

Learn the Hanuman Chalisa in 40 Days

Day 1

Happy New Year!

Here at the ashram we began the new year by chanting the Hanuman Chalisa 108 times starting at 1:08 pm on New Year's Eve and finishing after midnight. This auspicious praise-poem containing "chalise" or "forty" verses in praise of Lord Hanuman was especially beloved by Maharaj-ji who said,

"People don't know-every line of the Hanuman Chalisa is a maha mantra"

To begin 2014 we will be posting a verse from the Hanuman Chalisa with word by word English translation and brief commentary each day for the first forty days of the new year.

May reading it bring you "bliss and release from bondage".

Jai Gurudev!

Jai Hanuman!

We gratefully acknowledge Professor Philip Lutgendorf and Ram Rani Rosser for their translations.

Sri Hanumana Chalisa

Forty Verses in Praise of Sri Hanuman

mangala murati maaruta nandana,
sakala amangala mula nikandana (2x)

Son of the wind, embodiment of blessings and auspiciousness,
you destroy the root of all that is inauspicious.

Invocation:

shri guru charana saroja raja

nija mana mukuru sudhaari,

Shri Guru - respected Guru
charana - feet
saroja -lotus
raja -dust
nija - own
manu - heart
mukuru -mirror
sudhaari -purify

Having polished the mirror of my heart with the dust of my Guru's lotus feet,

**baranau raghubara bimala jasu
jo daayaku phala chaari**

baranau - describe
Raghubara -Ram's
bimala -pure
jasu - purify
jo -that
daayaku -gives
phala -fruit
chaari -four

I sing the pure fame of the best of the Raghus, which bestows the four fruits of life.

The traditional "four fruits" or goals of life are righteousness (dharma), prosperity (artha), pleasure (kaama) and spiritual liberation (mokshya).

**buddhi hina tanu jaanike,
sumirau pavana kumaara**

buddhi - intelligence
hina - without
tanu - body
jaanike - know
sumirau -remember

pavana - wind
kumaara - son

Knowing this body to be devoid of intelligence, I recall the Son of the Wind.

**bala buddhi vidyaa dehu mohi
harahu kalesa bikaara.**

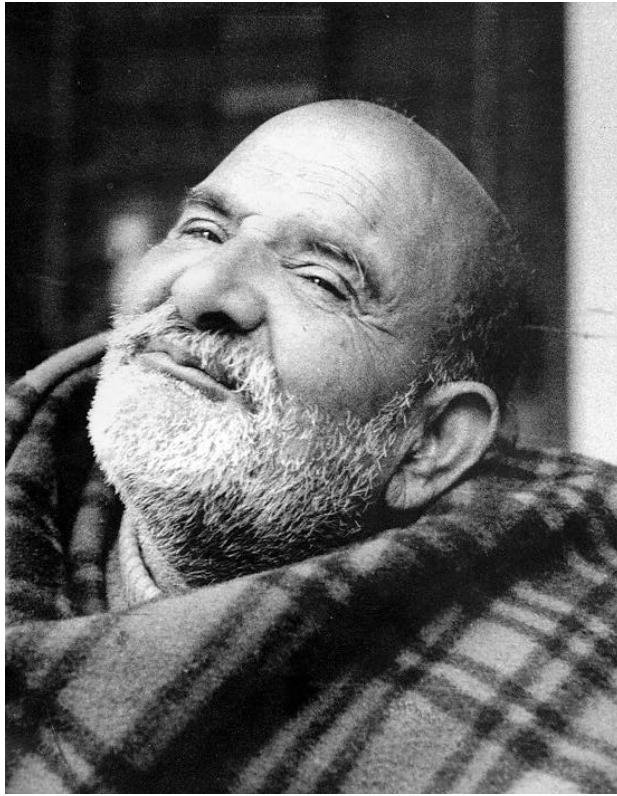
bala - strength
budhi vidyaa - intelligence/wisdom
dehu - give
mohi - me
harahu - remove
kalesa - suffering
bikaara - impurity

Grant me strength, intelligence and wisdom and remove my sorrows and shortcomings.

siya vara raamachandra pada jai sharanam

Siyaa - Sita's
vara - husband
Raamachandra - Ramachandra
pada - feet
jai -victory to
sharanam - shelter

Hail to the refuge of the feet of Sita's husband, Ramachandra.



Day 2

Verse 1

**jaya hanumaana gyaana guna saagara
jaya kapisha tihu loka ujaagara.**

Jaya Hanumaana- Hail Hanumana
gyaana – wisdom
guna - virtue
saagara – ocean
jaya -hail
Kapisha - Lord of the Monkeys
tihu - three
loka - world
ujaagara – enlighten/awaken

Victory to Hanuman, ocean of wisdom and virtue, hail Monkey Lord, illuminator of the three worlds.

"Listen, Hanuman," said Rama; "no god or man or sage that has ever been born into this world has been such a benefactor to me as you. What service can I do you in return? When I think of it, I am unable to look you in the face. Upon reflection, my son, I have come to the conclusion that I cannot ever repay you." Again and again as the protector of the gods gazed on Hanuman, his eyes filled with tears and his whole body quivered with emotion.

When Hanuman heard what his Lord said and gazed on his face and body beaming with delight, he experienced a thrill of joy all over his body and fell at his feet, crying out in the ecstasy of devotion, "Save me, save me, O Blessed Lord!" [from the clutches of egotism]

Again and again the Lord sought to raise him up, but he was so absorbed in love that he would not rise. The lotus hands of the Lord rested on his head. Gauri's lord (Shiva) was overcome by emotion when he recalled that scene. But again, composing himself, Shiva resumed the most charming narrative. The Lord raised Hanuman and clasped him to his heart; then he took him by the hand and seated him close by his side and said, "Tell me Hanuman, how could you contrive to burn Ravana's stronghold of Lanka, a most impregnable fortress?"

