

Hanuman Chalisa: A Complete Journey Through the Forty Verses

General Collection

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 **Description:** A comprehensive verse-by-verse explanation of the Hanuman Chalisa, exploring the divine qualities, heroic deeds, and spiritual significance of Lord Hanuman

 **Tags:** hanuman-chalisa, hanuman, tulsidas, devotion, rama, hindu-prayers, spiritual-practice, vedic-wisdom

The Hanuman Chalisa begins with two dohas (couplets) and is then structured into forty chaupais (verses). Here is a complete explanation and summary of all forty chaupais of the Hanuman Chalisa.

Chaupai 1: Jai Hanuman Gyan Gun Sagar | Jai Kapis Tihun Lok Ujagar

Explanation

This chaupai begins with the word Jaya (victory). The word Jaya also denotes the Mahabharatam, which is centered on Krishna, and Hanuman was one of the two people who heard the Bhagavad Gita during the Mahabharata conflict.

- Jai Hanuman:** The name Hanuman means "the one whose lower jaw (Hanu) has been struck," referring to the time when Indra attacked him with the Vajrayudha.
- Gyan Gun Sagar:** Hanuman is described as the very repository or ocean (Varidhi) of both knowledge (Gnana) and noble qualities (Guna).
- Jai Kapis:** He is the Isha (Lord or Swami) of all the Kapihi.
- Tihun Lok Ujagar:** He is the one who illuminates all the worlds because his strong knowledge sheds an aura.

Summary

Victory to Hanuman, the Ocean of Wisdom and Virtues. Victory to the Lord of the Apes (Kapish) who illuminates the three worlds.

Chaupai 2: Ramadut Atulit Baladhama | Anjani Putra Pavana Suta Nama

Explanation

This chaupai describes Hanuman's lineage and extraordinary power.

- 1. Ramadut:** Hanuman is the messenger of Rama.
- 2. Atulit Baladhama:** His strength (Bala) is unequaled (Atulita).
- 3. Anjani Putra:** He is the Son of Anjana Devi.
- 4. Pavana Suta Nama:** He is known as the son of Pavana (Vayu, the wind god). Hanuman's birth is attributed to three sources: he is regarded as the amshavataram (partial incarnation) of Rudra (Shiva), he possesses the power of Vayu, and he is associated with Kesari.

Summary

You are Rama's Messenger (Ramadut), the abode of unequaled strength (Atulit Baladhama). You are known as the Son of Anjana and the Son of Pavana (the Wind God).

Chaupai 3: Mahavira Vikrama Bajrangi | Kumati Nivara Sumati ke Sangi

Explanation

This chaupai praises Hanuman's heroic nature and his ability to bestow good thoughts.

- 1. Mahavira:** Hanuman is addressed as Mahavira. Although Rama is the primary Mahavira in the Sanatana Dharma perspective, Hanuman is

addressed by this title because he imbibed all the qualities (gunas) that Rama possessed.

2. **Vikrama Bajrangi:** He is full of victory (Vikrama). He is Bajra Angi (Vajrangi), meaning his body (Angi) is as strong as a diamond (Vajram), which is noted as the hardest substance known in physics.
3. **Kumati Nivara:** He is the remover (Nivar) of Kumati. Kumati is defined as a poor mind or knowledge that is not beneficial to the individual or society. This is considered anishta nivitti (the removal of what is not desired).
4. **Sumati ke Sangi:** He is the companion (Sangi) who grants a good mind (Sumati). This is considered ishta prapti (the obtaining of what is desired).

Summary

He is the great hero (Mahavira), constantly victorious (Vikrama), whose body is like a diamond (Bajrangi). He removes bad thoughts (Kumati Nivara) and associates with those who possess a good mind (Sumati ke Sangi).

Chaupai 4: Kanchan Bharana Viraj Subesha | Kaanana Kundala Kunchita Kesha

Explanation

This verse describes the physical appearance (rupa) of Hanuman.

1. **Kanchana Barana:** His color is akin to gold (yellow/Haridra), which is considered very auspicious.
2. **Biraj Subesha:** He is adorned so well (Suvesha), carrying himself with elegance.
3. **Kaanana Kundala Kunchita Kesha:** He wears beautiful earrings (Kaanana Kundala) and has curly hair locks (Kunchita Kesha). This beauty leads him to be originally called Sundara (beautiful), which is why the canto in the Ramayana where he is featured is called Sundara Kandam.

