

श्रीहनुमान् चालिसा

SRI HANUMAN CHALISA

*Ideal of Service to
Sri Rama*

“THE SANDEEPANY EXPERIENCE”

TEXT

24

Reflections by
SWAMI GURUBHAKTANANDA



Sandeepany's Vedanta Course

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A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, 2nd October, 2018, Sri Gandhi Jayanti Day

Om Namah Shivaaya!

Text
24



श्रीहनुमान् चालिसा

SRI HANUMAN CHALISA

"The Ideal of Service to Rama"

by Sant Tulsidas

Reflections

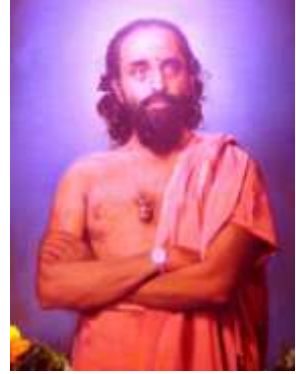
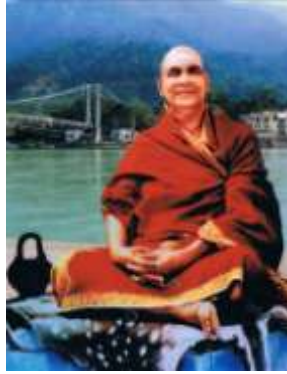
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on the Series of 12 Lectures by **Swami Swarupanandaji**

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Adi Shankaracharya

Swami Sivananda

Swami Tapovanji

Swami Chinmayananda

SERVE • LOVE • GIVE • PURIFY • MEDITATE • REALISE

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

THE HANUMAN CHALISA

“Ideal of Service to Rama”

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SRI HANUMANJI

सियवर रामचन्द्र की जै । पवनसुत हनुमान की जै ।
उमापति महादेव की जै । बोलो रे भाई सब संतन की जै ॥

Siyavara Ramachandra kee jai!
Pavanasuta Hanumaana kee jai!
Umapati Mahadeva kee jai!
Bolo re bhayee saba santana kee jai!

Jai Sri Ram!
Jai Sri Hanuman!

HANUMAN CHALISA

(in Devanagari)

दोहा

श्रीगुरु चरण सरोज रज, निज मन मुकुरु सुधारि ।
बरनउँ रघुबर बिमल जसु, जो दायकु फल चारि ॥१॥

बुद्धि-हीन तनु जानिके, सुमिरौं पवन-कुमार ।
बल बुद्धि विद्या देहु मोहिं, हरहु कलेस बिकार ॥२॥

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प्रभु मुद्रिका मेलि मुख माहीं,
 दुर्गम काज जगत के जेते,
 राम दुआरे तुम रखवारे,
 सब सुख लहै तुम्हारी सरना,
 आपन तेज सम्हारो आपै,
 भूत पिसाच निकट नहिं आवै,
 नासै रोग हरै सब पीरा,
 संकट तें हनुमान छुडावै,
 सब पर राम तपस्वी राजा,
 और मनोरथ जो कोइ लावै,
 चारोन् जुग परताप तुम्हारा,
 साधु संत के तुम रखवारे,
 अष्ट सिद्धि नौ निधि के दाता,
 राम रसायन तुम्हरे पासा,
 तुम्हरे भजन राम को पावै,
 अंत काल रघुबर पुर जाई,
 और देवता चित्त न धरई,
 संकट कटै मिटै सब पीरा,
 जै जै जै हनुमान गोसाईं,
 जो सत बार पाठ कर कोई,
 जो यह पढ़ै हनुमान चलीसा,
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दोहा

पवन-तनय संकट हरन, मंगल मूरति रूप ।

राम लखन सीता सहित, हृदय बसहु सुर भूप

॥३॥

English Transliteration of Hanuman Chalisa

DOHA

<i>Sri guru charana saroja raja, Nija mana mukuru sudhaari;</i> <i>Baranaun raghuvara vimala jasu, Jo daayaku phala chaari.</i>	1
<i>Buddhi heena tanu jaanike, Sumirau pavana kumara;</i> <i>Bala buddhi vidyaa dehu mohin, Harahu kalesa bikaara.</i>	2

CHOPAI

<i>Jaya hanumaana jnaana guna saagara,</i> <i>Jaya kapisha tihu loka ujaagara;</i>	1
<i>Rama doota atulita bala dhaamaa,</i> <i>Anjani putra pavana suta naamaa.</i>	2
<i>Mahaabeera bikrama bajarangee,</i> <i>Kumati nivaara sumati ke sangee;</i>	3
<i>Kanchana barana biraaja suveshaa,</i> <i>Kaanana kundala kunchita keshaa.</i>	4
<i>Haatha bajra au dhvajaa biraajai,</i> <i>Kandhe moonja janeu saajai;</i>	5
<i>Sankara suvana kesaree nandana</i> <i>Teja prataapa mahaa jaga vandana.</i>	6
<i>Vidyaavaan gunee ati chaatura,</i> <i>Raama kaaja karibe ko aatura;</i>	7
<i>Prabhu charitra sunibe ko rasiyaa,</i> <i>Raama lakhan seetaa man basiyaa.</i>	8
<i>Sookshma roopa dhari siyahin dikhaavaa,</i> <i>Vikata roopa dhari lanka jaraavaa;</i>	9
<i>Bheema roopa dhari asura samhaare,</i> <i>Raamachandra ke kaaja sanvaare.</i>	10
<i>Laaya sajeevana lakhana jiyaaye,</i> <i>Shree raghuveera harashi ura laaye;</i>	11
<i>Raghupati keenhee bahuta badaayee,</i> <i>Tuma mama priya bharatahi sama bhaayee.</i>	12

