

Hanuman Chalisa

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Introduction

Living in this world, it is almost impossible for any individual to lead a life that is above criticism – just or unjust. If we study the great epic, *Ramayana*, we find that even Lord Rama and Mother Sita could not escape criticism, though unjust, from their own subjects. The only person in *Ramayana* who succeeded in accomplishing this difficult task is Sri Hanuman – the greatest devotee of the Lord. We do not find a single incident wherein Sri Hanuman has made any mistake and got blamed for it. He is the very embodiment of wisdom, devotion and service. This noble son of Wind God (Vāyu) has innumerable virtues.

We all very easily recognize the importance and the service of sun because it is not available in the night. But the wind remains with us all the 24 hours of the days, serving all beings without any desire for recognition and appreciation for its service. Thus we take its existence for granted, without paying much respect and attention to it. Sri Hanuman has imbibed from his father, Wind God this rare and noble virtue of serving all without a trace of pride in his heart. He crossed the ocean, entered the formidable Lanka and burnt it. He discovered Mother Sita, killed the demonic forces of Ravana. He served Lord Rama in such numerous ways that the Lord Himself felt overwhelmed with extreme love and gratitude for Sri Hanuman and He gave expression to His feelings as well. But on hearing his own praise, Sri Hanuman, the true devotee of the Lord, fell at His feet with tears in his eyes, giving all credit for his achievements to Lord Rama alone. What a noble and inspiring ideal of service with utmost humility!

Generally we are advised that we should imbibe from Sri Hanuman's character, this rare quality of serving our master with unswerving faith and devotion. But little do we realize

that before doing so, it is of extreme importance to know who should really be our Master. He who is the Lord of the total universe and in serving whom our potential divinity comes to shine forth; He alone can be our true Master. This truth is seen revealed in the life of Sri Hanuman. Before meeting Lord Rama he was serving Sugriva but his powers remained dormant at the time and Sugriva was not able to bring them out as Lord Rama did by His sheer grace. We see that Sugriva himself was fraught with mortal fear of death at the hands of his own brother Vali, and was dependent on Sri Hanuman for his own protection. How could such a person ever be anyone's true Master?

On the other hand when Sri Hanuman saw Lord Rama for the very first time he recognized his Master immediately and, thereafter, not only himself became His loyal and devoted servant but also made Sugriva follow his example. As soon as Sugriva surrendered himself to the lotus feet of Lord Rama, he received the fruit of his devotion. In Lanka also, the she-demon Lankini and Vibhishana were serving Ravana, the mighty but atrocious king. They were under the same notion that they should serve their Master, whoever he may be. It is only Sri Hanuman who made them realize their mistake. After recognizing this, they both became devotees of Lord Rama.

Thus, we see that neither a weakling like Sugriva nor a mighty person like Ravana can ever be a true Master. Lord Rama alone can be that Master who is great, not because He keeps all beings under His control like Ravana but because He makes His devotees greater than Himself!

May we all come to recognize Lord Rama as our Master and serve Him in the attitude of His great devotee Sri Hanuman? May we ever revel in singing the holy name of the Lord – Sri Ram Jaya Ram Jaya Jaya Ram!

om shrī ganeshāya namah

Hanuman Chalisa is the most popular composition of the great Saint Goswami Tulsidas, the author of *Tulsi Ramayana*. He composed *Hanuman Chalisa* when he was very sick. He sang the praise of Sri Hanuman and it is said that he recovered from his illness. The significance of singing the glories of the Lord is to purify your speech and mind. It is impossible to sing all His glories because they are infinite. You should chant those of His glories that are dear to you. In the *Sundarakanda* of *Tulsi Ramayana*, Saint Tulsidas sings the glory of Sri Hanuman:

अतुलितबलधामं हेमशैलाभदेहं

दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।

सकलगुणनिधानं वानराणामधीशं

रघुपतिप्रियभक्तं वातजातं नमामि ॥

atulitabaladhāmaṁ hemaśailābhadehaṁ
danujavanakṛśānum jñānināmagraganyaṁ ।
sakalagūṇanidhānaṁ vānarāṇāmadhīśaṁ
raghupatipriyabhaktaṁ vātajātaṁ namāmi ॥

I salute the son of Wind God, the abode of immeasurable strength, possessing a body shining like a mountain of gold, a fire to consume the forest of the demon race, the

foremost among the wise, storehouse of every excellence, the chief of the monkeys, Lord Rama's noble devotee!

The first attractive attribute that you see in Sri Hanuman is that he is the abode of immeasurable and incomparable strength that is not merely physical but also has a splendor (*tejas*) in it. His splendor is like a golden mountain. It is a rare quality. He uses his strength not to scare ordinary or weak people but to destroy those who give trouble to saintly persons. He not only has the power but also is considered as a wise, noble soul (*jnānin*). His language as well as the feelings are pure.

The most admirable virtue of Sri Hanuman is his politeness. Ravana was strong but he had pride. Such a person does not really command any respect. Sri Hanuman is truly the king of all *Vānara*-s. To him, Lord Rama is very dear. Also we can say that Sri Hanuman is the favorite devotee of Lord Rama. When one has love for the Lord, Lord embraces His devotee in thousand ways.

Sri Hanuman brought life to all. He helped Sugriva get rid of his fear of Vali and he inspired Vibhishana who came away from Ravana to surrender at the feet of the Lord. He saved the life of Mother Sita, by conveying the message of the Lord to her. He brought the *sanjivani* plant and saved the life of Lakshmana. He proceeded to Ayodhya, much before Lord Rama and conveyed the message of Lord's arrival to Bharata, who was ready to immolate himself then. It is the glory of Sri Hanuman in the form of *Hanuman Chalisa*.

Hanuman Chalisa is sung in various parts of India with great love and devotion. Some people chant it as their daily prayer. People believe that if they have illness or adversity, chanting of *Hanuman Chalisa* seven times or one hundred times will relieve them of their distress. There are others who consider Saturday or Tuesday to be dedicated to Sri Hanuman and they spend the day in thinking about the glories of Sri Hanuman, going to the temple and chanting Hanuman Chalisa. Thus, we see that this great composition of Saint Tulsidas has become a part of the culture and religious beliefs of a large number of people in India. The word Chalisa means forty. This composition has forty verses in praise of Sri Hanuman. Those who are familiar with the story of *Ramayana* know his greatness. As we read individual verse in detail, we shall appreciate his various qualities namely love, devotion, service, valor etc.

In life, it is almost impossible for a person to remain free from blemish. Whether right or wrong, criticisms and accusations are leveled against everyone. It is impossible to escape this and no one is immune from it. Even Lord Rama and the divine Mother Sita are not spared. Lord Rama was an incarnation of righteousness and Mother Sita was the incarnation of purity. They also are unfairly blamed and criticized. But there is one character in *Ramayana* who is above all criticisms and that is Sri Hanuman. He is a great devotee and totally free from all faults and blemish. We shall see this in more detail as we study the text.

दोहा

dohā

श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।

बरनऊँ रघुवर विमल जसु जो दायकु फल चारि ॥

*śrīguru carana saroja raja nija manu mukuru sudhāri |
baranaūñ raghubara bimala jasu jo dāyaku phala cāri ||*

With a spotless (serene) mind, purified by the dust of the lotus feet of Guru, I now (proceed to) describe the unblemished glory of Sri Hanuman; the most exalted one of Raghu's family, who is capable of bestowing the four fruits (purushārtha-s) on his devotees.

