

## STHO:THRA:S

Part-3

Sthothra is to praise. There are innumerable mysterious traits of Lord which no language can ever find words to praise, not atleast one Guna in full! However our acharya:s, Rishis, A:lwa:rs who experienced the Divine glory and vision have involuntarily expressed their feeling in the form of beautiful slokas which became sthothras. Such sthothras were recorded by the disciples who used to follow the path of their preceptors. Whenever they study those sthothras, they used to remember the experience of those great acharyas who gave them the Divine knowledge. Thus, these disciples first remember that Divine experience and offer their respect to such acharya:s and then recite those sthothras as a mark of respect and reverence towards them.

It has been an established practice in our tradition to learn the invocatory verse of that particular compilation before learning or starting to learn any spiritual treatise. Let us also learn the

invocatory verse of *Stho:thra rathna*. The following verse which is composed in the praise of Sri Ya:muna:charya is the invocatory verse of *Stho:thra rathna*.

*Sva:dayanniha sarve:sha:m*  
*Thrayya:ntha:rtham sudurgraham*  
*Stho:thra ya:ma:sa yogi:ndras*  
*Tham vande ya:muna:hvayam!*

*Namo: namo Ya:muna:ya*  
*Ya:muna:ya namo:namaha*  
*Namo: namo Ya:muna:ya*  
*Ya:muna:ya namo:namaha !*

Word to word meaning -

iha= here, sarve:sham= to everyone, sudurgraham= incomprehensible, thrayya:ntha:rtham = the essence of the Vedas, sva:dayan= nectarine, yo:gi:ndraha= the greatest among the Yogis, stho:thra ya:ma:sa=sung this hymn of glorification, tham=that, Ya:muna:hvayam = the one who is named Ya:muna, tham=unto him, vande: = I offer my

salutations, namo: namo Ya:muna:ya= I offer my obeisance to Ya:muna:charya again and again.

Essence- I worship Ya:muna:charya the greatest of all the yogis, who has sung the complex truths of the Vedas in easily understandable and nectarine verses for the benefit of the world. I offer my obeisance again and again to Ya:muna:charya. I offer my obeisance again and again to Ya:muna:charya. Purport: - in this invocatory verse the words *Thrayya:ntha:rtham* means the three branches of the Vedas and *sudurgraham* says that they are not easy to understand. The Vedas appear paradoxical and very difficult to understand. The Vedas cannot be learnt by each and every one. Even if one is qualified to learn the Vedas he might not understand the esoteric meanings contained in the Vedas inspite of toiling for many years.

Many great saints and A:lwa:rs have revealed the esoteric secrets that are mentioned in the Vedas in their hymns for the benefit of the world, out of their causeless mercy. Like the A:lwa:rs, Ya:muna:charya also has revealed the greatest

secrets of the scriptures in His hymn *Stho:thra rathna* in an easily understandable manner. By using the words *Sva:dayan, iha* and *sarve:sha:m* the author of this invocatory verse says that Ya:munacharya has revealed these secrets in a manner in which everyone in this world can understand, due to this reason the author offers his obeisance to Ya:muna:charya again and again.

*Stho:thra rathna* is the *magnum opus* which encompasses all the greatest spiritual secrets that are to be learnt to practice during one's spiritual life. This *Stho:thra* is so great that Bhagavad Ramanuja used to chant this *Stho:thra* along with Chathusslo:ki: which was also compiled by Ya:muna:charya, in the company of His intimate disciples, everyday early in the morning. Only with the mercy of Sri Ya:muna:charya we can appreciate this *Stho:thra* and understand His mind in the right spirit. Hence let us also offer our heartfelt prayers and obeisance to the lotus feet of that great saint and make an attempt to understand *Stho:thra rathna* from the next issue.