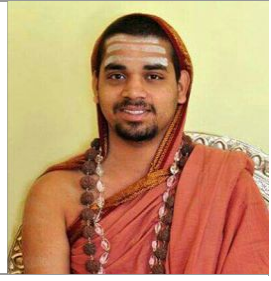


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॥ श्रीः ॥
॥ षट्पदी स्तोत्रम् ॥
॥ shree: ॥
॥ SHATPADI STOTRAM ॥



अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ।
भूतदयां विस्तारय तारय संसारसागरतः ॥१॥

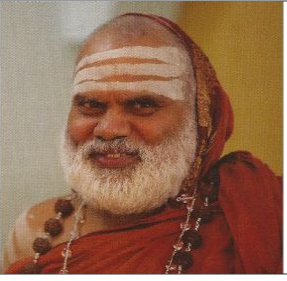
Avinayamapanaya viShNo damaya mana: shamaya viShaya mrugatruShNaam |
Bhoota dayaaM vistaaraya taaraya saMsaara saagarata: ||1||

Here Sri Adi Shankaracharya prays like “Oh| Lord Vishnu| You are everywhere. You are inside every human being; inside animals; movable, immovable materials and everywhere. Please help me to cross this ocean of life and death cycle (samsara sagara) and remove the obstacles that leads me into this sagara. Remove my attachments on this worldly life, help me to keep my mind and thoughts under control and make me to travel always in the path of dharma and remove my ahankara (feeling of “I am”) . I pray you to give me such a mentality to have mercy with all, even with animals. The root cause for all my sorrows is having grip on everything, This leads my mind and thoughts to run in its own path without any control, so my ahankara arises, which leads me even not to respect others feelings. Remove all such things from me and bless me to reach you.”

दिव्यधुनीमकरन्दे परिमलपरिभोगसच्चिदानन्दे ।
श्रीपतिपदारविन्दे भवभयखेदच्छिदे वन्दे ॥२॥

Divya dhunee makarande parimala paribhoga sacchidaanande |

We submit our efforts in the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji

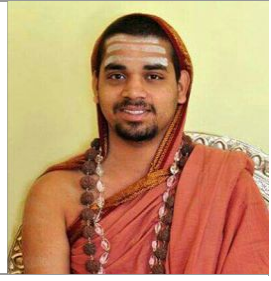


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Shreepati padaaravinde bhavabhaya khedacCHide vande ||2||

Here Adi Shankara prays to Lord Lakshmi pathi, the Akasha Ganga that comes from Lord Vishnu as the Makaranda and the sweet fragrance as the swarupa of sacchidaananda (Brahman). None other than Lord Vishnu's lotus feet gives moksha (liberty) from this samsarabanda.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥३॥

Satyapi bhedaapagame naatha tavaahaM na maamakeenastvam |
Saamudro hi tarangga: kvacana samudro na taarangga: ||3||

Here Adi shankara prays to Lord Vishnu as, although the Brahma tattva is shown, I belongs to you. You cannot be described as me. In an Ocean, the tides belongs to Ocean and the Ocean never belongs to tides. I always can be your bhakta and servant. Although the swarupa of you and me are one and the same how I can tell that I am you. From the very big fire a small sparkle comes out. I am that sparkle, you are the fire. Due to illusion I am struggling. But with your grace on me make me to realize the Truth. I always belongs to you.

उद्धृतनग नगभिदनुज दनुज कुलामित्र मित्रशशिदृष्टे ।
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥४॥

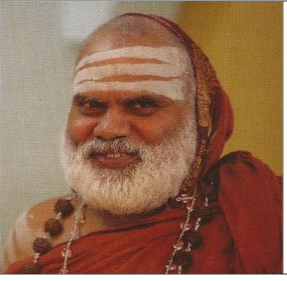
Uddhruta naga nagabhidanuja danuja kulaamitra mitra shashi dRuShTe |
dRuShTe bhavati prabhavati na bhavati kiM bhavatiraskaara: ||4||

Lord Mahavishnu made Govardanagiri as an umbrella and protected Gokula from heavy rain and disaster. As Lord Vishnu was born as Vamana to Aditi and Kashyapa, he was considered as brother of Indra. So Sri Adi Shankara in this sloka, says Lord Vishnu as Indra's Younger brother. HE is the enemy for Asuras(enemy for all negative things within us). Surya and Chandra (Sun and Moon) as both the eyes and you are the head of the whole prapancha. Sri Shankara prays like "Oh Lord| When one realize these things, then how it will be impossible for him to come out from the sorrow of this birth and death cycle."

मत्स्यादिभिरवतारैरवतावता सदा वसुधाम् ।
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥५॥

matsyaadibhiravataarai – ravataavataa sadaa vasushaam |
parameshvara paripaalyo bhavataa bhvataapa bheetosham ||5||

To protect this Universe although you have no birth, incarnated (Avatar) as fish(Macha), tortoise (Kurma), Pig (Varaha) etc like birth which no one will wish to take. You are the head for this whole Prapancha as you are protector for us. As you are controlling everything, so it is your responsibility to help me to come out from this samsara sagara.

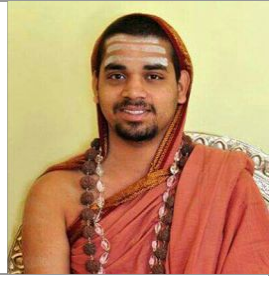


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दामोदर गुणमन्दिर सुन्दरवदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दरमपनय त्वं मे ॥६॥

Daamodara guNa mandira sundara vadanaaravinda govinda |
Bhavajaladhi mathana mandara paramaM daramapanaya tvaM me ||6||

Maa Yashoda ties you with the stone but you accepted it, to give moksha to Nalakoopara and manigreeva who are yakshas (Devas). All auspicious gunas are within you, so you never knows the meaning for sorrow, fear etc, as a result of this your face is compared always with beauty of blossomed lotus flower. The name Govinda came to us as you made the cattle to be without any fear as per their wish. You are in the form of Vedas. You please grace me to come out from this samsara sagara as the mountain of mandara used to get the amrutha.

नारायण करुणामय शरणं करवाणि तावकौ चरणौ ।
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥७॥

naaraayaNa karuNaamaya sharaNaM karavaaNi taavakou charaNau |
Iti ShTpadi madeeye vadana saroje sadaa vasatu ||7||

Oh| Narayana| The word for mercy became meaningful because of your grace. I surrender your lotus feet. Let the six words i)Narayana, ii) Karunaamaya, iii) Sharanam, iv) KaravaaNee, v) Taavakou and vi) Charanau made as a sentence and this maha mantra should be chanted by my mouth always. The Bee having six legs is called “ShatpaDhee”. It will always stay in the lotus only. Like that I wish these six maha mantra to be in my mouth so that my face too will become a blossomed lotus flower.



This sloka is composed by Jagadguru Sri Adi Shankara Bagavadpadacharya.