Hanuman Chalisa is composed in the *Avadhi* language, which is a dialect of Hindi and is spoken in Ayodhya (in Uttar Pradesh, India), where Lord Rama was born. Though an offshoot of Hindi, it has been modified over the years where even students of Hindi may have trouble in understanding a lot of the *Avadhi* words. The word *baranaū* means – I am going to describe. It comes from the Sanskrit verb *varnan*, 'to describe'. Saint Tulsidas says that in these verses he is going to describe the holy, pure noble glories (*bimala jasu*) of *raghuvar*. Lord Rama belonged to the dynasty of Raghu (*raghuvamsa*). Raghu was a great king and the entire dynasty was named after him. *Raghuvar* means the supreme, the best among the descendants of Raghu dynasty – Lord Rama. This particular verse is found in *Ayodhyākanda* of *Ramacharita Manas*. There we understand that it refers to the glories of Lord Rama. In fact in the second part of *Ayodhyākanda*, the glories of Bharata (younger brother of Lord Rama) are sung. So this verse could also refer to Bharata as *raghuvar* since he was a noble brother. Even though *Hanuman Chalisa* praises Lord Rama, it is essentially being sung in praise of Sri Hanuman. Why would then, Saint Tulsidas address Sri Hanuman as *raghuvar*? As we all know, he was not born in the Raghu dynasty. He was in the form of a monkey. But there is a beautiful interpretation for this. In Tulsī *Ramayana*, it is mentioned that he was the adopted son of Lord Rama and Mother Sita. When Sri Hanuman went to Lanka to meet Mother Sita, she recognized him as the greatest devotee of Lord Rama and addressed him as *suta*, my son. In turn, Sri Hanuman called her as *janani*, mother (one who gives birth). And when Sri Hanuman returned from Lanka, Lord Rama also addressed him as 'son'. It is interesting that Sri Hanuman met Lord Rama first but Mother Sita was the one who addressed him first as son and developed that relationship with him. In human life also it is mother who gets close to the child first and the relationship of father develops later.

Thus, Lord Rama and Mother Sita's son becomes 'one who belongs to the dynasty of Raghu – *raghuvamshi*. And because of the noble, divine qualities of Sri Hanuman, he is referred to as *raghuvar*, the supreme and the best. However, Sri Hanuman gives all the credit for his success to Lord Rama. In fact the two are inseparable. Hence these verses describe the glories of the supreme descendants of Raghu.

Saint Tulsidas then goes on to say, "I am describing the glories of Sri Hanuman, because he was not an ordinary person. Don't take him to be like an ordinary king or divine minister or dictator. He is greater than all those. Singing his glories gives you all the four goals of life. The four goals are: *dharmah arthah, kāmah* and *mokshah*.

Arthah refers to wealth and prosperity and *kāmah* means worldly joy of sense pleasures. Some people may be very rich but are not able to enjoy their wealth. They may be so sick that they can't even eat. Their breakfast may be only medicines! What use is such wealth? Others may have wealth and joy, but do not perform any meritorious deeds, *dharmah*. They do not do things for others and such people suffer in life. Singing the glories of Sri Hanuman gives you *dharmah* and also *punyah* (merit) to enjoy heaven. But the most important goal of man's life is liberation from the sufferings of the cycle of birth and death, *mokshah* Sri Hanuman can grant this great goal also to us.

How does one prepare oneself to sing the glories of Sri Hanuman? It is by purifying one's mind. A clean, pure mind will be able to relate with the Lord and feel His presence

everywhere. Saint Tulsidas says, *shrī guru charana saroja raja nija mana mukura sudhāri*. The word *sudhāri* signifies perfecting purifying and cleaning. *Nijamanu mukuru* means 'the mirror of my mind.' I will clean the mirror of my mind so it will reflect the glories of the Lord. Only in a clean mirror the reflection is clear and in the mind-mirror, Sri Hanuman's glories can shine. How will I clean this mind-mirror? *Guru charana saroja raja* – with the dust of my teacher's lotus feet. By surrendering myself at the feet of my teacher and in service to him, I will be able to cleanse my mind of all impurities.

बुद्धिहीन तनु जानिके सुमिरौ पवनकुमार ।

बल बुद्धि बिद्या देहु मोहिं हरहु कलेस बिकार ॥

*buddhihīna tanu jānīke sumirauṁ pavanakumāra ।
bala buddhi bidyā dehu mohim harahu kalesa bikāra ॥*

Knowing that I am ignorant, I pray to you (Sri Hanuman) the son of Wind God, to bless me with strength, wisdom and discriminating knowledge. Banish (all) my afflictions.

Sumirau is derived from the Sanskrit word *smarana* – 'to remember'. In these local dialects, the difficult Sanskrit words become sweeter and easier to pronounce. The verse says, I remember *pavana kumārah*, son of the Wind god. *Bala buddhi bidyā dehu mohi* – bless me with strength that includes physical, moral and strength of character. *Vidyā* means knowledge and *buddhi* is the faculty with which we gain knowledge. If I do not have this faculty, how can I know anything or learn? A blind man has physical eyes, but does not have the faculty of seeing. To gain knowledge, I must have the faculty of knowing and understanding and also I must use it. In this world every man is blessed with intellect (*buddhih*), but not everyone is intelligent (*buddhimāna*). A wise man not only learns, but also uses that knowledge to help him and others. One man was asked, 'Why do you always act so foolish, why don't you use your brains?' He said, 'God has given me a limited amount of intellect. I have to live for 70 years. If I use it all right now, it will finish by the time I get older. So, I have to conserve it and use it sparingly!'

People do not use their intellect and this is the reason for bondage. Even if they do use it, it is only at the worldly, superficial level. They do not think about themselves, the truth behind this life or this world. Saint Tulsidas says: 'Bless me with strength and knowledge.' What will this knowledge do? *Harahu kalesha bikāra* – this knowledge alone can remove my sufferings. *Vikāra* means change or modification which we are afraid of and do not want to accept. *Kalesa* (in Sanskrit, *kleshah*) here refer to afflictions that cause misery, perversions and negative tendencies. Five kinds of afflictions are mentioned in the scriptures:

1. *Avidyā* – ignorance
2. *Asmitā* – ego (the product of ignorance)
3. *Rāgah* – things I like
4. *Dveshah* – things I dislike, and
5. *Abhiniveshah* – fear of death.

Everyone suffers from these five afflictions. The more likes and dislikes you have, the more unhappy you become. If you get the things you like, you are happy and if not or if you get things you dislike that makes you unhappy. However, it is not always possible to have around you, the objects, people and places that you like. In this way we create more sorrows for ourselves. Even things that you like are not permanent and you worry about preserving and multiplying them. All these conditions bring increased sorrow and

stress. Saint Tulsidas says that worship of Sri Hanuman frees the devotee from all these five afflictions, *buddhihīna tanu jānīke* – knowing myself to be ignorant. *Tanu* means body and *buddhihīna* means ignorance, absence of wisdom. To consider oneself only as body is ignorance. The body is only inert matter, has no life and has no capabilities to do anything by itself. It is only when this body is permeated by Lord's grace, with His power it comes to life and functions. So people who consider this body to be most important are foolish.

To summarize, first clean your mind by rendering service to your teacher. Once your mind is clean, the glories of the Lord will shine clearly in your heart. With this attitude, you sing the glories of the Lord and you will get all that you seek, i.e. noble virtues (*dharmah*), prosperity (*arthah*), joy (*kāmah*) and liberation (*mokshah*). All your sorrows will disappear and your ignorance will vanish. Such is the prayer of Saint Tulsidas.