When Hanuman found the Lord so gracious, he replied in words of singular modesty: "A monkey's greatest valour lies in his skipping about from one branch to another. That I should have been able to leap across the ocean, burn the golden city, slay the demon host and lay waste the Ashoka grove was all due to your might Raghunath; in no sense was the strength my own, my Lord. Nothing, Lord, is unattainable to him who enjoys your favour; through your might a mere shred of cotton can surely burn up the fire beneath the sea. Be pleased, O Lord, to grant me unceasing devotion, which is a source of the highest bliss."

When the Lord, O Parvati, heard the most artless speech of Hanuman, he replied, "So be it."

-Sundarakanda of Tulsidas' Ramacharitamanasa



Day 3

Verse 2

**raamaduta atulita bala dhaamaa
anjani putra pavanasuta naamaa**

Raama
doota - messenger
atulita - incomparable
bala - strength
dhaamaa - abode
Anjani putra - Anjani's son
Pavana -wind
suta -son (offspring)
naamaa - the name

Ram's emissary, abode of matchless power, Anjani's son, named "Son of the Wind."

In the Ramayana, Hanuman symbolizes the sadhana shakti, or power of spiritual practice. He is also the symbol of the faith that can move mountains. He is the son of the monkey hero Kesari (lion-like resolve), and mother Anjani (beautifying collyrium—the divine ungent of pure feeling applied to the vision of the soul). God in the form of Cosmic Prana-the wind-god, Vayu (an aspect of the Cosmic Mind)-is his Divine Father. In fact, Hanuman is an emanation of Lord Shiva (Brahman, or the unchanging reality amidst and beyond the world). The emergence of faith in the heart of an aspirant is the result of the convergence all of these mystical elements.

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 4

Verse 3

**mahaabira bikrama bajarangi
kumati nivaara sumati ke sangi**

Mahaa - very

bira - brave

bikrama - valiant

bajarangi -lightening body

kumati - ignorance

nivaara - purify

sumati wise/good

ke (possesssive post position lit: of the wise)

sangi - companion

Great hero, mighty as a thunderbolt, remover of negative thoughts and companion to the good.

(The name) "Bajrangbali" is favored by many north Indian villagers and within both villages and towns by wrestlers, especially when calling on the deity as an

embodiment of power and protection. Most pandits consider it a rustic corruption of the Sanskrit "vajra-anga-vali" or "one having limbs (anga) [as hard as a] thunderbolt/diamond (vajra)." Vajra is a potent noun that is fairly loaded with meanings: from Indra's mythical thunderbolt weapon to a Buddhist term for the enlightened state; in the context of tantra it can also connote the male member, as well as the desirable hardness of this and other muscles.

-Philip Lutgendorf, "Hanuman's Tale"



Day 5

Verse 4

**kanchana barana biraaja subesaa
kaanana kundala kunchita kesaa.**

kanchana - golden

barana - color

biraaja - beautifully

subesaa - clothed

kaanana - ears

kundala - rings

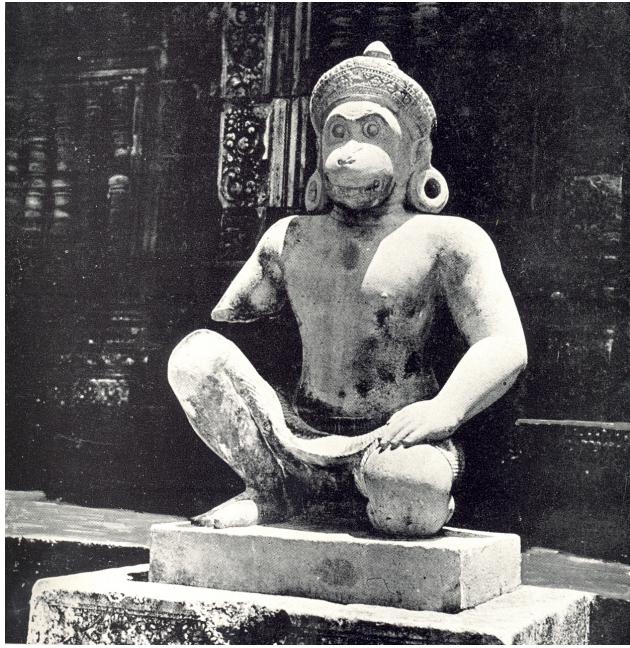
kunchita - long/curly

kesaa - hair

Golden-hued and splendidly adorned, with heavy earrings and curly locks.

Gold (the shining splendor of Hanuman) is the mystic symbol of Hiranyagarbha, the "cosmic egg" or soul of the world (cosmic or intuitive mind). That his ears are adorned with "heavy earrings" implies that he finds delight in listening to the glory of Rama. It is believed that wherever and whenever the Ramayana is read, Hanuman (in an invisible form) is present with wistful ears adorned with mystic earrings, craving to listen to the delightful narrative of Lord Rama's life story again and again. Curly hair symbolizes the constant thrill of devotion that sweeps over him.

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 6

Verse 5

**haatha vajra aur dhvajaa biraajai
kandhe munja jane-u saajai**

haatha - hand

vajra - mace (thunderbolt)

aur - and

dvajaa - banner

biraajai - bearing

kandhe - shoulder

munja - grass

jane-u - sacred thread

saajai - adorn

In your hands shine mace and banner, a sacred thread of munja grass adorns your shoulder.