<i>Sahasa badana tumharo jasa gaavain,</i>	
<i>Asa kahi shree pati kantha lagaavain;</i>	13
<i>Sanakaadika brahmaadi muneesaa,</i>	
<i>Naarada saarada sahita aheesaa.</i>	14
<i>Jama kubera digapaala jahaan te,</i>	
<i>Kabi kobida kahi sake kahaan te;</i>	15
<i>Tuma upakaara sugreevahin keenhaa,</i>	
<i>Raama milaaya raja pada deenhaa.</i>	16
<i>Tumharo mantra vibheeshana maanaa,</i>	
<i>Lankeswara bhaye saba jaga jaanaa;</i>	17
<i>Yuga sahasra yojana para bhaanu,</i>	
<i>Leelyo taahi madhura phala jaanoo.</i>	18
<i>Prabhu mudrikaa meli mukha maaheen,</i>	
<i>Jaladhi laandhi gaye acharaja naaheen;</i>	19
<i>Durgama kaaja jagata ke jete,</i>	
<i>Sugama anugraha tumhare tete.</i>	20
<i>Raama duaare tuma rakhavaare,</i>	
<i>Hota na aajnaa binu paisaare;</i>	21
<i>Saba sukha lahai tumhaaree saranaa,</i>	
<i>Tuma racchaka kaahoo ko dara naa.</i>	22
<i>Aapana teja samhaaro aapai,</i>	
<i>Teenon loka haanka ten kaanpai,</i>	23
<i>Bhoota pisaacha nikata nahin aavai,</i>	
<i>Mahabeera jaba naama sunaavai.</i>	24
<i>Naasai roga harai saba peeraa,</i>	
<i>Japata nirantara hanumata beeraa;</i>	25
<i>Sankata ten hanumaana chhudaavai,</i>	
<i>Mana krama vachana dhyaana jo laavai.</i>	26
<i>Saba para raama tapasvee raajaa,</i>	
<i>Tina ke kaaja sakala tuma saajaa;</i>	27
<i>Aura manoratha jo koi laavai,</i>	
<i>Soi amita jeevana phala paavai.</i>	28
<i>Chaaroon juga parataapa tumhaaraa,</i>	
<i>Hai parasiddha jagata ujiyaaraa;</i>	29
<i>Sadhu santa ke tuma rakhavaare,</i>	
<i>Asura nikandana raama dulaare.</i>	30

<i>Ashta siddhi nau nidhi ke daataa,</i>	
<i>Asa bara deena jaanakee maataa;</i>	31
<i>Raama rasaayana tumhare paasaa,</i>	
<i>Sadaa raho raghupati ke daasaa.</i>	32
<i>Tumhare bhajana raama ko paavai,</i>	
<i>Janama janama ke dukha bisaraavai;</i>	33
<i>Anta kaala raghuvara pura jaayee,</i>	
<i>Jahaan janma hari-bhakta kahaayee.</i>	34
<i>Aura devataa chitta na dharayee,</i>	
<i>Hanumata seyi sarva sukha karayee;</i>	35
<i>Sankata katai mitai saba peeraa,</i>	
<i>Jo sumirai hanumata balabeeraa.</i>	36
<i>Jai jai jai hanumaana gosaayee,</i>	
<i>Kripaa karahu guru deva kee naayee;</i>	37
<i>Jo sata baar paatha kara koyee,</i>	
<i>Chootahi bandi mahaa sukha hoyee.</i>	38
<i>Jo yaha padhai hanumaana chaaleesaa,</i>	
<i>Hoya siddhi saakhee gauresaa;</i>	39
<i>Tulaseedaasa sadaa hari cheraa,</i>	
<i>Keejai naatha hridaya mahan deraa.</i>	40

DOHA

<i>Pavanataya sankata harana, Mangala moorati roopa;</i>	
<i>Raama lakhana seetaa sahita, Hridaya basahu sur bhoopa.</i>	3



THE HANUMAN CHALISA

(40 Devotional Verses by Sant Tulasidas)

“The Ideal of Service to Lord Rama”

INTRODUCTION

AS WE READ THIS GLORY of Sri Hanuman or chant the *Hanuman Chalisa*, we should feel Sri Hanuman’s presence inside us and just revel in it. Let Hanuman enter our heart.

There is a magical and mystical power in these verses. There are many fantastic stories that we hear of the power of singing the *Hanuman Chalisa* with faith and devotion.

All the ‘Beeja Mantras’ are included within the *Chalisa*. This further enhances the potency of this most renowned devotional poem.

Every time we chant the *Chalisa*, we have the opportunity of remembering the amazing personality of Sri Hanuman, the greatest devotee of Lord Rama. Chanting it will help us in numerous ways:

- *It makes us more efficient in our work by removing mental obstacles.*
- *It fills us with rich values and virtues required in spiritual life.*
- *It gives all abilities needed for success in spiritual and material endeavours.*
- *It grants us success in whatever we undertake.*
- *It bestows peace of mind and happiness.*
- *It helps us to overcome difficulties in life; problems miraculously disappear.*
- *It helps seekers to practice Brahmacharya or celibacy.*

Regular chanting of the Sri Hanuman Chalisa will bring about a spiritual transformation in this world. Thus it is a service to humanity to chant it regularly.

Doha 1: *The Grace of the Guru*

Sri guru charana saroja raja, Nija mana mukuru sudhaari;

Baranaun raghuvara vimala jasu, Jo daayaku phala chaari.

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

We do not start any project without first seeking the blessings of the Guru. Everything is possible only with the Grace of Guru and the Lord. All our shortcomings are removed by the grace of Guru. In the Guru, all Deities are present.

The Ego has the cunning ability to poison even the most noble of ventures. If it creeps into our endeavours it is like a cancer. Therefore, we invoke the blessings of the Guru to protect us from this biggest obstacle coming in the way of all our endeavours.

