

HANUMĀN KOṢA



Prof. S.K.RAMACHANDRA RAO

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Volume I

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Preface

This book on Hanuman is an encyclopaedic work that is being presented to the scholarly world. It provides interesting and authentic information on Hanuman including the puja details. It is also fully illustrated.

Like Ganesha, Hanuman is widely worshipped in the country, both in villages and in townships. He is also a tribal god and a folk deity, and around him cultic concepts have gathered. He is Rama's favourite attendant and also a Tantrik hero. He is invoked for success, victory, strength, wisdom and cure of various ailments. The present volume attempts to present a complete picture of this god of many dimensions, along with the ritualistic details of worship.

The Prof S. K. Ramachandra Rao Memorial Trust is thankful to the Indian Books Centre for reprinting this book in an attractive manner.

Smt. Rama Ramachandra Rao.

The Prof. S. K. Ramachandra Rao Memorial Trust, Bangalore.

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From Ānanda-maṅgalaṁ, Tamil Nadu



From Buḍarsīṅgi, Karnataka

CHAPTER ONE

JANA-DEVATĀ

1. THE GOD OF THE PEOPLE

Hanumān, like Gaṇeśa, is described as a folk-god, a janadevatā or loka-devatā, meaning that he is a god of the people, that he has a popular appeal, and that millions in the country worship him for various benefits which relate to worldly life. And the worship is always direct, simple and earnest.



Hanumān, Maharashtra, 18th C.

Further, there is no known beginning of the worship of this deity; it appears to have always been there. In fact, there is no village, hamlet town or city in the country which does not house a shrine for Hanumān. The shrines vary from a simple hut, a natural cave, or a crude stone in the open, to an elaborate temple-complex.



Baḍakoḍi, Baṇṭwāla

The representations of the god also ranges from a rock or boulder to a sophisticated icon carefully sculpted and imaginatively stylized. The worship ritual likewise varies from a simple prostration to a complicated rite spread over days and conducted by professional priests.



(From Rajasthan)

Although the form of the god is that of a monkey, or rather an ape (vānara, meaning 'maybe a man', 'almost human', 'near-human'), the spirit that is invoked is of an all-powerful and supremely wise spirit.



(Pahari School)

His popularity covers the entire country from the Himālayas in the North to the peninsular tip in the South (Rāmeśvaram or Kanyākumāri). Indeed, it spills over to the neighbouring countries in South-east Asia. And the worship of this god is certainly of immense antiquity.



As a god of good fortune he held his ground as Thoth (the god of wisdom) among the Egyptian pantheon; he appeared here as a dog-headed baboon (cynocephalus). He was a symbol of wisdom in ancient Greece, associated with the magic, sorcery and witchcraft. In the Maya civilization, he was the only form that could survive the wrath of the gods. The African Togoese had their deity Bakatta, the sacred monkey.

We have ape-statues from Babylonia, ancient figurines from Egypt and little silver and lapis-lazuli icons from Iraq (Khafaje), that remind us of Hanumān. Finds in the remains of the Aztec, South Babylonia, Egyptian the Chinese civilizations suggest that the monkey-god was feared or adored by the people.





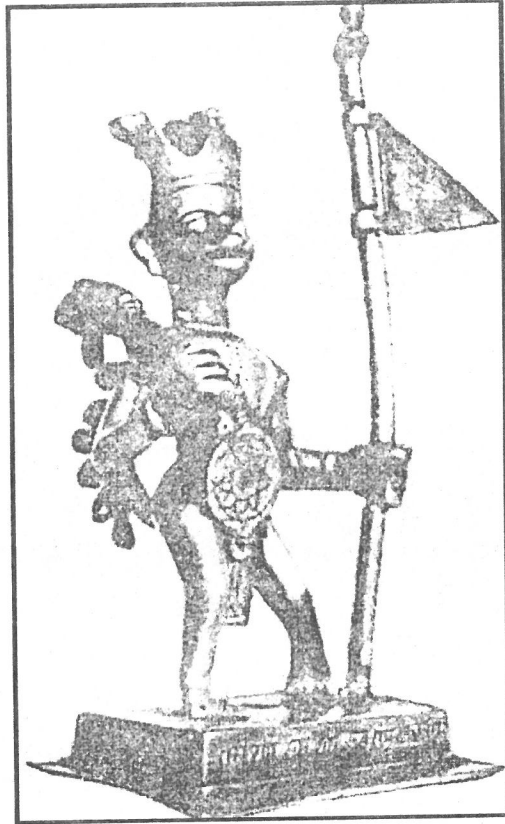
(Śīrur Keḷa-maṭha, Uḍipi Taluk)

There are survivals of the stories, myths and legends relating to the exploits of this god in all these countries with regional variations in theme and content (like the Chinese Golden Monkey-sun).



(Bronze, Phnom Penh, Cambodia)

In our own country, the remains of the Indus valley civilization (which should on the basis of recent findings, more properly be described as Sarasvatī river civilization) provide clues to the antiquity of Hanuman worship. Mohen-jo-daro sites have revealed terra-cotta figures of this deity. And among the tribal people of great antiquity, worship of this deity prevailed, and continues to this day.



(From Himachal Pradesh)

The Śābaras of Shahabad, the Bhūiyas of Keonjhar and Singabhūm, the Bañjāras, the Uraos, the Nāgas, the Muṇḍas, the Bhainas and the Barais continue their association with this deity in one form or another. Some tribes (like the Kakru in Madhya Pradesh and the Bhuiyas of Singabhūm) claim descent from this god; they describe themselves as 'pava-vaṁśīs' (children of the windgod). Some tribals have clan-names which recall the exploits of this god, who is always regarded as heroic and invincible.



It is significant that this folk-deity among the aboriginals in the North is more often than not named 'Bīr' (vīra), and as 'Mahābīr' (mahāvīra), to celebrate his valour, victory, might and speed. There are several 'bīr'-gods, like Majū-bīr, Lahuḍa-bīr, Kaṅkaḍ-havā-bīr and so on, and they enjoy the status of grāma-devatās.

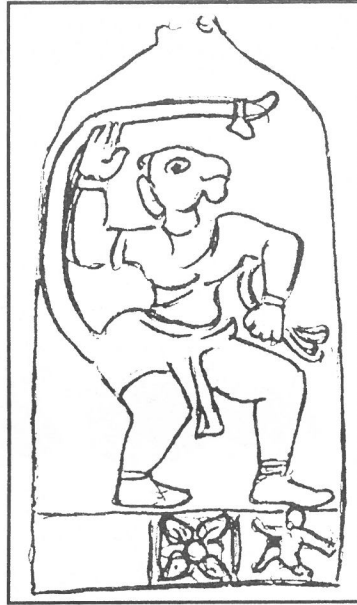


They are capable of providing instant benefits (*sadaḥ-phala*), when they are invoked, or even remembered. And they are always awake, alert and active, and hence called '*jāgate-devatā*'. The *bīra*-cult is also prevalent in many of the Southern states. The main *bīra* is Hanumān, and his worship assumes a typically folk or tribal character, with magic, sorcery and witchcraft generously thrown in.



(From Gujarat)

Hanumān's folk-character is indisputable. Although his present celebrity is linked up with another heroic divinity, Rāma of the sophisticated and urbanized genre, whose career is the central focus of the great Indian epic-poem, *Rāmāyaṇa*, he has been worshipped for centuries as an independent folk-god. He is invoked even now in the vast countryside for protecting the village or township, tribal settlements, forts and forests; for safeguarding crops and cattle; and for ensuring in battles, safety in travel and succour in times of distress.



(In Pañcaliṅgeśvara Temple Viṭala, SK)



His help is sought to ward off evil, drive away enemies, cure diseases and eliminate fear from whatever source. He is the god of magicians and sorcerers; he is an adept at witchcraft. He is also the

patron of soldiers and wrestlers. He is another name for power, adventure and strength.

He is invoked in banners (patākā), amulets (maṇi), mystic designs (yantra), magical spells (mantra) and also in significant rock-shapes (śilā). Just a call would be enough to ensure his presence; a mere cry of distress and appeal would materialize his assistance. He is easy to placate, and is within the reach of all.



He is honoured often as Bālāji, the adorable and amiable folk-protector. This expression is of non-specific meaning but of wide-spread appeal. While he is known for his mischievous pranks and uncanny appearances, he can also be relied upon for his benefactions.

He is thus feared and loved at once. He is called upon to provide for the simple-minded devotee health, wealth and long life; he is also invoked to distract, confound, eliminate, torment, or mutilate the enemy. His power is sure although mysterious. And his presence is certain when invoked. None may, however, ignore or offend him!

The villages or hamlets inhabited by the tribes and aborigines have representation of this deity, however rude and formless. The custom of daubing these amorphous rocks with vermillion or red lead paste (Sindūra) and oil, especially on Tuesdays and Saturdays, is an ancient one, and survives to this day.



(Stone sculpture, Nepal)

The deity is said to inhabit jungles and roam about on mountains. He is regarded as the spirit behind storm, gale, tornado, lightning and torrential rain. He is indeed a hero who is a dare-devil, but is also fond of his devotees. He is unseen, but his presence is convincingly felt.

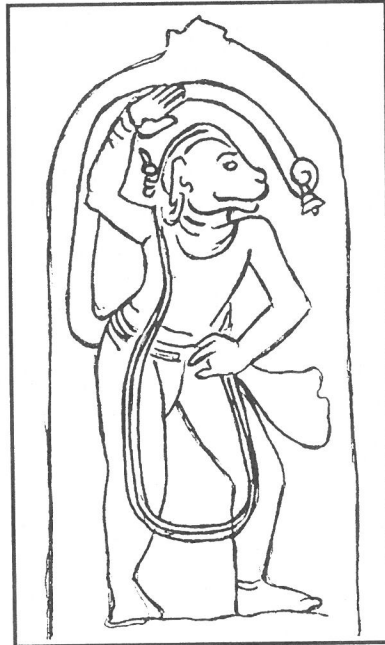


(In Patna Museum)

He is now known by many names, like Māruti (the offspring of the wind-spirits or the Maruts), Mahāvīra (the great hero), Bajraṅgali (Vajraṅga-bali, the strong man with an immutable body), Kapīśa (the master-monkey), Lal-laṅgoṭivālā (the spirit with a red loin-cloth), Barubōṅga (the spirit of the mountains), Jāgate-bīr (the hero who is all the while awake and alert), and Pavāna-putra (the son of the wind). All of which remind us of his folk-character.

The names like Āñjaneya (son of the celestial damsel Añjanā), Rāma-dūta (the emissary of Rāma), and Rāma-dāsa (the servant of Rāma) were drawn from the legends which were incorporated in passages of Rāmāyaṇa in course of time. However, the name most popular is Hanumān (the spirit with a prominent chin). We will consider the significance of this name later.

It is interesting and intriguing to note that this folk-god who plays a major role in the story of Rāma so much so that he is described as the jewel on the great garland of Rāma's career (rāmāyaṇa-mahāmālā-ratna) is introduced to us in the *Rāmāyaṇa* of Vālmiki rather abruptly, and half-way through the story.



(Veṅkaṭarām Temple, Kārkala)



After Rāma spent thirteen years in the forest with Lakṣmaṇa and Sītā, Sītā was abducted by Rāvaṇa in the fourteenth year. Rāma and Lakṣmaṇa began their search for Sītā, and taking cue provided by the dying Jāṭayu, and later by Kabandha they wend their way towards R̥ṣyamūka ranges in the present day Karnataka.



(sculpture in Siva-samudram)

It is here that Hanumān as an emissary of Sugrīva meets them to find out who they were. It is from this moment that Hanumān enters into the main-stage of Rāmāyaṇa. But there is no background information provided here about Hanumān's parentage, birth, growth, nature, exploits or association with Sugrīva.



(Line drawing of Cochin mural, Mattancherri Palace, Kerala)



(Kalighat painting)

It is only much later that a connected account of Hanumān's background is supplied. It occurs in Uttara-kāṇḍa, which does not, however, form a natural part of Vālmīki's epic-poem, and was foisted on it at some later period. This section is also anachronistic: the account here begins after Rāvaṇa's death and Rāma's return to Ayodhyā (in Yuddha-kāṇḍa).



(from Śrī-Vaikuṇṭham temple)

The account of Hanumān that we find in Uttara-kāṇḍa was most probably borrowed from the Purāṇas. There are different stories mostly fanciful, about Hanumān's birth in the Purāṇas. They suggest, however, that Hanumān was already a god of considerable importance when the purāṇas were taking shape.



(from Śrīraṅgam temple)

The purāṇas elevated a popular folk-god to the sophisticated pantheon, and identified him with Śiva, Rudra, or Nandi and made him an associate of Viṣṇu. Thus the absence of information about Hanumān's background in the earlier and more authentic parts of the great epic is because he was even then celebrated as a cult-hero. That he was an expert in magic, a wizard, is indicated by the poet's words (4, 3, 2) :

कपिरूपं परित्यज्य हनुमान्मरुतात्मजः।

भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः॥

Even in Rāmāyaṇa, Hanumān is well-known as a source of strength and sustenance. During the battle in Laṅkā, when Indrajit's might felled most of the valiant heroes including Rāma and Lakṣmaṇa in an unconscious state, Vibhīṣaṇa came looking for the wounded warriors, and saw Jāmbavān in great physical agony.



From Melukoṭe, Karnataka

When Jāmbavan saw Vibhīṣaṇa, he immediately inquired how Hanumān was, whether he too was also felled. Vibhīṣaṇa was surprised that it was Hanumān and not Rāma. Lakṣmaṇa or Sugrīva, that was uppermost in the mind of Jāmbavān, even in his state of extreme distress. When Vibhīṣaṇa asked Jāmbavān about it, Jāmbavān explained: “If Hanumān is alive, then we are all safe; ours would surely be victory. If, on the other hand, we are all alive but Hanumān is dead, then we too are as good as dead. If Hanumān is alive, then we have hope” (6, 74, 18, and 22-23) :

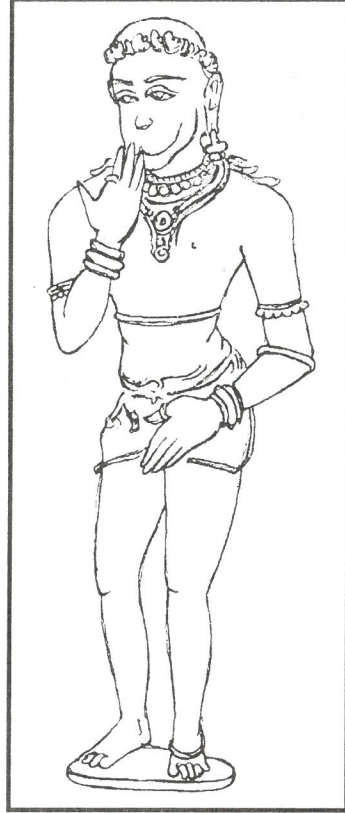


Gāḷi-Āṅjaneya, Bangalore

अञ्जनासुप्रजा येन मातरिश्वा च सुव्रत।
 हनुमान्वानरश्रेष्ठः प्राणान्धारयते क्वचित्॥
 अस्मिञ्जीवति वीरे तु हतमप्याहतवलम्।
 हनुमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम्॥
 धरते मारुतिस्तात मारुतप्रतिमो यदि।
 वैश्वानरसमो वीर्ये जीविताशा ततो भवेत्॥

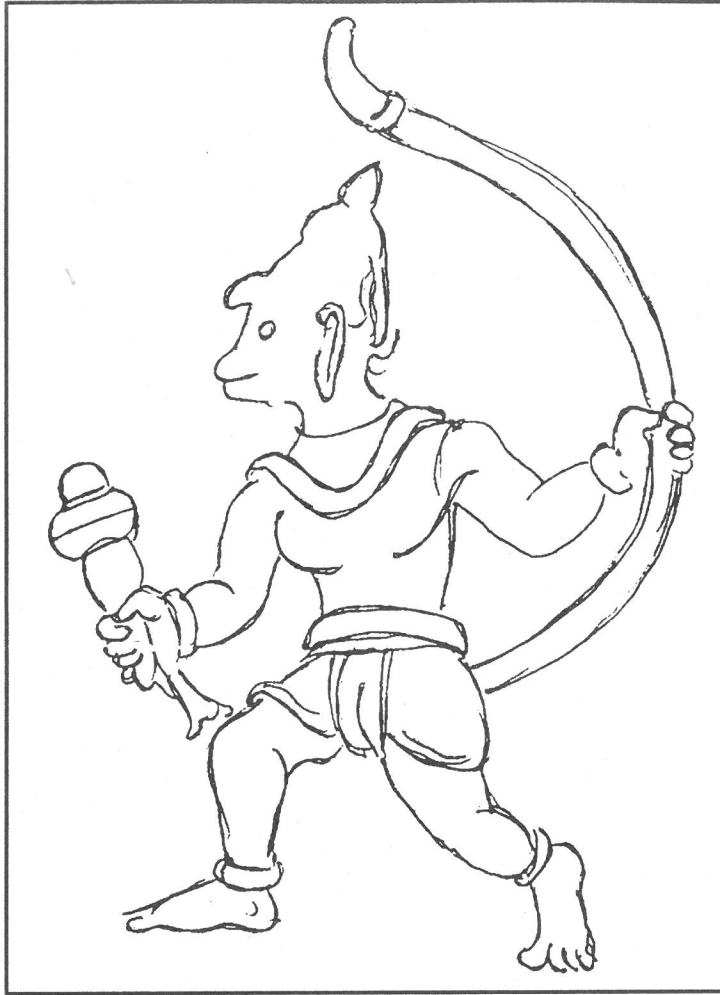


(stone, Padmanābha-svāmi temple,
Trivandrum)



Note that Jāmbavān recognizes Hanumān as the wind-god (mātariśvā), as the very life-force of all beings. The heroic deeds are not traced to the superior physical constitution, but to the extraordinary power of magic. It is this confidence in his power of magic again that makes him assure Sītā in Laṅkā, who was worried how Rāma could cross over the wide ocean and come to rescue her, that he could easily quickly, and all by himself convey not only Rāma and Lakṣmaṇa carrying them on his shoulders, but the entire army from the other shore to this (*Adhyātma-Rāmāyaṇa*, 5,3,47-48):

हनुमानाह मे स्कन्धमारुह्य पुरुषर्षभौ।
आयास्यतः ससैन्यश्च सुग्रीवो वानरेश्वरः।
विहायसा क्षणेनैव तीर्त्वा वारिधिमाततम्॥

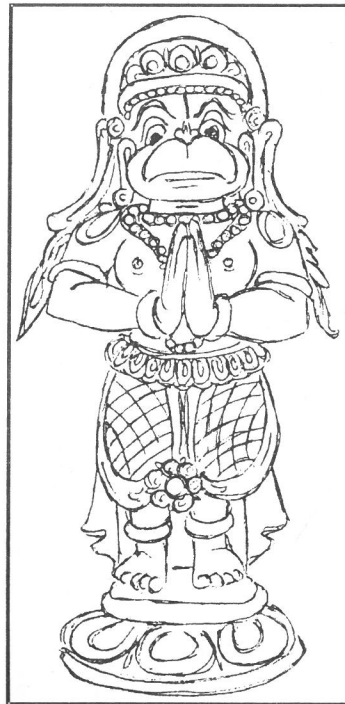


That wind is the sure source of magical power is a thought that is prevalent all over the world. Hanumān is not only the 'child of wind' (pavana-sūnu), but wind himself (vāyu). And wind is the source and sustenance of all life. It is not surprising, therefore, that as a representation of this all-important principle, Hanumān is adored.

Further, this is the god that matters in the transactional world. Spiritual aspirations are far from the rural and tribal folk; a folk-god should fulfil the normal expectations and requirements of daily life. We find in *Rāma-rahasyopaniṣat* as assurance by Hanumān himself to the sages Sanaka and others (4,10-12):



(From Narasiṃha Temple)



“Rāma is not to be resorted to when people are troubled by anxiety or concern about work in normal life. Rāma should be approached only for final emancipation from wordly existence. When people are beset by stresses and troubles, however great, that are common and human, I am there to help them out. I am after all Rāma's servant, and I am ever alert to do the job of Rāma. They should think of me, if they are devotees of Rāma. I will do what they want”.

ऐहिकेषु च कार्येषु महापत्सु च सर्वदा।

नैव योज्यो राममन्त्रः केवलं मोक्षसाधकः॥

ऐहिके समनुप्राप्ते मां स्मरेद्रामसेवकम्।

यो रामं संस्मरेन्नित्यं भक्त्या मनुपरायणः॥

तस्याहमिष्टसंसिद्ध्यै दीक्षितोऽस्मि मुनीश्वराः।

वाञ्छितार्थं प्रदास्यामि भक्तान् राघवास्य तु।

सर्वथा जागरूकोऽस्मि रामकार्यधुरन्धरः॥



(Koṭe, Mūlki, SK)

Here is an excellent rationale for the immense popularity of the folk-gods among the millions. People are concerned only with their problems here and now; they seek for immediate remedial measures. Where their own reason, custom and competence fail, they resort to supernormal assistance. And uncannily enough, in most cases it works, provided faith is an essential ingredient.

2. TANTRA-DEVATĀ TĀNTRIK INVOLVEMENTS

Hanumān is also a siddha (wizared) of an extraordinary nature. *Padma-purāṇa* describes him as a mighty one whose power consists in his being a siddha, as one who is an adept in all mystic and mysterious lore and as one who presses his power to the benefit of others.



(From Ananda-Mangalam, Tamil Nadu)

सिद्धविद्याप्रभावाढ्यो विनयज्ञो महाबलः।
सर्वशास्त्रार्थकुशलः परोपकृतिदक्षिणः॥



(Bairapaṭṭaṇa, Channapaṭṭaṇa)



(Udayādir, Paḍubidare)



(In Pātna Museum)

Siddhi refers to attainment, accomplishment or success; primarily it means attainment of physical and mental power, although it involves also the idea of self realization. The Siddha-cults in the North as well as in the South which are Śaiva in orientation emphasize the realization of Śiva in oneself. And Śiva is the Ādi-Siddha, a model Siddha.

It may be noted that the Purāṇic accounts (to be given later) of Hanumān either make him an incarnation (avatāra) of Śiva or Rudra, or an aspect (amśavatāra) or offspring of Śiva. And in common with the Kān-phāṭa yogins of the Nātha-Siddha Śaiva tradition, the kuṇḍalas (heavy rings worn in the ear, piercing the ear-cartilages) constitute an important and distinguishing ornament of Hanumān :

कुण्डलद्वयसंशोभिमुखाम्बुजमहं भजे॥

(Śrītattva-nidhi)

A Siddha is technically one who has transformed himself into Śiva, that is to say one who has realized his identity with all things in nature. This is how he comes to possess supreme power. Śiva who is himself a siddha is all-powerful (ellām valla siddhan, in Tamil).



The Siddha tradition recognizes that those who have attained what is known as Kāya-siddhi (accomplishment with regard to their physical constitution) become immortal in effect. They have transmuted their mortal body into an immortal one, by techniques such as prāṇāyāma and other yogic practices. This is known as 'vajra-sādhana' (adamantine approach), involving esoteric alchemy.

The body that the practitioners come to possess is 'adamantine' (vajra-kāya) and supernormal. It is not affected in any way by weather, weapon, time or trouble. Hanumān was called Vajrāṅga-bali in the Siddha sense of the term. We have a mantra emphasizing this aspect :



ॐ नमो हनुमते रुद्रावताराय वज्रदेहाय वज्रनखाय
वज्रमुखाय वज्रोष्णो वज्ररामदूताय स्वाहा॥

Not only his body as a whole, but each limb thereof is adamantine and immutable; and no weapon could possibly injure him. During fights, he employed his teeth and nails, his fists and kicks to great advantage.

The Indian tradition counts him among the seven immortals (ciraṇīvi):, Mārkaṇḍeya, Bali, Vyāsa, Vibhīṣaṇa, Paraśu-rāma, Kṛpa and Aśvatthāma:

मार्कण्डेयो बलिव्यासो हनुमन्तश्च विभीषणः।
परशुरामः कृपो द्रौणी ते चिरजीविनः॥

He is believed to be living till this day in Kimpuruṣa-khaṇḍa, which is the mountainous abode of the Kinnaras to the south of Hemakūṭa ('hemakūṭād dakṣiṇatas tathā kimpuruṣam', *Viṣṇudharmottara*, 1,7,28) :



एवं किंपुरुषे वर्षे सत्यसन्धं दृढव्रतम्।
 रामं राजीवपत्राक्षं हनुमान् वानरोत्तमः।
 स्तौति गायति भक्त्या च सम्पूजयति सर्वशः॥

(Devī-bhāgavata, 8,10,19)

Bhāgavata-purāṇa (8,10) also mentions this place as the present and permanent residence of Hanumān, and also of Rāma and Sītā. Hanumān is engaged in the uninterrupted worship of Rāma, along with the kimpuruṣas and gandharvas:

किंपुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं
 तच्चरणसंनिकर्षभिरतः परमभागवतो हनुमान् सहकिम्पुरुषैरविरत-
 भक्तिरुपास्यते।
 अष्टिष्टेण सह गन्धर्वैरनुगीयमानानां परमकल्याणीं भर्तृभगवत्कथां
 समुपश्रुणेति स्वयं चेदं गायति॥

Rāma is here praised by Hanumān as 'ādipuruṣa' (primordial being), 'uttama-śloka' (worthy of high praise), 'ārya-lakṣaṇa-śīla-vrata' (noble in character and conduct), 'upāsita-loka' (adored and sought by all mankind), 'mahāpuruṣa' (great soul), 'mahābhāga' (majestic personality) and 'brahmaṇya-deva' (divine in nature, being Brahman himself) (5,19,3).



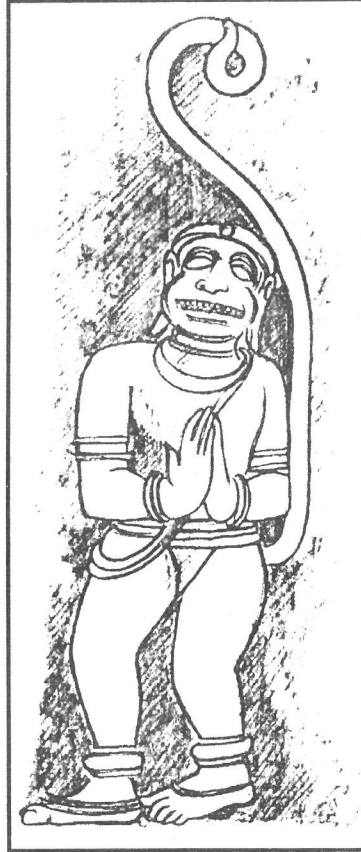
(Bhyātarāyanapura, Bangalore)

Rāma who resides in Kimpuruṣa-loka along with Hanumān who is a siddha is of some significance in the context. Although the Siddha tradition is Śaiva general orientation, the Tamiḻ Siddha Śiva-vākkīyār speaks of Rāma in several songs. Rāma here means 'svātmārāma' (being happy within his own spirit) a mystic experience of one's soul being one with Śiva (śivānubhava). Hanumān residing in kimpuruṣa-varṣa, adoring Rāma, should be taken in the sense of his merging his own individual self in the absolute and universal reality.

This is spoken of in Tāntrik texts as divya-bhāva. Tantra classifies mankind into three groups in accordance with the prevailing dispositions (bhāva): (1) animal or carnal disposition (paśu-bhāva), (2) valiant or dynamic disposition (vīrabhāva); and (3) divine or tranquil disposition (divya-bhāva). *Vāmakeśvara-tantra* defines 'bhāva' as a mental attitude that is earnestly cultivated; and power to accomplish is important in each of the dispositions.

भावो हि मानसो धर्मो मनसैव सदाऽभ्यसेत्॥

(शक्तिप्राधान्यात् भावानां त्रयाणां साधकस्य च।
दिव्यवीरपशूनां च भावत्रयमुदाहृतम्॥)

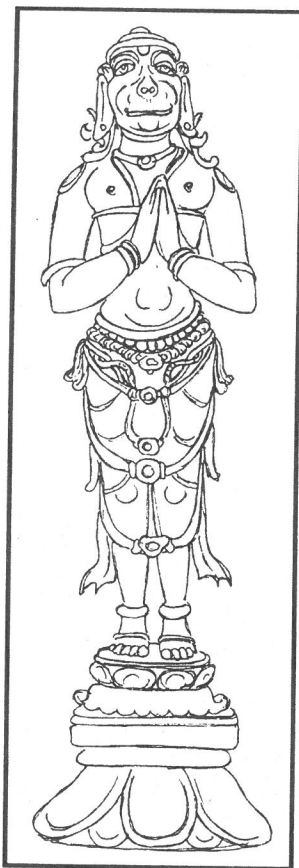


Nuggihalī – Lakṣmīnarasiṃha Swamy Guḍi (Rāmaparivāra)

The power (śakti) here means the mental energy that is available and utilized. The three dispositions correspond to the three guṇas, tamas

(paśu), rajas (vīra) and sattva (divya). Ignorance, infatuation, animal instincts and attachments to pleasures and sources of pleasures characterize the first group. Energetic action, discipline courage reason, and application characterize the second group, while the last group is dominated by wisdom, peace and non-attachment. The last disposition (divya-bhāva), spoken of earlier, is extolled in the tāntrik texts as the siddha state of self-realization.

It is interesting that the figure and character of Hanumān comprehends all three dispositions. In his external appearance he is a 'paśu' (a monkey), in his conduct a 'vīra' (heroic), but in his own nature he is 'divya'. The folk recognition of him is as a 'vīra', whose supernormal actions reveal great courage, indomitable energy, firm conviction, undaunted perseverance and supreme sacrifice; he is undaunted by circumstances, however adverse and inimical.



People who abide at the 'paśu' level (which is the primary and necessary stage for all, and which is universal in its scope, (for 'all the animals, as ground for human beings on earth to be founded upon') look upto the 'vīra' for strength, support and guidance. And Hanumān as a siddha went on to enter into the 'divya' stage towards the close of his career on earth. This is his sojourn in the Kimpuruṣa country.

A siddha is also one who has become an adept in the various supernormal powers, which are at once mystical and magical. Many are such attainment listed in books, eight, fifteen, sixty-four, sixty-eight or eighty-four. But the usual enumeration is of eight siddhis (aṣṭa-siddhi). They are grouped under three heads, the first pertaining to supreme wisdom (jñāna), the second to the supernormal powers of the mind (śakti), and the third to the magical powers of the body (kāya).

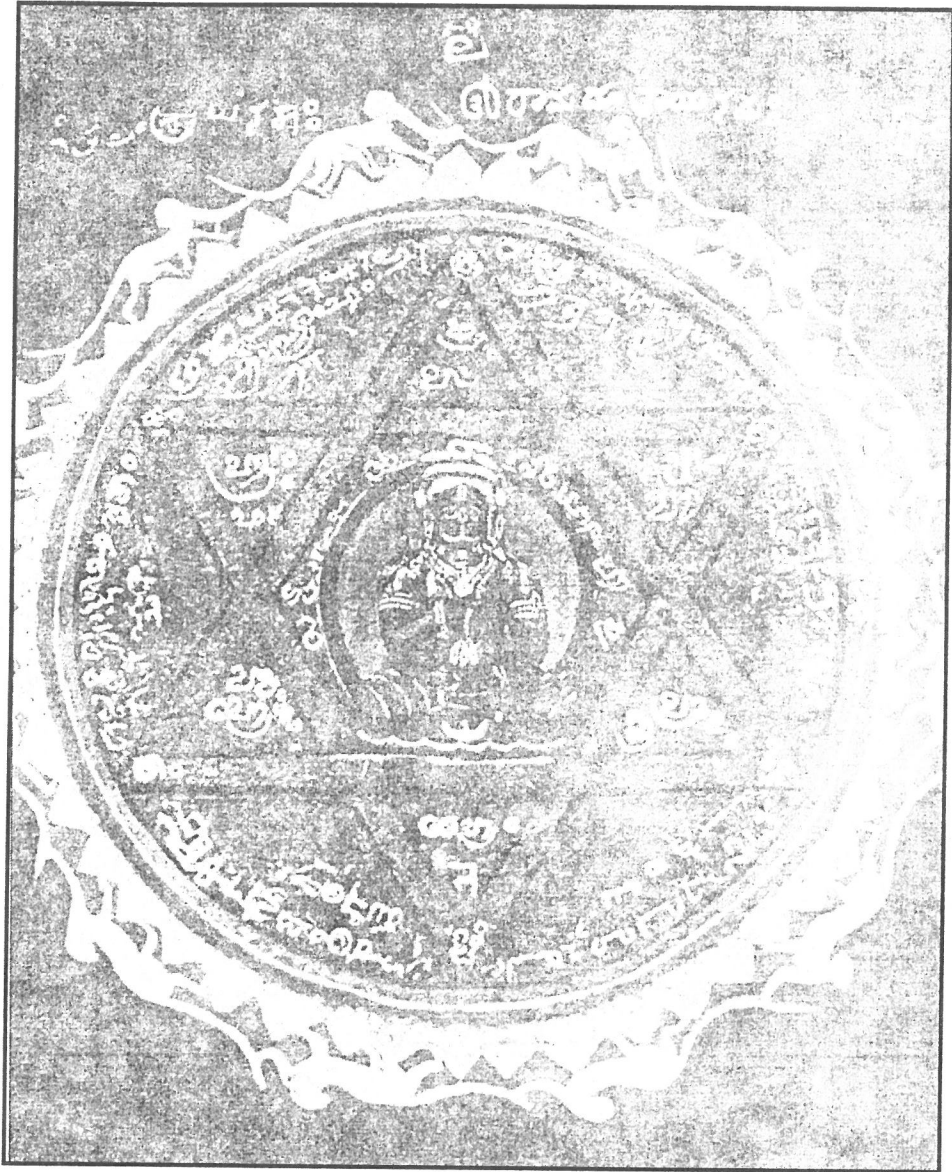


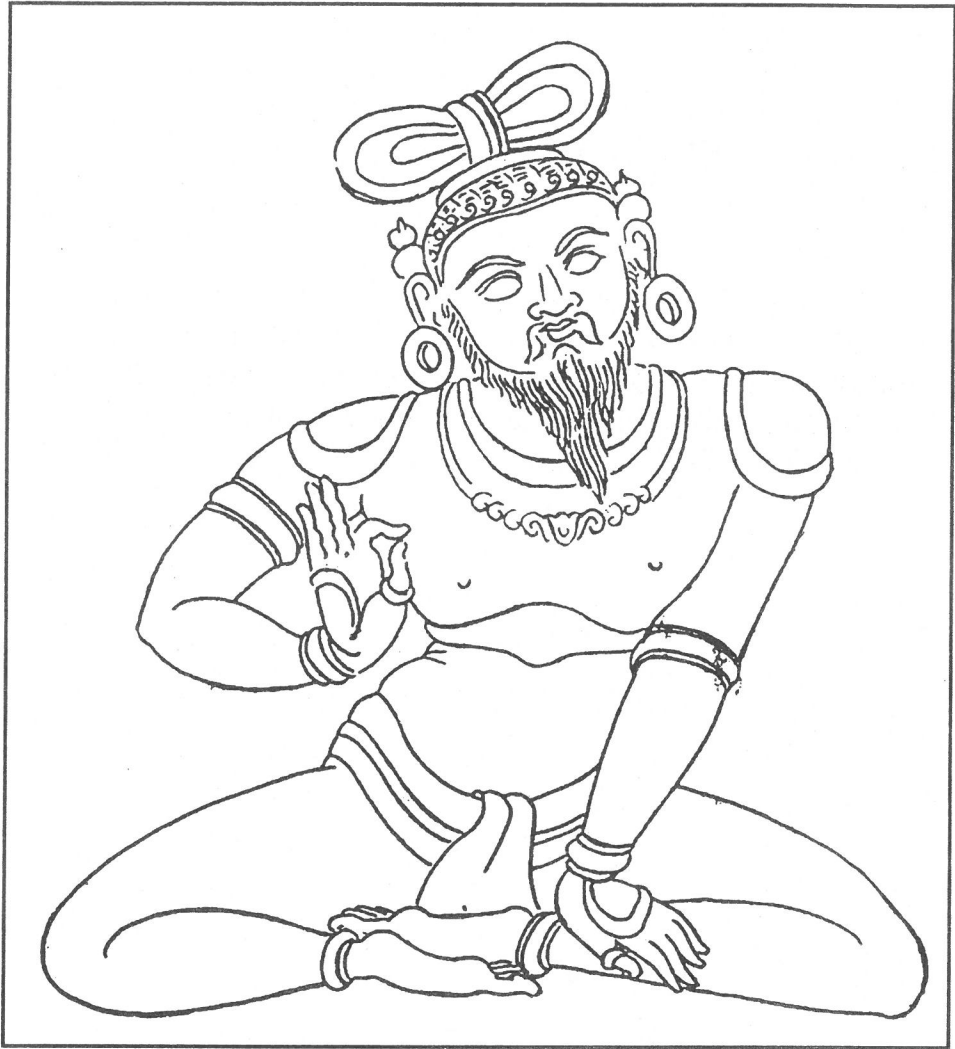
(stone. from Śucīndram temple)

- I. 1. Garimā (power to reach everywhere)
2. Prākāmya (power to exercise free-will)
- II. 3. Īśitva (power to create or control)
4. Vaśitva (power to dominate over creation)
5. Kāmāvasāyitva (power to grant with-fulfilment)



- III. 6. Aṇimā (power to assume a body that is minute)
7. Mahimā (power to expand indefinitely)
8. Laghimā (power to float in air)

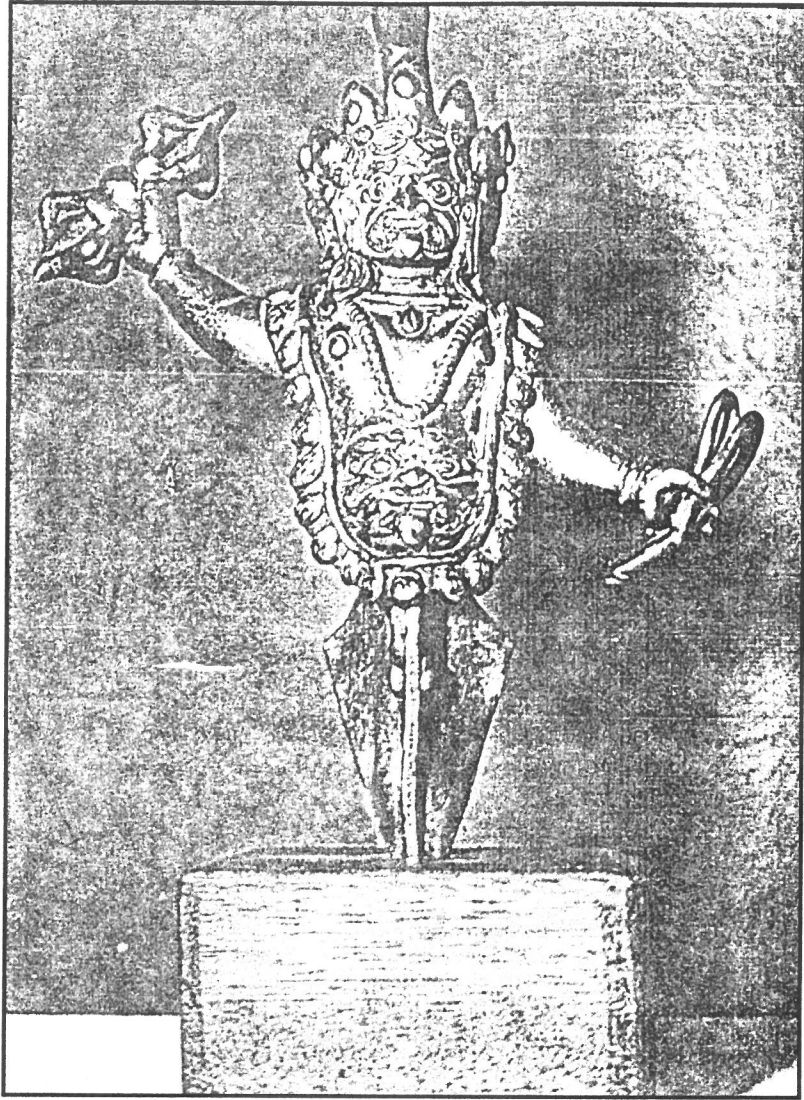






Virāsana

Now it becomes clear why Hanumān is called a siddha. He possessed all these siddhis, as the epics, the purāṇas and tāntrik accounts amply testify. That is also why there are numerous tāntrik rituals where Hanumān is invoked to ward off evil and shower benefits. His power could be constructive or destructive.



PHUR-BU
(Tibetan version of Vīra-Hanumān)

Consider, for instance, the following tāntrik invocation to Hanumān, which is meant to eradicate all evil influences from seen and unseen sources alike. It is prescribed to be recited ten thousand times at midnight on Tuesdays, by those who are afflicted by grave diseases, or troubled by evil influences. Hanumān here is to be visualized as a fierce and indefatigable spirit who can effectively handle all kinds of inimical pressures, as a terrific aspect of Rudra :

ॐ ऐं श्रीं ह्रां ह्रीं हं ह्रौं हः ॐ नमो भगवते महाबलपराक्रमाय
भूत-प्रेत-पिशाच-ब्रह्मराक्षस-शाकिनी-डाकिनी-यक्षिणी-पूतना-मारी-
महामारी-राक्षस-भैरव-बेताल-ग्रह-राक्षसादिकान् क्षणेन हन हन, भञ्जय,
मारय मारय, शिक्षय शिक्षय।

महामाहेश्वर रुद्रावतार ॐ ह्रीं ह्रीं हं ठं ठं ठं फट् स्वाहा॥

The valiant and powerful Hanumān is asked here to break, tear down punish and kill in an instant evil spirits, disembodied spirits, ghosts, goblins, demons, fiends, devouring ogresses and other forces which cause distress and misfortune. For getting one's undertaking through, with profit and success, the following spell has been indicated:



(Bhaktapur, Nepal)

ॐ नमो हनुमते सर्वग्रहान् भूतभविष्यद्वर्तमानान् दूरस्थसमीपस्थान्
छिन्दि छिन्दि भिन्दि भिन्दि।

सर्वकालदुष्टबुद्धीन् उच्चाटयोच्चाटय। परबलान् क्षोभय क्षोभय।
 मम सर्वकार्याणि साधय साधय।
 ॐ नमो हनुमते ॐ ह्रां ह्रीं हूं फट्॥

Any undertaking for being successful must overcome and eliminate numerous impediments, which may belong to the past, present or future, and which may be caused by wicked minds who are opposed to the undertaking. Hanumān is here sought to tear such impediments to pieces, to break them down, to drive away the inimical minds, and to overcome the power of those who oppose. Hanumān is also invoked to attract, demolish and burn up the evil planetary influences which cause diseases of various kinds and render all poisons altogether ineffective; and to defeat death and eliminate fear.



ॐ नमो हनुमते पाहि पाहि, सर्वग्रहभूतानां शाकिनी डाकिनीनां विषमदुष्टानां
 सर्वेषां आकर्षय आकर्षय, मर्दय मर्दय, छेदय छेदय। मृत्युं मारय मारय।
 भयं शोषय शोषय, प्रज्वल प्रज्वल। भूतमण्डल-पिशाचमण्डल निरसनाय
 भूतज्वर-चातुर्थिकज्वर-विष्णुज्वर-माहेश्वरज्वरान् छिन्दि छिन्दि, भिन्दि
 भिन्दि। अक्षिशूल-पक्षशूल-शिरोऽभ्यन्तरशूल-गुल्मशूल-पित्तवातशूल-
 ब्रह्मराक्षसकुल-पिशाचकुल-प्रबलनागकुल-छेदनं विषं निर्विषं कुरु कुरु
 झटिति ॐ ह्रां सर्वदुष्टग्रहान् निवारय निवारय स्वाहा॥

It is usual in the Tāntrik context to specify certain seed-syllables (bījākṣara) to represent the deities that are invoked or sought to be propitiated. It is also usual for the seed-syllables to be, in a large number of cases, the initial letters of the names of the deities. There are, however, seed-syllables independently symbolizing the elements and forces.

Thus, 'ham' (हं) is the seed seed-syllable representing Hanumān, and this seed-syllable also symbolizes sky or space (ākāśa, viyat). 'Ha' is the first letter in the common name of Hanumān; it is transformed into a seed-syllable by adding the mystic anusvāra (am, representing the lunar energy, indu) to it: it becomes 'ham' (हं). When the symbol of mystic fire (agni, 'ra') is added to it, it becomes 'hram' (ह्रं). And to make it further filled with feminine energy of creativity, īm (which represents śakti or devī) is added: it now issues the form of 'hrīm' (ह्रीं). The long vowel endings ā ī and ū make the triple māyā-bīja :



हाँ हीं ह्रीं॥

These three seed-syllables are together considered powerful representations of any deity invoked to protect or destroy. This is especially employed with regard to Hanumān. There is also a pentad of seed-syllables (pañca-kūṭa), specific to Hanumān :

हस्त्रं खं हस्त्रौ हस्त्रं हसौ॥

(hsphrēm, khphrēm, hsraum, hskhphrem, hsaum) when the six-lattered formula 'hanumate namaḥ' follows the articulation of these five seed-syllables, it makes a mahāmantra of Hanumān. Alternately, but more commonly, the praṇava (Om, also called tāra), the vāgbhāva (aim, ऐं) and the padma (śrīm, श्रीं) are uttered at the beginning.

Usually, the spell contains words which are intelligible and which indicate what the deity is supposed to do (action-words, like कुरु 'perform', हन 'kill', दह 'burn', भिन्दि 'break' उच्चाटय 'drive away' आकर्षय 'attract', मारय 'destroy', निवारय 'eliminate', शोषय 'dry up' etc.); and these are repeated so as to add force to the action indicated (कुरु कुरु, हन हन, दह दह, उच्चाटयोच्चाटय, आकर्षयाकर्षय etc.) Sometimes, the words may appear meaningless; but there will be the spell for the cure of the disease of the spleen called plīha:



ॐ यो यो हनुमन्त फलफलित धगधगिति आयुराष परुडाह॥

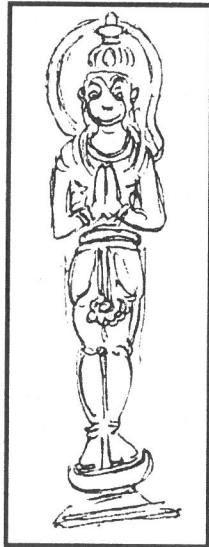
४	३	८	
९	५	१	
२	७	६	

Yantra on a Rāma-ṭanka. The obverse has a figure of Hanumān flying carrying the gandhamādana hill on his right hand.

In the yantra, the total of any three numbers in a row is 15, which is a mystical number.

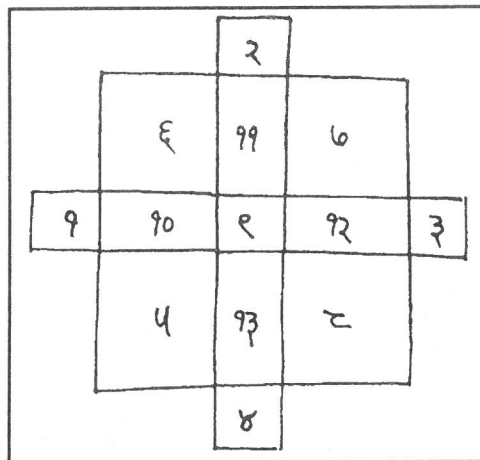
4	3	8	
9	5	1	
2	7	6	

The letter 'yo', repeated, is the seed-syllable 'ya' for wind (vāyubīyā), which is modified with the addition of the sadyojāta 'o'. The other letters are also similarly suggestive. In the mantra for the removal of bondage,

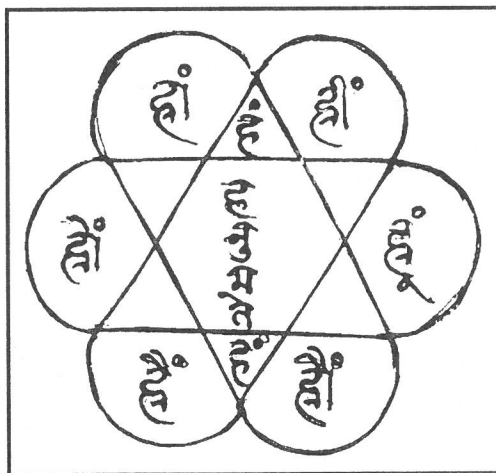


There is a sequel which is also ejaculated:

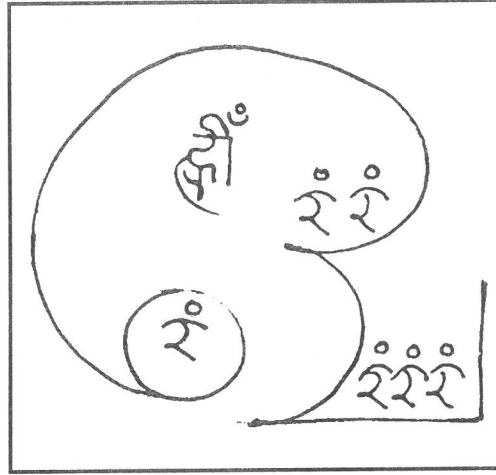
The first two letters of the sequel, 'hari', not only denotes monkey, but also an esoteric significance. 'Ha' is the seed-syllable of 'sky' or 'space' (ākāśa, viyat, gagana), and 'ra' is the seed-syllable of 'fire' (agni, jvalana); the last letter gets modified by the 'eye' (netra), 'i'. Thus the word 'Hari' means 'the eye of fire in the sky'.



Often times, the mantra (a magical spell) is used along with a yantra (a magical design), specific to that deity. There are many yantras (pūjana) which are employed in the worship of Hanumān. Either they are used with the mantra inscribed inside the yantra, the letters being appropriately distributed, or without any inscriptions. The former is said to be the more effective employment.



Some yantras with inscriptions of the seed-syllables in them are also worn on the body (dhāraṇa-yantra) as an amulet. These are protective devices. Tāntrik texts contain detailed prescriptions concerning the preparation and use of yantras, specific to deities. *Hanumat-kalpa* is an important text of this kind.

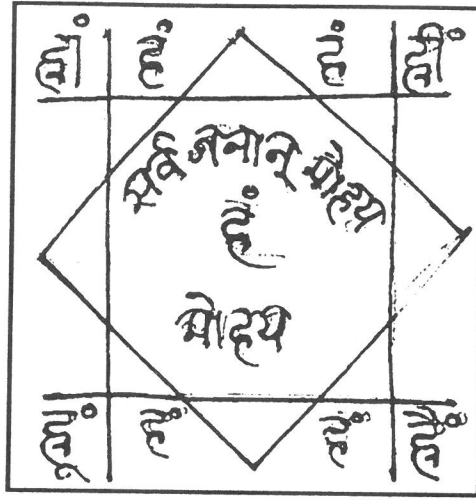


Tantra has also its sinister aspect. It employs spells and other magical devices, withcharft, sorcery and black magic to cause trouble to others. The tantra that is meant to promote one's own welfare, health and prosperity by magical or occult means without causing distress to others is positive or constructive "white": it is called 'pauṣṭika' (nourishing). And for this, the practitioner's mind and heart are required to be pure.

But the tāntrik techniques may also be used in a negative or destructive way, deliberately designed to cause distress to those whom one does not like. These techniques go by the name of 'abhichāra' (destructive).

There are six techniques, collectively designated 'ṣaṭ-karma':

1. vaśīkaraṇa (enticing people by force),
2. stambhana (arresting speech, movement or function of limbs),
3. vidveṣaṇa (causing ill-will among friends),
4. ucchāṭana (driving away people from their habitat by magical means),



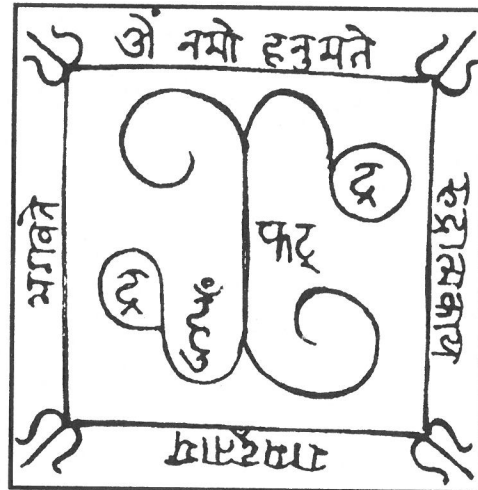
5. māraṇa (killing), and
6. mohana (causing confusion or infatuation. Sometimes
7. Jṛmbhaṇa (causing yawning, lethargy and lassitude) and
8. ākarṣaṇa (attracting people against their will) are also added to the list. In *Mantra-dvātriṃśikā* we read:

स्तम्भनं मोहमुच्चाटनं वश्याकर्षणजृम्भणम्।

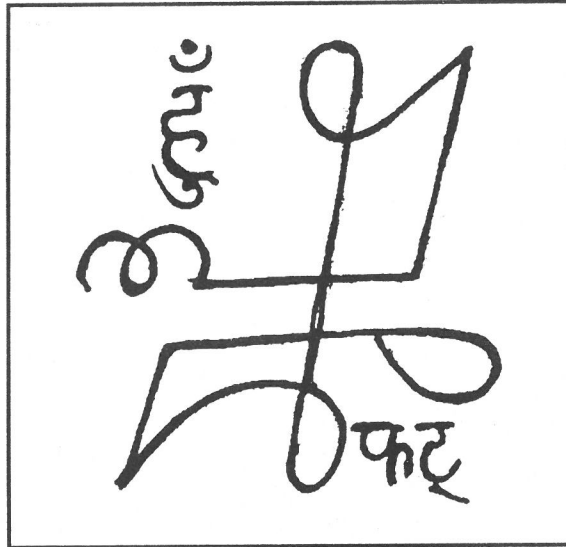
विद्वेषणं मारणं च शान्तिकं पौष्टिकं तथा॥

विद्याप्रवादपूर्वस्य तृतीयप्राभृतादयः।

उद्धृतः कर्मघाताय श्रीवैरस्वामिसूरिभिः॥

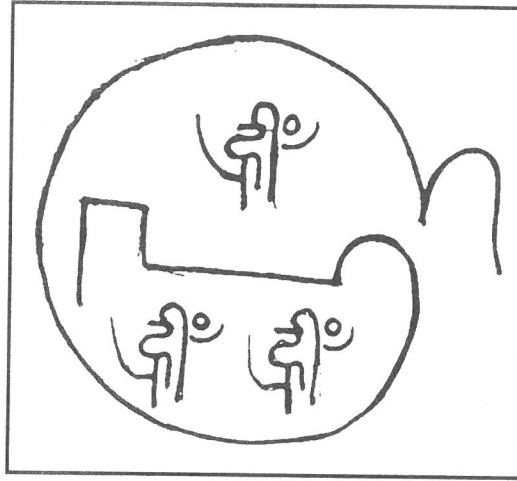


Among them, mohana, ucchāṭana, māraṇa, vidveṣaṇa and jṛmbhaṇa are said to be 'tāmasī' (very vile and wicked), and the not to be resorted to, unless under extreme compulsions. Stambhana (paralysing or arresting) may be employed against reptiles, enemies, thieves or robbers. Mohana is the technique of bringing about love and infatuation of a desired man or woman towards oneself (strī-puruṣa-mohana), causing admiration to oneself among the member of an organization (sabhā-mohana), or making the king fond of oneself (rāja-mohana). Uchchāṭana is to make the disliked person ill, troubled in mind, disinterested in life and quit his place or position. Making the enemy tremble and shiver in fear is included in jṛmbhaṇa. Causing hatred within the family, community or organization is vidveṣaṇa.

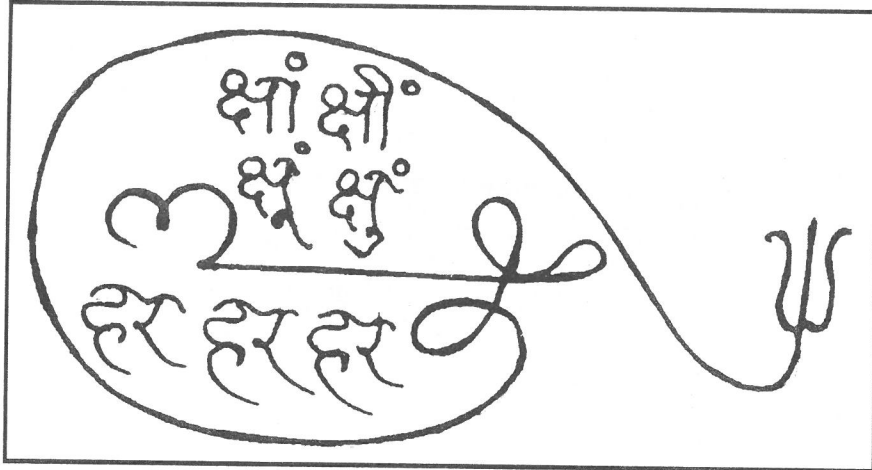


According to Manu (11, 63), enticement by herbs and mantras (vaśīkaraṇa) is the primary karma, and all other karmas derive from it. In this mūlakarma, the practitioner forces by occult means things or people to move towards himself (vaśyākaraṇa).

Besides these, there are two others, śāntika and pauṣṭika, which are by no means sinister, but employ almost the same techniques. The former is directed against diseases, fears, enemies and impending calamity. The latter is intended to bring about health, wealth, happiness, good fortune and wish-fulfilment.



Prapañca-sāra-tantra (23,5) prescribes a lengthy mantra, called 'trailokya-mohana' to accomplish all these at once. It is said that in each of these karmas, the mental condition of the practitioner (peaceful, anxious, agitated, indignant, envious etc.) becomes significant.



Hanumān is the deity that is resorted to even by these sinister t̥āntrik-practitioners. In particular, a form of Hanumān known as Pañcamukhī (five-faced) is meant only for such occult practices. The heads in this form are those of monkey, (markaṭa), wild boar (sūkara), lion (simha), vulture (śyena) and magical horse (aśva or haya). Although the usual explanation is that the form is a syncretic representation of three forms of Viṣṇu (Varāha, Nṛsiṃha, Hayagrīva), alongside the two attendants of Viṣṇu (Garuḍa and Hanumān) the context and the form of the spells do not seem to support it.

The face on the east is Hanumān's; it is capable of destroying all enemies. The spell takes this form:

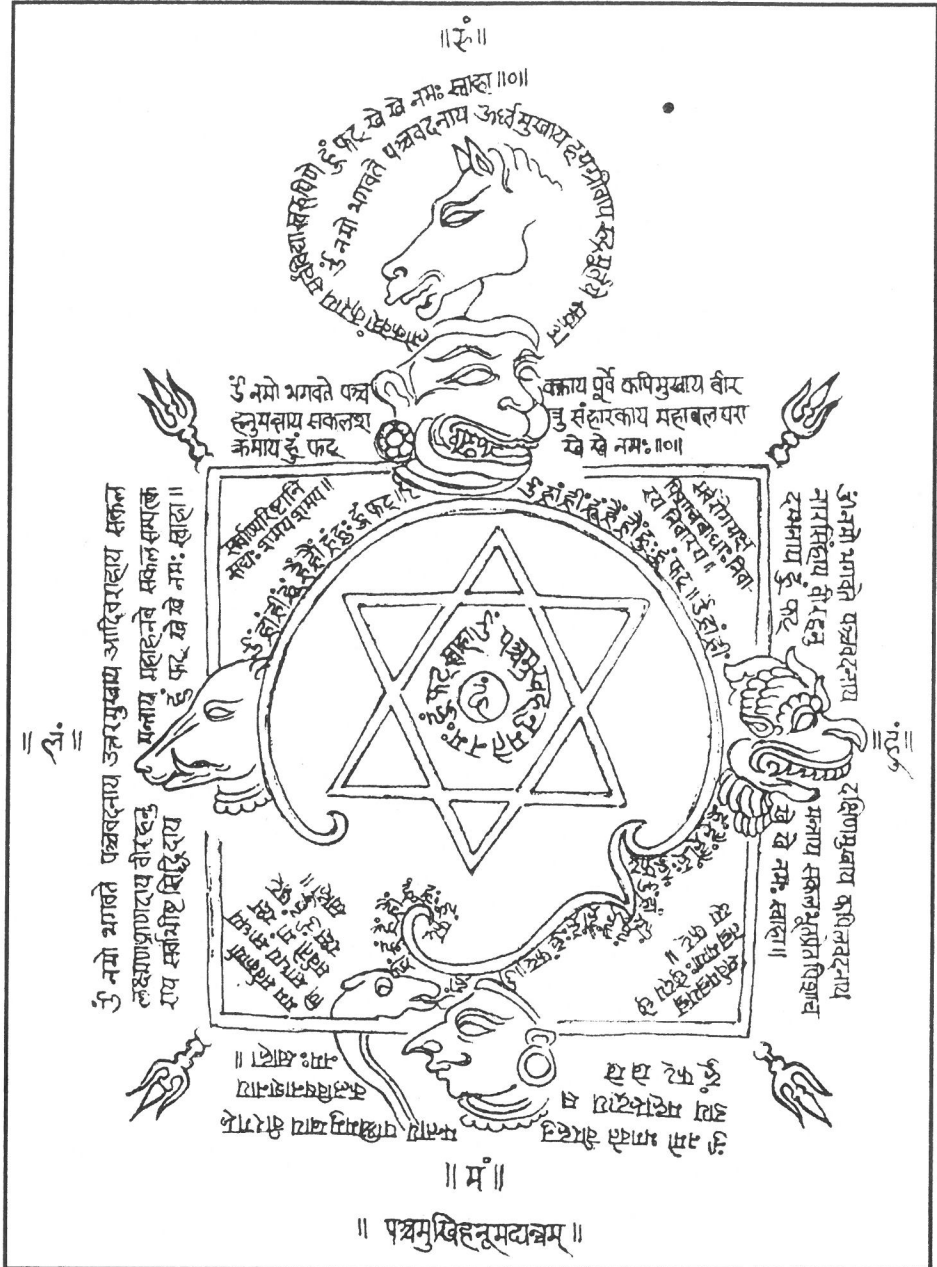
ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय पूर्वमुखे टं टं टं टं
सकलशत्रुसंहारकाय स्वाहा॥



(Hanumad-Yantra)

The southern face is that of the lion (Nārasimha), capable of vanquishing all evil spirits, with the spells:

ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय दक्षिणमुखे करालवदनाय
नारसिंहाय हां हीं हूं हौं हः सकलभूतप्रेतदमनाय स्वाहा॥



The western face is the vulture's (Garuḍa), capable of overcoming all obstacles. The spell is

ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय पश्चिममुखे गरुडाय मं मं मं
मं मं सकलाविद्यानिवारणाय स्वाहा॥

The northern face is that of boar (varāha), capable of bringing in all prosperity :

ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय उत्तरमुखे आदिवराहाय
सकलसम्पत्कराय स्वाहा॥

The face on the top is horse's (Hayagrīva), capable of enticing all people :

ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय ऊर्ध्वमुखे हयग्रीवाय आं ह्रीं
क्रों हें श्रीं सकलजनवशीकरणाय स्वाहा॥

It may be noted that the spells do not correspond with the forms of Viṣṇu. Further, the articles carried in the ten hands of the Pañcamukhi-Hanumān do not symbolize the forms of Viṣṇu that are supposed to be integrated here: fist, sword, trident, noose, mountain, mace, tree, water-pot, shield and the gesture of wisdom.



Pañcamukhi-Hanumān
(bronze from a temple in Abbūr)

It seems more reasonable to assume that the five faces relate to the four elements like monkey (ākāśa), lion (agni), vulture (vāyu), boar (jala), and to the sun (horse, top), It has also been suggested that the five heads represent the pentad of deities (Pañcāyatana): Viṣṇu (vulture), Śakti (lion), Gaṇeśa (boar), Śiva (monkey, Hanumān being an incarnation of Rudra) and Sūrya (horse).



(Five-headed Hanumān as the manifestation of Kali, Kangra)



Hanu-Bhairava

The icons of this five-headed form of Hanumān are seen to have ten, twelve or twenty arms; and each of the faces has three eyes; It is clear that the form is t̃āntrik, as it bears a close relationship with the form of Hanu-bhairava, the composite form of Hanumān and Bhairava, prevalent in Nepal and Tibet.

And the upāsana too is in the tāntrik mould. The dhyāna of this form as given in the *Kavaca* describes the five faces as exceedingly terrific (mahābhīma, bhīṣaṇa, atyugra-teja, ghora), luminous (dīpta, koṭiśūrya-sama-prabha), and awe-inspiring (adbhuta):

पञ्चवक्त्रं महाभीमं त्रिपञ्चनयनैर्युतम्।
 बाहुभिर्दशभिर्युक्तं सर्वकामार्थसिद्धिदम्॥1॥
 पूर्वं तु वानरं वक्त्रं कोटिसूर्यसमप्रभम्।
 दंष्ट्राकरालवदनं भृकुटिकुटिलेक्षणम्॥2॥
 अस्यैव दक्षिणं वक्त्रं नारसिंहं महाद्भुतम्।
 अत्युग्रतेजवपुषं भीषणं भयनाशनम्॥3॥
 पश्चिमं गारुडं वक्त्रं वक्रतुण्डमहाबलम्।
 सर्वनागप्रशमनं विषभूतादिभञ्जनम्॥4॥
 उत्तरं सौकरं वक्त्रं कृत्स्नं दीप्तं नभोपमम्।
 पातालमिञ्जवेतनाल ज्वररोगदिकृन्तनम्॥5॥
 ऊर्ध्वं हयाननं घोरं दानवान्तकपरं परम्।
 येन चक्रेषु विप्रेन्द्र नाटकाख्यं महाहवे॥6॥
 कुर्वन्तु शरणं तस्य रणं सर्वशत्रुहरं परम्।
 ध्यात्वा पञ्चमुखं रुद्रं हनुमन्तं दयानिधिम्॥7॥

The is also a ten-head form of Hanumān, reminding us of the ten-headed Rāvaṇa who was humiliated by Hanumān, and symbolizing the ten vital currents (daśa-prāṇa, five of cognition and five of action, jñānendriyas and karmendriyas). One of the spells has the words:

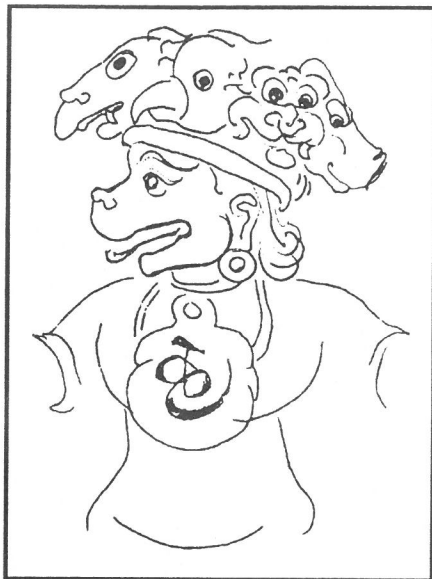
हं हनुमते क्षेत्रौ दशकण्ठमदहर्त्रे दशास्याय दशदिग्बन्धनाय.....॥

And a form with eleven hands is also met with, probably representing the eleven forms of Rudra (ekādaśa-rudra), whose incarnation is Hanumān. The number eleven is significant for Hanumān, and is involved in rituals and spells pertaining to this deity.



There are spells which speak of Hanumān as Kālāgni-rudra (or Rudra during the general conflagration during pralaya), or as an incarnation of Vīrabhadra (Pralaya-kāla-vīrbhadra). One of the versions of long spell, called 'Hanumad-ahorāstra' begins with this identification:

ॐ हं हनुमते नमो भगवते कालाग्निरुद्ररूपिणे वज्राङ्गाय महाभीषाय घोरपिङ्गलाक्षाय
उद्यत्प्रलय-काल वीरभद्राय रौद्रावताराय कालान्तकभैरवाय विश्वरूपिणे वायुवेगमनोवेगाय
परविद्यानिवारकाय.....॥



CHAPTER TWO

IN THE LIGHT OF THE PURĀṆAS

1. THE VEDIC BACKGROUND



The Purāṇas constitute not only a treasury of the country's fables, myths and legends but a historical source-material of sorts. They also reflect the folk achievements and contain valuable information about numerous cults. Several purāṇas deal with the background of Hanumān, his career, his heroic deeds, his character and supernormal status. There are accounts of his association with the Rāmāyaṇa, and also accounts which are independent.