According to the Mantramaharnava, Hanuman holds a gada or mace in his left hand and a pasa or noose in his right. The mace, or vajra, symbolizes his great strength. The blessing of having a body as strong as a vajra (literally lightning bolt) is only

possible according to the Tantras for a tantric siddha or a person who has attained the eight great powers of: anima (miniaturisation), mahuna (magnification), laghima (levitation), prapti (extention), prakamya (irresistible will power), vasitva (mastery over all living things), isitva (lordship over all) and garima (becoming heavy at will).

-From "Hanuman, the Only Devotee" by Shantilal Nagar



Day 7

Verse 6

**shankara suvana kesari nandana
teja prataapa mahaa jaga bandana**

Shankara - Shiva's

suvana - incarnation

Kesari - Kesari's

nandana - son

teja - power

prataapa - glory

mahaajaga - whole universe

bandana - praised

You are Shiva's son and Kesari's joy, your glory is sung throughout the world.

Hanuman is an emanation, or divine incarnation of Lord Shiva blended with the vital aspect of being the son of the monkey leader, Kesari. Thus, he is the very embodiment of a mystic blend of grace (Lord Shiva) and self-effort (symbolized by Kesari).

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 8

Verse 7

**vidyaa vaana guni ati chaatura
raama kaaja karibe ko aatura.**

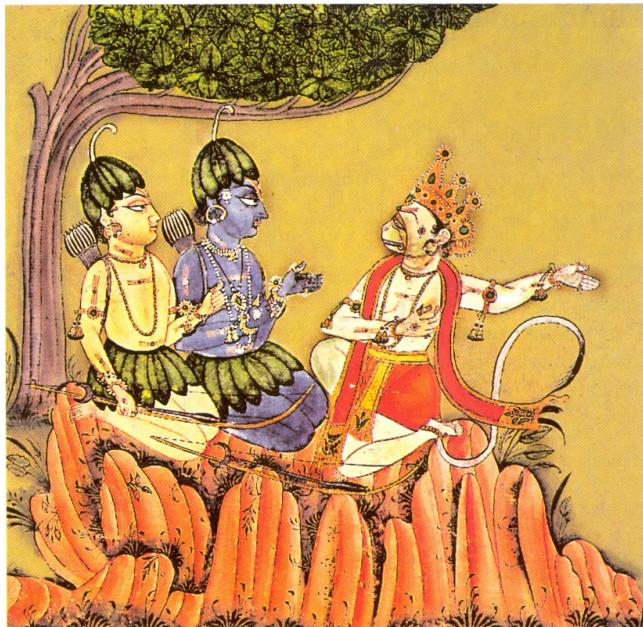
Vidyaa - full of wisdom
vaana - virtuous
ati - very
chaatura - clever
Raama - Ram's
kaaja - work
karibe - doing
(ko-like/as)
aatura - eager

Supremely wise, virtuous, and clever, you are ever intent on Ram's work.

Lord Hanuman is the ideal to be emulated by an aspirant. He is described as "Vidyavan", which means someone who has knowledge of the absolute, knowledge that, "Ayam Atma Brahman", "This innermost Self is the Absolute Brahman or Rama".

He is also "Guni", or someone with virtuous qualities such as humility, compassion, generosity and tenacity. "Ati-chatur" means one who is supremely skillful. Skill in life is developed in two stages-first the skill for intensifying one's virtuous karmas or actions (pravritti); and secondly the profound skill for turning away from the world of pravritti (or the cycle of birth and death) and pursuing the path of nivritti (renunciation) that leads to Bhakti and Mukti (supreme devotion to God and liberation from duality). When these various qualities are developed, the spirit of Hanuman blossoms in an aspirant. He or she is ever ready to live and act according to the divine will of Rama.

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 9

Verse 8

**prabhu charitra sunibe ko rasiyaa
raama lakhana sitaa mana basiyaa.**

Prabhu - Lord

charitra - story

sunibe - hearing

(ko-like/as)

rasiyaa - nectar

Raama - Ram

Lakhana - Lakshman

Sitaa - Sita

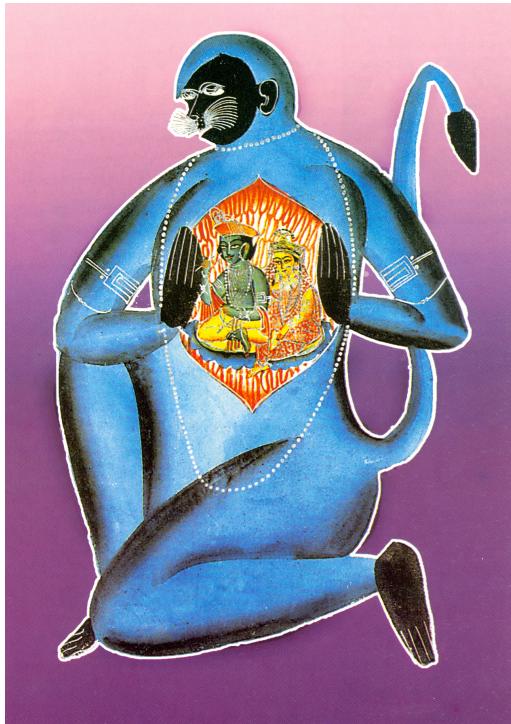
mana - heart

basiyaa -residing

You delight in hearing of the Lord's deeds. Ram, Lakshman and Sita dwell in your heart.

"The best service that you can do is to keep your thoughts on God. Keep God in mind every minute."

-Maharaj ji



Day 10

Verse 9

**sukshma rupa dhari siyahi dikhaavaa
bikata rupa dhari lanka jaraavaaa.**

sukshma - tiny

rupa - form

dhari - assume

Siyahi - to Sita

dikhaavaa - to show

bikata - terrifying

rupa - form

dhari - assume

Lanka - Lanka

jaraavaaa - burn

Assuming a tiny form you appeared to Sita, and in awesome guise you burned Lanka.