Only humility can break the chains of our Ego. Therefore, the devotee seeks to place himself at the dust of the Guru's feet! A devotee of Krishna visiting Brindavan said that he felt blessed because he was treading the ground on which the cows of Krishna had walked! Such was his feeling of humility that everything associated with Krishna's life was sacred.

Once Narada Rishi saw Krishna in meditation, and became filled with a strange curiosity. When Krishna got up, Narada asked him, "Lord, the whole world meditates on You. Tell me, on whom were You meditating?" Krishna then answered, "I meditate on the feet of saints and sages, wishing that some of the dust of their feet falls on Me!"

Why is Hanuman called here as part of the Raghu family? He was indeed the 'son of Rama'. Even before Rama Himself called him as His son, Mother Sita had addressed him as Her son when Hanuman met Her in the Ashoka Grove in Lanka. So he was accepted as a "Raghu-vamshi". True to this place of honour in the Raghu family, he fulfilled all his duties as a son would.

A legend has it that when Dasaratha distributed the divine Payasam to his three wives so that they will bear him children, one kite flew into Sumitra's room and took some of it and flew off. The kite dropped this Prasad in the air; the Wind-god carried it and gave it to Anjani-Devi, who then gave birth to Hanuman. So Hanuman also can be regarded as the brother of Lord Rama, not just His son!

Doha 2: *Remover of All Afflictions*

***Buddhi heena tanu jaanike, Sumirau pavana kumara;
Bala buddhi vidyaa dehu mohin, Harahu kalesa bikaara.***

***Knowing that I am ignorant, I pray to you, Sri Hanuman, the son
of the Wind-God, to bless me with strength, wisdom and knowledge.
Do banish all my afflictions.***

Due to the dust over a mirror we cannot see clearly a reflection in it. Similarly, due to impurities covering our heart, we cannot access the treasures that are within us. Strength, wisdom and knowledge are within; we need to banish all the afflictions which cover it up. This is what we pray for to Sri Hanuman.

Sensuality is the biggest affliction that a human being suffers from. If that is removed, our 'mirror' will get cleared and God can be reflected clearly in it.

To live in this world without having the 'dirt' of criticism flung at us is almost impossible. Even great ones like the Prophets faced their share of critics. Perhaps the only great personage in history who did not go through that was Hanuman. No one could find a single fault in him! Even if people did find fault in him, he would not have been affected

because he did everything in Sri Rama's Name. So, Hanuman becomes the ideal for us to banish afflictions from our life.

Swamiji told us that most people pray with an incorrect attitude to God. They are not praying for good qualities, but they are 'preying' on God for things they wish to have. Most people's prayers fall into one of these three categories: i) a shopping list; ii) a demand list; or iii) a complaint list!

What makes a prayer effective? The most essential quality in prayer is humility. In Indian culture this is built-in through the practice of bowing down to all elders. Bowing is a tradition in India. It signifies humility. One puts aside his pride when he bows before others.

Chowpais 01 – 02: *Victory to Hanuman!*

*Jaya hanumaana jnaana guna saagara,
Jaya kapisha tihu loka ujaagara;
Raama doota atulita bala dhaamaa,
Anjani putra pavana suta naamaa.*

*Victory to you, O Hanuman, who is an ocean of knowledge and
virtue! Victory to you, O Lord of the monkeys, who is well known in all
the three worlds!*

*You are the envoy of Lord Rama, an abode of incomparable
strength, the son of Anjani, and popularly known by the name
Pavanasuta (son of the Wind-god).*

The first word of the Hanuman Chalisa is significantly *Jaya*, meaning "victory". The highest victory is the attainment of Paramatman. Hanuman's life is itself the greatest inspiration for victory. He succeeded in everything that he did, because everything he did was done as an instrument in the hands of Sri Rama. He gave all credit to Rama for whatever he did. That is why he was successful.

The name Hanuman comes from an incident with Indra. When Hanuman had leapt up towards the sun, Indra's jealousy was aroused. He threw his thunderbolt at Hanuman. But Hanuman was so strong that he did not get any serious injury – only his chin broke on landing on the ground. *Hanu* means "chin".

A proud man is known to lift his chin in pride. Hanuman had no pride; this is also the spiritual meaning of having a 'broken chin', he had no ego.

When someone asked Pujya Gurudev to show his chin (which meant he would have to shave off his beard) he said, "My chin, too, is broken, if that is what you want to know!"

There is an anecdote about a wife and husband. She would always ask him for money. But when she went with him to the temple, she would pray for wisdom, intelligence, virtue, etc. The husband asked her why she did not ask him for these things, too. She replied, that she could only ask for something which she knew the person had!

This answers why we ask Hanuman for knowledge and virtues? Since he is an ocean of knowledge and virtue, he will have no difficulty in giving us these. We may have

knowledge, but if it is without virtue, then it is a great obstacle. Hence the two have to go together always.

What is the secret of victory or success? – To remain free from anxieties of the future; and free from regrets and conditionings of the past. This is the path of optimum stress, neither too much nor too little. The way Hanuman achieved this was by surrendering everything to the Lord. He dedicated all deeds to Rama. He was Rama's true envoy.

Chowpais 03 – 04: *His Magnetic Personality*

*Mahaabeera bikrama bajarangee,
Kumati nivaara sumati ke sangee;
Kanchana barana biraaja suveshaa,
Kaanana kundala kunchita keshaa.*

*With a body as strong as a thunderbolt, you are a great warrior
of incomparable valour. Do remove my wicked thoughts and grant me
the company of the wise.*

*Your golden glow of your complexion is like the attractive
garment (which you wear); (your virtues are like) your glittering
earrings and your curly hair.*

Mahaveer: This refers not only to the physical strength of a warrior, but also the strength derived from knowledge, virtue and renunciation (Vidya, Dharma and Tyaga). Hanuman, who possessed all these strengths, is therefore called a Mahaveer.

