiyine accho! accho!*

When our Lord appeared as Mohini, the cheaters Rahu and Kethu lost their heads. The ladle in His hand was none other than Sri Chakrathazhwar.

#### Hari haya dvesi darana

When the ocean of milk was churned a horse called Uchchairavas emerged. He is called *pacchai kudirai*, green horse in Tamil works. The puranas tell us that Indra requested our Lord and kept

this horse for himself. Hence Indra got the name Harihaya. His enemies are the asuras and the rakshasas. Sri Chakrathazhwar cuts them to pieces. Hence this name *harihayadveshi tharana*.

#### Hara pura plosa karana

He burned Harapura i.e. Varanasi (Kasi) to the ground. The story behind this illustrates the greatness of Sri Chakrathazhwar. There was one king, Vasudeva of Pundra who was misled to assume that he was the Supreme Lord Vasudeva. Believing these lies, that fool carried conch and discus made of wood on his person. He even had a machine made in the shape of Garuda which could fly short distances. Thus he fooled the commoners that he was Bhagavan Vasudeva. He couldn't tolerate the fame of Sri Krishna and gave Him an ultimatum by means of a messenger. "Hand over your conch, discus and Garuda to me as you are ineligible to bear them. " Our Lord killed him in a war. The friend of this idiot, who was the king of Kasi came to seek revenge. Sri Krishna cut his head off and made it fall in the middle of Kasi. Infuriated by this, his son worshipped Shiva and produced an evil spirit and sent it to Dwaraka to kill Sri Krishna. On hearing about this fiery *krithya*, Sri Krishna who was playing dice, willed Sri Chakrathazhwar to finish off this enemy. Sri Chakrathazhwar chased this *krithya* to Kasi and finished it off. Additionally, he razed Harapura, city of Hara (Siva) to the ground, burning everything there.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



## 5.

*Danuja vistara kartana jani tamisra vikartana  
danuja vidya nikartana bhajadavidya nivartana  
amara drsta sva vikrama samara justa bhrami krama  
jaya jaya srisudarsana jaya jaya srisudarsana*

### Danuja vistara kartana

He uproots and destroys the asuras who are many, like a forest. Dhanu is the progenitor and Dhanavas are his offsprings. If the righteous have to flourish, the unrighteous have to be removed. Sri Chakrathazhwar does that as illustrated by the episodes of Narakasura, the crocodile and other ogres and demons.

### Jani tamisra vikartana

He is the sun that removes the darkness of rebirths, death, age and illness. Disease flourishes in the dark and regresses during day. Hence, *...aarogyam bhaskaradiccheth...* Refer to '*...cheyya kadiron vilakkaka...*' Sun is required to remove darkness. Sri Chakrathazhwar is the sun. Vikartana can also be taken to mean as one who specialises in excising. Night is formless but can be assumed to have a physical presence.

### Danuja vidya nikartana

The learning and knowledge of the unrighteous is harmful and unnecessary to the saintly. These are the extremely dangerous black magic of demons like Sammarasura etc. Sri Chakrathazhwar exterminates such knowledge and actions thereof.

### Bhajadavidya nivartana

The sword in Sri Chakrathazhwar's hand removes ignorance and lack of learning. Swami Desika has shown thus - *Avidyam svaprakashena vidyarupah chinatti yah*. It is stated in the Astrabhushanadhyayam that he removes nescience. Hence one can worship him for this. Here *avidya* stands for lack of proper knowledge.

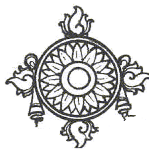
### Amara drsta sva vikrama

His exploits are awe inspiring even to the Nityasooris. Just like the cosmic form of our Lord, which all the gods were anxious to see, Sri Chakrathazhwar's magnificent acts were beheld with wonder. Another interpretation is that deities like Indra etc. enjoyed the spectacle of Sri Chakrathazhwar's feats during the war with Banasura etc. Refer to the 87th sloka of Sri Sudarshana sathaka.