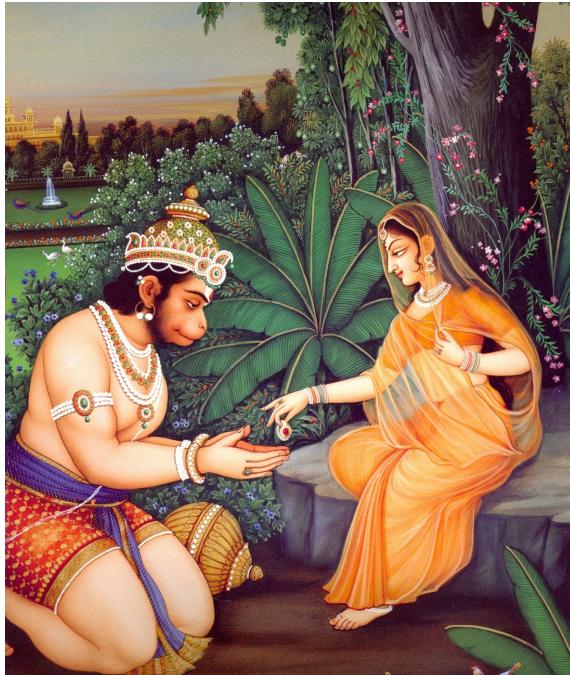
Seeing a host of sentinels guarding the city, Hanuman thought to himself: "I must assume a very tiny form and slip into the city by night." So Hanuman assumed a form as small as a mosquito and invoking the Lord in human semblance, headed towards Lanka.

-*Sundarakanda of Tulasidas' Ramacharitamanasa*

Tularam Sah, Sri Ma, Nandan Mai, Girish, and some other devotees went from Nainital to Allahabad to have Baba's darshan. When with Baba, Tularam would sometimes recite, "The monkey took the form of a mosquito," from the Ramayana. Maybe this was his way of saying that Baba was Hanuman. One day after the distribution of the morning prasad, Baba walked across his own room and went into a small adjacent room, where he got his bed made on the floor. He said that he was not well. He also said that no one should come to see him and that he wanted to take some rest alone. He got the room closed on all sides. It was then locked on the outside, and the key was given to Tularam Sah so that the room could not be opened by anyone else.

At noon Sri Ma looked out and saw Maharaj ji on the road outside going towards Allenganj. She immediately told the others. Tularam Sah was compelled to unlock the door to see whether Baba was in the room. He was not. Tularam Sah and Girish followed Baba and saw him climbing up the stairs of Prakash Chandra Joshi's house. Joshi Ji came out and welcomed everyone. Later, while food was being offered to Baba, the mothers and other devotees arrived from Church Lane. Baba smilingly looked at Tularam and hummed, "The monkey took the form of a mosquito".

-Rajida, "*The Divine Reality of Sri Baba Neeb Karori Ji Maharaj*"



Day 11

Verse 10

**bhima rupa dhari asura sanhaare
raamachandraj ke kaaja sanvaare.**

bhima -mighty warrior

rupa - form

dhari - assume

asura - demons

sanhaare -destroy

Raamachandraj ke - Ram's

kaaja - work

sanvaare - carried out

Taking dreadful form you slaughtered demons and completed Lord Ram's mission.

Witnessing the battle between the monkey and the prince Akshakumara (son of Ravana), the earth trembled, the sun became dim, the winds were all stilled, the mountains were awe-struck, the sky was filled with reverberations, and the oceans were stirred to their depth. Then that hero, who was a master of all the branches of archery, shot at the monkey's head three sharp and poisoned arrows with golden

shafts and winged with feathers and resembling serpents in their ferocity. Hanuman was not in the least affected by these three arrows shot at his head simultaneously. On the other hand, he shone like the rising sun with arrows as the rays and with his rolling eyes, rendered red by drops of blood, as the crimson glow of the rising sun.

-*Sundarakanda of Srimad Valmiki Ramayana*



Day 12

Verse 11

**laaya sajivana lakhana jiyaaye
shri raghubira harashi ura laaye.**

laaya - brought
sajivana life-giving herb
Lakhana - Lakshman
jiyaaye - revived
shri - lord
Raghubira - Ram
harashi - joyful
ura - heart
laaye - clasped

Bringing the life-giving sajivana herb, you revived Lakshman, and Sri Ram joyfully clasped you to his chest.

Lakshmana is the embodiment of willpower. The affliction of ego-sense (asmita-klesha) is represented by the terrible demon Megh-naad (one who roars like a thundering cloud) who knocks Lakshman unconscious during the great battle in Lanka. It is the demoniac ego-sense that resounds through one's rajasic and tamasic samskaras (impressions) and vasanas (subtle desires), shutting out the melody of the mystic presence of God. (Samskaras or deep rooted impressions are like seeds, while subtle inclinations or vasanas are like sprouts.) If the mind is dominated by ego, it is as if dominated by ego's terrible sounds. Megh-naad is also known as Indra-jeet (he who conquered Indra). Indra is symbolic of swarga or the relative heaven acquired by dharma (virtuous karmas or actions). The evil role of Megh-naad (ego-sense) threatens even the enjoyment of that relative heaven, since the soul that has attained swarga without rooting out ego must eventually incarnate again and again in the cycle of birth and death. However, when the will of an aspirant is directed toward nivritti, or the path of turning inward and placing God at the center of one's existence, it is a mystic movement leading the soul to conquer egoism and dissolve the very sense of individuality, like a river entering the ocean. There are times when the will of an aspirant appears to be terribly wounded. At these times of trial and confusion, it takes Hanuman (faith that has become the servant of Rama or God) to accomplish a miraculous feat of spiritual valor. Overcoming all obstacles, Hanuman brings Sanjivani Buti (the healing power of divine grace) from the Himalayas (the lofty heights of spiritual consciousness) and thus Lakshmana is revived (the will apparently about to die is brought back to life). Fully healed and blessed by Rama, Lakshmana destroys Megh-naad (asmita klesha or the source of egoism) and paves the way for Rama's victory over Ravana (the way to liberation).