Kumati and Sumati: 'Ku' is a prefix which stands for that which is ignoble, vulgar, detestable and wicked. 'Su' stands for the opposite, that is, all that is noble, inspiring, worthy and beneficial. *Mati* means the intellect. Hanuman is the Deity who can bless us to give up the former and acquire the latter. The intellect is the 'boss' of the mind. If the intellect is adjusted correctly, everything functions well.

Going from 'Ku' to 'Su' requires Satsang, the good company of the wise.

When Hanuman entered Lanka, the security officer in charge there was a lady, a 'Lankini'. Being very alert and vigilant, she caught Hanuman and wanted to have him for her food. Hanuman used his Buddhi to make himself as small as a mosquito. When Lankini put him into her mouth, he blew himself up to a mighty form and felled her. The Lankini at once bowed to him with respect and submission. She considered the blow she received as a blessing. She was really blessed by Satsang – the good, ennobling presence of Hanuman.

Kanchana Barana: Hanuman's beauty was very attractive to others, both physical and spiritual beauty. The beauty of virtue gave him a golden aura.

The real power of attraction possessed by Hanuman was in his love for God. That drew others to him. The earrings and curly locks of nobility is what attracted people to him.

Chowpais 05 – 06 : *Hanuman's Ornaments*

*Haatha bajra au dhvajaa biraajai,
Kandhe moonja janeu saajai;
Sankara suvana kesaree nandana
Teja prataapa mahaa jaga vandana.*

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

*You are the son of Shiva and also of Kesari. Everyone in the
world respects you because of your luster and great valour.*

The Gada or thunderbolt we see Hanuman carrying is a symbol that was added later to represent his power. Actually Hanuman's weapons were quite primitive. What would a monkey use to protect himself? Stones, boulders, uprooted trees, etc is what he used.

He used his tail, too, as a weapon. When it was set alight by Ravana to mock him, he used that very insult to cause havoc in Lanka. He jumped about with his burning tail and set the whole of Lanka alight.

Janeu: This is the sacred thread worn by Brahmins. It also tells us that Hanuman was well-versed in the scriptures, for the sacred thread ceremony initiates a person into formal study of the scriptures. Here the thread as an ornament means that Hanuman's chief ornament was his wealth of knowledge.

If people are born with a 'silver spoon' by inheritance, they do not appreciate the acquisition of knowledge, which has to be earned the hard way. Wealth that comes to one without effort does not stay for long. Only knowledge can make wealth remain with one. This truth applies to ordinary secular knowledge as well as spiritual knowledge.

Lineage of Hanuman: Lord Shiva, Kesari and Pavana were the three fathers of Hanuman. In the same way we all have three "fathers". We have our physical father (Pavana) who bring this body into the world. We have our mental father (Kesari), who trains our intellect and mind. This is the Guru. Then we also have a spiritual father, the Supreme Brahman (Lord Shiva) who is the cause of our very existence.

Chowpais 07 – 08 : *An Ideal Karma Yogi*

*Vidyaavaan gunee ati chaatura,
Raama kaaja karibe ko aatura;
Prabhu charitra sunibe ko rasiyaa,
Raama lakhan seetaa man basiyaa.*

*You are full of knowledge and virtues, and are highly intelligent.
You are ever ready to carry out the work of Lord Rama.*

*You always take delight in listening to the glories of the Lord.
Lord Rama, Lakshmana and Mother Sita always reside in your heart.*

In these lines the glory of Karma Yoga is highlighted. When Hanuman enters the scene in the Ramayana, he ushers in the most dramatic portions of the epic. Hanuman personifies in himself the great work that Rama was called upon to do in His incarnation. The great task undertaken by Hanuman will always be remembered as the greatest service ever done to the Lord.

People carry an unnecessary doubt: “If I am too good, people take advantage of my nature.” Being good is equated to being a slave, a ‘door-mat’ for others. There is an error in this thinking. It arises from an underlying attitude that says, “Goodness is weakness”, and is generally propagated by exploiters of others. It is not true. Goodness is a great strength, and strength cannot be abused. In the presence of strength, the weak submit themselves automatically.

Hanuman’s great strength is his firm adherence to the Lord’s wishes. He kept the Lord residing firmly in his heart, as Rama, Lakshmana and Seeta – i.e. Wisdom, Strength and Devotion.

Pujya Gurudev used to say, “The secret of success is that once a work is begun never stop it until it is complete. Stop not till the goal is reached. When it comes to partying, shopping, etc, we have abundant energy, but for good works or to do one’s Sadhana we procrastinate or get easily distracted.”

Chowpais 09 – 10 : *Tiniest and Largest*

*Sookshma roopa dhari siyahin dikhaavaa,
Vikata roopa dhari lanka jaraavaa;
Bheema roopa dhari asura samhaare,
Raamachandra ke kaaja sanvaare.*

*You assumed a tiny form when you revealed yourself to Mother
Sita; and a fierce form to burn down the city of Lanka.*

*Then, assuming a dreadful form to destroy the demons, you
accomplished the mission of Rama.*

“Form” here stands for “attitude”. Sri Hanuman could take various forms in accordance with the need of the situation. Naturally he could not appear to demons as he appeared to Mother Sita. To them he was formidable. When dealing with crooked people, it is not possible to use a small form.

There was the case when Hanuman was challenged by a flying snake. It used to eat humans. Hanuman could not be expected to adopt non-violence with it, but he was very tactful. He said, “If I am supposed to be your food, I will become your food, but right now I have an important task to do for Sri Rama. Let me finish that first.”

The snake refused. So, Hanuman became twice its size. The snake opened its mouth. Hanuman became taller; the snake opened its mouth wider. Then suddenly Hanuman became very tiny, quickly he went into the snake’s mouth, and came out of it just as quickly.

