

## HANUMAN'S INSTRUCTIONS

1. हे जिह्वे जानकीजानेनाम माधुर्यमण्डितम् ।  
भजस्व सततं प्रेम्णा चेद्वाञ्छसि हितं स्वकम् ॥  
जिह्वे श्रीरामसंलापे विलम्बं कुरुषे कथम् ।  
वृथा नायाति ते किञ्चिद्विना श्रीनामसुन्दरम् ॥

(श्रीहनुमत्संहितातोक्त/ Sri Hanumatsanhitatokta)

'Oh Tongue ! If you want to have your welfare, then constantly chant the sweetest name of 'Ram'. Why are you delaying in doing so ? You should not waste even a moment without (chanting) Ram's holy name.'

2. केवलं रामनामैव सदा मज्जीवनं मुने ।  
सत्यं वदामि सर्वस्वमिदमेकं सदा मम ॥

'Oh Sage ! Sri Ram's holy name is the cause, essence and sustenance of my life. I tell you truthfully that Sri Ram's name is my only sustenance.'

3. ये जपन्ति सदा स्नेहात्राम माङ्गल्यकारणम् ।  
श्रीमतो रामचन्द्रस्य कृपालोर्मम स्वामिनः ॥  
तेषामर्थे सदा विप्र प्रदाताहं प्रयत्नतः ।  
ददामि वाञ्छितं नित्यं सर्वदा सौख्यमुत्तमम् ॥

'O Sage ! Those who constantly remember and take refuge in the holy name 'Ram' of my merciful Lord, for them I always remain a benevolent, protector and benefactor.'

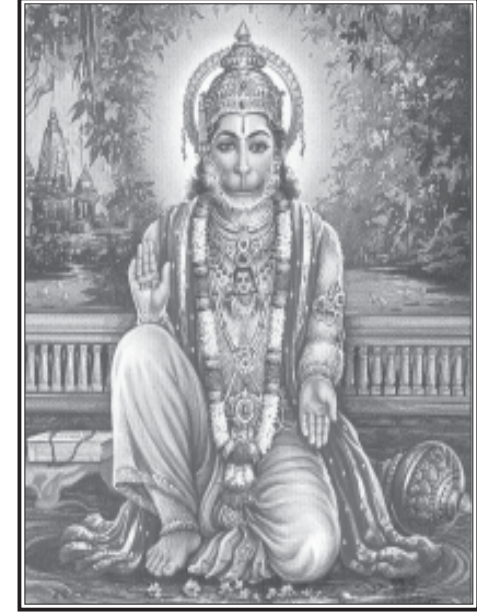
4. वाञ्छितार्थं प्रदास्यामि भक्तानां राघवस्य तु ।  
सर्वदा जागरूकोऽस्मि रामकार्यधुरंधरधः ॥

(श्रीरामरहस्योपनिषद् / Sri Ramrahsyopnishad, 4/13)

I constantly keep on fulfilling all the desires of Sri Ram's devotees. I am always ready towards, and aware of, this duty of mine.

## THE LEGENDARY GLORY OF HANUMAN

[AN ANTHOLOGY BASED ON HANUMAN BAHUK, ASHTAK,  
CHALISA, BAJRANJ BAAN, VINAI PATRIKA, VEDAS, UPANISHAD  
& OTHER MISCELLANEOUS WORKS]



Compiled and Translated by :  
Ajai Kumar Chhawchharia

महावीर विनवऊ हनुमाना । राम जासु जस आप बखाना ॥  
जय जय जय हनुमान गोसाई । कृपा करहु गुरु देव की नाई ॥

# GOSPEL OF HANUMAN

(अथार्थ पंचकम् )

When asked by sage Agastya what was the true goal in life and how to reach it, Hanuman said -

ज्ञेयं प्राप्यस्य रामस्य रूपं प्रातुस्तथैव च । प्राप्तुयपायं फलञ्चैव तथा प्राप्ति विरोधि च ॥

अर्थपञ्चकमेतत्तु संक्षेपेण वदामिते । [1]

"Briefly, Sri Ram (macrocosmic, all pervading Divine Truth) is the *goal*; the Soul (microcosmic spark of that truth) is the *seeker*; the 9-fold path (described below) is the *way*; Eternal Bliss and one-ness with the Supreme Being is the *fruit*; and Delusions, Ego, Pride, Hypocrisy, Un-righteous conduct are the *obstacles*.

सर्वं भूतदयाचैव सर्वत्र समदर्शनम् अन्यत्रानिन्दनं चैव स्वेशे स्नेहाधिर्बन्धु तथा ॥

गुरावीश्वरबुद्धिश्च तदाज्ञापरिपालनम् । स्वेशस्य तज्जानानाञ्च सेवनमायया बिना ॥

प्रभोः कृपावलम्बित्वं भोक्तव्यं तत्समर्पितम् । सच्छास्त्रेषु च विश्वासः प्राप्युपायमिहोच्यते ॥[2]

The 9-fold path are – (1) Mercy on all creatures, (2) Equality and equability towards all, (3) Not find fault with others (as no one is faultless), (4) Great faith / love / devotion towards one's chosen God, (5) Respect / obedience of a true guru (realised, wise, selfless teacher) (6) Selfless service to all without deceit (7) Sole dependence on God (and not on delusionary world), (8) Offering all food (all material possessions) to God (to create detachment even while enjoying / using it), (9) Belief in true scriptures (those which show the true, correct path to enlightenment and eternal Truth / wisdom.)

स्वभावनया श्रीरामं प्राप्य सब्रसुखप्रदम् । परानन्दमयो भूत्वावस्थानं फलमुच्यते ॥ [3]

The Fruit : – Attain the eternally blissful state of being 'one' with Ram, the Macrocosmic soul, the Formless Eternal Absolute Truth, and the cause of all creation – to merge the drop of water (self) with the fathomless ocean (the God).

अनात्मन्यात्म बुद्धिस्तु स्वात्मशेधित्वभावना । भगव-स्यवैमुख्यं तदाज्ञोल्लंघनं तथा ॥

ब्रह्मेशेन्द्रादिदेवानामर्चनं वन्दनादिकम् । असच्छास्त्राभिलाषश्च सच्छास्त्रस्यावमाननम् ॥

मर्त्यसामान्यभावेन गुर्वादौ नातिगौरवम् । स्वातन्त्र्यं चाप्यहङ्कारो ममकारस्तथैव च ॥

द्वादशीविमुखत्वं च ह्यवृत्त्यकरणं तथा । ज्ञेयविरोधिरूपं तु स्वस्वरूपस्य सर्वदा ॥

एवं तत्त्वपरिज्ञानादाचार्यानुग्रहेण हि । तत्क्षणाज्जानकीनाथे प्रीतिर्नित्याभिजायते ॥ [4]

The Obstacles :– (1) Identification of 'Pure-self' with the delusionary body and sense-organs as being the 'self', (2) Consider oneself as the sole being and the cause & effect of all creation, (3) To turn away from being a servant of God (i.e., not being devoted, loyal and faithful to the all pervading supreme soul, and not being fearful of His presence & supremacy), (4) To disobey the righteous - ones (those who follow the path of God, the righteous path), (5) To worship multitude of Gods instead of concentrating on only one Eternal Absolute Truth (i.e., RAM), (6) To earn a livelihood by unfair, unscrupulous and un-righteous means, (7) To ignore / insult / treat with scorn / derision / doubt the 'truly' holy scriptures, (8) To not respect human life (i.e., all life, all creatures), and teachers (i.e., enlightened ones), (9) Hypocrisy, pride, ego, haughtiness, (10) Doing all that is unrighteous, unscrupulous, immoral and forbidden, (11) To not observe (Ekadasi) fasting (as a means

## AUTHOR'S PRAYER

Oh Hanumanji !

I reverentially bow my head before thee !

Thou art a beacon light for thine devotees

– and have shown them the righteous path to Sri Ramji !

Thou art upholder of all that's noble, true, right & pure,

Thou art a receptacle of all that is truly wise & worthy for sure,

I find no other who is more emulating - worthy than thee.

As a protector, preserver, benefactor, guide – you are matchless

Thine devotion, wisdom, steadfastness of purpose, valour,

strength, agility, benevolence, graciousness, mercy,

and countless other virtues – are peerless

And like Jesus Christ, to save mankind, resurrected on Easter Sunday

You too stay with your devotees to help, protect, guide & salvate

them night & day.

When Vedas, Upanishads, Purans

and Tulsidas as well as Sri Ram

Feel short of words to sing thine immense glories,

When thy fame resounds in the world

and makes even the Gods submissive & modest before thee,

How then can thee expect an unlettered child to weave

a garland of words to sing thine praise & splendid stories ?

However, I'm sure thy'll row my boat to reach the shore

and the goal of my life which thy knowest better than me.

I hold thee to be my 'true' guru, and in highest esteem,

Which entails a duty upon thee to lead me to Ram and get

my soul redeemed

I bow my head repeatedly before thee

Place your hands on it – and forgive my follies

But nevertheless 'bless' and 'redeem' me !

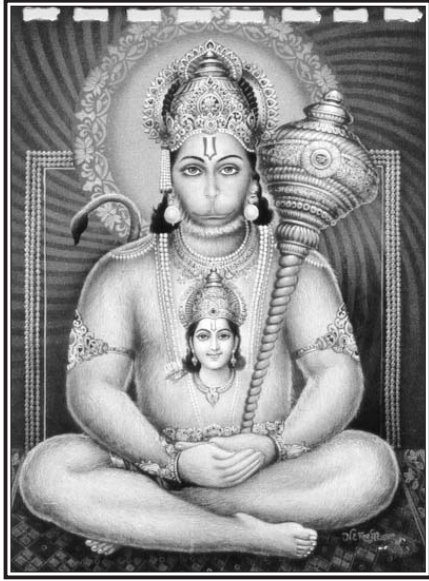
Oh Hanumanji !!

Easter Sunday  
11-4-2004

Ajai Kumar Chhawekharia

# THE LEGENDARY GLORY OF HANUMAN

[ANANTHOLOGY BASED ON HANUMAN BAHUK, ASHTAK, CHALISA,  
BAJRANJ BAAAN, VINAI PATRIKA, VEDAS, UPANISHAD  
AND  
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महावीर विनवउँ हनुमाना । राम जासु जस आप बखाना ॥  
जय जय जय हनुमान गोसाई । कृपा करहु गुरु देव की नाई ॥

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## ■ NOTE:-

This is a Primary Draft of the Book titled 'Legendary Glory of Hanuman' that I (the author, Ajai Kumar Chhawchharia) have written. I acknowledge that it does need finishing touches and editing, but in case I may not be able to do it due to any unforeseen circumstances I decided to upload it on the internet so that the readers and devotees of Lord Hanuman can at least have access to the basic format of this beautiful book dedicated to Lord Hanuman. I pray to my esteemed readers to keep this point in mind while going through the pages of this Book.

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## PREFACE

Lord Hanuman has been so closely associated with divine legend of Sri Ram that to think of the latter as distinctive from the former is almost like thinking of fish detached from water, and a flag without its mast.

If ever there was one who could carry aloft the flag of Sri Ram's glory; who could steal the thunder, as it were, of all the worldly exploits of Sri Ram; who could realise the true nature of Sri Ram as being the other form, or a resonance as it were, of the Absolute Formless Eternal All Pervading Blissful Truth called Braham; whose whole life, very existence, every pore of body, every hair, breath, thought was immersed and steeped in the wisdom of Sri Ram; who could qualify himself to the exalted pedestal of making Sri Ram feel indebted towards him and be called Ram's foster-son; and who showed by deeds what it really means by devotion, faith, loyalty, service, knowledge, wisdom, courage, strength, humility, surrender, perseverance etc.—then surely it was none other than Hanuman.

His virtues and wisdom are legendary, and so are his valour, devotion, fame and steadfastness of purpose.

Like a cup dipped in ocean can only collect a sample of the vast, measureless, fathomless water, even so no one can lay claim ever to narrate all that is there to be narrated about the glories of Sri Ram and Hanuman. But like that symbolic cup of water, this compilation still represents an humble attempt at trying out what essentially is immense, eternal and beyond measurement.

So, in this book glories of Hanuman and legends attached with him have been sung in a very modest way, using various related works of Goswami Tulsidas, Vedas and host of others. The presentation gives a panoramic view of the great deeds of Hanuman, as well as his great qualities. As far as possible, simple, to the point, verse by verse translation and explanation is done.

As a prologue, the author uses one of the verses from Vinai Patrika as a means of prayer as well as submission before the Lord. The actual text starts with 'Invocational Prayers' (Chapter No. 1) consisting of assorted Sanskrit verses with full text and translation from Ram Charit Manas, Vedas, Narad Puran, Anand Ramayan etc.

Tulsidas' major separate works on Hanuman are contained in Chapter 2-5 viz., – Hanuman Bahuk, Astak, Chalisa and Bajrang Baan. Then follows a chapter (No.6) on marvellous Sanskrit verses called Stotras, such as Panch Ratna (by Sankaracharya), Hanumat Stotra (by Vibhishan), Maruti and Sankat Mochan Stotras. This is followed by Chapter-7 which has devotion full verses from Vinai Patrika. Chapter-8 throws light on Hanuman with reference to Vedas and Upanishads. Interesting and amazing facts about Hanuman relating to his birth, name, boons, wisdom, weapons, mounts, age, anecdotes – are all contained in Chapter-9 titled 'The legend of Hanuman'.

For epilogue, another verse from Vinai Patrika seeks forgiveness for all commissions and omissions. The 'Gospel of Hanuman' is culled from Hanuman Sanhita while the author's own prayer sums up the essential motivation for the book.

Along with the author's other books (Biography of Lord Sri Ram with complete Vairagya Sandipani, Dohawali, Kavitali, Vinai-Patrika and Geetawali), this work would serve to present a comprehensive picture on the subject - legends of Sri Ram and Hanuman as visioned by Goswami Tulsidas and others. The books would act as the wheels of the chariot, as it were, to carry forward the fame and glory of Ram & Hanuman.

With all humility and sincerity the author begs forgiveness for all errors of omission and commission, considering the fact that Ram's holy name and Hanuman's fame are so glorious and self luminous that they do not require any attempt by anyone to highlight their splendour. It's like showing lamp to the Sun.

It's just to purify his pen, his thoughts, his mind, his time, his intellect and just as well as a Thanksgiving to his Lord that the author gathered courage to write these two books; these are like offerings to his dear Ram and the revered guru Hanuman, as it were.

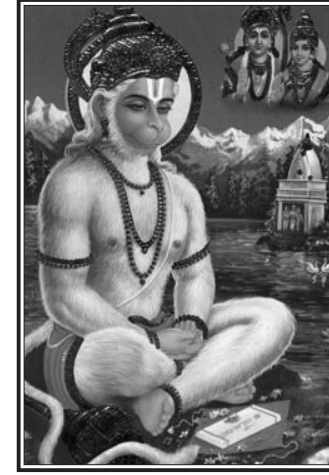
He also seeks the blessings of all who go through the pages of these two books, and would regard his efforts rewarded when the reader tastes the nectar and enjoys its ethereal and everlasting sweetness. Amen !

Date : 11-4-2004

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### SUBMISSION

मंगल - मूरति मारुत नन्दन । सकल अमंगल - मूल - निकंदन ॥ 1 ॥  
पवनतनय संतन हितकारी । हृदय विराजत अवध - बिहारी ॥ 2 ॥  
मातु - पिता, गुरु, गनपति, सारद । सिवा - समेत संभु, सुक, नारद ॥ 3 ॥  
चरन बंदि बिनवौ सब काहू । देहु रामपद - नेह -निबाहू ॥ 4 ॥  
बंदौ राम - लखन - बैदेही । जे तुलसीके परम सनेही ॥ 5 ॥

[Vinai Patrika, 36]

Hanuman, the son of wind-God, is the embodiment of all auspiciousness and well beings. He can uproot all faults and sins (1).

He is son of wind God, the benefactor of Saints, and Lord Ram always dwells in his heart (2).

I bow my head at his feet, as well as to my parents, Guru (wise teacher), Lord Ganesh (patron God of auspiciousness), Goddess Saraswati (patron goddess of learning), Lord Shiva (Rudra, whose incarnation is Hanuman) along with his consort Parvati, sage Shukdeoji (the legendary parrot who recited the Bhagwat Maha Purana) and sage Narad—I pray to all of them that my devotion and love for the holy feet of Sri Ram shall ever remain undiminished and steady. (3-4)

I also pay my respects to Sri Ram, Laxman and Sitaji, the Trinity, who are the most dear and the sole Lord of Tulsidas.

## Chapter-1 INVOCATION

सोरठा- प्रनवउँ पवनकुमार खलबन पावक ग्यान घन ।

जासु हृदय आगार बसहिं राम सर चाप धर ॥ [RCM /1/17/0]

I bow my head to the Son of God of Wind (Pawan Kumar) who is like a fire for the forest of rascals; (i.e., as fire destroys a forest so Hanuman can destroy scoundrels); who is like that which can destroy the darkness of ignorance; and whose heart is the abode of Sri Ram, the bearer of a bow and arrow.

अतुलितबलधामं हेमशैलाभदेहं दनुजवनवृशानुं ज्ञानिनामग्रगण्यम् ।

सकलगुणनिधानं वानराणामधीशं रघुपतिप्रियभक्तं वातजातं नमामि ॥

[ RCM /5/ Shlok 3]

I bow my head to Hanuman who is the abode of unparalleled/incomparable strength; whose countenance resembles the glowing mountain of gold (Sumeru); who is like a fire for the forest of demons; who is most exalted among the wise-ones; who is the abode of all virtues and qualities; who is the lord of monkeys; who is the favourite devotee of Sri Ram and who is the son of wind God.

गोष्पदीकृतवारीशं मशकीकृतराक्षसम् ।रामायणमहामालारत्नं बन्देऽनिलात्मजम् ।

I worship Hanuman, who made the great ocean resemble the furrow created by a cow's hoof (i.e., as it is easy to cross a shallow groove created on the soil by a cow's foot, so it was easy for Hanuman to cross the ocean to Lanka in search of Sita without any difficulty), who killed giant demons as if they were mosquitoes, and who is like a gem among the beads of the rosary called Ramayan (i.e., compared to all other characters in Ramayan who are like beads in a rosary, Hanuman stands out like a gem – unparalled and incomparable).

अञ्जनानन्दनं वीरं जानकीशोकनाशनम्, कपीशमक्षहन्तारं वन्दे लंकाभयंकरम् ॥

I worship Hanuman, who is the dispeller of Janki's (Sita's) torments, who slayed Akshya Kumar (son of Ravana), is like a hell for Lanka and who is the brave son of mother Anjani.

(2)

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यः शोकवह्निं जनकात्मजायाः।  
आदाय तेनैव ददाह लङ्का नमामि तं प्राञ्जलिराञ्जनेयम् ॥

I pray with folded hands to Anjani's son Hanuman who crossed the ocean playfully and burnt Lanka using the fire of sorrows which was burning Sita's heart (i.e., the agony and sufferings of Sita were transformed into a blazing fire, fanned by Hanuman, who used it to burn the city. Sita, was thereby, relieved of this heat and scorch).

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

वातात्मजं वानरयूथमुख्यं श्रीराम दूतं शरणं प्रपद्ये ॥

I take refuge at the feet of Hanuman who is as fast as the mind and as swift as the wind; who has conquered the senses (the 5 senses of hearing, touch, smell, sight and taste); who is the most exalted among the wise-ones; who is son of wind-God, the chief of the monkeys and the messenger of Sri Ram (to fulfill his task).

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम् ।

पारिजातरुमूलवासिनं भावयामि पवमाननन्दनम् ॥

I meditate upon Hanuman whose face is red as rose flower; the complexion of whose body glows like the mountain of gold (Sumeru); who can bestow all boons and fulfill all desires and who resides under the 'Parijat Tree'.

यत्र तत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

I bow my head to Hanuman who stays (i.e., is found consistently) at all those places where Sri Ram's story or name is being recited, with folded hands, eyes full of devotional tears and head bowed in adoration, and who is known as the slayer of Demons (or the evil ones).

उद्यत्कोट्यर्कसंकाशं जगत्प्रक्षोभकारकम् ।

श्रीरामाङ्घ्रिध्याननिष्ठं सुग्रीवप्रमुखार्चितम् ॥

वित्रासयन्तं नादेन राक्षसान् मारुतिं भजेत् ॥

[Narad Puran 94/9-10]

Like crores of morning suns, Hanuman is able to conquer the darkness of this entire world (i.e., the entire creation). Sugriv and other compatriots respect Him. He is constantly engrossed in meditating on the Holy Feet of Sri Ram. He instills fear among the Demons (i.e., the

(3)

rascals, satan, wretches or people with evil intentions and conduct) by his thunderous roar. We must worship, meditate and remember such a Lord. [Narad Puran 94/9-10]

बुद्धिबलं यशो धैर्यं निर्भयत्वमरोगता ।  
सुदार्यं वाक्स्फुरत्वं च हनुमत्स्मरणाद भवेत् ॥

[Anand Ramayan, Manohar Kand, 8/13/16]

By remembering and meditating on Hanuman, one can get the fruits of intellect, wisdom, strength, fame, courage, fearlessness, good health, fortitude and forbearance, and expertise in speech.

हनुमानञ्जनीसूनुर्वायुपुत्रो महाबलः।  
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः॥1  
उदधिक्रमणश्चैव सीताशोकविनाशनः।  
लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥2  
एवं द्वादश नामानि कपीन्द्रस्य महात्मनः।  
स्वापकाले प्रबोधे च यात्राकाले च यः पठेत् ॥3  
तस्य सर्वभयं नास्ति रणे च विजयी भवेत् ।  
राजद्वारे गह्वरे च भयं नास्ति कदाचन ॥4

[Anand Ramayan 8/13/8-11]

Hanuman has the following twelve names, each representing a quality viz., – (i) Hanuman (ii) Son of Anjani (iii) Son of Wind God (iv) Peerless strength (v) Favourite of Sri Ram (vi) Friend of Arjuna (of Mahabharat)[फाल्गुनसखा] (vii) Brown-eyed [पिङ्गाक्ष] (viii) Incomparable Valour (ix) The conqueror of the ocean [उदधिक्रमण] (x) The dispeller of Sita's sorrows [सीताशोकविनाशनः] (xi) one who saved the life of Laxman (xii) The Vanquisher of the pride of Ravana [दशग्रीव-दर्पहा] [1-2]

Those who chant these 12 names symbolising his qualities by which he served Sri Ram, everyday at bed time or at dawn, shall be free from all fears. Such a person has nothing to fear in the battle field, in a king's court or any horrible trouble which he might face anywhere or at anytime. [3-4]

[Anand Ramayan 8/13/8-11]



## Chapter-2

### 'हनुमानबाहुक'

### "HANUMAN-BAHUK"

[ Note : In order to preserve authenticity and originality, line by line translation is done of these verses, with possible meaning or clarification in brackets. Though at times the verses may sound confusing and disjointed group of words, but when read in entirety and keeping in mind that these are a sort of monologue between Tulsidas and Hanuman with Tulsidas being the only speaker– at times addressing Hanuman and at other times speaking to himself– full of pain and agonies because of his arthritis, very desperate and sometimes angry, frustrated and hopeless, then the seemingly babble of words transform into an eager, earnest prayer for relief from his pains. And a desperate man is least bothered about niceties of grammar, punctuation, language, literature etc.. He just says what comes in his mind.

Keeping this point in view, the verses would be easy to understand.]

सिंधु-तरन, सिय-सोच-हरन, रबि-बालबरन-तनु ।  
भुज बिसाल, मूर्ति कराल कालहुको काल जनु ॥  
गहन - दहन - निरदहन -लंक निःसंक, बंक - भुव ।  
जातुधान - बलवान - मान - मद - दवन पवनसुव ॥  
कह तुलसिदास सेवत सुलभ, सेवक हित संतत निकट ।  
गुनगुनत, नमत, सुमिरत, जपत, समन सकल - संकट - बिकट ॥1॥

He, whose complexion is like the glow of Sun at sun rise, who quelled the sorrows of Sita after crossing the ocean, has long arms, is of fearful countenance, and death of even the God-of-death (i.e., is so brave and ferocious that even death is afraid of him). He burnt Lanka without qualms, and vanquished the pride and ego of strong and sombre faced demons. Tulsidas says that Hanuman is easily accessible to his devotees who serve him; he is always ready to protect and look after the well-being of his devotees, and he can vanquish all troubles by singing his glory, honouring, worshipping and remembering him.

स्वर्न-सैल-संकास कोटि-रबि-तरुन-तेज-घन ।  
उर बिसाल, भुजदंड चंड नख बज्र बज्रतन ॥  
पिंग नयन, भृवुटी कराल रसना दसनानन ।  
कपिस वेनस, करकस लँगूर, खल-दल बल भानन ।

कह तुलसिदास बस जासु उर मारुतसुत मूरति बिकट ।  
संताप पाप तेहि पुरुष पहिँ सपनेहुँ नहिँ आवत निकट ॥2॥

His body is huge and glowing like the Mt. Sumeru (made of gold), is bright and dazzling like crores of mid-day suns, is of a large (magnanimous and generous) heart, has extremely strong arms (to protect his devotees and conquer the evil-ones) and has nails and body comparable to thunderbolt. His eyes are yellow; the eye-brows, tongue, teeth and face are ferocious; hairs are brown-colored and the tail is strong and can vanquish the strength of enemies and rascals. Tulsidas says that those, in whose heart such a fearful image of Hanuman is enthroned, are free from sorrows and sins even in their dreams (i.e., sorrows and sins are afraid to torment those in whose heart such an image of Hanuman dwells).

पंचमुख - छमुख - भृगुमुख्य भट - असुर - सुर, सर्व - सरि - समर समरत्थ सूरु ।  
बाँकुरो बीर बिरुदैत बिरुदावली, बेद बंदी बदत पैजपूरो ॥  
जासु गुनगाथ रघुनाथ कह, जासु बल, बिपुल - जल - भरित जग-जलधि झूरो ।  
दुवन-दल-दमनको कौन तुलसीस है पवनको पूत रजपूत रूरो ॥3॥

Hanuman can cross the river of war with Shiva, Kartikeya, Parasuram, Demons and Gods alone (i.e., he can fight and defeat them single handedly). Vedas say he is a clever warrior, of great fame and of firm resolve. Sri Ram praised his qualities by his own mouth, and the ocean (of wordly troubles) dried up due to his extreme valour. Who can kill the demons without the beautiful warrior of Tulsidas ? (i.e., Hanuman). No one – asserts Tulsidas.

भानुसों पढ़न हनुमान गये भानु मन -  
अनुमानि सिमुकेलि कियो फेरफार सो ।  
पाछिले पगानि गम गगन मगन-मन,  
क्रमको न भ्रम, कपि बालक-बिहार सो ॥  
कौतुक बिलोकि लोकपाल हरि हर बिधि  
लोचननि चकाचौंथी चित्तनि खभार सो ।  
बल कैधौं बीररस, धीरज कै, साहस कै,  
तुलसी सरीर धरे सबनिको सार सो ॥4॥

Hanuman went to the Sun-God for his education, and the latter tried to excuse himself from this task (saying that he was always on the move, and teaching can't be done without the teacher facing the student).

So, Hanuman ran backwards across the sky (in front of the sun's chariot) all the while facing the sun (his teacher), so that the imparting of knowledge was not hindered by the sun's movement. This miracle stunned Indra, Lokpals, Vishnu, Shiva and Brahma and they became restless. Tulsidas says that all of them wondered if he is the embodiment of strength, courage, forbearance, persevearance all combind into one.

भारत में पारथके रथकेतु कपिराज, गाज्यो सुनि कुरुराज दल हलबल भो ।  
कह्यो द्रोन भीषम समीरसुत महाबीर, बीर-रस-बारि-निधि जाको बल जल भो ॥  
बानर सुभाय बालकेलि भूमि भानु लागि, फलंग फलांगहूँतें घाटि नभतल भो ।  
नाइ-नाइ माथ जोरि-जोरि हाथ जोधा जोहें, हनुमान देखे जगजीवनको फल भो॥5

In the Mahabharat war, Hanuman roared atop the war-standard of Arjun, hearing which, there was turmoil in Duryodhan's Army. Their teacher, Dronacharya and Bhishmapitamaha said that is was Hanuman's roar, whose valour has become the water of the ocean of war, as it were. His giant leap from the earth to the sun (to gobble it up thinking it to be a red fruit in the sky) measured the great distance in a single step. All the warriors watched with folded hands and bowed their heads. They were all benefited by his darshan (divine sighting).