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 13

Verse 12

**raghupati kinhī bahuta baraa-i
tuma mama priya bharatahi sama bha-i**

Raghupati - Ram

keenhee - did

bahuta - very

baraai - praise

tuma - you

mama- me

priya - dear

Bharatahi - Bharat (Ram's brother)

sama - like

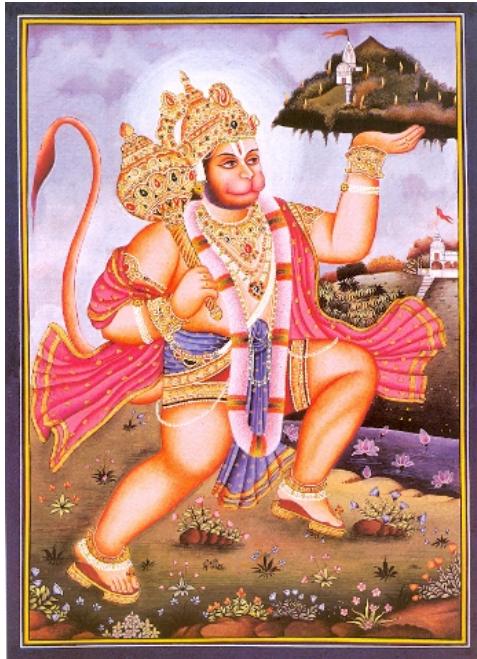
bhaai - brother

Greatly did the Raghu Lord praise you saying, "Brother, you are as dear to me as my brother Bharat."

As water falls low with the advent of the brightness of autumn, but the reeds thrive and the lotuses blossom forth, so in the cloudless sky of Bharata's heart shone forth the

stars of tranquility and control of the outer senses, self-restraint, religious observances and fasting. His faith stood like the pole-star, the prospect of Rama's return on the expiry of the period of exile represented the full-moon night, while his constant remembrance of the Lord glistened like the Milky Way; his affection for Rama was like the moon, fixed and unsullied, ever shining clear amid a galaxy of stars.

-Tulsidas, Ramacharitamanasa



Day 14

Verse 13

**sahasa badana tumharo jasa gaavai
asa kahi shripati kantha lagaavai**

sahasa - 1,000
badana - mouths
tumharo - your
jasa - fame
gaavai - sing
asa - this
kahi - saying
Shripati - Ram
kantha - neck
lagaavai - clasped

"May the thousand-mouthed serpent sing your fame!" So saying, Shri's Lord drew you to Himself.

Shesha or Adi-shesha is the king of all naagas (snakes) and one of the primal beings of creation. In the Puranas, Shesha is said to hold all the planets of the Universe on his

*hoods and to constantly sing the glories of Vishnu from all his thousand mouths. He is sometimes referred to as "Ananta-Shesha" which means "Endless Shesha" and as "Adishesha", which means "First Snake". It is said that when Adi-Shesha uncoils, time moves and creation takes place. When he coils back, the universe ceases to exist. A dasa (servant) of Lord Vishnu, he is said to have incarnated along with two of his Avatars: Lakshmana, brother of Lord Rama, and Balarama, brother of Lord Krishna. Shesha is generally depicted with a massive form that floats coiled in space, or on the universal ocean, to form the bed on which Vishnu lies. Sometimes he is shown as five-headed or seven-headed, but more commonly as a many hundred-headed serpent. He is closely associated with Vishnu. His name means "that which remains", from the Sanskrit root *sīṣ*, because when the world is destroyed at the end of the kalpa (cosmic age), Shesha remains as he is.*

-From www.princeton.edu



Day 15

Verse 14

**sanakaadika brahmaadi munisaa
naarada shaarada sahita ahisaa.**

Sanakaadika - Sanaka, etc

Brahmaadi - Brahma, etc.

munisaa - sages

Naarada - Narad

Shaarada - Sarad

sahita - with

Ahisaa - Shesha (king of serpents)

Sanak and the sages, Brahma, gods and great saints, Narada, Sarasvati, and the king of serpents,

Once, Narada, the celestial musician, boasted proudly that he was the world's greatest devotee. At this Lord Brahma challenged him to pay a visit to Hanuman. Narada found Hanuman lost in devotion, chanting the name of Ram to the accompaniment of the vina (a stringed instrument). Narada was so mesmerized by the sweet music that

he placed his own vina on a nearby rock and joined Hanuman in his recitation. After some moments spent in timeless absorption, they both left off chanting and Narada got up to take his leave. However, when he tried to lift his vina, he found to his surprise that it had sunk into the rock on which it lay! The rock it seems had melted with the devotion of Hanuman's song but had hardened up again when the music stopped, trapping Narada's vina inside. Try as he might, Narada could not lift it and was forced to return to Brahma empty-handed and annoyed that after his visit to Hanuman he had lost his own vina. Brahma only smiled and told Narada that there was only one way to get his vina back-to return to Hanuman and request him to sing once again the name of Ram. Narada followed Brahma's advice and went back to visit Hanuman. There he humbly begged Hanuman to begin his devotional chanting once again. As soon as he began, the rock in which the vina was stuck melted and Narada was able to retrieve his instrument. He left shortly after, humbled by the depth of Hanuman's devotion.

