

HANUMAN
AN INTRODUCTION



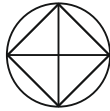
Dr. K.Parvathi Kumar

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Dr. K. Parvathi Kumar



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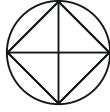
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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

A Note to the reader

Hanuman, Anjaneya or Monkey god as he is generally known, is one of the ancient most ones on this planet. He came down during the Lemurian times and has stayed on this planet ever since to help the humanity. Through various time cycles and races, He remains among the chief helpers of the Divine to establish the law.

Hanuman helped Lord Rama when he came down during the Treta yuga. Hanuman also gave his presence which helped Pandavas (sons of light), to win the great battle of Mahabharata and establish the law.

Hanuman is an embodiment of all wisdom. Name any science of wisdom, and it is there with him. Worship of Hanuman bestows us with all the necessary strength to reach the Divine.

This book presents few dimensions relating to Hanuman, collected from various teachings given by Master K Parvathi Kumar, through several talks to eastern and western groups.

Given here is the significance, and the keys to worship Hanuman. A profound understanding of Hanuman and keys to work with the energy of Hanuman on the Path of Yoga are given out in simple language.

May Hanuman bless all on the Path of Yoga!

- Dhanishta

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1. INTRODUCTION

Man is a microcosm while the cosmos is the macrocosm.

In ancient times, the study of wisdom meant knowing how the cosmos came to be and how man came to be. It is very essential for man to lift himself up from his localized conditioning and from awareness of a localized entity.

Engaging in such profound knowledge aids in this regard. When we are ideating about the cosmos, the galaxies and the related intelligences, we are not so much bothered about petty things in mundane life. Such speculations help us to break the boundaries of our localized thought patterns and uplift us.

In the recent times, such wisdom was given out through the work of Madame H. P. Blavatsky. With the esoteric keys, she could give out the wisdom of the time cycles, the root races, and the story of evolution of Man.

Her epochal work, “Secret Doctrine” is written in two parts, Cosmogogenesis and Anthropogenesis. She presented ancient Wisdom in a fresh light for this time cycle. Again through Madame A. A. Bailey, came Wisdom on “Cosmic Fire”, “Treatise on seven Rays” etc. There is cosmic wisdom presented in these works. It is speculative wisdom which is informative, *in – formative*. The person who engages in informative wisdom starts relating to the wisdom inside. He starts experiencing the cosmos within. Secret Doctrine which gives out such Wisdom is seen as a cosmic scripture.

Likewise, Sri Aurobindo speaks of universal wisdom. His work, a magnum opus “Savitri” is the scripture of the 20th century and will be more understood as a cosmic scripture in the future.

The story of Hanuman (pronounced as “Ha-nu-maan”) is to be understood in the light of such Wisdom given out by the Masters. Such knowledge is available only through the esoteric keys with a Master of Wisdom.

The Wisdom and the Master - both are equally important. Without the Master, the wisdom is not represented. But people of lesser understanding always create a worship cult around a Master and build a system around him without practicing. The Master is the Master key. Through all Wisdom Teachings, He leads us to the very Source of universal Wisdom, the Divine.

A magnet is visible, not the magnetism. The impact of magnetism is through the magnet. Electricity is everywhere, but can be seen only through the illumination in a bulb. The bulb is only glowing by the flow of electricity. From imperceptibility to perceptibility, wisdom is brought by a Master. Without the bulb we cannot perceive electricity. The Master presents the cosmic presence through himself, like a

magnet. When we do not look to magnetism but only to the magnet, we build religions. Otherwise, we have an opportunity to engage with such universal Wisdom coming through them leading us to cosmic presence.

2. ANTIQUITY OF HANUMAN & ROOT RACES

The story of Ramayana has the story of three races embedded in it, which no typical scholar could describe. The Kama-Rupas or the monkey forms are from the Lemurian race. Ravana and his clan are from the Atlantean Race. Lord Rama is from the Aryan Race. Ramayana is a story relating to three races and all are from different Manvantaras, but all on one platform. Only those who have the esoteric keys can explain it.

Madame Blavatsky could see all this and express because she could turn inward. Madame Blavatsky had a tremendous support coming to her, from one of the grandest Masters of Wisdom and she

had unwavering faith in him. She demonstrated so many subjective and objective adventures. She upheld all that is true and valuable and destroyed all that is false. She said, “*I have not yet met a Brahmin scholar who knows the true import of Ramayana*”. A typical Brahmin would feel offended when he reads such statements, because he thinks he knows, he discourses, and he does so many things about the Scripture, not knowing what it is!

A root race relates to the beginning of a race. From the culmination of a race, there is the beginning of the next race. It is the same crop coming up to another seed. The personality, the form, the outer vehicular manifestation may be new, but as Souls we have the same identities. Through evolution, we have gained different forms. It is like, even when we change our dresses, we remain the same.

Our identity is same. Our personality is the clothing of the Soul. The personality is needed for the Soul to experience and evolve. Without it, the Soul has no possibility to experience.

Currently, the fifth or the Aryan race is in evolution. In the first 3 races, it was the time for the Soul to prepare the form in its completeness. In the fourth race, it is complete. In the fifth, there is evolution. The planet is in existence for 30 million years. It went through its own changes six times thus far. Many continents emerged, that were in water before. What we see as Pacific Ocean was once a huge continent. Likewise, there was Atlantis. There was a time when there was no Europe. Everything constantly changes in nature. The story of man on this planet is 18 million years old.

The first race is the sweat-born, the initial phase. It is known as Swetha Dweepa and its inhabitants, the White Islanders. The second is the emergence of the two-fold beings, the egg-born, androgynous beings. This root race is known as Hyberborean race. In the third root race, there are three stages of development. First stage is the left and right divided in the higher throat centre and in the second stage there was development of the two sexes.

In the third stage, the two-fold beings became separate beings. The third root race is known as the Lemurian race, the fourth Atlantean and now, the fifth root race is known as the Aryan root race.

Hanuman belongs to the Lemurian age. The Lemurians are all immortal beings. If they wish they can manifest. If they wish to disappear, they can. For them there is no death. In the Lemurian time, there was no death. Because man was only of three aspects- Sat, Chit and Ananda. Third root race means they have three qualities - they are existing; they know they are existing and they are blissful. They have all the power. Sat, Chit and Ananda, the triple aspect was the state of the beings in the Lemurian Age.

In the Atlantean times, they have taken to the fourth principle- self will, self desire and now we also carry the same thing. He (the Creator) said to the created being, “you know everything, you have the truth, so do what you like”. That is where, in the later part of the third root race and the early part of the fourth root race, people started using the will. There

were some who were using the will for their benefit, and there were some who were using it for other's benefit. Those who pursued it for themselves are represented by the Ravana and his clan. they destroyed themselves by their own behaviour.