### Samara justa bhrami krama

Brahmi means a whirlpool. Sri Chakrathazhwar fights and kills enemies on the battlefield moving everywhere like a whirlwind or a tornado. None can escape from this all consuming powerful whirlpool.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!





## 6.

*Pratimukhalidha bandhura prthu maha hetu dantura  
vikatamaya bahiskrta vividha mala pariskrta  
sthira mahayantra tantrita drdha daya tantra yantrita  
jaya jaya srisudarsana jaya jaya srisudarsana*

In this the form of Sri Chakrathazhwar is detailed.

### Pratimukhalidha bandhura

Sri Chakrathazhwar is in a stance of readiness, waiting to spring forth and chase away enemies. *Prathyalida* means to keep one foot - left - forward and the other back, like a modern sprinter. Swami desika has described the same stance in Sri Gopala Vimsathi ...*prathyalida sthithim adigatham*...Also, refer to sloka 75 in Sri Sudarshana sathaka...*pratyalidena thishtan pranavashshdharadharshatkonavarthi*...

Garuthman too can be seen in the same posture in various temples. Bhandura can also mean one in a humble or worshipful posture. That too is apt.

### Prthu maha hetu dantura

He has weapons in all his hands, eight or sixteen. These are great and very effective weapons. They are of different types like the terrible teeth in the mouth of a predator. With these weapons Sri Chakrathazhwar presents a vision which frightens the enemy, just by his looks. He need not deploy the arms, just by seeing him - *dantura* - the foes run away

### Vikatamaya bahiskrta

*Agnanam* - lack of knowledge; *Anyathagnanam* - delusion; *Viprithagnanam* - illusion. These are various types of defects of understanding, *maya*, which can be further classified and have been commented upon by many. Sri Chakrathazhwar and his devotees are always free from such faults. Mandodari's father i.e. Ravana's father-in-law, was adept at about 100 types of these *mayas*. Quoting Sri Vishnu Purana in his Sri Bhasya commentary Sri Ramanuja showed that Sambaran, an asura, was skilled in 1000 types of *mayas* thus - *tena mayasahasram yath shambarasyashugmina; balasya rakshatha deham ekakikashyena suditham*. Marichi was named *aparimithamayan* in the puranas, he was capable of unleashing countless *mayas*. All these countless type of black magic acts have absolutely no effect on Sri Chakrathazhwar. The other meaning is that like our Lord, during an avatara, Sri Chakrathazhwar too is not affected by a type of *prakrithi*. *Mayam tu prakrithi vidyath* says the sruthi. The three types of *gunas* of which the *prakrithi* is comprised of, in this world, does not affect him in any way, unlike us who are completely overwhelmed by it.

### Vividha mala pariskrta

Sri Chakrathazhwar is decorated by many types and sizes of garlands depending on the form he is in. These garlands are huge. The weapons he bears do not harm his devotees. The aroma from his very many garlands please us and lift us to a better status in life and hereafter. That is the import of this appellation.

### Sthira mahayantra tantrita

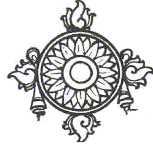
Sri Chakrathazhwar is consecrated with recitation of mantras according to the protocols of the scriptures, and worshipped in many forms with many arms holding many great weapons and

stationed on powerful yantras. *Nanavarnan vivranvana virachita bhuvananugrahan vighrahan yah* – Sri Sudarshana sathakam – 90.

Drdha daya tantra yantrita

The most compassionate. Hence Swami Desika hailed Deva Perumal as *“anni athiqiriye” thiqiri* means Chakrathazhwar. Compared to other temples the positioning of Sri Chakrathazhwar in the auspicious Hand of Sri Devadhirajan of Kanchipuram is unforgettable. Moreover, Thiruvekatamudaiyan is controlled by *Daya* and Sri Chakrathazhwar is controlled by our Lord this is another interpretation of *Dradayatantra*. Just like emperor Ambarisha was presented with *Agya Chakra*, Thiruvekatamudaiyan gave Akasaraja the same.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