A simple meaning of *pavana kumārah* is that he was the son of the Wind God. Wind keeps on blowing, and therefore it is a great purifier. For example, if you walk into a room that has all windows and doors shut for a while, it becomes very stuffy. The moment you open the windows, the air blows in and purifies the atmosphere. So the God of Wind is a great purifier. His son Sri Hanuman also moves around from place to place and wherever he goes, he purifies the atmosphere. People who come in contact with him also get purified. The second meaning is that the wind always serves us silently. The sun serves us during the day and the moon illumines the earth at night. We see them when they are present and notice their absence when they are not visible. One the other hand, the wind serves us constantly, day and night. Also it is within us in the form of vital air (*prānah*), without which we should be dead in a few minutes. However, the invisible wind serves us silently without ostentation. Hence, we often take it for granted. The wind does not have any ego or sense of 'I -ness.'

Similarly, his son Sri Hanuman's life is full of service to Lord Rama. He has no sense of pride, arrogance or false ego. His goal is to serve the Lord continuously with humility and devotion. These are the qualities that we need to imbibe in us. Let us always serve others, silently, without expecting praise or reward.

जय हनुमान ज्ञान गुन सागर ।

जय कपीस तिहुँ लोक उजागर ॥ १ ॥

jaya hanumāna jñāna guna sāgara ।

jaya kapīsa tihun̄ loka ujāgara ॥

Victory to you, O Hanuman, who is an ocean of knowledge and virtues. Victory to you. O Hanuman (Lord of the monkeys), who is well known in all the three worlds.

Hanu means chin. But can anyone who has a chin be called as Sri Hanuman? His chin was cut, cleaved in the middle and the whole mouth is swollen. When he was born early in the morning, he saw the rising sun and thought it was a fruit. He had the ability to fly and he flew to the sun and swallowed it. The whole world became dark. Nobody could understand who this little child was that had swallowed the sun?

At that time, Lord Indra, king of all gods came there with his thunderbolt. His thunderbolt is infallible and whoever is struck by it will be dead instantly. Lord Indra struck that little child with his thunderbolt to free the sun. The bolt struck Sri Hanuman on the chin. However, being all-powerful, he did not die but releasing the sun, he fell on the earth and

became unconscious. When the Wind God came to know what had happened, he became very angry and stopped the flow air. Everyone was dying without air. They started praying to Wind God and all gods came and sought apology. The Wind God said, 'All of you will have to bless my son with all your powers and good qualities that you possess.' Thus Sri Hanuman came to be blessed with all might and strength.

Sri Hanuman is so strong that he could withstand a blow from the mighty thunderbolt of Lord Indra. Saint Tulsidas says that he is strong and he uses this strength in the service of the Lord and others. Many people who are also strong use their strength to subjugate others and become dictators. Sri Hanuman does not misuse his strength.

Jnāna guna sāgara means, 'you are an ocean of knowledge and virtue'. Often people who have some knowledge or a degree from some university become very arrogant. They consider themselves superior to others. But Sri Hanuman is the best among all learned people (*buddhimatām varistham*) and also he has all the noble virtues. The greatest virtues are humility and nobility of character. He is the very embodiment of these virtues. And the greatest knowledge is Self-knowledge. Sri Hanuman has that too. He knew exactly who he was. Lord Rama once asked him, 'What is your relationship with me?' Sri Hanuman answered, 'As a body, I am your servant; as an individual soul, I am a part of you and you are the whole; as the Self, we both are one. This is my firm conviction!' – (*deha-buddhyā tu dāso'smi jiva-buddhyā tvadamshakah | ātma-buddhyā tvamevāham iti me nishcitā matih || Valmiki Ramayana*)

Besides, Sri Hanuman is always good in his dealings with everyone and dealt with each person appropriately depending on his rank and stature. Valmiki *Ramayana* says that he was a scholar and knew 9 kinds of Sanskrit grammar (*nava-vyākaraṇa panditah*). But at the same time, he is an epitome of humility (*guna sāgara*). *Jaya kapīsa* means victory to the Lord of the monkeys. In Tulsi *Ramayana*, at first Bali was the king of the monkeys and then Sugriva. They were kings, but Sri Hanuman was the Lord who was a kingmaker! When Sugriva was running around, being afraid of his brother Bali, it was Sri Hanuman's courage and bravery that gave him strength. And who is a true king? Is it one who rules over a piece of land or a kingdom? Is it one who gets power because the majority of people voted for him? Or is it the one who rules over the hearts of all people? Crowned king is an appointed head of the state. But real Lordship is an uncrowned king who is worshipped and respected by all. Such a king is Sri Hanuman. He is *Kapīshah* (*kapi* means monkey and *īshah*, Lord). Also the word *kapi* stands for one who drinks the joy of Brahman, which is the true happiness. (*ka* – joy (*sukham*) and *pi* (*pipate*) – one who drinks). The Chandogya Upanishad says, 'That which is infinite, that alone is happiness'. That which is finite is not happiness. So one who knows this and revels in the joy of Brahman is a *kapi*. Sri Hanuman is not an ordinary monkey and none should insult him by calling him a monkey-God. He is in the form of a monkey, but he is a *brahmajñānin*, one who has supreme knowledge.

Tihuloka ujāgara means, he who is well known in all the three worlds. The light of his fame spreads everywhere; everyone knows him and respects him.

राम दूत अतुलित बल धामा ।

अंजनिपुत्र पवनसुत नामा ॥ २ ॥

*rāma dūta atulita bala dhāmā |
añjaniputra pavanasuta nāmā ||*

You are the envoy of Lord Rama, an abode of incomparable strength, the son of Anjana (popularly) known with the name Pavana-suta (son of the Wind God).

Sri Hanuman is a messenger of Lord Rama. Being a messenger is a difficult job. One has to make sure that one delivers the message promptly and correctly. In Sri Hanuma's case, the job was more difficult because he had to deliver a message to the enemy, King Ravana of Lanka. The messenger even can get killed in this endeavor! Prior to this, he had to secretly deliver Lord Rama's message to Mother Sita, concealing himself from all the demon guards. But Sri Hanuman's greatness is that whatever he undertakes, he does well, with complete devotion and courage.

He is the very epitome of immeasurable strength, strength that you cannot compare with anything (*atulita*). Saint Tulsidas says, 'The first thing that one notices is Sri Hanuman's superhuman powers. His mother's name was Anjani (also, Anjana), which means pure intellect. So, he was born of pure intellect, the son of a pure hearted mother. Anjana also stands for the beautifying paste that you put in your eyes. Guru's grace (*gurukrpa*) is also called Anjana, by which one realizes the whole world to be Lord Rama. *Putra* means a son who saves his parents from going to hell. Various kinds of heaven and hell are described in our scriptures. One of these is called *pum*.

A true son is one who saves his parents from suffering and misery (*punnāmmo narakādyasmāt-trāyate pitaram sūtah. Tasmāt putra iti proktah*). Such a son was Sri Hanuman. Also he brought so much fame to his parents. If not for him, who would know Anjani?

महावीर बिक्रम बजरंगी ।

कुमति निवार सुमति के संगी ॥ ३ ॥

mahābīra bikrama bajaranṅgī ।

kumati nivāra sumati ke saṅgī ॥

You, with the body as hard (strong) as diamond, are a great warrior of incomparable valor; you are the remover of wicked thoughts, and (you) grant me the company of the wise.

Vīrah is a man of courage, strength, and valour. But he is a *mahābīra*, greatest warrior. Lord Rama Himself sang his glories. Some poet or author would glorify an ordinary warrior. But when the Lord Himself honors and praises a person, that person cannot be an ordinary one.