Summary

You possess a golden hue (Kanchana Barana) and are adorned in fine attire (Subhesha). You wear large earrings (Kundala) and have curly hair (Kunchita Kesha).

Chaupai 5: Haath Vajra Aur Dhwaja Viraje | Kaandhe Moonj Janeyu Saaje

Explanation

This verse details the symbols of his strength and attire.

- Haath Vajra Aur Dhwaja Viraje:** Hanuman carries a thunderbolt (Vajra) and a flag (Dhwaja) that speaks of Rama's victory. Vajra is a powerful simile used to denote valor, as his arms have the strength and valor of a thunderbolt.
- Kaandhe Moonj Janeyu Saaje:** He wears the sacred thread (Janeyu or Upavita) made of Moonja grass (Kusha grass) adorned on his shoulder.

Summary

In your hands, the thunderbolt (Vajra) and the flag of victory (Dhwaja) are displayed. Across your shoulder, the sacred thread made of Moonja grass is gracefully worn.

Chaupai 6: Shankar Suvan Kesari Nandan | Tej Pratap Maha Jag Bandhan

Explanation

This verse relates his divine lineage and universal glory.

- Shankar Suvan Kesari Nandan:** Hanuman is regarded as an amshavatara (partial incarnation) of Rudra/Mahadeva (Shankar Suvan). He is the Son of Kesari (Kesari Nandan), where Kesari is viewed as the "lion amongst the Kapis".

2. **Tej Pratap Maha Jag Bandhan:** He possesses innate splendor (Teja) and glory (Pratapam). He is the one who is saluted by one and all (Maha Jag Bandhan).

Summary

O Son of Shiva (Shankar Suvan) and joy of Kesari (Kesari Nandan), your splendor and prowess (Teja Pratap) are such that the whole world bows to you.

Chaupai 7: Vidya vaan Guni Ati Chatur | Ram Kaaj Karibeko Aatur

Explanation

This verse highlights his character, knowledge, and dedication.

1. **Vidya vaan Guni Ati Chatur:** Hanuman is described as extremely knowledgeable (Vidya vaan). Crucially, he is also Guni (virtuous), meaning he embodies Saushiliyam—the quality of moving without arrogance among all classes of society. He is very intelligent (Ati Chatur).
2. **Ram Kaaj Karibeko Aatur:** Despite his vast knowledge, his greatest ability is his eagerness (Aatur) to execute Rama's command.

Summary

You are knowledgeable (Vidya vaan), virtuous (Guni), and supremely intelligent (Ati Chatur), always eager to perform Rama's tasks.

Chaupai 8: Prabhu Charitra Sunibeko Rasiya | Ram Lakhan Sita Man Basiya

Explanation

This verse emphasizes his deep devotion.

- 1. Prabhu Charitra Sunibeko Rasiya:** He is passionate (Rasiya) about listening to the Lord's stories (Prabhu Charitra). This devotion is so great that a seat is reserved for him when the Sundara Kanda Pathanam is recited.
- 2. Ram Lakhan Sita Man Basiya:** He lives in the hearts of Rama, Lakshmana, and Sita.

Summary

You are immersed (Rasiya) in hearing Rama's glories (Prabhu Charitra) and dwell in the hearts of Rama, Lakshmana, and Sita.

Chaupai 9-11: Actions in Lanka

Chaupai 9: Sukshma Roopa Dhari Siyahi Dikhaava

Chaupai 10: Vikata Roopa Dhari Lanka Jarava

Chaupai 11: Bhima Roopa Dhari Asura Samhare | Ramachandra Ke Kaaj Savaare

Explanation

These verses recall the heroic deeds performed by Hanuman during the search for Sita and the burning of Lanka, utilizing the technique of Ashtama Siddhi (the power to become large or small).

- 1. Sukshma Roopa Dhari Siyahi Dikhaava (Chaupai 9):** Hanuman became the size of a cat (sukshma roopa) when he entered Lanka so he could meet Sita without revealing his identity during his "surgical strike".

