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YantroddhAraka hanUmatstotram.h

यन्त्रोद्धारकहनूमस्तोत्रम्

†‡°q̄p̄z̄äü - Û®N® æ®R®î®q̄p̄z̄ÉÛ®â®%

by Hunsur SriPrasad

Verse 1:

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

नमामि दूतं रामस्य सुखदं च सुरद्रुमम् ।

पीनवृत्तमहाबाहुं सर्वं 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 enmity.

‘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:

nAnAratnasamAyuktakuNDalAdivirAjitam.h |
sarvada.abhIshhTadAtAraM satAM vai dR^iDhamAhave ||2||

नानारत्नसमायुभ कुण्डलादिविराजितम् ।

सर्वदाऽभीष्टदातारं सतां वै दृढमाहवे ॥ २ ॥

॥ २ ॥ सर्वदाऽभीष्टदातारं सतां वै दृढमाहवे ॥ २ ॥
॥ २ ॥ सर्वदाऽभीष्टदातारं सतां वै दृढमाहवे ॥ २ ॥

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 or 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:

vAsinaM chakratIrthasya daxiNasthagirau sadA |
tuN^gAmbhodhitaraN^gasya vAtena parishobhite || 3||

वासिनं चक्रतीर्थस्य दक्षिणस्थगिरौ 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^ga = River tunga, Ambhodhi = water, taraN^gasya = (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, sadA = always, vAsinaM = residing.

Translation:

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

Verse 4:

nAnAdesha gataiH sadbhiH sevyamAnaM nR^ipottama iH |
dhUpadIpAdinaivedyaiH paJNchakhAdyaishcha shaktitaH || 4||

नानादेश गतैः सद्भिः सेव्यमानं नृपोत्तमैः ।

धूपदीपादिनैवेद्यैः पञ्चखाद्यैश्च शभितः ॥ ४ ॥

„Ā Śī°Śī°oī°Qāy - ān - °qŚĀq° Ś° N°Ç - ōy°Aoī°Ś°