Hanuman belongs to the Lemurian age which lived much before the Atlanteans. Though he lived during the time of Rama, his existence is from times much earlier. During the Lemurian time, all humans were Kama-Rupas. All those mentioned as monkeys in the Ramayana, especially the major ones, whom we call Mahaviras were Kama-Rupi. Kama-Rupi means, they could take to any form, through Yoga. They were 'Vanaras', meaning 'Vishistha Naras', the special ones among the 'Naras' (the indestructible ones). That is what the man of this age wishes to achieve: to have a form of light and be able to take to any shape or form as required.

Lemurians existed on a vast expanse of land. What we call the Indian ocean today, was also a big piece of land at that time. Pacific and Indian ocean

together were part of Lemurian land. The western part of USA like California, Mexico etc. were a part of Lemuria. California is therefore, one of the ancient most lands like India. Even today, the land of India vibrates with Lemurian energies.

Lemuria has all possibilities, all potential, all power, because it is the energy of Rudra in manifestation. In Ramayana, the war was between the Atlantean and the Aryan, in which the Aryan won against the Atlantean, with the help of Lemurian. Three different races came together in this epic. The third and the fifth race came together to defeat the wrongs of the fourth! Hanuman from the third root race, Rama was an Aryan, from fifth root race and Ravana was an Atlantean from fourth root race.

Atlantis was a huge piece of land which is today called the Atlantic ocean which extended up-to Indian ocean. A great civilization existed in that part of the globe. On the other side, the American continent was also part of Atlantis. Borders of Europe, like Spain, were also part of Atlantis.

When Atlantis sunk, this earth went through many changes. The globe today has different composition of land and water than during that time. Europe did not exist, when Atlantis was there. It is of fairly recent origin.

During that time, man was very powerful and had learnt everything about Sound. They knew magic, they could build, destroy and were able to transport mountains. There was every power with the man of that time, because he had the key to the Sound. They could fly, change form at will. The power to manifest, the magic was with them. Such energy is Asura Maya (Diabolic energy). This was the kingdom of Maya that we know as Mexico today.

The western part of Globe still carries the Atlantean energy and the eastern part of the Globe carries Lemurian and Aryan energies. That is why, the west always thinks of aggression and thinks of occupying others' properties. All the colonization by the English, the Spanish, the French, the German, the Dutch and the Portugese trying to expand to every part

of the globe is reflection of Atlantean energy. Such expansionist attitude comes from the west and not so much from the east. It is not so with the Lemurian energy. When India was in great glory, it never thought of occupying others' lands.

The Atlantean tendency is to manifest. In the west, they believe in manifesting everything. They are very engrossed with material. In the east, people don't think of manifesting everything. The Rishis of the east say, manifest when required and de-manifest when not required.

The eastern path has the influence of Lemuria, which is full of wisdom. It is the wisdom of being in the etheric plane. You can be in the subtle plane. If you want, you can build and if you don't want, you can dissolve. There is a story of Rishi Bharadwaja in Ramayana. All the Rishis like Agasthya, Bharadwaja came down during the third and the fourth root races.

In the story of Ramayana, when Rama comes to Bharadwaja ashrama along with his wife Sita and brother Lakshmana, almost the all citizens of Ayodhya

follow him because they didn't want to stay in Ayodhya which is devoid of Rama. They want to be with Rama that night. That evening Rama feels, "What can I do for all these people to be comfortable in the forest". I am the king I am supposed to protect them and take care of them". Then Bharadwaja says, "Do not worry, I will do it for you". With the power of sound, he creates conveniences then and there, which were even superior to Ayodhya. All people just stay as if they are staying in their own house, but with much better comfort. Three days and three nights, he extends hospitality to all the people. After that, Rama asks the citizens of Ayodhya to return. After they go back, Bharadwaja Maharshi dissolves the entire manifestation with his power. This episode is a demonstration of the right use of sound and magic. It is to manifest when required and to dissolve once the purpose is served. That is Wisdom.

Among the Atlanteans, there were some who used the power for general good. There were others who used the power for their own benefits. That is the

time when, according to Puranas, there were Deva-Danava Yuddhas or battles between the Gods and Diabolics. The Power of Aryans is Dharma and the Power of Atlanteans was the power of Magic. Such Magic without dharma as the basis is Asura Maya. There was a conflict followed by a fresh start as Aryan race.

Among the Atlanteans, the nobler ones moved to Himalayas and there started a new civilization called the Aryan Civilization. The cradle of the Aryan race is the Himalayas. We are now Aryans. All the human beings in Europe, (Europe is actually Aryopa), Iran, Iraq etc., were all a part of the Aryan culture. Indians are all Aryans. Today the humanity is mostly Aryans with different gradations in awareness.

Hanuman, the Sadguru has descended in the Lemurian time and has stayed on, on the planet for the benefit of humanity. He is of such antiquity. His story includes the work with the beings of Atlantean and Aryan races as well! Such is the magnitude of his work!

3. HANUMAN

During the Lemurian time, all the divine beings or devas like Ganesha, Kumara, Dattatreya, and Hanuman incarnated on this planet. Till day, all these beings exist on the planet. These are not mere stories. All those beings that are mentioned in the Puranas belong to the Lemurian time. Hanuman, known as Monkey God, is one of the few ancient most ones on the planet from the Lemurian times.

Hanuman is the one who carries the energy of all the seven Maruths with him. That is why he is called Maruti (pronounced as Maa-ru-ti). He is very much present on earth and he has preferred to stay back on earth to help the earthly beings.

His name is Maruti while the title given to him is Hanuman. Maruti is his original spiritual name. Though most of us know him as monkey god, he is really not a monkey. He is Kama Rupa, meaning he can take to whatever form he wants to. Just to please children, he preferred to appear in the form of a monkey! He has many forms. In Ramayana, when he first meets Lord Rama in the forest, he appears like a very chaste vibrant Vedic Brahmin. But to people like us, because we are inconsistent in our thoughts, he appears like a monkey!

Maruti preferred to come during the third root race when the “Sons of Will” came down. They are called Sons of Yoga. They are also called Cosmic Sons of God. A few of them have come down during that time to help humanity. This is where, the ‘Secret Doctrine’ is of great help to understand almost all scriptures of the globe. With the help of esoteric Keys, Madame Blavatsky could give out this Wisdom.

