

Om Sri Lakshmi Narashimayana Namaha

Sri Hari Vayu Stuthi Introduction and Translation

Sri Madhava charya, the founder of the Dwaita Philosophy of Hinduism, was born in a small village ailed Paajakakshetra, near the present day Udipi in Karnataka state. He was initiated into the sanyaas ashram at a very young age. As was the norm in those days, his birth name Vasudevacharya was changed to Poomapragyna and then Anandatirtha. During his stay in the ashrama and after his completion of the compulsory ashramic life, Sri Anandatirtha was busy laying the foundations of a philosophy which was different from the ones being practiced then, the most popular being the Advaita philosophy. He is best described in these modern times as a research scholar, who delved into the most difficult of the actual vedic texts and made a simple analysis of the Vedic philosophy, which we now call as Dwaita Philosophy. The entire Dwaita philosophy rests on the differentiation between Sri Han and Vayu, being called as Hari Sarvottama and Vayu Jeevottama. This philosophy is simple yet complex. The relationship between the two is separate yet conjoined.

Sri Anandatirtha defended very successfully in debates and orations at various forums, in an effort to convince, establish and spread the foundations of the Dwaita philosophy, among the religious leaders and people. One of the very influential and respected followers of Advaita philosophy, Sri Trivikrama Panditacharya of present day Kasargod in Kerala state, challenged Sri Anandatirtha for a debate. The fortnight long continuous debate finally saw Sri Trivikrama Panditacharya accepting defeat and becoming an ardent convert to the Dwaita philosophy, in the process, he also became one of the most favorite students of Sri Anandatirtha, now begun to be called Sri Madhvacharya.

Sri Madhvacharya is credited with the writing of the Dwadasha stotra which extols the various virtues and avatars of Sri Han or Vishnu. One day, during the daily recitation of the Dwadasha stotra, Sri Madhvacharya suddenly went inside his room indicating that he should not be disturbed. Finding this rather strange, Sri Trivikrama Panditacharya, peeped in the room through the open window. He was shocked when he saw Hanuman worshipping Sri Rama, Bheemasena worshipping Sri Krishna and Sri Madhvacharya worshipping Sri Veda Vyasa.

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Filled with trepidation, confusion, happiness, surprise, he quickly wrote a poem which he called Vayu stuti and presented it to Sri Madhvacharya. While not accepting the poem in its present form as it only extolls his avatars, Sri Madhvacharya added two slokas (Nakha stuti) to the beginning and at the end of the Vayu stuti and called it as Sri HariVayu Stuthi. Nakha Stuti describes one of the avatars of Sri.Vishnu, Narasimha. The two slokas describing the power in just the Nakha (fingernail) of Narasimha. Sri Madhvacharya also indicated the benefit of reciting each sloka of Sri Hari Vayu Stuti, called Phala Stuti.

While it had become common knowledge that Sri Madhvacharya had possessed superhuman qualities, since his birth, it was only after Sri Trivikrama Panditacharya's discovery and with the writing of Vayu stuthi, that Sri Madhvacharya was recognized as the third avatar of Vayu in kaliyuga after Hanuman of Tretayuga and Bheemsena of.Dwaparayuga and the very beginning of kaliyuga.

The Hari Vayu Stuti comprises 8 sect&s. The two slokas of Nakha Stuti, prefixing the Vayu stuti beginning with mangafacharana (6 stokas), followed by Moola vayustuti (10 slokas), Hanumantha avatara (5 slokas), Bheemasena avatara (7 slokas) and Madhwa avatara (12 slokas) ending with one sloka of Phala shruti. This whole Vayu stuti is suffixed by the two Slokas of Nakha Stuti.

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Narasimha Nakha Stuthi

1. Laxminarasimha, just as your fingernails have enough power to destroy demons of mountainous might such as hiranyakashyapu and his clan, we pray that, these nails destroy darkness and oceans of ignorance in minds of us mortals and fill our mind with pure and radiant Haribhakti.
2. Of all the avataras of Shree Hari or Vishnu, Narasimha, is the most powerful and violent. In the *entire* pantheon of there is no one greater than or equal to Narasimha, hence this shloka is dedicated solely to "Lakshmikant".

Mangala Charan

1. Shreemadananda Teertha, your smile is as radiant as a moonlit night of Shard Ritu. Bharatidevi the custodian of the Vedas and respected in all the three worlds worships Shreemadananda Teertha. Acharya the dust generated from your foot steps is enough to protect and cleanse me, a mortal.

