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Verse 1:

namAmi dUtaM rAmasya sukhadaM cha suradrumam.h |
pInavR^ittamahAbAhuM sarva shatrunivAraNam.h || 1||

नमामि दूतं रामस्य सुखदं च सुरद्भुमम् ।

पीनवृत्तमहाबाहुं सर्व शत्रुनिवारणम् ॥ १॥

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Pada-Cheda and anvaya

rAmasya dUtaM, sukhadaM cha suradrumam.h pInavR^itta mahAbAhuM sarva shatrunivAraNam.h [aham] namAmi

Word-by-word meaning

pIna = slim or slender, vR^itta = all-rounded or well-built, mahAbAhuM = long arms, rAmasya = rama's, dUtaM = messenger, sukhadaM = provider of happiness, cha = and, suradrumam.h = divine tree = kalpavRuksha (drumam = tree), sarva = all, shatru = enemies, nivAraNam.h = ward off or get rid of, [aham] = I, namAmi = salute or prostrate to.

Translation:

I salute Hanumanta

- who is Rama's messenger,
- who provides happiness,
- who is like kalpavRuksha
- whose arms are slim, yet strong and long (AjAnubAhu)
- who wards off all enemies

Notes:

Hanumanta is called 'Rama dUta' because he took Lord Rama's mudrike to Sita. But this title applies to Vayu and all his incarnations since he is the best channel to the Lord. VedavyAsa composed bhAgavata and MahabhArata; Acharya Madhva gave us their true import through appropriate tAtparya nirNayas. More importantly, the true message of the brahmasUtras comes to us only through Acharya Madhva, thus only

Vayu can be called 'Rama dUta'. The additional beauty is that he is a two-way dUta, he brings the Lord's knowledge to all jIvas and presents our actions to the Lord ('tasmin apo mAtarishvA dadhAti' Ishavasya). Vibhishana got Rama's blessings only because of hanumanta's recommendation. Similarly Sugreeva and Arjuna benefitted because of their association with Hanuma and bhIma, whereas Vali and Karna suffered because of their enimity.

'sarva shatrunivAraNam.h' needs to be understood in several senses and contexts. In the physical sense, shatrus are people who are hostile to us. We need the blessings of hari-vAyu to overcome them. However our greatest enemies are internal ones like 'arishadvarga' (kAma, krodha, mada, lobha, moha, mAtsarya), durAgraha (headstrongness), kapaTa (deceit) etc. Another strong, internal enemy is avidya. In the vAyu stuti, ("dR^ihya.ntIM hR^idR^ihanmAM ..avidyA) Sri trivikrama panDitAchArya points out that this avidya grows in ones heart and is treacherous by nature; he prays to vAyu to ask bhArati dEvi to remove this avidya. But the real spiritual meaning comes out when one remembers that 'sarva' is one of the names of the Lord as enshrined in the VSN. Thus 'sarva shatru' includes everybody who harbors hostile feelings toward the Lord and His devotees. Sri Vadiraja tIrtha explains this very nicely in the context of the mahAbhArata. He says that when Bhima was the YuvarAja he had one major objective –VishNu-bhaktas should never shed tears, and Vishnu-dveshis should always experience utmost sorrow. This brings out the true import of the phrase 'sarva shatru nivAraNaM'.

The phrase 'mahA bAhuM' needs to be understood from three viewpoints – physical, symbolic and spiritual. Hanumanta's physique has all the 32 hallmarks associated with a perfect body, including mahA bAhum or well proportioned shoulders and arms. Symbolically, 'shoulders' represent capability. We use this very often in common speech and say that somebody has 'broad shoulders' meaning that he/she can take a lot of responsibility. This is very true in hanumanta's case since he is 'bhagavat kArya sAdhaka' and is entrusted with great responsibilities. He is sukhada and kalpavruksha for devotees who surrender to him and the Lord. But for 'sarva shatrus' as outlined above, he is the nivAraka or eliminator / exterminator. But the real spiritual meaning of 'mahA bAhuM' comes out when one remembers that basically 'maha' is the Lord's name. Hence 'mahA bAhuM' refers to the fact that Vayu is the primary execution agency for the Lord.

Verse 2:

Pada-Cheda and anvaya

nAnAratna samAyukta kuNDalAdi virAjitam.h sarvada satAM abhIshhTa dAtAraM vai dR^iDhaM Ahave

Word-by-word meaning

nAnA = various, ratna = gems, samAyukta = well assembled or united, kuNDala = ear-rings, Adi = and others, virAjitam.h = resplendent or adorned, sarvada = always, abhIshhTa = desires or wants, dAtAraM =

donor or giver, satAM = devotees or good people, vai = surely or certainly, dR^iDhaM = firm or steadfast, Ahave = in battle ro the battlefield.

Translation:

(I salute Hanumanta)

- who is resplendent with ear-rings containing well assembled gems and other ornaments
- who surely always grants all desires of devotees or good people
- who is steadfast in the battlefield

Notes:

There is an eternal battle going on in our minds between devatas who instigate us into doing good deeds, and daityas who want us to commit sins. It is in this battle that we need Vayu's help.