We find Hanumān playing an important role in story of Rāmāyaṇa, not only in Vālmīki's great epic poem, but in other versions like *Adhyātam-Rāmāyaṇa*, *Ānanda-Rāmāyaṇa*, *Gāyatrī-Rāmāyaṇa*, Nīlakaṇṭha's *Mantra-Rāmāyaṇa*, *Bhṛṣuṇḍi-Rāmāyaṇa* and the accounts in *Mahābhārata* (Aranyaparva) and *Bhāgavata*, but also in *Padma-purāṇa* (pātāla-khaṇḍa) *Agnipurāṇa* (chapter 9) *Nṛsiṃha-purāṇa*, *Brahmāṇḍa-purāṇa* (where we have the 'Hanumat-sahasanaṃ' and the 'Kavaca'), *Bhaviṣyottara-purāṇa* (containing the 'Hanumat-vratākathā'), *Brahma-purāṇa* (chapter 84), *Brahma-vaivarta-purāṇa* (62,75) *Bhaviṣya-purāṇa* (3,4,13), *Brhad-dharma* (chapters 18 and 20), *Śiva-purāṇa* (Śatarudrīya-saṃhitā, 20) *Skanda-purāṇa* (Mahēśvara-Khaṇḍa, 9 and 10) *Garuḍa-purāṇa* (ch. 143), *Kūrma-purāṇa* (1,21,34,42), *Nārada-purāṇa* (Pūrvakhaṇḍa, 3,78,20 containing Hanumat-kavaca), *Viṣṇu-dharmottara-purāṇa* (1,222), and *Varāha-purāṇa* (158).

Agastya-saṃhitā, *Śaunaka-saṃhitā* (Sudarśana-cakra-rāja-saṃhitādhyāya), *Gāruḍī-tantra*, *Agastya-saṃhitā*, *Sudarśana-saṃhitā*, *Mantra-mahodadhi*, *Mantra-tantropāsanā*, *Brhajjyotiṣārṇava* (Hanumat-upāsanādhyāya), *Mantra-mahārṇava* and *Hanumat-upaniṣad* also contain details about Hanumān.



There are also works dealing with the Rāma story involving Hanumān significantly in Prākṛt, Apabhraṃśa and dialects. The Jaina Rāmāyaṇas like Vimāla-sūri's *Pauma-carita* (about 100 A.D.), Raviṣeṇa's *Padma-purāṇa* (678 A.D.), the Rāmāyaṇas of Sanghadāsa (609 A.D.), Dhanésvara-sūri (8th cent.), and Śīlācārya (868 A.D.), the Rāmāyaṇa chapter in Guṇa-bhadra's *Uttara-purāṇa* (839 A.D.) and in Puṣpa-danta's *Mahāpurāṇa* (958 A.D.) and Hemacandra's Rāmāyaṇa (12th Cent.) contain important variations in theme, sequence and characterization of the story.

Well-known are works in the Indian dialects, like Tulasī-dāsa's *Rāma-carita-manās* (Hindī dialect Avadhi), Kṛtibāsa's Rāmāyaṇa (Bengali), Kamban's Rāmāyaṇa (Tamiḻ) Bhāskara and Raṅganātha-Rāmāyaṇas (Telugu), Mādhava Kandali Rāmāyaṇa (Assamese) Kauśika and Torave-Rāmāyaṇas (Kannāḍa), introductory verses in Samartha-

Rāmadāsa's *Dāsa-bodha* (Marāṭhi), *Bhakta-mālā* of Rāmasnehhisampradāya (Hindī), Guru Govinda-Singh's *Govinda-Rāmāyaṇa* (Panjābi), and *Pātāla-Rāmāyaṇa* (Malayalām).

The story of Rāmāyaṇa with Hanumān as a major character has become popular in South-east Asia: Nepal, Burma, Thailand, Vietnam, Java, Bali, Borneo and Ceylon. Yogīśvara's *Rāmāyaṇa* in Java, *Rāma-Kerti* in Cambodia, *Rāma-Kien* in Thailand, *Hikayet-seri-Rāma* in Malaysia and *Rāmāyaṇa-Kakavin* in Indonesia portray Hanumān in an interesting light.



In China, the story of the Golden Monkey (Jinhou) in the popular *Xiyou-ji* (*Pilgrimage to the Western Heaven*) by Wu Chengen (16th Cent.) is based on the adventures of Hanumān, *Rāma-Vatibu* (Burmese) and *Hobutsushu* (Japanese) are also versions of Rāmāyaṇa with Hanumān as the central figure.



Line Drawing, Cambodia

All these later works draw significantly from the Purāṇic accounts of Hanumān, although the main theme depends on Vālmīki's epic-poem, with of course regional and cultural variations. The Purāṇic accounts also depend on the same epic-poem, but about the details not found in that source they provide interesting pieces of information, probably derived from folklore and embellished with imagination.



Line Drawing, Bali

The principal lacuna in the epic-poem, at any rate in the earlier and more authentic portions thereof, is the background information about Hanumān; and this the Purāṇas supply. The information provided in the Purāṇas, as always, is a curious amalgam of traditional wisdom, folk elements, symbolism and historical narrations preserved in the racial memory.

It has been suggested, not without justification, that the origin of Hanumān is to be found even in the hymns of *Ṛgveda*. In fact, Nīlakaṇṭha's *Mantra-Rāmāyaṇa* is a valiant effort to interpret several Vedic passages in the light of Rāma's story.

There are verses in the *Ṛgveda* which relate the wind-god (Marut) with Agni, Rudra, Indra and Viṣṇu, and contain other pieces of details which the Purāṇas avidly took over and utilized to construct or reconstruct Hanumān's career. In *Ṛgveda*, 5,3,3, we read :

तव श्रिये मरुतो मर्जयन्त रुद्र
यत्ते जनिम चारु चित्रम्।
पदं यद्विष्णोरुमं निधायि
तेन पासि गुह्यं नाम गोनाम्॥

There are other verses in *Ṛgveda-samhitā*, which contain significant suggestions for Hanumān's story. A few instances are given below :

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

(10, 53, 7)

प्र कृष्टिहेव शूष एति रोरुवदसुर्य
वर्णं निरिणीते अस्य तम्।
जहाति वद्विं पितुरेति निष्कृतमुपप्रुतं
कृणुते निर्णिजं तना॥

(9, 71, 2)

नृ बाहुभ्यां चोदितो धरया सुतोऽ
 नुष्वधं पवते सोम इन्द्र ते।
 आप्राः क्रतून् त्समजैरध्वरे
 मतीर्वेदेषच्चम्बो रसदद्भरिः॥

(9, 72, 5)

इषुर्न धन्वन् प्रतिधीयते मतिर्वत्सो
 न मातुरुसर्ज्युधनि।
 उरुधारेव दुहे अग्र आयत्यस्य
 व्रतेष्वपि सोम इष्यते॥

(9, 69, 1)

अग्रिं दूतं वृणीमहे होतारं विश्ववेदसम्।
 अस्य यज्ञस्य सुक्रतुम्॥

(1, 12, 1)

ममच्चन ते मघवन् व्यसो निवि विधिवाः
 अप हनू जघान।
 अधा निविद्ध उत्तरो बभूवाञ्छिरो
 दासस्य सं पिणग्वधेन॥

(4, 18, 9)

हिरण्यरूपः स हिरण्यसंष्ट्रगपां
 नपात् सेदु हिरण्यवर्णः।
 हिरण्ययात्परि योनर्निषद्या
 हिरण्यदा ददत्यन्नमस्मै॥

(2, 35, 10)

अनु स्वधामक्षरन्नापो अस्याऽवर्धत
 मध्य आ नाव्यानाम्।
 सधीचीनेन मनसा तमिन्द्र
 ओजिष्ठेन हन्मनाहन्नभि धून्॥

(1, 33, 11)

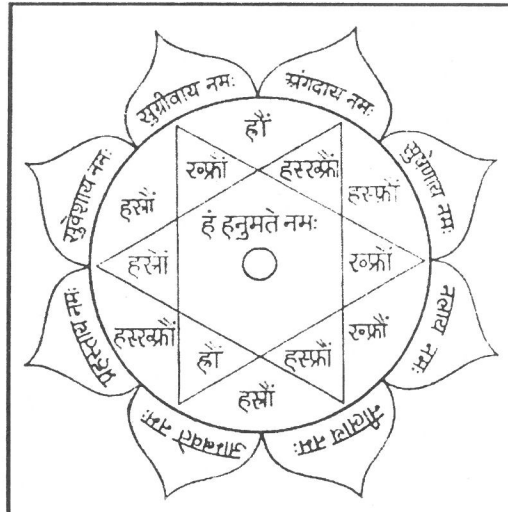


It can be seen that the main framework for Hanumān's story has already been set here; the outlines thus provided remained to be filled by the purāṇas. In the early Vedic literature (Samhitās and Brāhmaṇas), Agni, Indra, Maruts, Vāyu and Rudra are closely related with each other, share many traits and frequently identified.

Hanumān in later legends is associated with all of them. He is Māruti (offspring of the Maruts), Vāyu-sūnu (son of Vāyu). Indra damages his chin (hanu) with his weapon, Vajra. *Rgveda-samhitā* (4, 18, 9) refers to the breaking of the chin. He is the son of Rudra, or an incarnation of Rudra (rudrātmaka). And Rudra is identified with Agni (Rg. 3, 2, 5; 7, 1, 10, 4). The Tāntrik spells which invoke Hanumān to drive away diseases and misfortunes remind us of Rudra being himself identified with diseases and misfortunes. Like Rudra, Hanumān causes troubles, and also cures them. And Hanumān's aspect as Agni is to be seen in the burning of Lankā.



The principal god in the Vedic literature is Indra, who in later legend made Añjana's son Hanumān. Indra's close association with the Maruts, who are gods of wind, of thunderstorm, of lightning and of the rains, is celebrated in numerous Vedic passages.



The maruts are the 'loyal helpers' of Indra, among the gods. They are benevolent ('vasavaḥ' good folk, 7, 56, 17) and not cruel (ghora); and they are so unusual in their form that they appear to belong to foreign lands (pārāvatas, 5, 52, 11). They are seven in number (*Taittirīya-saṃhitā*, 2, 2, 11, 1 'sapta-gaṇā vai marutah'), and are regarded as the children of Diti, unlike the other devas, who are the children of Aditi (*Viṣṇu-purāṇa* 1, 21). They are warrior tribes, who fight for Indra. Indra is distinguished as 'marutvat' (one who has the Maruts to help him, 4, 21, 3 and 5, 42, 6); and Viṣṇu also is 'marutvat' (5, 87, 1). The kinship of Indra with the Maruts is extolled in passages like:

रासि क्षयं रासि मित्रमस्मे
रासि शर्ध इन्द्र मरुतं नः॥

(2, 11, 14)

स्वस्ति इन्द्रामरुतो दधात॥

(2, 29, 3)

उत स्य न इन्द्रो विश्वचर्षणिः।
दिवः शर्धेन मारुतेन सुक्रतुः॥

(2, 31, 3)

Śatapatha-brāhmaṇa (9, 3, 1, 26) quotes *Vājasaneyi-saṃhitā* (27, 80), and gives the names of these maruts: Śukra-jyoti, Citra-jyoti, Satya-jyoti, Jyotiṣmān and so on ('namanyeṣāṃ etāni'), which are all suggestive of light. *Taittirīyāāranyaka* (5, 4, 8, 26), in fact, describes the maruts as rays of the sun:

असौ खलु वा आदित्यः प्रवर्यः।
तस्य मरुतो रश्मयः॥

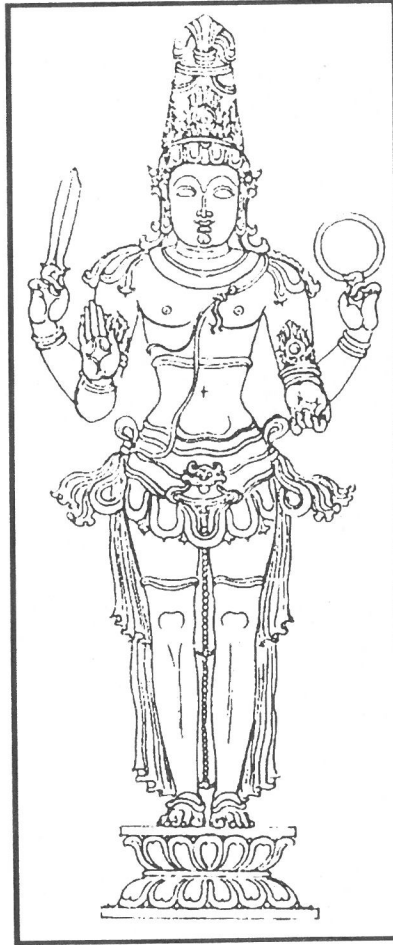
Tāṇḍya-mahā-brāhmaṇa (14, 12, 9) likewise equates the Maruts with solar rays:

मासा वै रश्मयो मरुतो रश्मयः।
मरुतो वै देवानां भूयिष्ठाः॥



It is interesting that the maruts are called 'poet-seers' (kavayah) in *Rgveda* (1, 31, 1; cf. also 3, 32, 2 'brahma-kṛt maruto gaṇah'). One of the theories put forward concerning the derivation of the word 'Marut' is that it comes from the Dravidian word 'marutta' meaning sorcerer or medicine-man.

Agni (the god of fire) is called a friend of the maruts (8, 103, 14 'marut-sakhi') and one who nourishes the maruts (3, 13, 6 'marudvṛdha'). Like Indra, he too is 'marutvat' (1, 72, 3; 5, 60, 8, and 1, 19 'marudbhir agna āgāhi'). In rituals, offerings are made to the maruts immediately after Agni as Vaiśvānara is propitiated (*Taittirīya-saṃhitā* 5, 4, 7, 7, 'vaiśvā-naram hutvā mārutāṃ juhoti'). According to *Āpastamba-śrauta-sūtra* (13, 15, 12), there is an Āgni-māruta-śāstra, comprising of mantras addressed to Agni vaiśvānara (1, 43, 6) and to the maruts (1, 87) as also to Rudra (2, 33, 1). Agni in the Vedic corpus is frequently identified with Rudra (3, 2, 5 etc.); and Rudra is regarded as the terrible aspect of Agni (*Taittirīya-saṃhitā*, 5, 7, 3, 3).



रुद्रो वा एष यदग्निः तस्यैते तनुवौ घोराऽन्या शिवाऽन्या॥

(cf. also *ibid.* 1, 2, 11 या ते अग्ने रुद्रिया तनुः।; 1, 3, 3 रद्रेणानीकेन पाहि नित्यम्। 2, 2, 2, 3 अग्नये रुद्रवते.. अष्टाकपालं.... अभिचरन् एषा वा अस्य घोरा तनूर्यद्रुद्रस्य॥ and *Tāṇḍya-mahā-brāhmaṇa* 12, 4, 24 अग्निर्वै क्रूरो रुद्रोऽग्निः। रुद्रो तीक्ष्णो रुद्रात्मको वा अग्निः)।

Hence Rudra is red, which is worthful colour, and also the colour of magic, sorcery, death and misfortune. He is copper-coloured, according to *Taittirīya-brāhmaṇa* (2, 7, 12, 4, 'tāmro aruṇa uta babhruh'). And Rudra is the god of the forests and the mountains, hence his names in *Rudrādhyāya* 'giriśa', 'giritra', 'giriśanta', 'vanānām pati', 'Vṛkṣāṇām pati', 'kakṣāṇām pati' and 'oṣadhīnām pati'. He is born in the mountains (cf. *Maitrāyaṇīya-saṃhitā* 1, 10, 20):

गिरिवै रुद्रस्य योनिः।

अतो वा एषोऽन्वभ्यवचारं प्रजाः शमयते॥

And he is the genius of the forest (akṛṣīvalā, RV 10, 146, 6). He is also the luminous celestial god, who hurls misfortunes on the creatures on earth. But he also holds in his hands medicinal substances (1, 114, 5 'haste bibhrad bheṣajā vāryāṇi'). Among the gods he is a terrible one (*Taittirīya-saṃhitā* 6, 1, 7, 8).



रुद्रो वै क्रूरो देवानाम्॥

He represents anger and is veritably a wild boar (*Taittirīya-brāhmaṇa* 1, 7, 9, 4 'paśūnām vā eṣa manyḥ yad varāhaḥ'). Thunderbolt is his missile (*Atharva-veda*, 10, 1, 23 'vidyut deva-hetiḥ'). He causes calamities, spreads fever, distributes poison. He is himself a disease, he is fever himself (*Atharva-veda* 11, 2, 22 and 6, 20, 2 'namo rudrāya namo takmane'; *Kauśika-sūtra* 23, 4, 19 makes him synonymous with jvara, fever; cf. also *ibid* 36, 5). And Agni in his Rudra-form manifests himself as hunger, thirst, discomfort (*Taittirīya-āraṇyaka* 4, 22, 'ghorā tanuvah, kṣucca tṛṣṇā ca asruk cānāhutiś ca aśanāyā ca, pipāsā ca etc.').



Tripurāntaka Stone from Mīnākṣī Temple, Madurai.

We can discern here the background to the tāntrik involvement of Hanumān, who is in most of the spells described as 'rudrātmaka', and is sought to counteract not only magical attacks, but fevers of various types.

It is relevant also to note that the 'maruts' are associated in the Vedic corpus with Rudra as their father (RV 6, 50, 4 'ā no rudrasya sūnavah'); they belong to Rudra ('rudriyah') and are themselves Rudras (rudrāḥ). Indra, whose loyal helpmates the maruts are, is associated with Indra through Agni (7, 10, 4):

इन्द्रं न अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिः॥

The maruts are known for their strength and power (ojas). They are described as roaming about with force, making the mountains shake and the earth quiver. Vāyu, who is in the Vedic context different from the maruts (in not being the offspring of Rudra, and being the guardian of Soma), is also associated with Indra, like the maruts themselves. They are coupled as 'Indra-vāyu' (as in 2, 41)

Vāyu is the most powerful among the gods, and is distinguished by his great speed (kṣepiṣṭha, *Taittirīya-saṃhitā* 2, 1, 1, 1) and swiftness ('āśuh sārasāritamah javaṃ..... dadhati', *ibid.* 3, 4, 3, 2). He presides over the midregion, and paśus (animals) represent gods in this region (*Taittirīya-brāhmaṇa* 3, 2, 1, 3):

वायुर्वा अन्तरिक्षस्याध्यक्षः।

अन्तरिक्षदेवत्याः खलु वै पशवः॥

And being closely associated with the animals, Vāyu acquired lordship over the wild animals (*Tāṇḍya-mahā-brāhmaṇa*, 23, 13, 2):

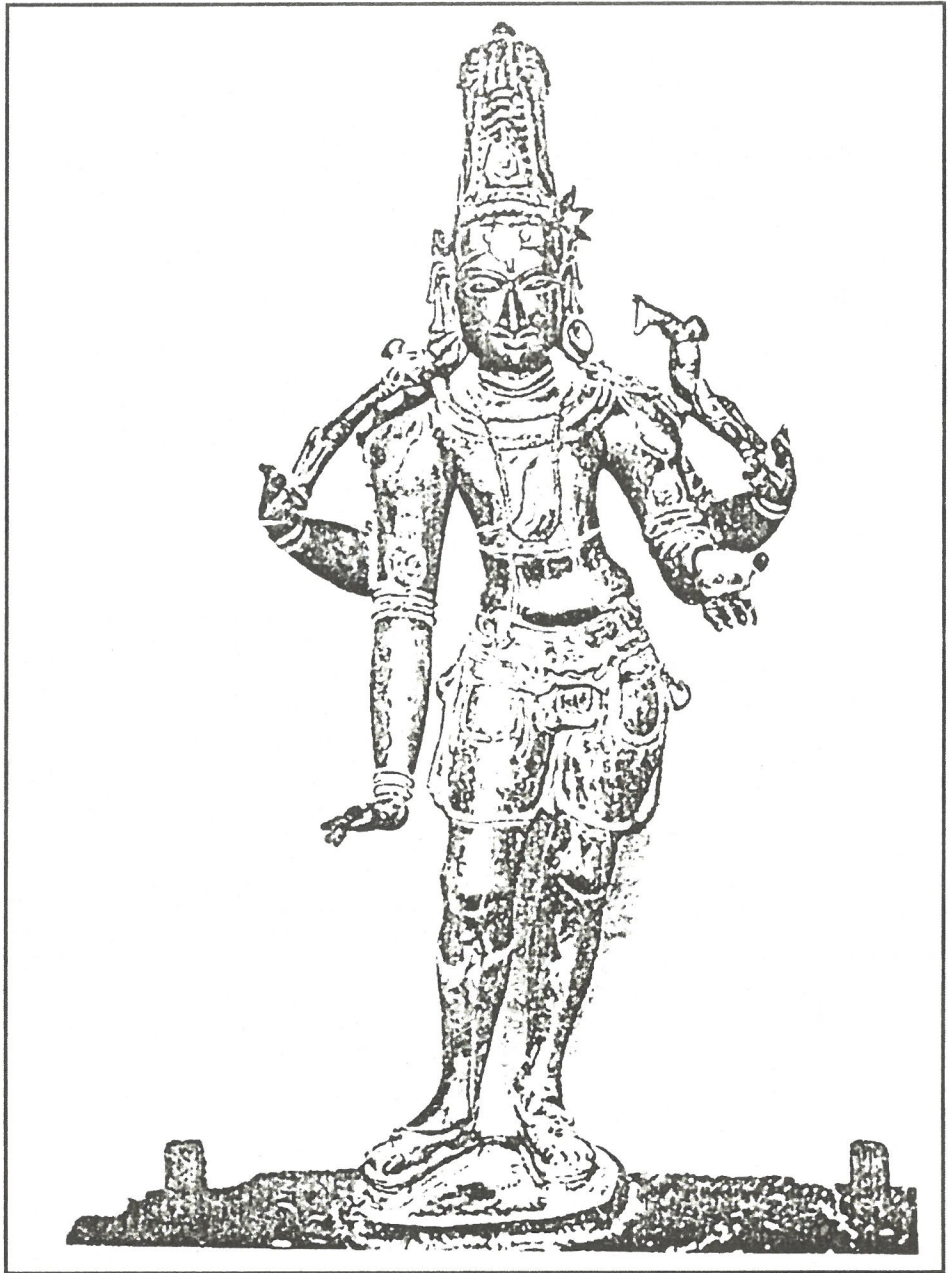
एताभिर्वै वायुरारण्यानां पशूनामाधिपत्यमश्नुत॥

He is also known to impregnate freely (*Taittirāya-brāhmaṇa* 3, 9, 17, 5 speaks of 'vāyavyā garbhāḥ'); and he is licentious too:

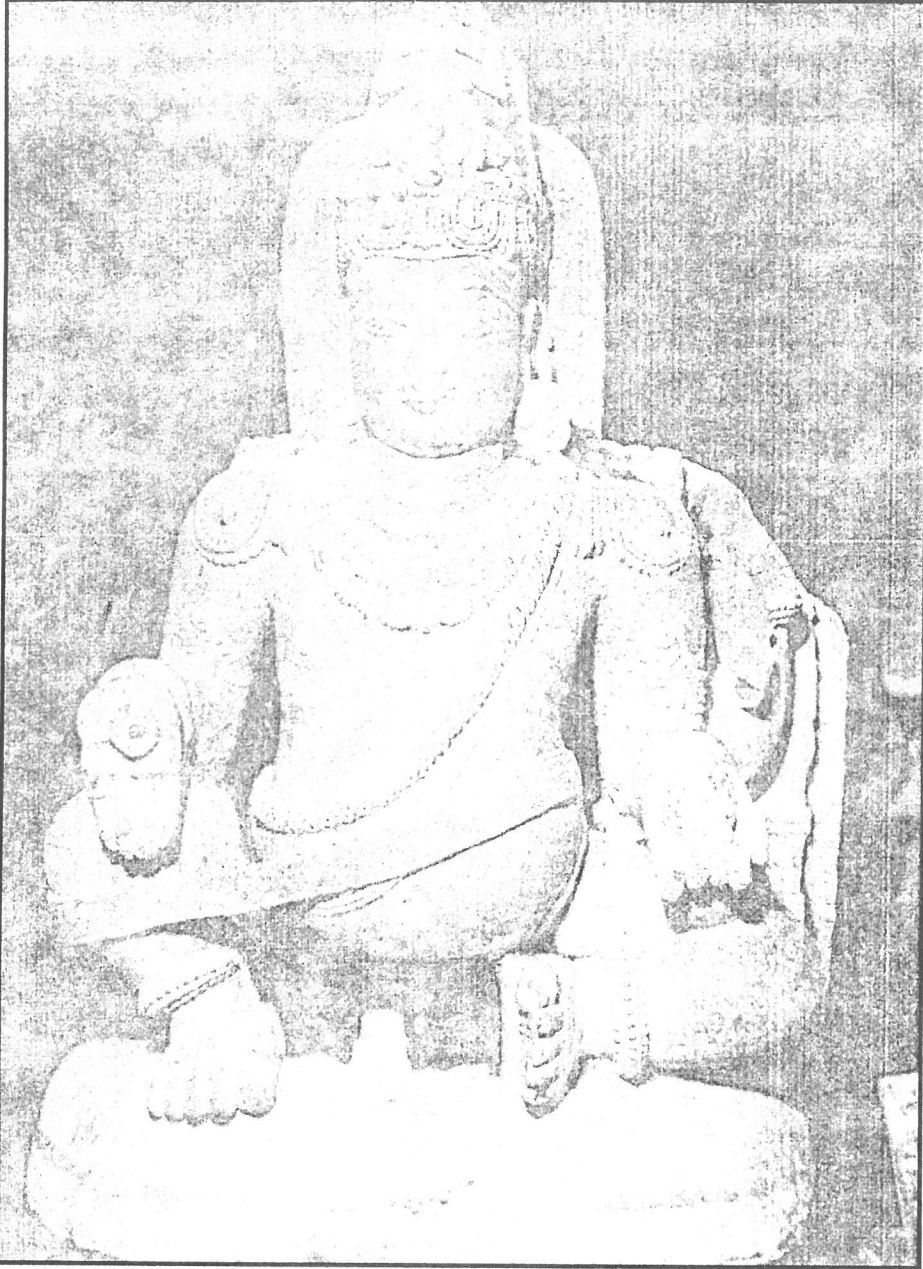
वायुर्वा अकामयत कामचारमेषु लोकेष्वभिजयेयम्॥

All these details are utilized in the Purāṇas to best advantage in projecting a composite picture of Hanumān; who incorporates in himself

the Vedic images of Agni, Indra, the maruts, Rudra and Vāyu. If the Tantras were impressed by the Rudra-aspect, Agni and Vāyu aspects appealed to the Purāṇas.



Śiva-Rudra, Madras Museum Collection



· Agni as the all-knowing messenger of the gods (RV 1, 12, 1 'agnim dūtam vṛṇīmahe viśvavedasam) was seen as Hanumān, who became the messenger of Rāma (Rāma-dūta), and who was hailed as the wisest among all ('buddhi-matām variṣṭham').

Vāyu, with his kāmācāra, was seen as the progenitor of Hanumān (vāyu-putra). As a personification of the strength and speed of the maruts, he became known as Māruti.

In the Tantras, he is not only Rudra (of Kālāgni-rudra, conjoint form of Agni and Rudra), but Vāyu-putra also, besides incorporating the vajra-weapon of Indra (which incidentally is described as Aghorāstra).

Excerpts from the following spell which regards him, as an incarnation of the terrific form of Pralaya-kāla Vīrabhadra illustrate his composite character (*Hanumat aghorāstra*) :





ॐ नमो भगवते दावानलकालाग्निरुद्ररूप हनुमते तेजोवितानधवलीकृतजगत्त्रितय
 वज्रदेह वज्रकाय वज्रांग वज्रनख वज्रमुख वज्रबाहु वज्ररोम वज्रनेत्र वज्रदन्त....
 भीमकर पिंगलाक्ष उद्यत्प्रलयकालरौद्र वीरभद्रावतार.... ईश्वरपुत्र वायुसुत अञ्जनीगर्भ-
 सम्भूत... परविद्यानिवारण अग्निप्रदीप्त अथर्ववेदसिद्धिकर स्थिरकालनीहार वायुवेग
 मनोवेग श्रीरामतारक परब्रह्म विश्वरूप निरञ्जन... जलस्थलाग्निमर्ममनोभेदि...
 पर्वतोत्पाटन... निष्कलङ्कित कुमारब्रह्मचारि दिगम्बर... सर्वशत्रून् खादय खादय
 सर्वग्रहान् छेदय छेदय... दैत्यान् नाशय नाशय... शाकिनीडाकिनी ध्वंसय ध्वंसय।
 हनुमान् मां रक्ष रक्ष। ॐ हां ह्रीं फट् स्वाहा।

2. THE BIRTH OF HANUMĀN

The scene of Hanumān's birth is laid in the Sumeru mountain, which is uniformly identified with the Ṛṣyamūka ranges on the northern bank of the Tungabhadra river in Karnataka (near Anegodi in Gangāvati taluk of Raichūr district, and around Hampi the capital of the great medieval Vijayanagar empire). Pampā-kṣetra (the old name of the present day Hampi) is in its close vicinity, and it was here that Hanumān met Rāma and Lakṣmaṇa.



This meeting is the first reference to Hanumān in Vālmīki's great epic-poem, and marks the beginning of the life-long association of the hero his master. The steep Mataṅga-hill is also closeby. It was here that Sugrīva took refuge when he was driven out by his violent brother Vāli from Kiṣkindhā (which is not far off); it was Hanumān, who was Sugrīva's friend and counsellor, that advised him to settle down on the

Mataṅga-hill, for Vāli was forbidden to enter it by a curse. And Hanumān was Sugrīva's emissary when he met Rāma and Lakṣmaṇ. It is no doubt a site of great antiquity with signs of a flourishing civilization stretching back to thousands of years.



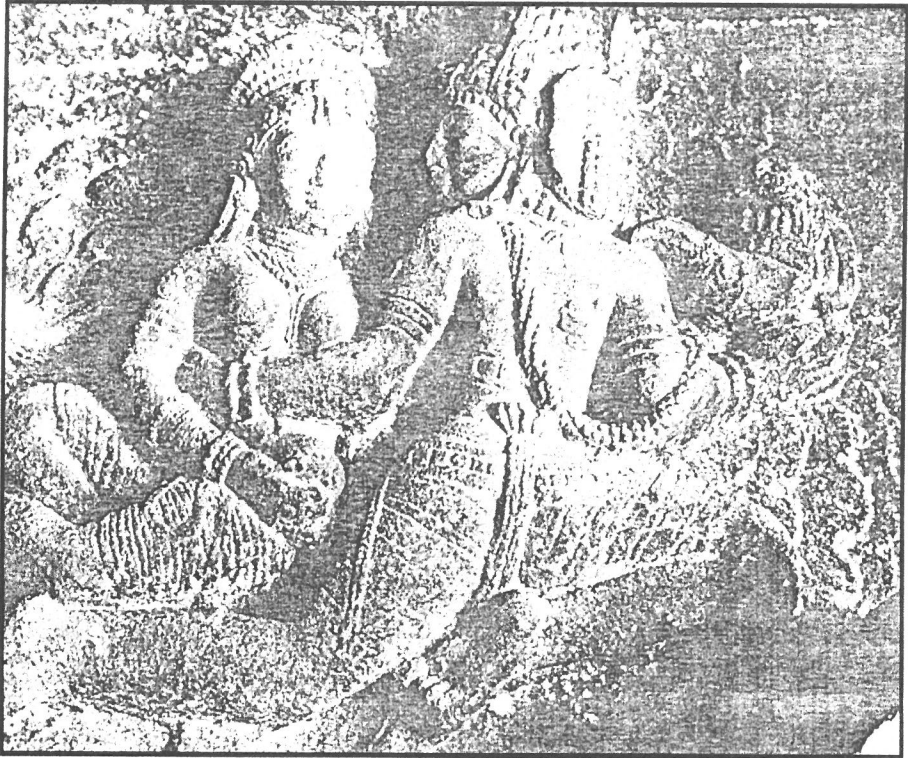
Purāṇas knew it as Añjanādri, because Añjanā the mother of Hanumān (hence Āñjaneya) lived there. We have in *Brahma-purāṇa* (ch.84) an explanation for the hill's name: Añjanā, who had the face of an ape (vānarī), lived there as a wife of Kesarī along with another wife of his, Adrikā:

अञ्जना नाम तत्रासीदुत्तमाङ्गेन वानरी।

केसरी नाम तद्भार्या अद्रिकेति तथापरा॥

We have no reference to this Adrikā in any other work; the component 'adri' in the word Añjanādri may just mean a mountain. Añjanā as the wife of Kesarī is to be found in all accounts. *Brahmāṇḍa-*

purāṇa makes Kesarī an asura in Tretā-yuga, who performed penance for progeny and obtained Añjanā as a daughter. This girl married a vānara also named Kesari, a chieftain of the vānara tribe. She remained without issues for long years; and once she chanced to meet with a pulkasī (an old woman who followed the profession of a wandering sooth-sayer) who predicted that she would get a male child who would become celebrated, and advised her to go to the mountains called Venkaṭāchala (the present-day Tirumalai-Tirupati hills in Andhara Pradesh) and perform penance for the purpose. Accordingly, Añjanā went to this sacred hill, resided near Ākāśa-gaṅgā river, and performed penance there. In due course Hanumān was born to her. One of the seven hills in Tirumalai is named after Añjanā (Añjanādri).



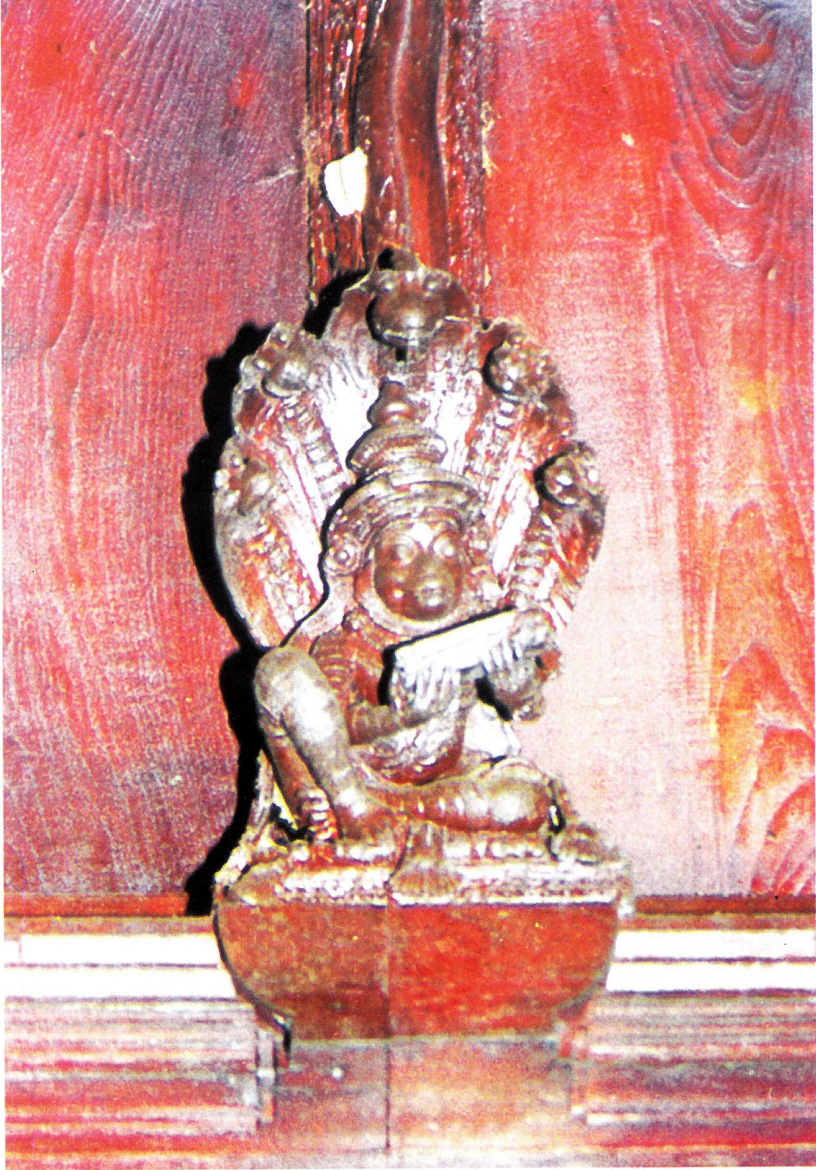
A variation of the same story is found in *Skanda-purāṇa* and *Bhaviṣyottara-purāṇa*. Here, Añjanā, the wife of Kesari, was childless, and sought the blessings of the sage Mataṅga, whose hermitage was in the neighbourhood of Ṛṣyamūka. The sage advised her to go to Ākāśa-gaṅgā which was situated one krośa north of Nārāyaṇa-giri (which was

to the south of Nṛsinhāśrama, fifty yojanas away, and which again was to the east of Paṃā-kṣetra). She followed the advice, went to Ākāśa-gaṅgā-tīrtha and performed penance there for twelve years. And Āñjaneya was born.

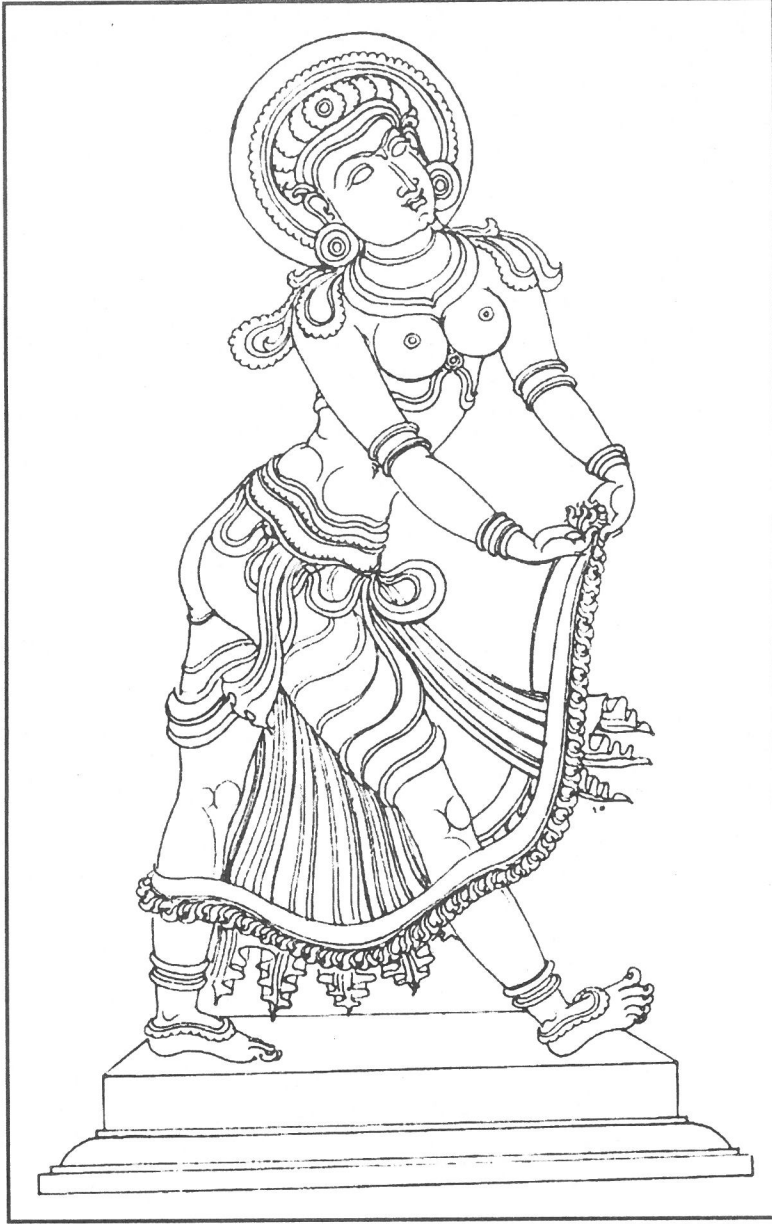


Painting from Mysore

Añjanā is said in *Agastya-samhitā* to have been in her earlier state a celestial damsel Puñjika-sthalā by name. *Śatapatha-brāhmaṇa* (8, 1, 16) which mentions Puñjika-sthalā along with Kratu-Sthalā explains that the former name is symbolic of the major directions, while the latter symbolizes the intermediary direction relative to Agni.

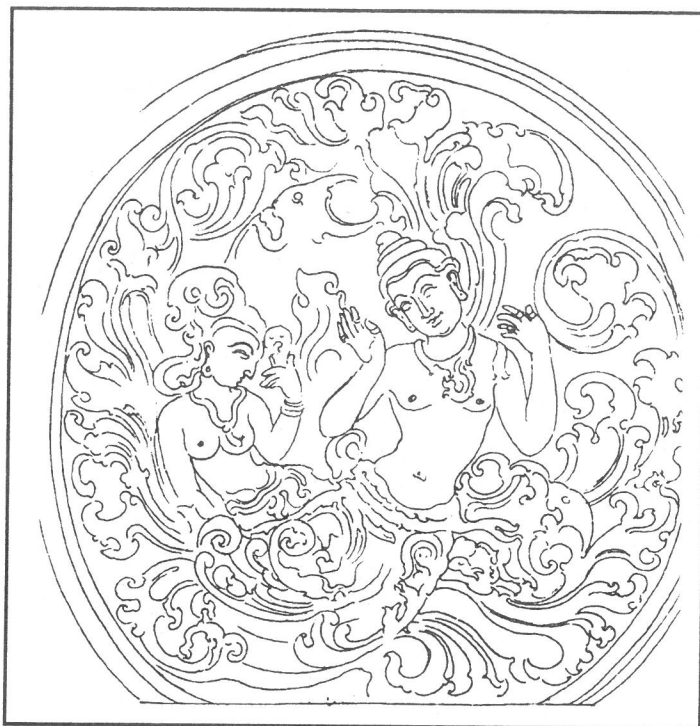


Wood, Kaviyoor Temple, Kerala



पुञ्जिकस्थला तु क्रतुस्थला चाप्सराविति दिक् चपदिशा चेति ह स्माह..॥

The same text explains that the directions suggest space beyond measure (ibid. 6, 5, 2, 7 'aparimitā hi diśā'), and that all direction are in fact Vāyu or possessed by Vāyu. *Jaiminiya-brāhmaṇa* (2, 229) confirms this suggestion and quotes Vājasaneyī in support:



ता (दिशः) अयं वायुः पवमान आविष्ट इति वाजसनेयिनः॥



Vālmīki also says that Puñjika-sthalā, who was excellent among celestial damsels, became Añjanā who married the vānara called Kesari (Kīṣkindhā-kāṇḍa 66, 8).

अप्सराऽप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।

अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥

The significant detail in the story is the involvement of Vāyu in the birth of Añjaneya. A later version makes Vāyu impregnate Añjanā. *Skanda-purāṇa* tells us that when Añjanā was engaged in austerities for the birth of a son, Vāyu became enamoured of the beauty and clasped her fast in his embrace, Vāyu is the wind-god, and enveloping her was no problem for him. But she protested, although she nevertheless

conceived. This version of the story makes Vāyu only touch her, and not have sex with her; and so the birth of Āñjaneya was due to 'immaculate conception'. However, Hanumān became celebrated as the offspring of Vāyu (Vāyu-putra, Vāta-jāta, Pavamāna-nandana). *Narasimha purāṇa* and *Viṣṇu-dharmottara-purāṇa* take Hanumān as the son of Vāyu.

In *Mahābhārata* (Araṇya-parva, 33, 147, 24) Hanumān himself tells Bhīma, who was the child of Vāyu ('pāṇḍavo vāyutanayo bhīmasena iti smṛtah') that he too was the offspring of Vāyu:

अहं केसरिणः क्षेत्रे वायुना जगदायुषा।

जातः कमलपत्राक्ष हनुमन्नाम वानरः॥

Bhīma was on his way to fetch saugandhikā flowers for Draupadī, when the tail of a very old and great ape blocked his way. When Bhīma asked the ape to take his tail aside, the ape replied that he was too old to shift his tail, and suggested that Bhīma himself my shove it aside:

प्रसीद नास्ति मे शक्तिरुत्थातुं जरयाऽनघ।

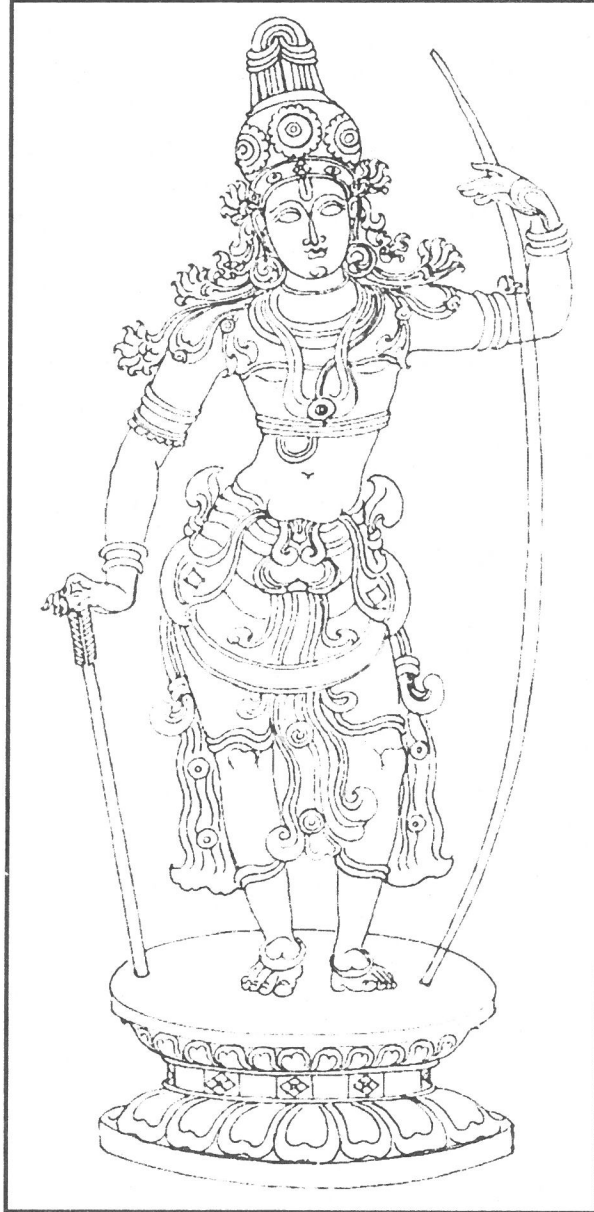
ममानुकम्पया त्वेतत् पुच्छमुत्सार्य गम्यताम्॥

When Bhīma tried and could not move the tail, he became curious to know who this great ape was. It was then that Hanumān revealed his identity as Vāyu's son.



Even when Hanumān as a baby was blessed by all the gods, Brahmā emphasizes that the baby's parent is Vāyu (7, 36, 23).

अमित्राणां भयंकरो मित्राणामभयङ्करः।
अजेयो भविता पुत्रस्तव मारुत मारुतिः॥



Ānanda-Rāmāyaṇa has a different story to tell. While Añjanā was engaged in her austerities for the birth of a son, and was praying with her hands stretched out, a sweet pudding (pāyasa) miraculously fell in her hands, and she consumed it. Hanumān was thus born.

The story tells us that the sweet pudding that fell in her hands was dropped there by a kite, which had snatched a portion from Kaikeyi's share during Daśaratha's 'putra-kāmeṣṭi-yāga'. The story further explains that the kite (pataṅga) was in fact a celestial damsel called Suvarcalā who had been cursed by Brahmā for her faulty steps in dancing to become a kite.

Agni had gifted the sweet-pudding to Daśaratha in answer to his prayer for progeny. Rāma and his three brothers were born by the power of this gift of Agni. Hanumān's birth, according to the story was also due to the same gift. Thus Hanumān would be like a brother to Rāma; and Agni occurs in the background of Hanumān.

Some other Purāṇic stories ascribed Hanumān's origin to Rudra (Śiva). *Śiva-purāṇa* in particular, speaks of Hanumān as an incarnation of Śiva to help Rāma; Rudra-Hanumān is the eleventh incarnation (ekādaśa-rudra). We read in *Skanda-purāṇa* (Māheśvara-khaṇḍa, Kedāramāhātmya, 8, 99, 100).

यो वै चैकादशो रुद्रो हनुमान्स महाकपिः।

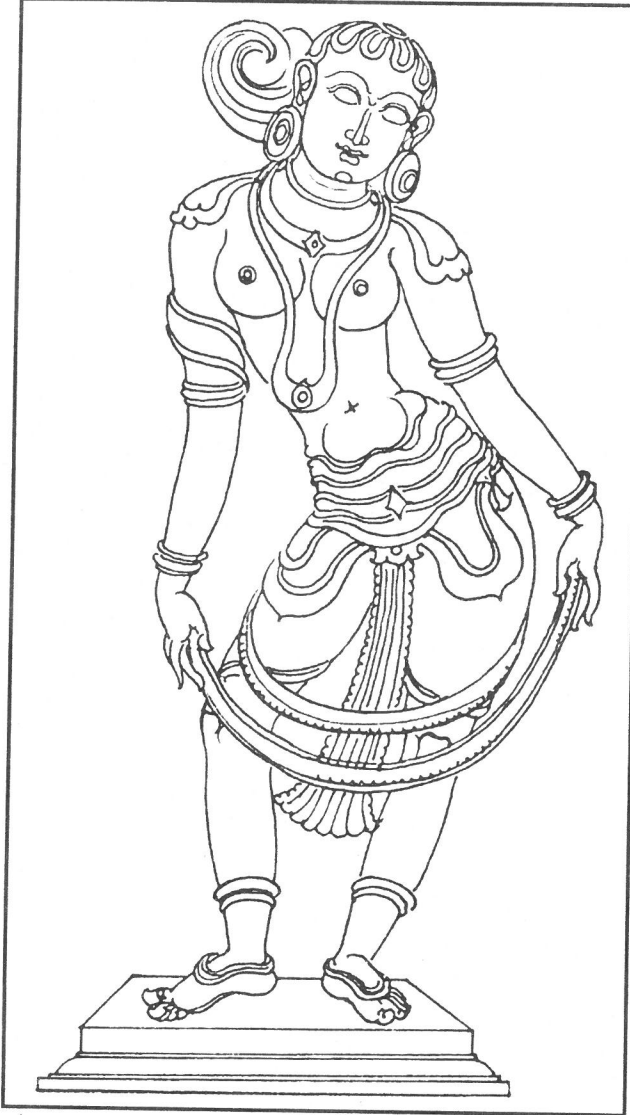
अवतीर्णः सहायार्थं विष्णोरमिततेजसः॥

Bṛhad-dharma (chapters 18 and 20) narrates that Śiva and Pārvatī once resided in (Laṅkā in order to protect Rāvaṇa's violence affected the gods, who came and sought relief from Śiva. At once, Pārvatī left the place, and Śiva incarnated himself as Hanumān. To assist Śiva, Brahmā incarnated himself as Jambavān and Dharma as Vibhīṣaṇa.

Bhaviṣya-purāṇa (Pratisargaparva) makes Śiva in his fierce aspect enter into Kesari, the husband of Añjanā who then had sex with her. Hanumān was born then as a terrible and ugly babe. Añjanā in disgust was about to throw away this babe, when Vāyu appeared and pleaded with her to take care of this baby for it would secure the welfare of the world. *Śiva-purāṇa* (Śatarudrīya-samhitā section 20, 1) gives an elaborate

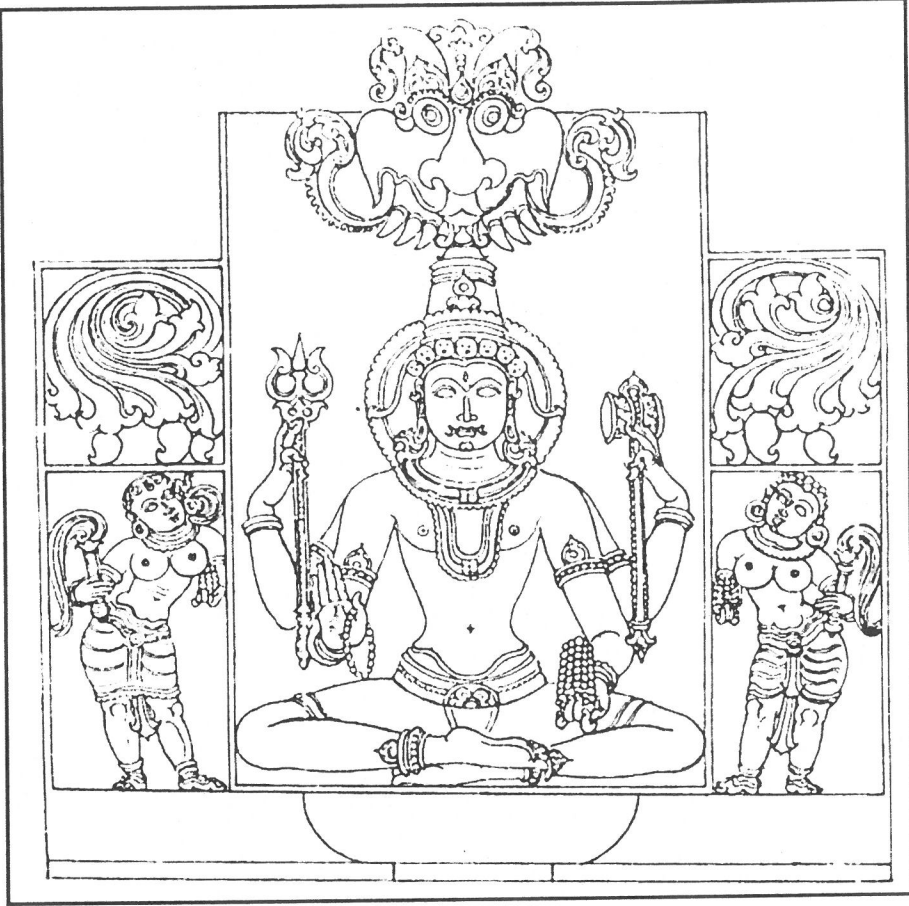
account of how Hanumān was born from Śiva's semen. Sanatkumāra tells Nandi:

अतः परं शृणु प्रीत्या हनुमच्चरितं मुने।
यथा चकाराशु हरो लीलास्तद्वपतो वराः॥



The circumstance relates to the appearance of Viṣṇu as Mohinī, during the celebrated churning of the milky sea (samudra-mathana), to delude the daityas and deprive them of their share in amṛta (ambrosia,

nectar). Śiva was so bewitched by the extraordinary beauty of Mohinī that he became excited and spilt his semen. The powerful semen was preserved by the seven sages (saptarṣi) in a leaf, and was later given to Añjanā, who was the daughter of the sage Gautama. Añjanā at once conceived, and Hanumān was born:



ततश्च समये तस्माद्धनूमानिति नामभाक्।

शम्भुर्जज्ञे कपितनुर्महाबलपराक्रमः॥

In *Nārada-purāṇa* (Pūrva-khaṇḍa, 3, 78, 20) there is a 'Hanūmat-kavaca', where it is stated that Hanumān was born from Śiva, and he is of the form of Rudra; and also an aspect of Śiva:

लोकोत्तरगुणः श्रीमान्यातु-त्र्यम्बकसम्भवः।

अङ्गदादिमहावीरैर्वेष्टितं रुद्ररूपिणम्॥

॥३, ७४, १२४॥

प्रसन्नमूर्तिस्तरुणः शिवांशः

113, 79, 35311

Brahma-Vaivarta-purāṇa holds that Hanumān as an aṃśa (aspect) of Śiva; and *Tārasāropaniṣat* (1, 3 'Śiva-rūpo Hanumān') makes Hanumān a form of Śiva.

According to another story, Puñjika-sthalā was a maid-servant in Bṛhaspati's household. One day when she was gathering flowers in the garden, she saw some women engaged in amorous activities. She was excited and ran to Bṛhaspati, hugged him and kissed him. Bṛhaspati became angry and cursed her to become a monkey. This was Añjanā. She lived in the forest and got married to Kesari.

Añjanā, however, wanted to become pregnant by Śiva, and performed penance for this purpose. Śiva agreed, and Nārada communicated this information to Vāli who was the ruler of the vānaras. Should Śiva be born as a child be mightier than himself, and become the ruler.



Vāli got anxious on this account, and poured a concoction of five metals (gold, copper, iron, tin and zinc) into the stomach of Añjanā to cause abortion. However, this substance got transformed into a resplendent ear-ring (kuṇḍala) which the newborn babe wore even when it was delivered.

There are stories where Hanumān is regarded as an incarnation not of Śiva but of his attendant Nandī. In *Śiva-purāṇa* there is a reference to Nandī being sent by Śiva to help Rāma; and Nandī appeared on earth as Hanumān.

Viṣṇu-dharmottara-purāṇa gives the story of Rāvaṇa's aerial chariot (puṣpaka-vimāna) suddenly stopping when it reached Kailāsa, the indignant Rāvaṇa seeking from the guardian-spirit, Nandī, the reason for this, Nandī counselling Rāvaṇa that he should avoid entering Kailāsa or crossing it, the indignant Rāvaṇa making fun of Nandī as monkey-faced and impudent, and Nandī cursing him that one day his might will be smashed by a monkey (vānara). This was how Nandī himself appeared as Hanumān to punish Rāvaṇa.

पुष्पकस्य गतिं रुद्धां तत्र वीक्ष्य निशाचरः।

ददर्श शैलशृङ्गस्य नन्दिनं वानराकृतिम्॥

तं दृष्ट्वा मुमुचे हासं नन्दी च शप्तवांस्ततः।

गिरावस्मिन्दशग्रीवं स्वयं क्रीडति शङ्करः॥

विमानेन यदा तस्य समीपमुपयास्यसि।

करोषि चावहास्यं मां तस्माच्छप्स्याम्यहं तव॥

मद्वक्त्रसदृशा घोराः पुलहस्य प्रजापतेः।

उत्पत्स्यन्ति कले भीमाः क्षयार्थं वानरास्तव॥

(1, 222, 5.-8)

It is interesting that here Nandī was in the form of a vānara; and in the curse that he uttered he spoke of the vānaras (led by Hanumān) as having faces similar to his own.

In *Skanada-purāṇa* (Maheśvara-khanda, Kedara-māhātmya, 8, 99-100), Nandī is described as the eleventh Rudra as well as Hanumān:



शिलादतनयो नन्दी शिवस्यानुचरः प्रियः।
 यो वै चैकादशो रुद्रो हनुमान् स महाकपिः।
 अवतीर्णः सहायार्थं विष्णोरमिततेजसः॥

Whatever the background story, the undisputed point in the story is that Añjanā gave birth to Hanumān on the southern side of the Sumeru mountain (within the presentday Karnataka). But accounts vary with regard to the precise moment when Hanumān appeared on earth. Given below are some of the better-known dates:



Kailāsanātha Temple Kāncīpuram

(1) Agastya-samhitā

ऊर्जे कृष्णचतुर्दश्यां भौमे स्वात्यां कपिवरः।
मेषलग्नञ्जनागर्भात्प्रादुर्भूतः स्वयं शिवः॥

(Śiva made his appearance as Hanumān, coming out of the womb of Añjanā on the fourteenth day of the dark half of the month of Kārtik when the constellation Svāti was prevalent; the lagna was Meṣa: and it was Tuesday)

(2) Vāyu-purāṇa

अश्विनस्यासिते पक्षे स्वात्यां भौमे चतुर्दशी-
मेषलग्नञ्जनीगर्भात्स्वयंजातो हरः शिवः॥

(same details as above, except that the month is Āśvin)



(3) *Ānanda-Rāmāyaṇa* (Sāra-kāṇḍa, 13, 162-163)

चैत्रे मासि सिते पक्षे हरिदिन्यां मघाभिधे।
नक्षत्रे स समुत्पन्नो हनुमान् रिपुसूदनः॥

(Eleventh day of the dark half of the Caitra month; maghā-nakṣatra)

(4) Same text

महाचैत्रीपूर्णिमायां समुत्पन्नोऽञ्जनीसुतः।
वदन्ति कश्यपभेदेन बुधा इत्यादि केचन॥

(the full-moon day of the Caitra month)

(5) *Skanda-purāṇa* (Vaiṣṇava-khaṇḍa, 4, 42,-43)

मेषसंक्रमणि भानौ सम्प्राप्ते मुनिसत्तमाः।
पूर्णिमाख्ये तिथौ पुण्ये चित्रानक्षत्रसंयुते॥

(same details; but cittā-nakṣatra)



(6) *Maṅgalāṣṭaka*

वैशाखमासकृष्णायां दशमी मन्दवासरे।

पूर्वाभाद्रासुजाताय मङ्गलं श्रीहनूमते॥

(Saturday, the tenth lunar day of the dark half of the month of Vaiśākha, when the Purvā-bhādra was prevailing).





Painting from Sira, Karnataka

(7) *Śrī-vaiṣṇava-mataṅga-bhāskara*

स्वात्यां कुजे शैवतिथौ तु कार्तिके
कृष्णेऽञ्जनीगर्भादेव साक्षात्।
मेघे कपीट् प्रादुरभूच्छिवः स्वयं व्रतादिना
तत्र तदुत्सवं चरेत्॥

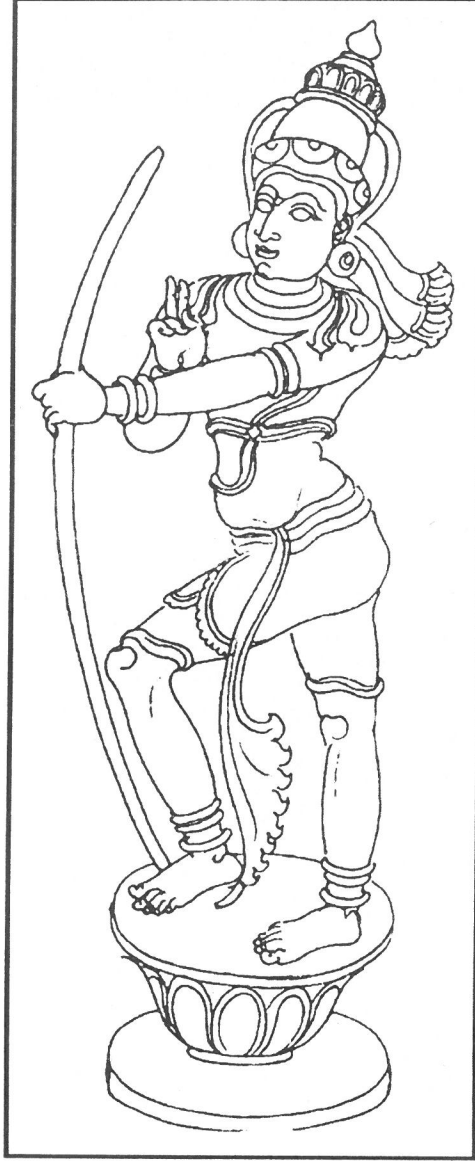
(kārtika-month, svāti-nakṣatra; Tuesday)



(8) *Tantra-sāra:*

चैत्रे मासि सिते पक्षे पौर्णमास्यां कुजेऽहनि।
मौञ्जीमेखलया युक्तः कौपीनधारकः॥

कर्णयोः कुण्डले प्राप्तस्तथा यज्ञोपवीतकः।
प्रवालवर्णो मुखे पुच्छे च स्ककः।
एवं वानररूपेण प्रकटोऽभूत्क्षुधातुरः॥



(caitra-month, full-moon day; Tuesday). It is therefore that Tuesdays and Saturdays are held sacred for Hanumān.

It is interesting that there are also shrines to Añjanā (or Añjanī), the mother of Hanumān. In the Jaina version of Rāmāyaṇa, by Hemacandra (12th cent.), we have a reference to Añjanā-sundarī, whose husband was Pavanañjaya (*i.e.* Vāyu). Hanumān was their son. But in this version Hanumān is not a celibate; he marries Satyavatī (daughter

of Varuṇa), Ananga-kusumā (daughter of Candranābha) and other damsels. Añjanā is celebrated in some purāṇas as a 'deva-kanyā' along with Urvaśī, Viśvācī and Ullocā. There is also a dhyāna-śloka for her who is the mother of the monkey-god:

तप्तकाञ्चनवर्णाभा वानरास्यां शुभाननाम्
नानाभरणभूषाढ्यां वराभयरकरान्विताम्।
सर्वसौभाग्यदां देवीं पद्मासनधरां सदा
मर्कटजननीं वन्दे महाकाननवासिनीम्॥



Her complexion is that of burning gold; she has a countenance of an ape. She is bedecked with all ornaments. She holds in her two hands the gestures of boon-bestowal and protection. She sits in the lotus-posture. And she resides in great forests.

3. THE NAME HANUMĀN

Among the many names of this popular god, Hanumān is the most celebrated one, and most frequently employed in prayers, eulogies, rituals and spells. Next in popularity are the names Āñjaneya, Māruti and Bajrāṅga-bali. The name Hanumān is also of great antiquity. In fact, when Hanumān met Rāma and Lakṣmaṇa for the first time in Pampā-kṣetra, he introduces himself as Hanumān (*Vālmiki-Rāmāyaṇa* 5, 34, 38).