Phala Stuti: This Sloka gives clarity in speech and thought.

2. Acharya, even the gods anxiously run to you to understand the Tatwagnyana from your mouth, which is so easily understood. Even they realize that the Tatwagnyana that you profess is the same as the Tatwagnyana of Shreemannarayana himself. When the gods place their crowns on your feet, the dust from your feet cleans the crown and we pray that the washings from the Gods crowns purify us. (Tatwagnyana)

Phala Stuti: This Sloka improves one's thinking process.

3. Acharya, you who delivers the devotees of Vishnu from the cycle of life and death and from ignorance to pure joy of Haribhakti, You, who justly sentences the enemies of Vishnu and His followers to misery and Andhantamassu (The endless cycle of life and death ; opposite to Moksha).

Phala Stuti: This Sloka gives freedom from obstacles and misery.

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4. Anadatirtha; even the mighty Garuda, Sesa, Rudra and Indra worship you as a Jagadguru of this entire Universe. Acharya, you, the authority on Vedas who imparts the Supreme Knowledge of Sri Vishnuto the Righteous but ignorant people. How can I, Trivikrama, praise you enough?

Phala Stuti: This Sloka gives success in the chanting of mantras and japas.

5. Acharya, you are the avatara of Bheemasena, the invincible son of Pandu, whose shoulder and arm ornaments sparkle like the bright sunshine and whose Mace (the Gada) shines like the silver lightning. Acharya, You as the avatara of Sri Vayu, lead us to salvation.

Phala Stuti: This Sloka gives realization of one's efforts in any work undertaken.

6. Acharya, you are the path which leads us from mundane problems to the sanctum sanctorum of Shree Narayana, you are also the flag bearer of the destinies of the gods as well. Acharya, you, the Husband of Bharatidevi the custodian of the Vedas and the architect of the next cycle of creation (Bhavi Brahma). We plead with you, Acharya, to release us from the attachment of the present mundane world and lead us through to the path and destination of Moksha

Phala Stuti: This Sloka gives fruitful friendship and removes miseries.

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Moola Vaayu Stuthi

7. Acharya, we plead with you, as well as Shree Hari, to release us from the problems and attachment of the present mundane world and lead us through to the path and destination of Moksha.

Phala Stuti: This Sloka gives freedom from mundane attachments and sentiments and strengthens the body and mind.

8. Vayudeva, you are the life giving force, whose kingdom extends in the entire earthly world, the planets and heaven (Swarga). You, who gave birth to these kingdoms, sustained and ruled them have the ability to destroy as well without self being self being indestructible. We plead with you to destroy the charlatans and lead us to Moksha.

Phala Stuti: This Sloka calms a person from unnecessary excitement.

9. The Righteous people (Satvik) after serving their elders and gurus lead a wonderful life in Vaikuntha where they are served by servants and enjoy the company of beautiful damsels and frequent Darshan of Shree Hari.

Phala Stuti: This Sloka helps realize comforts from women (Stri Sukta).

10. The Righteous people (Satvik) after serving their elders and gurus lead a wonderful life in Vaikuntha where they are served by servants and enjoy the company of beautiful damsels and frequent Darshan of Shree Hari.

Phala Stuti: This Sloka gives enjoyment from children and general happiness.

11. The enemies of Shree Hari and Vayu (Tamasa) are pushed into the boiling muddy waters of Hell with large boulders being thrown on them by the loyal servants of Shree Hari and Vayu. Even microscopic life forms (Jalookadi) do not spare such enemies.

Phala Stuti: This Sloka gives victory over one's enemies.

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12. The (Rajasa) set of people, who understand but care less about the teachings of Shree Acharya, though on account of their vicinity of Acharya and his three forms (Avataras), lead relatively trouble free lives.

Phala Stuti: This Sloka removes Lethargy, Listlessness and helps fructify bhakti to God (Hari Bhakti Siddhi)

13. Vayudeva, your enemies (the Tamasic set of people) eyes are gouged with sharp fingernails and teeth and spit as they are perpetually famished. These people are covered in urine and blood and drown in the boiling waters in deep Hell filled with vicious microscopic life forms (Krimigalu), all the while shouting in horrible voices. While their bodies are being attacked by vicious eagles, mad dogs and crows, during this painful period, your loyal servants, O Vayudeva, attack these people mercilessly with any weapon.

Phala Stuti: This Sloka removes poverty and sloth and destroys enemies.