Verse 3:

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vAsinaM chakratIrthasya daxiNasthagirau sadA |
tuN^gAmbhodhitaraN^gasya vAtena parishobhite || 3||
वासिनं चक्रतीर्थस्य दक्षिणस्थगिरो सदा ।
तुङ्गाम्भोधितरङ्गस्य वातेन परिशोभिते ॥ ३॥
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Pada-Cheda and anvaya

tuN^ga ambhodhi taraN^gasya vAtena parishobhite chakratIrthasya daxiNasthagirau sadA vAsinaM

Word-by-word meaning

 $tuN^{a} = River tunga$, Ambhodhi = water, $taraN^{a} = (of the)$ waves, vAtena = (through) breeze, parishobhite = well adorned or graced, chakratIrthasya = (of the) chakratIrtha, daxiNastha girau = in the hill that is to the south, <math>sadA = always, vAsinaM = residing.

Translation:

(I salute Hanumanta) who always resides in the hill that is to the south of the chakrtaIrtha that is well adorned by the breeze flowing over the (pure) waters of the River tunga.

Verse 4:

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nAnAdesha gataiH sadbhiH sevyamAnaM nR^ipottamaiH |
dhUpadIpAdinaivedyaiH paJNchakhAdyaishcha shaktitaH || 4||
नानादेश गतेः सद्भिः सेव्यमानं नृपोत्तमेः ।
धूपदीपादिनेवेदोः पञ्चखाद्येश्च शिम तः ॥ ४॥
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Pada-Cheda and anvaya

nAnAdesha gataiH sadbhiH sevyamAnaM nR^ipottamaiH dhUpa dIpAdi paJNchakhAdyaiH naivedyaiH ashcha shaktitaH

Word-by-word meaning

nAnAdesha = various countries or places, gataiH = having come from, sadbhiH = good people, sevyamAnaM = served by, nR^ipottamaiH = great kings, dhUpa = incense, dIpAdi = mangalArati and other forms of seve done during traditional worship, naivedyaiH = offering, = five kinds of bhakshyas (bhakshya, bhojya, toshhya, leshya, pAnIya), cha = and, shaktitaH = to the best of their ability.

Translation:

(I salute Hanumanta) who is served with strong devotion by great kings and good people from various countries by means of incense, mangalArati and other forms of seve done during traditional worship, along with five-fold offering

Verse 5:

bhajAmi shrIhanUmantaM hemakAnti samaprabham.h | vyAsatIrthayatIndreNa pUjitaM cha vidhAnataH || 5||
भजामि श्रीहनूमन्तं हेमकान्ति समप्रभम् ।
व्यासतीर्थयतीन्द्रेण पूजितं च विधानतः ॥ ५॥
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Pada-Cheda and anvaya

hemakAnti samaprabham.h vyAsatIrtha yatIndreNa vidhAnataH pUjitaM cha shrI hanUmantaM [aham] bhajAmi

Word-by-word meaning

hemakAnti = the lustre or glint of gold, samaprabham.h = having an equal lustre, cha = and, vyAsatIrthayatIndreNa = by saint VyAsa tIrtha, vidhAnataH = properly or appropriately, pUjitaM = worshipped, shrI hanUmantaM = Shri Hanumanta, [aham] = I, bhajAmi = pray or worship.

Translation:

I worship Shri Hanumanta

- who has a lustre equal to that of gold
- who was worshipped properly by saint VyAsa tIrtha

Notes:

The load 'vidhAnataH' is loaded with meaning. It refers to the history through which saint VyAsa tIrtha set up this icon. It also implies that the worship was done in the correct and proper manner described by Acharya Madhva in tantrasAra sangraha. But more importantly it implies that the VyAsa tIrtha's devotion was done with 'mahAtmya gyAna' and in accordance with tAratamya.

The words 'hemakAnti' and 'sama prabhamaM' have a different spiritual meaning. 'hema' is one of the names of Lakshmi. 'hema kAnta' is Narayana's name. Just as one having 'dukha' is 'dukhi', one having 'dhana' is 'dhani', similarly one having 'hema kAnta' is 'hemkAnti'. This refers to the fact that the sannidhAna of the Lord is the highest in Vayu; this presence is not tainted in any manner by kali. Hence 'hemkAnti' is a very good name for Vayu. Also, since Vayu's strength, knowledge and capabilities do not diminsh when he incarnates, he can be called 'sama prabha' (as can the Lord). Hence the words 'hemakAnti' and 'sama prabhamaM' show

Verse 6:

Pada-Cheda and anvaya

yaH dvijottamaH nityaM trivAraM bhaktyA stotraM paThet.H shhaT.h mAsa abhyantare vAJNchhitaM abhIshhTaM labhate khalu

Word-by-word meaning

yaH = that, dvijottamaH = good brahmin, nityaM = daily, trivAraM = thrice, bhaktyA = with devotion, stotraM = this stotra, paThet.H = reads or recites, shhaT.h = six, mAsa = months, adhyantara = duration), vAJNchhitaM = desired, abhIshhTaM = a desired object, labhate = will get, khalu = certainly.