2. **Vikata Roopa Dhari Lanka Jarava (Chaupai 10):** He took a massive, terrible form (Bikata Roopa or Vikrama big form) to burn Lanka. Tulsidas likened the burning of Lanka to a Yagyam (sacrifice), where Hanuman's tail was the ladle (Suruk) that lit the city (the Yagnya Vedika) using the fire from Sita's anguish.
3. **Bhima Roopa Dhari Asura Samhare (Chaupai 11):** He took a terrifying form (Bhima Roopa) and destroyed the demons (Asura Samhare), thereby fulfilling Rama's mission (Ramachandra Ke Kaaj Savaare).

Summary

You showed a small form (sukshma roopa) to Sita. You assumed a huge and terrible form (Vikata Roopa) to burn Lanka. You took a fearsome shape (Bhima Roopa) to kill the demons and accomplish Rama's work.

Chaupai 12-14: Saving Lakshmana and Receiving Praise

Chaupai 12: Laaya Sajeevan Lakhan Jiyaye | Shri Raghuveer Harashi Ur Laaye

Chaupai 13: Raghupati Kinhi Bahut Badhai | Tum Mama Priya Bharata Sama Bhai

Chaupai 14: Sahas Badan Tumaro Yash Gaave | Asa Kahi Shripati Kanth Lagaave

Explanation

These verses recount the time Hanuman saved Lakshmana and the subsequent praise he received from Rama.

1. **Laaya Sajeevan Lakhan Jiyaye (Chaupai 12):** When Lakshmana fainted, Hanuman brought the Sanjeevani (or the entire garden containing the four required herbs) from the foothills of Kailasha, thereby rejuvenating Lakshmana (Lakhan Jiyaye). This act brought happiness to Rama (Shri Raghuveer Harashi Ur Laaye).
2. **Raghupati Kinhi Bahut Badhai (Chaupai 13):** Rama praised him greatly, declaring: "You are as dear to me as my brother Bharata" (Tum Mama Priya

Bharata Sama Bhai). Rama equated Hanuman to Bharata, acknowledging Bharata's great sacrifice in ruling with Rama's Paduka Devis (sandals).

3. Sahas Badan Tumaro Yash Gaave (Chaupai 14): Rama further said that only the thousand-headed Adishesha (Sahasra Vadana) is adept enough to sing the praises of Hanuman's valor. Saying this, Shri Rama (Shripati) embraced (Kanth Lagaave) him.

Summary

You brought the Sanjeevani and revived Lakshmana, causing Rama to be overjoyed. Rama praised you profusely, declaring that you are as dear as Bharata. Rama proclaimed that even Adishesha (with a thousand mouths) sings your glory, and with these words, Rama embraced you.

Chaupai 15-16: Universal Recognition

Chaupai 15: Sanakaadika Brahmaadi Munisa | Narada Sharada Sahita Ahisa

Chaupai 16: Yama Kubera Digpal Jahante | Kavi Kovid Kahi Sake Kahan Te

Explanation

These two chaupais affirm that Hanuman's greatness is recognized by the most revered beings in the cosmos.

- 1. Sanakaadika Brahmaadi Munisa... (Chaupai 15):** Your glory is understood by the four sons of Brahma (Sanakaadika), Brahma himself, the great contemplators (Munisa), Narada, Sharada (Brahma's consort), and Adishesha (king of snakes).
- 2. Yama Kubera Digpal Jahante... (Chaupai 16):** The eight Dikpalas (Guardians of the Directions), including Yama and Kubera, along with great poets (Kavi Kovid), testify to your immense power and achievements.

Summary

The sages like Sanaka and Brahma, along with Narada, Sharada (Saraswati), and Adishesha, know your true greatness. The Dikpalas (Yama, Kubera, etc.) and all great poets and scholars attest to your glory.

Chaupai 17-18: Strategic Achievements

**Chaupai 17: Tum Upakaar Sugreevahi Kinha | Raama Milaya
Raaj Pada Dinha**

**Chaupai 18: Tumharo Mantra Vibheeshana Maana | Lankeshwar
Bhaye Sab Jag Jaana**

Explanation

These verses highlight Hanuman's role as a strategist and advisor.