The demon-snake had to admit defeat. It gave a smile and blessed Hanuman to continue his journey.

We learn from Hanuman: *“Never forget your goal.”*

Acharyaji gave the example of a project in Australia where an underground temple was planned. There was an issue between the President and the architect that never got resolved. When ‘prestige’ becomes more important, the goal is forgotten. The project suffers when Ego gets in the way.

Hanuman always focused on ‘doing’ rather than on ‘talking’.

The ego can never be satisfied. Acharyaji said, “This world has enough for every man’s *need*, but insufficient for even one man’s *greed*!”

Mentioning examples from Hanuman’s life, Acharyaji said once, in a Management Course, that he learnt success from a ‘monkey’! The methods used by Hanuman will make perfect material for any management course.

Chowpais 11 – 12 : *The Sanjivani Rescue Operation*

*Laaya sajeevana lakhana jiyaaye,
Shree raghuveera harashi ura laaye;
Raghupati keenhee bahuta badaayee,
Tuma mama priya bharatahi sama bhaayee.*

You fetched Sanjivani to revive Lakshmana (who had fainted on the battlefield), which made Lord Rama embrace you with joy.

Lord Rama praised you very highly and said, “You are as dear to me as my brother Bharata.”

At one point in the war with Ravana, Lakshmana had a tussle with Ravana’s son, Meghnad (Indrajit). Both of them were mighty warriors. Finally, Indrajit in sheer panic, shot a powerful missile at Lakshmana that put him in a coma. Indrajit came to lift Lakshmana to take him as his “trophy” to Ravana. He could not lift him – Lakshmana was Seshanag’s incarnation, so the earth itself protected him. Only Hanuman could lift him.

Lakshmana could not be revived; Sri Rama was in great grief. He, too, said He would not live if Lakshmana died. An Ayurvedic doctor named Sushena from Lanka was called to the scene by Hanuman, with his clinic! A doctor has to do his duty, regardless of who the patient is. Even this Rakshasa doctor knew that. He suggested that the remedy needed was obtainable only in the Himalayas.

Without hesitation, Hanuman offered to go and get it. He flew and obtained not just the herb needed, but he brought the whole mountain with it!

This is how Hanuman served his Master, Sri Rama. He did things promptly and efficiently. Procrastination was unknown to Hanuman. Guruji always advised students to do the same in their studies. If they allowed work to pile up they will never be able to catch up later on.

Acharyaji added as a joke: “The pulp that was left after extracting the Sanjivani juice, was thrown into the ground by Dr Sushena. There was still some juice in it. It grew on that island as the famous Ceylon Tea, and brought worldwide fame to the small island! The world-famous tea, having come from that very Sanjivani pulp, still revives people’s spirits at tea-time the world over!”

Chowpais 13 – 15 : *More Praises Heaped on Hanuman*

*Sahasa badana tumharo jasa gaavain,
Asa kahi shree pati kantha lagaavain;
Sanakaadika brahmaadi muneesaa,
Naarada saarada sahita aheesaa.
Jama kubera digapaala jahaan te,
Kabi kobida kahi sake kahaan te;*

Embracing him, Lord Rama said, “Even Sesha, the thousand-headed serpent, sings your glory.”

The great sages like Sanaka, Narada and others; and gods like Brahma, Sesha (the king of the serpents) and Goddess Sharada;

Yama, the God of Death, Kubera the God of Wealth, the eight guardians of the Directions, poets and scholars – all of them have not been able to praise you adequately.

There are certain debts that simply cannot be paid back. For instance, our debt to our mother – it can never be paid. In the same way, Sri Rama felt overjoyed by this service of Hanuman, but He knew that he could not repay His debt to Hanuman. Others received great positions in society through their service (see next verse), but to Hanuman Rama could not give him any item – except His divine embrace!

Choked with emotion, Sri Rama said to Hanuman, “You are as dear to Me as Bharata.” This was the highest praise from Rama. It also shows how much Sri Rama loved Bharata. Bharata served Rama even when the latter was away for fourteen years. He lived in a simple dwelling in Nandigram outside Ayodhya and ruled from there. He never allowed his ego to get the better of him. Placing Rama’s sandals on the throne, he ruled only as an instrument of Sri Rama.

Greatness: In the world, greatness is flung upon average, ordinary people, many of them who do not have the qualities of greatness. The genuinely great do not aspire for greatness. They are recognized by really great ones. The Devatas recognized the greatness of Hanuman. Yama and Kubera (the Lords of Death and Wealth) heaped praises upon Hanuman. They had good reason, for in a way, Hanuman made their work a little lighter. In a world where people are gripped with fear of Death and desire for limitless Wealth, it would certainly relieve those Deities if people followed the example of Hanuman and lived as masters over death and wealth.

Chowpais 16 – 17 : *How Hanuman Helped Others*

*Tuma upakaara sugreevahin keenhaa,
Raama milaaya raja pada deenhaa.
Tumharo mantra vibheeshana maanaa,
Lankeswara bhaye saba jaga jaanaa;*

*You helped Sugriva in regaining his kingdom, by making him
meet Lord Rama.*

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

Sugriva's brother was Bali. He was the king of the monkeys. However, he was granted a boon that half the strength of his enemy would come to him. That made him virtually invincible – and naturally very proud. He had once gone into a cave to fight a demoness. He told Sugriva to stand at the entrance for him. If he did not come out, then Sugriva was instructed to seal the entrance so that the demoness could not come out. After a long fight, blood started coming out of the cave. It indicated that Bali was killed. Actually that was the trick of the demoness – she used her supernatural powers to deceive Sugriva.