गोपद पयोधि करि होलिका ज्यों लाई लंक,  
निपट निसंक परपुर गलबल भो।  
द्रोन-सो पहार लियो ख्याल ही उखारि कर,  
कंदुक-ज्यों कपिखेल बेल कैसो फल भो॥  
संकटसमाज असमंजस भो रामराज  
काज जुग-पूगनिको करतल पल भो।  
साहसी समत्थ तुलसीको नाह जाकी बाँह,  
लोकपाल पालनको फिर थिर थल भो॥6॥

Reducing the mighty ocean to a furrow dug-up by a cow's hooves (i.e., making it appear so small and shallow) he crossed it and burnt the well-protected city of Lanka, which caused havoc in it. He lifted palyfully the heavy mountain called Dronachal as if it was the Bel-fruit to be played with. The grave problem in the camp of Sri Ram (the fainting episode of Laxman on being shot by Meghnad's shaft) was instantly solved by the result of his valour and courage. Tulsidas says his Lord is very brave and courageous, and he has restored the God's to their abodes by the strength of his arms (they had been earlier dislodged by Ravana).

कमठकी पीठि जाके गोड़निकी गाड़ें मानो नापके भाजन भरि जलनिधि-जल भो ।  
जातुधान-दावन परावनको दुर्ग भयो, महामीनबास तिभि तोमनिको थल भो ॥



बुंभकर्न-रावन-पयोदनाद-ईंधनको तुलसी प्रताप जाको प्रबल अनल भो ।  
भीषम कहत मेरे अनुमान हनुमान - सारिखो त्रिकाल न त्रिलोक महाबल भो ॥7॥

The grooves on the back of the legendary tortoise appeared to be created by the pressure of Hanuman's heels or toes so as to measure the water of the ocean in its hollowed cavity. The demons rushed to hide in that ocean collected in the tortoise's grooves at the time of their destruction by Hanuman; it was also the abode of huge fish. Tulsidas says that Hanuman's valour was the fire which consumed the fuel represented by Ravana, Kumbhakarna and Meghnad.

दूत रामरायको, सपूत पूत पौनको, तू अंजनी को नंदन प्रताप भूरि भानु सो ।  
सीय-सोच-समन, दुरित-दोष-दमन, सरन आये अवन, लखनप्रिय प्रान सो ॥  
दसमुख दुसह दरिद्र दरिबेको भयो, प्रकट तिलोक ओक तुलसी निधान सो ।  
ज्ञान-गुनवान बलवान सेवा सावधान, साहेब सुजान उर आनु हनुमान सो ॥8॥

He is a worthy messenger of Sri Ram, a meritorious son of the Wind-God, giver of happiness to his mother Anjani Devi, is as bright as innumerable suns, the dispeller of Sita's sorrows, the destroyer of sins and evil qualities, giver of solace and succour to refuge-seekers, and is dear to Laxman like his own life. For Tulsidas, he is the liberator from the torment of Ravana in the guise of poverty. Oh you people ! Install Hanuman, who is wise, full of qualities, strong and always ready to help others, in your heart.

दवन-दुवन-दल भुवन-बिदित बल, बेद जस गावत बिबुध बंदीछोर को ।  
पाप-ताप-तिमिर तुहिन-विघटन-पटु, सेवक-सरोरुह सुखद भानु भोरको ॥  
लोक-परलोकते बिसोक सपने न सोक, तुलसी के हिये है भरोसो एक ओर को ।  
रामको दुलारो दास बामदेवको निवास, नाम कलि-कामतरु केसरी-किसोरको ॥9॥

He, whose valour in destroying the army of demons is famed throughout the world, is the one who is praised by the Vedas for liberating the Gods from the prison of the demons. He is an expert in reducing (or eliminating) the darkness of sins and the frost of suffering as well as is a provider of happiness for his devotees like a morning sun is for the lotus. Tulsidas has the only reliance of Hanuman in his heart; in not worried about his welfare in this or the other world even in his dreams, is without any sorrows because Hanuman's name (Kesari's son or the 11<sup>th</sup> incarnation of Lord Shiva or Rudra) is akin to the Kalpa Tree (all wish fulfilling mythical tree) in this Kali's era.

महाबल-सीम, महाभीम, महाबानइत, महाबीर बिदित बरायो रघुबीर को ।  
बुलिस-कठोरतनु जोरपरै रोर रन, करुना-कलित मन धारसिक धीरको ॥

दुर्जनको कालसो कराल पाल सज्जनको, सुमिरे हरनहार तुलसीकी पीरको ।  
सीय-सुखदायक दुलारो रघुनायकको, सेवक सहायक है साहसी समीरको ॥10

You (Hanuman) are the benchmark of valour, most ferocious, very brave and the most famous amongst the great warriors selected by Sri Ram (Raguvir = the most brave in the clan of Raghu). Though you have a body so sturdy and battle-hardened that your presence creates a turmoil in the battle field, you still are the abode of beauty, mercy, patience, and follower of the path of righteousness. You are like the Death-God for the rascals and scoundrels, is the sustainer of gentlemen and are the dispeller of Tulsidas' sorrows by the mere remembrance of your name. Tulsidas says that Hanuman is ever eager to provide succour to Sita (at Lanka) and other devotees as well as is the most beloved of Sri Ram.

रचिबेको बिधि जैसे, पालिबेको हरि, हर  
मीच मारिबेको, ज्याइबेको सुधापान भो  
धारिबेको धरनि, तरनि तम दलिबेको,  
सोखिबे कृसानु, पोषिबेको हिम-भानु भो ॥  
खल-दुख-दोषिबेको, जन-परितोषिबेको,  
माँगिबो मलीनताको मोदक सुदान भो ।  
आरतकी आरति निवारिबेको तिहूँ पुर,  
तुलसीको साहेब हठीलो हनुमान भो ॥11॥

You are like Brahma, the creator; Vishnu, the sustainer; Rudra, the destroyer; and celestial nectar (Amrit), the life giving liquid. You are like the Earth to bear the weight; like the Sun to vanish the darkness and Fire to dry-up this darkness (of ignorance); and are like the Moon and Sun for sustenance. You are like the herbal, sweetened, remedial Laddu (Modak) to create fear in the rascals and mischief mongers and to provide satisfaction to devotees, and are destroyer of wants and scarcity among them (your devotees). Tulsidas' Lord Hanuman has proved himself to be steady in relieving the agonies of the devotees in the 3 Lokas (i.e., in all of the 3 worlds or entire creation).

सेवक स्योकाई जानि जानकीस मानै कानि, सानुकूल सूलपानि नवै नाथ नाँकको ।  
देवी देव दानव दयावने हवै जोरै हाथ, बापुरे बराक कहा और राजा राँकको ॥  
जागत सोवत बैठे बागत बिनोद मोद, ताकै जो अनर्थ सो समर्थ एक आँकको ।  
सब दिन रूरो परै पूरो जहाँ-तहाँ ताहि, जाके है भरोसो हिये हनुमान हाँकको ॥12

Sri Ram felt indebted to Hanuman due to his services, Lord Shiva sides with him and the celestial king of Gods-Indra-bows before him. When even Gods and Goddesses pay respects to him with folded hands, what to say of ordinary, wretched, poor kings of this world. Who is foolish enough to ever think ill-will (or harm of) a devotee of Hanuman who is ever remembering him (Hanuman) even while awake, asleep, sitting, moving, playing and is always in ecstatic bliss ?

He who relies on the strength of Hanuman will have the best welfare and success all through the day and night.

सानुग सगौरि सानुबूल सूलपानि ताहि,  
लोकपाल सकल लखन राम जानकी ।  
लोक परलोकको बिसोक सो तिलोक ताहि,  
तुलसी तमाइ कहा काहू बीर आनकी ॥  
वेसरीकिसोर बंदीछोरके नेवाजे सब,  
करीरति बिमल कपि करुनानिधानकी ।  
बालक-ज्यो पाहिहैं कृपालु मुनि सिद्ध ताको,  
जावे हिचे हुलसति हाँक हनुमानकी ॥13

The one, in whose heart the clarion-call of Hanuman's name sounds (i.e., devotion to Hanuman sprouts), is looked upon favourably by Lord Shiva alongwith all his attendants and Parvati as well as all the Lokpals, Sri Ram, Sri Jankiji and Sri Laxman. Tulsidas says that such a person becomes free of sorrows in this world as well as the world after death, and has no need to seek protection of any other warrior. Such is the pure fame of the merciful Lord of the monkeys that all the experts (Siddha) and wise man of achievements treat such a man most mercifully like a child.

करुना निधान, बलबुद्धिके निधान, मोद-महिमानिधान, गुन-ज्ञानके निधान हौ।  
बामदेव-रूप, भूप रामके सनेही, नाम लेत-देत अर्थ धर्म काम निरबान हौ ॥  
आपने प्रभाव, सीतानाथके सुभाव सील, लोक-बेद-बिधिके बिदुष हनुमान हौ ।  
मनकी, बचनकी, करमकी तिहूँ प्रकार, तुलसी तिहारो तुम साहेब सुजान हौ ॥14

Oh Hanuman ! you are the abode of mercy, intelligence and strength; the temple of bliss and abode of qualities & knowledge/ wisdom; the favourite of Sri Ram, manifestation of Lord Shiva, and bestower of Artha (prosperity), Dharma (righteousness), Kaam (desires fulfilled) and

Moksha (salvation). Oh Hanuman ! You are an expert in understanding the nature of Sri Ram, social- ethical behaviour, and the Vedas & Laws. Tulsidas is your servant by mind, speech and deeds; you are a clever master (i.e., you know all the secrets of his heart).

मनको अगम, तन सुगम किये कपीस,  
काज महाराज के समाज साज साजे हैं ।  
देव-बंदीछोर रनरोर वेसरीकिसोर,  
जुग-जुग जग तेरे बिरद बिराजे हैं ॥  
बीर बरजोर, घटि जोर तुलसीकी ओर  
सुनि सबुचाने साधु, खलगन गाजे हैं ।  
बिगरी सँवार अंजनीबुमार कीजे मोहिं,  
जैसे होत आये हनुमानके निवाजे हैं ॥15

Oh the Lord of Monkeys ! the work of Sri Ram, which was difficult even after assembling all the necessary paraphernalia, was done by you, yourself, using your body [this refers to the battle at Lanka. As has been very vividly depicted by Tulsidas in Kavitaawali, Hanuman played havoc with the demon army single handedly, leading to its complete rout]. Oh the son of Kesari ! You have liberated the Gods from prison (of Ravana); have created a turmoil in the battle field (at Lanka). Your fame is established in the world from horary past to all time to come.

Oh terrible warrior ! Why has your strength diminished while protecting Tulsidas; and this has worried the saints and made the wicked happy. Oh son of Anjani ! Take care of me and look after my welfare in accordance with your fame and reputation.

जानसिरोमनि हौ हनुमान सदा जनके मन बास तिहारो ।  
ढारो बिगारो मैं काको कहा केहि कारन खीझत हौं तो तिहारो ॥  
साहेब सेवक नाते ते हातो कियो सो तहाँ तुलसीको न चारो ।  
दोष सुनाये तें आगेहुँको होशियार हवै हौं मन तौ हिय हारो ॥16

Oh Hanuman ! You are peerless in knowledge and reside always in the heart of your devotees. Why are you un-happy with me, for I am your devoted servant; I do not harm any one. Oh Lord, you have demoted me from the exalted position of your servant, over which I have no say. Though I have lost courage (and am feeling dejected), but, pray, tell my folly so that I can improve myself and be careful in future.

तेरे थपे उथपै न महेस, थपै थिरको कपि जे घर घाले ।  
तेरे निवाजे गरीबनिवाज बिराजत बैरिनके उर साले ।

संकट सोच सबै तुलसी लिये नाम फटै मकरीके-से-जाले ।  
बूढ़ भये, बलि, मेरिहि बार, कि हारि परे बहुतै नत पाले ॥17

Oh king of monkeys ! Even Lord Shiva can't destroy him who has been established by you; likewise, even He can't establish anyone destabilised by you. Oh benefactor of the poor (wretched)! Those, on whom you become favourable, create suffering in the heart of their enemies. Tulsidas says that by chanting your name, all woes and worries dismantle like the spider's cobweb. Glory to you ! Have you become old and tired when my turn comes (for protection). Is this the reason why you are showing laxity in protecting me ?

सिंधु तरे, बड़े बीर दले खल, जारे हैं लंकसे बंक मवा से ।  
तैं रन-वेहरि वेहरिके बिदले अरि-बुंजर छैल छवा से ॥  
तोसों समत्थ सुसाहेब सेइ सहै तुलसी दुख दोष दवासे ।  
बानर बाज बड़े खल-खेचर, लीजत क्यों न लपेटि लवा-से ॥18

You leapt across the ocean and after destroying big, wicked demons, had set fire to Lanka. Oh the lion of the forest of battle field ! The demons were like elephants and their herd, and you destroyed them like a lion would have done. It is a matter of great surprise and consternation that Tulsidas has to suffer the fire of allegations, faults, and sorrows even while serving you. Oh hawk-of-a-monkey ! Many wicked people have mushroomed like birds, why don't you entangle (trap) them like a bird-of-prey ?

अच्छ-बिमर्दन कानन-भानि दसानन आनन भा न निहारो ।  
बारिदनाद अवंपन बुंभवकरन-से बुंजर वेहरि-बारो ॥  
राम-प्रताप-हुतासन, कच्छ, बिपच्छ, समीर समीरदुलारो ।  
पापतें, सापतें, ताप तिहूतें सदा तुलसी कहँ सो रखवारो ॥19

"Oh, the slayer of Akshay Kumar ! you laid to waste Ashok grove and did not bother about the great warrior Ravana. You are like a young lion in order to crush the pride of elephants such as Kumbhakaran, Akampan and Meghnad. You are like wind to fan the fire of Sri Ram's glory which burns the heap of hay of opposition, as it were". That son of wind-God (Hanuman) is the only one who can always save Tulsidas from sins, curses and fire of agonies of the three Traitaps (Adidaivik—related to Gods and stars, Adibhautik—related to terrestrial creatures, Adhyatmik—related to spiritual factors).

जानत जहान हनुमानको निवाज्यौ जन,  
मन अनुमानि, बलि, बोल न बिसारिये ।  
सेवा-जोग तुलसी कबहुँ कहा चूक परी,  
साहेब सुभाव कपि साहिबी सँभारिये ॥  
अपराधी जानि कीजै सासति सहस भाँति,  
मोदक मरै जो, ताहि माहुर न मारिये ।  
साहसी समीरके दुलारे रघुबीरजूके,  
बाँह पीर महाबीर बेगि ही निवारिये ॥20

"Oh Hanuman ! I beg you, don't forget your promise which is world-renowned, that your devotee is without obstacles and always happy. Oh Lord ! was Tulsidas ever fit to serve you ? What mistake did I make (that you have forsaken me) ? If you think that I am the culprit, then punish me intensely, but do not kill me by slow poison if that can be done by giving me sweets (i.e., if I am indeed the culprit, for which reason you have forsaken me, you could kill me by letting me first eat sweets of your name and service to my heart's content and then kill me instead of tormenting me by starving me).

Oh great warrior, most courageous, beloved of the wind God and Sri Ram ! Please alleviate the pain in my shoulders.

बालक बिलोकि, बलि, बारतें आपनो कियो,  
दीनबंधु दया कीन्हि निरुपाधि न्यारिये ।  
रावरो भरोसो तुलसीके, रावरोई बल,  
आस रावरीयै, दास रावरो बिचारिये ॥  
बड़ो बिकराल कलि, काको न बिहाल कियो,  
माथे पगु बलीको, निहारि सो निवारिये ।  
केसरीकिसोर, रनरोर, बरजोर बीर,  
बाँहुपीर राहुमातु ज्यौं पछारि मारिये ॥21

Oh Lord ! I say on oath that, since infancy, you have taken care of me and had special mercy for me. Just think—Tulsi is your servant (devotee), he depends exclusively upon you, has only your strength and hope. Who has not been tormented by the ferocious effect of Kali age ? Remove his (Kali age's) feet from my head (i.e., Kali has crushed me under his feet, so please save me). Oh son of Kesari and peerless warrior! you can create turmoil in battle field, so crash and kill the pain in my arms and shoulders even as you did to Singhika, the mother of Rahu (i.e., remove the pain in my shoulders.)

उथपे थपनधर थपे उथपनहार, वेनसरीवृन्मार बल आपनो सँभारिये ।  
रामके गुलामनिको कामतरु रामदूत, मोसे दीन दूबरेको तक्रिया तिहारिये ॥  
साहेब समर्थ तोसों तुलसीके माथे पर, सोऊ अपराध बिनु बीर, बाँध मारिये ।  
पोखरी बिसाल बाँहु, बलि बारिचर पीर,मकरी ज्यों पकरिकै बदन बिदारिये ॥22

Oh son of Kesari ! You are the rehabilitator of the uprooted (Sugriv-Vibhishan) and can uproot those who are well established (Ravana); remember this glory ! Oh Sri Ram's messenger ! You are like Kalpa Tree (all wish fulfilling mythical celestial tree) for the devotees of Sri Ram, and for the wretched and weak like me, you are the only succour. Oh Brave ! In spite of the presence of an able master like you with him, it is an irony that Tulsidas gets beaten (has to suffer). I swear, my arms are like a lake and this pain in it is like a water-demon [Makari, the demoness who lived in the pond where Hanuman went to take water en-route to bring the Sanjivani herb to revive Laxman, and Hanuman had to kill her to proceed further], so catch it and tear-off his mouth (i.e., remove this pain from my arms).

रामको सनेह, राम साहस लखन सिय,  
रामकी भगति, सोच संकट निवारिये ।  
मुद-मरकट रोग-बारिनिधि हेरि हारे,  
जीव-जामवंतको भरोसो तेरो भारिये ॥  
वृन्दिये वृन्पाल तुलसी सुप्रेम-पब्बयत्ते,  
सुथल सुबेल भालु बैठिबे बिचारिये ।  
महाबीर बाँवुरे बराकी बाँहपीर क्यो न,  
लंकिनी ज्यों लातघात ही मरोरि मारिये ॥ 23

I have devotion and love towards Sri Ram, courage to face difficulties due to mercy of Ram-Laxman-Sita; so, remove my sufferings. The creature, represented by bear-king Jamvant, has great hopes from you because the monkeys (peace and happiness) have become hopeless when confronted by the huge ocean (my disease) (i.e., I have become hopeless of any relief from my pain but have great hopes from you to relieve me from my agonies) Oh merciful ! Jump (leap) from the mountain of Tulsidas' love/affection (for you), for the creature (myself, like Jamvant) is waiting with hope and bated breath for you on Mt. Subel (my heart) (i.e., I have full hopes from you in my heart) Oh peerless brave warrior! Why don't you kill Lankani (the demoness guard at the gate of Lanka who was punched by Hanuman when she tried to prevent him from

entering the city of Lanka) by twisting her arms (i.e., why don't you kill the pain in my arms).

लोक-परलोकहूँ तिलोक न बिलोकियत,  
तोसे समरथ चष चारिहूँ निहारिये ।  
कर्म, काल, लोकपाल, अग-जग जीवजाल,  
नाथ हाथ सब निज महिमा बिचारिये ॥  
खास दास रावरो, निवास तेरो तासु उर,  
तुलसी सो देव दुखी देखियत भारिये ।  
बात तरुमूल बाँहुसूल कपिकच्छु-बेलि,  
उपजी सवेनलि कपिवेनलि ही उखारिये ॥24

I search with four eyes (two external eyes on the face and two internal eyes of wisdom and intellect = total 4) in this world, the other world (after-life) and 3 lokas (terrestrial, subterranean and heaven) but do not find any one comparable to you. Oh Lord! Think of your glory— all deeds, age / time, the lokpals (guardians of the world) and all the creatures of this creation are in your hands (i.e., are controlled, governed by you), Oh God ! Tulsidas is your own servant, you reside in his heart and he appears to be greatly distressed. The athritic pain in the arms is like a creeper, Kindly uproot it playfully like a monkey and throw it away (i.e., remove the cause of my pain).

करम-कराल-वंस भूमिपालवेन भरोसे,  
बकी बकभगिनी काहूँते कहा डरैगी ।  
बड़ी बिकराल बालघातिनी न जाल कहि,  
बाँहुबल बालक छबीले छोटे छरैगी ॥  
आई है बनाइ बेष आप ही बिचारि देख,  
पाप जाय सबको गुनीवे पाले परैगी ।  
पूतना पिसाचिनी ज्यों कपिकान्ह तुलसीकी,  
बाँहपीर महाबीर, तेरे मारे मरैगी ॥25

Why will demoness Putna (who had come to kill Lord Krishna by suckling poisoned milk), the sister of demon Bakasur, be afraid of any one because she has the backing of King Kansha who represents terrible evil deeds ? She is expert at deceiving and killing infants. Think for yourself – she has come disguised as a beautiful maiden; if she happens to get entangled with an expert like you, then all those who might suffer at her hands would be relieved. Oh mighty Lord of monkeys ! The pain in Tulsida's arms is like that Putna and she can be killed only by you (as if you were Krishna).

भालकी कि कालकी कि रोषकी त्रिदोषकी है,  
 बेदन बिषम पाप-ताप छलछाँहकी ।  
 करमन बूटकी कि जंत्रमंत्र बूटकी,  
 पराहि जाहि पापिनी मलीन मनमाँहकी ॥  
 पैहहि सजाय नत कहत बजाय तोहि,  
 बावरी न होहि बानि जानि कपिनाँहकी ।  
 आन हनुमानकी दोहाई बलवानकी,  
 सपथ महाबीरकी जो रहै पीर बाँहकी ॥26

I don't know whether this athritic pain in my shoulders and arms are due to destiny, result of anger, effect of Tridosh (mucous, bile and wind / gas), consequence of my sins, sorrows, or shadow of some evil spirit, or magical charm to kill me (cast upon me by my enemies) or the fruit of black-magic tree, as it were. Oh Putna, the wicked hearted witch ! Run away, or I beat a drum and warn you that you'll become mad on hearing the fame of king of monkeys (Hanuman). I swear in the name of Hanuman, the brave and peerless warrior that the pains in my arms can't stay any longer.

सिंहिका सँहारि बल, सुरसा सुधारि छल,  
 लंकिनी पछारि मारि बाटिका उजारी है ।  
 लंक परजारि मकरी बिदारि बारबार,  
 जातुधान धारि धूरिधानी करि डारी है ॥  
 तोरि जमकातरि मदोदरि कढ़ोरि आनी,  
 रावनकी रानी मेघनाद महँतारी है ।  
 भीर बाँहपीरकी निपट राखी महाबीर,  
 कौनके सकोच तुलसीके सोच भारी है ॥27

You (Hanuman) had vanquished the strength of Singhika (the water-demon who lived in the ocean and intercepted Hanuman during his leap across the ocean); had over-come the deceit of Sursa (she had tried to gobble him up by spreading her mouth 800 miles wide); had dashed to the ground the Lankini (the lady guard at the gates of Lanka); had laid to waste the Ashok grove (where Sita lived in Lanka); had burnt Lanka, killed Makari (who lived in the pond where Kalnemi sent Hanuman to freshen up and drink water when the latter was on his way to bring the Sanjivani herb to revive Laxman in the battle field. Both of them—Makari and Kalnemi—were killed by Hanuman) and destroyed the demon army repeatedly. You had torn the impenetrable curtain and pulled out

Mandodari (mother of Meghnad and queen of Ravana) from the palace at Lanka.

Oh Brave King of Monkeys ! Tulsidas is very worried and wonders why have you left the pain in his arms untouched (i.e., why did you not remove it also even as you had conquered and crushed such formidable enemies and obstacles).

तेरो बालकेलि बीर सुनि सहमत धीर,  
 भूलत सरीरसुधि सब्र-रबि-राहुकी ।  
 तेरी बाँह बसत बिसोक लोकपाल सब,  
 तेरो नाम लेत रहै आरति न काहुकी ॥  
 साम दान भेद बिधि बेदहू लबेद सिधि,  
 हाथ कपिनाथहीके चोटी चोर साहुकी ।  
 आलस अनख परिहासके सिखावन है,  
 एते दिन रही पीर तुलसीके बाहुकी ॥28

Oh warrior ! Even Indra (the king of Gods), Sun and Rahu become unconscious (i.e., become numbed with terror) and are hesitant afraid when they remember your childhood pranks. All the Lokpals live fearlessly on the strength of your arms, and no one remains sorrowful by remembering or chanting your name. Even the Vedas and the 3 laws of policy (punishment, charity and deception) also prove that the hairs (on the backside of the skull, forming a tuft, which is a visible symbol of being a Hindu) are in the grasp of King of Monkeys (i.e., both thieves as well as honest ones are controlled by you). What does this long sufferings in Tulsidas' arms mean—is it your indifference, laxity, anger or punishment ?

टूकनिको घर-घर डोलत कँगाल बोलि,  
 बाल ज्यो वृत्पाल नतपाल पालि पोसो है ।  
 कीन्ही है सँभार सार अंजनीबुनमार बीर,  
 आपनो बिसारिहैं न मेरेहू भरसो है ॥  
 इतनो परेखो सब भाँति समरथ आजु,  
 कपिराज साँची कहौं को तिलोक तोसो है ।  
 सासति सहत दास कीजे पेखि परिहास,  
 चीरीको मरन खेल बालकनिको सो है ॥29

Oh, the benefactor of poor and abode of mercy ! I had to wander from house to house in search of morsels of food; you called me (i.e., took me under your care and patronage) and nursed me like your son.

Oh brave son of Anjani ! Mainly, you have been my protector; you would not forget your servant – this is my belief. Oh king of monkeys ! I tell you the truth – you are able in all respects and there is no one comparable to you in the 3 Lokas. But I regret very much that inspite of all this, the bird is being tortured to death by playful boys and you are enjoying the sport (i.e., all evil spirits are hell-bound in tormenting me and you are watching silently instead of protecting me from my tormentors).

आपने ही पापतें त्रिपापतें कि सापतें,  
बढ़ी है बाँहबेदन कही न सहि जाति है ।  
औषध अनेक जंत्र-मंत्र-टोटकादि किये,  
बादि भये देवता मनाये अधिकाति है ॥  
करतार, भरतार, हरतार, कर्म, काल,  
को है जगजाल जो न मानत इताति है ।  
चेरो तेरो तुलसी तू मेरो कह्यो रामदूत,  
ढील तेरी बीर मोहि पीरतें पिराति है ॥30

The pain in my arms have increased due to my own sins or Traitap (Adhyatmik or mind/spiritual; Adhibhautik or terrestrial/ temporal, Adhidaivik or demonic/evil forces) to the extent that I can't describe its intensity, and it has become unbearable. I tried all means, viz., - medicines, tantrik, charms, mantras, worship of Gods etc. – but all proved futile; the pain goes on increasing. Brahama, Vishnu, Shiva, Deeds, Time & Age and wordly cobweb of delusions – who or what is there in this world which does not obey your commands ? Oh Sri Ram's messenger. Tulsi is you devoted/faithful servant and you have accepted him as such. Oh Brave ! Your laxity and indifference (towards me and my sufferings) is causing more mental agony to me than the physical suffering itself.

दूत रामराय को, सपूत पूत बायको,  
समत्था हाथ पायको सहाय असहायको ।  
बाँकी बिरदावली बिदित बेद गाइयत,  
रावन सो भट भयो मुठिकाके घायको ॥  
एते बड़े साहेब समर्थको निवाजो आज,  
सीदत सुसेवक बचन मन कायको ।  
थोरी बाँहपीरकी बड़ी गलानि तुलसीको,  
कौन पाप कोष, लोप प्रगट प्रभायको ॥31

You are the messenger of Sri Ram, a worthy son of the wind God,

with an able body and are the benefactor of the helpless and hapless. The glory of your fame is known all over the world, even the Vedas sing it, and even a warrior such as Ravana was wounded (i.e., fainted) by being hit with your clenched fists. It is an irony that this servant of such a worthy master is suffering due to body-mind and speech (i.e., my arms ache, my mind is not at peace and I always wail in it's agony). Tulsidas says that he is suffering greatly from this arthritic pain in his arms and wonders what mistake he has made which makes Sri Hanuman so angry at him that all his (Hanuman's) great qualities have become dormant (i.e., why is he not taking care of Tulsidas).

देवी देव दनुज मनुज मुनि सिद्ध नाग,  
छोटे बड़े जीव जेते चेतन अचेत हैं ।  
पूतना पिसाची जातुधानी जातुधान बाम,  
रामदूतकी रजाइ माथे मानि लेत हैं ॥  
घोर जंत्र मंत्र वूट कपट कुरोग जोग,  
हनूमान आन सुनि छाड़त निवेत हैं ।  
क्रोध कीजे कर्मको प्रबोध कीजे तुलसीको,  
सोध कीजे तिनको जो दोष दुख देत हैं ॥32

Sri Ram's messenger, Hanuman's orders/commands are obeyed with due respect by Gods, Goddesses, demons, humans, sages & hermits, Siddhas and mystics, snakes (i.e., subterranean creatures) and other big and small creatures as well as demons- demonesses such as Putna, ghosts & hobgoblins and other wicked creatures. Terrible and wretched diseases, effect of black - magic, Mantras and charms, deceits and cunning, and all such things leave their places (i.e., abandon their nefarious designs, torments and harassments) on hearing the name of Hanuman. Have anger on my evil deeds (i.e., admonish them scornfully to leave me alone and stop tormenting me due to their ill effects), have mercy on me, and correct the faults that make me suffer.