- 1. Tum Upakaar Sugreevahi Kinha (Chaupai 17):** Hanuman acted as a war strategist, uniting Sugriva (who lacked leadership but had an army) with Rama (who lacked an army but was the leader). By introducing them, Hanuman enabled Sugriva to regain his kingdom (Raj Pada Dinha).
- 2. Tumharo Mantra Vibheeshana Maana (Chaupai 18):** Vibhishana listened to Hanuman's advice. Vibhishana, who is the epitome of Sharanagati (surrender), accepted the advice, and consequently, he became King of Lanka (Lankeshwar).

Summary

You performed a great service (Upakaar) to Sugriva, uniting him with Rama and enabling him to obtain his royal post. Vibhishana accepted your counsel and became the acknowledged King of Lanka.

Chaupai 19-20: Childhood Feat and Crossing the Ocean

**Chaupai 19: Juga Sahasra Yojan Par Bhaanu | Leelyo Taahi
Madhur Phala Jaanu**

**Chaupai 20: Prabhu Mudrika Meli Mukha Maahi | Jaladhi
Laanghi Gaye Achraj Naahi**

Explanation

These two verses connect Hanuman's legendary childhood strength with his mission for Rama.

- 1. Juga Sahasra Yojan Par Bhaanu (Chaupai 19):** When he was a boy, Hanuman saw the Sun (Bhaanu) which was thousands of miles away (Juga Sahasra Yojan) and swallowed it (Leelyo Taahi), thinking it was a sweet fruit (Madhur Phala Jaanu). This verse contains an accurate astronomical measure of the distance between the Earth and the Sun.
- 2. Prabhu Mudrika Meli Mukha Maahi (Chaupai 20):** To cross the ocean, Hanuman did not physically place Rama's ring (Prabhu Mudrika) inside his mouth, but Tulsidas meant that he carried the name of Rama (Rama Namam) in his mouth along with the ring on his body, thereby crossing the ocean (Jaladhi Laanghi) without difficulty (Achraj Naahi).

Summary

You swallowed the Sun, which is thousands of Yojanas away, thinking it was a sweet fruit. With the Lord's name (Rama Namam) within you (and the ring of Rama), crossing the ocean was not a miracle.

Chaupai 21-23: Remover of Obstacles and Protector

Chaupai 21: Durgama Kaaj Jagat Ke Jete | Sugama Anugraha Tumhare Tete

Chaupai 22: Ram Dwaare Tum Rakhwaare | Hota Na Aagya Binu Paisaare

Chaupai 23: Saba Sukha Lahai Tumhari Sarana | Tum Rakshak Kaahu Ko Daranaa

Explanation

These verses detail Hanuman's essential role as the dispenser of grace and guardian.

- 1. Durgama Kaaj Jagat Ke Jete (Chaupai 21):** All the difficult tasks (Durgama Kaaj) in the world can be easily achieved (Sugama) due to your kindness and grace (Anugraha Tumhare Tete).
- 2. Ram Dwaare Tum Rakhwaare (Chaupai 22):** You stand outside the door of Rama (Ram Dwaare) as the guardian. Nobody can enter without your permission. For Rama bhakti to flourish, devotion to Hanuman is a precondition, as he is inseparable from Rama.
- 3. Saba Sukha Lahai Tumhari Sarana (Chaupai 23):** One who has taken refuge in you (Tumhari Sarana) gains all happiness. If you are the protector (Tum Rakshak), why should one worry or be afraid (Kaahu Ko Daranaa)?.

Summary

All the impossible tasks in the world become easy through your grace. You are the guardian of Rama's door, and no one can enter without your command. Whoever seeks refuge in you finds all happiness. When you are the protector, there is no reason to fear.

Chaupai 24-27: Power, Health, and Deliverance

Chaupai 24: Aapana Teja Samhaaro Aapaye | Teeno Loka Haank Te Kaanpaye

Chaupai 25: Bhoota Pishaacha Nikata Nahi Aave | Mahaaveera Jaba Naama Sunaave

Chaupai 26: Naasai Roga Harai Saba Peera | Japata Nirantara Hanumata Beera

Chaupai 27: Sankata Te Hanumaana Chhuraavai | Mana Krama Bachana Dhyaana Jo Laavai

Explanation

These verses describe the effects of Hanuman's power and the benefits of chanting his name.