Translation:

If this stotra is recited with devotion thrice daily by a good brahmin, then within six months he will certainly get the desired object that he wishes for.

Verse 7:

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putrArthI labhate putraM yashorthI labhate yashaH | vidyArthI labhate vidyAM dhanArthI labhate dhanaM || 7|| पुत्रार्थी लभते पुत्रं यशोर्थी लभते यशः ।
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Pada-Cheda and anvaya

putrArthI putraM labhate yashorthI yashaH labhate vidyArthI vidyAM labhate dhanArthI dhanam.h labhate

Word-by-word meaning

putrArthI = one desiring progeny or children, putraM = progeny, labhate = will gain or get, yashorthI = one desiring fame, yashaH = fame, vidyArthI = one desiring education or knowledge, vidyAM = education, dhanArthI = one desiring wealth, dhanam.h = wealth.

Translation:

One desiring progeny or children will get progeny. One desiring fame will get fame. One desiring education or knowledge will get education. One desiring wealth will get wealth.

Notes:

Hanumanta is the personification of renunciation. As the devotee dearest to Rama he could have asked for and received anything in Rama's kingdom. Yet, he was interested only in the worship of Rama's feet and renounced all worldly pleasures. So, it is natural for one to have some hesitation in asking this embodiment of vairAgya for mundane things like children, fame, wealth and education. But one need not worry; as mukhya-prAna he can hear our innermost thoughts and understand the emotions that rack our mind. So if one is childless and desperate, it is okay to ask him for progeny.

However, that is not the extent of Hanumanta's largesse. Each of the benefits described above i.e., "putra", "yashaH" etc. has both a common meaning (rUDyartha) as well as a spiritual meaning. For example the common meaning of "yashaH" is fame, but it can also mean pure bliss and knowledge i.e moksha or liberation (ya = gyAna or knowledge, sha = Ananda or bliss). Given this multiplicity of meanings, which meaning one chooses depends on one's inclination and needs. For example, to somebody suffering from dire poverty, 'dhana' would automatically mean material wealth, whereas to a more spiritually inclined well-off person, the same word could mean spiritual wealth, which is more long lasting and beneficial. Even if we limit ourselves to the common meaning, there is room for interpreting which type of children, fame, wealth, and education we are talking about. For example, 'vidya' could mean 'para-vidya' (knowledge of the paratatva or the Lord) or 'apara-vidya' (other bodies of knowledge).

Verse 8:

sarvathA mA.astu sandeho hariH sAxI jagatpatiH |
yaH karotyatra sandehaM sa yAti narakaM dhruvam.h ॥ ४॥
सर्वथा माऽस्तु सन्देहो हरिः साक्षी जगत्पतिः ।
यः करोत्यत्र सन्देहं स याति नरकं ध्रुवम् ॥ ८॥

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Pada-Cheda and anvaya

sarvathA sandeH mA.astu jagatpatiH hariH sAxI (asti) atra yaH sandehaM karoti sa dhruvam.h narakaM yAti

Word-by-word meaning

sarvathA = absolutely, sandeH = doubt, mA.astu = let it not happen, jagatpatiH = Lord of the Universe, hariH = Sri Hari, sAxI = witness, (asti) = is, atra = in this matter, yaH = one, sandehaM = doubt, karoti = does, sa = he, dhruvam.h = surely or certainly, narakaM = to hell, yAti = reach.

Translation:

Let there be no doubt absolutely whatsoever. Sri Hari, the Lord of the Universe bears witness (to the benefits outlined above). One who has doubts in this matter will certainly go to hell.

Notes:

This raises two questions:

- why call on Lord Hari as the witness? He is neither the author, or the subject of the stotra,
- why would He be interested in acting as the witness?

There are several reasons why it is appopriate to call on Lord Hari as the witness. Firstly, He is the only independent entity in all of creation; so He is the only one who is not subject to anybody's influence and control. Secondly, He is omniscient or All-knowing; since His knowledge is perfect, He is the best witness. Finally, He is sarva-samartha or All-powerful. Hence He is the only one who can enforce the benefits stated in this stotra.

Lord Hari would like to be the witness since the object of the stotra is His dearest devotee. There is no other jIva in the unliberated universe who is more beloved to Him than Vayu. Secondly, Vayu derives his power from the Lord. Hence a stotra outlining the glory of Vayu is in reality outlining the power and glory of the Lord Himself. Thus doubting the benefits outlined in this stotra would tantamount to doubting the greatness and power of the Lord; that is why this stotra comes with a verse cautioning doubters.

Another interesting meaning arises by changing the anvaya to mean 'Let there be no doubt absolutely whatsoever that Sri Hari, is the sAxi and the Lord of the Universe. One who has doubts in this matter will certainly go to hell'. This is a restatement of the concept of hari sarvottamatva.

shrIvyAsarAjavirachitaM yantroddhArakahanUmatstotram.h | bhAratIramaNamukhyaprANAntargata shrI kR^ishhNArpaNamastu

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