अहं सुग्रीवसचिवो हनूमन्नाम वानरः॥

and later (5, 35, 83), the poet says:

हनुमानिति विख्यातो लोके स्वेनैव कर्मणा॥

Rāma also knows that the name of this vānara who was Vāyu's son was Hanumān, soon after their acquaintance (1, 17, 16):

मारुतस्यौरसः श्रीमन् हनुमान्नाम वानरः॥

In *Adhyātma-Rāmāyaṇa*, (4, 1, 23-24), we read:

अहं सुग्रीवसचिवो वायुपुत्रो महामते।

हनुमान्नाम विख्यातो ह्यञ्जनीगर्भसम्भवः॥

When at the end of the epic-poem, Rāma tells the sage Agastya about the great accomplishments of Hanumān, he calls him only Hanumān (7, 35, 3):

शैर्यं दाक्ष्य बलं धैर्यं प्राज्ञता नयसाधनम्।

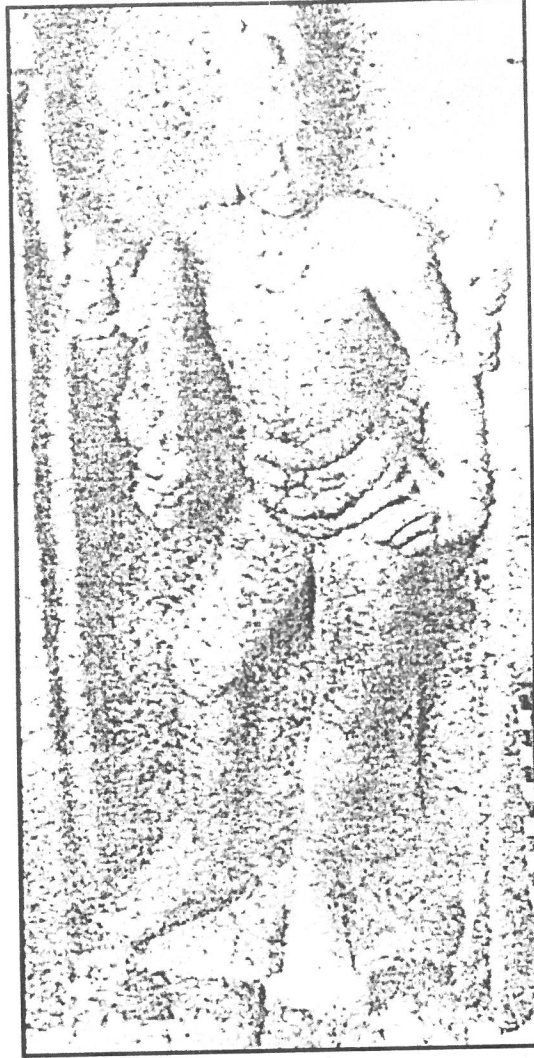
विक्रमश्च हनूमति कृतालयाः॥

and also later (7, 36, 48):

प्रविविक्षोरिव सागरस्य लोकान् दिधक्षोरिव पावकस्य।

लोकक्षयेष्वेव यथान्तकस्य हनूमतः स्थास्यति कः पुरस्तात्॥

There are two forms of the word: Hanumat (हन्+उन्) and the feminine form Hanūmat (हन्+ऊङ्), both with the suffix 'matup' signifying 'possession' (tad asya iti) or 'excessive' (atīśaya). Pāṇini (*Aṣṭādhyāyī* 6, 3, 120) refers to the word-form 'hanu' in the sense of



“chin”, suggesting the derivative, ‘hanumat’ (the nominative singular being ‘hanumān’). The root ‘han’ has the meaning of ‘hurting’, ‘striking’ and ‘going’ (himsā-gatyarthayoḥ) (the root acquires the ‘u’-pratyaya, taddhitīya matup). In the sense of ‘hurting’ (himsā), the word ‘hanu’ means death (mr̥tyu), and in the sense of ‘going’ (gati), it means weapon which is released and sent, shot, sent far (dūrīkaraṇa) (kṣepaṇa, astra). Hanumān, would therefore mean “one who strikes dead” (mr̥tyumān; praharaṇa) or “one who has a weapon that is shot” (astravān, prakṣepaṇa). But *Medinī-koṣa* (20, 25-26) gives other meanings also for ‘hanu’:

हनुर्हृष्ट विलासिन्यां मृत्यावस्त्रे गदे स्त्रियाम्।
द्वयोः कपोलावयवे हीनं गह्वोनयोस्त्रिषु॥

A significant one among them is “chin” or “cheeks”. Hanumān is one who has a prominent chin or outstanding cheeks (or jaws). And on the basis of an accepted norm, whatever root signifies “going” (gatyārtha) also signifies “knowing” (jñānārtha), Hanumān means one with great knowledge (jñāna), or great accomplishments (prāpti, siddhi). Hanumān is described in the epic-poem as well as in the Purāṇas as highly intelligent (buddhimatām variṣṭhah), wise (prājña), resourceful (kuśala), and also exceedingly strong. Agastya agrees with Rāma that there is no one who can match Hanumān in strength, in speed or in the powers of the mind (7, 35, 15):

सत्यमेतद्रघुश्रेष्ठ यद्ब्रवीषि हनूमति।
न बले विद्यत तुल्यो न गतौ न मतौ परः॥

and further:

सर्वासु विद्यासु तपोविधाने
प्रस्पर्धतेऽयं हि गुरुं सुराणाम्।
सोऽयं नवव्याकरणार्थवेत्ता
ब्रह्मा भविष्यत्यपि ते प्रसादात्॥

(7, 36, 47)

However, the Purāṇas ascribe the origin of the name to an incident in Hanumān’s infancy. Indra struck Añjanā’s neonate babe with his vajra; and it split the chin of the babe. Indra then said (7, 36, 17) :

मत्करोत्सृष्ट वज्रेण हनुरस्य यथा हतः।
नाम्ना वै कपशिर्दूलो भविता हनुमानिति॥

The occasion was like this. When Añjanā delivered her baby she was also released from the curse (she had got as Puñjikasthalā) and went away leaving the babe to fend for itself. She however told the baby before going away that it should eat only ripe red fruits. The new-born baby went out of the cave and saw the sun rising on the eastern horizon. It mistook the red sun for a delicious fruit, and jumped up to

reach it. The babe's father Vāyu lent his speed, and the babe flew right up to the sun, and tried grabbing it. *Skanda-purāṇa* (Avantī-khaṇḍa, 79, 24) tells us:



असौ हि जातमात्रोऽपि बालार्क इव मूर्तिमान्।
ग्रहीतुकामो बालार्क प्लुवाम्बरमध्यतः॥

It was eclipse time, and Rāhu was nearing the sun to hide it from view. This diverted the attention of the babe, and the babe now aimed at Rāhu who in consternation ran to seek the help of Indra.

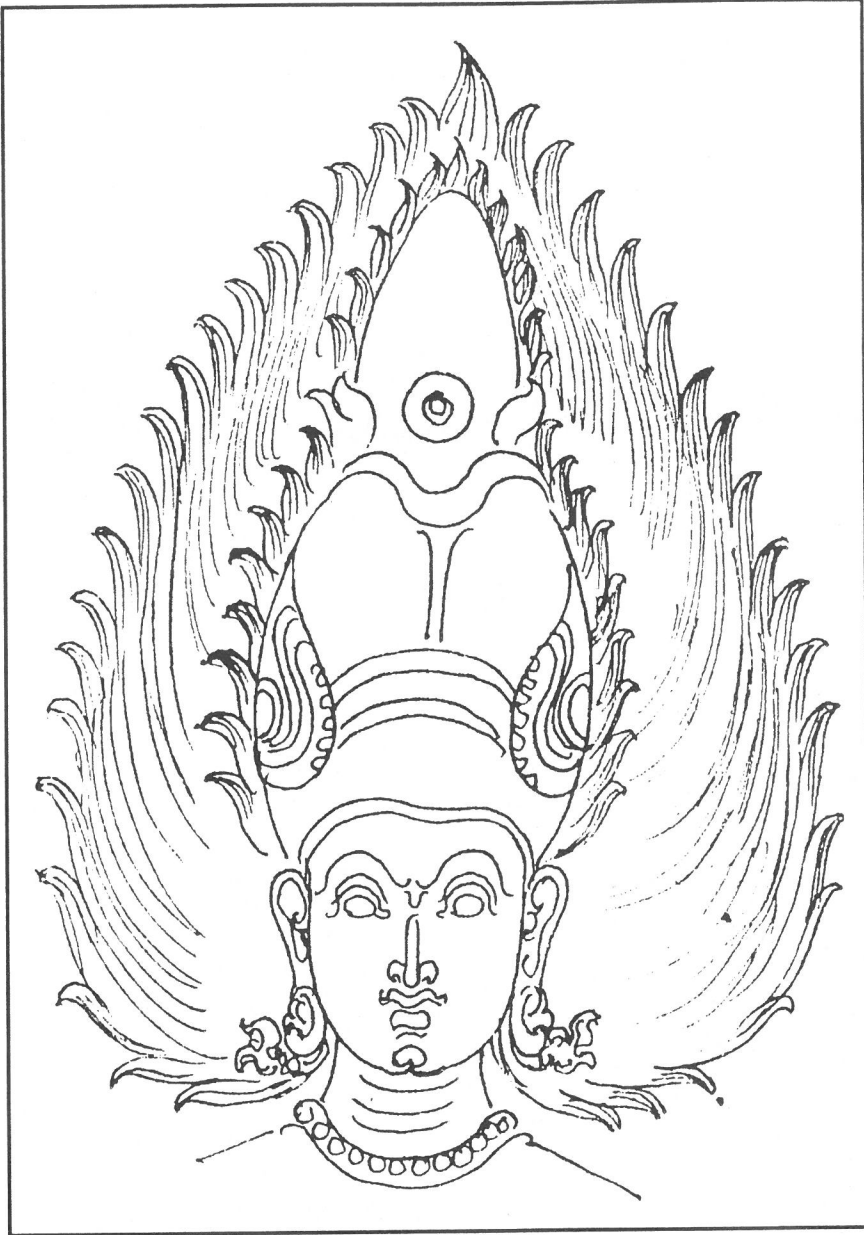


And Indra came out on his white elephant, Airāvata, which appeared to it as a more delicious fruit. The babe ran after Airāvata. Indra now struck the babe with his invincible weapon Vajra.

The babe was hurt on his chin, and fell down on a peak of the Sumeru hill. Vāyu became concerned and indignant and carried the babe away to Pātāla, and hid himself and the babe there. The earth became bereft of wind, and all life came to a standstill.

Brahmā and the other gods implored Vāyu to come back and resume his duties on earth. They also blessed the babe and gave it various gifts. Brahmā told the babe: "May you live as long as Brahmā endures" Agni bestowed the favour that no fire will harm the babe. Indra granted the boon that the babe will be hurt by no weapon. Vāyu gave the babe his

own speed. The other gods also gave several gifts to the babe. The babe grew exceedingly strong, mighty, immune to ailments, proof against all weapons and missiles, and brilliant in intellect.



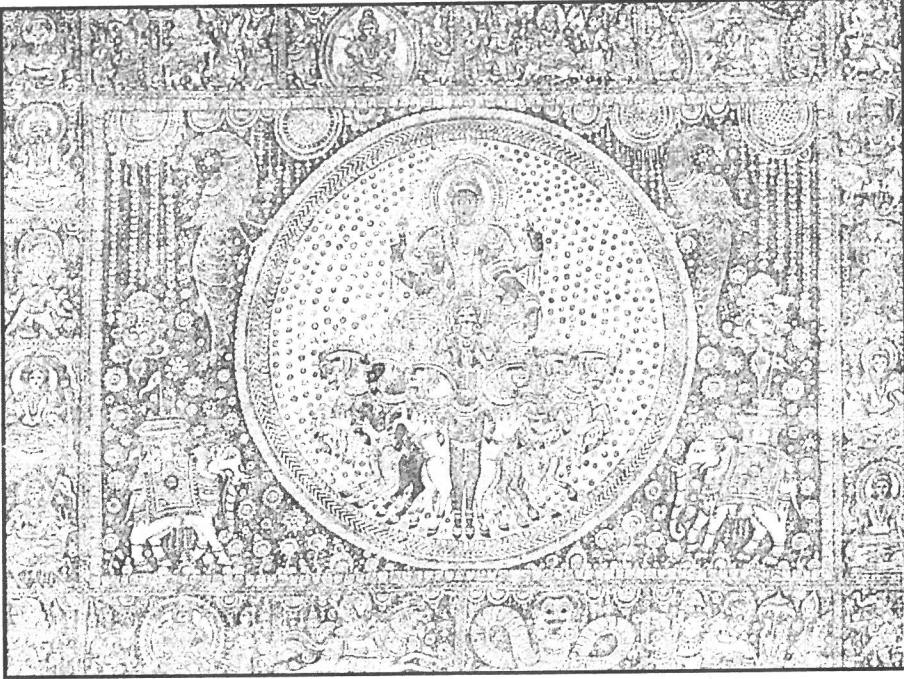
This was the occasion when Indra named the baby Hanumān, for his chin (hanu) was damaged by his vajrāyudha. To justify the root-

meaning of 'hanu' (from 'han' "to move fast", "to be intelligent", himsā-gatyoh, gatyārtha suggesting jñānārtha) Sūrya, the sun-god, offered to educate the babe, who too had taken a liking to the sun and made the sun his mental guru.

तदस्य शस्त्रं दास्यामि येन वाग्मी भविष्यति।
न चास्य भविता कश्चित्सुदृशः शास्त्रदर्शने॥

(7, 36, 14)

Sūrya, however, forbade Hanumān from sitting on his own chariot with the Vālakhilyas, as he traversed the sky, but allowed him to walk in front of the chariot, and receive the instructions in scriptures and other lore. Hanumān did this feat, concentrating on the sun all the while and learning all that he was taught, walking with the sun without stopping for sixty hours. He thus mastered the vedas and the śātras, and became proficient in darśanas.



Sūrya appreciated his interest, ability and concentration, and told him that this was sufficient gurudakṣiṇā (fees for instruction) for him. This was how Hanumān justified his own name: he had become extraordinarily wise, brilliant, and an accomplished orator.

Rāma recognized Hanumān's unusual equipments (1, 17, 16-17):

मारुतस्यौरसः श्रीमान्हनुमान्नाम वानरः।

वज्रसंहननोपेतो वैनतेयसमो जवे।

सर्ववानरमुख्येषु बुद्धिमान् बलवानपि॥



He had become superhuman in his abilities of body and mind, as a result of the gifts of various gods and the teaching he obtained by Sūrya himself.

Sūrya advised him to go back to his own country and help Sugrīva who was then in need of help. Sugrīva, when he was born had carried with him an aspect of Sūrya. He has been helping his brother Vāli to rule over the Vānara tribes in Kiṣkindhā; and he needed a friend, will-wisher and counsellor. Accordingly, Hanumān arrived in Kiṣkindhā and sought out Sugrīva.



The point of interest in the context is that Hanumān was so called because of the broken chin. And this has been an enduring explanation. Besides Indra's statement cited above, we find the epic-poet specifying that it was the left side of the chin that was damaged (4, 66, 25):

तदा शैलाग्रशिखरे वामे हनुरभज्यत।
ततो हि नामधेयं ते हनुमानिति कीर्तितम्॥

Rāmāyaṇa-maṇjari informs us that when Indra struck him Hanumān fell on the hill with his chin broken on its left side:

हनुं जघान वज्रेण ते कोपात्पाकशासनः।
येनाद्रौ पतितस्यास्य वामो हनुरभज्यत॥

However, there is no reference to his broken chin in his iconographical prescriptions. In the *Hanumat-sahasra-nāma*, on the other hand, he is described as having a prominent chin (bṛhaddhanu) and small lips (hrasvoṣṭha). Even when in texts like *Vālmīki-Rāmāyaṇa*, *Adhyātama-Rāmāyaṇa*, *Ānanda-Rāmāyaṇa* or *Mahābhārata*, Hanumān is being described, no reference is made to his broken chin. Vālmīki, for instance, speaks of his white teeth (5, 1, 62 'śukla-daṁ-ṣtrosnilātmajaḥ'), copper-coloured nose and face (5, 1, 60).

मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ।
संध्या समभिस्पृष्टं तथा स्यात्सूर्यमण्डलम्॥

and other details of his splendid appearance, but makes no reference to his chin being damaged. No dhyāna-śloka of Hanumān, no spell of his, and no eulogy contains this information (of having a broken chin). His face is usually described as brilliant and glowing, as, for instance in *Mantra-mahārṇava* (Pūrva-bhāga, taraṅga 9):

प्रोद्यच्चण्डमयूखमण्डलमुखं दुःखापहं दुःखिनाम्॥

as altogether free from any blemish or disfigurement. It was a perfect face like a splendid coral (Vālmīki, 5, 13, 1):

विद्रुमप्रतिमाननः॥

Thus the story of Indra in the sky striking Hanumān injuring him and felling him to the earth may belong to the folklore. It is usual in folk stories for leaders of men to drop from the heaven, or to be sent by gods for securing the welfare of mortals. Hanumān was born on earth as an aspect of Agni as a vānara, but had Vāyu (of the midregion) as his parent, and Sūrya (or the sky) as his mentor. Thus he had free movement in all three realms. This unimpeded movement is signified by the expression 'hanu' (gatyārtha). Such easy access to all three realms also implies unclouded wisdom (jñānārtha).

There is in all texts relating to Hanumān a uniform eulogy of his uncommon intelligence, sage wisdom, profound insight and diplomatic far-sight. *Padma-purāṇa* knows him not only as a person of might, but also as an accomplished scholar, distinguished diplomat, adept, efficient, and benevolent:

सिद्धविद्याप्रभावाढ्यो विनयज्ञो महाबलः।

सर्वशास्त्रार्थकुशलः परोपकृतिदक्षिणः॥

Rāma recognized him as the strongest and most intelligent vānara (1, 17, 17 'sarva-vānara-mukhyeṣu buddhimān balavān api'). Rāma tells Lakṣmaṇa, soon after Hanumān met them, that he is very greatly impressed by this person whose speech reveals that he is uncommonly erudite, correct in the use of words, and a man of great wisdom (4, 3, 28-9):

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।

नासामवेदविदुषः शक्यमेव विभाषितुम्॥

नूनं व्याकरणं कृत्स्नं अनेन बहुधा श्रुतम्।

बहु व्याहरताऽनेन न किञ्चिदपशब्दितम्॥

(cf. *Adhyātma-Rāmāyaṇa*, 4, 1, 17):

श्रीरामो लक्ष्मणं प्राह पश्यैनं वटुरूपिणम्।

शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा।

अनेन भषितं कृत्स्नं न किञ्चिदपशब्दितम्॥

Jāmbavān pleads with Hanumān to participate in the parleys among the vānaras as to how to go across the sea to find Sītā in Laṅkā. He reminds him of his valour and wisdom (4, 66, 2):

वीर वानरलोकस्य सर्वशास्त्रविदांवर।

तूष्णीमेकान्तमाश्रित्य हनूमन् किं न जल्पसि॥







CHAPTER THREE

AT THE FEET OF ŚRĪ-RĀMA

In Indian tradition, both literary and religious, Hanumān's name is intimately and inalienably linked with that of Śrī-Rāma. There is a mutual assurance that as long as Rāma is remembered Hanumān also is remembered:

Rāma to Hanumān:

मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वरा।
तावद्रमस्व सुप्रीतो मद्वाक्यमनुपालयन्॥

(7, 108, 33)

Hanumān to Rāma:

यावत्तव कथा लोके विचरिष्यति पावनी।
तावत्स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन्॥

(7, 108, 35)

Hanumān desires as a parting gift from Rāma the blessing:

यावद्रामकथा वीर चरिष्यति महीतले।
तावच्छरीरे वत्स्यन्तु प्राणा मम न संशयः॥

(Valmīki, 7, 40, 17)

Similarly in Māhabhārata (Vanaparava 148, 16-17), Hanumān tells Bhīma about his long life, explaining that he wanted to live as long as the story of Rāma lives in this world; and that the boon was granted by Rāma:

वरं मया याचितोऽसौ रामो राजीवलोचनः।
यावद्रामकथेयं ते भवेल्लोकेषु शत्रुहन्।
तावज्जीवेयमित्येवं तथास्त्विति च सोऽब्रवीत्॥

It is believed that even now he resides in Kimpuruṣa-Varṣa in close contact with Rāma, singing his glories with deep devotion. We read in *Bhāgavata* (beginning of adhyāya 11):

किम्पुरुषे वर्षे सत्यसन्धं दृढव्रतम्।

रामं राजीवपत्राक्षं हनुमान् वानरोत्तमः।

स्तौति गायति भक्त्या च सम्पूजयति सर्वशः॥

He eulogizes Rāma's glory (stauti) and sings his praises (gāyati) with loving devotion (bhakti). And this distinguishes Hanumān. There is also a well-known verse which speaks of Hanumān's presence, wherever Rāma is praised; the valiant hero is full of devotion, he holds his folded hands on his head and his eyes water as he hears the glory of Rāma being sung:



Rāmāñjaneya-āliṅgana

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।

वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम्॥

In fact, Hanumān is pictured as totally absorbed in Rāma:

सदा राम रामेति रामामृतं ते
सदा राममानन्दनिष्यन्दकन्दम्।
पिबन्तं नमन्तं सुदन्तं हसन्तम्
हनूमन्तमन्तर्भजे ते नितान्तम्॥

It was a practice in olden days to keep a seat vacant when Rāmāyaṇa was being ceremoniously recited in households, for it was believed that Hanumān would come and sit there to listen to the recitation. There can be no worship of Rāma without involving Hanumān, and there can be no shrine to Hanumān without providing a place for Rāma. The spells of Hanumān also describe him as 'Rāma-dūta', 'Rāma-dāsa', 'Rāma-sevaka' and so on. One of the spells included in *Hanumatcamat-kārā-nuṣṭhāna-paddhatī*, has:

ॐ नाम हनुमते रुद्रावताराय रामसेवकाय रामभक्तितत्पराय रामहृदयाय लक्ष्मण-
शक्तिभेदनिवारणाय लक्ष्मणरक्षकाय दृष्टनिबर्हणाय रामदूताय स्वाहा॥

It is true that in the Tāntrik context, Hanumān is an independent folk-deity, worshipped for favours, both beneficent and sinister, without involving any other deity of sophisticated religion. Rāma is a far cry to the Tāntrik cults. Outside the Tāntrik fold, however, Rāma became a celebrated deity, as an incarnation of Viṣṇu, and Vālmīki's epic-poem became the standard text for the glorification of Rāma.

And Hanumān figured prominently in the Rāma story. It is probable that Vālmīki incorporated the folk deity that was already celebrated into the great saga; it is also possible that as an actual historical fact Hanumān did play an important role in Rāma's life and career. The saint-poet Tulasī-dāsa clubbed together Vālmīki and Hanumān in an interesting manner: both took Rāma as their hero, and had their wisdom utterly purified and evolved:

सीतारामगुणग्रामपुण्यारण्यविहारिणौ।
वन्दे विशुद्धविज्ञानौ कपीश्वरकवीश्वरौ॥

Nīlakaṇṭha's *Mantra-Rāmāyaṇa* (7, on RV 9, 73, 7) also brings the two together:



Vālmiki-Āñjaneya

मनीषिणो जितचेतसः कवयः काव्यरचनासमर्था वाचं स्वीयां पुनन्ति
 भगवदुणकीर्तनेन पवित्रीकुर्वन्ति वाल्मीकिप्रभृतयः। एषां कवीनां मध्ये रुद्रासो बहुत्वं
 पूजायां रुद्रो हनुमान् इषिरास इषिरोद्धत-गतिरुद्धोऽद्रोही स्पशः चारः सीतान्वेषकश्चरोऽ-
 भूदित्यर्थः॥वम्रवद् रुद्रोऽपि रामायणमकरोत्तत्र च रामदास्यमधिकम्। एवमन्येऽपि
 रामस्तोत्रेण वाचं दास्येन देहं च पुनीयादिति भावः॥

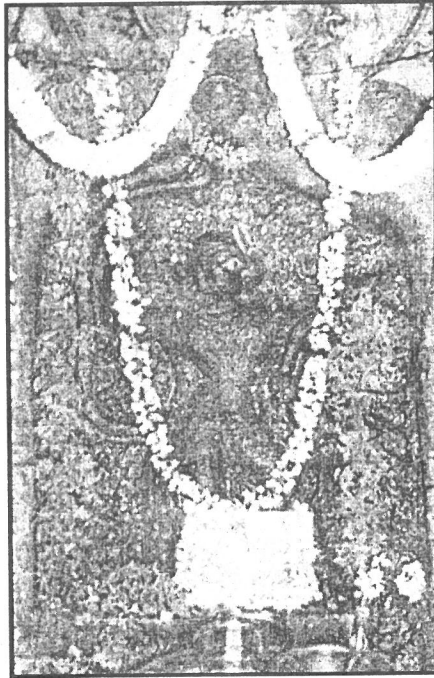
Hanumān emerged from the Tāntrik backdrop to the forefront of devotion to Rāma. There is an interesting work which has a tāntrik element, but also is a sophisticated text of Vedic worship, *Hanumatsamhitā*, where Hanumān counsels one that seeks for his own welfare to engage his mind, without a break, in repeating the name of Rāma, his hero. "O my tongue, sing and repeat with devotion the sweet name of Rāma; tarry not, waste not a moment. Whether you are seated or lying down, wherever you be, sing the name of Rāma, you will reach the supreme state (viz. emancipation).

हे जिह्वे जानकीजानेनाम माधुर्यमण्डितम्।
 भजस्व सततं प्रेम्णा चेद्वाञ्छसि हितं स्वकम्॥
 जिह्वे श्रीरामसंलापे विलम्बं कुरुषे कथम्?
 वृथा नायाति ते किञ्चिद्विना श्रीनामसुन्दरम्॥
 आसीनो वा शयानो वा तिष्ठन् वा यत्र कुत्र वा।
 श्रीरामनाम संस्मृत्य याति तत्परमं पदम्॥

He confides that his own life is ever filled with Rāma's name, and that it is everything in his life for all time:

केवलं रामनामैव सदा मज्जीवनं मुने।
 सत्यं वदामि सर्वस्वं इदमेकं सदा मम॥

He also vows that he will come to the help of those devotees who ever lovingly recite the auspicious name of Rāma, and exert his utmost to fulfill their desires and secure their supreme happiness, for he is after all a servant of Rāma.



Yalahāṅkadvāra Āñjaneya

ये जपन्ति सदा स्नेहान्नम माङ्गल्यकारणम्।
 श्रीमतो रामचन्द्रस्य कृपालोर्मम स्वामिनः॥
 तेषामर्थे सदा विप्र दाताऽहं प्रयत्नतः।
 ददामि वाञ्छितं नित्यं सर्वदा सौख्यमुत्तमम्॥

He proclaims that nothing is equal to Rāma-mantra:

एकतः सकला मन्त्रा एकतो ज्ञानकोटयः।
 एकतो रामनाम स्यात्तदपि नान्यत्र वै समम्॥
 देशकालक्रियाज्ञानादनपेक्ष्यः स्वरूपतः।
 अनन्तकोटिफलदो राममन्त्रो जगत्पतेः॥

Curiously, Hanumān is said to insist that Rāma's name is mightier than Rāma himself: Rāma brought credit only to Ayodhyā, but his name helps one to cross over all three worlds:

राम त्वत्तोऽधिकं नाम इति मे निश्चिता मतिः।
 त्वया तु तारिताऽयोध्या नाम्ना तु भुवत्रयम्॥

In fact, Hanumān recognized the supreme reality as soon as he saw Rāma for the first time on the banks of Pampā-saras, sent as he was by Surgīva to find out who the two strangers were. In *Adhyātma-Rāmāyaṇa* (4, 1, 13-16), he gives expression to this:

युवां त्रैलोक्यकर्ताराविति भाति मनो मम।
 युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ॥
 मायया मानुषाकारौ चरन्ताविव लीलया।
 भूभारहरणार्थाय भक्तानां पालनाय च॥
 अवतीर्णाविह परौ चरन्तौ क्षत्रियाकृती।
 जगत्स्थितिलयो सर्गं लीलया कर्तुमुद्यतौ॥
 स्वतन्त्रौ प्रेरकौ सर्वहृदयस्थाविहेश्वरौ।
 नरनारायणौ लोके चरन्ताविति मे मतिः॥

Rāma and Lakṣmaṇa appeared to Hanumān as veritably Nara and Nārāyaṇa, the twin forms of the Supreme Spirit who had set out to

destroy the wicked and protect the good; they had by their creative power assumed human form and come as kṣatriyas, but in reality they were the progenitors, preservers and the dissolvers of the entire universe. They were perfectly free spirits, inspirers of all activity and they dwelt in the heart of all creatures as their very self.



Even at the first contact, Hanumān was filled with devotion and when Rāma towards the end of his sojourn on earth, offered to grant Hanumān any gift that he desired, Hanumān folded his hands and said that all he wanted was his devotion to Rāma continue without break, and his thought not stray anywhere else (Vālmiki, 7, 40, 16).

स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा।
भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु॥

And his fervent and exclusive devotion to Rāma found expression in his protestations on another occasion: "If my head bows down to anyone excepting Rāma, may the fierce cudgel of destruction strike my head. Should my tongue be found to be uttering the name of anyone but Rāma's, may the snake of perdition bite it. If my heart indulges in the thoughts of any one but Rāma, may the invincible Vajra-weapon of Indra tear it asunder. This is known to the all-knowing one who dwells in the hearts of all creatures; and I care not if others know it or not"

रामादन्यं न मे च्चेत् पततु शिरसि मे कालदण्डः प्रचण्डो
जिह्वामेतां द्विजिह्वो दशतु रघुपतेर्नामतोऽन्यं जपे च्चेत्।
दम्भोलिर्मा मकीनं विदलतु हृदयं चिन्तये च्चेत्ततोऽन्यं
जानीते सर्ववेत्ता सकलहृदयगो वेत्ता वान्यो न वेत्तु॥



Milanādri-Āñjaneya

Such devotion, intense and profound, was not a blind one; it was the consequence of Hanumān's perfect understanding of Rāma's real nature and the purpose for which he incarnated among humans. The love that he bore to Rāma may truly be described as 'māhātmya-jñānapūrvaka-sneha'. It is only when such complete understanding is there that firm faith can arise; and without perfect faith, self-surrender would be impossible.

Self-surrender (ātmasamarpaṇa) is the very core of devotion; by it one gains the identity with the object of devotion. Listen to what Hanumān says, when Rāma asks him who he is (kastvam?) (*Adhyātma-Rāmāyaṇa*): "when this physical frame is considered, I am your servant. When my soul is considered, it is a part of yourself. Really, however, I am but you, and none other".

देहदृष्ट्या तु दासेऽहं जीवदृष्ट्या त्वदंशकः।

वस्तुतस्तु त्वमेवाहमिति मे निश्चिता मतिः॥

This was after Sītā, at Rāma's instance, who gives Hanumān spiritual instructions. He was a humble servant of Rāma; but Rāma himself acknowledges and confides in sage Agastya that in all the world there is none that can compare with Hanumān in valour, zeal, strength, good nature, sweetness, reason, composure, skill, power and courage (Valmīki, 7, 36, 44):

पराक्रमोत्साहमतिप्रतापसौशील्यमाधुर्यनयानयैश्च।

गांभीर्यचातुर्यसुवीर्यधैर्यैर्हनूमतः कोऽप्यधिकोऽस्ति लोके॥

And he wonders if, without Hanumān being there, he could ever get to know where Sītā was, whether he would ever win the battle in Laṅkā without his help, and whether he would get back Lakṣmaṇa from the jaws of death. And he thinks that the deeds such as those of Hanumān on the battle-field are unheard of, and that they would be impossible even to Yama, Indra, Viṣṇu or Kubera. But for Hanumān's valour, Rāma would not have recovered Sītā, won the war and got back to friends (Valmīki, 7, 35, 8-10):



Karikalū Āñjaneya

न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च।
कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः॥

एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः।
प्राप्ता मया जयश्रैव राज्यं मित्राणि बान्धवाः॥

हनूमान्यदि मे न स्याद्भानराधिपतेः सखा।
प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान् भवेत्॥

And Rāma is at a loss to know how he could repay Hanumān for all the benefits that he conferred on him. He tells him: “For each one of the favours that you have bestowed on me, I must give you my whole life in return. What then about the other favours that you have done me? I can never do anything in return to them in this life: I must remain indebted to you” (7, 40, 23):

एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे।
शेषस्येहोपकाराणां भवाम ऋणिनो वयम्॥

But when Hanumān dedicated his whole being at the feet of Rāma, he was totally unaware of all the great merits that Rāma saw in him. He promptly forgot his strength, valour, and wisdom, and all the mighty deeds of his. Rāma, after the battle was won, wonders why Hanumān in order to do good to his friend Sugrīva, did not vanquish Vālī himself for he could easily have done it, and thinks that probably Hanumān was not aware of his own power (Valmīki, 7, 35, 11-12):

किमर्थं वाली चैतेन सुग्रीवप्रियकाम्यया।
तदा वैरे समुत्पन्ने न दग्धो वीरुधो यथा॥
न हि वेदितवान् मन्ये हनुमानात्मना बलम्।
यद् दृष्टवाञ्जीवितेष्टं क्लिश्यन्तं वानराधिपम्॥

In the estimate of the wise old Jāmbavān, Hanumān was a peer of Sugrīva, was equal to Garuḍa in strength and speed, no less mighty than Rāma or Lakṣmaṇa, no living being was equal to him in power, intelligence, lustre (Vālmiki, 4, 66, 3 and 6-7):

हनूमन् हरिराजस्य सुग्रीवस्य समो ह्यसि।
रामलक्ष्मणयोश्चापि तेजसा च बलेन च॥
पक्षयोर्यद्वलं तस्य भुजवीर्यबलं तव।
विक्रमश्चापि वेगश्च न ते तेनापहीयते॥
बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुंगव।
विशिष्टं सर्वभूतेषु किमात्मानं न बुध्यसे॥

And Sugrīva himself acknowledges in front of Rāma that there was no hindrance for Hanumān's movement on earth, sky or heaven or in water; that all places on earth and under water, in the heavenly regions were well-known to him, and he was like unto his father Vāyu in speed, might and lightness (4, 44, 3-5):



न भूमौ नान्तरिक्षे वाम्बरे नामरालये।
 नाप्सु वा गतिभंगं ते पश्यमि हरिपुंगव॥
 सासुराः सहगन्धर्वाः सनागनरदेवताः।
 विदिताः सर्वलोकास्ते ससागरधराधराः॥
 गतिर्वेगश्च तेजउच लाघवं च महाकपे।
 पितुस्ते सदृशं वीर मारुतस्य महौजसः।
 तेजसा वापि ते भूतं न समं भुवि विद्ये॥

In fact, Hanumān himself tells Bhīma that he could easily have killed Rāvaṇa, but he wanted Rāma to get the celebrity for that act (*Mahābhārata*, vana-parva, 150, 18-19):

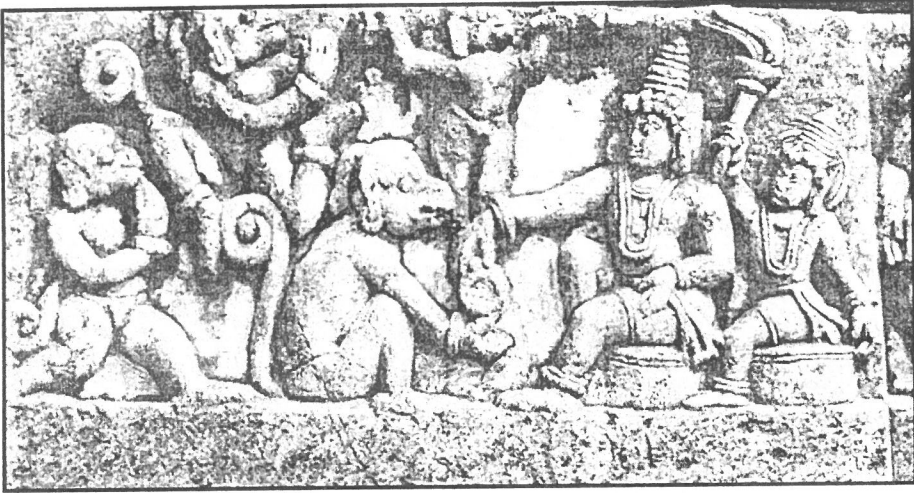
भीमसेन न पर्याप्तो ममासौ राक्षसाधमः॥
 मया तु निहिते तस्मिन् रावणे लोककण्टके।
 कीर्तिर्नश्येद्राघवस्य तत एतदुपेक्षितम्॥

This is one of essential requirements of self-surrender: not to be conscious of one's own might or wisdom. His only awareness was that he was a servant of Rāma, the supreme spirit; and secondarily, that he was a minister to the ruler of the Vānaras, Sugrīva. This is how he introduces himself to Sītā in Aśoka-Vanikā in Laṅkā (*Adhyātma-Rāmāyaṇa*, 5, 3, 23-24):

दासोऽहं कोसलेन्द्रस्य रामस्य परमात्मनः।

सचिवोऽहं हरीन्द्रस्य सुग्रीवस्य शुभप्रदे॥

He tells Rāvaṇa also when he meets him for the first time that he is but a messenger of the mighty Rāma (*Vālmiki*, 5, 50, 19):



दूतोऽहमिति विज्ञाय राघवस्यामिततेजसः।

श्रूयतामेव वचनं मम पथ्यमिदं प्रभो॥

Hanumān was a devotee of Rāma when Rāma lived on earth, and his own life was totally dedicated to the work of Rama; he was thus described as 'Rāma-kārya-dhurandhara'. Even when Rāma departed from this world, he begged of Rāma to bless him so that he remain here, singing the glory of Rāma and listening to the story of Rāma as it was recited by the devotees.

The Kimpuruṣa country where Hanumān resides even now is in the Himālyan ranges to the south of Hemakūṭa, the land of the Kinnaras and Gandharvas. According to *Adhyātma Rāmāyaṇa*, Hanumān retired

to this spot to spend the rest of his life in penance (tapasyā). Hanumān wanted to remain on earth, listening to the glories of Rāma, and Rāma blessed him (6, 16, 14-15):

रामस्तथेति तं प्राह मुक्तस्तिष्ठ यथासुखम्।
कल्पान्ते मम सायुज्यं प्राप्स्यसे नात्र संशयः॥

Hanumān would therefore be on earth till the Kalpa ends. When Rāma blessed him, Hanumān was overcome by joy and went to the Himālayas to engage himself in tapasyā as a devotee of Rāma:

आनन्दाश्रुपरीताक्षो भूयो भूयः प्रणम्य तौ।
कृच्छ्राद्ययौ तपस्तप्तुं हिमवन्तं महामतिः॥

Sanātana-Gosvāmi's *Brhad-bhāgavatāmṛta* provides us with a picture of Hanumān in Kimpuruṣavarṣa. On a suggestion from Prahlāda, Nārada goes to Kimpuruṣa-varṣa to meet Hanumān. Prahlāda had told him about Hanumān, but also told him that he would see for himself much more, and enjoy meeting Hanumān (1, 4, 53):



Tuppada Āñjaneya

मदनुक्तं च माहात्म्यं तस्य वेत्ति परं भवान्।
गत्वा किम्पुरुषे वर्षे दृष्ट्वा तं मोदमाप्नुहि॥

When Nārada met Hanumān, Hanumān was absorbed in the worship of Rāma, as if Rāma was physically present before him (1, 4, 55-57):

तत्रापश्यद्भनूमन्तं रामचन्द्रपदाब्जयोः।
साक्षादिवाचनरतं विचित्रैर्वन्यवस्तुभिः॥
गन्धर्वादिभिरानन्दाद्गीयमानं रसायनम्।
रामायणं च शृण्वन्तं कम्पाश्रुपुलकाश्रितम्॥
विचित्रैर्दिव्यैश्च गद्यपद्यैः स्वनिर्मितैः।
स्तुतिमन्यैश्च कुर्वाणं दण्डवत्प्रणतीरपि॥

The worship was being carried with wild fruits and flowers. The celestial musicians were singing in rapture, and Rāmāyaṇa was being recited, listening to which Hanumān was trembling with joy; and tears were flowing. He was eulogizing Rāma with his own compositions, and prostrating himself again and again. Hanumān told Nārada that he was actually visualizing Rāma right in front of him, and enjoying the story of Rāma (1, 4, 102):

तस्मादस्य वसाम्यत्र तादृगूपमिदं सदा।
पश्यन्साक्षात्स एवेति पिबंस्तच्चरितामृतम्॥

Padma-purāṇa (Uttara-khaṇḍa 228, 12) also describes Hanumān as a great devotee settled in Kimpuruṣa-varṣa. In the midst of this Himālayan country is celestial a city called Ayodhyā ('tan-madhye nagarī divyā sāyodhyeti prakīrtitā'). We have also reference to this celestial city in *Viṣṇu-dharmottara* (1, 13, 1):

कोसलविषये स्फीते तस्मिन् मनुजपुङ्गव।
देवानामप्ययोध्याऽस्ति त्वयोध्यानामतः पुरी॥

Ayodhyā means invincible, unconquerable, impregnable and supreme. This Ayodhyā is actually Vaikuṇṭha; it is the mūlādhāra-cakra in the human constitution, where mūla-prakṛti ends. It is beyond the Virajā-river which separated this world from the heavenly realms (virajā

is devoid of phenomenal dust). And it is of the nature of Brahman, the supreme reality. This contains the permanent pleasure-garden of Rāma and Sītā (*Rāmasāra-saṁgraha*):

त्रिपाद्विभूतौ वैकुण्ठे विरजायाः परे पटे।

या देवानां पुर्ययोध्या साऽमृतेनाऽमृता पुरी॥

याऽयोध्यापुरी सा सर्ववैकुण्ठनामेव मूलाधारा मूलप्रकृतेः परा तत्सद्ब्रह्ममयी विरजोत्तरा दिव्यरत्नकोषाढ्या तस्यां नित्यमेव सीतारामयोर्विहारस्थलमस्तीति॥

In the north-eastern direction of this city, according to *Nārada-pañcarātra* (*Brhad-brahma-saṁhitā*), is settled Hanumān as the city's guardian-angle; well-versed in the spiritual import of Rāma-mantra, he is a great being with unlimited powers (*mahā-vibhūti*).

श्रीराममन्त्रतत्त्वज्ञः श्रीरामानुचरो बली।

नित्यो महावभूतिश्च ईशान्यां दिशि संस्थितः॥

As Prahlāda told Nārada, it is Hanumān's great good fortune to have obtained this joy of uninterrupted devotion and service to the Lord. Even as a boy he was the strongest being, and all the gods blessed him with marvellous powers; and he became free from old age and death. His love of service to Rāma and devotion to his master were so intense that he rejected even the bliss of emancipation. Every moment of his unending life is filled with the joy of devotion *Brhad-bhāgavatāmṛta* (1, 4, 41-52):

हनूमांस्तु महाभाग्यस्तत्सेवासुखमन्वभूत्।

सुबहूनि सहस्राणि वत्सराणामविघ्नकम्॥

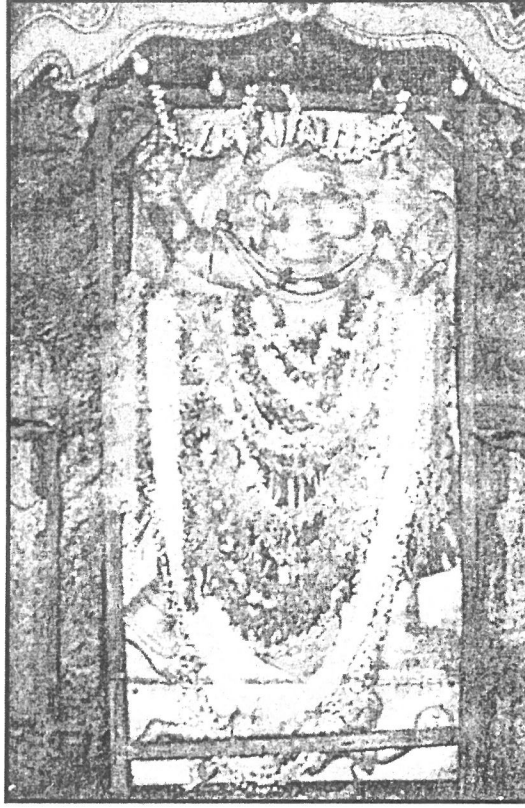
यो बलिष्ठतमे बाल्ये देववृन्दप्रसादतः।

सम्प्राप्तसद्व्रत्रातो जरामरणवर्जितः॥

यदृच्छया लब्धमपि विष्णोर्दाशरथेस्तु यः।

नैच्छन्मोक्षं विना दास्यं तस्मै हनुमते नमः॥

Service to the Lord was more important for him than liberation from worldly fetters. His was an excellent illustration of 'dāsyā-rati'.



Guḍḍe Āñjaneya

The eulogy of Bhāgavata contained in Pādma-samhitā has an interesting narration where Bhakti herself is the speaker. Bhakti tells us that she is the mother of two offsprings: wisdom (jñāna) and dispassion (variāgya); who, however, have grown old due to age (1, 45).

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ।
ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ॥

In Hanumān, bhakti was associated with both wisdom and dispassion in an ample measure. In all the major incidents of *Rāmāyaṇa*, his judgement and counsel are of utmost importance, as will be shown in due course. He was taught all the śāstra by Sūrya himself (Śatarudrīya-samhitā, 3, 20, 11):

तदाज्ञया ततो धीरः सर्वविद्यामयत्नतः।
सूर्यात्पपाठ स कपिर्गत्वा नित्यं तदन्तिकम्॥

His elderly associate in Rāma's mission, Jāmbavān, known to be exceedingly intelligent, himself appreciates Hanumān's wisdom, describing it as unmatched and uncommon (4, 66, 7):

बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव।
विशिष्टं सर्वभूतेषु.....॥



Śrī Prasanna Āṇjaneya Swamy

His own master, Sugrīva, has praise for his high intelligence, mature wisdom, and timely counsel (4, 44, 7):

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः।
देशकालानुवृत्तिश्च नयश्य नयपण्डित॥

In fact, the name Hanumān itself signifies uncommon wisdom:

हनुशब्दो ज्ञानवाची। गत्यर्थानां धातूनां।
ज्ञानार्थत्वात्॥ हनुः अस्यास्तीति हनुमान्॥

And his strict adherence to the code of asceticism and utter renunciation are evidenced when in search of Sītā he entered the inner apartments of Rāvaṇa's palace in Laṅkā. He wondered if he would, by looking at those sleeping women, transgress the norms of propriety (Vālamīki, 5, 11, 37-38):

निरीक्ष्यमाणश्च ततस्ताः स्त्रियः स महाकपिः।

जगाम महतीं शङ्कं धर्मसाध्वसशङ्कितः॥

परदारावरोधस्य प्रसुप्तस्य निरीक्षणम्।

इदं खलु ममात्यर्थं धर्मलोपं करिष्यति॥

The he assured himself that he was fully composed and restrained in mind, and his heart was not in the least excited by looking at those women of Rāvaṇa in amorous slumber (*ibid*, 41-42):

कामं दृष्ट्वा मया सर्वा विश्वस्ता रावणस्त्रियः।

न तु मे मनसा किञ्चिद्वैकृत्यमुपपद्यते॥

मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने।

शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम्॥

Hanumān is therefore described not only as 'buddhimatām vari-
ṣṭha' and 'jñāninām agragāṇya' but as 'raghupati-priya-bhakta'.



Śrī Saṃjīvarāyaswāmy, Channapattṇa



From Mahālakṣmī Logyout, Bangalore

2. THE FIRST ENCOUNTER

The traditional understanding is that Rudra incarnated himself as Hanumān, to assist in the mission of Rāma (viz., Viṣṇu) to rid the world of rākṣasa. *Skanda-purāṇa* (Māheśvara-khaṇḍa. Kedāra Māhātmya, 8, 100) tells us :

यो वै चैकादशो रुद्रो हनुमान् स महाऋषिः।

अवतीर्णः सहायार्थं विष्णोरमिततेजसः॥

Śatarudrīya-section of *Śiva-mahāpurāṇa* (Chapter-20) tells us that Śiva incarnated himself as Hanumān (7, 'Hanumān iti nāmabhāk. śambhurjajñe'; 9 'śivāvatāraṃ ca prāpa'; 12 'rudrāmśa'; 32 'mahā-devātmaka') to bring delight to Rāma and Sītā (36 'sītārāma-sukha-prada'); that he engaged himself in the mission of Rāma (38, 'rāmakārya-kara') and that he became well-known as Rāma's emissary (38 'rāma-dūtābhida'). We also get there several significant names of Hanumān: kapitanu (7) kapīśāna (8), kapivara (14), kapi-kuñjara (16), kapi-sattama (12), vānareśvara (17), kapi-nāyaka (20) and mahāvīra (38), all meaning the best and most valiant among the monkey tribe (or the Vānara-tribe).

The same text describes the birth of Hanumān from Rudra's semen, as specifically meant to accomplish Rāma's work (20, 3-4):

एकस्मिन् समये शम्भुरद्भुतोऽतिकरः प्रभुः।

ददर्श मोहिनीरूपं विष्णोः स हि वसद्गुणः॥

चक्रे स्वं क्षुभितं शम्भुः कामबाणहतो यथा।

स्वं वीर्यं पातयामास रामकार्यार्थमीश्वरः॥

The very purpose of Hanumān's appearance on earth was to help Rāma accomplish his mission. We read in *Rāmārcā-paddhati* that he is of the very nature of Rāma's own fulfilment (2, 39-40):

रामसिद्धार्थरूपोऽयं हनुमान् मारुतात्मजः।

तस्मात्सर्वप्रयत्नेन तोषयेद्भक्तकामदम्॥



Low relief stone carving, Angkor.

Rāma called him “the best among men” (*puruṣottama*), for he although a servant or an emissary completed with success the most difficult of the tasks that he was entrusted with by his master, and he did that most lovingly, for the love that he bore to the master (6, 1, 7):

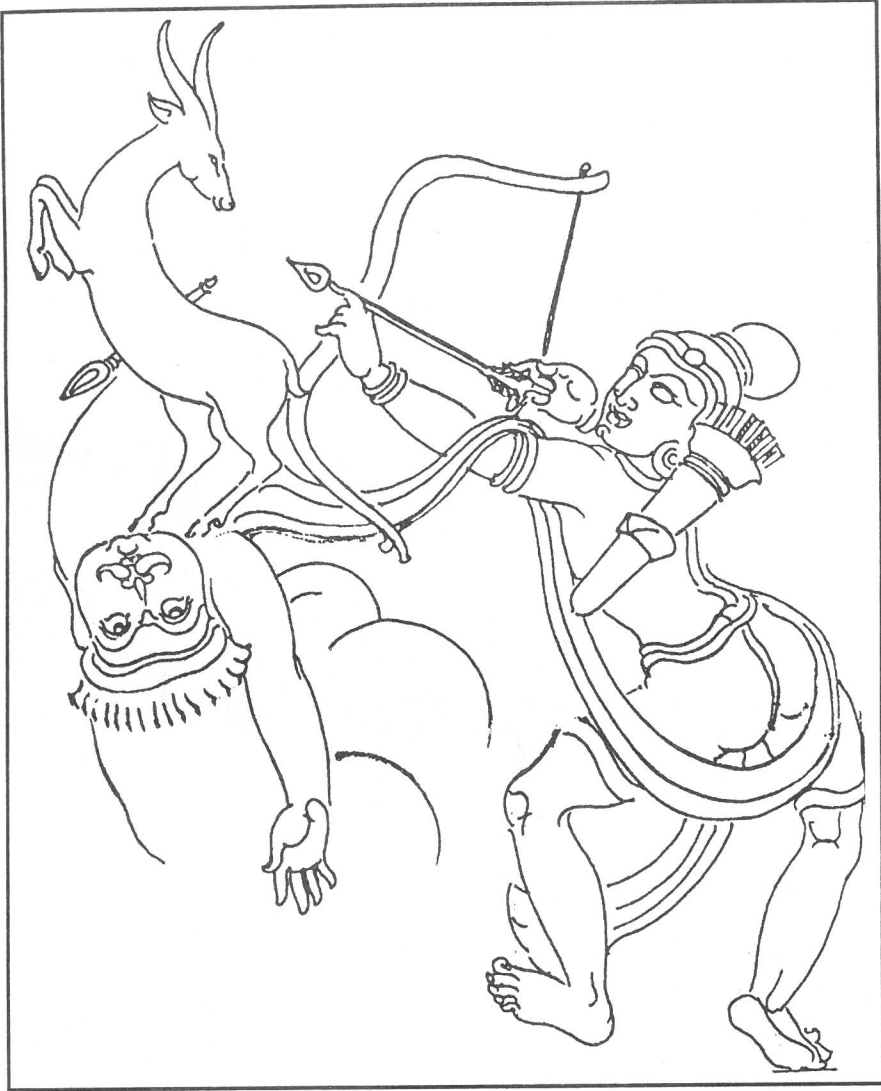
यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे।
 कुर्यात्तदनुरागेण तमाहुः पुरुषोत्तमम्॥

Looking out for the abducted Sītā; crossing the mighty ocean to reach Sītā in the island of Laṅkā; having a word with her who was in captivity amidst fierce rākṣasis; assuring her of Rāmā's efforts to rescue her and carrying a message from her to Rāmā; destroying the Aśoka grove, guarded by fiendish rākṣāsas in order to attract the attention of Rāvaṇa; killing Akṣa, Rāvaṇa's son, in self-defence; meeting with the mighty Rāvaṇa himself and daring to warn him of dire consequences, if he ignored the counsel to return Sītā with honour; setting Laṅkā on flames; helping Rāmā move the army across to Laṅkā; counselling admission of Viśhiṣaṇa to Rāmā's fold; fighting in the great battle with only boulders and tree-tops, his own teeth, nails and fist as weapons and slaughtering hundreds of rākṣasa; bringing the medicinal plants from after to save Lakṣmaṇa, who had been felled by Indrajit; and helping Rāmā kill Rāvaṇa as the final stroke in the marvellous encounter.

Indeed, throughout the Rāmā saga, Hanumān's is the most important role. His trials were countless, obstacles numerous, tasks most challenging, but he came out victorious each time. It is not without reason that he is described as the bright jewel in the great garland of the Rāmā story ('rāmāyaṇa-mahā-mālā-ratna').

We meet with Hanumān in Vālmiki's epic-poem only after Sītā is abducted by Rāvaṇa, and the brothers Rāmā and Lakṣmaṇa start looking out for her. Rāmā with Lakṣmaṇa, had already spent thirteen years in the forest, in fulfilment of his promise to his father. It was the last year of their forest-sojourn; and they had set up a charming cottage, and were living in peace and happiness. It was then the rākṣasa ruler of Laṅkā, Rāvaṇa carried away Sītā, with the assistance of Marīca who appeared as a golden antelope to tempt Sītā.

When Rāmā and Lakṣmaṇa returned to the cottage to find Sītā missing, they were cast in deep distress and gloom. They set out to look for her blindly, for they knew not what had happened to her, or who has carried her away, and why. By chance, they met the chieftain of the Vulture tribe, Jaṭāyu in a moribund condition. He told the brothers that he saw Rāvaṇa carrying away Sītā in the southern direction. In fact, he had tried to stop Rāvaṇa from this dastardly act, but got severely hurt in the bargain. The chieftain, already in the pangs of death, breathed his last before giving more information about Rāvaṇa.



Later, Kabandha provided the information that Sugrīva of the Vānara tribe in Kiṣkindhā would help him.

It was thus that Rāma and Lakṣmaṇa had turned their steps towards Kiṣkindhā. Kiṣkindhā (identified with the suburbs of the present-day Hampi in Karanataka) was a powerful mountainous kingdom of the Vānara and Rkṣa tribes, hemmed in on all sides by the inimical rākṣasa tribes with their chiftains Khara and Dūṣaṇa on one side, Virādha on another, and Rāvaṇa in the South. The kingdom had to be powerful in the circumstances, and was effectively governed by the two wise and

valiant brothern Vālī and Sugrīva. Vālī being the elder was the ruler, and Sugrīva was assisting him in the administration. The two were friendly towards each other, until an upheaval occurred.

There were frequent attacks by the rākṣasa tribes, and the prosperous Kiṣkindhā was a temptation for many an adventure. Vālī was mighty, and had a ferocity that equalled the rākṣasa's; he was able to repulse all such attacks.



Rāma

Once it so happened that a rākṣasa known as Māyāvī came to the gates of Kiṣkindhā and invited Vālī for a duel. Vālī accepted the challenge and rushed out; and Sugrīva followed him. Māyāvī was a huge and drunken rākṣasa with an obvious strength and diabolical bearing. But as soon as he saw Vālī and Sugrīva, his courage gave way and he began to run away. Vālī, who was already infuriated, gave him a chase with Sugrīva following him. Māyāvī, after a long run, found a

wide cave and entered into it, to escape from Vālī. Vālī also entered it, as he had determined to give a fight to the rākṣasa and finish him.

Sugrīva was asked by Vālī to stay outside the cave and wait for fifteen days, as he saw the cave was a deep one. Sugrīva waited for a full month after Vālī disappeared into the cave, but there was no sign of Vālī. In the meantime, he heard roars and rumblings of combat within, and after a few-days streams of blood gushed out of the cave. Sugrīva was sure that his brother had killed Māyāvi, but when he found that Vālī did not emerge out of the cave for many days, he concluded that it must have been his own brother that was killed.

Fearing that the rākṣasa might come out and kill him too, Sugrīva covered the mouth of the cave with a boulder, and with a heavy heart returned to Kiṣkindhā. He narrated what had happened to the counsellors; obsequies for Vālī were performed with great sorrow and lamentation. As Vālī's son, Aṅgada, was still young, the reluctant and grieving Sugrīva was crowned ruler by the counsellors.

Meanwhile, however, Vālī had killed the rākṣasa, found that his exit was blocked, pushed the boulder aside, came out and did not find his brother waiting for him. He got furious, and imagined that Sugrīva had blocked the cave's mouth on purpose. He rushed back to Kiṣkindhā, and his fury was uncontrollable when he found that Sugrīva had been crowned king in his absence. Sugrīva, however, was happy when he saw Vālī, and returned the kingdom to him at once. But before he could explain the misunderstanding, Vālī had become blind and deaf with fury. He mercilessly drove Sugrīva out of the kingdom, appropriated his wife Rumā to himself, and was bent on killing him; he went thirsting after his blood, as Sugrīva and his three loyal friends were running for their lives.

Here in this small Vāṇara group that was fleeing from Kiṣkindhā kingdom, was Hanumān, a close friend and loyal ally of Sugrīva. He had been sent by his mentor, Sūrya, to serve Sugrīva (who bore an aspect of Sūrya), as sort of guru-dakṣiṇā for all that Hanumān had learnt from Sūrya.

सूर्याज्ञया तदंशस्य सुग्रीवस्यान्तिकं ययौ॥



When the frightened and fleeing Sugrīva felt helpless and saw no way of escape from Vālī fiendish wrath, it was Hanumān that reminded him that there was one place into which Vālī could not enter, lest his head break into a hundred pieces, and that was the steep Mataṅga-hill in the vicinity of R̥ṣyamūka. (Vālmiki, 4, 46, 22-23).

..... ह्यस्मिन्नाश्रममण्डले।

प्रविशेद्यदि वै वाली मूर्धाऽस्य शतधा भवेत्।

तत्र वासः सुखोऽस्माकं निरुद्विग्नो भविष्यति॥

This relates to an earlier incident that was well-known to all Vānaras including Sugrīva and his associates. But none excepting Hanumān had the ready sense (speed of mind 'manojava') to recall the relevant information at the most proper time. This was the first act of Hanumān in Rāmāyaṇa that illustrates his genius for timely action.



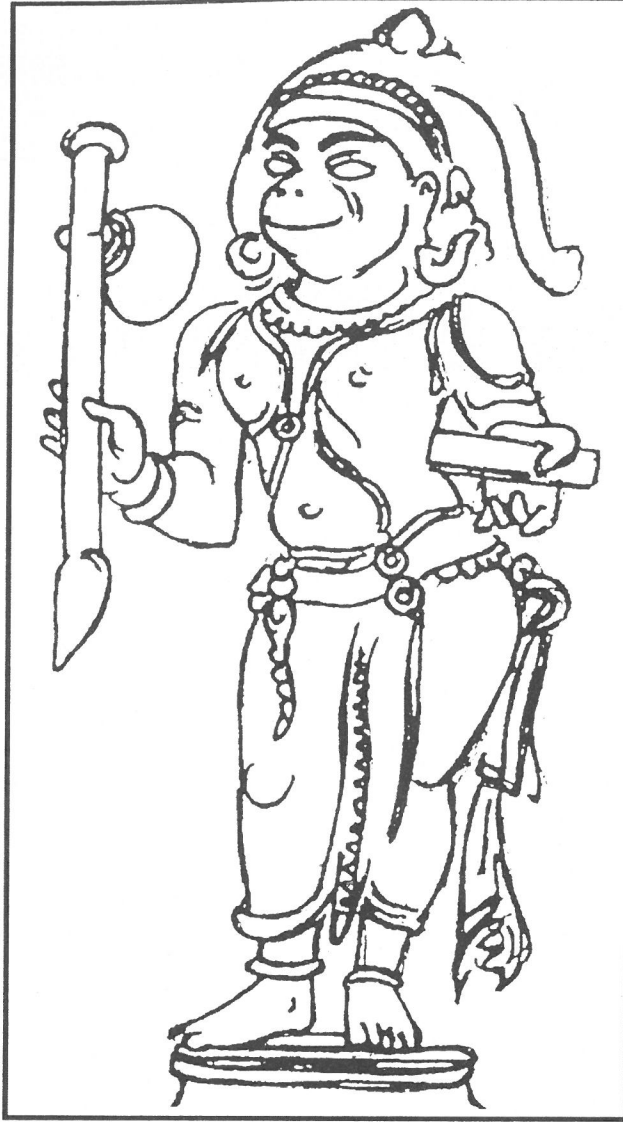
The incident was an attack on Kiṣkindhā by a ferocious buffalo-like rākṣasa, Dundubhi, who was so called because he roared like a big drum. Vālī repulsed the attack, and pursued the rākṣasa to tear him to pieces. The rākṣasa ran away from the capital and was getting out of the Kiṣkindhā territory, when Vālī caught him and killed him in a terrible scuffle.

Still in a mad fury, he lifted the rākṣasa's corpse and flung it in utter disgust a yojanā (or 4 krośas, about 9 miles) away. It fell in the hermitage of the sage Mataṅga on a hill named after him, and the blood splashed on the body of the sage as he sat in meditation. The thud of the corpse falling near him, and the blood from it falling on his body woke him up; and extracted a curse from him: "whoever has done this thoughtless deed of desecrating the holy premises shall have his head split in a hundred pieces, should he step into this hermitage or climb this hill".

Hanumān remembered this incident instantly and recognized at once its advantage to Sugrīva. Mataṅga's hermitage overlooking the Ṛṣyamūk hill was the only area into which Vālī dared not enter. He reminded Sugrīva about this, and said "Here is where we (the five of us) can dwell and be safe (tatra vāso sukhosmākam). Sugrīva agreed, and they climbed the hill and disappeared in a cave. Seeing that Sugrīva was now out of his reach, Vālī returned to Kiṣkindhā and forgot all about his brother. But Sugrīva lived in constant dread of Vālī, although he was now for the moment secure. It was Hanumān, one of the four associates of Sugrīva who kept company with him, who was reassuring him and counselling him against unnecessary anxiety:

When one day Sugrīva, sitting outside the Ṛṣyamūka hill with Hanumān, saw at a distance two powerfully built persons of majestic bearing, carrying bows and arrows walking towards the Ṛṣyamūka hill. Sugrīva at once got panicky and imagined that these two men were either spies sent by Vālī to drag him away from his sanctuary, or were men sent by Vālī to kill him then and there.

He wanted to run away and hide himself. Hanumān, however, tried to calm his nerves and volunteered to go and find out who they were and why they were coming here. Not being able to control his agitation, Sugrīva ran away to an adjacent hill, Malaya-giri, and hid himself. Hanumān came down the Ṛṣyamūka hill and walked upto the two persons.



This is how Hanumān had his first glance at the master whom he served not only during the latter's career but also all through his own unending life. It was on the banks of Pampā, a large stream-like lake, described in the text as both a 'sara' (or 'puṣkariṇī') and as a 'nadī' (or 'vāhinī'). Hanumān was duly impressed by the two persons, one slightly darkish (Rāma) and the other fair (Lakṣmaṇa) . Both were extremely handsome, uncommonly majestic and obviously powerful. He approached them in disguise. Vālmīki says (4, 3, 2).

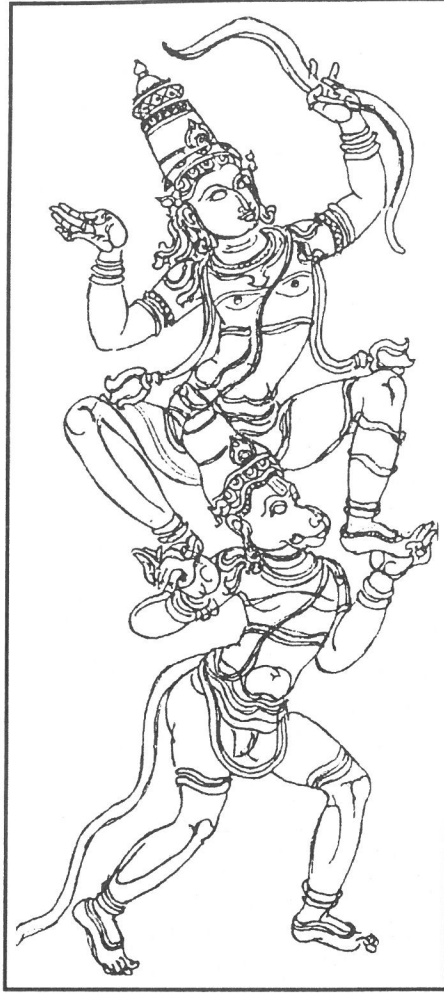
कपरूपं परित्यज्य हनुमान् मारुतात्मजः।
भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः॥

He abandoned on the way the form of 'kapi' (monkey) and assumed the guise of a 'bhikṣu' (ascetic). Then he began talking with the strangers, in order to ascertain who they were, where they were coming from, and why they were here at all. His talk so impressed Rāma that he asked Lakṣmaṇa to reveal all about themselves. After Lakṣmaṇa had done that, the strangers wanted to know in return who this interlocutor was. Hanumān identified himself as a vānara (casting off his disguise), and an emissary (saciva) of Sugrīva, the great one (4, 3, 21 and 22).

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।
राज्ञा वानरमुख्यानां हनुमान्नाम वानरः॥
तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥

We may digress briefly here to discuss who the vānaras were. A careful study of the Vālmiki's epic-poem does not justify the common notion that vānaras were monkeys or apes. It is unfortunate that a semantic error even at an early period has generated an enduring illusion that Hanumān was a monkey; he has been so pictured in literature, painting, sculpture, drama and dance all along, through centuries. It is important in the context to consider that Vālmiki describes Vānaras as talking a dialect, not far removed from Sanskrit. In particular, Hanumān's speech even at the very first encounter impressed Rāma tremendously; it was at once learned, correct, well-articulated and excellently delivered. Rāma tells Lakṣmaṇa aside (4, 3, 28-33):

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।
नासामवेदविदुषः शक्यमेवं प्रभाषितुम्॥
नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्।
बहु व्याहरतानेन न किञ्चिदपशब्दितम्॥
न मुखे नेत्रयोर्वापि ललाटे च भ्रुवोस्तथा।
अन्येष्वपि च गात्रेषु दोषः संविदितः क्वचित्॥



(From Sundara-rāja-Perumāl temple Diṇḍyal)

अवस्तिरमसन्दिधं अविलम्बितमद्रुतम्।
 उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे॥
 संस्कारक्रमसम्पन्नामद्रुतामविलम्बिताम्।
 उच्चारयति कल्याणीं वाचं हृदयहारिणीम्॥
 अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया।
 कस्य नाराध्यते चित्तं चोद्यतासेररेरपि॥

Rāma is not surprised that a vānara could talk, or express idea in a well-defined language. What surprised him was this vānara's excellent

diction, perfect and measured articulation, refined intonation, appropriate gestures, and winsome manner of speaking. This was not possible for one who had not mastered the science of language, the art of communication and the import of all scriptures. This Vānara was as erudite as he was eloquent, as explicit as he was suggestive, as plain as he was diplomatic. Does this convey the impression that Hanumān, who was a vānara, was a monkey?

And what does Vālmīki mean when he says that Hanumān abandoned his 'kapi' (or vānara) form, and assumed the form of a 'bhikṣu'? Vānaras are frequently referred to as capable of assuming any chosen form (kāma-rūpi). It is not a magical skill of total transformation or trans-substantiation, but only expertise in changing appearances through dress, decoration, demeanor and disguise.

The Vānaras were skillful in this as the rākṣasas also were. It may be recalled that Mārīca took the form of a golden antelope to delude Sītā, and Rāvaṇa came in the guise of an ascetic to abduct her. The change of form was a mere trick, and by no means a supernormal action. This craftiness in what the poet calls 'śaṭha-buddhi'. His description of the Vānaras in Bālakāṇḍa (17, 3) speaks of their craftiness (māyā), valour, speed, diplomacy, intelligence and extraordinary courage:

मायाविदश्च शूरांश्च वायुवेगसमान् जवे।

नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान्॥

(Similarly in Kiṣkindhā-kāṇḍa 3, 2; 4, 9; 19, 10 and Yuddha-kāṇḍa 2, 14; 70, 79 etc.) The Vānaras are described as wearing garlands and garments (4, 12, 15; 4, 16, 16 etc.). Cremations and obsequies were current among them (4, 25, 49-50). They could sing and play musical instrument of many kinds (94, 27, 27; 4, 33, 20). Kiṣkindhā, the kingdom of the Vānaras was enclosed in a fort, and flags were fluttering about. Vāli went about in a splendid palanquin (śibikā) (4, 38, 10-12).