Sugriva sealed the entrance as instructed. He returned and ran the kingdom. Bali returned after a very long battle with the demoness in which he won. Seeing Sugriva on the throne he became furious and exiled him to the Rishyamukha mountain. Lord Rama then came and struck an alliance with Sugriva. He killed Bali by controversial means, and restored the kingdom to Sugriva. In return Sugriva promised to help Him to find Sita.

Similarly, Vibhishana had a righteous difference with Ravana – it was Sattwa versus Rajas. Ravana exiled Vibhishana from the running of the state since Vibhishana supported Rama. When Ravana was defeated, Vibhishana was installed by Rama as the King of Lanka.

The principle being taught here is that Hanuman, being rooted in righteousness, always helped others who supported the cause of righteousness. Sri Rama's purpose was to establish Dharma and oppose Adharma.

Chowpais 18 – 20 : *His Superhuman Deeds*

*Yuga sahasra yojana para bhaanu,
Leelyo taahi madhura phala jaanoo.
Prabhu mudrikaa meli mukha maaheen,
Jaladhi laandhi gaye acharaja naaheen;
Durgama kaaaja jagata ke jete,
Sugama anugraha tumhare tete.*

*You leapt quite easily at the Sun, who is thousands of miles
away, thinking it to be a sweet fruit.*

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

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

In the performance of deeds we use our hands and legs, eyes and ears, etc. All these are decorated with ornaments to enhance their appearance and thereby their importance. However, one organ is left undecorated – the tongue. In Sri Hanuman, even the tongue was decorated with the Name of Sri Rama! That was the secret of his superhuman deeds. His whole mind was devoted to Sri Rama.

Great deeds are possible only when done with selflessness and dedication to the Lord. The Lord's Grace and blessings are the only necessary ingredients. With these, the most difficult tasks become very simple. This is seen in Hanuman's life.

Chowpais 21 – 22 : *The Lord's Gatekeeper*

***Raama duaare tuma rakhavaare,
Hota na aajnaa binu paisaare;
Saba sukha lahai tumhaaree saranaa,
Tuma rakshaka kaahoo ko dara naa.***

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

***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?***

There are some unscrupulous men who read into these lines a license to take bribes! The truth is that Hanuman is anxious that all should have the Darshan of the Lord. He does not stop anybody, but directs them to have the proper feeling so that the door of their own heart opens up to the Lord within them. In this manner, he is the doorkeeper of the Lord.

In a deeper sense, how are we going to recognize the Lord unless we have a Guru like Hanuman to point Him out to us? There is the story of Tulsidasji who was asked to go to Chitrakut for Darshan. There, after he had a bath in the Mandakini River, two handsome youth, resembling princes, one fair and one dark, came on horseback. Tulasidasji did not take note of them. Afterwards Hanuman came to him in his dream and asked if he had the Darshan of the Lord. Tulasidas said to Hanuman that at least he should tell the devotees when the Lord is coming. Then Hanuman said that he will be there as well and will be applying *tilak* on the foreheads of the two Princes, so that Tulasidas can recognize them.

If true surrender is there, there will be no worries whatsoever. Worry, tension and stress are all expressions of fear. The devotee resolves this problem by surrender to the Lord: "Do with me what You want, for You will always do only what is best for me."

Chowpais 23 – 24 : *Fear of Evil Spirits*

*Aapana teja samhaaro aapai,
Teenon loka haanka ten kaanpai,
Bhoota pisaacha nikata nahin aavai,
Mahabeera jaba naama sunaavai.*

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

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

Acharyaji gave a personal experience to explain this power of control that the Lord has over us, if we open ourselves to Him. He asked Hanumanji in prayer, “If you want a cassette on the Hanuman Chalisa, you make it happen.”

It was not long after that when two CD’s became available from CCMT with all 40 verses chanted and explained. When Acharyaji was staying at a friend’s home in London, his mother, who had great love for the Brahmacharis, told Acharyaji about a fear she had for ghosts. Acharyaji confidently prescribed the CD for her to listen to as often as possible. Her problem soon got resolved completely.

From experience Acharyaji told us that we will never fear ghosts if we chant the Hanuman Chalisa regularly. Here ‘ghosts’ really means all negative forces that try to deflect us from the path of Truth. In other words, it stands for all obstacles. Thus Hanuman, like Lord Ganesha, is the remover of all obstacles.

Chowpais 25 – 26 : *Diseases and Ailments*

*Naasai roga harai saba peeraa,
Japata nirantara hanumata beeraa;
Sankata ten hanumaana chhudaavai,
Mana krama vachana dhyaana jo laavai.*

*All ailments, diseases and afflictions vanish when your powerful
Name is repeated constantly.*

*Sri Hanuman overcomes all the difficulties of those who worship
him with their thoughts, actions, words and prayers (i.e. with sincerity
and faith).*

Acharyaji recounted how he himself was helped with a health problem at the age of 27 years, when he had a major attack of *Ankiosis* and could not move a muscle in his body. Doctors had put him on pain killers. It was the worst thing he could have had. It was a frightening thought at the age of 27 to think, “Will I ever be able to move again or not?”

“The study of Vedanta had helped, but would I be able to do some work to teach it? One day, inspired by the picture of Hanumanji on my altar, the thought came to me to do

the Hanuman Chalisa all night! I could hardly bare the pain, so I could not sleep. Why not do the Hanuman Chalisa, I thought. The night passed so quickly. At daybreak I was feeling greatly relieved. All I can say is we should never doubt that Hanumanji's Grace is there for us. We just need to surrender to him. All else will follow."

The power of sincere prayers addressed with faith to the indwelling Lord is being highlighted in this verse.

