

MY HANUMAN



Preface by
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Dedication

With love and respect to
Shirdi Sain, Swami Paramananda,
Baba Neem Karoli, Shri & Shrimati K.C.Tewariji
and all my teachers and the devotees of Hanumanji

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I speak to Hanuman
Thus I speak to King Ram, the perfect, gentle one...

I speak to Shiva Himself, the ocean of grace.
Beware! And listen all!

Of joy and sorrow, love and anger, of virtue and vice
has the creator made all.

Of time and nature and fate,

Ram is the doer.

So I have known this Truth
having dwelt upon it in my heart.

Ah Lord, only quench this moping and grieving.
What is there that you can't do?

Let me grow silent
having known
that I reap what I have sown¹

Tulsidas' Last Poem
Hanumaan Baahuka v.44
Taken from Krishnadas' work.

¹ The Text:

*Kahon Hanumaanson sujaana Raamaraayason,
Kripaanidhaana Sankarason saavadhaana suniye;
Harasha vishaada raaga rosha guna doshamayee,
Birachee Biranchi saba dekhiyata duniye.
Maayaa jeeva kaalake karamake subhaayake,
Karaiyaa Raama Beda kahen saanchee mana guniye;
Tumhaten kahaa na hoyaa haahaa so bujhaiyai mohi,
Haun hoon rahaon mauna hee bayo so jaani luniye.*

My translation: "I say to Hanuman, to the **sujaana** (perfectly wise) Ram, and to Shiva—the one full of compassion. Please pay attention to what I am saying? It has been noticed that Brahma has made this world full of duality of cheer and grief, attachment and anger, virtues and vices. The **Vedas** tell us that Ram is the Creator of the **maayaa** (mesmerizing power which creates a sense of I, mine and thine), **jeeva** (individuated being with a personal ego), Time, and **Karmas** (the actions that bind the individual soul to the cycle of birth and rebirth), and our personal and individuated natures as well. I have accepted this to be the truth in my heart. I lament before you O Lord! Tell me what is it that you cannot do? All the same, I shall remain quiet conceding the fact that I am only reaping what I sowed."

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Preface

This text is an introduction to all aspects of Shri Hanuman. Generally, all the gods and goddesses are pleased when their praises are sung. As far as Shri Hanuman is concerned, he is more delighted to hear the sacred name of Shri Ram sung than his own name being invoked. Even the most valuable article is rejected by him if it does not have the sacred stamp of 'Ram' on it.

Hanuman is worshiped by Vaisnavites, Shaivites, Shaktas, Tantrikas and Vedantins, crossing all boundaries. He is Sankata-mochana, the destroyer of problems. His images are enshrined on the frontiers of human settlements (*prati-graama-sthita*) to keep out malevolent spirits. Hanuman shrines, in keeping with his personality are rarely elaborate. They are humble structures built by commoners often without the intervention of priests.

This text begins with Dr. Pidara's rendition of some of the classic tales of Hanuman, including his birth, rescue of Sita Maa and later adventures. The major mantras of Hanuman are presented, along with a few prayers, description of the Poojaa, the Hanuman Chaaleesaa, and Aaratee. All translations are by Dr. Pidara and the text ends with an essay by him on the relationship of man with God. Many of these stories are told for the first time here in English by Dr. Pidara.

HWB

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Introduction and Acknowledgements

I have memories of going back to the year in 1943 or so, shuttling between Raya, a small town seven miles to the north of Mathura and Jalesar a town about thirtyfive miles north of Mathura. The birthday of Shri Krishna and watching of *Raama-leelaa* (enactment of Ram's life) were two major religious events and we the children did not question the historical existence of these personalities in the past and the divine presence of these religious personalities in daily life long after their departure from this world. The questions touching on the subject of the nature of divinity and soul were not a part of our enquiry. We only understood one thing, since our parents and elders have told us about the presence of these divine characters then undoubtedly they are true and they can come to help us in hour of need. The stories of Karamaiti Bai and Jana Bai and many other devotees read in Kalyana magazine were a fresh breeze of hope in times of any kind of rejection, fear and fright. The idea that I loved God never entered in my head. The childhood faith was that God will always come running to save you if you will call him. The prayers were never for a return. We prayed because that is what humans do as a duty. I only liked to go to Gopalji temple on the main street and Mahadevaji shrine almost tangentially across Peelee Kothi. In hour of sickness or any other need there was no need to worry about, because the whole large household of three brothers took charge of things. All fears and worry are when you are alone and you have been abandoned.

But it was in 1945 when we moved to a house in Kuawali Galee behind Dwarkadhish temple in Mathura that I became aware of the powerful impact of the verse "*Bhoota pisaacha nikata nahin aavai Mahaaveera jaba naama sunavai.*"(No

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ghost and evil spirit can ever come near when you recite the name of Mahaaveera Hanuman). I know my mother used to recite **Hanuman Chaaleesa** and read **Ram Charit Manasa** regularly and I, being sickly and with a habit of always hovering around her, carried out all her tasks of arranging for the distribution of **laddoos** for **Raama-Charchaa** (talking about Lord Ram), and of bringing from the market two pound weight of any one particular item – such as vegetables, fruits, grains, pulses, and metal vessels etc. – and then taking that two pound thing to a poor Brahmin family fixed by her on a particular 1st day, 3rd day, 4th day, 5th day, 8th day, 9th day, 11th day and on a full moon day. She called it **sau-seraa** (giving two pounds each of one hundred items) in the name of Ram. Deena kee Maiyyaa was a Brahmin widow and mother of two brothers Vishmbhar and Deena, who lived behind our house. She and another Chaturvedi widow were the greatest help to my mother. For everything my mother sought their advice. My cousin Raj Kishori Agrawal married in Shikohabad and Ganga Vasini Bua, a distant sister of my father living as a child widow in Rajghat, Aligarh, also visited us. These ladies talked about various **poojas** and narrated stories about gods and how they can help us. My problem was that the ground floor was very dark and dingy even in day time and especially in nights and I was sent by my mother to open the doors late in night for my father or even to go and check the doors at the end of the day. That was terrible for me at the age of seven and these ladies told me to call Hanuman and recite the above quoted verse. And for all my life I never memorized the complete **Hanuman Chaaleesa** till year 1998 or so. I still remember going down the steps and with trembling heart reciting mentally the line that once you take the name of Mahaveera no ghost or an evil spirit will get near you. Actually, for a very long time, this one verse was the only prayer

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I could think about or the generic prayer of “**Tvameva maataa cha pitaa tvameva**”, or the famous **Gayatri** mantra which I had unknowingly picked up from the wall of the red school in Dampier Nagar.

There were Hanuman shrines all over and near our house was the famous Hanuman temple at Askundaa ghaata, by the river and the man pulled the bucket of water from the well inside and poured in our folded hands to drink, and we could sense the fragrance of rose and always wondered about it. In all situations my mother and other relatives would send me to that temple. Then there was the famous Vishram ghaata Hanumanji and one near Bhooteshvara where Dr. Shiva Shankar Upadhyaya used to take us for early morning walks at 4 AM. There was one Luteri Hanuman on road to Vrindavan also. I still recall getting the Hanuman picture with mirror at the back for two annas on way to the school in February 1948 when my younger brother Piyush was dying and my mother used that picture as long as I remember in the very center of her alcove shrine and wiped with wet cloth and lighted incense. After the death of Piyush, we moved to Bari gali and there were two Chaturvedi ladies Parabo (with her four sons Raghunath, Brijmohan, Galli and Mathalli) and Tukki behind our house and we shared a common courtyard. Both those ladies treated us very gently and guided us in religious matters. Tukki’s son helped us with Hanuman offerings at the corner of Hanuman galee. Then there was our maid servant Madan kee Maa, who was an **aheer** woman and lived at Peer Panch and talked about powers of Hanuman. That Hanuman can appear and help you when you most need was often talked about in the light of the experience of Tulasidas that how Hanuman made it possible for him to meet and recognize Lord Ram in Chitrakoot by reciting

**“Chitrakoot ke ghaata para bhayee santan kee bheer;
Tulasidas chandan ghisen tilaka deta Raghuveera.”**

It was at Birla Vidya Mandir Nainital when I went for my school education in 1950 that I met Shri K.C.Tewariji and heard about Baba Neem Karoli. Physical training instructor a Maharashtrian gentleman Shri M.D.Seriah had another impact on my young mind. I became more aware of keeping body fit and strong and everybody knew that Hanumanji was a great source of helping anybody in that direction. The other teachers in that school, such as N.D.Pandeyji, Bursar Sahib G.B.Pandeyji, Headmaster Sahib A.D. Joshiji, K.L.Vermaji, N.N.Mishraji, and S.D.Singhji left a very deep sense of very private, and unalloyed religiosity. Nothing was impressed on you. They believed in freedom of mind and they did not want to rob the freedom of anybody. I still recall that big crowd of people at Hanuman Garhi in 1953 on 16th June when Hanumanji was formally installed and all the sounds of bells and people’s shouts reached us at the school. Those who are interested in these facts may like to know that on 15 July 1952 a small image of Hanumanji was installed at 12 in the night by Haridatt Kandapal at the behest of Baba. After the formal installation of Hanuman icon, on 25th June 1954 Shiva, Parvati, Ganapati and Kartikeya were installed and on 30th May 1955 Ram, Lakshmana and Sita Maa were installed. In the 1956 fall I saw the picture of Baba for the first time at his house. By 1957 I moved to Lucknow University and my father asked me to read every day one page of **Ram Charit Manasa** and also a page of **Gita**. It was the most valuable advice and I continued it till 1977 when I started reading **Ram Charit Manasa** for public on a monthly basis. It was not so much the fear of ghosts any more but a simple going to seek the favour getting through the examinations and for that I followed other students to visit

Hanumanji at the old Monkey-bridge by the University, at Aliganj, and one in Daliganj by the bridge on Gomati. When in 1959 fall I started living in room #51 of the Narendra Deva Hostel, I sketched a picture of Hanumanji in the open shelf by the window and started feeding a tiny split of an almond nicked by my nail to him by reciting the same **Hanuman Chaaleesaa** verse and to the god sun by reciting **Gayatri** mantra three times at the sunrise and sunset every day. Many a times the monkey came through the ventilator to eat any sweet or almond kept on the shelf to be offered to Hanumanji. I had already lost my leg in 1958, and one part of the lung in 1960 and the other part of lung in 1961 due to cancer. It was during this period that Shri K. C. Tewariji went running to Baba Neem Karoli and pleaded, “Baba, the boy will die.” Baba simply said, “The boy is not going to die like that.” This fact was revealed to me by Tewariji in 1982. It was during June of 1961 that Shri Balmukundji – whose neice was to marry my brother, came to our house and asked me to recite shorter form of Mrityunjaya mantra 125000 times and read **Sundara Kaanda** every Tuesday and Saturday with the **samputa “mantra mahaamani vishya byaala ke, metata kathina kuanka bhaala ke.”** I followed his advice and that was the last time cancer ever surfaced in my body. It was in 1962 I got to know Dr. B.R.K.Shukla, first as a post graduate student and later as a lecturer in Anthropology. One day in 1965 or so he came while I was living at Motimahal hostel and wrote down for me **Hanumat-Stavana** and asked me to read it every day while holding water in palm through out the whole duration and read the **Hanuman Baahuka** from verse 36 on to verse 44 and then turn the pages and recite from verse 1 to verse 35. He actually took me to his house and asked his father to give me some homeopathic remedies for my delicate health. I continued reading the book for many years and gave up

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much later after coming to Philadelphia. Shri K.C.Tewariji and my childhood classmate Yudhishtar Singh son of DIG Onkar Singhji always talked about Baba. It was in March of 1965 while Principal Sang was on the deathbed, I saw Baba for the first time on Phalguni Shukla Ekadashi, a Saturday and 13th of March, when he came to see Mr. Sang. This fact was told to me by Mrs. Sang when I visited her in 2004. Much later that very year in 1965 on the Christmas Eve, a fellow University student Somendra Bahadur Shah, the son of MLC Surat Bahadur Shah living on Ashok Marg, and a friend of Kuldip Kaul, later a Vice Chancellor of Lucknow University, took me to meet Baba Neem Karoli in Dilkusha Gardens at the house of Mr. Soni at the behest of Shri K.C.Tewariji. I remember very well Shri K.C.Tewariji did not eat his night food till he had read the **Sundara Kaanda** on Tuesdays and Saturdays. The making of the ink sketch of Hanumanji on the wall above the top shelf in all hostels wherever I resided in order to pray every morning and the feeding of almonds or any other sweets available in my room continued in India and all the while even in Philadelphia till I started reading the **Ram Charit Manasa** and doing various poojaas for people in 1977. I became more aware that Hanuman was the 11th **rudra** and as such Shiva himself. I continued to pray but I did not have to draw a sketch of Hanumanji as I started having pictures and images of Hanumanji and other gods and goddesses. I still recall my telling Swami Nisreyasananda in June of 1977 at King's Apartments in New Jersey that I wanted to build a temple of Hanumanji. I still recall his beaming face and throwing hands in air in finger snapping gesture to sing Ram Ram and telling us that he would prefer to die that way.

The temple land had been signed for in June 1982 and bought in May 1984 but It was in February 1993, when Shri K.C.Tewariji asked me to install the Devi on the temple grounds,

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because it was not right to leave the land for the Devi temple empty without her physical presence. Besides telling me all that he asked me to install her on 23rd March 1993. I am deeply indebted to Avinash and Malini Mude for taking me in car in 10 inches of snow and carrying out the whole ceremony for one and a half hours inside the car in sub zero temperature outside at 6.30PM. At that time I decided to get other images, but it was not that easy so I decided to make a clay image of Hanumanji. My boss Leo Blake at the Dental School Computer Lab and a professor Vidnovik of the Sculpture Department of the University of Pennsylvania helped me organize and get the clay etc and for five nights in the first week of March I sat three hours every night and Hanumanji helped me with my pain and also in carving the relief image. I will tell the complete story some other day. Professor Vidnovik came to see the image and asked me to get it bronzecast at Laran Bronze in West Chester. Lanny and Randy were very helpful and the Sebastian Oghlidoz, an Iranian Student carried the clay Hanumanji after offering some white flowers and perfume, and Avinash Mude took me to examine the finished product and helped to bring it back to my room#335 at Chestnut Hall and Madan Puri carried the image to the temple grounds a day before the final inauguration in 1993. Krishna Das, the famous **Keertan** singer and a devotee of Baba lent me \$1500 for the payments. The image was finally installed at its present location facing east on Vijayadashami day in 1993. In this decision making I was helped by a story recorded by Indu Prakash Pandey in his book '**Avadhi vrata kathaen**' (Varanasi, 1967, p.8) that Hanumanji told Devi Maa in Sheetalaa Maataa story "**jahaan tumhaaree jaapa, vaheen hamaaree thaapa**" (that wherever your glory shall be sung, I also shall have my seat installed there). Since Hanumanji respects sun I decided to place him back to

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back to the image of Devi. Hanumanji stood at the back of Devi shrine facing east in the glass case all those years till he got his proper room built around him with the help of the architect Kalyan Som and builder Ron Rinker. Giradhar and Rama Assar also sent a marble Hanuman image to be worshipped for the temple in that very year. All those years, five families of Manorama and Dinesh Tewari, Alka and Arun Agrawal, Lakshmi and Piyush Khattri, Kamna and Santosh Katiyar, and Ranjana and Indresh Srivastava and few others sat in mud in rain or heat with their children and prayed to Hanumanji and Devi every first Saturday of the month. I shall not say what miracles or feats Hanumanji demonstrated but I feel very comfortable in doing his poojaas and I do these with the faith that he shall not abandon any of us whenever we go running to him in our troubles of life. That is the faith of a devotee as Baba used to say that by his calling we go to him, and he shall never abandon us and come running to help us in trouble.

In 2004, Dr. Henry W. Beck asked me to create a souvenir for the Hanuman temple and by April Bhandara day in 2005, he and his wife Sandra Snyder put all of what I had written in a presentable form and offered to eleven devotees. I am deeply indebted to this selfless couple. I retired on 31st December 2006 and decided to give it the present shape. There are many little girls, such as, Richa Mishra with her faith in (Hanu)Maanji, Suggu Tewari trusting me completely, Nidhi Agrawal asking me to etch Hanumanji on copper plate, Kaku and Lalu Katiyar fearlessly asking anything, Navina Khattri always giggling about my reciting the ***Hanuman Chaaleesaa*** in two minutes in sub zero temperature at the Hanuman temple at 12 in the night, and Hanna Mude and Richa standing up to carry out the inauguration poojaa of the Devi Hanuman complex have reminded me of the beauty

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of childlike faith and in this case the faith in Hanumanji and it has encouraged me to write more. Bijan – who offered all the facilities and made the books and the computer terminals available, Julie Hwayoung Cho – who placed the foot notes, Nina Yun and Jeong-eun Kim who helped me with scanning etc., and Chen Yao and Houg Chea – who always protected me from any disturbance and compiled many bits of needed information deserve many many thanks from the core of my heart. I cannot give enough thanks to Anu Vedantham, Director of David B. Weigle Information Commons and David Toccafondi, the Coordinator, Vitale Digital Media Lab., and a long time friend at Vanpelt Library, and his staff being willing at all times to scan and insert all the recitations and pictures etc. And they have done it with a winning smile. I am deeply indebted to Sarada Bhadra, his son Ashish Bhadra and his daughter in law Sweta, who have gone through line by line and made valuable contributions by pointing grammatical errors and inconsistencies in the text itself and tightening up the language. Shri Vanshi Ballabh Sharmaji, the Proprietor of Radha Press has always encouraged me with whatever I write and always brings out in the most efficient manner.

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Tales of Hanuman

Hanuman's Origin²

There are multiple stories regarding the origin of Hanuman. Here are several of them.

Punjikasthalaa was a divine nymph in the court of Indra. Once she laughed at a Rishi, who furiously cursed that she was behaving like a monkey and as a result she might as well become a she monkey. She prayed and pleased the sage who told her that she would be able to change herself into a human form at will in given situations. She was born to Kunjara, the chieftain of the monkeys³. In due course of time this girl named Anjanaa was married to a monkey king Kesaree, who lived among golden mountains. She was very happy with her husband, but they did not beget a child so she decided to approach sage Matanga, who asked her to go to the hill called Vrishabhaachala, take a dip

2. It is important to give credit to where it rightfully belongs. Most of what you may see in these pages is information gleaned from two major books – *Hanuman Anka* of *Kalyana* January 1975 and of February 1975, and *Hanumad-Rahasya* written by Pundit Shivadatta Mishraji Shastri, published in 1971. Special mention must be made of two writers of *Kalyana*, Pundit Shri Shivanathji Dube, for all the stories (*Kalyana* 1975 Jan. p.245-372 “*Shri Hanuman Charita*”), and Pandeya Pundit Shri Ram Narain Dattaji Shastri ‘Ram’, for the procedure of Hanuman worship (*Kalyana* 1975 March p.59-66 “*Shri Hanumat Vrata Poojaa Paddhati*”), whose works form the basis of this write-up. For the purposes of transcribing and translating the *Shree Hanumaana Chaaleesaa*, *Sankatamochana Hanumaanaashtaka* recitation, the *Shree Hanumat-stavana* and the well known *Shree Hanumaana Aaratee*, we have taken the help from the text published in 1992 as the 108th edition by the Gita Press, Gorakhpur.

3. In one tale Kunjara is named as Viraja and in another tale she is supposed to have been born at the house of sage Gautama.

in Aakaashagangaa (the milky-way), drink its water, and then pray to the Wind God. The Wind God was pleased and promised her that he himself would become her son. One day when she was enjoying the air outside her palace, the air blew and lifted her **saaree** above her thighs. The Wind God looked at her and touched her. She felt the touch of somebody and got furious and demanded the reason for this impropriety. The Wind God calmed her by whispering in her ear that she had not been violated, and she would remain chaste as ever. He had mentally touched her to impart a son.

At the same time, Shiva wanted to see the **Mohinee-roopa** (the form of a charming woman of Vishnu) which he had acquired during the churning of the ocean episode. He approached Vishnu to show him that form and Vishnu granted him his wish. But Shiva was so carried away by the emotion of lust that his semen fell on the thigh of Vishnu. The semen was secured on a leaf by the seven sages and later deposited in the ear of Anjanaa. The other tale tells us that while Anjanaa prayed for a long time, both Vishnu and Shiva decided to visit her and give her a mantra. When Vishnu whispered the mantra in the ear of Anjanaa, he deposited that semen of Shiva as well in her ear. In another form of the above tale, Hanuman was actually born from the thigh of Vishnu.

There is another tale in which Shiva and Vaayu (the Wind God) had actually possessed the body of Kesaree and granted the baby to his wife, Anjanaa. There is a fourth tale with an oblique reference to Hanuman being a helper of Vishnu, in which Narada was very happy with his spiritual victory over Kaamadeva (cupid)

and went to boast of his success to Shiva. Shiva knew that once the idea of pride and self-assurance had entered in the mind of devotee, Vishnu would see to it that such an idea was forcibly destroyed. But he did not want to hurt Narada's feelings so he merely forewarned him by saying that he should not go and proudly sing the tale of his victory over Kaamadeva to Vishnu. But Narada did not pay any heed to his advice, went to Vishnu and told him how he had conquered Kaamadeva. Vishnu just smiled. Narada from there on proceeded further and after some journey arrived at a city where the king was organizing a **svayamvara** ceremony⁴. The king took Narada inside the palace and showed him his daughter. As soon as Narada looked at that girl he was stung by lust and wanted to have her for himself. Narada immediately ran to Vishnu and asked him to change him into the most beautiful person and then raced back to the ceremony and stood among the suitors. The princess ignored Narada completely and the two Shiva-ganas, present there also mocked Narada repeatedly. Finally the princess chose somebody else. Narada was very disappointed and the Shiva-ganas added further insult to injury by telling Narada to go and look at his face in a pond. It was then that Narada discovered that Vishnu actually had given him a monkey face. That infuriated Narada. He first cursed those two Siva-ganas and they in turn became Ravana and Kumbhakarna, and after that went running to Vishnu. It was not too difficult as he found Vishnu just around the corner with that very princess as his wife. Before Vishnu could say anything, Narada cursed him, "As I am suffering for this girl today, so shall you suffer one day when somebody will take your wife away."

4. in which the bride personally selects the groom.

Vishnu immediately removed the veil of **maayaa**. Narada discovered that the girl was no other than Lakshmi herself. This deeply troubled Narada and he started apologizing and saying that "one day these monkeys will come to your rescue". Gone was the face of monkey and Vishnu accepted the curse of his devotee very happily. After all that was part of **leelaa** (the divine sport) of Vishnu.⁵

This was the time of the age of Tretaa, when Ram was to be born. At that time in the court of Brahma, the nymph Suvarchalaa, annoyed Lord Brahma and he cursed her to become a kite because she was looking at things very intently like a kite. She prayed to Brahma to be freed from the consequences of the curse. He told her that she would be freed only after picking the rice pudding from the palm of queen Kaikeyi and dropping it for Anjanaa. It took place at the sacrifice, where Dasharatha decided to divide the pudding received from the god of fire called Agni among his three wives. He gave ½ portion of the pudding to Kaushalya, then ¼ to Kaikeyi. After further dividing the left over pudding into two portions, he obtained the consent of his first two wives and then gave those two portions to Sumitra, his third wife. At that time that accursed kite was hovering above the sacrificial place. Seeing the right moment, she made a dive, took a beakful of pudding from Kaikeyi's hand and flew away. As she flew away, a stormy condition appeared in the atmosphere and that the very portion fell into the praying hands of Anjanaa, who took it to be the **prasaada** (gift) from Wind God and ate it.

5. One has to admire the similarity of devotion of Narada and Hanuman and as well the singing abilities of both of them, Narada uttering 'Naaraayana', 'Naaraayana' and Hanuman uttering 'Raama', 'Raama'. There actually is a classic tale about the music competition between Narada and Tumburu, with Hanuman playing the role of a judge

The Date of Hanuman's birth

There are many views about the day of birth of Shri Hanuman. The well-known options are either the Chaitra Poornimaa, or the Kaartika Krishna Chaturdashi (known as Naraka or Roopa Chaturdashi as well) and it is better if either of these dates falls on a Tuesday or a Saturday. It is believed that Sita Maa gave **sindoor** (the powder of mercury oxide) to Hanuman that day in the month of Kaartika and thus a new form of Hanuman was born. But there are other beliefs also, such as Chaitra Shukla Ekaadashi, or Kaartika Poornimaa, or even Agraahayana Krishna Ashtami, which is observed as Kaala-Bhairava Ashtami associated with the birth of Kesaree-nandana. There are some other dates connected with the worship of Hanuman. Shri Rama Narayan Dattaji Shastri recommends Maargasheersha Shukla Trayodashi for Hanuman **vrata** (fast)⁶. In **Pauranika Kosha** it is given that Maaruti birthday is celebrated all over Maharashtra on the **Viashaakha Poornimaa** (The full moon day of the month of **Vaishaakha**).⁷

First exploit

Still in the cradle, Aanjaneya, the son of Anjanaa, looked at the sun and taking it to be a **bimbaa** fruit decided to eat it. He

6. In **Kalyana** magazine of March 1975, page 59.

7. This is actually the same as **Chaitra Poornima** in the north, since the calendar in the north is counted with **Krishna Paksha** (the dark fortnight) as the first part of the month, whereas in the Southern part of India **Shukla Paksha** (the bright fortnight) is considered as the beginning of the month. On account of this there is a 15 day gap between the calibration of the month in the North and the South. For the North, month of **Chaitra** ends with **poornima**, but for Maharashtra, the **Chaitra** continues for another 15 days. Thus **Deepaavali** for North is on **Kaartika Amaavasyaa** but for the south India, the same day is called **Ashvini Amaavasyaa**.

leapt towards the sun. The Sun God decided not to burn him with his firey rays and cooled his rays and allowed the child to have his play. It happened to be the time fixed for Raahu to swallow sun, so he raced to Indra and made complaint about this intrusion. Indra arrived with Raahu on the spot to take stock of the situation. Kesaree-nandana was ready for this new play and made a leap to eat Raahu. Raahu was frightened and seeing this unusual situation, Indra moved forward to nudge this unknown child away. But this was not that easy, because seeing this interference this child raced towards Airavata, the elephant of Indra. Indra was shaken and in anger hurled the thunderbolt at the child which hit the chin of the child and cleaved a bit on the left side. The child fainted and this deeply pained and infuriated the Vaayu Devataa (Wind God). He ceased all his personal activities as the very life-source of the universe, lifted the child, and took him inside a cave. This cessation of wind put everything at a stand still throughout the universe. All the gods came running to that cave with Brahmaa in the front. Brahmaa appeased Wind God and revived the boy back to life, and declared that his own Brahma-paasha (noose) weapon won't be able to rope and immobilize the child. Indra stepped forward, gave a garland of ever blossoming blue lotuses and said, "As the boy's chin has been shattered because of my **vajra** (thunderbolt), so in memory of this event from now on the boy will be called Hanuman and even my thunderbolt will never be able to hurt him." That is how Hanuman became Bajaranga Balee [the body as strong as the very thunderbolt]. Soorya (the Sun God) gave one percent of his glory and agreed to teach the child as well at the right moment. Varuna said that even his water and noose won't hurt the child. Yama said, "My **danda** (staff)

won't hurt you and you will remain ever free from disease." Kubera said, "My **gadaa** (mace) will help you even against the Yakshas and the Raakshasas. And you will not be defeated in battle". Shankara said that the child won't be hurt by any of his weapons. Vishvakarma granted the child a life for ever. Brahma further gave him capacity to change his body in any form, to become famous, to remain unhurt, to be able to accomplish amazing feats and live long.