4. BIRTH OF HANUMAN

Maruti was born to a Lady called Anjana Devi. Anjana means the black-eyed one. Her eyes glitter light and the eye ball is very black. She had a natural beautiful and shining black colour on the fringe of her eyes. In India, women apply a special preparation of black coloured paste made out of burning castor oil with a cotton wick. It is an external application to make the eye appear beautiful. But Anjana had it naturally. She was a beautiful woman.

Anjana was married to a great devotee of Lord Siva called Kesari. Kesari in Sanskrit means Lion. He is called lion because he carried the golden light of leonine quality. All names that appear in the scriptures

carry a meaning. Just as Anjana is most attractive by her eyes, Kesari too was, due to the golden colour. He was of golden body.

Anjana was so very attractive that the cosmic intelligence, “Vayu” was very favourable to her. Vayu means the source of the Maruths. The Maruths have come from Rudra via Vayu, the air, as airy fires. Maruths are the winds. The father had the blessing of Siva (Rudra), the Cosmic Will. The mother was blessed by the Cosmic intelligence, air (Vayu). Anjana and Kesari conceived a baby.

With the blessings of Rudra and Vayu, the boy was a combination of the energy of Rudra, and Vayu. He also had the golden colour of the father and the black and beautiful eyes of the mother. Such a baby was growing in the womb of Anjana. This can be considered as a rebirth of all the seven Maruths on the planet, to help the humanity.

5. MARUTI AND VALI

When the baby was growing in the womb of Anjana Devi, there was another great being in the form of a monkey, who was ruling a certain region in the Pacific Ocean. At that time, all the islands of Andaman, Singapore, Bali, Sumatra, Malaysia, Jakarta, were not islands but a part of a continuous land. What we know as Andaman today was actually Hanuman during those times. Jakarta is not Jakarta as we call it today, but it was Yoga-karta. And Bali is not Bali, it is Vali. Va, and Ba are interchangeable sounds.

Vali was the king of that entire region. Anjana and Kesari were well known associates of the king. The king suspected that there is a powerful being in the

womb of the lady, and had his own fears. He wanted to eliminate the baby in the womb itself. It is horrifying to know what he did! He caught hold of Anjana Devi and poured molten gold into her womb.

The child in the womb received it with a smile, as his natural cover of protection. The molten gold could not cause harm to him or to the mother! That is how he has the golden aura of the father within. On the outside, he has a body armour of gold which is natural and not separable from his body. His very body is of golden colour! Within, the nature is also golden! Further, he has the vibrations of Rudra and Vayu as Maruths in him.

Maruti was born in the month of Vaisakha. Moon was in the Poorva Bhadra constellation on the tenth descending moon phase. It was a Saturday afternoon.[*1]. Since the baby has all the collective energies of Maruths, he was named as Maruti by the parents. In him the energy of Rudra, the energy of Vayu and the energy of Maruths were posited. The colour is golden and his nature is benevolence.

As he came in to the world, the king Vali, was frightened of him. A king is always frightened of those who are more powerful than himself in the kingdom.. Because the father is in the royal court of the King Vali, as the boy Maruti, grew, he sensed that the king is getting more and more wary and scared of him.. He told Vali, “don't you worry, I am not your enemy. I am a general benefactor. I am here to support beings. I am here to enlighten beings. I do not destroy the Law. I am an eternal supporter of the Law. As far as you are with the Law, you don't have to fear me. I will also support you. If you do not follow the Law, I don't fight with you since you are my king. Instead, I will withdraw from this place”. So, the king was happy. The boy was growing in the kingdom of Vali.

[*1 - Ref: Parasara Samhita]

6. MARUTI RECEIVES THE TITLE “HANUMAN”

Maruti was very powerful because of the energies he carried. As a five-year-old, one fine morning, he saw the Sun rising in the sky. He thought it was some fruit in orange hue. At once, with the help of the energy of Maruths that he carried, he moved up to the sun and gulped him. It was like a complete solar eclipse. Then, the celestial king Indra used his celestial weapon, called vajra, on Maruti. It hit him on the jaw.

Maruti fainted and fell on the ground. His father was not happy that his son was hit by Indra. He prayed for the well-being of the son. Then along with Rudra, Vayu and Indra also came, apologized to the father of the boy and said, “I didn't know your son is of

such capacity to gulp a solar ball. To save the creation, I had to do it. Don't worry. Nothing will happen to your son. He is a great benefactor”.

Meanwhile, The boy woke up and said, “I will retain the mark of the hit on the jaw as a souvenir”. That is why he has a projected jaw. He said, “Let this be recorded as an event. I shall hold this form”. The first logos (Rudra) gave him a boon that he shall never die. He said, “There is no death to this boy. He shall be a Chiranjeevi. He shall be for ever. As long as he wants, he can be on earth. He can move anywhere he likes”. With the help of Vayu, he can take to any form he likes. This form does not bind him. The Kumaras also came and gave him blessings. It was a huge event on the planet.

The boy said, “I am interested in the Sun. I wish to be around him and learn all knowledge relating to the universe. Because to me he looks to be the best teacher”. Moving along with the Sun in the sky, he learnt all Wisdom. He is well versed with the four Vedas.

All these are the incidents of the Lemurian times. Today they may sound like fairy tales, but they were the order of the day back then.

Because of this adventure with the Sun, he got special hanus (cheeks). He is therefore called “Hanuman”. He started looking like a monkey!

After he grew up, with the help of Maruths, he conducted many superhuman acts which can be seen in Ramayana. He can fly, he can change his form. With the help of Cosmic air, he can grow huge, or he can become very tiny. He can lift and move mountains. He can teach wisdom. And there is no equal to him in Will, Knowledge and Intelligent activity. There are very many great details about him.

He served the Lord when he came down as the Avatar of Rama and supported him. Without Hanuman's support, the Avatar of Rama would not have accomplished all that was accomplished.

Hanuman is one of his titles. Since he is born with the energy of Rudra or Shankara, he is called Shankara Tanaya, meaning born of Shankara. He is

Vayu Putra. He is Anjana Suta, the Son of Anjana Devi.
He is also worshiped in the name of Anjaneya. He is
Kesari nandana, the Son of Kesari.

7. HANUMAN AND RAMAYANA

In the story of Ramayana, Hanuman finds Sita who is imprisoned in an island and enables her to join Rama, the Lord. Hanuman is the Sadguru and Rama, the Divine. It is significant to note that the one who conducts the release of Sita is the ‘Son of Air’. Hanuman is also known as “Vayu Putra”.

Sita is representative of the individual Soul who is imprisoned in an island. We are all imprisoned in the islands of our own thoughts. We build our own circumscriptions and build our own world within the world, which is separated from the world.

Sita getting imprisoned in the island is a symbolic representation of separativity from total life.

