

# Sri Sripadarajara Virachita Sri Madhwanama

Translated by shrI Hunsur Sriprasad.  
Special Thanks to Sri Harish D Rao

## stOtrAs (hymns) in praise of shrIpAdarAja

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"tam vandE narasimha tIrTha nilayam shrI vyAsarAja pUjitam  
DhAyantam manasa nrusimha charaNam shrIpAdarAjam gurum"

(I pray to guru shrIpAdarAja, the one who resides in  
narasimha tIrtha, who was revered by vyAsaraja, and who always  
worships the feet of narasimha)

"shrI pUrNabOdha gurupUjita gOpinATha  
bAhyAntarAna varatArchana tatparAya  
shrI ranga viTTala hayAnana pUjakAya  
shrIpAdarAja guruvEstu namah shuBAya"

(Glory to guru shrIpAdarAja, the one who is forever immersed  
in the devotion of the Lord gOpinATha who was worshipped by Sri  
madhvAchArya, and in the worship of ranga viTTala and hayagrIva)

If you chant this in the morning, in addition to the  
day becoming good you are supposed to get good food also!

"namah sripAdarAjAya namastE vyAsa yOgine  
namah purandarAryAya vijayAryAya te namaha"

This stotra is recited at the beginning of any traditional  
Harikatha discourse; it salutes 4 great individuals who contributed  
a lot to the haridAsa movement - srIpAdarAja, vyAsarAja,  
purandara dAsa and vijaya dAsa.

shrI guru shrIpAdarAja virachita madhwanAma

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jaya jaya jagatrANa, jagadoLage sutrANa  
akhila guNa sadhdhAma madhvanAma

Ava kachchhapa rUpa dinda lanDOdakava  
Ovi dharisida shEShamUrutiyanu  
Avavana baLiviDidu hariya suraraiduvaro  
A vAyu namma kula guru rAyanu || 1 ||

Avavanu dEhadoLagiralu hari tA nelesihanu  
Avavanu tolage hari tA tolaguva  
Avavanu dEhadoLahorage niyAmakanu  
A vAyu namma kula guru rAyanu || 2 ||

karaNAbhimAni suraru dEhava biDalu  
kuruDa kivuDa mUkanendenisuva  
parama mukhyaprANA tolagala dehanu  
aritu peNanendu pELvaru budhajana || 3 ||

suraroLage nararoLage sarvabhUtagaLoLage  
parataranenisi nEmadi (niyAmisi) nelesiha  
hariyanallade bageyanannyanu IOkadoLu  
gurukulatilaka mukhya pavamAnanu || 4 ||

hanumanta avatAra

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trEteyali raghupatiya sEve mADuvenendu  
vAtasuta hanumantanendenisida  
pOtabhAvadi taraNibimbake langhisida  
ItageNe yAru mUrIOkadoLage || 5 ||

taraNigabhimukhavAgi shabdashAstrava paThisi  
uravaNisi hindumundAgi naDeda  
parama pavamAna udayAsta shailagaLA  
bharadi aidida EtagupameyunTE || 6 ||

akhiLavEdagaLa sArava paThisidanu munnalli  
nikhiLa vyAkaraNagaLa iva pELida  
mukhadalli kinchidapashabda ivagilEndu  
mukhyaprANanenu rAmananukarisida || 7 ||

taraNisutananu kAyda sharadhiyanu neredATI  
dharaNisuteyaLa kanDu danujaroDane  
bharadi raNavanemADi gelidu divyAstragaLa  
uruhi lankeya banda hanumantanu || 8 ||

harige chUDamaNiyannittu harigaLa kUDI

sharadhiyanu kaTTi bahu rakkasaranu  
orisi raNadali dashashirana huDiguTTi tA  
mereda hanumanta balavanta dhlra || 9 ||

uragabandhake siluki kapivararu mai mareye  
taraNikulatilakanAgneyane tALi  
girisahita sanjlvana kittu tanditta (tandiTTa)  
harivarage sariyunTe hanumantage || 10 ||

vijaya raghupati mechchi dharaNisuteyaLiglye  
bhajisi mouktikada hAravanu paDeda  
ajapadaviyanu rAma koDuvēnēne hanumanta  
nijabhakutiyanē bEDi varava paDeda || 11 ||

bhlma avatAra

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A mArutane bhlmanēnisi dvAparadi  
sOmakuladalli janisi pArtharoDane  
bhlmavikrama rakkasara muridoTTida  
A mahima namma kulagururAyanu || 12 ||

karadinda shishubhAvanAda bhlmana biDalu  
giriyoDedu shatashrungavēnēnesitu  
harigaLa harigaLim karigaLa karigaLim  
areda vlrānige sura nararu sariye || 13 ||

kurupa garaLavanikke nereyunDu tEgi  
uragagaLa mElbiDalu adanorasida  
aragina maneyalli uriyanikkalu dhlra  
dharisi jAhnavigoyda tannanujara || 14 ||

allidda baka hiDimbakaremba rakkasara  
nilladorisida lOkakanTakaranu  
ballidasurara gelidu droupadi karaviDidu  
yella sujanarige haruShava blrida || 15 ||

rAjakula vajranēnisida mAgadhana sILi  
rAjasUyayAgavanu mADisidanu  
AjiyoLu kouravara balava savaruvēnēndu  
mUjagavariye kankaNakaTTida || 16 ||

dAnavara savarabEkēndu byAga  
mAnanidhi droupadiya manādingitavanaritu  
kAnanava pokku kimmlrAdigaLa muridu

**mAninige sougandhikavane tanda || 17 ||**

**duruLa klchakanu droupadiya cheluvikege  
maruLAGi karakariya mADalavanA  
garaDimaneyoLu barasi orisi avananvayava  
kurupanaTTida mallakulava savarida || 18 ||**

**kouravara bala savari vairigaLa neggotti  
Orante kouravana muridu mereda  
vairi dushyAsanana raNadali eDegeDehi (toDeya laDDageDahi)  
vlranarahariya Illeya tOrida || 19 ||**

**gurusutanu sangaradi nArAyaNAstravanu  
uravaNisi biDalu shastrava bisuTaru  
harikRupeya paDedirda bhIma hunkAradali  
hariya divyAstravanu nere aTTida || 20 ||**

**chanDavikrama gadegonDu raNadoLage bhU  
manDaladoLidirAdanta khaLaranella  
hinDi bisuTida vrukOdarana pratApavanu  
kanDu nilluvarAru tribhuvanadoLu || 21 ||**

**nArirOdana kELi manamarugi gurusutana  
hArhiDidu shirOratna kitti tegeda  
nlroLaDagidda duryOdhanana horageDahi  
Uruyuga tanna gadeyinda murida || 22 ||**

**madhwa avatAra**

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**dAnavaru kaliyugadoLavatarisi vibhudaroLu  
vEnana matavanaruhaladanaritu  
gyAni tA pavamAna bhUtaLadoLavatarisi  
mAnanidhi madhvAkhyanendenisida || 23 ||**

**arbhakatanadoLaidi badariyali madhvamuni  
nirbhayadi sakala shAstragaLa paThisida  
urviyoLu mAye blralu tatvamArgavanu  
(urviyoLu AmnAya tatvadA mArgavanu)  
Orva madhvamuni tOrda sujanarge  
(sarva sujanarige aruhidanu mOdadi) || 24 ||**

**sarvEsha hara, vishwa ella tA pusiyeмба  
durvAdigaLa matava nere khanDisi  
sarvEsha hari, vishwa satyavendaruhida**

sharvAdigrvaNa santatiyali || 25 ||

Ekavimshati kubhAShyagaLa bEranu taridu  
shrikarArchitanolume shAstra rachisi  
IOkatrayadoLidda suraru Alisuvante  
A kamalanAbhayati nikaragoreda || 26 ||

badarikAshramake punarapiyaidi vyAsamuni  
padakeragi akhila vedArthagaLanu  
padumanAbhana mukhadi tiLidu brahmatvavaidida  
madhwamunirAyagabhivandipe || 27 ||

jaya jayatu durvAdimatatimira mArtAnDa  
jaya jayatu vAdigajapanchAnana  
jaya jayatu chArvAkagarvaparpvata kulisha  
jaya jayatu jagannAtha madwanAtha || 28 ||

tungakulaguruvarana hrukamaladoLu nelesi  
bhangavillada sukhava sujanakella  
hingade koDuva guru madhwAntarAtmaka  
rangaviThThalanendu nere sArirai || 29 ||

jagannAthadAsara phala stuti  
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sOmasUryOparAgadi gO sahasragaLa  
bhUmidEvarige suranadiya taTadi  
shri mukundArpaNavenuta koTTa phalamakku  
I madhwanAma baredOdidarge || 30 ||

putrarilladavaru satputraraiduvaru  
sarvatradali digvijayavahudu sakala  
shatrugaLu keDuvaru apamrutyu baralanjuvudu  
sUtranAmakana samstuti mAtradi || 31 ||

shriIpAdarAja peLida madhwanAma  
santApa kaLedakhiLasoukhyavanIvudu  
shriIpati shri jagannAthaviThThalana tOri bhava  
kUpAradinda kaDehAysisuvudu || 32 ||

||shrIkRuShNARpaNamastu||

Opening Verse:

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jaya jaya jagatrANa jagadoLage sutrANa  
akhiLa guNa sadhdhAma madhvanAma

Word-by-word Meaning:

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jaya jaya = (a prayer to) cause good fortune for all of us  
jagatrANa = the sustainer of the world  
jagadoLage = in the world  
sutrANa = most powerful  
akhiLa = all  
guNa = (good) qualities  
sadhdhAma = good residence  
madhvanAma = the one bearing the name of madhwa

Quick Meaning:

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May he grant us good fortune, the one who provides sustenance to the world, who is the most powerful amongst all jIvas, the abode of all (good) qualities, the one having the name of Madhwa

Or

Victory (or Hail) to the one who provides sustenance to the world, who is the most powerful amongst all jIvas, the abode of all (good) qualities, the one having the name of Madhwa

Discussion:

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jaya jaya:  
=====  
shrIpadarAjaru begins his poem with a quick prayer to vAyu to bring about mangaLa (auspiciousness) to all of us. This is very appropriate because scriptures describe vAyu as "parama mangaLa svarUpa" (the embodiment of auspiciousness), "pradhAna anga" (primary arm) of hari.

"jaya" also means victory. The biggest victory that any jIva (sentient being) can hope for is mOxa or mukti (liberation from the cycle of birth and death). vAyu helps deserving souls reach this goal in a variety of ways - by providing correct gyana (knowledge) about the Lord, inspiring correct thoughts and actions, and finally recommending the soul's case to the Lord. After hari and lakshmi, vAyu (and brahma) has the power to propel a soul towards liberation.

"jaya" also means supreme or the highest. This too is appropriate since vAyu is considered jlvOttama (the highest amongst all jlvas).

jagatrANa:

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The shAstrAs tell us that vAyu keeps reciting the hansa mantra "hamsah sOham svAha" about 21600 times every day in all souls, offering this to hamsanAmaka paramAtma (hari). As long as vAyu is in the body, it is considered alive; once he departs, it is termed dead. That is why he is regarded as "jagatrANa" - the one who provides sustenance to the world.

trANa can also be interpreted to protect or shelter. And that is true too, since he protects all worthy jlvas (and punishes bad ones). His power extends to even gods that others worship,

balamindrasya girishO girishasya balam marut  
balam tasya harissAxat naharErbala manyatah  
(mahabhArata tAtparya nirNaya Canto 2 Verse 162)

[The strength of Indra is girisha (rudra), girishA's strength is marut (vAyu). vAyu's strength is hari Himself. hari derives His strength from nobody.]

If vAyu is the source for rudrA's strength (and by inference for the rest of the gods too) then it is obvious "jagatrANa" is a very apt epithet for him.

jagadoLage sutrANa:

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The shAstrAs tell us that the human body is made up of 24 tattvAs or elements. These elements are basically inert. In order to provide life to the body and make it active, 24 tatvAbhimani dEvatAs (gods who are patrons of senses or organs) enter the body and provide its basic functions. The controller for these dEvatAs is vAyu. hari inspires vAyu, and vAyu inspires everybody else. Since, hari and vAyu are thus responsible for the sustenance of the entire universe they are also called "sutrANa" (this epithet is primarily hari's, but can be used for vAyu too).

akhiLa guNa sadhdhAma

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There are 2 points to be considered:

hari is known as pUrNa guNa or akhiLa guNa, the embodiment of all good qualities.

vAyu is His sadhdhAma or chief abode (or temple). Thus vAyu is akhiLa guNa sadhdhAma. The ATarvaNOpanishat says "sa vEdaitat parmam brahmaDhAma".

In his commentary on the word "brahmadhAma" srimadAchArya has said "pradhAnam dhAma vishnOstu prANA Eva prakIrtitah". This is based on the "brahmasAra".

vAyu is akhiLa guNa too, not to the same extent as hari, but to a lesser degree.

vAyu is jlvOttama or the best amongst jlvAs. Thus the good qualities that are manifest in jlvAs are at their peak in vAyu. shrlmadAchArya says :

"gyAnE virAge haribhaktibhAve dhRuti sthiti prANa balEprayOgE  
buddhoucha nAnyO hanumatsamAnah pumAn kadAchit kvacha kashchanaiva  
tatvagyaNe viShNubhaktou dhairyE sthairyE parAkramE  
vEgE cha lAghavE chaiva pralApsya cha varjane  
bhlmasEna samOnAsti sEnayOrubhayArOpi  
pAndityEcha paTutvEcha shUrtvEcha balEpi cha"  
(mahAbhArata tAtparya nirNaya Canto 3 Verse 155, 165)

In knowledge, renunciation, devotion towards Hari, firmness, stability, exertion of power, intelligence, there never was a human equal to hanuman, anywhere, anytime. In correct spiritual knowledge, devotion towards vishnu, control over the body, boldness, strength, swiftness, being able to squeeze into a tiny space, ability to jump over long distances, discarding useless talk, expertise, oratory, courage, there is nobody equal to bhlmasEna in both the armies)

That is why shrl trivikrama panditAchArya addresses vAyu as 'shrlmadvishNavanghrinishTAtiguNa".

madhvanAma:

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It is intriguing why shrlpAdarAjaru has used the name "madhwa" instead of other equivalent terms. This is to draw our attention to the lines in baLitthAsUkta

"niryadIm budhnAnmahiShasya varpasa IshAnAsah  
shavasA kranta sUrayah yadimanu pradivO madhwa AdhavE  
guhA santam mAtarishwA mathAyati "

[it was from this omniscient vAyu, rudra and other gods easily learnt about the qualities of the supreme lord hari and obtained liberation from bondage. He (madhwa) churned the scriptures and showed us the supremacy of hari, who



resides in the hearts of everybody]

Verse 1:

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Ava kachchhapa rUpa dinda lanDOdakava  
Ovi dharisida shEShamUrutiyanu  
Avavana baLiviDidu hariya suraraiduvaro  
A vAyu namma kula guru rAyanu

Word-by-word Meaning:

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Ava = by which  
kachchhapa = tortoise  
rUpa = form or shape  
dinda = from  
lanDOdakava = the fluid that permeates brahmAnDa (universe)  
Ovi = easily  
dharisida = he carried  
shEShamUrutiyanu = the form of shEsha  
Avavana = whose  
baLiviDidu = by staying near  
hariya = Hari  
suraraiduvaro = the gods reach or attain  
A = that  
vAyu = vAyu (is)  
namma = our  
kula = sect  
guru = guru or preceptor  
rAyanu = king or chief

Quick Translation:

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The one who took on the shape of a tortoise and supported Sesha, by staying near whom lesser gods reach hari, that vAyu is the chief amongst the gurus of our sect or lineage.

Discussion:

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Ava kachchhapa

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According to the shAstrAs, the lord is holding up the whole universe as vishnu

kUrma. In the fluid that permeates brahmAnDa, vAyu is also present as vAyu  
kUrma,  
holding on to the tail of vishnu kUrma. sEsha is hanging to the tail of vAyu  
and  
is supporting the Earth on his hood.

sa ESha kUrmarUpENa vAyuranDOdakE sthitah  
viShNunA kUrmarUpENa dhAritOanantadhArakah (iti prabhanjanE)

vAyOstu kUrmarUpasya pUrvatashyOdakE mukham  
AgnEyaishAnigou bAhU pAdou nirruti vAyugou  
(iti prakrushte bruhadAraNyakOpanishadbhAshya)

The four limbs of the vAyu kUrma (tortoise) rest on the four corners of  
brahmAnDa.  
The chest is pressing against the Earth, the stomach supports AkAsha (space)  
and the  
back supports other worlds.

[I do not have enough expertise to comment if this is meant to be taken  
literally, or  
as poetry or if there is some symbolism that needs to be applied. In any  
case, here is  
some food for thought. Everybody knows that all the planets in our solar  
system (and  
all other heavenly bodies) are held in their place by the sun's gravitational  
pull.  
Thus in a way, the entire system is held in place by some sort of attraction.  
And guess  
what, another name for sEsha is sankarshana (one who does Akarshana or  
attraction).]

Avavana baLiviDidu hariya suraraiduvaro

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Posting 4 (on the initial verse) quoted details of the baLitthAsUkta which  
outlines how  
rudra and other gods easily learnt about the qualities of hari and obtained  
liberation  
from bondage.

In sumadhwavijayA, there is a interesting description of an incident of the  
gods turning  
up to hear srimadAchAryA's discourse on the shAstrAs. In harikathAmrutasAra,  
sri

jagannAtha dAsa provides details of the manner in which rudra learnt the shAstrAs from vAyu.

Let us look at the mahABhArata and rAmAyaNa. sugrIva and karNa were both amshAs of the sun (a mild form of incarnation), yet they met with different treatments at the hands of the Lord; sugrIva benefitted immensely from rAma, whereas karNa was punished. The answer to this seeming paradox is given by srimadAchArya

"sa mArutikrutE ravijam raraksha" (MBTN canto 5 verse 46)  
child of sun (sugrIva) was protected (by rAma) only because he was with hanumantA.

"bhImArthamEva ravijam nihatya" (MBTN canto 5 verse 47)  
It was because of (enimity with) bhIma that (another) offspring of the sun (karNa) was killed (by krishna).

A similar reversal is seen in the case of vAli and arjuna. Here again, the key was the relationship that vAli and arjuna had with hanumanta and bhIma respectively. This illustrates the point that getting the grace of vAyu is a sure-shot way of get the grace of hari.

This feeling has been beautifully captured by purandara dasaru in his song, "hanumana matavE hariya matavu, hariya matavE hanumana matavu".

A vAyu namma kula guru rAyanu

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The scriptures say that Hari can independently grant liberation, whereas vAyu (and brahma) can recommend eligible jIvas for liberation. Sometimes, on hari's authority, they can even grant liberation. The scriptures also say that brahma, vAyu, saraswati and bhArati are the only ones (apart from lakshmi and hari) whose knowledge is always perfect and who are never subject to any form of defect or imperfection. Thus is it any surprise that lesser gods flock to them to know more about hari?

This leads us to the conclusion that the word "kula" used by shrIpAdarAjaru should not be narrowly interpreted to mean just the mAdhwa community. It includes all gods, other celestial beings, saints, good and noble people. In fact it includes every jIva or sentient being who is eligible for mOksha (liberation). Thus vAyu is the chief guru of all sAtvika jIvAs. This is why in the very first verse of vAyu stuti, trivikramapanDitAchArya calls him "trailOkAchArya".

Another interesting point. shrIpAdarAjaru is also indirectly showing the position of vAyu (brahma) in the hierarchy of gods.

point to ponder:

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If "staying near vAyu" can be interpreted as "staying on the path laid down by vAyu or staying close to the principles dear to vAyu" then it follows that having faith in and following madhwa shAstra in letter and spirit is the right royal road to hari, i.e., mOxa or liberation! More on these lines in the next posting!

Verse 6:

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Avavanu dEhadoLagiralu hari tA nelesihanu  
Avavanu tolage hari tA tolaguva  
Avavanu dEhadoLahorage niyAmakanu  
A vAyu namma kula guru rAyanu

Word-by-word Meaning:

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Avavanu = he who  
dEhadoLagiralu = when he stays in the body  
hari = Hari  
tA nelesihanu = he stays  
Avavanu = he who  
tolage = when (he) departs  
hari tA tolaguva = hari also departs  
Avavanu = he who

dEhada = the body  
oLahorage = inside and outside  
niyAmakanu = controller or regulator  
A = that  
vAyu = vAyu (is)  
namma = our  
kula = sect  
guru = guru or preceptor  
rAyanu = king or chief

**Quick Translation:**

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As long he resides in the body, Hari remains or resides in the body, as soon as he departs, Hari departs from the body. He (vAyu) is the controller or regulator inside and outside the body; he is the chief amongst the gurus of our sect.

**Discussion:**

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Avavanu dEhadoLagiralu hari tA nelesihanu Avavanu tolage hari tA tolaguva

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There is a shruti vAkya in this connection (unfortunately I dont have more details):

"kasmin vahamutkrAnta utkramishyAmi, kasminvaham sthite sthAsyAmi iti sa prANamasRujatra"

[The Lord created vAyu with these words, "I will create such a devotee that his departure will bring about my departure, his presence will indicate my presence"].

There is another pramANa in this regard, but since that is more relevant to the next verse, it has been quoted in the next posting.