Hanuman's Childhood

Hanuman was very playful and made the lives of the sages in the hermitage very miserable with his childish pranks. While they were feeling helpless, Anjanaa and Kesaree approached the sages to teach him. They said the boy was very arrogant about his powers so if he could forget about his strengths then he would become a good student. At that time Bhrigu and Angiraa told Hanuman: "you will be able to recall your powers when somebody will remind you about them and their true nature."

Mother Anjanaa would tell him tales from **Puranas** and Hanuman would be very much moved and stirred within, and would shed tears out of his admiration remembering the deeds of Hanuman and his relationship with Lord Ram. And he would tell his mother, "Maa, I would like to be like that Hanuman." And Anjanaa would lovingly convince the boy that he would be achieving all that alright and since Ram had reincarnated again, he would have ample opportunity to be of assistance to Ram. Hanuman meditated and continued to shed tears of love for his Bhagawaan Ram.

Hanuman's Education

Then after some time it was time for his proper education, so Mother Anjanaa recalled the promise of Sooryadeva, the Sun God, and she sent the child to Sooryadeva for his formal education. She told the boy that nothing would hurt him because even as a child he had gone to Sooryadeva. When the boy showed up, Sun God told him that he could not stop from moving eternally on a trajectory set by gods just in order to teach Hanuman. Hanuman agreed and said to him, "Sir, I would not interfere with your set course of movement, but I could very well position myself in front of you, face you, and at the same time keep moving backward at the same speed which you have." Now with that arrangement agreed upon, Hanuman started darting backward with his face towards Sooryadeva. And Sooryadeva was pleased and imparted all knowledge. Within few months Hanuman learned everything and then decided to give the **dakshinaa** (the payment to a teacher in return for his services) and Suryadeva said, "Just promise me to help and protect the life of my son Sugreeva, the brother of Vaali, in the kingdom of Kishkindhaa. Sugreeva is my son and Vaali is Indra's son."⁸ Hanuman gave his promise to Sooryadeva and returned to the hermitage.

8. A short tale on Rudra:

In the **Puranas** we find all kinds of tales. In one of the **Puranas** a story told about the birth of Rudra. Once Brahma was praying and his forehead got very hot and a drop of sweat fell in his lap and it became a howling child. Brahma was furious and scolded the child. The child said, "Who are you?" Brahma said I am your father, and now keep quiet." The child said, "I am your father and I am Rudra." and tore off the fifth head of Brahma by his nails. Brahma decided to punish this child but the child ran to Vishnu and cut open the arm of the sleeping Vishnu. He mixed the blood of the skull of Brahma

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Hanuman in Kishkindhaa

At the same time Ram had taken his birth and was growing as a child in the palace of Ayodhya. Shiva went to Ayodhya to enjoy the *leela* of Vishnu as Ram and took Hanuman as a monkey to give a playful company to Ram. Ram kept Hanuman in the palace and then when Vishvaamitra took away Ram for his education to his own hermitage, Hanuman was sent back to Kishkindhaa, where Kesaree sent him to Sugreeva at the city of Pampaapuri. For some time the things were satisfactory, but when Vaali came back after killing the demon Dundubhi after one month and discovered that his brother Sugreeva had abandoned him during his fight with Dundubhi and was ruling the kingdom in his place, he got furious and challenged him to fight with him and actually started beating him. Hanuman remembered his promise given to his teacher Sooryadeva and decided to take Sugreeva away. He was aware of the curse of Vaali that Matanga rishi had

attached to his palm and this new blood from the arm of Vishnu and produced a blue man. But Brahma produced a red man and both fought. Indra supported the warrior of Rudra and Soorya supported the warrior of Brahma and the Brahma warrior won. Indra got very furious and then Brahma told him, "Two times the man of Soorya will win and at one time the man of Indra will win. The first battle is already over. Next time Soorya's son Sugreeva will win by getting Vaali, the son of Indra killed by Ram. In the third battle, Indra's son Arjuna will kill Karna the son of Suryadeva. Thus all this is a drama of God played out in the three *yugas*, i.e. the ages of *Satya*, *Tretaa* and *Dvaapara*.

The Eleven Rudras: In *Puranas* a list is given of the eleven Rudras, who are Aja, Ekapaada, Ahirbudhnya, Pinaki, Aparajita, Tryambaka, Maheshwara, Vrisha-kapi – Hanuman, Shambhu, Harana, Ishvara.

Even the winds are called 49 Maruts, which actually were 49 pieces of a fetus of Diti done by Indra by entering in her womb. The Rudras are called howling winds and actually represent a terrible form of God. The first of which is called *sarvaadi Marutapraana*, the Ganesha who is on earth, and the subtle form in the body of sun is called *sarvaanta Marutapraana*, the Hanuman. Elsewhere, Mangala (planet Mars), Varuna (Lord of oceans), Agni (Lord of fire), Ganesha, Nandi (the bull vehicle of Shiva), Vayu (the Wind God), Yama (the God of death), Bhairava (the terrible form of Shiva), and Hanuman have been called as Rudras.

given after the death of Dundubhi when the drops of blood of Dundubhi fell on the body of the sage that if Vaali ever entered in the Matanga Rishi's hermitage his head would split in two, so in view of that curse Hanuman took Sugreeva to that very hermitage in order to avoid a fight between the brothers.

Arrival of Ram

Just about the same time, Ram had already been banished from his kingdom. Raavana had already abducted Sita Maa, and Ram was moving through the forest tract in search of his wife. In the course of this search he neared Rishyamooka Mountain. Sugreeva got frightened and deputed Hanuman to find out the real truth about the two brothers moving in the forest. It was a long awaited meeting of Lord Ram and Hanuman. Hanuman had gone in the disguise of a Brahmin, but Ram knew right away and liked Hanuman and told his brother Lakshmana, "Do you take note of the fact that this Brahmin is very knowledgeable. You should watch him." Hanuman said, "Sir, you are not an ordinary person. Are you the God Himself who has appeared amidst us to clean our lives and make us His very own?" Ram informed Hanuman about the loss of Sita Maa and how Raavana had taken her away forcibly. Hanuman was very deeply stirred from within hearing the tale and seeing himself before his very ideal and he started sobbing for Ram had not recognized him. Soon Ram embraced him and Hanuman told him, "Sir, my friend Sugreeva's wife has also been taken away forcibly by Vaali, his elder brother. Sugreeva needs a powerful friend like you and when you restore his wife then he will help you in searching for Sita Maa." Ram readily agreed and Hanuman carried both the brothers on his shoulders.

Lord Ram met Sugreeva, and soon the battle between the two brothers Vaali and Sugreeva took place in which Ram hidden behind the trees killed Vaali by one single arrow. When Vaali complained about this partiality Ram explained to Vaali, "I had to kill you like this because ingratitude is improper and taking younger brother's wife is also not the right thing. She is like your sister and like your own daughter-in-law." Hanuman comforted Taaraa the wife of Vaali and with the help of Lakshmana coronated Sugreeva and declared Angada the son of Vaali as the heir apparent. Ram asked Hanuman to help Sugreeva in governing the kingdom. Sugreeva was very happy with his own wife Ruma, but accepted Taaraa the widowed wife of Vaali also. Six months went by and finally the rainy season arrived.

One day Ram said to Lakshmana, "It seems that Sugreeva has forgotten his words. It is not nice when you give a promise to those people who have helped you in past and when later on you forget and do not keep your word, for it is called ingratitude. A person who keeps his words is the best person. So, go and frighten Sugreeva a bit only for the neglect on his behalf. Don't harm him." Lakshmana was already getting very edgy that Sugreeva and the others had forgotten their promise to search for Sita Maa as a result of that lapse he got very furious as well. Lord Ram calmed his brother and sent him off. Angada greeted Lakshmana in the city and Hanuman took him inside to patch up the misunderstanding. But Hanuman knew the truth of the matter, so he told Sugreeva about the delicacy of the situation, and immediately a plan was worked out to send people in search for Sita Maa and to return within a month. Autumn was about to

come and Sugreeva asked Nala and Nila to come in 15 days and they all went to the camp of Ram as he could not enter a city.

The journey to find Sita Maa

Ram gave Hanuman his ring, and told him: "Sita will recognize this insignia." In the course of searching for Sita Maa they met Svayamprabhaa the daughter of a gandharva who herself was waiting to see Ram. She asked them to close their eyes and they found themselves near the ocean. Here they met Jataayu's brother Sampaati and he told these searchers that he could see Sita Maa in the palace garden of Raavana but couldn't go there because his wings had been burnt in his flight to sun and also because he had grown old. "But one of you should be able to jump across the ocean to the city of Lanka. I am old and am without wings. Only my son has been helping me. One day my son saw Raavana taking Sita Maa away, but he did not pay much attention to that fact." Suddenly Sampaati got wings and he flew away encouraging all the monkeys. They all came to the shore and at first were discouraged and then they recounted their own personal prowess. Angada said he could go across the ocean but he was not sure if he would be able to make it back. Jaambavanta said, "I have gone around the earth 21 times in one jump in the times of Vaamana (the dwarf form) incarnation of Vishnu when I was in my youth but not now, it is not possible." Hanuman was sitting quiet and at that time Jaambavanta alerted him to everybody's predicament, the facts surrounding his own birth, his childhood exploits, and reminded him that to cross this tiny ocean was nothing for him. As soon as Hanuman heard all that he felt a hidden surge of his own natural energy and he

became like a giant mountain. Hanuman declared that he could drown the Lanka in ocean, rope and fetch Raavana, bring Sita Maa right away. Jaambavanta then calmed him down and said, “No you don’t have to do any of these things. We are only messengers and explorers of Ram. You just have to go to Sita Maa, talk to her and let her have the assurance that soon her own husband will come and secure her release.”

Hanuman commenced his journey telling them that he had the ring of Ram with him and that the ring could protect him in all situations during his flight. While Hanuman was flying across, the ocean decided to give him some rest so it sent Mountain Mainaaka, but Hanuman assured him, “I can’t rest till I have done the job for my Master.”⁹ Then gods sent Surasaa to test his intelligence. She arrived with her open mouth and said that she was hungry and that he was her food. As she expanded her mouth to swallow him, Hanuman doubled the size of his body every time and finally he became a tiny bug, went inside her mouth, came out and said, “Mother I have fulfilled your wish of swallowing me.” She was very pleased at his wisdom and blessed him as well. Then Hanuman encountered a Simhikaa, the she-demon, who used to catch all the birds and thus nothing could go past her into the city of Lanka. Hanuman killed her and freed himself of that distraction as well. At that time the air creatures told him, “A person who has patience, understanding, intelligence, and ability to do a job expertly, such a man will always succeed in his goals.”

9. “Hanumaan tehi parasaa, kara puni keenhi pranaama; Raama-kaaju keenhe binu mohi kahaan vishraama.” Ramayana, Sundara Kanda doha 1

Hanuman arrived outside the city and examined all the ramparts etc. and decided to enter the city in the night secretly. But Lankinee Devi, the presiding city deity, blocked his passage and challenged him. Hanuman gently hit her and she vomited blood and fell on the ground saying, “Now I know the end of Raavana is near” as Brahma had told me “when you get into such a trouble on being hit by the fist of a monkey, then you should know that that monkey is none other than the messenger of Ram.” She blessed him and departed.

Meeting with Vibheeshana and finding Sita Maa

Once Hanuman entered into the fortress he went in search of Sita Maa and moved from palace to palace but he could not find her anywhere. Towards the morning he saw a house which was somewhat different. It had the word ‘Raama’ written on it and **Tulasi** (the holy basil) bushes planted nearby as well. He also heard Vibheeshana yawning after a night’s sleep and uttering ‘Raama’ ‘Raama’. Immediately Hanuman turned himself into a Brahmin and said ‘Raama’ ‘Raama’ as well. Vibheeshana came out of the house running and asked him to introduce himself. Hanuman revealed his identity and the nature of his mission. As the two devotees of god cannot lie to each other, they openly talked about the goodness of love of Ram for his devotees, and especially of those who love him for his own sake instead of for their own personal sake. Vibheeshana was very happy and guided Hanuman towards the location of Sita Maa, who then proceeded to Ashoka Vaatika. Hanuman saw Sita Maa, but at that very moment Raavana arrived in the garden and solicited her attention but he did not succeed, because Sita Maa actually in turn even

insulted him and reminded him of what kind of fate awaited him, when he would have to face the arrows of Lord Ram. It infuriated Raavana so much so that he wanted to behead her right then and there but his wife, Mandodari, persuaded him not to do so. He went back to his quarters saying that he would kill her after one month if she did not accede to his advances and ordered the attending lady guards to frighten her. At that time while Sita Maa was sitting in this terrible situation and the maid servants were frightening her, Trijataa came to her rescue and recounted a dream of an impending burning of the city and the destruction of Raavana. Those lady guards left Sita Maa alone with Trijataa. Sita Maa was very shaken by this encounter with Raavana. She started lamenting her destiny and became suicidal. She asked Trijataa to get fire, but she reasoned against that and departed. Then Sita Maa started wailing and asked the Ashoka trees to drop some fire. This pained Hanuman who was watching this drama from the tree top so he dropped the ring of Shri Ram. Sita Maa was excited thinking that it was the fire dropped by the Ashoka tree, but when she looked at it and saw that it was the very ring of Lord Ram she was taken aback. This troubled her more because Lord Ram's ring could not be duplicated. How had it come here? Hanuman then sang the glory of Lord Ram. Sita Maa became more upset and requested the fellow to come down. But when she saw that tiny golden monkey, she was once more confused. Hanuman then revealed to her that he was the son of the Wind God and that he had been sent by Sugreeva and that it was he who had dropped the ring. Sita Maa was convinced and said to him, "Go and tell your Master that Raavana is going to kill me in one month so he must come and rescue me." Hanuman told her the private message of Lord Ram, "Sita! Without you all things hurt me. To whom could I say all this? How I love you only my

heart knows and that heart is with you." Sita Maa sobbed hearing all this. Hanuman told her that he could take her to her husband but he had not been authorized to do so. Sita Maa questioned the powers of Hanuman seeing him so tiny. Upon hearing that Hanuman showed her his true mountain size form. Sita Maa was pleased and blessed him: "Go my son and have all the physical and moral strength. May the Lord Ram shower his graces upon you" Hanuman was very hungry so obtained her permission and went to eat some fruits and other things in the orchard.

Destruction of Ashoka Vaatika and meeting with Raavana

Once Hanuman got permission, he went and started eating and breaking the trees. The guardsmen of the orchard reported the matter in the court. Akshaya Kumaar the son of Raavana came but he was killed. Then the other son Meghanaada came and captured Hanuman with the help of Brahmaa's noose. Hanuman did not want to dishonour the noose of Brahmaa so he allowed himself to be roped and he was presented in the court of Raavana. Raavana asked him the reason for all this destruction in the orchard and to reveal his true identity. Hanuman noticed the arrogance of Raavana and decided to deflate his ego. He said, "I am the messenger of Shri Ram, who incarnates repeatedly to punish people like you and who protects dharma, the cows, and the Brahmins. You encountered him in the court of Janaka where you could not even push the bow. It is this very Ram who killed Taadaka, Khara and Trishiraa, and recently even Vaali with just one arrow. Nobody can stand in front of such a Lord. I came here to see Sita Maa and with her permission I ate some fruits. When your guards started to hurt me I only retaliated. You were born in the family of sage Pulatsya, it does not behoove you what you have done to yourself." Raavana was furious and ordered

his court guards to kill Hanuman. At that very moment Vibheeshana arrived in the court and counseled Raavana not to kill an ambassador, but rather teach him a lesson for his arrogance by hurting his limbs. Raavana immediately ordered that the tail of the monkey messenger be burnt.

Burning the city of Lanka

Hanuman was taken out on the street and his tail was wrapped in a cloth soaked in oil. While they did that, Hanuman increased the size and length of his tail so much so that all the clothes and oil of the city were used up. As soon as they lit fire to the cloth, Hanuman made himself a tiny monkey and jumped up to the roofs and walls of the houses. In no time the city was on fire. All those who were laughing and clapping earlier were now beating their chests and wailing. Sita Maa was informed of all this and she immediately prayed to the Fire God to lose its ability to burn. Hanuman continued to race all over jumping from one palace to another and burnt all the residences except that of Vibheeshana. Suddenly he remembered Sita Maa and jumped into ocean, extinguished the fire went to the garden and stood before her. Sita Maa blessed him further for all successes and to have the ability to grant anything to anybody¹⁰. She was still worried about Ram's ability to cross the ocean. Hanuman

10. [*“ashta siddhi nau nidhi ke daataa; as bar deenhi Jaanakae Maataa”*]. That Hanuman shall be able to grant eight kinds of siddhis and nine kinds of wealths to any seeker. These powers are *Animaa*=ability to become small and tiny; *Mahimaa*=ability to increase size at will; *Garimaa*= ability to make oneself very heavy; *Laghimaa*=ability to become light; *Praapti*= ability to acquire things at will; *Praakaamaya*= a will power that cannot be resisted by any person or objects; *Ishitva*= to acquire superiority over persons or entities; and *Vashitva*=ability to subdue others to one's will. Or having freedom at will, and the nava-nidhis or nine types of wealth are listed as Padma, Mahaapadma, Shankha, Makara, Kacchapa, Mukunda, Kunda, Neela, and Varcha].

reminded her that the power of Ram would make everything work in his favor. She pressed again that Ram must come within a month otherwise he wouldn't find her alive. Hanuman then asked for a insignia to show to Ram and Sita Maa gave him the jeweled hairpin. Hanuman quickly jumped back to the other shore with a loud noise which terrified the residents of Lanka and many ladies had miscarriages.

Return of Hanuman

Hanuman was back among his co-explorers and Angada and Jaambavanta were very happy. They rushed back to where Ram and Lakshmana were waiting eagerly for the news of Sita Maa. The success made the monkeys very heady and unruly and that gave Sugreeva the clue of their success. Hanuman fell at the feet of Ram and gave him the news of Sita Maa and her condition in enemy's city. He said, “Sir, Sita Maa is locked mentally in your meditation and her eyes are fixed on your feet, that is why her life-breath is not escaping however she is really in great trouble and it is better that I don't say much.” Ram was pleased to see the hair-pin and ecstatically said, “Hanuman what you have achieved is difficult even for gods. How were you able to handle all this? I shall remain for ever indebted to you.” Hanuman replied to Lord Ram: “*So saba tava prataapa Raghuraaee, Naath na kachhu mori prabhutaaee....* (Elsewhere) *tava prataapa bala Naath.*” (Lord it all took place due to the powers of your grace. There is nothing in this any of my own greatness.) Ram pulled Hanuman to his chest and said, “This embrace is not easily possible for anyone. But you should have this honor and it symbolizes how dear and a great devotee of mine you

are.” Hanuman only held his feet and sought in return a devotion which is not corrupted by any desire of self-gratification and is granted by the Master on his own accord. Hanuman revealed everything that he saw in Lankaa and impressed upon Ram the misery of Sita Maa in his absence. Ram then further said, “Look! O Hanuman nobody shall be able to match your exploits ever. You really fulfilled all the dimensions of service to one’s Master. Your actions saved me, Lakshmana, Sugreeva, and my dynasty.” In another place Ram says, “***Samadarasee mohi kaha saba kou, sevaka priya ananya gati sou.*** (All declare that I am even-handed and impartial but I love my servants and grant them love to have a selfless devotion to myself).”

Move towards Lankaa

Once when it became clear to Lord Ram that there was little time to be wasted, the march towards Lankaa was undertaken. Angada lifted Lakshmana and Hanuman carried Ram on their shoulders. Soon they were at the shore facing the city of Lankaa. When Raavana was told of the arrival of the army across the ocean, he convened a meeting. His courtiers only spoke only that which pleased Raavana, that the demons were capable of finishing them all. At that time, Vibheeshana arrived and tried to convince his brother that it was better for him to befriend Ram and return Sita Maa to her husband, but Raavana did not care to listen and kicked him out of the court and expelled him from the kingdom. Vibheeshana soon arrived across the ocean where Ram was camped with his army. When the spies brought the news of Vibheeshana’s arrival, Sugreeva advised Ram to get rid of the enemy. But Ram said, “Whatever may be

the nature of enemy, once he seeks refuge, then good people never deny him that option. If a refuge-seeker dies without getting the refuge then he takes away all the merits of that person who has denied the request. Such a person who denies refuge loses his might, fame on this earth and heavens afterwards. If he seeks my refuge with pure heart, then I shall most certainly grant him that refuge.” Hanuman was waiting for this reply and went and brought Vibheeshana in the presence of Ram. Ram actually immediately consecrated him as the king of Lankaa.

Building of the bridge, the battle and the defeat and death of Raavana

Shri Ram then went to the beach and prayed to the Lord of Ocean to give him a way upon the advice of Vibheeshana. When this did not bring the desired result, Ram threatened to dry up the ocean and the Lord of Ocean appeared and suggested to Ram to ask Nala and Neela to place floating rocks and thereafter the bridge was soon built. Soon Ram and his army crossed over to the other side. Not much after that, the battle commenced. Hanuman fought everywhere in the battle field. Kumbhakarna was soon killed. Meghanaada, son of Raavana used the very powerful energy of Brahmaa and Lakshmana fell down lifeless. Hanuman soon lifted him and brought him to Ram. Ram was aghast to see the condition of his younger brother. Hanuman immediately said, “Sir, I can even wipe out the very element of time to revive him and can bring the nectar.” Vibheeshana then advised him to get the medicine man Sushena from inside the city. Hanuman foiled attempts of everybody from delaying his job of bringing the medicine man. Actually he brought the house itself.

Sushena told them that if the life-giving herb called *sanjeevani* is brought in from the north by the morning, then he could bring Lakshmana back to life. Hanuman immediately traveled to the Himalayas. There too he had to put up with the deceit of Kaalanemi, who was trying to mislead him, but the whole plan of Kaalanemi was revealed to Hanuman by a female crocodile in the pond¹¹. Hanuman then killed him and picked the whole mountain Drona and flew back.

While he was thus flying, Bharata shot him down with an arrow. Hanuman fell on the ground saying “**Shree Raama Jaya Raama, Jaya Siyaa-Raama.**” Bharata immediately revived him and Hanuman met everybody. Sumittra told him, “Tell Ram that he must bring Sita back by any means. I don’t mind losing my son.” At that Kaushalyaa told him, “Look Sumittra loves Ram very much that is why she is saying this. But you better tell Ram that if he returns without Lakshmana then he better not come back to Ayodhya.” While this was going on, Ram was wailing holding the lifeless body of his brother. He was saying that he would give up his life also. Bharata offered Hanuman to fly on his arrow but Hanuman flew back in no time, and helped Sushena revive Lakshmana. Afterwards he transported Sushena back to his place and returned the mountain Drona back in Himalayan hills before sunrise. It may be of interest that Kriittivasa Ramayana adds another dimension to this exploit of Hanuman. While Hanuman was busy doing all this the time was lapsing and sunrise was imminent and Hanuman knew that Lakshmana’s recovery depended upon the absence of sunrise, so he held the

11. Actually a nymph called Dhaanyamaali.

sun and pushed him under the armpit and did not release him till everything had been taken care of. After that Hanuman helped Lakshmana kill Meghanaada also.

When Raavana started losing this way, he approached his friend Ahiraavana who lived in the lower regions. And he asked him to steal Ram and Lakshmana and sacrifice them before Devi. Hanuman was on guard, but Ahiravana came in the disguise of Vibheeshana and stole the sleeping brothers and went to his lower regions. When Hanuman told about this thing to Vibheeshana, he told him that it was the deed of Ahiraavana and told him also how to reach him and foil his plans. Hanuman entered the lower regions where he met Makaradhvaja, another monkey of his own size, guarding the gates. But the mystery was soon resolved when the boy revealed to Hanuman that he was his own son and that he had come into being after Hanuman took plunge in the ocean following the burning of the city of Lankaa. He said, “Hanuman’s sweat fell into the waters, which was swallowed by a fish. When that fish was cut open in the kitchen of Ahiraavana, I was born. I am the gatekeeper here.” He divulged the information of two princes being brought here, but when Hanuman wanted to go in, the boy refused stating that it was against his moral code being the gate-keeper of Ahiraavana to let anybody in. Hanuman then challenged him and soon floored him in the fight and roped him by the gate. Afterwards Hanuman went inside and took the place of Devi’s image, ate all the offerings. When Ram and Lakshmana were brought in, Ram said to Lakshmana to think of Hanuman and reminded him that Hanuman can go anywhere and is present at all times. Hanuman sent out a big roar, killed all the demons along with Ahiraavana and brought the brothers back

to the camp. There was not much left in the battle and ultimately Ram killed Raavana.