Desire causes such separativity. And then later she seeks to re-join Lord Rama and conducts penance. Then appears the teacher Hanuman, who is the son of Air, meaning air personified.

If you take Mother Sita as the imprisoned individual Soul (Jeevatma), and Rama as the Super-Soul (Paramatma), Hanuman is the one who acts as messenger between Sita and Rama. He is an agent of Rama that goes to Sita, informs Sita about Rama. He collects information about Sita and informs Rama about Sita. This is the Teacher principle and he ensures that the Soul and the Super-Soul join together. This is a significant Yoga principle, very beautifully illustrated in Ramayana.

Ramayana is an epic of 24,000 verses, full of secrets of the Universe and man, in a very beautiful and symbolic manner, it lays down the Path of light. If one knows the symbolism, the epic gives such a liberation by application of the principles laid down in the Scriptures in daily life. It is of 24,000 verses, which is in tune with the number of Gayatri. Each verse also has

24 syllables. Ramayana, the epic, contains all the secrets relating to Yoga. Lanka, in Ramayana, is symbolic of the body. The three brothers in Lanka represent the triple qualities - Ravana as dynamism(Rajas), Kumbhakarna as inertia(Tamas) and Vibhishana as poise(Sattva). Only the poised one escapes from Lanka, the body, while the other two destroy themselves in Lanka. Hanuman, the Monkey God, is the Sadguru. He enters Lanka, inspires the Soul, Sita, and exits Lanka, the body.

A Sadguru can enter into his disciple's body and inspire them. Such are the potentials worked out by the working with air. As the student works with air, the presence of the Sadguru emerges from within, conducting the necessary adjustments in the student and assists in the required transformations. Working with air enables the individual Soul to reach the universal Soul. Hanuman here is the principle of Teacher. Sundarakanda of Ramayana gives exposition of this story very beautifully. We are asked to read and make a Parayana of Sundarakanda.

The mainland is represented by Ayodhya, the heart centre. The separativity or island is represented by Lanka, the Muladhara. The Soul has taken to side-ways. The Soul is Sita. By desiring the golden deer, she was kidnapped to Lanka, the island, representing separative existence. Therefore, the separation resulted when the desire kidnapped the Soul to separative existence.

The Soul feels the agony of separation and the ignorance of desire. She desires communion with the Lord Rama. The process is Yoga, that is the individual Soul joining the universal Soul. Sita seeks reunion with the universal Soul, Rama. She makes strong contemplation and slowly comes out of the enslavement of matter. The outer life is a mechanical life for a student of Yoga. It is not a big thing. It only requires a little comfort, food. The inner life requires looking inward. Objective life, she simplified so much. She does not wear ornaments, does not care for food, nor enjoyed nourishing the body. She is disinterested in robes, ornaments, food and luxuries. Her only

interest is in Rama, within. She is a student, not engrossed any more in the outer. She is waiting in the inner chamber for the Lord. The inner is responded by the appearance of the monkey God, Hanuman, the son of air and the Teacher.

The entry into the in-side is through the passage of air. Then, when you wait inside the chamber of the heart, you get invited by the teacher, a representative of the air, which connects the mundane with the super-mundane. Hanuman is the principle of air, who can prepare the way for the reunion of Soul and personality. That is in brief, his Presence as the Presence of Sadguru in the Sundarakanda of Ramayana.

The Ramayana has six Kandas (chapters). Sundara Kanda is the fifth chapter. Hanuman appears in the fourth chapter, Kishkinda Kanda and leads to the sixth chapter, Yuddha Kanda. There are Six centres in the body. The sixth is the Ajna, the third eye. The fourth chapter is symbolic of the fourth center in us, the heart center. It is in Kishkinda Kanda, that

Hanuman enters into the being. In the fifth chapter, Sundara Kanda, which is symbolic of the throat center, he conducts the work to reach the Master.

Thus, it is our own story! So, we make the ascent from the heart to reach the Ajna. We have to invoke the Master in the heart.

HANUMAN AND SANJEEVANI

There is another interesting story from the war in Ramayana.

Ravana, was a great strategist in war. He decides to remove the dead bodies of the diabolics and put them into the waters of the ocean. Because of this, there was no possibility to make an account of the diabolic army. He thought, with this strategy, the army opposite can be weakened psychologically. On the other side, the dead bodies of the monkeys were all on the battlefield.

Then came a situation in war. Lakshmana faints and a herb from Himalayas was needed to be brought to bring back Lakshmana to awareness.

Hanuman who goes flying, he goes overnight to Himalayas, locates the herbal mountain. He had no time to search for the appropriate herb. So, he just took the entire herb mountain. He comes back with the Sanjeevani Mountain, which is full of life giving herbs.

As he comes back and sets the mountain on the ground, all the dead monkeys come back to life, while Ravana loses by his own strategy. Ravana's diabolic army does not come back to life because their bodies are disposed off into the waters of the sea!

8. HANUMAN AND MAHABHARATA

Hanuman is a great devotee of the Lord. In Dwapara yuga, when the Lunar Kings were ruling the world, Arjuna, the third among the Sons of Light, once asked Krishna if there was a greater devotee than himself who is also valorous. Krishna replied, “Yes there is one. He is much more valorous than you, he is much wiser than you, and he is much more intelligent than you. There is no equal to him. He is none other than Hanuman”. Arjuna then said, “let me witness his ability in war. I will build a bridge with arrows and let Hanuman break it. I will see”.

Arjuna has every conceivable weapon with him and used celestial weapons to build this bridge and said

let Hanuman break it now. Then, they invited Hanuman to break it. Hanuman says, “why these games? I am not interested”. Arjuna replied, “This is for my knowledge. If you can break it, please break it”. Hanuman said, “Okay! only to satisfy your curiosity I will do it”. He gets to the bridge, jumps up and comes down. It was about to break but did not break completely. Then Arjuna said, “you could not break it”!

In the meanwhile, Krishna comes out of the bridge with a badly bruised back. Arjuna asked, what happened? Krishna replied, “only to save your honour, I stood below the bridge to support it on my back so that it does not break. If he jumps again, not only the bridge, but my back also would be broken”. Such is the strength and humbleness of Hanuman who is amidst us!

Another interesting episode from the Mahabharata is the meeting between Hanuman and Bhima, the second among the Sons of Light. (The details of this episode can be studied in the

Mahabharata). Pleased with Bhima, Hanuman blessed him saying that in the battlefield, Hanuman's roar will resonate with Bhima's war cry and amplify it filling the skies and striking terror in the hearts of the enemies. He added that, he would stay on the flag of Arjuna's chariot and witness the war to help them in victory.