Further, the speech of Hanumān that elicited the admiration of Rāma was the one used by the townsfolk and not commonly employed by the forest-dwelling Vānaras amongst themselves or while talking with outsiders. Listen to what Hanumān considers how he should talk to Sītā when he found her out in the Aśoka-grove in Laṅkā (5, 30, 17-18):

वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम्।
यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्।
रावणं मन्यमानां मां सीता भीता भविष्यति॥



(From Kaviyoor temple, Kerala)

He speaks of two varieties of cultured language (saṃskṛta), one spoken by the ordinary cultured people (mānuṣī), and the other employed by the erudite and sophisticated (dvi-jāti). Hanumān prefers to employ

the former, lest Sītā should mistake him for Rāvaṇa in disguise, if he used the latter. Rāvaṇa was highly learned, especially in the Vedic lore, and he was proficient in administration and diplomacy; he had also widely travelled; he was a sophisticated person (dvi-jāti), among the rākṣasas.

He talked the dvi-jāti-saṃskṛta, while the other rākṣasas spoke either the mānuṣī-saṃskṛta or the prākṛts. The same was probably the case with the Vānaras. Hanumān, Vāli, Sugrīva spoke either the Mānuṣī-saṃskṛta or the prākṛts. This however, presented no problems in communication, within the groups as well as amidst the various groups, as amply evidenced in the epic text.

Rāma, however, was pleasantly surprised to hear such elegant cultured language (dvijāti-saṃskṛta) in this forest-region, spoken by one who was neither a sage (ṛṣi) nor a chieftain. Hanumān chose to speak that language because he had assumed the guise of an ascetic (bhikṣu) or a brāhmaṇa (brahmacārin). There is no mention in the text that Rāma or Lakṣmaṇa was surprised to hear a monkey speak like a man!

And another consideration against the monkey-idea of a vānara. It is the tell-tale tail that is frequently mentioned in the epic-poem as the characteristic feature of Hanumān and some other Vānara chieftains. There is no doubt that Hanumān is distinguished by his tail (lāṅgūla, puccha, vāla), which has stolen the limelight on many an occasion.

But it must be noted that the poet confines the tails to the Vānara chieftains; the women among Vānaras are nowhere said to have tails! Further, the text speaks of tails of different colours: copper red (tāmra), yellow (pītā), pinkish white (sita), white (śveta) and variegated (prakīrṇa). And it is only the tail and not the body that is of different colours! It is obvious from such references that the tail in the context is nothing more than a decorative or tribal appendage hanging at the back attached to the sash around the loins of the Vānara chieftains, to signify their status or rank.

At the beginning of the great battle in Laṅkā, Rāma organizes his Vānara army into four battallions in the four directions. His instructions are significant. His army is principally those of the Vānaras, and so they must be recognized by all as Vānaras by their chief sign ('our emblem' naścihnam), like the 'tail' etc. The only exceptions are the seven other non-tribal men (Mānuṣa): Rāma, Lakṣmaṇa, Vibhīṣaṇa and his four associates. Others should on no account appear like ordinary human beings (6, 37, 33-35):

न चैव मानुषं रूपं कार्यं हरिभिराहवे।
 एषा भवतु संज्ञा ने युद्धेऽस्मिन्वानरे बले॥
 वानरा एव नश्चिह्नं स्वजनेऽस्मिन्भविष्यति।
 वयं तु मानुषेणैव सप्त योत्स्यामहे परान्॥
 अहमेष सह भ्रात्रा लक्ष्मणेन महौजसा।
 आत्मना पञ्चमश्चायं सखा मम विभीषणः॥

The context does not make the army of Rāma an army of monkeys. Rāma is making a distinction between the Vānara tribal warriors from the forests and the mountains, and the other seven sophisticated fighters, who were non-tribal in their origin or affiliation. A cultural distinction was surely there between the Vānaras and what Rāma calls the 'mānuṣas'.

For instance, among the forest dwelling Vānaras several customs prevailed which were immoral in the eyes of the mānuṣas: many males having common wives (sabhārya, samāna-bhārya), males living separately from their wives (abhārya), males being excommunicated from the tribe, with their wives appropriated by the chiefs (viprayukta), or sensuous males in addition to their own wives, laying claim to the common wives (lubdha) (4, 19, 16):

अभार्याश्च सभार्याश्च सन्त्यत्र वनचारिणः।
 लुब्धेभ्यो विप्रयुक्तेभ्यो तेभ्यो नस्तुमुलं भयम्॥

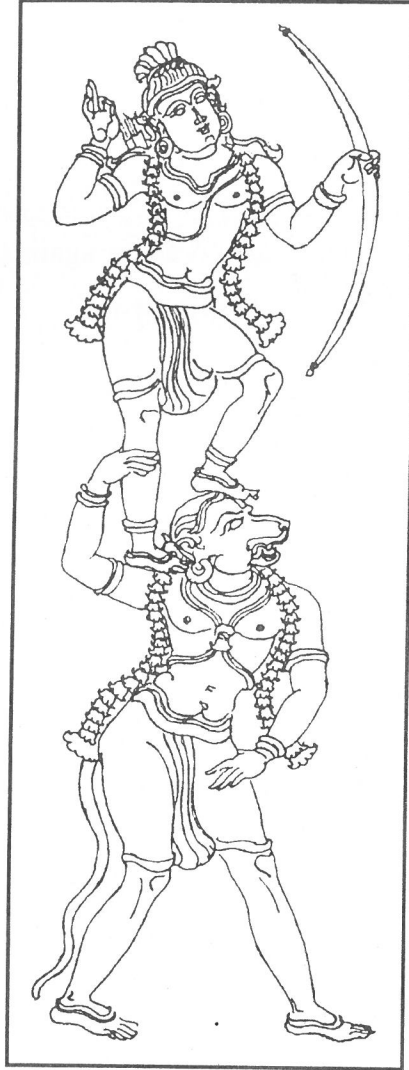


(From Tirumala)

Even in warfare, the Vānaras including Sugrīva, Hanumān and Aṅgada are not known to employ the weapons and missiles like the seven 'mānuṣa' warriors or like the Rākṣasa soldiers. The vānaras were experts in the hurling of boulders, and beating with branches of trees, or in the use of their teeth and nails (daṁṣṭrāyudha, nakhāyudha); they used their fists (muṣṭi) to great advantage; they delivered powerful and fatal slaps (chapeṭikā); they were skilled in duels (malla-yuddha).

It is significant that Vālmīki does not at all mention the mace (gadā) as the weapon of Hanumān, that we now so commonly see in paintings and sculptures of Hanumān. Hanuman did not carry the mace even when he crossed the sea and arrived in Laṅkā! Bhīma of Mahābhārata is the celebrated wielder of the mace, and Hanumān's identification with Bhīma was probably responsible for the transfer of the weapon to Hanumān's hands.

No Vānara is said to have used bows and arrows, swords and shields, or any of the innumerable astras that the rākṣasas employed.



(From Vaikom temple, Kottayam)

Now to return to the first encounter of Hanumān with Rāma. When Sugrīva despatched Hanumān to go and find out who the two strangers who were heading towards their hill were, he tells him to go as an ordinary man (viz. not as a Vānara chieftain).

तौ त्वया प्राकृतेनेव गत्वा ज्ञेयौ प्लवङ्गम्॥

Accordingly, he gave up his vānara-form (kapi-rūpam); he removed the Vānara badge of the tail-like appendage hanging at his back (lāṅgūla, vāla), and draped it over his body to look like a mendicant or ascetic (bhikṣurūpam tato bheje), who in other words, was an ordinary person (prākṛta). His Vānara identity was thus covered (bhikṣu-rūpa-praticchannam, 4, 3, 23). Later, when he made sure that Rāma and Lakṣmaṇa were by no means ill-disposed towards Sugrīva, but would, on the other hand, help Sugrīva win back the kingdom, he gave up his mendicant's disguise and became a Vānara again (4, 4, 33):

भिक्षुरूपं परित्यज्य वानरं रूपमास्थितः॥



This meant only tucking his tail back. The text mentions no magical devices.

To proceed: Hanumān reveals to Rāma and Lakṣmaṇa that he is an emissary (saciva) of the Vānara chief Sugrīva, whom he describes as a noble soul (dharmātmā) and a great man (mahātmā) (4, 3, 21 and 22). He tells them that Sugrīva would desire their friendship (*ibid.*, 22 'yuvābhyām sa hi dharmātmā sugrīvaḥ sakhyam icchati'). He also discloses that his master is now distraught with grief, and roams about without asylum (*ibid.*, 20):]



(From Śrī Vaikuṇṭham temple)

वीरो विनिकृतो भ्रात्रा जगद्भ्रमति दुःखितः॥

Then Lakṣmaṇa, at the behest of Rāma, tells Hanumān all about themselves; how they came to the forest to fulfil a promise Rāma had made to his father, how Sītā was abducted in the thirteenth year of their forest sojourn, how they were looking for her, and finally how Kabandha before he ascended the heavens directed them to approach Sugrīva for help (4, 4, 16). Then Hanumān assured them that this was a fortunate meeting, for both Rāma and Sugrīva had suffered similar twists of fortune, and that they would be able to help each other.

Hanumān dropped in the suggestion that he also would help in searching out Sītā (4, 4, 26-28) :

ईदृशा बुद्धिसम्पन्ना जितक्रोधा जितेन्द्रियाः।
 द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनमागताः॥
 स हि राज्याच्च विभ्रष्टः कृतवैरश्च वालिना।
 हतदारो वने त्रस्तो भ्रात्रा विनिकृतो भृशम्॥
 करिष्यति स साहाय्यं युवयोर्भास्करात्मजः।
 सुग्रीवः सह चास्माभिः सीतायाः परिमार्गणे॥

Rāma and Lakṣmaṇa having agreed to meet Sugrīva, Hanumān, supremely satisfied, and pleased, carries them on his back, and went up to the Rṣyamūka hill (*ibid.*, 34-35) :

पृष्ठमारोप्य तौ वीरौ जगाम कपिकुञ्जरः॥
 स तु विपुलयशाः कपिप्रवीरः
 पवनसुतः कृतकृत्यवत्प्रहृष्टः।
 गिरिवरमुरुविक्रमः प्रयातः
 स शुभमतिः सह रामलक्ष्मणाभ्याम्॥



3. THE FINAL RESORT

Even at the very first encounter, according to *Adhyātmā Rāmāyaṇa*, Hanumān recognized Rāma as in fact the Supreme Reality that had assumed a human form. His address to Rāma and Lakṣmaṇa in this version is different from that in Valmīki's. Here he takes the form of a young celibate ascetic (baṭu), at the instance of Sugrīva, approaches the two princes of Ayodhyā with great humility and deference, and asks them:

“Who indeed are you, two youths who appear valiant and mighty, illumining all the directions like the bright sun? To me, however, you seem to be the two creators of the three worlds. You are indeed Puruṣa (Rāma) and Pradhāna (prakṛti, Lakṣmaṇa), by your supernormal power you move about assuming human forms, in order to relieve the earth of its burden and to protect the devotees. You are causes of the world and you are indeed the very stuff of the world. Having descended on earth as kṣatriya princes, you are set to create the world as sport, preserve it and dissolve it. The two of you are the sole and free inspirers, the masters who dwell in the hearts of all beings, verily Nara (Lakṣmaṇa) and Nārāyaṇa (Rāma), moving about amidst all of us!” (4, 1, 12-16):

कौ युवां पुरुषव्याघ्रौ युवानौ वीरसम्मतौ।
द्योतयन्तौ दिशःसर्वाः प्रभया भास्कराविव॥

युवां त्रैलोक्यकर्तारविति भाति मनो मम।
युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ॥

मायया मानुषाकारौ चरन्ताविव लीलया।
बूभारहरणार्थाय भक्तानां पालनाय च॥

अवतीर्णाविह परौ चरन्तौ क्षत्रियाकृती।
जगत्स्थितिलयौ सर्गं लीलया कर्तुमुद्यतौ॥

स्वतन्त्रौ प्रेरकौ सर्वहृदयस्थाविहेश्वरौ।
नरनारायणौ लोके चरन्ताविति मे मतिः॥

Here it is Rāma (the very personification of supreme wisdom, jñāna-vigraha) that answers Hanumān, and not Lakṣmaṇa as in Vālmiki's

poem. It is to be noted that in *Adhyātam-Rāmāyaṇa*, Rāma and Lakṣmaṇa are together regarded by Hanumān as the Supreme Reality in its twin aspects: spirit and matter, puruṣa and prakṛti, They together constitute one truth.

In Vālmiki's poem (as also in this version), Sugrīva makes the mistake of focussing his attention only on Rāma, to the exclusion of Lakṣmaṇa; and Hanumān quickly corrects it.

When Rāma and Lakṣmaṇa are brought by Hanumān to Sugrīva's presence on the Rṣyamūka hill, they seal their friendship in front of the sacred fire. Then Sugrīva breaks a branch from the Sāla-tree, full of tender leaves, spreads it on the ground, and beckons Rāma to be seated on it; and when Rāma sits on it Sugrīva also sits on the same seat, ignoring Lakṣmaṇa altogether. It was Hanumān who notices this lapse, and quickly cuts an even more elegant branch of the sandal-wood tree, full of leaves and soft blossoms, and prepares a seat for Lakṣmaṇa; and Hanumān does not share this seat with Lakṣmaṇa.

Sugrīva behaves like a king, and his arrogance is seen even in the presence of Rāma. He ignores Hanumān's counsel when he first introduced the brothers to Sugrīva that both the brothers who are most worthy are to be received well, honoured, and respectfully treated together (Vālmiki, 4, 8, 7):

प्रतिगृह्य अर्चयस्त्वेतौ पूजनीयतमाविमौ॥

Sugrīva treats only Rāma as his honoured guest but partakes of the seat that was meant for the guest (*ibid.*, 4, 5, 19).

ततः पर्णबहुलां छित्त्वा शाखां सुपुष्पिताम्।

सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः॥

Listen then to what Hanumān immediately did (*ibid.*, 4, 5, 20):

लक्ष्मणायाथ संहृष्टो हनुमान् प्लवगर्षभः।

शाखां चन्दनवृक्षस्य ददौ परमपुष्पिताम्॥

Later again, after four or five days, the same thing is repeated (4, 8, 13-15):

सुपुष्पं ईषत्पत्राढ्यं भ्रमरैरुपशोभितम्।
 तस्यैकां पर्णबहुलां भङ्क्त्वा शांखा सुपुष्पिताम्।
 सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः॥

and Hanumān:

तावासीनौ ततो दृष्ट्वा हनूमानपि लक्ष्मणम्।
 सालशाखां समुत्पाट्य विनीतमुपवेशयत्॥



Sugrīva is an ordinary mortal; he is motivated by self-interest. He is interested in Rāma, not because he is great soul but only because he might be a useful ally. When during his first confrontation with Vālī, encouraged by Rāma, Rāma does not kill Vālī but allows Vālī to be labour Sugrīva, Sugrīva gets annoyed with Rāma: “You asked me to invite my enemy Vālī to fight; you flaunted great valour then. But what have you done now? You have made me get beaten by him!” (4, 12, 26).

आह्वयस्वेति मामुक्त्वा दर्शयित्वा च विक्रमम्।
 वैरिणा घातयित्वा च किमिदानीं त्वया कृतम्॥

Hanumān's devotion to Rāma, on the other hand, is totally devoid of any motive; not even the longing for liberations is there. This exemplifies the highest form of devotion. Nārāyaṇa-pañḍitācārya's *Sumadhva-vijaya* summarizes the significance of Hanumān as a great devotee (mahābhāgavata):

ये ये गुणा नाम जगत्प्रसिद्धा
यं तेषु तेषु च विनिर्दिशन्ति।
साक्षान्महाभागवतप्रवाहम्
श्रीमन्तमेनं हनुमन्तमाहुः॥

Vālmiki's poem highlights this aspect; this becomes even more evident in *Adyātma-Rāmāyaṇa*. In the very opening chapter of this work, Rāma after he returned to Ayodhyā, killing Rāvaṇa and recovering Sītā, is duly coronated, and as he sits on the throne with Sītā, he sees Hanumān standing before him with folded hands. Hanumān's mission in life has been fulfilled; he has no more desires of responsibilities.

Rāma tells Sītā: "Look at our friend standing there. He has wanted nothing else but serving me. He has been ever pure in body, speech and mind. He seeks the highest knowledge, and is most brilliant. He is our unflinching devotee. He merits the supreme wisdom. Communicate to him that wisdom". (1, 1, 29-30):

दृष्ट्वा तदा हनूमन्तं प्राञ्जलिं पुरतःस्थितम्।
कृतकार्यं निराकांक्षं ज्ञानापक्षं महामतिम्॥
रामः सीतामुवाचेदं ब्रूहि तत्त्वं हनूमते।
निःकल्मषोऽयं ज्ञानस्य पात्रं नौ नित्यभक्तिमान्॥

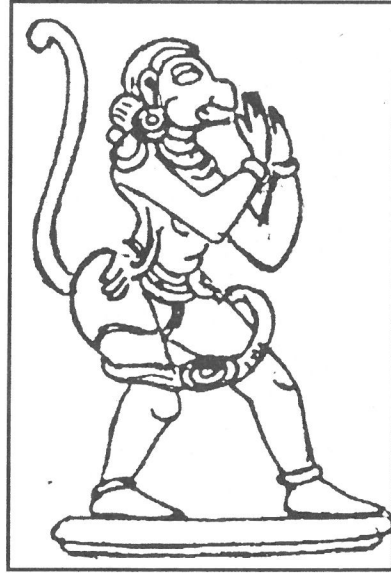
Accordingly, Sītā teaches Hanumān the sacred secret, which is described as 'Śrī-rāma-hṛdaya' (the heart of Rāma): Rāma is the supreme reality, the Brahman, one without a second, pure existence, pure consciousness and pure bliss. He has no form, name, relation, trait or aspect. He is, and is beyond in our ken. He is of the nature of bliss, absolutely devoid of impurity of any kind, tranquil, immutable and untouched by phenomena. He is all-pervading; he is indeed the very self of all beings. He is self-luminous and unstained (*ibid.*, 32-33).

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम्।
 सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम्॥
 आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम्।
 सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम्॥

Sītā herself is the primordial nature (mūla-prakṛti): she creates the worlds, maintains them, and dissolves them by the very presence of Rāma (tasya sannidhi-mātreṇ, *ibid.*, 34). All the effects created by Sītā are however, ascribed to Rāma, who is changeless and is the self of all.

After Sītā's instruction, Rāma himself instructs Hanumān about the truth of ātmā (self), anātmā (the material world) and prarātmā (the Supreme Self, viz., Rāma). Rāma tells Hanumān "When one knows this, he will become devoted to me, and partakes of my own nature" (*ibid.*, 44-51):

एतद्विज्ञाय मद्भक्तो मद्भावायोपद्यते॥



(From Hampi)

In the Rāmānandī tradition, Hanumān is not so much a servant, emissary or devotee of Rāma as an ācārya in his own right. He had Sītā as his ācārya, and she was taught the highest truth by Rāma himself.

Hanumān in turn gave the teaching (especially the rāma-tārāka-mantra) to Brahmā, from whom the human teachers of the tradition, sages like Vasiṣṭha, received the doctrine that Rāma is in fact the Brahman, revealed in the Upaniṣads; that he is merciful (dayālu) and a sure refuge (śaraṇam nityam) for all anxious devotees. *Vālmiki-samhitā*, belonging to this tradition says :-

भगवान् रामचन्द्रो वै परं ब्रह्म श्रुतिश्रुतः।
 दयालुः शरणं नित्यं दासानां दीनचेतसाम्॥
 इमां सृष्टिं समुत्पाद्य जीवानां हितकाम्यया।
 आद्यां शक्तिं महादेवीं श्रीसीतां जनकात्मजाम्॥
 तारकं मन्त्रराजं तु श्रावयामास ईश्वरः।
 जानकी तु जगन्माता हनूमन्तं गुणाकारम्।
 श्रावयामास नूनं हि ब्रह्माणं सुधियां वरम्।
 तस्मादेव वसिष्ठर्षिः क्रमादस्मादवातरत्॥

In another work, held high in this tradition, *Sadāśiva-samhitā*, Hanumān is extolled as the supreme teacher (paramācārya):

आचार्यं हनूमन्तं त्यक्त्वा ह्यन्यमुपासते।
 क्लिश्यन्ति चैव ते मुग्धा मूलहाः पल्लवाश्रिताः।
 हनुमत्परमाचार्यं विनाऽऽचार्यो न कोऽपि च॥

That there is no teacher other than Hanumān is the essential doctrine in this tradition ('iti paddhati-nirṇītam'); although this tradition holds Rāma in the highest esteem, and worships him exclusively, it accords almost equal reverence to Hanumān. Along with the mantra 'ram rāmāya namaḥ', the mantra 'haṁ hanumate namaḥ' is also recited. The Gāyatrīs of (1) Rāma and (2) Hanumān are together employed:

- (1) दशरथाय विद्महे। सीतावल्लभाय धीमहि। तन्नो रामः प्रचोदयात्।
- (2) आज्जनेयाय विद्महे। महाबलाय धीमहि। तन्नो हनुमान् प्रचोदयात्॥

When in the present decadent age, the souls are outward-oriented and become alienated from the Supreme Reality (Brahman or Hari), Hanumān takes the form of numerous teachers (cf. *Sadāśiva-samhitā*).

भविष्यन्ति कलौ घोरे जीवा हरिबहिर्मुखाः।

रामाज्ञा हनुमांश्चैव मध्वाचार्यः प्रभाकरः॥

शङ्करः शङ्करः साक्षात् व्यासो नारायणः स्वयम्।

शेषो रामानुजो रामो रामदत्तो भविष्यति॥

Rāma's worship in this tradition is done as invariably accompanied by Sītā and Hanumān. Rāma is invoked thus.

आगच्छ जानकीनाथ जानक्या सह राघव।

गृहाण मम पूजां च वायुपुत्रेण संयुतः॥



(From Rajasthan)

An ancient tradition revived by Madhva, who was himself regarded as an incarnation of Hanumān, accords Hanumān an all-important role in theory as well as practice. Hanumān is here the great teacher (ācārya), and also one who undertook to accomplish God's mission on earth

(bhagavat-kārya-sādhaka). Vāyu became Hanumān in Rāma's incarnation, Bhīma in Kṛṣṇa's incarnation, and Madhva in Vyāsa's dispensation (the present age). We will deal at some length about Hanumān's role in this tradition in a subsequent chapter.

In the Rāmadāsī tradition also, Hanumān is regarded as the supreme teacher. Samārtha-Rāmadās, the founder of this sect, was taught by Hanumān himself: hence list of traditional teachers:

आदिनारायणं विष्णुं ब्रह्माणं च वसिष्ठकम्।
श्रीरामं मारुतिं वन्दे रामदासं जगद्गुरुम्॥

Samārtha-Rāmadās, the preceptor of the famous Chatrapati Śivāji of Maharashtra, popularized the Hanumān cult as a measure to revive, vitalize and spread Hinduism. He was a great devotee of Hanumān (known as Māruti), and installed his shrines in twelve spots which have now become popular pilgrim-centres.

In the Gauḍīya tradition, Hanumān represents the service mode of devotion (kapīpatirdāsyē), even as Parīkṣit the mode of ever keeping in mind God (smaraṇa), Pṛthu the mode of worship (pūjana), Akrūra the mode of prostrations (abhivandana), Arjuna the mode of friendliness (sakhya), Bali the mode of surrendering oneself (ātmanivendana) (Rūpa-gosvāmi's *Padyāvali*, 63).

The most persistent detail of the tradition regarding Hanumān is that he continues to live to this day as a model devotee and as a protector of the devotees of Rāma, the supreme reality (Brahman). As *Śiva-purāṇa* (Śatarudrīya, 20, 36) points out, Hanumān's significance is that he spread the cult of devotion to Rāma in the world, being himself a model devotee:

स्थापयामास भूलोके रामभक्तिः कपीश्वरः।
स्वयं भक्तवरो भूत्वा सीतारामसुखप्रदः॥

Hanumān is among the immortals (cira-jīvī); he lives for ever, as a devotee, as a model bhakta, of Rāma, the Supreme Reality, not only during his career as a human incarnation, but even after his disappearance from the world (Rāma's birth is calculated from traditional details to have been 4439 B.C. and his disappearance was on 4372 B.C.)



Subsequent to Rāma's disappearance, Hanumān retired to Kimpuruṣa-varṣa to continue his devotion to Rāma as his own iṣṭadaiva. As already mentioned, this Kimpuruṣa-varṣa is the mythical land to the south of the Hema-kūṭa-hill in the Himālayan ranges.

Bhāgavata (5, 19) relates briefly that Hanumān lives here in uninterrupted and self-absorbed devotion to Rāma, the primordial spirit (ādi-purṣa), the elder-brother of Lakṣmaṇa (śeṣa) beloved of Sītā (mūla-prakṛti, māyā) and possessed of the six attributes (jñāna, śakti, bala, vīrya, tejas and aiśvarya). Hanumān himself is interested in nothing other than service at the feet of the Lord; he is a supreme devotee: Being a devotee; it is in his very nature to sing the glory of God.

(1)

किंपुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चराणसंनि-
कर्षाभिरतः परमभागवतो हनुमान्, सह किंपुरुषैः अविरतभक्तिरुपास्ते॥

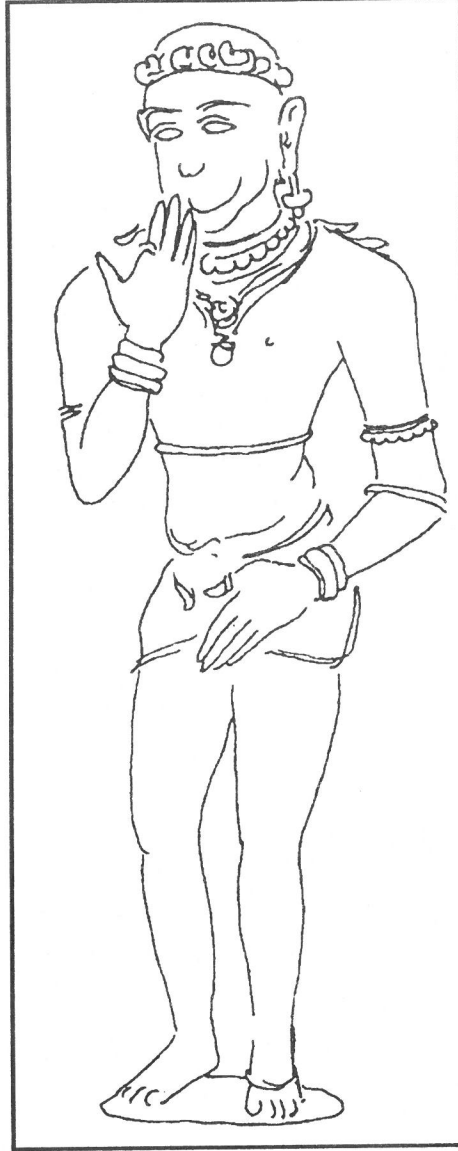
Among the kimpuruṣas who inhabit that land, and who join Hanumān in his devotions is Arṣṭiṣeṇa, who is the same as Jāmbavān. The other celestial musicians, the gandharvas, accompany the kimpuruṣas. The musical fare of intense devotion is altogether capable of accomplishing the supreme felicity, the spiritual perfection of the soul. The Lord is not only the master (bhartr̥), but possessed of all auspicious attributes. Hanumān intently listens to the glory of the Lord being thus sung, and he too sings:

(2)

अष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति।
स्वयं चेदं गायति॥

What Hanumān sings is the eulogy of Rāma as the supreme spirit, the Lord, the master and God. The following seven prostrations, which (namaḥ) constitute Hanumān's song are taken to provide the essential ideas of the six cantoes (kāṇḍas) of Vālmīki's Rāmāyaṇa which however was a later composition. This song is regarded as *Hanumad-rāmāyaṇa*, Hanumān's own observations about the career of Rāma on earth. The seven brief sentences pertain to the divine attributes of Rāma, which made him the mahā-puruṣa or maryādā-puruṣa:

- (1) he is worthy of being praised by the most superior human beings (uttama-śloka);
- (2) he is endowed with the noblest of traits: and his conduct is unflinchingly noble;
- (3) he is well-disciplined, his senses are under perfect control, and his mind is well trained;
- (4) the entire mankind seeks resort in him, taking him as role model;
- (5) he is the very touchstone for all that is good, great and glorious in the world;



- (6) he honours as gods those who seek Brahman in their own hearts and abide in Brahman; and
- (7) he is a great person, and a great light for the world.

(3)

ॐ नमो भगवते उत्तमश्लोकाय नमः ॥१॥

(Bāla-kāṇḍa)

ॐ आर्यलक्षणशीलव्रताय नमः॥2॥

(Ayodhyā-kāṇḍa)

ॐ उपशिक्षितात्मने नमः॥3॥

(Aryanya-kāṇḍa)

ॐ उपासितलोकाय नमः॥4॥

(Kiṣkindhā-kāṇḍa)

ॐ साधुवादनिकषाय नमः॥5॥

(Sundara-kāṇḍa)

ॐ ब्रह्मण्यदेवाय नमः॥6॥

(Yuddha-kāṇḍa)

ॐ महापुरुषाय महाराजाय नमः॥7॥

(Uttara-kāṇḍa)

After these three prose passages there are five ślokas, which contain the essential import of Rāmāyaṇa

(4)

यत्तत् विशुद्धानुभवमात्रमेकम्
स्वतेजसा ध्वस्तगुणव्यवस्थम्।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ॥9॥

Hanumān seeks refuge in Rāma, who is in fact the supreme Brahman, who is pure, who is available only for direct experience, who by his lustre has burnt the play of the three guṇas, who is internal to all beings, who is perfectly tranquil, who is the support of all good folk, and who is devoid of names and forms.

मर्त्यावतारस्त्विह मर्त्यशिक्षणम्
रक्षोवधायैव न केवलं विभोः।
कुतोऽन्यथा स्यात् रमतः स्व आत्मनः
सीताकृतानि व्यसनानीश्वरस्य॥12॥

He appeared among the mortals only to instruct how humans, although mortals, may live well and dwell in the supreme reality. The killing of the wicked is but a show; that was not the purpose of the incarnation. He is blissful in himself, and his own nature is bliss. How indeed could he sorrow because of Sītā being abducted? It was only a show. The real reason for the incarnation is to teach the mortals.

न वै स आत्माऽऽन्तमवतां सुहृत्तमः
 सक्तस्त्रिलोक्यां भगवान्वासुदेवः।
 न स्त्रीकृतं कश्मलमश्रुवीत
 न लक्ष्मणं चापि विहातुमर्हति॥३॥

He who is the very self of all those who are distinguished by their self-restraint, and kindly friendly to them as no other can be, cannot in reality be tainted by all the three worlds; he is the all-pervasive spirit, in whom all the worlds rest. How indeed could he get desperate when his consort was stolen away, or how could he abandon his brother, Lakṣmaṇa? Such episodes are only for show, and not real.

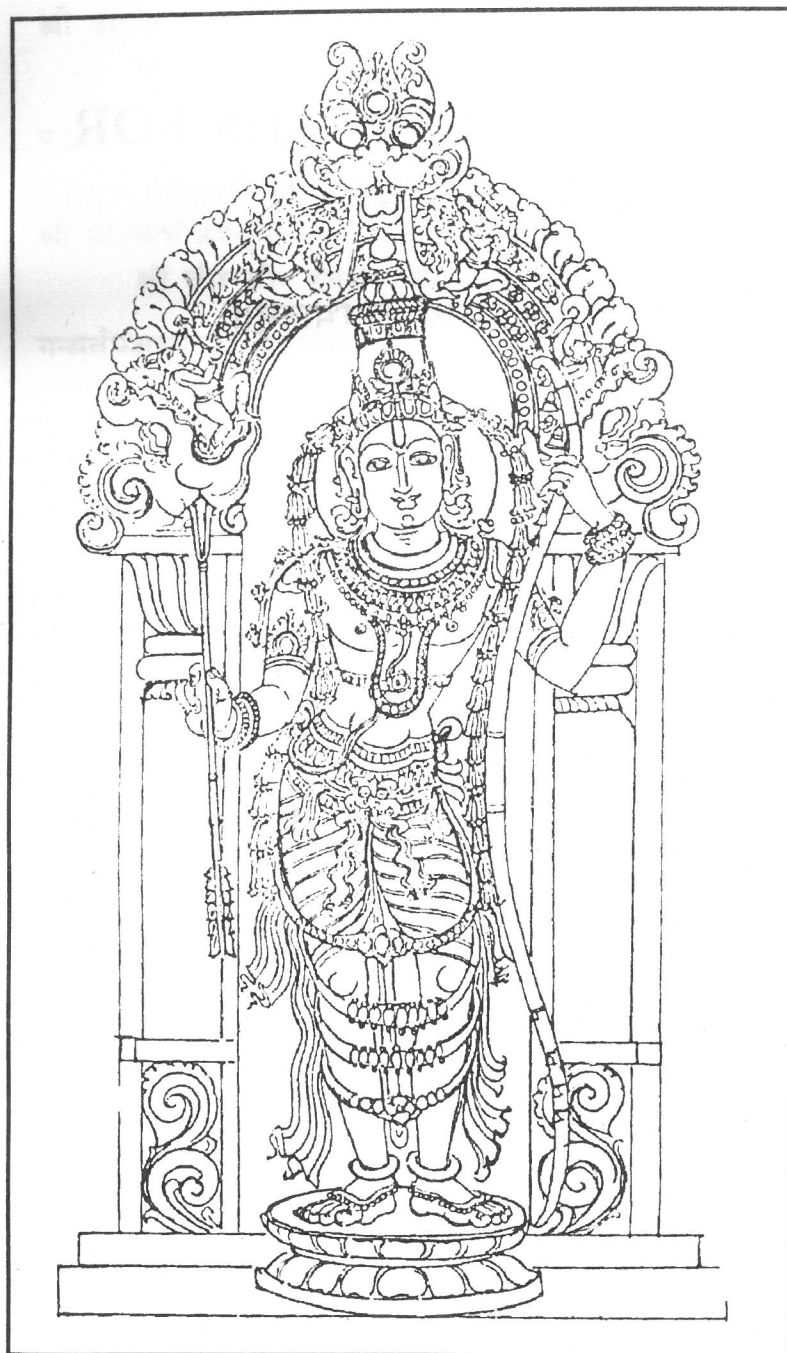
न जन्म नूनं महतो न सौभगम्
 न वाक् न बुद्धिर्नाकृतिस्तोषहेतुः।
 तैर्यद्विसृष्टानपि नो वनौकासः
 चकार सख्ये बत लक्ष्मणाग्रजः॥४॥

Whom does Rāma, the elder brother of Lakṣmaṇa, choose as friends? Not the well-born ones, not those who are great in the world, not the wealthy ones, not the eloquent ones, not those who are intelligent, nor those who are handsome and pretty. These traits do not make him happy. He chose indeed us, the monkeys, who are totally devoid of all these traits! It is devotion that he is pleased with.

सुरोऽसुरो वाप्यथ वानरो नरः
 सर्वात्माना यः सुकृतज्ञमुत्तमम्
 भजेत रामं मनुजाकृतिं हरिम्
 य उत्तराननयत्कोसलान् दिवमिति॥५॥

Whoever seeks complete refuge in him, be he a god, demon, ape or human being, will surely be protected by Rāma. He is in truth the

inner controller of all beings (Hari), Viṣṇu in human form. How else could all creatures in Uttara-kosala get transported to the celestial realms?



CHAPTER FOUR

WORSHIP RITUALS FOR HANUMĀN

श्रीमदाञ्जनेय सुप्रभातम्॥

अमलकनकवर्णं प्रज्वलत्पावकाक्षम्
सरसिजनिभवक्त्रं सर्वदा सुप्रसन्नम्।
रणरचनगात्रं कुण्डलालंकृताङ्गम्
परजयकरवालं रामदूतं नमामि॥

श्रीरामचन्द्रचरणाम्बुजमत्तभृङ्गः
श्रीराममन्त्रजपशीलभवाब्धिपोतः।
श्रीजानकीहृदयतापनिवारमूर्ते
श्रीवीर धीर हनुमन् तव सुप्रभातम्॥1॥

श्रीरामदिव्यचरितामृतस्वादलोल
श्रीरामकिङ्करगुणाकर दीनबन्धो।
श्रीरामभक्त जगदेक महोग्रशौर्य
श्रीवीर धीर हनुमन्तव सुप्रभातम्॥2॥

सुग्रीवमित्र कपिशेखर पुण्यमूर्ते
सुग्रीवराघवसमागमदिव्यकीर्ते।
सुग्रीवमन्त्रिवरशूरकुलाग्रगण्य
श्रीवीर धीर हनुमन् तव सुप्रभातम्॥3॥

भक्तार्तिभञ्जन दयाकर योगिवन्द्य
श्रीकेसरीप्रियतनूज सुवर्णदेह।
श्रीभास्कारात्मज मनोऽम्बुजचञ्चरिक
श्रीवीर धीर हनुमन् तव सुप्रभातम्॥4॥

श्रीमारुतप्रियतनूज महाबलाढ्य
 मैनाकवन्दितपदाम्बुज दण्डितारिन्।
 श्री उष्ट्रवाहन सुलक्षणलक्षिताङ्ग
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥5॥

पञ्चाननास्य भवभीतिहरस्य राम-
 पादाब्जसेवनपरस्य परात्परस्य
 श्री अञ्जनाप्रियसुतस्य सुविग्रहस्य
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥6॥

गन्धर्वयक्षभुजगाधिपकिंनराश्च
 आदित्यविश्ववसुरुद्रसुरर्षिसंघाः।
 संकीर्तयन्ति तव दिव्यनामपंक्तिम्
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥7॥

श्री गौतमीच्यवनतुम्बुनारदात्रि-
 मैत्रेयव्यासजनकादिमहर्षिसंघाः।
 गायन्ति हर्षभरितास्तव दिव्यकीर्तिम्।
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥8॥

भृङ्गवली च मकरन्दरसं पिबेद्यो
 कूलन्त्युदार्थमधुरं चरणायुधाश्च।
 देवालये घनगभीरसुशङ्खघोषः
 निर्यान्ति वीर हनुमंस्तव सुप्रभातम्॥9॥

पम्पासरोवरसुपुण्यपवित्रतीर्थ-
 मादाय हेमकलशैश्च महर्षिसंघाः।
 तिष्ठन्ति त्वच्चरणपङ्कजसेवनार्थं
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥10॥

श्रीसूर्यपुत्रप्रियनाथ मनोज्ञमूर्ते
 वातात्मजात कपिवीर सुपिंगलाक्ष।
 सञ्जीवनाय रघुवीर सुभक्तवर्य
 श्री वीर धीर हनुमन् तव सुप्रभातम्॥11॥



Hanumanta



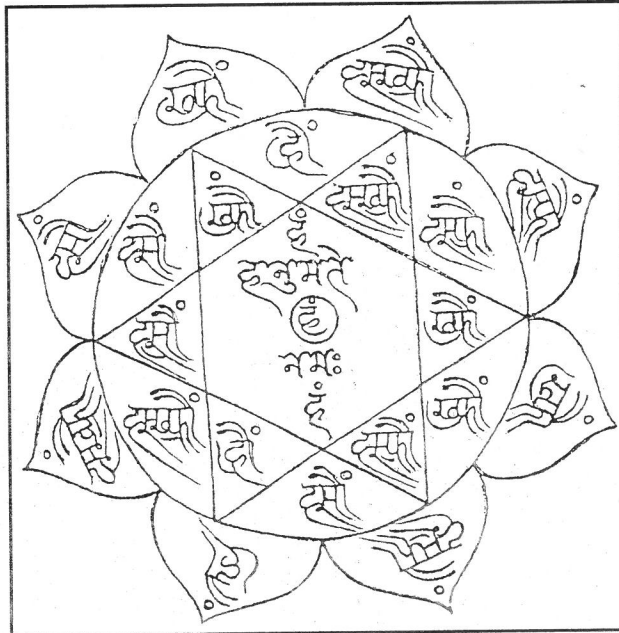
Viṇāñjanaya

श्रीहनूमत्स्मरणम्॥

प्रातः स्मरामि हनुमन्तमनन्तवीर्यम्
 श्रीरामचन्द्रचरणाम्बुजचञ्चरीकम्।
 लङ्कापुरीदहननन्दितदेववृन्दम्
 सर्वार्थसिद्धिसदनं प्रथितप्रभावम्॥1॥

माध्यं नमामि वृजिनार्णवतारणैक-
 धीरं शरण्यमुदितानुपमप्रभावम्।
 सीताऽऽधिसिन्धुपरिशोषणकर्मदक्षम्
 वन्दारुकल्पतरुमव्ययमाञ्जनेयम्॥2॥

सायं भजामि शरणोपसृताखिलार्ति-
 पुञ्जप्रणाशनविधौ प्रथितप्रतापम्।
 अक्षान्तकं सकलराक्षसवंशधूम-
 केतुं प्रमोदितविदेहसुतं दयालुम्॥3॥



श्रीहनुमत्स्तोत्रम् विभीषणोक्तम्॥

The eulogy of Hanumān ascribed to Vibhīṣaṇa is included in the section of the dialogue between Vibhīṣaṇa and Guruḍa in Sudarśana-samhitā; it is said in the text that it was communicated by Garuḍa)

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

नमो वानरवीराय सुग्रीवसख्यकारिणे।
 लङ्काविदाहनार्थाय हेलासागरतारिणे॥2॥

सीताशोकविनाशाय राममुद्राधराय च।
 रावणान्तकुलच्छेदकारिणे ते नमो नमः॥3॥

मेघनादमखध्वंसकारिणे ते नमो नमः।
 अशोकवनविध्वंसकारिणे भयहारिणे॥4॥

वायुपुत्राय वीराय आकाशोदरगामिने।
 वनपालशिरउच्छिदे लङ्काप्रासादभञ्जिने॥5॥

ज्वलत्कनकवर्णाय दीर्घलांगूलधारिणे।
 सौमित्रिजयदात्रे च रामदूताय ते नमः॥6॥

अक्षस्य वधकर्त्रे च ब्रह्मपाशनिवारिणे।
 लक्ष्मणाङ्गमहाशक्तिघातविनाशिने॥7॥

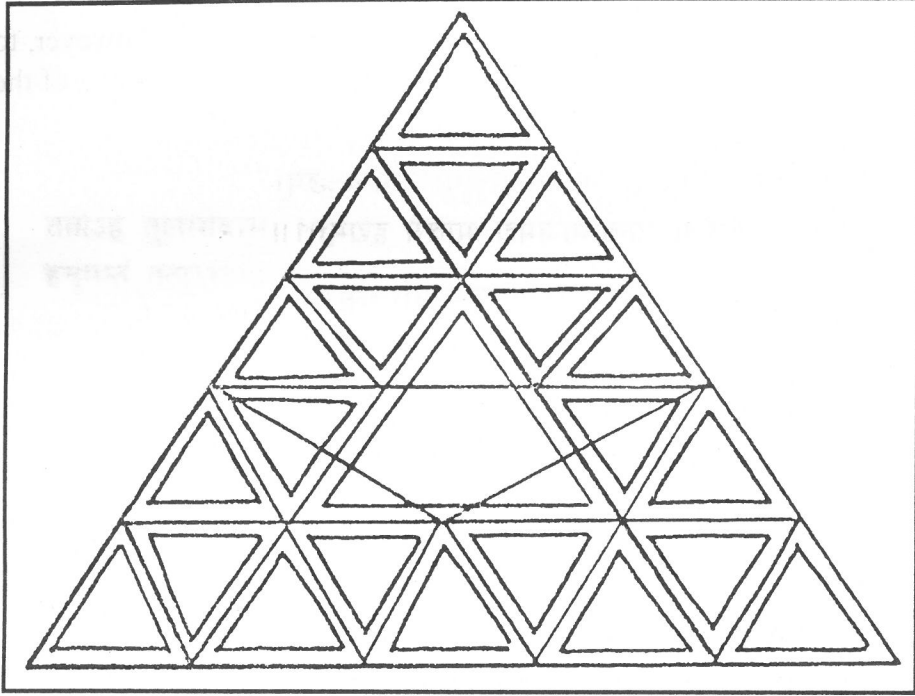
रक्षोघ्नाय रिपुघ्नाय भूतघ्नाय च ते नमः।
 ऋक्षवानरवीरौघप्राणदाय नमो नमः॥8॥

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

महाभयरिपुघ्नाय भक्तत्राणैककारिणे।
 परप्रेरितमन्त्राणां यन्त्राणां स्तम्भकारिणे॥10॥

पयः पाषाणतरणकारणाय नमो नमः।
 बालार्कमण्डलग्रासकारिणे भवतारिणे॥11॥
 नखायुधाय भीमाय दन्तायुधधराय च।
 रिपुमायाविनाशाय रामाज्ञालोकरक्षिणे॥12॥
 प्रतिग्रामस्थितायाथ रक्षोभूतवधार्थिने।
 करालशैलशस्त्राय द्रुमशस्त्राय ते नमः॥13॥
 बालैकब्रह्मचर्याय रुद्रमूर्तिधराय च।
 विहङ्गमाय सर्वाय वज्रदेहाय ते नमः॥14॥
 कौपीनवाससे तुभ्यं रामभक्तिरताय च।
 दक्षिणाशाभास्कराय शतचन्द्रोदयात्मने॥15॥
 कृत्याक्षतव्यथघ्नाय सर्वक्लेशहराय च।
 स्वाम्याज्ञापार्थसंग्रामसंख्ये सञ्जयधारिणे॥16॥
 भक्तान्तदिव्यवादेषु संग्रामे जयदायिने।
 किल्किलाबुबुकोच्चारघोरशब्दकराय च॥17॥
 सर्पाग्निव्याधिसंस्तम्भकारिणे वनचारिणे।
 सदा वनफलाहारसंतृप्ताय विशेषतः॥18॥
 महार्णवशिलाबद्धसेतुबन्धाय ते नमः।
 वादे विवादे संग्रामे भये घोरे महावने॥19॥
 सिंहव्याघ्रादिचौरेभ्यः स्तोत्रपाठाद् भयं न हि।
 दिव्ये भूतभये व्याधौ विषे स्थावरजङ्गमे॥20॥
 राजशस्त्रभये चोग्रे तथा ग्रहभयेषु च।
 जले सर्वे महावृष्टौ दुर्भिक्षे प्राणसंप्लवे॥21॥
 पठेत् स्तोत्रं प्रमुच्येत भयेभ्यः सर्वतो नरः।
 तस्य क्वापि भयं नास्ति हनुमत्स्तवपाठतः॥22॥
 सर्वदा वै त्रिकालं च पठनीयमिदं स्तवम्।
 सर्वान् कामानवाप्नोति नात्र कार्या विचारणा॥23॥

विभीषणकृतं स्तोत्रं ताक्ष्येण समुदीरितम्।
 ये पठिष्यन्ति भक्त्या वै सिद्ध्यस्तत्करे स्थिताः॥२४॥
 इति विभीषणोक्तं श्रीहनुमत्स्तोत्रं समाप्तम्॥



Yantroddhāra-Yantra

श्रीहनुमत्पञ्चरत्नस्तोत्रम्॥

(This stotra in five verses is usually ascribed, wrongly however, to the great Śaṅkarācārya. This was composed by a Śaṅkaracaraya of the Kāśī-pīṭha in later times).

वीताखिलविषयेच्छं जातानन्दाश्रुपुलकमत्यच्छम्।
सीतापतिदूताद्यं वातात्माजमद्य भावये हृद्यम्॥1॥

तरुणारुणामुखकमलं करुणारसपूरपूरिताङ्गम्।
सञ्जीवनमाशासे मञ्जुलमहिमानमञ्जनाभाग्यम्॥2॥

शम्बरवैरिशरातिगमम्बुजदलविपुललोचनोदारम्।
कम्बुगलमनिलदिष्टं बिम्बज्वलितोष्ठमेकमवलम्बे॥3॥

दूरीकृतसीतार्तिः प्रकटीकृतरामवैभवस्फूर्तिः।
दारितदशमुखकीर्तिः पुरतो मम भातु हनुमतो मूर्तिः॥4॥

वानरनिकराध्यक्षं दानवकुलकुमुदरविकरसदृक्षम्।
दीनजनावनदीक्षं पवनतपःपाकपुञ्जमद्राक्षम्॥5॥

एतत्पवनसुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम्।
चिरमिह निखिलान् भोगान्भुक्त्वा श्रीरामभक्तिभाग् भवति॥

श्रीमद्गोस्वामि तुलसीदास कृतसङ्कटमोचनहनुमत्सोत्रम्॥

This stotra in eight verses was composed by the great saint-poet Tulasi-dāsa, (1543-1623) whose *Rāmacaritamānasa* in Hindi has justly become immortal. His stotra in Sanskrit celebrates Hanumān as the reliever of distress (saṅkaṭamocana).

ततोऽहं तुलसीदासः स्मरामि रघुन्दनम्।
हनुमन्तं तत्पुरस्ताद्रक्षार्थं भक्तरक्षकम्॥1॥

हनूमान्नञ्जनासूनो वायुपुत्र महाबल।
महालाङ्गूलनिक्षेपनिहन्ताखिलराक्षस॥2॥

अक्षवक्षोविनिक्षेपकुलिशाग्रनखाश्रित।
श्रीरामहृदयानन्द विपत्तौ शरणं भव॥3॥

उल्लङ्घ्य सागरं येन छायाग्राही निपातिता।
सिंहनाद हतामित्र विपत्तौ शरणं भव॥4॥

लक्ष्मणो निहते भूमावानीत्य द्रोणाचलं ततः।
यया जीवितवानद्य तां शक्तिं प्रकटीकुरु॥5॥

येन लङ्केश्वरो वीरो निःशङ्कं विजितस्त्रयम्।
दुर्निरीक्ष्योऽपि देवानां तद्बलं दर्शयाधुना॥6॥

यया लङ्का प्रविश्य त्वं ज्ञातवान् जानकीं स्वयम्।
रावणान्तःपुरेऽत्युग्रे तां बुद्धिं प्रकटीकुरु॥7॥

रुद्रावतार भक्तार्तिविमोचन महाभुज।
कपिराज प्रपन्नस्वाः शरणं भव रक्ष माम्॥8॥

इत्यष्टकं हनुमतो यः पठेच्छ्रद्धयान्वितः।
सर्वकष्टविनिर्मुक्तो लभते वाञ्छितं फलम्॥

श्रीहनुमद्देवता लघुपूजाक्रमः॥

BRIEF WORSHIP OF HANUMĀN

I

1. ध्यानम्॥ (contemplation on the deity for worship)

अतुलितबलधामानं स्वर्णशैलाभदेहम्
 दनुजवनकृशानुं ज्ञानिनामग्रगण्यम्।
 सकलगुणनिधानं वानराणामधीशम्
 रधुपतिप्रियभक्तं वातजातं नमामि
 (श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय
 नमः॥ ध्यायामि॥ ध्यानं समर्पयामि॥)

2. आवाहनम्॥ (Invocation of the deity for worship with the following verse)

आगच्छ हनुमदेव त्वं सुवर्चलया सह।
 पूजासमाप्तिपर्यन्तं भव सन्निहितो मुदा॥
 श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः॥
 आवाहयामि॥ आवाहनं समर्पयामि॥

(Inviting the deity to be present during the worship, along with his spouse, Suvarcalā)

3. आसनम्॥ (Offering of a seat for the deity to receive worship)

भीमाग्रज महाप्राज्ञ त्वं ममाभिमुखो भव।
 श्रीरामसेवक श्रीमन् प्रसीद जगतां पते॥
 (हे स्वमिन्, स्थिरो भव, वरदो भव,
 सुमुखो भव, सुप्रसन्नो भव। स्थिरासनं कुरु।)

(Begging the deity to be steady in the seat (comfortably), and be benevolent towards the devotee.)

4. सिंहासनसमर्पणम्॥ (Offering of a throne as the seat)

देव देव जगन्नाथ केसरिप्रियनन्दन।
रत्नसिंहासनं तुभ्यं दास्यामि हनुमत्प्रभो॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
नवरत्नखचित स्वर्णसिंहासनं समर्पयामि॥

(The seat that is offered is imagined by the devotee to be a throne of gold studded with precious stones)

5. पाद्यम्॥ (Offering of water for the feet)

योगिध्येयाधिपद्माय जगतां पतये नमः।
पाद्यं मयार्पितं देव गृहाण पुरुषोत्तम॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
पादयोः पाद्यं समर्पयामि॥

(Water is offered for the sacred feet of the deity, worshipped by the great ascetics and devotees.)gfd

6. अर्घ्यम्॥ (Offering of water for the hands):

लक्ष्मणप्राणसंरक्ष सीताशोकविनाशन।
गृहाणर्घ्यं मया दत्तं अञ्जनाप्रियनन्दन॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
हस्तयोः अर्घ्यं समर्पयामि॥

(Water is offered for the cleansing of the hands of the deity).

7. आचमनीयम्॥ (Water for ceremonial sipping)

वालाग्रसेतुबन्धाय शताननवधाय च।
तुभ्यमाचमनं दत्तं प्रतिगृहीष्व मारुते॥
श्री सीतासमेतश्रीरामपादसेवा धुरन्धराय
नमः। मुखे आचमनीयं समर्पयामि॥

(Ceremonial sipping is a prelude to all ritualistic involvement; water is offered to the mouth)

8. मधुपर्कम्॥ (Ceremonial honey-offering)

अर्जुनध्वजसंवास दशाननमदापह।
मधुपर्कं प्रदास्यामि हनुमत्प्रतिगृह्यताम्॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
मधुपर्कं समर्पयामि॥

(Madhuparka is respectful offering of honey, mixed with milk, curds and clarified butter for an honoured guest).

9. स्नानम्॥ (Formal bath)

गङ्गादिसर्वतीर्थेभ्यः समानीतैर्नवोदकैः।
भवन्तं स्नपयिष्यामि कपिनायक गृह्यताम्॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
शृद्धोदकस्नानं समर्पयामि॥

(The deity is bathed with fresh water, duly sanctified)

10. वस्त्रयुग्मम्॥ (Presentation of garments)

पीताम्बरमिदं तुभ्यं तप्तहाटकसन्निभम्।
दास्यामि वानरश्रेष्ठ संगृहाण नमोऽस्तु ते॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
वस्त्रयुग्मं समर्पयामि॥

(The deity is dried up after wash, and is presented with a pair of yellow-colored silken garments)

11. उत्तरीयम्॥ (Presentation of upper cloth)

उत्तरीयं तु दास्यामि संसारोत्तरकारण।
गृहाण च मया प्रीत्या स्तवतोस्मिंस्तव पादयोः॥

(Upper cloth is presented for the deity)

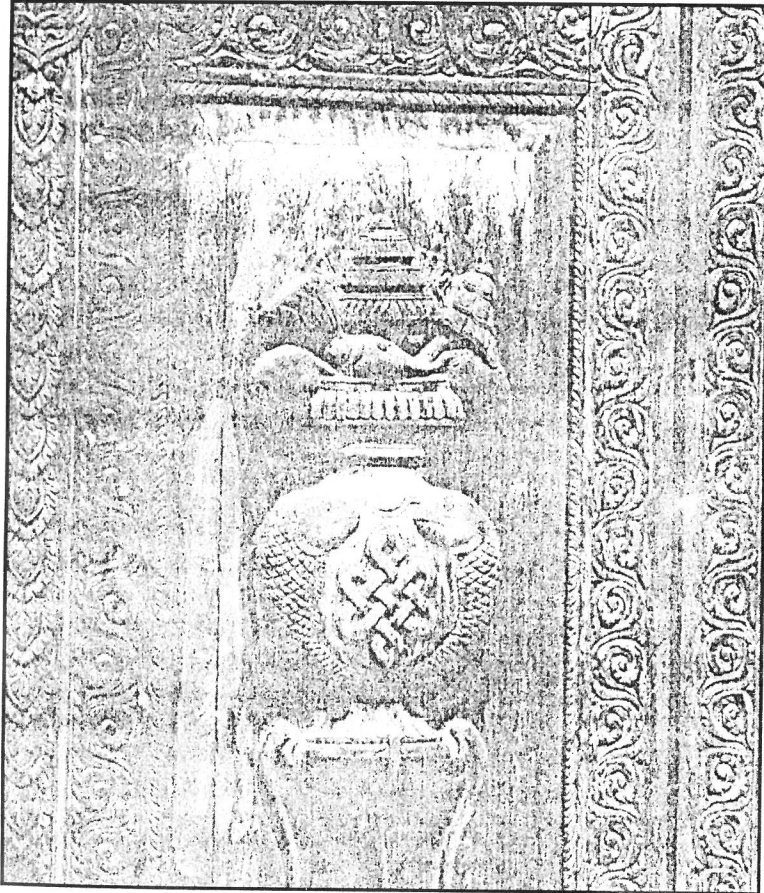
12. आभरणानि॥ (offering of ornaments)

भूषणानि महार्हाणि किरीटप्रमुखान्यहम्।
तुभ्यं दास्यामि सर्वेश गृहाण कपिनायक॥
श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।
आभरणानि समर्पयामि॥

(Ornaments of various kinds are presented for decorating the deity)

13. चन्दनम्॥ (Offering of sandal-paste)

कस्तूरीकुङ्कुमामिश्रं कर्पूरागरुवासितम्।
श्रीचन्दनं तु दास्यामि गृह्यतां हनुमत्प्रभो॥



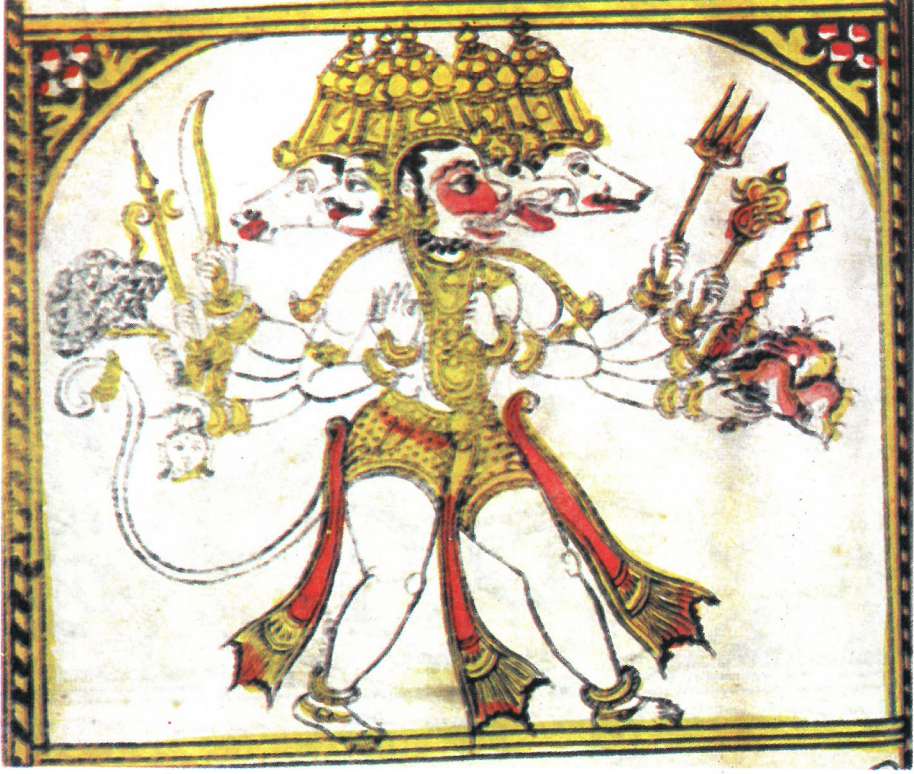


Pañcamukhi Āñjaneya

(Sandal-paste mixed with unguents of sweet perfume is presented for the deity for application on the body)

14. पुष्पाणि॥ (Offering of flowers)

सुगन्धीनि सुरुपाणि वन्यानि विविधानि च।
चम्पकादीनि पुष्पाणि कमालान्युत्पलानि च॥



तुलसीदलबिल्वानि मनसा कल्पितानि च।

गृहाण हनुमद्देव प्रणतोऽस्मि पदाम्बुजे॥

श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।

पुष्पाणि समर्पयामि॥

(Fragrant flowers of various kinds are offered for the deity, along with sacred leaves like tulasī and bilva).

15. अक्षताः (Consecrated rice-grains)

शालीयानक्षतान् रम्यान् पद्मरागसमप्रभान्।

अखण्डान् खण्डितध्वान्त स्वीकुरुष्व दयानिधे॥

श्रीसीतासमेतश्रीरामपादसेवाधुरन्धराय नमः।

अक्षतान्समर्पयामि॥

(Unbroken rice-grains, coloured red with Kumkum are offered to the deity to mark the end of the worship-ritual in the first stage)

II

अथ अङ्गपूजा॥ (Worship of the several limbs of the deity, each with a name of adoration)

1. मारुतये नमः। पादौ पूजयाति॥ (feet)
2. सुग्रीवसखाय नमः। गुल्फौ पूजयामि॥ (heels)
3. अङ्गदमित्राय नमः। जङ्घे पूजयामि॥ (lower legs)
4. रामदासाय नमः। ऊरू पूजयामि॥ (thighs)
5. अक्षघ्नाय नमः। कटिं पूजयामि॥ (loins)
6. लङ्कादहनाय नमः। बालं पूजयामि॥ (tail)
7. सञ्जीवननगाहर्त्रे नमः। स्कन्धौ पूजयामि॥ (shoulders)
8. सौमित्रिप्राणदात्रे नमः। वक्षःस्थलं पूजयामि॥ (chest)
9. कुण्ठितदशकण्ठाय नमः। कण्ठं पूजयामि॥ (neck)
10. रामाभिषेककारिणे नमः। हस्तौ पूजयामि॥ (hands)
11. मन्त्ररचितरामायणाय नमः। वक्त्रं पूजयामि॥ (mouth)
12. प्रसन्नवदनाय नमः। वदनं पूजयामि॥ (face)
13. पिङ्गलनेत्राय नमः। नेत्रे पूजयामि॥ (eyes)
14. श्रुतिपारायाणाय नमः। श्रोत्रे पूजयामि॥ (ears)
15. ऊर्ध्वपुण्ड्रधारिणे नमः। ललाटं पूजयामि॥ (fore-head)
16. मणिकण्ठमालिकाय नमः। शिरः पूजयामि॥ (head)
17. सर्वाभीष्टप्रदाय नमः। सर्वाण्यङ्गानि पूजयामि॥ (all parts of the body)

III

अथ अष्टोत्तरशतनामपूजा॥

(WORSHIP WITH A HUNDRED AND EIGHT NAMES)

1. ॐ आज्ञनेयाय नमः॥1॥
2. ॐ महावीराय नमः॥2॥
3. ॐ तत्त्वज्ञानप्रदाय नमः॥3॥
4. ॐ सीतादेवीमुद्राप्रदायकाय नमः॥4॥
5. ॐ सर्वग्रहविनाशिने नमः॥5॥
6. ॐ भीमसेनसहायकृते नमः॥6॥
7. ॐ परविद्यापरीहाराय नमः॥7॥
8. ॐ परशौर्यविनाशकाय नमः॥8॥
9. ॐ परमन्त्रनिराकर्त्रे नमः॥9॥
10. ॐ परमन्त्रप्रभेदकाय नमः॥10॥
11. ॐ सर्वदुःखहराय नमः॥11॥
12. ॐ सर्वलोकचारिणे नमः॥12॥
13. ॐ मनोजवाय नमः॥13॥
14. ॐ पारिजातद्रुममूलस्थाय नमः॥14॥
15. ॐ अशोकवनिच्छेत्रे नमः॥15॥
16. ॐ सर्वमायाविभञ्जकाय नमः॥16॥
17. ॐ सर्वबन्धविमोक्षत्रे नमः॥17॥
18. ॐ रक्षोविध्वंसकारकाय नमः॥18॥

19. ॐ सर्वयन्त्रात्मकाय नमः॥19॥
20. ॐ कपीश्वराय नमः॥20॥
21. ॐ महाकायाय नमः॥21॥
22. ॐ सर्वरोगहराय नमः॥22॥
23. ॐ सर्वविद्यासम्पत्प्रदायकाय नमः॥23॥
24. ॐ कपिसेनानायकाय नमः॥24॥
25. ॐ भविष्यच्चतुराननाय नमः॥25॥
26. ॐ कुमारब्रह्मचारिणे नमः॥26॥
27. ॐ रत्नकुण्डलदीप्तिमते नमः॥27॥
28. ॐ सञ्चलद् बालसन्नद्धलम्बमानाय नमः॥28॥
29. ॐ हनुमते नमः॥29॥
30. ॐ मरुतात्मजाय नमः॥30॥
31. ॐ महाबलपराक्रमाय नमः॥31॥
32. ॐ कारागृहविमोक्त्रे नमः॥32॥
33. ॐ शृङ्खलाबन्धमोचकाय नमः॥33॥
34. ॐ सागरोत्तारकाय नमः॥34॥
35. ॐ प्राज्ञाय नमः॥35॥
36. ॐ रामदूताय नमः॥36॥
37. ॐ प्रतापवते नमः॥37॥
38. ॐ वानराय नमः॥38॥
39. ॐ लङ्किणीभञ्जकाय नमः॥39॥
40. ॐ श्रीमते नमः॥40॥
41. ॐ सर्वमन्त्रस्वरूपिणे नमः॥41॥

42. ॐ सर्वतन्त्रस्वरूपिणे नमः॥42॥
43. ॐ गन्धमादनशैलस्थाय नमः॥43॥
44. ॐ लङ्कापुरविदाहकाय नमः॥44॥
45. ॐ सुग्रीवसचिवाय नमः॥45॥
46. ॐ धीराय नमः॥46॥
47. ॐ शूराय नमः॥47॥
48. ॐ दैत्यकुलान्तकाय नमः॥48॥
49. ॐ सुरार्चिताय नमः॥49॥
50. ॐ महातेजसे नमः॥50॥
51. ॐ प्रभवे नमः॥51॥
52. ॐ बलसिद्धिकराय नमः॥52॥
53. ॐ केसरीसुताय नमः॥53॥
54. ॐ सीताशोकनिवारकाय नमः॥54॥
55. ॐ अञ्जनागर्भसम्भूताय नमः॥55॥
56. ॐ शिखोज्ज्वलाय नमः॥56॥
57. ॐ गन्धर्वविद्यातत्त्वज्ञाय नमः॥57॥
58. ॐ लक्ष्मणप्राणदात्रे नमः॥58॥
59. ॐ वज्रकायाय नमः॥59॥
60. ॐ महाद्युतये नमः॥60॥
61. ॐ चिरजीविने नमः॥61॥
62. ॐ रामभक्ताय नमः॥62॥
63. ॐ दैत्यकार्यविघातकाय नमः॥63॥
64. ॐ अक्षहन्त्रे नमः॥64॥

65. ॐ काञ्चनाभाय नमः॥65॥
66. ॐ पञ्चवक्त्राय नमः॥66॥
67. ॐ महातपसे नमः॥67॥
68. ॐ विजितेन्द्रियाय नमः॥68॥
69. ॐ सिंहिकाप्राणभञ्जनाय नमः॥69॥
70. ॐ महारावणमर्दनाय नमः॥70॥
71. ॐ स्फटिकाभाय नमः॥71॥
72. ॐ वागधीशाय नमः॥72॥
73. ॐ नवव्याकरणपण्डिताय नमः॥73॥
74. ॐ चतुर्बाहवे नमः॥74॥
75. ॐ दीनबन्धवे नमः॥75॥
76. ॐ महात्मने नमः॥76॥
77. ॐ भक्तवत्सलाय नमः॥77॥
78. ॐ रामचूडामणिप्रदाय नमः॥78॥
79. ॐ कामरूपिणे नमः॥79॥
80. ॐ पिङ्गलाक्षाय नमः॥80॥
81. ॐ वार्धिमैनाकपूजिताय नमः॥81॥
82. ॐ कबलीकृतमार्तण्डमण्डलाय नमः॥82॥
83. ॐ बालर्कसदृशाननाय नमः॥83॥
84. ॐ विभीषणप्रियकराय नमः॥84॥
85. ॐ दशग्रीवकुलान्तकाय नमः॥85॥
86. ॐ दान्ताय नमः॥86॥
87. ॐ शान्ताय नमः॥87॥

88. ॐ प्रसन्नात्मने नमः॥88॥
89. ॐ शतकण्ठमदापहत्रे नमः॥89॥
90. ॐ योगिने नमः॥90॥
91. ॐ रामकथालोलाय नमः॥91॥
92. ॐ सीतान्वेषणपण्डिताय नमः॥92॥
93. ॐ वज्रदंष्ट्राय नमः॥93॥
94. ॐ वज्रनखाय नमः॥94॥
95. ॐ रुद्रवीर्यसमुद्भवाय नमः॥95॥
96. ॐ सञ्जीवनगाहर्त्रे नमः॥96॥
97. ॐ शुचये नमः॥97॥
98. ॐ वाग्मिने नमः॥98॥
99. ॐ दृढव्रताय नमः॥99॥
100. ॐ कालनेमिप्रमथाय नमः॥100॥
101. ॐ हरिमर्कटमर्कटाय नमः॥101॥
102. ॐ इन्द्रजित्प्रहितामोघब्रह्मास्त्रविनिवारकाय नमः॥102॥
103. ॐ पार्थध्वजाग्रसंवासिने नमः॥103॥
104. ॐ शरपञ्जरभेदकाय नमः॥104॥
105. ॐ लोकपूज्याय नमः॥105॥
106. ॐ जाम्बवत्प्रीतिवर्धनाय नमः॥106॥
107. ॐ मारुतये नमः॥107॥
108. ॐ सीतासमेतश्रीरामपादसेवाधुरन्धराय नमः॥108॥

IV

अथ पूजासमापनम्।

(Termination of the worship ritual with incense and waving of light in front of the deity).