14. Sri Vayudeva, you are my father, my mother, invisible teacher, my favorite relative and God. You are Omnipresent and YOU are responsible for my life, death and my happiness and I turn to you to remove my sorrows. We plead with you to offer me everlasting and permanent bhakti.

Phala Stuti: This Sloka helps develop respect and obedience to one's parents, elder's and gain respect among the people in general in society.

15. Vayudeva, you recognize that Sri Hari is the Sarvottama (The Highest) and that being the flag bearer of their destinies, you ensure all the gods, including Bhoodevi, Garuda, Indra, follow the rules of protocol and differentiation (Taratamya).

Phala Stuti: This Sloka helps develop awareness and greatness of God.

16. Acharya, having understood the Mukti Gyana from Sri Hari himself, You create the path for obtaining Mukti, under his instructions, according to the rules of protocol. You, having understood the subtleties of Mukti Gyana, decide

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who goes through the endless cycle of life and death (Andhantamassu) and who enter the gateway to Vaikuntha (Moksha).

Phala Stuti: This Sloka helps in attaining Moksha.

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Hanumantha Stutihhi

17. Vayudeva, of all the three avatars of Hanuma, Bheema and Madhva, Your first avatara is Hanumantha. As Hanumantha, you have earned the title of “Chiranjeevi”, been credited with gaining the highest knowledge, being credited being a “Brahmacharya”. Being the highest of the Jeevas, You are also called “Mukya Praann” and “Jeevottama”. You have accomplished a wide variety of extremely difficult tasks, under the instructions of Shree Hari. In the process you have conquered Six Sins, Kama (lust), Krodha (anger), Lobha (Greed), Moha (mundane attachment), Madha (intoxicants) and Matsara (revenge). Hunumantha, we pay obeisance to you.

Phala Stuti: This Sloka helps performing impossible tasks.

18. Mukhya Praana, You are Sri Hari’s (Sri Rama) messenger and His Fall Guy. During the fierce war in Lanka, when Laxmana was felled by Indrajit’s weapons, You flew over the oceans to bring the Gandhamadana mountain itself which carried the antidote against Death (the Sanjeevani tree), and presented it to Sri Rama. Hanumantha, we pay obeisance to you.

Phala Stuti: This Sloka acts as an antidote against many dreaded diseases.

19. Sanjeeva, you brought the Gandhamadana mountain to Lanka after Lakshmana and scores of Sri Rama’s soldiers (Vanaras) were brought back to life. Under Sri Rama’s instructions, you threw the mountain from Lanka back to its original place. Just as a child throws small stones with the least energy, you threw the mountain back to its place, without disturbing a single boulder on the mountain. We marvel at your aim and strength and pay our obeisance to you.

Phala Stuti: This Sloka gives success in one’s stand on principles, helps overcome losses and in overcoming disabilities of the body and mind.

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20. Gadadhari, when Laxmana was felled by Indrajit, Ravana tried to snatch Lakshmana away to his camp. You stopped his maneuver by hitting his chest with your fist. The force of your fist was so hard that blood came out of all his ten mouths and ears and he temporarily lost consciousness. Just as your power packed fists move like lightning to protect and carry out Sri Rama's instructions, we pray to you to let these fists also protect us.

Phala Stuti: This Sloka gives victory over one's enemies.

21. Hanuma, it was due to the blessings of Sri Rama, that you were able to destroy the Rakshashas, who were given the cloak of invincibility by Brahma and Rudra. Due to Your selfless action Sri Rama who is Sri Hari himself, has blessed you with the position of the Creator (Brahma) in the next cycle of creation.

Phala Stuti: This Sloka fulfils one's desires.

Bheemasenassya Stuthi

22. Bheemasena, during the thirteen years of exile, you took shelter in the guise of a Brahmin in a village called Ekchakrapura. Taking pity on your poor Brahmin host, you opted yourself for the compulsory sacrifice for the demon Bakasura with a cartload of rice and two oxen in the process, you killed Bakasura and his brother, Kirmira in the forest. In the terrible war that followed soon after, you destroyed the Kauravas. We are overawed with your accomplishments and pay obeisance to you with our body and mind.

Phala Stuti: This Sloka destroys obstacles in one's progress.

23. Bheema, Following Sri Krishna's instructions, you tirelessly fought Jarasandha and tore his body into two pieces and threw it away. Just as Sri Krishna is pleased with the destruction of his enemies by you, the Pandavas were similarly pleased when the Ashwamedha Yagyna was done. We learn that Sri Krishna's greatest liking is the destruction of his enemies by Kshatriyas, as it is their foremost duty (protection of dharma). He attaches more importance to this duty than the Yagnas.