During the great Mahabharata war, Hanuman adorned the flag of Arjuna's chariot with his presence and helped Arjuna greatly by creating favourable winds for Arjuna. The wind always flows favourable to Arjuna, unfavourable to the opponent.

Arjuna is already dexterous in archery and powerful in releasing his arrows. In addition, Hanuman gives his support to the power and weakens the power of the weapons coming from the other side. Arjuna also is an energy of Rudra. Arjuna is one of the names of Rudra. Rudras helped in establishing order in Dwapara Yuga by supporting Krishna.

There is an esoteric understanding behind this important symbolism of Kapi Dhawaja (Hanuman's dwelling on the flag). In Dwapara yuga, the Lord

descended as Jagadguru, the World Teacher as Lord Krishna. He is Narayana, meaning “the One to follow”. The other is Nara (the one who is to follow). Nara and Narayana come down in a chariot which we call the body.

The stage of the whole play of initiation is arranged as a battlefield with the lower and higher principles of body and the five senses ever in conflict. The airy principle, represented by Hanuman as the Kapi Dhwaja, aids in the victory of the higher principles over the lower. This dramatic situation is symbolically described in the historical Scripture called The Mahabharata, composed by the sage Veda Vyasa about 5000 BC.

The historical event of the Mahabharata war has been imported as a symbol of the conflict, understanding, discrimination and realisation of God-consciousness by man-consciousness. This is the declared purpose of any Purana and it is depicted with perfect skill in the Mahabharata.

In this Mahabharata war in the twilight hours

of Dwapara Yuga and Kali Yuga, Hanuman bestowed his Presence atop the chariot on the Flag!

To this day, he is on the planet to help beings overcome conflict and conditioning and to travel on the Path of Light!

9. HANUMAN AND MUSIC

Hanuman is an embodiment of all wisdom. Name any science of wisdom, and it is there with him. He is also a great musician. The beauty of his music is very well known in the higher circles. There are thousands of anecdotes relating to him recorded in Puranas. There is a celestial singer by name Narada, the Kumara. He moves all over the seven planes of Creation. He sings on the seven stringed musical instrument that was known to be the best. If Narada sings, everything gets into ecstasy. Once he comes and asks the Lord, the second logos (Narayana), “Is there any singer who sings like me”? Narada wanted to know this, just for his knowledge.

The Lord said, “There is one being on earth, and if he sings, everything gets into ecstasy. Every being gets into ecstasy, everything muses.. Even the wildest being becomes soft”.

Narada asked who this was. Then the Lord said, “It is Maruti on earth, in the Himalayas”. So Narada came to meet him. He knows Hanuman but he never knew that Hanuman was a singer. Because Hanuman is one who never exhibits his knowledge or his power. Narada came to Hanuman and said, “I believe you are a great singer and I have come to listen to you”. Hanuman said, “I don't know that I am a singer”! He never remembers himself! The beauty of Hanuman is that he never remembers himself and he remains as 'That' always.

Every time, he has to be reminded of his abilities and that he can do it! Many times, he does not remember who he is because he is with the Brahman all the time. Hanuman told Narada, “I don't know if I am singer”. Narada replied saying, “No, it is being spoken of, that you are the best singer. I came to listen to you.

Will you please sing”? Then Hanuman said, “I don't know what singing is, I don't know what music is. I only chant the sacred name of the Divine. If that is music to you, you may listen”. Then Narada puts off his musical instrument on a stone and sits down to listen. Hanuman starts singing. In a few minutes, Narada went into Samadhi. The song was on for a very long time and how much time it was, no one knew!

Suddenly Narada came back to his awareness. He saw Hanuman is still in Samadhi and singing and he doesn't stop. Narada waits and waits. Then Narada thought, “this man, I don't think, he will come back soon. I have some other work to do, let me go”. So, he wanted to pick up his musical instrument which he had kept on the stone tablet. The musical instrument went deep down into the stone because the stone had melted with the music! And the instrument is stuck in it. Narada was stunned. He went to Hanuman and gently touched him. Then Hanuman came back and asked what had happened. He asked Narada, “Did I sing? Did you like it”? Narada had no words to speak.

He replied, “I thought I knew everything about music, I know the science of it, I know the art of it, I am acclaimed as the best musician in the universe but to your singing, I bow down. But please help me since this instrument is stuck here”.

Hanuman said, “I don't know how it is stuck? So, I don't know how to take it out. You tell me what I should do”. Then Narada said, “start singing again”. He again went into the ecstasy of music. Then again, the stone melted. Narada quickly picked up his instrument and left. This is the story about his ability with Music.

10. KANCHANA VARNA & VAJRA SAREERA

The colour of Hanuman is Golden. Meaning, his form is in the golden etheric form. Golden etheric form is the form that each one of us gains when we are able to realize the heart center. Gold is the colour relating to the Heart Center. When we experience the existence in the heart, we experience the golden colour. Golden body is his outer body. Inside is the diamond body, meaning brilliant white body. Kanchana is golden body and the diamond body is the Vajra Sareera.

Hanuman has a brilliant white body and a golden body and externally a physical body like that of a monkey. But he is not a monkey! He has three bodies.

Depending upon the need, he works with any one of the three. He is called Vajraanga sareera. Vajranga means, the diamond bodied. Kanchana Deha means the Golden body. He is also called the one in golden hue. That is why, he is Kanchana varana. Then, he has a monkey form which we see.

These are the Physical form, the etheric form and a causal form. Every great yogi has these three forms. The causal form is called kaarana sareera. It is of diamond brilliance then there is sukshma sareera which has hiranya varna, that is golden in colour. When people in flesh and blood worship the Divine, they see the lord in golden colour. If you proceed further, than it leads to diamond colour. That's how Hanuman has and functions with, a diamond body, a golden body and a normal physical body of flesh and blood.

Hanuman can move in the air and is equal to Garuda in moving in air. He can move with facility in the seventh sky meaning in that plane which we call the plane of divine. Man, in Aquarian age is said to be

gaining the potential of flying. For all those who wish to fly, the foremost of the experience is Hanuman. That's why Hanuman becomes more and more relevant in this age.

11. WORSHIP OF HANUMAN

Hanuman is present on the planet from the Lemurian times to help the humanity. Worship of Hanuman bestows us with all the necessary strength to reach the divine.

The worship of Hanuman pleases the Divine Mother. When she is pleased, there is help received in overcoming the conditioning of nature (Maya). His worship also pleases Lakshmana. Lakshmana is Kala Swarupa, the time aspect. When he is pleased, the time aspect enables one to tide over the tricks of the time. His worship also is very dear to Rama, the Lord. So, the worship enables one to settle into quality of poise. Together, the time aspect, Mother Nature, and then

the Divine himself, personified in Ramayana as Lakshmana, Mother Sita and Lord Rama are pleased!