Recovery of Sita Maa and on way to Ayodhya

After the victory, Ram sent Hanuman to inform Sita Maa of his victory. When Hanuman reached the Ashoka Vaatika and told her about the victory, she said: “My son, this is the best news. I shall remain indebted to you for ever. I can’t think of anything that I could not give you.” Hanuman said, “Mother I am your son, I shall always be indebted to you.¹² You don’t have to give me anything, but if you so insist then the only thing I seek is to stay among your and Ram’s feet to serve you.” She said, “Your speech is well poised, sweet and has all the eight qualities of wisdom. You are the son of Wind God. You are moral, strong, brave, well-versed in scriptures, disciplined, and you are full of skills, glory, forgiveness, stability, patience, and modesty. May you always have these virtues. May Ram and Lakshmana always favor you.” Then Hanuman said, “I am very angry at what these lady guards did to you and I feel like killing them and teaching them a lesson.” Sita Ma said to him, “Everybody commits error in life. So don’t think of punishing these ladies. The noble people use kindness and compassion in all actions.¹³”

Later all people came across the ocean and Sita Maa underwent the fire ordeal in order to prove her purity. Ram asked the sages what would be the correct act of propitiation for the sin

12. It is worth noting that in *Lalita-sahastranaama*, Devi Lalita has been called the *Rudra-grantha vibhedinee* – Mother of Rudra, and also the Mother of Brahma and Vishnu in the same verse.

13. ‘*kaaryam kaarunyam aaryena.*’ See the story given in the end among other stories.

of killing a Brahmin. They suggested an installation of Shiva *lingam* (the phallic icon representing Lord Shiva). Hanuman went north to the city of Kashi and prayed to Lord Vishvanatha and received a *lingam* icon from Shiva and rushed back to the south. But he got delayed and Ram meanwhile installed the *lingam* made by Sita Maa of the local sand, because the Pundits did not want the auspicious moment to pass away. When Hanuman returned he did not like that and expressed his resentment and decided to give up his life. Ram told him to pull the sand *lingam* out and install his own *lingam* instead. Hanuman tried his best but did not succeed. He wrapped his tail around the *lingam* and pulled it with all his might, but he suddenly fainted with blood gushing out his mouth. Ram became very sad and lamented recounting all the wonderful exploits of Hanuman. As Ram sobbed, his tears fell on the face of Hanuman and his life returned. Ram pulled him to his chest, comforted him and told the shy Hanuman, that “your *lingam* shall be installed to the north of this one and any devotee coming here shall have to first pray to Hanumadeeshvara – the *lingam* brought in and installed by you, and then only the devotee would be able to pray to the real Raameshvaram and it is only after that the prayer will be effective and complete.”¹⁴

Meeting with Hanuman’s mother

Ram wanted to meet the mother of Hanuman so they all went to see her while in Kishkindha on their way to Ayodhya. Anjanaa was very pleased to see that her son had finally found company of Lord Ram. When Hanuman told her all about the

14 *Skanda Purana, Brahma*.1. 46. Verses 1-23 taken from *Kalyana* v.14, 1967, pp.162-64

battle and how Ram had to fight and Sita Maa had been abducted by Ravana and how she suffered, Anjanaa Maa got very furious and pushed him away saying, "You are good for nothing. I gave you birth and nursed you with my milk and you had all the power to demolish Raavana and his kingdom and all his supporters in no time. Then why did you not do that? Now go away from here, don't ever show me your face. You have put my milk's powers to shame." Then Hanuman reasoned with his mother saying, "Maa! Jaambavanta told me not to use my powers and instead allow the Master Ram to run the course of events. A real helper does not arrogate things to himself." Jaambavanta told her too, "Look Maa! That is true. Your milk has immense powers but we wanted the fame of our Master spread far and wide." Everybody was listening to this sweet altercation between the mother and the son and was wondering about the real reason for it. Suddenly Anjanaa Maa looked at Lakshmana and said, "O son of Sumitraa! You must be thinking this old woman has gone crazy and is talking about the ordinary milk of mother's breast. Let me show you what my milk can do or what it cannot do." She squeezed her breast and a gush of milk spurted forth and fell on a rock-hill nearby. Suddenly there was a big noise and the hill shattered into pieces. She amazed everybody. When Ram sought her permission to proceed, she said, "My son, keep this son of mine under your umbrella and let him serve you." She also told Hanuman, "Son, go and serve Lord Ram and Mother Sita Maa."

Approaching Ayodhya and farewell

They moved by air quickly to Ayodhya. It was the last day of the period of banishment. Bharata was thinking of committing suicide in case of the non-return of Ram. Hanuman

announced the return of Ram to Bharata and thus he gave him hope for life. Bharata was deeply touched, embraced Hanuman and rubbed his back saying, "Brother Hanuman! You removed all my anguish. In you I see my brother Ram. There is nothing more joyous than this news. I shall never be able to pay back this debt. Please tell me all about Ram." Everybody met Ram, Sita Maa, and Lakshmana and the good days of Ayodhya returned again. But Ram knew that Sugreeva, Vibheeshana and Angada and the others had to go back to their kingdom. He asked Sita Maa to give them gifts. Finally it came to giving something to Hanuman. Sita Maa took out her own necklace and gave it to Hanuman. Hanuman graciously accepted that, but he started breaking the pearls, examining them and throwing the broken pearls away. People were watching it but none dared say anything. Only Vibheeshana asked him the reason for this damage of the necklace. Hanuman said, "I am trying to catch the glimpse of my Lord Ram in these pearls, but so far I did not find him in any one of these pearls." Vibheeshana ended up saying, "You are being silly. Do you think that in this rocky body of yours anybody can see Lord Ram?" Hanuman boldly declared, "For sure. If it is not so then I will myself destroy this body." Saying that, he dug his nails into his chest tore it open and there was the wonder of wonders – the very image of Ram and Sita Maa in the chamber of his heart. All praised Hanuman and loved him for his unique sincerity. The time for departure came and Angada, Sugreeva, and Vibheeshana took leave and Hanuman was retained by Ram. Hanuman with his devotion and loving care endeared himself to everybody in the palace, so much so that everybody made him the vehicle to speak to Lord Ram. Ram's love for Hanuman was

in no way less. He said at one place, “**Tain mama priya Lachhman te doonaa**” (You are doubly dearer to me than Lakshmana is.). In **Chaaleesa**, Ram declares, “**Tum mam priya Bharatahi sam bhaae.**” (You are as dear to me as my brother Bharata is).”

Ram said to Sita Maa, “This Hanuman is the wisest of all. In the battlefield after Raavana lost everybody he decided to pray to Devi to get some special power to win in the battle against me. A team of Brahmins sat down to conduct Devi **poojaa** (a worship full of offerings to the image of a deity) and Chandi **yajna** (the fire sacrifice) for Raavana. Hanuman reached there and started serving the Brahmins. They were so pleased that they asked him if he had any wish. Hanuman said, “Yes when you chant the **Argalaa** Mantra “**Jaya tvam Devi Chaamunde jaya bhootaartihaarini, jaya sarvgate Devi Kaalraatri namostu te.**”, then you should change the word ‘**bhoot-aarti-haarini**’ [Devi, who removes all the difficulties and pains of living beings] to ‘**bhoot-aarti-kaarini**’ [Devi who causes all the pains to living beings].” They agreed without fully realizing the real intent of Hanuman and that is how Raavana lost in the battle because it created an adverse impact upon Raavana.”

Promise made to Lord Ram

In Valmiki Ramayana, before departing from the earth Ram took a promise from Hanuman: “O the best among the monkeys, as long as in this world my stories continue, you also move about freely here on this earth alone as per my order.” Hanuman said, “Sir, as long as this sacred tale will continue to be heard and recited on this earth till then I will stay on the earth

to keep my word given to you.” Hanuman loved Ram with a feeling of **ananya prema** (the singleness of devotion). He never took the position that he served Ram but that he was able to serve Lord Ram because of the grace conferred upon him by Ram. It is in the light of the above conversation, one has to see the Hindu belief, which is also supported by anecdotal testimony, that wherever Ram’s tale is recited in the alleys of the villages, towns and the cities, for a week or a month, by a pundit in evening hours, a seat is placed for Hanuman to come, sit and enjoy the tales of Ram and it is the belief of the people that he does appear in some form. Hanuman in this way does arrive after the reading of the sacred tale has commenced and then leaves quietly every evening. Only in this way it makes sense that Hanuman is alive, he can change his physical form and he enjoys the tale of his Lord Ram.....



Worship of Hanuman

Mantras

Ham Hanumate Rudraatmkaaya Hum Phat

This mantra is given in *Mantra Mahaarnava, Poorva khanda*. Actually Shiva revealed this mantra to Parvati as a method of praying to Hanuman. He gave this mantra to her and told her that anybody doing the *japa* (repeated recitation) of this mantra can conquer the three worlds. The qualifying utterance prior to reciting the mantra is given below.

Raama Rishi	The seer is Lord Ram.
Jagatee Chhanda	It is in Jagatee meter.
Hanuman Devataa	Its presiding deity is Lord Hanuman.
'Ham' Beeja	'Ham' is the chief source of energy of this mantra.
'Hum' shakti	'Hum' is its power.
'Phat' astra	'Phat' is the weapon to ward off evil.

This is *Dvadashaaskshara* Mantra, which means a verse having 12 letters and it is supposed to grant you 8 types of *siddhis*. One should do a *japa* of this mantra 100,000 times. Afterwards a fire sacrifice should be conducted with 10,000 offerings of a mixture of milk, ghee, yogurt, and rice with the same mantra. For that sacrifice Hanuman must be conceived on *Vaishnavee peetha* [Vaishnavite seat] with *vimala shaktis* [with

pure and peaceful powers]. It is better to consult a pundit in these matters. ¹⁵

Three other mantras of Hanuman:

Om Hanumate Namah "salutations to Hanuman" is of 6 letters

Ham Pavana-nandanaaya Svaahaa "a good offering to the son of Wind God" is of 10 letters

Om Namo Bhagawate Aanjaneyaaya "salutations to the Lord, the very son of Mother Anjanaa" is of 11 letters

Hanuman Gaayatree

Om Raama-dootaaya vidmahe, Kapiraajaaya dheemahi; tanno Hanumaan prachodayaat.

"We are aware of the messenger of Ram, and reflect upon this Lord of the monkeys. So that very Hanuman may guide and stimulate us."

15. I recall a use of this mantra when we were buying this temple property. Shri K.C.Tewariji had told me, "yes, we should follow all what is in the scriptures but if one sincerely does this for 500 times certain results can be achieved". He also told me that one should do 1000 *japas* every day in order to finish the number of 1 lakh (100,000), but 500 on the seat and other 500 in bed in the evening. So when Tom Scheetz wanted to conduct the perk test, the rain was pouring ceaselessly and that week he wanted to do the job and it had already rained on Saturday, Sunday, and Monday. I asked him how many dry days did he need. He said he needed three days. So that Monday evening I started reciting the mantra while going from my apartment to my job place in the dental school and looked at the sky. Next day after noon was dry and every day till Thursday, and the rain then came down only after Tom had accomplished his goal of conducting the perk test for the present land where we have the shrines for Devi and Hanumanji today.

The Twelve Distress Dispelling Names of Hanuman

Hanumaan Anjaneesoonuh Vaayu-putro Mahaa-balah
Raameshtah Phaalguna-sakhah Pingaaksho Amita-vikramah
Udadhi-kramanaschaiva Seetaa-shoka-vinaashanah
Lakshmana-praanadaataa cha Dashagreevasya darpahaa...

Ananda Ramayana VIII.13.8-11.

Meanings:

1. **Hanumaan** — the one with the cleft chin
2. **Anjaneesoonu** — the very son of Anjana
3. **Vaayuputra** — the very son of Wind God
4. **Mahaabala** — the one having lot of strength
5. **Raameshta** — the one who is dear to Ram
6. **Phaalguna-sakhaa** — the friend of Arjuna
7. **Pingaaksha** — the one with brown eyes
8. **Amita-vikrama** — the one having immense strength
9. **Udadhi-kramana** — the one who crossed the ocean
10. **Seetaa-shoka-vinaashana** — the one who destroyed the grief of Sita
11. **Lakshmana-praanadaataa** — the one who gave life to Lakshmana
12. **Dashagreeva-darpahaa** — the one who destroyed the pride of Ravana

These names can be uttered before sleep, after getting up in the morning, or before commencing a journey to ward off fear, to get victory in battle, to find favor in royal courts and to insure safety from falling into pits.

Some commonly asked questions

What kinds of images of Hanuman are there?

Ordinarily one sees Hanuman on move with the Dronaachala Mountain or seated in the royal court of Lord Ram. But there are two faced, five faced, seven faced and eleven faced Hanuman images as well. One has to recognize that Hanuman is a combination of the powers of Vishnu and Shiva and that is why in all these images one sees an admixture of various forms of Vishnu and Shiva at the same time.

Two faced Hanuman: There is a **Dvi-mukhee** (the two-faced) Hanuman image in the city of Nasik.

Five faced Hanuman: Two meditative verses tell us about the **Pancha-mukhee** (the five-faced) Hanuman.

- a. **Dhyaayed Vaanara-Naarsimha-Khagraat-Kroda-Ashva-vaktram sphutam.**
Padmaakshee sphuta panchavaktra ruchiram Baalaarka-koti-dyutim;
Haste shoola-kapaala-mudgaravaram kaumodakee-bhoorham
Khatvaanga-ankusha pasha-parvatadharam
peetaambaram vaanaram

[Trans. One should meditate on Hanuman with five faces such as of the monkey, the Nrisimha (half lion half man), the Garuda (eagle, the vehicle of Lord Vishnu), the Vaaraaha (the Boar incarnation of Vishnu), and the Ashva (the Hayagreeva incarnation of Vishnu). He has lotus eyes and shines like ten million suns. In hands he is holding spear, skull, pestle,

Kaumodakee mace, tree, **khatvaanga** (a club with skull on top), goad (the elephant hook), noose, Drona mountain, and he is wearing yellow dress.]

b. Vande Vaanara-Naarasimha-Khagaraat-Kroda-Ashva-vaktraanvitam

Divyaalankaranam tripancha-nayanam dedeepyamaanam ruchaa

Hastaabjaih-asi-kheta-pustaka-sudhaa-kumbha-ankusha-adrim halam

Khatvaangam phani-bhoorham dashabhujam sarva-ariveera-apaham

[Trans. I bow to Hanuman Ji with five faces such as of the monkey, of the Nrisimha, of the Garuda, of the Vaaraaha, and of the horse, and who is capable of destroying all brave foes. He has various celestial ornaments, has fifteen eyes, is self-effulgent, and who holds in his ten hands sword, **khet** (shield), book, vessel of life-giving ambrosia, goad, Drona hill, **hala** (plough-share), **khatvaanga** (the club with skull on top), serpent, and the tree.]

The face of the lion represents Nrisimhaavatara of Vishnu, of the monkey represents Hanuman himself, of the eagle represents Garuda, the vehicle of Vishnu, of the boar represents Vaaraaha incarnation of Vishnu, and on top the horse represents perhaps the Hayagreeva incarnation of Vishnu. This Hayagreeva incarnation of Vishnu took place when he was sleeping and the two demons Madhu and Kaitabha stole the Vedas from Brahmaa. Vishnu then took the form of a horse necked god, killed the two demons and recovered the Vedic knowledge. One can see the five faced Hanuman Ji in Ujjain, in Raja Kataraa by Howrah Bridge,

another on Nabab lane in Calcutta, and one in Rameshwaram also. One must make a mental note that Shiva is also known as **Badavaanala**, the horse-faced fire in the pit of the ocean, which was produced by Shiva in order to destroy Kaamadeva. And even Brahmaa used to have a horse face rising above the four faces.

There is a description from **Shri Vidyaarnava-tantra, Hanumat Prakarana** 33,2-13. ¹⁶

c. Pancha-vaktram mahaabheemam tripancha-nayanair-yutam

Baahubhir-dashabhir-yuktam sarva-kaamaartha-siddhidam.

Poorvam tu Vaanaram vaktram koti-Surya-sama-prabham,

Danshtraa-karaala-vadanam bhrikuti-kutilekshanam.

Asyaiva dakshinam vaktram Naarasimham mahaa-adbhutam,

Ati-ugra-tejo-vapusham bheeshanam bhaya-naashanam.

Pashchimam Gaarudam-vaktram vakratundam mahaabalam,

Sarva-naaga-prashamanam visha-bhootaadi-krintanam.

Uttaram Saukaram vaktram krishnam deeptam nabhopamam,

Paataala-simha-vetaala-jvara-rogaadi-krintanam.

Oordhvam Hayaanam ghoram daanavaantakaram param,

Yena-vaktrena Viprendra! Taarakaakhyam mahaasuram.

16. given in **Kalyana**, v.49, Annual Number 1975, p./215.

**Jaghaan sharanam tat-syaat sarva-shatru-haram param,
Dhyaatvaa panchamukham Rudram Hanumantam dayaa-
nidhim.**

**Khadgam trishoolam khatvaangam paasham-ankusha-
parvatam,**

**Mushtim kaumodakeem vriksham dhaaryantam
kamandalum.**

**Bhindipaalam jnaanmudraam dashabhir-muni-
pungavam,**

Etaani-aayudha-jaalaani dhaaryantam bhajaami-aham.

**Pretaasanopavishtam tam sarva-aabharana-bhooshitam,
Divya-maalyambara-dharam divya-gandha-anulepanam,
Sarva-aascharyamayam devam Hanumad-
vishvatomukham.**

Panchaasyam achyutam-aneka-vichitra-varnam,

Vaktram shashanka-shikharam Kapiraajavaryam,

Peetaambaraadi-mukutair-abhi-shobhitaangam,

Pingaaksham-aadyam-anisham manasaa smaraami.

Markatesham mahotsaaham sarva-shatru-haram param,

**Shatrum samhara maam raksha Shreeman-aapadam-
uddhara.**

[Trans. He has fear-causing five faces, fifteen eyes, and ten arms. This five faced Hanuman is capable of fulfilling all the desires of devotees. The face in the East is that of a monkey who has terrible teeth, slanted eye-brows displaying anger, and is shining like 10 million suns. The face in the South is that of Narsimha, who has bright luster to his body, is wondrous, is terrible in spirit and can remove all fear. The face in the West is that of Garuda and it can quell all the powerful serpents, destroy

all ghosts, and even poison. The face in the North is that of a boar and is like the shining blue sky in complexion and removes all the spirits of nether world, lions, vampires, and fever etc. The fifth face moving skyward is that of a horse and destroys all demons, and it is with that face he destroyed mighty Taaraakasura. Any devotee, who meditates on this Hanuman and seeks his refuge, Hanuman will destroy all his enemies. He holds in his hands, a sword, a trident, a *khatvaanga*, a noose, a goad, a mountain, a closed fist, a mace, a tree, and a begging bowl. He also holds a short javelin, and shows ten *jnaana* mudras [finger-postures of knowledge] to the sages, and I meditate on such Hanuman – well embellished with all the weapons. He has all kinds of ornaments, and sits on a dead body, and has celestial garlands and perfumes about him. This wondrous divinity Hanuman has faces in all directions. He is stable, has amazingly colourful complexion, has moon on his forehead, is the wise one, has a crown and a yellow dress and has reddish-brown eyes. I meditate upon on this primordial being with five faces constantly. O Hanuman you are the king of monkeys, are capable of destroying all enemies with full vigour. Please protect me, destroy all the enemies, and rescue me in all difficulties.]

Seven faced Hanuman: There are references of *Sapta-mukhee* (the seven-faced) Hanuman also.

**Vande Vaanara-Simha-Sarpa-ripu-Vaaraaha-Ashva-Go-
Maanushaih**

**Yuktam saptamukhai karair-drumagirim, chakram,
gadaam khetakam**

Khatvaangam dalam **ankusham phani sudhaa-kumbhau shara-abja-abhayaan**

Shoolam sapta-shikham dadhaanam amarah sevyam Kapim kaamadam

[Trans. I bow to the seven-faced Hanuman, having the faces of monkey, lion, Garuda, Vaaraaha, horse, cow, and man. Who is capable of fulfilling all wishes, and is attended by gods, and who is holding in his lotus hands tree, hill, disc, mace, **khetaka** (shield), **khatavanga** (club with skull on top), plough-share, goad, serpent, vessel of life-giving ambrosia or nectar, arrow, lotus, spear, **sapta-shikham** (seven headed fire), and a fear-removing posture of hand.]

The seven faces are that of a monkey, of Nrisimha incarnation of Vishnu, of Garuda, the vehicle of Vishnu, of Vaaraaha – the incarnation of Vishnu, of the horse representing the Hayagreeva incarnation of Vishnu, the cow, and the man. The last two perhaps are reminder of Vishnu as Rama, and Krishna.

Eleven faced Hanuman: The **Ekaadasha-mukhee** (the eleven-faced) Hanuman is the one in which eleven Rudras are combined as one. One finds an image of such a Hanuman in Porbandar Gujarat. The eleven faces over there consist of the faces of a monkey, the Garuda, the Bhairava, the Agni, the Hayagreeva incarnation of Vishnu, the Vaaraaha incarnation of Vishnu, the Naaga (serpent), the Rudra, the Nrisimha incarnation of Vishnu, the Gaja (elephant), and man. [In another picture we see the following in left to right order Vaaraaha, Gaja-mukha,

Nrisimha, Bhairava, Parashurama, Hanuman, Shri Ram, Chakra (he was actually a king), Garuda,, Nandi , and Hayagreeva.]

It is important to note an aspect of Ram and Hanuman, that Ram is an incarnation of Vishnu and Hanuman is a Rudra and in fact Shiva himself. At the same time it seems Hanuman does not project any separate entity of his own. All these images demonstrate that Hanuman is basically sporting all the faces of Vishnu or Vishnu's incarnations. It may not be a bad idea to look up a book of Hindu iconography to establish the reason for these faces. But there is another aspect of Shiva and Vishnu relationship. It is actually a relationship of love. We must understand the Hindu philosophy of love. It talks about a fluidity of **rasa** (mood) in which the lover finds joy in losing his or her entity and identity completely by series of steps. If the love is taking stock of two then it is called **vyavasaaya** (business) and not love. In actual love there is no room for two (**prem galee ati saankaree, jaa mein do na smaayen**). One has to erase his or her persona in order to enjoy the totality of relationship. The idea of love undergoes a transformation by four stages, i.e., **Saalokya** (living in the same location), **Saameepya** (acquiring close proximity), **Saaroopya** (moulding one's habits and dress as that of the beloved), and finally **Saayujya** (finally the total erasing of the self). If you closely observe the dialogues and relationship of Hanuman and Ram, you discover that Hanuman is all the time thinking only of the ways of bringing satisfaction to Ram and on the other hand Ram looks for approval of Hanuman in all the situations and Ram knows that he can leave himself totally in the hands of Hanuman and he will be safe. Even if you look at all the major events of life of Ram, Hanuman is right there by his side and how truly Ram

expresses that Hanuman is his brother, actually the other half. That is what Jaambavanta says in one place that there is nothing impossible for Hanuman to grant, even life to a dying person. Actually the real instrument of the life of Lakshmana and through him the protection of Lord Ram is only Hanuman and nobody else. If one looks at the reaction of Ram after the return of Hanuman from the search for Sita Maa campaign, one is deeply touched by the total immersion of his Godly self that Ram offers to Hanuman. He says, "Hanuman! The job that you have accomplished is difficult even for the gods. I do not know, what I should offer you to express my true gratitude. My son, I have examined myself clearly that I can never be free from this debt." In another place then Ram leans forward and pulls Hanuman to his bosom and says, "In this world it is impossible to get an embrace by anybody from my Godly self, but O The best of the Monkeys! You alone are the recipient of this fortune. So you are my greatest devotee and most dear to me." ¹⁷ Further, in the battlefield ¹⁸, when Jaambavanta very much lay with arrow riddled body after Meghanaada released Brahmastra and even Ram and Lakshmana had fainted, Vibheeshana approached him and the conversation between the two is very revealing. Jaambavanta asked, "O Vibheeshana! I can recognize you by your voice, but I want to know if Hanuman is alive or not." Vibheeshana raised the issue, "O Jaambavanta! You did not ask about Sugreeva, Angada, Ram and Lakshmana, then how come you are so attached to Hanuman?" Jaambavanta replied, "O king of the Rakshasas, you should know that if Hanuman is alive then the

17. *Kalyana* v. 49, Annual Number 1975 p.299.

18. *Kalyana* v. 49, Annual Number 1975, p.310.

dead army of monkeys is also alive. And If he is dead then we are dead too despite having life. If that Hanuman who is fiercely speedy like wind and valorous like Fire is around then only we can hope for everybody's life." ¹⁹ His presence simply means that nothing has happened to Ram or Lakshmana.

Hanuman functions as the very shadow of Ram, and the second self of Ram. They both are complementary of each other. ²⁰. It is said Ram once asked Hanuman: "Who are you (*Kastvam*)?"

Hanuman replied:

***"Deha-drishtyaa tu daaso-asmī jeevadrishhtyaa
tvadanshakah
Vastutastu tvameva-aham-iti me nishchitaa matih"***

[Lord, from the point of view having a body I am your servant, from the point of view of having a particular soul, I am your portion and part of you, and if we look at the point of view of truth and essence of elements then for sure Who-so-ever you are that I am. That is my unshakable belief and understanding.]