## 7.

*Mahita sampatsadaksara vihita sampatsadaksara  
sadara cakra pratisthita sakala tattva pratisthita  
vividha sankalpa kalpaka vibudha sankalpa kalpaka  
jaya jaya srisudarsana jaya jaya srisudarsana*

### Mahita sampatsadaksara

*Rchah samani yajunshi, sa hi shriramrtha satam - Satha* means the saintly ones who possess the precious wealth of learning derived from the Vedas, *sruthis*. The one who comprehends our Lord by means of Vedic means, he alone deserves to be called *satha* the upanishads declare - *asthi brahmethi ched veda santham yenam tatho vidhuh*. It also said that those without this knowledge are *asatha* - *asatha eva sa bhavathi asad brahmethi veda cheth*. Swami Desika has said that this type of knowledge is invaluable wealth - *seeriyā dhanamudaiyar semmithu vazhamapole*. *Akshara* has many meanings like an object of the main substratum, *prakrithi*, that is in a different form. This can mean *jiva*, words, *paramathma* etc. But in this context *akshara* means a state that never changes, *moksha*. The dictionary says *aksharam tu mokshepi*.

There is another version - *mahita sampatha kshitakshara*. *Mahita* means all the learned ones. *Sampath* means the wealth of *moksha*. *Kshit* - destroyed. *Kshara* - temporary wealth. This is a roundabout way of saying that one who grants *moksha* after destroying the lesser goals like ordinary wealth and desires.

Another version is *Mahita samvith sathakshara*. *Mahita samvith* - great scholars, *sath* - devotees, *aksharah* - grants eternal status.

There are very many versions of Sudarshanaashtakam with variations, some of which are well known and open to interesting interpretations. But the main imports are essentially the same.

### Vihita sampatsadaksara

He who is worshipped by the six lettered Sri Sudarshana mantra and who grants all the desires in this world and the eternal *moksha*. The Kalachakra has six teeth. Refer to the *Ahirbhudnya* statement - *shadar kalachakram tath sa kalo yena dharyathe*. Moreover - *samvatsarmayam yath tath kalachakram iti smratham*. *Tadvashe varthate nityam chetanachetanathmakam*. *Parivathayathe devah tadetath chakrarupadhrith*. This means that changes in the creation and all the sentient and non-sentient objects in it are under Sri Chakrathazhwar's control. *Kala pravriti* - the cycle of time is under his control. Actually, he is another form of our Lord. All these are stated in the *Ahirbhudnya samhita*. "He who has thousand teeth, I am only thy servant" - this the meaning of that six lettered mantra. This must be etched on each tooth and meditated upon. Because it is an esoteric mantra further explanation in this context is prohibited. It must be learned at the feet of a preceptor, in isolation.

### Sadara cakra pratisthita

He who is consecrated and worshipped in the form of a circle with six teeth etched on a yantra.

1. *Akasa chakra* - this has one tooth.
2. *Vayu chakra*, this has two teeth.
3. *Tejas chakra* has three teeth.
4. *Aapya chakra* has four.
5. *Parthiva chakra* has five.
6. *Kala chakra* has six teeth.
7. *Ahankara chakra* has eight teeth.
8. *Mahachakra* has ten teeth.
9. *Prakrithi chakra* has eleven teeth.
10. *Kayathrayarnara chakra* has 24 teeth.

Various types of chakras have been detailed in mantra-yantra shastras. Our Lord while protecting the cycle of *dharma* always has the six teethed

*Kala chakra*, also known as the *mahapurusha chakra*, in His auspicious Hand. Refer to - *kalachakram jaggachakram dharmachakram cha Keshavah*. Hence ...*Shadarchakraprasthita*.