तेरे बल बानर जिताये रन रावनसों, तेरे घाले जातुधान भये घर-घरके ।  
तेरे बल रामराज किये सब सुरकाज, सकल समाज साज साजे रघुबरके ॥  
तेरो गुनगान सुनि गीरबान पुलकत, सजल बिलोचन बिरंचि हरि हरके ।  
तुलसीके माथेपर हाथ फेरो कीसनाथ, देखिये न दास दुखी तोसे कनिगरके ॥33

It was your valour and strength that made the monkeys victorious in the war with Ravana, and it was your destruction that made the demons

homeless (alluding to the burning of Lanka). It was on your strength that Sri Ram accomplished the work of the Gods, and it was you who assembled and completed Sri Ram's paraphernalia (for assault and victory over Lanka). Hearing your glories, the Gods get thrilled while tears well-up (due to affection & love) in the eyes of Brahma, Shiva and Vishnu. Oh Lord of Monkeys ! caress Tulsidas' head; no one has ever seen a servant of such a glorious master - who ever is aware of his fame, duties and responsibilities towards them – suffer (then, why am I suffering, Tulsidas wonders ?)

पालो तेरे टूकको परेहू चूक मूकिये न,  
 वूर कौड़ी दूको हौं आपनी ओर हेरिये ।  
 भोरानाथ भोरेही सरोष होत थोरे दोष,  
 पोषि तोषि थापि आपनो न अवडेरिये ॥  
 अंबु तू हौं अंबुचर, अंब तू हौं डिंभ, सो न,  
 बूझिये बिलांब अवलांब मेरे तेरिये ।  
 बालक बिकल जानि पाहि प्रेम पहिचानि,  
 तुलसीकी बाँह पर लामीलूम पेरिये ॥34

I have been brought up by your mercy and benevolence, so even if I commit mistakes, do not neglect me (do not keep quiet). Consider your glory, though I am worthy two-pence and have gone astray. Oh simple-hearted Lord ! you become angry at trifles because of your simplicity; be satisfied and re-habilitate me; and considering me your servant, do not make me distressed. If you are water, then I am a fish; if you are a mother then I am your young child; so, do not delay– I have you as my sole support and succour. Considering the child distressed and realising his innocence and love for you, save him. Caress Tulsidas' arms with your long tail (so that the pain vanishes)

घेरि लियो रोगनि कुजोगनि कुलोगनि ज्यौं,  
 बासर जलद घन घटा धुकि धाई है ।  
 बरसत बारि पीर जारिये जवासे जस,  
 रोष बिनु दोष, धूम-मूल मलिनाई है ॥  
 करुनानिधान हनुमान महाबलवान,  
 हेरि हँसि हाँकि पूँकि फौजें तैं उड़ाई है ।  
 खाये हुतो तुलसी वुरोग राढ़ राकसानि,  
 वेसरीकिसोर राखे बीर बरिआई है ॥35

Diseases, evil circumstances, bad and vile people have surrounded

me on all sides even as dark clouds engulf the sky in all direction during the day, thereby obscuring the sun. They (clouds) have angrily poured their pain-like rain on an innocent Tulsidas and have scorched (burnt) me like a fire would do to cotton. They are showing wrath at me for no fault of mine (i.e., for no rhyme or reason), are causing gloom and shaking me from my roots, as it were. Oh merciful and possessor of immense strength, Hanuman ! Glance at them with a smile and disperse the opposite army (of clouds made of my tormentors, sins, pains and agonies) by your mere breath. Oh warrior, brave son of Kesari ! The merciless demon in the shape of diseases had eaten Tulsidas, and you have to bravely save him (and you have almost done it).

रामगुलाम तुही हनुमान गोसाँइ सुसाँइ सदा अनुबूलो ।  
 पाल्यो हौं बाल ज्यो आखर दू पितु मातु सौं मंगल मोद समूलो ॥  
 बाँहकी बेदन बाँहपगार पुकारत आरत आनँद भूलो ।  
 श्रीरघुबीर निवारिये पीर रहौं दरबार परो लाटि लूलो ॥36

Oh (Lord) Hanuman ! You are devoted unconditionally to Sri Ram ( रामगुलाम = Slave of Ram) and always take the side of those who are servants (devotees) of Sri Ram. The two letters of Ram i.e., Ra & Ma, which are the root and abode of all bliss and happiness, have looked after me like my own parents would have done. [Note - Tulsidas was brought up like an orphan] Oh the One, whose arms give refuge to all ! I have forgotten all happiness and am pleading for mercy due to the pain in my arms. Oh brave! remove my pain, so that, inspite of my weakness and handicaps, I can lie in your court (spend my days in your refuge without trying to seek solace and succour elsewhere).

कालकी करालता करम कठिनाई कीधौं,  
 पापके प्रभावकी सुभाय बाय बावरे ।  
 बेदन कुभाँति सो सही न जाति राति दिन,  
 सोई बाँह गही जो गही समीरडावरे ॥  
 लायो तरु तुलसी तिहारो सो निहारि बारि,  
 सीँचिये मलीन भो तयो है तिहूँ तावरे ।  
 भूतनिकी आपनी परायेकी वृपानिधान,  
 जानियत सबहीकी रीति राम रावरे ॥37

I don't know whether it's the horror of time or the result of my deeds, whether it's the effect of sins or the natural attack & aggravation of arthritic pain – the pain has been tormenting me day & night, is

unbearable, and has attacked the same arms which were supposed to be held by Hanuman (son of wind-God) ! This tree called 'Tulsi' (Tulsidas) has been planted by you (i.e., he would have died even in infancy had it not been due to your protection and help) and has withered / wilted due to the heat of 3 Traitaps (Adhidaivik, Adhibhautik and Adhyatmik) (i.e., extra terrestrial, terrestrial and spiritual). Water it to give it a new lease of life. Oh merciful Lord Ram ! You know the customs & intentions of spirits, one's own as well as of the others (i.e., you are all knowing; you know the agony which Tulsidas suffers.)

पायँपीर पेटपीर बाँहपीर मुँहपीर,  
जरजर सकल सररी पीरमई है ।  
देव भूत पितर करम खल काल ग्रह,  
मोहिपर दवरि दमानक सी दई है ॥  
हैं तो बिन मोलके बिकानो बलि बारेही तें,  
ओट रामनामकी ललाट लिखि लई है ।  
बुंभजवेन विंकर बिकल बूड़े गोखुरनि,  
हाय रामराय ऐसी हाल कहूँ भई है ॥38

Aching legs, aching stomach, aching arms, aching mouth – the whole body has become emaciated due to pains and their accompanying agonies. It appears that Gods, ghosts, dead ancestors, my evil deeds, age and malign planets are all together attacking me with their cannons. I swear to you. I have been your slave since childhood and have etched (the refuge of) Sri Ram's holy name on my forehead. Oh Lord Sri Ram ! Is it ever possible that a disciple of sage Agastya gets drowned in the groove created by the hooves of a cow ? [This refers to the incident when Agastya drank the entire ocean. Here it means that it is unbelievable and absurd to imagine that your servant Tulsidas suffers such agony while you are capable to relieve the distress of the whole world]. Then why are you ignoring him (Tulsidas) ?

बाहुक-सुबाहु नीच लीचर-मरीच मिलि,  
मुँहपीर-वेनतुजा वुरोग जातुधान हैं ।  
रामनाम जपजाग कियो चहाँ सानुराग,  
काल वैनसे दूत भूत कहा मेरे मान हैं ॥  
सुमिरे सहाय रामलखन आखर दोऊ,  
जिनके समूह सावेन जागत जहान हैं ।  
तुलसी सँभारि ताड़का-सँहारि भारी भट,  
बेधे बरगदसे बनाइ बानवान हैं ॥39

(22)

The pain in the arms is like demon Subahu, the weakness of body resembles Marich, the agony in the mouth is like demoness Tadka, while other diseases are like various other demons. I want to do the Yagya (a fire-sacrifice) of Sri Ram's holy name but these demons are constantly desecrating it. Do I have any control over them ? (none). The two powerful letters 'Ra' and 'Ma' which are being praised in this world, will surely protect me. Oh Tulsidas ! Don't lose heart—remember the one who had killed Tadka. He shall aim his arrows at these demons and kill them. (i.e., Ram shall remove the pain in my body.)

बालपने सूधे मन राम सनमुख भयो,  
रामनाम लेत माँगि खात दूकटाक हँ ।  
पर्यो लोकरीतिमें पुनीत प्रीति रामराय,  
मोहबस बैठो तोरि तरकितराक हँ ॥  
खोटे-खोटे आचरन आचरत अपनायो,  
अंजनीबुनमार सोधयो रामपानि पाक हँ  
तुलसी गोसाईँ भयो भोंड़े दिन भूलि गयो,  
ताको फल पावत निदान परिपाक हँ ॥40

I had come in contact face to face with Sri Ram since my childhood, but (due to ignorance) begged for every morsal of food, all the while chanting Sri Ram's name. In adolescence, I broke my attachment with Sri Ram due to ignorance by jumping in this world (i.e., getting involved in the mundane world of marriage, earning livelihood and other delusionary diversions). At that time, even though I was ever engrossed in miserable deeds and misdemeanours, the son of Anjani (i.e., Hanuman) welcomed and accepted me through the helping and pure hands of Sri Ram. Tulsi became Goswami Tulsidas (the revered, respected one) but forgot the bad days of the past (i.e., he became proud, lost his earlier humility and devotion to his Lord and instead became entangled in the web of worldly delusions). I am tasting the fruits of this negligence and reckless follies now.

असन-बसन-हीन बिषम-बिषाद-लीन,  
देखि दीन दूबरो करै न हाय-हाय को ।  
तुलसी अनाथसो सनाथ रघुनाथ कियो,  
दियो फल सीलसिंधु आपने सुभायको ॥  
नीच यहि बीच पति पाइ भरुहाइगो,  
बिहाइ प्रभु-भजन बचन मन कायको ।

(23)



तातें तनु पेधियत घोर बरतोर मिस,  
पूढि-पूढि निक्सत लोन रामरायको ॥41

Who had no pity seeing me (Tulsidas) devoid of clothes and roaming about in hunger ? The most merciful Raghunath ji (Sri Ram) had made the same Tulsidas lucky and happy due to his inherent quality of being benevolent and merciful. Meanwhile, this wretched became haughty and forgot the holy name of Sri Ram, thinking himself to be great, wise and exalted. This is the reason that the curse of betraying Sri Ram has taken the shape of pain throughout his body.

जिओं जग जानकीजीवनको कहाइ जन,  
मारिबेको बारानसी बारि सुरसरिको ।  
तुलसीके दुहूँ हाथ मोदक है ऐसे ठाउँ,  
जाबे जिये मुये सोच करिहैं न लरिको ।  
मोको झूठो साँचो लोग रामको कहत सब,  
मेरे मन मान है न हरको न हरिको ॥  
भारी पीर दुसह सरीरतें बिहाल होत,  
सोऊ रघुबीर बिनु सवै दूर करिको ॥42

While I'm alive, I shall like to be known as the servant of Sri Ram; and for death, I have the banks of the sacred river Ganges or Kashi (Varanasi). In such a life and death, Tulsidas has the best of both the worlds, and no one shall regret him. Either truly or falsely, people call me a servant (devotee) of Sri Ram, and I am proud of the fact that besides Sri Ram, I am a devotee of neither Shiva nor Vishnu. I am greatly distressed due to bodily pains, and who can provide relief to me except Sri Ram ?

सीतापति साहेब सहाय हनुमान नित,  
हित उपदेस को महेस मानो गुरुवै ।  
मानस बचन काय सरन तिहारे पाँय,  
तुम्हरे भरोसे सुर मैं न जाने सुरवै ॥  
ब्याधि भूतजनित उपाधि काहू खलकी,  
समाधि कीजे तुलसीको जानि जन फुरवै ।  
कपिनाथ रघुनाथ भोलानाथ भूतनाथ,  
रोगसिंधु क्यो न डारियत गाय खुरवै ॥43

Oh Lord Hanuman ! Sri Ram is always ready for your help, while Lord Shiva is like a teacher for you. I have the only refuge in your feet, and I have never recognised any other God as such. Please remove the

agony created due to some disease, or ghosts, or some wicked spirits, and recognising Tulsi as your true servant, give him peace and succour. Oh Lord of monkeys (Hanuman), the Lord of Raghu's clan (Ram), Lord of ghosts / spirits and Lord of Simple Heart (Shiva) ! Why don't you convert this ocean of a disease into a groove created by a cow's hooves (i.e., make it so small and shallow that I can cross over it, or overcome it).

कहों हनुमानसों सुजान रामरायसों, कृपानिधान संकरसों सावधान सुनिये ।  
हरष विषाद राग रोष गुन दोषमई, बिरची बिरंछि सब देखियत दुनिये ।  
माया जीव कालके करमके सुभायके, करैया राम बेद कहैं साँची मन गुनिये ।  
तुम्हें कहा न होय हाहा सो बुझैये मोहि, हौं हूँ रहों मौन ही बयो सो जानि लुनिये ॥44

I plead before Hanuman, King Ram and merciful Lord Shiva to pay attention to what I say. It is observed that the creator has made the world full of happiness, sorrows, attachments, anger, good and bad qualities. The Vedas assert that Sri Ram determines and governs delusions, creatures, age, deeds, temperament and behaviour. I have regarded this as true in my mind. I pray to you to explain me what is there that can't be done by you (i.e., there is nothing in this world that you can't do). Then I shall remain silent realising that I am harvesting what I had sown (i.e., the agony that I presently suffer is due to my own deeds – and that what the Vedas etc. assert, that you control everything, is wrong).

Here, Tulsidas indirectly challenges Ram & Hanuman to cure him of his disease, otherwise all their glories and all the assertions of the scriptures will be proved false. This also proves his closeness with his Lord—for he has no reservations in demanding from them like a child or a loyal servant. He is not afraid of reprisals. There is no veil of formality between Tulsidas and his Lord.



**Chapter-3**  
**‘बजरंगबाण’**  
**"BAJRANG BAAN"**

दोहा- निश्चय प्रेम प्रतीति ते, विनय करैं सनमान ।  
तेहिं के कारज सकल शुभ, सिद्ध करैं हनुमान ॥

Those devotees, who recite these verses (Bajrang Baan) with faith and devotion, have all their benign desire fulfilled by Hanuman.

जय हनुमान सन्त हितकारी । सुन लीजै प्रभु अरज हमारी ॥1  
जन के काज विलम्ब न कीजै । आतुर दौरि महासुख दीजै ॥2

Glory to Hanuman, the benefactor of saints. Please listen to our prayer. Do not delay in doing the work of your devotees – please rush to do it and give them immense peace.

जैसे बूढ़ि सिन्धु के पारा । सुरसा बदन पैठि विस्तारा ॥3  
आगे जाय लंकिनी रोका । मारेहु लात गई सुरलोका ॥4

In the same manner as you had leapt across the ocean, had entered and then emerged from the expanded mouth of Sursa (who had tried to obstruct your path), and on landing in Lanka had sent to the heavenly abode by kicking to death the demoness Lankini when she tried to prevent you from entering the city.

जाय विभीषण को सुख दीन्हा । सीता निरखि परम पद लीन्हा ॥5  
बाग उजारि सिन्धु महं बोरा । अति आतुर यमकातर तोरा ॥6

There (in Lanka) you had given pleasure to Vibhishan by meeting him, and had attained the supreme goal (of being loved by Sri Ram) due to Sita's merciful benediction. Then you had laid to waste the Ashok Grove and had dumped the trees in the ocean, symbolically breaking the knife of Yam, the God of death.

अक्षय वृन्मार को मार संहारा । लूम लपेटि लंक को जारा ॥7  
लाह समान लंक जरि गई । जय - जय धुनि सुर-पुर में भई ॥8

You had killed Akshay Kumar (son of Ravana) and had burnt Lanka with your tail wrapped in rags drenched in oil and set on fire at the instructions of Ravana. Lanka was burnt like lac (molten sealing wax) and the heavens were filled by the sound of 'Hail to Hanuman's glory'.

अब विलम्ब केहि कारण स्वामी । वृषा करहु प्रभु अन्तरयामी ॥9  
जय-जय लक्ष्मण प्राण के दाता । आतुर होइ दुख करहु निपाता ॥10

Why are you delaying now, My Lord; you know what resides in the mind of your devotees– so have mercy on me. Glory to you who restored the life of Laxman. I am very eager and distressed, dispel my fears expeditiously.

जय हनुमान जयति बल सागर । सुर समूह समरथ भटनागर ॥11  
ॐ हनु हनु हनुमन्त हठीले । बैरिहि मारु वज्र के कीले ॥12

Hail, Hail Oh Hanuman ! You are an ocean of strength, wisest amongst Gods and most skillful. Oh you of indomitable spirit; kill thy enemies as if they were nailed by the strike of thunderbolt.

गदा वज्र लै बैरिहिं मारौ । महाराज निज दास उबारौ ॥13  
सुनि हुंकार हुंकार दै धावौ । वज्र गदा हनु विलम्ब न लावौ ॥14

O Lord ! Relieve you devotee (Tulsidas) by hitting his enemy with your mace as if it were thunderbolt. Challenge the enemy scornfully and crush him without delay with your mace like the strike of the thunderbolt.

ॐ हीं हीं हनुमन्त कपीसा । ॐ हुं हुंहुं हनु अरि उर सीसा ॥15  
सत्य होय हरि शपथ पायवे । रामदूत धरु मारु धायवे ॥16

Oh ! Oh !! Oh !!! Hanuman (Oh repeated thrice as a mode of challenge and inspiration to act), the Lord of monkeys; strike thy enemy in his chest with your chin and head, all the while chanting the seed-mantra 'OM' (seed mantra = basic syllables constituting the charm or magical power of words). I say on oath in the name of Hari (Sri Ram) that all that I say is the truth. Oh messenger of Sri Ram – rush to attack (catch and thrash) the enemy at once.

जय जय जय हनुमन्त अगाधा । दुख पावत जन केहि अपराधा ॥17  
पूजा जप तप नेम अचारा । नहिं जानत कछु दास तुम्हारा ॥ 18

Glory to you, Oh Hanuman, the fathomless ! Due to which sin is your devotee suffering so much ? He (your devotee i.e., Tulsidas) does not know how to worship, chant your sacred Mantras (word symbols, secret formulaes), do penance and follow rules of conduct and right behaviour.

वन उपवन मग गिरि गृह मांही । तुम्हरे बल हौं डरपत नाहीं ॥19  
पायं परौ कर जोरि मनावौं । अपने काज लागि गुण गावौं ॥20

Relying on your strength, I have no fear any where - whether in the forest, garden, path, mountains or in the house. I fall at your feet and entreat you with folded hands (palms) to accomplish my work, for which I shall ever sing your glories.

जय अन्जनी वृन्मार बलवन्ता । शंकर सुवन बीर हनुमन्ता ॥21  
बदन कराल काल कुल घालक । राम सहाय सदा प्रतिपालक ॥22

Hail Hanuman ! the brave son of (mother) Anjani and bold son of (father) Shiva [Note- Hanuman is the 11<sup>th</sup> Rudra or 11<sup>th</sup> incarnation of Lord Shiva]. You have a fierce and terrifying body, and are the slayer of even God-of-death (Kaal). You are the support of and always by the side of Sri Ram.

भूत, प्रेत, पिसाच, निसाचर । अग्नि बेताल काल मारी मर ॥23  
इन्हें मारु तोहि सपथ राम की । राखु नाथ मर्यादा नाम की ॥24

Slay the evil spirits of all sorts (ghosts, spirits, hobgoblins, demons, fire, phantoms, death, vampires etc.) Kill all of them in the name of Lord Sri Ram, thereby maintaining the sanctity and propriety (मर्यादा) of the holy name.

जनकसुतापति-दास कहावौ । ताकी सपथ विलम्ब न करो लावौ ॥25  
जय-जय-जय धुनि होत आकाशा । सुमिरत होय दुसह दुख नाशा ॥26

I swear to you in the name of Sri Sita's husband (Sri Ram) whose famed devotee you are ! The sky is reverberating with the sound of your glories being sung (Hail, Hail, Hail ! by the Gods), and the mere remembrance of which (i.e., glories) can dispel all sorrows.

शरण शरण करि तोहि मनावौ । एहि अवसर अब केहि गुहरावौ ॥27  
उठु उठु चलु ताहि राम दोहाई । पाय परीं कर जोरि मनाई ॥28

I have come to take refuge at your feet—I plead with you. Who else shall I call for help in this time of urgent need (i.e., no one else except you). Get up, Get up - come along ! I urge you in the name of Sri Ram; I fall at your feet and plead with you with folded hands to swing into action (to protect me).

ॐ चं चं चं चपल चलन्ता । ॐ हनु हनु हनु हनु हनुमन्ता ॥ 29  
ॐ हं हं हांक देत कपि चंचल । ॐ सं सं सहमि पराने खलदल ॥30

In the name of OM (OM= the seed mantra representing the formless, absolute, eternal, infinite truth = normally called God as enumerated in

Mandukya Upanishad) strike, strike, strike swiftly like lightening ! Oh Hanuman, you are swift (repeated thrice to emphasise the speed and swiftness). Whenever the monkeys roar (in their shrill voices), all the wicked and evil ones become afraid and cower for cover.

अपने जन को तुरत उबारौ । सुमिरत होत आनन्द हमारौ ॥31  
यह बजरंग बाण जोहि मारे । ताहि कहौ फिर कौन उबारे ॥32

Save this devotee of yours immediately; I get immense pleasure remembering you. Who can save anyone who is attacked with the arrow of Bajranj Baan (literally meaning an arrow as strong as Bajra or thunderbolt).

पाठ करै बजरंग बाण को । हनुमत रक्षा करें प्राणको ॥33  
यह बजरंग बाण जो जापै । ताही भूत प्रेत सब कापै ॥34

Those who read and chant these verses of 'Bajrang Baan' are protected for their lives by Hanuman. Even ghosts and evil spirits tremble out of fear from those who chant this 'Bajrang Baan'.

धूप देव अरु जपै हमेशा । ताके तन नहि रहै कलेशा ॥35  
प्रेम प्रतीति धारि कपि भजे सदा धरै उरध्यान । 36  
तेहि के कारज सकल शुभ, सिद्ध करै हनुमान ॥37

Those who show (burn) incense sticks in front of Dev (God, Hanuman ) and chant his holy name are always free from bodily torments (pains, diseases) of all kinds.

Those who chants Hanuman's holy name with faith, devotion and love, and always remember him in their hearts are sure to have all their desires fulfilled by Hanuman.



## Chapter-4 'संकटमोचन हनुमाष्टक'

### "SANKATMOCHAN HANUMANASTAK"

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 नहिँ जानत है जगमें कपि संकटमोचन नाम तिहारो ॥11

Oh Hanuman ! During one of your childhood pranks when you had swallowed the sun, there was darkness in all the 3 worlds (= terrestrial, celestial and subterranean) and it was calamitous. All became afraid and no one could dispel the fear. Then the Gods came and prayed for relief, at which you set the sun free relieving the distress of all.

Oh Hanuman, who in this world does not know your name as 'one who dispels distress ?'

बालि की त्रास कपीस बसै गिरि जात महाप्रभु पंथ निहारो ।  
चाँकि महामुनि साप दियो तब चाहिय कौन बिचार बिचारो ॥  
वै द्विज रूप लिवाय महाप्रभु सो तुम दास के सोक निवारो ।  
को नहिँ जानत है जगमें कपि संकटमोचन नाम तिहारो ॥12

Out of fear of his brother Bali, who was the king of monkeys, his younger brother Sugriv lived on a mountain called Rishyamook because it was protected from Bali's intrusion due to a sage's curse. Seeing the two brothers (Ram & Laxman) approach, he became alarmed and wondered who they were. He sent you (Hanuman) disguised as a Brahmin to find out about the two brothers, and you brought them to Sugriv and befriended them to him, thereby dispelling his sorrows.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

अंगद के साँग 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 नहिँ जानत है जगमें कपि संकटमोचन नाम तिहारो ॥13

When you had gone to search for Sita, accompanied by Angad, Sugriv had warned you all that should you return empty-handed (i.e., without any news of Sita) then all would be killed at his hands. [This was a supposed threat from Sugriv to instill a sense of fear and urgency among the search party so that they become vigilant and diligent in their efforts]. When all the monkeys failed in the task and sat near the sea shore full of dejection, at that time you had saved their lives by bringing the good news of Sita.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

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 नहिँ जानत है जगमें कपि संकटमोचन नाम तिहारो ॥ 4

When Ravana sent demonesses to torment and threaten Sita, at that time, Oh great Lord (Hanuman), you had gone and killed the demons. When Sita asked the Ashok Tree to give her a fire so that she could end her life to rid herself of this agony (of demons), you had dropped the signet ring of Sri Ram, thereby alleviating Sita's agonies / sorrows.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

बान लग्यो उर लछिमन के तब प्रान तजे सुत रावन मारो ।  
लै गृह बैद्य सुषेन समेत तबै गिरि द्रोन सु बीर उपारो ॥  
आनि सजीवन हाथ दई तब लछिमन के तुम प्रान उबारो ।  
को नहिँ जानत है जगमें कपि संकटमोचन नाम तिहारो ॥15

During the war at Lanka, Laxman became unconscious at being shot by an arrow of Meghnad, son of Ravana. At that time, you had brought the royal Aurvedic doctor Sushen by uprooting the entire house where he lived; and on his instructions, you had dashed north to the Himalayan mountain range and being unable to recognise the proper prescribed herb, you had uprooted the whole mountain called Dronachal (and brought it to Lanka). The herb named Sanjivni (the Elixir of life) was administered to Laxman and his life was saved.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

रावन जुद्ध अजान कियो तब नाग कि फाँस सबै सिर डारो ।  
 श्रीरघुनाथ समेत सबै दल मोह भयो यह संकट भारो ॥  
 आनि खगोस तबै हनुमान जु बंधन काटि सुत्रास निवारो ।  
 को नहिं जानत है जगमें कपि संकटमोचन नाम तिहारो ॥६

During the war, Ravana suddenly trapped the monkeys' army and Sri Ram himself in a snare of serpents, causing immense consternation and fear among them. At that time, Oh Hanuman, you brought Garuda, the king of birds, who devoured all the snakes and relieved Sri Ram and his army of this delusion.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

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 जगमें कपि संकटमोचन नाम तिहारो ॥७

A Demon called Ahi-Ravana (literally, the Ravana who was the king of subterranean world) had kidnapped Sri Ram and Laxman with the aim of sacrificing (killing) them at the altar of a Goddess at the behest of all those demons present on the occasion. At that moment, Oh Hanuman you had gone there to help Sri Ram and killed Ahi-Ravana along with his army.

Oh Hanuman, who is unaware of your name as 'one who dispels distress'.

काज किये बड़ देवन के तुम बीर महाप्रभु देखि बिचारो ।  
 कौन सो संकट मोर गरीब को जो तुमसे नहिं जात है टारो ॥  
 बेगि हरो हनुमान महाप्रभु जो कछु संकट होये हमारो ।  
 को नहिं जानत है जगमें कपि संकटमोचन नाम तिहारो ॥८

Oh brave Lord ! You have accomplished great deeds for the Gods, but ponder over this small matter – what great trouble is there of this miserable Tulsidas that can't be vanquished by you? Oh great Lord ! Whatever little distress I have, please dispel it soon. For, who in this world does not know your name as the one who dispels distress (i.e., if you do not relieve my distress, then your glory and fame will be challenged as being falsehood.)

दोहा- लाल देह लाली लसे, अरु धरि लाल लंगूर ।  
 बज्र देह दानव दलन, जय जय जय कपि सूर ॥

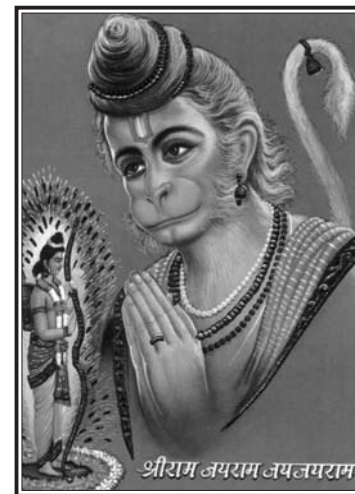
Your whole body is red, you have red vermilion powder smeared over you whole body, and your tail is also red. You body is as strong as 'Bajra' (Lord Indra's thunderbolt, or an armour which is invincible and strongest among all the arms of Gods) and you are the terminator of demons (i.e., wicked ones). Oh the bravest among the monkeys, Glory to You ! Glory to You !! Glory to You!!!).



मंजुल मंगल मोदमय मूरति मारुत पूत ।  
 सकल सिद्धि कर कमल तल सुमिरत रघुबर दूत ॥  
 धीर बीर रघुबीर प्रिय सुमिरि समीर वुनमारु ।  
 अगम सुगम सब काज करु करतल सिद्धि बिचारु ॥

[ Dohawali 229-30 ]

Lord Ram's messenger, sun of wind God, Hanuman is the manifestation of well-beings and extreme bliss. Just by remembering him, all Siddhis (expertise) become accessible. By remembering steadfast and brave son of wind-God, who is most dear to Sri Ram, one can successfully do all the work—whether possible or impossible; believe me, says Tulsidas, the success is yours !