Generally when one hears the word *vīrah* one considers him having heroism and courage in the battlefield. But there are **five kinds of heroism** (*vīratā*) are mentioned in the scriptures:

1. **Tyāgavīrah** or *dharmavīrah* – Hero in renunciation and sacrifice. For the sake of righteous living, one often has to sacrifice a lot. One who does this to live a life of dharma is called *tyāgavīrah*.

2. **Dayāvīrah** – Hero in compassion. One who is great even in compassion, cannot stand the sorrows of others, and will do anything to alleviate them is a *dayāvīrah*.

3. **Vidyāvīrah** – Hero in knowledge and learning.

4. **Dānavīrah** – Hero in charity. Sri Hanuman gives you anything you seek (*dharmah, arthah, kāmah* and *mokshah*). But his greatest gift is that he gives you – devotion to Lord Rama (*rama-bhaktih*).

5. **Ranavīrah** – Brave warrior in the battlefield.

In the world, we may find people who have one kind of heroism. They may be brave in battle, but lacking knowledge (*vidyā*) or compassion (*dayā*). Sri Hanuman is such a hero who has all five kinds of valour, hence he is called *mahābīra*. If all the five are used in the service of the Lord, there can be nothing greater. Such a person is called a Supreme Hero (*paramavīrah*). Lord Rama said to Sri Hanuman, 'I am forever indebted to you. I will never be able to repay you debt'.

Bikrama – a mighty person, one who has great valour. Sri Hanuman is also known as *bajarangī*. The original Sanskrit word is *vajra-angī*. Sri Hanuman has a body made up of a steel-like frame, strong enough to withstand the thunderbolt of Lord Indra. So, the word *vajra-angī* became *bajarangī* in *avadhi* language, which is easier to pronounce.

Kumati nivāra sumati ke sangī – You eliminate all illusions of the mind. *Kumati* means all vicious, negative tendencies of the mind. *Nivāra* means, to get rid of. *Sumati ke sangī* – you give us bright intellect or you are the friend of a person of good intellect. Sri Hanuman gives us good thoughts and eliminates evil thoughts. These words can also mean that Sri Hanuman punishes people who are evil and he supports those who are good.

कंचन बरन बिराज सुबेसा ।

कानन कुंडल कुंचित केसा ॥ ४ ॥

kañcana barana birāja subesā |

kānana kuṇḍala kuñcita kesā ||

Your golden complexion shines more in attractive clothes (which you are wearing) and with the glittering earrings and (your) curly hair.

हाथ बज्र औ ध्वजा बिराजै ।

काँधे मूँज जनेऊ साजै ॥ ५ ॥

hātha bajra au dhvajā birājai |

kāñdhe mūñja janeū sājai ||

You have the thunderbolt (in one hand) and the flag (in another), and the sacred thread across your shoulder made of munja grass decorates you.

Sri Hanuman carries a mace (*gadā*) in his hand that is strong like Lord Indra's thunderbolt and kills whoever it is used on. The word *gadā* also means 'to speak'. This weapon is used in the battlefield to eliminate enemies and the other, to flatten and destroy ignorance and ego with the help of words (true knowledge). *Dhvajā birājai* – He

carries the flag of Lord Rama in his hand which symbolically shows that he always honors and remembers Lord Rama. *Dhvajā* also stands for victory to Lord Rama. Usually flags were flown on warrior's chariots to identify them to a friend or a foe. But Sri Hanuman's body itself is like a chariot as he flies from place to place. Thus, he has to carry Lord Rama's flag in his hand. Saint Tulsidas says that Sri Hanuman carries the flag of truthfulness, good character and faith in God's name.

Kāndhe mūnja janeū sājai – janeū is the sacred thread made of cotton that is worn around the neck when one is initiated into *gāyatrī-mantrah*. Originally it was made of *munja* grass and therefore known as *mūnja janeū*. This thread ceremony is carried out when a boy is between 5 and 10 years old to inform him that his playful days are over. Thereafter, he has to begin a life of study and discipline. The knot in the thread represents Brahman – the Supreme Consciousness. The three threads woven together represent the three qualities (*sattva, rajas* and *tamas*) and that they are centered on Brahman. Traditionally, people are advised to hold on to the knot of Brahman while chanting the *gāyatrī-mantrah*. Sri Hanuman wears the sacred thread made of *munjā* grass on his shoulder and his attention is always on Brahman.

संकर सुवन केसरीनंदन ।

तेज प्रताप महा जग बंदन ॥ ६ ॥

saṅkara suvana kesarīnandana ।

teja pratāpa mahā jaga bandana ॥

You are an incarnation of Shiva and son of Kesari. Everyone in the world respects you because of your luster and great valor.

Sankara suvana kesari-nandana – Son of lord Shiva and also son of Kesari. One may wonder as to how many people is he the son of? Wind god, Lord Shiva and Kesari? When Ravana's atrocities were increasing and he was playing havoc in the world, all the gods and ascetics prayed to Lord Vishnu. They appealed to Him that the earth cannot take much more of this misery and requested the Lord to come and save everyone. Lord said, 'I will take birth as Rama, to free the earth the evil grip of Ravana.' Lord Brahma said to all gods, 'Since Lord Vishnu is coming on this earth; we must all serve him there. As He is assuming the form of human (*narah*), we should all assume the lower form of monkeys (*vānarah*). So all the monkeys that served Lord Rama were none other than the gods themselves. Vali was the son of Indra, Sugriva was the son of Surya, etc. Vayu blessed Anjani and Kesari (parents of Sri Hanuman) with his glow (*tejas*). This power he placed in Sri Hanuman when he was born. Therefore he is called as son of Wind.

Lord Shiva and Lord Vishnu are good friends. When one takes birth, the other wants to serve him. Lord Shiva thought, 'I wish to serve Lord Vishnu when he comes as Lord Rama. If I come as a member of his family, he may hesitate to take service from me and may want to serve me back. But if I come in a lower (monkey) form there will be no such problem!' Thinking thus, he placed his *tejas* in Sri Hanuman to serve Lord Rama. Therefore, Sri Hanuman is called as son of Lord Shiva (*sankara suvana*) and also known as an incarnation of Lord Shiva (*rudra-avatārah*).

His father's name was Kesari, which also means 'lion'. Therefore, Sri Hanuman is born of a lion-like monkey who is fearless, brave and strong. Sri Hanuman purifies everybody that he comes in contact with, like the Wind God. He has the purity of intellect. He blesses everyone, like Lord Shiva.

Teja pratāpa mahā jaga bandana – His glow or fame is very bright and is praised by the entire world. Everyone glorifies the name of Sri Hanuman.

विद्यावान गुनी अति चातुर ।

राम काज करिबे को आतुर ॥ ७ ॥

vidyāvāna gunī ati cātura |
rāma kāja karibe ko ātura ||

You are well versed in all the lores: you are fully of virtues: you are highly intelligent. You are ever ready to carry out the missions of Lord Rama.

Bidyāvāna – man of great knowledge and *gunī* a person of great virtue. *Ati chātura* – extremely wise. There are many people in this world who are very energetic and wise, but all their energy is directed into worldly matters. If you ask them to do anything for God, or to go to the temple, they suddenly find all kinds of excuses. They will wake up early in the morning to play tennis, but not for meditation. But Sri Hanuman is ever ready to do the Lord's work. When Lakshmana was struck by the arrow of Indrajit (Ravana's son), he fell unconscious. The life saving *sanjivani* plant (a kind of elixir) had to be brought right away to save his life. Sri Hanuman said, 'Put mustard seed in boiling oil. In the time that it takes the seed to cook, I will be back with the plant.' When he went to the Himalayan Mountains, he could not find the plant so he brought the entire mountain. His service of the Lord is constant, full of love and devotion (*Rama kāja karibe ko ātura*).