(From the Puranas)



Day 16

Verse 15

**yama kubera digapaala jahaa te
kabi kobida kahi sakai kahaa te**

Yama - Yaama (god of underworld/death)

Kubera - Kubera (god of wealth)

digapaala - the rulers of 8 directions

jahaate - wherever

kabi - poets

kobida - scholars

kahi - tell

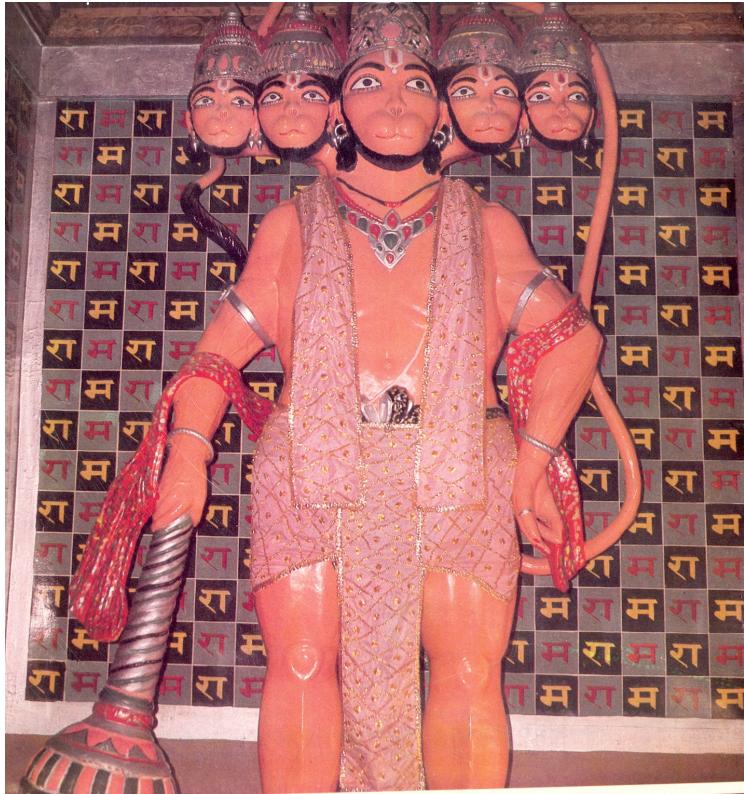
sakai - can

kahaate - how

Yama, Kubera, and the guardians of the quadrants, poets and scholars-none can express your glory.

Fear is a sentiment that does not come anywhere near Hanuman and relentless action is his motto. The source of his power is his faith in Rama. It is doubtful whether such a pen-picture of a heroic character as Valmiki has drawn in the Sundara Kanda could be met with anywhere else in the world of literature.

-Swami Tapasyananda, *Introduction to Sundarakandam of Srimad Valmiki Ramayana*



Day 17

Verse 16

**tuma upakaara sugrivahi kinhaa
raama milaaya raaja pada dinhaa**

tuma - you

upakaara - service

Sugrivahi - Sugriva

kinhaa - did

Raama - Ram

milaaya - introduced

raaja pada - kingdom

dinhaa - gave

You rendered great service to Sugriva, presenting him to Ram, you gave him kingship.

Now Hanuman recognized the Lord and falling to the ground, clasped his feet. That joy, Uma, no tongue could tell. A thrill ran through his body and all words failed his tongue as he gazed on the form of their ravishing disguise..."My Lord," he said, "on the summit of this hill dwells the chief of the monkeys, Sugriva, a servant of yours. Make friends with him, Lord, and knowing him to be humble, set his mind at rest..."

-Tulsidas, Ramacharitamanasa



Day 18

Verse 17

**tumharo mantra vibhisana maanaa
lankeshvara bha-e saba jaga jaanaa**

tumharo - your

mantra - word/advice

Vibhishana

maanaa - accepted

Lankeshvara - Lord of Lanka

bha-e - became

saba - all

jaga - world

jaanaa - knows

Vibhishana heeded your counsel and became Lord of Lanka, as all the world knows.

Under Hanuman's guidance, Vibhishana, one of three demon brothers of the royal family of Lanka (symbolizing the quality of sattwa, or purity) was able to abandon Ravana, the demon king and brother of Vibhishana (the dominion of ignorance), which

helped to pave the way for Ravana's destruction at the hands of Rama. On an internal level, as faith (Hanuman) progresses in an aspirant, sattwa in him (Vibhishana) is led to rise beyond the pull of rajas (anger, passion or excitability, symbolized by Ravana) and tamas (indifference, inertia or darkness, symbolized by their third brother, Kumbhakarna). Sattwa (Vibhishana) then becomes a powerful ally for aiding Rama (the soul) in the eventual destruction of Ravana (ignorance and the forces of darkness).