**Chapter-5**  
**‘श्रीहनुमानचालीसा’**  
**"SRI HANUMAN CHALISA"**

दोहा- श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।  
वरनउँ रघुबर बिमल जसु जो दायकु फल चारि ॥1 (क)

Having cleansed the mirror of my heart with the holy dust taken from the feet of my teacher (preceptor), I begin to narrate the pure glory of Sri Ram which is the bestower of the 4 fruits of Dharma (Righteousness), Artha (economic well-being), Kaam (desires fulfilled) and Moksha (salvation/liberation of soul from the circle of transmigration)

बुद्धिहीन तनु जानिवे सुमिरौँ पवन-बुनमार ।  
बल बुधि बिद्या देहु मोहिं हरहु कलेस बिकार ॥1 (ख)

Considering myself bereft of the strength of mind (intelligence) and body (valour), I remember you, oh Hanuman. Kindly bless me with strength, intelligence and knowledge, and remove all my agonies and faults.

चौपाई-जय हनुमान ज्ञान गुन सागर । जय कपीस तिहुँ लोक उजागर ॥1  
राम दूत अतुलित बल धामा । अंजनि-पुत्र पवनसुत नामा ॥2

Glory to Hanuman, who is the ocean of knowledge and virtues. Glory to the king of monkeys, who lightens the three lokas with his glories [3 Lokas = Swarglok or heaven; Bhulok or terrestrial; Patallok or subterranean worlds] (1).

You are the messenger of Sri Ram, abode of peerless strength, son of mother Anjani and father Pawan (the Wind-God) (2)

महाबीर बिक्रम बजरंगी । बुनमति निवार सुमति वे संगी ॥3  
वंचन बरन बिराज सुबेसा । कानन वुंङल वुंङचित वेसा ॥4

Oh Hanuman ! You are very brave, most courageous and strong as Bajra (thunderbolt); you dispel ignorance and are helper/ friend of those with correct wisdom. (3)

Your countenance glows like gold and your clothings are gorgeous; you wear an ear-ring and have curly-hair. (4)

हाथ बज्र औ ध्वजा बिराजै । काँधे मूँज जनेऊ साजै ॥5  
संकर सुवन वेनसरीनंदन । तेज प्रताप महा जग बंदन ॥6

You have a mace as strong as Bajra and a divine flag (os Sri Ram's fame/glory) in your hands; and are adorned by the sacred thread across your shoulders.(5) [Note—The mace represents valour, the flag represents the conquest of all that is evil or upholder of Ram's glory, and sacred thread symbolises your adherence to the vow of celibacy.]

You are the incarnation of Lord Shiva and son of Kesari; you are worshipped by the world for your great valour and fame. (6)

बिद्यावान गुनी अति चातुर । राम काज करिबे को आतुर ॥7  
प्रभु चरित्र सुनिबे को रसिया । राम लखन सीता मन बसिया ॥8

You are full of learning, wise and very clever; you are always eager to do Sri Ram's work. (7) [Ram's work means welfare of the world and control over evil.]

You are very fond of listening to Sri Ram's story (i.e., you enjoy the divine narration) and you find abode in the hearts of Sri Ram and Sri Sita ji (i.e., they love you like their own son; you are very dear to them.) (8)

सूक्ष्म रूप धरि सियहिं दिखावा । बिकट रूप धरि लंक जरावा ॥9  
भीम रूप धरि असुर सँहारे । रामचन्द्र वे काज सँवारे ॥10

Having assumed a tiny form, you comforted Sita; whereas you had assumed a colossus and fearsome form while burning Lanka (9).

You had slayed the demons by assuming a fierce form, and had thus fulfilled all the works of Sri Ram (in this world). (10).

लाय सजीवन लखन जियाये । श्रीरघुबीर हरषि उर लाये ॥11  
रघुपति कीन्ही बहुत बड़ाई । तुम मम प्रिय भरतहिं सम भाई ॥12

You had saved the life of Laxman (when he fainted at being shot by an arrow of Meghnad) by bringing a herb called Sanjivni (elixir) from the Himalayas; where upon Sri Ram had happily embraced you. (11).

Sri Ram praised you a lot, saying that you were dear to him like his brother Bharat (i.e., most dear to him because Sri Ram loved Bharat more than anyone else). (12)

सहस्र बदन तुम्हरो जस गावैं । अस कहि श्रीपति कंठ लगावैं ॥13

'Thousand hooded Seshnath (king of serpents) also praise you', saying these words, Sri Ram embraced you once again.

सनकादिक ब्रह्मादिक मुनीसा । नारद सारद सहित अहीसा ॥14  
जम कुबेर दिगपाल जहाँ ते । कबि कोबिद कहि सके कहाँ ते ॥15

When sages Sanak, Sanatan, San-Nandan and Sant Kumar (the

four brothers), Brahama and other Gods, sage Narad, Goddess Saraswati (patron goddess of knowledge and speech), God Seshnath (king of legendary serpents), Yamraj (God of death), Kuber (God's treasurer), all the Dikpals (custodians of all direction) and other wise ones are unable to describe your virtues and sing your praises, how can, then, mortal scholar or poets do it ? That is, your glory is beyond description). (14-15)

तुम उपकार सुग्रीवहिं कीन्हा । राम मिलाय राज पद दीन्हा ॥16  
तुम्हरो मन्त्र बिभीषन माना । लंकेस्वर भए सब जग जाना ॥17

You helped Sugriv by befriending him to Sri Ram and, after the killing of Bali, he (Sugriv) was made the king (of Kiskindha) (16)

The whole world is aware that Vibhishan accepted your advice (in other words, he came to take Sri Ram's refuge and shunned his brother Ravana who was epitome of vices and cruelty) and reaped the windfall in the form of crown of Lanka. (17)

जुग सहस्र जोजन पर भानू । लील्यो ताहि मधुर फल जानू ॥18  
प्रभु मुद्रिका मेलि मुख माहीं । जलधि लाँघि गये अचरज नाहीं ॥19

You had swallowed the Sun, situated at a great distance of two thousands yojans (i.e., hundreds of thousands of miles), during one of your childhood pranks, thinking it to be a red sweet fruit. (18)

No wonder, then, that you had kept Sri Ram's signet ring in your mouth and leapt across the ocean (in search of Sita) which is only hundred yojans broad (i.e., crossing the ocean is nothing compared to the fling you had made to swallow the sun). (19)

दुर्गम काज जगत वे जेते । सुगम अनुग्रह तुम्हरे तेते ॥20  
राम दुआरे तुम रखवारे । होत न आज्ञा बिनु पैसारे ॥21

Oh Hanuman, all the difficult tasks in the world are made easy if you become favourable (i.e., by your grace) (20).

You are like Sri Ram's gatekeeper, no one can enter Sri Ram's court without your permission (i.e., no one can get Sri Ram's devotion and grace / mercy without your help.) (21)

सब सुख लहै तुम्हारी सरना । तुम रच्छक काहू को डर ना ॥22  
आपन तेज सम्हारो आपै । तीनों लोक हाँक तें काँपै ॥23

Those who have come to seek refuge in your holy feet are assured of all happiness; when you are the protector, what is there to fear about (i.e., those who seek your protection, have nothing to fear about either

from any person or any elements. They get all the fruits of Adhidaivik or related to Gods, Adhibhautik or terrestrial and Adhyatmik or spiritual pleasures) (22).

You can control your might yourself (might = strength, valour, influence / effect, manliness, splendour) because all the 3 worlds (heaven, earth, subterranean) tremble at the sound of your roar (i.e., no one can stand before you and challenge you—such is your might). (23)

भूत पिसाच निकट नहिं आवै । महाबीर जब नाम सुनावै ॥24  
नासै रोग हरै सब पीरा । जपत निरंतर हनुमत बीरा ॥25

Ghost and evil spirits don't come near when the name of Hanuman is proclaimed. (24)

All ailments disappear and all pains decline if Hanuman's name is chanted regularly. (25)

संकट तें हनुमान छुड़ावै । मन क्रम बचन ध्यान जो लावै ॥26  
सब पर राम तपस्वी राजा । तिन के काज सकल तुम साजा ॥27

Hanuman frees him from all troubles who meditates upon him with full devotion of mind, heart and speech. (26)

Sri Ram is the sovereign of the whole world; it is you who had finished off all his (pending) works (i.e., gave success to all his endeavours.) (27)

और मनोरथ जो कोई लावै । सोइ अमित जीवन फल पावै ॥28  
चारों जुग परताप तुम्हारा । है परसिद्ध जगत उजियारा ॥29

Oh Hanuman ! You fulfill all the wishes of those who approach you with any desire (of son, money, fame, success etc.) Besides this, as an additional bonus, as it were, they get devotion to Sri Ram as well. (28)

Your fame and glory has shed light on the 4-eras (Sat, Treta, Dwapar & Kali Yugs) – this fact is well known (i.e., in all the 4 states of consciousness viz., waking, dream, deep sleep and blissfull or Turiya states of consciousness, you prevail or are present to protect your devotees from ignorance, delusion, going off track from one's spiritual aspirations and falling prey to diversionary elements.) (29)

साधु संत वे तुम रखवारे । असुर निबंदन राम दुलारे ॥30  
अष्ट सिद्धि नौ निधि के दाता । अस बर दीन जानकी माता ॥31

You are the protector of sages and saints (i.e., those with a pure heart), destroyer of demons and most beloved of Sri Ram. (30)

Mother Sita had bestowed you with a boon that you can give your devotees eight types of Sidhis :- Anima (ability to become miniature, microscopic), Garima (become heavy), Mahima (to become colossus), Laghima (become weightless), Prapti (achievements), Prakamya (ability to fly or enter the earth), Ishatwa (power to rule), Vashitwa (to control, to harness) and nine types of Nidhis (Padma, Mahapadma, Shankha, Makar, Kachap, Mukund, Kund, Neel, Kharva) [i.e., you have the authority and ability to give all wordly criterions / bench-marks of success to your devotees such as fame, wealth, acquisitions, victory, valour, wisdom, etc.] (31)

राम रसायन तुम्हरे पास । सदा रहो रघुपति के दासा ॥32  
तुम्हरे भजन राम को पावै । जनम जनम के दुख बिसरावै ॥33

You are a devotee of Sri Ram from time immemorial. Therefore, you have the remedy (to remove / cure the disease of this delusionary world) in the form of Sri Ram's holy name (which you give to all so that they are cured i.e., are given salvation from this circle of transmigration of soul and wordly delusions). (32)

By chanting your name and meditating upon it, one can reach Sri Ram, and thereby put an end to the torments of many births. (33)

अंत काल रघुबर पुर जाई । जहाँ जन्म हरि - भक्त कहाई ॥34  
और देवता चित्त न धरई । हनुमत सेई सर्ब सुख करई ॥35

Such a man (who chants your name, is devoted to you, accepts your advice and becomes ardent devotee of Sri Ram) goes to Sri Ram's abode (Heaven or Saket, the celestial abode of Sri Ram) after death, and in case he takes re-birth in the terrestrial abode of Sri Ram (i.e., at Ayodhya) he becomes renowned as a devotee. (34)

After becoming aware of your glories, a devotee does not have to seek the refuge of any other God because all that he desires are fulfilled by serving you alone. (35)

संकट कटै मिटै सब पीरा । जो सुमिरै हनुमत बलबीरा ॥36  
जै जै जै हनुमान गोसाईं । वृन्पा करहु गुरु देव की नाई ॥37

If Hanuman is remembered, all the troubles are eliminated and all pains are vanished. (36)

Oh Lord Hanuman ! Glory to You ! Glory to You !! Glory to You !!! Have mercy on me as a teacher would have on his loyal and devoted disciple. (37)

(38)

जो सत बार पाठ कर कोई । छूटहिं बंदि महा सुख होई ॥38  
जो यह पढ़ै हनुमान चालीसा । होय सिद्धि साखी गौरीसा ॥39

Those who recite these verses (of Hanuman Chalisa) one hundred times, are liberated from all (wordly) bondages and attain eternal bliss (of Shanti Pad as described in Vairagya Sandipani by Tulsidas). (38)

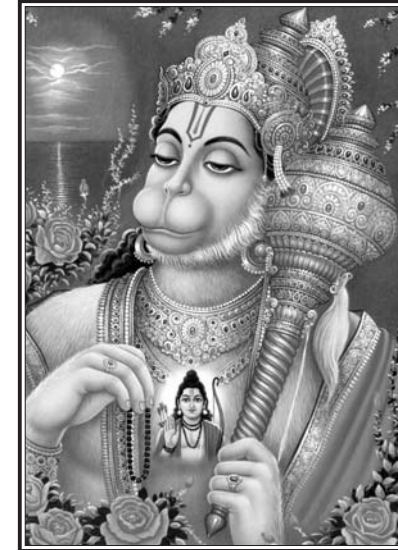
Lord Shiva is witness to the fact that those who read (i.e., recite) these verses, shall attain fulfilment of all desires (wordly and spiritual). (39)

तुलसीदास सदा हरि चोरा । कीजै नाथ हृदय महँ डेरा ॥40

Oh Lord Hanuman ! Considering Tulsidas as a (eternal) devotee of Sri Ram, please reside in his heart (This is my earnest prayer to you, says Tulsidas) (40)

दोहा- पवनतनय संकट हरन, मंगल मूरति रूप ।  
राम लखन सीता सहित, हृदय बसहु सुर भूप ॥2

Oh Hanuman, son of Wind-God ! You are the dispeller of troubles (distress) and manifest form of Auspiciousness. Oh King of Gods ! Reside in my (Tulsidas') heart along with Sri Ram, Laxman and Sita.



(39)



**Chapter-6**  
**(A) SANKARACHARYA'S**  
**HANUMAT PANCH RATNA STOTRA**

वीताखिलविषयेच्छं जातानन्दाश्रुपुलकमत्यच्छम् ।  
सीतापतिदूताद्यां वातात्मजमद्य भावये हृद्यम् ॥1

I meditate upon Hanuman, who has eliminated all desires from his heart; whose eyes are full of devotional tears and body thrilled due to constant remembrance of Sri Ram; who is most pure; who is the chief messenger of Sri Ram; and who is dear to my heart. [1]

तरुणारुणमुखकमलं करुणारसपूरपूरितापाङ्गम् ।  
संजीवनमाशासे मञ्जुलमहिमानमञ्जनाभाग्यम् ॥2

I have great hopes from Hanuman whose face is red like the morning sun; whose eyes are full of tears of devotion and mercy; whose glories are legendary and enthralling; who is the boon for Anjani; and who can bestow life-protection. [2]

शम्बरवैरिशरातिगमम्बुजदलाविपुललोचनोदारम् ।  
कम्बुगलमनिलादिष्टं विम्बज्वलितोष्ठमेकमवलम्बे ॥3

I take refuge at the feet of Hanuman who has vanquished lust; whose eyes are large as lotus-petals; whose voice is as resounding as the sound of the conch shell and lips are like a red fruit; and who is the boon for Wind-God Pawan (i.e., Wind God was fortunate to have a son like him.) [3]

दूरीवृत्तसीतार्तिः प्रकटीवृत्तरामवैभवस्पृन्तिः ।  
दारितदशमुखकीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥4

May Hanuman, who removed the sorrows of Sita, brought to light Sri Ram's fame and demolished that of Ravana, manifest himself before me. [4]

वानरनिकराध्यक्षं दानवकुलकुमुदरविकरसदृक्षम् ।  
दीनजनावनदीक्षं पवनतपःपाकपुञ्जमद्राक्षम् ॥5

I have had the divine sighting of Hanuman who is the commander of monkeys' army; is like the sun's rays for the clan of demons because they shrink in his presence; who is committed to the welfare of the distressed; and who is the result of penances done by Pawan, the Wind-God. [5]

एतत् पवनसुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।  
चिरमिह निखिलान् भोगान् भुक्त्वा श्रीरामभक्तिभाग् भवति ॥6

Those who recite these verses are able to enjoy all pleasures in this world and become eligible for Sri Ram's devotion and salvation. [6]

**(B) SANKAT MOCHAN STOTRA**

सिन्दूरपूररुचिरो बलवीर्यासिन्धुर्बुद्धिप्रवाहनिधिरद्भुतवैभवश्रीः ।  
दीनार्तिदावदहनो वरदो वरेण्यः संकष्टमोचनविभुस्तनुतां शुभं नः ॥1

He, who is smeared in sindoor (red vermillion); an ocean of strength & valour; embodiment of wisdom; abode of remarkable fames; vanquisher of the sorrows of the distressed ones even as fire destroys forests; ready to grant boons; all wish fulfilling; destroyer of troubles; and is all pervading—should be benign towards us. [1]

सोत्साहलाङ्घितमहार्णवपौरुषश्रीर्लाङ्कापुरीप्रदहनप्रथितप्रभावः ।  
घोराहवप्रमथितारिचमूप्रवीरः प्राभञ्जनिर्जयति मर्वटसार्वभौमः ॥2

Glory to the king of monkeys, who leapt across the mighty ocean, whose valour is luminous (i.e., can be seen or witnessed by all), whose fame of burning Lanka spread to all 4 corners of the world, who was a great warrior in destroying the enemy's army in the ferocious Ram-Ravana war, and who gave pleasure to Wind-God by becoming his son. [2]

द्रोणाचलानयनवर्णितभव्यभूतिः श्रीरामलक्ष्मणसहायकचक्रवर्ती ।  
काशीस्थदक्षिणविराजितसौधमल्लः श्रीमारुतिर्विजयते भगवान् महेशः ॥3

Glory to Lord Shiva's incarnation who had uprooted and brought Mt. Dronachal for the sake of Sanjivani elixir herb (to save the life of Laxman); who has a glowing (radiant) countenance; who is the most exalted among Sri Ram's servants and helpers; and who resides in the splendid palace situated in the South of Kashi (Varanasi). [3]

नूनं स्मृतोऽपि दयते भजतां कपीन्द्रः सम्पूजितो दिशति वाञ्छितसिद्धिवृद्धिम् ।  
सम्मोदकप्रिय उपैति परं प्रहर्षं रामायणश्रवणतः पठतां शरण्यः ॥4

That king of monkeys does good to his devotees just by remembrance, and is fulfiller of all wishes, happiness, prosperity etc. on being duly worshipped. He loves sweetmeats called Laddu (i.e., he delivers sweetness or happiness to his devotees). He gets immense pleasure on hearing Sri Ram's stories (Ramayan) and fully protects those who hear and recite it. [4]

श्रीभारतप्रवरयुद्धरथोद्धतश्रीः पार्थैकवेतनकरालाविशालमूर्तिः।  
उच्चैर्घनाघनघटाविकटाट्टहासः श्रीकृष्णपक्षभरणः शरणं ममास्तु ॥5

He, whose splendour shone on Arjun's chariot and his war standard during the epic Mahabharat war; whose roar resembles that grave thunder of banks of black rain-bearing clouds; who was the sustainer of the army of Pandavas (of Mahabharat), shall be my protector and benefactor. [5]

जङ्घालजङ्घ उपमातिविदूरवेगो मुष्टिप्रहारपरिमूर्च्छितराक्षसेन्द्रः।  
श्रीरामकीर्तितपराक्रमणोद्धवश्रीः प्राक्कम्पनिर्विभुरुदञ्चतु भूतये नः॥6

The speed and swiftness of the one, whose thighs are huge (well-built); is peerless/without comparison; the Demon king Ravana fainted at being hit by his fists and Sri Ram himself sings the glories of his valour, strength and devotion. May such all pervading Hanuman, the son of Wind-God, become eager to bestow boons on us. [6]

सीतार्तिदारुणपट्टः प्रबलः प्रतापी श्रीराघवेन्द्रपरिम्भवरप्रसादः।  
वर्णश्वरः सविधिशिक्षितकालनेमिः पञ्चाननोऽपनयतां विपदोऽधिदेशम् ॥7

Hanuman, who is an expert in dispelling the agonies of Sita, is endowed with the special and rare boon of embrace by Sri Ram himself (i.e., he is very near and dear to Sri Ram). May the 5-headed Hanuman, who is the most exalted celibate and who taught the deceitful demon Kalnemi a proper lesson (i.e., punished him by killing him), always protect us from all troubles.[7]

उद्यद्भानुसहस्रसंनिभतनुः पीताम्बरालंकृतः  
प्रोज्ज्वलानलदीप्यमाननयनो निष्पिष्टरक्षोगणः।  
संवर्तेद्यतवारिदोद्धतरवः प्रोच्चैर्गदाविभ्रमः  
श्रीमान् मारुतनन्दनः प्रतिदिनं ध्येयो विपद्भञ्जनः॥8

His divine form (body) glows like thousands of morning suns and is clad in Pitambar (a yellow silk cloth), his eyes are glowing like fiercely burning fire, he crushes the multitude of demons, he roars like the thunder of dooms-day clouds, his mace is immensely strong and effective – we should remember such splendid and magnificent form of Hanuman daily. [8]

रक्षः पिशाचभयनाशनमामयाधिप्रोच्चैर्ज्वरापहरणं दमनं रिपूणाम् ।  
सम्पत्तिपुत्रकरणं विजयप्रदानं संकष्टमोचनविभोः स्तवनं नराणाम् ॥9

The singing of the glories of trouble-shooting Hanuman can give freedom from the fear of ghosts and phantoms, can eliminate disease, sorrows, troubles, fever (i.e., burning or agitation caused by distressed

body and mind) etc., can bestow sons & prosperity as well as victories. [9]

दारिद्र्यदुः खदहनं विजयं विवादे कल्याणसाधनमङ्गलवारणं च ।  
दाम्पत्यदीर्घसुखसर्वमनोरथाप्तिं श्रीमारुतेः स्तवशतावृत्तिरातनोति ॥10

By reciting these glorious verses of Hanuman a hundred times, one can conquer poverty and sorrows, attain victory in disputes, achieve all possible well-beings and abolish all tormenting elements, get long term pleasures as a house-holder and fulfils all desires and needs. [10]

स्तोत्रं य एतदनुवासरमस्तकामः श्रीमारुतिं समनुचिन्त्य पठेत् सुधीरः ।  
तस्मै प्रसादसुमुखो वरवानरेन्द्रः साक्षात्कृतो भवति शाश्वतिकः सहायः ॥11

Those wise, steady persons who remember and worship Hanuman as per sanctioned system without any desire (for wordly gains or materialistic ambitions) have the privilege of having the divine sighting of Hanuman's form, who then always protects the devotee (i.e., if one worships Hanuman selflessly, the latter is sure to provide protection, salvation and divine intervention to him.) [11]

### (C) MARUTI - STOTRA

ॐ नमो वायुपुत्राय भीमरूपाय धीमते ।  
नमस्ते रामदूताय कामरूपाय श्रीमते ॥1  
मोहशोकविनाशाय सीताशोकविनाशिने ।  
भग्नाशोकवनायास्तु दग्धलङ्काय वाग्मिने ॥2

Salutation to the colossus, wise Hanuman, the son of Wind-God! He can take desired form, destroy delusions and sorrows; had removed the sorrows of Sita, destroyed Ashok-grove, burnt Lanka, is a good orator, and was a messenger of Sri Ram – we bow before you. [1-2]

गतिनिर्जितवाताय लक्ष्मणप्राणदाय च ।  
वनौकसां वरिष्ठाय वाशिने वनवासिने ॥3  
तत्त्वज्ञानसुधासिन्धुनिमग्नाय महीयसे ।  
आञ्जनेयाय शूराय सुग्रीवसचिवाय ते ॥4

He conquered wind with his swiftness, he restored Laxman's life, is the best among monkeys, has control over sense-organs, dwells in forests, engrossed in wisdom and meditating over the Supreme Truth, has great fame, is a friend & minister of Sugriv – Salutation to such a warrior named Anjananandan (i.e., Hanuman). [3-4]

जन्मृत्युभयघ्नाय सर्वबलेशहराय च ।  
 नेदिष्ठाय प्रेतभूतपिशाचभयहारिणे ॥5॥  
 यातनानाशनायास्तु नमो मर्कटरूपिणे ।  
 यक्षराक्षसशार्दूलसर्पवृश्चिकभीहृते ॥6॥

He demolishes the fear of birth and death, and all other troubles; is most near and dear to Sri Ram; abolishes the fear of ghosts, phantoms, spirits; of demons, lions, snakes or scorpions– we pay our respects to Hanuman who has taken the form of a monkey. [5-6]

महाबलाय वीराय चिरंजीविन उद्धते ।  
 हारिणे वज्रदेहाय चोल्लाङ्घितमहाब्धये ॥7॥  
 बलिनामग्रगण्याय नमो नः पाहि मारुते ।  
 लाभदोऽसि त्वमेवाशु हनुमन् राक्षसान्तक ॥8॥

Salutation to Sri Hanuman, who leapt across the mighty ocean, who is the vanquisher of pride of hypocrites, is eternal and most exalted among warriors, and whose body is as strong as Bajra (thunderbolt). Oh Hanuman ! Protect us ! You are like death for the demons (i.e., evil ones or Satans) and you give immediate succour and relief to the distressed. [7-8]

यशो जयं च मे देहि शत्रून् नाशय नाशय ।  
 स्वाश्रितानामभयदं य एवं स्तौति मारुतिम् ।  
 हानिः कृतो भवेत्तस्य सर्वत्र विजयी भवेत् ॥9॥

Therefore, bestow me with fame (good luck) and destroy my enemies. Those who invoke Hanuman for the well-being of their dependents, are always victorious. How is it possible that such a person suffers? (i.e., those who put the responsibility of their well-being on the shoulders of Hanuman can rest assured that they would be well looked-after, both in this mundane world as well as the other world, or in other words, their soul would find salvation after death.