#### Sakala tattva pratisthita

As shown above Sri Chakrathazhwar is the support for all the *tattvas* like *Prakrithi*, *Mahath*, *Ahankara*, *Bhumi* etc. He has all the qualities of our Lord – *yasmin na khalu vigyathe sarvamidam vigyatham bhavathi*. *Moksha dharmam* -357-89 has this to say of our Lord – *tattvam jigyasamananam hethubhih sarvathomukhai*. *Tattvameko mahahyogi harinarayanah parah*. The same applies to Sri Chakrathazhwar. As he is the will power of our Lord, he is the basis of all *tattvas* ...*purutan manivaramaga kariirimel ninru anaithum kakkinranne...*

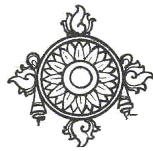
#### Vividha sankalpa kalpaka

He who grants the wishes of all. *Artho jigyasurartharathi gnani cha bharatharshabah* – as per the Githa our Lord fulfills all desires. So does Sri Chakrathazhwar. *Devendram tribhuvam, artham ekapingah sansiddhi tribhuvanag cha karthaviryah*. *Vaideha paramapadam prasadya vishnum samprapthah sakalafalprado vishnuh*. This was said by Saunaka. Sri Chakrathazhwar too grants all wishes.

#### Vibudha sankalpa kalpaka

*Vibhuda* can be taken to mean the gods and those who are very learned. Our Lord grants their wishes both for themselves and also for their disciples. Sri Chakrathazhwar does the same. Swami Desika wrote this stotra to remove the affliction of the learned ones in Tiruputtukuzhi by eulogising Sri Chakrathazhwar. This name confirms that incident. The divine wish granting tree, *Kalpavriksha* grants only when prayed to. But Sri Chakrathazhwar fulfills the wishes of the learned ones, without being asked as he knows their wants. In *Garudapanchasat* – 52, Swami Desika showed thus – *Kankshapourasthyalabhah kritham itharfallai tarkshyakalpa bhavanthi*. *Vibudhas* do not ask for trifles or impermanent things.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



## 8.

*Bhuvana netra trayimaya savana tejastrayimaya  
niravadhi svadu cinmaya nikhila sakte jaganmaya  
amita visva kriyamaya samita visvagbhayamaya  
jaya jayasrisudarsana jaya jaya srisudarsana*

### Bhuvana netra trayimaya

Bhuvana netra or Bhuvananeeta. Our Lord enjoys sporting with Sri Mahalakshmi after handing over all the responsibilities of the cosmos to Sri Chakrathazhwar. There is a reference to this in Panchratra agama. This has been highlighted in Sri Sudarshana sathakam – 100; and in the 74<sup>th</sup> sloka of the same – *Nikalamapi jagath kshemavannirmimanah*.

Trayimaya – Just like - “vedathma vihageswarah” there is reference to the fact that Sri Chakrathazhwar himself is the physical form of the Vedas. Trayi means the three – *Rk, Sama and Yajus*. *Atharvana* is a part of *Rk Veda*. This is well accepted fact with lots of proofs. The Vedas themselves proclaim that Sri Chakrathazhwar is the eyes of our Lord - *Chaksurdevanam*. The 76<sup>th</sup> sloka in Sri Sudarshana sathakam also tells us the same. Hence all the Vedas hail him.

The version *Bhuvananeeta* too has this meaning. He who is the eye of this world is the form of Vedas.

### Savana tejastrayimaya

There are three types of fires, *agni*. *Ahaviniyam*, is the fire that the *yajaman*, usually the householder who gets the fire sacrifice done, uses. This is considered to represent Sun. To his right is kept the continuous fire the *dakshinagni* also called *Nirmathyagni*, which represents Fire. The third is *Anvaharyapachanam* which is kept to the *yajaman's* left, this represents the Moon. In the Vedas and the SriPancharatraagama Sri Chakrathazhwar is said to be these three agnis, *tretagni*. Details can be referred to in *Ahirbhudnya samhita*.

### Niravadhi svadu cinmaya

Sri Chakrathazhwar always grants appropriate knowledge. Knowledge here means a thorough understanding of *tattva, hita and purushartha*. He himself is *gnanaanandamaya*. Swami Desika has shown in *Nyasa Vimsati* that one should pray to our Lord (or Sri Chakrathazhwar here) for devotion, knowledge of *tattvas* etc., service and well-being of learned ones.