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 19

Verse 18

**yuga sahasra yojana para bhaanu
lilyo taahi madhura phala jaanu**

yuga - distant

sahasra - 1,000

yojana - leagues

para - toward

bhaanu - sun

lilyo - swallowed

taahi - it

madhura -sweet

phala - fruit

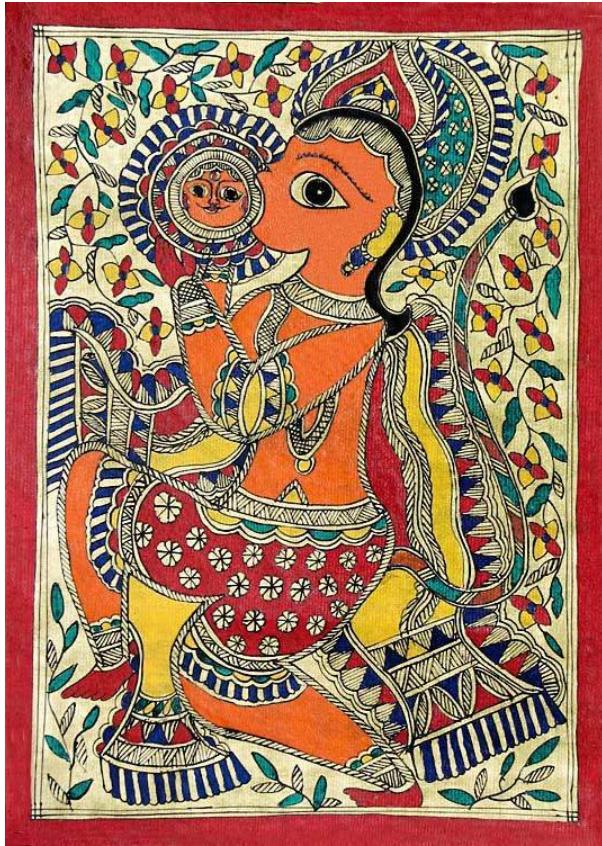
jaanu - thinking

Though the sun is thousands of miles away, you swallowed it, thinking it a sweet fruit.

In this context, the sun is the symbol of the highest attainment in this relative world-Swarga or heaven-the goal of sakamya karma or pravritti marga (the path of enjoying the fruits of one's karma or actions). When, as a child, Hanuman bounded towards the sun and swallowed it, believing it to be a shining fruit in the sky, Indra, the lord of the heavens, struck him with his thunderbolt (the force of pravritti) to save the world from utter darkness. This broke the chin of Hanuman (symbolic of breaking his pride). Thus,

the very name Hanuman (broken chin) beckons the mind of the aspirant to humility, a supreme devotional quality that leads the devotee to the highest goal—that is a desire to follow nivritti marga or the path of turning inward to seek liberation.

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 20

Verse 19

**prabhu mudrikaa meli mukha maahi
jaladhi laanghi gaye acharaja naahi**

Prabhu - Lord's

mudrikaa - ring

meli - took

mukha - mouth

maahi -in

jaladhi - ocean

laanghi - leaped

gaye - went

acharaja - surprised

naahi -not

With the Lord's ring in your mouth, you leapt the sea-what wonder in that?

Keeping the ring of Lord Rama in the mouth implies being profoundly involved in japa (repetition of the Divine Name). Once the Name (Rama) has appeared on the lips, it begins to work wonders. It becomes like a lamp placed at the threshold of a house that illuminates the inner world (the mind and heart) as well as the external world (the world of practical reality). Therefore, a devotee carrying the ring (Divine Name) crosses over the ocean of the world-process and finds Sita (intuitive intellect), thus paving the way to Rama-Rajya—the divine rule of God on earth, the enthronement of Sita and Ram in Ayodhya (symbolizing Bhakti and Mukti or devotion to the Lord and liberation from the bonds of duality).

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"

"Tulsidas says, 'Oh Jiva! If you want light inside as well as out, always keep the gem-studded lamp of Ram's name at the threshold of your heart.'

-Tulsidas, Dohavali



Day 21

Verse 20

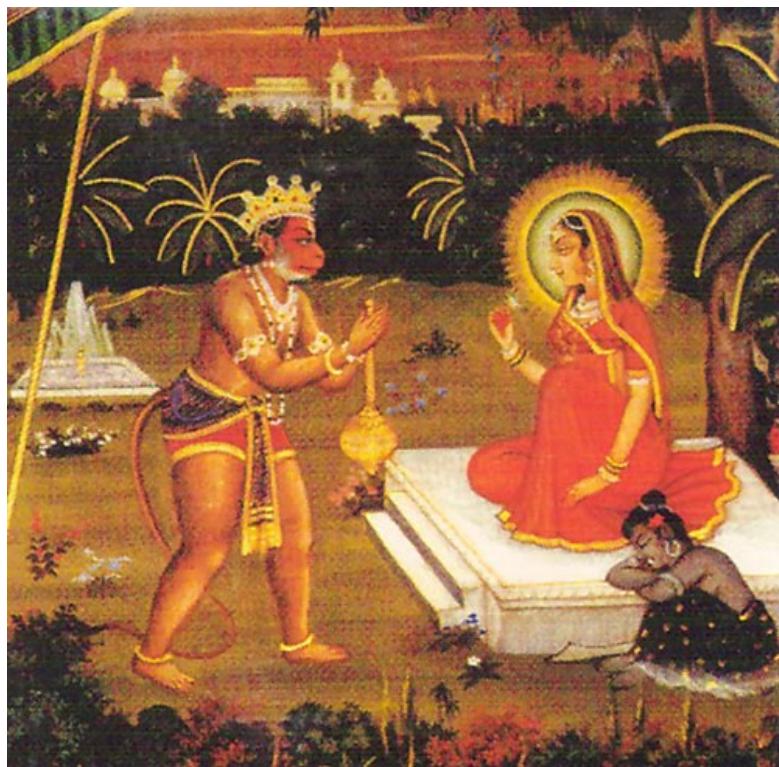
**durgama kaaja jagata ke jete
sugama anugraha tumhare tete**

durgama - difficult
kaaja - work
jagata - world
ke jete - any
sugama - easy
anugraha - grace
tumhare - your
tete - that

Every arduous task in this world becomes easy by your grace.

By securing the grace of Hanuman (the growth and blossoming of faith), an aspirant is able to connect himself with God within his heart. Grace blended with self-effort is the formula for total success in all of life's difficult situations.