Chowpais 27 – 28 : ***Hanumanji's Grace***

*Saba para raama tapasvee raajaa,
Tina ke kaaja sakala tuma saajaa;
Aura manoratha jo koi laavai,
Soi amita jeevana phala paavai.*

*You carried out all the tasks of Lord Rama, who is a supreme
ascetic ruling over everyone.*

*You bless all who seek your Grace, and grant them in large
measure all that they want, and also grant them the fruit of long life.*

Hanuman himself had been blessed abundantly by the Grace of Lord Rama, having the opportunity to serve Him on the most important occasions in His life. Thus Hanuman was in turn able to help many devotees to get the spiritual blessing that he received from Lord Rama. Since he did everything in the Name of Sri Rama, he became a perfect channel for the Lord's Grace to flow freely through him.

Even now devotees of Hanuman continually experience his blessings in mysterious ways.

Chowpais 29 – 30 : ***His Glory & Fame***

*Chaaron juga parataapa tumhaaraa,
Hai parasiddha jagata ujiyaaraa;
Sadhu santa ke tuma rakhavaare,
Asura nikandana raama dulaare.*

*Your glory radiates through all the four Yugas and your fame
shines everywhere in the universe.*

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

Sri Hanuman is one of the few sages who were granted the boon of being "Chiranjeevis", i.e. he was given the boon of immortality. For that reason, he will be known for all time, in all the four ages. He was born in the Treta Yuga. In the Dwapara Yuga, he took

birth again and helped Bhima with divine weapons and knowledge of war. Now in the Kali Yuga, Tulasidas has immortalized his Name by composing the Hanuman Chalisa which is chanted by millions of devotees all over the world.

Why is Hanumanji revered so widely and so greatly? It is all because of his complete and utter surrender to Lord Rama, the Supreme Being Himself.

As a helper to Sri Rama, Hanuman had another key role to play which was part of Sri Rama's mission on earth. It was to bring together and protect all devotees of God, all righteous people, and to destroy the unrighteous. Sri Hanuman performed this task with great distinction, mainly by his own example and inspiration. His life has brought inspiration to all devotees to continue on the path of righteousness and service of the Lord.

Chowpais 31 – 32 : *Bestower of Supernatural Powers*

*Ashta siddhi nau nidhi ke daataa,
Asa bara deena jaanakee maataa;
Raama rasaayana tumhare paasaa,
Sadaa raho raghupati ke daasaa.*

Janaki-mata (Mother Sita) bestowed on you the boon that you may grant the eight Siddhis (supernatural powers) and the nine Nidhis (forms of wealth) to anyone you like.

The elixir of devotion to Lord Rama is with you, who always stay with utmost humility at the feet of Lord Rama as His servant.

Ashtha Siddhis: The Eight Supernatural Powers

These powers are as follows:

- i) **Anima**: the power to assume a very small form.
- ii) **Mahima**: the power to become very large, to pervade everything.
- iii) **Garima**: the power to make oneself very heavy.
- iv) **Laghima**: the power to become very light like a feather.
- v) **Prapti**: the power to attain whatever one desires.
- vi) **Prakamya**: the ability to go anywhere in the three worlds.
- vii) **Isitvam**: the power to rule over all the three worlds.
- viii) **Vasitvam**: the power to control others, to make them follow your lead.

Another listing of the **Eight Powers** is as follows: Intelligence, strength, good name, fortitude, fearlessness, good health, agility and eloquence.

Nava Nidhis: The Nine Kinds of Wealth

These are: *Mahapadma, Padma, Sankha, Makara, Kachapa, Mukunda, Kunda, Neela and Kharva.*

However, above all these precious stones and material wealth, Hanuman gives us the wealth of *devotion to Lord Rama*, the **Raama Rasaayana**, which is so great that it makes one have no desire for any other wealth.

Chowpais 33 – 34 : ***The Abode of Lord Rama***

*Tumhare bhajana raama ko paavai,
Janama janama ke dukha bisaraavai;
Anta kaala raghuvara pura jaayee,
Jahaan janma hari-bhakta kahaayee.*

Singing your praise makes Lord Rama bless that person and makes him forget the miseries of all previous births.

At the end of his (i.e. the blessed devotee's) life, when he goes to the abode of Lord Rama, such a person is welcomed there (born there) as a devotee of Sri Hari, Lord Rama.

The relationship we are taught to have in this verse is to see Hanuman as connecting us directly to Lord Rama. It is like the Guru and God relationship. When we are devoted to the Guru, it is as good as to God, for the Guru is one with God. In the same way when we are devoted to Hanuman, we are as good as connected to Lord Rama. There is absolutely no difference between the two.

The devotee only wants to love God. He is not interested in wealth or even heaven. All he wants to do is serve his beloved Lord. This is the most purifying service one can do.

It is possible that some people, who are accustomed to worshipping the Lord in a particular form, become uncomfortable when another form is shown to them. It is a natural feeling of difference. However, the truth is that God is One and takes many diverse forms for different devotees. This verse is to help devotees not to feel that they are not included for the benefits of the Lord's worship.

There is no idea of a "lesser Deity" in Hinduism. A person's personal favourite Deity is as big or small as he himself thinks Him to be. The greatness of the worship lies in the heart of the devotee.

Chowpais 35 – 36 : ***Hanuman is Sufficient***

*Aura devataa chitta na dharayee,
Hanumata seyi sarva sukha karayee;
Sankata katai mitai saba peeraa,
Jo sumirai hanumata balabeeraa.*

A devotee of Sri Hanuman need not worship any other deity, as by serving Sri Hanuman, he will get all happiness.

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

There is a mentality that exists among people that the Deity one worships may not be able to accomplish everything, and that they will need to go to other Deities to have certain things done. This is not the Hindu view of one's Deity. In Hinduism, the Deity is all-

inclusive. The Deities are not different departments, each with their own particular field of service. The Hindu outlook is that one's favourite Deity is a "one-stop office" that will do everything for the devotee. This idea arises from the fact that God is really the divine Being in our own heart. He is as big as our mind can imagine Him to be. He is not like an officer in a government department who can provide only a limited service and with whom we have to make an appointment.