It is remarkable that Hanuman says he is a servant of Ram ²¹, but if we look at the character and personality of Hanuman, we discover that he compliments all aspects of nine types of devotion i.e., ***Shravana*** (listening to the name and tale of Ram), ***Keertana*** (chanting praises of the persona of Ram), ***Smarana***

19. *Kalyana* v.49 Annual Number 1975, pp.130, 310; v.49, Feb.1975, p.4.

20. *Kalyana*, Annual Number1975, page.149).

21. "*Raama-gulaama*" – *Hanuman Baahuka* 36.1, "*Raama ko dulaaro daasa*"– *Hanuman Baahuka* 9.4.

(remembering the deeds of Ram), **Paadasevana** (serving the feet of Ram), **Archana** (making offerings to Ram), **Vandana** (making supplication to Ram), **Daasya** (serving the causes of Ram as a servant), **Sakhya** (becoming a constant companion of Ram), and **Aatma-nivedana** (offering the totality of self at the disposal of Ram and merging into Ram). But most endearing aspect is that he loves the kingly Ram and has a loving relationship with Ram. ²².

By all standards Shiva, Vishnu and Ram and Hanuman are one. Hanuman was born of the same substance as well, from which other four brothers, i.e., Ram, Bharata, Lakshmana and Shatrughna were born. He was the Nandi, the bull and the Rudra, thus essentially one and the same with Shiva.

In **Taarasaaropaniashad** ²³ Yaajnavalkya declares to Bharadvaja that This Paramaatmaa Naaraayana is Rudraavatara Hanuman Thus Vishnu and Shiva are synonymous of each other. Even otherwise according to the Taittiriya Aranyaka principle of **“Tam yatha yatha upasate tadeva bhavati”** (What you meditate upon so you become), if Hanuman is reflecting on Ram all the time then he must be identical to him. Ram and Hanuman are also not three. Without the exploits of Hanuman, there is no tale of Ram. Their intimacy can best be described as **“Eka praana do jeeva”** – two bodies with the same inseparable state of being. It is our own misperception that they are three different and separate entities. They are three entities

22. **“Bhoopa Raama ke sanehee”** – *Hanuman Baahuka* 14.2.

23. 2.3; 3.3, see *Kalyana* Annual v.49 Jan.1975, p.115 **“Om yo ha vai Shri-Paramaatmaa Naaraayanah sa bhagavaan makaara vaachyah Shiva-svaroopo Hanumaan bhurbhuvah suvastasmai vai namo namah”**.

as a part of **leelaa** (divine sport and drama), but in essence and inherently they are one and the same.

What flowers should be offered to Hanuman?

There is a recommendation in the books that use only those flowers which reflect masculine gender in names because Hanuman was a celibate person. Shri Deva Shrama ²⁴ says that the feminine gendered flowers should not be offered to Hanuman because Hanumanji is a Brahmachari (a celibate person). There are four words **Kusuma, Pushpa, Prasoon, and Sumana** commonly used in Hindi to describe a flower and all of them are Sanskrit based and are in masculine gender. But few of the variety of flowers as they are called in Hindi are in feminine gender. I think that is only a matter of priestly rigidity because Sanskrit verse does not exclude flowers like **Chamelee, Joohee, Champaa** eventhough theses are considered the feminine gendered flowers in Hindi language. The term **Belaa** actually is a masculine gender in Hindi. In the text of the method of worship the nature of flowers appears in three places, as given below. I have decided to define all these flowers for the reason of helping a devotee and also as an exercise of appreciating the cultural framework where it took place.

1. **Karnikaar-suvarnaabham varnaneeyam gunottamam. Arnavollanghano-dyuktam toornam dhyayaami Maarutim**

[Whose body luster like that of a yellow oleander flower and gold, who has praiseworthy excellent virtues and who is eager

24. *Kalyana*, Annual vol.49, Jan. 1975, p.121.

to leap over the ocean, I meditate upon such a speedily moving Hanuman, the son of Wind god Marut.]

2. **Neelotpalaih kokanadaih kahlaaraih kamalair-api
Kumudaih pundareekais-tvaam poojayaami
Kapeeshvara.**

**Mallikaa-jaati-pushpaishcha paatalaih kutajair-api
Ketakee-bakulaish-chootaih punnaagair-naagakesaraih
Champakaih shatapatraishcha karaveerair-manoharaih
Poojaye tvaam Kapishreshtha sa-bilvais-Tulaseedalah.**
[O the Lord of monkeys and the best among the monkey, I offer to honour you the flowers of blue lotus, **Kokanada**, **Kahlaara**, **Kamala**, **Kumuda**, and **Pundareeka**. I also offer the charming flowers of **Mallikaa**, **Jaatee**, **Paatala**, **Kutaja**, **Ketakee**, **Bakula**, mango, **Punnaga**, **Naaga-kesara**, **Champaka**, **Shatapatra**, **Karveera**, and the leaves of **Bilva** and **Tulasi** to honour you.]

3. **Vaayuputram namastubhyam pushpam sauvarnakam priyam
Poojayishyaami te moordhni navaratna-samujvalam.**
[O the son of Wind God Vaayu, I bow to you. I shall honour you by placing upon your head this golden leaf of **Katasaraiyaa** (**Suvarna Pushpa**), studded with nine types of dazzling jewels.]

These flowers mostly may be red and yellow in colour and deep and big in size. The full discussion on the nature and forms of these flowers is given in the appendix to save the general reader from a distraction from the main subject. ²⁵

25. See appendix pages.

What food should be offered?

We offer **chanaa** (roasted black gram), **gura** (jagery), **puaa** (sweet dumplings), sugar and **ghee** (clarified butter), saturated big flat bread called **rota**, coconut, **aama** (mango), **kelaa** (banana), **laddoo** (sweet ball), and **amrooda** (guava). We can also offer **kheera** (rice-pudding), and **maal-puaas** (sugar saturated or candied **puaas**), and boiled **chanaa** (black gram) and **halwaa** as well. It is expected that we should offer **prasaada** made in pure **ghee** (clarified butter).

What should we do to seek his grace?

A normal recommendation is to read **Hanuman Chaaleesaa** either 11 times in consideration of the fact that Hanuman was the eleventh Rudra. The **Kalyana** magazine reports that even a British Collector in pre-independence India used to do so. It is also said that Shiva himself told "I could not kill Raavana because he offered 10 heads, so I will take birth using the Wind God and the womb of Anjanaa. That would be my 11th Rudra form. This 11th Rudra form will bring the end of Raavana." You may also recite **Hanuman Chaaleesa** 21 times, or 101 times, or 11 times on a Saturday for four weeks, the one time in fifth Saturday and giving **jalebis** to children and others. This pattern must be continued for 40 weeks to appease Hanumanji when one is in a diseased condition. ²⁶

One can read the **Sundara Kaanda** of the **Ram Charit Manas** of Tulasi Das with few of the chosen **samputas** (a part of the verse to be repeated before and after the four or five verses

26. as told by Shri K.C.Tewariji.

appearing between two **dohaas**) given below every Tuesday and Saturday or for 40 days. ²⁷

Samputas

1. **Bhava beshaja Raghunaatha jasu, sunahin je nara aur naari; Tinha kara sakala manoratha, siddha karahin Trisiraari.**

Ram Charit Manasa, Kishkindhaa kaanda. 30A

[This **dohaa** appears at the very end of this chapter where Jaambavanta tells Hanuman that he should be crossing the ocean and carrying out the job for Shri Ram. Afterwards the accomplishments of Ram shall be sung everywhere by the sages and gods. Tulasidas commenting upon this statement expresses his own willingness to join in this singing of the fame of Ram and reminds the devotees that “Whosoever shall hear this fame of Shri Raghunaatha should know that this singing is the infallible medicine to destroy the grip of endless repeated births, and that Shri Ram, the foe of the demon Trishira, shall fulfill all their desires.”]

2. **Mantra mahaamani bishaya byaala ke, metata kathina kuanka bhaala ke.**

Ram Charit Manasa, Baala Kaanda. 31.5

[The legend of Ram is the mantra and the wish fulfilling jewel to check the serpent of material desires. This can wipe out all the difficult and bad marks of destiny appearing on the forehead of a human being.]

27. as told by Shri K.C.Tewariji, my mathematics teacher at Birla Vidya Mandir, Nainital, Dr. B.R.K.Shukla, a professor in Anthropology at Lucknow University, Shri Onkar Nath Agrawal, a principal in Shikohabad, Shri Onkar Nath Trivediji, an astrologer of Barabanki, and Shri Balmukunda Ji, the owner of Asli Dawakhana in Mathura in 1961 while I was suffering from metastasis in lungs.

3. **Deena-dayaala biridu sambhaaree, harahu Naatha mama sankata bhaaree.**

Ram Charit Manasa, Sundara Kaanda.26.2

[Sita Maa tells Hanuman before he leaves her to go back to Ram that he should tell Ram, “You are well known for your compassion towards the miserable persons. You should reflect upon the nature of your glory. O! Lord!! Remove this great difficulty I am in.”]

4. **Bhagata bachhala Prabhu kripaa-nidhaanaa, bisva-baasa pragate Bhagavaanaa.** ²⁸

Ram Charit Manasa, Baala Kaanda. 145.4

[When Manu and his wife Shataroopa prayed to Lord Vishnu, He appeared because He is fatherly towards His devotees, He is the very ocean of compassion and He is present everywhere.]

In a state of trauma to the body and mind, one should read **Sundara Kaanda** as recommended by a lady who channelizes the energy of Devi in 1996. Her recommendation was: To actually apply **sindoora** in **chameli** (jasmine) oil to an image of Hanuman – it does not matter whether small or big – every Saturday, offer only one sweet **rota** (sugar saturated large bread) for seven Saturdays, and eat only that sweetened bread with **milk** to end the fast at the end of the day. Sometimes people use **ghee** (clarified butter) to mix with **sindoora** in place of **chameli** oil.

28. This verse is from Manu and Shatroopa section when they ask Lord Vishnu to become their child and is given in Balkanda, Once K.C.Tewariji asked me to read it for a Jewish girl who did not have a child after ten years of wedding and presently she has five children.

Poojaa (worship) of Hanumanji

When it comes to doing any kind of a worship or ceremonial prayerful relationship with gods or goddesses one should always think about two ideas: the unstructured relationship with the deity and the structured relationship with the deity. In the former one, one should rely upon a verse from **Bhagwad Gita** “**Patram pushpam phalam toyam**” (offering of either the leaf, or a flower, or a fruit, or a drop of water in the name of the deity). For the latter one, one has to rely upon the **upachaara** (treatment of a guest visiting your house) system. In this system one has to at least offer five items to the deity, and depending upon the luxury of time and affordability one can offer either 16 items or 32 or 64. Most of the formal **poojaa** rituals subscribe to the second mode of treating the desired deity. The belief is that the deity must be treated as an **atithi** (unannounced guest visitor). The protocol of treating this **atithi** is to offer the very best beyond all accepted protocols in a society. A guest who shows up at the door without any prior information is considered to be the god Narayana Himself. So the treatment must be a royal one within one’s limits of affordability.

In the **poojaa** for **Hanumat-vrata** (a fast observed to please Hanuman), it has been recommended to make offerings to river Pampa first and afterwards conduct the full ritual of worship to Hanuman. In any worship they recommend a **samkalpa** (resolution) in the very beginning stating who you are and what the place, time and date are and what the nature of **poojaa** is.

A. Pampa River Poojaa:

Start the **poojaa** of Pampa River after the basic **sandhyaa** and **pitri- tarpana**. The basic treatment requires offerings of flowers, etc.

1. I invite the Pampa River to receive my following offerings.
2. The seat of flowers.
3. The water for washing feet, hands, and rinsing the mouth.
4. The **panchaamrita** mixture of milk, **ghee**, yogurt, honey, and sugar.
5. plain water for bath, and other articles such as dress, sacred thread, sandal paste, rice, **kumkum**, mascara, flowers, **anga-poojaa** (puja of various limbs such as feet, calf, thigh, waist, belly, hips, middle torso, bosoms, neck, arms, braided hair, face, head, and the whole body), incense, lamp, sweets, betel leaf, circle of water to express circumambulation, and salutations, and seeking forgiveness for things missing, Lastly a prayer honouring the river Pampa.

B. Hanuman Poojaa:

Sipping the water three times in the name of Ram or Hanuman.

Sprinkle water on your body

Offer water to the earth

Sprinkle water on all other deities

Offer rice to various directions East, south, west, north, upper layers, and lower layers of the ground.

Light the lamp

Kalash poojana**Shaanti** mantra**Samklapa** (the resolution stating the purpose)Ganesh **poojana**

Offer flowers to nine planets

Offer flowers to 16 mother goddesses

Offer a flower to Shiva

Offer a flower to Sarsavati

Offer a flower to Lakshmi

Offer a flower to Durga

Offer a flower to Vishnu

Offer a flower to Krishna

Offer a flower to Ram .

Offer **Karnikaara** flower symbolic of meditation on Hanuman.

“I bow to this chief among the monkeys, the son of Wind, who has an indestructible body, who wears a sacred thread woven by lightning, wears two golden rings in his ears, who wears a small piece of cloth around his waist and is the fulfiller of all desires.”

Offer a flower to the image of Hanuman symbolic of inviting him to attend and to receive the offerings in this **poojaa**.

Then the following offerings are made by saying, “I offer...”

Offering the seat to Hanuman with rice

Offering the water for the feet, hands and rinsing the mouth

Offering the **panchaamrita** , a concoction of milk, yogurt, sugar, honey and **ghee**.

Offering the water for bathing

Offer sindoor by placing of the forehead

Offering the rope or a braided thread for Hanuman’s waist

Offering the loin-cloth

Offering the lower garment and a shawl or **dvipata** of yellow colour.

Offering a sacred thread

Offering the sandal-paste, both the yellow and the red one mixed with **Kastoori** and camphor.Offering the whole rice laced with turmeric powder and also **kumkum**.

Offering the flowers – whatever one can obtain beginning with **Neelotpala, Kokanada, Kahlaara, Kamala, Kumuda, Pundareeka, Mallikaa, Jaatee, Paatala, Kutaja, Ketakee, Bakula, choota, Punnaaga, Naaga-kesara, Champaka, Shata-patra, Karveera, Bilva-patra, and Tulasi**.

Offering the 12 knots with 12 names

Offering the incense

Offering the lamp

Offering the sweets consisting of **kheera** (rice pudding), sweetened yogurt, wheat-flour dumplings candied in sugar with **ghee**, leafy vegetable, a kind of **baatee** (a whole wheat thick-crust bread cooked in fire buried in sand), dal and pudding.

Offering the water

Offering the last gulp of water to rinse mouth

Offering the water for hands

Offering the water for wiping mouth

Offering **dakshinaa**

Offering the golden flower (either **Son-Champaa** (the regular yellow **Champaa**), or **Kuravaka** (the pale Barleria Prionitis), or **Raaja-tarunee** (Rosa alba., the local countryside pale rose))

Offering the betel leaf and Erica nut

Offering the lamp with camphor – a recitation of **Aaratee**

Offering the flowers with the recitation of the **mantra-pushpa** section.

Offering the circumambulation to end all the sins of all life-time and committed in this life as we seek refuge at Hanuman's feet

Offering the **namaste** – a recitation of **Hanumat-Stavana** and **Hanuman Chaaleesaa**.

Offering the thread with 13 knots for personal fortunes

Offering the thread for yearly protection

Offering the personal prayer – Hanuman Ji may be pleased and dwell in my heart.

Offering the gift for completing the **poojaa** if anything has not been done properly

Offering the gift for the fulfillment of this prayer session

Shree Hanumat-Stavana

श्रीहनुमत्-स्तवन

सो०—प्रनवउँ पवनकुमार खल बन पावक ग्यानघन।
जासु हृदय आगार बसहिं राम सर चाप धर॥
अतुलितबलधामं हेमशैलाभदेहं
दनुजवजकृशानुं ज्ञानिनामग्रगण्यम्।

सकलगुणनिधानं वानराणामधीशं

रघुपतिप्रियभक्तं वातजातं नमामि ॥

गोष्पदीकृतवारीशं मशकीकृतराक्षसम्।

रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥

अञ्जनानन्दनं वीरं जानकीशोकनाशनम्।

कपीशमक्षहन्तारं वन्दे लङ्काभयङ्करम् ॥

उल्लङ्घय सिन्धोः सलिलं सलीलं

यः शोकवह्निं जनकात्मजायाः।

आदाय तेनैव ददाह लङ्कां

नमामि तं प्राञ्जलिराञ्जनेयम् ॥

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्।

वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम्।

पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम् ॥

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।

वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

Pranavaun Pavana-kumaara, khala bana paavaka jnaana ghana;

Jaasu hridaya aagaara basahin, Raama sara chaapa-dhara.

-Ram Charit Manasa, Baala Kaanda, dohaa 17.

[I offer my bow to the son of the Wind God, who is like a fire to the forest of bad people, and who is like the rain cloud of wisdom, and in whose inner sanctum of heart resides Lord Ram holding the bow and arrow.]

***Atulita bala-dhaamam, hema-shailaabha-deham;
Danuja-vana-krishaanum, jnaaninaam-agraganyam;
Sakal-guna-nidhaanam, vanaraanaam-adheesham;
Raghupati-priya-bhaktam, Vaata-jaatam namaami.***

- Ram Charit Manasa, Sundara Kaanda, dohaa. 3

[Who is house of unparalleled strength; whose body glows like a golden mountain (called Sumeru); Who is like the fire which can burn the forest like cluster of demons, and who is the foremost among the knowledgeable and the wise; Who is the very wealth of all virtues, and who is the chief among all the monkeys, who is treated by Ram as the most dear devotee and who is the very son of Wind God, To such a Hanuman I offer my bow.]

***Goshpadee-krita-vaareesham, mashakee-krita-raakshasam;
Raamaayana-mahaa-maalaa-ratnam, vande Anilaatmajam.***

Valmiki 4.3.28

[You crossed the ocean as if it was only a puddle made by the paws of a cow. You were capable of crushing all the demons as if they were mere house flies. You are the very jewel of the garland of the tale of Ram's journey. I offer my bow to such a son of Anil, Wind God.]

***Anjanaa-nandanam veeram, Jaanakee-shoka-naashanam;
Kapeesham Aksha-hantaaram, vande Lankaa-bhayam-karam.***

[I offer my bow to the brave son of Anjanaa Mai, who destroyed the grief of Sita Maa, who was the Lord of monkeys, killer of Aksha, the son of Raavana, and who caused much fear among the residents of the city of Lankaa.]

***Ullanghya sindhoh salilam saleelam, yah shoka-vahnim
Janaka-aatmajaayaah;
Aadaaya tenaiva dadaaha Lankaam, namaami tam praanjali-
Aanjaneyam.***

[Who crossed over the ocean's water in a mere play, and also took the fire of grief of Janaka's daughter and burnt the city of Lankaa by that fire. To him, the very son of Anjanaa Mai, I offer my bow with folded hands.]

***Manojavam Maaruta-tulya-vegam, jitendriyam
buddhimataam varishtham;
Vaataatmajam vaanara-yootha-mukhyam, Shri Raama-
dootam sharanam prapadye.***

- Raamarakshaa Stotram. 33

[Who is as quick as the very mind and is as forceful as the Wind God Maruta; who has conquered his senses, and who is the best among the wise people, who is the son of Wind God, and the leader of the monkeys, to this messenger of Shri Ram, I bow my head.]

***Aanjaneyam ati-paatala-aananam, kaanchanaadri-
kamaneeya vighram;
Paarijaata-taru-moola-vaasinam, bhaavayaami Pavamaana-
nandanam.***

[I meditate feeling-fully on this son of Wind God, who is the son of Anjanaa Mai, who has a face like that of a very red hue of Trumpet flower [known as **Kaama-dootee**, or **Madhu-dootee** in Sanskrit. Actually a pale red hue of Bignonia Suaveolens, or like that of the red Lodhra tree known as Rottleria Tinctoria], and

whose body is like that of a charming mountain of gold, and who sits under the tree of *Paarijaata* (the wish fulfilling tree, also allegorically under the tree of *Hara-singhara* or Night Jasmine).]

Yatra yatra Raghu-naatha keertanam, tatra tatra krita-mastaka-aanjalin;

Vashpa-vaari-pari-poorna-lochanam, Maarutim namata Rakshasaantakam.

[Where ever the tale of Ram is recited there Hanuman sits with his hands folded to forehead and eyes full of tears, and to such a Maaruti, the destroyer of demons, I offer my bows.]

Shree Hanuman Chaaleesaa: written by Tulasi Das

श्री हनुमान चालीसा

दोहा

श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि।
बरनउँ रघुबर बिमल जसु जो दायकु फल चारि।।
बुद्धिहीन तनु जानिके, सुमिरौं पवन-कुमार।
बल बुधि बिद्या देहु मोहिं, हरहु कलेस बिकार।।

चौपाई

जय हनुमान ज्ञान गुन सागर।जय कपीस तिहुँ लोक उजागर।।१।।
राम दूत अतुलित बल धामा।अंजनि-पुत्र पवनसुत नामा।।२।।
महाबीर बिक्रम बजरंगी।कुमति निवार सुमति के संगी।।३।।
कंचन बरन बिराज सुबेसा।कानन कुंडल कुंचित केसा।।४।।
हाथ बज्र और ध्वजा बिराजै।काँधे मूँज जनेऊ साजै।।५।।
संकर सुवन केसरीनंदन।तेज प्रताप महा जग बंदन।।६।।

बिद्यावान गुनी अति चातुर।राम काज करिबे को आतुर।।७।।
प्रभु चरित्र सुनिबे को रसिया।राम लषन सीता मन बसिया।।८।।
सूक्ष्म रूप धरि सियहिं दिखावा।बिकट रूप धरि लंक जरावा।।९।।
भीम रूप धरि असुर सँहारे।रामचन्द्र के काज सँवारे।।१०।।
लाय सजीवन लखन जियाये।श्रीरघुबीर हरषि उर लाये।।११।।
रघुपति कीन्ही बहुत बड़ाई।तुम मम प्रिय भरतहि सम भाई।।१२।।
सहस बदन तुम्हरो जस गावै।अस कहि श्रीपति कंठ लगावै।।१३।।
सनकादिक ब्रह्मादि मनुसा।नारद सारद सहित अहीसा।।१४।।
जम कुबेर दिगपाल जहाँ ते।कबि कोबिद कहि सके कहाँ ते।।१५।।
तुम उपकार सुग्रीवहिं कीन्हा।राम मिलाय राज पद दीन्हा।।१६।।
तुम्हरो मन्त्र बिभीषन माना।लंकेस्वर भए सब जग जाना।।१७।।
जुग सहस्त्र जोजन पर भानू।लील्यो ताहि मधुर फल जानू।।१८।।
प्रभु मुद्रिका मेलि मुख माहीं।जलधि लाँधि गये अचरज नाहीं।।१९।।
दुर्गम काज जगत के जेते।सुगम अनुग्रह तुम्हरे तेते।।२०।।
राम दुआरे तुम रखवारे।होत न आज्ञा बिनु पैसारे।।२१।।
सब सुख लहै तुम्हारी सरना।तुम रच्छक काहू को डर ना।।२२।।
आपन तेज सम्हारो आपै।तीनों लोक हाँक तें काँपै।।२३।।
भूत पिसाच निकट नहिं आवै।महाबीर जब नाम सुनावै।।२४।।
नासै रोग हरै सब पीरा।जपत निरंतर हनुमत बीरा।।२५।।
संकट तें हनुमान छुड़ावै।मन क्रम बचन ध्यान जो लावै।।२६।।
सब पर राम तपस्वी राजा।तिन के काज सकल तुम साजा।।२७।।
और मनोरथ जो कोई लावै।सोइ अमित जीवन फल पावै।।२८।।
चारों जुग परताप तुम्हारा।है परसिद्ध जगत उजियारा।।२९।।
साधु संत के तुम रखवारे।असुर निकंदन राम दुलारे।।३०।।
अष्ट सिद्धि नौ निधि के दाता।अस बर दीन जानकी माता।।३१।।
राम रसायन तुम्हरे पासा।सदा रहो रघुपति के दासा।।३२।।

तुम्हरे भजन राम को पावै।जनम जनम के दुख बिसरावै।।३३।।
 अंत काल रघुबर पुर जाई।जहाँ जन्म हरि-भक्त कहाई।।३४।।
 और देवता चित्त न धरई।हनुमत सेइ सर्ब सुख करई।।३५।।
 संकट कटै मिटै सब पीरा।जो सुभिरै हनुमत बलबीरा।।३६।।
 जै जै जै हनुमान गोसाईं।कृपा करहु गुरु देव की नाई।।३७।।
 जो सत बार पाठ कर कोई।छूटहि बंदि महा सुख होई।।३८।।
 जो यह पढ़ै हनुमान चलीसा।होय सिद्धि, साखी गौरीसा।।३९।।
 तुलसीदास सदा हरि चेरा।कीजै नाथ हृदय महँ डेरा।।४०।।

दोहा

पवनतनय संकट हरन, मंगल मूरति रूप।
 राम लषन सीता सहित, हृदय बसहु सुर भूप।।

Shree guru charana saroja raja, nija mana mukura sudhaari.
Baranaun Raghuvara bimala jasu, jo daayaku phala chaari.

[After taking the dust of the lotus feet of Guru and cleaning the mirror of mind, I describe the shining fame of Raghuvara which is capable of granting all the four goals of life, i.e., *Dharma*, wealth, fulfillment of desires, and finally the liberation (*moksha*) from this cycle of birth and death.]

Buddhi-heena tanu jaanike, sumiraun Pavana Kumaara.
Bala budhi bidyaa dehu mohin, harahu kalesa bikaara.