There are 2 aspects that need to be noted in the actual words used by shrIpAdarAjaru:

1. The unequivocal and forthright manner in which the statement has been made; there are no ifs and buts, and no room for any ambiguity whatsoever. There is no

reference

to other gods, dependencies, or other pre-conditions. The linkage between hari and

vAyu is direct and self-standing.

2. A double linkage has been used, i.e., presence of vAyu to presence of hari, and

departure (or absence) of vAyu to departure (or absence) of hari. This is very similar

to what is commonly used in scientific parlance as "necessary and sufficient condition"

Interpreting this linkage in the context of the physical body is straightforward and well

documented in the scriptures. However, I would like to submit a more interesting possibility

by extending this logic to the mind as well, i.e., consider that as long as vAyu is in the

mind, hari is there too, and once vAyu leaves the mind, hari leaves too.

What exactly does "vAyu in the mind" mean? I submit that this means the following:

- constantly meditating on vAyu, his glory and greatness
- believing with heart and soul the fact that he is jlvOttama (and his position in the hierarchy)
- following the principles enunciated by vAyu (madhwa) himself, i.e., following tattvada/dvaita concepts in letter and spirit, in thought and action, in the manner

>From the above it follows that tattvada/dvaita is the correct and most practical approach to achieving hari's grace, and more importantly, hari abandons everybody who abandons vAyu.

Avavanu dEhadoLahorage niyAmakanu

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Lest we come to the wrong conclusion that vAyu's lordship is limited to the body, shrIpAdarAjaru

hastens to remind us of what is said in the paingu shruti.

"prANasmEtad vashE sarvam prANah paravashe sthitah na parah kinchidAshritya vartatE paramOyatah"

Everything (apart from natural exclusions like hari, lakshmi, brahma) is in the control of prANA (another name for vAyu). In turn, prANA is under the control of hari. hari is under nobody's control, even to a small degree, and this has always been the case.

It is said that the pinDAnDa (or body) is a miniature of brahmAnDa (the universe). That is, the same gods who control different organs and senses of the body control other parts of the universe. Since they are all subject to the control of vAyu, it follows that vAyu's power and potence is intact all over brahmAnDa and pinDAnDa.

Verse 3

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karaNAbhimAni suraru dEhava biDalu  
kuruDa kivuDa mUkanendenisuva  
parama mukhyaprANA tolagalA dehavanu  
aritu peNanendu pELvaru budhajana

Word-by-word Meaning:

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karaNAbhimAni = regulators or patrons of senses  
suraru = gods  
dEhava = the body  
biDalu = depart from  
kuruDa = blind  
kivuDa = deaf  
mUka = dumb  
nendenisuva = to be called or named  
parama = supreme or the main  
mukhyaprANA = the primary life breath  
tolagalA = (when) departs  
dEhavanu = the body  
aritu = knowingly  
peNanendu = as a corpse  
pELvaru = to say  
budhajana = wise or knowledgeable people

Quick Translation:

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When gods who regulate the senses and organs depart from a person's body, that person (becomes impaired in that sense or organ, and is accordingly) called blind, deaf or dumb.

However, when mukhyaprANa leaves the body, the wise call such a body a corpse.

### Discussion

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shrIpadarAjaru is drawing our attention to the aitarEya upanishad statement:

"tA ahimsant ahamuktha masmaihamukthamasmti tA abruvan  
hantAsmAchCharIradutkrAmAma tadyasmin  
na utkAnta idam sharIram patsyati taduktham bhaviShyatIti vAgudakrAmad  
avadannashnan pibannAstaiva  
chakshurudakrAmad apashyannashnan pibannAstaiva"

Once the gods had a dispute amongst themselves as who was the greatest. They decided that the best way to judge the issue was to observe the impact on the body. The gods started entering a lifeless body one-by-one. None of them made an impact, the body remained as it was. As soon as vAyu entered the body, it perked up. Now the whole thing was reversed, and the gods started leaving the body one-by-one. As each god left, the sense or organ he/she regulated failed. Yet the body was alive and continued to eat and drink. When vAyu left the body, it collapsed. This conclusively established the total dependence of the jiVa on vAyu, and thereby his superiority vis-a-vis other gods, making his title of 'jIvOttama' appropriate.

Another related pramANa (supporting evidence) is also from the itarEya upanishad.

"prANa udakrAmat tatprANa utkrAntEapadyata tad AshIryata AshArItI  
tachCharIramabhavat"

When prANa departed from the body, it collapsed, and started decaying.

We observe this in the world around us too. As long as a person is breathing, he or she is considered to be alive; death occurs only when he or she stops breathing. In fact, if a doctor is around when death happens, he or she tries CPR, or electrical shock, and anything else to get the body to breathe again.

It is said that when a person dies, the amshAs (residue) of gods regulating



senses and organs go back to the original deity. However, this is not true in the case of vAyu. He carries paramAtma and the jIva on his shoulders to the next body.

When this verse is read along with the previous verse (i.e., as long as vAyu resides in the body, hari also resides, when vAyu leaves hari also leaves), it really shows the position of vAyu in the hierarchy of gods, and how much hari cares for him.

Like the previous verse, this too has symbolic significance; for the "spiritual" body to be alive, the presence of vAyu is very important. In other words, any mode of worship that does not accord primacy to vAyu ( and of course, hari, lakshmi, brahma) and the principles enunciated by him is irretrievably flawed and doomed to end in despair.

Verse 4:

=====

suraroLage nararoLage sarvabhUtagaLoLage  
parataranenisi nEmadi nelesiha  
hariyanallade bageyanannyanaru IOkadoLu  
gurukulatilaka mukhya pavamAnanu

Word-by-word Meaning:

=====

suraroLage = amongst gods

nararoLage = amongst humans

sarvabhUtagaLoLage = amongst all elements

parataranenisi = to be known as the most important

nEmadi = in strict order

nelesiha = to stay or reside

hariyanallade = other than Hari

bageyanannyanaru - bageya + annyanaru = does not submit or defer to others

IOkadoLu = in the world

gurukulatilaka = guru + kula + tilaka = crown jewel in the line of preceptors

mukhya = chief

pavamAnanu = pavamana (a name for vAyu)

Quick Translation:

=====

Amongst gods, amongst humans, amongst all elements, he resides as the

controller and regulator. He does not respect or defer to anybody other than Hari (and lakshmi, of course) in the world. He is mukhya pavamAna, the crown jewel amongst preceptors.

Discussion:

=====

suraroLage nararoLage sarvabhUtagaLoLage parataranenisi nEmadi nelesiha

=====

There are several supporting pramANAs for this, one of them being the paingu shruti quoted earlier:

"prANasmEtad vashE sarvam prANah paravashe sthitah na parah kinchidAshritya vartatE paramOyatah"

Everything (apart from natural exclusions like hari, lakshmi, brahma etc.) is in the control of prANA (another name for vAyu). In turn, prANa is under the control of hari. hari is under nobody's control, even to a small degree, and this has always been the case.

There is another way of looking at this. In the beginning, hari and lakshmi (as prakriti or nature) created the three primary constituents of brahmAnda - satva, rajas and tamogunas (qualities). Using the three gunas, the Lord created mahat tattva as the primary building block; this in turn, gave rise to ahankAra tattva, and the rest of the tattvas. The abhimAni dEvatAs (patron gods) for mahattatva are brahma and vAyu (and their wives saraswati and bhArati), and for ahankAra tattva it is garuda, sEsha, rudra (and their wives souparaNi, vAruNi and pArvati). Since mahat tattva is one of the key elements in the chain of creation, it is appropriate that vAyu is designated as the primary representative of hari in the body. He presides over other gods and ensures that everything happens in accordance with hari's desires and directions.

hariyanallade bageyanannyanaranu lOkadoLu

=====

It follows directly from the paingu shruti quoted above that vAyu does not have to answer to anybody else in the hierarchy other than hari (and lakshmi). shrIpAdarAjaru says this

explicitly to make sure we get the point. The same has been stated by srimadAchArya too:

"nAnyadEva natAstEna vAsudEvAnna pUjitah" (mahabhArata tAtparya nirNaya 18 canto, verse 16)

Other than vAsudEva (hari), bhIlnasEna has never prayed to any other god, even once. [This would be true for all incarnations of vAyu).

How does one reconcile this with instances in rAmAyaNa and mahAbhArata where incarnations of vAyu respect or obey people other than hari and lakshmi (for example sugrIva, bhIshma, drONa, etc)? There is an important concept behind this behavior. Since vAyu is jivOttama, he has to set examples of appropriate behavior for lesser jIvas to emulate. Thus he shows respect to his king/leader (sugrIva), his teacher (drONa) and his great-granduncle (bhIshma) etc. In the glta too, krishna says that everybody looks upto Him as an example and that is why He too performs certain duties.

gurukulatilaka mukhya pavamAnanu

=====

The first thing that strikes one about this is the fact that shrIpadarAjaru has abandoned the word "namma kula" (our sect), in favor of "gurukula". This is to draw our attention to one key concept of tattvavAda i.e., tAratamya or hierarchy of creation. Interested readers may refer the dvaita home page for more information about this concept.

The aspect of tAratamya relevant here is that each class in the hierarchy can and should act as teachers to the classes below it, i.e, members of a class can look upto members of the class above them for guidance and knowledge. So, symbolically speaking, there is a long hierarchy of gurus, extending all the way back to hari.

Hari is the Adi (first or primary) guru; he is the guru of all gurus, for all of creation, in the past, present and future. His immediate disciples are vAyu and brahma (and their spouses); in turn, these two are the gurus for garuda, sEsha, rudra (and their spouses), and so on. Thus,

as stated in the previous

verse, vAyu may be considered the primary guru for for all sAtvikas (good souls). shrIpAdarAjaru has put it poetically by calling him the he is the crown jewel of the line of preceptors (gurukula tilaka).

Verse 5:

=====

trEteyali raghupatiya sEve mADuvenendu  
vAtasuta hanumantanendenisida  
pOtabhAvadi taraNibimbake langhisida  
ItageNe yAru mUrIOkadoLage

Word-by-word Meaning:

=====

trEteyali = in trEta yuga (the second Yuga)  
raghupatiya sEve = service of raghupathi (rAma)  
mADuvenendu = saying that I will do  
vAtasuta = son of vAyu (hanumanta)  
hanumantanendenisida = became hanumanta  
pOtabhAvadi = in childish exuberance  
taraNibimbake = image of the sun  
langhisida = jumped  
ItageNe = equal (or superior) to him  
yAru = who  
mUrIOkadoLage = in all the three worlds

Quick Translation:

=====

In trEta yuga, in order to serve Raghupathi, the son of Vayu became hanumanta. Out of sheer childish exuberance he jumped at the sun. Who can match or exceed him in all the 3 worlds?

Discussion:

=====

trEteyali raghupatiya sEve mADuvenendu

=====

srImadAchArya says:

"niShEvaNAyOruguNasya | sa dEvatAnA prathamO guNAdhikO babhUva nAmnA  
hanumAn  
prabhanjanah"  
(MBTN - Canto 3, Verse 67)

To serve hari, full of all auspicious attributes, vAyu, the first amongst gods and having auspicious attributes more than others, took birth as a monkey named hanuman.

This was true of all the other gods too; all of them incarnated on the earth in order to serve the Lord. This was not because He needed any help, but because He wanted to give them a chance to serve him. (If you try to look for the contribution of other gods in the previous avatars you will find nothing, like looking for the stars at high noon!)

vAtasuta hanumantanendenisida

=====

There is an interesting aspect here that I wish to draw your attention to - the use of "hanumanta" instead of other alternatives like 'AnjanEya", "mAruti", "vAyu-putra" etc. Look at the hari vAyu stuti, and see how trivikramapanditAchArya addresses the first avatAra of vAyu for the first time - "vandeham tam hanumAniti ....". This is because of the meaning of the word "hanu".

"hanashabdO gyAna vAchI hanumAn matishabditah" (bhAvavRutta)

"hanu" means gyAna or knowledge, therefore "hanuman" means a very intelligent person. This statement has been used by srimadAchArya in several of his bAshyas. In another stotra ("manOjavam ...."), hanumanta is called "buddimatAm varishtam" the best or highest amongst all intelligent beings.

pOtabhAvadi taraNibimbake langhisida

=====

There is a popular story that the babu hanumanta mistook the sun to be a fruit and jumped to grab it. Indra hit him with his vajrAyudha (missile) and that is how hanumanta's cheeks became swollen. I am not sure how much of credibility to attach to this story. For example, mistaking the sun for a fruit is a sign of ignorance and that is something

that no incarnation of vAyu ever has. Secondly, why would indra hurl his missile at vAyu, somebody who is his parama-guru, his superior in tAratamya (hierarchy), and the most powerful jlva to boot? Even assuming that indra was capable of such a foolish act, how can the vajrAyudha make a dent in hanumanta's body, something that even the most powerful asuras (demons) and missiles could not do? So, I am forced to conclude that either the story is jsut a myth, or it was all "acting" to deceive asuras. This becomes even more obvious when one looks at the very next line in the stotra. I am requesting learned readers to comment on this aspect.

ItageNe yAru mUrIOkadoLage

=====

This is another way of stating that vAyu is jlvottama.

If I may be a permitted a little artistic licence, I would like to think that shrlpAdarAjaru's mind must have been on the hari vAyustuti which praises hanumanta "mahita mahApouruShO bAhushAli, ...". He is trying to tell us that when one tries to grasp all of hanuman's great attributes - his strength, intelligence, devotion, steadfastness, .... - one realizes that one lifetime is too small to get a full measure of his greatness, and one has to satisfy oneself with the thought that "there never was, is or will be anybody like him in all the three worlds".

Verse 6:

=====

taraNigabhimukhavAgi shabdashAstrava paThisi  
uravaNisi hindumundAgi naDeda  
parama pavamAna udayAsta shailagaLA  
bharadi aidida EtagupameyunTE

Word-by-word Meaning:

=====

taraNigabhimukhavAgi = taranIge + abhimukavagi = facing the sun  
shabdashAstrava = shabda + shAstrava  
paThisi = (after) reciting

uravaNasi = quickly  
hindumundAgi = backwards  
naDeda = walked  
parama = primary or supreme  
pavamAna = vAyu  
udayAsta = rising and setting  
shailagaLA = hills  
bharadi aidida = reached quickly  
EtagupameyunTE = Itage + upame + unTE = Is there an example (equal) for him?

Quick Translation:

=====

Facing the sun, he walked backwards and learnt the shAstras from the sun, moving from the rising hills to the setting hills. Is there any comparison to him?

Discussion:

=====

taraNigabhimukhavAgi shabdashAstrava paThisi uravaNisi hindumundAgi naDeda

=====

hanumanta approached the Sun to teach him grammar, logic and the shAstras. The Sun told him that he could not pause on his journey from East to West and so he could teach hanumanta only if he could keep pace with him. hanumanta agreed. Every day, at sunrise he would jump to the hills on the East where the Sun would rise, and walk backwards on the sky, always facing the Sun, until the Sun set in the west.

The first point to note is that the Sun is a jIva whereas hanumanta is jIvOttama. In other words, there is nothing that the Sun knows, which hanumanta doesn't. So there is no question of the Sun teaching hanumanta. Also, as stated by srimadAchArya (documented in the posting of Verse 4) there is no possibility of hanumanta worshipping anybody other than the Lord. So, the teacher that hanumanta faced was Lord hari inside the Sun.

Second, hanumanta is pUrnapragna (one whose knowledge and awareness is complete and perfect). It is said vAyu (and brahma) can get full knowledge about anything (or anyone) in the universe

by just thinking about that person or object; the only exception is matters concerning hari and lakshmi. So, there is no question of hanumanta learning something as mundane as grammar or logic. All of this is pretense, to teach the rest of thus that everybody, one matter how exalted, has to learn from a guru. This is the same reason why rAma and krishna needed a teacher, and bhlma needed drONa.

parama pavamAna udayAsta shailagaLA bharadi aidida EtagupameyunTE

=====

The use of the phrase 'parama pavamAna". Here parama indicates primacy amongst jlvAs (i.e., hanumanta being jlvOttama). pavamAna indicates, among other things, purity or lack of blemishes or defects (like ignorance). So, by using this phrase, shrlpAdarAjaru is sort of telling us "remember that we are talking about jlvottama himself, so dont get deluded into thinking that he learnt shAstras from the Sun".

Another aspect to be noted is that the pace set by the Sun is so hectic that he himself has no time to tarry anywhere. Yet, hanumanta was able to keep up with this pace, and do it walking backwards to boot! And remember, he was paying attention to what the Sun was supposedly teaching him! And without stopping for food, water or any other natural requirement!! So it is no exaggeration when shrlpAdarAjaru says categorically that there is nobody equal to hanumanta.

Another interesting point is that this incident is not mentioned in the hari vAyu stuti. And to the best of my knowledge (which is rather limited) it is not mentioned in sumadhwa vijaya too.

Verse 7:

=====

akhiLavEdagaLa sArava paThisidanu munnalli  
nikhiLa vyAkaraNagaLa iva pELida  
mukhadalli kinchidapashabda ivagillendu  
mukhyaprANananu rAmananukarisida



### Word-by-word Meaning:

=====

akhiLavEdagaLa = all the vEdas

sArava = essence

paThisidanu = he recited

munalli = quickly (or in front of)

nikhiLa = all the

vyAkaraNagaLa = grammar and related topics

iva pELida = he said

mukhadalli = in the face

kinchidapashabda = kinchid + apashada

kinchid = the smallest possible extent

apashabda = wrong pronunciation or usage

ivagillendu = he does not have

mukhyaprANanenu = mukhya + prANanenu = Chief Life-spirit (vAyu)

ramananukarisida = ramanu + anukarisida = rAma declared.

### Quick Translation:

=====

He quickly learnt and recited the essence of all vEdAs and all aspects related to grammar and literature. "There is not a single apashabda (wrong pronunciation or usage) in his speech" thus RAma praised mukhyaprANA.

### Discussion:

=====

akhiLavEdagaLa sArava paThisidanu munalli

=====

It is also said that Lord hari Himself taught the vEdas to brahma and vAyu at the beginning of creation. So, there was nothing new that hanumanta needed to learn. That is why the word "paTisidanu" (reciting) is used rather than "kalitanu" (learning).

However, the vEdas sing the praises of hari, and the activity of reading and reciting the vEdas is something that gives a great bhakta like hanumanta a lot of pleasure. That is why he always has the meaning of the vEdas in his mind.

nikhiLa vyAkaraNagaLa iva pELida

=====

hanumanta is praised in the scriptures as a great 'vyAkaraNa panDita' (expert in grammar). This is not surprising considering who he is and his capabilities.

It should be remembered that saraswati and bhArati are vidyAbhimAni dEvatas (patron gods for studies). The sumadhva vijaya talks of the gods gathering in the skies to listen to srimadAchArya's discourses.

shrI jayatIrtharu (tikArAyaru) says that by his grace (along with bhArati dEvi's grace) a dumb mute becomes a great orator ("mUkOpi vAgmi"), and a dull, retarded creature becomes a brilliant scholar (jadamatirapu jantu jAyate prAg.na mouli). Does this point need any more elaboration? I think not!!

mukhadalli kinchidapashabda ivagillendu mukhyaprANanenu rAmananukarisida  
=====

When sugrIva learnt that rAma and lakshmaNa were in the vicinity, he was not sure of their orientation towards him. He even suspected that they may be friends of vAli. To get a proper idea about them, he sent hanumanta in disguise to interview them and find out the reason for their presence. hanuman disguised himself as a brahmin and spoke with them for a while. rAma observed hanumanta's diction, command over the language and made the following remarks to lakshmaNa

nAnRugvEdavinItasya nAyajurvEda dAriNah  
vA sAmavEda viduShah shakyamEvam prabhAShitum  
(rAmAyaNa - Canto 2 Verse 28)

"It is not possible for somebody who has not learnt the RgvEda, sAmavEda and yajurvEda with meaning to speak like this."

nUnam vyAkaraNam kRutyamanEnana bahudhAshrutam  
bahu vyAharatAnEna na kinchidapashadditam  
(rAmAyaNa - Canto 2 Verse 29)

"Nor is it possible for somebody who has not learnt grammar (and other literary aspects) deeply and practised it extensively to speak like this. There is not a single mispronunciation or wrong usage in his speech."

It is said that only an experienced jeweller can gauge the true worth of a precious jewel. The only jewellers who can estimate the worth of this rare and divine jewel are the Lord and His consort.

Verse 8:

=====

taraNisutananu kAyda sharadhiyanu neredATi  
dharaNisuteyaLa kanDu danujaroDane  
bharadi raNavanemADi gelidu divyAstragaLa

## uruhi lankeya banda hanumantanu

### Word-by-word Meaning:

=====

taraNisutananu = the son of Sun

kAyda = protected

sharadhiyanu = the ocean

neredATi = cross from end to end

dharaNisuteyaLa = the daughter of the Earth (slta)

kanDu = seen

danujaroDane = with demons

bharadi = fiercely

raNavanemADi = waged a battle

gelidu = won (or rendered useless)

divyAstragaLa = divine weapons

uruhi = burnt

lankeya = lanka

banda = came back (returned)

hanumantanu = hanumanta

### Quick Translation:

=====

(Hanumanta) protected the child of the sun god, crossed the ocean from end-to-end, met or saw the daughter of the Earth, fought with rakshAsas and demons ferociously, conquered (or rendered useless) several divyAstras (potent and divine missiles) and returned after burning lanka.