Phala Stuti: This Sloka makes one victorious over enemies.

24. Bheemasena, armed with magnificent mace over your magnificent shoulders, you tore across the Kaurava armies. Of the eleven Akshohinis (one Akshonini or battalion comprising 21,870 chariots; 21,780 elephants; 65,610 horses; and 109,350 foot soldiers), you single handedly destroyed six Akshohinis. This has been so beautifully described by Sage Veda Vyasa, who is Sri Hari himself, has himself started the saga of Mahabharata and set in motion by a chain of events which culminated in his desired ending. Bheema, you single handedly destroyed Sri Hari's worst enemies and reached the ending as desired by Sage Vyasa We pay obeisance to both of you.

Phala Stuti: This Sloka rewards loyalty to Authority and Establishment.

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25. Vayudeva, in your avatar of Bheemasena, your wife, Draupadi was incarnate of Bharati Devi, Shachi, Parvati, Shamala and Usha. As a result of Bharati Devi, Draupadi came to be regarded as highly knowledgeable. The lack of knowledge, O Vayudeva, is making us listless, morose and driving us to deep sluggishness. We plead with you to impart some knowledge that will help us overcome these feelings.

Phala Stuti: This Sloka gives clarity in speech and destroys ignorance.

26. Bheemasena, when you took birth in the Kuru family, you had the wonderful opportunity to worship Sri Hari in both His avatars; one as Sri Krishna, the Yadava King and the other as Sage Veda Vyasa, who directed the whole course of Mahabharata, you are indeed blessed. We pay obeisance to both Sri Krishna and Sage Veda Vyasa.

Phala Stuti: This Sloka rewards services (Seva) rendered to one's teachers (Guru Bhakti).

27. Bheernasena, once Draupadi desired the beautiful Saugandhi flower, which grew in Gandhamdana mountain. During the trek to the mountain, you came across a huge old monkey with its tail lying across your path. After some heated verbal exchanges, which you lost, you realized that you had met your earlier avatara, Hanumantha. So, in this verbal exchange, you lost to yourself and won against yourself too.

Phala Stuti: This Sloka gives success in one's undertakings and endeavors.

28. Bheemasena when you reached Gandhamadana Mountain to bring the beautiful golden Saugandhi flower for you beloved Draupadi, you found that the place was protected by one Lakh demons. After debating with them and defeating them, you proceeded, to kill them all. Once, when you were spending some quiet moments with Draupadi at Badarikasharama, some flowers from the pond in Kubera Bhavana on Mount Meru fell near Draupadi.

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Giving in to her desire to get some more you proceeded to Mount Meru. These flowers were protected by three hundred Crore demons led by a cunning, evil, clever and short tempered leader called Manimanta. You destroyed them all. Bheemasena, We admire your prowess and pay obeisance to you.

Phala Stuti: This Sloka overcomes lies and deceit.

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Madhwachaary Stutihhi

29. Vayudeva, in your earlier avatara of Bheemasena you had destroyed Manimantha, the demon king. Due to his deva bhakti, he was born again and became very strong and came down to the earth and began a systematic destruction of the Shastras and Vedas. Since he could not defeat you in war, he decided to destroy you through your wife, Bharati Devi, the custodian of the vedas. Vayudeva, we plead with you to protect the righteous people.

Phala Stuti: This Sloka makes one highly popular and becoming indispensable to Society.

30. Sri Hari and Vayudeva, Manimanta with his cunning and deceit has set about destroying all the Shastras and Vedas which are very dear to the righteous people. His writings are blasphemy and claims that he is Brahma and that everything is an illusion (Maya). These poisonous words and works which were confusing righteous people have been destroyed by yourselves in the avataras of Sage Veda Vyasa and Sri Madhvacharya. We pay our obeisance to them.

Phala Stuti: This Sloka gives success in debates.

31. Sage Veda Vyasa and Acharya, both your efforts in destroying the poisonous words and works of Manimanta and his followers have been successful. The Shastras and Vedas have been given their rightful place. The people who followed Manimanta's works are lost and have accepted defeat. We pay obeisance to both of you.

Phala Stuti: This Sloka disheartens and defeats one's enemies.