[After recognizing that I don't have much wisdom, I call on the son of the Wind God to give me strength, wisdom, and knowledge, and also to remove all difficulties and ignorance.]

Jaya Hanumaan jnaana guna saagara,
jaya kapeesa tihun loka ujaagara.

Raama-doota atulita bala dhaamaa,
Anjani-putra Pavana-suta naamaa.

[O Hanuman! Victory to thee. You are the ocean of knowledge and virtues. O Lord of monkeys, victory to thee. For you brought light to the three worlds. You are the messenger of Ram. You have immense strength. You are famous as the son of Anjanaa Mai and also the son of the Wind God.]

Mahaabeera bikrama bajarangee,
kumati nivaara sumati ke sangee.
Kanchana baran biraaja subesaa,
kaanana kundala kunchita kesaa.

[You are the great warrior. You move swiftly, and your body is as strong as the thunderbolt itself. You get rid of the foul minded people and give company to the fair minded people. Your body has a golden complexion, and you have good clothes, and you have curly hair and golden ear-rings.]

Haatha bajra au dhvajaa biraajai,
kaandhe mooja janeoo saajai;
Sankara-suvana Kesaree-nandana,
teja prataapa mahaa jaga-bandana.

[You have in your hands the mace and the flag, and a sacred thread made of rope going over your shoulder. You are the very son of Shankara and also the son of the monkey chief Kesaree. You have great glory and fame and you are prayed to in the whole living world.]

Vidyaa-vaana gunee ati chaatura,
Raama kaaja karibe ko aatura.

**Prabhu charitra sunibe ko rasiyaa,
Raama Lakhana Seetaa mana basiyaa.**

[You are knowledgeable, very virtuous, and smart. You are always eager to carry out the tasks for Ram. You like to hear the tale of the exploits of your Master Ram, and Lord Ram, Sita Maa and Lakshmana hold you dearly in their hearts.]

**Sookshma roopa dhari Siyahin dikhaawaa,
bikata roopa dhari Lanka jaraavaa.
Bheema roopa dhari asura sanhaare,
Raama Chandra ke kaaja sanwaare.**

[You appeared before Sita Maa in a very small figure, but acquired a terrible form to burn the city of Lanka. You killed demons by acquiring a giant form and carried out all the tasks of Lord Ram Chandra and brought them to a completion.]

**Laaya sajeevana Lakhana jiyaaye,
Shree Raghubeera harakhi ura laaye.
Raghupati keenhee bahuta badaaee,
tuma mama priya Bharatahin sama bhaaee.**

[You brought the life-giving herb and revived Lakshmana. At that time, Lord Raghubeera held you close to his bosom. Raghupati praised you like anything and declared that “You are very dear to me and a brother to me like Bharata.”]

**Sahasa-badana tumharau jasa gaavain,
asa kahi Shreepati kantha lagaavain.
Sanakaadika Brhamaadi muneesaa,
Naarada Saarada sahita Aheesaa.**

["Shesha, the eternal serpent sings your glory with one thousand mouths", and saying that Shripati Ram pulls you to himself and gives a tight embrace. All these entities, called Sanaka Sanandana group of sages, gods such as Brahma etc., recluses such as Naarada, and the goddess Shaaradaa along with Shesha-naaga Ji; none of these can describe your glory.]

**Jama Kubera Digpaala jahaan te,
kabi kobida kahi sake kahaan te.
Tuma upakaara Sugreevahin keenhaa,
Raama milaaya raja-pada deenhaa.**

[Yama, Kubera and the Lords of quarters. have failed in singing your glory then how could these small poets ever do justice to all your exploits. You rendered great help to Sugreeva and made him meet Ram, and became instrumental in getting him the kingship.]

**Tumharau mantra Bibheeshana maanaa,
Lankesvara bhaye saba jaga jaanaa.
Juga sahastra jojana para Bhaanoo,
leelyo taahi madhura phala jaanoo.**

[Even Vibheeshana listened to your good advice and everybody knows that he became the king of Lanka. The Sun is almost 1000 *yugas* away, but you swallowed him taking him to be a sweet fruit.]

**Prabhu-mudrikaa meli mukha maahin,
jaladhi laanghi gaye acharaja naahin.
Durgam kaaja jagata ke jete,
sugama anugraha tumhare tete.**

[It is not surprising that you placed the ring of Lord Ram in your mouth and leapt across the ocean. It is well known that whatever be the difficult tasks in this world, they can be easily accomplished by your favors.]

**Raama duaare tuma rakhavaare,
hota na ajnaa binu paisaare.
Sab sukha lahai tumhaaree saranaa,
tum rachchhaka kaahoo ko dara naa.**

[You are the gate keeper at the palace of Ram; nobody can enter there without your permission. One can find all comforts and happiness by seeking your refuge. And when you are the protector then what one should be afraid of?]

**Aapana teja samhaaro aapai,
teenahu loka haaanka tain kaanpai.
Bhhota pisaacha nikata nahin aavai,
Mahaabeera jaba naama sunaavai.**

[You should really remember your own strengths and glory. All the three worlds tremble when you give out a roar. When somebody takes the name of Mahaaveera, then all these ghosts and vampires etc. cannot stir near that person.]

**Naasai roga harai saba peeraa,
japata nirantara Hanumata beeraa.
Sankata tain Hanumaan chhudaavai,
mana krama bachana dhyana jo laavai.**

[If a constant *japa* of the name of Hanuman is resorted to then You destroy all the sickness and take away all the pains.

When somebody brings your personality in his or her meditation, actions, and speech, then it is certain that Hanuman will free that person from the grip of difficulties.]

**Saba para Raama tapasvee raajaa,
tinake kaaja sakala tuma saajaa.
Aura manoratha jo koi laavai,
soi amita jeevana phala paavai.**

[The forest dwelling King Ram is above all, but you brought a fitting resolution to all his tasks. So anybody expressing any desire in front of you shall most certainly receive, in all amplex, the reward of living.]

**Chaaron juga parataapa tumhaaraa,
hai parasiddha jagata ujjiyaraa.
Saadhu santa ke tuma rakhavaare,
asura-nikandana Raama dulaare.**

[In all four **yugas**, such as **Satya, Tretaa, Dvaapara**, and **Kali**, your fame and glory is well known and it brightens all the living worlds. You are the protector of all holy men (*saadhus*) and saints. You are the destroyer of demons and are dear to Ram.]

**Ashta siddhi nau nidhi ke daataa,
asa bara deena Jaanakee Maataa.
Raama rasaayana tumhare paasaa,
sadaa raho Raghupati ke daasaa.**

[Mother Jaanakee granted you the boon that “May you be the grantor of all the eight *siddhis* (powers) and nine types of

wealth.”²⁹

You have the very elixir of the personality of Ram and the name of Ram with you. You are forever the servant of Raghupati.

**Tumhare bhajana Raama ko paavai,
janama janama ke dukha bisraavai.
Anta-kaala Raghuvvara-pura jaaee,
jahaan janma Hari-bhakta kahaee.**

[When somebody meditates (*bhajana*) upon you then he or she is able to reach out to Ram and is freed of the misery of many life-times. At the end of life then, that person goes to the city of Raghuvvara and once born there is known as the devotee of Hari.]

**Aura devataa chitta na dharaee,
Hanumat sei sarva sukha karaee.
Sankata katai mitai saba peeraa,
jo sumirai Hanumata bala-beeraa.**

[One does not have to meditate on any other god. By merely serving Hanuman, one can find all the happiness and joys. All the difficulty comes to end and all the pain goes away, when one remembers the mighty and brave Hanuman.]

29. [*These powers are *Animaa*=ability to become small and tiny; *Mahimaa*=ability to increase size at will; *Garimaa*= ability to make oneself very heavy; *Laghimaa*=ability to become light; *Praapti*= ability to acquire things at will; *Praakaamyaa*= a will power that cannot be resisted by any person or objects; *Ishitva*= to acquire superiority over persons or entities; and *Vashitva*=ability to subdue others to one's will. Or having freedom at will, and the nava-nidhis or nine types of wealth are listed as Padma, Mahapadma, Shankha, Makara, Kacchapa, Mukunda, Kunda, Neela, and Varcha] You have the most potent medicine 'Ram, Ram' with you and because of that you are in constant service of Lord Raghupati.]

**Jai jai jai Hanumaan Gosaaain,
kripaa karahu gurudeva kee naain.
Jo sata baara paatha kara koee,
chhotahi bandi mahaa sukha hoee.**

[O Hanuman Goswaamee! Victory to thee. Victory to thee. Victory to thee. Please shower your grace like a Gurudeva. When somebody reads this Chaaleesaa, one hundred times, then he or she shall be freed of bondage of this life and will receive great happiness.]

**Jo yah padhai Hanumaan Chaleessaa,
hoi siddhi saakhee Gauresaa.
Tulasi Daasa sadaa Hari cheraa,
keejai Naatha hridaya mahan deraa.**

[Whosoever shall read this Hanuman Chaaleesaa, will get the desired rewards. This is confirmed and testified to by Lord Shiva, the husband of Gauri. Tulasidas postulates, "I have remained the servant of Hari all my life, so, please O Lord, come and reside in my heart."

**Pavana-tanaya Sankata-harana,
Mangala-moorati roopa;
Raama Lakhana Seetaa sahita,
hridaya basahu sura bhoopa.**

[O Lord, the very son of the Wind God, the remover of all difficulties, the one with an auspicious body form, the very king of all gods, please come and dwell in my heart along with Ram, Sita Maa, and Lakshmana.]

Sankatamochana Hanumanaashtaka**संकटमोचन हनुमानाष्टक**

बाल समय रबि भक्षि लियो तब, तीनहुँ लोक भयो अँधियारो ।
ताहि सों त्रास भयो जग को, यह संकट काहु सों जात न टारो ॥
देवन आनि करी बिनती तब, छाँड़ि दियो रबि कष्ट निवारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥१॥
बालि की त्रास कपीस बसै गिरि, जात महाप्रभु पंथ निहारो ।
चौकि महा मुनि साप दियो तब, चाहिय कौन बिचार बिचारो ॥
कै द्विज रूप लिवाय महाप्रभु, सो तुम दास के सोक निवारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥२॥
अंगद के सँग लेन गये सिय, खोज कपीस यह बैन उचारो ।
जीवत ना बचिहौ हम सो जु, बिना सुधि लाए इहाँ पगु धारो ॥
हेरि थके तट सिंधु सबै तब, लाय सिया-सुधि प्रान उबारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥३॥
रावन त्रास दई सिय को सब, राक्षसि सों कहि सोक निवारो ।
ताहि समय हनुमान महाप्रभु, जाय महा रजनीचर मारो ॥
चाहत सीय असोक सों आगि सु, दै प्रभु मुद्रिका सोक निवारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥४॥
बान लग्यो उर लछिमन के तब, प्रान तजे सुत रावन मारो ।
लै गृह बैद्य सुषेन समेत, तबै गिरि द्रोण सु बीर उपारो ॥
आनि सजीवन हाथ दई तब, लछिमन के तुम प्रान उबारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥५॥
रावन जुद्ध अजान कियो तब, नाग कि फाँस सबै सिर डारो ।
श्रीरघुनाथ समेत सबै दल, मोह भयो यह संकट भारो ॥

आनि खगेस तबै हनुमान जु, बंधन काटि सुत्रास निवारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥६॥
बंधु समेत जबै अहिरावन, लै रघुनाथ पताल सिधारो ।
देबिहिं पूजि भली बिधि सों बलि, देउ सबै मिलि मंत्र बिचारो ॥
जाय सहाय भयो तब ही, अहिरावन सैन्य समेत सँहारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥७॥
काज किये बड़ देवन के तुम, बीर महाप्रभु देखि बिचारो ।
कौन सो संकट मोर गरीब को, जो तुमसों नहिं जात है टारो ॥
बेगि हरो हनुमान महाप्रभु, जो कछु संकट होय हमारो ।
को नहिं जानत है जग मैं कपि, संकटमोचन नाम तिहारो ॥८॥

॥ दोहा॥

लाल देह लाली लसे, अरु धरि लाल लँगूर ।

बज्र देह दानव दलन, जय जय जय कपि सूर ॥

**Baala samaya Rabi bhakshi liyo taba,
teenahun loka bhayo andhiyaaro;
Taahi saun traasa bhayo jaga ko,
yaha sankata kaahu saun jaata na taro;
Devana aani karee binatee taba,
chhandi diyo Rabi kashta nivaaro;
Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [1]**

[O Hanuman, when as a child you put sun into your mouth and all the three worlds were engulfed in darkness, and thus when the world was gripped by fear and terror and nobody could do anything to remove this terrorizing situation, then at that time gods approached you and pleaded to you. You then released the

sun and ended the misery. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

**Baali kee traasa Kapeesa basai giri,
jaata Mahaaprabhu pantha nihaaro;
Chaunki mahaa muni saapa diyo taba,
chaahiya kauna bichhara bichaaro;
Kai dvija roopa livaaya Mahaaprabhu,
so tuma daasa ke soka nivaaro;
*Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [2]***

[Sugreeva was living out of fear of Vaali in the hermitage of sage Mattanga and that place was free from approaching strangers as a result of the curse of that sage after the blood drops fell on him during Vaali's fight with Dundubhi. But when Sugreeva noticed that two brothers, i.e., Lord Ram and his brother were approaching that hill, he was troubled and thought about it and dispatched you to investigate the matter. You then went in the disguise of a Brahmin and became instrumental in freeing Sugreeva of his concern. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

**Angada ke sanga lena gaye Siya,
khoja Kapeesa yaha baina uchaaro;
Jeevata naa bachihau hama saun ju,
binaa sudhi laaye ihaan pagu dhaaro;
Heri thake tata sindhu sabai taba,
laaya Siyaa sudhi praana ubaaro;
*Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [3]***

[You went with Angada to search for Sita Maa and at that time Sugreeva warned, "If any of you come back without the news of Sita Maa's whereabouts then I shall myself kill that person." So when the tired monkeys sat by the shore at that time you alone went and brought the news of Sita Maa's whereabouts and saved their lives. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

**Raavana traasa dayee Siya ko saba,
raakshasi saun kahi soka nivaaro;
Taahi samaya Hanumaana Mahaaprabhu,
jaaya mahaa-rajaneechara maaro;
Chaahata Seeya Asoka saun aagi su,
dai Prabhu-mudrikaa soka nivaaro;
*Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [4]***

[When Raavana threatened Sita Maa and when she turned to Trijitaa to put an end to her misery by arranging for fire, at that time You O! Great Lord Hanuman, went and killed mighty demon. And while Sita Maa was seeking fire from the Ashoka tree, you dropped the signet ring of Lord Ram and freed her from her worry. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

**Baana lagyo ura Lachhimana ke taba,
praana taje suta-Raavana maaro;
Lai griha baidya Sushena sameta,
tabai giri Drona su beera upaaro;
Aani Sajeevana haatha daee taba,
Lachhimana ke tum praana ubaaro;**

***Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [5]***

[When Meghanaada, the son of Raavana shot an arrow aimed at Lakshmana and when it hit his chest and he dropped dead, Then you alone brought physician Sushena with his whole house. Thereafter you went, pulled out and brought back the whole Drona mountain. You then by bringing in this way the **sanjeevani** herb and placing that in the hands of the physician saved the life of Lakshmana. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

***Raavana juddha ajaana kiyo taba,
naaga kee phaansa sabai sira daaro;
Shree Raghunaatha sameta sabai dala,
moha bhayo yaha sankata bhaaro;
Aani Khagesa tabai Hanumaana ju,
bandhana kaati sutraasa nivaaro;
Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [6]***

[Raavana made everybody along with Shri Raghunatha lifeless in the battle by casting the grip of serpent at everybody's head. And when everybody was stupified seeing this turn of events and thought it to be of great danger, O! Hanumanji, you then brought the Lord of birds Shri Garudaji who cut all grips of serpents and thus rescued everybody from that great danger. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

***Bandhu sameta jabai Ahi-Raavana,
lai Raghunaatha pataala sidhaaro;***

***Debihin pooji bhalee bidhi saun bali,
deu sabai mili mantra bichaaro;
Jaaya sahaaya bhayo taba hee,
Ahi-Raavana sainya sameta sanhaaro;
Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [7]***

[When Ahiraavana took Raghunatha along with his brother to the nether world and decided to do a good **poojaa** of Devi offering them as the sacrifice, then you went there, killed Ahiraavana along with his army and helped Rama's cause. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

***Kaaja kiye bada Devana ke tuma,
Beera Mahaaprabhu dekhi bichaaro;
Kauna so sankata mora gareeba ko,
jo tumasaun nahin jaata hai taro;
Begi haro Hanumaana Mahaaprabhu,
jo kachhu sankata hoya hamaaro;
Ko nahin jaanata hai jaga main Kapi,
Sankatamochana naama tihaaro. [8]***

[O! Brave Great Lord Hanuman, you have done great jobs for gods. Now look at this and think, what is the nature of the misery of this poor me, which you cannot handle and remove. O! Great Lord Hanuman come, and quickly remove all the difficulty I find myself in. That is why in this world who is it who does not know you as the very rescuer from the difficulty.]

***Laala deha laalee lase, aru dhari Laala langooro;
Bajra deha daanava dalana, jaya jaya jaya Kapi soora.***

[You have put red smear to your body, and even your tail is red. Your body is as strong as the thunderbolt and you are capable of crushing the demons. O mighty Monkey, I say victory to thee, victory to thee, victory to thee.]

Hanuman Aaratee

श्रीहनुमान्जीकी आरती

आरती कीजै हनुमान लला की । दुष्टदलन रघुनाथ कला की॥टेक॥
जाके बल से गिरवर काँपै । रोग-दोष जाके निकट न झाँके॥ १ ॥
अंजनि पुत्र महा बलदाई । संतन के प्रभु सदा सहाई॥ २ ॥
दे बीड़ा रघुनाथ पठाये । लंका जारि सिय सुधि लाये॥ ३ ॥
लंका सो कोट समुद्र सी खाई । जात पवनसु बार न लाई॥ ४ ॥
लंका जारि असुर संहारे । सियाराम के काज सँवारे॥ ५ ॥
लक्ष्मण मूर्छित पड़े सकारे । आनि सजीवन प्रान उबारे॥ ६ ॥
पैठि पताल तोरि जमकारे । अहिरावन की भुजा उखारे॥ ७ ॥
बायें भुजा असुर दल मारे । दाहिने भुजा संतजन तारे॥ ८ ॥
सुर नर मुनि जन आरती उतारे । जै जै जै हनुमान उचारे॥ ९ ॥
कंचन थार कपूर लौ छाई । आरती करत अंजना माई॥१०॥
जो हनुमानजी की आरति गावै । बसि बैकुंठ परमपद पावै॥११॥

Aaratee keejai Hanumaan Lalaa kee,

Dushtadalana Raghunaatha-kalaa kee

[We should offer our lamp of adoration to the princely Hanuman. Who is the destroyer of demons and evil persons, and who also mirrors the glorious grace of Lord Raghunaatha. Brahmaananda aspect (ecstasy of soul) of Lord Raghunatha. ³⁰

30. *Kalyana*, v.49 Annual Number 1975, pp.134-135 defines that all monkeys in service of Ram were divine beings. Ram is the qualified Brahman and all associates are part of his blessed self and in line with that Hanuman can easily be labeled as Raghunaatha-kalaa, a part of Ram's divinity {Kalaa= represents nectar of moon. The moon has 16 of

Jaake bala se girivara kaanpai,

Roga-dosha jaake nikata na jhaankai

[Even the Himalaya mountain trembles on account of his might. Sickness and sins cannot surface in his presence.]

Anjani-putra mahaa bala-daaee,

Santana ke prabhu sadaa sahaaee

[This son of Mother Anjanaa is capable of giving great strength. The Lord is always helpful to the saints.]

De beeraa Raghunaatha pathaaye,

Lankaa jaari Seeya sudhi laaye

[Raghunath sent you on mission to search for Sita Maa by giving his own blessings. You burnt the city of Lankaa and came back with the news of Maa Sita.]

Lankaa so kota samudra see khaaee.

Jaata Pavana-suta baara na laaee

[The fortress of Lankaa was not ordinary and nor was the ocean-like rampart, but the son of the Wind God did not take much time in accomplishing the task.]

Lankaa jaari asura sanhaare,

Siyaa-Raamajee ke kaaja sanvaare

[He went into the city, burnt it, and killed many demons.]

these *kalaas* (aspects of moon), which gods drink and the 10th *kalaa* is drunk by Vaayu (The Wind god), the father of Hanuman. Raghunaatha had ten *kalaas* of Brahman in him. Kesaree, the father of Hanuman was the Ananda Brahman himself and by that token Hanuman represents the very divine glory of Raghunaatha's life and personality.}

He brought all the jobs of Sita Maa and Ram to a perfect completion.]

**Lakshmana moorchhita pare sakaare,
Aani Sajeevana praana ubaare**

[Lo and behold while Lakshmana lay fainted, you returned long before the sunrise with the Sanjeevane herb and revived Lakshmana back to life.]

**Paithi pataala tori jama-kaare,
Ahiraavana kee bhujaa ukhaare**

[You went to the lower or nether world, broke the Yama's den-like prison palace where Rama and Lakshmana lay waiting for sacrifice to Devi, and and you tore the arm of Ahi-Raavana.]

**Baayen bhujaa asura dala maare,
Dahine bhujaa santa-jana taare**

[You killed the demon troops by your left hand very easily, and used the mighty right arm to liberate saints.]

**Sura nara muni aaratee utaare,
Jai Jai Jai Hanumaana uchaare**

[Gods, men, and sages take the lamp around your figure and send out a call, "O! Hanuman. Victory to thee. Victory to thee. Victory to thee."]

**Kanchana thaara kapoora lau chhaaee,
Aarati karata Anjanaa Maatee**

[Mother Anjana also offers the aarati by burning camphor in a golden dish.]

**Jo Hanumaan (Jee) kee aarati gaavai,
Basi Baikuntha parama-pada paavai.**

[Whosoever sings the aarati of Hanuman Ji gets to dwell in the city of Lord Vishnu and achieves the highest spiritual development.]³¹

Aaratee of Hanumanji

Aaratee written by S. K. Pidara³²

॥ हनुमानजी की आरती ॥

ॐ जय हनुमान् बली, स्वामी जय हनुमान् बली ।
संकटमोचन नाम तिहारौ, जय बजरंग बली ॥१॥ टेक ॥
अंजनि के सुत, पूत पवन के, महावीर तुम दनुज दली ।
तुम सुग्रीव सहायक तुम ही, रामदूत सुबली ॥२॥ टेक ॥
राममुद्रिका धरि कै मुख में, सागर पार कर्यौ ।
भैंटे जाय विभीषन तैं फिर, सियहि सँदेस दियौ ॥३॥ टेक ॥
मर्यादा की रक्षा कारन, ब्रह्मपाश बँधि आये ।
रावन मान हर्यौ तब लंका, जारन पूँछ बढ़ाये ॥४॥ टेक ॥
लै चूड़ामनि सीता माँ की, प्रभू के चरन परे ।
सेवक धर्म निभाये पूरे, स्वामी के काज करे ॥५॥ टेक ॥

31. There is a last line in some published versions:

"Lankaa vidhvansa kiye Raghuraaee, Tulsidaasa prabhu keerati gaatee."

"Raghunath destroyed the city of Lanka, and Tulasi Das got to sing the glory of Ram."

This last line seems to be an interpolation or added by the singers

32. The *aarati* was composed by S. K. Pidara at 5AM on 31st October 1996 and read to Shri K.C.Tewariji and Didi, his wife on phone and they were very happy about it. Even Dada and Didi and Ashoka di in Allahabad enjoyed it]

राम कहैं उपकारी मारुत, वे बस चरन गहैं ।
 माँगें भक्ति अनपायनी, रघुपति कृपा करैं ॥ ६ ॥ टेक ॥
 बाँधि सेतु प्रभुकारज कारन, लंक जाय घेरी ।
 लछिमन हेतु संजीवनि लाये, भरत आस दीन्ही ॥ ७ ॥ टेक ॥
 लौटि अयोध्या सेवा पाये, राममंत्र ध्याये ।
 मनकामेश्वर नाम सुनत ही, बिगड़े काम बनाये ॥ ८ ॥ टेक ॥
 तुम गुरु तुम राममंत्र दाता, तुम ही एक बली ।
 विषम रोग तैं पार पड़ै ना, तब तुम वैद्य बली ॥ ९ ॥ टेक ॥
 सब विधि लायक स्वामी की जो, आरति नित जन गावै ।
 बाबा नीम करौली कहियत, मन वांछित फल पावै ॥ १० ॥ टेक ॥

Om jaya Hanumaana balee, Swaamee jaya Hanumaana balee;
Sankata-mochana naama tihaarau,
Sankata-mochana naama tihaarau, jaya Bajaranga-balee.
Om jaya Hanumaana balee. [1]

[May the victory be to Hanuman the strong one. You are known as the rescuer from the difficulties. You are the strong one with the body equal to thunderbolt.]

Anjani ke suta, poota Pavana ke, Mahaaveera tuma danuja dalee;
Swaamee Mahaaveera tuma danuja dalee;
Tuma Sugreeva sahaayaka tuma hee,
Tuma Sugreeva sahaayaka tuma hee; Raama-doota subalee.
Om jaya Hanumaana balee. [2]

[You are the son of Mother Anjanaa, and the very son of the Wind God. You are capable of crushing the demons and ungodly people. You are the very helper of Sugreeva and the strong messenger of Lord Ram.]

Raama mudrikaa dhari kai mukha men, saagara paara karyau;
Swaamee saagara paara karyau.

Bhainte jaaya Bibheeshana tain phira,
Bhainte jaaya Bibheeshana tain phira, Siyahi sandesa diyau.
Om jaya Hanumaana balee. [3]

[You kept the ring given by Ram in your mouth and crossed the big ocean. Over there you had a meeting with Vibheeshana and then went and saw Sita Maa.]