### Discussion:

=====

taraNisutananu kAyda:

=====

sugrIva was the incarnation of the sun, so he was also known as taraNisuta (child of sun). Hanumanta helped him in several ways.

First, hanumanta brought about friendship between sugrIva and rAma, and got sugrIva crowned king of the monkeys by rAma.

Next, when sugrIva forgot his promise to rAma, hanumanta cautioned him, "It is not correct to be forget rAma. He is most venerable to us. Even if you forget your promise, I will force you to do what you promised". sugrIva immediately made amends for his lapse.

Thus, hanumanta saved sugrIva from the heinous sin of ingratitude (and from rAmA's anger, which would have wiped out sugrIva).

rAmA sided with sugrIva and not vAli, only because of hanumanta. (see the posting for Verse 1 for appropriate quotes from MBTN)

sharadhiyanu neredATi

=====

When jAmbuvanta and other monkeys saw the vastness of the ocean, they were convinced that they would never be able to jump across it. They approached hanumanta and praised him

"tvamEka EvAtraparam samarthah kuruShva chaitatparipAhi vAnarAn"  
(MBTN canto 6 Verse 58)

"You alone are capable of performing this task and saving the lives of all monkeys (from rAmA's anger at their failure)"

Most of the vAnarAs were actually gods who had incarnated in order to serve the Lord; this incident actually shows the primacy of vAyu amongst all gods.

bharadi raNavanemADi gelidu divyAstragaLa

=====

"ashItikOtiyUthapam purassarAShtkAyutam  
anEka hEtisankulam kapIndramAvRuNOdbalam  
samAvRutasthAryudhaissa tADitashcha tairbhRusham  
chakAr tAn samastashah talaprahAr chUrNitAn"  
(MBTN canto 7 Verse 21)

In lanka, hanumanta was attacked by 80 crore (800 million) rAkshAsas (demons), lead by 80 fierce warlords. However, all their attacks and blows had the same effect as hitting an intoxicated elephant with flowers. Yet, hanumanta destroyed all of them with blows from his bare hands.

"sa sarvalOkasAkshiNahsutam sharairvavarShaha  
shitairvarAstramantritaih na chainamabhaiva chAlayat"  
(MBTN Canto 7, Verse 25)

All the potent and divine missiles that akshakumAra rained on hanumanta had absolutely no effect.

"AthEndrajinmahAsa sharairvarAstrasamprayOjitaih  
tataksha vAnarOttamam na chAshakadvichAlanE"  
(MBTN Canto 7 Verse 30)

Indrajit swore that he would use very potent missiles and cut off hanumanta's limbs. But none of his missiles could make any impression.

There is a popular misconception that hanumanta was captured by the brahmAstra (one of the most potent weapons available to warriors) used by indrajit. hanumanta could have easily warded off that missile too; after all his level is almost the same as brahma in the hierarchy. However, he allowed himself to be captured because he did not want to deliberately slight brahmAstra, and also because he wanted to meet rAvaNa face-to-face and show him his power. There was also a military purpose to be served since he wanted to get a first-hand estimate of the strength of the enemy).

uruhi lankeya banda hanumantanu

=====

rAvaNA's henchmen tried to enclose hanumanta's tail with clothes or rags; however, just as they would reach the tip, the tail would grow longer, frustrating their efforts. Finally, they gave up and set the tail on fire. However, the fire did not (could not) harm hanumanta, on the contrary it acted as a torch, facilitating the process of setting lanka on fire. srimadAchArya says

krutistu vishwakarmaNOpi avahyatAsytEjasA (MBTN Canto 7 Verse 45)

The handiwork of vishwakarma (Lanka) got burnt by the lustre of hanumanta.

Verse 9:

=====

harige chUDamaNiyannittu harigala kUDI  
sharadhiyanu kaTTi bahu rakkasaranu  
orisi raNadali dashashirana huDiguTTi tA  
mereda hanumanta balavanta dhlra

Word-by-word Meaning:

=====

harige = (to) hari  
chUDamaNiyannittu = giving chUDamaNi (tiara)  
harigala = monkeys  
kUDI = together or with

sharadhiyanu = the ocean  
kaTTi = typing up (or limiting)  
bahu = lots  
rakkasaranu = demons  
orisi = killing  
raNadali = in the battle  
dashashirana = the ten headed one (a name for rAvaNa)  
huDiguTTi = repeatedly pounded  
tA = he  
mereda = exulted  
hanumanta = hanumanta  
balavanta = strong  
dhlra = fearless

**Quick Translation:**

=====

He gave the chUdAmaNi (tiara) to Hari (Rama), banded the monkeys together, built a bridge across the ocean, (and in the ensuing war) killed several demons and rakshAsas, and repeatedly pounded rAvaNa, this strong and fearless warrior called hanumanta

**Discussion:**

=====

harige chUDAmaNiyanittu harigaLa kUDi

=====

rAmam surEshvaramagaNyaguNabhirAmam  
samprApya sarvakapivlravarai samEtah  
chUDAmaNim pavanajah padayOrnidhAya  
sarvAngakaih praNatimasya chakAra bhaktyA  
(MBTN Canto 7 Verse 49)

hanumanta the son of pavan (vAyu), along with all the leading monkey warriors, met rAma, the king of all gods, filled with unbounded sadguNAs (good qualities). He submitted the chUdAmaNi (tiara) given by slta dEvi at His feet and did a sAshtAnga namaskAra (prostration) with complete devotion.

sAshtAnga namaskAra means prostration done as prescribed in the scriptures. They specify that certain parts of the body should be in contact with the ground, the eyes should be viewing (the object of prostration), the mind should be filled with devotion, and the mouth should be

chanting the praises (of the object of prostration).  
This is the correct way of prostrating.

shri jayatiRtha (tkArAyarU) has given us a wonderful definition of true devotion. The devotee should have knowledge of the greatness of the object of worship (to the extent he/she is capable). The devotion should be in the form of a flow of affection and friendship that is unwavering and is much, much more than any affection that one may have towards any other object.

sharadhiyanu kaTTi

=====

When rAma was near the ocean, planning the bridge. vibhIshaNa approached him and asked him for protection. This was opposed by all the monkey warriors except hanumanta. However, rAma accepted hanumanta's counsel and rejected that of everybody else. This is a very symbolic yet critical point to note since ultimately if a jIva has to get salvation, vAyu has to recommend him/her as being eligible, and paramAtma goes by his advice.

rAma waited for three days for the ocean god (varuNa) to show up. When this did not happen, he feigned anger and aimed his bow at the ocean, threatening to scorch it completely. varuNa immediately appeared before him, and begged his forgiveness. He granted rAma and his army permission to build a bridge across the ocean.

The question that comes to mind is: why did varuNa not show up for three days, even though he knew rAma was the Lord Himself? srimadAchArya says this was due to "asurAvesha" (demoniac impulse or influence). All the gods below saraswati and bharati are subject to this. The influence is usually for a very short time and once that is past, the affected god gets back his/her normal sAtvic inclinations.

dashashirana huDiguTTi tA mereda hanumanta balavanta dhlra

=====

hanumanta's valor during the war is well documented in the vAyu stuti and sumadhva vijaya. Here I would like to list a few instances when hanumanta taught a lesson to rAvaNa.

The first was when rAvaNa got the better of sugrIva.

athO hanUmAnurgEndra bhOgasamam svabAhum bhRushamunnamayya  
tatADa vakShasyadhipam tu, rakshasAm mukhah sa raktam pravaman papAta  
sa labda sang.nah prashashamsa mArutim tvayA samO nAsti pumAn hi kashchit  
kah prApayEdanya imAm dashAm mAmitIritO mArutirAha tam punah  
atyalapamEtadyadupAtta jlvitah  
(MBTN Canto 8 Verse 77, 78, and part of 79)

hanumanta hit rAvaNa on his chest, with his hands which were  
(are) as strong as the body of sEsha (since sEsha carries  
viShNu, his body is very strong). hanumanta did not want to  
kill rAvaNa since that was rAma's privilege, so he did not use  
full force. However, even this was too much for rAvaNa. He  
vomitted blood from all his ten faces and fainted. On regaining  
consciousness he praised hanumanta saying "Without doubt you are  
matchless, nobody else could have caused me such pain". hanumanta  
replied "This is just a small blow and that is why you are still alive!"

The second was when lakshmaNa fainted because of rAvaNA's attacks.

prakarShatitvEva nishAcharEshwarE tathaiva rAmAvarajam tvarAnvitah  
samasta jlvAdhipatEh parA tanUh samutpapAtAsya purO hanUmAn  
sa mushtimAvRutya cha vajrakalpam jaghAna tEnaiva cha rAvaNam ruShA  
prasArya bAHUnakhilairmukhairvaman saraktamuShNam vyasuvatpapAta  
(MBTN Canto 8, Verse 89, 90)

rAvaNa, the king of rAkshAsas, tried to drag the unconscious body  
of lakshmaNa to lanka. hanumanta, who was the embodiment of vAyu,  
who is the leader of all jlvAs, hurried to face rAvaNa. He hit him  
with his vajrAyuda-like fists (indra's thunderbolt missile). rAvaNa  
could not withstand this; he fell on the ground, vomiting blood  
from all his faces. hanumanta took lakshmaNa away to safety.

There are several other instances where hanumanta confronted rAvaNa  
and got the better of him.

Verse 10:

=====

uragabandhake siluki kapivararu mai mareye  
taraNikulatilakanAgnayane tALi  
girisahita sanjlvana kittu tanditta  
harivarage sariyunTe hanumantage

Word-by-word Meaning:

=====



uragabandhake = uraga (snake) + bandhake (imprisonment)  
siluki = being bound  
kapivararu = leading monkeys  
mai mareye = lose consciousness  
taraNikulathilakanAgneyane = taraNi (sun) + kula (lineage)  
+ tilakana (crown) + Agneyane (command)  
tALi = to bear (or in this context, to heed)  
girisahita = along with the mountain  
sanjlvana = the sanjlvini herb  
kittu = pulled out  
tanditta = brought (to where rAma was)  
harivarage = the chief monkey  
sariyunTe = is there any equal  
hanumantage = to hanumanta

Quick Translation:

=====

When the leading monkeys lost consciousness under the influence of the sarpAstra (Snake missile) initiated by indrajit, hanumanta heeded the command of the crown jewel of the Sun's lineage (Rama), and brought the sanjlvani plant along with its mountain. Is there any equal to hanumanta, the leader of monkeys?

Discussion:

=====

srImadAchArya describes in a beautiful manner what happened when indrajit attacked the vAnara sEna.

"punashcha tasyAstranipIDitAstE nipEtururvyAm kapayah salakshamaNAh sprushanti nAstrANI durantashaktim tanum samlrasya hi kAni chitkvachit

vig.nAtukAmah puri sampravruttim vibhIshaNah pUrvagatastadAgAt dadarsha sarvAn patitAnsa vAnarAn marutsutam tvEkamanAkulam cha

satam samAdAyayayou vidhAtRujam vimUrchChitam chOdaka sEkatastam AshvAsya kim jlvasi hEtyavO uvAcha tathEti sa prahA cha mandavAkyah

UchE punarjlvati kim hanUmAn jlvAma sarvEpi hi jlvamAnE tasmin hatE nihataShchaiva sarvE itirItEasmltyavadatsa mArutih (MBTN Canto 8 Verse 148-151)

All the leading monkeys and lakshmaNa fainted because of indrajit's missile. However, nothing happened to hanumanta since no missile could pierce his hard body. VibhIshana, who had gone to lanka,

returned and saw the condition of the monkeys. He took hanumanta to jAmbuvanta and found that he too had fainted. After reviving him, vibhIshana asked him "Are you alright?". jAmbuvanta, who did not immediately see hanumanta, asked vibhIshana, "Is hanumanta alive? If he is alive, then we are okay. If he is not alive, then our being alive does not matter at all". Hanumanta then informed him that he was right there.

Later, on jAmbuvantA's instructions, hanumanta flew in search of the sanjIvini herb. He reached the mountain in a very short time. When the herbs was not easily discernible, hanumanta angrily pulled out the whole mountain.

"sa tam samutpATya girim karENa pratOlayitvA baladEvasUnuh  
samutpAtAmbaramugravEgO yathA harishchakadharastrIvikramE

avApa chAkShNOh sa nimEShamAtratO nipAtita yatra kapipravIrah  
tachchailavAta sparshAtsumutthitah samastashO vAnarayUthapAh kshaNAt

apUjayanmArutimugrapouruSham raghOttama(mO)syAnujanisthA parE  
papAta mUrdhnyasya cha puShpasantatih pramOditairdEvavarairvisarjitA"

(MBTN Canto 8 Verse 156-158)

hanumanta the son of vAyu, the patron deity of strength, cradled the whole mountain, which was at least a hundred yojanas (miles?) wide, like a ball on his hand and travelled through the sky at a very high speed. His movement was similar to the way in which hari, the chakradhAri, travelled through the skies as trivikrama.

In the winking of an eyelid, he travelled to where the monkeys lay unconscious. The mere fragrance of the herbs revived the monkeys. Rama praised hanumanta's valor, strength and ability to perform impossible tasks. The gods sprinkled flowers on hanumanta and the monkeys and lakshmaNa sang his praises.

Bringing the mountain was a fantastic feat, but it pales in comparison to the way hanumanta returned it back to its place! He just stood where he was and threw the mountain weighing tonnes of pounds across thousands of miles. And he did it so deftly that there was absolutely no trace of the mountain ever having moved from its place!!

The entire incident has been very beautifully described in the

harivAyu stuti too ("prAk panchAshat ....."). The author, trivikrama panditAchArya finally salutes the dexterity of hanumanta's arms. It is also said that hanumanta brought the mountain on two separate occasions.

The whole incident can be viewed from two angles. One, it shows hanumanta's swAmi-bhakti (loyalty towards his Lord). Two, it shows his love towards his followers and devotees. When the entire army of monkeys lay helpless and distraught, he moved mountains to save their lives and bring happiness back to them. Isn't this the hallmark of a great leader? Aren't you glad that this vAyu is our "kula guru rAyanu"?

One final point. rAma could have easily brought the mountain himself or ordered somebody else to bring it. His choice of vAyu for this task underscores a very important point - His grace comes to us only through vAyu. Very few are qualified to receive His grace directly, almost everybody has to go through vAyu.

Verse 11:

=====

vijaya raghupati mechchi dharaNisuteyaLiglye  
bhajisi mouktikada hAravanu paDeda  
ajapadaviyanu rAma koDuyenene hanumanta  
nijabhakutiyane bEDi varava paDeda || 11 ||

Word-by-word Meaning:

=====

vijaya = victorius  
raghupati = leader of raghu clan = rAma  
mechchi =  
dharaNisuteyaLiglye = dharaNi + sutelayige + lye  
dharaNisuteyaLige = to slta  
lye = to give  
bhajisi = prayed  
mouktikada = (of) pearls  
hAravanu = necklace  
paDeda = to get  
ajapadaviyanu = the post of Creator  
rAma  
koDuyenene = to say, "I will give"  
hanumanta  
nijabhakutiyane = nija + bhakti + yanne = only true devotion  
bEDi = requested  
varava = boon

paDeda = got

Quick Translation:

=====

When the victorious king rAma gave slta a pearl necklace hanumanta prayed for and obtained it. When offered the post of Creator (Brahma) hanumanta prayed for intense devotion, and got this as a boon from rAma.

Discussion:

=====

The popular story (as portrayed in movies and dramas) is that when rAma gave a pearl necklace to slta, hanumanta asked her to give it to him. He then proceeded to break the string and examine each pearl. When the surprised slta asked him what he was up to, he replied that he was looking for rAma and slta in that string. When questioned further, he tore open his chest and exposed the icon of rAma and slta that was enshrined there. You may have even seen pictures of this scene.

This is described slightly differently in shrI sumadhva vijaya.

rAjyAbhiShEkEavasitEeatra sltA prEShtAya nastAm bhajatAm dishEti  
rAmasyA vANyA maNimanjumAIA vyAjEna dlrghAm karuNAM babamdha  
(sumadhva vijaya Canto 1 Verse 22)

After his coronation was over, rAma asked slta to give Her beautiful pearl necklace to the one who had served them the most. She used this as an opportunity to give the necklace to hanumanta and shower him with Her benediction.

After the coronation, rAma acknowledged the efforts of everyone who had helped him. (Dont make the mistake of thinking that rAma needed their help and that he was grateful for the same. His gesture was to set an example of how a person who has received help should not forget to express his gratitude, at the moment of his triumph). While acknowledging the efforts of hanumanta, rAma says

"atO hanUmAnpadamEtu dhAturmadAg.nayA sRuShtyavanAdi karma  
mOkSham cha IOkasya sadaiva kurvanmuktashcha muktAnsukhayan pravartAm"  
(MBTN Canto 8 Verse 240 - 242)

Let hanumanta take brahma's post (of lordship over satya IOka).  
>From there, on my orders, let him perform the tasks of Creation,

sustenance and destruction, and granting of mukti too. At his preordained time let him get liberated, and grant the happiness associated with liberation to other eligible souls.

You have to remember that this was not a impulsive gesture made by a grateful rAma, based on services rendered by hanumanta in just one life. This was based on hanumanta's sAdhana (accomplishment) over hundred kalpas, and because of his intrinsic worth.

bhOgAshcha yE yAni cha karma jAtAnyanAdyanantAni mamEha santi madAg.nyayA tAnyakhilAni santi dhAtuhu padE tatsahabhOganAma EtAdRusham mE sahabhOjanam tE mayA pradattam hanuman sadaiva (MBTN Canto 8 Verse 240 - 242)

The enjoyments that I have, the actions that are there in this world, that are without creation and destruction, accrue to me alone. However, based on my orders, they are available to the one holding the post of brahma also. That is why the brahma post is called 'saha bhOga'.

In other words, the essence of all good deeds done by pious souls is accepted by hari, acting through brahma. Since brahma also gets a share of this essence, it is called sahabhOga. When this was offered to hanumanta, he replied as follows:

"pravardhatAm bhaktiralam kShaNE kShaNE tvayIsha mE hrAsavivrajitA sadA anugrahastE mayI chaivamEva niroupadhou tou mama sarvakAmah" (MBTN Canto 8 Verse 247)

hanumanta prayed "O Lord rAma, let my devotion to you keep growing from instant to instant, let it be without any defect or imperfection. My devotion and your grace should both be both without any equal or superior".

The same spirit is beautifully captured by purandaradAsaru in his inimitable manner. He says, "hanumanta, you could have asked for so many things - a happy marriage, kingdom, riches etc. For the Lord, none of this would have been difficult. Yet you chose to ask for even more devotion that is forever increasing, completely free from all blemishes and conditionalities".

Such is the selfless, untainted, pure devotion that hanumanta has towards rAma.

Verse 12:

==+====

**A mArutane bhlmanenisi dvAparadi  
sOmakuladalli janisi pArtharoDane  
bhlmavikrama rakkasara muridoTTida  
A mahima namma kulagururAyanu**

**Word-by-word Meaning:**

=====

**A mArutane = the same mAruti  
bhlmanenisi = became bhlma  
dvAparadi = in dvApara  
sOmakuladalli = in the lineage of the moon  
janisi = took birth  
pArtharoDane = with pArtha (arjuna) and others  
bhlmavikrama = powerful and ferocious  
rakkasara = demons  
muridoTTida = decimated  
A mahima = the same great entity  
namma = our  
kulugururAyanu = kula + guru + rAyanu  
= chief amongst the gurus of our clan**

**Quick Translation:**

=====

**The same mAruti was born in dvApara yuga in the lineage of the moon as bhlma, along with pArtha (arjuna) and others. This valiant and fierce warrior decimated rAkshasAs. This great person is the preceptor of our line**

**Discussion:**

=====

**bhlma nenisi**

=====

**Before starting on the bhlmAvatara, it is important to know the meaning of the word 'bhlma'. This is defined as**

**"bhRutAh mAh yasmin sah bhlmah"**

**The one in whom knowledge of the seven scriptures is full. Here the seven scriptures are the 4 vedas, mUla rAmAyaNa, mahabhArata and pancharAtra. These describe the Lord and sing his praises.**

**Let us compare this with how the baLitthah sUKta describes**

the second avatAra (incarnation) of vAyu:

"pRuShO vapuh pitumAnnitya AshayE dvitiyamA saptashivAsu mAtRuShu"

The second avatara (of vAyu) is (or will be) a destroyer of enemies, a partaker of large quantities of food, eternal (or somebody whose death will happen only at his desire) and totally immersed in the seven scriptures.

shrlmadAchArya defines 'sEna' as 'inEna sahita' i.e., as somebody who is always with his 'ina' (lord and master).

A mArutane bhImanenisi dvAparadi

=====

It is important to know how kunti got the mantra that lead eventually to the birth of all pAnDavas.

King shUrarAja had a daughter named pRuthu. His friend, King kuntibhOja was issueless. So, shUrarAja let his friend adopt his daughter. From then on, she became known as kunti.