32. Vayudeva, As Hanuma, Bheema and Madhwa, You mercilessly destroyed Ravana, Duryodhana and spineless impostors such as Manimanta, respectively. You are the most knowledgeable yet very humble. You have

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mastered all the arts (Navarasas). You control the entire creations under Sri Hari's instructions. Even Yama, the god of death, follows your instructions.

Phala Stuti: This Sloka prevents untimely death and helps achieve fame.

33. Acharya, your personality is very powerful with an infectious smile and speech as sweet as honey. With such a personality, it is difficult for people to resist your charms. Under your spell it is difficult, nay, impossible for people to commit sins. We keep on looking at you in awe.

Phala Stuti: This Sloka helps develop a powerful and charming personality.

34. Acharya, being the Jagadguru (Universal Teacher) you are the only one capable of understanding the complex Shashtraa and Vedas and preaching the same to anyone in the simplest of the language. However in order to understand your commentaries on the Shastras and Vedas one needs to have performed good deeds in the past. The righteous people pray to you and Sage Veda Vyasa to impart some of the knowledge from your commentaries.

Phala Stuti: This Sloka fulfill one's desires and ability to convey one's thoughts effectively.

35. Vayudeva, in this cycle of creation you are sealed on the throne as King-in-waiting for creating the next cycle of creation in all the Kingdoms. Your Saga is written and praised by Gandharvas and danced by the Apsaras.

Phala Stuti: This Sloka helps achieve name and fame.

36. Vayudeva, when the righeteous people were wallowing in the endless cycle of lift, death, ignorance and misery. You prayed to Sri Hari to rescue these people Sri Hari answered your prayers and from milky Ocean the Lord took the form of Sage Veda Vyasa from Satyavati and Parashara Rushi. We pay obeisance to you.

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Phala Stuti: This Sloka helps giving up mundane attachments and begetting good children.

37. Acharya, just as the blind cannot differentiate between jewels and different hues and colors so also the righteous people have been led astray by poisonous words and works which are against Sri Hari. So Sri Hari in the form of Sage Veda Vyasa gave us the Supreme knowledge (Brahmasutra Bhashya). As Sri Hari resides in you, Acharya and as you being the highest of the souls (Jeevottama) and He being the only Guru for You, we pray and pay obeisance to you daily to obtain supreme knowledge.

Phala Stuti: This Sloka helps recover from losses.

38. Acharya, You are the fountainhead of knowledge and are capable of carrying out any assigned task very easily, however difficult they may be. So based on the prayers of all the Gods, under instructions from Sri Hari, you came to this world to destroy the blasphemous works of Manimanta and wrote the Supreme Knowledge (Brahmasutra Bhashya).

Phala Stuti: This Sloka helps earn money.

39. Acharya, You came to this world as a Brahmin in the Madhyageha family at Rajatpeetha. At a young age you visited Badrikashrama and gained knowledge from Sage Veda Vyasa and after becoming a Sanyasi, visited Badarikashrama and wrote commentaries on Brahmasutra and Upanishad and wrote "Tatparya Nirnaya", a correct analysis of the Mahabharata Saga.

Phala Stuti: This Sloka helps gains from ones children .

40. Vayudeva all the gods pray to you in all the avatars of Hanuma. Bheema and Anadatirtha. Being the fountainhead of knowledge, we pray to you to release us from the bondage of life and death, ignorance and blasphemy. We also pray to your wife, the venerable Bharati Devi who is the custodian of the

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Vedas. We pray that by associating with you and your thoughts, we take the path to Moksha.

Phala Stuti: This Sloka overcomes the bad effects of planets in one's horoscope and overcomes harassment.

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Phala Shrutihi

41. The son of Subhramanya Pandit, Sri Trivikrama Pandit, writes this lyrical poem addressed to Sri Hari and His avatars of Sri Rama, Sri Kishna and Sage Veda Vyasa and to Sri Vayu and His three avatars, Hanumantha, Bheemasena and Anandatirtha. Those Who read this lyrical poem daily ad praise both Sri Hari and Vayu are blessed and are free from the mundane attachments and quickly tie the path towards Moksha.

Phala Stuti: This Sloka releases one from mundane attachments, sentiments towards Moksha.

Narasimha Nakha Stuthi

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2. Of all the avatars of Shree Hari or Vishnu, Narasimha, is the most powerful and violent. In the *entire* pantheon of there is no one greater than or equal to Narasimha, hence this shloka is dedicated solely to "Lakshmikant".

Om Tat Sat

Om Krishnarpana Mastu

Iti Sri Hari Vayustuti Sampoonam