प्रभु चरित्र सुनिबे को रसिया ।

राम लखन सीता मन बसिया ॥ ८ ॥

prabhu caritra sunibe ko rasiyā |
rāma lakhana sītā mana basiyā ||

You (always take) delight in listening to the glories of Prabhu (Ramachandra) and you have Lord Rama, Lakshmana and Mother Sita residing (permanently) in your heart.

He takes great delight (*rasiya*) in listening to the glories of the Lord. Usually, this is not our nature. When a man becomes famous, he wants people to talk about his glory; he does not want to listen to the glories of others. He does not even want to talk about the Lord's glories. But Sri Hanuman always revels in this joy and he is eager to hear people describe the character and valor of lord Rama. In Sri Hanuman's heart, Lord Rama, Lakshmana and Mother Sita are ever established. They always dwell in his heart. It also means that Sri Hanuman lives in their heart too! Lord Rama represents Self-knowledge, Mother Sita represents devotion (*bhaktih*) and Lakshmana stands for sacrifice and dispassion (*vairāgya*). In Sri Hanuman there is knowledge, devotion and dispassion, all of them in great measure!

सूक्ष्म रूप धरि सियहिं दिखावा ।

बिकट रूप धरि लंक जरावा ॥ ९ ॥

*sūkṣma rūpa dhari siyahiriṁ dikhāvā |
bikaṭa rūpa dhari laṅka jarāvā ||*

You assumed the minutest form (subtle form as small as an atom) when you revealed yourself to Mother Sita, and by assuming a fierce form, you burnt down (the city of) Lanka.

Sri Hanuman had the power to become small or big. When he went to meet Mother Sita, he became as small as a mosquito so he could approach her without being detected by the guards. In general, people who are big do not want to become small. They are too proud to do anything below their false 'dignity'. But Sri Hanuman has no such ego. He does whatever is required to accomplish the Lord's work. For him, the work is more important.

He assumed a huge form and destroyed and burnt Ravana's Lanka. This has several meanings. One is that he destroyed Ravana's places and forts. Lanka also represents the land of sense pleasures, material possessions, etc. during that time the people who lived there were mostly demons (*asurah*), i.e. those who think they are only the body. They do everything for the body's comforts, sense pleasures, etc. so he destroyed the land of sensuality. He also had the right knowledge that, 'I am not this body, I do not have to spend all my time taking care of this body's pleasures and comforts.' So, Sri Hanuman's grace gives us true knowledge. This fire of Self-knowledge removes our 'body' identification and attachment. Another fire is the fire of Mother Sita's sorrow. It is said that when a noble person is tortured, the fire of his or her sorrow that arises cannot be quenched. The fire of Mother Sita's sorrow burnt Lanka to ashes.

भीम रूप धरि असुर संहारे ।

रामचंद्र के काज सँवारे ॥ १० ॥

*bhīma rūpa dhari asura saṅhāre |
rāmacandra ke kāja saṅvāre ||*

Assuming a dreadful form to destroy the demons, you accomplished the mission of Lord Rama.

लाय सजीवन लखन जियाये ।

श्रीरघुबीर हरषि उर लाये ॥ ११ ॥

*lāya saṅjīvana lakhana jiyāye |
śrīraghubīra haraṣi ura lāye ||*

You fetched sanjīvani to revive Lakshmana (who had fainted on the battlefield) and made Lord Rama happily embrace you.

The arrow of Indrajit struck Lakshmana and Sri Hanuman brought the life-saving *sanjivani* plant that brought him back to life. Lord Rama was so delighted by this act that he embraced Sri Hanuman to His heart. It is evident that when the Lord embraces His devotee, He places His heart in the devotee's heart. So if you want to find the Lord, you have to search for Him in the heart of a true devotee.

रघुपति कीन्ही बहुत बड़ाई ।

तुम मम प्रिय भरतहि सम भाई ॥ १२ ॥

raghupati kīnhī bahuta baṛāī |

tuma mama priya bharatahi sama bhāī ||

Lord Rama praised (you) very highly (and said), "You are as dear to me as my brother Bharata".

सहस्र बदन तुम्हरो जस गावैं ।

अस कहि श्रीपति कंठ लगावैं ॥ १३ ॥

sahasa badana tumharo jasa gāvain |

asa kahi śrīpati kaṅṭha lagāvain ||

Embracing you, Lord Rama Said, "Even Shesha, the thousand headed serpent sings your glory"

It is believed that everyone meditates on Lord Rama, but He meditates on Bharata, His younger brother. Bharata was so dear to Him. Lord Rama says, 'I love you as much as my dear brother Bharata, whom I remember at all times with great love.' *asa kahi śrīpati kantha lagāvai* – *śrīpatih* or *lakshmiṣpatih* refers to Lord Rama (Lakshmi's consort being Lord Vishnu). He embraced Sri Hanuman to His heart and praised him.

Saint Tulsidas says, *sahasa badana tumharo jasa gavai*, the thousand-headed snake (Shesha) is singing your glories and even a thousand mouths are not enough to sing your glories. Secondly Shesha himself incarnated as Lakshmana and he always sang Sri Hanuman's glories.

सनकादिक ब्रह्मादि मुनीसा ।

नारद सारद सहित अहीसा ॥ १४ ॥

sanakādika brahmādi munīsā |

nārada sārada sahita ahīsā ||

The (great) sages like Sanaka, etc., and gods like Brahma, Shesha (the King of Serpents) and Narada and goddess Sharada.

जम कुबेर दिगपाल जहाँ ते ।

कबि कोबिद कहि सके कहाँ ते ॥ १५ ॥

jama kubera digapāla jahāñ te ।

kabi kobida kahi sake kahāñ te ॥

Yama – the god of death, Kubera – the god of wealth, the eight regents (of the directions), poets and scholars have not been able to praise you adequately.

The Sanat Kumaras, Brahma, Indra, Vayu, Kubera (all the gods) and sages also praise you. The great sages like Narada, Sharada (sarasvati – goddess of knowledge) all sing your glories. Yama, God of Death, Kubera, treasurer of gods, *dik-pālah*, guardian of all the directions, great poets, scholars, *pundits* – all praise you and sing your glories! These are inexhaustible, how can I enumerate them?

तुम उपकार सुग्रीवहिं कीन्हा ।

राम मिलाय राज पद दीन्हा ॥ १६ ॥

tuma upakāra sugrīvahim kīnhā ।

rāma milāya rāja pada dīnhā ॥

You helped Sugriva in regaining his (lost) kingdom by making him meet Lord Rama.

Sugriva was a monkey king. His brother Vali (also known as Bali) drove him out of the kingdom and became king. Sugriva lived in Rishyamukh Mountain, fearing for his life. When Sugriva saw Lord Rama and Lakshmana approaching, he was afraid and thought that they were sent by Bali to kill him. They looked so brave and brilliant. He started running away. At that time Sri Hanuman said, 'Why don't you find out who they are, before running away? Don't assume that these mighty warriors are your enemies!' Thus giving him courage, Sri Hanuman brought Lord Rama to Sugriva and established friendship between them. Lord Rama then killed Bali and Sugriva was crowned as the king of Kishkinda. Also by introducing Lord Rama to him, Hanuman gave the knowledge of Supreme Truth to Sugriva, since the Absolute Reality is the Lord Himself! Sri Hanuman expects nothing for himself and he always remains as a servant of the Lord. This is the greatness of Sri Hanuman.