"tatrAgamachChamkarAmshOatikOpO durvAsAstam prAha mAm vAsyEti

tamAha rAja yadikanyakAyAh kShamiShyasE shaktitah karmakartrAh  
sukham vasEtyOmiti tEna chOkte shushrUNAyAdishadAshu kuntIm  
chakAra karma sA pRuthA munEh sukOpanasya hi  
yatha na shakyatE paraih sharIraVA.gmanOanugA

sa vatsaratrayOdasham tayA yathAvadarchitah  
upAdishat param manum samasta dEvavashyadam"  
(M.B.T.N canto 11 verses 149 - 152)

dUrvAsa, a very short-tempered saint, and an incarnation of rudra, came there (to kuntibhOja's palace). He requested Kuntibhoja "let me stay in your house." Kuntibhoja countered, "You may do so, provided you promise to overlook any minor blemishes committed by the maiden that I will appoint for your service, somebody who will serve you to the best of her ability." dUrvAsa agreed to this condition and kuntibhOja then appointed kunti for the service of the saint.

kunti served the saint for 13 years, in a manner that others could not, with heart and soul. He was pleased by this and then

taught her a mantra that could attract any god of her choice.

Later, as desired by bhIshma, she married King pAnDu. Since pAnDu was under a curse, kunti had to use the mantra to invite different gods to bless her with children.

sOmakuladali janisi

=====

The pandavas were part of the lineage that originated from the moon. This lineage was blessed to have many pious kings like kuru, virUtha, manyu, hasti etc.

janisi pArtharoDane

=====

It is well known that the 5 pAnDavas were the incarnations of different gods - yama (yudhishtira), vAyu (bhlma), indra (arjuna), ashwini devatas (nakula and sahadEva). However, not many know that vAyu was present in all the 5 pAnDavas, albeit in different forms.

"yudhiShtarAdyEShu chaturShu vAyusmAviShtah phalgunEeatO vishEshAt | yudhiShtirE soumyarupENa viShtah virENa rupENa dhananjayEasou | shRungArarUpam kEvalam darshayAnO vivEsha vAyuhu yamoujapradhAnah | shRungAra kaivalyamababhIpsmAnah pAnDurhiputram chakamE chaturtham | shRungArarUpO nakulE vishEShat sunItirUpah sahadEvam vivEsha | guNaisyamastai svayamEva vAyuhu babhUva bhUmou jagadantarAtma | supalla vAkAratanurhi kOmalah prAyO janaih prOchyatE rUpashAli | tatassujAtou varavajrakAyau bhImarjunAvapyutE pAnDuraichChat | aprAkRutANAm tu manOharam yadrUpam dvAtrimshallaShaNOpEt magryam | tanmArutO nakulO kOmalAbha Evam vayuhu panacha rUpoatra chAsIt|"

(M.B.T.N Canto 12/129 -133)

vAyu was (also) present in (the other) 4 pAndavas (yudhishtira, arjuna, nakula and sahadEva). His peaceful form was present in yudhishtira, whereas it was the herioc form in arjuna. Since pAnDu wanted a beautiful son, vAyu showed his beautiful side in nakula and sahadEva. His sunIti form (representing justice and wisdom) entered sahadEva. He manifested himself in his true form, the one which pervades and controls the whole world, complete with all good qualities, as bhlma. It is the way of the world that only



somebody who has a tender and supple body is considered handsome. Thus even though arjuna and bhlma were extremely good looking, they were not considered handsome because of their good physique and tough bodies. That is why, pAnDu wanted a handsome son after bhlma and arjuna, and that is what he got with nakula. bhlma's form was perfect and had all the 32 signs prescribed for a perfect physique (something that only celestials could discern).

shrl vAdirAja tIrtha has described this very poetically as follows, "The ferociousness shown by shrl hari while killing hiraNyakashipu is absent when he is with lakshmi. Similarly the steel body shown by bhlma while killing jarAsandha is absent when he is with droupadi. The same contrast in forms can be seen between bhlma and nakula".

Verse 13:

=====

karadinda shishubhAvanAda bhlmana biDalu  
giriyoDedu shatashrungavendenesitu  
harigaLa harigaLim karigaLa karigaLim  
areda vIranige sura nararu sariye || 13 ||

Word-by-word Meaning:

=====

karadinda = from the hand  
shishubhAvanAda = having the looks of an infant  
bhlmana = bhlma  
biDalu = dropped  
giriyoDedu = the mountain broke  
shatashrungavendenesitu = shata + shrunga + vendu + enisitu  
= became hundreds of pieces  
harigaLa harigaLim = horses against horses  
karigaLa karigaLim = elephants against elephants  
areda = grind  
vIranige = warrior  
sura = gods  
nararu = humans  
sariye = is there any equal

Quick Translation:

=====

When the infant-like bhlma was dropped from his mother's lap, the mountain (on which his mother was present) broke into a hundred pieces. He pounded horses against horses

and elephants against elephants, is there a human or god equal to this great warrior?

Discussion:

=====

It should be noted that the incident highlighted in this verse is not covered (in depth) in the harivAyu stuti.

shishubhAvanAda

=====

The word "shishubhAvanAda" means having the look of an infant. This term, rather than the more straightforward "shishu", has been used for a reason.

Even though vAyu was "born" to kunti, his birth was of a totally different nature. Normally a child goes through tribulations in its mother's womb (the shAstras compare this to stay in a dark prison). This was not the case with bhlma. Nor was he conceived out of a sexual interaction. His physique had all the 32 marks associated with a perfect physique. Also, a human body goes through different states like childhood, adolescence, manhood, old-age etc, where the capabilities of the body in terms of strength, stamina etc. vary. This was not the case with bhlma. Only the appearance changed with time, there was no waxing or waning of strength and capabilities.

Incidentally, all of the above holds true in the case of the Lord too. Even though He appears to take birth, grow, sleep, bleed, die etc, none of this actually happens since His body is not made up of any "prakritic" (natural or material) elements; it consists of pure and unsullied bliss and knowledge. Attributing such human-like characteristics to the Lord is one of the forms of hatred towards him, and is a sure-fire way of landing in tamas (dark and eternal hell, replete with unimaginable suffering).

giriyoDedu shatashrungavendenesitu

=====

This is described as follows in the mahAbhArata tAtparyanirNaya.

"tajjanmamAtrENa dhAra vidAritA shArdUlabhItAjjananIkarAdyadA papAta sanchUrNita Eva parvatastEnAkhilOasou shatashRunganAmA"

(M.B.T.N Canto 12 Verse 55)

Even at the time of his birth, the earth split. His mother dropped him out of fear when she heard a tiger roar. Due to this, the structure of the mountain named shatashRunga became very weak.

This clearly indicates that the name of the mountain was shatashRunga (hundred peaks) and not that it broke into a hundred fragments after bhlma fell on it. That is why srimadAchArya says that the mountain became fragile and shaky after bhlma fell on it.

This is described much more poetically in Sumadhwa Vijaya.

"indrAyudham hIndrakarAbhinunnam  
chichChEda pakshAn kshitidhAriNAm prAk  
bibhEda bhUbhRudvapurangasangAchchitram  
sa pannOjananIkarAgrAt"  
(SMV Canto 1, Verse 29)

"In the past, indra's hands threw the indrAyudha (vajrAyudha) at the hills and cut off their wings. However, when bhlma slipped from his mothers hands and fell, the mountain broke under the impact of his body. This is astonishing."

The idea expressed is that when indra threw his powerful missile, using all his strength, he could only cut off the wings of the mountains; whereas, bhlma was able to break it into pieces just by the sheer impact of his infant body. The power of vAyu is truly astonishing and unimaginable.

harigaLa harigaLim karigaLa karigaLim areda vIranige

=====  
During the kurukshEtra war with kauravas, bhlma was the personification of destruction. He single-handedly destroyed more than half the kaurava army. Such was his strength that he could kill elephants with bare fists. Once he killed a massive and ferocious elephant that was causing havoc, swung it around and threw it on the enemy army killing thousands of soldiers, horses and elephants. A more graphic and detailed description of his heroic deeds is given in the later verses.

Verse 14:

=====

**kurupa garaLavanikke nereyunDu tEgi  
uragagaLa mElbiDalu adanorasida  
aragina maneyalli uriyanikkalu dhlra  
dharisi jAhnavigoyda tannanujara**

**Word-by-word Meaning:**

=====

**kurupa = kuru + p = king of kurus (duryOdhana)  
garaLavanikke = gave poisoned food  
nereyunDu = completely ate  
tEgi = burped (digested)  
uragagaLa = snakes  
mElbiDalu = set upon  
adanorasida = killed them  
aragina = wax  
maneyalli = palace  
uriyanikkalu = put fire  
dhlra = brave warrior  
dharisi = carried  
jAhnavigoyda = to ganga river  
tannanujara = his brothers**

**Quick Translation:**

=====

**When the King of Kurus (duryOdhana) administered poison to  
bhlma, he ate and digested it heartily. When snakes were set  
upon him, he finished them off easily. When the palace of  
wax (in which he, his mother and brothers were sleeping)  
was set on fire, he easily carried his entire family on his  
shoulders and brought them to the banks of the ganga.**

**Discussion:**

=====

**kurupa garaLavanikke nereyunDu tEgi**

=====

**After being cursed by a sage, King pAnDu handed over the  
reins of the kingdom to his brother dhRutarAShTra and  
went to the forest with his wives kunti and mAdri. Since  
dhRutarAShTra was blind, his eldest son duryOdhana was  
the king for all practical purposes. That is why the  
term "kurup" has been used.**

**(The description that follows is based on MBTN**

## Canto 14 - Verses 62-78, rearranged slightly)

asuras (demons) and other evil people are destined for **tamas** (dark and eternal hell). Their progress towards this is determined solely by the hatred that they exhibit towards **hari** and **vAyu** (and other **sAtvik** souls). All of **duryOdhana's** siblings and associates were asuras, whereas **hari** and **vAyu** took birth as **krishNa** and **bhlma** respectively.

**duryOdhana** and his cohorts developed a hatred for **bhlma** even during their childhood, mainly out of jealousy towards his overpowering personality and superior strength. **bhlma** played a lot of pranks on them to ensure that the hatred blossomed. Some of his pranks were as follows:

When the children would climb a fruit-laden tree to pluck the fruits, **bhlma** would shake the entire tree and make the fruit drop (along with the children). He would grab a bunch of them and hold them under water, letting them go at the last minute. He dominated every kind of sport - running, wrestling, pulling, jumping etc. These acts brought about opposite results in his mates - children who were essentially divine in nature developed love and respect towards him, whereas all the asuras developed an overpowering hatred.

**duryOdhana** was determined to kill **bhlma** and **arjuna** and then grab the kingdom from the helpless **yudhiShTira**. Since **bhlma** was too strong to be killed in a straight-fight, **duryOdhana** decided to do so through deceit. To this end, he tried his level best in every possible manner. However, as a staunch and steadfast devotee of **hari**, subject to His full grace, **bhlma** had no difficulty in emerging successful every single time.

First, he was given poisoned food. This poison was a by-product of the churning of the ocean and had been given to **rudra** by **hari**. **ShukrAchArya** had obtained it from **rudra** through penance, and in turn, **shakuni** has obtained it from him. This powerful poison was mixed with food and given to **bhlma**. He ate it, digested it and shrugged it off. Next, they tied him in steel ropes and threw him in the **ganges**. **bhlma** had no difficulty in breaking the ropes and rising to the surface.

uragagaLa mElbiDalu adanorasida

=====  
Next, duryOdhana and his evil cohorts obtained 8 vicious and poisonous snakes and handed them over to their charioteer, who released them on the sleeping bhlma's chest. The snakes were so powerful that their mere sight or breath was potent enough to burn down cities. However, when the snakes tried to bite bhlma's hard body they broke their fangs! He then killed them and flung them afar, and killed their progeny, along with the evil charioteer. This caused a lot of sadness to the asuras.

aragina maneyalli uriyanikkalu dhlra dharisi jAhnavgoyda tannanujara  
=====

(The description that follows is based on MBTN  
Canto 19 - Verses 37-41, rearranged slightly)

duryOdhana and his evil cohorts next arranged for a palace of wax to be built and requested kunti and her sons to stay there for a while. vidura, who guessed the reason for this wax palace, arranged for a masoner to build a secret tunnel, leading from the palace to a safe place.

duryOdhana sent his minister purOchana with the overt purpose of attending to the needs of kunti, but with the covert goal of burning down the wax palace at a suitable time. bhlma, who knew the whole plan, was biding his time.

purOchana had an evil sister who had performed rigorous penance for one year with the objective of making her 5 sons gods. rudra had granted her that boon with the rider that this would happen if she was not killed along with her sons.

The sister visited purOchana along with her 5 sons. She cooked a meal for the pAnDavAs but laced it with a deadly poison. bhlma ate all the food thus preventing the others from eating it; he digested it without any side-effect. In the night when everybody was sleeping, he woke up his mother and brothers, and carried them away to safety, setting the palace on fire. purOchana, his sister and her sons were all killed together, thus negating the boon that she had obtained. bhlma carried his entire family on his shoulders and reached the banks of the ganga.

Verse 15:

=====  
allidda baka hiDimbakaremba rakkasara  
nilladorisida lOkakanTakaranu

**ballidasurara gelidu droupadi karaviDidu  
yella sujanarige haruShava blrida**

**Word-by-word Meaning:**

=====

**allidda = (those) who were there  
baka = name of a demon  
hiDimbakaremba = name of another demon  
rakkasara = demons  
nilladorisida = eradicated  
IOkakanTakaranu = public enemies  
ballidasurara = knowledgeable gods  
gelidu = won  
droupadi = droupadi  
karaviDidu = (took her) hand in marriage  
yella = all  
sujanarige = good people  
haruShava = happiness  
blrida = distributed**

**Quick Translation:**

=====

**He eradicated demons baka and hidimbika who were there and tormenting everybody. He vanquished knowledgeable gods, took droupadi's hand in marriage and brought forth a lot of happiness to good people.**

**Discussion:**

=====

**(The description that follows is based on MBTN  
Canto 19 - Verses 48 - 56, 87 - 95 rearranged slightly)**

**allidda baka hiDimbakaremba rakkasara nilladorisida IOkakanTakaranu**

=====

**bhlma reached the banks of ganga along with his mother and brothers. This place was inhabited by a demon named hiDimba and his sister hiDimbi.**

**hiDimba had performed penance of rudra and obtained a boon of invincibility. hiDimbi was actually an apsara (heavenly damsel) named shRi who had been cursed by indrA's wife to take the life of a demoness. shRi had prayed to bhArati dEvi (vAyu's wife) for mitigation. Pleased with her penance, bhArati had granted her a boon that her curse would be lifted after she**

married bhlma. In order to make this happen, an element of bhArati incarnated along with hiDimbi.

hiDimbi was sent by her brother to obtain some food. She saw the exceptionally handsome bhlma and lost her heart to him. She took on the form of a beautiful woman and asked him to marry her. He refused saying that his elder brother was as yet unwed. hiDimbi then told him that vEdavyAsa himself would come there in the immediate future and make him agree.

Annoyed by his sister's absence, hiDimba came there and saw her with bhlma. This angered him and he attacked bhlma with huge boulders and trees. bhlma brushed aside all his missiles and easily killed him with his bare hands, breaking the boon granted by rudra (this is possible since vAyu is much higher than rudra in the hierarchy of gods).

hiDimbi requested kunti and yudhiShTira to intercede on her behalf, which they did, but bhlma did not yield. Finally, vEdavyAsa himself came and asked bhlma to marry hiDimbi. bhlma immediately agreed (this is a good example of the verse that was stated earlier - 'hariyanallade bageyanannyaranu lOkadoLu' - he does not yield to anybody other than hari). After a year or so, they had a son named ghatOtkacha. bhlma then allowed hiDimba to go back to her heavenly abode with her son, after extracting a promise that they would both return whenever he needed them.

vEdavyAsa took kunti and her sons with Him to Ekachakra and introduced them as His disciples. He arranged for them to stay in a brahmin's house as guests. Ekachakra was tormented by a demon called baka, who had become invincible because of a boon granted by rudra. Unable to tolerate his random killings, the people of that city had arrived at an understanding with him that everyday he would be fed enormous amounts of food along with one human being. When the turn of the pAnDavas' host came, bhlma took his place and killed baka.

ballidasurara gelidu droupadi karaviDidu

=====

pArvati, yama's wife shyAmala, indra's wife shachi, and usha, the wife of ashwini dEvatas were cursed by brahma to take human lives. Instead of taking 5 bodies, they approached bhArati dEvi and requested her to make it possible for them to share her body



when she incarnated in dvAparayuga. bhArati agreed and that is how droupadi was born with one body and the spirit of 5 goddesses.

droupadi's father drupada organized her svayamvara and invited princes from afar. The contestants had to lift shivA's bow (which was given to drupada as a gift), and shoot at the eye of a wooden fish, only with the aid of its reflection. All the major princes of the land came and failed. Even though krishNa, balarAma and other yAdavas were there, they had been ordered by krishna not to make an attempt. The panDavas came in the guise of brahmins and after obtaining krishNa's blessings, arjuna succeeded in his attempt. When other contestants objected to brahmins participating in the contest and tried to prevent the marriage, bhlma held them at bay.

arjuna went home with his bride and announced that he had won a prize. kunti, who was inside the kitchen, ordered all of them to share it equally. This put the panDavas in a dilemma since they did not want to disobey their mother, but it was unheard of for 5 people to marry one person. Fortunately, krishNa arrived there and set their minds at rest. Based on His advice they all decided to marry her.

Next day, after returning to drupada's palace, they revealed their identity to the delighted drupada. However, when he heard of their plan to marry droupadi he objected. vEdavyAsa came there and advised drupada to concur, after explaining her unique background. When drupada still persisted in his objections, vEdavyAsa gave him divine powers and showed him the presence of the gods and goddesses present in the pAnDavas and droupadi. drupada realized his mistake and felt sorry for questioning vEdavyAsa's direct order. However, vEdavyAsa forgave him and the marriage of droupadi with each of the pAnDavas was performed with great pomp and glory.

Verse 16:

=====

rAjakula vajranenisida mAgadhana sLi  
rAjasUyayAgavanu mADisidanu  
AjiyoLu kouravara balava savarunenendu  
mUjagavariye kankaNakaTTida

Word-by-word Meaning:

=====

rAjakula = the clan of kings

vajranenisida = known as the vajrAyudha (indra's feared missile)  
mAgadhana = king of magadha (jarAsandha)  
sLi = split  
rAjasUyayAgavanu = the rAjasUya yAga  
mADisidanu = he got it performed  
AjiyoLu = in the world  
kouravara = kourava's  
balava = strength  
savarunenendu = eradicate  
mUjagavariye = in a manner that the three worlds could know  
kankaNakaTTida = made an oath

#### Quick Translation:

=====

jarAsandha, the king of magadha, was known as the thunderbolt of kings (i.e., he was so strong that nobody could hope to fight against him and survive), but bhlma tore his body into 2 halves. He took a oath heard in all the three worlds that he would decimate the strength of the kauravAs.

#### Discussion:

=====

rAjakula vajranenisida mAgadhana sLi

=====

King pAnDu had been cursed by indra to remain in yamalOka (kingdom of yama, the God of death) after his death, until his sons performed rAjasUya yAga.

sage nArada informed yudhiShTira that his father pAnDu was still in yamalOka and would remain there until his sons performed rAjasUya yAga. yudhiShTira felt sorry for his father and immediately sent for krishNa, to seek His advice in this matter.

jarAsandha had been brought up a demoness named jara. He had performed severe penance regarding rudra and brahma, and obtained boons of invincibility from them. He was so powerful that even balarAma could not kill him. He had an overpowering hatred towards krishNa, since he was an asura by nature. This hatred had blossomed with the killing of kamsa, who was his son-in-law. He had attacked mathura several times in vain. krishNa had shifted his capital to dwAraka, a city ensconced in the ocean, out of pity for his people who had suffered a lot under jarAsandha's constant attacks.

jarAsandha had imprisoned the relatives of krishna's wives and

intended to offer them as human sacrifices for the shiva yagna that he was planning to perform. Their kith and kin sent a entreaty to krishNa, imploring him to free them. This arrived at the same time as yudhiShTira's emissary.

krishNa visited the pAndDavas and told them about indra's curse. He advised them to perform the yAga, but cautioned them against jarAsandha. On hearing this, yudhiShTira got scared and gave up the idea of the yAga, but bhlma stood up and took an oath to kill jarAsandha with krishNa's blessings. krishNa had several reasons why He wanted the yAga performed - getting a good status to pAnDu, killing of jarAsandha, freeing of his relatives etc, but the most important was to ensure that the fruits of the yAga went to bhlma. It was finally decided that krishNa, bhlma and arjuna would visit magadha without arms, in the guise of brahmins. krishNa promised yudhiShTira to protect bhlma and arjuna from all harm.

The three of them arrived at magadha and immediately announced their arrival through a series of attacks. They levelled a huge shivalinga-like hill that jarAsandha worshipped every day, they destroyed 3 massive drums that adorned the city and entered jarAsandha's palace the way a lion enters the jungle, fiercely announcing its arrival. When questioned by jarAsandha they revealed their identity and asked him to select one of them for individual combat. He declined to fight with arjuna since he was no match physically, he declined krishNa since he was a cowherd (but the actual reason was that jarAsandha was scared that krishNa would easily kill him). He chose bhlma since he seemed to be the most appropriate from all angles.