### (D) VIBHISHAN'S HANUMAN-STOTRA

[ श्रीसुदर्शनसंहितायां विभीषणगरुणसंवादे विभीषणकृतं हनुमस्तोत्रं ]

नमो हनुमते तुभ्यं नमो मारुतसूनवे । नमः श्रीरामभक्ताय श्यामास्याय च ते नमः॥1॥

Oh Hanuman ! Salutation to thee ! Oh son of wind ! Hail thee ! Oh Devotee of Sri Ram ! Respects to thee ! The complexion of your face is dark. I bow before thee ! [1]

नमो वानरवीराय सुग्रीवसख्यकारिणे । लङ्काविदाहनार्थाय हेलासागरतारिणे ॥2॥

Regards to you ! you established friendship between Sri Ram and Sugriv, crossed the ocean playfully (i.e., without effort) with the objective of burning to ashes the city of Lanka, and you are the greatest monkey warrior. [2]

सीताशोब विनाशाय राममुद्राधराय च । रावणान्तकुलच्छेदकारिणे ते नमो नमः॥3॥

I repeatedly pay my regards to you ! You had carried Sri Ram's signet ring, had dispelled Sita's worries, and had destroyed Ravana's entire clan and kinsmen. [3]

मेघनादमखध्वंसकारिणे ते नमो नमः । अशोकवनविध्वंसकारिणे भयहारिणे ॥4॥

I repeatedly pay my respects to you, the dispeller of fear, who destroyed the Ashok Grove as well as the fire-sacrifice of Meghnad. [4]

वायुपुत्राय वीराय आकाशोदरगामिने । वनपालशिरच्छेदलङ्काप्रासादभञ्जिने॥5॥

Respects to you, the messenger of Sri Ram ! You are son of Wind-God, the best warrior, able to move in the sky (as when leaping across the ocean and bringing Sanjivani herb from the Himalayas to revive Laxman), dashed the heads of the guards at Ashok grove, and ruined the buildings at Lanka. [5]

ज्वलत्कनकवर्णाय दीर्घलाङ्गूलधारिणे । सौमित्रिजयदात्रे च रामदूताय ते नमः॥6॥

The complexion of your body is like gold, you have a long tail, and you helped in Laxman getting victory over Meghnad. [6]

अक्षस्य वधकर्त्रे च ब्रह्मपाशनिवारिणे । लक्ष्मणाङ्गमहाशक्तिघातक्षतविनाशिने॥7॥  
 रक्षोघ्नाय रिपुघ्नाय भूतघ्नाय च ते नमः । ऋक्षवानरवीरौघप्राणदाय नमो नमः॥8॥

I repeatedly pay respects to you ! You slayed Akshay Kumar broke Brahma's snare, destroyed (i.e., healed) the wound on Laxman's body inflicted by Meghnad's arrows (by bringing Sanjivni herb) [7]; You are a destroyer of demons, enemies and ghosts, and gave a new lease of life to the monkeys and bears (by bringing back the news of Sita). [8]

परसैन्यबलघ्नाय शस्त्रास्त्रघ्नाय ते नमः । विषघ्नाय द्विषघ्नाय ज्वरघ्नाय च ते नमः॥ 9॥

You are the destroyer of arms and ammunition, and the vanquisher of the strength of the enemies' army. Respects to you ! You are also the destroyer of (the bad effects of ) poison (in the form of enemies) and of fever (heat of Traitaps). [9]

महाभयरिपुघ्नाय भक्तत्राणैककारिणे । परप्रेरितमन्त्राणां यन्त्राणां स्तम्भकारिणे ॥10॥  
 पयः पाषाणतरणकारणाय नमो नमः ।

I repeatedly greet you ! You are the slayer of immensely terrible and formidable enemies, the sole protector of your devotees, the anti-dote of magical - charms (Tantra - Mantra) done by one's opponents, and the cause (instrumental) in making huge boulders float on the water of the ocean (at the time of construction of the bridge in Ramayan). [10½]

बालार्कमण्डलग्रासकारिणे भवतारिणे ॥11

नखायुधाय भीमाय दन्तायुधधराय च ।रिपुमायाविनाशाय रामाज्ञालोकरक्षिणे॥12  
प्रतिग्रामस्थितायाथ रक्षोभूतवधार्थिने ।करालशैलशस्त्राय द्रुमशस्त्राय ते नमः॥13

You had devoured the morning sun (during your childhood) and are the liberator from the delusionary ocean of this world; your form is very terrible (towards your enemies); you bear teeth and nails as your weapons; you destroy the illusions created by enemies and sustain the devotees on the orders of Sri Ram; You aim at killing (destroying) the demon and ghosts (the evil ones, evil spirits); you find abode in every village (as a patron protector for the villagers); you have large trees and mountains as your weapons – I bow before thee ! [11-13]

बालैकब्रह्मचर्याय रुद्रमूर्तिधराय च ।विहंगमाय सर्वाय वज्रदेहाय ते नमः॥14

Repects to you ! You are a celibate since birth; are an incarnation of Rudra (Shiva) and can move in the sky, and your body is as strong as Bajra. [14]

कौपीनवाससे तुभ्यं रामभक्तिरताय च ।  
दक्षिणाशाभास्वराय शतचन्द्रोदयात्मने॥15  
वृत्त्याक्षतव्यथाघ्नाय सर्वबन्लेशहराय च ।  
स्वाम्याज्ञापार्थसंग्रामसंख्ये संजयधारिणे॥16  
भक्तान्तादिव्यवादेशु संग्रामे जयदायिने ।  
किल्किलाबुबुकोच्चारघोरशब्दकराय च॥17  
सप्राग्निव्याधिसंस्तम्भकारिणे वनचारिणे ।  
सदा वनफलाहारसंतृप्ताय विशेषतः॥18  
महार्णवशिलाबद्धसेतुबन्धाय ते नमः॥

You wear a loin - cloth, are ever engrossed in devotion to Sri Ram, are like a sun to lighten the countries (areas) in the south, (because the natural home of Hanuman was in Kiskindha, which is in South India), resemble the glow and splendour of hundreds of moons, are the alleviator of wounds created by demoness Kritya (कृत्या), the reliever of all troubles, establisher of victory in the Arjun's war (Mahabharat War) on orders of your Lord (Sri Ram in the form of Krishna), full of victories, give success to your devotees in expert debates and competitions, make a terrible

roar and shrill cry, you make the snakes, fire and numerous diseases numb (ineffective), you are a dweller in forest, always eat forest - grown fruits and are contented with them. You had constructed a stone - bridge over the ocean. I bow before thee ! [15-18½]

वादे विवादे संग्रामे भये घोरे महावने ॥19

सिंहव्याघ्रादिचौरैभ्यः स्तोत्रपाठाद् भयं न हि । 19½

By reciting these verses, one is freed from the fear of disputes, war, great troubles (of all kinds) and wild animals and thieves in a forest [when these verses were written, the forest covered the major part of the country, and the people had to pass through them when moving from one city / town to another. So, this verse refers to the inherent and perpetual fears of those who had to do a lot of travelling by road through the woods in those days. It also means 'wicked people' because they are no less harmful than wild animals and thieves.] [19-19½]

दिव्ये भूतभये व्याधौ विषे स्थावरजङ्गमे ॥20

राजशस्त्रभये चोग्रे तथा ग्रहभयेषु च ।  
जले सर्वे महावृष्टौ दुर्भिक्षे प्राणसम्प्लवे॥21  
पठेत् स्तोत्रं प्रमुच्येत भयेभ्यः सर्वतो नरः।  
तस्य क्वापि भयं नास्ति हनुमत्स्तवपाठतः॥22

If one recites these verses, he is relieved from the fear of celestial and terrestrial elements, diseases, perpetual fear of the war of this delusionary world, the fear of king's strong arm tactics, fear of malign planets, water, serpents (and other poisonous reptiles) excess rainfall (floods, deluge etc.), draught / famine, life - threats and all other type of fears. [20-22]

सर्वदा वै त्रिकालं च पठनीयमिदं स्तवम् ।

सर्वान् कामानवाप्नोति नात्र कार्या विचारणा ॥23

These verses should be recited 3 times daily – morning, noon and bed time. By doing this, all wishes are fulfilled. There is no doubt about it. [23]

विभीषणवृत्तं स्तोत्रं ताक्ष्येण समुदीरितम् ।

ये पठिष्यन्ति भक्त्या वै सिद्धयस्तत्करे स्थिताः ॥24

The bird king Garuda had recited these verses formed by Vibhishan. Those persons who would recite these verses with faith shall find all success at hand. [24]



CHAPTER-7  
VINAIPATRIKA

Prayer to Hanuman  
Raag Dhanasri

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जयत्यंजनी-गर्भ-अंभोधि-संभूत-विधु, विबुध-कुल-कैरवानंदकारी ।  
केसरी-चारु-लोचन-चकोरक-सुखद, लोकगन शोक-संतापहारी ।।1।।  
जयति जय बालकपि केलि-कौतुक उदित चंडकर-मंडल-ग्रासकर्त्ता ।  
राहु-रवि-शक्र पवि-गर्व-खर्वीकरण शरण भयहरण जय भुवन-भर्त्ता ।।2।।  
जयति रणधीर, रघुवीरहित, देवमणि, रुद्र-अवतार, संसार-पाता ।  
विप्र-सुर-सिद्ध-मुनि-आशिषाकारवपुष, विमलगुण, बुद्धि-वारिधि-विधाता ।।3।।  
जयति सुग्रीव ऋक्षादि रक्षण-निपुण, बालि बलशालि-बध-मुख्यहेतू ।  
जलधि-लंघन सिंह सिंहिका-मद-मथन, रजनिचर-नगर-उत्पात-केतू ।।4।।  
जयति भूनन्दिनी-शोच-मोचन विपिन-दलन घननादवश विगतशंका ।  
लूमलीलाऽनल-ज्वालमालाकुलित, होलिकाकरण लंकेश-लंका ।।5।।  
जयति सौमित्रि-रघुनंदनानंदकर, ऋक्ष-कपि-कटक-संघट-विधायी ।  
बद्ध-बारिधि-सेतु, अमर-मंगल हेतु, भानुकुल-केतु-रणविजयदायी ।।6।।  
जयति जय वज्रतनु दशन नख मुख विकट, चंड-भुजदंड तरु-शैल-पानी ।  
समर-तैलिक-यंत्र तिल-तमीचर-निकर, पेरि डारे सुभट घालि घानी ।।7।।  
जयति दशकंठ-घटकर्ण-वारिद-नाद-कदन-कारन, कालिनेमि-हंता ।  
अघटघटना-सुघट सुघट-विघटन विकट, भूमि-पाताल-जल-गगन-गंता ।।8।।  
जयति विश्व-विख्यात बानैत-विरुदावली, विदुष बरनत वेद विमल बानी ।  
दास तुलसी त्रास शमन सीतारमण संग शोभित राम-राजधानी ।।9।।

25- Oh Hanuman! Glory to you! You took birth from the womb of Anjani as if it were an ocean from which the moon emerged, and the Gods in the form of lotuses blossomed in your presence; you please the eyes of Kesari (your father), which are like a Chakor bird (a bird which constantly fixes its gaze on the moon); and you dispell the sorrows and pains of the whole world (1).

Glory to you! During your childhood, you had swallowed the sun thinking it to be a red-fruit. At the time, you had crushed the pride, vanity of Rahu, Sun, Indra and Thunderbolt. Glory to you, who are the dispeller of fear of those who seek your refuge, and are the sustainer of the world (2).

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Glory to you! You are steady in the battlefield, always think and do good of Sri Ram, you are the manifestation of the most exalted of Gods called Rudra (Shiva), and are the protector of the world. Your body is the embodiment of the blessings of Brahamins (the learned ones), Gods, Siddhas (the attained ones or the realisers of supreme truth), and ascetics and hermits. You are an ocean of pure qualities/virtues, wisdom/intelligence and controller of destiny (3).

Glory to you! You are clever (i.e., wise, deligent and proficient) in protecting (the interests of) Sugriv and (bear king) Jamvant and are the chief medium or reason in the death (killing) of Bali. While crossing the ocean, you were like a lion for the demoness 'Singhika' (you overcame/subdued her), and were like a comet (a harbinger of bad omens) for Lanka (4).

Glory to you! You had removed the worries of Sita by conveying Sri Ram's happy news (well-being) to her and had laid waste Ravana's Ashok Grove. You had willingly surrendered to Meghnad (and allowed him to tie you) and had played Holi (a festival having its origin in fire) in Lanka with your furiously burning tail (5).

Glory to you! You gave peace and happiness to Sri Ram and Laxman; you had constructed a bridge over the ocean after assembling an army of bears and monkeys; you are the benefactor of Gods, and the one who was instrumental in Sri Ram's victory in the battle field (of Lanka) (6).

Glory to you! Your body, teeth, nails and ferocious looking mouth are as strong as (Indra's) Bajra (thunderbolt); your arms have immense strength, and you bear mountain and trees in your hands. You had crushed the hordes of demons as if they were mustard-seeds being crushed to extract oil in a mill (7).

Glory to you! You are the main factor in the destruction of Ravana, Meghnad and Kumbhkarna; you were the one who killed the deceitful demon, the crooked Kalnemi. You can make possible out of impossible and vice-versa, and are most terrible (i.e., you inspire awe). You can reach unhindered (have access to) all parts of the earth, subterranean world, ocean and sky (8).

Glory to you! You are famous in the world, and are always ahead in bravery. The wise ones and the Vedas have sung your praises with their most pure words. You are the dispeller of Tulsidas' fear of this ocean-

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like mundane-world (consisting of transmigration of soul; re-birth), and are always glorified with Sri Ram, the beloved of Sita, at Ayodhya (9).

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जयति मर्कटाधीश, मृगराज-विक्रम, महादेव, मुद-मंगलालय, कपाली ।  
 मोह-मद-क्रोध-कामादि-खल-संकुला, घोर संसार-निशि किरणमाली ।। 1 ।।  
 जयति लसदंजनाऽदितिज, कपि-केसरी-कश्यप-प्रभव, जगदार्तिहर्ता ।  
 लोक-लोकप-कोक-कोकनद-शोकहर, हंस हनुमान कल्याणकर्ता ।। 2 ।।  
 जयति सुविशाल-विकराल-विग्रह, वज्रसार सर्वांग भुजदंड भारी ।  
 कुलिशनख, दशनवर लसत, बालधि बृहद, वैरि-शस्त्रास्त्रधर कुधरधारी ।। 3 ।।  
 जयति जानकी-शोच-संताप-मोचन, राम-लक्ष्मणानंद-वारिज-विकासी ।  
 कीश-कौतुक-केलि लूम-लंका-दहन, दलन कानन तरुण तेजरासी ।। 4 ।।  
 जयति पाथोधि-पाषाण-जलयानकर, यातुधान-प्रचुर-हर्ष-हाता ।  
 दुष्ट रावण-कुंभकर्ण-पाकारिजित-मर्मभित्, कर्म-परिपाक-दाता ।। 5 ।।  
 जयति भुवनैकभूषण, विभीषणवरद, विहित कृत राम-संग्राम साका ।  
 पुष्पकारुढ सौमित्रि-सीता-सहित, भानु-कुलभानु-कीरति-पताका ।। 6 ।।  
 जयति पर-यंत्रमंत्राभिचार-ग्रसन, कारमन-कूट-कृत्यादि-हंता ।  
 शाकिनी-डाकिनी-पूतना-प्रेत-वेताल-भूत-प्रमथ-यूथ-यंता ।। 7 ।।  
 जयति वेदान्तविद विविध-विद्या-विशद, वेद-वेदांगविद ब्रह्मवादी ।  
 ज्ञान-विज्ञान-वैराग्य-भाजन विभो, विमल गुण गनति शुकनारदादी ।। 8 ।।  
 जयति काल-गुण-कर्म-माया-मथन, निश्चलज्ञान, व्रत-सम्यरत, धर्मचारी ।  
 सिद्ध-सुरवृंद-योगींद्र-सेवित सदा, दास तुलसी प्रणत भय-तमारी ।। 9 ।।

26- Oh Hanuman! Glory to you! You are the king of monkeys, have valour like a lion, are the best among Gods, are the abode of bliss and welfare, and are the manifestation of skull-bearing Lord Shiva. You are like a sun to dispell or eliminate the darkness of the night of attachment, pride, vanity, anger, lust and other worldly vices (1).

Glory to you! You are born out of the union of Anjani who is like Aditi (the mother of all Gods) and Kesari (who is like the first male Kashyap). You are the dispeller or eliminator of the troubles of the world, and are like the sun to remove the agony of the lotus (because the lotus opens itself early morning at the sight of the sun as if its troubles of the previous dark night has ended) (2).

Glory to you! Your body is very large and terrible (awesome), every part is as strong as thunderbolt. Your arms are heavy (robust and

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muscular), and your strong as Bajra teeth and nails look wonderful. Your tail is very long, and you are armed with various types of arms, mountains and weapons to slay (or conquer) the enemy (3).

Glory to you! You are the dispeller of Sita's sorrows and help the lotus of Sri Ram's and Laxman's happiness to bloom. You are like a mid-day sun (full of splendour, glow, 'Tej'), and can burn playfully the city of Lanka with your tail, and can lay waste the Ashok Vatika (grove, garden) (4).

Glory to you! You are the one who built a stone bridge across the ocean, are the destroyer of the demons' pleasures, and are the giver of justice to Ravana, Kumbhkarna and Meghnad for their sins (5).

Glory to you! You are the gem (decoration) of Tribhuvan (3 worlds), gave the boon of Ram's devotion to Vibhishan, and did great and marvelous feats with Sri Ram in the battle-field. You are the standard bearer of the fame of Sri Ram as he sat on Puspak-plane after achieving victory at Lanka (6).

Glory to you! You can swallow (i.e., nullify the effect of) black magic done by my enemies and are the destroyer of ill-effects of Satan and death-knells. You control and rule over phantoms, spirits, ghosts, hobgoblins and other terrible creatures (7).

Glory to you! You are expert in Vedant (Upanishads; the essential knowledge of Vedas), and expert in various types of knowledge, expert in 4 Vedas and 6 Vedangs; you have realised the pure Supreme Truth, you are the store house (receptacle) of wisdom, science and renunciation. This is why sage Narad and others sing your glories (8).

Glory to you! You can destroy (overcome) Kaal (time; circumstance; day-hour-moment), Triguna (Satwa, Rajas, Tamas), deeds (accumulated; that got from previous births, and that which depends on present action), and delusions (delusionary world—Maya). Your wisdom is pure, and you follow the righteous, scrupulous and truthful path. Siddhas (the attained, realised ones), Gods, Mystics always serve you. Oh the destroyer of the fear of this mortal world! This servant Tulsidas is always at your feet (9).

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जयति मंगलागार, संसारभारापहर, वानराकारविग्रह पुरारी ।  
राम-रोषानल-ज्वालमाला-मिष ध्वांतचर-सलभ-संहारकारी ॥1॥  
जयति मरुदंजनामोद-मंदिर, नतग्रीव सुग्रीव-दुःखैकबंधो ।  
यातुधानोद्धत-क्रुद्ध-कालाग्निहर, सिद्ध-सुर-सज्जनानंद-सिंधो ॥2॥  
जयति रुद्राग्रणी, विश्व-वंद्याग्रणी, विश्वविख्यात-भट-चक्रवर्ती ।  
सामगाताग्रणी कामजेताग्रणी, रामहित रामभक्तानुवर्ती ॥3॥  
जयति संग्रामजय, रामसंदेसहर, कौशला-कुशल-कल्याणभाषी ।  
राम-विरहार्क-संतप्त-भरतादि-नरनारि-शीतलकरण कल्पशाषी ॥4॥  
जयति सिंहासनासीन सीतारमण, निरखि निर्भरहरष नृत्यकारी ।  
राम संभ्राज शोभा-सहित सर्वदा तुलसिमानस-रामपुर-बिहारी ॥5॥

27- Oh Hanuman! Glory to you! You are an abode of auspiciousness and welfare, an abolisher of the burden of the world and are Lord Shiva himself in the form of a monkey. You are the personification of the wrathful fire of Sri Ram which burns to ashes the insect-like demons (1).

Hail you! You are a fount of joy for (your parents) Anjani (your mother) and Wind-God (your father). You had helped Sugriv like a true friend during his time of trial and sorrows when his head was bowed with worries and shame. You have doused the doomsday-like fire of the demons' wrath, and are an ocean of joy for the mystics, hermits, sages, Gods and gentlemen (2).

Glory to you! You are the most exalted and chief among the 11 Rudras and the other wise ones revered by the world; you are the famous emperor of all the bravest of warriors. You are the best among those who recite the Sam Veda and those who can overcome Kamdeo (lust/desires/passions). You are the well-wisher of Sri Ram and stay with his devotees to protect them (3).

Hail you! You won victory in the battle-field, took the message of Sri Ram to Sita and conveyed the good news about Ayodhya to Sri Ram [twice—once when Hanuman brought Mt. Dronachal for reviving Laxman, and second time when he was sent in advance by Sri Ram when he was returning back to Ayodhya by the air-route]; you are like the Kalpa Tree to eliminate the sun-like fire of separation from Sri Ram which was burning Bharat and the citizens of Ayodhya (4).

Glory to you! When you saw Sri Ram on the throne of Ayodhya, you danced in ecstasy. Even as Sri Ram looked magnificent and glorious after being crowned the king of Ayodhya and adorned its throne, you always

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reside in the Ayodhya of this Tulsidas' mind and thoughts (forever)! (5).

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जयति वात-संजात, विख्यातविक्रम, बृहद्बाहु, बलबिपुल, बालधिबिसाला ।  
जातरुपाचलाकारविग्रह, लसल्लोम विद्युल्लता ज्वालमाला ॥1॥  
जयति बालार्क वर-वदन, पिंगल-नयन, कपिश-कर्कश-जटाजूटधारी ।  
विकट भृकुटी, वज्र दशन नख, वैरि-मदमत्त-कुंजर-पुंज-कुंजरासी ॥2॥  
जयति भीमार्जुन-व्यालसूदन-गर्वहर, धनंजय-रथ-त्राण-केतू ।  
भीष्म-द्रोण-कर्णादि-पालित, कालदृक सुयोधन-चमू-निधन-हेतू ॥3॥  
जयति गतराजदातार, हंतार संसार-संकट, दनुज-दर्पहारी ।  
ईति अति भीति-ग्रह-प्रेत-चौरानल-व्याधिबाधा-शमन घोर मारी ॥4॥  
जयति निगमागम व्याकरण करण लिपि, काव्य कौतुक-कला-कोटि-सिंधो ।  
सामगायक, भक्त-कामदायक, वामदेव, श्रीराम-प्रिय-प्रेम-बंधो ॥5॥  
जयति धर्माशु-संदग्ध-संपाति नवपक्ष-लोचन-दिव्य-देहदाता ।  
कालकलि-पापसंताप-संकुल सदा, प्रणत तुलसीदास तात-माता ॥6॥

28- Oh Hanuman! Glory to you! You have been born of Wind-God; your valour and fame are world renowned. Your arms are very large (broad and strong) and your strength is measureless. Your tail is very long. Your body is colossus like Mt. Sumeru and is radiant. Your body hairs are flaming like the flames of a fire or appear like various rays (streaks, sparks, dazzles) of lightening (1).

Glory to you! Your face is as beautiful as a rising sun; your eyes are yellowish. Your head has a lock of matted grey hairs tied in a bun. Your eye-brows are curved (like a bow). Your teeth and nails are as hard and strong as Bajra (thunderbolt, the weapon of Indra); you are like a lion to disrupt a herd of wild, mad elephants (2).

Glory to you! You are the one who removed the pride, vanity of Arjun (that he is invincible and the best and bravest warrior), Bhimsen (that he is most strong) and Garuda (the mount of Vishnu, that he is very swift in speed); and you sat on the war-standard of Arjun and protected his chariot (during the Mahabharat war). You are the main cause for the destruction of the ferocious (fierce, most brave) army of Duryodhan, which was like Kaal (death for the Pandavas) and was protected by such ace warriors as Bhishma Pitamaha, Dronacharya and Karna (3).

Hail you! You had restored the lost kingdom to Sugriv; you are the one who destroys the troubles of this world and the pride, vanity and

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haughtiness of the demons. You are the dispeller or eliminator of all types of calamitous events which create hurdles in the harvest such as excess rainfall (deluge), draught, locusts, rats, birds, attacks from enemies as well as six types of obstacles (such as Iti, great fear, malignant stars, ghosts, evil spirits, thief, fire, disease, plague/pestilence and other epidemics etc.) (4).

Hail you! You are the one who has written expert commentaries on the Vedas, scriptures and grammar as well as on literature; you are an ocean of crores of arts (talents). You have sung the Sam Veda, fulfilled the needs and desires of your devotees, are the true personification of Lord Shiva and are the dearest, most lovable friend of Sri Ram (5).

Hail you! You had restored (i.e., you were instrumental in it) the wings, eyes and a healthy body of Sampati (a vulture, brother of Jatayu) which had been earlier burnt by the rays of the sun; you are like a parent for this Tulsidas who is full of the torments and sins inflicted upon him by Kaliyug (6).

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जयति निर्भरानंद-संदोह कपिकेसरी, केसरी-सुवन भुवनैकभर्ता ।  
 दिव्य भूम्यंजना-मंजुलाकर-मणे, भक्त-संताप-चिंतापहर्ता ॥1॥  
 जयति धर्मार्थ-कामापवर्गद विभो, ब्रह्मलोकादि-वैभव-विरागी ।  
 वचन-मानस-कर्म सत्य-धर्मव्रती, जानकीनाथ-चरणानुरागी ॥2॥  
 जयति बिहगेष-बलबुद्धि-बेगाति-मद-मथन, मनमथ-मथन, ऊर्ध्वरेता ।  
 महानाटक-निपुन, कोटि-कविकुल-तिलक, गानगुण-गर्व-गंधर्व-जेता ॥3॥  
 जयति मंदोदरी-केश-कर्षण, विद्यमान दशकंठ भट-मुकुट मानी ।  
 भूमिजा-दुःख संजात-रोषांतकृत जातना जंतु कृत जातुधानी ॥4॥  
 जयति रामायण-श्रवण-संजात-रोमांच, लोचन सजल, शिथिल वाणी ।  
 रामपदपद्म-मकरंद-मधुकर, पाहि, दास तुलसी शरण, शूलपाणी ॥5॥

29- Oh Hanuman! Glory to you! You are an ocean of pure and eternal bliss, lion amongst the monkeys, son of Kesari (Kesari also means lion) and the only sustainer and nourisher of the world. You are a magnificent gem (son) that has emerged (taken birth) from the mine (womb) of, and nourished by, the radiant soil (blood) of Anjani; you always destroy the woes, worries and troubles of you devotees (1).

Oh Vibho (omnipresent, all powerful, all pervading, eternal)! Glory to you! You are a bestower of Artha, Dharama, Kaam and Moksha (the

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four eternal fruits of noble deeds and righteousness); (and inspite of your ability to give all objects of pleasure and comfort to others) you remain a renouncer of all the objects of pleasure and comfort (stretching as far as the abode of Brahma or heaven) yourself. You truly and faithfully follow the path of Dharma (righteous, scrupulousness, purity and probity) and are a great lover (affectionate devotee) of the holy feet of Sri Ram (2).

Glory to you! You had destroyed (crushed, abolished, broken) the great pride, vanity of Garuda (mount of Vishnu) regarding his strength, wisdom, intelligence and speed, and you are a child-celibate who vanquished Kamdeo (the patron God of love, passion, desire, lust). You are an expert in creating, staging and acting in big dramas (plays and artful depiction of various events in human destiny); you are the chief amongst the clan of millions of great poets and bards, and can have victory over Gandharvas (celestial singers) who are proud of their talent in singing (3).

Glory to you! You are the crown jewel among warriors; you had pulled Mandodari by her hairs in front of her husband, the most haughty Ravana. Seeing the agonies and sorrows of Sita (at Ashoka garden in Lanka) you had become so angry, resentful and agitated that you punished the demons severely like Yam (the god of death and hell) does to sinful persons (at the time of death) (4).

Glory to you! Your body is thrilled as soon as you hear the stories of Sri Ram, your eyes are filled with tears of joy and affection, and your speech overflows with emotions. You are like a bumble-bee enamoured and captivated by the nectar of Sri Ram's lotus-like feet! Oh trident holding Lord Shiva in the form of Hanuman! This servant Tulsidas has taken refuge/shelter at you feet; protect him (5).

Raag Sarang

(30)

जाके गति है हनुमानकी ।  
 ताकी पैज पूजि आई, यह रेखा कुलिस पषानकी ॥1॥  
 अघटित-घटन, सुघट-बिघटन, ऐसी बिरुदावलि नहिं आनकी ।  
 सुमिरत संकट-सोच-बिमोचन, मूरति मोद-निधानकी ॥2॥  
 तापर सानुकूल गिरिजा, हर, लषन, राम अरु जानकी ।  
 तुलसी कपिकी कृपा-बिलोकनि, खानि सकल कल्याणकी ॥3॥

30- Those who solely depend on Hanuman, have all their vows (pur-

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poses) fulfilled. This fact is eternal like a line drawn by thunderbolt on stone (it can't be erased) (1).

Because Hanuman can make possible what is impossible and vice-versa; no one else possesses such a fame. All sorrows and troubles are erased or removed as soon as Hanuman is remembered (2).

Oh Tulsidas, those who are fortunate enough to have the beneficial and benevolent sight of Hanuman—who is a mine of all welfares—upon them, will always have Shiva, Parvati, Laxman, Ram and Sita benignant and favourably inclined towards themselves (3).

### Raag Gauri

(31)

ताकिहै तमकि ताकी ओर को।  
जाको है सब भाँति भरोसो कपि केसरी—किसोरको ॥1॥  
जन—रंजन अरिगन—गंजन मुख—भंजन खल बरजोर को।  
बेद—पुरान—प्रगट पुरुषारथ सकल—सुभट—सिरमोर को ॥2॥  
उथपे—थपन, थपे उथपन पन, बिबुधबुंद बैँदिछोर को।  
जलधि लाँधि दहि लंक प्रबल बल दलन निसाचर घोर को ॥3॥  
जाको बालबिनोद समुझि जिय डरत दिवाकर भोरको।  
जाकी चिबुक—चोट चूरन किय रद—मद कुलिस कठोरको ॥4॥  
लोकपाल अनुकूल बिलोकिबो चहत बिलोचन—कोरको।  
सदा अभय, जय, मुद—मंगलमय जो सेवक रनरोरको ॥5॥  
भगत—कामतरु नाम राम परिपूरन चंद चकोरको।  
तुलसी फल चारों करतल जस गावत गईबहोरको ॥6॥

31- Who can look with indignation or malice towards him who relies solely on Hanuman? (1).

Who can compare with Hanuman in showing benevolence towards his devotees, destruction of enemies, crushing the face of the wicked and bravery? (None!). His valour is famous in the Vedas and Purans. Who is more exalted among great warriors than Hanuman? (2).

Who else except Hanuman can reinstate those removed from the throne (e.g., Sugriv, Vibhishan) or dethrone those already at the helm of affairs (e.g., Ravana, Bali etc.); liberate Gods from Ravana's bondage, leap across the ocean to burn Lanka and vanquish and crush the strength of numerous demon warriors (3).

He, whose childhood pranks (of swallowing the sun) still inspire

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fear and awe in the heart of the morning sun and whose chin had put to shame the hardness of Indra's Bajra (because it could not crush Hanuman's chin) (4).

He, whose service is eagerly sought by the Diggals (a type of demi Gods), is such that those who serve him are always fearless, conquer their enemies, get all wordly pleasures and attain salvation (5).

The name of Hanuman, who constantly fixes his gaze on the face of Sri Ram even as Chakor bird constantly gazes at the full moon, is like a Kalpa Tree (all wish fulfilling celestial tree) for his devotees. Oh Tulsidas! Those who sing the glory of Hanuman, who can restore lost objects, has all the 4 fruits of Artha (prosperity, wealth), Dharma (truthful, righteous, scrupulous path), Kaam (wish fulfillment) and Moksha (salvation) (6).