तुम्हरो मंत्र बिभीषन माना ।

लंकेस्वर भए सब जग जाना ॥ १७ ॥

tumharo mantra bibhīṣana mānā ।

lañkesvara bhae saba jaga jānā ॥

Vibhishana heeded your advice. The entire world knows that he became the king of Lanka.

In this context, *mantra* means advice (*mantranā*). Sri Hanuman asked Vibhishana (Ravana's brother) to surrender to Lord Rama. No sooner Vibhishana did that, Lord Rama appointed him as the king of Lanka. Lord Rama never asked Sugriva or Vibhishana to fulfill his task for crowning them as kings. All they had to do was surrender to the Lord and all glory was theirs. This shows that, by surrendering to Lord Rama, you get secular powers and liberation (*moksha*) too!

जुग सहस्र जोजन पर भानू ।

लील्यो ताहि मधुर फल जानू ॥ १८ ॥

juga sahastra jojana para bhānū |
līlyo tāhi madhura phala jānū ||

You leaped quite easily at the Sun (who is) thousands of miles away thinking him to be a sweet fruit.

When Sri Hanuman was born, he saw the sun in the sky. Thinking it to be a fruit, he flew towards it and swallowed it! Some people say that this is impossible. But he is the son of Wind God. The sun is fire and wind (*vāyuh*) is the cause of fire. After all, fire merges into the air. So, why can't air swallow the fire? This is a Vedantic principle. Further, Sri Hanuman is not an ordinary monkey. So why do we doubt his power? He had all the powers that ascetics (*yogi-s*) and gods have i.e., eight-fold powers and nine types of wealth (*ashtasiddhi* and *navanidhi*), which we shall see in a later verse. One more explanation for this is that a child's mind is always pure and a child's imagination runs very high. It always asks questions about the sun, the moon and the stars. How does it rain? Where did I come from? It does not ask questions about dollar and money until later! So, a child's imagination runs as high as the sun. But as adults, we don't want to answer his question and ask him to shut up. Similarly Lord Indra struck Sri Hanuman with his thunderbolt so that he would not fly high. That is why according to the story; the world became dark until Sri Hanuman released the sun.

प्रभु मुद्रिका मेलि मुख माहीं ।

जलधि लाँघि गये अचरज नाही ॥ १९ ॥

prabhu mudrikā meli mukha māhīm |
jaladhi lāṅghi gaye acaraja nāhīm ||

Holding the Lord's (Rama's) ring in your mouth, you flew over (crossed) the ocean, which is no wonder (as you are capable of any achievement).

When all the monkeys went in search of Mother Sita they came to the vast ocean. On the other side was Lanka. They were not able to cross this ocean. Sri Hanuman put Lord Rama's ring in his own mouth. With that, he was able to cross that vast ocean and reach Lanka. That is the power of the Lord's name. Another spiritual meaning is that Mother Sita represents devotion (*bhakti*) and to reach devotion or liberation (*moksha*) you have to cross this ocean. What is this ocean? The feeling that 'I am this body (*dehātmabhāvah*)'. This feeling is as difficult to get over as crossing an ocean. But chanting the Lord's name, we understand that we are not this body, and this way we

cross this ocean of *samsāra* (world). There is no doubt (*acharaja nāhī*), that one can accomplish anything by chanting the Lord's name and acting with full faith and devotion. Such people are not afraid of anything in this world.

दुर्गम काज जगत के जेते ।
सुगम अनुग्रह तुम्हरे तेते ॥ २० ॥
durgama kāja jagata ke jete |
sugama anugraha tumhare tete ||

By your grace even the most difficult of tasks become easy to accomplish.

Whatever difficulties or obstacles you encounter in life, are overcome by the grace of Sri Hanuman. There are three kinds of people in this world.

1. Those who do not start any new project for fear of obstacles. They keep on imagining all kinds of problems and obstacles, hence they never get started.
2. Those who start a lot of projects, but the moment they encounter difficulty or resistance, they at once quit and move to another project.
3. Those who, when they encounter more obstacles, gain more enthusiasm and courage. Such people do not quit until their work is finished.

Sri Hanuman blesses the third type of people and makes their job easier. Even the most difficult task becomes easy to accomplish.

राम दुआरे तुम रखवारे ।
होत न आज्ञा बिनु पैसारे ॥ २१ ॥
rāma duāre tuma rakhavāre |
hota na ājñā binu paisāre ||

You guard the door (entry) to Lord Rama's palace where none dare to enter (or go out) without your permission.

सब सुख लहै तुम्हारी सरना ।
तुम रच्छक काहू को डरना ॥ २२ ॥
saba sukha lahai tumhārī saranā |
tuma racchaka kāhū ko ḍara nā ||

All those who seek refuge in you enjoy every kind of happiness. Why should one be afraid of anything when you are there to protect?

Sri Hanuman is the ever-vigilant guard at the door of Sri Rama. That does not mean that he will prevent you from entering. On the contrary, he pulls people towards Lord Rama.

That is his job. Due to this very reason, Sri Hanuman is dearer to Lord Rama, than even Lakshmana. Lord Rama said, 'By his devotion Sri Hanuman inspires other people to love me and come towards me.'

Remember: *tuma upākara sugrīvahi kīnhā, tumharo mantra bibhīshana mānā* – With the help of Sri Hanuman, Sugriva regained his kingdom and Vibhishana listened to his advice and took refuge in Lord Rama's feet.

Any person can accomplish anything by chanting Sri Hanuman's name that will make one brave and fearless, full of devotion, faith and powerful. Surrender to Sri Hanuman and you will get all his qualities. Also, Sri Hanuman will take you to Lord Rama (the Lord himself) which is the greatest goal of all human beings.

आपन तेज सम्हारो आपै ।

तीनों लोक हाँक तें काँपै ॥ २२ ॥

āpana teja samhāro āpai |
tīnoṃ loka hāṅka teṃ kāṅpai ||

You alone are capable of controlling your power. All the three worlds tremble when you roar.

भूत पिसाच निकट नहीं आवै ।

महाबीर जब नाम सुनावै ॥ २३ ॥

bhūta pisāca nikaṭa nahim āvai |
mahābīra jaba nāma sunāvai ||

Evil spirits dare not go near a person on hearing the name of the great warrior (i.e., Sri Hanuman) being repeated.

Sri Hanuman's power is so great that no one can control it except himself. When his mighty roar is heard, all the three worlds (heaven, earth and the lower worlds – nether worlds) tremble in fear. His power and strength know no limits. Chanting the name of Sri Hanuman transfers the same power and courage to his devotee. Ghosts and demons do not come near such a person. What are ghosts? It is believed that if a person suffers an untimely death (due to murder or suicide) then his spirit haunts that place. Normally after death, the soul takes up another body. But if for some reason, it does not happen immediately, then that spirit stays around for a while and that is called ghost. Chanting Sri Hanuman's name will keep all such ghosts and evil spirits away from you.

नासै रोग हरै सब पीरा ।

जपत निरंतर हनुमत बीरा ॥ २४ ॥

nāsai roga harai saba pīrā |

japata nirantara hanumata bīrā ||

All the ailments and diseases and afflictions vanish when your name is repeated continuously.