The fight started with verbal sparring. jarAsandha took the stand that shiva was supreme and tried to prove his point. However, bhlma easily defeated him and proved that hari was supreme. Next, they fought with maces and later with bare hands. The fight was extremely gruesome and drew even the gods as spectators. bhlma played with jarAsandha for 15 days, out of respect for the boons granted by brahma and rudra. Finally, when the time was ripe, he took the blessings of krishNa, and killed jarAsandha by splitting his body into 2 halves. He treated jarAsandha as a yagya-pashu (sacrifice) and submitted this to krishNa, who is the acceptor of all yagyas. krishNa embraced bhlma and showed His happiness at the amazing feat performed by his favorite devotee. Thus bhlma rid the world of an evil tormentor.

Later the three of them returned to hastinApura and were greeted by everybody. In due course of time, under vEdavyAsa's directions, the rAjasUya yAga was performed.

In the shrl harivAyu stuti, shri trivikrama panDitAchArya states very poetically ("nirmRudnannatyayatnam ....rAjasUyashvamEdhE") that bhlma's act of killing of jarAsandha like a yagna-pashu and offering this to krishna (who was witnessing this in person) gave krishna more pleasure than the rAjaSuya and ashvamEdha yAgas performed by yudhiShTira.

AjiyoLu kouravara balava savaravenendu mUjagavariye kankaNakaTTida  
=====

This refers to the oath that bhlma took at the time of droupadi-vastrApaharaNa. Since all the events leading upto, and following the gambling incident have been depicted in hundreds of plays, movies, songs and TV serials I will not repeat them, except to repeat the oaths that bhlma took. He swore that he would break duryOdhana's thighs and kill him, kill dushyAsana and (pretend to) drink his blood, single-handedly kill all of dhRutharAShTrA's 100 sons. droupadi swore that she would leave her hair untied until bhlma drenched them with dushyAsana's blood. All of these oaths were made true in the kurukshEtra war.

Verse 17:

=====

dAnavara savarabEkendu byAga  
mAnanidhi droupadiya manadingitavanaritu  
kAnanava pokku kimmlrAdigaLa muridu  
mAninige sougandhikavane tanda

Word-by-word Meaning:

=====

dAnavara = demons  
savarabEkendu = eradicate or decimate  
byAga = quickly  
mAnanidi = esteemed  
droupadiya = droupadi's  
manadingitavanaritu = understanding (her) mind's desire  
kAnanava = jungle  
pokku = entered  
kimmArAdigaLa = demon kimmAra and others  
muridu = after breaking

mAninige = for his wife  
sougandhikavane = the sougandhika flower  
tanda = he brought

Quick Translation:

=====

In order to to eradicate evil people quickly, and to satisfy droupadi's desire (for the sougandhika flower), he entered the forest, killed demons kimmara and others, and brought back sougandhika for his wife

Discussion:

=====

kAnanava pokku kimmlrAdigaLa muridu

=====

>From dhRutharAShTra's place the pAnDavas went to the forest directly. Here they were confronted by kirmmlra, another ferocious demon who was harassing people. He was baka's brother and was waiting to avenge his brother's death at bhlma's hands. A violent fight occurred between him and bhlma, and he died a painful death.

dAnavara savarabEkendu byAga mAnanidhi droupadiya manadingitavanaritu

=====

During their vanavAsa (stay in the forest), pAnDavas happened to visit badari. Once, when bhlma and droupadi were alone near the mountain, a rare and beautiful flower with a heavenly fragrance dropped in their midst. droupadi loved the flower and asked bhlma to bring her a few more like them. She knew very well that this flower was the sougandhika, available on kubera's garden on the gandhamAdana mountain, guarded by evil, fierce and arrogant demons. Since killing of such demons was one of the primary objectives of bhlma's incarnation, she expressed this desire and sent him on this task.

As bhlma was climbing the mountain several evil demons attacked him in the form of lions and tigers. He killed all of them and proceeded further, meeting hanumanta on the way. The interaction between bhlma and hanumanta was an interesting one. Even though both were forms of vAyu, and equal in strength and capabilities, bhlma acted as if hanumanta was a stranger. He pretended to be unable to lift hanumanta's tail, and requested hanumanta to tell him about rAma's valor and greatness. All of this was pretense mainly for the beguiling of asuras, and also in keeping with accepted norms of behavior. This is explained very clearly in the harivAyu stuti too ("gachchan sougandhikArtham .....").

When bhlma reached the garden he was challenged by another set of demons. Initially they sparred with him verbally. They took the position that shiva is supreme, the world is an illusion and that all the jIvas are essentially the same as parabrahma. bhlma refuted all their arguments and defeated them in debate. Enraged, they attacked him with weapons and missiles and met their end at his hands.

bhlma went back to droupadi with the flowers. YudhiShTira was anxious about bhlma's health; he was also worried about angering kubera, and in turn rudra. However, kubera who knew the identity of bhlma was not angered by bhlma's action.

Yet another time droupadi requested bhlma to bring some more sougandhika flowers. Again, her objective was eradication of evil forces and enhancement of bhlma's name and fame.

A similar set of events happened this time too, except that the demons were lead by a fierce leader called manimanta. He had performed severe penance and obtained boons of invincibility from rudra. He could not defeat bhlma in debate or battle and met his end at his hands. However, he swore undying enmity towards bhlma and promised to come back in kaliyuga and cause him pain by misinterpreting scriptures. [According to the sumdhva vijaya, he was reborn as sankara and spread his own interpretation of the scriptures. He even came as a snake and bit madhvAchArya when he was a boy, but could not do any harm]

This time, due to influence of evil spirits, kubera was angered by bhlma's action and wanted to go to war against him. Fortunately for him, saner counsels prevailed, and he apologized to bhlma and invited the pAnDavas to stay with him.

Verse 18:

=====

duruLa klchakanu droupadiya cheluvikege  
maruLAgI karakariya mADalavanA  
garaDimaneyoLu barasi orisi avananvayava  
kurupanaTTida mallakulava savarida

Word-by-word Meaning:

=====

duruLa = evil

klchakanu = klchaka (the name of a bully)

droupadiya = droupadi's  
cheluvikege = beauty  
maruLAgI = become enamoured  
karakariya = harassment  
mADalavanA = doing  
garaDimaneyoLu = dance hall  
barasi = made him come  
orisi = wipe out  
avananvayava = his existence  
kurupanaTTida = the king of kurus (duryOdhana)  
mallakulava = army of wrestlers  
savarida = killed

Quick Translation:

=====

When the evil klchaka, enamoured by droupadi's beauty, started harassing her, bhlma lured him to the dancing hall and killed him. He then proceeded to defeat the army of wrestlers sent by the King of Kurus (duryOdhana).

Discussion:

=====

duruLa klchakanu droupadiya ..... orisi avananvayava

=====

At the end of their twelve years stay in the forest, the pAnDavas were supposed to stay incognito for one year. The terms were such that if they were detected during this year they would have to spend another 12 years in the forest. The pAnDavas chose matsya kingdom for their secret stay. This was ruled by virAtrAja, a weak and ineffective king. The real power behind the throne was his brother-in-law klchaka, his wife sudhEshNa's brother.

yudhiShTira became the king's advisor, bhlma a cook, arjuna a eunuch teaching dancing to the princess, nakula and sahadeva cowherds, and draupadi a maid serving the queen.

klchaka was a very powerful and evil warrior. His prowess as a wrestler was legendary. Once, when he was with his sister after returning from a successful tour of conquest, his lustful eyes fell on droupadi. Ignoring his sister's pleas he made some unwelcome advances at droupadi. Unable to tolerate this, droupadi asked bhlma for help. bhlma asked her to invite him to the dancing hall that night. klchaka gladly agreed. That night, bhlma took on the form of a beautiful damsel and completely

bowled over klchaka. Finally, he pummelled klchaka to death with his bare fists. Once again, he had rid the earth of a powerful and evil bully who had made a lot of people miserable.

kurupanaTTida mallakulava savarida

=====

klchaka's brothers attacked droupadi to avenge klchaka's death, but bhlma killed all of them and protected her.

When duryOdhana heard of the death of klchaka, he suspected the hand of bhlma since there was nobody else who could do it. He immediately sent a group of wrestlers to matsya, who challenged the king to find wrestlers who could fight with them. Since it was a question of the kingdom's pride, yudhiShTira asked bhlma to fight with them, which he did. duryOdhana's wrestlers were soundly defeated.

After this, duryOdhana attacked matsya in order to expose the pAnDavas. arjuna became Prince utara's charioteer and defeated the kourava army. At the end of the war, duryOdhana identified the pAnDavas, but they argued that since 13 years had passed since their banishment there should be no penalty. However, duryOdhana contested this saying that according to the solar calendar there were still 5 months left. Finally, bhIshma and vidura ruled in favor of the pAnDavas saying that according to the lunar calendar, which was prevalent then, 13 years had indeed passed, thus negating duryOdhana's claim.

The grateful virAtrAja offered his daughter utara's hand in marraige to arjuna, but he accepted her as his daughter-in-law, i.e, as his son abhimanyu's bride.

Having completed the terms of their banishment, the pAnDavas returned to claim their portion of the kingdom.

Verse 19:

=====

kouravara bala savari vairigaLa neggotti  
Orante kouravana muridu mereda  
vairi dushyAsanana raNadali eDegeDehi (toDeya laDDageDahi)  
vlranarahariya lleya tOrida

Word-by-word Meaning:

=====

kouravara = the kauravas



bala = strength  
savari = decimate  
vairigala = enemies  
neggotti = broke their bones  
Orante = as described above  
kouravana = duryodhana  
muridu = broke (his thighs)  
mereda = exulted  
vairi = enemy  
dushyasana = dushyasana  
ranadali = in the battle  
edegeDehi = kicked him to the ground  
vlra = brave warrior  
narahariya = narasimha  
lleya = sport or glory  
torida = showed

**Quick Translation:**

=====

He reduced the strength of the kouravas, decimated enemies and broke duryodhana (i.e., his thighs). He humbled and then eradicated dushyasana in the battle. He thus demonstrated the glory (or greatness) of narahari (Krishna).

**Discussion:**

=====

kouravara bala savari vairigala neggotti

=====

During droupadi's vastrapaharana bhishma had taken several oaths - to kill dushyasana, duryodhana and the rest of dhrutarashtra's sons. During the kurukshetra war, he single-handedly killed all of the kauravas. He destroyed close to 6 out of the 11 akoshinis (I don't know the modern equivalent - battalion or division?) that the kauravas had assembled.

On the battlefield, he resembled the God of Death himself, displaying unmatched ferociousness and courage, striking terror in the hearts of the enemy. He chased major commanders of the enemy army and attacked them with an intensity that was unheard of. Most of them lost their lives, while some lucky ones escaped with just a few broken bones. Overall, he thoroughly demoralized the enemy and reduced it to a bunch of cowards in his presence.

### vairi dushyAsanana raNadali eDegeDehi

=====

While the war was going on, bhlma was constantly searching for dushyAsana in order to make him pay him for his vile deeds. But dushyAsana the coward was constantly eluding him. Finally, when bhlma met him face-to-face, his joy knew no bounds. He jumped on him like a lion jumps on a deer, destroyed his chariot and threw him down on the ground. He then split dushyAsana's chest with his mace, sat on his stomach and made a big hole in his chest, creating a pool of blood. He then pretended to drink dushyAsana's blood and reminded him of every one of his misdeeds. He challenged the rest of the kaurava army to rescue dushyAsana if they could, but the terrible sight curdled the blood of even hardened warriors and no one dared to come near him. The vile and foul dushyAsana thus got his just desserts, in the manner bhlma had promised.

### vlranarahariya lleya tOrida

=====

A point to note is that bhlma did not actually drink the blood since the scriptures expressly forbid partaking of human blood. He ensured that the blood did not cross his clenched teeth, thus protecting his dharma. The whole thing was a big act, mainly to strike terror in the kourava army and demoralize it thoroughly. And also to show the world what a terrible fate awaited people who insulted and humiliated hari bhaktas. Indeed this was the reason why hari incarnated as narasimha and showed the world his fearsome form. In fact, the words "narahariya lleya" have been used only to drive home the similarity between bhlma's act and that of narasimha. And also to remind us that both the acts, through gruesome to behold, were steeped in dharma, without even a trace of adharma.

Another point to note is that as bhlma was killing dushyAsana, he "saw" or glimpsed manyu sUkta. That is why he is considered one of the "drashTAs" or "rishis" of manyu sUkta.

### Orante kouravana muridu mereda

=====

Towards the end of the war, when duryOdhana sensed defeat, he ran away and hid in a lake. He was reciting the mantra that had been taught to him by dUrvasa. These mantras were so potent that if duryOdhana were to recite them for a week, staying under water his dead army would have regained life, and become invincible.

krishNa knew this, so he brought the pAnDavas to the lake and instructed yudhiShTira to insult duryOdhana by calling him a coward. When this was done, the arrogant duryOdhana came to the surface and challenged the pAnDavas. He was given the option of choosing one of the pAnDavas with a weapon of his choice; the understanding was that he succeeded in defeating his opponent, victory was his.

duryOdhana chose the mace as his weapon and bhlma as his opponent since the others were no match for him. Finally, bhima broke his thighs and incapacitated him. When members of the kaurava army remonstrated saying that hitting an opponent on his thighs was against the rules of mace fighting, krishNa defended bhlma's action saying that he had kept his oath of breaking duryOdhana's thighs. Also, bhlma had struck him on the waist and not below, thus avoiding violating the rules of combat. Thus bhlma killed the last of the kauravas and kept all of his oaths. He submitted his entire action as an offering at the feet of krishNa.

In fact, throughout his life, every single asura or demo killed by bhlma was offered as a 'bali-pashu' to krishNa, the acceptor of all yagna offerings. The sole objective behind his acts was 'hari-prlti' and not to serve as a display of his individual strength or greatness.

Verse 20:

=====

gurusutanu sangaradi nArAyaNAstravanu  
uravaNisi biDalu shastrava bisuTaru  
harikRupeya paDedirda bhlma hunkAradali  
hariya divyAstravanu nere aTTida

Word-by-word Meaning:

=====

gurusutanu = teacher's son (drONa's son ashvaththAma)  
sangaradi = in the battle  
nArAyaNAstravanu = the fiery missile called nArAyaNAastra  
uravaNisi = at a very high speed  
biDalu = hurl  
shastrava = missile  
bisutaru = threw or hurled  
harikRupeya = hari's grace  
paDedirda = having achieved  
bhlma  
hunkAradali = with a snort

hariya = hari's  
divyAstravanu = divine missile  
nere = aside  
aTTida = chased away

**Quick Translation:**

=====

In the kurukshEtra battle, ashvatthAma, the son of drONa, issued the nArAyaNAstra (a powerful and dreaded missile) on bhlma in order to reduce him to ashes. On krishNa's orders, everybody else threw down their weapons (to save themselves). However, bhlma, who had the complete blessings of hari (nArAyaNa) Himself, easily averted the missile with a snort.

**Discussion:**

=====

drONa, the teacher of the kauravas and pAnDavas had a son called ashvatthAma. He is considered to be an amsha of rudra. As soon as he was born he neighed like a horse, and an astral voice asked drONa to name his son as ashvatthAma. He was brought up on horsegram juice, something that even adults cannot digest easily. He was a very great warrior, skilled in the use of all weapons. He is considered to be one of the immortals (chiranjivis) and is believed to be alive even today.

After bhIshma's fall, drONa was appointed the commander-in-chief of the kauravas. When bhlma was running amok, causing total demoralization in the enemy camp, ashvatthAma took the extreme step of using the nArAyaNAstra (a powerful and dreaded missile) on the pAnDava army.

krishNa knew that no other missile or weapon could match this missile and the only defence against this missile was total surrender. Accordingly, He ordered the entire pAnDava army to throw down their weapons and bow their heads in total submission. Everybody including arjuna did this; the only exception was bhlma. He refused saying that as a warrior he could not bend his head to save his life, as that would be an act of cowardice.

With complete and total devotion to hari, he stood his ground and boldly faced the missile, with hari enshrined in his heart. Such was his faith and steadfast devotion that when he snorted, the missile changed course and veered backwards.

With a little application, it is easy to discern the following points in this incident:

1. bhlma did not abandon his dharma in the face of adversity and take the easy course out. He stood his ground with faith and devotion.
2. krishNa had already said that the pAnDavas were very dear to him and would never let any harm come to them. bhlma was the only one who believed this with his heart and soul and was willing to risk his life to show that the Lord would protect His devotees under all circumstances.
3. krishNa let His devotee derail His own weapon. Just as he broke His own oath (not to take up arms) in order to help bhlshma keep his oath (that he would make krishNa take arms). He does these things to show that even though he is satya-sankalpa (one whose intentions always come true) and sarvOttama, He sometimes breaks His own rules out of love for His devotees. Another way of looking at this is that no rule can tie Him down - even His own!
4. Like prahlAda, bhlma showed the world that no weapon, missile or agency can hurt a true and steadfast devotee of the Lord, not even the nArAyaNAstra itself.
5. bhlma knew very clearly that the power behind the nArAyaNAstra was nArAyaNA, and the power protecting him too was nArAyaNA. So, when the attacker is the same as the defender, where is the cause for fear? One just needs to do one's duty and leave the rest to Him.

Lucky is the one who has devotion to such a merciful Lord! Fortunate is the one who can point to such a great devotee and say "A vAyu namma kula guru rAyanu"

> Quick Translation:

> =====

> In the kurukshEtra battle, ashwatthAma, the son of drONa, issued  
> the nArAyaNAstra (a powerful and dreaded missile) on bhlma in order  
> to reduce him to ashes. On krishNa's orders, everybody else threw  
> down their weapons (to save themselves). However, bhlma, who had  
> the complete blessings of hari (nArAyaNa) Himself, easily averted  
> the missile with a snort.

[...]

> After bhishma's fall, drONa was appointed the commander-in-chief  
> of the kauravas. When bhlma was running amok, causing total  
> demoralization in the enemy camp, ashvatthAma took the extreme  
> step of using the nArAyaNAstra (a powerful and dreaded missile)  
> on the pAnDava army.

[\*chomp\*]

This matter is explained very well in the 26th chapter of the mahAbhArata-tAtparya-nirNaya.

A little background: during the war, when Dronacharya had been led to believe that his son Ashwatthama was dead, he lost interest in the battle and even in life, and was killed by Dhrishtadyumna as he sat to meditate on the battlefield. This almost led to Satyaki (who, though in the Pandava army, a devotee of Krishna and a confidante of Arjuna, had been a student of Drona and had some loyalty towards him) and Dhrishtadyumna coming to blows, but this was averted by the counsel of Krishna and Bhimasena. However, when Ashwatthama came to know of Drona's killing, he released the `nArAyaNAstra' in anger as a means to annihilate the Pandavas in one shot.

At this, on Krishna's urging, all the Pandava warriors save Bhimasena lay down their weapons and surrendered their lives to the mercy of the weapon. The reason Bhimasena continued to bear arms and confront the weapon was that he was completely established in the pure xatriya-dharma:

shuddhaxatriyadharmeshhu niratatvAd.h vR^ikodaraH |  
vAhanAdavartIryAnyaiH praNate.api nirAyudhaiH |  
sAyudhaH saratho.ayuddhyadavishhahyamapIshvaraiH || XXVI-294 ||

This, of course, was not the only instance where Bhimasena showed that his course of action was based upon the rules of righteous conduct. For instance, during the period when the Pandavas had to go incognito, he decided to become a cook, noting that it would not be appropriate for him, as a gR^ihastha and a xatriya, to eat the cooking of just anybody else:

parapAko gR^ihasthasya xatriyasya visheshhataH |  
na yogya iti sUdasya babhre veshhaM vR^ikodaraH || XXIII-4 ||

He also did not seek to propitiate other deities to obtain their astra-s, as their worship, and desire-driven action, were alien to him:

na kAmyakarmakR^it.h tasmAnnAyAchad.h devamAnushhAn.h |  
na harishchArthitastena kadAhit.h kAmalipsayA || XVIII-5 ||

However, as per Hari's will, he did use astra-s during the battle (XVIII-12, etc.), thus showing that their use was already available to him.

There was never an instance where Bhimasena and Krishna were not completely in synchronism; this however could not be said of others, who on occasion did find fault with Krishna; even though they also were `bhAgavata'-s, their conduct was inadequate in parts:

anye bhAgavatatve.api khinnadharmAH kvachit.hkvachit.h |  
syamantakArthe rAmo.api kR^ishhNasya vimanA.abhavat.h || XVIII-18 ||

-- for instance, believing Krishna to have misappropriated the `syamantaka' gem, even Balarama felt animosity towards Him; similarly did Arjuna do during the episode of rescuing the brahmaNa's child:

avamene.arjunaH kR^ishhNaM viprasya shishuraxaNe |  
pradyumna uddhavaH sAmbo.aniruddhAdyAshcha sarvashaH || XVIII-19 ||

-- and others "close to Krishna" such as Pradyumna, Uddhava, Samba, Aniruddha, etc., all were similarly guilty.