1. धूपमाघ्रापयामि। दीपं दर्शयामि। धूपदीपानन्तरं आचमनीयं समर्पयामि॥
2. नैवद्यम्। मध्ये मध्ये पानीयं समर्पयामि। उत्तरापोशनं समर्पयामि॥
(Food offering).
3. हस्तौ प्रक्षालयामि। पादौ प्रक्षालयामि। (washing the hands and feet) शुद्धाचमनीयं समर्पयामि। (ceremonial sipping of water).
4. ताम्बूलं समर्पयामि। (offering of tām̐būla).
5. नीराजनं समर्पयामि। (final waving of light in front of the deity)
नीराजानातन्तरं आचमनीयं समर्पयामि। (final sipping of water to mark the closure of the worship ritual).
6. सुवर्णदिव्यमन्त्रपुष्पं समर्पयामि। (recital of the Vedic hymns as flower-offering).
7. आत्मप्रदक्षिणनमस्कारान् समर्पयामि (circumbulation and prostrations).





श्रीमद्धनुमदष्टादशाक्षरमन्त्रः॥

THE MANTRA OF EIGHTEEN LETTERS

ॐ नमो भगवते आज्ञनेयाय महाबलाय स्वाहा॥

1. अस्य मन्त्रस्य ईश्वर ऋषिः। (Īśvara is the seer of the mantra)
 अनुष्टुप् छन्दः। (Anuṣṭup is the metrical form)
 हनुमान् देवता। (Hanumān is the deity)
 हुं बीजम्। स्वाहा शक्तिः। सर्वेष्टसिद्धये जपे विनियोगः।
 (Hum is the seed of the mantra; svāhā is the power; the purpose of the mantra is to fulfil all desires)

2. ध्यानम्॥ (the contemplation on the deity)

ॐ दहनतप्तसुवर्णसमप्रभम्
 भयहरं हृदये विहिताञ्जलिम्।
 श्रवणकुण्डलशोभिमुखाम्बुजम्
 नमत वानरराजमिहाद्भुतम्॥

3. न्यासनामानि॥ (Names of Hanumān for placement of limbs called ṣaḍaṅga-nyāsa)

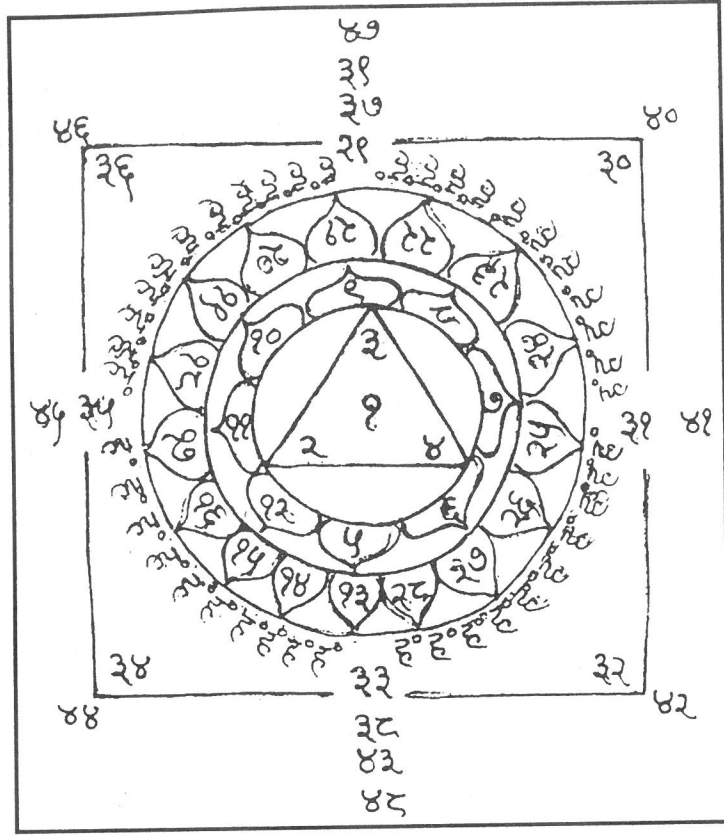
- (i) ॐ आज्ञनेयाय नमः॥1॥
- (ii) ॐ रुद्रमूर्तये नमः॥2॥
- (iii) ॐ वायुपुत्राय नमः॥3॥
- (iv) ॐ अग्निगर्भाय नमः॥4॥
- (v) ॐ रामदूताय नमः॥5॥
- (vi) ॐ ब्रह्मास्त्रनिवारकाय नमः॥6॥

4. दिशानामानि (Name for the eight directions in circumambulatory order beginning with East)

- (i) ॐ रामभक्ताय नमः॥1॥
- (ii) ॐ महातेजसे नमः॥2॥
- (iii) ॐ कपिराजाय नमः॥3॥
- (iv) ॐ महाबलाय नमः॥4॥
- (iv) ॐ द्रोणाद्रिहारकाय नमः॥5॥
- (vi) ॐ मेरुपीठार्चनकारकाय नमः॥6॥
- (vii) ॐ दक्षिणाशाभास्कराय नमः॥7॥
- (viii) ॐ सर्वविघ्ननिवारकाय नमः॥8॥

5. परिवारनामानि॥ (Name of the eight members of the retinue of Hanumān)

- (i) ॐ सुग्रीवाय नमः॥1॥ (Sugrīva)
- (ii) ॐ अङ्गदाय नमः॥2॥ (Aṅgada)
- (iii) ॐ नीलाय नमः॥3॥ (Nīla)
- (iv) ॐ जाम्बवते नमः॥4॥ (Jāmbavān)
- (v) ॐ नलाय नमः॥5॥ (Nala)
- (vi) ॐ सुषेणाय नमः॥6॥ (Suṣeṇa)
- (vii) ॐ द्विविदाय नमः॥7॥ (Dvivida)
- (viii) ॐ मैन्दाय नमः॥8॥ (Mainda)



6. यन्त्रस्थापना॥ (Installation of the Yantra of Hanumān)

संविन्मय परो देव परामृतरसप्रिया।

अभीष्टं मे देहि त्वं शरण्यगतवत्सक

ॐ नमो भगवते हनुमते सर्वभूतात्मने हनुमन्ताय सर्वात्मसंयोगपद्मपीठात्मने
नमः॥

7. काम्यमन्त्रप्रयोगफलानि॥ (Material Benefits of the Mantra)

(i) जपित्वा क्षुद्ररोगेभ्यो मुच्यते दिवसत्रयात्॥

(Freedom from minor ailments)

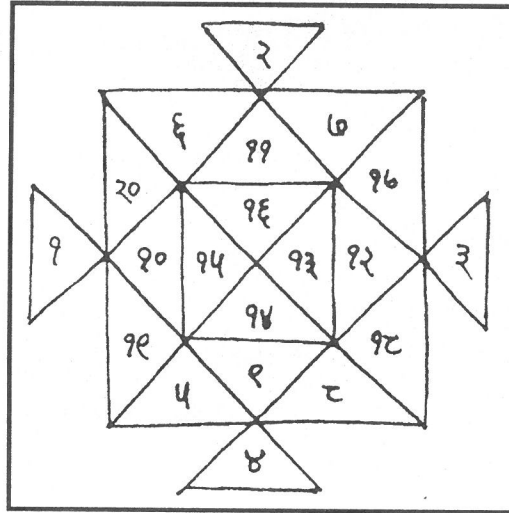
(ii) भूतप्रेतपिशाचादिनाशाय समाचरेत्॥

(Elimination of evil spirits)

(iii) महारोगनिवृत्त्यै मुच्यते दिवसत्रयात्॥

(Freedom from major ailments)

- (iv) एकाशनोऽयुतं नित्यं जपन्ध्यायन्कपीश्वरम्।
राक्षसौघं विनिघ्नन्तं अचिराज्जयति द्विषान्॥
(Victory over enemies)
- (v) सुग्रीवेण समं रामं सन्दधानं स्मरन्कपिम्।
प्रजायायुतमेतस्य सन्धिं कुर्याद्वरुणद्वयोः॥
- (vi) लङ्कां दहन्तं ध्यायन्नयुतं प्रजपेन्मनुम्।
शत्रूणां प्रदहेद् ग्रामानचिरादेव साधकः॥
(Burning up of the hamlets of enemies)
- (vii) प्रयाणसमये ध्यायन्हनूमन्तम्।
मनुं जपन्त्यो याति सोऽचिरात्।
स्वेष्टं साधयित्वा गृहं भजेत्॥
(Successful travel and safe return)
- (viii) यः कपीशं सदा गेहे पूजयेज्जपतत्परः।
आयुर्लक्ष्म्यौ प्रवर्धते तस्य नश्यन्त्युपद्रवाः॥
(Longevity, wealth and elimination of obstacles)



- (ix) शार्दूलतस्करादिभ्यो रक्षेन्मनुरयं स्मृतः।
प्रस्वापकाले चौरैभ्यो दुष्टस्वप्नादपि ध्रुवम्॥
(Protection from wild beasts and robbers, from thieves while asleep, and from bad dreams)

VIŚVA-LOCANA-CAKRA-PŪJĀ

This ritual, also known as Hanumad-ṣaṭyakṣara-mantra-prayoga, because it involves a 60-lettered mantra of Hanumān, is extracted from *Agastya-saṃhitā*. The ritual was told by Agastya to Sūtīkṣṇa. The purpose of the ritual as given in the text is to visualize the form of the deity, but the context suggests that it is to ascertain whether the work intended or undertaken will be successful or not (kārya-siddhi).

The 60-lettered mantra is given in the beginning, along with its viniyoga. The pūjā involves the employment of a Hanumatpūjanayantra, given here.

ॐ नमो भगवते रुद्रावताराय महाबलाय आज्जनेयाय वायुपुत्राय कोसलेन्द्रानुचराय
साम्प्रतं स्वात्मानं दर्शय सत्यं वद वद स्वाहा हां हां ॐ॥ इति मन्त्रः॥

विनियोगः॥

ॐ अस्य श्रीविश्वलोचनचक्रराजहनुमन्महामन्त्रस्य अगस्त्यऋषिः। अतिजगती-
च्छन्दः। कोसलेन्द्रानुचरो महेश्वरो हनुमान्देवता। हां बीजः। स्वाहा शक्तिः। नमः
कीलकम्॥ स्वात्मदर्शने विनियोगः॥

I. ऋष्यादिन्यासः॥

ॐ अगस्त्यऋषये नमः। शिरसे॥1॥

ॐ अतिजगतीच्छन्दसे नमः। मुखे॥2॥

ॐ कोसलेन्द्रानुचरो महेश्वरो हनुमान्देवतायै नमः। हृदि॥3॥

ॐ हां बीजाय नमः। गुह्ये॥4॥

ॐ स्वाहा शक्तये नमः। पादयोः॥5॥

ॐ नमः कीलकाय नमः। नाभौ॥6॥

ॐ स्वात्मदर्शनविनियोगाय नमः। सर्वाङ्गे॥7॥

II. हृदयादिषडङ्गन्यासः॥

- ॐ नमो भगवतो हां हनुमते। हृदयाय नमः॥१॥
 ॐ रुद्रावताराय महाबलाय हीं हनुमते। शिरसे स्वाहा॥२॥
 ॐ आज्ञनेयाय वायुपुत्राय हूं हनुमते। शिखायै वषट्॥३॥
 ॐ कोलसेन्द्रानुचराय हैं हनुमते। कवचाय हुम्॥४॥
 ॐ साम्प्रतं स्वात्मानं दर्शय दर्शय हौं हनुमते नेत्रत्रयाय वौषट्॥५॥
 ॐ सत्यं वद वद स्वाहा हां हां ॐ हः हनुमते। अस्त्राय फट्॥६॥

III. ध्यानम्।

मनोजवं मारुततुल्यवेगं यतेन्द्रियं
 बुद्धिमतां वरिष्ठम्।
 वातात्मजं वानरयूथमुख्यं
 श्रीरामदूतं शिरसा नमामि॥

IV. पीठदेवताप्रतिष्ठा।

- (a) The installation of the yantra on the consecrated seat in the form of 'sarvatobhadramaṇḍala', and consisting of the tattva-deities Maṇḍūkā and others: 'Om mam maṇḍūkādi paratattva-pīṭha devatābhyo namaḥ'. Then the nine pīṭhaśaktis are worshipped in the circumambulatory order, commencing from the East.

- ॐ विमलायै नमः।
 ॐ ज्ञानायै नमः।
 ॐ क्रियायै नमः।
 ॐ योगायै नमः।
 ॐ प्रह्वायै नमः।
 ॐ सत्यायै नमः।

ॐ ईशानायै नमः।

मध्ये। ॐ अनुग्रहायै नमः॥

- (b) An icon of Hanumān made in metal is installed on a copper plate and bathed with oil, milk and water; it is cleaned dry and placed on a seat made of flowers:

ॐ नमो भगवते रुद्राय सर्वभूतात्मने हनुमन्ताय सर्वात्मासंयोगपद्मपीठात्मने नमः॥

Then the icon is infused with life (prāṇa-pratiṣṭhā), and initially worshipped with upacāras. Then permission is sought with folded hands (with flowers held in the hands) for āvaraṇa-pūjā, (for the retinue divinities in the enclosures)

ॐ सविन्मय परो देव परामृतरसप्रिय अनुज्ञां हनुमन् देहि परिवारार्चनाय मे॥ Flowers are offered (Puspāñjali)

V. आवरणपूजा॥ (Worship in the yantra)

- (i) Inside the triangle (triṇamadhya)

1. (मध्ये) ॐ रां रामायै नमः। रामश्रीपादुकां पूजयामि तर्पयामि नमः॥1॥

2. (पूर्वे) ॐ हां हनुमते नमः। हनुमच्छ्रीपादुकां पूजयामि तर्पयामि नमः॥2॥

3. (ईशान्ये) ॐ सं सुग्रीवाय नमः। सुग्रीवश्रीपादुकां पूजयामि तर्पयामि नमः॥3॥

4. (आग्नेये) ॐ लं लक्ष्मणाय नमः।
लक्ष्मणश्रीपादुकां पूजयामि तर्पयामि नमः॥4॥
(flower-offerings)

ॐ अभीष्टसिद्धिं मे देहि शरणागतवत्सल।
भक्त्या समर्पये तुभ्यं प्रथमावरणार्चनम्॥

- (ii) Worship of the eight siddhis (attainments) in the eight-petalled enclosure around the triangle

5. ॐ अणिमायै नमः। अणिमाश्रीपादुकां पूजयामि तर्पयामि नमः॥1॥
6. ॐ महिमायै नमः। महिमाश्रीपादुकां पूजयामि तर्पयामि नमः॥2॥
7. ॐ गरिमायै नमः। गरिमाश्रीपादुकां पूजयामि तर्पयामि नमः॥3॥
8. ॐ लघिमायै नमः। लघिमाश्रीपादुकां पूजयामि तर्पयामि नमः॥4॥
9. ॐ प्राप्त्यै नमः। प्राप्तिश्रीपादुकां पूजयामि तर्पयामि नमः॥5॥
10. ॐ प्राकाम्यायै नमः। प्राकाम्यश्रीपादुकां पूजयामि तर्पयामि नमः॥6॥
11. ॐ ईशितायै नमः। ईशिताश्रीपादुकां पूजयामि तर्पयामि नमः॥7॥
12. ॐ वशितायै नमः। वशिताश्रीपादुकां पूजयामि तर्पयामि नमः॥8॥
(ऋश्रुशिषिषिषीळसी)

ॐ अभीष्टसिद्धिं मे देहि शरणगतवत्सल।

भक्त्या समर्पये तुभ्यं तृतीयावरणार्चनम्॥

(iii) Worship of the sixteen attendant-divinities of Hanumān in the sixteen petals (in the circumambulatory order), outside the eight-petalled enclosure.

13. ॐ विजयध्वजाय नमः॥1॥
14. ॐ सिंहध्वजाय नमः॥2॥
15. ॐ हलध्वजाय नमः॥3॥
16. ॐ सुषेणाय नमः॥4॥
17. ॐ भद्रसेनाय नमः॥5॥
18. ॐ जयसेनाय नमः॥6॥
19. ॐ विजयसेनाय नमः॥7॥
20. ॐ गोमुखाय नमः॥8॥
21. ॐ दधिमुखाय नमः॥9॥
22. ॐ जडलाङ्गुलाय नमः॥10॥

23. ॐ महीलाङ्गूलाय नमः॥11॥
 24. ॐ कालाय नमः॥12॥
 25. ॐ महाकालाय नमः॥13॥
 26. ॐ वज्रसाराय नमः॥14॥
 27. ॐ महासारय नमः॥15॥
 28. ॐ मकरध्वजाय नमः॥12॥

(Flower-offerings)

ॐ अभीष्टसिद्धिं मे देहि शरणागतवत्सल।
 भक्त्या समर्पये तुभ्यं तृतीयावराणार्चनम्॥

६	९	८
७	५	३
२	९	४

- (iv) Worship of the māṭrkas from अ to क्ष in the circle outside the previous enclosure; the letters as bijākṣaras are inscribed in the circumambulatory order.
- (v) In the all-enclosing square with openings on the four sides, the guardians of the ten directions (Indra and others) are worshipped (29-38), as also the weapons (vajra and others) (39-48).

This completes the āvaraṇa-pūjā (Flower-offerings)

- (vi) (a) Then incense and other offerings are made. Prayers and eulogies are recited. Then the devotee begins japa with dhyāna.

(इत्यावरणपूजां कृत्वा धूपादिना संपूज्य स्तोत्रादिना हनूमन्तं स्तुत्वा।
 मालां संस्कृतामादाय हृदये धारयन् मौनी एकाग्रचित्तः भूत्वा मूलमन्त्रं
 जपति॥)

- (b) The perfect accomplishment of the japa is secured by repeating the mantra one lakh times, and by other sequences (homa, tarpaṇa etc.)

अस्य मन्त्रस्य पुरश्चरणमेकलक्षजपः।

बदलघृतैः दशांशतो होमः।

तद्दशांशेन त्रिमुधुभिः (मधुघृतशर्करैः) तर्पणम्।

तद्दशांशेन गन्धवारिभिः मार्जनम्।

तद्दशांशेन मोदकैः पायसेन वा ब्राह्मणभोजनम्।

इति मन्त्रसिद्धिः॥

- (c) Then lamp is lighted for Hanumān (dīpa-dāna) on Fridays, Saturdays and Tuesdays in a plate filled with clarified butter, the wick made fragrant.

शुक्र-शनि-भौमवासरे घृतदीपं स्वर्णादिपात्रे सुगन्धवर्त्या संयोज्य

ॐ हनुमद्दीपाय नमः॥

इति दीपं संपूज्य प्रज्वाल्य कज्जलं पाययेत्।

ॐ हनुद्धञ्जनाय नमः॥

On a large platter a circle, two aṅgulas in diameter, is drawn with lac, and over that another circle, four aṅgulas wide, is drawn. Lac mixed with fragrant oil is filled in the first circle and over it Kumkum is smeared. The mūla-mantra is then inscribed over it and worship is offered.

इति कज्जलं संपूज्य ततः विशाले शोभने पात्रे द्व्यंगुलं वर्तुलं तदुपरि चतुरङ्गुलं चक्रवालमलक्षकेन वा विधाय, तत्राद्यमण्डले सुगन्धेन स्नेहेन कज्जलं संयोज्य तदुपरि मण्डलं कुंकुमेन संलिप्य भूर्जपत्रे मूलमन्त्रं लिखित्वा, मन्त्रान्तरे च पत्रान्तरयोः स्वाननिरूपक तगरादीन् अगरु कुंकुम कर्पूरकल्केन निरूपयेत्। तदग्रे यन्त्रं लिखित्वा तेषां मूलमन्त्रेण षोडशोपचारैः सम्पूजयेत्॥

ॐ जयत्यति रामो लक्ष्मणश्च महाबलः।

राजा जयति सुग्रीवो हनुमान्कार्यसाधकः॥

इति वा मन्त्रेण सम्पूजनम्॥

A body who is pure in conduct and a celibate, and had his bath, is brought, and seated near the lamp. The devotee recites the mūlamantra 108 times. The boy is then made to get up, touch the lamp and look intently into the light.

ततः, स्नातं शुद्धं अखण्डितब्रह्मचर्यं अदूषितं वटुं आनीय तत्र संस्थाप्य तस्य मन्त्रं श्रावयेत् पूजा च कारयेत्। ततः गोघृतेन तैलेन वा दीपं प्रज्वालय शुचिः प्रयतः साधकः मौनेने अष्टोत्तरशतवारं मूलमन्त्रं जपेत्।

ततो वटुः समुत्थाप्य दीपकेन स्पृष्टं कृत्वा मेचकमण्डले नेत्रं दत्त्वा दीपं पश्येत्। तत्र मन्त्रत्रयं जपेत्। हुं इति उच्चरन् वटुं पृच्छत्-‘किं पश्यसि?’ इति एवं पुनः पुनः पृच्छेत्॥

वटुः पूर्वं तेजोमण्डलं पश्यति। तत उत्तरं तत उपवेशनम्। ततः प्रभाम्। ततः समयदेवताः। ततः सिंहासनम्। अनन्तरं अनुक्रमं हनूमन्तं, सुग्रीवं, लक्ष्मणं, श्रीरामं च पश्यति। ततः स्वचिन्तितं कार्यं यजमानः वटवे श्रावयेत्। वटुः कृताञ्जलिभूत्वा ‘भगवन् हनुमन् मया निवेदितं कार्यं कृपया वदतु भवान्।’ इति ब्रूयात्।

तद्भाषितं शृत्वा यजमानः गुरवे निवेदयेत्। तेन सिद्ध्यसिद्धिं जानीयात्॥

The devotee while reciting Hum will ask the boy "what do you see?" Forms are expected to appear in the light of the lamp. First, the boy sees an aura of light, then the seat, then lustre; in the lustre he sees a throne, then Hanumān, Sugrīva, Lakshmaṇa and Rāma, in that order. Then the devotee will tell the boy the specific work that he has in his mind. The boy will then join his palms and asks Hanumān to tell him whether the work that is intended will come to pass. The answer that the boy gets will be interpreted to mean success or failure.

यदा तु वटुः किमपि न पश्यति, अन्यथा वा पश्यति गिरि समुद्र-नाग-यक्ष-रक्षस-नर-नारी-पशु-पक्षिगणं पश्यति, तदपि तदा शुभाशुभं तद्रूपेण जानीयात्। यद्यनिष्टं पश्यति तदा यन्त्रं वटुशिरसि निधाय मन्त्रं जप्त्वा पुनः ‘किं पश्यसी’ इति तं पृच्छेत्। ततः इष्टं पश्यति। अनन्तरं कार्यं पृच्छेत्। चोर-जार-नारी-घृतादीनां प्रश्नं न कुर्यात्॥

Even when, the boy sees nothing or sees different things like mountains, oceans, serpents, demons, human beings, birds or animals,

the suggestions for success or failure must be read in them. If however, an undesirable forecast is made, the yantra must be placed on the boy's head, the mantra must be recited, and then the boy must be asked what he now sees. He will then see only signs of success. However questions pertaining to thieves, paramours, women, gambling and so on must never be asked.

शान्त्यर्थं श्वेतवस्त्रमाल्यनैवेद्योपचारैः

तुष्टिं कुर्यात्।

इतरे रक्तवस्त्राणि धारयेयुः। कार्यसिद्धिर्भवति।

प्रश्नवेला अर्धरात्रिरेव॥

For pacification purposes, white cloth must be worn by the devotee who is engaged in the rite, and garlands of white flowers. Others may wear red garments. Food-offerings must be made. The only time suitable for this ritual is mid-night.

इत्यगस्त्यसंहितायां विश्वलोचनचक्रपूजाविधानं समाप्तम्॥



YANTRODDHĀRAKA-HANUMĀN

Śrī-Vyāsa-tīrtha (1499-1539), who was the preceptor to the Vijayanagar kings, was the pontiff of one of the monastic centres founded by Śrī Madhvācārya, who was regarded as an incarnation of Hanumān. He got carved and installed as many as 732 stone-icons of Hanumān in the domains of the then Vijayanagar empire. The first of these was in the very birth-spot of Hanumān, cakr-atīrtha in Hampi on the banks of the river Tuṅgā. This is on a huge boulder, now enclosed in a temple to Rāma.

It is said that Śrī-Vyāsa-tīrtha who was residing in Hampi got a vision while in meditation and tried to draw it on the rock before which he sitting. He sketched Hanumān seated in dhyāna in padmāsana. Then he closed his eyes and was absorbed in meditation. When he opened his eyes, he could not see what he had sketched on the rock; it had disappeared. He saw a monkey sitting on the rock jump and run away. He sketched Hanumān's figure again, and sat in meditation, closing his eyes. When he opened his eyes, the figure had again disappeared, another monkey ran away.

This happened twelve times. At last, he inscribed on the rock a yantra, and sketched the figure of Hanumān in dhyāna in the centre of the yantra. Now, the yantra preserved the figure of Hanumān; and around the yantra were twelve monkeys forming a circle. They were the monkeys that had earlier jumped away from the saint's sketches of Hanumān.

Śrī Vyāsa-tīrtha now inscribed three crore mystic seed-syllables (bijāksaras) within the yantra, and made it powerful. This vision of Hanumān which Śrī Vyāsa-tīrtha had, and preserved for posterity by recording it on the rock, came to be known as Yantroddhāraka-mukhyaprāṇa, because of the yantra which protected the figure of Hanumān.

Hanumān here is seated in the typical yogic posture, and is encircled by his own tail (vṛtta, maṇḍala). The two-armed Hanumān hold his right hand near his heart in the act of japa-dhyāna. The left hand rests on the crossed legs. There are no weapons like mace, tree or rocks. He is in deep meditation.

The figure is enclosed in a six-cornered design (ṣaṭ-koṇa-yantra), which is formed by two triangles interlocked; making also six small triangles. And this is surrounded by a circle, which is a lotus with fifty one petals (representing the seed-syllables of the Sanskrit alphabet). Going round the entire mystic design are the twelve monkeys (representing dvādaśa-mūrtis), forming a chain.

The symbolism of the yantra is in keeping with both Yoga and Vedānta. The outer circle represents the space of transactional experience (saṃsāra-cakra). The six-cornered figure (ṣaṭkoṇa) signifies the individual soul (jīva), that is poised within the sphere of saṃsāra. Hanumān's tail which forms a circle within the ṣaṭkoṇa is the heart space (daharākāśa). The figure of Hanuman itself symbolizes the chief vital principle (mukhya-prāṇa) in the individual constitution. Hanumān is shown pointing to his heart, signifying his own antaryāmin (inner controller), viz. Viṣṇu.

Hanumān engaged in japa is associated with the classical 'paropāsanā' (also known as ajapā-japa-gāyatrī). The chief vital principle is marked primarily by breathing; breathing-in (represented by the syllable 'sa') and breathing-out (represented by 'ha'):

हकारेण बहिर्याति सकारेण विशेत्पुनः।

हंसात्मिकां भगवतीं जीवो जपति सर्वदा॥

The individual soul is continuously engaged in the japa of 'hamsa' (ha-sa), breathing in and breathing out. In the span of twenty-four hours, there are 21,600 breaths in the ascent (aroha-krama, from mūlādhāra to sahasrāra) and an equal number of breaths in the descent (avaroha-krama, from sahasrāra to mūlādhāra). In the ascent, the mantra assumes the form 'hamsa' while in the descent it is 'soham'. This japa 'hamsassoham' goes on, but is unarticulated; hence it is 'ajapājapa'. The expression 'hamsa' is synonymous with the individual soul (jīva).

Hanumān as Mukhya-prāṇa sits at the feet of Viṣṇu who is in the heart-lotus of every creature, and makes the individual soul (who is seated at his own feet) perform this japa incessantly.

Śrī Vyāsa-tīrtha has provided a visual representation of this idea in the Yantroddhāraka-mukhya-prāṇa design. There is also a brief hymn with eight verses which is connected with this form of Hanumān. It is commonly ascribed to Śrī-Vyāsa-tīrtha himself, but it appears to be a much later piece of composition. And it does not directly refer to the involvements of the design or to the idea contained in it. The only relevant detail is the location of the yantra in Hampi (In verse 3) along with the information that Śrī-Vyāsa-tīrtha worshipped it. The stotra-proper is over in the fifth verse, the other verses being in the nature of Phala-stuti of the usual kind.

नमामि दूतं रामस्य सुखदं च सुरद्वमम्।

पीनवृत्तमहाबाहुं सर्वशत्रुनिबर्हणम्॥1॥

नानारत्नसमायुक्तकुण्डलादिविभूषितम्।

सर्वदाऽभीष्टदातारं सतां वै दृढमाहवे॥2॥

वासिनं चक्रतीर्थस्य दक्षिणस्थगिरौ सदा।

तुङ्गगम्बोधितरङ्गस्य वातेन परिशोभिते॥3॥

नानादेशगतैः सद्भिः सैव्यमानं नृपोत्तमैः।

धूपदीपादिनैवेद्यैः पञ्चखाद्यैश्च शक्तितः॥4॥

भजामि श्रीहनूमन्तं हेमकान्तिसमप्रभम्।

व्यासतीर्थयतीन्द्रेण पूजितं प्रणिधानतः॥5॥

त्रिवारं यः पठेन्नित्यं स्तोत्रं भक्त्या द्विजोत्तमः।

वाञ्छितं लभतेऽभीष्टं षण्मासाभ्यन्तरे खलु॥6॥

पुत्रार्थी लभते पुत्रं यशोऽर्थी लभते यशः।

विद्यार्थी लभते विद्यां धनार्थी लभते धनम्॥7॥

सर्वथा माऽस्तु सन्देहो हरिः साक्षी जगत्पतिः।

यः करोत्यत्र सन्देहं स याति निरयं ध्रुवम्॥8॥

SAHASRANĀMA-STOTRA OF HANUMĀN

(IN RUDRA-YĀMALA)

कैलासशिखरे रम्ये देवदेवं महेश्वरम्।
 ध्यानोपरतमासीनं नन्दिभृंगिगणैर्वृतम्॥1॥

ध्यानान्ते च प्रसन्नास्यमेकान्ते समुपस्थितम्।
 दृष्ट्वा शभुं तदा देवी पप्रच्छ कमलानना॥2॥

देव्युवाच।
 शृणु देव प्रवक्ष्यामि संशयोऽस्ति महान्मम।
 रुद्रैकादशमाख्यातं पुराहं न च वेद्मि तम्॥3॥

कथयस्व महाप्राज्ञ सर्वतो निर्णयं शुभम्।
 समाराधयतो लोके भुक्तिमुक्तिफलं भवेत्॥4॥

मंत्रं यंत्रं तथा निर्णयं च विधिपूजनम्।
 तत्सर्वं ब्रूहि मे नाथ कृतार्था च भवाम्यहम्॥5॥

ईश्वर उवाच-
 शृणु देवि प्रवक्ष्यामि गोप्यं सर्वागमे सदा।
 सर्वस्वं मम लोकानां नृणां स्वर्गापवर्गदम्॥6॥

दशविष्णुर्द्वादशार्कास्ते चैकादश संस्मृताः।
 रुद्रः परमचण्डश्च लोकेऽस्मिन्भुक्तिमुक्तिदः॥7॥

हनुमान्स महादेवः कालकालः सदाशिवः।
 भुक्तिर्कैवल्यमुक्तिदः सर्वकामदः॥8॥

चिद्रूपी च जगद्रूपस्तथारूपविराडभूत्।
 रावणस्य वधार्थाय रामस्य च हिताय च॥9॥

अजनीगर्भसम्भूतो वायुरूपी सनातनः।
 यस्य स्मरणमात्रेण सर्वविघ्नं विनश्यति॥10॥
 मंत्रं तस्य प्रवक्ष्यामि कामदं सुरदुर्लभम्।
 नित्यं परतरं लोके देवदैत्येषु दुर्लभम्॥11॥
 प्रणवं पर्वमुद्धृत्य कामराजं ततो वदेत्।
 ॐ नमो भगवते हनुमतेऽपि ततो वदेत्॥12॥
 ततो वैश्वानरो मायामंत्रराजमिमं प्रिये।
 एवं बहुतरा मंत्राः सर्वशास्त्रेषु गोपिताः॥13॥
 येन विज्ञानमात्रेण त्रैलोक्यं वशमानयेत्।
 वह्निः शीतंकरोत्येव वातं च स्थिरता नयेत्॥14॥
 विघ्नं च नाशयत्याशु दासवत्स्याज्जगत्रयम्।
 ध्यानं तस्य प्रवक्ष्यामि हनुर्येन प्रसीदति॥15॥
 प्रदीप्तं स्वर्णवर्णाभं बालार्कारुणलोचनम्।
 स्वर्णमेरुविशालांगं शतसूर्यसमप्रभम्॥16॥
 रक्ताम्बरं धरासीनं सुग्रीवादियुतं तथा।
 गोष्पदीकृतवारीशं मशकीकृतराक्षसम्॥17॥
 पुच्छवन्तं कपीशं तं महारुद्रं भयंकरम्।
 ज्ञानमुद्रालसद्बाहुं सर्वालंकारभूषितम्॥18॥
 ध्यानस्य धारणादेव विघ्नान्मुक्तः सदा नरः।
 त्रिषु लोकेषु विख्यातः सर्वत्र विजयी भवेत्॥19॥
 नाम्नां तस्य सहस्रं तु कथयिष्यामि ते शृणु।
 यस्य स्मरणमात्रेण वादी मूको भवेद्ध्रुवम्॥20॥
 स्तम्भनं परसैन्यानां मारणामय च वैरिणाम्।
 दारयेच्छाकिनीः शीघ्रं डाकिनीभूतप्रेतकान्॥21॥
 हरणं रोगशत्रूणां कारणं सर्वकर्मणाम्।
 तारणं सर्वविघ्नानां मोहनं सर्वयोषिताम्॥22॥

धारणं सर्वयोगानां वारणं शीघ्रमापदाम्॥23॥

ॐ अस्य श्रीहनुमतः सहस्रनामस्तोत्रमंत्रस्य सदाशिव ऋषिः।

अनुष्टुप् छंदः। श्रीहनुमान् देवता।

ॐ क्लीं इति बीजम्। नम इति कीलकम्। स्वाहेति शक्तिः।

समस्तपुरुषार्थसिद्ध्यर्थे जपे विनियोगः।

ओमोकारनमोरूपमो नमोरूपपालकः।

ॐ कारमयोकारकृदोकारात्मा सनातनः॥24॥

ब्रह्मब्रह्ममयो ब्रह्मज्ञानी ब्रह्म ब्रह्मस्वरूपवित्।

कपीशः कपिनाथश्च कपिनाथः सपालकः॥25॥

कपिनाथप्रियः कालः कपिनाथस्य घातकः।

कपिनाथः शोकहर्त्ता कपिभर्त्ता कपीश्वरः॥26॥

कपिजीवदाता च कपिमूर्तिः कपिर्भूतः।

कालात्मा कालरूपी च कालकालस्तु कालभुक्॥27॥

कालज्ञानी कालकर्त्ता कालहानिः कालनिधिः।

कलानिधिप्रियः कर्त्त कलानिधिसमप्रभः॥28॥

कलापी कलपाता च कीशत्राता किशां पतिः।

कमलापतिप्रियः काकस्वरघ्नः कुलपालकः॥29॥

कुलभर्त्ता कुलत्राता कुलाचारपरायणः।

काश्यपाह्लादकः काकध्वंसी कर्मकृतां पतिः॥30॥

कृष्णः कृष्णस्तुतिः कृष्णकृष्णरूपो महात्मवान्।

कृष्णवेत्ता कृष्णभर्त्ता कपीशः क्रोधवान् कपिः॥31॥

कालरात्रिः कुबेरश्च कुबेरवनपालकः।

कुबेरधनदाता च कौसल्यानन्दजीवनः॥32॥

कौसलेशप्रियः केतुः कपाली कामपालकः।

कारुण्यः करुणारूपः करुणानिधिविग्रहः॥33॥

कारुण्यकर्त्ता दाता च कपिः साध्यः कृतान्तकः।

कूर्मः कूर्मपतिः कूर्मभर्त्ता कूर्मस्य प्रेमवान्॥34॥

कुक्कुटाह्वानः कुञ्जरः कमलाननः।
 कुञ्जरकलभः केकिनादजित्कल्पजीवनः॥35॥
 कल्पान्तवासी कल्पान्तदाता कल्पविबोधकः।
 कलभः कलहस्तश्च कम्पः कम्पतिस्तथा॥36॥
 कर्मफलप्रदः कर्मा कमनीयः कलापवान्।
 कमलासनबंधश्च कम्पः कमलासनपूजकः॥37॥
 कमलासनसेवी च कमलासनमानितः।
 कमलासनप्रियः कंबुः कंबुकंठोऽपि कामधुक्॥38॥
 किञ्जल्करूपी किञ्जल्कः किञ्जल्कावनिवासकः।
 खगनाथप्रियः खंगी खगनाथप्रहारकः॥39॥
 खगनाथसुपूज्यश्च खगनाथप्रबोधकः।
 खगनाथसुपूज्यश्च खरध्वंसी खरान्तकः॥40॥
 खरारिप्रियबन्धुश्च खरारिजीवनः सदा।
 खंगहस्तः खंगधनः खंगहानी च खंगपः॥41॥
 खंजरीटप्रियः खंजः खंजस्त्राता खेचरात्मा खरारिजित्॥42॥
 खंजरीटपतिः पूज्यः खंजरीटप चंचलः।
 खद्योतबन्धुः खद्योतः खद्योतनप्रियः सदा॥43॥
 गरुत्मान् गरुडो गोप्यो गरुत्मदर्पहारकः।
 गर्विष्ठो गर्वहर्ता च गर्वहा गर्वनाशकः॥44॥
 गर्वो गुणप्रियो गाणो गुणसेवी गुणान्वितः।
 गुणत्राता गुणरतो गुणवन्तप्रियो गुणी॥45॥
 गणेशो गणपातो च गणरूपो गणप्रियः।
 गंभीरोऽथ गुणाकारो गरिमा गरिमाप्रदः॥46॥
 गणरक्षोगणक्षरो गणदो गणसेवितः।
 गवांशो गवयत्राता गर्जितः सगणाधिपः॥47॥
 गन्धमादनहर्ता च गन्धमादनपूजकः।
 गन्धमादनसेवी च गन्धमादनरूपधृक्॥48॥

गुरुर्गुरुप्रियो गौरो गुरुसेव्यो गुरुन्नतः।
गुरुगीतापरो गीतागीतविद्यागुरुर्गुरुः॥५१॥

गीताप्रियो गीतारतो गीतज्ञो गीतवानपि।
गायत्र्या जापको गोष्ठो गोष्ठदेवोऽथ गोष्ठपः॥५०॥

गोष्पदीकृतवारीशो गोविंदो गोपबंधकः।
गौवर्धनधरो गर्वो गोवर्धनप्रपूजकः॥५१॥

गोष्पदीकृतवारीशो गोविंदो गोपबंधकः।
गौवर्धन धरो गर्वो गोवर्धनप्रपूजकः॥५२॥





गंधर्वो गंधर्वरतो गंधर्वानन्दनन्दितः
 गंधो गदाधरो गुप्तो गदाया गुह्यदेश्वरः॥53॥
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 गिरिर्गिरिप्रियो गर्वो गर्भपो गर्भवासकः॥54॥
 गभस्तिग्रासको ग्रासो ग्रासदाता ग्रहेश्वरः।
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 ग्रहारूढो ग्रहपतिग्रहणो ग्रहणाधिपः।
 गोली गब्धो गवेशश्च गवाक्षो मोक्षदायकः॥56॥
 गणो गम्यो गणदाता गरुडध्वजवल्लभः।
 गेहो गेहप्रदो गम्यो गीतागानपरायणः॥57॥
 गह्वरो गह्वरत्राणो गर्गो गर्गेश्वरप्रदः।
 गर्गप्रियो गर्गरता गौतमो गौतमप्रदः॥58॥
 गंगास्नायी गयानाथो गयापिण्डप्रदायकः।
 गौतमीतीर्थचारी च गौतमीतीर्थपूजकः॥59॥
 गणेन्द्रो गणत्राता ग्रन्थदो ग्रन्थकारकः।
 घनाङ्गो धो घातको घोरो घोररूपी घनप्रदः॥60॥
 घोरदंष्ट्रो घोरनखो घोरघाती घनेतरः ।
 घोरराक्षसघाती च घोररूप्यघदर्पहा॥61॥
 धर्मो धर्मप्रदश्चैव धर्मरूपी घनाघनः ।
 घनध्वनिरतो घण्टावाद्यप्रियघृणाकरः॥62॥
 घोघोघनस्वनो घूर्णो घूर्णितोऽपि घनालयः।
 डकारो डप्रदङ्न्तश्चन्द्रिकामोदमोदकः॥63॥
 चन्द्ररूपश्चन्द्रवन्द्यश्चन्द्रात्मा चन्द्रपूजकः।
 चन्द्रप्रेमश्चन्द्रबिम्बश्च मरप्रियः चञ्चलः॥64॥
 चन्द्रवक्रश्चकोराक्षश्चन्द्रनेत्रश्चतुर्भुजः।
 चंचलात्मा चरश्चमी चलत्खञ्जनलोचनः॥65॥

चिद्रूपश्चित्रापानश्च चलच्चित्तचितार्चितः।
 चिदानन्दश्चितश्चैत्रश्चवंशवस्य पालकः॥66॥
 छत्रश्छत्रप्रदश्छत्री छत्ररूपी छिदांछदः।
 छलहा छलदश्छित्रश्छित्रघाती क्षपाकरः॥67॥
 छद्मरूपी छद्महारी छती छलतरुस्तथा।
 छायाकर द्युचिश्छन्बश्छंदविद्याविनोदकः॥68॥
 छिन्नारातिश्छिन्नपापश्छन्दवारणवाहकः।
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 क्षमागारः क्षमाबन्धः क्षपापतिप्रपूजकः।
 छलघाती छिद्रहारी छिद्रान्वेषणपालकः॥70॥
 जनो जनार्दनो जेतोजितारिर्जितसंगरः।
 जितमृत्युर्जरातीतो जनार्दनप्रियो जयः॥71॥
 जयदो जयकर्ता च जयपातो जयप्रियः।
 जितेन्द्रियो जितारातिर्जितेन्द्रियप्रियो जयी॥72॥
 जगदानन्ददाता च जगदानन्दकारकः।
 जगद्वंद्यो जगज्जीवो जगतामुपकारकः॥73॥
 जगद्धाता जगद्वारी जगद्बीजो जगत्पिता।
 जगत्पतिप्रियो जिष्णुर्जिष्णुर्जिष्णुरक्षकः॥74॥
 जिष्णुवन्द्यो जिष्णुपूज्यो जिष्णुमूर्तिविभूषितः।
 जिष्णुप्रियो जिष्णुरतो जिष्णुलोकाभिवासकः॥75॥
 जयो जयप्रदो जायो जायको जयजाड्यहा।
 जयप्रियो जनानन्दो जनदो जनजीवनः॥76॥
 जयानंदो जपापुष्पवल्लभो जयपूजकः।
 जाड्यहर्ता जाड्यदाता जाड्यकर्ता जडप्रियः॥77॥
 जगन्नेता जगन्नाथो जगदीशो जनेश्वरः।
 जगन्मंगलदो जीवो जगत्पवनपावनः॥78॥

जगत्राणो जगत्प्राणो जानकीपतिवत्सलः।
 जानकीपतिपूज्यश्च जानकीपतिसेवकः॥७९॥
 जानकीशोकहारी च जानकीदुःखञ्जनः।
 यजुर्वेदो यजुर्वक्ता यजुःपाठप्रियो व्रती॥८०॥
 जिष्णुर्जिष्णुक्रतो जिष्णुधाता जिष्णुविनाशनः।
 जिष्णुहा जिष्णुपातो तु जिष्णुराक्षसघातकः॥८१॥
 जतीनामग्रगण्यश्च जतीनां वरदायकः।
 झुङ्गुरो झुङ्गुरो झूर्जनवरो झंझावातनिषेवितः॥८२॥
 झिल्लीरव स्वतो जन्तो अवर्णोऽजनतो जदः।
 टकारादिष्टकरान्तष्टवर्णाष्टप्रपूजकः॥८३॥
 टिट्ठिभष्टिट्ठिभस्तष्टिट्ठिभप्रियवत्सलः।
 ठकारवर्णनिलयष्टकारणववासितः॥८४॥
 ठकारवीररितष्टकारप्रियदर्शकः।
 डाकिनिरतो डङ्को डङ्किनीप्राणहारकः॥८५॥
 डाकिनीवरदाता च डाकिनीभयनाशनः।
 डिण्डिमध्वनिकर्ता च डिम्भो डिम्भातरेतरः॥८६॥
 डक्काढक्कानवो ढक्कावद्यढक्कामहोत्सवः।
 णंत्यो णान्तो णवर्णश्च णसेव्यो णप्रपूजकः॥८७॥
 तंत्री तंत्रप्रियस्तल्पस्तंत्रजित्तंत्रवाहकः।
 तंत्रपूज्य तंत्रशतस्तंत्रविद्याविशारदः॥८८॥
 तंत्रतंत्र जयी तंत्रधारकस्तंत्रवाहकः।
 तंत्रवेत्तो तंत्रकर्ता तंत्रयंत्रवरप्रदः॥८९॥
 तंत्रदस्तंत्रदाता च तंत्रपस्तंत्रदायकः।
 तत्त्वदाता च तत्त्वज्ञस्तत्त्वस्तत्त्वप्रकाशकः॥९०॥
 तन्द्रा च तपनस्तल्पतलातलनिवासकः।
 तपस्तपप्रियस्तापत्रयस्तापी तपः पतिः॥९१॥

तपस्वी च तपोज्ञाता तपत्यामुपकारकः।
 तपास्तपोत्रपस्तापी तापदस्तापाहारकः॥92॥
 तपःसिद्धिस्तपोऋद्धिस्तपोनिधिस्तपः प्रभुः।
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 तीर्थपस्तीर्थकृत्तीर्थस्वामी तीर्थविरोधकः।
 तीर्थसेवी तीर्थपतिस्तीर्थव्रतपरायणः॥94॥
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 त्रिनेत्रप्रियदासश्च त्रिनेत्रप्रियपूजकः॥95॥
 त्रिविक्रमस्त्रिपादूर्ध्वस्तरणिस्तारणिस्तमः॥
 तमोरूपी तमोर्ध्वंसी तमस्तमघातकः॥96॥
 तमोर्धृत्तमस्तप्तस्तारणिस्तमः तमोऽन्तकः।
 तमोहृत्तमकृत्ताम्रस्ताम्रौषधिगुणप्रदः॥97॥
 तैजसस्तेजसां मूर्तिस्तेजसः प्रतिपालकः।
 तरुणस्तर्कविद्या च तर्कशास्त्रविशारदः॥98॥
 तिमिगिलस्तत्त्वकर्ता तत्त्वदाता व तत्त्ववित्।
 तत्त्वदर्शी तत्त्वगामी तत्त्वभुक्तत्ववाहनः॥99॥
 त्रिदिवस्त्रिदिवेशश्च त्रिकालश्च तमिस्रहा।
 स्थाणुः स्थाणुप्रियस्थाणुः सर्वतोऽपि च वासकः॥100॥
 दयासिन्धुर्दयारूपो दयानिधिर्दयापरः।
 दयामूर्तिर्दयादाता दयादानपरायणः॥101॥
 देवेशो देवदो देवो देवराजाधिपालकः।
 दीनबन्धुर्दीनदाता दीनोद्धरणदिव्यधृक्॥102॥
 दिव्यदेहो दिव्यरूपो दिव्यासननिवासकः।
 दीर्घकेशो दीर्घपुच्छो दीर्घसूत्रोऽपि दीर्घभुक्॥103॥
 दीर्घदर्शी दूरदर्शी दीर्घबाहुस्तु दीर्घपः।
 दानवारिर्दरिद्रारिर्देत्यारिर्दस्युभञ्जनः॥104॥

दंष्ट्री दिंडिदण्डधरो दण्डपो दण्डप्रदायकः।

दामोदरप्रियो दत्तात्रेयपूजनतत्परः॥105॥

दर्वीदलपीतर्द्रुदरोगविनाशकः।

धर्मो धर्मी धर्मशास्त्रपरायणः॥106॥

धर्मात्मा धर्मनेता च धर्मधृग्धर्मधारकः।

धर्मध्वजो धर्ममूर्तिर्धर्मराजस्य त्रासकः॥107॥

धाता ध्येयो धनो धन्यो धनदो धनपो धनी।

धनदत्राणकर्ता धनपप्रतिपालकः॥108॥

धरणीधरप्रियो धन्वी धनधारकः।

धन्वीशवत्सलो धीरो दाता मोदप्रदायकः॥109॥

धात्रेश्वरदाता च धात्रेशप्रतिपूजकः।

धात्रात्मा च धरानाथो धरानाथप्रबोधकः॥110॥

धर्मिष्ठो धर्मकेतुश्च धवलो धवलप्रियः।

धवलाचलवासी च धेनुदो धेनुपा धनी॥111॥

ध्वनिरूपो ध्वनिप्राणो ध्वनिधर्मप्रबोधकः।

धर्माध्यक्षो ध्वजो धूम्रो धातुरोधी विरोधकः॥112॥

नारायणो नरो नेता नदीशो नरवानरः।

नंदीसंक्रमणो नाट्यो नाट्यवेत्ता नटप्रियः॥113॥

नारायणात्मको नन्दी नन्दी शृंगी गणाधिपः।

नन्दिकेश्वरवर्मा च नन्दिकेश्वरपूजकः॥114॥

नरसिंहो नटी नीम नखयुद्धविशारदः।

नखायुधो नलो नीलो नलनीलप्रमोदकः॥115॥

नवद्वारपुराधारो नवद्वारपुरातनः।

नरनारयणस्तुत्यो नखनाथमहेश्वरः॥116॥

नखदंष्ट्रायुधो नित्यो निराकरो निरञ्जनः।

निष्कलंको निरवद्यो निर्मलो निर्ममो नगः॥117॥

नगरग्रामपालश्च निरन्तरनगारिपः।
 नागकन्याभयध्वंसी नागारिप्रियनागरः॥108॥
 पीताम्बरः पद्मनाभः पुण्डरीकाक्षपावनः।
 पद्माक्षः पद्मवक्त्रश्च पद्मासनाप्रपूजकः॥119॥
 पद्ममाली पद्मपरः पद्मपूजनतत्परः।
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 पावनः पवनात्मा च पवनात्मजः पापहा।
 परः तरतरः पद्मः परमः परमात्मकः॥121॥
 पीताम्बरप्रियः प्रेम प्रेमदः प्रेमपालकः।
 प्रौढः प्रोढपरः प्रेतदोषहा प्रेतनाशकः॥122॥
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 पन्नगारिः प्रतापी च प्रपन्नपरदोषहा॥123॥
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 प्रतिवादिमुखस्तम्भः पुराधारः पुरारिन्नुत्॥124॥
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 पातालगः पुराणश्च पुरातनप्लवंगमः॥125॥
 पुराणपुरुषः पूज्यः पुरुषार्थप्रपूरकः।
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 पुण्यकीर्तिः पुण्यगीतिः प्राणदः प्राणपोषकः॥127॥
 प्रवीणश्च प्रसन्नश्च पार्थध्वजनिवासकः।
 पिंगकेशः पिंगरोमा प्रणवः पिंगलप्रणः॥128॥
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 पुण्यश्लोकः पुरातीतः प्रथमः पुरुषः पुमान्॥129॥
 पुराधारश्च प्रत्यक्षः परमेष्ठी पितामहः।
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 स्फटिकाद्रिनिवासी च फुल्लेन्दीवरलोचनः॥131॥
 वायुरूपी वायुसुतो वाय्वात्मा वामनाशकः।
 वनो वनचरो बालो बालत्राता तु बालकः॥132॥
 विश्वनाथश्च विश्वमात्मा विश्वपालकः।
 विश्वधाता विश्वकर्ता विश्ववेत्ता विशांपतिः॥133॥
 विमलो विमलज्ञानो विमलानन्ददायकः।
 विमलोत्पलनलवत्रश्च विमलात्मा विलासकृत्॥134॥
 विन्दुमाधवपूज्यश्च विन्दुमाधवसेवकः।
 वीजोऽथ वीर्यदो बीजहारी बीजप्रदो विभुः॥135॥
 विजयो बीजकर्ता च विभूतिर्भूतिदायकः।
 विश्ववन्द्यो विश्वगम्यो विश्वहर्ता विराट्तनुः॥136॥
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 ब्रह्मपुच्छो ब्रह्मपरो वानरो वानरेश्वरः॥137॥
 बलिबन्धनकृद्विश्वतेजा विश्वप्रतिष्ठितः।
 विभोक्ता च वायुदेवो वीरवीरो वसुन्धरः॥138॥
 वनमाली वनध्वंसी वारुणो वैष्णवो बली।
 विभीषणप्रियो विष्णुसेवी वायुगविर्विदुः॥139॥
 विपद्वायुवंशश्च वेदवेदांगपारगः।
 बृहत्तनुर्बृहत्पादो बृहत्कायो बृहद्यशाः॥140॥
 बृहन्नासो बृहद्बाहुर्बृहन्मूर्तिर्बृहत्स्तुतिः।
 बृहद्भुर्बृहद्भ्रंघो बृहत्काय बृहत्करः॥141॥
 बृहद्रतिर्बृहत्पुच्छो बृहल्लोकफलप्रदः।
 बृहत्सेव्यो बृहच्छक्तिर्बृहद्विद्याशिरदः॥142॥
 बृहल्लोकरतो विद्या विद्यादाता विदिव्यपतिः।
 विग्रहो विग्रहरतो व्याधिनाशी च व्याधिदः॥143॥

विशिष्टो बलदाता च विघ्ननाशो विनायकः।
 वराहो वसुधानाथो भगवान् भवभंजनः॥144॥
 भाग्यदो भयकर्ता च भागो भृगुपतिप्रियः।
 भव्यो भक्तो भरद्वाजो भयाङ्घ्रिर्भयनाशनः॥145॥
 माधवो मथुरानाथो मेघनादो महामुनिः।
 मायापतिर्मनस्वी च मायातीतो मनोत्सुकः॥146॥
 मैनाकवन्दितामोदो मनी वेगी महेश्वरः।
 मायानिर्जितरक्षाश्च मायानिर्जितविष्टपः॥147॥
 मायाश्रयश्च निलयो मायाविध्वंसको मयः।
 मनोयमपरो याम्यो यमदुःखनिवारणः॥148॥
 यमुनातीरवासी च यमुनातीर्थचारणः।
 रामो रामप्रियो रम्यो राघवो रघुनन्दनः॥149॥
 रामप्रपूजको रुद्रो रुद्रसेवी रमापतिः।
 रावणारी रमानाथो वत्सलो रघुपुङ्गवः॥150॥
 रक्षोघ्नो रामदूतश्च रामेष्टो राक्षसान्तकः।
 रामभक्तो रामरूपो राजराजो रणोत्सुकः॥151॥
 लंकाविध्वंसको लंकापतिघाती लताप्रियः।
 लक्ष्मीनाथप्रियो लक्ष्मीनारायणात्मपालकः॥152॥
 प्लवगाब्धिहेलकश्च लंकेशगृहभञ्जनः।
 ब्रह्मस्वरूपी ब्रह्मत्मा ब्रह्मज्ञो ब्रह्मपालकः॥153॥
 ब्रह्मवादी च विक्षेत्रं विश्वबीजं च विश्वहृक्।
 विश्वम्भरो विश्वमूर्तिर्विश्वाकारोऽथ विश्वधृक्॥154॥
 विश्वात्मा विश्वसेव्योऽथ विश्वो विश्वेश्वरो विदुः।
 शुक्रः शुक्रप्रदः शुक्रः शुक्रात्मा शुभप्रदः॥155॥
 शर्वरीपतिशूरश्च शूरश्च श्रुतिश्रवाः।
 शाकंभरीशक्तिधरः शत्रुघ्नः शरणप्रदः॥156॥

शंकरः शान्तिदः शान्तः शिवः शूली शिवार्चितः।
 श्रीरामरूपः श्रीवासः श्रीपदः श्रीकरः शुचिः॥157॥
 श्रीशः श्रीदः श्रीकरश्च श्रीकान्तप्रियः श्रीनिधिः।
 षोडशस्वरसंयुक्तः षोडशात्मा प्रियंकरः॥158॥
 षडंगस्तोत्रनिरतः षडाननप्रपूजकः।
 षट्शास्त्रवेत्ता षड्बाहुः षट्स्वरूपः षडूर्मिपः॥159॥
 सनातनः सत्यरूपः सत्यलोकप्रबोधकः।
 सत्यात्मा सत्यदाता च सत्यव्रतपरायणः॥160॥
 सौम्यः सौम्यप्रदः सौम्यदृक्सौम्यः सौम्यपालकः।
 सुग्रीवादियुतः सर्वसंसारभयनाशनः॥161॥
 सूत्रात्मा सूक्ष्मसंध्यश्च स्थूलः सर्वगतिः पुमान्।
 सुरभिः सागरः सेतुः सत्यः सत्यपराक्रमः॥162॥
 सत्यगर्भः सत्यसेतुः सिद्धिस्तु सत्यगोचरः।
 सत्यवादी सुकर्मा च सदानंदैक ईश्वरः॥163॥
 सिद्धिः साध्यः सुसिद्धिश्च संकल्पः सिद्धिहेतुकः।
 सप्तपातालचरणः सप्तर्षिगणवन्दितः॥164॥
 सप्ताब्धिलंघनो वीरः सप्त द्वीपोरुमण्डलः।
 सप्तांगराज्यसुखदः सप्तमातृनिषवितः॥165॥
 सप्तच्छंदोविधिः सप्त सप्तपातालसंश्रयः।
 संकर्षणः सहस्रास्यः सहस्राक्षः सहस्रापात्॥166॥
 हनुमान् हर्षदाता च हरो हरिहरीश्वरः।
 क्षद्रराक्षसघाती च क्षुद्धतक्षान्तिदायकः॥167॥
 अनादीशो ह्यनन्तश्च आनन्दोऽध्यात्मबोधकः।
 इन्द्र ईशोत्तमश्चैव उन्मत्तऋद्धिदः॥168॥
 तृवर्णो तृपदोपेत ऐश्वर्य औषधीप्रियः।
 औषधश्चांशुमांश्चैव अकारः सर्वकारणः॥169॥

इत्येतद्रामदूतस्य नाम्नां चैव सहस्रकम्।
 एककालं द्विकालं वा त्रिकालं श्रद्धयान्वितः॥170॥
 पठनात्पाठनाद्वापि सर्वा सिद्धिर्भवेत्त्रिये।
 मोक्षार्थी लभते मोक्षं कामार्थी काममाप्नुयात्॥171॥
 विद्यार्थी लभते विद्यां वेदव्याकरणादिकम्।
 इच्छाकामस्तु कामार्थी धर्मार्थी धर्ममक्षयम्॥172॥
 पुत्रार्थी लभते पुत्रं वरायुस्सहितं पुमान्।
 क्षेत्रं च बहुसस्यं स्याद्गावश्च बहुदुग्धदाः॥173॥
 दुःस्वप्नं च नृभिर्दृष्टं सुस्वप्नमुपजायते।
 दुःखौघो नश्यते तस्य संपत्तिर्वर्द्धते चिरम्॥174॥
 चतुर्विधं वस्तु तस्य भवत्येव न संशयः।
 अश्वत्थमूले जपतां नास्ति वैरिकृतं भयम्॥175॥
 त्रिकालं पठनात्तस्य सिद्धिः स्यात्करसंस्थिता।
 अर्धरात्रे रवौ धृत्वा कंठदेशे नरः शुचिः॥176॥
 दशावर्तं पठेन्मर्त्यः सर्वान्कामानवाप्नुयात्।
 भौमे निशान्ते न्यग्रोधमूले स्थित्वा विचक्षणः॥177॥
 दशावर्तं पठेन्मर्त्यः सार्वभौमः प्रजायते।
 अर्कमूलेऽर्कवारे तु यो मध्याह्ने शुचिर्जपेत्॥178॥
 चिरायुः स सुखी पुत्री विजयी जायते क्षणात्।
 ब्राह्मे मुहूर्ते चोत्थाय प्रत्यहं च पठेन्नरः॥179॥
 यं यं कामयते कामं लभते तं तं न संशयः।
 संग्रामे सन्निविष्टानां वैरिविद्रावणं परम्॥180॥
 डाकिनीभूतप्रेतेषु ग्रहपीडाहरं तथा।
 ज्वरापस्मारशमनं यक्षमल्लीहादिवारणम्॥181॥
 सर्वसौख्यप्रदां स्तोत्रं सर्वसिद्धिप्रदं तथा।
 सर्वान्कामानवाप्नोति वायुपुत्रप्रसादतः॥182॥
 ॥इति श्रीरुद्रयामलोक्तहनुमत्सहस्रनामस्तोत्रम्॥

KAVACA OF HANUMĀN

(IN BRAHAMĀṆḌA-PURĀṆA)

This armour kavaca which is an excerpt from the Brahmāṇḍa-purāṇa was said to have been communicated to Vibhīṣaṇa by Rāma with love and in secret. And Rāma is therefore the seer (ṛṣi) of this powerful kavaca-stotra-mantra of Hanumān. Śiva tells this to Pārvatī, during the course of a dialogue between Nārada and Agastya.