### Raag Bilawal

(32)

ऐसी तोहि न बूझिये हनुमान हठीले।  
साहेब कहूँ न रामसे, तोसे न उसीले ॥1॥  
तेरे देखत सिंहके सिसु मेंढक लीले।  
जानत हौं कलि तेरेऊ मन गुनगन कीले ॥2॥  
हाँक सुनत दसकंधके भये बंधन ढीले।  
सो बल गयो किधौं भये अब गरबगहीले ॥3॥  
सेवकको परदा फटे तू समरथ सीले।  
अधिक आपुते आपुनो सुनि मान सही ले ॥4॥  
साँसति तुलसीदासकी सुनि सुजस तुही ले।  
तिहूँकाल तिनको भलौ जे राम रँगीले ॥5॥

32- Oh adamant Hanuman! [Adamant, because he is uncompromising and always eager and agile in protecting his devotees and removing their miseries and torments] You should not act like this [it appears that Tulsidas is politely admonishing Hanuman for showing laxity, slackness or carelessness in protecting him]. There is no Lord compared to Sri Ram and no assistant compared to you (1).

Inspite of this glory and while you are watching, this wretched Kaliyug in the form of a frog is gobbling up the cub of a lion. [Here, Tulsidas compares himself with a lion's cub because Hanuman is synonymous with a lion and he, being a devotee or protectorate of Hanuman,

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is akin to a lion's cub. Tulsidas means that Kaliyug, which has no significance compared to Hanuman and is therefore compared to a frog, has had the guts (temerity and audacity) to tease the lion's cub because the lion is indolent, slothful and careless about the welfare of its cub]. It appears that this Kaliyug has nailed (made ineffective or impotent) your virtues of love towards your devotees, determination to protect those who have taken your refuge, your magnanimity, generosity, merciful nature etc. (2).

There was a day when all the joints of Ravana's body buckled, loosened, creaked and were weakened on hearing your thunderous roar—where has that valour, courage and strength (for which you are renowned) gone? Or, is it that you have become haughty or spiteful instead of being merciful, kind and benevolent? (3).

Today, the curtain (veil) of your devotee is being torn—you must sew it. You must save his dignity and modesty from being lost (or trampled underfoot); why, you are all-able and adept! Earlier you used to treat your devotees with more respect and care than you had even for yourself, heard them and tolerated them (took care of them, overlooked their follies and shortcomings, and extended all possible help and protection to them)—but, I wonder, what has happened to you now? (4).

Hearing the distressed pleas of Tulsidas, why don't you remove his agonies and troubles, and take the credit for it? In actual fact (whether you like it or not), the devotees of Sri Ram are assured of their welfare and happiness in all the 3 eras (past, present, future). [So really I am not much bothered whether you pay attention to my pleas or not. My well-beings are assured because I am a devotee of Lord Sri Ram. I just wanted to give you a chance to get easy publicity, fame or credit for ensuring my welfare which nevertheless is certain by virtue of Ram's mercy and benevolence] (5).

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समरथ सुअन समीरके, रघुबीर-पियारे ।  
मोपर कीबी तोहि जो करि लेहि भिया रे ।।1।।  
तेरी महिमा ते चलें चिंचिनी-चिया रे ।  
अँधियारो मेरी बार क्यों, त्रिभुवन-उजियारे ।।2।।

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केहि करनी जन जानिकै सनमान किया रे ।  
केहि अघ औगुन आपने कर डारि दिया रे ।।3।।  
खाई खोंची मॉंगि में तेरो नाम लिया रे ।  
तेरे बल, बलि, आजु लौं जग जागि जिया रे ।।4।।  
जो तोसों होतौ फिरौं मेरो हेतु हिया रे ।  
तौ क्यों बदन देखावतो कहि बचन इयारे ।।5।।  
तोसो ग्यान-निधान को सरबग्य बिया रे ।  
हौं समुझत साई-द्रोहकी गति छार छिया रे ।।6।।  
तेरे स्वामी राम से, खामिनी सिया रे ।  
तहँ तुलसीके कौनको काको तकिया रे ।।7।।

33- Oh almighty son of the Wind-God (Hanuman)! Oh the beloved of Sri Ram! Do whatever you like to do with me now (1).

By your grace, even the seeds of the Tamarind tree can serve the purpose of metal coins and 'Asharfis' (gold coins); that is to say, if you wish, then a useless fellow like me can be counted amongst the Lord's devotees (or the preferred ones). Oh the one who lights all the three worlds! Why are you, then, making this world dark and foreboding for me? (2).

First, what was my good deed that made you accept me as your servant (devoted follower) and respect me, and now what sin or crime have I committed that you have thrown me off your hands (abandoned me)? (3).

I had always begged for food in your name, and I swear by you (i.e., I say truthfully and sincerely), I have lived in this world relying on your strength and support (4).

If I had been opposed to you due to any ill-feelings in my heart, would I have had the courage and face to say what I felt (without any fear or hesitation) like a member of your own family (of devotees)? (5).

You know what is in my mind because there is no one like you in insight, wisdom and knowing other's thoughts. I also understand that those who oppose their Lord (master) are bound to be ruined (6).

Your Lord is Sri Ram and mistress is Sitaji; for Tulsidas, who else is his support and succour besides you? Therefore, why don't you take me there (to Sri Ram and Sita)? (7).

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कटु कहिये गाढ़े परे, सुनि समुझि सुसाई ।  
करहिं अनभलेउ को भलो, आपनी भलाई ॥1॥  
समरथ सुभ जो पाइये, बीर पीर पराई ।  
ताहि तर्कै सब ज्यों नदी बारिधि न बुलाई ॥2॥  
अपने अपनेको भलो, चहैं लोग लुगाई ।  
भावे जो जेहि तेहि भजै, सुभ असुभ सगाई ॥3॥  
बाँह बोलि दै थापिये, जो निज बरिआई ।  
बिन सेवा सों पालिये, सेवककी नाई ॥4॥  
चूक—चपलता मेरियै, तू बड़ो बड़ाई ।  
हो आदरे ढीठ है, अति नीच निचाई ॥5॥  
बंदिछोर बिरुदावली, निगमागम गाई ।  
नीको तुलसीदासको, तेरियै निकाई ॥6॥

35- When a servant is under distress and troubled by problems, he is inclined to vent his feelings against his Lord (that the Lord has failed to protect him); and a good Lord is one who realises the servant's mental agonies, predicament and stress (and instead of being angry, annoyed and vindictive), he does good to him and takes proper care of his welfare (1).

When one's Lord is able, strong, benevolent, beneficial and always ready to help others in their times of need, he is always sought after by the people in their distress and need like the rivers that rush towards the ocean un-invited [ people rush un-invited towards magnanimous Lords seeking all types of favours because, first, they are sure that they won't be rebuked, scorned at or insulted, and second, their needs and desires would be taken care of and that their approaching the Lord would not go in vain.] (2).

In this world every man and woman want their own welfare and happiness, and therefore, they worship that God who can help them achieve it. But for me, you are the only hope and succour (3).

When you have kept someone forcefully on the assurance of giving support of your arms, then inspite of his not serving you and being

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a worthless burden, you should still sustain him as if he were a loyal servant (you are morally bound to do so because you have given your word to him) (4).

I am at fault, fickle and wavering (in my faith and loyalty), but you are senior to me—it is befitting of you to forgive culprits (guilty, sinful) like me. It is well-known that when a crooked, mean and evil person is respected, he becomes haughty and arrogant, and begins to behave meanly. (That is why, you should not pay attention to my lowly and mean behaviour and misdemeanours) (5).

The Vedas and scriptures sing your fame as the one who liberates from the shackles (of this mundane existence). This Tulsidas' welfare and happiness is now in your hands, otherwise I am of no value (i.e., without your kind benevolence and mercy, I have no hope of succour and salvation from anyone or from anyother source) (6).

[Note :- Though nowhere mentioned, this verse refers to Hanuman.]



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Chapter-8  
"HANUMAN IN THE VEDAS & UPANISHADS"

VEDAS

1- अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्रतम् ॥

[Rig Ved 1/12/1]

We praise or accept as worthy for praise him, who is अग्निम् i.e., the most superior, son of wind-God, highest (foremost) among monkeys, or the fire for the forest of demons; who is present among his devotees in the exalted meditation posture (यस्य, यज्ञस्य); who is the messenger of the patron God of and the ultimate aim and fruit of all fire sacrifices (यज्ञस्य) Vishnu in the divine form of Sri Ram, and who is सुक्रतम् i.e., who performed miraculous deeds such as leaping across the ocean, searching for Sita in a miniature form, burnt Lanka, revived Laxman by uprooting Dronachal mountain to bring Sanjivani herb. [Rig Ved 1/12/1]

2- ममच्चान ते मघवन् व्यंसो निविध्विध्वाँ अप हनू जघान ।

अथा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणगवधेन ॥

[Rig Ved 4/18/9]

'Oh Indra (मघवन्). When the mighty Hanuman playfully sported (ममत् ) around you fearlessly and carelessly (चन) and tried to catch the ears of your mount, the elephant called Erawat, then being tormented by his continuous nuisance (निविद्धः) and to remove him from the way (अप), you had hit him hard with your thunderbolt (वज्र) on his chin (हनू, जघान).

Thereafter (अथा), You broke the chin properly (सम्पिणक्) of the future servant of Sri Ram (दासस्य) . So he was called Hanu + Man = Hanuman (the one with a broken chin-bone or the one whose pride strength had been broken).

[Rig Ved 4/18/9]

3- अनु स्वाधामक्षरन्नापो अस्याऽवर्धत मध्य आ नाव्यानाम् ।

सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि धून् ॥

[Rig Ved 1/33/11]

It is customary in the Vedas to address a particular thing or subject not by using a direct word for it, but by using a synonymous or indirect reference word. For instance Hanuman is referred to as हन्मन HANMAN in the above verse.

The above verse describes the formation of clouds and rain, which sustains life on earth. There are two oceans – the cosmic and the other terrestrial. The cosmic ocean is full of pure, sanctified and glorified water, while terrestrial ocean has mortal, low grade, impure water. The cosmic ocean pours its excess water which forms the great rivers and water falls, which culminate into the terrestrial ocean. The sun's rays attract water from the latter and adds it to the former. Thus, both the oceans are complimentary to each other (This version is very scientific indeed).

HANMAN (Hanuman) lived and grew up in the cosmic ocean (i.e., he played in it during his childhood) but he was immune to being drowned by it due to a boon. Indra, the God of rain, commanded this ocean, and he was constantly disturbed by Hanuman who teased his elephant (See verse no. 2). So, Indra hit him in his chin with his thunderbolt. [Rig Ved 1/33/11]

4- अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं होतारं रत्नधातमम् । [Rig Ved 1/1/1]

'I humbly pray to son of wind-God (अग्निमीळे) who brought Sugriv in front of Sri Ram to make friendship between the two; who crossed the ocean and frightened the guards of Lanka; who killed the minister, his son, (or son of Ravana) at Ashok grove when challenged by them (होतारं); who is the bearer of Sri Ram's gem-studded signet ring (रत्नधातमम्); and who was a messenger (पुरोहितं) of Sri Ram (यज्ञस्य = Vishnu). [Rig Ved 1/1/1]

5- हिरण्यरूपः स हिरण्यसंदृगपां नपात् सेदु हिरण्यवर्णः ।

हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ [Rig Ved 2/35/10]

He has a body which is as glamorous as a deer [which is considered the most beautiful 4-legged animal by poets (हिरण्यरूपः)]. Surely he glows like gold (सेदु हिरण्यवर्णः), and looks splendid seated above the solar-system (i.e., presides over it) (हिरण्ययात्परि योनेर्निषद्या). The able devotees (rich, those who can give gold as alms हिरण्यदा) offer sweet offerings (अन्नं ददति) to this (अस्मै) Lord Hanuman [अपांनपात् = The grand son of the sky; sky means space, the subtlest of the 5 elements, which is filled by wind– the son– and its offspring i.e., the grandson of sky, is Hanuman.]

6- देवास आयन् परशू रबिभ्रन् वना वृश्चन्तो अभिविद्धभिरायन् ।

निसुद्रुवं दधतो वक्षणासु यत्रा कृपीटमनु त-हन्ति ॥

[Rig Ved 10/28/8]

(Context = when Hanuman started killing the demons in Ashok grove, those who survived rushed to inform Ravana; thus :-)

'Many Gods have arrived at the Ashok garden, they have snatched our axes (परशू), scattered and killed our (family) members, and (the Gods) are running around in the garden. They are burning our houses and firewood. They are burning the trees, and the resultant fire destroys adjacent trees. (i.e., the whole garden is on fire) [Rig Ved 10/28/8]

7- शशः क्षुरं प्रत्यञ्चं जगाराद्रिं लोगेन व्यभेदमारात् ।  
बृहन्तं चिदृहते रन्धयानि वयद्रत्सो वृषभं शूशुवानः ॥

[Rig Ved 10/28/9]

Ravana replied, 'My condition is similar to an animal called Sashak (शशः) which tries to swallow sharp-edged Asi (porcupine) and kills itself; or else is like someone who wants to demolish a mountain by hitting it with a clod of mud. I have abandoned the supreme Blissful Lord residing within me and have yielded to the pleasures of the world and senses.' [Rig Ved 10/28/9]

8- सुपर्ण इत्या नखमासिषायावरुद्धः परिपदं न सिंहः  
निरुद्धश्चिन्महिषस्तर्ष्यावान् गोधा तस्मा अयथं कर्षदेतत् ॥

[Rig Ved 10/28/10]

Then, Ravana ordered that Hanuman be captured using the Brahama's weapon. In spite of being tied by the Brahama's weapon (chain or rope like weapon used to tie the victim; modern day shackle) and being pulled by the demons with all their might, Hanuman roamed around like a chained lion or a thirsty buffalow pulls towards water in spite of its bondage. (i.e., all the strength of all the demons failed to control Hanuman who moved around like a free bull in a china shop) [Rig Ved 10/28/10]

9- अक्षानहो नह्यत नोत सोम्या इष्कृणुध्वं रशना ओत पिंशत ।  
अष्टाबन्धुरं वहताभितो रथं येन देवासो अनयन्नभि प्रियम् ॥

[Rig Ved 10/53/7]

When Hanuman defied the Brahama's weapon, the Gods prayed to him in order to preserve the sanctity and importance of it : 'Oh Lord Hanuman ! The demon Akshay Kumar who had come to trap you, got himself trapped by death (i.e., got killed). But please accept our request and maintain the decorum and importance of this Brahama's weapon and don't defy it, at least for the time being. If you wish, you can trample upon it or dash it later on. Please make your body tied at 8 places (2 shoulders, 2 arms, 2 legs, abdomen & waist = 8). This deed of yours will help us (because it is destined that Ravana would be slayed by Sri Ram and if you do not play your part in the drama, the whole story

would be spoilt !) [Rig Ved 10/53/7]

10- रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।  
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिव्या स रिषः पातु नक्तम् ॥

[Rig Ved 10/87/1, Atharva Ved 8/3/1]

Hanuman accepted the prayer of the Gods, and being thus captured (shackled) he went to Ravana's court. Then, Ravana got his tail wrapped in cloth and put on fire. Hearing this news, Sita prayed to the Fire-God, thus :-

'I cast my tears (i.e., I am sorrowful) at this sight of Hanuman, who is the slayer of demons and most powerful and agile Sri Ram's messenger. I pray to the fire-God, who is a friend of Hanuman's father the wind-God, to have mercy on him and offer him divine protection. The fire-God, who was kindled by the sacred sacrifices, and who has protected me from dishonour, shall protect my foster son Hanuman also.'

[Rig Ved 10/87/1, Atharva Ved 8/3/1]

11- अयोदंष्ट्रो अर्चिषा यातुधानानुपस्पृश जातवेदः समिद्धः ।  
आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृवत्यपिधत्स्वासन् ॥

[Rig Ved 10/87/2]

'Oh Fire-God ! You have a jaw that can melt iron. Lick the demons with your fire tongue (अर्चिषा यातुधानानुपस्पृश). You are all-knowing ! Burn ferociously and scorch the demons from all sides (so that they can't escape) (जिह्वया मूरदेवान् रभस्व क्रव्यादो). Hide all the meat-eating demons in your mouth, and chew them (वृवत्यपिधत्स्वासन्). [Rig Ved 10/87/2]

12- यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।  
यद्वा न्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥

[Rig Ved 10/87/6, Atharva Ved 8/3/5]

'Oh, the thrower of swift arrows, the fire-God ! [Swift arrows refers to the embers, flames and sparks that fly off from burning wild fire which help the fire to spread rapidly, burning entire forests in a short span of time, though the original fire was started at a single, localised spot]. Wherever the demons are at this moment— whether they are sitting, in water (swimming / bathing) sleeping or enjoying themselves in pleasures (उत तिष्ठन्तमग्नः वा), wandering in the sky (यद् वा अन्तरिक्षे चरन्तम्), on the road— all those demons as well as all the household belongings of Ravana along with the remaining demons— pierce them (i.e., burn them) with your sharpened (i.e., ferocious, terrible scorching) arrows (flames).'

[Rig Ved 10/87/6, Atharva Ved 8/3/5]

13- परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।  
धृषद्वर्णं दिवे दिवे हन्तारं भङ्गुरावताम् ॥ [Rig Ved 10/87/22]  
'Oh most splendid Fire-God ! It is said that you are all-pervading. Establish yourself around the enemies' city from all 4-sides (सहस्य पुरं परि ) so that no one can escape. Oh Fire-God, you burn others but remain unscathed yourself (धृषद्वर्णं दिवे दिवे) ! I pray to you who constantly destroys the demons, to protect Sri Ram's messenger Hanuman.'

[Rig Ved 10/87/22]

14- हरि मृजन्त्यरुषो न युज्यते सं धेनुभिः कलशे सोमो अज्यते ।  
उद्वाचमीरयति हिन्वते मती पुरुष्टुतस्य कति चित् परिप्रियः ॥

[Rig Ved 9/72/1]

When Hanuman returned to Sri Ram after finding out about Sita, the most peaceful, devoid of anger and malice Lord Sri Ram (अरुषः हरिम्) caressed Hanuman affectionately with his hands (मृजन्ति). Sri Hanuman filled the pitcher of Sri Ram's heart with the sweet message from Sita (वाचम् युज्यते), and said, 'Oh Lord, when even Brahma and Shiva are unable to sing your praises and please you with their best words and speech (पुरुष्टुतस्य ईरयति वाचम्), where do I stand (i.e., what value do my words have उत् कति चित्; I am finding myself inept to sing your praises).

[Rig Ved 9/72/1]

15- क्रतूयन्ति क्रतवो हत्सु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः ।  
न मर्दिता विद्यते अन्य एभ्यो देवेषु मे अधि कामा अयंसत ॥

[Rig Ved 10/64/2]

Sri Ram says, 'The Gods, in the form of monkeys, are eager and determined to serve me. They have all the qualities of my devotee, and had gone in all the directions in search of Sita. No one is more helpful to me than those Gods in the form of monkeys. All my jobs have been fulfilled through them !' [Rig Ved 10/64/2]

16- सहस्रधारे वितते पवित्र आ वाचं पुनन्ति कवयो मनीषिणः ।  
रुद्रास एषामिषिराषो अद्रुहः स्पशः स्वञ्चः सुदृशो नृचक्षसः ॥

[Rig Ved 9/73/7]

Sage Valmiki and others purify their speech by singing the glories of Sri Ram who is eternally blissful, all pervading, most exalted and holy, and soothing like the rays of moonlight which appear to spread streams of nectar all around. One of the forms of Shiva, called Rudra (रुद्रास), is one among such sages (who have sung Ram's glory) in the form of Hanuman. He is swift (इषिरः), a spy (स्पशः), of beautiful countenance (स्वञ्चः), and a first hand witness for Sita (i.e., the first person outside of Lanka who saw Sita—नृचक्षः). Like Valmiki, Rudra (Hanuman) has also

created (written) Ramayan, but the devotional elements is more prominent and apparent in the latter as compared to the former.

[Rig Ved 9/73/7]

17- '.....आ रुद्रं रुद्रेषु रुद्रियं हवामहे ।' [Rig Ved 10/64/8]

We invoke Hanuman, who is one of the forms of Rudra (Shiva) and who is able to destroy the enemies, to achieve success (Siddhi) in our quest for our patron God. [Rig Ved 10/64/8]

18- प्रमातु प्रतरं गुह्यमिच्छन् कुमारो न वीरुधः प्रसर्पदुर्वीः ।  
ससं न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥

[Rig Ved 10/79/3]

This verse deals with the desire of Hanuman to cross the ocean.

[Rig Ved 10/79/3]

19- अद्रिभिः सुतः पवते गभस्त्योर्वृषायते नभसा वेपते मती ।  
स मोदते नसते साधते गिरा नेनिके अप्सु यजते परीमणि ॥

[Rig Ved 9/71/3]

Here, it is mentioned that Hanuman touched 'Mainak-hill' while crossing the ocean. The Hill requested Hanuman to rest a while during the journey, but Hanuman obliged him (Mainak) by just touching it and proceeding with his journey. [Rig Ved 9/71/3]

20- स रुद्रेभिरशस्तवार ऋभ्वा हिल्वी गयमारे अवद्य आगात् ।

[Rig Ved 10/99/5]

Sri Ram killed Ravana, purified Sita through the fire-test, and accompanied by Hanuman etc., returned to Ayodhya.

[Rig Ved 10/99/5]

21- अत्राण्यस्मै पद्भिः सं भरन्त्युत्तानहस्ता नमसाधि विश्व ।

[Rig Ved 10/79/2]

Gods and demi Gods are always serving Hanuman, thanks to Sita's boon and blessings on him. Hanuman played the most important role in achieving and fulfilling all the works of Sri Ram.

[Rig Ved 10/79/2]



## UPANISHAD

[SRI RAM PURVATAPONISHAD]

### 1- Kiskindha-Kand

पूजितावीरपुत्रेण भक्तेन च कपीश्वरम् ।

आहूय शंसता सर्वमाद्यन्तं रामलक्ष्मणौ ॥ [4/20]

When Sri Ram and his brother Laxman moved ahead, they met Hanuman, the son of wind-God, who called Sugriv (कपीश्वरम्) and befriended him to the two brothers.

### 2- Sunder-Kand

ततस्ततार हनुमानब्धिं लंडुका समा ययौ ॥

सीतां दृष्ट्वासुरान् हत्वा पुरं दग्ध्वा तथा स्वयम् ।

आगत्य रामेण सह न्यवेदयत तत्त्वतः ॥ [4/25-26]

Taking permission from Sugriv, bearing Sri Ram's signet ring as proof of his identity, crossing the ocean and entering Ashok garden in Lanka, Sri Hanuman saw Sita. Thereafter, he burnt Lanka, killed the demons and came back to Ram and told him the entire episode.

### 3- Uttar-Kand

उद्गक्षिणयोः स्वस्य शत्रुघ्नभरतौ ततः ।

हनूमन्तं च श्रोतारमग्रतः स्यात् त्रिकोणगम् ॥ [4/32]

Sri Ram is enthroned as king of Ayodhya. He bears a bow and has a happy, contented countenance / face. Sri Ram has Shatrughan on his north and Bharat on his south. 'Sri Hanuman is standing with folded hands in front of Sri Ram in Trikone Mandal (the third apex of the triangle).



## CHAPTER-9

### 'THE LEGEND OF HANUMAN'

[NAME]

(A) The word Hanuman consists of the following syllables :-

हन + उन् = हनु and हनु + मतुप् = हनुमत् = हनुमान्

हन = to abolish, to destroy, to break, to demolish; उन् = his chin; मतुप् = मत् = pride, haughtiness, ego, arrogance.

∴ हन + उन् + मत् = one who has destroyed / abolished / conquered his pride.

(B) The हन् element has two connotations in Sanskrit viz., (i) violence and (ii) speed. Violence is represented by death, arms (weapons), destruction and its causes e.g., disease, women, strife etc.

So, हन + उ = हनु = death (that which causes death, destruction), arms (weapons), diseases; woman

हनुर्हट्टविलासिन्यां मृत्यावस्त्रे गदे स्त्रियाम् ॥

द्वयोः कपोलावयवे हीनं गह्वानयोस्त्रिषु ।

[Mednikosh 20/25-26]

Therefore, Hanuman means – 'one who has conquered, or is free of death, disease, fear of weapon or women.' It also means – 'one is ferocious and invincible like death, disease, weapons or women.'

This is why, as the name itself suggests, Hanuman is called 'destroyer of all troubles, enemies, demons, ghosts, diseases, and dispeller of all agonies.' He is a renowned celibate (i.e., one who has vanquished desire, lust, pleasures of sense organs).

(C) The second element of हन् is speed. The word speed has four connotations viz., (i) movement (ii) wisdom (iii) Salvation (iv) to receive. Thus,

हन् = speed, swift; also wisdom, movement, achievements

and मतुप् = these are his (तदस्य अस्ति)

Therefore, Hanuman means 'one who has (possesses) speed, swiftness', or 'one who has wisdom and achievement'. Hanuman is one who moves fast as a wind, has achieved highest wisdom.

सत्यमेतद् रघुश्रेष्ठ यद् ब्रवीषि हनूमाति ।  
न बले विद्यते तुल्यो न गतौ न मतौ परः ॥

[Valmiki Ram'n- 7/35/15]

Sage Agastya said to Ram, "O Ram, whatever is said about Hanuman is true. No one can compare with him in strength, intelligence / wisdom and speed.

(D) हन् = to receive (See 'c' above)

Therefore, Hanuman means 'one who receives'. It is evident that Hanuman was in want of nothing; he had received numerous boons, Sri Ram and Sita themselves had blessed him and he had received highest wisdom.

Sri Ram had awarded him the most sought-after praise in the form of his embrace and exalted status of a foster son :-

एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमातः ।  
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥

[Valmiki Ram'n 6/1/13]

सुनत कृपानिधि मन अति भाए । पुनि हनुमान हरषि हियँ लाए ॥

[Ram Charit Manas 6/30/7]

सुन सुत तोहि उरिन मैं नाहीं । देखऊँ करि विचार मन माहीं ॥

[Ram Charit Manas 6/32/7]

Sri Ram was most happy at the news of Sita, and he embraced Hanuman. Then he told him "Son, I shall always be indebted to you."

हैं सुत कपि सब तुम्हहि समाना । जातु धान अति भट बलवाना ॥

[Ram Charit Manas 6/16/6]

Even Sita had called him her 'Son = सुत at Ashok grove.

(E) ममच्चन ते मघवन् व्यंसो निविविध्वाँ अप हनू जघान ।  
अथा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन ॥

[Rigveda 4/18/9]

The legend goes that as a child, Hanuman was constantly teasing Indra's mount, the Erawat elephant. Indra got so annoyed at his mischief that he hit him hard on the chin with his Bajra, thereby breaking the bones. This breaking was symbolic – for it was actually to deter Hanuman from future mischief and also as a gesture to break his irrepressible haughtiness as a child.

This incident became so permanently associated with Hanuman that, inspite of his having a thousands odd names (Hanuman Sahastra Nam Strotra), the name- 'Hanuman' meaning one whose chin (pride) is broken became very popular and most prominent.

Another significance of this 'breaking of pride' is to show that only those who have cast off pride, who are humble, are eligible to be called servants of Sri Ram !. There is a great lesson to be learnt from this seemingly insignificant incident.

(F) तदा शैलाग्रशिखरे वामो हनुरभज्यत ।

ततो हि नामधेयं ते हनुमानिति कीर्तितम् [Valmiki Ram'n 4/66/24]

He was born on the top of Udaigiri, he leapt towards the sun to eat it thinking that it was a ripe red fruit, Indra hit him with his Bajra, which broke the chin of the son of Wind-God, and since then he is known as Hanuman.'

(G) तपनपवनयोर्यः प्राप्तवान् पुत्रभावं शतमखकृतपालिं विद्यया जन्मना च ।

स तु दशमुखकीर्तिस्तोमसोमस्य पक्ष-श्वरम इव तनूमान् प्राप रामं हनूमान् ॥

[Champu Ramayan 4/10]

'He (Hanuman) attained the studentship of Sun and was born as a son of wind-God. He is scarred by Indra's Bajra on his chin, and is famed as the dark side of the moon of Ravana's fame (i.e., had eclipsed the fame of Ravana, or had blackened the shining glory of Ravana).

(H) पुरे हनुरुहे यस्माज्जातः संस्कारमाप्तवान् ।

हनुमानिति तेनागात् प्रसिद्धिं स महीतले ॥ [Padam Puran]

'A child was born in the city called 'HANU-RUHA' (हनुरुहे), and so was called after it as Hanu-Man.'

(I) मत्करोत्सृष्टवज्रेण हनुरस्य यथाहतः ।

नाम्ना वै कपिशार्दूलो भविता हनुमानिति ॥

[Valmiki Ram'n 7/36/11]

Indra said, 'The chin of the son of Wind-God was broken by my thunderbolt, so the name of this best among the monkeys would be Hanuman (the one with the broken chin).