Maryaadaa kee rakshaa kaarana, Brahma-paasha bandhi aaye;
Swaamee Brahma-paasha bandhi aaye.

Raavana maana haryau taba Lankaa;
Raavana maana haryau taba Lankaa; jaarana poonchha badhaaye.
Om jaya Hanumaana balee. [4]

[You got yourself tied by the noose of Brahma just in order to uphold its sacred status. Then you humiliated Raavana in the court and increased the tail in order to burn the city of Lankaa.]

Lai choodamani Seetaa Maa kee, prabhu ke charana pare;
Swaamee prabhu ke charana pare.

sevaka dharma nibhaaye poore;
sevaka dharma nibhaaye poore; Swaamee ke kaaja kare.
Om jaya Hanumaana balee. [5]

[You brought the *choodamani* [the head jewel or hair-pin of Sita Maa and fell at the feet of Lord Ram. You really fulfilled all the dimensions of the person serving a Master and succeeded in accomplishing the tasks of your Master Ram.]

Raama kahain upakaaree Maaruta, ve basa charana gahain;
Swaamee ve basa charana gahain.

**Maangain bhakti anapaayanee,
Maangain bhakti anapaayanee, Raghupati kripaa karain.
*Om jaya Hanumaana balee. [6]***

While Ram praised you as the person that you favored him with this feat, you just held on to the feet of the Lord Ram and then you asked only one thing, which is called a kind of spirit of devotion to God Ram which is not achievable by one's own effort but which is granted by God Ram himself and of course Ram granted you that kind of devotion.]

**Baandhi setu Prabhu-kaaraja kaarana, Lanka jaaya gheree;
Swaamee Lanka jaaya gheree.**

**Lacchimana hetu sanjeevani laaye;
Lacchimana hetu sanjeevani laaye; Bharata aasa deenhee.
*Om jaya Hanumaana balee. [7]***

[You went and built a bridge to cross the ocean for the purposes of Ram and you went and surrounded Lanka. You also brought the life-giving root for Lakshmana when he lay injured in the battlefield. You also assured Bharata about the return of Ram.]

**Lauti Ayodhyaa sevaa paaye, Raama-mantra dhyaaye;
Swaamee Raama-mantra dhyaaye.**

**Mana-kaameshvara naama sunata hee;
Mana-kaameshvara naama sunata hee; bigare kaama banaaye.
*Om jaya Hanumaana balee. [8]***

[After the return from Lanka you got the job of remaining in service of Ram. You also meditated all the time on Ram. You came to be known as the 'Fulfiller-of-all-wishes' and when somebody calls you by that name then you take care of all the situations.]

**Tuma guru tuma Raama-mantra daataa, tuma hee eka balee;
Swaamee tuma hee eka balee.**

**Vishama roga tain paara parai naa,
vishama roga tain paara parai naa, taba tuma vaidya balee.
*Om jaya Hanumaana balee. [9]***

[You are the Guru and you are the grantor of the Ram Mantra and you are the only powerful one. When one is suffering from an incurable disease then you are known to be the ultimate healer.]

**Saba bidhi laayaka Swaamee kee jo, aarati nita jana gaavai;
Swaamee aarati nita jana gaavai.**

**Baabaa Neema Karaulee kahiyata,
Baabaa Neema Karaulee kahiyata; mana vaanchhita phala paavai.
*Om jaya Hanumaana balee. [10]***

[You are capable in all different ways. When anybody sings the *aaratee* of such a Divinity everyday then Baba Neem Karauli says that that person shall get all his desires fulfilled.]



Other Tales

There are endless tales about the life and character of Hanuman. We have already recounted tales about his birth and his association with Ram. It has been a straight forward narrative. There are stories regarding his smearing the sindoor (vermilion powder) on his body in competition with Sita Maa, his snapping the fingers at all times in anticipation of when Ram might yawn, his standing between the arrows of Ram, and the frightened king of Kashi, his teaching a lesson to Shani devataa, his jumping on the bridge of arrows shot by Arjuna in order to curb his ego, his lying on the path of Bheema to curb his ego as well when he was going to obtain one thousand-petalled lotus for Draupadi, his sitting on the flagpole of the chariot of Arjuna in the battle of Mahabharata, his even battling with Shiva in connection with battle with king Veeramani of Devapura, his curbing the vanity of Shri Garuda, Shri Chakra and even Satyabhama. I have decided to bring this appreciation of Hanuman to a close by including stories which tell about the lessons he himself had to learn and teach others in his own unique manner.

STORY 1: Hanuman and the old woman

Time is calibrated among the Hindus in repeated occurrences of four Yugas. It is in that sense that life is a well-rehearsed drama and even the best of minds find it very gripping and unsettling. Only God, Who plays out this drama at two levels, the divine plane and the mortal plane, knows the truth. And when a devotee has doubts because of limitations, God guides him to

free him from the cobweb of ignorance. Such is the infinitude of God and His creation that even a devotee like Hanuman is caught in the web of Maya, i.e., arrogance about one's own knowledge of real facts.

Hanuman is always busy in listening to the wonderful tales of the exploits of God as Ram, the prince of Ayodhya. In order not to miss out any of such recitations of Ram's life, Hanuman goes to these places where the tales about the life of Ram are recited in many diverse forms. On one such occasion, he heard the Pundit extolling the flights of Hanuman over the ocean in a very charged manner. The Pundit was so carried away that he ended up saying that Hanuman leaped at that time so high into the void that he even penetrated the solar region. When Hanuman heard the Pundit say that, he was very perturbed because he knew the real truth about his own flight and he felt that such glossing over the hard fact was unworthy of a true Pundit.

In the evening that day when he arrived at the court of Lord Ram, it was apparent to Ram that Hanuman was upset. So he asked Hanuman to reveal the true cause of this perturbed state of his mind. Hanuman could not contain himself and shared his grief and personal dissatisfaction with Ram, "O Lord, if Pundits tell such made-up stories about the events of your life, then the people shall soon lose interest in this supposedly eternal tale. I know fully well that I had only pierced the layer of clouds. This Pundit was saying that I had leaped so high as to penetrate the solar region. I know this to be untrue." Ram looked at his dear devotee and decided to enlighten him. He gave a ring to Hanuman and asked him to fly beyond the fourteen layers of the universe,

far beyond the accessibility of Wind, and Sun. He told him, “This ring would help you reach an old woman who shall remove your doubts.”

Hanuman bowed to Ram and went on for this mission. When he arrived there after crossing all the layers, he saw that old woman, full of glory, meditating on Ram and uttering the name of Lord Ram. He bowed to her and gave her the ring given by Ram. The old woman said, “Aha, Hanuman is that you? Does it mean that Lord Ram has incarnated once again on the earth?” After a short time, the woman dropped the ring into the pond. Hanuman was perplexed and kept on looking at the woman. The woman asked him to take a dip in the pond and get freshened up before taking up his enquiries. Hanuman followed her instructions and went to take a dip into the holy waters of the pond. As soon as he entered the water, he grabbed the soil below and closed his fist and came up to the surface of the water. When he opened the fist, he saw that there were many rings in his palm. And not only that, all of the rings were identical as well. He kept on looking at those rings amazed and stupefied. The rings showed no difference. He had no clue to this phenomenon. The old woman looked at him and said, “As many rings are there, so many incarnations of Ram have taken place. And Hanuman must have been born also all those times. It is likely that out of so many Hanumans belonging to various incarnations of Ram, one of those Hanumans must have penetrated the solar region while crossing over to Lanka. What is so amazing about it? It tells you that all seemingly conflicting tales about the divine incarnations can be reconciled in the light of the fact that the same divinity might have

incarnated many times with various twists to his or her saga in different time periods.” Hanuman heaved a sigh of relief and was quite relaxed. Gone were his anger, his doubts, his perturbations, and his arrogance. He fell at the feet of the old woman who explained so wonderfully the real truth and a powerful lesson in humility. Hanuman took leave of her, raced back to the court of Ram and stood in front of his Divine Master, with folded hands and eyes full of tears of gratitude. He was at peace and his face beamed. Doubts are poisons to our sense of contentment. Once the doubt is gone, the spirit is lifted. Only a Divine Master like Ram can remove the doubts of his devotees out of his grace and compassion for them. I read this story in a book called *Hanumat Tattva Prakaasha* by Suhagata, a holy man of Benares.³³

33. I wrote this story after July 1991 and the above quoted book was given to me as a gift by the mother of Vineeta, wife of Dr.Surendra Singh. This story has a parallel with a twist which appears in *Kalyana* v.63, 1989, p.464. The story goes on that when Hanuman was returning after burning the city of Lanka, he got a bit puffed up about his exploits of crossing the vast ocean, success in locating Sita Maa, crushing the pride of demons and the burning of the city. Lord Ram got aware of it and decided to knock his pride out. Suddenly Hanuman Ji felt very thirsty and looked down towards Mahendraachala mountain and spotted a sage sitting quietly. He went up to him and asked for some water to quench his thirst. Hanuman deposited the ring of Ram, hairpin jewel of Sita Maa and the letter from Brahma in the care of the sage and headed for the pond near by. Suddenly another monkey appeared there and picked those three things and dropped them in the bowl of the sage. When Hanuman returned after quenching his thirst, and asked for the precious objects, the sage pointed towards the bowl. When Hanuman pulled the rings and other things out of the bowl, he discovered that he had thousands of similar rings with Ram etched on them. He could not understand the mystery and could not figure out his personal ring. He asked the sage to explain and give him the right ring. The sage told Hanuman, “Hanuman! Whenever Ram reincarnates Hanuman comes here and drops a ring and all these rings are reminders of those visits.” Hanuman felt the melting away of his pride and humbly asked once again, “Sir!, Please tell me, how many times Ram has incarnated?” The sage said, “Why don't you count the number of rings.” Hanuman looking at the innumerability of the rings came to his senses and gone was his pride. Hanuman went to the court and admitted his failing to retrieve the true ring of his Master. Ram smiled and put him at ease by showing the ring in his hand and telling, “Hanuman!, I just staged a drama for freeing you from the clutches of pride.”

STORY 2: Hanuman the musician

God and his devotees are inseparable. The idea of a competition among the devotees is antithetical to this special matrix of relationship between them. In as much as it is a simple fact, in practice it is the most difficult one. Perhaps this sense of competition must go on if the *leelaa* (inscrutable drama or play) of God run by the power of *maayaa* (the sense of myness – I mine and thine) has to go on eternally. Narada is the lute player of the gods and Tumburu the other ilute player belongs to the Gandharvas. Once they decided to have a competition and test the excellence of each other's lute playing. They could not resolve the dispute between themselves and since they were the leading musicians of their respective groups, there was no one left to judge their skills. Then somebody suggested that they should go to Hanuman for the final and impartial judgement. Narada and Tumburu rushed to Hanuman and asked him to adjudge their skills.

Hanuman received them well and said that the only way he would be able to decide is to put them through a test, to which they both agreed. He said, "Look, first you must listen to my singing and if I am better than you then only I can truly be your judge." Saying that, Hanuman started chanting the name of Ram in a wonderful *raaga* (melody), which was completely unknown to both the musicians. The impact of this singing of Hanuman was such that even the rocks were so deeply moved that they turned into stream of molten lava. Suddenly, Hanuman snatched the lutes of Narada and Tumburu and cast those into that stream of lava and stopped singing. The flow of molten lava also froze.

Hanuman then asked both the candidates, "Whosoever can reclaim the lutes from this frozen lava would be declared the better musician." Challenged in this manner, Narada and Tumburu stood transfixed and dumbfounded. They knew that it was a task beyond their skills. They hung their head in shame.

Hanuman then sang again and pulled the lutes out and gave them with a wonderful expose on the purpose of life and music. He told them that the duty of a devotee is to live for God and not look for a personal agrandisement. There is no room for any competition in the life of a devotee. He must be above all kinds of judgementation and such temptations. The function of music was to express the divine spirit and not to produce a sensual excitement. The music must come effortlessly. When we make it for the competition it lacks that true divine spirit. Music is the song of soul and it cannot be at the mercy and the command of a patron. Narada realized that as a devotee of Hari he had no business of getting into any competition with anybody. Tumburu also realized that he was in error in trying to compete with Narada, who sings the glory of God out of love. They both acknowledged Hanuman as the supreme musician and went to their abode.

This south Indian tale appeared in *Chandaamaamaa* in 1953 or so.³⁴

34. I at one time agreed to write short and abridged stories on Ramanavami day in 1990 for a little girl Preeti, the daughter of Leela and I decided to put names of five or six other girls, Lakshmi the sister of Preeti, Sapna Shah the daughter of Bharati and Late Anant Shah, Aneeta Ranjani Seth the daughter of Meena and Dr. Rajendra Seth, Neha Chawala the daughter of Anju Chawala, Richa Mishra, the daughter of Ira Rani and Dr. Om Prakash Mishra and Tripti Tewari the daughter of Drs. Manorama and Dinesh Tewari and This story I wrote on April 16, 1991, The other stories belong to the same collection.

STORY 3: Sita Maa teaching Hanuman

Finally the battle between Ram and Raavana was over. After the death of Raavana, Ram deputed Hanuman to bring Sita Maa from the Ashoka-vatika, where she had spent all the time in captivity awaiting the reunion with her husband. Hanuman arrived at the orchard and conveyed the news of Ram's victory to Sita Maa. Sita Maa was deeply stirred from within and expressed her indebtedness by telling Hanuman that she did not see anything worthy in three universes to give as a gift to Hanuman which could equal the measure of greatness to the wonderful news of the victory which he had brought to her. Hanuman said, "Maa Sita! These words of yours are a greater gift than any material object. At the same time I want your permission to kill all these demonesses, who frightened and threatened you during your stay. While you were in such a stressful situation and were suffering, these ladies treated you harshly and unkindly especially at the order of Raavana. I heard all that myself. I want to really teach them a lesson, by cutting their noses and ears, plucking their hair, throwing them on the ground, kicking them and killing them." Hanuman was very angry at the very thought of all that memory. Sita Maa became serious, thought deeply and then decided to speak her mind.

She said to Hanuman, "These ladies did not do anything on their own accord. They were employed by Ravana to do so. Our anger should be towards Raavana and not towards his servants. I myself must have done something in my previous life to deserve this fruit in this life. This was willed by the Creator. I forgive them now out of my compassion for them. Since the death

of Ravana, they have not done anything to hurt me. Let me tell you a story which will be helpful to you in understanding my position.

"Once upon a time, a hunter was chased by a tiger. Chased thus, the hunter climbed a tree, but a bear was already occupying a branch towards the top of the tree. The hunter was welcomed and granted refuge by the bear. A little later, a tiger came over there and took a position right under the very tree. Looking up, the tiger noticed the bear and the man comfortably positioned. Seeing this situation, the tiger incited the bear that the hunter was the common enemy of both the forest animals. He told the bear in his own language that it would be profitable to push the hunter down. The bear answered that the hunter had already sought refuge and pushing him down would be an immoral act. After saying that, the bear fell asleep. Tiger then tempted the man by saying to him that if he would drop this sleeping bear, he would be safe from both the animals, otherwise the bear might eat him up later. Since the hunter was too self-centered and fear-ridden, he gave in to the suggestions of the tiger below. He tried to push the bear down but as luck would have it, the bear caught hold of another branch and pulled himself up to safety. The tiger seeing all this then repeatedly pleaded to the bear that the hunter deserved punishment for his ingratitude and needed to be pushed down. The bear remained unmoved and told the tiger that the good people are those who do not copy the sinful actions of their adversaries in retaliation. They remain firm on their promises and protect their virtues. Their superior character and good conduct are their ornaments. A good man must be compassionate towards good, sinful and felons, fit to be killed,

because all creatures are prone to sins at one time or the other. None can claim sacro-sanctity. A man must not hurt even the most sinful, cruel and violent person.”

“Hearing this tale, Hanuman bowed before Sita Maa and said to her, “Mother, you have spoken worthy of your status, as Ram’s wife. Please give a message for Rama.” Receiving her message he returned to Ram.³⁵

STORY 4: Hanuman giving money to the Pundit

Not only are the forms of God beyond a human count, but also the tales of his ways and means of dealing with situations. God has only one task, and that is the removal of difficulties of his devotees. Though the task seems very much repetitious, but the novel means employed by God makes every tale unique and justifies the belief: “With God, all things are possible”. His ways are ingenious, and in view of that no man should ever try to pre-empt his methods. Man’s will is no match to the will of God. Surrender to the will of God is the first and the last word in the area of man’s relationship with God.

Once it so happened, that a Pundit was reading a tale of Hanumanji to some devotees, and Hanumanji was pleased by the faith and feelings of this Pundit. The Pundit had couple of children, and his daughter was of marriageable age. He was worried about the money he would need to give her away in marriage to a worthy person. He calculated and planned to spend about one thousand ruppees. But where was he going to get this amount of money from? He had no job. He only read the tales of

35. This episode occurs in *Raamaayana* of Valmiki. This story I wrote on May 16, 1991.

Hanumanji in a temple, and many a days nobody visited the temple. But Pundit knew in his heart that reading scriptures was a way to have a link with the wonderous personality of God. He had heard that God always likes to hear from his devotees. God and his devotees are constantly meditating on each other’s lives. The Pundit did not break his routine of reading the scriptures either on account of the absence of listeners or due to the lack of money. A month went by in this manner. All of a sudden, a divine voice was heard in the temple that the Pundit was going to get one thousand rupees the next day. The Pundit was too busy in his reading to pay much attention. But a local merchant heard it and decided to profit from this opportunity.

In the evening, he went to the Pundit’s house and negotiated to buy off the offerings of the next day. Pundit took it to be a joke in view of the little attendance of the devotees in the temple, so he at first discouraged the merchant, but the merchant obtained the contract from the Pundit to acquire all the offerings received at the temple at the cost of five hundred ruppees. The Pundit was rather pleased because he was about to get some money instead of no money in sight so far and the sum of five hundred rupees could prove to be useful in his daughter’s wedding. The merchant gave five hundred ruppees in advance to the Pundit and had a happy sleep at the prospect of this gain of one thousand rupees for doing nothing.

Next day, the Pundit came on time as usual, recited the scripture, and left for home at the end. This day was not much different from the previous day. After the departure of the Pundit, the merchant looked around for the money but he could see nothing. He was very furious at this loss and at his own

foolishness. In that fit of outrage, he kicked the icon of Hanumanji. As soon as he hit the icon, the foot got stuck to the idol of Hanumanji. Now he was terrified and started crying and offered to carry out any order dictated by Hanumanji. Finally he said, "Lord Hanumanji! You have already taken my five hundred rupees. Don't punish me any more. At least, let me go home. I am not seeking any return for the loss." Hanumanji relented and told the merchant, "Look, I promised to give one thousand rupees to that Pundit, but so far he has got only five hundred. So why don't you give him another five hundred rupees, I shall release your foot in its place." The merchant did not want any more humiliation in public, so he promised to carry out the wish of Hanumanji. With that promise out of him, Hanumanji let him go. It was a profound lesson for the merchant so as not to outsmart innocent people. God thus creates his own channels to effect his will. Man must not try to decipher his ways, but just surrender to him. God protects all things in his own way. ³⁶.



36. I read this tale in writings of Swami Akhandanandaji, and wrote it on May 10, 1991.

The Nature of Hanuman

Once it so happened that Baba Neem Karaoli Maharaj came to Dada Sudhir Mukejee's house at 4 Church Lane in Allahabad and a bit of rumour got spread, "Look at the feet of Baba. They are not normal feet. Look at the red color of those feet." People went on and on. Baba tolerated that for a tiny bit of time and then remarked, "You people have nothing else to do. You won't let me sit down and relax and have some food. Instead of that you have been examining and looking t ame all over from this side and that side." How true it is in our day to day life we don't see what is so palpable and so real? Instead of that we are driven by our sense of curiosity, and we go about investigating all kinds of things and ask many questions full of whys, whens, whats, hows and wheres? I recall once Swami Nisreyasananda telling us, that we should not pose a question of why in religious and spiritual matters. When we raise a why question we are indirectly saying we have the right and the tools to investigate the nature and personality of God. But by all standards, we are very ill-equipped.

It is in the same vein that we have difficulty in addressing the question, "Is the epic tale of Ram a historical fact? Was there a real person like a Hanuman, a kind of **Langoora** monkey, with long tail and dark face?" We have no way of grasping the reality of those characters of Raamaayana, whether it is the she-demon, Tadaka, or 10 headed Raavana, or 6 month sleeping Kumbhakarana, or the ability of air travel, bridge making across the ocean, and above all the magical feats of the character Hanuman. We

should really enjoy the mood these tales create and allow that mood to change us in a subtle manner.

We become aware of the fact that we are not born by our volition and all our volition is of very little value. Moments of our lives are magical with valuable lessons for our daily life. All we can do is to pray to God, or our personal deity, that we are granted a heart to find *rasa* (enjoyable essence), or the joy giving oneness with that mood of divinity. That is why a *saadhu* from Bengal told us, “You don’t find Janaardana just like that. You must have the heart to love him *‘bhaavagraahee Janaardana’*.” Hearing the tales of the exploits and magical feats of these divine personalities stirs us within and a gentle transformation and a reconfiguring of our personality begins. We become aware of the lifelong lasting magical property of the tales of the divinities and also a possibility presents itself of a change within our own personality. It is startling to learn that since we have not created ourselves we can’t change anything about ourselves, the possibility of change exists when we are able to go back to the womb of The Divine (*prati-praasava heyaaah*) where we have all come from. That womb avails itself when we are stirred from within while reading the religious books, listening to the recitations and talks of saints, watching the enactments called *leelaas* and singing the tales of these divinities by way of *keertana*.

Whereas all other incarnations and personalities have left this mortal world, there are eight who are still with us as *chiranjeeves* (always present) —³⁷ i.e., Ashvatthamaa, Bali,

37. “*Ashvatthamaa Balir Vyaaso, Hanumaanshcha Vibheeshanah; Kripah Parashuraamashcha spatate chirajeevanah...Maarkandeyam tathaa ashtamam*”

Veda-Vyaasa, Hanuman, Vibheeshana, Kripaachaarya, and Parashuraama and Maarkandeya as the eighth one and can show up at the will of God, but Hanuman comes at all times and in all the *yugas* (ages). He was in the age of Ram, and he sat on the flagpost of the chariot of Arjuna, and appeared before Arjuna and Bhima in various contexts to enlighten them. In this modern age the Hindus believe that Hanumanji is present whenever we utter the name of Ram or organize a Raamaayana reading - whether for seven days, or nine days or a month. Shirdi Sain used to go and talk to Hanumanji and tell those who were present that Hanumanji is his brother. Shri Baba Neem Karoli Maharaj used to appear before people in the form of Hanumanji. It is useless to decipher the facts whether Hanuman was a monkey or not, what is the nature of his divinity but that his birth and his deeds were not ordinary and they hold a promise of his grace and many wonderful lessons in living, by way of the narratives of his exploits.



The things Baba Neem Karoli said

I shall try to write few things that pop up in my mind many a times when the situations arise. If I have to pray for something or situation, the idea of right attitude or devotion cloud my mind and then I recall that at times people accused him for his neglect in their personal situations and Baba was found saying: "Bhaae, at times I have to be reminded of the jobs to be taken care of." He would at times further qualify this statement saying "it did not matter whether you remembered me with great devotional love and stated the urgent matter in any polished manner." Baba used to even say "it did not matter whether someone remembered me willingly or unwillingly. What mattered was that you remembered me." He would often say that he was with every person who was busy with his or her own task. He rarely talked about higher philosophy or religious mysteries. If anybody pressed him for those religious and spiritual frontiers, he would say: "I don't know all that. Go to some Pundit and ask him." He knew people came to him for their personal problems and his task was to put them at ease. His general pattern was to talk to them, feed them, and have some joke and laughter. He would say casually what needed to be done but he never forced anybody. He would often say to people when they would be complaining about their children or some other relative: "Don't make any corrections in anybody. Because all people have come from their mother's womb well attuned into thinking and doing things in their particular manner. What new thing could anyone really teach anybody?" Changing the personality was not his creed. He used to say, "Everybody is

a creation of God. Who are you to find fault with his creation?" He demonstrated by his actions "You can condemn the sin but not the sinner because the sinner thus repeatedly condemned in the society was not going to give up his sinful activity". This he demonstrated in the classic case of his encounter with Jeevan daa Baba. His creed was to love, caress, and feed anybody and everybody. In this matter, he was always there for the poor and the suffering. He had his inimitable way of touching and transforming the lives of people. If people wanted to know the mystery behind all his powers and strengths, he would say, "If you would come to know everything then who would run after me and care for me." He would always recommend a very simpler kind of living by suggesting that "one should just eat simple food and engage in chanting the name of Ram and talk about the praiseworthy exploits of Ram." He would say, "Empty these possessions. Unless you empty, how will you be able to fill your already full vessels." Of course it had a physical aspect in day-to-day life and a spiritual aspect to it as well, because only by emptying the heart and minds of worldly clutter can one make room for God. He would say, "Don't ask for things from a human being ask from God who can give you everything." He expressed dissatisfaction at the way human gangsterism acted in monstrous manner towards simple and innocent folks by saying, "This world is very demonic, it eats up any person it can get to". He was well aware of the treacherous way human beings act towards each other and encourage each other to be the same way. One time he said, "I may be accused of many wrong-doings but I don't commit treachery. Once I give my word I keep it and wait for ever for the other party to fulfil his or her part of the deal made with

me.” This is the way he reacted when an accountant told him to accept money from his Seth for Sanskrit Pathshala. But Baba wanted to wait for the Engineer Maaee as she had promised him to give more money towards that goal. He knew very well how people try to throw crumbs of food towards each other and just say things because caught in a social situation, and he at one time reacted to an invitation of food by a rich man, “Yes the dog will come and eat.” And that is what precisely transpired. He was well aware of the restless and unstable character of human beings and he would often tell them, “Hold on to one person and a set of belief and it will carry you through in all situations.” It takes away the restlessness of searching for somebody to depend upon. Controlling one’s tongue was very important for him. He would say, “Always observe the control upon tongue and your lust (on your langota) then only you could be a Yogi.” He also said, “If you can tolerate the tears and smile of a woman then you could be a true yogi. She uses these two weapons to get the things done her way.” He was fond of saying: “I really do not do any thing, except I treat every god the way, which is best for that god.” It simply meant that he fulfilled the desires of everybody, which was most fulfilling and accorded them the relationship anybody sought. He also believed in reaffirming the faith of every believer whatever be his or her creed. His main mantra was “**Raama Raama karanese saba ho jaataa hai** [every thing can be accomplished by simply uttering the name of Ram repeatedly].” This was the best lesson he gave to Dada, Dr. Sudhir Kumar Mukerjee of Allahabad at the Sangam area, the confluence of three sacred rivers. It was a jewel piece for everybody coming directly from the mouth of Baba, the very Hanuman himself. I

have very many situations from my personal life and other people’s lives where our needs were taken care of in an uncanny manner. And at times when people lavished praises on Baba for his capacities to effect impossible to take place, Baba reacted with a remark, “People unecessarily lavish praises upon me. I don’t do anything, it is the **Prakriti** (nature) who gives shape to whatever I am thinking.”