1. **Aapana Teja Samhaaro Aapaye (Chaupai 24):** Hanuman knows when to keep his powers under control (Samhaaro Aapaye) and when to release them. When he displays his power, the three worlds tremble (Teeno Loka Haank Te Kaanpaye).
2. **Bhoota Pishaacha Nikata Nahi Aave (Chaupai 25):** Evil spirits, such as Bhoota (lingering Atmas) and Pishaacha (cannibals in ancient cultures), do not come near when the name of Mahavira (Hanuman) is chanted.
3. **Naasai Roga Harai Saba Peera (Chaupai 26):** All physical and mental ailments (Roga) and sufferings (Peera) vanish quickly when the devotee continually chants (Japata Nirantara) the name of the brave Hanuman (Hanumat Beera).
4. **Sankata Te Hanumaana Chhuraavai (Chaupai 27):** Hanuman saves people from crisis (Sankata Te... Chhuraavai) if they contemplate him and worship him with their mind (Man), speech/action (Krama or Vachana), and body (Bhajana or Kayam).

Summary

You control your tremendous power, and at your call, the three worlds shake. Ghosts and evil spirits (Bhoota Pishaacha) do not approach those who hear your name. Illness and sorrow (Roga... Peera) are destroyed by continuous recitation. Hanuman saves from all troubles those who meditate on him with mind, speech, and action.

Chaupai 28-31: Fulfilling Desires and Eternal Glory

**Chaupai 28: Saba Para Raama Tapasvee Raaja | Tinake Kaaja
Sakala Tuma Saajaa**

**Chaupai 29: Aura Manoratha Jo Koi Laavai | Soi Amita Jeevana
Phala Paavai**

**Chaupai 30: Chaaro Yuga Parataapa Tumhaara | Hai Parasiddha
Jagata Ujiyaara**

**Chaupai 31: Saadhu Santa Ke Tuma Rakhavaare | Asura
Nikandana Raama Dulaare**

Explanation

These verses highlight Hanuman's role in service, his power to catalyze success, and his enduring fame.

- 1. Saba Para Raama Tapasvee Raaja (Chaupai 28):** Rama is the king who lives like an ascetic (Tapasvi Raaja), being both a king and a renunciant. Rama entrusts all his work (Sakala Kaaja) to Hanuman.
- 2. Aura Manoratha Jo Koi Laavai (Chaupai 29):** Whatever legitimate wish or desire (Manoratha) the devotee brings forward, Hanuman acts as a catalyst to help them achieve the immense fruit of life (Amita Jeevana Phala)—which is defined as thinking of the Bhagavan.
- 3. Chaaro Yuga Parataapa Tumhaara (Chaupai 30):** Your glory (Parataapa) pervades all four Yugas (time cycles). Your fame is so widespread that it illuminates the world (Jagata Ujiyaara).

4. Saadhu Santa Ke Tuma Rakhavaare (Chaupai 31): You are the protector of the good (Saadhu) and the devotees (Santa). You are the annihilator of the demons (Asura Nikandana) and are dear to Rama (Raama Dulaare).

Summary

Rama, the Tapasvi King, entrusts all his works and missions to you. You fulfill the legitimate desires of devotees, granting them the ultimate fruit of life. Your glory is famous throughout all four ages (Chaaro Yuga) and illuminates the world. You are the guardian of the sages and the destroyer of demons, dearly loved by Rama.

Chaupai 32-36: Boons, Devotion, and Salvation

Chaupai 32: Ashta Siddhi Nava Nidhi Ke Daataa | Asavara Deena Jaanakee Maataa

Chaupai 33: Raama Rasaayana Tumhare Paasa | Sadaa Raho Raghupati Ke Daasa

Chaupai 34: Tumhare Bhajana Raama Ko Paavai | Janma Janma Ke Dukha Bisaraavai

Chaupai 35-36: Anta Kaala Raghuvara Pura Jaayee | Jahān Janma Hari Bhakta Kahaayee. Aura Devataa Chitta Na Dharayee | Hanumata Seī Sarva Sukha Karaī.

Explanation

These verses emphasize the supreme gifts Hanuman received and the ultimate liberation attained through his worship.