One who constantly chants the name of Sri Hanuman, such a person's diseases are cured and his pains are taken away. Even incurable diseases can be cured. So someone may ask, 'If I have cancer, will it be cured?' Yes. If you have complete faith, that is possible! But the real explanation is, all diseases we suffer from are diseases of the body and the mind. Diseases of the body are known in Sanskrit as *vyādhih* and of the mind, *ādhih*. These diseases cause suffering if only we think that we are this body. But if we lose this body-identification and attachment, then we will not be afraid even to die. We accept diseases of the body and mind with more grace and courage and they do not affect us. Sri Hanuman takes us to Lord Rama; he makes us realize that the nature of the Lord is our very Self. To such a person, bodily afflictions no longer exist.

संकट तें हनुमान छुड़ावै ।

मन क्रम बचन ध्यान जो लावै ॥ २५ ॥

sarikaṭa teṁ hanumāna churāvai |
mana krama bacana dhyāna jo lāvai ||

Sri Hanuman helps those who worship Him with sincerity and faith (i.e. by thought, action, speech and prayer) in overcoming difficulties.

If you worship Sri Hanuman in thought word and deed, he will release you from all difficulties. *Mana* is mind; *krama* (*karma*) is deed and *bacana* (*vacana*) is words. So all your thoughts, words and actions should be a worship of the Lord. Then no actions will bind you, or cause any sorrow.

सब पर राम तपस्वी राजा ।

तिन के काज सकल तुम साजा ॥ २६ ॥

saba para rāma tapasvī rājā |
tina ke kāja sakala tuma sājā ||

You carried out all the missions of Lord Rama, who is a supreme yogi ruling over everyone.

और मनोरथ जो कोई लावै ।

सोई अमित जीवन फल पावै ॥ २७ ॥

aura manoratha jo koī lāvai |
soī amita jīvana phala pāvai ||

You bless everyone who seeks your grace and grant him in large measure all he wants and also grant him the full fruit of life.

If you worship Sri Hanuman, all your jobs will be accomplished and you will never be unsuccessful. What is the guarantee? Think of it. Sri Hanuman was able to accomplish all the tasks assigned to him by the Lord Rama Himself. So, if he can carry out the Lord's tasks, why can't he accomplish yours? And whatever you desire in life, Sri Hanuman will grant you. He will do anything for you. However, you should see that your desires are noble.

चारों जुग परताप तुम्हारा ।

है परसिद्ध जगत उजियारा ॥ २८ ॥

*cārom juga paratāpa tumhārā |
hai parasiddha jagata ujiyārā ||*

Your glory radiates through all the four yuga-s and your fame shines everywhere in the universe.

साधु संत के तुम रखवारे ।

असुर निकंदन राम दुलारे ॥ २९ ॥

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

You are the protector of the righteous and destroyer of the wicked. You are very dear to Lord Rama.

Your fame is prevalent in all four ages (*yuga-s kṛta or satya, tretā, dvāpara and kalih*). Sri Hanuman was here on this earth only in *tretā yuga*. Then how could his glory, be present in all four ages? Lord's glory is eternal and his devotee's glory is eternal too! Secondly, the four ages follow each other in a cycle. *Kaliyuga* is followed again by *satyayuga*. So, Sri Hanuman's glory will be remembered for ages. And besides that, the Wind God is always present and without him life is not possible. So his son Sri Hanuman is also *chiranjīvī*, one who lives forever!

He is protector of the saints and sages and destroyer of demons. So, if a person is mighty, he should use his strength to help good people and combat wicked ones. Sri Hanuman is dear to Lord Rama.

अष्ट सिद्धि नौ निधि के दाता ।

अस बर दीन जानकी माता ॥ ३० ॥

aṣṭa siddhi nau nidhi ke dātā |

Janakimata (Mother Sita) bestowed on you the boon that you may grant the eight *siddhis* (supernatural powers) and the nine forms of wealth (on anyone you like).

When Sri Hanuman went to Lanka to meet Mother Sita, he saw her and gave her the news of Lord Rama and described His glories. Prior to this, Mother Sita was very unhappy, but as soon as she heard that Lord Rama was coming to her, her joy knew no bounds. She immediately blessed Sri Hanuman, saying, 'You will be the giver of eight-fold supernatural powers of *yogis* (*ashtasiddhi*) and nine kinds of wealth of Kubera (*navanidhi*).

These **eight eight-fold supernatural powers** are described in the scriptures:

1. **Animā** – the power to assume a very small form (like an atomic particle) or to become so subtle that one can pervade even the smallest particle in the universe.
2. **Mahimā** – the power to become large, to pervade everything from the smallest to the largest. We know from Sri Hanuman's visit to Lanka, that he became as small as a mosquito to meet Mother Sita and became a huge giant to confront the demons.
3. **Garimā** – the power to make oneself heavy. Even a limb of the body becomes so heavy that no one can lift it. There is a story of the mighty warrior Bhima of *Mahābhārata*, walking in the forest when he encounters Sri Hanuman lying on his side with his long tail in the way. Bhima asked Sri Hanuman to move his tail (not realizing whom he was talking to). Sri Hanuman said, 'I am old, why don't you lift my tail and move it?' Bhima tried to lift it, but despite all his strength, he was unable to move it even an inch. That was when he realized that it was no ordinary monkey, and prostrated before him in humility. Sri Hanuman had *garima siddhi* too!
4. **Laghimā** – the power to lighten oneself like a feather. When he was in Lanka Sri Hanuman was huge, taller than the tallest palace. But still, he was able to lightly from rooftop to rooftop, without crushing the buildings – this is due to *laghimā siddhi*.
5. **Prāptih** – the power to attain whatever one wants. With this power one is able to sit in one place and watch everything that is going on not only on this earth, but also in other worlds like *Brahmaloka*. With television and satellites one is able to see only this universe, (*mrtyuloka*) but not other worlds.
6. **Prākāmyam** or *Prākāshyam* – *Prākāmyam* is the ability to go anywhere in the three worlds, earth, heavens and netherworlds. *Prākāshyam* is to have a self-illuminating, shining body. Sri Krishna's body was like that. When the *gopi-s* hide the butter in a dark place, he would come at night with his friends. Because of Sri Krishna's luminous body, they were able to find the butter easily and eat it.
7. **Ishitvam** – the power to rule over all the worlds. Sri Hanuman rules over everybody's hearts by his good deeds and character, and not by his mighty power.
8. **Vashitvam** – the power to control everybody, to make them follow you. Sri Hanuman's magnetic personality made everyone love him and obey him. Similarly, Lord Rama had this ability. When he went to the forest, the entire city of Ayodhya was empty as all people wanted to follow him to the forest. When Sri Krishna played his flute, not only the *gopis* but even the cows and birds also came to him. **Nine kinds of wealth** and precious stones of Kubera are: *Mahāpadma, Padma, Shankha, Makara, Kachhapa, Mukunda, Kunda, Nīla and Kharva* (*mahāpadmascha padmascha shankho-makara-kacchapau/ mukunda –kunda-nīlascha kharvascha nidhaya nava//*). However, the greatest wealth that Sri Hanuman gives us is love for Ram (*rāmarasah*). Once you have that, you don't need any other wealth.

राम रसायन तुम्हरे पास ।

सदा रहो रघुपति के दासा ॥ ३१ ॥

*rāma rasāyana tumhare pāsā |
sadā raho raghupati ke dāsā ||*

The elixir of devotion to Lord Rama is with you, who always stays at the feet of Lord Rama as his servant (with utmost humility).

तुम्हरे भजन राम को पावै ।

जनम जनम के दुख बिसरावै ॥ ३२ ॥

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

Singing your praise makes Lord Rama bless (that person) and makes one forget (relieves of) one's miseries of all (previous) births.