Hanuman is an embodiment of the eleven aspects of Rudra. Ekadasa (11) Rudras together in manifestation is Hanuman. If we worship Hanuman, we have worshipped Rudra.

Worship of Lord Hanuman, the monkey God, in orange (sindhura Varna) colour is used popularly till date in India as the sixth ray key to overcome the dominance of the emotional body. Tuesday and the sixth phase of the moon are also linked to the orange colour.

The orange colour stimulates the etheric body and helps building up the etheric body to a great extent. The students are initially recommended to meditate upon the orange of the sky during the sunrise and the sunset hours.

It may be noted that all mendicants in India wear orange robes as a principle. This enables them to absorb the colour through a mental engagement with the colour. They also wear an orange brow-mark on

their forehead. Orange dispels the negative energies of emotions; it removes congestion and enables the free flow of life currents.

Whoever has afflictions of Mars, Saturn, or north node, or south node, in all these four situations the worship of Hanuman will neutralize the negative impact of these planets. That's why when children are growing into crucial times of education, they are advised to worship Hanuman more and more so that none of these four planets come in the way and cause disturbance to their study. When the child is initiated to write, he is given 'Om Namaha Sivaya' to increase the will. Worshiping Hanuman will also increase the will in us. He will respond to children faster than adults.

He was the chief helper to divine to establish law. He can move in air equal to Garuda in the seventh plane. He is the Brahma for the next Kalpa.

12. HANUMAN AND PRANA

Hanuman exists in us as Prana. He is called Mukhya prana, meaning, the chief prana. This is the path of the Soul where, the being, with the help of air, reaches Sahasrara. He is therefore considered to be the most sublime being that helps us in self-realization, liberation, and experiencing of God. Hanuman is the one who builds the bridge between the Soul and the Super-Soul.

Hanuman is known as Kapindrah, the chief of the Kapis. Kapi means monkey. The word Kapi also means the one who absorbs water through evaporation. It is the life principle in us that is maintained by the water content in our body. The

summer Sun who evaporates the water of the earth, through his hot rays for the formation of the clouds is the prana principle of this earth.

The prana principle works through pulsation and respiration and can be explained as the vital fire that is produced every time by the power of respiration. It is symbolically called the Son of the Air-god. When we go through the pulsation into the subtle pulsation, there you meet with this upward moving pulsation. This upward moving pulsation (Udana) among the five pulsations is called the teacher that leads you to the Lord.

It is this Vayu which is worshipped as Hanuman. Udana is the most important pulsation for an occult student because it leads you up. It leads you from your heart to your head. There is a school of thought in India called Madhwa, they worship Udana Vayu as Hanuman, because it leads you to the very source of your being.

For a Yogi, it is the path of ascent. That's why in Madhwa tradition, Madhwacharya describes Vishnu

as the God and Hanuman as the Guru. It is through air that we reach the Brahman (The Lord).

We say, “*Namaste Vayu Twameva prathyaksham Brahmasi, Twaameva pratyaksham Brahma vadisyami*”. It means, Vayu is Pratyaksha Brahma. Vayu is verily the perceptible Brahman. Hanuman is Vayu Putra, the Son of Air and he conducts the passage of Prana. This is another dimension of Hanuman.

13. HANUMAN, THE SADGURU

Hanuman is a being of synthesis. In him all the seven rays are at work. It is a being of synthesis in whom all the seven rays are at work. He demonstrates the essence of the four Vedas when it comes to knowledge. He demonstrates love whenever he is in relation to the beings around. The will that he carries can move mountains. His ability by relating to the divine in devotion enables self-annihilation and there is no more individual existence.

Hanuman demonstrated with him all the seven qualities. He did magic. The magic that he carried is very high, in the sense he could fly great distances. He could expand his form to very high

proportions, and also in the next minute reduce the whole form to that of an insect. With respect to seventh ray magic, with respect to sixth ray devotion, with respect to fifth ray mental abilities in handling things which was a great help to his king. And his ability to dissolve conflicts and bring about harmony, and his ability of intelligent activity, action, and also that of knowledge and will. All the seven qualities of the soul are fully demonstrated by Hanuman because he has come down from the higher circles. He is a being of Synthesis and hence he is a Sadguru.

In the science of Yoga, the related practice to enable the thymus and the pineal glands to secrete is given, which normally does not function in ordinary human beings. The secretions from these higher centres help preparing the body of light, which is called the etheric body in which one can dwell, transcending death. The secret of deathlessness enunciated by the grand yogis of all times, is building the Divya Sarira or the body of light.

The Hierarchy consists of humans that

followed the path of Yoga and built their respective bodies of light. Sanaka, Sanandana, Sanat Kumara, Suka, Vyasa, Maitreya, Hanuman, are some of those who are popular amidst those that hold the bodies of light. Hanuman is a Chiranjeevi, an eternal being.

SOUND - “RA-MA”

If you are in the path of divine, and if you choose to work with Hanuman as your Sadguru, he will lead you to liberation. He is deeply pleased whenever you chant the name of Rama. Rama is the sound which contains all other sounds. The sound of Rama is much more ancient and existed even before Lord Rama, the Avatar came about.

‘Ra’ stands for Fire, ‘Ma’ stands for Nature. The sound ‘Ra’ stands for number 2 and ‘Ma’ stands for number 5. When you count the number in the Vedic manner (*Ankanam vamato gatih*), meaning, from right to left. When writing, it is written as 52. When reading, it is read 2 first followed by 5. For Rama, if you count from one way it is 25, and seen from other

direction, it is 52. Fifty two are the letters of seed sounds. 52 are the Aksharas in Sanskrit. This set of '52 letters' is everything and therefore this sound Rama contains all other sounds.

After all the utterances of Vishnu Sahasranama, ultimately Mother Parvathi asks Lord Shiva, which is the easiest and shortest path to worship the Lord (*Kenopayena Laghuna?*). The Lord says, "*Sri Rama Rama Rameti Rame Raame Manorame, Sahasranama Tattulyam Ramanama Varanane*", meaning utterance of the Sound, "Ra-Ma" is equal to the Sahasranama of the Lord. Such is the essence of the sound, 'Ra-Ma'. Within this sound is the whole universe. So, when we say, "Ram...Ram...Ram...", the fire engulfs us and purifies us. That's how the work is with Ram, and Hanuman helps it. Rama is the divine, Hanuman the Sadguru.