श्रीगणेशाय नमः। ॐ श्री हनुमते नमः॥

(INTRODUCTION)

एकदा सुखमासीनं शंकरं लोकशंकरम्।
पप्रच्छ गिरजा कान्तं कर्पूरधवलं शिवम्॥1॥

पार्वत्युवाच।
भगवन्देवदेवेश लोकनाथ जगद्गुरो।
शोकाकुलानां लोकानाम् केन रक्षा भवेद् ध्रुवम्॥2॥

संग्रामे संकटे घोरे भूतप्रेतादिके भये।
दुःखदावाग्निसंतप्तचेतसां दुःखभागिनाम्॥3॥

ईश्वर उवाच।
शृणु देवि प्रवक्ष्यामि लोकानां हितकाम्यया।
विभीषणाय रामेण प्रेम्णा दत्तं च यत्पुरा॥4॥

कवचं कपिनाथस्य वायुपुत्रस्य धीमतः।
गुह्यं ते संप्रवक्ष्यामि विशेषाच्छृणु सुन्दरि॥5॥

(ṚṢYĀDI)

ॐ अस्य श्री हनुमत्कवचस्तोत्रमन्त्रस्य श्री रामचन्द्र ऋषिः। अनुष्टुप्छन्दः। श्री महावीरो हनुमान् देवता। मरुतात्मज इति बीजम्।

ॐ हं हां हौं इति कवचम्।

ॐ स्वाहा इति कीलकम्। लक्ष्मणप्राणदाता इति बीजम्।
सकलकार्यसिद्ध्यर्थे जपे विनियोगः। अथ न्यासः।

(kara-nyāsa)

ॐ हां अंगुष्ठाभ्यां नमः।

ॐ हीं तर्जनीभ्यां नमः।

ॐ ह्रूं मध्यमाभ्यां नमः।

ॐ हैं अनामिकाभ्यां नमः।

ॐ ह्रैं कनिष्ठिकाभ्यां नमः।

ॐ हः करतलकरपृष्ठाभ्यां नमः।

(aṅga-nyāsa)

ॐ अञ्जनीसूनवे हृदयाय नमः।

ॐ रुद्रमूर्तये शिरसे स्वाहा।

ॐ वायुसुताय शिखायै वषट्।

ॐ वज्रदेहाय कवचाय हुम्।

ॐ रामदूताय नेत्रत्रयाय वौषट्।

ॐ ब्रह्मास्त्रनिवारणाय अस्त्राय फट्।

रामदूताय विद्महे कपिराजाय धीमहि तन्नो हनुमान् प्रचोदयात्।

ॐ हुं फट् इति दिग्बन्धः॥

(dhyāna)

				शिव हं					
	४५	५५	६५	७५	१५	२५	३५		
	२५	३५	४५	५५	६५	७५	१५		
	७५	१५	२५	३५	४५	५५	६५		
५५	५५	६५	७५	१५	२५	३५	४५	५५	५५
	३५	४५	५५	६५	७५	१५	२५		
	१५	२५	३५	४५	५५	६५	७५		
	६५	७५	१५	२५	३५	४५	५५		
				५५					

ओं ध्यायेद् बालदिवाकरद्युतिनिभं देवारिदर्पापहं।
देवेन्द्रप्रमुखप्रशस्तयशसं देदीप्यमानं रुचा॥

(kavaca-stotra)

सुग्रीवादिसमस्तवानरयुतं सुव्यक्ततत्त्वप्रियम्।
संरक्तारुणलोचनं पवनजं पीताम्बरालंकृतम्॥1॥
उद्यन्मार्तण्डकोटिप्रकटरुचियुतं चारुवीरासनस्थं।
मौञ्जीयज्ञोपवीताऽरुणरुचिरशिखाशोभितं कुण्डलांगम्॥
भक्तानामिष्टदं तं प्रणतमुनिजनं वेदनादप्रमोदम्।
ध्यायेद्देवं विधेयं प्लवगकुलपतिं गोष्पदीभूतवार्धिम्॥2॥
वज्रांगं पिंगकेशाढ्यं स्वर्णकुण्डलमण्डितम्।
नियुद्धकर्मकुशलं पारावारपराक्रमम्॥3॥
वामहस्ते महावृक्षं दशास्यकरखण्डनम्।
उद्यदक्षिणदोर्दण्डं हनुमन्तं विचिन्तयेत्॥4॥
स्फटिकाभं स्वर्णकान्तिं द्विभुजं च कृताञ्जलिम्।
कुण्डलद्वयसंशोभिमुखाम्भोजं हरिं भजेत्॥5॥
उद्यदादित्यसंकाशमुदारभूजविक्रमम्।
कन्दर्पकोटिलावण्यं सर्वविद्याविशारदम्॥6॥

श्रीरामहृदयानन्दं भक्तकल्पमहीरुहम्।

अभयं वरदं दोर्भ्या कलये मरुतात्मजम्॥7॥

अन्याजित नमस्तेऽस्तु नमस्ते रामपूजित।

प्रस्थानं च करिष्यामि सिद्धिर्भवतु मे सदा॥8॥

यो वारानिधिमल्पपल्वलमिवोल्लङ्घ्य प्रतापान्वितो।

वैदेहीघनशोकतापहरणो वैकुण्ठतत्त्वप्रियः॥

अक्षादूर्जितराक्षसेश्वरमहादर्पापहारी रणो।

सोऽयं वानरपुंगवोऽवतु सदा युष्मान्समीरात्मजः॥9॥

वज्रांगं पिंगकेशं कनकमयलसत्कुण्डलाक्रान्तगण्डम्।

नानाविद्याधिनाथं करतलविधृतं पूर्णकुम्भं द्दण्डं च॥

भक्ताभीष्टाधिकारं निहतनरभुजं सर्वदा सुप्रसन्नं।

त्रैलोक्यत्राणहेतुं सकलभुवनगं रामदूतं नमामि॥10॥

द्यल्लङ्गुलकेशप्रचलजलधरं भूममूर्ति कपीन्द्रम्।

वन्दे रामाडिङ्घप्रहाभ्रमरणरिब्रतं तत्त्वसारं प्रसन्नम्॥

वज्रांगं वज्ररूपं कनकमयलसत्कुण्डलाक्रान्तगण्डं।

दम्भोलिस्तम्भसारप्रहरणविकटं भूतरक्षोधिनाथम्॥11॥

वामे करे वीरगदां वहन्तं शैलं च दक्षे निजकण्ठलग्नम्।

दधानमासाद्य सुवर्णवर्णं भजे ज्वलत्कुण्डलं रामदूतम्॥12॥

पद्मरागमणिकुण्डलत्विषा पाटलीकृतकपोलमण्डलम्।

दिव्यदेहकदलीवनान्तरे भावयामि पवमाननन्दनम्॥13॥

ईश्वर उवाच।

इति वदति विशेषाद्वाघवो राक्षसेन्द्रम्।

प्रमुदितवरचित्तो रावणस्यानुजो हि

रघुवरवरदूतं पूजयामास भूयः।

स्तुतिभिरतिकृतार्थं स्वं परं मन्यमानः॥14॥

वन्दे विद्युद्वलयसुभगं स्वर्णयज्ञोपवीतम्।

कर्णद्वन्द्वे कनकरुचिरे कुण्डले धारयन्तम्॥

उच्चैर्हृष्यद्द्युमणिकिरणश्रोणिसम्भावितांगम्।
 सत्कौपीनं कपिवरवृतं कामरूपं कपीन्द्रम्॥15॥
 मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्।
 वातात्मजं वानरयूथमुख्यं श्रीरामदूतं सततं स्मरामि॥16॥

(mantra-nyāsa)

ओं नमो भगवते हृदयाय नमः।
 ॐ नमो आञ्जनेयाय शिरसे स्वहा।
 ॐ रुद्रमूर्तये शिखायै वषट्।
 ॐ रामदूताय कवचाय हुम्।
 ॐ हनुमते नेत्रत्रयाय वौषट्।
 ॐ अग्निगर्भाय अस्त्राय फट्।
 ॐ नमो भगवते अंगुष्ठाभ्यां नमः।
 ॐ आञ्जनेयाय तर्जनीभ्यां नमः।
 ॐ रुद्रमूर्तये मध्यमाभ्यां नमः।
 ॐ रामदूताय अनामिकाभ्यां नमः।
 ॐ हनुमते कनिष्ठिकाभ्यां नमः।
 ॐ अग्निगर्भाय करतलकरपृष्ठाभ्यां नमः।

(The Mantra) अथ मन्त्र उच्यते।

- (1) ॐ ऐं हां ह्रीं हूं हैं हौं हः। श्री नमो भगवते महाबलपराक्रमाय
 भूत-प्रेत-पिशाच-शाकिनी-डाकिनी-यक्षिणी-पूतनी-मारी-महामारी-
 यक्ष-राक्षस-भैरव बेतालग्रहराक्षसादिकं क्षणेन हन हन भञ्जय भञ्जय
 मारय मारय शिक्षय शिक्षय महामाहेश्वररुद्रावतारं हुं फट् स्वाहा।
- (2) ॐ नमो भगवते हनुमदाख्यरुद्राय सर्वदुष्टजनमखस्त कुरु कुरु हां
 ह्रीं हूं ठं ठं ठं फट् स्वाहा।

- (3) ॐ नमो भगवते अंजनीगर्भभूताय रामलक्ष्मणानन्दकाय कपिसैन्यप्रकाश-
नायपर्वतोत्पाटनाय सुग्रीवसाधकाय रणोच्चाटनाय कुमारब्रह्मचारिणे
गम्भीरशब्दोदयाय।
ॐ ह्रां ह्रीं हूं सर्वदृष्टान् निवारणाय स्वाहा।
- (4) ॐ नमो हनुमते सर्व ग्रहान् भूतभविष्यद्वर्तमानान् दूरस्थान् समीपस्थान्
सर्वकाल दुष्ट दुर्बुद्धीनुच्चाटयोच्चाटय परबलानि क्षोभय क्षोभय मम
सर्वकार्य साधय साधय हनुमते ॐ ह्रां ह्रीं हूं फट् देहि
ॐ शिवं ॐ सिद्धं ह्रां ह्रीं ह्रौं ॐ स्वाहा।
- (6) ॐ नमो हनुमते परकृतयन्त्रमन्त्रपराऽहंकारभूतप्रेतपिशाचपरदृष्टिस्सविध-
दुर्जनचेटकविद्यासर्वग्रहभयान्निवारय निवारय वध वध पच पच दल
दल चिलु चिलु किल किल सर्व कुयन्त्राणि दुष्टवाचं फट् स्वाहा।
- (6) ॐ नमो हनुमते पाहि पाहि एहि एहि सर्वग्रहभूतानां शाकिनीडाकिनानां
ज्वल प्रज्वल भूतमण्डलं प्रेतमण्डलं पिशाचमण्डलं निवाराय निराशय।
भूतज्वरप्रेतज्वरचातुर्थिकज्वरविषमत्वरमाहेश्वरान् छिन्धि छिन्धि भिन्धि
भिन्धि अक्षिशूलवक्षः शूलशिरोऽभ्यन्तरशूलगुल्मशूलपित्तशूलब्रह्मराक्षस-
कुलपरकुलपरनागकुविषं नाशय नाशय निर्विषं कुरु कुरु फट्।
ॐ ह्रौं सर्वदुष्टग्रहान्निवारय स्वाहा।
- (7) ॐ नमो हनुमते पवनपुत्राय वैश्वानरमुखाय हनहनान्त्या दृष्ट्या पापदृष्टिं
षष्ठदृष्टिं हन हन हनुमदाज्ञया स्फुर स्फुर स्वाहा।

(Kvaca)

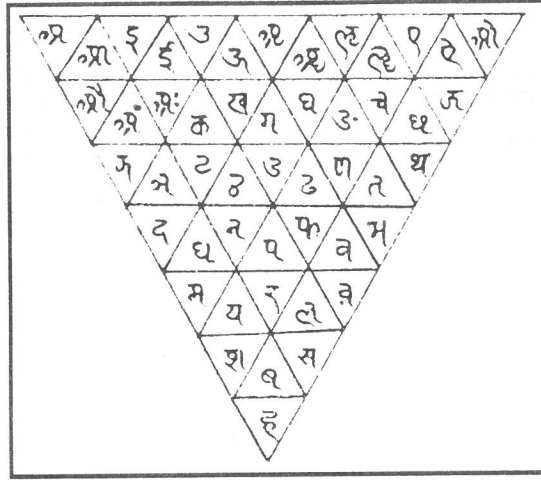
श्री रामचन्द्र उवाच।

हनुमान्पूर्वतः पातु दक्षिणे पवनात्मजः।

पातु प्रतीच्यां रक्षोघ्नः पातु सागरपारगः॥1॥

उदीच्यामूर्ध्वगः पातु केसरिप्रियनन्दनः।

अधश्च विष्णुभक्तस्तु पातु मध्यं च पावनिः॥2॥



अवान्तरदिशः पातु सीताशोकविनाशनः।
 लंकाविदाहकः पातु सर्वापद्भ्यो निरन्तरम्॥3॥
 सुग्रीवसचिवः पातु मस्तकं वायुनन्दनः।
 भालं पातु महावीरो भ्रुवोर्मध्ये निरन्तरम्॥4॥
 नेत्रे छायापहारी च पातु नः प्लवगेश्वरः।
 कपोलौ कर्णमूले तु पातु श्रीरामकिंकरः॥5॥
 नासाग्रमंजनीसूनुर्वक्त्रं पातु हरीश्वरः।
 वाचं रुद्रप्रियः पातु जिह्वां पिंगललोचनः॥6॥
 पातु दन्तान् फाल्गुनेष्टशिचबुकं दैत्यप्राणहृत्।
 पातु कण्ठं च दैत्यारिः स्कन्धौ पातु सुरर्चितः॥7॥
 भूजौ पातु महातेजाः करौ च चरणायुधः।
 नखान्नखायुधः पातु कुक्षिं पातु कपीश्वरः॥8॥
 वक्षो मुद्रापहारी च पातु पाश्वे भुजायुधः।
 लंकाविभञ्जनः पातु पृष्ठदेशं निरन्तरम्॥9॥
 नाभिं च रामदूतस्तु कटिं पातुनिलात्मजः।
 गुह्यं पातु महाप्राज्ञः सक्थिनी च शिवप्रियः॥10॥
 ऊरू च जानुनी पातु लंकाप्रसादभञ्जनः।
 जंघे पातु महाबाहुर्गुल्फौ पातु महाबलः॥11॥

अचलोद्धारकः पातु पादौ भास्करसन्निभः।
पादान्ते सर्वसत्त्वाद्यः पातु पादांगुलीस्तथा॥12॥

(Phala-Stuti)

स एव पूरुषः श्रेष्ठो भुक्तिं च विन्दति।
त्रिकालमेककालं वा पठेन्मासत्रयं सदा॥14॥
सर्वान् रिपून्क्षणाद् जित्वा स पुमांश्छ्रियमाप्नुयात्।
मध्यरात्रे जले स्थित्वा सप्तवारं पठेद्यदि॥15॥
क्षयापस्मारकुष्ठादितापत्रयनिवारणम्।
आर्किवारेऽश्वत्थूले स्थित्वा पठति यः पुमान्॥16॥
अचलां श्रियमाप्नोति संग्रामे विजयी भवेत्॥17॥
यः करे धारयेन्नित्यं स पुमान् श्रियमाप्नुयात्।
विवाहे दिव्यकाले च द्यूते राजकुले रणे॥18॥
भूतप्रेतमहादुर्गे रणे सागरसम्प्लवे।
दशवारं पठेद्रात्रौ मिताहारो जितेन्द्रियः॥19॥
विजयं लभते लोके मानवेषु नराधिपः।
सिंहव्याघ्रभये चोग्रशरशस्त्रास्त्रपातने॥20॥
शृङ्खलाबन्धने चैव काराग्रहणकारणे।
कार्यस्तम्भे वह्निदाहे गात्ररोगे च दारुणे॥21॥
शोके महारणे चैव ब्रह्मग्रहविनाशने।
सर्वदा तु पठेन्नित्यं जयमाप्नोत्यसंशयम्॥22॥

(Dhāraṇa-Vidhi)

भूर्जे वा वसने रक्ते क्षौमे वा तालपत्रके।
त्रिगन्धेनाथवा मध्या लिखित्वा धारयेन्नरः॥23॥
पञ्चसप्तत्रिलोहैर्वा गौपितं कवचं शुभम्।
गले वा बाहुमूले वा कण्ठे शिरसि धारितम्॥24॥

उल्लङ्घ्य सिन्धोः सलिलं सलीलं यःशोकवह्निं जनकात्मजायाः।
आदाय तेनैव ददाह लंकां नमामि तं प्रांजलिरांजनेयम्॥25॥

(Dvādaśa-Nāma)

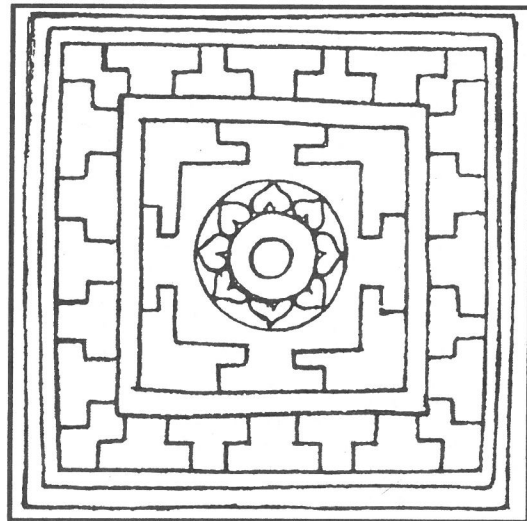
ॐ हनुमानञ्जनीसुनूर्वायुपुत्रो महाबलः।
रामेष्टः फाल्गुनसखः पिङ्गाक्षोऽमितविक्रमः॥
उदधिक्रमणश्चैव सीताशोकविनाशनः।
लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा॥
द्वादशैतानि नामानि कपीन्द्रस्य महात्मनः।
स्वापकाले प्रबोधे च यात्राकाले च यः पठेत्॥
तस्य सर्वभयं नास्ति रणे च विजयी भवेत्।
धनं धान्यं भवेत् तस्य दुःखं नैव कदाचन॥
॥ इति श्रीब्रह्माण्डपुराणे नारदागस्त्यसंवादे
श्रीरामचन्द्रप्रोक्तमेकमुखिहनुमत्कवचं सम्पूर्णम्॥

KAVACA OF HANUMĀN WITH FIVE FACES

(In Sudarśana-saṃhita)

अथ श्री पञ्चमुखिहनुमत्कवचप्रारम्भः सुदर्शनसंहितायाम्॥

This aromur (kavaca) from Sudarśana-saṃhitā visualizes Haumān with five faces: Hanumān (east), Narasiṃha (south), Gurūḍa (west), Varāha (north) and Hayagrīva (top). This is Hanumān facing all directions (viśvatomukha). The form has ten hands carrying sword, trident, magical weapon (khaṭvāṅga), noose, goad, mountain, fist, tree and water-pot.



॥सर्वतोभद्रम्॥

Sarvato-Bhadra-Mantra

अस्य श्रीपञ्चमुखिहनुमत्कवचस्तोत्रमन्त्रस्य ब्रह्मा ऋषिः। गायत्री छन्दः। श्री
हनुमान् देवता। रां बीजम्। म शक्तिः। चन्द्रः कीलकम्। ॐ रौं कवचाय हुम्।
हौं अस्त्राय फट्॥

ईश्वर उवाच।

अथ ध्यानं प्रवक्ष्यामि शृणु सर्वांगसुन्दरम्।
यत्कृतं देवदेवेशि ध्यानं हनुमतः प्रियम्॥1॥

पंचवक्त्रं महाभीमं कपियूथसमन्वितम्।
बाहुभिर्दशभिर्युक्तं सर्वकामार्थसिद्धिदम्॥2॥

पूर्वं तु वानरं वक्त्रं कोटिसूर्यसमप्रभम्।
दंष्ट्राकरालवदनं भुकुटीकुटिलेक्षणम्॥3॥

अस्यैव दक्षिणं वक्त्रं नारासिंहं महाद्भुतम्।
अत्युग्रतेजोवपुष्कं भीषणं भयनाशनम्॥4॥

पश्चिमे गारुडं वक्त्रं वक्रतुण्डं महाबलम्।
सर्वनागप्रशमनं सर्वभूतादिकृन्तनम्॥5॥

उत्तरे सौकरं वक्त्रं कृष्णादीप्तनिभोभयम्।
पाताले सिद्धवेतालज्वररोगादिकृन्तनम्॥6॥

ऊर्ध्वं हयाननं घोरं दानवान्तकरं परम्।
येन वक्त्रेण विप्रेन्द्र ताटकाया महाहवे॥7॥

दुर्गतेः शरणं तस्य सर्वशत्रुहरं परम्।
ध्यात्वा पञ्चमुखं रुद्रं हनुमन्तं दयानिधिम्॥8॥

खड्गं त्रिशूलं खट्वांगं पाशमंकुशपर्वतम्।
मुष्टौ तु मोदकौ वृक्षं धारयन्तं कमण्डलुम्॥9॥

भिन्दिपालं ज्ञानमुद्रां दशमं मुनिपुंगवम्।
एतान्यायुधजालानि धारायन्तं भयापहम्॥10॥

दिव्यमाल्याम्बरधरं दिव्यगंधानुलेपनम्।
सर्वैश्वर्यमयं देवं हनुमद्विश्वतोमुखम्॥11॥

पञ्चास्यमच्युतमनेकविचित्रवर्णवक्त्रं सकम्बु करिराजवीर्यम्।
पीताम्बरादिमुकुटैरपि शोभितांगां पिङ्गाक्षमंजनिमुत ह्यनिशं स्मरामि॥12॥

मर्कटस्य महोत्साहं सर्वाशोकविनाशनम्।
शत्रुसंहारकं चैतत्कवचं ह्यापदं हरेत्॥13॥

- (1) ॐ हरिमर्कटमर्कटाय स्वाहा॥14॥
- (2) ॐ नमो भगवते पंचवदनाय पूर्वकपिमुखाय सकलशत्रुसंहारणाय स्वाहा॥15॥
- (3) ॐ नमो भगवते पंचवदनाय उत्तरमुखाय आदिवराहाय सकलसम्पत्कराय स्वाहा॥16॥
- (4) ॐ नमो भगवते पंचवदनाय ऊर्ध्वमुखाय हयग्रीवाय सकलजनवशकराय स्वाहा॥17॥

।इति मूलमन्त्राः॥

(Nyāsas)

ॐ अस्य श्रीपंचमुखिहनुमत्कवचस्तोत्रस्य श्रीरामचन्द्रो ऋषिः। अनुष्टुप्छन्दः। श्रीरामचन्द्रो देवता। सीता इति बीजम्। हनुमानिति शक्तिः। हनुमत्प्रीत्यर्थं जपे विनियोगः। पुनर्हनुमानिति बीजम्। ॐ वायुपुत्राय इति शक्तिः। अंजनीसुतायेति कीलकम्। श्रीरामचन्द्रवरप्रसादसिद्ध्यर्थं जपे विनियोगः।

ॐ हं अंजनीसुताय मध्यमाभ्यां नमः।

ॐ रां रामदूताय अनामिकाभ्यां नमः।

ॐ रं रुद्रमूर्तये कनिष्ठिकाभ्यां नमः।

ॐ सं सीताशोकनिवारणाय करतलकरपृष्ठभ्यां नमः।

ॐ अंजनीसुताय हृदयाय नमः।

ॐ रुद्रमूर्तये शिरसे स्वाहा।

ॐ वायुपुत्राय शिखायै वषट्।

ॐ अग्निगर्भाय कवचाय हुम्।

ॐ रामदूताय नेत्रत्रयाय वौषट्।

ॐ पंचमुखिहनुमते अस्त्राय फट्।

(Shaṭ-karma-prayoga)

श्री रामदूताय आंजनेयाय वायुपुत्राय महाबलाय सीताशोकनिवारणाय, महाबल-प्रचण्डाय, लंकापुरीदहनाय, फाल्गुनसखाय कोलाहलसकलब्रह्माण्डविश्वरूपाय, सप्तसमुद्रान्तराललंघिताय, पिंगलनयनायामितविक्रमाय, सूर्यबिम्बफलसेवाधिष्ठित-पराक्रमाय, संजीवन्या-अंगदलक्ष्मणमहाकपिसैन्यप्राणदात्रे दशग्रीवविध्वंसनाय, रामेष्टाय, सीतासहितरामचन्द्रवरप्रसादाय, षट्प्रयोगागमपंचमुखिहनुमन्मन्त्रजपे विनियोगः।

- (1) ॐ हरिमर्कटमर्कटाय स्वाहा। हरिमर्कटमर्कटाय, वं, वं, वं, वं, फट् स्वाहा।
- (2) हरिमर्कटमर्कटाय फं, फं, फं, फं, फं, फट् स्वाहा।
- (3) ॐ हरिमर्कटमर्कटाय खं, खं, खं, खं, खं, मारणाय स्वाहा।
- (4) ॐ हरिमर्कटमर्कटाय ठं, ठं, ठं, ठं, ठं, स्तम्भनाय स्वाहा।
- (5) ॐ हरिमर्कटमर्कटाय डं, डं, डं, डं, डं, आकर्षणाय सकलसम्पत्कराय पंचमुखिवीरहनुमते स्वाहा।
- (6) उच्चाटने

ॐ ढं, ढं, ढं, ढं, ढं, कूर्ममूर्तये पंचमुखिहनुमते परयन्त्रतन्त्रोच्चाटनय स्वाहा।
कं, खं, गं, घं, ङं, चं, छं, जं, झं, ञं, टं, ठं, डं, ढं, णं, तं, थं, दं, धं,
नं, पं, फं, बं, भं, मं, यं, रं, लं, वं, शं, षं, सं, हं, क्षं, स्वाहा इति दिग्बन्धः।

(Pañca-mukha mantras)

ॐ पूर्वकपिमुखाय पंचमुखिहनुमते ठं, ठं, ठं, ठं, ठं सकलशत्रुसंहरणाय स्वाहा।

ॐ दक्षिणमुखे पंचमुखिहनुमते करालवदनाय नरसिंहाय ह्रां, ह्रां, ह्रां, ह्रां, ह्रां, सकलभूतप्रेतदमनाय स्वाहा।

ॐ पश्चिममुखे, गरुडासनाय पंचमुखिवीरहनुमते मं, मं, मं, मं, मं सकलविषहराय स्वाहा।

ॐ उत्तरमुखे आदिवराहाय लं, लं, लं, लं, लं नृसिंहाय नीलकण्ठाय पंचमुखिहनुमते स्वाहा। अंजनीसुताय वायुपुत्राय, महाबलाय, रामेष्टफाल्गुनसखाय

सीताशोकनिवारणाय, लक्ष्मणप्राणरक्षकाय, कपिसैन्यप्रकाशाय, दशग्रीवाभिमानदहनाय, श्री रामचन्द्रवरप्रसादकाय, महावीर्याय, प्रथमब्रह्माण्डनायकाय, पंचमुखिहनुमते, भूत-प्रेत-पिशाच-ब्रह्मराक्षस-शाकिनी-डाकिनी अन्तरिक्ष-गृह-परयन्त्र-परतन्त्र-सर्वग्रहोच्चाटनाय, सकलशत्रुसंहरणाय, पंचमुखिहनुमद्वरप्रसादाय, सर्वरक्षकाय जं, जं, जं, जं, स्वाहा।

(Phala-stuti)

पठित्वेदं तु कवचं महान्तं कवचं पठेत्।

एकवारं पठेन्नित्यं सर्वशत्रुनिवारणम्॥1॥

द्विवारं तु पठेन्नित्यं पुत्रपौत्रप्रवर्द्धनम्।

त्रिवारं पठते नित्यं सर्वसम्पत्करं परम्॥2॥

चतुर्वारं पठेन्नित्यं सर्वमर्त्यवशंकरम्।

पंचवारं पठेन्नित्यं सर्वरोगनिवारणम्॥3॥

षड्वारं तु पठेन्नित्यं सर्वदेववशीकरम्।

सप्तवारं पठेन्नित्यं सर्वकामार्थसिद्धिदम्॥4॥

अष्टवारं पठेन्नित्यं सर्वसौभाग्यदायकम्।

नववारं पठेन्नित्यं सर्वैश्वर्यप्रदायकम्॥5॥

दशवारं पठेन्नित्यं त्रैलोक्यज्ञानदर्शनम्।

एकादशं पठेन्नित्यं सर्वसिद्धिं लभेन्नरः॥6॥

कवचं स्मृतिमात्रेण महालक्ष्मीफलप्रदम्।

तस्माच्च प्रयता भाव्यं कार्यं हनुमतः प्रियम्॥7॥

॥इति श्रीचिन्तामणिरामभद्रे सुदर्शनसंहितायां पंचमुखिहनुमत्कवचं सम्पूर्णम्॥

KAVACA OF HANUMĀN WITH SEVEN FACES

(In Sudarśana-samhitā)

अथ श्री सप्तमुखिहनुमत्कवचप्रारम्भः

This armour (kavaca), extracted from Sudarśana-samhitā as detailed in Ātharavaṇa-rahasya, visualizes Hanumān with faces: monkey (vānara), lion (simha), serpent (sarpa) boar (varāha), dog (śvā), cow (go) and man (manuṣya). The form has fourteen hands, carrying tree, mountain, discus, mace, khetaka, khaṭvāṅga, ploughshare, goad, serpent, pot of nectar, arrow, lotus, spear and gesture of protection.

उक्तं चाथर्वणरहस्ये-

ॐ अस्य श्री सप्तमुखिवीरहनुमत्कवचस्तोत्रमन्त्रस्य नारदऋषिः अनुष्टुप्छंदः श्री सप्तमुखिकपिः परमात्मा देवता। हां बीजम्। ह्रीं शक्तिः। हूं कीलकम्। मम सर्वाभीष्टसिद्ध्यर्थे जपे विनियोगः।

(Kara-nyāsa as before)

ॐ हां अंगु० ॐ ह्रीं ॐ हूं मध्यं० ॐ हैं अना० ॐ ह्रीं कनि०
ॐ हः कर०। एव हृदयादिन्यासः।

(Dhyāna)

अथ ध्यानम्

वन्दे वानरसिंहसर्परिपुवाराहाश्वगोमानुषैर्युक्तं सप्तमुखैः करैर्दुर्गगिरिं चक्रं गदां
खेटकम्। खट्वांगं हलमांकुशौ फणिसुधाकुम्भौ शराब्जाभयाञ्छूलं सप्तशिखं दधानममरैः
सैव्यं कपिं कामदम्॥

(Kavaca)

ब्रह्मोवाच।

सप्तशीर्ष्णः प्रवक्ष्यामि कवचं सर्वसिद्धिदम्।
जप्त्वा हनुमतो नित्यं सर्वपापैः प्रमुच्यते॥1॥
सप्तस्वर्गपतिः पायाच्छिखां मे मारुतात्मजः।
सप्तमूर्धा शिरोऽव्यान्मे सप्तार्चिर्भालदेशकम्॥2॥
त्रिःसप्तनेत्रो नेत्रेऽव्यात्सप्तस्वरगतिः श्रुती।
नासां सप्तपदार्थोऽव्यान्मुखं सप्तमुखोऽवतु॥3॥
सप्तजिह्वस्तु रसनां रदान्सप्तहयोऽवतु।
सप्तच्छदो हरिः पातु कण्ठं बाहू गिरिस्थितः॥4॥
करौ चतुर्दशकरो भूधरोऽव्यान्ममांगुलीः।
सप्तर्षिध्यातो हृदयमुदरं कुक्षिसागरः॥5॥
सप्तद्वीपपतिश्चित्तं सप्तव्याहतिरूपवान्।
कोटिं मे सप्तसंस्थार्थदायकः सक्थिनी मम॥6॥
सप्तग्रहस्वरूपी मे जानुनी जंघयोस्तथा।
सप्तधान्यप्रियः पादौ सप्तपातालधारकः॥7॥
पशून्धनं च धान्यं च लक्ष्मीं लक्ष्मीप्रदोऽवतु।
दारान् पुत्रांश्च कन्याश्च कुटुंबं विश्वपालकः॥8॥
अनुक्तस्थानमपि मे पायाद्वायुसुतः सदा।
चौरेभ्यो व्यालदंष्ट्रिभ्यः शृंगिभ्यो भूतराक्षसात्॥9॥
दैत्येभ्योऽप्यथ यक्षेभ्यो ब्रह्मराक्षसजाद्धयात्।
दंष्ट्राकरालवदनो हनुमन्मां सदाऽवतु॥10॥
परशस्त्रमन्त्रतन्त्राग्निजलविद्युतः।
रुद्रांशः शत्रुसंग्रामात्सर्वावस्थासु सर्वभूतः॥11॥

(Matras)

(1) ॐ नमो भगवते सप्तवदनाय आद्यकपिमुखाय, वीरहनुमते सर्वशत्रु-
संहारणाय, ठं ठं ठं ठं ठं ठं ठं ॐ नमो स्वाहा॥12॥

- (2) ॐ नमो भगवते सप्तवदनाय, द्वितीयनारसिंहास्याय, अत्युग्रतेजोवपुषे, भीषणाय भयनाशनाय, हं हं हं हं हं हं हं ॐ नमः स्वाहा॥1॥
- (3) ॐ नमो भगवते सप्तवदनाय तृतीयगरुडवक्त्राय वज्रदंष्ट्राय महाबलाय सर्वरोगविनाशनाय मं मं मं मं मं मं ॐ नमः स्वाहा॥2॥
- (4) ॐ नमो भगवते सप्तवदनाय चतुर्थक्रोडतुण्डाय सौमित्रिरक्षकाय पुत्राद्यभिवृद्धिकराय लं लं लं लं लं लं लं ॐ नमः स्वाहा॥3॥
- (5) ॐ नमो भगवते सप्तवदनाय पंचमाश्ववदनाय रुद्रमूर्तये सर्ववशीकरणाय सर्वागमस्वरूपाय रुं रुं रुं रुं रुं रुं रुं ॐ नमः स्वाहा॥4॥
- (6) ॐ नमो भगवते सप्तवदनाय षष्ठगोमुखाय सूर्यस्वरूपाय सर्वरोगहराय मुक्तिदात्रे ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ नमः स्वाहा॥5॥
- (6) ॐ नमो भगवते सप्तवदनाय सप्तमानुषमुखाय रुद्रावताराय अंजनीसुताय सकलदिग्यशांविस्तारकाय वज्रदेहाय सुग्रीवसाह्यकराय उदधिलंघनाय सीताशुद्धिकराय लंकादहनाय अनेकराक्षसांतकाय रामानन्ददायकास अनेकपर्वतोत्पाटकाय सेतुबंधकाय कपिसैन्यनायकाय रावणांतकाय ब्रह्मचर्याश्रमिणे कौपीनब्रह्मसूत्रधारकाय रामहृदयाय सर्वदुष्टग्रहनिवारणाय शाकिनीडाकिनीबेतालब्रह्मराक्षसभैरवग्रहयक्षग्रहपिशाचग्रहब्रह्मग्रह क्षत्रियग्रह वैश्यग्रह शूद्रग्रहांत्यजग्रहम्लेच्छग्रहसर्पग्रहोच्चाटकाय मम सर्वकार्यसाधकाय सर्वशत्रुसंहारकाय सिंहव्याघ्रादिदुष्टसत्त्वाकर्षकायैकाहिकादिविविधज्वरच्छेदकाय परयंत्रमंत्रनाशकाय सर्वव्याधिनिकृन्तकायसर्पादिसर्वस्थावरजंगमविषस्तभनकराय सर्वराजभयचोरभयाग्निभयप्रशमनायाध्यत्मिकाधिदैविकाधिभौतिकतापत्रयनिवारणाय सर्वविद्यासर्वसंपत्सर्वपुरुषार्थदायकायासाध्यकार्यसाधकाय सर्ववरप्रदाय सर्वाभीष्टकराय ॐ हं ह्रीं हूं हैं हः ॐ नमः स्वाहा॥6॥

(Phala-stuti)

य इदं कवचं नित्यं सप्तास्यस्य हनूमतः।
 त्रिसंध्यं जपते नित्यं सर्वशत्रुविनाशनम्॥1॥

पुत्रपौत्रप्रदं सर्वं संपद्राज्यप्रदं परम्।
 सर्वहरं चायुः कीर्तिदं पुण्यवर्धनम्॥2॥

राजानं स्वशं नीत्वा त्रैलोक्यविजयी भवेत्।
इदं हि परमं गोप्यं देयं भक्तियुताय च॥३॥

नामानि सर्वाण्यपवर्गदानि रूपाणि विश्वानि च यस्य सन्ति।
कर्माणि देवैरपि दुर्घटानि तं मारुतिं सप्तमुखं प्रपद्ये॥४॥

॥इति सुदर्शनसंहितायां सप्तमुखिहनुमत्कवचं सम्पूर्णम्॥

KAVACA OF HANUMĀN WITH FIVE FACES

(In Rudra-Yāmala)

अथ श्री एकादशमुखिहनुमत्कवचप्रारम्भः॥

This kavaca, extracted from Rudra-yāmala in the dialogue between Śiva and Pārvati, visualizes Hanuman with eleven faces, representing the eleven forms of Rudra (ekādaśa-rudra). The armour invokes protection in all the ten directions, and the faces are those of monkey, fish tortoise, boar, lion, falcon, śarabha, bull, flames and cat in the ten directions clockwise beginning with east. The eleventh face is for all directions together.

ॐ श्रीसमस्त जगन्मङ्गलात्मने नमः।

(Introduction)

श्री देव्युवाच-

शैवानि गाणपत्यानि शाक्तानि वैष्णवानि च।
कवचानि च सौराणि यानि चान्यानि तानि च॥1॥

श्रुतानि देवदेवेश त्वद्वक्त्रान्निःसृतानि च।
किञ्चिदन्यत्तु देवानां कवचं यदि कथयते॥2॥

ईश्वर उवाच-

शृणु देवि प्रवक्ष्यामि सावधानावधारय।
हनुमत्कवचं पुण्यं महापातकनाशनम्॥3॥
एतद्गुह्यतमं लोके शीघ्रं सिद्धिकरं परम्।
जयो यस्य प्राप्तानेन लोकत्रयजितो भवेत्॥

(Rshyādi)

ॐ अस्य श्रीएकादशवक्त्रहनुमत्कवचमालामन्त्रस्य वीररामचन्द्र ऋषिरनुष्टुप्छन्दः।

श्री महावीरहनुमान् रुद्रो देवता। हौं हौं बीजं स्फें कीलकं सर्वदूतस्तम्भनार्थं
जिह्वाकीलनार्थं मोहनार्थं राजमुखीदेवतावश्यार्थं ब्रह्मराक्षसशाकिनीडाकिनीभूतप्रेतादि-
बाधापरिहारार्थं श्रीहनुमद्विव्यकवचाख्यमालामन्त्रजपे विनियोगः।

(Nyāsa)

ॐ हौं आञ्जनेयाय अंगुष्ठाभ्यां नमः।

ॐ स्फें रुद्रमूर्तये तर्जनीभ्यां नमः।

ॐ स्फें रामदूताय कनिष्ठिकाभ्यां नमः।

ॐ हौं ब्रह्मास्त्रादिनिवारणाय करतलकरपृष्ठभ्यां नमः। एवं हृदयादि।

ॐ हौं आञ्जनेयाय हृदयाय०।

ॐ स्फें रुद्रमूर्तये शिरसे स्वाहा।

ॐ स्फें वायुपुत्राय शिखाय वषट्।

हौं अंजनीगर्भाय कवचाय हुम्।

ॐ स्फें रामदूताय नेत्रत्रयाय वौषट्।

ॐ हौं ब्रह्मास्त्रादिनिवारणाय अस्त्राय फट्। इति न्यासः।

(Dhyāna)

अथ ध्यानम्-

ॐ ध्यायेद्रणे हनुमन्तमेकादशमुखाम्बुजम्।

ध्यायेत्तं रावणोपेतं दशबाहुं त्रिलोचनम्।

हाहाकारैः सदपैश्च कम्पयन्तं जगत्त्रयम्।

ब्रह्मादिवन्दितं देवं कपिकोटिसमन्वितम्।

एवं ध्यात्वा जपेद्देवि कवचं परमाद्भुतम्॥

(Kavaca)

- (1) ॐ इन्द्रदिग्भागे गजारूढहनुमते ब्रह्मास्त्रशक्तिसहिताय चौरव्याघ्रपिशाच-
ब्रह्मराक्षसशाकिनीडाकिनीवैतालसमूहोच्चाटनाय मां रक्ष रक्ष स्वाहा॥1॥
- (2) ॐ अग्निदिग्भागे मेषारूढहनुमते अग्नस्त्रशक्तिसहिताय चौरव्याघ्रपिशाच-
ब्रह्मराक्षसशाकिनीडाकिनी वैतालसमूहोच्चाटनाय मां रक्ष रक्ष स्वाहा॥2॥
- (3) ॐ यमदिग्भागे महिषारूढहनुमते खड्गशक्तिसहिताय चौरव्याघ्र-
पिशाच०॥3॥
- (4) ॐ निऋतिदिग्भागे नरारूढहनुमते खंगशक्तिसहिताय चौरव्याघ्र०॥4॥
- (5) ॐ वरुणदिग्भागे मकरारूढहनुमते प्राणशक्तिसहिताय चौरव्याघ्र०॥5॥
- (6) ॐ वायुदिग्भागे मृगारूढहनुमते अंकुशशक्तिसहिताय चौरव्याघ्र०॥6॥
- (7) ॐ कुबेरादिग्भागे अश्वारूढहनुमते गदाशक्तिसहिताय चौरव्याघ्र०॥7॥
- (8) ॐ ईशानदिग्भागे राक्षसारूढहनुमते पर्वतशक्तिसहिताय चौरव्याघ्रपिशाच-
ब्रह्मराक्षसशाकिनीडाकिनीवैतालसमूहोच्चाटनाय मां रक्ष रक्ष स्वाहा॥8॥
- (9) ॐ अन्तरिक्षदिग्भागे वर्तुलहनुमते मुद्गरशक्तिसहिताय चौरव्याघ्रं(०)
मां रक्ष रक्ष स्वाहा॥9॥
- (10) ॐ भूमिदिग्भागे वृश्चिकारूढहनुमते वज्रशक्तिसहिताय चौरव्याघ्रं(०)
मां रक्ष रक्ष स्वाहा॥10॥
- (11) ॐ बज्रमण्डले हंसारूढहनुमते वज्रशक्तिसहिताय चौरव्याघ्र० मां रक्ष
रक्ष स्वाहा॥11॥

इति दिग्बन्धाः।

(Mālā-niantra)

ॐ ह्रीं यीं यं प्रचण्डपराक्रमाय एकादशमुखहनुमते हंसयतिबन्धमतिबन्धवाग्बन्ध
भैरुण्डबन्धभूतबन्ध प्रेतबन्धपिशाचबन्धज्वरबन्धशूलबन्धसर्वदेवताबन्धराजबन्धमुखबन्ध
राजसभाबन्धघोरवीरप्रतापरौद्रभीषणहनुमद्वज्रदंष्ट्राननाय वज्रकुण्डलकौपीनतुलसीवनमालाधराय
सर्वग्रहाच्चाटनोच्चाटनाय ब्रह्मराक्षससमूहोच्चाटनाय ज्वरसमूहोच्चाटनाय राजसमूहोच्चाटनाय
चौरसमूहो० शत्रुसमूहो० दुष्टसमूहो० मां रक्ष रक्ष स्वाहा॥1॥

ॐ वीरहनुमते नमः।

ॐ नमो भगवते वीरहनुमते पीताम्बरधराय कर्णकुण्डलाद्याभरणालङ्कृतभूषणाय किरीटबिल्ववनमालाविभूषिताय कनकयज्ञोपवीतिनं कौपीनकटिसूत्रविराजिताय श्रीवीरराम-चन्द्रमनोभिलाषिताय लंकादिदहनकारणाय घनकुलगिरिवज्रदण्डाय अक्षकुमारसंहार-कारणाय ॐ यं ॐ नमो भगवते रामदूताय। फट् स्वाहा॥2॥

ॐ ऐं ह्रीं हौं हनुमते सीतारामदूताय सहस्रमुखराजविध्वंसकाय अंजनीगर्भसम्भूताय शाकिनीडाकिनीविध्वंसनाय किलि किलि चु चुः कारेण विभीषणाय वीरहनुमद्देवताय ॐ ह्रीं श्रीं हौं हां फट् स्वाहा॥3॥

ॐ श्रीवीरहनुमते हौं हूं फट् स्वाहा॥4॥

ॐ श्रीवीरहनुमते स्फूं हूं फ स्वाहा॥5॥

ॐ श्रीवीरहनुमते हौं हूं फट् स्वाहा॥6॥

ॐ श्रीवीरहनुमते स्फूं फट् स्वाहा॥7॥

ॐ हां श्रीवीरहनुमते हौं हूं फट् स्वाहा॥8॥

ॐ श्रीवीरहनुमते हौं हुं फट् स्वाहा॥9॥

ॐ हां पूर्वमुखे वानरमुखहनुमते लं सकलशत्रुसंहारकाय हूं फट् स्वाहा॥1॥

ॐ आग्नयमुखे मत्स्यमुखहनुमते रं सकलशत्रुं हूं फट् स्वाहा॥2॥

ॐ दक्षिणमुखे कूर्ममुखहनुमते म सकलशत्रुं हूं फट् स्वाहा॥3॥

ॐ नैऋतिमुखे वराहमुखहनुमते क्षं सकलशत्रुं हूं फट् स्वाहा॥4॥

ॐ पश्चिमुखे नारसिंहमुखहनुमते वं सकलशत्रुं हूं फट् स्वाहा॥5॥

ॐ वायव्यमुखे गरुडमुखहनुमते यं सकलशत्रुं हूं फट् स्वाहा॥6॥

ॐ उत्तरमुखे शरभमुखहनुमते सं सकलशत्रुं हूं फट् स्वाहा॥7॥

ॐ ईशानमुखे वृषभमुखहनुमते हूं आं सकलशत्रुं हूं फट् स्वाहा॥8॥

ॐ ऊर्ध्वमुखे ज्वालामुखहनुमते आं सकलशत्रुं संहारणाय हुं फट् स्वाहा॥9॥

ॐ अधोमुखे मार्जामुखहनुमते ह्रीं सकलशत्रुं हूं फट् स्वाहा॥10॥

ॐ सर्वत्र जगन्मुखे हनुमते स्फूर्तं सकलशत्रु० हुं फट् स्वाहा॥११॥

ॐ श्रीसीतारामापादुकाधराय महावीराय वायुपुत्राय कनिष्ठाय ब्रह्मनिष्ठाय एकादश-
रुद्रमूर्तये महाबलपराक्रमाय भानुमण्डलग्रसनग्रहाय चतुर्मुखवरप्रसादाय महाभयरक्षकाय
यं हौं।

ॐ हस्फे हस्फ हफे श्री वीरहनुमते नमः एकादशवीरहनुमान् मां रक्ष रक्ष
शान्तिं कुरु कुरु तुष्टिं कुरु 2 पुष्टिं कुरु 2 महारोग्यं कुरु 2 अभयं कुरु 3
अविघ्नं कुरु 2 महाविजयं कुरु 2 सौभाग्यं कुरु 2 सर्वत्र विजयं कुरु 2
महालक्ष्मीं देहि देहि हूं फट् स्वाहा॥१२॥

(Phala-stuti)

इत्येतत्कवचं दिव्यं शिवेन परिकीर्तितम्।
यः पठेत्प्रयतो भूत्वा सर्वान्कामानवाप्नुयात्॥१॥

द्विकालमेककालं वा त्रिवारं य पठेन्नरः।
रोगान् पुनः क्षणं जित्वा स पुमान् लभते श्रियम्॥२॥

मध्याह्ने च जले स्थित्वा चतुर्वारं पठेद्यदि।
क्षयापस्मारकुष्ठादितापत्रयनिवारणम्॥३॥

यः पठेत्कवचं दिव्यं हनुमद्ध्यानतत्परः।
त्रिःसकृद्वा यथाज्ञानं सोऽपि पुण्यवतांवरः॥४॥

देवमभ्यर्च्य विधिवत्पुरश्चर्यां समारभेत्।
एकादशशतं जाप्यं दशांशहवनादिकम्॥५॥

यः करोति नरो भक्त्या कवचस्य समादरम्।
ततः सिद्धिर्भवेत्तस्य परिचर्याविधानतः॥६॥

गद्यपद्यमया वाणी तस्य वक्त्रे प्रजायते।
ब्रह्महत्यादिपापेभ्यो मुच्यते नात्र संशयः॥७॥

॥ इति श्रीरुद्रयामले उमामहेश्वरसंवादे
एकादशमुखहनुमद्दिव्यकवचमालामन्त्रस्तोत्रं सम्पूर्णम्॥

CEREMONIAL WORSHIP OF HANUMĀN

श्री हनुमन्मंत्र प्रयोगः

I. Japa

ॐ अस्य श्रीहनुमन्मन्त्रस्य श्रीरामचन्द्र ऋषिः जगतीच्छन्दः हनुमान् देवता हौं बीजं ह्रस्फेनं शक्तिः हनुमते कीलकम् हनुमद्देवताजपे विनियोगः।

II. The Nyāsas

(a) ऋष्यादिन्यासः।

श्री रामचन्द्रऋषये नमः शिरसि।
जगतीच्छन्दसे नमः मुखे।
हौं बीजाय नमः गुह्ये।
हनुमते कीलकाय नमो नाभौ।
विनियोगाय नमः अंजलौ॥

(b) करन्यासः (शृंगन्यासः)

ॐ हौं अंगुष्ठाभ्यां नमः (हृदयाय नमः)
ॐ ह्रस्फेनं तर्जनीभ्यां नमः (शिरसे स्वाहा)
ॐ ह्रस्फेनं मध्यमाभ्यां नमः (शिखायै वषट्)
ॐ ह्रस्त्रौ अनामिकाभ्यां नमः (कवचाय हूं)
ॐ ह्रस्फेनं कनिष्ठिकाभ्यां नमः (नेत्रत्रयाय वौषट्)
ॐ ह्रस्त्रौ करतलकरपृष्ठाभ्यां नमः (अस्त्राय फट्)

(c) मन्त्रवर्णविन्यासः

ॐ हौं नमः मूर्ध्नि। ॐ ह्रस्फेनं नमः ललाटे। ॐ ख्रस्फेनं नमः नेत्रयोः। ॐ ह्रस्त्रौ नमः मुखे। ॐ ह्रस्फेनं नमः कण्ठे। ॐ ह्रस्त्रौ नमः बहुमूले। ॐ हं नमः

हृदि। ॐ नुं नमः कुक्ष्योः। ॐ मं नमः नाभौ। ॐ तें नमः लिंगे। ओं नं नमः
जानुनि। ओं मः नमः पादयोः।

(d) पदन्यासः

ॐ हौं नमः मूर्ध्नि।
ॐ ह्रस्त्रे नमः ललाटे।
ॐ ख्रं नमः मुखे।
ॐ हस्त्रौ नमः हृदि।
ॐ ह्रस्त्रं नमः नाभौ।
ॐ ह्रसौ नमः उरौ।
ॐ हनुमते नमः जानुनि।
ॐ नमः पादयोः।

III. Dhyānam

“बालार्कयुततेजसं त्रिभुवनप्रक्षोभकं सुन्दरं,
सुग्रीवादि-समस्त-वानर गणैराराधितं साञ्जलिम्।
नादेनैव समस्तराक्षसगणान् संत्रासयन्तं प्रभुं
श्रीमद्रामपदाम्बुजस्मृतिरतं ध्यायामि वातात्मजम्॥”

IV. (a) Then follows the usual preliminary rite of Kalaśa-sthāpanā, and the installation of the deity's icon for worship (along with prāṇapratīṣṭhāpana)

(b) Agnyuttāraṇa

ॐ समुद्रस्यत्वाव्यकपाग्ने परिव्ययाममि
पावकोऽस्मभ्यं शिवोभव॥1॥
ॐ हिमस्यत्वाजरायुणाग्ने परिव्ययामसि।
पावकोऽस्मभ्यं शिवोभव॥2॥

ॐ उपज्मन्नुपवेतसेवतर नदीष्वा।

अग्ने पत्रिमयामसिण्डूकिताभिरागहिसेमन्त्रो

यज्ञं पावकवर्णां शिवं कृधि॥३॥

ॐ अपामिदं न्ययन समुद्रस्य निवेशनम्।

अन्यास्तेऽअस्मत्तपन्तु हेतयः पावको अस्मभ्यं शिवोभव॥४॥

ॐ अग्ने पावक रोचिषामन्द्रयादेवजिह्वया।

आदेवान्चक्षियक्षि च॥५॥

ॐ सनः पावक दीदिवोग्न देवाँऽहावह।

उपयज्ञ हविश्च नः॥६॥

ॐ पावक या याश्चितन्त्या कृपाक्षामान् रुरुचऽउपसोनु भानुना।

तुर्वन्नयामन्त्रे शस्य नूरणऽआयो घुणेनत तूषाणोऽअजरः॥७॥

ॐ नमस्ते हरसे शोचिषे नमस्तेऽअस्त्वर्चिषे।

अन्यास्ते असमत्तपरन्तु हेतयः पावको अस्मभ्यं शिवोभव॥८॥

ॐ नृषदेव्येडप्सुषदेव्येड् वर्हिष देव्येड् वनसदेव्येड् स्वर्विदेवेद्॥९॥

ॐ ये देवानां यज्ञिया यज्ञियाना सवत्सरीमुपभागमासते।

अहुता दोह विषो यज्ञेऽअस्मिन्तस्वय पिबन्तु मधुनो घृतस्य॥१०॥

ये देवा देवेष्वधि देवत्वमायन्ये ब्रह्मणः पुरऽएतारोऽअस्य।

येभ्यो नऽऋते पवतेधाम किञ्चननते दिवो न पृथिव्याऽअधिस्नुषु॥११॥

ॐ प्राणदाऽअपानदा व्यानदा व्यर्चोदा वरिवोदाः।

अन्यास्तेऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्यं शिवोभव॥१२॥

(c) Prāṇa-pratiṣṭhā (with aṅkuśa-mudrā)

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हं लं क्षं हं संः सोहम् अस्याः
श्री हनुमत् प्रतिमायाः प्राणाः।

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हं लं क्षं हं संः सोहम् अस्याः
श्री हनुमत् प्रतिमायाः जीव इह स्थितः॥

ॐ आँ ह्रीं क्रों यं रं लं वं शं षं सं हं लं क्षं हं सं: सोहम् अस्याः
श्री हनुमत् प्रतिमाया सर्वेन्द्रियाणि वाङ्मनस्त्वक्चक्षुः श्रोतृ जिह्वा घ्राण पाणि पाद
पायूपस्थानि इहैवागत्य सुखं चिरं तिष्ठन्तु स्वाहा॥

गर्भाधानादि षोडश संस्कारान्सम्पादयामि।

V. Āvāhana (with flowers and akṣatā in hand)

देवेश भक्तिसुलभ परिवारसमन्वित।

यावत्त्वां पूजयिष्यामि तावदेव इहावह।

आगच्छ भगवन्देव देवस्थाने चात्र स्थितो भव।

यावत्पूजां करिष्यामि तावत्त्वं सन्निधौ भव॥

“ॐ भूर्भुवः सुवः श्री हनुमत् देवतामावाहयामि”।

“तवेयं महिमा मूर्तिस्तस्यां त्वां सर्वग प्रभो।

भक्तिस्नेहसमाकृष्ट दीपवत्स्थापयाम्यहम्॥”

“ॐ भूर्भुवः सुवः श्री हनुमद् देव इह तिष्ठ

“अनन्या तव देवेश मूर्तिशक्तिरियं प्रभो।

सान्निध्यं कुरु तस्यां त्वं भक्तनुग्रहतत्पर॥”

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमते देव इह सन्निधेहि।

“आज्ञाया तव देवेश कृपांबोधे गुणांबुधे॥

आत्मानन्दैकतृप्तं त्वां निरुणाधि पितगुरो॥”

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद्देव इह सन्निरुध्य

“अज्ञानादुर्मनस्त्वाद्वा वैकल्यात्साधनस्य च॥

यदपूर्ण भवेत्कृत्यं तदप्यभिमुखो भव॥”

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद्देव इह सम्मुखो भव॥

“अभक्तवाङ्मनश्चक्षुःश्रोत्रदूरातिगद्युते॥

स्वतेजः पञ्जरेणाशु वेष्टितो भव सर्वतः॥

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद्देव अवगुणितो भव॥

“यस्य दर्शनमिच्छन्ति देवाः स्वाभीष्टसिद्धये।

तस्मै ते परमेशाय स्वागतं च ते॥”

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद्देवाय नमः सुस्वागतं समर्पयामि।

“देव देव महाराजप्रियेश्वररामचन्द्रः।

आसनं दिव्यमीशान दास्येऽहं परमेश्वर॥

अपराधो भवत्येव सेवकस्य पदे पदे॥

कोऽपरः सहतां लोके केवलं स्वामिनं विना॥

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद्देवताय नमः।

आसनं समर्पयामि॥

स्वागतं देव देवेश मद्भाग्यात्त्वमिहागतः।

प्राकृतं त्वं च दृष्ट्वा मां बालवत्परिपालय॥

(मूलं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमद् देवतायां प्रार्थनां समर्पयामि

नमस्करोमि॥

VI. (a) Pīṭha-pūjā

“ॐ मंडूकादि परतत्त्वांत पीठदेवताः स्थापतेत्॥

तथा च पुष्पकेसराक्षतं देवतां अर्पयेत्॥

ॐ मं मंडूकाय नमः॥

ॐ कं कालाग्निरुद्राय नमः॥

ॐ आं आधारशक्त्यै नमः॥

ॐ कूं कूर्माय नमः॥

ॐ अं अनन्ताय नमः॥

ॐ पृ पृथिव्यै नमः॥

ॐ क्षीं क्षीरसागराय नमः॥

ॐ रं रत्नद्वीपाय नमः॥

ॐ रं रत्नमण्डपाय नमः॥

ॐ कं कल्पवृक्षाय नमः॥

ॐ रं रत्नवेदिकायै नमः॥

ॐ रं रत्नसिंहायनाय नमः॥

अग्निकोणे-

ॐ धं धर्माय नमः॥

(नैऋत्ये) ॐ ज्ञां ज्ञानाय नमः॥

(वायव्ये) ॐ वै वैराग्याय नमः॥

(ईशाने) ॐ ऐं ऐश्वर्याय नमः॥

(पूर्वे) ॐ अं अधर्माय नमः॥

(दक्षिणे) ॐ अं अज्ञानाय नमः॥

(पश्चिमे) ॐ अं अवैराग्याय नमः॥

(उत्तरे) ॐ अं अनैश्वर्याय नमः॥

(मध्ये) ॐ संविन्नालाय नमः॥

ॐ सं सर्वतत्त्वकमलासनाय नमः॥

ॐ प्रं प्रकृतिमयपत्रेभ्यो नमः॥

ॐ विं विकारमयकेसरेभ्यो नमः॥

ॐ पं पञ्चाशद्वर्णाद्यकर्णिकाभ्यो नमः॥

ॐ अर्कमंडलाय द्वादशकलात्मने नमः॥

ॐ सों सोममंडलाय षोडशकलात्मने नमः॥

ॐ वं वह्निमण्डलाय दशकलात्मने नमः॥

ॐ सं सत्त्वाय नमः॥

ॐ रं रजसे नमः॥

ॐ तं तमसे नमः॥

ॐ आं आत्मने नमः॥

ॐ पं परमात्मने नमः॥

ॐ अं अन्तरात्मने नमः॥

ॐ ह्रीं ज्ञानात्मने नमः॥

ॐ मं मायातत्त्वाय नमः॥

ॐ कं कलातत्त्वाय नमः॥

ॐ विं विद्यातत्त्वाय नमः॥

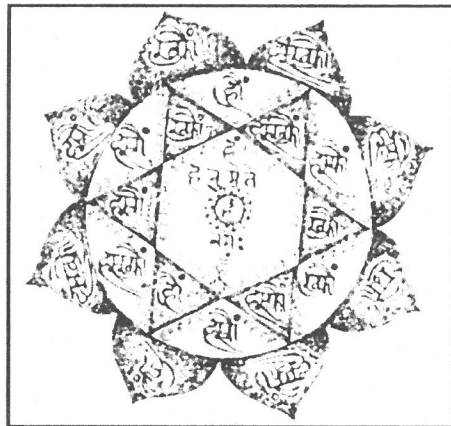
ॐ षं परतत्त्वाय नमः॥

(एवं पीठदेवताः संपूज्य नवपीठशक्तीः पूजयेत्)

तद्यथा (पूर्वे ॐ विमलायै नमः॥

(आग्नय्यां) ॐ उत्कर्षिण्यै नमः॥

(दक्षिणे) ॐ ज्ञानायै नमः॥



(नैऋत्ये) - ॐ क्रियायै नमः॥

(पश्चिमे) - ॐ योगायै नमः॥

(वायव्ये) - ॐ प्रह्वयै नमः॥

(उत्तरे) - सत्यायै नमः॥

(ऐशान्ये) - ॐ सत्यायै नमः॥

(पीठमध्ये) - अनुग्रहायै नमः॥

इति पीठशक्तीः संपूज्य, देवाज्ञां गृहीत्वा
आवरणापूजां कुर्यात्॥

तत्र क्रमः॥

पुष्पांजलिमादाय “सविन्यमयपरो देव परामृत रसप्रिया।
अनुज्ञां देहि हनुमत् परिवारार्चनाय मे”॥ (पुष्पाञ्जलिः)

(b) Ṣaṭ-koṇa-yantra-pūjā

(षट्कोणयोः) ॐ हौं हृदयाय नमः हृदयश्रीपादुकां पूजयामि
तर्पयामि नमः।

ॐ ह्रस्वे शिरसे स्वाहा। शिरः श्री पादु० पू० तर्पया० नमः।

ॐ ख्रं शिखायै वषट् शिखा श्री पा० पू० तर्पयामि नमः।

ॐ ह्रस्त्रौ कवचाय हूं कवच श्री पा० पू० तर्पयामि नमः।

ॐ ह्रस्व्हे नेत्रत्रयाय वौषट् नेत्रत्रयाय श्री पा० पू० त० नमः।

ॐ ह्रसौ अस्त्राय फट् अस्त्र श्री पादुकां श्री पा० पू० त० नमः।

अभीष्टसिद्धिं मे देहि शरणागतवत्सल। भक्त्या समर्पये तुभ्यं
प्रथमावरणाचर्नम्॥

इति पुष्पांजलिं दत्त्वा विशेषार्घाद्बिन्दुं निक्षिप्य पूजितास्तर्पिताः
सन्तु॥ इति वदेत्। (ततोऽअष्टदले पूज्यपूजकयोरंतरालं प्राची तदनुसारेण
अन्या दिशः प्रकल्प्य दक्षहस्ते तर्जन्यंगुष्ठाभ्यां गंधाक्षतपुष्पाणि गृहीत्वा,
प्राच्यादि क्रमेण अष्टसु दिक्षु॥)

प्राच्याम् ॐ रामभक्ताय नमः रामभक्तश्री पा० पू० तर्पयामि नमः॥

ॐ महाबलाय नमः महाबल श्री पा० पू० त० नमः॥

ॐ द्रोणाद्रिहारकाय नमः द्रोणाद्रिहार श्री पा० पू० त० नमः॥

ॐ मेरुपीठकार्चनकारणाय नमः मेरुपीठकार्चन श्री पा० पू० त० नमः॥

ॐ सर्व विघ्ननिवारकाय नमः सर्वविघ्ननिवारक श्री पा० पू० त० नमः॥

(ततः पुष्पांजलिमादाय मूलं पठित्वा “अभीष्टसिद्धि मे देहि शरणागत वत्सल विशेषार्घाद्विन्दुं निक्षिप्य पूजितास्तर्पिताः सन्तु इति वदेत्। ततः अष्टदलाद्बहिः चतुरस्त्राभ्यंतरे प्राच्याम्।)

ॐ सुग्रीय नमः सुग्रीव श्री पादुकां पूजयामि तर्पयामि नमः॥

ॐ अंगदाय नमः अंगद श्री पा० पू० त० नमः॥

ॐ नीलाय नमः नील श्री पा० पू० त० नमः॥

ॐ जाम्बवते नमः जाम्बवन्त श्री पा० पू० त० नमः॥

ॐ नलाय नमः नल श्री पा० पू० त० नमः॥

ॐ सुषेणाय नमः सुषेण श्री पा० पू० त० नमः॥

ॐ द्विविदाय नमः द्विविद श्री पा० पू० त० नमः॥

ॐ मैन्दाय नमः मैन्द श्री पा० पू० त० नमः॥

ततः पुष्पांजलिमादाय मूलं पठित्वा

“अभीष्टसिद्धि मे देहि शरणागतवत्सल।

भक्त्या समर्पये तुभ्यं तृतीयावरणार्चनम्॥

(इत्युक्त्वा पूष्पांजलिं च दत्त्वा विशाषर्घाद्विन्दुं पूजितास्तर्पिताः सन्तु इति वदेत्॥)

(सन्धिषु पूर्वार्दिक्रमेण)

ॐ रक्षोघ्नाय नमः रक्षोघ्न श्रीपादुकां पूजयामि तर्पयामि नमः॥

ॐ विषघ्नाय नमः विषनाशक श्री पा० पू० त० नमः॥

ॐ रिपुघ्नाय नमः रिपुसंहारक श्री पा० पू० त० नमः॥

ॐ व्याधिघ्नाय नमः चोरघ्नाय नः चोरसंहारक श्री पा० पू० त० नमः॥

ॐ भूतघ्नाय नमः भूतसंहारक श्री पा० पू० त० नमः॥

ॐ परशस्त्रास्त्रमन्त्रघ्नाय नमः परशस्त्रपरमंत्रनिवारक श्री पा० पू० त० नमः॥

ॐ भयनाशाय नमः भयनिवारक श्री पा० पू० त० नमः॥

इति संपूज्य।

पूष्पांजलिमादाय मूलमुच्चार्य-

“ॐ अभीष्टसिद्धिं मे देहि शरणागतवत्सल।

भक्त्या समर्पये तुभ्यं चतुर्थावरणार्चनम्॥

इत्युक्त्वा पूष्पांजलिं च दत्त्वा विशेषार्घद्विन्दुं

निक्षिप्य पूजितास्तर्पिताः सन्तु इति वदेत्॥

(भूपुराद्वहिः प्रथमपंक्तौ पूर्वादिक्रमेण॥)

ॐ ऐरावताय नमः ऐरावत श्री पा० पू० त० नमः॥

ॐ पुण्डरीकाय नमः पुण्डरीक श्री पा० पू० त० नमः॥

ॐ वामनाय नमः वामन श्री पा० पू० त० नमः॥

ॐ कुमुदाय नमः कुमुद श्री पा० पू० त० नमः॥

ॐ अञ्जनाय नमः अञ्जनीसुत श्री पा० पू० त० नमः॥

ॐ पुष्पदन्ताय नमः पुष्पदन्त श्री पा० पू० त० नमः॥

ॐ सार्वभौमाय नमः सार्वभौम श्री पा० पू० त० नमः॥

ॐ सुप्रतीकाय नमः सुप्रतीक श्री पा० पू० त० नमः॥

ततः पुष्पांजलिमादाय मूलं पठित्वा-
 “अभीष्टसिद्धिं मे देहि शरणागतवत्सल।
 भक्त्या समर्पये तुभ्यं पञ्चमावरणार्चनम्॥”

इत्युक्त्वा पुष्पांजलिं च दत्त्वा विशेषार्घाद्बिन्दुम्
 निक्षिप्य पूजितास्तर्पिताः सन्तु वदेत्॥

भूपुरादि द्वितीय रेखायां पूर्वादि क्रमेण

पूर्वे

ॐ लं इन्द्राय नमः इन्द्र श्री पा० पू० त० नमः॥

ॐ रं अग्नये नमः अग्नि श्री पा० पू० त० नमः॥

ॐ मं यमाय नमः यम श्री पा० पू० त० नमः॥

ॐ क्षं निर्वृतये नमः निर्वृति श्री पा० पू० त० नमः॥

ॐ यं वायवे नमः वायु श्री पा० पू० त० नमः॥

ॐ कं कुबेराय नमः कुबेर श्री पा० पू० त० नमः॥

ॐ हं ईशानाय नमः ईशान श्री पा० पू० त० नमः॥

इन्द्रेणानयोर्मध्ये।

ॐ आं ब्रह्मणे नमः ब्रह्म श्री पा० पू० त० नमः॥

ॐ ह्रीं अनन्ताय नमः अनन्त श्री पा० पू० त० नमः॥

(c) Āvaraṇārcanā

इति दश दिक्पालान्संपूज्य पुष्पांजलिमादाय मूलमुच्चार्य।

ॐ अभीष्टसिद्धिं मे देहि शरणागतवत्सल।

भक्त्या समर्पये तुभ्यं षष्ठावरणार्चनम्॥

(इत्युक्त्वा पुष्पांजलिं च दत्त्वा, विशेषार्घाद्बिन्दुम् निक्षिप्य
 “पूजितास्तर्पिताः सन्तु” इति वदेत्)

ततः पूर्वादिक्रमेण तत्तत्समीपे

ॐ वँ वज्राय नमः।
 ॐ शं शक्तये नमः।
 ॐ दं दण्डाय नमः।
 ॐ खं खड्गाय नमः।
 ॐ पां पाशाय नमः।
 ॐ अं अंकुशाय नमः।
 ॐ गं गदायै नमः।
 ॐ त्रिं त्रिशूलाय नमः।
 ॐ पं पद्माय नमः।
 ॐ चं चक्राय नमः।

इत्यस्त्राणि पूजयेत्॥

ततः पुष्पांजलिं गृहीत्वा मूलमुच्चार्य
 “ॐ अभीष्टसिद्धिं मे देहि शरणागतवत्सल।
 भक्त्या समर्पये तुभ्यं सप्तमावरणार्चनम्॥

इत्युक्त्वा पुष्पांजलिं च दत्त्वा विशेषार्घाद्बिन्दुं निक्षिप्य पूजितास्तर्पिता
 सन्तु इति वदेत्॥

इत्यावरणपूजा॥

VII. Pūjā

(i) पाद्यम्-

“यद्भक्तिलेशसंपर्कात्परमानन्दसम्भवः।
 तस्मै ते चरणाब्जाय पाद्यं शुद्धाय कल्पये॥”

“ॐ भुर्भुवः सुवः श्री हनुमते नमः पाद्यं समर्पयामि॥”

(ii) अर्घ्यम्

पापत्रयहरं दिव्यपरमानन्दलक्षणम्।
 तापत्रयविनिर्मुक्त तवार्घ्यं कल्पयाम्यहम्॥

(मूलमन्त्रं पठित्वा)

ॐ भूर्भुवः सुवः श्री हनुमते नमः इदमर्घ्यं समर्पयामि “आचमानं वेदानामपि देवाय वेदानां देवतात्मने।”

आचमनं कल्पयामीश शुद्धानां शुद्धिहेतवे॥

(मूलं मन्त्रं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः आचमनीयं समर्पयामि॥

(इत्याचमनं दत्त्वा मधुपर्कपञ्चामृतस्नानादि च सर्वं देवोपयोगि-
पद्धतिमार्गेण कुर्यात्॥

अशक्तश्चेज्जलस्नानं मधुस्नानं शुद्धोदकस्नानं च कुर्यात्॥

तद्यथा॥ “गंगा संरस्वती रेवा पयोष्णी नर्मदाजलैः।

स्नापितोऽसि मया देवा तथा शांतिं कुरुष्व मे॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः जलस्नानं समर्पयामि॥”

(iii) मधुस्नानम्॥

तरुपुष्पसमुद्भूतं सुस्वादु मधुरं मधु।

तेजः पुष्टिकरं दिव्यं स्नानार्थं प्रतिगृह्यताम्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः मधुस्नानं समर्पयामि।

(iv) शुद्धोदकस्नान-

गंगा-सरस्वती-रेवा-पयोष्णी-नर्मदाजलैः

स्नापितोऽसि मया देव तथा शांतिं कुरुष्व मे॥

(v) वस्त्रम्॥

सर्वभूषादिसाम्ये लोकलज्जानिवारणे।

मयैवापादिते तुभ्यं वाससी प्रतिगृह्यताम्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः रक्तवस्त्रं समर्पयामि॥

(vi) यज्ञोपवीतम्॥

नवभिस्तन्तुभिर्युक्तं त्रिगुणं देवतामयम्।
उपवीतं चोत्तरीयं गृहाण परमेश्वर॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्रीहनुमते नमः यज्ञोपवीतं समर्पयामि॥

(vii) चन्दनम्॥

श्रीखंडं चन्दनं दिव्यं गन्धाढ्यं सुमनोहरम्।
विलेपनं सुरश्रेष्ठ चन्दनं प्रतिगृह्यताम्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः चन्दनं समर्पयामि॥