Therefore, although Narayana's weapon was worthy of salutation for being His representative, such salutation could not be performed out of a desire for life; regardless of the consequences to one's life, the righteous thing was to confront the weapon:

namaskAryamapi hyastraM na namyaM jlvanechchhayA |  
samare shatruNA muktaM tasmAt.h tanna chakAra saH || XXVI-296 ||

In the Mahabharata, the description of this episode includes a mystifying allusion to the scene of Bhimasena vs. the nArAyaNAstra as "fire confronting fire" -- this is explained in the MBTN as:

astrAbhimAnI vAyurhi devatA.asya hariH svayam.h |  
tasmAd.h bhImaM svarUpatvAnnAdahachchAgnimagnivat.h || XXVI-297 ||

-- to wit, that the activating deity of the nArAyaNAstra was verily Vayu, and its Lord was Hari Himself; therefore, as Bhimasena also was Vayu himself in undiminished form, he was not annihilated by his own power,

just as fire is not burned by fire.

Even while maintaining his outward posture in accordance with his duty, Bhimasena took care to pay due respects to the Lord:

manasaivA.adaraM chakre bhImo.astre cha harau tadA |  
xatradharmAnusAreNa na nAma cha bAhyataH || XXVI-298 ||

Verse 21:

=====

chanDavikrama gadegonDu raNadoLage bhU  
manDaladoLidirAdanta khaLaranella  
hinDi bisuTida vrukOdarana pratApavanu  
kanDu nilluvarAru tribhuvanadoLu

Word-by-word Meaning:

=====

chanDavikrama = unmatched in defeating enemies on the battlefield  
gadegonDu = caryying the mace  
raNadoLage = in war  
bhUmanDaladoL = on the Earth  
idirAdanta = coming face-to-face (or meeting)  
KaLaranella = all the bad and evil people  
hinDi = wrenching  
bisutida = throw out  
vrukOdarana = another name for bhlma  
pratApavanu = bravery  
kanDu = seeing  
nilluvarAru = who can stand (withstand)  
tribhuvanadoLu = in all the 3 worlds

Quick Translation:

=====

When bhlma, a ferocious and undefeated warrior, roams the warfield with his mace, decimating all the enemies confronting him, who in all the three worlds can stand up against his prowess?

Discussion:

=====

chanDavikrama

=====

Even though all the incarnations of vAyu are equally capable, in terms of bala (strength) and gyAna (knowledge), each incarnation has a special focus, based on the demands of the situation. The



second incarnation as bhlma was known as a fearsome and unmatched warrior, who inspired fear in the hearts of his enemies, and who never tasted defeat, even once. In contrast, the other hero of the kurukshEtra (arjuna), tasted defeat several times in his life (all of these were when krishna was not around to save him). In strength, courage, steadfastness in the face of adversity, there was nobody who could match bhlma, let alone exceed.

As we all know, the focus of the third incarnation, madhvAchArya, was on gyAna. However, once in a while, he displayed flashes of his legendary strength and valor. When he was given a huge quantity of milk and bananas, by somebody who doubted the fact he was an incarnation of vAyu, he polished them off quite easily. He is also supposed to have lifted a huge boulder with ease, which scores of people could not even move. While visiting kurukshEtra, he showed his disciples the place where bhlma's mace was hidden.

gadegonDu raNadoLage

=====

This has 2 references; the more straightforward one is to bhlma's favorite weapon - the mace. He was unmatched when he strode the battlefield with his mace proudly resting on his shoulders. But then, he was unmatched even with his bare fists. So the reference to the mace is a pointer to something more subtle.

It is said that the 3 types of jlvas - sAtvikas, rAjasikas, tAmasikas - get rid of their linga-dEha (a type of covering that the jlva gets at the time of creation, and which goes away only when the jlva is ready for its final destination) in 3 different ways. sAtvikas lose it when they take a bath in the virajA river along with brahma. rAjasikas lose it through vAyu's snort. tAmasikas lose it when vAyu hits them with his mace; thereafter they proceed to tamas (dark and unending hell).

So, one may conclude that shrlpAdarAjaru is saying, in a poetic way, that not only does he despatch demons from this world with his mace, but also sends them to their final destination with it.

bhUmanDaladoLidirAdanta khaLaranella

=====

In the harivAyu stuti, shrl trivikrama panDitAchArya has beautifully described his inadequacy to describe bhlma's valor in the verse "kShvEIakShINATTahAsam ....". He finally concludes that only 2 people can do justice to this topic - vEdavyAsa (the

author of bhArata) and madhvAchArya himself - and offers his heartfelt salutations to them.

Another aspect to remember is that even though bhlma was the most powerful person of his times (with the exception of krishNa, of course), his power and strength were always used to eradicate IOka kanTakaru (evil people who were a source of misery to society), and never for any personal gain.

As was stated in a previous posting, every single asura or demon killed by bhlma was offered as a 'bali-pashu' to krishNa, the acceptor of all yagna offerings. In the hearts of such evil people, his very name used to cause jitters.

vrukOdarana

=====

There is a very popular misconception about the meaning of this name. A direct translation means somebody who has a wolf-like stomach, i.e, is a voracious eater. bhlma's legendary ability to consume huge amounts of food lends credibility to this misconception. The real meaning and origin of this name is totally different.

Every jlva has a jaThArAgni (flame) in its stomach. This is a form of the Lord, and helps the jlva digest its food. vAyu's jaThArAgni is the most potent amongst all jlvas and the form of the Lord that permeates this flame is called "vruga". Hence the term "vrukOdara" really means one who carries "vruga" in his stomach. It is this which gives vAyu the ability to digest gigantic amounts of food.

One needs to understand that when bhlma ate food, he did so as a naivEdya to the Lord within him, and not because he was hungry or could not survive without food. vAyu is the life force that keeps 8,400,000 types of species alive and kicking; every act of every jlva is performed under his supervision. So, associating human-like frailties such as hunger, thirst, etc - with him is very foolish and goes against what is said in the scriptures.

Verse 22:

=====

nArirOdana kELi manamarugi gurusutana  
hArhiDidu shirOratna kitti tegeda  
nIroLaDagidda duryOdhanana horageDahi  
UrUYuga tanna gadeyinda murida

Word-by-word Meaning:

=====

nArirOdana = woman's wail

kELi = on hearing

manamarugi = feeling sympathy

gurusutana = son of guru (ashwatthAma)

hArhiDidu = quickly caught

shirOratna = jewel in the head

kitti tegeda = (he) fiercely pulled out

nIroLaDagidda = the one who had hidden in the water

duryOdhanana = duryOdhana

horagedahi = pull out

UrUYuga = thigh

tanna = his

gadeyinda = with his mace

murida = broke

Quick Translation:

=====

Upon hearing the sobbing of droupadi, his heart melted with compassion. He then caught ashwatthAma, the son of his teacher (and also the perpetrator of the heinous crime) and stripped him of his birth-stone (the source of all his powers). He pulled out duryOdhana who was hiding in the water and broke his thigh with his mace.

Discussion:

=====

At the end of the kurukshEtra war, ashwatthAma spent time with the fallen duryOdhana and asked him "What do you want me to do?" duryOdhana said "Get rid of the pAnDavas". He then performed the abhisheka of ashwatthAma with dust and asked him to beget a son from duryOdhana's wife and continue the line of kauravas further. ashwatthAma agreed and went to the camp of the pAnDavas in the middle of the night. He woke up the sleeping drushtadhyumna (droupadi's brother) and killed him mercilessly, without giving him a chance to pick up weapons and fight. Finally, he set fire to the tent in which he thought the pAnDavas were sleeping. Unfortunately for him, it was not the pAnDavas but their sons who were sleeping there. ashwatthAma then ran to duryOdhana and gave him the good news. duryOdhana died peacefully after this.

droupadi lamented the death of her sons and asked the pAnDavas to avenge this. bhlma, krishna and the rest of the pAnDavas went in pursuit of ashwatthAma. When ashwatthAma saw the fierce rage of

bhlma he remembered what had happened to dusyAsana and panicked. In order to escape bhlma's onslaught he fired the brahmAstra at him. Immediately arjuna fired another brahmAstra to counter that even though he knew fully well that bhlma was the abhimAni devata (patron diety) of the brahmAstra and was thus immune to its awesome power.

vEdavyvAsa came there and chided arjuna and ashwatthAma for releasing such a powerful weapon without thinking of the impact it would have on the rest of creation. He asked them to withdraw the weapon immediately. arjuna was able to do so, but ashwatthAma could not do so because he had lost his moral power by agreeing to beget a son from duryOdhana's wife.

ashwatthAma had a divine maNi (pearl) in his head from birth. This potent jewel had the power to ward off death, disease, old-age, hunger, thirst, darkness, ignorance etc. It was one of the main sources of ashwatthAma's strength.

vEdavyvAsa then asked ashwatthAma to give his maNi to bhlma as atonement for firing brahmAstra at him and for his inability to withdraw it. ashwatthAma immediately complied with vEdavyvAsa's order. vEdavyvAsa then asked arjuna to withdraw the brahmAstra discharged by ashwatthAma, which he did.

(The sequence given in the verse seems to be slightly different. Actually, the verse seems to agree with another popular version about this event. It is said that one group wanted ashwatthAma to be killed for his heinous sin, whereas another group demurred at the thought of further bloodshed. So, as a compromise, it was decided that he should be stripped of his jewel, which would be equivalent to death and yet would avoid the actual killing. I have stuck to the version given in MBTN by shrimadAchArya. More learned readers may wish to comment on this.)

Verse 23:

=====

dAnavaru kaliyugadoLavatarisi vibhudaroLu  
vEnana matavanarupaladanaritu  
gyAni tA pavamAna bhUtaLadoLavatarisi  
mAnanidhi madhvAkhyanendenisida

Word-by-word Meaning:

=====

dAnavaru = demons or wicked people

kaliyugadoLavatarisi = taking birth in kaliyuga  
vibhudaroLu = amongst good people  
vEnana = bad or wicked (named after a king of that nature)  
matavanaruhaladanaritu = matavanu + aruhalu + adannu + aritu  
= on realizing that they were preaching a false doctrine  
gyAni = the wise or all-knowing  
pavamAna = vAyu  
bhUtaLadoLavatarisi = bhUtaLadoLu + avatarisi = incarnating on Earth  
mAnanidhi = the highly revered and respected  
madhvAkhyanendenisida = became famous or well-known as madhva

#### Quick Translation:

=====

When evil people incarnated in kaliyuga and started spreading an inferior and evil philosophy, pavamAna (vAyu) incarnated on earth and became famous as madhva.

#### Discussion:

=====

vEnana mata

=====

Our purANas talk of an evil king called vEna who spread a vile and wicked doctrine; he forced his people to worship him as God and ruled that all religious activities like yagnas were to be submitted to him. Finally, all the sages got together and punished him. Out of his body they magically extracted a baby, who was named as pRuthu, and who went on to become a very righteous and respected ruler (since Earth was ruled by him, it got the name prithvi).

dAnavaru kaliyugadoLavatarisi

=====

Many asuras and rAkshAsas (demons) were vanquished and killed by hanumanta and bhlma during their incarnations. Unable to match vAyu in strength, they decided to take revenge by spreading false knowledge amongst humans. The idea was that if good people were led astray, then as jlvattoma and the leader / preceptor of good souls vAyu would be effectively humiliated. With this end in mind they incarnated in kaliyuga and assuming the garb of ascetics, started spreading false philosophies. One of their leaders was a very vicious and powerful demon called maNimanta who had been killed by bhlma (for more details refer to posting 21 - this describes bhlma's acquisition of sougandhikA pushpa).

The wrong philosophies and doctrines propogated by asuras was based

on a deliberate misinterpretation of our holy scriptures. The one propogated by maNimanta was based on the concept that everything is unreal, all jlvas are the same as parabrahma (hari), who is totally attributeless and formless. The term "vEnana" has been used to indicate that this doctrine is conceptually similar to the one propogated by King vEna, and is equally worthy of condemnation.

gyAni tA pavamAna bhUtaLadoLavatarisi

=====

The state of affairs prior to the advent of vAyu is beautifully captured in the shri harivAyu stuti ("dEhAdutkrAmitAnA ....jivatAm chAdhikRutya) and in the sumadhava vijaya (Canto 2, Verse 1).

As the sun of correct knowledge was setting due to the influence of kali, the darkness created by the confluence of wrong interpretations blinded good souls and lead them away from the path of true knowledge. The gods lead by brahma were saddened by this and approached mukunda (Lord viShNu) for succour.

Since the Lord does not incarnate during kaliyuga, and because brahma never incarnates, He directed vAyu to incarnate and show worthy and deserving souls the correct path to salvation. Accordingly vAyu took birth as the son of a pious couple in Udupi and the rest is history.

The way in which shrl madhvAchArya took his birth is beautifully described in the sumadhava vijaya (Canto 2, Verse 25).

"sampUrNa lakshaNachaNam .....bhagvAn vivEsha"

vAyu, the master of the three worlds, entered the body of the embryo that was present in his mother's womb, expelling the existing jlva. This body, endowed with 32 marks of excellence and 9 glowing exits, was like a temple, ready for his arrival. vAyu's action resembled that of a victorious king who expells an existing ruler and making his way through his lovely city, enters his resplendent palace, embellished with well decorated doors.

mAnanidhi madhvAkhyanendenisida

=====

The baLitTha sUkta very clearly identifies shrl madhvAcharya by name as the third incarnation of vAyu. The name "madhvA" literally means one who dispenses happiness; incidentally, this is the same as Ananda tIrtha, the ashramanAma (name taken after becoming an ascetic) of

shri madhvAcharya. Here happiness means true and everlasting happiness, viz., liberation. As the one who showed the correct path to liberation, and thus helped good souls realize their innate happiness, the name "madhvAcharya" is very appropriate.

> Verse 23:

> =====

> dAnavaru kaliyugadoLavatarisi vibhudaroLu

> vEnana matavanaruhaladanaritu

> gyAni tA pavamAna bhUtaLadoLavatarisi

> mAnanidhi madhvAkhyanendenisida

> Discussion:

> =====

> vEnana mata

> =====

> Our purANas talk of an evil king called vEna who spread a vile and wicked doctrine; he forced his people to worship him as God and ruled that all religious activities like yagnas were to be submitted to him.

> unreal, all jIvas are the same as parabrahma (hari), who is totally attributeless and formless. The term "vEnana" has been used to indicate that this doctrine is conceptually similar to the one propagated by King vEna, and is equally worthy of condemnation.

A good point. Normally, many are under the impression that all doctrines ultimately lead to the same noble end, and/or that the differences between them are too esoteric to be realized by persons like oneself who do not have a deep understanding of the texts, their rules of interpretation, etc. In order to enable even the dull to have some appreciation of the correct positions, Vishnu incarnated as Vyasa:

nashhTadharmaj~nAnalokakR^ipALubhiH brahmarudrendrAdibhirarthito  
j~nAnapradarshanAya bhagavAn.h vyAso.avatatAra |

(gltAbhAshhya)

The Mahabharata, and the Puranas, which are of His composition, convey in simple story form great truths that persons such as oneself could not otherwise appreciate. For instance, the complete story of the Mahabharata conveys the message that ill-treatment of women is not to be taken lightly. Any miscreant guilty of such, and any of his aides, or even any neutral bystanders who refuse to take an adverse position as required, will have to face the wrath of the Supreme, who will annihilate the evil one and all that is his. If a man were to take this message to heart and

moderate his conduct accordingly, he could surely be said to have gained something, regardless of his lack of scholastic ability.

Similarly, also, it is to be noted that if difference between the individual and the Supreme is not accepted, then persons such as Vena and Paundraka must be considered highly realized and gifted individuals, for proclaiming their identity with the Supreme. However, these individuals are described as scoundrels of the first rank who met with an ignoble fate, but never as people worthy of emulation. Thus, once again, regardless of the paucity of one's abilities, one is led to understand that it is not the message of the shastra-s that one follow the lead of Paundraka, etc., regardless of all arguments to the contrary.

Verse 24:

=====

arbhakatanadoLydi badariyali madhvamuni  
nirbhayadi sakala shAstragaLa paTisida  
urviyoLu mAye blralu tatvamArgavanu  
(mAye blralu tatvamArgavanu)  
Orva madhvamuni tOrda sujanarge

Word-by-word Meaning:

=====

arbhakatanadoLydi = (he) reached in a young age  
badariyali = in badari (the place where Lord vEdavyAsa resides)  
madhvamuni = sri madhvAchArya  
nirbhayadi = without fear (confusion, ambiguity)  
sakala = all  
shAstragaLa = scriptures  
paTisida = recited  
urviyoLu = in the world  
mAye = illusion  
blralu = spread  
tatvamArgavanu = the path of true knowledge  
Orva = one (and only one)  
madhvamuni = sri madhvAchArya  
tOrda = showed  
sujanarge = to good people

Quick Translation:

=====

At a very young age, he went to badari without fear and learnt all the shAstrAs (in vEdavyAsa's presence). When a spurious philosophy started permeating the earth, only madhwamuni showed the correct



path to good people.

Discussion:

=====

arbhakatanadoLydi badariyali .... paTisida

=====

shrl madhvAchArya went to badari twice. This verse refers to the first visit. [The author of the reference book claims that shrl madhvAchArya visited badari once in his boyhood, before taking up sanyAshrama. This is not explicitly supported by the sumadhvavijaya or the harivAyustuti, nor is it ruled out. It is claimed that the tilka on harivAyustuti by shrl vishvapati tlrtharu describes this event. I would like to continue without further comment].

As everybody knows, the trek to badari is not an easy one; it is arduous and hazardous at every step. However, shrl madhvAchArya undertook this trip with absolutely no fear or reservations. The Sumadhvavijaya provides a nice description of the first visit. The travel was very pleasant, with a symbolic cool breeze because shrl MadhvAchArya (shrl VAyu himself) was leading the entourage. He reached Badari and offered his salutations to shrl NArAyaNa. He sent his disciples away and presented his commentary on the glta to God. He told God that he had created this commentary to the best of his capability. To this God replied, "Not really, you have more capability but have written only a little, you could do even more ". To this end, He asked shrl MadhvAchArya to substitute one word in the commentary, from 'shaktitah' (to the best of my ability) to 'IEshatah' (lightly, or not at great depth). On the same night, God woke shrl madhvAchArya and asked him to present his commentary again. This shows how happy the Lord was with this work.

shrl madhvAchArya learnt the essence of all shAstras from the Lord Himself. Even though he had been already blessed with this knowledge by the grace of hari, he went through the learning process for a variety of reasons. Primarily, because the act of listening to his Lord and Master gave him a lot of pleasure. Also, to emphasize the fact that true knowledge has to be learnt from a guru. And finally because he wanted the world to know that his knowledge of scriptures had been imparted to him by the Lord Himself.

urviyoLu mAye blralu tatvamArgavanu Orva madhvamuni tOrda sujanarge

=====

Let us take a quick look at the state of affairs prior to the advent

of shrI madhvAchArya.

The thirteenth century was a period of great turbulence in India's political and religious history. On the philosophical front, Buddhism and Jainism had taken birth and were spreading their roots. In addition, Saivism was also on the rise in parts of Tamilnadu and Karnataka.

Among vedantic philosophies, shrI Sankara's Advaita (monism) was the dominant one. Its central theme is mAyavada (Theory of illusion) which states that the whole world is unreal and there is only one real substance called Atman or Brahman. Brahman is supposed to be nirguNa (without any attributes). shrI Ramanujacharya did give a theistic rebuttal to Advaita, but it was not complete. There were 21 commentaries on the brahmasUtras, and none of them exactly captured what the sUtrakAra (vEdayvyAsa) had in mind.

This state of affairs is summarised beautifully in the shrI harivAyu stuti Verse 29 ("dEhAdutkrAmitAnA ...jivatAm chAdhikRutya) and the sumadhava vijaya (Canto 2, Verse 1) as follows:

"vig.yAnabhAnumati .....sharaNam prajagmuhu"

"As the sun of correct knowledge was setting due to the influence of kali, the darkness created by the confluence of wrong doctrines blinded good souls and lead them away from the path of true knowledge. The gods lead by brahma were saddened by this and approached mukunda (Lord viShNu) for succour."

Since the Lord does not incarnate during kaliyuga, and because brahma never incarnates, He directed vAyu to incarnate and show worthy and deserving souls the correct path to salvation. Accordingly vAyu took birth as the son of a pious couple in Udupi and the rest is history.

Verse 25:

=====

sarvEsha hara, vishwa ella tA pusiYemba  
durvAdigaLa matava nere khandisi  
sarvEsha hari, vishwa satyavendaruhida  
sharvAdigIrvaNa santatiyali

(in most published works, the first line begins as "sarvesha hari", but that is wrong as the context clearly indicates).

### Word-by-word Meaning:

=====

sarvEsha = Lord of everything (and everybody)

hara = shiva

vishwa all = the entire universe (and everything else)

tA pusiymba = is false or a myth

durvAdigaLa = people propounding wrong or bad doctrines

matava = philosophy

nere khandisi = condemn totally

sarvEsha = Lord of everything (and everybody)

hari = hari or nArAyaNa

vishwa = the universe

satyavendaruhida = he averred that it is true

sharvAdiglrvaNa santatiyali = in accordance with ancient scriptures

### Quick Translation:

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"Hara (shiva) is the supreme Lord, the entire universe is a myth or illusion". The essence of this wrong or bad doctrine was refuted by shrI madhwAchArya who averred that "Hari is the supreme lord, and the universe is true" in accordance with our ancient and sacred scriptures.