1. Ashta Siddhi Nava Nidhi Ke Daataa (Chaupai 32): Hanuman was granted the boons of the Eight Great Powers (Ashta Siddhi) (including Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Ishitva, and Vashatva) and the Nine Treasures (Nava Nidhi) by Mother Sita (Janaki Mata).

2. **Raama Rasaayana Tumhare Paasa (Chaupai 33):** Hanuman possesses the Ram Rasayana (the tonic or elixir of Rama's Name). He is the eternal servant of Rama (Sadaa Raho Raghupati Ke Daasa).
3. **Tumhare Bhajana Raama Ko Paavai (Chaupai 34):** By worshiping Hanuman (Tumhare Bhajana), one attains Rama. This devotion removes the suffering accumulated over many lifetimes (Janma Janma Ke Dukha Bisaraavai).
4. **Anta Kaala Raghuvara Pura Jaayee (Chaupai 35-36):** At the time of death (Anta Kaala), the devotee goes to the abode of Rama (Raghuvara Pura). Furthermore, one will be born as a devotee of Hari (Hari Bhakta Kahaayee). The devotee is told to not focus on other gods (Aura Devataa Chitta Na Dharayee) but to serve Hanuman, as this bestows all happiness (Sarva Sukha Karaī).

Summary

Mother Sita granted you the boon that you are the giver of the Eight Great Powers and Nine Treasures. You hold the elixir of Rama's Name and are the eternal servant of Raghupati. Through your worship, one reaches Rama and forgets the sorrows of many births. At the end of life, one attains Rama's abode. Serving only Hanuman, without distracting the mind with other gods, brings all kinds of happiness.

Chaupai 37-40: Conclusion and Benefits of Recitation (Phala Shruti)

**Chaupai 37: Sankata Kaṭai Miṭai Saba Pīrā | Jo Sumirai
Hanumata Balabīrā**

**Chaupai 38: Jai Jai Jai Hanumāna Gosāi | Kṛpā Karahu Gurudeva
Kī Nāī**

**Chaupai 39: Jo Śata Bāra Pāṭha Kara Koī | Chhūṭahi Bandi Mahā
Sukha Hoī**

**Chaupai 40: Jo Yaha Paḍhai Hanumāna Chālīsā | Hoya Siddhi
Sākhī Gaurīsā. Tulasīdāsa Sadā Hari Cherā | Kījai Nātha Hṛdaya
Mahān Ḑerā.**

Explanation

These final verses reiterate the benefits and conclude with Tulsidas's personal prayer.

- Sankata Kaṭai Miṭai Saba Pīrā (Chaupai 37):** All troubles (Sankata) and sufferings (Pīrā) are vanquished for those who remember the mighty Hanuman.
- Jai Jai Jai Hanumāna Gosāi (Chaupai 38):** Tulsidas offers triple salutations, pleading: "Oh Lord Hanuman, show me mercy as a Guru would" (Kṛpā Karahu Gurudeva Kī Nāī).
- Jo Śata Bāra Pāṭha Kara Koī (Chaupai 39):** Whoever recites these verses a hundred times (or 108 times, according to tradition), is released from bondage (Chhūṭahi Bandi) and attains great bliss (Mahā Sukha Hoī).
- Jo Yaha Paḍhai Hanumāna Chālīsā (Chaupai 40):** The one who reads this Hanuman Chalisa will achieve perfection (Siddhi), witnessed by Lord Shiva (Gaurisha). The poet concludes by saying Tulsidas is always the servant of Hari (Tulasīdāsa Sadā Hari Cherā) and prays: "May you dwell, my Lord, in my heart" (Kījai Nātha Hṛdaya Mahān Ḑerā).

Summary

Troubles vanish and pain subsides for those who contemplate the brave Hanuman. Victory to Lord Hanuman! Please show mercy, just like a compassionate Guru. Whoever recites this 100 times is freed from bondage and receives great happiness. Whoever reads the Hanuman Chalisa achieves perfection, with Shiva and Parvati as witnesses. Tulsidas, the eternal servant of Hari, prays that Hanuman should reside in his heart.



Reference

This blog post is based on notes taken from the following video : **Video Source: Watch on YouTube** For a more detailed explanation, I highly recommend watching the original video.



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).