(viii) अक्षताः॥

अक्षाताश्च सुरश्रेष्ठ कुंकुमोक्ताः सुशोभितः।
मया निवेदिता भक्त्या गृहाण परमेश्वर॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः अक्षतान्समर्पयामि॥

(ix) पुष्पम्॥

“माल्यादीनि सुगंधीनि मालत्यादीनि वै प्रभो।
मयानीतानि पुष्पाणि गृहाण परमेश्वर॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः रक्तपुष्पं समर्पयामि॥

(iv) धूपादिपूजाप्रयोगः॥

वनस्पतिरसोद्भूतो गन्धाढ्यो गन्ध उत्तमः।
आग्नेयं सर्वदेवानां धूपोऽयं प्रतिगृह्यताम्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः धूपं समर्पयामि॥

दीपं-

“सुप्रकाशो महादीपः सर्वतस्तिमिरापहः।
सबाह्याभ्यंतरं ज्योतिर्दीपोऽयं प्रतिगृह्यताम्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः श्री हनुमते नमः दीपं समर्पयामि॥

(v) Naivedya

सत्पात्रसिद्धिं सुहविविविधमेकभक्षणम्।

निवेदयामि देवेश सानुगाय गृहाण तत्॥

(मूलं पठित्वा) ॐ भूर्भुवः सुवः सांगाय सपरिवाराय श्री हनुमते
नमः नैवेद्यं समर्पयामि॥

(vi) पटम्

ब्रह्मोशाद्यै सरसमभितः सूपविष्टैः समेत्,

शिञ्जल-व्यजन-निकरैर्वीजयामः गणौघैः।

नर्मक्रीडा-प्रहसनपरो हासयन् पंक्तिभोक्तृन्,

भुङ्क्ते पात्रे कनकघटिते षड्रसान् वायुपुत्रः।

नमस्ते देवदेवेश सर्वतृप्तिकरं परम्।

अखण्डानन्दसंपूर्णं गृहाण जलमुत्तमम्॥

(मूलमन्त्रं पठित्वा) “ॐ भूर्भुवः सुवः श्री हनुमते नमः जलं समर्पयामि।

अथ ध्यानम्-

बालार्कयुततेजसं त्रिभुवनप्रक्षोभकं सुन्दरं,

सुग्रीवादि-समस्त-वानरगणैराराधितं सांजलिम्।

नादेनैव समस्तराक्षसगणान् संत्रासन्तं प्रभुं,

श्रीमद्रामपदाम्बुजस्मृतिरतं ध्यायामि वातात्मजम्॥

(vii) Bali

अद्येहेत्यादि मम (यजमानस्य) संकल्पोक्त फलावाप्तये श्री हनुमदेवता पुरश्चरण-
सिद्धये, चतुर्दिक्षु वटुकादि देवताभ्यो दधिमाषान्नद्रव्यैः पञ्चमहाभूतबलिदानं करष्ये॥

(a) Vaṭuka (East)

“ॐ वटुक बलिपात्राधारमण्डलाय नमः”

“ॐ वँ वटुकबलिद्रव्याय नमः” गन्ध पुष्पाभ्यां नमः। (पूर्वे) वँ
वटुकाय नमः,

ॐ ऐं ह्रीं श्री ऐह्येहि देवीपुत्र वटुकनाथ जाटाभारभास्वर त्रिनेत्र
ज्वालामुख सर्वविघ्नान्नाशय नाशय सर्वोपचारसहितं इमं बलिं गृहाण
गृहाण स्वाहा॥

प्रार्थना-

ॐ करकलितकपालः कुण्डलीदण्डपाणिस्तरुणतिमिरनील व्यालयज्ञोप-
वीती॥

ऋतुसमयसपर्याविघ्नविच्छेदहेतुर्जयति वटुकनाथः सिद्धिदः साधकानाम्॥

वलिदाने सन्तुष्टो वटुकः सर्वसिद्धिदः।

शान्तिं करोतु मे नित्यं भूतबेतालसेवितः॥

(पुष्पांजलिं कुर्यात्)

(b) Gaṇapati (north)

ॐ गं गणपतये नमः गणेशबलिपात्राधारमण्डलाय नमः।

पत्यश्चात् - ॐ गणेशबलिद्रव्याय नमः।

ॐ गां गीं गूं गैं गः गणपतये वरवरद सर्वजनं मे वशमानय
सर्वोपचारसहितं बलिं गृह्ण-गृह्ण 2 स्वाहा॥

प्रार्थना-सर्वदा सर्वकायणि निर्विघ्नं साधयेन्मम।

शान्तिं करोति सततं विघ्नराजः सशक्तिकः।

(c) Yoginī (south)

“योगिनी बलिपात्राधारमण्डलाय नमः”

“ॐ यां योगिनीबलि द्रव्याय नमः” दक्षिणे यां सर्वयोगिनीभ्यो नमः।

ॐ सर्वं वर्णं योगिनीभ्य इमं बलिं गृहाण गृहाण हुं फट् स्वाहा॥

प्रार्थना-

ॐ ऊर्ध्वं ब्रह्माण्डतो वा दिवि गगनतले भूतले निष्कले वा।

पाताले वा स्थले वा सलिलपवनयोर्यत्र कुत्र स्थिता वा॥

क्षेत्रे पीठोपपीठा दिशि च कृते यदा धूपदीपादिकेभ्यः।

प्रीता देव्या सदा नः शुभ विधिबलिनः पांतु वीरेन्द्रवन्द्याः।

या काचिद्योगिनी रौद्रा सौम्या घोरा परात्पराः।

खेचरी भूचरी व्योमवन्यः प्रीतास्तु मे सदा॥

यां योगिनीभ्यः स्वाहा सर्वाभ्यो योगिनीभ्यो फट्॥ पुष्पांजलिः अर्पित करे।

(d) Kṣetra-pāla (west)

“क्षेत्रपालबलिपात्राधारमण्डलाय नमः॥

“ॐ क्षं क्षेत्रपाल बलिद्रव्याय नमः” “पश्चिमे क्षं क्षेत्रपालाय नमः।
क्षा क्षीं क्षूं क्षैं क्षौं क्षः भो स्थानक्षेत्रपालाय इमं बलिं गृहाण
सर्वकार्याणि पूरय पूरय स्वाहा॥”

प्रार्थना-

येस्मिन् क्षेत्रे निवासी च क्षेत्रपालः स किंकरः।

प्रीतोऽयं बलिदानेन सर्वरक्षां करोतु मे॥

(e) Sarva-bhūta

“ह्रीं सर्वभूतविघ्नकृतबलिपात्राधारमण्डलाय नमः।”

“सर्वभूतविघ्नकृतबलिद्रव्याय नमः।”

“ॐ ह्रीं सर्वविघ्नकृद्भ्यः सर्व भूतेभ्यः इमं बलिं गृहाण गृहाण हुं
फट् स्वाहा॥

प्रार्थना-

भूता ये विघ्नकर्तारः दिवि भूम्यन्तरिक्षगाः।

पातालस्थलसंस्थाश्च शिवयोगेन भाविताः॥

क्रूराद्याः शतसंख्याकाः पाखण्डाद्या व्यवस्थिताः।

ध्रुवाद्याः सत्यसंख्याश्च इन्द्राद्याशाव्यवस्थिताः।

तृप्यन्तु प्रीतिमनसो भूता गृहाण त्विमं बलिम्।

नगरे वाथ संग्रामे अटव्यां वै सरित्ते॥

वापीकूपेषु वृक्षेषु श्मशाने च चतुष्पथे।
नानारूपधरा ये च बहुरूपधराश्च ये।
ते सर्वे चैव सन्तुष्टा बलिं गृह्णन्तु मे सदा॥

(f) R̥ṣi-bali

श्री द्वादशाक्षर हनुमन्मन्त्रस्य श्री रामचन्द्र ऋषिः बलिपात्राधारमण्डलाय नमः
(मूलं मन्त्रमुच्चार्य) “श्री रामचन्द्रऋषये इमं बलिं गृहाण गृहाण स्वाहा॥”

(g) Main deity

(मूलमन्त्रं पठित्वा) “ॐ मूलं हनुमदेवताबलिद्रव्याय नमः”

“ॐ मूलं सांगायै सायुधायै सवाहनायै सपरिवारायै सशक्तिकायै श्री हनुमदेवतायै
नमः।

ॐ मूलं चण्डेश्वराय नमः धूं फट् चण्डेश्वराय इमं बलिं गृहाण गृहाण स्वाहा॥”

प्रार्थना-

चण्डेश्वरं रक्ततनुं त्रिनेत्रं रक्तांशुकाढ्यं हृदि भावयामि।

टंकं त्रिशूलं स्फटिकाक्षमालां कमण्डलुं बिभ्रतमिन्दुचूडम्॥

(ॐ ह्रीं नमः इति सेतुमन्त्रं जप्त्वा (108), इति मूलमन्त्रं यथाशक्ति जपेत्)

(viii) Ārātrika

“कदलीगर्भसंभूतं कर्पूरं च प्रदीपितम्।

आरात्रिकामहं कुर्वे पश्य मे वरदो भव॥”

(मूलमन्त्रमुच्चार्य)

“ॐ भूर्भुवः सुवः श्री हनुमते नमः कर्पूरारात्रिकां समर्पयामि।

(ix) Namaskāra

यानि कानि च पापानि जन्मांतरकृतानि वै।

तानि सर्वाणि नश्यन्तु प्रदक्षिणं पदे पदे॥

ॐ भूर्भुवः सुवः श्री हनुमते नमः प्रदक्षिणां समर्पयामि॥

पुष्पाजलिः

“नानासुगंधपुष्पाणि यथाकालोद्भवानि च।
पुष्पांजलिं मया दत्तं गृहाण परमेश्वर॥
ॐ भूर्भुवः सुवः श्री हनुमते नमः।
पुष्पांजलिं समर्पयामि॥

प्रार्थना

यदुक्तं यदि भावेन पत्रं पुष्पं फलं जलम्।
निवेदितं च नैवेद्यं गृहाण त्वमनुकंपया॥

(x) Parivāra-Pūjā

“अनया कृतया पूजया श्री हनुमद्देवता प्रीयतां इदं न मम।”

ॐ भूर्भुवः सुवः श्रीरामचन्द्र ऋषये स्वाहा।
ॐ भूर्भुवः सुवः हौं स्वाहा।
ॐ भूर्भुवः सुवः ह्रस्फैं स्वाहा।
ॐ भूर्भुवः सुवः ख्र्फैं स्वाहा।
ॐ भूर्भुवः सुवः ह्रस्त्रौ स्वाहा।
ॐ भूर्भुवः सुवः ह्रस्व्र्फैं स्वाहा।
ॐ भूर्भुवः सुवः ह्रसौं स्वाहा।
ॐ भूर्भुवः सुवः रामभक्ताय स्वाहा।
ॐ भूर्भुवः सुवः महातेजसे स्वाहा।
ॐ भूर्भुवः सुवः कपिराजाय स्वाहा।
ॐ भूर्भुवः सुवः महाबलाय स्वाहा।
ॐ भूर्भुवः सुवः द्रोणाद्रिहारकाय स्वाहा।
ॐ भूर्भुवः सुवः मेरुपीठकार्चनकारकाय स्वाहा।
ॐ भूर्भुवः सुवः दक्षिणाशाभास्कराय स्वाहा।

II. VRATA OF HANUMĀN

(On the 13th bright day of Margaśīrṣa month)

The first worship of Hanumān was performed by Rāma himself on the banks of the Pampā river (in Hampi in Karnataka) where he was born. So it is regarded as meritorious to worship Hnaumān here.

तत्राऽऽदौ हनुमद्व्रतं कर्तुमारभमाणः आचारनुसारेण विशिष्टाचारपरम्पराप्रप्तां यथाशक्तिद्रव्यैः पम्पापूजां करिष्ये। इति संकल्प्य, मार्गशीर्षमासे शुक्लत्रयोदश्यां व्रतं करिष्यमाणः द्वादश्यामेव नियतो ब्रह्मचारी जितेन्द्रियः सम्यग् रात्रिं यापयित्वा ब्राह्मे मुहूर्ते उत्थाय कर्तव्यं सर्वमालोकयति॥

This vrata has the following Purāṇic background. The sages Śaunaka and others asked:

हनुमद्व्रतसंकल्पं कर्तुकामोऽब्रवीज्जनः।
कस्मिन्देशे व्रतं सम्यक्कर्तव्यं वद सूतज॥1॥
किं च व्रतं पूर्वतरैः कुत्राचरितमद्भुतम्।
सन्ति स्थलानि बहुधा गोष्ठवृन्दावनादयः॥2॥
वापीकूपतडागाद्याः कुल्याः कुत्रिमविस्तृताः।
नद्यो नदाः सागराद्याः पर्वतः सरितो द्रुमाः।
विचार्य बहुधा तच्च वद नो वदतां वर॥3॥

Sūta Answered

साधु पृष्ठं महाभागाः सम्यगेवोच्यते मया।
बहवः सन्ति देशाश्च पुण्याः पुण्यविवर्धनाः।
तथापि वक्ष्ये यद् गुह्यं तच्छृण्वन्तु मुनीश्वराः॥4॥
पूर्वं हनुमतः पूजा कृता पम्पा सरित्तटे।
तस्मात् पम्पा सरित्तीरे हनुमद्व्रतमुत्तमम्॥5॥

नाना देशेषु कर्तव्या पम्पापूजा प्रयत्नतः।
 ब्राह्मे मुहुर्ते चोत्थाय शौचादिभिरतन्द्रितः॥६॥
 नित्यकर्म समाप्याशु योगक्षेमं समाविशेत्।
 ततश्च पञ्चभिर्वाद्यैरूपेतो बन्धुभिर्वृतः॥७॥
 तत्रत्यां च नदीं काञ्चिद्गत्वा स्नात्वा च वाग्यतः।
 अघमर्षणमत्रैश्च शुचिः प्रयतमानसः॥८॥
 सन्ध्यावन्दनपूर्वं च नित्यकर्म समाप्य च।
 पितृन् संतर्प्य यत्नेन ललाटे तिलकोज्ज्वलः॥९॥
 षोडशाप्युपचाराश्च पम्पायाः सर्वतो व्रती॥१०॥

पम्पा पूजा॥

आवाहनम्-

हेमकूट-गिरिप्रान्तजनानां गिरिसानुगाम्।
 पम्पामावाहयाम्यस्यां नद्यां हृद्यं प्रयत्नतः॥१॥

आसनम्-

तरंगशतकल्लोलैरिंगत्तामरसोज्ज्वले।
 पम्पानदि नमस्तुभ्यं गृहाणासनमुत्तमम्॥२॥

पाद्यम्-

हृद्यं सुगन्धसंपन्नं शुद्धं शुद्धांबुसत्कृतम्।
 पाद्यं गृहाण पम्पाख्ये महानदि नमोऽस्तु ते॥३॥

अर्घ्यम्-

भागीरथि नमस्तुभ्यं सलिलेन सुशोभने।
 अनर्घ्यमर्घ्यमनघे गृह्यतामिदमुत्तमम्॥४॥

आचमनीयम्-

पम्पानदि संपादित महापुण्ये सुशोभने।
 गोदावरीजलेनाद्य गृहाणाचमनीयकम्॥५॥

पञ्चामृतस्नानम्-

दुग्धाज्येक्षुरसैः पुण्यैर्दध्ना च मधुना तथा।
पञ्चामृतैः स्नापयिष्ये पम्पानदि नमोऽस्तु ते॥6॥

स्नानम्-

शुद्धनीरैः शुद्धजलैर्नारिकेलांबुभिस्तथा।
पुण्यैः कृष्णानदीतोयैः सिंचामि त्वां सरिद्वरे॥7॥

वस्त्रम्-

महामूल्यं च कार्पासं दिव्यवस्त्रमनुत्तमम्।
पम्पानदि महापुण्ये पम्पा शोभातिशोभने॥8॥

यज्ञोपवीतम्-

श्रौतस्मार्तादिसत्कर्मफलदं पावनं शुभम्।
यज्ञोपवीतमधुना कल्पये सरिदुत्तमे॥9॥

गन्धम्-

कर्पूरगुटिकामिश्रं कस्तूर्या च विमर्दितम्।
यत्नेन कल्पितं गन्धं लेपयेदंगं सरिद्वरे॥10॥

अक्षताः-

लक्षणोक्तान्हरिद्रक्तानक्षतोश्चोत्तमाञ्छुभान्।
पम्पानदि गृहाणेमाञ्छुभशोभातिवृद्धये॥11॥

कुंकुमम्-

अतसीकुसुमोपेतं पंकेरुहदलोज्ज्वलम्।
कुंकुमं शंकरजटासंभूते सरिदर्पये॥12॥

नेत्राञ्जनम्-

कज्जलं त्रिजगद्वन्द्वे महापुण्ये तरंगिणि।
नेत्रयोः पादमनघं गृह्यतां सरितां वरे॥13॥

पुष्पाणि-

शतपत्रैश्च कहारैः कुमुदैर्वकुलैरपि।
मल्लिकाजातिपुत्रागैः केवलैश्चापि चम्पकैः॥14॥
तुलसीदामभिश्चापि तथा बिल्वदलैरपि।
पूजयामि महापुण्ये पम्पानदि नमोऽस्तुते॥15॥

अथ अङ्गपूजा॥

गोदावर्यै नमः पादौ पूजयामि। कृष्णायै नमः गुल्फौ पूजयामि। पापहारिण्यै
नमः जङ्घे पूजयामि। सुभ्रुवे नमः जानुनी पूजयामि। उरुतरङ्गिण्यै नमः ऊरु पूजयामि।
तडिदुज्ज्वलजवायै नमः कटिं पूजयामि। अम्बुशोभिन्त्यै नमः नितम्बं पूजयामि।
अणुमध्यायै नमः मध्यं पूजयामि। सुस्तनायै नमः स्तनौ पूजयामि। कम्बुकण्ठायै नमः
कण्ठं पूजयामि। ललिताबाहुरङ्गायै नमः बाहू पूजयामि। दीर्घवेण्यै नमः वेणीं
पूजयामि। सुवक्त्रायै नमः वक्त्रं पूजयामि। दुर्वारवारिपूरायै नमः शिरः पूजयामि।
सहस्रमुखायै नमः सर्वाङ्गं पूजयामि॥

धूपम्-

सदशाङ्गं शुभं दिव्यं सगुगलमनुत्तमम्।
साज्यं परिमलोद्भुतं धूपं स्वीकुरु पावने॥

दीपम्-

साज्यमग्निप्रकाशोद्यत्कोटिसूर्यसमद्युतिम्।
पश्य दीपं प्रसन्नाङ्गे पम्पानदि नमोऽस्तु ते॥

नैवेद्यम्-

शाल्यन्नं स्वर्णपात्रस्थं शाकापूपसमन्वितम्।
साज्यं दधिपायसं च नैवेद्यं प्रतिगृह्यताम्॥

ताम्बूलम्-

पूगैः सुशोभनैश्चापि नागबल्लीदलैर्युतम्।
ताम्बूलं गृह्यतां देवि पम्पानदि नमोऽस्तु ते॥

सुवर्णपुष्पम्-

व्रतपूर्तिमहाकीर्तिदिव्यस्फूर्तिप्रकीर्तिदम्।
कर्तुकामो व्रतमिदं सौवर्ण पुष्पमर्पये॥

प्रदक्षिणा-

प्रदक्षिणत्रयं देवि प्रयत्नेन प्रकल्पितम्।
पश्याद्य पावने देवि पम्पानदि नमोऽस्तु ते॥

नमस्कारः-

नमस्ते नमस्ते विशालोज्ज्वलांगे,
नमस्ते नमस्ते लसत्सत्तरंगे।
नमस्ते नमस्ते गिरिप्रान्तरंगे,
नमस्ते नमस्ते कलद्वर्हिरंगे॥

क्षमापणम् - अपराधशतं देवि मत्कृतं च दिने दिने।
क्षम्यतां पावने देवि पम्पानदि नमोऽस्तु ते॥

फलश्रुतिः-

पम्पानदि! महापुण्ये तरंगिणि! नमोऽस्तु ते।
त्वत्तीरे हनुमत्पूजा कृता रामेण धीमता॥

मनोरथफलाऽवप्तिस्तस्याऽभीष्टं न संशयः।
सुग्रीवेण च तीरेऽस्मिन्कपिवर्यं ते व्रतम्॥

संस्कृतं च मनोवाञ्छा सहस्तस्य बभूव सा।
अतस्त्वन्नीरपुलिने कृते हनुमतो व्रते॥

श्रोयांसि मम सर्वाणि न विघ्नानि भवन्निवह।
इति सम्प्रार्थ्य पम्पाख्यां नदीं शुभतरंगिणीम्॥
कलशोदकपाणिश्च गच्छेत् स्वगृहमादरात्॥

॥इति पम्पापूजा॥

II. Hanumat-Pūjā

पूर्वोच्चरितैवंगुणेति देशकालौ स्मृत्वा, मयाऽऽचरितस्य व्रतस्य सम्पूर्णफलावाप्त्यर्थं भार्यया सह हनुमत्पूजां करिष्ये। इति संकल्प्य-

(पीठस्य अधोभागे)-अतलाय नमः। वितलाय नमः। सुतलाय नमः। रसातलाय नमः। तलातलाय नमः। महातलाय नमः। सप्तपातालाय नमः। तत्र अगाधसर्वतो शब्दात्मने नमः। तत्र कमले कमठाय नमः। तदुपरि सहस्रमणिफणा प्रकाशमान-शेषाय नमः। अष्टदिग्गजेभ्यो नमः। तदुपरि भूमण्डलाय तपोलोकाय० महर्लोकाय नमः। सत्यलोकाय० अष्टदिक्पालकेभ्यो नमः। तन्मध्ये मेरवे नमः। मेरोक्षिणदिग्भागे कस्मैचिद्द्रौणशैलाय नमः। तन्मध्ये सुरतरवे नमः। तन्मूले सुवर्णवेदिकायै नमः। वेद्यां वृक्षस्य पूर्वभागे नवरत्नखचितचारुरत्नपीठाय नमः।

(हनुमत्-पीठे)

A maṇḍala is to be prepared in five colours with sacred designs like svastika, padma and śaṁkha. A sacred water-pot is to be installed on it.

“ॐ नमो भगवते वायुनन्दनाय नमः। इति कलशस्थापनम्॥

ततः देशकालौ संकीर्त्य सीतासमेतश्रीरामचन्द्रध्यानादि-मानसं कृत्वा श्री हनुमन्तमावाहयेत्। प्राणप्रतिष्ठां च विधिवत्कुर्यात्॥

(द्वादशग्रन्थिपूजा)

अञ्जनीसूनवे नमः प्रथमग्रन्थि पूजयामि।

हनुमते नमः द्वि० ग्र० पू०। वायुपुत्राय नमः तृ० ग्र० पू०। महबलाय नमः च०ग्र०पू० रामेष्टाय नमः पं० ग्र० पू०। फल्गुनसखाय नमः ष० ग्र० पू०। पिङ्गाक्षाय० सप्तम ग्र० पू०। अमितविक्रमाय० अष्टम ग्र० पू०। कपीश्वराय नमः नवम ग्र० पू०। सीताशोकविनाशनाय नमः दशम ग्र० पू०। लक्ष्मणपाणदात्रे नमः एकदशं ग्र० पू०। दशग्रीवदर्पघ्नाय नमः द्वादश ग्र० पू०। भविष्यद्ब्रह्मणेनमः त्रयोदश ग्र० पू०।

(अंग पूजा)

हनुमते नमः पादौ पूजयामि। सुग्रीवसखाय नमः गुल्फौ पू०। अङ्गदमित्राय नमः

जंघे पू०। रामदासाय नमः ऊरु पू०। अक्षघ्नाय कटिं पू०। लंकादहनाय नमः बालं पूज०। रामदासाय नमः नाभिं पू०। सागरोल्लङ्घनाय नमः मध्यं पू०। लंकामर्दनाय नमः केशावलिं पू०। संजीवनीहर्त्रे नमः स्तनौ पू०। सौमित्रिप्राणदाय नमः वक्षः पू०। कुण्ठितदशकण्ठाय नमः कण्ठं पू०। रामाभिषेककारि नमः हस्तौ पूजयामि। मन्त्ररचितरामायणाय नमः वक्त्रं पू०। प्रसन्नवदनाय नमः वदनं पू०। पिंगनेत्राय नमः नेत्रं पू०। श्रुतिपारगाय नमः श्रुतिं पू०। ऊर्ध्वपुण्ड्रधारिणे नमः कपोलं पू०। मणिकण्ठमालिने नमः शिरः पू०। सर्वाभीष्टप्रदाय नमः सर्वांगं पू०।

(दोर ग्रहणम्)-

अञ्जनीगर्भसम्भूत राम कार्यार्थसम्भव।

वरदो कृताभासा रक्ष मां प्रतिवत्सरम्।

पूर्वदोरकोत्तारणमनेन भगवद्कार्यप्रतिपादकविग्रहम्।

हनुमान् प्रीणयित्वा च प्रार्थितो हृदि तिष्ठतु।

III. Vratodyāpana

यजमानो महानद्यां माध्याह्निकस्नानं कृत्वा, नित्यकर्म विधायाऽऽचार्य-ब्रह्म-ऋत्विग्भिः सहोपविश्य प्राणानायम्य, एवं गुणेत्यादि शुभतिथौ धर्मपत्नीसमेतस्य मम हनुमद्-व्रतकल्पोक्त-सम्पूर्णफलाऽवाप्तये धर्मार्थ-काम-मोक्ष-चतुर्विध-पुरुषार्थसिद्ध्यर्थं श्रीमदाञ्जनेयप्रीत्यर्थं च हनुमद्व्रतोद्यापनाख्यं कर्म करिष्ये।

अस्मिन् कर्मणि आचार्यत्वं भवन्तः कुर्वन्त्विति वेदवेत्तारं कुटुम्बिनं वित्तहीनं शान्तमाचारवन्तं ब्राह्मणमाचार्यत्वे नियोज्य, एवं लक्षणसंयुक्तमपरं ब्राह्मणं नियोज्य, ततः त्रयोदशकलशवाहनार्थं त्रयोदशब्राह्मणानृत्विग्विधौ नियोज्य, एवमावरणं कृत्वा, ततो निष्कमात्रसुवर्णेन, तदर्धेन यथाशक्तिया हनुमत्प्रतिमां कृत्वा, प्राणानायम्य, हनुमद्-व्रतोद्यापनागत्वेन पम्पापूजां कृत्वा, पुनः प्राणानायम्य, शुभतिथौ धर्मपत्नीसमेतस्य मम मनोवाञ्छाफलसिद्ध्यर्थं श्रीमदाञ्जनेय-प्रीत्यर्थमाञ्जनेयप्रतिमापूजां करिष्ये। इति संकल्प्य, तत्प्रतिमा शुद्ध्यर्थं पंचामृत्स्नपनं कृत्वा, मूलमन्त्रेण शुद्धोदकस्नपनं कृत्वा, पंचप्रस्थपरिमितश्वेततण्डुलोपरि अलंकृतपूर्णकलशं संस्थाप्य, तदुपरि निधाय, तदुपरि प्रतिमामाधाय प्राणप्रतिष्ठां कृत्वा, ततस्त्रयोदशकलशान् प्रतिमावेष्टितांस्तण्डुलेषु निधाय, कलशपूजां कृत्वा, तेषु कलशेषु वस्त्राण्यावेष्ट्य, तेषु नानाविधफलानि दत्वा, सुवर्णानि कृत्वाऽऽञ्जनेय पूजार्थं कलशपूजां कृत्वा, ततः पीठार्चनं कुर्यात्॥

पीठस्याऽधस्तलाधस्तलाय नमः। वितलाय नमः। सुतलाय नमः। रसातलाय नमः। तलाऽतलाय नमः। महातलाय नमः। पातालाय नमः। तत्रऽगाधसर्वतोमुख-सुधाधिभ्यां नमः। तत्र कस्मैचित्कमठाय नमः। तदुपरि-सहस्रफणिफणामण्डित-मणि-प्रकाशिताशेषलोकशेषाय नमः। अष्टदिग्गजेभ्यो नमः। तदुपरिभूमण्डलाय नमः। दिक्पालेभ्यो नमः। तन्मध्येमेरवे नमः। मेरोर्दक्षिणदिग्भागे कस्मैचिद्रत्नसानवे नमः। तन्मध्ये सुरतरवे नमः। तन्मूले सुवर्णवेदीकायै नमः। वेद्यां वृक्षस्य पूर्वभागे नवरत्नखचितनूतनपीठाय नमः। (एवं भावयित्वा)

स्वामिन्! सर्वजगन्नाथ! यावत् पूजावसानकम्।
तावत् त्वं प्रीतिभावेन प्रतिमायां स्थिरो भव॥

ततस्त्रयोदशग्रन्थियुक्तदोरकं प्रतिष्ठाप्य,

ध्यानम्-

वन्दे विद्युत्-वलयसितं ब्रह्मसूत्रं दधानं,
कर्णद्वन्द्वे कनकवलये कुण्डले धारयन्तम्।
सत्कौपीनं कटिपरिहृतं कामरूपं कपीन्द्रं,
नित्यं ध्यायेदनिलतनयं वज्रदेहं वरिष्ठम्॥1॥

प्रतप्त-जाम्बूनद-दिव्यमंसं देदीप्यमानाऽग्निविभासुराक्षम्।
प्रफुल्ल-पङ्केरुह-शोभनास्यं ध्याये हृदिस्थं पवमानसूनुम्॥2॥

अथ कल्पोक्तप्रकारेण आवाहनादि-षोडशोपचारान् कृत्वा,
नमः सर्वहितार्थाय जगदाराध्यकर्मणे।
अमेयायाऽऽञ्जनेयाय पुनरर्घ्यं पुरोऽर्पयेत्॥

इति प्रसन्नाऽर्घ्यं समर्पयामि नमः।

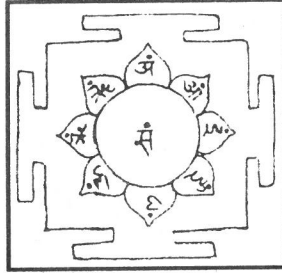
भक्त्या प्रकल्पितैरैतैरुपचारैश्च षोडशैः।
भगवन् हनुमानीश! प्रीयतां मे प्रियोक्तिभिः॥

उपचारसमर्पणम्।

यस्य स्मृत्या च नामोक्त्या तपो-यज्ञ-क्रियादिषु।
न्यूनं सम्पूर्णतां यातु सद्यो वन्दे तमच्युतम्॥

एवं रात्रौ प्रथम-यामपूजां कृत्वा, तस्यां रात्र्यां प्रतियाम-पूजां कुर्वन्, गीतवादित्रादिभिर्मंगलध्वनिभिर्भागवत-पठनादि-पुराणश्रवणदिभिर्जागरणं कृत्वा, परेद्युः प्रभाते महानद्यां ब्राह्मणैः सह स्नानं कृत्वा, नित्यकर्म विधाय गन्धादिभिरलंकृत्य, गृहमागत्य, पूर्ववत्पूजां कृत्वा, हनुमद्ब्रतोद्यापनांगहोमं कुर्यात्। क्षीरात्रेणाऽऽज्येन पिप्पलसमिद्धिः कल्पोक्तद्रव्येण मूलमन्त्रेणा-ऽष्टोत्तरसहस्रमष्टोत्तरशतं वा होमं कुर्यात्। पूर्णाहुतिं च दत्त्वा, ब्रह्मणे दक्षिणां दत्त्वा, तत आचार्यं पूजयित्वा, प्रतिमां स-वस्त्रां सालंकारां स-तण्डुलां च दत्त्वा, तद्दानसाद्गुण्यार्थं दक्षिणां दत्त्वा, आचार्याय स-वत्सां सालंकारां पयस्विनीं गां दद्यात्।

तत ऋत्विग्भ्यः स-वस्त्रान् कलशान् दत्त्वा दक्षिणां च दत्त्वा, विशिष्टपंगु-दीनान्ध-कृपणजनान् ब्राह्मणान् सन्तर्प्य, ऋत्विगादि-ब्राह्मणाच्छतं, पंचाशत्, पंचविंशतिं त्रयादश वा ब्राह्मणान् मिष्टान्न-भोजनेन सन्तर्प्य, भूरिदानं विभवाऽनुसारेण कुर्यात्। एवं कुर्वन् यजमानः कृतार्थो भवति। हनुमान् सुप्रीतो वरदो भूत्वा पुत्र-पौत्रदि-सर्वकामान् प्रयच्छति। इति शौनकादिकान् प्रति सूतः प्रोवाच ॥इति॥



॥ संसूर्यमूण्डलाय नमः आदित्याय भगवते नमः ॥

Sūrya-Yantra

III. DĪPĀ-DĀNA FOR HANUMĀN

Light is prescribed to be put up with twenty-one wicks on a copper vessel filled with sanctified water, while reciting the 'Kavacha', facing East. The mantra to be recited is as follows:

Mantra

ॐ ऐं श्रीं हां हीं हूं हैं हों ह्यें फ्रें हनुमन् प्रकटपराक्रम आक्रान्तदिङ्मण्डल यशोधवलीकृतजगत्त्रितय वज्रदेह ज्वलत्सूर्य कोटिसमप्रभ तनुरुद्रावतार लंकापुरदहन उदधिलंघन दशग्रीवशिरःकृतान्त सीतात्रासनिवारक वायुसुत अंजनीगर्भसंभूत श्रीरामलक्ष्मणनन्दकर कपिसैन्यप्रकाश सुग्रीवसंख्यकारण वालिनिबर्हण द्रोणपत्रतोत्पाटन अशोकनविदारण अक्षकास्यच्छेदनवनरक्षाकारसमूहभंजन ब्रह्मशक्तिग्रसन लक्ष्मणशक्ति-भेदननिवारण शिशुसमानपीनवालादित्यसानुग्रसन मेघनादहोमविध्वंसन इन्द्रजिद्वधकारण सीतारक्षक राक्षसविदारण कुम्भकर्णादिबधपरायण श्रीरामभक्तितत्पर व्योमद्रुमोल्लंघन महासामर्थ्य महातेजः पुञ्जविराजमान स्वामिवचनसम्पादित अर्जुनसंयुगसहाय। कुमार ब्रह्मचारि गम्भीरस्वर दक्षिणामार्तण्ड मेरुपर्वतोत्पाटकचरण। सर्वदुष्टनिबर्हण व्याघ्रादिभयनिवारण सर्वशत्रुच्छेदन समपरस्यत्रिभुवनस्त्रीपुनपुंसकात्मकं सर्वजीवजातं वशय-वशय। ममाज्ञाकारं सम्पादय नानानमधेयान् राज्ञः सपरिवारान् कुरु कुरु सर्ववश्य अविषाण अविषाण विध्वंसय विध्वंसय प्रबलानि परसैन्यानि क्षोभय क्षोभय सर्वकार्यादिनादिति साधय साधय सर्वदुर्जनानां मुखानि स्तम्भय कीलय घे घे घे हा हा हा हुं हुं हुं फट् स्वाहा॥

॥ हनुमद्दीपदानपूजापद्धतिः ॥

आचम्य प्राणानायम्य देशकालौ स्मृत्वा। मम इह जन्मनि जन्मान्तरे च क्षिप्रामुकफलावाप्त्यर्थं श्री रामरूपिहनुमद्देवताप्रीत्यर्थं मंत्रसिद्ध्यर्थं पंचपलैकतैलेन वा यथाशक्ति पंचपलमानताम्रपात्रेण एकविंशतितन्तुनिर्मिताभिस्त्रिभिर्वर्त्तिभिर्नित्यं दीपदानमहं करिष्ये इति संकल्प्य॥

सुमुखश्चैकदन्तश्चेति पठित्वा॥ पुण्याहं वाचयित्वा॥ गणेशं संपूज्य॥ गुरुचरणारविन्दं

ध्यात्वा॥ नमस्ते नाथेति संस्तुत्य॥ भक्त्या समागतोऽहं ते पादयोः भक्तवत्सल। दीपकार्यं च भवता संपाद्य वै नमोनमः॥ इत्याज्ञां गृहीत्वा कपिलागोमयोपलिप्तभूमौ दीपयन्त्रं विलिख्य रक्तचन्दन रक्ततण्डुलैर्तद्यन्त्रं संपूर्य। यद्वा धातुनिर्मितयन्त्रम् गोमयोपलिप्तभूमौ निधाय तन्मध्ये श्री रामरूपिहनुमदीपयन्त्रराजाय नमः। मूलं दीपप्रियाय त्रिरावृतिः नमः। अग्निभासुर वायव्येषु हृदयादि० सम्पूज्य दिक्ष्वस्त्रं च सम्पूज्य-यन्त्रराजमहाराज हनुमत्प्रियकारक। दीपं स्थापय मदत्तं मत्कामान्परिपूरय। इति मन्त्रराजं संप्रार्थ्य।

ॐ हौं रामदूताय विद्महे वायुपुत्राय धीमहि। तन्नो हनुमान् प्रचोदयात्। इति गायत्रीमन्त्रेण पात्रमभिमन्त्र्य तेनैव मूलपूर्वेण दीपपात्रम् यन्त्रोपरि स्थापयेत्॥

ॐ ह्रां ह्रीं हूं हनुमन्ताय एहि एहि मम सन्निहितं कुरु कुरु स्वाहा। अनेन शुद्धतैलेन पूरयामि जगत्पते। श्री हनुमन् महावीर्यं कार्यं साधय मे इति॥

इति मन्त्रेण दीपपात्रं तैलनापूर्य तत्र चतुरंगुलां-सूक्ष्माग्रां स्थूलमूलां स्वर्णादिशलाकां दक्षिणतः क्षिप्त्वा

“ॐ हौं हनुमन्वर्तिमं कल्पय कल्पय स्वाहा।” कन्याकरस्पर्शिते यथातन्तुनिर्मिते वर्तिके क्षी हनुमते इष्टान्मत्कामान्परिपूरयेति वर्तिकं दीपान्तरे निक्षिप्य

“ॐ हौं हनुमन्संधुक्ष्व मम ईप्सितं सिद्ध्यतु स्वाहा।

श्रीहनुमन्महावीर्यं योगज्वलितविग्रह।

भव सन्निहितो देव ज्वालारूपेण वर्तिषु।

ॐ ह्रां हूं श्री हनुमन्मम समीहितमुदीपयोदीपय हूं फट् स्वाहा।

रामप्रियाय हनुमते वातात्मजाय।

यथा दीपयते दीपं तथा कार्यं प्रदीपय॥

इति पठित्वा मूलपूर्वकं गायत्र्या प्रज्वालय मूलगायत्रीभ्यां त्रिधाभिमन्त्र्य प्राणप्रतिष्ठां कुर्यात्॥

ॐ आं ह्रीं क्रों यं रं लं वं शं षं सं हं लं क्षं हं सः सोहं दीपस्य प्राणा इह प्राणाः पुनस्तान्युच्चार्य दीपस्य जीव इह स्थितः। पुनस्तान्युच्चार्य दीपस्य सर्वेन्द्रियाणि। पुनस्तान्युच्चार्य दीपस्य वाङ्मनश्चक्षुःश्रोत्रघ्राणप्राणा इहागत्य सुखं चिरं तिष्ठन्तु स्वाहा। इति त्रिः पठित्वा पुनस्तस्मिन्नेव हनुमत्प्राणप्रतिष्ठां कृत्वा पुनश्च

अकारादि क्षकारान्तं मातृकया मूलेन गायत्र्या चाभिमन्त्र्य गंधादि दत्वा न्यासं कुर्यात्।
मूलेन प्राणायमात्रयं कृत्वा,

ॐ अस्य श्री द्वादशवर्णात्मकहनुमनमन्त्रस्य रामचन्द्र ऋषिः। जगती छन्दः।
हनुमान् देवता। ह्सौं बीजं। हस्त्र्फे शक्तिः। हौं कीलकम्। दीपपूजने विनियोगः॥
रामचन्द्रऋषये नमः शिरसि। जगतीछन्दसे नमः मुखे। हनुमदेवतायै नमः हृदि।
ह्सौंबीजाय नमः गुह्ये। हस्त्र्फे शक्तये नमः पादयोः। हौंकीलकाय नमः सर्वांगे। इति
ऋष्यादि न्यासः। हौं अंगुष्ठाभ्यां नमः हस्त्र्फे तर्जनीभ्यां नमः। खर्फे मध्यमाभ्यां नमः
अनामिकाभ्यां नमः। हस्त्र्फे कनिष्ठिकाभ्यां नमः ह्सौ करतलकरपृष्ठाभ्यां नमः॥ इति
करन्यासः॥

हौं हृदयाय नमः। हस्त्र्फे शिरसे स्वाहा। खर्फे शिकायै वषट्। ह्स्रौं कवचाय
हूं। हस्त्र्फे नेत्रत्रयाय वौषट्। ह्सौं अस्त्राय फट्। इति हृदयादि न्यासः। मूलेन सर्वांगे।

अथांगन्यासः- हौं नमः मूर्ध्नि। हस्त्र्फे नमः भाले। खर्फे नमः नेत्रायोः। ह्स्रौं
नमः मुखे। हस्त्र्फे नमः कण्ठे। ह्सौ नमः हस्तद्वये। अक्षरन्यासः- हनुमते नमः
जंघयोः। नमोनमः पादयोः। हं नमः हृदि। नुं नमः उदरे। मं नमः नाभौ। तं नमः
लिंगे। नं नमः जान्वोः। मं नमः पादयोः। मूलेन व्यापकं विधाय। ध्यानम्

अस्य श्री हनुमदीपदानमालामन्त्रस्य रामचन्द्रऋषिः हनुमान् देवता दीपप्रदाने
प्रयोगसिद्धये जपे विनियोगः। रां रीं रूं रै रौं रः इत्यनेन करषडंगन्यासौ कृत्वा।

ॐ हनुमन्ताय नाथनाथाय अनन्तबाहवे सेतुबन्धनाय रामप्रियाय वायुपुत्राय
अंजनीगर्भरत्नाय इमं दीपं गृहाण 2 रक्ष 2 दृष्टान्नाशाय 2 पातय 2 घातय 2 शत्रून्
जहि 2 ॐ हौं किलि 2 युभुक्कारेण ॐ स्वाहा। मालामन्त्रकार्यपरत्वेन योजयित्वा
दीपदेवं मानसैरुपचारैः संपूज्य। अद्य पूर्वोच्चारित एवंगुणविशेषणविशिष्टायां शुभपुण्यतिथौ
मम निखिलोपद्रवशान्तिपूर्वकं सकलाभीष्टसिद्ध्यर्थं श्रीरामरूपिहनुदेवताप्रीत्यर्थं पंच
पत्रैकं वा यथाशक्ति तैलनिर्मितं पंचपलमितताम्रपात्रस्थितं नित्यदीपं श्री हनुमन्ताय
संप्रददे न मम इत्यादि द्वादशवर्णान् हनुमन्ताय अनाथनाथाय अनन्तबाहवे सेतुबन्धनाय
रामप्रियाय वायुपुत्राय अंजनीगर्भरत्नाय हूं हौं इमं दीपं गृहाण 2 मां रक्ष 2 दुष्टान्
नाशय 2 पातय 2 घातय 2 शत्रून् जाहि 2 ॐ ऐं श्रीं हां हीं हूं हौं हस्त्र्फे
खर्फे ह्स्रौं स्वाहा। अनेन दीपवर्येण पश्चिमाभिमुखेन मां रक्षा 2 मम वरप्रदानाय
हूं 3 हीं 3 क्लीं 3 स्वाहा। जलं भूमौ क्षिप्त्वा उदङ्मुखो भूत्वा करौ संपूटीकृत्य

ॐ तं थं दं धं नं पं फं बं भं मं ॐ स्वाहा। सकृज्जपेत्। मूलमंत्रस्य पूर्वोक्तन्यासान् कुर्यात्॥

॥इति हनुमद्दीपदानं सामप्तम्॥

१४	२७	२	१२	१५	६	४	३	५	८	९
श्री	इ	उ	स्मृ	लृ	ए	रे	श्री	श्री	श्रीं	श्रीः
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह
१०	१	७	४	८	३	७	५	४	१	७

MANTRAS FROM PURAŚCARYĀRNAVA

अथ हनुमत्प्रकरणम्।

I. The Eighteen-lettered mantra

अथान्यं संप्रवक्ष्यामि मन्त्रमष्टादशाक्षरम्।
 नमो भगवते प्रोच्य आञ्जनेयाय संवदेत्॥1॥
 महाबलाय स्वाहेति मुनिरस्येश्वरः स्मृतः।
 छन्दोऽनुष्टुप् देवता तु हनुमान् हँ च बीजकम्॥2॥
 स्वाहा शक्तिश्चाञ्जनेयो रुद्रमूर्तिर्मरुत्सुतः।
 अग्निगर्भो रामदूतो ब्रह्मास्त्रविनिवारकः।
 एतैर्दोऽन्तैः षडङ्गानि तथाऽङ्गुलिषु न्यसेत्॥3॥

The eighteen-lettered mantra is नमो भगवते आञ्जनेयाय महाबलाय स्वाहा॥ The seed syllable of the mantra is हम्. Īśvara is the seer of the mantra; anuṣṭup is the matrical form; and Hanumān is the deity invoked. The dhyāna (verse for contemplation) is:

तप्तकाञ्चनसङ्काशं हृदये निहिताञ्जलिम्।
 किरीटिनं कुण्डलिनं ध्यायेद्वानरनायकम्॥4॥

The puraścaraṇa of the mantra is accomplished by japa and homa as prescribed:

अयुतं प्रजपेन्मन्त्रं दशांशं जुहयात्तिलैः।
 विप्रसन्तर्पणाद्यं तु प्राग्वत् सिद्धो भवेन्मनुः॥5॥

The fulfillment of desires and the procedure of worship for the purpose are listed below:

जितेन्द्रियो नक्तभोजी प्रत्येकं साष्टकं शतम्।
 जपित्वा क्षुद्ररोगेभ्यो मुच्यते दिवसत्रयात्।
 भूतप्रेतपिशाचादिनाशायैवं समाचरेत्॥6॥

Leading a disciplined life, and fasting during the day (eating only at night), the person must recite the mantra one hundred and eight times; and he will be free from minor ailments within three days. The same procedure holds goods for troubles from evil spirits.

महारोगनिवृत्त्यै तु सहस्रं त्रिदिनं जपेत्।
यताशनोऽयुतं नित्यं जपेद्ध्यायन् कपीश्वरम्।
राक्षसौघं विनिघ्नन्तमचिराज्जयति द्विषः॥७॥

For getting rid of major diseases, one must recite the mantra a thousand times for three days. For winning over the enemies, the recitation must be ten thousand times, recalling to mind Hanumān killing the host of demons.

सुग्रीवेण समं रामं संदधानं स्मरन् कपिम्।
प्रजप्यायुतमात्रं तु सन्धिं कुर्याद्विरुद्धयोः॥८॥

Recalling to mind how Hanumān brought about friendship between Rāma and Sugrīva, and reciting the mantra ten thousand times, one will be able to establish accord among enemies.

लङ्कां दहन्तं तं ध्यायन्नयुतं प्रजपेन्मनूम्।
शत्रूणां प्रदहेद् ग्रामानचिरादेव साधकः॥९॥

Contemplating on how Hanumān burnt the city of Lāṅkā, if one recites the mantra the same number of times, the village of his enemies would be burnt down.

प्रयाणसमये ध्यायन् हनुमन्तं मनुं जपेत्।
यो याति सोऽचिरात् स्वेष्टं साधयित्वा गृहं व्रजेत्॥१०॥

Whoever recites the mantra, thinking of Hanumān, while undertaking a journey, he would soon accomplish his purpose and return home safe.

यः कपीशं सदा गेहे पूजयेज्जपतत्परः।
आयुर्लक्ष्म्यासे प्रवर्तेते तस्य नश्यत्युपद्रवाः॥११॥

If one recites the mantra repeatedly and worships Hanumān at home, he would secure longevity and wealth; all his troubles will be removed.

शार्दूलतस्करादिभ्यो रक्षेन्मनुरयं स्मृतः।
प्रस्थानकाले चौरैभ्यो दुष्टसर्पादपि ध्रुवम्॥12॥

When the person is travelling, the recitation of the mantra, would protect him from wild beasts, cheats, robbers and reptiles.

पुच्छाकारे सुवसने लेखन्या कोकिलोत्थया।
अष्टगन्धैर्लिखेद्रूपं कपिराजस्य सुन्दरम्॥13॥
तन्मध्येऽष्टादशार्णं तु शत्रूणामयुतं लिखेत्।
तेन मन्त्राभिजप्तेन शिरोबन्धेन भूमिपः।
जयत्यरिगणं सर्वं दर्शनादेव निश्चितम्॥14॥

If a ruler of the land desires to conquer his enemies, he should inscribe the beautiful form of Hanumān is aṣṭa-gandha with the feather-quill got from koil bird, and also write the mantra in the centre of that form. He should then tie that cloth round his head like a turban.

II. The Eight-lettered mantra

अथान्यं संप्रवक्ष्यामि मन्त्रमष्टाक्षरं परम्।
षड्दीर्घयुक्ता हल्लेखा प्रणवेन च सम्पुटा॥15॥
अष्टाणोऽयं हनुमतो मन्त्रराजः प्रकीर्तितः।
षड्दीर्घयुक्तबीजेन षडङ्गविधिरीरितः॥16॥

This mantra begins with om, and has six long Hrīms, with another om at the end, thus making eight letters:

ओं ह्रीं ह्रीं ह्रीं ह्रीं ह्रीं ह्रीं ओं

This mantra is said to be powerful; in the composite letter hrīm, the first element ह represents Śiva, whose form is Hanumān; the second element र represents Agni who is verily Hanumān (Agni is born from Vāyu, वायोरग्निः); and ई represents energy. The seer of this mantra is Śrī-Rāma, the metrical form is Jagatī, and the deity Hanumān. The mantra has this dhyāna:

बालार्काभं त्रिभुवनं क्षोभकान् सर्वराक्षसान्।
नादेनैव त्रासयन्तं सुग्रीवादिकसेवितम्।
सुन्दुरं रामचरणध्यानं ध्यायेत्समीरजम्॥17॥

The Puraścaraṇa of this mantra is for 12,000 times.

III. The Twelve-lettered mantra

अथास्यायं प्रवक्ष्यामि द्वादशार्णं महामनुम्।
हौं बीजं सम्यगुच्चार्य पूर्वोक्तं कूटपञ्चकम्॥18॥
हनुमते नमो मन्त्रो रामचन्द्रो मुनिर्मतः।
जगतीछन्द उद्दिष्टं हनुमान्देवता मतः॥19॥
बीजं तु पञ्चमं कूटं शक्तिराद्यं तु कूटकम्।
षड्बीजैः प्रथमैर्यासः षडङ्गोऽस्य प्रकीर्तितः॥20॥

Kūṭa-pañcaka is explained:

आद्यन्ताकृतिवेदार्णां बिन्दुरुद्रस्वरान्विताः।
हनूमतस्त्वाद्यकूटमेतत्साधक उच्चरेत्॥21॥
प्रकृत्याकृतिवेदार्णां बिन्दुरुद्रस्वरान्विताः।
द्वितीयं कूटमेतत्स्यादाद्यन्ताकृतिवर्णकाः॥22॥
विसर्गेन्दुस्वरोपेतास्तृतीयं कूटमुच्यते।
आद्यान्तसिद्धाकृत्यब्धिवर्णैरीशस्वरान्वितैः॥23॥
सानुस्वरैस्तुर्यकूटं साद्यः सौः पञ्चमं मतम्॥
(हौं ह्रफ्रेणं ख्रफ्रेणं ह्रस्त्रौं ह्रस्वफ्रेणं सः ह्रसौं हनुमते नमः)

The dhyāna for the mantra is the same as for the previous one.

ध्यानं पूर्वोक्तमेवास्य जपेदर्कसहस्रकम्।
दशांशं जुहुयाद् व्रीहीन् पयोदध्याज्यसंयुतान्॥24॥

IV. The Mālāmantra

अथातः संप्रवक्ष्यामि मालामन्त्रं वदेद् ध्रुवम्।
वज्रकाय वज्रतुण्ड वदेत् कपिलपिङ्गल॥25॥

ऊर्ध्वकेश महाबलेति रक्तमुख कीर्तयेत्।
 तडिञ्जिह्व महारौद्र दंष्ट्रोत्कटक हृदयम्॥26॥
 करालिने महा प्रोच्य दृढप्रति च हा वदेत्।
 हि लङ्केश्वर वेत्युक्त्वा धाय महा वदेत्परम्॥27॥
 सेतुबन्धमहाशैलप्रवाह गगनेचर।
 एह्येहि भगवन् प्रोच्य महाबल पराक्रम॥28॥
 भैरवाज्ञापय प्रोच्य एह्येहीति पदं वदेत्।
 महारौद्रपदं प्रोच्य दीर्घच्छेन वेष्टय॥29॥
 वैरिणं भञ्जय द्वन्द्वं हूँ फड्बाणार्कवर्णवान्
 मुन्याद्यर्चाप्रयोगादिसर्व सूर्यार्णववन्मतम्॥30॥

V. Another mantra from Sādhana-samuccaya

नमः सविन्दुमृद्धत्य हनुमन्तं च डेऽन्तकम्।
 रुद्रात्मकाय कवचमस्त्रं चेत्येकवर्णकः॥31॥
 मन्त्रोऽयं हरिणा पूर्वं दत्तो गाण्डीवधन्विने।
 एतस्य साधनं कृत्वा रणे विजयमाप्तवान्॥32॥

This mantra is said to have been given to Aruna by Kṛṣṇa on the battle-field (Kurukṣetra), and was the cause of the victory for the Pāṇḍavas.

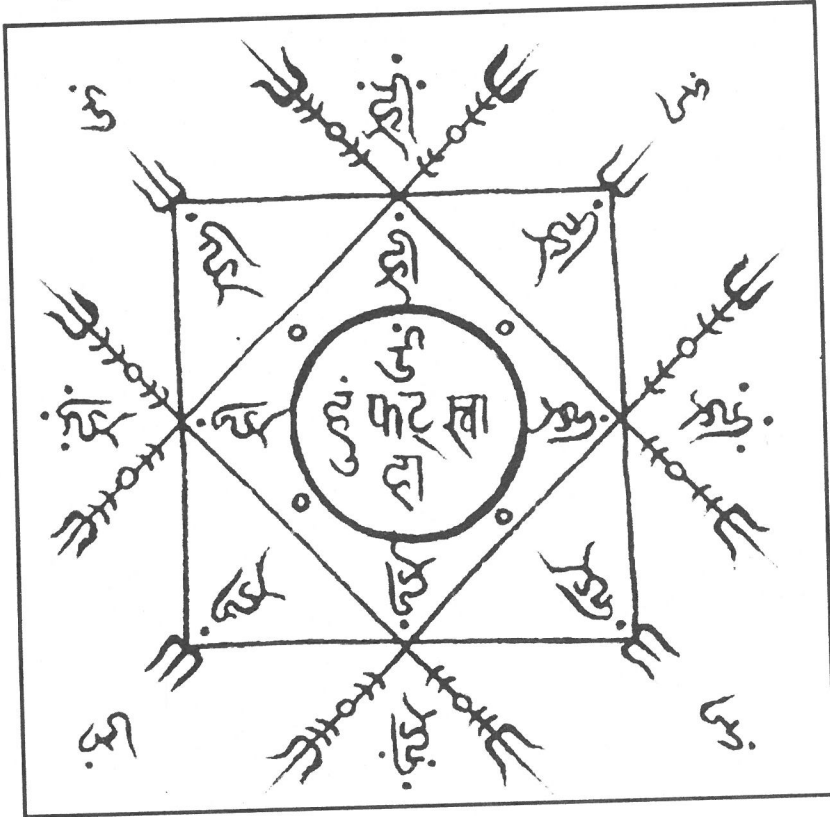
VI. Still another mantra

स्वबीजं पूर्वमुच्चार्य डेऽन्तं पवननन्दनम्।
 वह्निजायावधि प्रोक्तो मन्त्रोऽयं सुरपादापः॥33॥
 षड्दीर्घभाजा बीजेन मन्त्रार्णैरङ्गकल्पना।
 स्वरैः काद्यैश्च प्राणायामत्रयं चरेत्॥34॥
 (ओं हं पवननन्दनाय स्वाहा॥)

The dhyāna for this mantra involves the visualization of Hanumān's valour on the battle-field.

ध्यायेद्गणे हनूमन्तं कपिकोटिसमन्वितम्।
 धावन्तं रावणं जेतुं दृष्ट्वा सत्वरमुत्थितम्॥35॥
 लक्ष्मणं च महावीरं पतितं रणभूतले।
 गुरुक्रोधं समुत्पाद्य गृहीत्वा गुरुपर्वतम्॥36॥
 हाहाकारैः ससंदर्पैश्च कम्पयन्तं जगत्त्रयम्।
 आब्रह्म च समाव्याप्य कृत्वा भीमकलेवरम्॥37॥
 पूजा तु वैष्णवे पीठे लक्ष्मेकं जपं चरेत्।
 ततः सिद्धिमनुर्मन्त्री साधयेत्सिद्धिमुत्तमाम्॥38॥

The general instructions for the mantra-japa are given as follows:



BĀLAGRAHA

ब्राह्मे मुहूर्ते चोत्थाय कृतनित्यक्रियो द्विजः।
 गत्वा नदीं ततः स्नात्वा तीर्थमावाह्य चष्टथा॥39॥

मूलमन्त्रं ततो जप्त्वा सिञ्चेदादित्यसंख्याया (12)।
संपूज्य हनूमन्तं षट्सहस्रं (6,000) जपमाचरेत्॥40॥

एवं सप्तदिनान्ते च समायाति कपीश्वरः।
रात्रौ त्रिभागशेषायां ददाति वरमीप्सितम्॥41॥

विद्यां वाऽपि धनं वापि राज्यं वा शत्रुनिग्रहम्।
ददाति साधकेन्द्राय सत्यं सत्यं सुनिश्चयम्॥42॥

DHYĀNA-ŚLOKAS FOR HANUMĀN

॥ श्री हनुमद्ध्यानश्लोकाः ॥

1. अञ्जनानन्दनं वीरं जानकीशोकनाशनम्।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम्॥१॥
2. मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम्।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि॥
3. उल्लंघ्य सिन्धोः सलिलं सलीलम्
यः शोकवह्निं जनकात्माजायाः।
आदाय तेनैव ददाह लङ्काम्
नमामि तं प्राञ्जलिराञ्जनेयम्॥
4. गोष्पदीकृतवाराशिं मशकीकृतराक्षसम्।
रामायणमहामालारत्नं वन्देऽनिलात्मजम्॥
5. आञ्जनेयमतिपाटलाननम्
काञ्चनाद्रिकमनीयविग्रहम्।
पारिजाततरुमूलवासिनम्
भावयामि पवमाननन्दनम्॥
6. यत्र यत्र रघुनाथकीर्तनं
तत्र तत्र कृतमस्तकाञ्जलिम्।
बाष्पवारिपरिपूर्णलोचनम्
मारुतिं नमत राक्षसान्तकम्॥
7. मर्कटेश महोत्साह सर्वशत्रुहरः परः।
शत्रुं संहर मां रक्ष श्रीमन्नापद उद्धर॥

(Hanumat-tantra)

8. दहनतप्तसुवर्णसमप्रभम्
भयहरं हृदये विहिताञ्जलिम्।
श्रवणकुण्डलशोभिमुखाम्बुजम्
नमत वानरराजमिहाद्भुतम्॥
9. पञ्चास्यमच्युतमनेकविचित्रवर्णम्
वक्त्रं शशाङ्कशेखरं कपिराजवर्यम्।
पीताम्बरादिमुकुटैरुपशोभिताङ्गम्
पिङ्गक्षमाद्यमनिशं मनसा स्मरामि॥
(Pañcamukha-hanumat-kavaca)
10. स्फटिकाभं स्वर्णकान्तिं द्विभुजं च कृताञ्जलिम्।
कुण्डलद्वयसंशोभिमुखाम्बुजहरिं भजेत्॥
(Lāṅgūlāstra-sātruñjaya-mantra)
11. हनुमन्तं महावीरं वायुतुल्यपराक्रमम्।
मम कार्यार्थमागच्छ प्रणमामि मुहुर्मुहुः॥
12. प्रतप्तस्वर्णाभं संरक्त्तारुणलोचनम्।
सुग्रीवादियुतं ध्यायेत्पीताम्बरसमावृतम्॥
गोष्पदीकृतवारीशं पुच्छमस्तकमीश्वरम्।
ज्ञानमुद्रां च बिभ्राणं सर्वालङ्कारभूषितम्॥
13. यो वारांनिधिमल्पपल्वलमिवोल्लङ्घ्य प्रतापान्वितो
वैदेहीघनशोकहरणो वैकुण्ठभक्तप्रियः।
रणे सोऽयं वानरपुङ्गवोऽवतु सदा चास्मान्समीरात्मजः॥
(Brahmāṇḍa-purāṇa)
14. ध्यायेद् बालदिवाकरद्युतिनिभं
देवेन्द्रप्रमुखैः प्रशंसितयशसं
देदीप्यमानं रुचा।
सुग्रीवादिसमस्तवानरयुतं
सुव्यक्ततत्त्वप्रियं संरक्त्तारुणलोचनं
पवनजं पीताम्बरालंकृतम्॥

15. वज्राङ्गं पिङ्गकेशाढ्यं स्वर्णकुण्डलमण्डितम्।
नियुद्धमुपसंक्रम्य पारावारपराक्रमम्॥
वामहस्तगदायुक्तं पाशहस्तकमण्डलुम्।
उद्यद्दक्षिणदोर्दण्डं हनूमन्तं विचिन्तयेत्॥
(Rāmārcā paddhati)
16. वन्दे वानरसिंहखगराट् क्रोडाश्वक्त्रान्वितम्।
दिव्यालङ्करणं त्रिपञ्चनयनं देदीप्यमानं रुचा।
हस्ताब्जैरसिखेटपुस्तकसुधाकुम्भाङ्कुशाद्रीन्
हलं खट्वाङ्गं फणिभूरुहं दशभुजं सर्वारिवीरापहम्॥
17. ध्यायेद्रणे हनुमन्तं कपिकोटिसमन्वितम्।
धावन्तं रावणं जेतुं दृष्ट्वा सत्वरमुत्थितम्।
लक्ष्मणं च महावीरं पतितं रणभूतले।
गुरुं च क्रोधमुत्पाद्य गुरुपर्वतम्॥
हाहाकारैः सदपैश्च कम्पयन्तं जगत्त्रयम्।
ब्रह्माण्डं स समावाप्य कृत्वा भीमकलेवरम्॥
18. नादबिन्दुकलातीतं उत्पत्तिस्थितिर्वर्जितम्।
साक्षादीश्वरसद्रूपं हनूमन्तं भजाम्हम्॥
19. सर्वारिष्टनिवारकं शुभकरं पिङ्गक्षमक्षापहम्।
सीतान्वेषणतत्परं कपिवरं कोटीन्दुसूर्यप्रभम्।
लङ्काद्वीपभयङ्करं सकलदं सुग्रीवसम्मानितम्।
देवेन्द्रादिसमस्तदेवविनुतं काकुत्स्थदूतं भजे॥
20. महाशैलं समुत्पाद्य धावन्तं रावणं प्रति।
तिष्ठ तिष्ठ रणे दुष्ट घोररावं समुच्चरन्॥
लाक्षारसारुणं गात्रं कालान्तकयमोपमम्।
ज्वलदग्निनसन्नेत्र सूर्यकोटिसमप्रभम्।
अङ्गदाद्यैर्महावीरैर्वेष्टितं रुद्ररूपिणम्॥
21. बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता।
अजाड्यं वाक्पटुत्वं च हनूमत्स्मरणाद्भवेत्॥

22. हनूमानञ्जनासूनुर्वायुपुत्रो महाबलः।
 रामेष्टः फल्गुनसखः पिङ्गक्षोऽमितविक्रमः॥
 उदधिक्रमणश्चैव सीताशोकविनाशकः।
 लक्ष्मणप्राणदाता च दशग्रीवस्य दर्पहा।
 द्वादशैतानि नामानि कपीन्द्रस्य महात्मनः।
 स्वापकाले पठेत्रित्यं यात्राकाले विशेषतः।
 तस्य मृत्युभयं नास्ति सर्वत्र विजयी भवेत्॥

(Ānanda-rāmāyaṇa)

23. अतुलितबलधामं स्वर्णशैलाभदेहम्।
 दनुजवनकृशानुं ज्ञानिनामग्रगण्यम्।
 सकलगुणनिधानं वानराणामधीशम्।
 रघुपतिप्रियभक्तं वातजातं नमामि।

(Rāmacarita-mānasa of Tulasī-dāsa)

24. अपराजितपिङ्गक्ष नमस्ते राजपूजित।
 दीने मयि दयां कृत्वा मम दुःखं विनाशय॥
25. वामे करे वैरिभिदं वहन्तं शैलं परे शृङ्खलहारटङ्कम्।
 दधानमच्छच्छवियज्ञसूत्रं भजे ज्वलत्कुण्डलमाञ्जनेयम्॥
26. सपीतकौपीनमुदाश्रिताङ्गुलिम् समुज्ज्वलन्मौञ्ज्यजिनोपवीतिनम्।
 सकुण्डलं लम्बशिखासमावृतं तमाञ्जनेयं शरणं प्रपद्ये॥
27. आपन्नाखिललोकार्तिहारिणे श्रीहनुमते।
 अकस्मादागतोत्पातनाशनाय नमोऽस्तु ते॥
28. सीतावियुक्तश्रीरामशोकदुःखभयापह।
 तापत्रितयसंहारिन्नाञ्जनेय नमोऽस्तु ते॥
29. आधिव्याधिमहामारिग्रहपीडापहारिणे।
 प्राणापहर्त्रे दैत्यानां रामप्राणात्मने नमः॥
30. संसारसागरावर्तकर्तव्यभ्रान्तचेतसाम्।
 शरणागतमर्त्यानां शरण्याय नमोऽस्तु ते॥

31. राजद्वारि बिलद्वारि प्रवेशे भूतसङ्कुले।
गजसिंहमहाव्याघ्रचौरभीषणकानने।
शरणाय शरण्याय वातात्मज नमोस्तु ते।
नमः प्लवगसैन्यानां प्राणभूतात्मने नमः॥
32. रामेष्टं करुणापूर्णं हनूमन्तं भयापहम्।
शत्रुनाशकरं भीमं सर्वाभीष्टफलप्रदम्।
प्रदोषे वा प्रभाते वा ये स्मरन्त्यञ्जनासुतम्।
अर्थसिद्धिं यशःपूर्तिं प्राप्नुवन्ति न संशयः॥
33. वज्रदेहाय कालाग्निरुद्रायामिततेजसे।
ब्रह्मास्त्रस्तम्भनायास्मै नमः श्रीरुद्रमूर्तये॥
34. कारागृहे प्रयाणे च संग्रामे देशविप्लवे।
स्मरन्ति हनूमन्तं तेषां नास्ति विपत्तदा॥
35. पद्मरागमणिकुण्डलत्विषा पाटलीकृतकपोलमस्तकम्।
दिव्यहेमकदलीवनान्तरे भावयामि पवमाननन्दनम्॥
36. उद्यदादित्यसङ्काशमुदारभुजविक्रमम्।
कन्दर्पकोटिलावण्यं सर्वविद्याविशारदम्।
श्रीरामहृदयानन्दं भक्तकल्पमहीरुहम्।
अभयं वरदं दोर्भ्यां कलये मरुतात्मजम्॥
37. अशेषलङ्कापतिसैन्यहन्ता
श्रीरामसेवाचरणैककर्ता।
अनेकदुःखाहतलोकगोप्ता
त्वसौ हनूमांस्ततः सौख्यकर्ता॥
38. कृतक्रोधे यस्मिन्नमरनगरी मङ्गलरा
नवातङ्का लङ्का समजनि वनं वृश्चति सति।
सदा सीता कान्तप्रणतिमतिविख्यातमहिमा
हनूमानव्याधुः कपिकुलशिरोमण्डनमणिः॥
39. उद्यन्मार्तण्डकोटिप्रकटरुचियुगं चारुवीरासनस्थम्।
मौञ्जीयज्ञोपवीतारुणरुचिरशिखाशोभनं कुण्डलाङ्कम्॥