अंत काल रघुबर पुर जाई ।

जहाँ जन्म हरिभक्त कहाई ॥ ३३ ॥

*anta kāla raghubara pura jāi |
jahāñ janma haribhakta kahāi ||*

At the end of one's life when one goes to the abode of Rama, such a person will be deemed as having been born as a devotee of Hari (Lord Rama).

Mother Sita said, 'May you always serve Lord Rama with great love and devotion – may you always be His dear servant. If anyone worships you, he automatically obtains Lord Rama'. Another interpretation is that Lord Rama is happy if people praise Sri Hanuman. So this is the best way to please Lord Rama. One who worships you will have no sorrow. He will forget sorrows not only of this life but all past lives too. Such a person at the time of death will go to the abode of Lord Rama. This is also called *vaikunthaloka* or *sāketaloka*, where being born, they become devotees of the Lord. And what do these devotees do? Just sit and watch the Lord and nothing else. Some say that it is unproductive to just watch the Lord do nothing else. But these same people spend hours, watching television! True devotees never grow tired of watching the Lord, who is the very embodiment of all beauty, kindness and compassion. In fact, devotees wish to be born again on this earth when the Lord manifests as an incarnation, so that they can be with Him and watch His glories.

और देवता चित्त न धरई ।

हनुमत सेई सर्व सुख करई ॥ ३४ ॥

aura devatā citta na dharai |

hanumata seī sarba sukha karaī ||

Even though a devotee does not bring to his memory (worship) any other deity but Hanuman, he will (surely) enjoy all happiness.

संकट कटै मिटै सब पीरा ॥

जो सुमिरै हनुमत बलबीरा ॥ ३५ ॥

saṅkaṭa kaṭai miṭai saba pīrā ||

jo sumirai hanumata balabīrā ||

All miseries and torments vanish when one remembers the brave Hanuman.

Saint Tulsida says, you do not need to remember any other god. Just remember Sri Hanuman, you will get all happiness from him. What does this mean? One should have full faith in whomever one worships, have single pointed devotion. If you choose to worship Sri Hanuman with full faith, all your prayers will be answered. Another meaning of this verse is that some people worship other gods or deities like Lord Indra etc. asking for worldly pleasures or success etc., but these deities are themselves full of desire. Lord Indra is always afraid that some one who carries out great penance may take over the throne of his heavenly kingdom. So such deities may forget to answer your prayer. But Sri Hanuman's devotion is without any selfish desire. He is always engaged in the service of others. So he will never forget to answer your prayer. Therefore worship him. All your problems, pains and sorrows will be eliminated.

जै जै जै हनुमान गोसांई ।

कृपा करहु गुरु देव की नाई ॥ ३७ ॥

jai jai jai hanumāna gosāīṁ |

kṛpā karahu guru deva kī nāīṁ ||

Victory to You! Victory to You! Victory to You! O God Hanumanji! Bless us with your grace as our preceptor.

Victory to Sri Hanuman, who is a *gosvāmi* (*gosāi* – in *Avadhi* dialect). *Gosvāmi* in Sanskrit means one who has control over his senses. (*go* – sense organs; *svāmin* – master). Sri Hanuman can face any challenge and emerge victorious because he has full control over his body and mind. Any person, who is in full control of one's senses and worships Sri Hanuman with full devotion, will emerge victorious. No challenge is too great for such a person. Most of us have no control over our mind; we let it run here and there. Let us make it single pointed towards Sri Hanuman. *Nāi* means 'like' similar to'. Sri Hanuman is like a *guru*, a compassionate teacher. As we read earlier, Sri Hanuman is an incarnation of Lord Shiva, who is worshipped as the universal teacher (*guru*). Sri Hanuman is also a compassionate *guru* and one should learn from him. Another meaning of *guru* is one who swallows the weaknesses of his students. Even if the student is foolish, or makes mistakes, a true *guru* will overlook it. He will help his students overcome their faults. So, worship of Sri Hanuman will help you to overcome all your errors and omissions.

जो सत बार पाठ कर कोई ।

छूटहि बंदि महा सुख हो ॥ ३८ ॥

*jo sata bāra pāṭha kara koī |
chūṭahi bandi mahā sukha hoī ||*

One who recites this (Hanuman Chalisa) a hundred times, is released from bondage (i.e., the cycle of death and rebirth) and enjoys (absolute) bliss.

जो यह पढ़ै हनुमान चलीसा ।

होय सिद्धि साखी गौरीसा ॥ ३९ ॥

*jo yaha paṛhai hanumāna calīsā |
hoya siddhi sākhī gaurīsā ||*

One who reads the Hanuman Chalisa (regularly) will accomplish his goals to which Lord Shiva is witness.

One who reads this *Hanuman Chalisa* one hundred times will be released from all bondage and sorrows. Many people recite the *Hanuman Chalisa* one hundred times on Tuesday or Saturday, it often takes 6-7 hours. Or they may recite this continuously when they have problems or stress in their lives. Chanting of this will lead to relief from sorrow. One who reads *Hanuman Chalisa* will attain perfection without blemish. Someone might say, that is a tall claim. How do we know such a thing will happen? Saint Tulsidas says that Lord Shiva (husband of Gauri – Parvati) Himself is the witness. He will guarantee that you will attain perfection. If you look at it logically, if you chant *Hanuman Chalisa* everyday, it will create noble thoughts in you. Then you will want to know its real meaning. It will help purify your mind. Once you start your search in this direction, all your energies are directed to this goal, and you will attain liberation. So you have to make a beginning somewhere. With diligence and effort, you will succeed.

तुलसीदास सदा हरि चेरा ।

कीजै नाथ हृदय मँह डेरा ॥ ४० ॥

*tulasīdāsa sadā hari cerā |
kījai nātha hṛdaya mañha ḍerā ||*

O Hanumanji, I (Tulsidas) am always the servant of the Lord (Lord Rama), and pray that you make your (permanent) residence in my heart.

Saint Tulsidas – who wrote this, is always a servant of Lord Hari, Lord Rama. Hari means one who removes all sufferings. Saint Tulsidas is his servant. He says, 'Oh Lord, please camp in my heart and reside there always. Do not ever leave me'.

दोहा

dohā

पवनतनय संकट हरन मंगल मूरति रूप ।

राम लखन सीता सहित हृदय बसहु सुर भूप ॥

*pavanatanaya saṅkaṭa harana maṅgala mūrati rūpa ।
rāma lakhana sītā sahita hṛdaya basahu sura bhūpa ॥*

Oh! Son of Wind, destroyer of all miseries, you are a symbol of auspiciousness. Along with Lord Rama, Lakshmana and Sita reside in my heart. Oh king of gods!

May Sri Hanuman dwell in my heart. The son of Wind God, who is the remover of all difficulties and whose very form is so auspicious, is the king of all gods. May he always dwell in my heart. Sri Hanuman will not be alone. May Lord Rama, Lakshmana and Mother Sita also be with him! The Lord is there where his devotee is. So, Lord Rama will surely be in your heart with Sri Hanuman. Secondly, as we learnt earlier, Lord Rama represents knowledge, Mother Sita represents devotion and Lakshmana represents dispassion. Sri Hanuman embodies all these three qualities in him. Worship of Sri Hanuman will inculcate these qualities in us too.

This is the glory (*mahimā*) of Hanuman Chalisa. Though it appears simple at first reading, recitation of it with understanding and devotion will result in great benefit. One should chant it at least once every day. That will help you to purify your mind and lead you on the path of liberation.

Om Tat Sat