### Discussion:

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sarvEsha hara, vishwa ella tA pusiymba

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Demons who hated hari and vAyu took birth during kaliyuga and propogated their false doctrines, masquerading as ascetics. They wilfully misinterpreted the vEdas, wrote wrong and misleading commentaries on the brahmasUtras, and propogated their own doctrines, with the sole intention of misleading good souls.

Chief amongst these doctrines was (or continues to be) mAyAvAda. Its main tenets are "brahma satyam, jagan mithyam, aham brahmAsmi" i.e., only parabrahma is true, everything else is an illusion, there is no difference between parabrahma and other souls. In addition, they consider the parabrahma to be devoid of all attributes ("nirguNa") and hold shiva & parvathi to be superior to viShNu.

The sumadhva vijaya (Canto 1, verse 55) captures this very poetically "vishavam mithyA ..... nUnam tirOabhUt". It says that the asuras propogated their doctrine in all directions, stating

that brahman is without attributes, there is no difference between parabrahman and ordinary jIvas. Alas, as a consequence, the supreme Lord nArAyaNa who is full of knowledge and bliss, started fading from the minds of the virtuous.

**durvAdigaLa matava nere khandisi**

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The Lord is full of countless auspicious attributes, without any trace of a flaw. His power is infinite and unlimited; only an infinitesimal part of His nature and greatness can be grasped by humans, and that too only through good scriptures - the vEdas, mahAbhArata, bhAgavata, mUla rAmAyaNa and pancharAtra. Other purANAs that do not conflict with the basic tenets enunciated by the above -- may also be considered good scriptures.

Lord vEdavyAsa composed the brahmaSutras to help the virtuous grasp the import of the vEdas correctly and unambiguously. Consequently, they occupy a very high position in our religious hierarchy, and anybody who wishes to start a school of thought has to necessarily begin with a commentary of the brahmasUtras and show how they support his/her conclusions.

Before the advent of shri madhvAchArya, there were 21 improper or misleading commentaries on the brahmaSutras. He critically evaluated each of them, and pointed out all their inconsistencies and flaws, in a precise and logical manner, using references from scriptures. No commentary was able to stand up to his incisive scrutiny.

**sarvEsha hari, vishwa satyavendaruhida sharvAdigIrvana santatiyali**

=====

Using references from scriptures and arguing cogently, shri madhvAchArya was able to show that all scriptures, as well as the brahmasUtras enunciate the same basic tenets - supremacy of Lord viShNu, reality of the world, 5-fold differences, hierarchy of souls in sansAra and in mukti etc. The essence of his thinking is captured in the Prameya shloka by shri vyAsa tIrtha. Interested readers may refer the following URL for more details:

<http://www.dvaita.org/shaastra/prameya.html>

There are 3 features that distinguish shri madhvAchArya's approach - usage of supporting references, consistency in approach and themes, and resolution of contradictions.

He rarely makes a statement without giving supporting references, underscoring the fact that the concepts put forth by him are eternal and timeless, not something that he discovered or invented like other philosophers before him.

When one goes through his works the thing that immediately stands out is the remarkable consistency of approach and clarity of thought. There is one central theme that runs through all of his works - the supremacy of ViShNu and the dependence of other entities on Him for sustenance. Everything else is woven around this theme and flows from it. One does not find this kind of consistent, coherent thinking in the works of any other vedanta philosopher.

He was the first one (and perhaps the only one) to resolve seeming contradictions within the scriptures themselves. Everybody else either ignored them or discarded one in favor of another. This has been very tellingly captured by shrI NAPS RAO in a posting made quite a while ago. I am quoting only a portion of this posting in order to conserve space. Interested may visit the following URL for the full posting: [http://www.dvaita.org/list/list\\_15/msg00037.html](http://www.dvaita.org/list/list_15/msg00037.html)

"When two very young cows (each having only one calf) are fighting without any respite, who except a Mleccha boy will kill one and end the fighting. He will try to tempt one or both of them by offering young green grass, fodder etc., make it interested in some other object and stop the fighting, even if they are still angry with each other. Similarly, when two Vedic texts appear to make opposite statements, they should be reconciled with each other by interpreting the one which is NiravakAsha (can only be interpreted in one manner) and then interpreting the other which is SAvakAsha (can be interpreted in more than one manner) according to the first text, to remove the conflict in meanings.

The underlying principle is just as cows should not be killed to remove conflict among them, Shruthi texts can not be discarded by calling some of them as AthathvAvedaka - not conveying absolute truth and accepting as valid only some of them, which may superficially appear to support a particular doctrine - as Advaita does. The Vedas being ApaurushEya and free of all defects can not be treated in this manner - as there will always be the doubt as to which set of texts should be treated as valid (why not the other set? etc) and the very reasonable question that if some part of the infallible Vedas is saying untruths, why not all of them?. Even if it is assumed that some part of the Vedas do tell the absolute truth, it will be

impossible to decide which part, unless we have some other pramana to judge their validity. In the case of nonsensory objects like Dharma, God etc. it is apparent that there is no other such pramana, unless one chooses to accept somebody's statements - as in all Paurusheya texts. The only source which is known to be Apaurusheya and infallible is thus rendered totally useless, if the absolute validity of ALL Apaurusheya texts is not fully accepted without any reservations. It is very important to understand that Acharya Madhva alone has stressed the inescapable necessity of accepting ALL the Vedas as the fountainhead of valid tatvas and has been extremely rigorous in reconciling all of them to show that his Thathvavada is the essence of the Vedic religion, unlike other schools which while accepting Apaurusheyathva of the Vedas, also postulate the unreality or invalidity of some of them. The question of discarding or relegating to a secondary level any statement like "Aham BrahmAsmi" on the plea that it appears to go against our doctrine JUST DOES NOT ARISE, in Madhva philosophy"

Verse 26:

=====

Ekavimshati kubhAshyagaLa bEranu taridu  
shrlkarArchitanolume shAstra rachisi  
IOkatrayadoLidda suraru Alisuvante  
A kamalanAbhayati nikaragoreda

Word-by-word Meaning:

=====

Ekavimshati = one plus twenty = twentyone  
kubhAshyagaLa = wrong explanations of brahmasUtra  
bEranu taridu = uproot completely  
shrlkarArchitanolume = pleasing to Him, who is served by Lakshmi  
with her own hands  
shAstra = philosophy  
rachisi = created or developed  
IOkatrayadoLidda = the three worlds  
suraru = gods  
Alisuvante = (so that they) could listen  
A kamalanAbhayati = saint named padmanAbha (could mean Lord vEdavyAsa  
or padmanAbha tlrtha - madhvAchArya's first disciple)  
nikaragoreda = went close to or gathered

Quick Translation:

=====

He completely uprooted the 21 bad commentaries (on the brahmasUtras) and composed a philosophy that pleased the Lord, who is served by shrI Devi (lakshmi) with her own hands, viz.,

nArAyaNa. His discourses were heard with rapt attention by gods residing in the three worlds. Having done this, he went close to (or stayed) with Lord vEdavyAsa. [Or, another interpretation, he gathered a band of saints headed by padmanAbha tlrtha - his first disciple].

Discussion:

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Ekavimshati kubhAshyagaLa bErAnu taridu

=====

There were 21 commentaries on the brahma sUtras before the advent of shri madhvAchArya. (According to Dr. B.N.K Sharma) These were by: bhArati vijaya, sachchidAnanda, brahmaghOsha, shatAnanda, uddhRuta, vijaya, rudrabhatta, vAmana, yAdava prakAsha, mAdhava dAsa, bhaRtru prapancha, drAmida, brahmadatta, bhAskara, pishAcha, vRuttikAra, vijaya bhatta, viShNu krAnta, vAdIndra, shankara, ramAnuja.

shrl madhvAchArya critically evaluated each of them and pointed out the flaws, misconceptions and errors in them. His analysis was so thorough and logical that none of them could stand up to scrutiny again. That is why shrlpAdarAjaru uses the term 'bErAnu taridu'.

shrlkarArchitanolume shAstra rachisi

=====

shrl madhvAchArya wrote 4 works on the brahmasUtras. These are BrahmasUtra bhAshya, AnUbhAshya, AnuvyAkhyAna, NyAyavivarana. These four works together are known as 'sUtra prasthAna'. A quick overview is presented in the final part of this posting.

His works were appreciated by everybody who had an open-mind and the intellect to appreciate his superior thought process.

When shrl vidyAraNya visited shrl jayatlrtha he is supposed to have look at shrl madhvAchArya's original text and said that it was bAlabAsha (the language of children). However, after seeing the commentary by jayatlrtha he is supposed to have realized the wealth of meaning hidden in those simple words.

IOkatrayadoLidda suraru Alisuvante

=====

There are 2 aspects to this statement, one straightforward and one fairly involved. The former is that gods in the three worlds

listened to his teachings with reverence; that is not very surprising since they knew who he was and the worth of his words.

To understand the involved aspect, ponder on the fact that he was no ordinary philosopher, trying to peddle his own brand of philosophy. As vAyu, the regulator and controller of all jivas, he could have easily converted every single person he came across, completely obliterating every other religion and philosophy. Yet, he did not. Why? Because that was not the Lord's will. shrl madhvAchArya's advent was only for the emancipation of worthy souls, and not everybody. When the gods lead by brahma approached Lord viShNu for succour, it was not so much because the scriptures had been misinterpreted but that truly worthy jlvAs were being lead astray by such misinterpretations.

That is why shrlpAdarAjaru used the terms "suraru Alisuvante", and not "ellaru Alisuvante". Here one needs to widen "suraru" to include "bhUsuraru" (gods on earth) i.e., truly worthy souls. That is why he focussed on only truly enlightened people like shObhana bhatta (who later became padmanAbha tlrtha), trivikramapanDitAchArya, narahari tlrtha etc ignoring the unworthy ones.

This fact will not be palatable to anybody who does not believe in his classification of souls.

A kamalanAbhayati nikaragoreda

=====

This can be interpreted in 2 ways. The first one is that after completing the tasks that he had set out to achieve, he vanished from our midst (on madhva navami), and went to badari to stay in close proximity to vEdavyAsa (kamalanAbha yati).

The second interpretation is that having provided a solid foundation for his philosophy through his writings, he set up a group of faithful followers to propogate these concepts in all directions. This group was lead by shri padmanAbha tlrtha (kamalanAbha yati).

Overview of 'sUtra prasthAna'

=====

The BrahmasUtras are a collection of 564 short phrases by shrl VEdavyAsa. They form the basis for interpreting the VEdas. They have been grouped into four chapters or adhyAyas with 4 sections in each chapter. The adhyAyas are Samanvaya, avirodha, sAdhana and phala adhyAya.



**BrahmasUtra BhAshya** : This is the primary work in the prathAna. It contains a detailed interpretation of each 'sUtra' and establishes the main tenets of dvaita. Some of the key ideas are as follows:

shrI NArAyaNa is ParaBrahma, and that all names (including names of other devatas etc.), all words, and even all sounds are primarily His names and so apply to Him primarily.

The Lord can be pleased only by devotion combined with right knowledge, and complete attachment to Him.

The result of 'sadhana', is moksha or freedom from the bondage of this world. jIvas have a hierarchy amongst them commonly known as 'taratamya'

**AnubhAshya**: shrI MadhvAchArya composed this work when he heard that his Ashramaguru shrI achyutapreksha, who was reciting the BrahmasUtra bhAshya daily before taking food, was finding it difficult to do so on dvAdashi.

**NyAyavivaraNa**: This work also summarizes the brahmasUtra bhAshya, incorporating the points made out in anUvyAkhyAna.

**anuvyAkhyAna** : This was written in response to the request by shrI trivikrama panDitAchArya. It is said that shrI madhvAchArya dictated the four chapters of this work simultaneously to four of his sishyas. In order to fully understand this work, it is necessary to study it along with its commentary by shrI Jayatirtha - 'shrIman Nyayasudha'.

Verse 27:

=====

badarikAshramake punarapiyiedi vyAsamuni  
padakeragi akhila vedArthagaLanu  
padumanAbhana mukhadi tiLidu brahmatvavye  
dida madhwamunirAyagabhivandipe

Word-by-word Meaning:

=====

badarikAshramake = the hermitage in badari  
punarapiyiedi = went again  
vyAsamuni = saint vEdavyAsa  
padakeragi = prostrated  
akhila = all or entire  
vedArthagaLanu = meaning of the vEdas  
padumanAbhana = badarinArAyaNa  
mukhadi = from His own mouth  
tiLidu = having learnt

brahmatvavyedida = attained the post of brahma  
madhwamunirAyagabhivandipe = I prostrate with deep respect  
to saint madhvAchArya, the king amongst all saints

Quick Translation:

=====

I salute with deep respect madhwamuni, the king of all saints, the one who went to badari again and prostrated at the feet of vyAsamuni, and learnt the meaning of all shAstras directly from the mouth of padmanAbha.

Discussion:

=====

badarikAshramake punarapiyedi vyAsamuni padakeragi

=====

shrl madhvAchArya toured North India twice. The reference in this verse is to the second one ("punaripiiedi").

Activities like crossing deep, overflowing rivers, bypassing hostile armies, climbing high mountains were performed with ease and he finally reached lower badari. He left behind his disciples there and climbed the mountains to reach badarikAshrama of vEda vyAsa. He felt overjoyed on seeing vEda vyAsa, along with his disciples. Heart overflowing with joy and devotion, he prostrated at vEdavyAsa's feet. The Sumadhva vijaya describes this encounter between paramAtma and jlvAtma as follows:

" munimanDala madhyavartinam trijaganmanDala manDanAyitam  
eha satyavatl sutam harim paripUrNapramatih samaikshata"

hari(vEdavyAsa), the son of satyavati, provides lustre to the three worlds. The sight of vEdavyAsa sitting in the midst of other saints was seen by paripUrNapramati (the one whose knowledge is complete - an epithet used for shrl madhvAchArya) with a full heart

Some of the highlights of the second trip to badari were:

- Meeting Lord BAdarayana at Badari, and receiving eight Saligramas from Him. Incidentally, these sAligrAmAs are called VyAsa Mushtis.
- Writing of shrlman MahAbhArata Tatparya Nirnaya, the great epitome of MahAbhArata.
- Conducting tapas (meditation) under a tree near GangA river for four months.
- Crossing the river GangA, defying physical and political limitations.
- Drawing attention of his disciples to some of the key incidents of the

**mahAbhArata war, including his exploits as bhImasEna**

**akhila vedArthagaLanu padumanAbhana mukhadi tiLidu brahmatvavyedida**

=====

The straightforward meaning is that shrl madhvAchArya, who is destined to become the next brahma, learnt the shAstras from Lord vEdavyAsa. However, there is a subtle meaning hidden in the words used.

At the beginning of creation, a golden lotus sprung out from the navel of the Lord. brahma took birth in this lotus. The Lord then proceeded to impart knowledge to brahma. That is why our scriptures regard the Lord as the 'Adi guru' (the first preceptor) and brahma as the 'Adi sishya' (the first disciple) and the guru for the rest of creation. Incidentally, this is the origin of the terms 'hiraNya garbha' (golden womb), 'padmanAbha'. By using these terms, sripAdarAjaru is drawing our attention to this incident, and the fact that vAyu is 'bhAvi brahma' (future brahma).

**madhwamunirAyagabhivandipe**

=====

The usage of the term "minurAya" is very meaningful. It has several interesting interpretations.

Amongst all creatures, humans are supposed to be a very high form because of their ability to think. Amongst humans, saints are worthy of reverence because of they have rejected mundane life and focussed their life around the almighty. A king amongst such saints must then be worthy of the highest form of reverence. It also follows that this person must be very high amongst all creation i.e. jlvOttama.

A king's word is supposed to be law (or at least it used to be!). Similarly, a saint's saying must be adhered to with reverence. Then it follows that the word of a king amongst saints must be treated with the highest degree of reverence. That is why the sumadhvavijaya says that when our shrlmadAchArya conducted his discourses, gods would assemble in the sky and hear him with reverence. No wonder our haridAsas have compared the teachings of shrlmadAchArya to smruti and purANa vAkyas.

That is why sripAdarAjaru uses the term 'abhivandipe' rather than a simple 'vandipe' - to denote the deep respect and reverence that he has for shrlmadAchArya. Such being the case, aren't you glad that "A vAyu namma kula gururAyanu"?

Verse 28:

=====

jaya jayatu durvAdimatatimira mArtanDa  
jaya jayatu vAdigajapanchAnana  
jaya jayatu chArvAkagarvaparvata kulisha  
jaya jayatu jagannAtha madwanAtha

Word-by-word Meaning:

=====

jaya jayatu = victory  
durvAdimatatimira = the darkness caused by bad philosophies  
mArtanDa = the sun  
jaya jayatu = victory  
vAdigaja = a majestic elephant in debates (and discussions)  
panchAnana = an epithet for a lion  
jaya jayatu = victory  
chArvAkagarvaparvata = the mountain of chArvaka's pride  
kulisha = implement of destruction  
jaya jayatu = victory  
jagannAtha = Lord of all the worlds (an epithet for nArAyaNa)  
madwanAtha = madhvAchArya

Quick Translation:

=====

May he, who is the sun that dispels the darkness brought about by bad doctrines, destroy our dark ignorance. May he, who is a ferocious lion to proud opponents (elephants), give us the courage and strength to oppose avidya, wherever we see them. May he, who demolishes the mountain-like pride of chArvAkas (pleasure-seekers) destroy our ego and ignorance. May jagannAtha and madhvanAtha bless us with devotion, knowledge and detachment (bhakti, gyAna, vairAgya).

Discussion:

=====

In this verse, shrlpAdarAjaru uses analogies from shrl sumadhva vijaya and shrl narasimha nakha-stuti to describe and salute the greatness of shri madhvAchArya.

jayatu jayatu

=====

This phrase has been used in each line of this verse. Normally "jayatu" means "Hail" or "Victory to". However, in this verse the target of the phrase is jlvOttama. He is an embodiment of devotion, purity and dedication to the Lord. He also personifies strength, knowledge and auspiciousness. Unlike other lesser gods, kali has no effect on him.

He does not suffer from ignorance or misconceptions, at any point in time. Nor, does he ever taste defeat or failure in anything he does. So, interpreting "jayatu" as "Hail" would be superfluous and thus has to be considered as a secondary or unimportant meaning of the phrase. The primary interpretation must be to treat each usage as a prayer to vAyu to bless us with the specific attribute highlighted in that line.

durvAdimatatimira mArtanDa

=====

This is a continuation of the metaphor used by the sumadhvavijaya (refer to posting 27 on verse 23 for more details). Prior to the advent of shrI madhvAchArya, the darkness created by the confluence of wrong doctrines and interpretations of the brahmasUtras blinded good souls and lead them away from the path of true knowledge. Just as sunrise dispels all traces of darkness, the advent of shri madhvAcharya dispelled all spiritual darkness and lead all sAtvikas away from the path of gloom and despair.

May this sun of true knowledge dispel our ignorance and destroy our wrong knowledge.

jaya jayatu vAdigajapanchAnana

=====

It was not enough to merely dispel the spiritual darkness through correct knowledge, efforts had to be made to ensure that they did not rear their head again. Since proponents of wrong philosophies were too strongly entrenched, it was necessary to engage them in direct debate and defang them.

This line uses a different metaphor to describe this. Imagine a herd of wild elephants running riot. They leave behind a trail of destruction and despair. They brook no obstacle or opposition, trampling and ruining everything that comes in their way. So is the case with proponents of wrong doctrines. They vitiate our holy scriptures, take phrases out of context, ignore anything that militates against the concepts that they espouse and use the brute force of their obstinacy to create paths where there are none. They leave good souls wringing their hands in frustration. Into such an environment came a lion called shri madhvAcharya; a lion that fearlessly faced and decimated herd after herd of wild elephants without much ado.

May this lion among philosophers bless us with the courage and strength to stand upto our convictions, even in the face of

adversity, and emerge victorious.

(Those who are familiar with the meaning of the narasimha nakha stuti will recognize the similarity in the analogies used.)

jaya jayatu chArvAkagarvaparvata kulisha

=====

'chArvAka' is the name of a school of philosophy that propounded "the grossest form of atheism or materialism" (as defined by Apte).

shri madhvAchArya refuted this philosophy, along with all the others that existed before his time. However, there is a reason why this particular term ('chArvAka') has been used. This is also the name of a rAkshAsa who was a friend of duryOdhana and an enemy of the pANDas. In the mahAbhArata, there are several instances where he tries to mislead other good souls. Hence, in this verse, this term epitomizes every philosophy that misinterprets the scriptures and attempts to mislead sAtvikas.

Another metaphor has been used to describe this. indrA's vajrAyudha cut off the wings of arrogant mountains and decimated their ability to fly and cause havoc amongst people. Similarly, shri madhvAchArya's arguments were like vajrAyudhas (lightning bolts) that cut down the mountains called misleading doctrines.

(Once again, this very similar to the analogy used in the narasimha nakha stuti).