(J) हनुमानञ्जनीसूनुर्वायुपुत्रो महाबलः ।

रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः ॥

उदधिक्रमणश्चैव सीताशोकविनाशनः ।

लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा ॥

एवं द्वादश नामानि कपीन्द्रस्य महात्मनः ।

स्वापकाले प्रबोधे च यात्राकाले च यः पठेत् ॥

तस्यसर्वभयं नास्ति रणे च विजयी भवेत् ।

राजद्वारे गह्वरे च भयं नास्ति कदाचन ॥

[Anand Ramayan 8/13/8-11]

Hanuman has 12 main names. According to above verse, they are as follows : (1) Hanuman (2) Son of Anjani (3) Son of Wind God (4) One of immense strength (5) Dearest / most beloved of Sri Ram (6) Friend of Arjuna (7) one with brown eyes (8) incomparable valour &



fame (9) conqueror of the ocean (10) the dispeller of Sita's sorrows (11) Restorer of Laxman's life (12) The destroyer of Ravana's Pride.

These 12 names are indicative of Hanuman's main qualities and wordly sport.

Those who remember these 12 names at bed time or at dawn, before starting on a journey etc. – can vanquish all fear. He is immune to fear in battlefield, in the king's court, or anywhere where they are great troubles to be faced.

This is also why Hanuman is called 'Sankat Mochan', or eliminator or destroyer of troubles.

Hanuman is also called the 'Grand Son of the Sky'.

[See Chapter-8, Verse-5]

(K) Was Hanuman a monkey ?

(i) In Ramanand sect, Hanuman is regarded as a Brahmin (upper caste Hindu; definitely not a monkey).

‘कर्णयोःकुण्डले प्राप्तस्तथा यज्ञोपवीतकः [Tantrasaar]

'Hanuman wore the sacred thread and ear rings (like an initiated Brahmin.)'

कंचन बरन बिराज सुबेसा । कानन कुंडल कुंचित केसा ।  
हाथ बज्र औ ध्वजा बिराजै । काँधे मूँज जनेऊ साजै ॥

[Hanuman Chalisa 4-5]

Tulsidas writes, "Hanuman's countenance is golden, he has a good attire, has an ear ring, curly hairs, mace in his one hand and a flag (of Sri Ram's glory) in the other, while he wears a sacred thread across his shoulders.

(ii) In Ram Charit Manas the following verses appear :

बिप्र रूप धरि कपि तहँ गयऊ । माथ नाइ पूछत असत भयऊ । [RCM 4/1/6]

इहाँ हरी निसिचर बैदेही । बिप्र फिरहिं हम खोजत तेही ॥

आपन चरित कहा हम गाई । कहहु बिप्र निज कथा सुनाई ॥ [RCM 4/2/3-4]

In Kishkindha Kanda, when Sri Ram met Hanuman, the latter was in the form of a Brahmin. When enquired, Sri Ram addressed Hanuman as a Brahmin (बिप्र) and said, "Sir, we have come to the forest on the (implicit) orders of our father. The demons have abducted my wife Sita in the forest; we are roaming about searching for her. We have told you our story, now, Brahmin, tell us about yourself."

Again, बिप्र रूप धरि बचन सुनाए । सुनत बिभिषन उठि तहँ आए ॥

करि प्रनाम पूंछी कुसलाई । बिप्र कहहु निज कथा बुझाई ॥

[RCM 5/6/5-6]

In Sundar Kand, Hanuman went to meet Vibhishan also as a Brahmin. Vibhishan bowed his head and asked about his welfare.

(iii) The important question is – Can Ram and Sita call a 'monkey' their son ? The following is a clear answer to this most vexing question pertaining to Hanuman.

Though the Hindi word for monkey is (वानर) Vaanar, In 'KENOPANISHAD' the following verse appears.

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यम् ,  
स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ।

[Kenopnishad 4/6]

The worship of Brahma, who is the abode of Eternal Bliss is incorporated in the word वन (Van) = ब्रह्म (Brahma)

वने भवं वानम् , वानं राति इति वानरः

The eternal bliss, which is present in the Brahma called 'Van' (वन), is known as Vaan (वान) i.e., Brahma (वन) has eternal bliss (वान) or 'Van' has 'Vaan' ! Those who accept, or enjoy, or are well versed in it, are called 'Vaanar' (वानर) [Just like teach + er = teacher, and one can't teach without knowing himself first.] Incidentally, 'Vaanar' also means monkey in Hindi. So we see, the original Sanskrit texts, and their meaning have been distorted and twisted out of shape to the extent that those creatures, who were highly steeped in the truth of Brahma, those who were highly developed intellectually, spiritually and in wisdom, have been reduced to cartoon figures of 'monkeys', a disparaging word.

Certainly, Hanuman was not a monkey as the word is understood in the modern context. He was surely not a member of the animal kingdom, nor foolish or uncivilised. On the contrary, he was highly evolved, educated, attained, intelligent, possessor of immense good qualities. And to reduce such an enlightened race, to which he belonged, to the ridicule of being 'monkeys' is only a reflection of our own bankruptcy of intelligence and lack of insight. Or, we would not tolerate to hear that other races were more evolved than ours.

Again, It is foolhardy to expect a monkey to speak immaculate Sanskrit. (Valmiki Ramayan 4/3/28-29 when Sri Ram & Laxman met Hanuman at Kishkindha. Hanuman spoke fluent and perfect Sanskrit.) Hanuman has been addressed with a prefix 'ज्ञानिनामग्रगण्य' (foremost among the most exalted, wise-ones). He was the *only* disciple to have ever been taught by the highest seat of wisdom itself, represented symbolically by the Sun (Sun was his teacher). Do a 'monkey' fit in this picture.

Then, how does one explain (1) his assuming a miniature form of a

mosquito to enter Lanka (2) His elongating tail to burn Lanka, (3) To fly in the sky to bring Sanjivni herb etc. ?

The answer lies in the following verse :

कामरूपः कामचारी कामगः प्लवतां वरः ।  
भवत्यव्याहतगतिः कीर्तिमांश्च भविष्यति ॥

[Valmiki Ram'n 7/36/24]

Brahama had blessed Hanuman with the following boon :

'He can assume the desired form, can go anywhere he likes.'

लङ्घने प्लवने चैव भविष्यति मया समः ॥' [Valmiki Ram'n 4/66/19]

The wind God had blessed Hanuman, 'Oh Anjani ! Your son would be like me in leaping across the sky !'. Now, in order to reach the destination from the starting point, a leap necessarily entails gliding, floating, cruising and navigation across the sky. It could also mean, in modern scientific term, missile or rocket type launch – straight in the sky, follow a trajectory, a path and land at pre-determined spot. But a leap essentially involves 'navigation', which is another way of saying controlled glide or flight."

There is another probable reason for a 'Brahmin' Hanuman to assume a 'monkey' form. Hanuman was one of the most ardent devotee of Sri Ram. He wished to serve his Lord in a most humble & down-to-earth way. A Brahmin was considered a respected class, while Sri Ram belonged to a Kshatriya class. In order to maintain dignity and decorum of the class he belonged to, Hanuman could not serve his Lord in the humble way he intended to do as a Brahmin. He could not– as a Brahmin – fall at Sri Ram's feet (at the time of their first meeting at Kiskindha); could not carry Sri Ram and Laxman on his shoulders to the top of the hill of Rishyamuk where Sugriv lived (when Ram objected riding on his back, Hanuman justified it saying 'Lord, if you can ride on a horse, which is an animal, so you can ride on the back of a monkey as well'); could not burn Lanka using a tail (a Brahmin does not have a tail and a man can't burn a whole city with his hands); could not stay at the feet of Sri Ram after his becoming king of Ayodhya and could not stand guard at Ram's door (that would be insulting to the Brahmin class)!

So, clever as he was, Hanuman exploited the Boon of Brahama (Valmiki Ram'n 7/36/24) to the hilt, as it were, and became a monkey. Also because he knew that – as destined – the monkey class was to serve Sri Ram during his exile period. So, that was the best option left open to Hanuman to serve his purpose of serving Sri Ram in a humble

and practical way.

(L) As for the elongating tail, there is a simple but deep philosophical meaning behind the episode. Lanka was the breeding ground of demons, who represented ignorance, vices, evil and all conceivable negative traits. Hanuman's tail represented wisdom, righteousness, knowledge of the Supreme Truth and enlightenment. So, this wisdom (tail) had to expand itself so as to eliminate the entire breeding ground of evil first, and then, as a second step, it had to exterminate the evil itself. The wisdom and righteousness had to ensure that the malignant, festering wound had to be permanently treated so as to allow the rest of the society, civilisation to live in peace. Remember, how the demons had wrecked havoc amongst the Gods, sages, the enlightened ones, the world and society as a whole by killing them, burning their hermitages, kidnapping and torturing them pillaging and looting and trampling underfoot civil code of conduct : –

सोरठा- बरनि न जाइ अनीति घोर निसाचर जो करहिं ।

हिंसा पर अति प्रीति तिन्ह के पापहिं कवनि मिति ॥ [RCM 1/183]

अतिसय देखि धर्म के ग्लानी । परम सभित धरा अकुलानी ॥

[RCM 1/184/4]

'The excesses done by demons can't be described; they were fond of violence, and their sins had no limit'. 'The mother earth, representing creation, became agitated and tormented seeing the excessive denegation of Righeousness and Noble virtues.' (RCM)

(M) So, Hanuman, who was the foremost in wisdom and righteousness, did his job of a Prophet in this context.

He also rescued trapped soul (Sita) from the clutches of the cauldron of the devilish world (demons) and presented it (Soul-Sita) before the Lord (Sri Ram). The rescue of Sita has a great spiritual and symbolic value. He then stood with folded hands before the Lord asking him to forgive the faults of the soul (here Sita) and accept it (i.e., salvage it), a request Sri Ram accepted with closed eyes in meditation pose. (यज्ञस्य रामः ध्यानस्थः)

Similarly, the 'Fire-Test of Purity' that Sita was asked to undergo after her rescue also symbolises the acid test that the soul is required to pass before it is finally accepted by the Lord. The test proves that the soul has actually, sincerely and without deceit realised its follies and delusions, and has finally decided to follow the righteous path of salvation. And once it passes the test, it is irrefutably and without second thoughts accepted by the Lord.

Being ज्ञानिनामग्रगण्य it was a moral duty of Hanuman to perform all the correct acts which he did. So, it would not be out of place to add another adjective to his name viz., – a 'Prophet'.

### BIRTH

Various legends associated with Hanuman's Birth are narrated below in brief :

(a) Shiv Purana & Vayu Puran :

During the churning of the ocean the celestial elixir of eternity (called Amrit) was produced. The demons and Gods fought over its possession. Vishnu, in order to divert the attention of the demons, assumed the form of a beautiful damsel called 'Mohani'. Incidentally, Lord Shiva got attracted towards her, and ejaculated. The resultant 'seed' (sperms) was implanted in Anjani's womb, and the child born out of it had the genes of Lord Shiva in him. He was, thus, called 'Shanker-Suvan (Son of Shanker) and bestowed with the qualities of Lord Shiva.

(b) Yajur Veda :

Here, Shiva is called Mahadeva or Rudra. Demon Ravana propitiated 10 Rudras (a form of Lord Shiva) by offering his heads as sacrificial offering; but in his folly, ecstasy, or over confidence, he forgot or purposely neglected the 11<sup>th</sup> Rudra, who became angry and felt insulted at Ravana's audacity. So, this 11<sup>th</sup> Rudra took the form of Hanuman to kill Ravana to avenge his insult.

(c) Skand Purana :

Indra, the king of Gods, was annoyed at being spurned by a celestial dancer called 'Punjikasthala'. So, he cursed her to become a she-monkey in her next birth. She became daughter of monkey king called Kunjar, and was named Anjani. She was married to Kesari. They had no child, so the couple left Kiskindha and went to Tirupati mountain (in Andhra Pradesh) to do penance for a child before the Wind-God, who appeared and blessed them that his incarnation will be born to them in the form of Hanuman. Therefore, Hanuman was called Pawan-Sut (Son of Pawan, the Wind-God).

(d) Hanuman Purana :

The name of Hanuman in this Purana, which deals exclusively with him, is 'Sundar' meaning beautiful. This word is symbolic, because for all practical purposes, a monkey can't be ascribed the adjective of 'beauty' based on any physical parameter of attraction of senses which the word

is usually associated with. The word 'Sundar' here refers to the immense 'beauty' of qualities and virtues that Hanuman possessed in great bounty. A reflection of all his qualities can be assessed from the fact that Ram himself felt indebted towards him when he said,

सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ॥  
प्रति उपकार करौं का तोरा । सनमुख होइ न सकत मन मोरा ॥  
सुनु सुत तोहि उरिन मैं नाहिं । देखेऊँ करि विचार मन माहीं ॥

[Ram Charit Manas, 5/32/5-7]

(e) Valmiki Ramayan

In Uttar Kand of Valmiki's epic, canto (Chapters) 35-36 deal with the stories associated with Hanuman. Here, Sri Ram has expressed surprise at the magnificent deeds of Hanuman and asked sage Agastya to tell him in detail about the birth and other stories of Hanuman, thus :-  
यदि वास्ति त्वभिप्रायः संश्रोतुं तव राघव । समाधाय मतिं राम निरामय वदाम्यहम् ॥

[Valmiki Ram'n, 7/35/18]

Sage Agastya said, "Oh Sri Ram, if you want to listen to Hanuman's story, listen with concentration.

सूर्यदत्तवरस्वर्णः सुमेरुर्नाम पर्वतः । यत्र राज्यं प्रसास्त्यस्य केसरी नाम वै पिता ॥  
तस्य भार्या बभूवेष्टा अञ्जनेता परिश्रुता । जनयामास तस्यां वै वायुरात्मजमुक्तमम् ॥

[Valmiki Ram'n, 7/35/19-20]

'King Kesari lived on a hill called Sumeru. It had become golden because of Sun's boon (blessings). His beloved wife was called Anjana. The Wind God gave birth to a magnificent son through her womb [Valmiki Ram'n, 7/35/19-20]. And, therefore, he was called 'Pawan-Sut'.

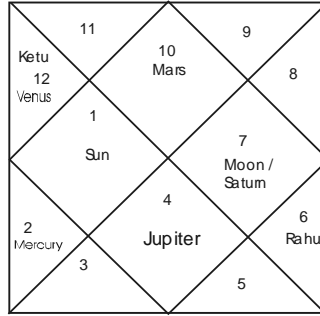
(f) Anand Ramayan

A celestial dancer called 'Suvarachala' was cursed by Brahma to become a she - hawk, but when she repented and asked for forgiveness, he gave her a boon that she would be redeemed when she would take a portion of Kheer (sweet rice-milk pudding) which would be offered by Dasrath to his queens to beget a son.

And so it happened that when Dasrath performed a fire sacrifice to get sons, the Fire-God (Agni) appeared and gave him a bowl of Kheer to be distributed amongst his queens. Kaikeyi, who was the king's favourite, got her share and, to cool the hot pudding, placed it on the balcony of her palace. Just at that moment, the she-hawk came swooping down from the sky and took a morsel in her beak and flew off. But the pudding was so hot that she could not swallow it, so she dropped it on the mountain where Anjani was doing penance to please the Gods. Thinking it to be a

divine blessed prasad (sanctified food), she ate it, and bore a son. Thus, Hanuman was born out of the same portion of the Keer from which Bharat was born, and was also, therefore, a brother of Sri Ram. So, Hanuman had a unique gene pool, as it were – the qualities of Shiva, the wind God, the Rudra, and Lord himself. It's indeed a remarkable coincidence.

### BIRTH CHART



- (i) Sri Hanuman took birth at Kanchan Giri exactly one week after Sri Ram's birth. The configuration of stars in the birth chart of Hanuman and Sri Ram (as prepared by Sage Vashitha) are almost the same, except the moon had moved from the 4th house to 7<sup>th</sup>. Astrological predictions based on above chart says that the child (Hanuman) would be celibate, not prone to old age and death, and full of fame and glitter (his fame shall shine in the world like his birth star 'Chitra').
- (ii) According to another legend (Almi Khadmatgar, New Delhi Feb 9, 1992), Hanuman took birth on 'Chaitra Shukla Purnima' in city of Kaithal (appx. 200 Km. from Delhi) known earlier as Kapi-Sthal.
- (iii) According to Vayu Purana, Lord Shiva manifested in the form of Hanuman on 'Ashwin Krishna, 14<sup>th</sup> evening Saur Kartik Mesh Lagn'. (appx. October)

आश्विनस्यासिते पक्षे स्वात्यां भौमे च मारुतिः ।  
मेषलग्नेऽञ्जनागर्भात् स्वयं जातो हरः शिवः ॥

Lord Shiva will take birth himself from the womb of Anjani on 'Ashwin Krishna, 14<sup>th</sup> evening Saur Kartik Mesh Lagn'.

- (iv) In the south of India birth is celebrated on 'Chaitra Sukal Purnima' :-

(appx. March-April)

चैत्र मासि सिते पक्षे पौर्णमास्यां कुजेऽहनि ।

मौञ्जीमेखलया युक्तः कौपीनपरिधारकः ॥

कर्णयोः कुण्डले प्राप्तस्तथा यज्ञोपवीतकः ।

प्रवालसदृशो वर्णो मुखे पुच्छे च रक्तकः ।

एवं वानररूपेण प्रकटोऽभूत् क्षुधातुरः ॥ (तन्त्रसार/Tantrasaar)

Hanuman will be born on 'Chaitra Sukal Purnima' and he will be adorned with ear ring, the sacred thread and his complexion would be red as blood.

In North, it is celebrated on 'Kartik Krishna Chaturdashi'.

The Ramanand sect celebrates Hanuman's birth in Kartik (appx. November.)

स्वात्यां वृजे शैवतिथौ तू कार्तिके वृष्णेऽञ्जनागर्भत एव साक्षात् ।

भेषे कपीट् प्रादूरभूच्छिवः स्वयं ब्रतादिना तत्र तदुत्सवं चरेत् ॥

(श्रीवैष्णवमताब्जभास्कर /Sri Vaishnav Matabja Bhaskar-81)

- (v) According to Hanuman Archan Utsav Vidhi – it was 'Shrawan Purnima - Shrawan Nakshatra.' (appx. August)
- (vi) As per Valmiki Ramayan – it was 'Ashwin Swati Nakshatra'. (appx. October)
- (vii) As per Aanand Ramayan – it was 'Chaitra Shukla Ekadashi.' (appx. March-April)

### BOONS BESTOWED UPON HANUMAN

Hanuman had earned 30 boons as follows :

#### A. By Brahama

- (1) Not prone to Brahama-Astra (a type of curse or a special arm used by invoking Brahama, a type of invincible arm).
- (2) Will be dreadful to enemies, but shall make friends and devotees fearless.
- (3) Shall be invincible in battle.
- (4) Can assume any form wished for, and can move unhindered.
- (5) Will perform wonderful & super natural deeds.

#### (B) By Indra

- (6) His body will be like Indra's Bajra (strong, extremely sturdy / powerful), and Bajra (thunderbolt) shall have no effect on Him.

#### (C) By Sun

- (7) Shall have 1/100<sup>th</sup> glow / glare / splendour of the sun (8), be a top-notch scholar and (9) proficient orator

- (D) By Varun  
 (10) Shall be immune from water (i.e., shall have no fear from water. This is probably the reason why he could muster strength to leap across the ocean).
- (E) By Yam (God of Death)  
 (11) Remain disease and death free.
- (F) By Kuber  
 (12) Shall be invincible in battle with demons.
- (G) By Vishwakarma (God's Architect)  
 (13) Shall be immune from all weapons  
 (14) be immortal
- (H) By Lord Shiva  
 (15) Shall not be defeated by Shiva's arms-carriers (arms-bearers e.g., Ravana)
- (I) By Sri Ram  
 (16) Beloved devotee and reliable servant.  
 (17) Dutiful messenger.  
 (18) Ram felt indebted to Hanuman, and was obliged. This debt Sri Ram couldn't repay.  
 (19) Hanuman gives protection to all those who recite Sri Ram's holy name.  
 (20) Hanuman shall live on this earth till the name of the Lord is recited.  
 (21) Sri Ram lives in the heart of Hanuman.
- (J) By Sita  
 (22) Become a repository of strength, (23) of virtues (24) Be immune to old age, death.  
 (25) To become beloved of Sri Ram, (26) and a foster-son of Sri Ram and Sita.  
 (27) Tuesday was called 'Mangal' or auspicious day by Sita because it was on this day that Sri Ram obtained victory at Lanka, and Sita blessed Hanuman with this boon when he conveyed the happy news to her.  
 (28) Shall never be in want of anything (at Valmiki's Ashram where she took her final refuge after Sri Ram sent her to exile, and where Lava-Kush were born).  
 (29) Oil and Vermillion (Sindoor) shall be smeared upon him.
- (K) By Bharat  
 (30) Likened him to Sri Ram by embracing him (while Hanuman was returning with Sanjivni herb from the Himalayas.

## WISDOM

- (1) तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ।  
 न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने ॥

[Valmiki Ram'n 7/36/14]

Inspired by Brahma, the Sun-God granted the following boon to Hanuman "I shall teach him the scriptures; he shall thus become a scholastic orator; there shall be no one comparable to him in the knowledge of the scriptures (i.e., knowledge of the essence of the scriptures which is realisation of the nature of true self, of the Supreme Absolute Eternal Truth, of the falsehood of this delusionary world, of the need to concentrate on the goal of salvation of soul, of acquiring all the noble qualities, virtues and righteousness, and have devotion and unstinted loyalty towards Sri Ram who represents all the above at once, is the embodiment of the teachings of scriptures, and is the Absolute Truth in visible, manifest, defined form).'

The Sun-God gave Hanuman one hundredth of his splendour and glory.

Note : Here, the sun represents pure knowledge, wisdom and the very source of that infinite energy which was the cause, which sustains, and which shall ultimately destroy this creation. Its light, or glow is the effusion of that knowledge even as radium, glow worm or light itself is self-luminous. It imparts light of wisdom to others, and in its absence there is darkness of ignorance, death.

If such an enlightened source itself becomes a teacher, one can well imagine the wisdom of the taught. No wonder, then, that Hanuman is called ज्ञानिनामग्रगण्य the most exalted or foremost among the wisest ones.

The significance of Sun imparting 1/100<sup>th</sup> of its splendour to Hanuman lies in the fact that the numeral 100 is used only as a scale or standard to explain things rather than the actual quantity, like we use the word 'percentage' in modern times. The Sun, who taught Hanuman as his *only* disciple, found him most diligent, intelligent, and excellent student, one who is worthy of not only being taught but also worthy of being blessed. This is a natural sentiment of a good teacher towards his favourite pupil.

So, the teacher - Sun imparted to Hanuman the secret of all knowledge, that 'one-in-a-hundred' wisdom. And that wisdom is contained in the concluding part of Ramottartoponishad - i.e., that the only and greatest truth is 'Ram', (the Tarak Mantra) and this realisation along with endeavouring to attain the truth is the *true goal* of life. All other

knowledge are subsidiaries and subservient to it.

Therefore, it is NOT that the sun gave Hanuman one part but retained the remaining 99 parts of its glamour and splendour. He was not a selfish / greedy teacher. Rather, the magnanimous teacher-Sun gave the 'best-one' part out of all knowledge that he had as a 'special blessing' to his pupil at the conclusion of his education.

(2) His *tail* is compared to the power of knowledge that can subdue one's opponents :

कञ्चिल्लाङ्गूल पाशेन विद्यारचितमूर्तिना । आकर्षत् परमं वीरं स्नेहेन सुहृदं यथा ।।

[Padm Puran]

'Using this tail, Hanuman can attract any warrior as one can attract others with one's love, affection and friendship.' Here the word 'attract' means to pull towards oneself one's opponent as in a tug-of-war, which can only happen if one is stronger than the adversary.

And, significantly, this 'tail' was used to burn Lanka and swat the demons like flies. Lanka resembled the abode of satan, evil ones, ignorant ones; Hanuman used his 'wisdom' (tail) to burn this abode of evil, ignorance and vices, and liberate Sita (in other words, the soul) from its clutches and restore her to the rightful master Sri Ram (i.e., the soul to its rightful place at the feet of the Lord).

The stories in our scriptures are so symbolic and round about that the hidden message and wisdom contained in them are more often than not lost and forgotten in the confusion and contradictions they produce; in the absence of true teachers to elucidate and explain their essence, they become reduced to mythical, often ridiculous fairy tales. And, with the passage of time, get twisted and bent with fancy and absurd interpretations.

(3) Sri Sankaracharya says in his 'Sri Ram Bhujang Hayat Stabraj as follows :

पुरः प्राञ्जलीनाञ्जनेयादिभक्तान्

स्वचिन्मुद्रया भद्रया बोधयन्तम् ..... । 'रामं भजेऽहम्'

(श्रीरामभुजङ्गाष्टयातस्तवराज-7)

Sankaracharya describes the posture of Sri Ram in 'Gyan-Mudra' (posture of meditation where the external eyes are closed but the internal eyes of wisdom and true knowledge are open) where Hanuman is standing before him with rapt attention, with folded hands and deeply concentrating

on Sri Ram, who is, here, the representative of Supreme knowledge and Truth, the formless Brahma.

Now, given the fact that the Sun had taught Hanuman what is 'true' essence of the scriptures and 'true' knowledge, it is easy to understand what this verse means – Hanuman has realised the ultimate truth, the one-ness of Sri Ram with the eternal, all pervading, invisible Supreme Truth, and also has attained the last-stage of realisation where one loses contact with the surrounding world and has focussed himself on the ultimate goal of life. *This* is true wisdom, true knowledge and the fruitfulness of acquiring education. That is why Hanuman is called ! ३ ानिनामग्रगण्यम्

(4) Great scholar and fine orator

(a) नानृग्वेदविनीतस्य नायजुर्वेदधारिणः ।  
नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥  
नूनं व्याकरणं वृत्स्त्रामनेन बहुधा श्रुतम् ।  
बहु व्याहरतानेन न किञ्चिदपशब्दितम् ॥

[Valmiki Ramayana, 4/3/28-29]

When Sri Ram & Laxman met Hanuman for the first time at Kiskindha, Sri Ram was so impressed by Hanuman's scholarship that he said to Laxman, "Oh Brother ! He, who has not studied Rig Ved, who has not practiced Yajur Ved or is not an expert in Sam Ved, can't speak in such a refined language as the gentleman in front of us is doing. Surely, he has studied and practised grammar many times over, because even after speaking so much, he has not erred even once.'

(b) सिद्धिविद्यः प्रभावाढ्यो विनयज्ञो महाबलः ।

सर्वशास्त्रार्थकुशलः परोपकृतिदक्षिणः ॥ [Padma Puran]

According to Padma Puran, Hanuman was an expert on all 'Vidyas' (Sciences, knowledge, subjects). He was influential, most humble, of great strength, expert on all the branches of the scriptures, and highly helpful and benefactor towards others.

(c) सीतारामगुणग्रामपुण्यारण्यविहारिणौ बन्दे विशुद्धविज्ञानौ कवीश्वर कपीश्वरौ ।

[Ram Charit Manas 1/Sloka 4]

Goswami Tulsidas says, "I pay respects to Valmiki (कवीश्वर) and Hanuman (कपीश्वर) who are expert in pure knowledge and reside in the dense forest of Sri Ram's virtues and glories.' Since Hanuman was a forest-inhabitant, so Tulsidas used the word forest; it also signifies the 'density' of Ram's virtues by using the adjective 'dense' – it means a large concentration of Ram's virtues. It also means that Hanuman was well

versed and steeped in all that was 'Good' about Ram.

- (d) सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरं सुराणाम् ।  
सोऽयं नवव्याकरणार्थवेत्ता ब्रह्मा भविष्यत्यपि ते प्रसादात् ॥

[Valmiki Ramayan 7/36/47]

Sage Agastya says, "He (Hanuman) compares well with Brihashpati (the teacher of Gods) in knowledge of all the sciences and rituals associated with sacrifices and penances. He knows the essentials of all the 9 parts of Sanskrit grammar. He would become most exalted like Brahma himself in the next Kalpa

[4-Yuga Cycle].

- (e) भविष्यन्ति कलौ घोरे जीवा हरिर्बहिर्मुखाः ।  
रामाज्ञा हनुमांश्चैव मध्वाचार्यः प्रभाकरः ॥  
शंकरः शंकरः साक्षाद् व्यासो नारायणः स्वयम् ।  
शेषो रामानुजो रामो रामदत्तो भविष्यति ॥

[सदाशिवसंहिता/ Sadashivsanhita]

Hanuman has been regarded as a highly evolved philosopher, teacher and guide. He is said to incarnate in the form of great future philosophers of India such as Madhvacharya, Prabhakar, Sankaryacharya, Sage Vays, Ramanujacharya, etc. to liberate the people who would be grossly surrounded by the evils of Kalyug and would spurn the righteous parth due to darkness of ignorance. Hanuman would then become a beacon light for them.

(f) Hanuman is the one who is said to have preached the highest philosophical treatises on Ram viz., :-

Sri Ramopaniashad (रामोपनिषद्), Sri Ram Rahasya Upanishad (रामरहस्य उपनिषद्) and Hanuman Sanhita (हनुमानसंहिता).