APPENDIX – 1

We have relied mainly for the information on flowers contained in **Hindi Shabda Sagar** [abbreviated as HSS] published in 1916-28, Monier William's **Sanskrit English Dictionary** [abbreviated as MW] printed in 1899 and **Indian Materia Medica** [abbreviated as IMM] published in 1908 with its revised and enlarged version in 1954. I have decided to follow what the editors of **Hindi Shabda Sagar** (Shyamsunder Das, Balkrishna Bhatt, Ramchandra Shukla, Amir Singh, Jaganmohan Verma, Bhagawan Din, and Ramchandra Verma) are saying and which is verified and supported by the facts gleaned from **Indian Materia Medica**. It is important to know that the first edition of HSS was produced under the editorship of Shyam Sunder Das and his colleagues in 1916 to 1928 but the problem you run into the volumes at the University of Pennsylvania, Vanpelt Library is that upto page 3360 they are ok but then they begin again from page 3553 to 3592 and then page numbering picks up from 3401 on. So I have tried to look up the 1965 onward edition of the same dictionary under the editorship of Sampoorananda and others (Kamalapati Tripathi, Sampoorananda, Mangaldeva Shastri, Dhirendra Verma, Krishnadeva Prasad Gaur, Ram Dhan sharma, Harvamsha Lal, Shiva Nandan Lal, Shiva Prasad Mishra, Sudhakar pandey, Bhola Shankar Vyas, Karunapati Tripathi, Trilochan Shastri, and Vishvanath Tripathi). There is another problem of the names of flowers as they are known to general public and not to the scholars. I also decided to look up Hindi-English dictionaries and English-Hindi dictionaries, and some

standard English dictionaries – primarily **Oxford English Dictionary** and **Webster Dictionary**, specially when trying to distinguish common **Chamelee** (a genus of Jasmine bush or a creeper) from common **Belaa** or **Mogaraa** (perhaps belonging to the genus of Gardenia plant, which is also a Jasmanoid). The problem one runs into is that the same name is being used for various substances and while reading Monier Williams dictionary I became aware of various botanical names of **Mandaara**, **Paarijaata**, **Naagakesara** and even the same word being used for **Champaa** flower. MW (p.380) defines **Jaatee** as Jasminum Grandiflorum but the same word is being used also for mace, nutmeg as well and in case of **Gandharaaja**, he goes along with the tradition that it could be Jasmine and Sandal wood or **Naagakesara** could either be **Naaga-Champaa** or Sandal wood. I leave it to readers to make sense of all this by themselves. I then basically have gone along with IMM except in case of Jasmanoid Gardenia. I have followed a pattern to Romanize the names of various epithets of the flowers in order to make it easier when reading the text. I am taking up lotus as the first variety of flowers because it epitomizes Indian culture. After all of its variants the other flowers have been taken up in alphabetical order.

Kamala =m., lotus. IMM (p.844) describes this lotus as Nelumbium Speciosum, Willd. (N.O. Nymphaeaceae), which is called in English as the Egyptian or Sacred Lotus. It is classed with **Shveta-kamala**, **Pankaja**, **Shata-patra**, **Padma**, **Kokanada** (pink in colour), **Induvara** (blue in colour) by Nadkarni in IMM. Monier Williams in his Sanskrit-English Dictionary on p.252 calls it Nelumbium and defines it as lotus. According to HSS (p.461), there are two classic varieties lotuses, the red lotus is known as

Kokanada and **Raktotpala**, and **Hallaka** and the white lotus is known as **Shata-patra**, **Mahaa-padma**, **Nala**, and **Sitaambuja**. It blooms from the month of **Chaitra** to **Bhaadrapada** (March to August). This is a generic name and it blooms in red, white, blue and even in yellow colour. The **Peeta** or yellow variety happens to grow in America, Siberia and North Germany. Lakshmi is known as **Kamalaalaya** (one seated on a red lotus), whereas Saraswati is addressed as “**Yaa Shveta Padmaasanaa**” (the one who sits on a white lotus).

Neelotpala =m., According to IMM (p.859), this is botanically classified as Nymphaea Lotus, Linn. (N.Rubra; N.Stellata, Willd). It is known as Nymphaea Lotus, which is called water Lily in English and **Krishna-kamala** or **Neelofara** in Hindi. It is interesting to note that MW (p.292) defines N.Rubra as red lotus, whereas IMM is using this botanical name for blue lotus. MW (p.567) calls it Nymphaea Cyanea and defines it as blue lotus. According to HSS (p.462), it is found more easily to the north of Kashmir valley, in Tibbet, and China. Indra offered the blue lotuses to Hanuman after the chin incident.

Kokanada = m., HSS (p.636) defines this lotus as the red variety lotus (**Laala Kamala** or **Laala Kumuda**). See also IMM (p.844). MW (p.312) defines it as flower of red water lily.

Kahlaara = m., It is described in MW (p.266) as the white esculent water-lily (Nymphaea Lotus). In Hindi (HSS p.3882) it is called white lotus.

Kumuda = m., It is defined by MW (p.292) as white water lilies (Nymphaea esculenta). He also names another variety

of this lotus as Nymphaea rubra, which is the red lotus. IMM (p. 858) defines it as Nymphaea Alba, Linn., or N.Vrsicolor; odoratta, Castalia alba. (N.O. – Nymphaeaceae) There is an East Indian blue water-lily found in shallow ponds in Bengal. But the Hindi dictionary HSS (p.596) defines it as red lotus. .

Pundareeka = m., It is known as reddish lotus. But MW (p.631) calls it a white lotus. Vishnu is called **Pundareekaaksha** (the lotus eyed God).

Padma= m., It is the white lotus. MW (p.584) calls it Nelumbium Speciosum and says that this is a flower of the lotus plant. It says it is often confounded with the water lily or Nymphaea Alba, which closes towards evening. IMM (p.844) places it in variety of lotuses. In a prayer Saraswati is addressed as “**Yaa Shevta-padmaasanaa**” (seated on a white lotus).

Pankaja=m., It is the reddish lotus, and grows mostly in mud. MW (p.574) calls it Nelumbium Speciosum. IMM(p.844) defines it the same way. Vishnu’s feet are compared to the red lotus and described as “**paada-pankaja**”.

Shata-patra=m., It is the white lotus. It simply means having one hundred petals. MW (p.1049) does not define the colour of this lotus plant. See also HSS (p.3273). IMM (p.844) defines it among the other lotuses and names it Nelumbium Speciosum.

Bakula = m., IMM (p.800) defines it botanically as Mimusops Elengi, Linn. (N.O.:Sapotaceae). MW (p.719) calls it a kind of tree which is said to put forth blossoms when sprinkled with nectar from the mouth of a lovely woman. See also HSS (p.2350). In there it is known as IMM (p.800) provides one Sanskrit

name **Simhakeshara**, but the HSS (p.2350) and (p.2836) offers other Sanskrit words, i.e., **Mukula**, **Madhu-pushpa** (honeyed flower) and **Maulishree** (the crowning glory), **Surabhi** (having sweet fragrance), **Chira-pushpa** (ever flowering) and **Shaaradika** (the autumn fruiting tree) to define the character. The same is called **Maulisiri** in Hindi (see HSS p.. 2836.) It is a tall evergreen tree, with a crown-shaped, whitish, and almost star like sweet smelling flowers. It blooms in rainy season and fruits in autumn. It is found wild in Deccan and forests of South India and Burma.

Bilva patra = m. Botanically speaking (IMM p.45) it is known as *Aegle Marmelos*, Corr. (N.O.: Rutaceae) and commonly known in English as **Bel** tree, or Bengal quince. Monier Williams (MW p.732) calls it the wood apple tree. It is found all over India, from sub-Himalayan forests, Bengal, Central and South India, and in Burma. It is a thorny tree with a very heavy and strong timber used for building purposes and for making agricultural tools. The fresh wood has a unique smell and is considered very sacred. It has a fragrant white flower. The leaves are in a cluster of three, one straight and the two moving side ways on both sides. The flower is white in colour with fragrance and in later Sanskrit it is called **Vilva-patra** (see HSS. p.3184). In Sanskrit it is known by various names (HSS p.2500) such as **Mahaa-kapittha**, **Pooti-vaata** (carrying sacred air), **Mangalya** (the auspicious one), **Tri-shikha** (having trifoliage), **Mahaa-phala**, **Shalya**, **Shaila-patra**, **Tri-patra** (having trifoliage), **Shree-phala** (glorious fruit), **Gandha-patra** (having fragrant leaves), **Sadaa-phala** (always fruiting), and **Shiva-druma** (tree favoured by Shiva), and **Satya-phala** (fruit of truth).

Choota =m., Its botanical name (IMM p.764) is *Mangifera Indica*, Linn. (N.O.:Anacardiaceae). It is also known in Sanskrit as **Aamra**, mango tree. It blooms in spring and is well sung in classic spring melodies “**Koyalaa bole amuaa kee daar**” (The cuckoo bird issinging on the mango tree).

Chamapaka= m., According to IMM (p.794) botanically speaking it is *Michelia Champaca*, Linn. (N.O.:Magnoliaceae), which is known in English as Golden or Yellow Champa, and in general vernacular it is called **Champaa**. MW (p.388) defines it as a plant bearing yellow fragrant flower. It is a spring flower. According to HSS (p.915) it is a tall tree in forests with a very durable wood. Its yellow variety is called **Son-Champaa**, **Peelo Champaa** with very strong smell. It also has a green variety called **Harit Champaa** and is very fragrant. The same variety is also called **Kateri** or **Katahaliyaa Champaa**, which is green in colour and has a ripe jackfruit smell. It is also heard repeatedly in musical melodies of spring “**Tesua phoole Champaka vana kalaiyan kee bahaar. Ritu aayee Basanta ajab bahaar**” (Such is the amazing season of spring that the **Tesua** and **Champaa** are blooming in the forest). It blooms in spring season. It grows well all over Himalayan foot hills, Nepal, Bengal, Assam, and south India. In another book the English name of Champa is Plumerea.

Jaatee = f., According to IMM (p.701) *Jasminum Grandiflorum*, Linn. (N.O.:Oleaceae) is the botanical name of this plant.. MW (p.418) defines it the same way but also refers it to be a mace or nutmeg tree. The Hindi dictionary (HSS p.1146) defines **Jaatee** as **Chamelee**, **Aamalakee**, **Maalatee**, and nutmeg. According to IMM, this plant is known in Sanskrit and

Hindi by the same name and is recognized in Maharashtra, Gujarat, Bengal and Gwalior area as **Chamelee**. It is also referred to in U.P.area as **Jahee**. In English it is called Spanish Jasmine. It is a Jasmine flower in general with perhaps various variants and as we shall see this may cause at times some confusion. For **Jaatee** see Hindi dictionary (HSS p.1146), where it is accepted that it has two variants **Chamelee** and **Maalatee** and besides these two the **Maadhavee** is also treated as another variant belonging to **Chamelee** family. But **Maalatee** is not **Chamelee** and people by mistake think that **Chamelee** is **Maalatee**. For the simple reason, because the **Chamelee** as commonly seen is a bush and **Maalatee** is a creeper. I might also say here that in as much as **Maadhavee** is a variant of **Chamelee** but it is a creeper as opposed to **Chamelee** bush. I also have a feeling that in Shirdi Sain Satcharitra where a reference is made to Baba planting **Jaai** and **Joohee**, it is perhaps an indicator that those two plants were the **Chamelee** and **Joohee**.

A. Chamelee is the main representative of this group. IMM calls two plants as **Chamelee** – the *Jasminum Arborescens*, Roxb.in (IMM p.700) and the *Jasminum Grandiflorum* (IMM p.701). The other names for *Jasminum Arborescens* in Sanskrit as given in IMM (p.700) are **Madhu-Maadhavee** (Honey-**Maadhavee**; it could really be the honey-suckle) and **Nava-Mallikaa** (New **Mallikaa**). The Sanskrit name for *Jasminum Grandiflorum* (Oleaceae) on (IMM p.701) is **Jaatee**, which is also called **Chamelee** in Maharashtra, Bengal, Gujarat, and Gwalior area. The **Chamelee** as we know it to be is perhaps this one and it is called the Spanish Jasmine in English. It is a small creeper like bush and spreads as a

layering variety growth. It is called **Maalatee** in Malabar area. The other native words are **Jahee** in Hindi, **Malligai** in Tamil, **Pichhakam** in Malayalam, **Jaji Mallai** in Canarese. The other book defines **Chamelee** as *Jasminum Nitidum*. From the point of view of the colour of **Chamelee** flowers, it actually has two varieties – the one with white flower and the other one with yellow flower – **Peelee Chamelee** (see HSS p. 2140). The English name for yellow Jasmine is *Jasminum Humile Revolutum* according to another book. It is called in Sanskrit as **Champaka-veli**. It is a bush with creeper like stems (HSS p.945). Actually the plant has very thin long branches with a row of small pointed leaves in a parallel manner on both sides of the stem. There is another foreign import in India called **Vilaayatee Chamelee** (IMM p.1046), which is our common honey-suckle, botanically known as *Quisqualis Indica*; Linn. Q. villosa, N.O. Combretaceae.

B. Chamelee's other variety according to Hindi dictionary (HSS p.2719) is called **Maadhavee**, which is a creeper and has a white fragrant flower, called by Monier Williams (p.808) *Gaertnera Racemosa* and this creeper can form a canopy or a bower such as **Maadhavee-mandapa**. Monier Williams calls it "spring Flower". IMM (p.700) singles out one *Jasminum Arborescens*, Roxb., as a plant known as **Madhu-Maadhavee** (Honey-**Maadhavee**, which could be honey-suckle) or **Nava-Mallikaa** (New **Mallikaa**) in Sanskrit, as **Chamelee** in Hindi, as **Barakunda** (large **Kunda**) in Bengal area, as **Kundee** (belonging to the family of **Kunda**) in Bombay region. It is a plant of the North West Himalayas, Oudh, Kumaon, and Deccan. It is difficult to say that this

Madhu-Maadhav is the classic **Maadhav**, which we are searching. The Hindi Dictionary (HSS p.2719) treats **Maadhav** creeper as a variant of **Chamelee**. It is difficult to say as to what relationship this creeper has with Hiptage Madablota (perhaps an anglicisation of the word **Maadhava-lataa**), Gaertnera (N.O.Malpighiaceae) given in IMM (p.634) known as **Maadhav-lataa** (**Maadhav** creeper) in Hindi and Bengali. That means it definitely is a creeper. According to HSS (p.2719) **Maadhav-lataa** is the very creeper bearing the **Maadhav** flowers and thus it may be quite close to the regular **Maadhav**.

C. Maalate f. It is defined by Monier Williams (MW p.814) as Jasminum Grandiflorum. It bears fragrant white flowers which open towards the evening hour. He also calls it the Bignonia Suaveolens. This is in conflict with IMM (p.700), which calls it Jasminum Angustifolium, Vahl. (N.O.Oleaceae) and describes it as a climbing shrub generally met with in the forests in the sea-board districts of India. It is called in Sanskrit as **Priyaa** (the loved one), **Supoojaa** (worthy for offerings), **Maalati**, **Vana-Maalati** (belonging to the forest area). It belongs to the **Jaatee** group according to the Hindi Dictionary (HSS p.1146) along with the other flower called **Chamelee**. On page 2734, HSS declares that this is the most famous creeper dear to the poets and at times it is confused with **Chamelee**. It is a creeper or a climbing shrub in Himalayan valleys and Vindhya foothills with white flowers, which open up in the evening, and goes on to form a bower and a canopy. Its leaves are conical and 5 finger long and 2 to 3 finger wide. It sheds a lot and lays a white flowerbed on the ground below.

It blooms in the beginning of the rainy season. It is called **Pushpa-lataa** in Sanskrit, which means it certainly is a creeper, where as **Chamelee** is a bush. The bumble bee and honey-bee hover around it. The other native words are **Bana-Mallikaa** (**Mallikaa** belonging to the forest) in Bengali, **Kusara** in Gujarati and Marathi, **Kattu Mallige** and its variant in Tamil, Malayalam and Canarese.

Joohee or **Yoothikaa** f., as it is called in Sanskrit is referred to by IMM (p.701) as Jasminum Auriculatum, Vahl and is much cultivated and esteemed in Ajmer and Bengal. MW (p.856) calls it by the same botanical name and also a kind of Jasmine. Monier Williams also calls it as globe-amaranth. Although in another book it is called Jasminum Volubile. According to Hindi Dictionary (HSS p.1185) **Joohee** blooms in rainy season with jasmine like sweet smelling and very small flowers. It is more akin to **Kunda** flower. It grows in Himalayan foot hills on its own. It is not a **Chamelee** but people call it **Pahaaree Chamelee** – loosely speaking as Jasmine from hills. It smells like **Chamelee**, but it is more akin to **Kunda** plant. The leaves of **Chamelee** plant move parallel on both sides of the slender stem, but in the plant of **Joohee** it is not so. As compared to the flowers of Jasmine, the flowers are much smaller. It has a variety called **Swarna-yoothikaa** (golden **Joohee**) **Sona-Joohee**, or **Hema-pushpikaa** (golden flowered), which simply means that the flower is yellowish (see **Peelee Joohee** on p.2140 of HSS). Botanically speaking it is Jasminum Humile, Linn. Or J.Chrysanthemum, Roxb. (N.O.:Oleaceae) or **Sona-Joohee** (IMM p. 702). This is the same plant which in another book is called Jasminum Tortuosum. It is also called **Peeta-Maalate** (IMM p.702) in Hindi but cannot be placed

in **Maalatee** group, because flower of **Maalatee** belongs to a creeper variety, whereas **Joohee** is not a creeper but a bush or plant. This yellow variety grows in hills of India and Ceylon.

Kutaja = m., IMM (p.634) defines this plant as Holarrhena Antidysenterica, Wall. (N.O.:Apocynaceae). Monier Williams (MW p.288) defines it as Wrightia Antidysenterica or **Indra-yava**. It is known as **Kaalinga** (perhaps belonging to Kalinga), **Vatsaka** (perhaps belonging to Vatsa), **Giri-Mallikaa** (a kind of double Jasmine or Gardenia found in hills), **Sakra-sakana**, **Indra-yava**, **Varatikta**, and **Mahaa-gandha** (one with strong fragrance) in Sanskrit, as **Kurchi**, or **Kuraiyyaa** in Hindi (HSS p.585), and as Kurchi, Conessi, or Tellicherry bark in common English. This tree (HSS p.600), which blooms in rainy season, has long and sweet fragrant white, red, yellow, black or blue flowers. The seeds of the white flowers are sweet in taste. The seeds of dark blue or blackish flowers are bitter in taste.

Karaveera = m., IMM (p.847) defines it as Nerium Odorum, or (N.N. Apocynaceae), also known in Sanskrit as **Shata-kumbha** (hundred vessels), **Shata-kunda** (hundred Kunda flower), **Shveta-pushpa** (white flower) and **Rakta-pushpa** (red flower), **Sthala-kumuda** (lotus of the land), **Ashva-maaraka** (killer of the horse), **Ashvaghna** (horse destroyer), **Turangaari** (foe of horses), and **Pratilaasa**. It is very poisonous. Monier Williams (p.253) calls it Oleander also. It has a sweet smell and in English it is known (IMM p.847) as sweet-scented or fragrant oleander or Roseberry Spurge. It is the famous **Kanera** (HSS p.447) in Hindi, Marathi and Gujarati languages. It has red and white flowers. It blooms in all seasons. It also has another variety having yellow

flowers. This perhaps is called **Haa-pushpa** in Sanskrit (IMM p.1218), or **Peelaa-Kanera** in Hindi, Yellow Oleander in English and botanically addressed (IMM p.1218) as Thevetia Nerifolia, Juss., or Cerebera Thevetia & Nerium Odorum (N.O. Apocynaceae). It has smaller leaves. See HSS p.475 for the word **Karaveera**.

Karnikaara = m., It is known in Hindi as **Kaniyaar** (HSS p.447) and **Kanaka-Champaa** (HSS p.443). It grows in marsh lands, blooms in spring and summer months. The flower is white with sweet smell, and has big petals with a hairy flowercup. Botanically it is named as Petrospermum Acerifolium or (N.O. Sterculiaceae) by IMM (p.1026) and by MW (p.257). It also has a yellowish fragrant flower known in Bombay area as **Kanaka-Champaa**, and in Bengali **Muchu-kunda**. Its wood is strong. The bark of the tree is gray. See HSS p.484 for the word **Karnikaara**.

Kunda = m., IMM (p.703) calls it botanically Jaminum Pubescens Willd. MW (p.291) calls it Jasminum multiflorum or Jasminum Pubescens and a kind of Jasmine as well. The HSS (p.576) spells out various Sanskrit names for this flower, such as **Maadhya**, **Makaranda**, **Muktaa-pushpa** (pearl flower), **Vana-haasa** (smile of the forest), **Sadaa-pushpa** (flower for all seasons), **Shveta pushpa** (white flower), **Mahaamoda** (extreme delight), **Bhringa-bandhu** (friend of the bumble bees), and **Attahaasa** (laughter). In the same dictionary on the same page same term is used for **Kanera** and **Kamala** flowers. According to IMM it is called **Kunda-phool** in Hindi and Bengali areas and **Mogara** in Gujarati and Marathi area, **Kastoori Mallige** in Canarese, and **Kastoori Mogare** in Konkanese. These last two words are a reminder that the flower has some relationship with Gardenia or double Jasmine plant and in order to distinguish it

from general gardenia the folks have qualified the words **Mallikaa** and **Mogaraa** with the epithet **Kastoori**. Every Indian is familiar with the maddeningly sweet smell of **Kastoori**. Perhaps in that sense **Kunda** is sweeter than Gardenia or double Jasmine in smell. Monier Williams (MW p.266) mentions a flower **Kastoori Mallikaa** – *Jasminum multiflorum* and calls it a species of Jasmine. It is common in most part of India, especially in Bengal, and on the East and West coasts. One has to recognize that **Mogaraa** is a word used for perhaps for *Gardinia* in English or **Mallikaa** in Sanskrit and a variety of **Belaa** among the Hindi speaking people. According to Hindi dictionary (HSS p.576) **Kunda** flower is like **Joohee** and is white in colour, blooms from the months of **Ashvin** to **Chaitra**. (September to March), and has a very sweet smell. Perhaps **Kunda** and **Joohee** both belong to the same family. The only difference is that **Kunda** blooms in Autumn and Winter and perhaps the flower is a bit larger than **Joohee** flower, which blossoms in rainy season, instead of winter.

Ketakee = f., MW (p.308) and IMM (p.894) define it as *Pandanus Odoratissimus*, Willd. or *Pandanus sativa* or *Anthrodactylis spinosa* of *Pandanaceae* family. In English it is called the fragrant screw-pine, or caldera bush. According to HSS (p.624) it is called in Sanskrit **Shoochee-patra** (pointed leaves), **Deergha-patraa** (long leaves), **Teekshna-pushpaa** (one with pointed flowers), **Dhooli-pushpaa** (perhaps looming in Evening), **Medhyaa**, **Indu-kalikaa** (with a moon like bud), **Kantaka-dalaa** (one having thorns), **Dala-pushpaa** (with a cluster of flowers), and **Sthira-gandhaa** (one with lasting smell), **Shivaddvishtaa** (despised and rejected by Shiva, because he told a lie to Shiva).. It is well-known as **Keoraa** in Hindi. It blooms in rainy season.

Mostly it has white flower, but it has a yellow variety which is called **Suvarna-Ketakee**. One often hears in musical renderings “**Ketakee Gulaab Champaka bana phoole**” (the flowers of **Keoraa**, rose and **Champaa** are blooming in the forest). It is believed that bumble bee does not hang around this flower. According to the **Puranic** tales **Ketakee** is not offered to Shiva but remarkably here it is offered to Rudra Hanuman. **Ketakee** flower story is very revealing, because in one of the **Puranic** tales, once Shiva appeared as a pillar of light in a dispute between Vishnu and Brahma about who was greater of the two. Shiva appeared before them as a pillar of light with its top-half above the water and the other half under the water. He told them that who-so-ever would find out the top or the bottom would be the greater one. Brahma flew on his swan to the top and Vishnu swam to the bottom as a turtle. None of them could reach either the top or the bottom and Brahma decided to cheat. He asked a **Ketakee** flower which was falling from the top to tell Shiva that Brahma did reach the top. Shiva found out the truth and cursed **Ketakee** that in his worship **Ketakee** flower shall never be offered. But Hanuman though being a Rudra is accepting **Ketakee** as an offering.