भक्तानामिष्टदं तं प्रणतमुनिजनं मेघनादप्रमोदम्।
ध्यायेद्देवं विधेयं प्लवगकुलपतिं गोष्पदीभूतवार्धिम्॥

40. मर्कटेश महोत्साह सर्वातङ्कनिवारक।
अरीन्संहर मां रक्ष सुखं दापय मे प्रभो॥
41. उद्यत्कोट्यर्कसङ्काशं जगत्प्रक्षोभकारकम्।
श्रीरामाङ्घ्रिध्याननिष्ठं सुग्रीवप्रमुखार्चितम्।
वित्रासयन्तं नादेन राक्षसान् मारुतिं भजेत्॥
42. तप्तचामीकरनिभं भीष्मं संविहिताञ्जलिम्।
चलत्कुण्डलदीप्तास्यं पद्माक्षं मारुतिं स्मरेत्॥
43. वामे शैलं वैरिभिदं विशुद्धं टङ्कमन्यतः।
दधानं स्वर्णवर्णं च ध्यायेत्कुण्डलिनं हरिम्॥
44. जानुस्थवामबाहुं च ज्ञानमुद्रापरं हृदि।
अध्यात्मचित्तमासीनं कदलीवनमध्यगम्।
बालार्ककोटिप्रभं ध्यायेज्ज्ञानप्रदं हरिम्॥
45. आञ्जनेयं पाटलास्यं स्वर्णाद्रिसमविग्रहम्।
परिजातद्वूमूलस्थं चिन्तयेत् साधकोत्तमः॥
46. स्वानन्दहेतो भजतां जनानाम्
मग्नः सदा रामकथासुधायाम्।
असाविदानीं च निषेवमाणो
रामं पतिं किम्पुरुषे किलास्ते॥
47. ये ये गुणा नाम जगत्प्रसिद्धा यं तेषु तेषु च विनिर्दिशन्ति।
साक्षान्महाभागवतप्रवाहं श्रीमन्तमेनं हनुमन्तमाहुः॥

(Sumadhva-vijaya)

48. आदिनारायणं विष्णुं ब्रह्माणं च वसिष्ठकम्।
श्रीरामं मारुतिं वन्दे रामदासं जगद्गुरुम्॥

(Samartha-Rāmadāsa)

49. मरुत्सुतं रामपदारविन्द-
 वन्दारुबृन्दारकामाशु वन्दे।
 धीः शक्तिभक्तिद्युतिसिद्धयो
 यं कान्तं स्वकान्ता इव कामयन्ते॥
 (Rāma-caritābdhi-ratna)
50. स्फटिकाभं स्वर्णकान्तिं द्विभुजं च कृताञ्जलिम्।
 कुण्डलद्वयसंशोभिमुखाम्बुजमहं भजे।
 (Śrī-tattva-nidhi)
51. हनूमान् रामपदाब्जसङ्गी वर्णिवरः शुचिः।
 सञ्जीवनापहर्ता मे दीर्घमायुर्ददात्वह॥
52. वामहस्ते महावृक्षं दशास्यकरखण्डनम्।
 उद्यद्दक्षिणदोर्दण्डं हनूमन्तं विचिन्तयेत्॥
53. सदा रामरामेति रामामृतं ते
 सदराममानन्दनिष्यन्दकन्दम्।
 पिबन्तं नमन्तं सुदन्तं हसन्तं
 हनूमन्तमन्तर्भजे तं नितान्तम्॥
54. नखायुधभीमाय दन्तायुधधराय च।
 विहङ्गाय शर्वाय वज्रदेहाय ते नमः॥
 (Nāradya-purāṇa)
55. ज्वलत्काञ्चनवर्णाय दीर्घलाङ्गूलधारिणे।
 सौमित्रिजयदात्रे च रामदूताय ते नमः॥
56. सीतारामपदाम्बुजे मधुवद्यन्मानसं लीयते
 सीतारामगुणावली निशिदिवा यञ्जिह्वया पीयते।
 सीतारामविचित्ररूपमनिशं यच्चक्षुषोर्भूषणम्
 सीतारामसुनामधामनिरतं तं सद्गुरुं तं भजे॥
 (Śrī-Ramāyaṇa-rasāyana)

57. करशैलशस्त्राय द्रुमशस्त्राय ते नमः।
बालैकब्रह्मचर्याय रुद्रमूर्तिधराय च॥

(Śrī-vidyāṇava-tantra)

58. अञ्जनीगर्भसम्भूत कपीन्द्रसचिवोत्तम।
रामप्रिय नमस्तुभ्यं हनूमान् रक्ष सर्वदा॥

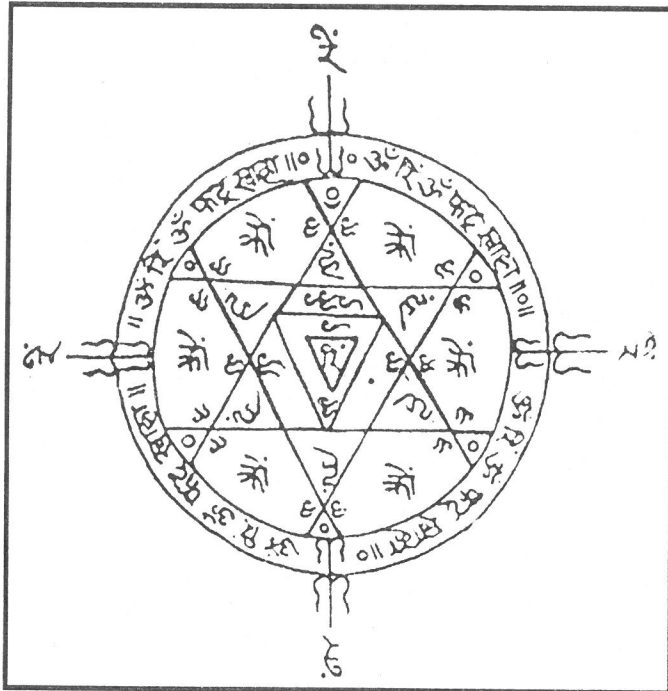
(Vallabhācārya)

59. मारुतिं वीरवज्राङ्गं भक्तरक्षदीक्षितम्।
हनूमन्तं सदा वन्दे राममन्त्रप्रचारकम्॥

(Siddhānta-dīpikā)

60. उद्यदादित्यसङ्काशमुदारभुजविक्रमम्
कन्दर्पकोटिलावण्यं सर्वविद्याविशारदम्।
श्रीरामहृदयानन्दं भक्तकल्पमहीरुहम्।
अभयं वरदं दोर्भ्यां कलये मरुतात्मजम्॥

(Eka-mukha-hanumat-kavaca)



MANTRAS RELATING TO HANUMĀN FROM TANTRA ŚĀSTRA

श्री हनुमत्तन्त्रान्तर्गतमन्त्राणि

1. ॐ हं हनुमते नमः॥
2. ॐ नमो भगवते हनुमते आज्ञेयाय महाबलाय स्वाहा॥
3. ॐ हं हनुमते मुख्यप्राणाय नमः॥
4. ॐ हूं पवननन्दनाय हनुमते स्वाहा॥
5. ॐ नमो भगवते हनुमते सर्वभूतात्मने स्वाहा॥
6. ॐ नमो हरिमर्कटमर्कटमहावीराय स्वाहा॥
7. ॐ भूभुवः सुवः श्रीहनुमते नमः॥
8. ॐ श्री हनुमदेवतायै नमः॥
9. ॐ श्री हनुमन्महारुद्राय नमः॥
10. ॐ ह्रीं श्रीं ह्रीं ह्रीं फट् स्वाहा॥
11. ॐ हं नमो हनुमते रामदूताय रुद्रात्मकाय स्वाहा॥
12. ॐ अञ्जनीसुताय महावीर्य प्रमथनाय महाबलाय जानकीशोकनिवारणाय श्रीरामचन्द्रकृपापादुकाय ब्रह्माण्डनाथाय कामदाय पञ्चमुखवीरहनुमते स्वाहा॥

(उद्दिष्टकार्यसाधनार्थम्)

13. ॐ ऐं ह्रीं हनुमते रामदूताय किलिकिलिबुबुकारेण विभीषणाय नमो हनुमदेवाय॥

14. ॐ नमो भगवते वीरहनुमते पीताम्बधराय कर्णकुण्डलाद्याभरणाय कृतभूषणाय वनमालाविभूषिताय कनकयज्ञोपवीतिने कौपीनकटिसूत्र-
विराजिताय श्रीरामचन्द्रमनोभिलाषिताय लङ्कादहनकाराणाय घनकुल-
गिरिवज्रदण्डाय अक्षयकुमारप्राणहरणाय ॐ यं ॐ भगवते रामदूताय
स्वाहा॥
15. ॐ श्रीवीरहनुमते हौं हूं फट् स्वाहा॥
16. ॐ श्रीवीरहनुमते स्फ्रें हूं फट् स्वाहा॥
17. ॐ श्रीरामपादुकाधराय महावीराय वायुपुत्राय कनिष्ठाय ब्रह्मनिष्ठाय
एकादशरुद्रमूर्तये महाबलपराक्रमाय भानुमण्डलग्रसनग्रहाय चतुर्मुखवर-
प्रदाय महाभयनिवारकाय ये हौं ॐ हं स्फ्रें हं स्फ्रें हं स्फ्रें हं स्फ्रें
ॐ वीर॥

(सर्वारिष्टशमनार्थम्)

18. ॐ नमो वीरहनुमते सर्वाण्यरिष्टानि सद्यः शमय शमय स्वाहा॥
19. ॐ वीराञ्जनेय भगवन् मम सर्वकार्याणि साधय साधय सर्वतो मां
रक्ष रक्ष स्वाहा॥
20. ॐ महावीर हनुमन् सर्वयन्त्रतन्त्रमायाश्छेदय छेदय स्वाहा॥

(रक्षणार्थम्)

21. ॐ नमो हनुमते रुद्रावताराय वायुसुताय अञ्जनीगर्भसम्भूताय
अखण्डब्रह्मचर्यपालनतत्पराय धवलीकृतजगत्त्रितयाय ज्वलदग्नि
सूर्यकोटिसमप्रभाय प्रकटपराक्रमाय आक्रान्तदिङ्कृताय शोभिताननाय
महासामर्थ्याय महातेजःपुञ्जविराजमानाय श्रीरामभक्तितत्पराय श्रीराम-
लक्ष्मणानन्दकारणाय कपिसैन्यप्राकाराय सुग्रीवसख्यकारणाय सुग्रीव-
साहाय्यनिमित्ताय ब्रह्मास्त्रब्रह्मशक्तिग्रसनाय लक्ष्मणशक्तिभेदनिवारणाय
शल्यविशल्यौषधिसमानयनाय बालोदितभानुमण्डलग्रसनौद्युक्ताय
अक्षकुमारछेदनाय वनरक्षाकरसमूहविभञ्जनाय द्रोणपर्वतोत्पाटनाय
स्वामिवचनसम्पादितार्जुनसंयुगसङ्ग्रामाय गम्भीरशब्दोदयाय दक्षिणा-
शामार्तण्डाय मेरुपर्वतरक्षकाय राक्षसीसंघविदारणाय अशोकवनिका-

विध्वंसनाय लङ्कापुरीदाहनाय दशग्रीवशिरःकृन्तनाय कुम्भकर्णादिवध
कारणाय वालिनिर्बर्हणकारणाय मेघनादहोमविनाशकाय इन्द्रजिद्वध
कारणाय सर्वशास्त्रपाराङ्गताय सर्वग्रहनिर्बर्हणाय सर्वज्वरहराय सर्वभय-
निवारणाय सर्वकष्टनिवारणाय सर्वापत्तिनिवारणाय सर्वकार्यसाधकाय
प्राणिमात्ररक्षकाय रामदूताय स्वाहा॥

(सर्वत्र रक्षार्थम्)

22. ॐ नमो हनुमते रुद्रावताराय विश्वरूपाय अमितविक्रमाय प्रकट-
पराक्रमाय महाबलाय सूर्यकोटिसमप्रभाय रामदूताय स्वाहा॥
23. ॐ नमो हनुमते रुद्रावताराय रामसेवकाय रामहृदयाय लक्ष्मणरक्षकाय
दुष्टनिर्बर्हणाय रामदूताय स्वाहा॥

(वशीकरणार्थम्)

24. ॐ नमो हनुमते रुद्रावताराय सर्वशत्रुसंहारकाय सर्वरोगहराय
सर्ववशीकरणाय रामदूताय स्वाहा॥

(तापत्रयनिवारणार्थम्)

25. ॐ नमो हनुमते रुद्रावताराय आध्यात्मिकाधिदैविकाधिभौतिकतापत्रय-
निवारणाय रामदूताय स्वाहा॥
26. ॐ नमो हनुमते रुद्रावताराय देवदानवर्षिमुनिवरदाय रामदूताय स्वाहा॥
27. ॐ नमो हनुमते रुद्रावताराय भक्तजनमनःकल्पनाकल्पद्रुमाय दुष्टमनोरथ-
स्तम्भनाय प्रभञ्जनप्राणप्रियाय महाबलपराक्रमाय महाविपत्तिनिवारणाय
पुत्रपौत्रधनधान्यादिविविधसम्पत्प्रदाय रामदूताय स्वाहा॥
28. ॐ नमो हनुमते रुद्रावताराय परयन्त्रमन्त्रतन्त्राटकनाशकाय सर्वज्वर-
च्छेदकाय सर्वव्याधिनिकृन्तनाय सर्वभयप्रशमनाय सर्वदुष्टमुखस्तम्भनाय
सर्वकार्यसिद्धिप्रदाय रामदूताय स्वाहा॥
29. ॐ नमो हनुमते रुद्रावताराय वज्रदेहाय वज्रनखाय वज्रोष्णो वज्रनेत्राय
वज्रदन्ताय वज्रकराय रामदूताय स्वाहा॥

30. ॐ नमो हनुमते रुद्रावताराय देवदानवयक्षराक्षसभूतप्रेतपिशाचडाकिनी-
शाकिनीदुष्टग्रहबन्धनाय रामदूताय स्वाहा॥

(पञ्चमुखहनुमत्तन्त्रः)

31. ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय पूर्वमुखे सकलशत्रुसंहारकाय
रामदूताय स्वाहा॥

32. ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय दक्षिणमुखे करालवदनाय
नारसिंहाय सकलभूतप्रेतदमनाय रामदूताय स्वाहा॥

33. ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय पश्चिममुखे गरुडाय
सकलविघ्ननिवारणाय रामदूताय स्वाहा॥

34. ॐ नमो हनुमते रुद्रावताराय पञ्चवदनाय उत्तरमुखे आदिवराहाय
सकलसम्पत्कराय रामदूताय स्वाहा॥

35. ॐ नमो हनुमते रुद्रावताराय ऊर्ध्वमुखे हयग्रीवाय सकलजनवशीकरणाय
रामदूताय स्वाहा॥

(ग्रहोच्चाटनार्थम्)

36. ॐ नमो हनुमते रुद्रावताराय सर्वग्रहान् भूतभविष्यद्वर्तमान् समीपस्थान्
सर्वकालदुष्टबुद्धीनुच्चाटयोच्चाटय परबलानि क्षोभय क्षोभय मम
सर्वकार्याणि साधय साधय स्वाहा॥

37. ॐ नमो हनुमते रुद्रावताराय परकृत यन्त्रमन्त्रपराहंकारभूतप्रेतपिशाचपर-
सृष्टिविघ्नतर्जनचेटकविद्यासर्वग्रहभयं निवारय निवारय स्वाहा॥

38. ॐ नमो हनुमते रुद्रावताराय डाकिनीशाकिनीब्रह्मराक्षसकुलपिशाचोरुभयं
निवारय निवारय स्वाहा॥

(व्याधिनिवारणार्थम्)

39. ॐ नमो हनुमते रुद्रावताराय भूतज्वरप्रेतज्वरचातुर्थिकज्वरविष्णुज्वर-
महेशज्वरं निवारय निवारय स्वाहा॥

40. ॐ नमो हनुमते रुद्रावताराय अक्षिशूलपक्षशूलशिरोऽभ्यन्तरशूलपित्त-
शूलब्रह्मराक्षसशूल पिशाचकुलच्छेदनं निवारय निवारय स्वाहा॥

(भूतादिग्रहबन्धनार्थम्)

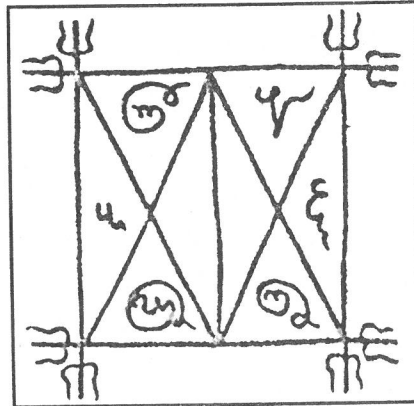
41. ॐ नमो भगवते वीरहनुमते प्रलयकालानलप्रभाज्वलनाय प्रतापवज्रदेहाय अञ्जनागर्भसम्भूताय प्रकट विक्रमवीरदैत्यदानवयक्षरक्षोगणग्रहबन्धनाय भूतग्रहनिबन्धनाय ब्रह्मबन्धनाय शाकिनीकामिनीग्रहबन्धनाय ब्रह्मराक्षग्रह-
बन्धनाय चोरग्रहबन्धनाय मारिकाग्रहबन्धनाय ऐहोहि आगच्छागच्छ आवेशयावेशय मम हृदयं प्रवेशय प्रवेशय स्वाहा॥
42. ॐ यं ह्रीं वायुपुत्राय ऐहोहि आगच्छागच्छ आवेशयावेशय श्रीरामचन्द्र
आवेशयावेशय श्रीरामचन्द्र आज्ञापयाति स्वाहा॥

(सर्वतो विजयार्थम्)

43. ॐ हूं हनुमते रुद्रात्मकाय हूं फट् स्वाहा॥
44. ॐ हं पवननन्दनाय हनुमते स्वाहा॥
45. ॐ ह्रीं यं ह्रीं रामदूताय रिपुपुरिदहनाय अक्षकुक्षीविदारणाय
अपरिमितबलपराक्रमाय रावणगिरिवज्रायुधाय ह्रीं स्वाहा॥
46. ॐ भगवते अञ्जनापुत्राय उज्जयिनीनिवासिने गुरुतरपराक्रमाय श्रीरामदूताय
लङ्कनपुरीदाहनाय यक्षराक्षससंहारकारिणे हूं फट् स्वाहा॥
47. ॐ श्रीं महाञ्जनेय पवनपुत्राऽवेशयाऽवेशय ॐ हनुमते फट्॥

(ज्ञानार्थम्)

॥ खड्गरावणबलि ॥



48. ॐ नमो हनुमते मम मदनक्षोभं संहर संहर आत्मतत्त्वं प्रकाशय
प्रकाशय हूं फट् स्वाहा॥

(बन्धमोचनार्थम्)

49. ॐ हरि मर्कट वामकरे परिमुञ्च मुञ्च शृङ्खलिकां स्वाहा॥
50. ॐ यो यो हनूमन्त फलिफलिति धिगिधिगिति हर हर हूं फट् स्वाहा॥
51. ॐ नमो भगवतेऽञ्जनेयाय शृङ्खलां त्रोटय त्रोटय बन्धमोक्षं कुरु कुरु
स्वाहा॥
52. ॐ नमो भगवते आञ्जनेयाय महाबलाय स्वाहा॥
53. ॐ नमो हनुमते आवेशयाऽवेशय स्वाहा॥
54. ॐ नमो हरिमर्कटाय स्वाहा॥
55. ॐ नमो रामदूताञ्जनेयाय वायुपत्राय महाबलाय कोलाहलसकल-
ब्रह्माण्डविश्वरूपाय सप्तसमुद्रनीरालंघनाय पिङ्गलनयनायाऽमितविक्रमाय
दृष्टिनिरालंकृताय सञ्जीविनीसञ्जीविताङ्गदलक्ष्मणमहाकपिसैन्यप्राणदाय
रामेष्टाय स्वाहा॥

(सम्पत्प्राप्त्यर्थम्)

56. ह्रीं ह्रीं हूं हों हः हनुमते श्रियं देहि दापय दापय हां ह्रीं हूं हें
हों हः श्रीं स्वाहा॥
57. ॐ नमो हनुमते रुद्रावताराय सकलसम्पत्कराय स्वाहा॥
58. ॐ वननन्दनाय रमेराम रमेराम रमेरामाः ह्रीं श्रीं क्लीं ॐ स्वाहा॥
59. ॐ श्रीं ओं ह्रीं श्रीं ह्रीं क्लीं श्रीं वित्तेश्वराय हनुमदेवताय श्रीं ह्रीं
एं ॐ स्वाहा॥

(स्वप्नदृष्टान्तार्थम् 61-62)

60. ॐ शिव हरि मर्कट मर्कटाय स्वाहा॥
61. ॐ हरि मर्कट मर्कटाय स्वप्नं दर्शय दर्शय ॐ स्वाहा॥

(भयनाशनार्थम् 63-65)

62. ॐ नमो भगवते सप्तवदनाय आद्यकपिमुखाय वीर हनुमते सर्वशत्रुसंहारणाय ठं ठं ठं ठं ठं ठं ठं ॐ नमः स्वाहा॥
63. ॐ नमो भगवते सप्तवदनाय द्वितीय नारसिंहास्याय अत्युग्रतेजोवपुषे भीषणाय भयनाशनाय हं हं हं हं हं हं हं ॐ नमः स्वाहा॥
64. रं हरिमर्कट हरिमर्कट भूतप्रेतब्रह्मराक्षसवेतालादि नाशय नाशय मर्कट मर्कटाय हरि हूं फट्॥
65. ॐ नमो हनुमते अञ्जनीगर्भसम्भूताय रामलक्ष्मणानन्दकराय कपिसैन्य-प्रकाशनाय पर्वतोत्पाटनाय सुग्रीवामात्याय रणपरोद्धाटनाय कुमारब्रह्म-चारिणे गम्भीरशब्दोदयाय ॐ ह्रां ह्रीं हूं सर्वदुष्टनिवारणाय सर्वभूतप्रेतडाकिनीशाकिनीनिवारणाय ॐ ह्रां ह्रीं हूं फट्॥

(वादविजयार्थम्)

66. ॐ नमो भगवते आञ्जनेयाय महाबलाय स्वाहा॥

(वेतालसिद्ध्यर्थम्)

67. हौं ह्रस्त्रं ख्र्त्रो ह्रसौं ह्रस्व्र्त्रो ह्रसौः हनुमते नमः॥

(रक्षार्थम्)

68. अञ्जनीगर्भसम्भूताय कपीन्द्रसचिवोत्तम रामप्रिय नमस्तुभ्यं हनुमन् रक्ष रक्ष सर्वदा॥

(बन्धिमोक्षार्थम्)

69. ॐ हरि मर्कट मर्कटाय बन्धमोक्षं कुरु स्वाहा॥

(दृष्टिदोषपरिहारार्थम्)

70. ॐ रं मङ्गल ॐ॥
71. हं हनुमते रुद्रात्मकाय हूं फट्॥

(मायाछेदनार्थम्)

72. ॐ नमो हनुमते रुद्रावताराय परमन्त्रपरयन्त्रपरतन्त्र मूढघातत्राटकचेटक-
नाशाय सर्वज्वरच्छेदकाय सर्वव्याधिनिकृन्तनाय सर्वभयप्रशमनाय
सर्वदुष्टमुखस्तम्भनाय सर्वकार्यसिद्धिप्रदाय रामदूताय हुं हुं हुं फट्
फट्॥

(हनुमद्गायत्री)

73. रामदूताय विद्महे वायुपुत्राय धीमहि तन्नो हनुमान् प्रचोदयात्॥

(सामर्थ्यावाप्त्यर्थ)

74. ॐ हां हीं हूं हैं हौं वज्रकायाय लङ्केश्वरवधाय महासेतुबन्धाय
महाशैल प्रवाह गगनेचर एहोहि महाबलपराक्रमाय भैरवायाज्ञापय
एहोहि महारौद्र दीर्घपुच्छेन वेष्टय वैरिणो भञ्जय हूं फट्॥

(षट्कर्मसिद्ध्यर्थम्)

74.

1. (आकर्षणार्थम्)

ॐ नमो मर्कट मर्कटाय लुं लुं लुं लुं लुं लुं लुं - आकर्षितसकल
सम्पत्कराय हरि मर्कट कर्मटाय ॐ॥

2. (वशीकरणार्थम्)

ॐ नमो हनुमते ऊर्ध्वमुखाय हयग्रीवाय रुं रुं रुं रुं रुं रुं रुं रुद्रमूर्तये
प्रयोजननिर्वाहकाय स्वाहा॥

3. (मारणार्थम्)

रं हां रं हीं रं हूं रं हीं रं हूं रं हैं रं हौं रं हः रुद्रावताराय
शत्रुसंहारणाय रं हां रं हीं रं हूं रं हैं रं हौं रं हः फट् स्वाहा॥

4. (विद्वेषणार्थम्)

ॐ हरि मर्कट मर्कटाय बं बं बं बं बं अमुकामुकं विद्वेषय विद्वेषय
हूं फट्॥

5. (स्तम्भनार्थम्)

ॐ नमो हनुमते पञ्चवदनय टं टं टं टं टं अमुकं स्तम्भय स्तम्भय
टं टं टं टं टं हूं फट्॥

6. (मोहनार्थम्)

ॐ ऐं श्रीं ह्रां ह्रीं हूं हस्फ्रें हस्त्रौ हस्फ्रें ह्सौं ॐ हनुमते अमुकं
मोहय मोहय हुं फट्॥

(त्रिदोषसंनिपातनिवृत्त्यर्थम्)

76. ॐ हनुमते श्रीरामदूताय नमः॥

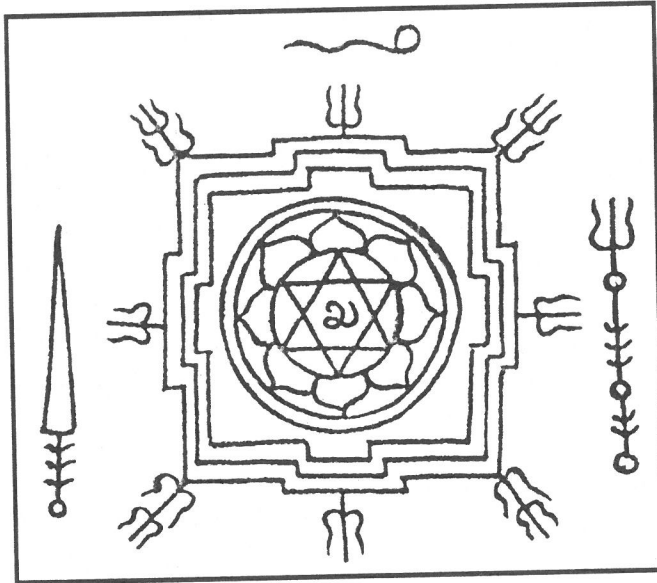
आपदामपहर्तारं दातारं सर्वसम्पदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम्॥

(हार्दचक्रजागरणार्थम्)

76. गुरवे मम अञ्जनीसूनवे नमः॥

(सर्वमनोरथपूरणार्थम्)

76. ॐ नमो भगवते महावीराय श्रीमते सर्वकामप्रदाय हुं स्वाहा॥



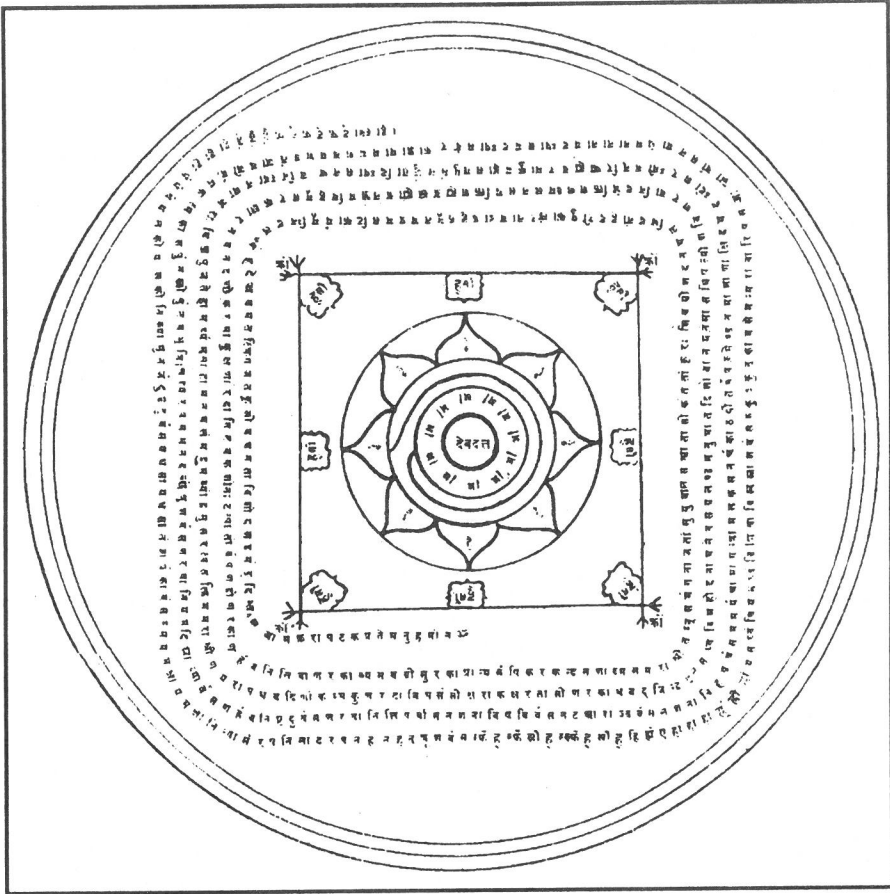
श्री हनुमद्बडवानलस्तोत्रम्

ओं अस्य श्रीहनुमद्बडवानलस्तोत्रमन्त्रस्य श्रीरामचन्द्र ऋषिः। श्रीबडवानलहनुमान् देवता। समस्तरोगप्रशमनार्थं आयुरारोग्यऐश्वर्याभिवृद्ध्यर्थं समस्तदुरितिनवारणार्थं श्रीसीतासमेतराचन्द्रप्रीत्यर्थं श्रीहनुमद्बडवानलस्तोत्रजपमहं करिष्ये॥

ॐ ह्रीं ह्रीं ॐ नमो भगवते श्रीमहाहनुमते प्रकटपराक्रम सकलदिङ्मण्डल-यशोवितान धवलीकृतजगत्त्रितय वज्रदेह रुद्रावतार लङ्कापुरीदहन उदधिबन्धन दशशिरः कृन्तन सीताश्वासन वायुपुत्र अञ्जनीगर्भसम्भूत श्रीरामलक्ष्मणानन्दकर कपिसैन्यप्राकार सुग्रीवसाहाय्यकारण पर्वतोत्पाटन कुमारब्रह्मचारिन् गम्भीरनाद सर्वपापग्रहवारण सर्वज्वरोच्चाटन डाकिनीविध्वंसन ॐ हां ह्रीं ॐ नमो भगवते महावीराय सर्वदुःखनिवारणाय ग्रहमण्डल-भूतमण्डल-सर्वपिशाचमण्डलोच्चाटन भूतज्वरैहिकज्वर-द्वयाहिकज्वरत्रयाहिकज्वर-चातुर्थिकज्वर-सन्तापज्वर-विषमज्वर-तापज्वर-माहश्वरवैष्णवज्वरान् छिन्दि छिन्दि यक्षराक्षसभूतप्रेतपिशाचान् उच्चाटय उच्चाटय ॐ हां ह्रीं हूं हैं हौं हः आं हं हं हं औं सौं एह्यैहि ॐ हं ॐ हं नमो भगवते श्रीहनुमते श्रवणचक्षुर्भूतानां शाकिनी डाकिनी विषमदुष्टानां सर्वविषं हर हर आकाशभुवन भेदय भेदय छेदय छेदय मारय मारय शोषय शोषय मोहय मोहय ज्वालय ज्वालय प्राहरय प्राहरय सकलमायां भेदय भेदय ॐ ह्रीं ह्रीं ॐ नामे भगवते महाहनुमते सर्वग्रहोच्चाटन परबलं क्षोभय क्षोभय सकलबन्धन-मोक्षणं कुरु कुरु शिरःशूलं गुल्कशूलं सर्वशरलं निर्मूलय निर्मूलय नागपाशानन्तवासुकितक्षककर्कोटकालियान् यक्षकुलजलगतविलगतरात्रिचर दिवाचरसर्पात्रिर्विषं कुरु कुरु स्वाहा राजभय चोरभय-परयन्त्र-परतन्त्र-परमन्त्र परविद्याः छेदय छेदय स्वमन्त्र-स्वयन्त्र-स्वविद्याः प्रकटय प्रकटय सर्वारिष्टान्नाशय नाशय असाध्यं साधय हूं फट् स्वाहा॥

ॐ नमो भगवते विचित्रवीरहनुमते प्रलयकालानलप्रज्वलनाय प्रतापवज्रदेहाय अञ्जनीगर्भसम्भूताय प्रकटविक्रमवीरदैत्य-दानव-यक्ष-रक्षोगण-ग्रह-बन्धनाय भूतग्रह-बन्धनाय प्रेतग्रहबन्धनाय काकिनीकामिनीग्रहबन्धनाय एह्यैहि, आगच्छागच्छ, आवेशयावेशय मम हृदये प्रवेशय प्रवेशय, स्फुर, स्फुर प्रस्फुर प्रस्फुर सत्यं कथय व्याघ्रमुखबन्धन शत्रुमुखबन्धन सर्पमुखबन्धन सर्वमुखबन्धन नारीमुखबन्धन सभामुखबन्धन लङ्काप्रासादभञ्जन अमुकं मे वशमानय क्लीं क्लीं क्लीं ह्रीं श्रीं श्रीं राजानं वशमानय श्रीं ह्रीं क्लीं स्त्रीणां आकर्षयकर्षय शत्रून्मर्दय मर्दय मारय मारय चूर्णय स्वे स्वे श्रीरामचन्द्राज्ञया मम कार्यसिद्धिं कुरु कुरु ॐ हां ह्रीं हूं हैं हौं हः फट् स्वाहा विचित्रवीरहनुमन् मम सर्वशत्रून् भस्मसात्कुरु कुरु हन हन हूं फट् स्वाहा॥

असाध्यसाधक स्वामिन् असाध्यं तव किं वद।
रामदूत महोत्साह मामभीष्टं प्रसाधय॥



हनुमत्धारण यन्त्रः (पृ. 411)

108 NAMES OF HANUMĀN

(from Kālikā-rahasya)

श्रीमदाञ्जनेयाष्टोत्तरशतनामावलिः॥

आञ्जनेयो महावीरो हनुमान्मारुतात्मजः।
तत्त्वज्ञानप्रदः सीतादेवीमुद्राप्रदायकः॥1॥

अशोकवनिकाछेत्ता सर्वमायाविभञ्जनः।
सर्वबन्धविमोक्ता च रक्षोविध्वंसकारकः॥2॥

परविद्यापरीहारः परशौर्यविनाशनः।
परमन्त्रनिराकर्ता परयन्त्रप्रभेदकः॥3॥

सर्वग्रहविनाशी च भीमसेनसहायकृत्।
सर्वदुःखहरः सर्वलोकचारी मनोजवः॥4॥

पारिजातद्रुमूलस्थः सर्वमन्त्रस्वरूपवान्।
सर्वतन्त्रस्वरूपी च सर्वयन्त्रात्मकस्तथा॥5॥

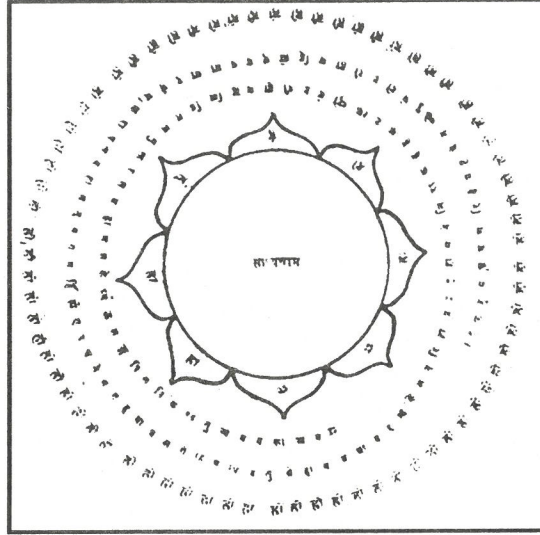
कपीश्वरो महाकायः सर्वरोगहरः प्रभुः।
बलसिद्धिकरः सर्वविद्यासम्पत्प्रदायकः॥6॥

कपिसेनानायकश्च भविष्यच्चतुराननः।
कुमारब्रह्मचारी च रत्नकुण्डदीप्तिमान्॥7॥

सञ्चलद्वालसन्नद्धलम्बमानशिखोज्ज्वलः।
गन्धर्वविद्यातत्त्वज्ञो महाबलपराक्रमः॥8॥

कारागृहविमोक्ता च शृङ्खलाबन्धमोचकः।
सागरोत्तारकः प्राज्ञो रामदूतः प्रतापवान्॥9॥

वानरः केसरी सुतः सीताशोकनिवारकः।
अञ्जनागर्भसम्भूतो बालार्कसदृशाननः॥10॥



विभीषणप्रियकरो दशग्रीवकुलान्तकः।
 लक्ष्मणप्राणदाता च वज्रकायो महाद्युतिः॥11॥
 चिरञ्जीवी रामभक्तो दैत्यकार्यविघातकः।
 अक्षहन्ता काञ्चनाभः पञ्चवक्त्रो महातपः॥12॥
 लङ्किणीभञ्जनः श्रीमान् सिंहिकाप्राणभञ्जनः।
 गन्धमादनशैलस्थो लङ्कापुरविदाहकः॥13॥
 सुग्रीवसचिवो धीरः शूरो दैत्यकुलान्तकः।
 सुरार्चितो महातेजा रामचूडामणिप्रदः॥14॥
 कामरूपी पिङ्गलाक्षो वार्धिमैनाकपूजितः।
 कबलीकृतमार्तण्डमण्डलो विजितेन्द्रियः॥15॥
 रामसुग्रीवसन्धाता महारावणमर्दनः।
 स्फटिकाभो वागधीशो नवव्याकृतिपण्डितः॥16॥
 चतुर्बाहुर्दीनबन्धुर्महात्मा भक्तवत्सलः।
 सञ्जीवनगाहर्ता शुचिर्वाग्मी दृढव्रतः॥17॥
 कालनेमिप्रमथनो हरिमर्कटमर्कटः।
 दान्तः शान्तः प्रसन्नात्मा शतकण्ठमदापहृत्॥18॥

योगी रामकथालोलः सीतान्वेषणपण्डितः।

वज्रदंष्ट्रो वज्रनखो रुद्रवीर्यसमुद्भवः॥19॥

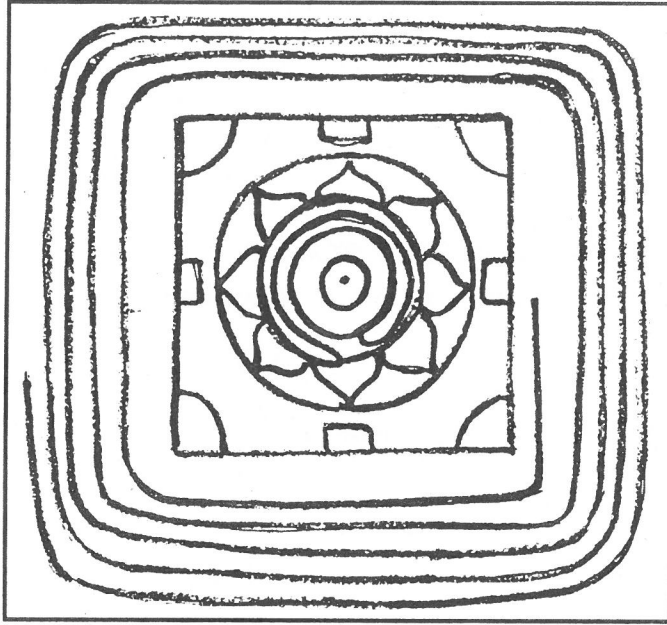
इन्द्रजित्वर्षितामोघब्रह्मास्त्रविनिवारकः।

पार्थधजाग्रसंवासी शरपञ्चरभेदकः।

दशबाहुलोकपूज्यो जाम्बवत्प्रीतिवर्धनः॥20॥

इत्येवं श्रीहनुमतो नाम्नामष्टोत्तरं शतम्।

यः पठेच्छृणुयान्नित्यं सर्वान्कामानवाप्नुयात्॥21॥



HANUMAN-MANTRAPRAYOGA

(From Mantra-mahodadhi)

हनुमन्मन्त्रप्रयोगविधिः

(Mantroddhāra)

अथोच्यन्ते हनुमतो मन्त्राःस्वर्वेष्टसिद्धये।

इन्द्रस्वरेन्दुसंयुक्तो वराहोहसफाग्नयः॥1॥

हौं is the first seed; ह स् फ र = हस्फ्रं is the second seed)

झिण्टीशबिन्दुसंयुक्ताद्वितीयं बीजमीरितम्।

गदी (ख) पान्ताग्निरुद्रेन्दुसंयुतः स्यात्तृतीयकम्॥2॥

(ख, फ, agni र् = ख्रं is the third seed)

हसरासमुचन्द्राढ्याश्चतुर्थहसखाःफराः।

(ह स् र् = हस्त्रौ is the fourth seed)

(ह स् ख् फ र् = हस्ख्रं is the fifth seed)

शिवेन्द्राढ्याःपञ्चमः स्याद्धसौमबिन्दुगौपरम्॥3॥

(ह स् = हसौं is the sixth seed)

डेयुतोहनुमाऽन्हार्द (नमः) मन्त्रोऽयं द्दशाक्षरः।

1. हौं हृदयाय नमः
2. हस्फ्रं शिरसे स्वाहा।
3. ख्रं शिखायै वषट्।
4. हस्त्रौ कवचाय हुं।
5. हस्ख्रं नेत्रत्रयाय वौं षट्।

हसों अस्त्राय फट् हनुमते नमः॥
 रामचन्द्रो मुनिश्चास्य जगतीछन्द ईरितम्॥4॥
 हनुमान्देवता बीजं षष्ठं शक्तिद्वितीयकम्।
 षड्बीजैरङ्गषट्कं स्यान्मूर्ध्नि भाले दृशोर्मुखे॥5॥

(Ṣaḍaṅga-nyāsa)

कण्ठे च बाहुद्वितये हृदि कुक्षौ च नाभितः।
 लिङ्गे जानुद्वये वणान्क्रमान्यसेत्॥6॥

(Pada-nyāsa)

षड्बीजानि पदद्वन्द्वे भाले मुखे हृदि।
 नाभावूर्वोर्जङ्घयोश्च पादयोर्विन्यसेत्क्रमात्॥7॥

(Dhyāna)

बालार्कायुततेजसं त्रिभुवनप्रक्षोभकं सुन्दरम्
 सुग्रीवादिसमस्तवानरगणैः संसेव्यापादाम्बुजम्।
 नादेनैव समस्तराक्षसगणान्संत्रासयन्तं प्रभुं
 श्रीमद्रामपदाम्बुजस्मृतिरजं ध्यायामि वातात्मजम्॥8॥

(Japa and homa)

एवं ध्यात्वा जपेदर्कसहस्रं जितमानसः।
 दशांशं जुहुयाद् व्रीहीन्ययोदध्याज्यसंयुतान्॥9॥

(Aṅga-pūjā in āvaraṇa)

केसरेष्वङ्गपूजा स्यादलेष्वन्यास्तदाह्वयन्॥10॥
 रामभक्तो महातेजा कपिराजो महाबलः।
 द्रोणाद्रिहारको मेरुपीठकार्चनकारकः॥11॥
 दक्षिणाशाभास्करश्चसर्वविघ्ननिवारकः।
 एवं नामानि सम्पूज्य दलाग्रेषु च वानरान्॥12॥
 सुग्रीवमङ्गदं नीलं जाम्बवन्तं नलं तथा।
 सुषेणं द्विविदं मैन्दं पूजयेद्विष्पतीनपि॥13॥

(Mantra-prayoga)

एवं सिद्धे मनौ मन्त्री स्वपरेष्टं प्रसाधयेत्।
 कदलीबीजपूराप्रफलैर्हुत्वा सहस्रकम्॥14॥
 द्वाविंशतिब्रह्मचारिविप्रान्सम्भोजयेदथ।
 एवं कृते महाभूतविषचौराद्युपद्रवाः॥15॥
 नश्यन्ति क्षणमात्रेण विद्वेषिग्रहदानवाः।
 अष्टोत्तरशतं वारिमन्त्रितं विषनाशनम्॥16॥
 रात्रौ नवशतं मन्त्रं जपेद्दशदिनावधि।
 यो नरस्तस्य नश्यन्ति राजशत्रूत्थभीतयः॥17॥
 अभिचारोत्थभूतोत्थज्वरे तन्मन्त्रितैर्जलैः।
 भस्मभिः सलिलैर्वापि ताडयेज्ज्वरिणः क्रुधा॥18॥
 दिनत्रयाज्ज्वरान्मुक्तःससुखं लभते नरः।
 तन्मन्त्रितौषधं जग्ध्वा नीरोगो जायते ध्रुवम्॥19॥
 तन्मन्त्रितं पयः पीत्वा योद्धुं गच्छेन्मनुं जपन्।
 तज्जप्तभस्मलिप्ताङ्गः शस्त्रसंघैर्न बाध्यते॥20॥
 शस्त्रक्षतं व्रणः शोफो लतास्फोटोऽपि भस्मना।
 त्रिमन्त्रितेन संस्पृष्टः शुष्यन्त्यचिरतो नृणाम्॥21॥
 सूर्यास्तमयमारभ्य जपेत्सूर्योदयावधि।
 कीलकं भस्म चादाय सप्ताहावधि संयतः॥22॥
 निखनेद्भस्मकीलौ तौ विद्विषां द्वार्यलक्षितम्।
 विद्वेषं मिथ आपन्नाः पलायन्तेऽरयोऽचिरात्॥23॥
 अभिमन्त्रितभस्माम्बुदेहचन्दनसंयुतम्।
 खाद्यादियोजितं यस्मै दीयते स च दासवत्॥24॥
 क्रूराश्च जन्तवोऽनेन भवन्ति विधिना वशाः।
 ईशानदिक्स्थिमूलेन भूतांकुशतरोः शुभाम्॥25॥

(Magical-rites)

अंगुष्ठमात्रां प्रतिमां प्रविधाय हनूमतः।
 प्राणसंस्थापनं कृत्वा सिन्दूरैः परिपूज्य च॥26॥
 गृहस्याभिमुखे द्वारे निखनेन्मन्त्रमुच्चरन्।
 भूताभिचारचौराग्निविषरोगनृपोद्भवाः॥27॥
 सञ्जायन्ते गृहे तस्मिन् कदाचिदुपद्रवाः।
 प्रत्यहं धनपुत्राद्यैरेधते तद्गृहं चिरम्॥28॥
 निशि श्मशानभूमिस्थौ भस्मना मृत्प्रयापि वा।
 शत्रोः प्रतिकृतिं कृत्वा हृदि नाम समालिखेत्॥29॥
 कृतप्राणप्रतिष्ठां तां भिन्द्याच्छस्त्रैर्मनुं जपन्।
 मन्त्रान्ते प्रोच्चरेच्छत्रोर्नाम छिन्धि च भिन्धि च॥30॥
 मारयेति च तस्यान्ते दन्तैरोष्ठांनिपीड्य च।
 पाणयोस्तले प्रपीड्याथ त्यक्त्वा तां सदनं व्रजेत्॥31॥
 एवं सप्तदिनं कुर्वन्हत्याच्छत्रुं शिवावितम्।
 अर्द्धचन्द्राकृते कुण्डे स्थण्डिले वा हुतं चरेत्॥32॥
 मुक्तकेशः श्मशानस्थे लवणराजिकायुतैः।
 उन्मत्तफलपुष्पैश्च नखरोमविषैरपि॥33॥
 काककौशिकगृध्राणां पक्षैः श्लेष्मातकाक्षजैः।
 समिद्धैश्च त्रिशतं दक्षिणाशामुखो निशि॥34॥

(Vetāla-sāadhanā)

सप्तघसानिदं कुर्वन्मारयेद्रिपुमुद्धतम्।
 शतषट्कं जपेद्रात्रौ श्मशाने दिवसत्रयम्॥35॥
 ततो वेताल उत्थाय वदेद्भाविशुभाशुभम्।
 उदितं कुरुते सर्वं किङ्करीभूय मन्त्रिणः॥36॥

(Bandī-mocana)

हनुमत्प्रतिमां भूमौ विलिखेत्तत्पुरो मनून्।
 साध्यनाम द्वितीयान्तं विमोचय विमोचय॥37॥

तत्सर्वं मार्जयेद्द्वामहस्तेनाथ पुनर्लिखेत्।
 एवमष्टोत्तरशतं (108 times) लिखित्वा मार्जयेत्पुनः॥38॥
 एवं कृते पराधीनो मुच्यते निगडाक्षणात्।
 एवं विद्वेषणादीनि कुर्यात्तत्पल्लवं लिखन्॥39॥

(the homa for practical ends)

वश्यकथं सर्षपैर्होमो विद्वेषे करवीरजैः।
 कुसुमैरिध्मकाष्ठैर्वा जीरकैर्मरीचैरपि॥40॥
 ज्वरे दूर्वागुडूचीभिर्दध्ना क्षीरेण वा घृतैः।
 शूले होमः कुबेराक्षैरेरण्डसमिधा तथा॥41॥
 तैलाक्ताभिश्च निर्गुण्डीसमिद्धिर्वा प्रयत्नतः।
 सौभाग्ये चन्दनैश्चन्द्रैरोचनैर्लालवङ्गकैः॥42॥
 सुगन्धिपुष्पैर्वस्त्राप्त्यै तत्तद्धान्यैः तदाप्तये।
 तत्पादरजसा राजीलवणाक्तेन मृत्यवे॥43॥

(Phala)

किम्बहूक्तैर्विषे व्याधौ शान्तौ मोहे च मारणे।
 विवादे स्तम्भने द्यूतभूतभीतौ च सङ्कटे॥44॥
 वश्ये युद्धे नृपद्वारे समरे चौरसङ्कटे।
 मन्त्रोयं साधितो दद्यादिष्टसिद्धिं ध्रुवं नृणाम्॥45॥

(Dhāraṇa-yantra)

वक्ष्ये हनुमतो यन्त्रं सर्वसिद्धिप्रदायकम्।
 वलयत्रितयं लेख्यं पुच्छाकारसमन्वितम्॥46॥
 साध्यनाम लिखेन्मध्ये पाशबीजप्रवेष्टितम्।
 उपर्यष्टदलं कृत्वा वर्मपत्रेषु संलिखेत्॥47॥
 वलयं बहिरालिख्य तद्वहिश्चतुरस्रकम्।
 चतुरस्रस्य रेखाग्रे त्रिशूलानि समालिखेत्॥48॥

भूपुरस्याष्टवज्रेषु हसौबीजं तु लिखेत्ततः।
 कोणेष्वंकुशमालिख्य मालामन्त्रेण वेष्टयेत्॥49॥
 तत्सर्वं वेष्टयेद्यन्त्रं वलयत्रितयेन च।
 वस्त्रे शिलायां फलके ताम्रपात्रेऽथ कुड्यके॥50॥
 भूर्जे वा ताडपत्रे वा रोचनानाभिकुंकुमैः।
 यन्त्रमेतस्समालिख्य त्यक्ताशो ब्रह्मचर्यवान्॥51॥
 कपेः प्राणान्प्रतिष्ठाप्य पूजयेत्तं यथाविधि।
 सर्वदुःखनिवृत्त्यै तद्यन्त्रमात्मनि धारयेत्॥52॥
 ज्वरमार्यभिचारघ्नं सर्वोपद्रवशान्तिकृत्।
 योषितामपि बालानां धृतं जनमनोहरम्॥53॥

(Mālā-mantra)

मालामन्त्रमथो वक्ष्ये प्रणवोवाग्घरिप्रिया।
 दीर्घत्रयान्विता माया पूर्वोक्तं कूटपञ्चकम्॥54॥
 तारो नमो हनुमते प्रकटान्ते पराक्रम।
 आक्रान्तदिङ्मण्डलतोयशोवीति चतान च॥55॥
 धवलीकृतवर्णान्ते जगत्त्रितयवज्र च।
 देहज्वलदग्निसूर्यकोट्यन्ते तु समप्रभ॥56॥
 तनूरुहपदं रुद्रावतारपदमीरयेत्।
 लङ्कपुरीदहान्तेनोदधिलङ्घनवर्णकाः॥57॥
 दशग्रीवशिरः पश्चात्कृतान्तकपदं ततः।
 सीताश्वासनवाय्वन्ते सुतशब्दमुदीरयेत्॥58॥
 अञ्जनागर्भसम्भूतश्रीरामान्ते तु लक्ष्मणा।
 नन्दकान्ते रकपिचसैन्यप्राकारवर्णकाः॥59॥
 सुग्रीवसख्यकावर्णा रणवालिनिबर्हण।
 कारणद्रोणपर्वान्ते तोत्याटनपदं वदेत्॥60॥
 अशोकवनवोत्यन्तदारणाक्षकुमारक।
 छेदनान्ते वनपदं रक्षाकरसमूह च॥61॥

विभञ्जनान्ते ब्रह्मास्त्रब्रह्मशक्तिग्रसेति च।
 लक्ष्मणान्ते शक्तिभेदनिवारणपदं पुनः॥62॥
 विशल्यौषधिवर्णान्ते समानयनवर्णकाः।
 बालोदितान्ते भान्वते मण्डलग्रसनेति च॥63॥
 राक्षसीसंघवर्णान्ते विदारण च कुम्भ च।
 कर्णादिवधशब्दान्ते परायणपदं वदेत्॥65॥
 श्रीरामभक्तिशब्दान्ते तत्परेति समुद्र च।
 व्योमद्रुमलङ्घनेति महासामर्थ्यमिति च॥66॥
 महातेजः पुंजवीत्यन्ते राजमानपदं पुनः।
 स्वामिवचनसम्पादितार्जुनान्ते च संयुगे॥67॥
 सहायान्ते कुमारेति ब्रह्मचारिन्यदं वदेत्।
 गम्भीरशब्दोऽत्रिर्वायुर्दक्षिणाशापदं पुनः॥68॥
 मार्तण्डमेरुशब्दांते सकलेति पदं वदेत्।
 पीठिकार्चनशब्दांते सकलेति पदं पुनः॥69॥
 मन्त्रागमाचार्य्य मम सर्वग्रहविनाशन।
 सर्वज्वरोच्चाटनेति सर्वविषविनाशन॥70॥
 सर्वापत्तिनिवारणसर्वदुष्टेति संपठेत्।
 निबर्हणपदं सर्वव्याघ्रादिभयतत्परम्॥71॥
 निवारणसर्वशत्रुच्छेदनेति पदं मम।
 परस्य च त्रिभुवनपुंस्त्रीनपुंसकात्मकम्॥72॥
 सर्व जीवपदं पश्चाज्जातं वशययुगमकम्।
 ममाज्ञाकारकं पश्चात्संपादय पदद्वयम्॥73॥
 नानानामपदं धेयान्सर्वान् राज्ञः ससंपठेत्।
 परिवारात्ममेत्यन्ते सेवकान्कुरु युगमकम्॥74॥
 सर्वशस्त्रास्त्रवीत्यन्ते षाणिविध्वंसयद्वयम्।
 मायादीर्घत्रयोपेताहात्रयं चैहियुगमकम्॥75॥

विलोमपञ्चकूटानि सर्वशत्रून्हनद्वयम्।
 परदान्तेलानि परसैन्यानि क्षोभयद्वयम्॥76॥
 मम सर्वकार्यजातं साधयद्वितयं ततः।
 सर्वदुष्टदुर्जनान्ते मुखानि कीलयद्वयम्॥77॥
 घेत्रयं हात्रयं वर्मत्रितयं फट्त्रयं ततः।
 वह्निप्रियांतो मन्त्रोयं मालासंज्ञोऽखिलेष्टदः॥78॥
 अष्टाशीत्युत्तराः पञ्चशतवर्णामनोःस्मृताः।
 महोपद्रवसंपाते स्मृतो यं दुःखनाशनः॥79॥

(Pañca-kūṭa-mantra)

द्वादशाणान्तिमान्वर्णान्विष्टत्यक्तवैकं तथादिमम्।
 पञ्चकूटात्मको मन्त्रो निखिलाभीष्टसाधकः॥80॥
 मुनी रामोथ गायत्रीछन्दो देवःकपीश्वरः।
 पञ्चबीजैःसमस्तेन षडंगं मुनिभिः स्मृतम्॥81॥
 रामदूता लक्ष्मणांते प्राणदाताञ्जनासुतः।
 सीताशोकविनाशोऽथ लंकाप्रासादभञ्जनः॥82॥
 हनूमदाद्याःपञ्चैते बीजाद्या डेसमन्विताः।
 षडंगमन्त्राःसंदिष्टा ध्यानपूजादिपूर्वकम्॥83॥
 (ॐ) (ऐं) (श्रीं)

(Ekādaśākṣara-mantra)

तारोवाक्कुमलामायादीर्घत्रयसमन्विताः (ह्रां ह्रीं हूं) पञ्चकूटानि (ड्स्फ्रें
 ख्रें ह्रसौं ह्रस्व्रें ह्रसौः) मन्त्रोऽयं रुद्राणोऽभीष्टसिद्धिदः॥84॥

(Aṣṭādaśākṣara-mantra)

अर्चनापूर्ववच्चास्य परो मन्त्रोभिधीयते।
 हृदयं (नमः) भगवान्देवं (भगवते) आञ्जनेयमहाबलौ (आञ्जनेयाय
 महाबलाय)॥85॥

तद्वद्वह्निप्रियांतो यं मनुरष्टादशाक्षरः।
 मुनिरीश्वर एवास्यानुष्टुप्छन्दःसमीरितम्॥86॥
 हनुमान्देवता बीजं हुं शक्तिर्वह्निवल्लभा।
 आञ्जनेयो रुद्रमूर्तिर्वायुपुत्रस्तथैव च॥87॥
 अग्निगर्भो रामदूतो ब्रह्मास्त्रविनिवारणः।
 एतैर्देवैः षडङ्गानि कृत्वा ध्यायेत्कपीश्वरम्॥88॥

(Dhyāna)

दहनतप्तसुवर्णसमप्रभं भयहरं हृदये विहिताञ्जलिम्।
 श्रवणकुण्डलशोभिमुखाम्बुजं नमत वानरराजमिहाद्भुतम्॥89॥

(Japa and homa)

अयुतं प्रजपेन्मन्त्रं दशांशं जुहुयात्तिलैः।
 वैष्णवे पूजयत्योठे पूर्ववत्कपिनायकम्॥90॥
 जितेन्द्रियो नक्तभोजी प्रत्यहं साष्टकं शतम्।
 जपित्वा क्षुद्ररोगेभ्यो मुच्यते दिवसत्रयात्॥91॥
 भूतप्रेतपिशचादिनाशायैवं समाचरेत्।
 महारोगनिवृत्त्यै तु सहस्रं प्रत्यहं जपेत्॥92॥
 यताशनोऽयुतं नित्यं जपन्ध्यायन्कपीश्वरम्।
 राक्षसौघं विनिघ्नन्तमचिराज्जयति द्विषम्॥93॥
 सुग्रीवेण समं रामं संदधानं स्मरन्कपिम्।
 प्रजप्यायुतमेतस्य सन्धिं कुर्याद्विरुद्धयोः॥94॥
 लङ्कानं दहन्तं तं ध्यायन्नयुतं प्रजपेन्मनुम्।
 शत्रूणां प्रदहेद् ग्रामानचिरादेव साधकः॥95॥
 प्रयाणसमये ध्यायन्हनुमन्तं मनुं जपन्।
 यो याति सोऽचिरात्स्वेष्टं साधयित्वा गृहं व्रजेत्॥96॥
 यः कपीशं सदा गेहे पूजयेज्जपतत्परः।
 आयुर्लक्ष्यौ प्रवर्द्धेते तस्य न श्यन्त्युपद्रवाः॥97॥

शार्दूलतस्करादिभ्यो रक्षेन्मनुरयं स्मृतः।
 प्रस्वापकाले चौरैभ्यो दुष्टस्वप्नादपि ध्रुवम्॥98॥
 पवनद्वितयं सद्योजातयुक्तं हनुपदम्।
 महाकालः शशांकढ्यः कामिकाफलकःक्रिया॥99॥
 सनेत्राणां तमीनोगसातोगितआयुरा।
 षलोहितं रुडाहेति वेदनेत्राक्षरो मनुः॥ (24 letters) ॥100॥

(pliha-nivāraka-mantra)

प्लीहरोगहरश्चास्य मुन्याद्यं पूर्ववन्मतम्।
 प्लीहयुक्तोदरे स्थाप्यं नागवल्लीदलं शुभम्॥101॥
 तदुपर्यष्टगुणितं वस्त्रमाच्छादयेत्ततः।
 वंशजं शकलं तस्योपरि मुञ्चेत्कपिं स्मरन्॥102॥
 आरण्यप्रस्तरोत्पन्ने वह्नौ यष्टिं प्रतापयेत्।
 बदरीतरुसंभूतां मन्त्रेणानेन सप्तशः॥103॥
 तथा संताडयेद्वंशं शकलं जठरस्थितम्।
 सप्तकृत्वःप्लीहारोगो नश्यत्येव नृणां क्षणात्॥104॥
 (ॐ यो यो हनुमन्त फलफलित धगधगित आयुराषपरुडाह॥)
 पुच्छाकारे सुवसने लेखिन्या कोकिलोत्थया।
 अष्टागन्धैर्लिखेद्रूपं कपिराजस्य सुन्दरम्॥105॥
 तन्मध्ये प्रादशार्णं तु शत्रुनामयुतं लिखेत्।
 तेन मन्त्राभिजप्तेन शिरोबद्धेन भूमिपः॥106॥

(Vijaya-dhvaja)

जयत्यरिगणं सर्वं दर्शनादेव निश्चितम्।
 युद्धे जिगीर्षुर्नृपतिः पूर्वोक्तं लेखयेद्ध्वजे॥107॥
 ध्वजमादायोपरागे सस्पर्शान्मोक्षणावधि।
 मातृकां जापयेत्पश्चाद्दशांशेन च हावयेत्॥108॥

सर्षपैस्तिलसंमिश्रैःसंस्पर्शान्मोक्षणावधि।
गजस्थं तं ध्वजं दृष्ट्वा पलायन्तेऽरयोऽचिरात्॥109॥

(Rakṣā-yantra)

अथो हनुमतो यन्त्रं वक्ष्ये रक्षाविधायकम्।
लिखेदष्टदलं पद्मं साध्याख्यायुतकर्णिकम्॥110॥
दलेष्वष्टार्णमालिख्य मालामन्त्रेण वेष्टयेत्।
तद्बहिर्माययावेष्ट्य प्राणस्थापनमाचरेत्॥111॥
लिखितं स्वर्णलेखिन्या दले भूर्जतरोःशुभे।
रोचनाकुंकुमाभ्यां तु वेष्टितं कनकादिभिः॥112॥
सम्पातसाधितं यन्त्रं भुजं वा मूर्ध्नि धारयेत्।
रणे जयमवाप्नोति व्यवहारे दुरोदरे॥113॥
ग्रहैर्विघ्नैः विषैःशस्त्रैश्चौरैर्नैवाभिभूयते।
रोगान्सर्वानपाकृत्य चिरं जीवति भाग्यवान्॥114॥

(Aṣṭākṣara-mantra)

वियदग्नियुतं दीर्घषट्काद्यं तारसम्पुटम्।
अष्टावर्णो मन्त्र आख्यातो मूलमन्त्रोऽथ कथ्यते॥115॥
(ॐ हां हीं हूं हैं हौं हः ॐ)॥

(Mālā-mantroddhāra)

वज्रकायवज्रतुण्डकपिलेत्यथ पिंगल
ऊर्ध्वकेश महावर्ण बल रक्तमुखेति च॥116॥
तडिज्जिह्व महारौद्र दंष्ट्रोत्कटक हृदयम्।
करालिने महादृढप्रहारित्रितिवर्णकाः॥117॥
लंकेश्वरवधायान्ते महासेतुपदं ततः।
बन्धान्ते च महाशैलप्रवाहगगनेचर॥118॥
एहोहि भगवन्त्रंते महाबलपराक्रम।
भैरवाज्ञापयैहोहि महारौद्रपदं पुनः॥119॥

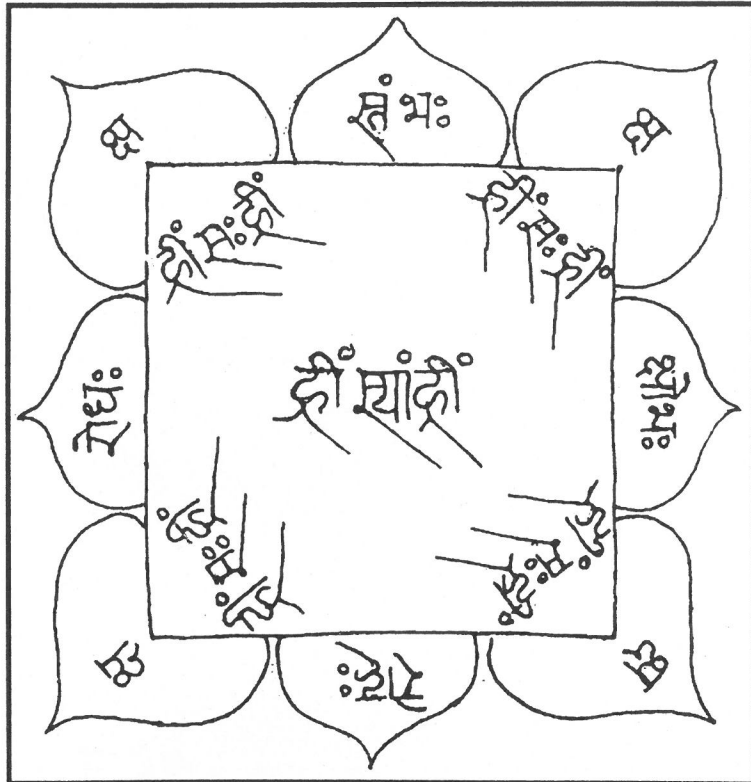
दीर्घपुच्छेन वर्णान्ते वेष्ट्यान्ते तु वैरिणम्।
भञ्जयद्वितयं फट्प्रणवादिसमीरितः॥120॥

बाणनेत्रेन्दुवर्णोयं (125) मालामन्त्रोऽखिलेष्टदः।
युद्धे जप्तो जयं दद्याद्व्याधौ व्याधिविनाशनः॥121॥

(ॐ वज्रकाय वज्रतुण्ड कपिल पिङ्गल ऊर्ध्वकेश महाबल रक्तमुख तडिञ्जिह्व
महारौद्र दंष्ट्रोत्कटक ह ह करालिने महादृढप्रहारिन् लङ्केश्वरवधाय महासेतुबन्ध
महाशैल प्रवाह गगनेचर एहोहि भगवन् महाबलपराक्रम भैरवाज्ञापय एहोहि महारौद्र
दीर्घपुच्छेन वैरिणं भञ्जय भञ्जय हुं फट्॥)

अष्टार्णमालामन्त्रोस्तु मुन्याद्यर्च्यं तु पूर्ववत्।
भूरिणा किमिहोक्तेन सर्वं दद्यात्कपीश्वरः॥122॥

(इति मन्त्रमहोदधौ त्रयोदशस्तरङ्गः)



Sarvatra-Jayada-Yantra