### Nikhila sakte jaganmaya

Sri Chakrathazhwar like our Lord has many different types of energies, *shaktis*. The eight types of *shaktis* are *Jayini, Jaya, Mohini, Hladni, Ajitha, Maya, Aparajiyha and Siddhi*. These energies which have been elaborated in the *agamas* and in the 96<sup>th</sup> sloka in Sri Sudarshana sathakam are used to fulfill the wishes and destroy the difficulties of the devotees. There are different mantras for each of these, which must be learned at the feet of a preceptor and used while meditating on the yantra of Sri Chakrathazhwar. *Jaganmaye*...Creation, continuance, protection, destruction and showering grace these five are done by our Lord. On His orders Sri Chakrathazhwar too does all these. This is highlighted by Ahirbhudnya as follows: *...arani panchakrityani shaktestasya prakalpayeth. Tirobhavam sjijim chaiva sthithim sanhrthyuanugrahaao ...*

### Amita visva kriyamaya

By the power given by our Lord, Sri Chakrathazhwar grants various states of existence to all according to the results of their karma. All actions and their results are decided by him.

### Samita visvagbhayamaya

Our Lord removes all fears and afflictions in the world by means of Sri Chakrathazhwar. This can be seen in the tales of *Gajendra moksham*, *Narakasuravadam* etc. This is highlighted in the Sri Sudarshana sathakam sloka no.89. The fact that this stotra was written by Swami Desika to drive away the fever raging in Tiruputtkuzhi shows that Sri Chakrathazhwar cures all illnesses.

Jaya jaya Sri Sudarshana! Jaya jaya Sri Sudarshana!



## 9. Phala Sruthi

*Dvicatuskamidam prabhuta saram  
pathatam venkatanayaka pranitam  
visame api manorathah pradhavan  
na vihanyeta rathanga dhurya guptah*

Venkatanayaka - By Sri Desika, who is hailed as Toopul Thiru Venkatamudiyan. *Pranitam* - has been graciously presented. *Prabhuta* - in full. *Saram* - that which has good parts. *Dvicatuskam* - that which has two groups of four stanzas in number, eight. *Idam* - this poem of praise. *Pathatam* - (taught by a guru) by whom this is read. *Manorathah* - the chariot, that is the mind (that is, will). *Visame* - uneven path. *Pradhavan api* - even when it is travelling. *Rathanga dhurya* - Sri Sudarsana, by whom the good road is shown. *Guptah* - that which is esoteric. *Na vihanyeta* - will traverse on the obstacles free good path.

Dvicatuskam - *Idam chatvari padyani yatra tat catuskam. Dve catuska yatra tat dvicatuskam.* The count of two fours is got. The import is that this work has eight *padas*. Swami Sri Desika presented this thus as *Vichitavaichitri*.

Prabhuta saram - As was shown during the commentary if we praise Sri Sudarsana by this stuthi, hymn, all the essential fruits will be obtained by us. While we live in this world, we will obtain devotion towards Emperuman, knowledge of realities, *tattva*, wealth of righteousness etc. and by his grace, attachment to a preceptor and then moksha too. The nigandu says - *saro bale drdamse cha*. We will obtain realisation of the soul too, *atmaphale*. Moreover, as was shown - *Asaram, alpasaram cha saram saratharam thyajet. "Arpa sarangal avvai suvaithu agandru ozhinthen"* - such a state will be reached. As per *Bhajet sarathamam sastre ratnakara evamruthum*, the most essential will be got. To show that there is nothing that is more essential to get, Swami graciously used *Prabhuta saram*.

Patatham - After receiving it correctly from the mouth of a preceptor and understanding the imports one should study it. Just by hearing it one should not consider it to be known, that is the meaning.