Even realised Sages like Sankadi, devotees like Prahalad asked Hanuman to explain to them the essential, basic truth. Thus—

सनकाद्या योगिवर्या अन्ये च ऋषयस्तथा ।  
प्रह्लादाद्या विष्णुभक्ता हनुमन्तमथाब्रुवन् ॥  
वायुपुत्र महाबाहो किं तत्त्वं ब्रह्मवादिनाम् ।  
पुराणेष्वष्टादशसु स्मृतिष्वष्टादशस्वपि ॥  
चतुर्वेदेषु शास्त्रेषु विद्यास्वाध्यात्मवेदेषु च ।  
सर्वेषु विद्यादानेषु विघ्नसूर्येशशक्तिषु ।  
एतेषु मध्ये किं तत्त्वं कथय त्वं महाबल ॥

[Ramrahasyopaniashad, 1/2-4]

Hermit, devotees such as Prahalad, sages such as Sankadi went to Hanuman and earnestly enquired, 'Oh most brave son of Wind-God ! What is the essence of 18 Purans, 18 Smiriti, 4 Vedas, 6 Shastras, all

sciences and spiritual knowledge ? What is the true nature of Brahma ? What is the basic element of truth of Ganesh, Sun, Shiva and Shakti (energy; Parvati). Please be kind on us and narrate it to us.'

## WEAPONS AND MOUNT

### (A) WEAPONS

- (1) खड्गं त्रिशूलं खट्वाङ्गं पाशमङ्कुशपर्वतम् ।  
ध्रुवमुष्टिगदामुण्डं दशभिर्मुनिपुङ्गव ।  
एतान्यायुधजालानि धारयन्तं यजामहे ॥

(श्रीविद्यार्णवतन्त्र-हनुमतप्रकरण / SriVidyarna Tantra-Hanumat Prakaran, 33/8-9]

'Sword, trident, one edged curved sword (or sickle), short-handled spear / knife, mountains / boulders, baton / stick / rods, fist, mace, trees / branches – these are his 10 weapons.

- (2) वामहस्तगदायुक्तम् (Mantra Maharnava, Purva Khand, 9<sup>th</sup> Verse).

Hanuman has a mace (गदा) in his left hand.

- (3) नमः श्रीरामभक्ताय अक्षविध्वंसनाय च ।  
नमो रक्षःपुरीदाहकारिणे वज्रधारिणे ॥

(Skand Puran, Brahma Khand, Dharama. - 37/3)

'I bow my head to Sri Ram's devotee who killed Akshya Kumar and burnt the city of demons. He has a thunderbolt (वज्र) in his hands.

- (4) करालशैलशस्त्राय द्रुमशस्त्राय ते नमः [श्रीविद्यार्णवतन्त्र, हनुमत्स्तुति प्रकरण /  
Sri Vidyarnavtantra, Hanumatstuti Prakaran, 28/13]

I bow to him who bears mountains (करालशैल), nails and trees.

- (5) नखायुधाय भीमाय दन्तायुधधराय च विहगाय शर्वाय वज्रदेहाय ते नमः ॥  
(नारदपुराण, पूर्व., तृतीय./Narad Puran, Prev., IIIrd-78/43)

नखयुद्ध विशारदः (हनुमत् सहस्र स्रोत / Hanuman Sahastra Stotra-91)

His weapons are nails (नखायुध), and teeth (दन्तायुध).

- (6) तब मारुतसुत मुठिका हन्यो । पर्यो धरनि व्याकुलसिर धुन्यो ॥

[Ram Charit Manas 6/65/7]

Ravana was hit by Hanuman using his fist (मुठिका) and he fell down and beat his head in regret and shame.

- (7) जघान वीरः पथि वायुसेविते तलप्रहारैः पवनात्मजः कपिः

[Valmiki Ramayan, 5/47/31]

Hanuman hit the eight horses of Akshya Kumar's chariot with his open palms (तलप्रहार).

- (8) (a) अमितपुच्छः (Hanumat Sahastranam, 129)

Who possesses a tail (पुच्छ) of immeasurable length.

(b) उद्यन्मरुत्तनयचण्डचपेटघाता- न्मूर्धा पपात तुहिने रजनीचरस्य ।  
भग्नो भविष्यति यदम्भसि भीमसेनो बभ्राम पुच्छनिकृतो गगने कबन्धः ॥

[Hanumnatak, 11/36,38]

Hanuman snatched Kumbhakaran's weapon by wrapping it in his tail and wrenching it off his holds. Thereafter, tying his tail around Kumbhakaran he dashed his head against the Himalayas, whereas the headless trunk, detached from it's head by the tail of Hanuman, leapt into the sky and spun there.

(9) ....करो च चरणायुधः । (Narad Puran, Purva Khand 3/78/13)

He, who has his feet (चरणायुध) as a weapon, shall protect my hands (prayer by Sanat Kumar in above verse)

Summary : To summarise, Hanuman has the following weapons - (i) His legendary tail (ii) fist (iii) kick (iv) teeth (v) nails (vi) sword (7) sickle (8) Mace (9) Mountain (10) Trees.

#### (B) MOUNT / VEHICLE :

(1) He is called वायुवाहनः (Hanuman Sahastra Naam, 72) i.e., He who rides on the wind.

(2) पवनेन गतिर्द्रुता (Skand Purana, Avanti Khand, 79/34)

He is swift as a wind.

(3) तीखी तुरा 'तुलसी' कहतो पैहिँँ उपमा को समाउ न आयो ।

(Kavitawali, Lanka Kand, 54)

Tulsidas says, 'I try to describe his speed, but I could not find any comparison.'

#### AGE

Hanuman was born approximately one week after Sri Ram. So, his birth almost coincides with that of Sri Ram and logically his legend is as old as the legend of Sri Ram. [For Sri Ram's age, see author's book 'Biography of Sri Ram.']

Sri Ram had blessed Hanuman with immortality :-

मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर ॥

तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन् ।

[Valmiki Ram'n 7/108/33½]

'Oh Hanuman ! As long as my glories and stories are sung in this world, you should stay here most happily.' (a blessing of immortality).

Hanuman accepted it, saying :-

यावत्तव कथा लोके विचरिष्यति पावनी ॥

तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन् ।

[Valmiki Ram'n 7/108/35½]

'Lord ! I'll obey you orders. As long as your glories and stories are established in this world. I'll stay on this earth !' This is a clear indication that Hanuman shall stay on this earth amongst us, as long as we continue to remember Lord Sri Ram. And by staying amongst Sri Ram's devotees, he would continue to give them protection and guidance.

#### VALMIKIRAMAYAN

Uttar Kand, सर्ग / Canto-35

शालिशूकनिभाभासं प्रासूतेमं तदाञ्जना ।

फलान्याहर्तुकामा वै निष्क्रान्ता गहने वरा ॥21

एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः ।

रुरोद शिशुरत्यर्थं शिशुः शरवणे यथा ॥22

तदोद्यन्तं विवस्वन्तं जपापुष्पोत्करोपमम् ।

ददर्श फललोभाच्च ह्युत्पपात रविं प्रति ॥23

When (mother) Anjana gave birth to Him (Hanuman), his complexion was yellowish (wheatish) like the apex of the wheat-stalk. One day, the mother went to the forest to bring fruits (for the child) [21]. Being hungry and lonely, the child Hanuman started crying aloud like Kartikeya (son of Shiva and Parvati) had done in the forest of thorns in an earlier time [22]. At that moment, he saw the morning sun rising like a big red jack-fruit. The child Hanuman thought it to be some big fruit, and leapt towards it to grab it (for the purpose of quenching his hunger). [23].

बालार्काभिमुखो बालोबालार्क इव मूर्तिमान् ।

ग्रहीतुकामो बालार्कं प्लवतेऽम्बरमध्यगः ॥24

नाप्येवं वेगवान् वायुर्गुरुडो न मनस्तथा ।

यथायं वायुपुत्रस्तु क्रमतेऽम्बरमुत्तमम् ॥26

यदि तावच्छिशोरस्य ईदृशो गतिविक्रमः ।

यौवनं बलमासाद्य कथं वेगो भविष्यति ॥27

The child Hanuman kept on flying towards the child (i.e., early morning) Sun in the sky [24]. The Gods wondered, 'The way this son of the Wind God is flying swiftly in the sky has put to shame the 'Wind, Garuda (the king of birds) and Thought (because thought' is considered very swift. It is now here and flies to a remote place the next moment) [26]. If he has such swiftness in childhood, one wonders what would be



his speed when he grows up ?' [27].

तमनुप्लवते वायुः प्लवन्तं पुत्रमात्मनः ।  
सूर्यदाहभयाद् रक्षंस्तुषारचयशीतलः ॥28

To protect his son from being scorched by the heat of the Sun, the wind-God became ice-cold and enveloped him from all the sides (i.e., cold breeze blew around him). [28]

बहुयोजनसाहस्रं क्रामन्नेव गतोऽम्बरम् ।  
पितुर्बलाच्च बाल्याच्च भास्कराभ्याशमागतः ॥29  
शिशुरेष त्वदोषज्ञ इति मत्वा दिवाकरः ।  
कार्यं चास्मिन् समायत्तमित्येवं न ददाह सः ॥30

In this way, the child Hanuman crossed hundreds and thousands of miles wide sky and finally reached the Sun [29]. The Sun-God did not burn him considering his infant age and also because a lot of God's work was to be accomplished by Hanuman in future.

यमेव दिवसं ह्येष ग्रहीतुं भास्करं प्लुतः ।  
तमेव दिवसं राहुर्जिघृक्षति दिवाकरम् ॥31

At that moment, Rahu (the trunk-less head) wanted to eat the Sun as part of his routine ritualistic diet, thereby causing the Solar Eclipse [according to legend, demoness Singhika's son Rahu had got a boon from Indra that he would be allowed to swallow the sun and the moon to satisfy his hunger. Hence, he swallowed the sun, but since his trunk had been cut-off from the throat, the sun emerged from that end. This is the mythological explanation for Solar and Lunar eclipses] [31].

अनेन च परामृष्टो राहुः सूर्यरथोपरि ।  
अपक्रान्तस्ततस्त्रस्तो राहुश्चन्द्रार्कमर्दनः ॥32  
ततः सूर्यं समुत्सृज्य राहुं फलमवेक्ष्य च ।  
उत्पपातः पुनर्व्योमं ग्रहीतुं सिंहिकासुतम् ॥40  
उत्सृज्यार्कमिमं राम प्रधावन्तं प्लवङ्गमम् ।  
अवेक्ष्यैवं परावृत्तौ मुखशेषः पराङ्मुखः ॥41

Both Hanuman & Rahu reached the Sun at the same moment. But, seeing the ferociousness of Hanuman, Rahu panicked and ran away [32]. Rahu had only the head. So, Hanuman thought him to be another round fruit. Leaving the Sun aside, Hanuman changed his mind and charged towards Rahu [40]. Seeing such a sudden turn of events, the head-only Rahu turned on his heels and ran away (to plead with his master Indra) [41].

ऐरावतं ततो दृष्ट्वा महत्तदिदमित्यापि ।

(88)

फलं तं हस्तिराजानमभिदुद्राव मारुतिः ॥44  
तथास्यं धावतो रूपमैरावतजिघृक्षया ।  
मुहूर्तमभवद् घोरमिन्द्राग्न्योरिव भास्वरम् ॥45  
एवमाधावमानं तु नातिब्रुद्धः शचीपतिः ।  
हस्तान्तादतिमुत्तेन वुलिशोनाभ्यताडयत् ॥46  
ततो गिरौ पपातैष इन्द्रवज्रभिताडितः ।  
पतमानस्य चैतस्य वामा हनुरभज्यत ॥47

(Indra challenged Hanuman) When Hanuman saw Indra's mount Erawat elephant, he thought that it was also some kind of fruit – and rushed towards it [44]. For a few moment, Hanuman's splendour became as splendid and glowing as that of the Sun and Indra themselves [45]. Realising that Hanuman was only a child (doing mischief), Indra's anger abetted a little, but to deter Hanuman from teasing others anymore, Indra hit him with his Bajra (thunderbolt) [46]. Being so hit, Hanuman fell on a mountain and broke his left chin [47].

तस्मिंस्तु पतिते चापि वज्रताडनविह्वले ।  
चुक्रोधेन्द्राय पवनः प्रजानामहिताय सः ॥48  
विण्मूत्राशयमावृत्य प्रजानां परमार्तिवृत् ।  
रुरोध सर्वभूतानि यथा वर्षाणि वासवः ॥50  
एतत् प्रजानां श्रुत्वा तु प्रजानाथः प्रजापतिः ॥57  
कारणादिति चौक्त्वासौ प्रजाः पुनरभाषत ॥57½  
पुत्रस्तस्यामरेशेन इन्द्रेणाद्य निपातितः ॥59  
राहोर्वचनमास्थाय ततः स वुपितोऽनिलः ॥59½

Seeing his son injured, the Wind-God became very angry, his anger became disastrous for all the creatures [48]. The Wind-God stopped all internal body functions of all the creatures such as bowl movement and urinary functions. Their bellies started swelling (bloating) due to wind, and they became greatly distressed [50]. The creator Brahma became worried, and said, "Indra has hit and knocked down the son of the wind-God. The latter has become very angry. This is the cause of all distress." [57-59½]

Uttar Kand, सर्ग/Canto-36

ततः पितामहं दृष्ट्वा वायुः पुत्रवधार्दितः ।  
शिशुवं तं समादाय उत्तस्थौ धातुरग्रतः ॥1

The wind-God stood before Brahma, holding the wounded child Hanuman.

स्पृष्टमात्रस्ततः सोऽथ सलीलं पद्मजन्मना ॥3½  
प्राणवन्तमिमं दृष्ट्वा प्राणो गन्धवहो मुदा ।

(89)

चचार सर्वभूतेषु संनिरुद्धं यथा पुरा ॥१५

At the touch of Brahma's hand, Hanuman was revived (gained consciousness)[3½]. As soon as Hanuman became alive the Wind-God became peaceful, and all the distress of the world's creatures ended.

अनेन शिशुना कार्यं कर्तव्यं वो भविष्यति ।  
तद् ददध्वं वरान् सर्वे मारुतस्यास्य तुष्टये ॥१९

Brahma said, "Oh Gods ! This child will do (fulfil) many of your good deeds in future for you. So, all of you bless Him [9].

ततः सहस्रनयनः प्रीतियुक्तः शुभाननः ।  
बुशोशयमर्या मालामुत्क्षेप्येदं वचोऽब्रवीत् ॥१०  
मत्करोत्सृष्टवज्रेण हनुरस्य यथा हतः ।  
नाम्ना वै कपिशार्दूलो भविता हनुमानिति ॥११  
अहमस्य प्रदास्यामि परमं वरमद्भुतम् ।  
इतःप्रभृति वज्रस्य ममावध्यो भविष्यति ॥१२

Indra put a lotus-garland around his neck and blessed him, "His chin broke due to my Bajra, so he would become famous as Hanuman. I further bless him that my Bajra shall have no effect on Him." [10-12]

मार्तण्डस्त्वब्रवीत् तत्र भगवांस्तिमिरापहः ।  
तेजसोऽस्य मदीयस्य ददामि शक्तिकां कलाम् ॥१३  
यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।  
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ।  
न चास्य भविता कश्चिद सदृशः शास्त्रदर्शने ॥१४

The Sun - God said, "I give him 1/100<sup>th</sup> of my splendid glow. I shall teach him the scriptures so that he becomes a peerless and great scholar and orator." [13-14]

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति ।  
वर्षायुतशतेनापि मत्पाशादुदकादपि ॥१५

Varuna said, "Even at the age of 10 lakh years, he shall remain young (shall not die) and shall be immune from (the fear of) water." [15]

यमो दण्डादवध्यत्वमरोगत्वं च दत्तवान् ।  
वरं ददामि संतुष्ट अविषादं च संयुगे ॥१६  
गदेयं मामिका नैनं संयुगेषु वधिष्यति ।  
इत्येवं धनदः प्राह तदा होकाक्षिपिङ्गलः ॥१७

Yum (the death-God) said, "He shall be immune to my baton (Danda; justice – specially that which is done after death to decide whether a soul gets hell or heaven; death itself) and diseases." [16] Then Kuber said, "He shall be invincible in battle, and even my mace

shall not kill him." [17]

मत्तो मदायुधानां च अवध्योऽयं भविष्यति ।  
इत्येवं शंकरेणापि दत्तोऽस्य परमो वरः ॥१८

Lord Shiva said, "He shall be immune to me as well as my armours and weapons (since Lord Shiva is the God of death, this boon made Hanuman immortal) [18].

विश्वकर्मा च -ष्ट्वेमं बालसूर्योपमं शिशुम् ।  
शिल्पिनां प्रवरः प्रादाद् वरमस्य महामतिः ॥१९  
मत्कृतानि च शस्त्राणि यानि दिव्यानि तानि च ।  
तैरवध्यत्वमापन्नश्चिरजीवी भविष्यति ॥२०

God's architect and Smith (i.e., weapon-smith) Viswakarma said, "This child shall be immune to all the weapons and armours created by me, and shall be immortal." [19-20]

दीर्घायुश्च महात्मा च ब्रह्मा तं प्राब्रवीद् वचः ।  
सर्वेषां ब्रह्मादण्डानामवध्योऽयं भविष्यति ॥२१  
अमित्राणां भयकरो मित्राणामभयंकरः ।  
अजेयो भविता पुत्रस्तव मारुत मारुतिः ॥२२  
कामरूपः कामचारी कामगः प्लवतां वरः ।  
भवत्यव्याहतगतिः कीर्तिमांश्च भविष्यति ॥२३  
रावणोत्सादनार्थानि रामप्रीति कराणि च ।  
रोमहर्षकराण्येव कर्ता कर्माणि संयुगे ॥२४

At last, Lord Brahma said, "He shall have a long life, a great soul (Mahatma) and immune to all my weapons." [21]

"Oh Wind-God ! Your son shall be terribly ferocious for enemies and benefactor for friends. No one would defeat him in battle. [23] He shall take any form he desires, go wherever he wants, shall be as swift as he wants and no one would be able to hinder his path. He shall be very famous and glorious." [24]

"He shall kill Ravana in the battlefield and achieve many splendid and magnificent glories on behalf of Sri Ram." [25]



## EPILOGUE

### VINAI PRATIKA

[Verse-34]

अति आरत, अति स्वारथी, अति दीन-दुखारी ।  
इनको बिलगु न मानियो, बोलहिं न बिचारी 111  
लोक-रीति देखी सुनी, व्याकुल नर-नारी ।  
अति बरषे अनबरषेहूँ, देहिं दैवहिं गारी 112  
नाकहि आये नाथसों, साँसति भय भारी ।  
कहि आयो, कीबी छमा, निज ओर निहारी 113  
समै साँकरे सुभिरियो, समरथ हितकारी ।  
सो सब बिधि ऊबर करै, अपराध बिसारी 114  
बिगरी सेवककी सदा, साहेबहिं सुधारी ।  
तुलसीपर तेरी वृषा, निरुपाधि निरारी 115

Oh Hanuman ! One should not mind the words of those who are in great agony, are very selfish, are most wretched and are most unhappy because, being upset, they do not know what to say. [1]

It is usually seen clearly in the world that people accuse Gods in cases of excess or deficient rainfall but the Gods don't bother about it. [2]

Similarly, when I was fed-up with the agonies and torments caused by Kali Yug, and fear of delusionary ocean of this world, I uttered angry, irresponsible, and irreverent words. Now, invoking your love for you devotees, I request you to excuse and forgive me for my childish indiscretions and rashness. [3]

When one is confronted with troubles, one turns towards him whom one considers one's own reliable friend (shoulders to weep-upon, so to say), and with whom one can share one's troubles; and it is also expected that one gets full support and protection from him. [4]

The errors and faults of this humble servant have always been corrected, overlooked and forgiven by his master (i.e., you, Oh Hanuman !). Then, no doubt you are most benevolent and merciful towards this Tulsidas of yours. [5]



## APPENDIX

### ABOUT THE AUTHOR

Ajai Kumar Chhawchharia left home when he was approximately 29 years of age due to an inner call of his heart that told him to devote his life in the service of his beloved Lord God, Sri Ram. Worldly attractions did not enchant him at all. So, he didn't marry, and after his father's death he came and settled permanently in Ayodhya, the holy town in India associated with Lord Ram.

Presently he works as an honorary manager of a world famous Kanak Bhavan Temple at Ayodhya, and spends his time writing in English so that the world can access the wonderful nectar of metaphysical, spiritual and devotional philosophy that is contained in Indian scriptures for which they are so renowned.

His English Books published separately by a reputed publisher of India, the details of whom can be had by contacting the author on his email given below, include: (i) The series on '108 Upanishads' in five volumes having eighteen parts, (ii) Veda Vyas' 'Adhyatma Ramayan' in two parts, (iii) 'Devi Puran Ramayan', (iv) Valmiki's 'Adbhut Ramayan', and (v) 'Biography of Lord Ram' based on Tulsidas' books.

Genre of Writing: Spiritualism, Philosophy, Metaphysics, Religious, Devotional and Theological.

The author's Books are available for order online both in 'e-book' format and 'paper-back book' format at following websites—

(a) [www.amazon.com](http://www.amazon.com) (in their 'kindle' + 'paper-back book' versions),  
(b) [www.pothi.com](http://www.pothi.com) (in 'paper-back book' + 'e-book' versions),  
(c) [www.draft2digital.com](http://www.draft2digital.com) (in 'e-book' version) through the following platforms: (i) Apple (ibooks), (ii) Barnes & Noble (nook), (iii) Kobo, (iv) Page Foundry, (v) Scribd, (vi) Tolino etc.:—

(A) List of Books that are currently available as mentioned above :-  
(A-1) (1) The Chariot of God: Dharma Rath; (2) OM and Naad; (3) YOGA—Its Practice and Philosophy according to the Upanishads; (4)

Ram Geeta; (5) The Revelation of Creation—as envisioned in the Upanishads; (6) The Pentagon of Creation: As Expounded in the Upanishads; (7) The Triumvirate of Creation; (8) Maya: The Whirlpool of Delusions in Creation; (9) Surdas-Ram Charitawali; (10-a) The legend of Lord Shiva: Book 1 ‘Lord Shiva’s marriage with Parvati’; (10-b) Book 2 ‘Lord Shiva’s Sacred Hymns’; (10-c) Book 3 ‘Shiva’s different names & their significance, Shiva Puran, Upanishads’; (11) the Mahavakyas of the Upanishads; (13) Lord Ram’s marriage with Sita (based on Tulsidas’ books “Ram Charit Manas”, “Janki Mangal”, “Ram Lala Nahachu” & “Geetawali”, and sage Veda Vyas’ book “Adhyatma Ramayan”); (14) “Anthology of Sacred Hymns, Stotras & Mantras of Lord Ram”; (15) “Vairagya Shatkam” of king-sage Bhartrihari; (16) An Anthology of the Sanyas Upanishads-Parts 1 and 2; (17) “Kaag-Bhusund Ramayan” or the “Aadi Ramayan” based on Tulsidas’ Ram Charit Manas; (18) The Legendary Glory of Hanuman; (19) “Narad Bhakti Sutra”—Aphorisms for Devotion for God and the Principles of Love for the Lord; (20) “Shandilya Bhakti Sutra”—Aphorisms for Devotion for God and the Principles of Love for the Lord according to the illustrious sage Shandilya; (21) “Bhakti Sutra Mala”—A Garland of Spiritual Wisdom in the form of an Anthology of Aphorisms pertaining to Bhakti or devotion, love and affection for Lord God; (22) Glory of Lord Ram’s Holy Name, Sacred Mantras, Stotras & Hymns; (23) Saints and Non-Saints: Their Distinguishing Characters and Qualities; (24) A True Guru (Qualities, Importance and Need of a True Teacher, Preceptor, Guide and Advisor); (25) “Sundar Kand” of Ram Charit Manas; (26) The Story of Ravana and the Epic War of Lanka—Told in Slow Motion (based on, and will have the full relevant Text of, Ram Charit Manas, Adhyatma Ramayan, Anand Ramayan, Geetawali Ramayan, and Kavitalawali Ramayan); (27) The Great Ancient Sages, Seers, Saints and Enlightened Kings of India; (28) The Metaphor of the Hansa in the Upanishads: The symbolism of a Grand Swan used to explain the wisdom of spiritual and metaphysical principles by the Upanishads.

(A-2) Goswami Tulsidas Series: (1) Book 1- ‘Dohawali’; (2) Book 2- ‘Parvati Mangal’; (3) Book 3- ‘Kavitawali’; (4) Book 4- ‘Janki Mangal’; (5) Book 5- ‘Ram Lala Nahachu’; (6) Book 6- ‘Geetawali Ramayan’; (7) Book 7- ‘Vairagya Sandipani’; (8) Book 8- ‘Vinai Patrika’; (9) ‘Barvai Ramayan’.

(B) The following Books have been published in ‘Printed-Book Deluxe Editions’ by a reputed Indian Publisher (details given below) :

1. Detailed English renderings, with explanatory notes and commentaries of the 108 Upanishads classified according to the Vedic tradition = 6 volumes; 18 parts. [Vol. 1=Rig Veda Upanishads; Vol. 2= Sam Veda Upanishads; Vol. 3= Shukla Yajur Veda Upanishads; Vol. 4= Krishna Yajur Veda Upanishads; Vol. 5= Atharva Veda Upanishads; Vol. 6= Vedanta Concepts explained with specific references to the relevant Upanishads.]

2. English rendering of Adbhut Ramayan by sage Valmiki.

3. English rendering of Adhyatma Ramayan by sage Veda Vyas.

4. English rendering of Devi Puran’s Ramayan by sage Veda Vyas.

5. A Divine Biography of Lord Ram & Glory of Lord’s Holy Name.

Name and contact of Publisher of above Printed Books listed under(C):

Chaukhamba Publishing House, Delhi. [Sri Neeraj Gupta.]

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< [chaukhamba\\_neerj@yahoo.com](mailto:chaukhamba_neerj@yahoo.com) >

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Ansari Road, Darayaganj, Delhi—110002.

Phone: Mobile (Neeraj Gupta)—+919811133683

Office: 011-23286537; 011-32996391

(C) Book under preparation:

A full-blown English rendering of Tulsidas’ epic ‘Ram Charit Manas’ is under preparation. It will be a unique Book and an elaborate one, as it would run into many thousands of pages that would endeavour to explain each single verse of Ram Charit Manas in detail from different perspectives, with the aid of explanatory notes and references.

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## **DEDICATION**

### **THIS BOOK IS DEDICATED TO MY BELOVED LORD RAM**

I dedicate this Book to Lord Sri Ram who is my dearest of dear, most beloved, the essence of my life and being, and for whom, and for whose pleasure, and on whose behest, and on whose divine mission, this book is dedicated.

Nothing that I write is of my own creation. It is the Lord who is getting it done. So I deserve no credit. However, being an ordinary man like the rest of us, I may have committed errors, and for those I beg forgiveness. I hope this book will help to continue the great tradition of singing the glories of the different aspects of same indivisible one Divinity in order to meet diverse needs of the Soul, the Spirit, one such being to find peace and happiness amidst the surrounding turmoil of the world by being able to spend some time in the thoughts of the Divine Being, the same ‘Parmatma’, the same Lord known by different names in different tongues.

No creature is perfect; it’s foolhardy to claim so. The best of paintings cannot replace the original; the best of words cannot express the original emotions and sentiments. Even the Lord was not satisfied by one flower or one butterfly—he went on endlessly evolving and designing newer forms. So, I have done my best, I have poured out my being in these books. Honestly, I am totally incompetent—it was the Lord who had done the actual writing and had moved my fingers as if they were merely an instrument in his divine hands. But nonetheless, it’s a tribute to the Lord’s glory that he does not take the credit himself, but bestows it to them whom he loves as his very own. And to be ‘his very own’ is indeed an unmatched honour. However, I still beg forgiveness for all omissions, commissions and transgressions on my part that I may have inadvertently made. It’s the Lord’s glories that I sing, rejoice in, write on and think of to the best of my ability. I hope my readers will also absorb the divine fragrance effusing from the flowers representing the Lord’s books, enjoy the ambrosia pouring out of them and marvel at the Lord’s stupendous glories.

I submit this effort at the holy feet of my beloved Lord Ram, and surely also to Lord Hanuman who was very dear to the Lord, with this humble little prayer that comes to my lips: ‘Lord God; Glorious and Blessed be Thy Name. I yield Thee my most hearty thanks and reverential gratitude

that Thou hast given me the honour and the privilege and the opportunity to serve Thee and fulfil Thy desire to spread Thine Good Word for the good and welfare of the human kind through the Books Thou hast got written through these humble hands of mine. And for that mercy and graciousness of Thee, I shall ever and for ever remain Thine grateful and thankful and obliged.'

I hope the reader will find my book useful and interesting. Since English is an international language, this book will help the English speaking world to access this masterpiece of classical Indian scriptural text.

“He leadeth me! O blessed tho't!  
O words with heav'nly comfort fraught!  
What-e'er I do, wher-e'er I be,  
Still 'tis God's hand that leadeth me!” [A Hymn]

*Ajai Kumar Chhawchharia*  
*Author*