Mallikaa = f., It is botanically known as *Jasminum Officinale*, Linn., according to IMM (p.702). and *Jasminum Zambac* according to MW, (p.793). But according to Hindi dictionary (HSS p.2677) it is the **Motiyaa Belaa**, with roundish white and charming smelling flower and at times is confused with **Chamelee**. That it is a flower commonly known as **Motiyaa Belaa** is upheld by IMM (p.702) which states that it is called in Marathi **Ran Mogaree**, in French *Jasmin blanc* (a white flowered plant). According to Hindi dictionary **Belaa** (HSS.p.2502) has three varieties, one is called

Motiyaa Belaa (HSS p.2822) which is a small pearl like roundish variety, the second one is called **Mogaraa** (HSS p.2820) which is a larger variety as big as Erica nut, and the third one is called **Madanbaan** (p.2635) with one inch long bud and it blooms in rainy season. The IMM (p.704) further refers to Jasminum Sambac, Ait., which in Sanskrit is known as **Vaarshiki**, and **Mallika**. According to IMM (p.704) the plant which yields a double-flowered **Mogaraa** is called **Butt-Mogaraa**. The Jasminum Sambac known as Arabian Jasmine in English language can also be close to Gardenia. It is known in Hindi and Bengali speaking areas as **Mogaraa**, and in Gujarati and Marathi area as **Butt-Mogaraa**. In another book it is referred to as Grand Duke of Tuscany and the common **Mogaraa** is referred to as Maid of Orleans. It is a small plant. Perhaps it is also called **Gandharaaja** (king of all smells), although it is defined by IMM (p.569) as Gardenia Gummifera, Linn. (N.O.Rubiaceae) and is called in English Dikamali., which is found all over Central and Southern India, East Bengal and Burma. According to Monier Williams (MW p.345) **Gandharaaja** is a kind of Jasmine and even the word is used for Sandal wood. V.S.Apte's Sanskrit Hindi Kosha 1966 edition on p.334 defines **Gandharaaja** as a bush of **Chamelee**, tree of **Chandana**, and creeper of **Priyangu-lataa**. His Sanskrit English Dictionary 1958 edition p.647 defines it as a kind of Jasmine or even a Sandal wood. According to Hindi dictionary (HSS P.739) **Gandharaaja** is a word used for **Mogaraa** variety of **Belaa** and also for the Sandal wood. I may be wrong but Indian Gardenia may be a smaller variety as opposed to the American Gardenia. Gardenia is linked with Jasmine family by The Oxford English Dictionary 2nd Edition 1989 multi volume set on page 196.

Dealing with Jasmine it says that with qualifications, applied to plants of various genera: Cape Jasmine, *Gardenia florida*.

While describing some of these flowers one has to recognize that it is difficult to fully rely upon dictionaries and Materia Medica, because many of the editors are copying each other as it seems. The pictures are not there, and one has to rely on childhood memories or on the adult memories of friends, etc.

Hardev Bahri a modern scholar defines Gardenia in his 1969 edition of Comprehensive English-Hindi Dictionary on page 791 as **Naadihingu**, **Chamelee**, and Gardinia. On page 1003 he defines Jasmine as **Nava-Mallikaa**, **Maalatee**, **Sumanaa** (good hearted one), **Saptalaa** (with seven petals etc.), **Maadhavvee**, **Vaasantee** (the spring season one), **Mallikaa**, **Yoothikaa**, **Champaka**, **Chamelee**, and **Joohee**. It is interesting that missing from both the definitions are the names of **Belaa**, **Mogaraa**, and **Motiyaa**. Although in his Learner's Hindi-English Dictionary of 1989, he defines **Belaa** on page 468 as Jasmine, and **Chamelee** on page 185 also as Jasmine, but here too he does not mention **Mogaraa** and **Motiyaa**. Brihat Hindi Kosha published by Gyanmandala in 1963 treats **Chamelee** on page 430 as a bush with fragrant flowers, **Belaa** on page 990 as **Mogaraa** and **Motiyaa** and **Mogaraa** on page 1105 and **Motiyaa** on page 1106 as a variety of **Belaa** and **Gandharaaja** on page 360 as a variety of **Belaa**, **Mogaraa**, **Chandana**, and nutmeg, etc.

It may be interesting to note that Father Kamile Bulke an English-Hindi dictionary of 1968 defines Jasmine on page 345 as **Chamelee**, **Peelee Chamelee**, **Sona-Joohee**, **Peelee Joohee**, **Vana-Mallika**, **Kunda**, **Mogaraa**, **Nava-Mallikaa**, **Maalatee**, and

even **Hara-singhaara**, and we know very well that all these cannot be Jasmine.

Mr. J.D. Bate's dictionary called A Dictionary of the Hindee Language published in 1875 defines **Belaa** as a certain shrub (Jasminam Zambac) on page 526, **Motiyaa** on page 600 also as Jasminam Zambac, b.Roxb, and **Mogaraa** on page 599 as Jasminam Zambac y.Roxb., (or **Mogoriam**, Lamarck) or commonly called Tuscan Jasmine, or double **Moogrie**, or great double Arabian Jasmine. He defines **Gandharaaja** on p.163 as sandal wood or gardenia *florida*.

Webster's Third New International Dictionary 1966 edition defines on page 936 Gardenia a plant developed by Scot naturalist Alexander Garden (1730 - 1791). It actually is a large genus of Old World tropical trees and shrubs (family Rubiaceae) having showy fragrant white and yellow flowers and covers any plant of Gardenia genus especially Cape Jasmine. The same dictionary defines Jasmine on page 1211 as belonging to genus Jasminum and family Oleaceae, and as a tall climbing semi-evergreen Asiatic shrub (Jasminum Officinale) with slender shoots and fragrant white flowers.

The Oxford Hindi-English Dictionary by R.C.McGregor defines **Belaa** on p.747 as Jasminum Zambac; **Mogaraa** on page 835 as double Jasmine and **Motiyaa** on page 836 as a kind of Jasmine. He also defines **Gandharaaja** on p.249 as Sandal wood, *Gardenia florida*, and Jasminum Zambac.

Collins English Dictionary and Thesaurus, 2nd edition 2000, on page 488 defines gardenia as an evergreen shrub or tree of

the Old World tropical genus *Gardenia*, cultivated their large fragrant waxlike typically white flowers

When I asked Avinash Mude from Maharashtra, and Adhiraj Parthasarathi a student from Kumaon and Santosh Katiyar from Kanpur they all called **Belaa** Gardenia and attracted my attention to the fact that America has two types of Gardenias, one with large flower and another with the small flower that we are familiar with in India. It is equally possible that it belongs to Jasmine genus. The most important factor is that IMM (p.569) calls **Gandharaaja** Gardenia and **Dikmali** and the HSS (p.739) calls that plain and old **Mogaraa**. By that comparison our **Belaa** is closer to Gardenia. In Downtown Philadelphia, a Chinese flower shop keeper said there was a smaller variety of Gardenia as well. And Shanti Shivahare from Allahabad tells me that the **Gandharaaja** she has is a big flower almost like a small miniature rose and larger than ordinary **Mogaraa**. The manager of All Occasions Flower-remote, Jim, tells me that there is a creeper having smaller Gardenia like flowers called Stephanotis, which could be **Maalatee**. The mystery really deepens when I visited a Chinese shop – CHINA ART Co., Inc. 128-130 North 10th Street, Philadelphia, and the manager told me that she had single Jasmine, double Jasmine and even triple Jasmine. You could actually buy the plants at \$13-\$20 a pot. The idea being that the flower had a lay out of petals as a single set, a double set or even three times of the normal jasmine. And I saw the leaves. The single Jasmine had the bushy growth and the conical two leaves growing in a parallel row by the slender stem all the way up like the ordinary Indian **Chamelee** and displayed six or seven petals in the flower, but the double jasmine was like a small plant with

big leaves and a tiny bit bigger flower with more petals like our **Belaa**. I asked Ratnaprabha, an Indian girl from London and she told me that Gardenia could be a bigger flower and a smaller variety as well. The major difference between **Chamelee** and **Belaa** flowers is that **Chamelee** has a single lay out of petals and **Belaa** has a denser body of petals and almost a miniature roselike shape, but not the hardness of the bud. Sunil Agrawal in Bombay and Madhu Tewari in Gwalior also told me that **Belaa** and **Chamelee** are two distinct flowers. **Belaa** is a plant and **Chamelee** is a bush. Mrs. Nalini Hariprasad Bhatt, a great devotee of Hanumanji told me also that one of the **Belaa's** varieties is **Mogaraa** (Maid of Orleans) and is to be compared with another larger variety called **Butt Mogaraa** (Grand Duke of Tuscany), which is like a miniature rose and is our Gardenia.

I happened to visit Laxmi Khattri and she is a teacher in New Jersey and a good mind for things and her husband Piyush knows much about botanical plants. She went on internet and provided me with this information which I am going to submit for your preview as well.

1. Showey Jasmine=Jasminum Floridum Bunge., (Oleaceae family) is actually an evergreen shrub of 4 feet and responds to cuttings or layering, has 3 to 5 leaflets, has almost no fragrance, is yellow in colour (perhaps the **Peelee Chamelee**), blooms in Spring to late summer.
2. South African Jasmine = Jasminum Angular Vahl.
3. Italian Jasmine =Jasminum Humile, L.
4. Privet-leaved Jasmine = Jasminum Le-ratti, Schlechter. It is a vine.

5. Primrose Jasmine, Japanese Jasmine = Jasminum Mesnyi Hance or Jasminum Primulinum. This is found in South Western China. It has an evergreen rambling vine 6-10 feet tall, occasionally a shrub. Green stem has opposite leaves with 3 glossy dark green leaflets a flower 1.6" to 2.8" long. It also multiplies by layering and cutting. It blooms in early spring. The lemon yellow trumpet shaped flower has sweet fragrance. The flower may be semi double or double petalling.
6. Downy or Star Jasmine=Jasminum Multiflorum (Burm.f.)Andr. Also called Jasminum Pubescens (Oleaceae family). Its origin is in India It is evergreen, can be a shrub or a vine. Grows to 5 to 10 feet height and spreads out. Stems and leaves are pubescent, opposite, with oveate leaves 2-3 inches long. The flower is star shaped about seven petals, one inch wide, without much fragrance. Blooms year around but more abundant in summer and fall. It is maintained as a shrub only.
7. African jasmine = Jasminum multipartitum, hochst.
8. Angewing or shining Jasmine. = Jasminum Nitidum Skan also called Jasminum magnificum (family Oleaceae). It is originally from India. It is planted as a cutting or with seeds, or even as a layering. 2 inch long leaves. It has a strong scent and the flower is one inch wide pinwheel shaped flower. It blooms from April to Sept.
9. Winter Jasmine = Jasminum Nudiflorum Lindl. Its origin is in China. The flower is yellow and a vine of 10 to 15 feet. (Could it **be Peeta-Maalatee**).
10. Common White or Poet's Jasmine = Jasminum Officinale L. or Jasminum Grandiflorum. Its origin is in Middle-east to

China. It has a big spread of 7 to 15 feet and is a 20-30 feet vine. The flower is white or pink.

11. Pink Jasmine or Winter Jasmine = Jasminum Polyanthum, Franch. or Jasminum Blini or Jasminum Delafieldii. It is a hardy variety from Western China, is a 20 feet tall evergreen vine with very fragrant pink bud with white flower which blooms from February to April.
12. Arabian Jasmine = Jasminum Sambac (L.) Aiton. It is native to India. It is widely cultivated in South China. It is 10 foot shrub and grows by cutting or layering. It blooms from June to September. It is very scented and used for Jasmine tea. Its other varieties worth mentioning are: the Grand Duke of Tuscany (perhaps the wellknown **Butt Mogaraa**) with roundish pointed petals and almost like a minitature rose with 2" flower spread; the Maid of Orleans (perhaps the regular **Mogaraa**) with a single five petalled flower with a big wide leaf; and the Belle of India (perhaps the **Motiyaa** variety) with a 1" big double flower.

Alice Pao, an undergraduate girl working in the nights at Reference desk of VanPelt Library at Univ. of Pa, has helped me understand Gardenia better with Link help and it comes in all kinds of sizes and appears to be close to Indian **Belaa** and **Mogaraa**.

Mandaara = m., IMM (p.237) calls it Calotropis Gigantea, R.Br. syn Asclepias gigantea. (N.O. – Asclepiadaceae). "Two varieties of the plant are described by Sanskrit writers, viz; the white-flowered or "**alarka**" (probably C.procera) and the purple or red flowered or "**arka**" (C.gigantea)." It is known as **Arka**, **Alarka**, **Soorya-pattra** in Sanskrit and Gigantic swallowwort in

English, and **Aaka** and **Madaara** in Hindi (HSS p.218). It is offered to Shiva in the classic Shiva Panchaka Stotra "**Mandaara pushpa bahu pushpa supoojitaaya**". Monier Willimas (MW p.788) defines **Mandaara** as Calotropis Gigantea or coral tree, one of the five trees of paradise, a white variety of Calotropis Gigantea, and also calls it as Erythrina Indica., a thorn apple tree and calls **Aaka** (on.MW p.89) as Calotropis Gigantea only. It is a bit confusing because he uses the term Erythrina Indica for **Paarijaata** also (MW p.620). This confusion may be due to HSS defining **Mandaara** on p.2614 as one of the five **Deva-vrikshas** (trees for the gods) and it stands for another tree **Pharahada**, and HSS (p.2094) defines **Paarijaata** also as the **Deva-vriksha** and that stands for **Pharahada** tree also. That is the reason that they both are considered one and the same botanically.

Naagakesara = f., IMM (p.792) defines it as Mesua Ferrea, Linn. M. Roxburghii; M. coromandalina. (N.O. – Guttiferae), which is known in English as Cobra's Saffron. MW (p.533) calls it Mesua Roxburghii, which is the same as Mesua Ferrea, and defines **Naaga-Champa** as a kind of Sandal. For the flower **Naaga-pushpa**, another name for the same flower in Sanskrit Monier Williams gives the botanical names Rootleria Tinctoria or Michelia Champaka. In Sanskrit is called **Naaga-kesara**, **Naaga-pushpa** and **Gaja-pushpam**, **Naaga-Champaa**, and **Vajra-kaatha** (very hard wood). In Hindi (HSS p.1781) it is called **Naaga-kesara**. It is also called **Naaga-Champaa**, especially in Malyalam and Canarese dialects. It has large four big petals and the flowers are white with a sweet smell. It is an evergreen tree with very hard wood, which at times even axe can't cut. It blooms in summer.

It grows more in Esatern Himalayan region, Assam, Burma, South India and Ceylon.

Paatala = m., IMM (p.1168) defines this plant botanically as *Stereospermum Suaveolens* DC. *Heterophragma suaveolens*; *H. chelonoides* or *Bignonia suaveolens* or *B. chelonoides* (N. O. – Bignoniaceae). It is remarkable that Monier Williams calls this (MW p.615) as *Bignonia Suaveolens*, the tree bearing pale red trumpet flower and also *Rottleria Tinctoria* the red Lodhra tree, which he uses for **Naaga-pushpa** as well. In Hindi dictionary HSS (p.2064) it is known in Sanskrit as **Amoghha**(unstoppabale), **Ambu-vaasinee**, **Krishna-vrintaa** (having dark cluster), **Taamra-pushpee**(copper coloured), **Toya-pushpee**, **Ambu-vaasee**, **Kubera-akshee** (like the very eye of Kuber), **Kaama-dootee** (messenger of pleasurability) and **Madhu-dootee** (messenger of spring honey), **Vasanta-dootee** (messenger of spring season), **Sthira-gandhaa** (stable smell), **Kokilaa** etc. In native language of the Northwest India it is called **Paral** among Hindi speaking people or **Parul** among Bengali speaking peaple. It has two varieties, the red flowered one and the white flowered one. The leaves are like the **Bilva** tree.

Paarijaata= m., **Shephaalika**, **Rajaneekaasaa** in Sanskrit, and Night Jasmine and Weeping Nyctanthes in English. Botanically it is called in IMM (p.857) *Nyctanthes Arbor-tristis*, Linn. (N.O. Oleaceae). Generally, it is known as **Hara-singhaara** (HSS p.3782) among Hindi speaking folks. It is a small tree with fragrant flowers and is found wild in forests of Central India and sub-Himalayan regions. It blooms in autumn from **Ashvini** to **Agarahayana** (September to November). It has a five petalled white flower with hollow orange tinted stem and a sweet fragrance.

Monier Williams (MW p.620) calls it coral tree or *Erythrina Indica* It sheds leaves in June and then blooms with crimson flowers. It is confusing because he is calling Mandaara also *Erythrina Indica*. According to the Hindi dictionary (HSS p.2094) it is also one of the **Deva-vriksha** trees (trees for the paradise and divinities) and it could be **Hara-singhaara**, **Pharahada**, **Kovidaara** and even **Kachanaara** (IMM p.184 *Bauhinia Variegata*, Linn, also see *Bauhinia racemosa*. (N.O. - Caesalpiniaceae). It is under this tree that Hanuman rests and dwells,

“**Aanjaneyam ati-Paatala aanananm;**
kaanchanaadi kamaneeya vighram
Paarijaata taru moola vaasinam;
bhaavayami Pavamaanandanam.”

Punnaga = m., IMM (p.236) defines it botanically as *Calophyllum Inophyllum*, Linn. (N.O. – Guttiferae. It is known in English as Alexandrian Laurel, in Hindi as **Sultaanaa-Champaa**, and in Marathi as **Naaga-Champa** has a cluster of red flowers. In Sanskrit it is called **Rakta-vriksha** (red tree), **Deva-vallabha** (king of gods) and **Purushaakhya** (known as the male). It is a big evergreen tree with round oval shaped leaves and has bunch of red flowers and grows in sandy beach areas of Madras region, Orissa, Ceylon, and Burma. It resembles **Sulataanaa-Champa**. It provides building timber for ships and sleepers for train tracks (HSS p.2151). It is considered synonymous with white lotus and nutmeg as well.

Suvarna-pushpa: This particular flower is offered towards the very end of Hanuman **Poojaa** immediately after the **dakshinaa** section.

“**Vaayuputra! Namastubhyam pushpam Sauvarnakam priyam;**

Pujayishyaami te moordhni navaratna-samujvalam.”

[O son of the Wind God, I offer my bows to you. I shall now honour you by making an offering on your fore-head of this nine jeweled and pleasing flower called **Suvarna-pushpa** (either **Champaa**, or **Kuravaka**, or **Raaja-tarunee**).”]

It is defined by Pundit Ramanarayan Dattaji Shastri as **Suvarna-pushpa** or **Champaa** flower. But Pundit Shivadatta Mishra Shastri calls it the **Katasaraiyaa** flower. I decided to investigate a bit further. One has to recognize the factor that the word **su-varna** (good coloured) is not identical to **swarna** (Golden or yellow coloured). Just for information's sake I first investigated **Swarna-pushpa**. According to HSS (p.3751-52) the word is used for the **Champaa** flower and also **Amalataasa**. Or **Aaragvadha**. IMM (p.285) defines **Amalataasa** as Cassia Fistula, Linn. (N.O.Caesalpiniaceae) and provides Sanskrit names such as **Nripadruma** (kingly tree), **Raja-vriksha** (king among trees) and **Suvarnaka** (N.O.Caesalpiniaceae) or English names as Indian Laburnum; Pudding Pipe Tree or Purging Cassia. In Indian cities and country side during the early April onward you see these golden yellow trees of **Amalataasa** dropping on ground and creating a yellow lake as if. The other tree – which blooms like that to some extent – is the **Gulamohara** in the month of May and June. Hardly have I ever seen the **Amalataasa** flower being offered to the deities in the temples. Monier Williams calls it (MW p.1282) by both the names the same Cassia Fistula (**Amalataasa**) also or Michilia Champaka (**Champaa**) perhaps following the common belief among the Sanskrit knowing people.

Now Let us look at the word **Suvarna-pushpa** [HSS old edition p.3624 and the 1971 edition p.7023] this has been defined

by Monier Williams (MW p.1236) as globe amaranth. But HSS (p.3624) calls it **Badee Sevatee** and **Raaja-tarunee** (Royal youthful woman - HSS p..2926; according to IMM p.1073 known as **Kubjaka** the Rosa Moschata which is used for producing perfume). If you look at the word **Sevatee** in HSS (p.3668 or p.7078 of the new 1971 edition) then it is simply the white rose or **Chaiti gulaab** called **Shata-patree** (100 petalled one). According to IMM (p.1071) **Shata-patree** is Rosa Centifolia or Rosa Damascena], also known in Sanskrit as **Semantee**, **Karnikaa**, **Chaarukeshaa** (with beautiful saffron tendrils), **Gandhaadhyaa** (the fragrant one), **Laksha-pushpaa** (having 100000 flowers), **Mahaa-kumaaree** (The great Virgin), **ati-manjulaa** (very beautiful one). You do not see the word **Badee Sevatee** in the dictionary text separately but when you look up the word **Raja-tarunee** in HSS (p.2926) then you discover that it is called a white rose creeper and is defined as **Badee Sevatee** (perhaps a rose which blooms in the month of **Chaitra** or late Spring), is also given other epithets such as **Mahaa-sahaa**, **Varna-pushpa** (HSS p.3092 defines the word **Varna** indicating gold, **Kumkum** (vermillion powder or saffron coloured thing), **Amlaana** (not smudged), **Amlaataka**, and **Suvarna-pushpa** (pleasing coloured flower). The word **Su-varna** means good complexion. So from the point of view the Dictionary usage, this must be some kind of whitish rose. The IMM does not mention any **Badee Sevatee**, but mentions the word **Sevatee** (IMM p.1071) and defines it botanically as Rosa Alba, Linn., R.Indica (N.O. – Rosaceae). **Sevatee** which in Sanskrit is also called **Sevatee**, and is called **Gulcheenee** and **Shveta Gulaab** in Hindi, and Indian White Rose in English. IMM says its “flowers are large, white, pale or bluish double.” If we use the word **Varna** then it is also defined as pale, gold

coloured or saffron coloured on p.3092 of HSS. I could not see any word **Sevatee** in Monier William's dictionary and not even the word **Katasaariyaa**. It is difficult to accept the definition of **Suvarna-pushpa** as **Katasariyaa** suggested by Pundit Shivadatta Shastri, which is known according to IMM (p.175) in Sanskrit as **Vajradantee** and **Katasaarika**, and in Hindi dictionary (HSS p.429) it is defined as having four types of flowers with white flower is called **Saireyaka**, with red flower is called **Kuravaka**, with yellow flower is called **Kurantaka** and with blue coloured flowers is called **Aartagala**. It blooms in the month of **Kaartika** (late October and mid November), which actually ties with Hanuman's birthday. According to IMM (p.175) **Katasariyaa** is *Barleria Prionitis*, Linn. (N.O. Acanthaceae) and "this small spiny bush is met within tropical India, abundant in Bombay, Madras, South India, Ceylon, Assam, and Sylhet." According to HSS (p.429), the **Katasariyaa** plant is close to the thorny Adoosa plant (IMMp.40) *Adhatoda Vasika*, Nees. Or *Adenanthra vasika* (N.O. Acvanthaceae) called **Simhaparnee**, **Vaasaka**, **Vamsha**, **Vrisha Simhamukhee**, and **Arujaka** or the common Malabar nut. I personally lean towards pale-white Indian rose. I asked the wife of a South Indian priest and she said the word **Suvarna-pushpa** is used for yellow Champa (**Sona-Champaa**) flower. HSS p.3681 defines this **Sona-Champaa** as **Peelaa Champaa**, or **Suvarna-Champaka** or **Svarna-Champaka**. I also looked at the usage of the word **Suvarna** in Vishnu Sahastranama (where in verse 92 "**Suvarna varno Hemaango varaangash chandanaangadi**" means having gold like yellow complexion and body adorned with Sandal paste; but in verse 99 "**Suvarna binduh akshobhyah sarva-vaageeshvareshvarah**" – He is the beautiful letter of **Omkara** and He is one who does not get upset.

And he is the Lord Brahma, the very Lord of all forms of speeches) and there too it is leaning towards golden coloured thing i.e., in our context the flower, which could be **Champaa**, also could be **Kurantaka** variety of **Katasariyaa** (after all Hanuman's birthday comes in **Kaartika** as well), and also the pale-white summer Indian rose, known as **Raaja-tarunee** – just about the time of birthday of Hanuman in the month of **Chaitra**.

Tulasi-dala= f. It is of various varieties. Two kinds of these Basil plants most commonly used are **Raama Tulasi** (**Vana-tulasi**, Shrubby Basil, *Ocimum Gratissimum*, Linn. IMM p.863) and **Krishna Tulasi** (**Vishnu-priyaa**, **Divyaa**, **Bharatee**, Holy Basil, *Ocimum Sanctum*, Linn. (N.O.Labiatae) IMM p.865), though there are other kinds such as **Shukla Tulasi** (*Ocimum Album* – IMM p.861), **Bisva Tulasi** or **Babui Tulasi** (Sweet Basil, *Ocimum Basilicum* IMM p.861), **Graamyaa Tulasi** (Rosary, *Ocimum Canum* IMM p.863), **Gola Tulasi** (*Ocimum Caryophyllatum* IMM p.863), **Khara-Pushpaa** (Green Basil, *Ocimum Pilosum* IMM p.864).

There are other flowers such as **Soorya-mukhee** (sun-flower), **Javaakusum** or **gudahal** (hibiscus, perhaps **Saandhya kusuma**), **Gendaa** (calendula or marigold), **Rajaneegandhaa** (in Sanskrit **Sandhyaa-raaga**, in Latin *Polianthes Tuberosa*) flowers, and **Shata-patree** (rose) which can easily be offered. According to IMM (p.1071-72) this rose is either the *Rosa Centifolia* or *Rosa Damascena*, Mill. *R. gallica* (N.O.Rosaceae) or the Persian rose.