The spirit of this verse is to create faith in the devotee for his chosen Deity. Hanuman is taken as an example of one's chosen Deity. No competition among the Deities is to be read into this verse. Devotees find it more comfortable for them to address all their needs to their chosen Deity whom they are used to worshipping. They should not allow others to shake them from that basic faith.

For this reason, it is not necessary to "switch over" to or "convert" to other Deities or religions for that matter. Conversions take place when our view of God is very narrow.

Chowpais 37 – 38 : *The Phala Stuti – the Fruit*

*Jai jai jai hanumaana gosaayee,
Kripaa karahu gurudeva kee naayee;
Jo sata baar paatha kara koyee,
Chootahi bandi mahaa sukha hoyee.*

*Victory to you! Victory to you! O Lord Hanuman! As our
preceptor, bless us with your Grace.*

*One who recites this Hanuman Chalisa a hundred times is
released from bondage – the cycle of birth and death – and enjoys
absolute Bliss.*

This is the Phala Stuti which tells us of the benefits to be attained by chanting the Hanuman Chalisa. The devotee should not have a moment's doubt that this benefit will come to him if he does the prescribed number of recitations. With faith in the certainty of receiving the benefits, the devotee's practice is also made more fructifying.

There is no harm at all in a devotee expecting some result at the end of the chanting. It is by this alone that he gains greater faith in the power of the Deity. That faith then builds up into further dimensions, until eventually the devotee realizes of his own accord that there is no need to expect any fruit, because the Deity always gives what one needs. The worship then becomes more of the form of "Love for love's sake."

Acharyaji spoke very highly of the enormous interest seen in communities in Africa to recite the Hanuman Chalisa 108 times at least once a year around the period of Hanuman Jayanti. In Nigeria and South Africa this has become a regular practice. Large sections of the community gather together and chant for the whole day the Hanuman Chalisas 108 times in various tunes. It takes about 12 to 13 hours. In South Africa each major city holds such a recital. In addition to this, there is an annual provincial level, or sometimes national level, chanting as well. These are events greatly looked forward to by the communities involved. They have become a regular feature of the religious calendar in the country.

Chowpais 39 – 40 : ***Thus Prays Tulasidas***

***Jo yaha padhai hanumaana chaaleesaa,
Hoya siddhi saakhee gaureesaa;
Tulaseedaasa sadaa hari cheraa,
Keejai naatha hridaya mahan deraa.***

***One who reads the Hanuman Chalisa regularly will certainly
accomplish his goals; Lord Shiva stands witness to this statement.***

***O Hanuman! I, Tulasidas, who am always the servant of Lord
Rama, pray that you make your permanent residence in my heart.***

Accomplishing goals could mean different things to different people. There could be individual goals as well as collective goals if the recital is done by the whole community. Sometimes the Hanuman Chalisa is done as a prayer for rain during periods of severe drought, and this has proved greatly beneficial. In the case where the rains started coming at the very time that the 108 recitals were ending, this generated great faith in that community in the efficacy of the Hanuman Chalisa.

To a devotee of the Lord, the only goal he is interested in is the growth of Bhakti or devotion for the Lord. That is his spiritual goal. Other goals are secondary. In truth, the secondary goals pave the way to work towards the primary goal.

In the case of Sant Tulasidas, his only desire was to become a better servant of the Lord. That was his prayer. To him, the Lord's permanent address was his heart! He had realized the Lord's Divine Presence in the very core of his being.

Who is Hari? The word comes from the Sanskrit root 'Har' which means "to steal". Hari is the Lord who steals our heart! We want such a Lord only – one who can 'steal' away our sorrows, steal our heart. That is the spirit of devotion that is engendered in the devotee of Sri Hanumanji.

Many devotees are attracted by the emphasis given to the word 'Das' attached to the saint's name. Their desire is to be the "servant of the servant of the servant of the Lord!" Such is the ego-effacing power contained in the Hanuman Chalisa.

Acharyaji also brought in the idea of worshipping Rama and Sita jointly:

If ANANDA is Rama, then SHAKTI is Sita.

If JNANA is Sitaji, then Rama is BHAKTI.

Formulae like these help greatly in kindling the right spirit in the heart of devotees. Jnana, Bhakti and Vairagya – **Knowledge, Devotion** and **Dispassion** – should be increased. This is the essence of the recital of the Hanuman Chalisa.

May this spirit be engendered in the hearts of all devotees of Sri Hanumanji!

Doha 3:

Closing Prayer to Hanuman

***Pavanataya sankata harana, Mangala moorati roopa;
Raama lakhana seetaa sahita, Hridaya basahu sur bhoopa.***

***O son of Wind-god, destroyer of all miseries, you are an
embodiment of auspiciousness! O King of gods, do reside in my heart
along with Sri Rama, Lakshmana and Mother Sita!***

We close with the words of Pujya Guruji, Swami Tejomayanandaji, who writes in his commentary on *Hanuman Chalisa*:

“May Sri Hanuman dwell in my heart! The son of the Wind-god, who is the remover of all difficulties and whose very form is so auspicious, is the king of all gods. May he dwell always in my heart.

“Sri Hanuman will not be alone; Lord Rama, Lakshmana and Mother Sita are always with him. The Lord always resides wherever his devotee does. So Lord Rama will surely be in our heart with Hanuman.

*“Also, Lord Rama represents **Knowledge**, Mother Sita represents **Devotion**, and Lakshmana represents **Dispassion**. Sri Hanuman embodies all three of these qualities. The worship of Hanuman will help us inculcate all of them in us also.*

“This is the glory 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 a day. That will help us purify the mind and guide us on the spiritual path and lead us to Liberation.”