If Kratu Prajapati is active in us, very good acts are done by our hand. Daksha stands for ability and seeing the thumb of a person we can tell the ability of a person. All this comes under a science call Samudrika

science by which we can tell many aspects, qualities and abilities of a person by observing different parts of a person. Hanuman knew this science very well and it is by that science he could tell Rama that Vibhishana (brother of Ravana) can be trusted though he is the brother of his enemy. Hanuman sees the divine qualities in Vibhishana by the virtue of this science. There is no branch of science that Hanuman does not know.

Hanuman has stayed back on the planet to help the planetary beings. Lord Rama himself praises his abilities and Vedic Wisdom. When they meet Maruti for the first time, he tells Lakshmana, “know that this man is an embodiment of all the Vedas, all the scriptures. There is nothing he does not know. Behave with him as you behave with me”. Lakshmana, the brother of Rama was Surprised! Such is the ability of a Maruti who is an embodiment of the seven winds (the Seven Maruths) together.

Now we know a little of Hanuman, and of what antiquity he is. He has decided to stay on the

planet. He is present from the ancient most times. It is his promise that, He shall continue to be on this planet, as long as even a single Soul continues to recollect the sound of Rama. As long as the sound of Rama is uttered forth on the planet, he said he will stay and help. That is why he is said to be foremost amongst the greater Initiates present on the planet.

Sometimes he moves in Himalayas. When he moves, the foot-step relating to him is seven feet long. Whenever the Masters of Wisdom see that seven feet step they prostrate, touch the print of the feet with their forehead. Such is the stature of Hanuman!

Appendix

HANUMAN CHALISA

Hanuman Chalisa

Among all the practices to reach the Lord, the contemplative chanting of the holy name of the Lord is seen as the most important practice in Kali Yuga. This is called Nama Smarana. The foremost one to have given out this practice to humanity is Hanuman. It is Hanuman who gave out the Wisdom that the Sound 'Ra-Ma' is more ancient and greater than Rama as an Avatar. He has vowed to bless the beings who chant the sacred sound 'Ra-Ma', with all that is auspicious.

Hanuman has declared that he will reside on this planet and help the humanity, as long as the sound 'Ra-Ma' is being uttered forth. Hanuman is ever pleased with the sound 'Ra-ma'. Likewise, Rama is

pleased with the recollection of Hanuman. When the second logos, Vishnu came down as Rama, it was Sankara who descended as Hanuman. He formed a bridge between the beings and the Divine. He thus is a Sadguru. Such truth is presented in the Sundarakanda of Ramayana.

Those who seek the grace of Rama and Hanuman, frequently study Sundara Kanda. Sundara Kanda, the fifth Kanda of Valmiki Ramayana is the key to experience the Presence of the Teacher, liberation from all bondage and even for transcendence.

As much as 'Sundara Kanda' facilitates the grace of Sri Hanuman and his Presence, so much does the 'Sri Hanuman Chalisa' given out by Sant Tulasi Das. It is as simple as it is powerful. There are many who have found the Path to Light through Hanuman Chalisa.

Worship of Hanuman through Hanuman Chalisa, neutralizes the afflictions of Mars, Saturn, Rahu and Ketu. Worship of Hanuman pleases the Time aspect as Lakshmana, Mother nature as Sita and

the Lord Rama. It keeps the evil spirits, diabolic and demonic energies at bay. It helps drive away all constraints and conflicts.

There is a tradition of chanting Hanuman chalisa 11 times. Such chanting for 40 days is a consecration. There is also a tradition of chanting it 100 times. Above all, it is important to chant with utmost devotion.

|| Doha ||

srī guru charana saroja raja
nija mana mukuru sudhāri |
charanau raghuvara vimala yas
jo dāyak phala chāri ||

Having cleansed the mirror of my mind with the pollen dust of the lotus feet of the Guru, I now attempt to describe the pristine glory of Sri Ramachandra. Such prayer bestows the fourfold fruits of dharma (the law), artha (wealth), kama (the righteously desired) and Moksha (liberation).

buddhihīna tanu jānike
sumirau pavanakumāra |
bala budhi vidyā dehu mohi
harahu kalesa vikār ||

Fully aware of the deficiencies of my intellect, I recollect you, O! Pavan Kumar! Bestow upon me, strength, knowledge and Wisdom. Eliminate the deformities and deficiencies in me.

|| Chaupai ||

jaya hanumāna gyāna guna sāgara |

jaya kapīsa tihu loka ujāgara || 1 ||

Hail! Hanuman, the Ocean of all Wisdom. Hail Kapiswara! That brings light of Wisdom in all the three worlds.

rāma dūta atulita bala dhāmā |

anjani putra pavaṇasuta nāmā || 2 ||

The messenger of Lord Rama, the abode of incomparable strength, the Son of Anjana Devi and the Son of Pavana, the Cosmic air principle.

mahāvīra vikrama bajarangī |

kumati nivāra sumati ke sangī || 3 ||

Hanuman, you are a great hero, an embodiment of valor and diamond (vajra) bodied. You are a dispeller of perverted (evil) intellect and you bless the ones with pure intellect with your Presence.

kanchana varana virāja suvesā |
kānana kundala kunchita kesā || 4 ||

Hanuman, you are the one with a body of golden light. You have a resplendent form. You wear attractive ear rings and you have beautiful curly hair.

hātha vajra aur dhvajā virājai |
kāndhe mūnj janeū sājai || 5 ||

You hold the Vajra and the banner (flag) in your hands and wear the sacred thread of Mounji grass across your shoulder.

sankara suvana kesarī nandana |
teja pratāpa mahā jaga vandana || 6 ||

You are a descendant of Sankara, an embodiment of Rudra. You are son of Kesari. O Hanuman! The one of brilliance and valor! You are worshiped by the whole world.

vidyāvāna gunī ati chātural
rāma kāja karive ko ātura ll 7 ll

The learned one, the virtuous one, the intelligent and dexterous one. O Hanuman! You are always eager in the work of the Lord Rama.

prabhu charitra sunive ko rasiyā l
rāma lakhana sītā mana basiyā ll 8 ll

O Hanuman, You rejoice in listening to the glory of the Lord. Sita, Rama and Lakshmana reside in your heart.

sūkshma rūpa dhari siyahi dikhāvā l
vikata rūpa dhari lanka jarāvā ll 9 ll

You appeared in the subtle form to Sita. With a scary form, you set ablaze Lanka.

bhīma rūpa dhari asura samhāre l
rāmachandra ke kāja savāre ll 10 ll

You vanquished the diabolics with your gigantic form. You conducted the work of the Lord Rama.

lāya sajīvan lakhana jiyāe |
srī raghuvīra harashi ura lāe || 11 ||

O Hanuman! You brought Sanjivani and rescued Lakshmana. Elated Rama embraced you.