Venkatanayaka pranitam - *Venkatesavataroyum* - as is being recited by respected elders, this has originated from me, I, who am *seeronru thoopul thiruveenkatamudaiyan*. It sounds like - for the uplifting the righteous, Emperuman, as per "*yannum thanaki ennul ninru*" permeated me and by Himself presented this graciously. *Vedantadesikapade vinivesye balam devo dayasathakam etat avadyaenmam. Vahiriken vidhina samaye grhitam veenavisesam iva venkatasailanathah*. This has been said by Swami himself in *Daya Satakam*, it may be recollected. Just like He made Dhruva to sing His praises, Swami Desika says that He Himself composed *Paaduka Sahasram* as if it was written by Swami Desika, as per - *pruthukavadanashanksparsaneethya kadacit sirasi vinihitayah svena bumna tvayaiva. Stutiriyamupajata manmukhenetyadhiyuh paricharana paraste paaduke apastadoshah*. The same here.

Visame api manorathah pradhavan - We who are fettered residents in this physical world, due to the influence of the convolutions of the *gunas i.e. satva, rajas and tamas*, sometimes, make wrong decisions. When our will travels on that mistaken path, then, Sri Chakrathazhwar, protects us by redirecting the mind to the correct path. This is the import. When we are attached to preceptors who have a righteous, *sattvic* mind set, then our mind will not have an opportunity to travel on the wrong road. the word *api* indicates that - even if it happens due to the results of our past actions, *karma*. As per - *Visammi kammavagge viparikhalanthan vibblia karananam* ( *Achyuta Satakam 22* ), at any time a change in the mind set can happen, can't it.

It is to be noted that Swami used the word *pradhavan* in present tense. At that very instant our mind, as per “*munnnati parthu nattaka*” will be graced by Sri Chakrathazhwar. The mind has been shown as a chariot as per - *vayuvegah, manovegah, Garudavegah* - because this moves very swiftly. One in a chariot moves faster than one on foot, that too, without any bodily discomfort. “If we get that it will be more comfortable” - this is what one thinks of, on being driven in a chariot. Hence Swami stated that. In the 16th chapter of Sri Gita, in the context of Devasursampadvibhaga, about the mindset of the non-righteous being, it was stated in many ways that he is bound by hundreds of wants and desires, *Ashapashsatai baddah*.. This must be recollected.

*Na vihanyeta rathanga dhurya guptah* - Sri Chakrathazhwar is ever ready to protect. Hence, even if we make a wrong choice, he will not allow us to be harmed and will safe guard us. Because the mind is like a chariot, at times, it's wheels may go off track. But being our Lord's *rathangam* - wheel, he is *dhurya - dhuram vahititi dhuryah*, has a responsibility. Emperuman, our Lord has declared *yogakshemam vahamyaham*, and Sri Chakrathazhwar takes up that responsibility and protects us. The person who decides to enjoy the transient pleasures always, gets attached to it and loses his mind step by step. He then realises his error and avoiding the state that Bhagavan Himself described, *buddhinasat vinasyati*, he starts to meditate. At that time Sri Chakrathazhwar stands in front and guides and travels with him on the correct path and protects him.

*Nigamantaguroh suktih srivatsankavipascita  
Yathopdesam sankshipya vyakhyatha vidusm mude. 1 .*

*Kvacharyasukthihgambhira? Kvaham mitamatirjanah?  
Tatapi srigurordristaya yadlekhi mayaduna. 2 .*

*Tatrsyuredi dosah te ksanthavya bibudhah sada  
Srisudarsanasatpanih priyatam ramaya sah. 3 .*

Thus ends the Tamil commentary on Sri Sudarsanastakam, written in a book, by Su. Paiyampatti Setlur Sri Vasudeva Srivatsankachariar who is the *thiruvadi*, blessed feet, of Srimath Paramahamsetyadi “Sri Koilalam Swami” also known as Sri Rangaramanuja Mahadesikan; and the intimate disciple of Srimath Ubhaya Vedantacharya Abhinava Desika Sri Uttamur Vatsya Sri Veeraraghavarya Mahadesikan.

SUBHAM

Dr. S.Sundar Rajan MS Ortho  
Trichy Dec 6 2018.