May the thunderbolts of his philosophy demolish destroy mountains of our sins and ego.

jaya jaya jagannAtha madvanAtha

=====

In this verse, through a clever use of words, shrlpAdarAjaru salutes both shrl hari and vAyu.

jagannAtha is a well-known name of the Lord. He is also 'madhvanAtha', i.e, the nAtha or Lord of madhvA. 'jagannAtha' also means one who is accepted as the 'nAtha' or leader by all souls i.e., one who is the jivOttama. 'madhvanAtha' is also the direct name of shrl madhvAchArya. Thus shrlpAdarAjaru salutes jivOttama and parmAtma together and prays for true devotion, knowledge and detachment (bhakti, gyAna, vairAgya). Verse 29:

=====

tungakulaguruvarana hrutkamaladoLu nelesi  
bhangavillada sukhava sujanakella  
hingade koduva guru madhwAntarAtmaka  
rangaviTTalanendu nere sArirye

**Word-by-word Meaning:**

=====

tungakula = lineage of superior gyAnis  
guruvarana = the guru par excellence  
hrutkamaladoLu = in the lotus of his heart  
nelesi = residing  
bhangavillada = without break or obstacles  
sukhava = happiness  
sujanakella = to all good people  
hingade = without any reduction  
koduva = the one who gives  
guru = preceptro  
madhwAntarAtmaka = resident within madhva  
rangaviTTalanendu = the one named ranga viThThala  
nere = everywhere  
sArirye = spread

**Quick Translation:**

=====

Ranga ViThThala (nArAyaNa) resides in the heart of shrl madhwAchArya, the guru par excellence, in the line of superior gyAnis. He gives happiness that is without blemish or break to good people, without any reduction. Propagate this fact everywhere.

**Discussion:**

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tungakulaguruvarana

=====

The term 'tungakula' refers to the line of superior souls. These are the jIvas who are blessed with knowledge of the Lord. They are basically 'sAtvikas'. brahma and vAyu are the primary gurus for this line of sAtvikas. Our scriptures refer to brahma (vAyu) as the Adi jIva (first or primary soul).

hrutkamaladoLu nelesi

=====

Our religious works refer to the presence of a 'ashTa daLA kamala' (a lotus with 8 petals or parts) in the inner space of the heart of the jIva. The Lord resides in the middle of the this lotus. He is the

bimba-mUrti of the jlva. At His feet and facing Him, stands vAyu with his hands folded in prayer. The jlva resides near the feet of vAyu. This is true of every jlva. However, in the case of vAyu and others equal or above him, there is nobody else other than the Lord.

#### bhangavillada sukhava

=====

'bhanga' means that which is interrupted or corrupted, something that is temporary in nature. Thus "bhangavillada sukha" means bliss which is eternal, free of blemishes and never reducing in intensity. Obviously such a state of bliss is possible only in mukti or liberation, when the jlva experiences bliss that is intrinsic to its nature. All other happiness is temporary, subject to interruptions and diminishing over time.

#### sujanakella

=====

'sujanaru' means people who are 'sAtvic' by nature. They are eligible for liberation. vAyu provides them with bhakti, gyAna and vairAgya and ensures that they perform their sAdhana (penance) in accordance with the wishes of the Lord. Once they have accomplished their sAdhana they are eligible for liberation, which is granted at the Lord's pleasure. vAyu too has the power to recommend jlvas for mukti (this power has been given to him the Lord).

#### hingade koDuva

=====

This has several interpretations. First, granting of happiness (liberation) to worthy souls in no way reduces or diminishes the happiness of the Lord, or anybody else. In other words, each soul experiences happiness that is intrinsic to itself and independent of what is experienced by other souls. This concept of liberation is unique to dvaita.

Second, once the jlva achieves liberation, its happiness never reduces over time. Nor is this happiness ever tinged with sorrow of any sort.

Third, the Lord's power to grant liberation has never reduced and will never do so. In other words, God has been doing this from times immemorial and will continue to do so forever. Another interpretation is that this power to grant liberation rests only with Lord hari (and anyone He delegates this power to).

#### guru madhvAntarAtmaka



=====

As stated before, the Lord resides in the heart of every jIva. However, His sannidhAna (special presence) in vAyu is the highest and purest. That is why when we pray, the object of our worship is always 'bhArati ramaNa mukhyaprANAtargata' (the Lord who resides in mukhya prAna, the husband of bhArati dEvi).

rangaviThThalanendu nere sAriryē

=====

'rangaviThThala' is the ankita or literary signature used by shrIpAdarAjaru. There is an interesting story on how he got this ankita. He once went to panDharApura and performed pAnDuranga's sEve (service) with great fervour and devotion. That night, pAnDuranga appeared in a dream and asked him to get a certain spot on the banks of the bhlma river excavated. When this was done, shrIpAdarAjaru found a golden box containing an idol of 'ranga viThThala', decorated with many precious jewels. He was overjoyed and with the idol on his head, danced with ecstasy. From that day onwards, this idol has been worshipped with great devotion by every saint who has headed the MaTha of shrIpAdarAjaru. He also started the tradition of composing dEvaranAmas (religious songs) in the name of his favorite icon. This tradition was continued by other saints like shrI vyAsarAyarū, shrI vAdirAjarū etc.

jagannAthadAsAra phala stuti - Verse 1

=====

sOmasUryOparAgadi gO sahasragaLa  
bhUmidEvarige suranadiya taTadi  
shrI mukundArpaNavenuta koTTa phalamakku  
I madhwanAma baredOdidarge

Word-by-word Meaning:

=====

sOmasUryOparAgadi = during solar and lunar eclipse

gO = cows

sahasragaLa = thousands

bhUmidEvarige = bhUsuraru = gods on earth (learned brahmins)

suranadiya = the divine river (ganga)

taTadi = on the banks

shrI

mukundArpaNavenuta = saying "krishnArpaNamastu"

(i.e. dedicating the fruits of this action to Lord shrI Krishna)

koTTa = to give

phalamakku = the fruits (or results)

I madhwanAma = this prayer called madhvanAma

**baredOdidarge = to those who read and write**

**Quick Translation:**

=====

Anybody writing and reading this sthOtra will get a benefit equal to offering a thousand cows to learned and worthy brahmins, during a solar or lunar eclipse, on the banks of the celestial river ganga, and dedicating that to Lord Mukunda (nArAyaNa).

**Discussion:**

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In this verse shrI jagannAtha dAsaru gives us an idea of the greatness of this prayer by shrIpAdarAjaru through a beautiful analogy. To understand the beauty of the analogy, one needs to look at some of the background material.

Our elders tell us that the act of offering something to somebody should be judged with 7 questions - who, to whom, what, when, where, how and why. In other words one should look at the following issues:

- who is offering the object,
- who is it being offered to,
- what is being offered
- why is it being offered
- when is the offering being made
- where is it being offered
- how is it being offered (or what is the mindset of the person making the offering)

The above questions need to be satisfactorily answered in order to judge an offering, and determine if it will meet with the Lord's approval.

**sOmasUryOparAgadi**

=====

Solar and Lunar eclipses are considered to be parva-kAla (very auspicious times). It is said that performing good acts during such times yield a lot more fruit than normal times. In olden times, kings and noblemen used to perform various acts of charity during eclipses. (People who are familiar with 'rAghavEndra stOtra' will recognize that a similar sentiment is expressed in the line beginning "sOma sUryOparAge").

**gO sahasragaLa**

=====

Amongst all animals, the cow is the most sacred. It is said that more than thirty million gods have a presence in this sacred animal. Consequently, a gift of cows is considered to very special. That is why while performing the death ceremony of a parent, children are asked to perform the symbolic gift of a cow, so that the fruit of such a meritorious act may accrue to the deceased parent.

#### bhUmidEvarige

=====

Learned and worthy brahmins are considered to be bhUsuraru - gods who are present on earth and easily accessible. They epitomize all divine qualities like knowledge, devotion, detachment, kindness etc. shrl hari is supposed to have a soft corner for cows and learned brahmins. In fact several of His stOtras address him as 'gO brAhmaNa hitaya" (one who takes care of the welfare of vEdas, cows and brahmins).

Our scriptures stipulate that alms and boons should be given only to 'satpAtraru' (people who are worthy and virtuous). A learned and worthy brahmin is the best possible recipient for alms.

#### suranadiya taTadi

=====

As everybody knows, the Lord came as a young brahmachAri named vAmana and asked for 3 steps worth of land from bali. With 2 steps He covered earth and the sky. When His foot appeared in satyaLOka, brahmadEva washed it with reverence. His toenail pierced brahmAnDa and caused the holy ganga to appear. shIva took ganga on his head, displaying his reverence for hari-pAdOdaka (water obtained after feet are washed). Devout hindus long to have at least one dip in her holy waters during their lifetime. In fact, orthodox families keep a casket of ganga water handy for use during the final hours of a family member. Such is the devotion and respect that the ganga has inspired over the ages.

During olden times, rishis used to prefer the banks of holy rivers to perform yagas, because the presence of the river would multiply the benefits obtained from such acts several fold. The ganga was the first choice for such yagas.

#### shrl mukundArpaNavenuta koTTa phalamakku

=====

No matter how pious the act, there is no benefit unless one offers the fruits to the Lord, with the appropriate frame of mind. That is

why the glta says, "karmaNyEva adhikAraste" and our elders advise us to believe in the concept of "naham karta harih karta".

To summarize the above points, it may be said that to make an offering:

- cows constitute one of the best objects that one can offer
- the banks of the holy ganges is one of the best places to do so
- a solar or lunar eclipse is one of the best times to do so
- learned and worthy brahmins are the best possible recipients
- dedicating the fruits to the Lord is the most appropriate ending to an action

With the above background, one can easily see the merits of offering a thousand cows to learned and worthy brahmins, during an eclipse, on the banks of the ganga, and dedicating that to Lord Mukunda! Reading and writing this prayer will confer a similar benefit.

This is not sycophantic statement made by an admiring follower; it is a balanced assessment made by an aparOksha gyani.

jagannAtadAsAra phala stuti - Verse 2

=====  
putrarilladavaru satputraraiduvaru  
sarvatradali digvijayavahudu sakala  
shatrugaLu keduvuru apamRutyu baralanjuvudu  
sUtranAmakana samstuti mAtradi

Word-by-word Meaning:

=====  
putrarilladavaru = those without children  
satputraraiduvaru = will get very good children  
sarvatradali = everywhere  
digvijayavahudu = will get victory  
sakala = all  
shatrugaLu = enemies  
keduvuru = will perish or fail  
apamRutyu = untimely death  
baralanjuvudu = will be scared to approach  
sUtranAmakana = an epithet for vAyu  
samstuti = prayer coupled with devotion and knowledge  
mAtradi = just by

Quick Translation:

=====  
Those without children will get good children, they will be

victorious everywhere, all their enemies will perish, and untimely death will be scared to approach them. All these benefits will accrue by praying to sUtranAmaka (vAyu).

Discussion:

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In the first verse shrI jagannAtha dAsaru gave us an idea of the enormous merits that accrue to a person reading and writing the madhvanAma. While this may be enough for gyAnis, there may be others who seek more tangible, material benefits. To such people he replies "This is sUtranAmaka, that you are praying to. Once he is pleased there is no limit to what you can get. You want children? You will get children. You want name, fame, wealth, relief from enemies? You will get all that. Why, you can even avoid untimely death! What more can you possibly want?!"

sUtranAmaka samstuti

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vAyu is also known as sUtra since he is the controller and regulator of all the celestial entities in the body (indriyAbhimani and tattvAbhimani devatas and daityas). Every single action performed by every jlva (subordinate to him), everywhere in creation is done under his explicit supervision.

samstuti refers to prayer that is tinged with devotion and correct knowledge. Once this sUtranAmaka is pleased, then the sky is the limit; all doors open, everything falls into place and there is nothing that is out of reach.

putrarilladavaru satputraraiduvaru

=====

A simple translation is "Those without children will get good children". However to get the full meaning of the verse, one needs to go beyond the simple meaning. Nothing happens without a reason. Why are some people childless? There may be medical causes preventing childbirth, but these are mere manifestations rather than the actual cause. The root of the problem lies in the sins committed by the persons and their prArabda karma. In olden days, kings and noblemen performed yagnas like "putrakAmEshTi" to wipe out their sins and obtain progeny. In this time and age, it needs potent prayers and the grace of celestials to overcome this problem. In the opinion of shrI jagannAthadAsaru, this prayer to vAyu is equal in potence to the "putrakAmEshTi" yAga in blessing supplicants with offspring.

### sarvatradali digvijayavahudu sakala shatrugaLu keduvuru

=====

The glta says that our authority ends with action; success or failure lies in the hands of the Lord, and is decided by Him based on the jlvA's inherent nature and his/her karma. As the glta says "yatra yOgeshwarah kRishNo ..... tatra shrIvijayO bhUtirdruvA nitir matir mama". vAyu is His primary abode and agent. Needless to add, one who is subject to vAyu's grace will be victorious everywhere.

The question is: what kind of victory should one aspire for? There are different types of successes, but our scriptures attach a lot of importance to "indriya-jaya" - conquest of the senses. The sky is the limit for somebody who can do this.

This line also says "All enemies will fail". What kind of enemies are we talking about? We are very familiar with external enemies and would obviously like to win over them. But the more potent enemies are the internal ones; our scriptures talk of 'arishadvarga' - the six enemies of man - anger, lust, greed, delusion, arrogance, jealousy. These can cause much more harm than any external enemy and their effects can last several births. (The bhAgavata tells us about sage bhArata who set out to contemplate on the Lord but lost his way and had to take several births because of attachment to a deer!). Obviously these are the enemies that one needs to conquer.

### apamRutyu baralanjuvudu

=====

"Ayushya" is defined as the life span that is allocated to a being. Any death that happens before expiry of this period is untimely and is called "apamRutyu". Our shAstras say that once "Ayushya" is over death cannot be prevented, since that is Divine Will. However, "apamRutyu" is a different aspect altogether. Life-histories of our saints and other great souls are replete with instances where they warded off untimely death in deserving cases.

Our scriptures say that when a person dies, vAyu departs from the body along with jlvatma and paramAtma. Such being the case, is it necessary to add that a person enjoying the grace of vAyu will never die an untimely or untoward death?

### jagannAtadAsAra phala stuti - Verse 3

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shrIpadarAja peLida madhwanAma  
santApa kaLedakhiLasoukhyavanIvudu

## shrlpati shrl jagannAtaviTTalana tOri bhava kUpAradinda kadehAyisuvudu

### Word-by-word Meaning:

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shrlpAdarAja peLida = the (prayer) stated by shrlpAdarAjaru

madhwanAma = madhvanAma

santApa = sorrow

kaLedakhiLasoukhyavanlvudu = kaLedu + akhila + soukhyavanu + lvudu

= (sorrows will) end and one will get all good things in life

shrlpati = the husband of shrldEvi (i.e., hari)

shrl jagannAtaviTTalana = the form of the Lord known as jagannAtha viTTala

tOri = (will) show

bhava kUpAradinda = from the pit or well called sansAra

kadehAyisuvudu = will help you cross

### Quick Translation:

=====

This madhwanAma told by shrlpAdarAja will destroy all sorrows, provide all types of happiness and well-being, and in addition, will show you shrlpati jagannAtaviTTala and take you out of this well (or ocean) called samsAra.

### Discussion:

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#### Overview

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All the benefits described in the previous verses of the phalastUtu were basically material in nature - wealth, health, progeny, happiness, freedom from enemies etc. But all of these pale in comparison to the main benefit that this prayer can confer. It offers what is ultimately the highest benefit that anybody can hope for - liberation from the cycle of births and deaths. shrl jagannAtha dAsaru saves this for the last because once one gets the desire for this benefit, then the other benefits pale in comparison and lose their attractiveness totally.

### Numerology behind phalastuti

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The first question to consider is why did shrl jagannAtha dAsaru compose a phala stuti with 3 verses? Why not 4 or 2? To answer this, look at the number of verses in the madhvanAma composed by shrlpadarAjaru. It is 29. By adding a phala stuti with 3 verses the total number of verses comes to 32. There is a symbolism

associated with this number 32. All of vAyu's incarnations are supposed to possess perfect physiques with 32 distinguishing marks. So it is in the fitness of things that the prayer to an entity with a perfect physique (having 32 distinguishing marks) should comprise of 32 verses.

shrlpAdarAja peLida madhwanAma

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Just as shrl vEdavyAsa composed the purANas for the sake of those who are not eligible for reading the vEdas, shrlpAdarAjaru wrote the madhvanAma for the benefit of those who have no access to the harivAyu stuti and the sumadhva vijaya. That is why he chose to use kannada, the language of common people, as the medium. This is in keeping with his stature as the pitAmaha of all dAsa sahitya (there is a school of thought that shrl narahari tlrtharu was the first one to compose dEvaranAmas in kannada and that shrlpAdarAjaru revived this glorious tradition).

Before dismissing this stOtra as another kannada dEvaranama, one needs to remember that shrlpAdarAjaru was an amsha of dhruva, an aparOksha gyAni, and the vidya guru of vyAsarAyaru. He has infused this stOtra with pristine bhakti and gyAna. So, in terms of spiritual content and value, it is worthy of adoration and worship.

santApa kaLedakhiLasoukhyavanlvudu

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The term "santApa" normally means sorrow or unhappiness. However, in this context, a better interpretation would be 'tApatraya' - the three kinds of miseries which human beings have to suffer in this world - 'adhyAtmika', 'Adhidaivika' and 'Adhiboutika'.

akhiLasoukhyava means every possible happiness or wellbeing. This should be understood to include all types of happiness - material as well as spiritual.

shrlpati shrl jagannAtaviTTalana tOri bhavakUpAradinda kadehAyisuvudu

=====

The word 'tOri' is a pointer to 2 concepts. The first is the initial sAkshAtkAra or meeting with the Lord, at which point the jlva becomes an aparOksha gyAni. All of his/her sanchita and AgAmi karmas get wiped out, and the jlva has to endure only his/her prArabda karma.

The second concept is that the when the jlva goes for liberation, he meets with different bhagavad rUpas (forms of the Lord). The



penultimate form is vAsudEva and the final form is nArAyaNa. This is very subtly captured in the prAtah sankalpa gadya by rAyaru. There is a translation available in the archives (it was by shrI Bannur Ramachandra Rao, and posted by Naveen Bannur). Interested readers may refer this for more details.

The term 'shrIpati' should be understood in the context of what our AchArya has stated so beautifully in dvAdasha stOtra ("shrIryat katAksha balavatyajitam nAmAmi"). The essence of this is that every deity (brahma, rudra, garuda, indra, sUrya, chandra etc) is able to function only because of Lakshmi's grace, and that She derives her power from Him. So, one should have this 'anusandhAna' (understanding) when one utters this prayer.

### Importance of praying to vAyu

=====

There is a common misconception that only mAdhvas give primacy to vAyu, whereas others consider him as just one of several important deities. This is a very wrong perception that does grave injustice to our scriptures, which proclaim vAyu's primacy in an unambiguous manner. There are any number of reasons why it is necessary to pray to vAyu in order to get hari bhakti. He is the foremost amongst all jlvas, and the primary guru for all creation. He is the Lord's dearest devotee; so dear that when he departs from the body, the Lord too departs immediately. He is acknowledged in all the three worlds as 'bhagavat kArya sAdhaka'. He performs 21,600 hansa japas per day in each jlva and submits it to the Lord on our behalf. Ignoring him, or not according to him the status that is his due, would tantamount to 'guru-droha' and is a sure way of incurring the Lord's displeasure and the wrath of every other deity.

Study our itihAsas (mUla rAmAyaNa and mahAbhArata) and purANAs. You will not find even one instance of somebody earning vAyu's grace and suffering misfortune. On the contrary, you will find several instances of people benefitting from his association. Look at how vibhIshana, sugrIva and arjuna benefitted from vAyu's grace, whereas karNa and vAli suffered because of enmity with him. As purandaradAsaru says "hanumana matavE hariya matavu, hariyA matave hanumana matavu" (there is total identity of views between hari and vAyu).

That is why in the sumadhva vijaya, shrI nArAyaNa panDitAchArya says that he wishes to get hari bhakti that originates from guru bhakti ("mukundabhaktyai gurubhaktijAyai ...").

So, even if one is not born a mAdhva, it is still essential to obtain his blessings in order to obtain correct viShNu bhakti and gyAna. Of course, if someone is a mAdhva by birth, then it is their privilege and duty to develop correct vAyu bhakti as a prelude to hari bhakti.

#### CONCLUSION:

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This posting concludes the series on madhvanAma.

shrI nArAyaNa panDitAchArya, the esteemed author of sumadhva vijaya and other great works, calls himself 'mandha budhdhe' (dull witted) and says that only deities like sEsha or rudra can do justice to the task of describing the greatness of vAyu. If this is the case with an enlightened soul like him, then one wonders about others! Still, there is not even a shadow of doubt in my mind that whatever has been accomplished has been done only because of the immense grace of shrI shrIpAdarAjaru.

It is my hope that while going through this series you experienced at least a small fraction of the devotion that this great saint had for his 'kula guru rAya'. If that is indeed the case then this series has more than served its purpose.

na mAdhva samO devo, na cha madhva sama guruh  
na tadvAkyam samam shAstram, na cha tasya samah puman.

(shrI kRishNARpaNamastu)

In the service of shrI ranga viThThala, mukhyaprANa dEvaru, and shrIpAdarAjaru  
Hunsur Sriprasad

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shrIpAdarAja maTha  
shrI rAghavEndrA colony,  
chAmarAjapEte, Bangalore 560 018.

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