raghupati kīnhī bahut badāi |
kaha bharat sama tuma priya bhāi || 12 ||

Sri Rama extolled you and declared you to be as dear to him as Bharata is.

sahasa vadana tumharo yasa gāvai |
asa kahi srīpati kantha lagāvai || 13 ||

Even 'Adi Sesha' sings your glory. Saying so, Rama embraced you, O Hanuman!

sanakādika brahmādi munīsā |
nārada sārada sahita ahīsā || 14 ||

Among the venerable ones, Sanaka, Sanandana,
Brahma, the Munis, Narada, Sarada, Adi Sesa, . . .

yama kubera dikpāla jahā te |
kavi kovida kahi sakai kahā te || 15 ||

The directional lords including Yama, Kubera, the
poets, and the learned ones fail to describe your
glory completely.

tuma upakāra sugrīvahi kīnhā |
rāma milāya rājapada dīnhā || 16 ||

You helped Sugriva befriend Rama and thereby
restore him to the throne.

tumharo mantra vibhīshana mānā |
lankeshvara bhaye saba jaga jānā || 17 ||

It is well known that Vibhishana followed your advise and obtained the throne of Lanka.

Yuga sahasra yojana para bhānū |
līlyo tāhi madhura phala jānū || 18 ||

Playfully you attempted to swallow the Sun, that is two thousand yojanas distant from earth, thinking it to be a fruit.

prabhu mudrikā meli mukha māhī |
jaladhi lānghi gaye acharaja nāhī || 19 ||

It is not a wonder that you crossed the ocean holding the Seal of Rama (Prabhu Mudra) in your mouth.

durgama kāja jagata ke jete |
sugama anugraha tumhare tete || 20 ||

With your grace, any insurmountable task is easily accomplished.

rāma duāre tuma rakhavāre |
hota na āgyā binu paisāre || 21 ||

You guard the entrance to the Kingdom of Rama.
Without your grace (permission), one cannot enter.

saba sukha lahai tumhārī saranā |
tuma rakshaka kāhū ko daranā || 22 ||

To the one surrendered to you, all comforts are his.
With you as the protector, there is no fear.

āpana teja samhāro āpai |
tināu loka hānka te kānpai || 23 ||

Your brilliance can be withstood only by yourself.
The three worlds tremble before you.

bhūta pishācha nikata nahi āvai |
mahāvīra jaba nāma sunāvai || 24 ||

O Hanuman! the Great valorous one, no evil spirit dares to approach, when your name is heard.

nāsai roga harai saba pīrā |
japata nirantara hanumata vīrā || 25 ||

When the name of Valorous Hanuman is invoked incessantly, all ailments and sufferings are dispelled.

sankata se hanumāna chudāvai |
mana krama vachana dhyāna jo lāvai || 26 ||

The one who worships Hanuman in thought, word and deed is rescued from all adversities.

saba para rāmaraya sirataja |
tina ke kāja sakala tuma sājā || 27 ||

Rama is the foremost among the rulers. He is the Lord of Tapasvins (mendicants). You conduct the work of Rama in an orderly manner.

aura manoratha jo koī lāvai |
Tasu amita jīvana phala pāvai || 28 ||

O Hanuman! The ones who worship you not only obtain what they rightfully desire, but also are liberated (the imperishable fruit).

chāro yuga para tāpa tumhārā |
hai parasiddha jagata ujīyyārā || 29 ||

Your glory is known in all the four Yugas. Your fame is known across the world.

sādhu santa ke tuma rakhavāre |
asura nikandana rāma dulāre || 30 ||

You protect the Saints and sages. Destroying the diabolic you endeared yourself to Rama.

ashta siddhi nau nidhi ke dātā |
asa vara dīnha jānakī mātā || 31 ||

Sita, the embodiment of Mother Nature granted you the boon that you will be a bestower of Ashta siddhis (the eight powers) and Nava Nidhis (Nine aspects of wealth).

rāma rasāyana tumhare pāsā |
saadār tum raghupati ke dāsā || 32 ||

The Presence of Lord Rama is ever with you. You are ever his executive.

tumhare bhajana rāma ko pāvai |
janama janama ke dukha bisarāvai || 33 ||

Through your Worship, Rama is pleased with us. The sorrows of life across incarnations are neutralized with your worship.

anta kāla raghupati pura jāī |
jahā janma hari bhakta kahāī || 34 ||

The one devoted to you, gets place in the abode of Lord Rama and incarnates again known as the devotee of the Lord (Hari Bhakta).

aura devatā chitta na dharaī |
hanumata sei sarva sukha karaī || 35 ||

All comforts are bestowed upon one, who worships Hanuman, even without worshipping any other deity.

sankata katai mitai saba pīrā |
jo sumirai hanumata balavīrā || 36 ||

To the one, who worships Hanuman, the embodiment of all strength and valor; all sufferings are dispelled at once.

jaya jaya jaya hanumāna gusāī |
kripā karahu gurudeva kī nāī || 37 ||

Hail Hanuman! Victory to you! O Sadguru, bestow your grace upon us!

jo shata vāra pātha kara joī |
chhūtahi bandi mahā sukha hoī || 38 ||

One stands liberated and receives all joy, when he worships Hanuman chanting this chalisa, a hundred times.

jo yaha padhai hanumāna chālīsā |
hoya siddha sākhi gaurīsā || 39 ||

One who recites this "Hanuman Chalisa" will accomplish (obtain siddhi). They are blessed by Siva and Parvathi, the most auspicious ones.

tulasīdāsa sadā hari cherā |
kījai nātha hridaya maha derā || 40 ||

Tulasi Das stands foremost among the devotees of the Lord.

He is ever in the servitude of the Lord. I Pray that the Lord stays firm in my heart!

pavantanaya sankata harana mangala mūrati rūpa |
rāma lakhan sītā sahita hridaya basahu sura
bhūpa ||

I Pray to you O Hanuman! The dispeller of all sufferings, the auspicious one, the King among the devas, the descendant of the Cosmic Air (Pavan), dwell in my heart alongwith the Lord Rama, Mother Sita and Lakshmana.

*Books & Booklets through the pen of
Dr. K. Parvathi Kumar*

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Hanuman is present from the ancient most times. It is his promise that, He shall continue to be on this planet, and help humanity as long as even a single Soul continues to recollect the sound of 'RA-MA'. That is why he is said to be foremost amongst the greater Initiates present on the planet.

Hanuman is an embodiment of all wisdom. Name any science of wisdom, and it is there with him. Worship of Hanuman bestows us with all the necessary strength to reach the Divine.



Dhanishta