-Based on commentary by Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 22

Verse 21

**raama duaare tuma rakhavaare
hota na aagyaa binu paisaare**

Raama - Ram's

duaare - door

tuma - you

rakhavaare - keeper

hota - having

na - not

aagyaa - permission

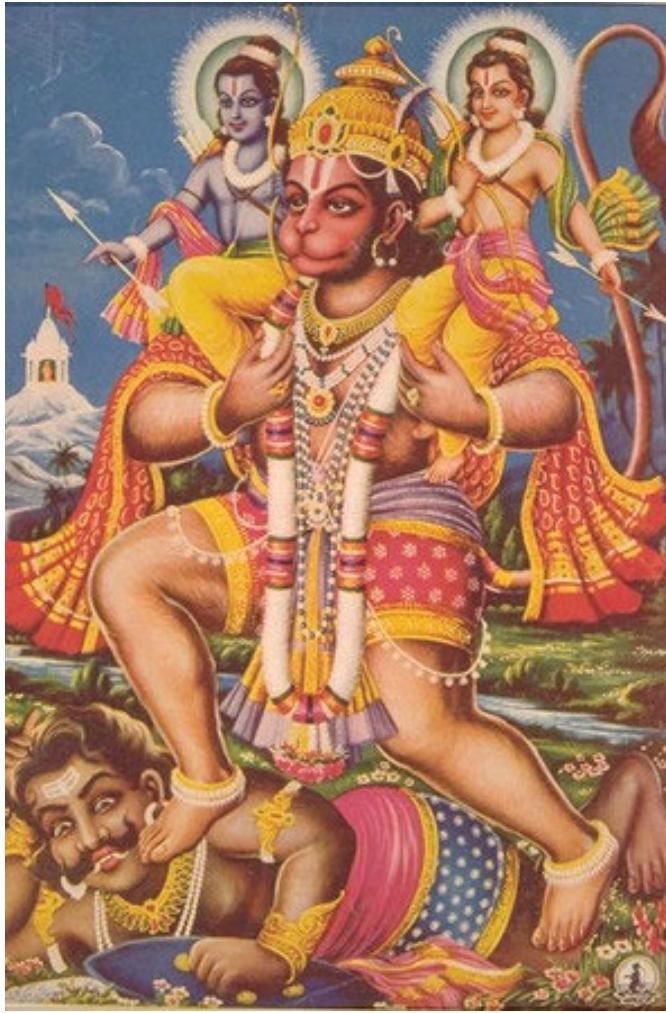
binu - without

paisaare - enter

You are the guardian of Ram's door, none enters without your leave.

As night falls over Rama's camp, Vibhishana grows suspicious that Ravana may attempt a desperate move and orders special security. Hanuman expands and coils his tail to form a huge fortress within which the entire army settles for the night, placing Rama and Lakshmana at its center. Hanuman himself stands guard at its single doorway, and Vibhishana gives him strict orders to admit no one. During the night, a series of unexpected visitors arrive and request permission to see Rama-Rama's deceased father, King Dasharatha; his brother Bharata; his mother, Kausalya; his family guru, Vasishtha, and other intimate associates. Hanuman asks each one to wait until he can consult Vibhishana, and each then vanishes. Finally, Vibhishana himself appears, explaining to Hanuman that he was detained at his evening prayers; after some deliberation, Hanuman admits him. Once inside, Ahiravana (for it is actually he) casts a spell of deep sleep over everyone, seizes the two princes, and flies into the sky, giving Ravana the promised signal. He then carries his captives to the netherworld. After some time, Vibhishana awakes and, finding the princes missing, sounds the alarm. He rushes outside and asks Hanuman whether he admitted anyone, and Hanuman describes the series of odd visitors. Distraught, Vibhishana tells him that he was inside all along, and realizes that his double can only have been his sorcerer-nephew, who alone knows the secret of assuming his form....

-As told by Philip Lutgendorf in "Hanuman's Tale"



Day 23

Verse 22

**saba sukha lahai tumhaari sharanaa
tuma rakshaka kaahu ko daranaa**

saba - all
sukha - happiness
lahai - take
tumhaari - your
sharanaa - shelter
tuma - you
rakshaka - protect
kaahu - any

(ko) dara -far

naa - not

Taking refuge in you, one finds all delight. Those you protect know no fear.

One day after a very busy day at work I reached home around 8 pm and lay down on my bed, too tired even to eat. Just then I got word that Baba had arrived. By the time I had attended to him and given him a takhat to sleep on it was around 10. I lay down on the ground beside the takhat and after hardly half an hour's sleep, Baba woke me up and told me to get out the car. He expressed his desire to go to Kainchi and in a state of complete drowsiness in which my body and mind were hardly under my control we began the drive. The farther we drove, the drowsier I felt and after passing Bhumiadar I became helpless to fight sleep. I rested my head on the steering wheel and slept soundly. Kainchi is about 12 kilometers from Bhumiadar along a difficult drive through the hills and I have no recollection of passing through any of it. Suddenly Baba woke me up with a violent jerk and said, "You are sleeping." I raised my head from the steering wheel and hit the brakes in alarm. I was stunned to see the gate of the ashram. In fact Baba had been driving the car all along."

-Yogendra Prakash Goel, Bareilly (adapted from "The Divine Reality of Sri Baba Neeb Karori Ji Maharaj" by Ravi Prakash Pande)



Day 24

Verse 23

**aapana teja samhaarau aapai
tino loka haanka te kaanpai.**

aapana - yours

teja -power

samhaarau - bear

aapai - you

tino - three

loka - worlds

haanka - roar

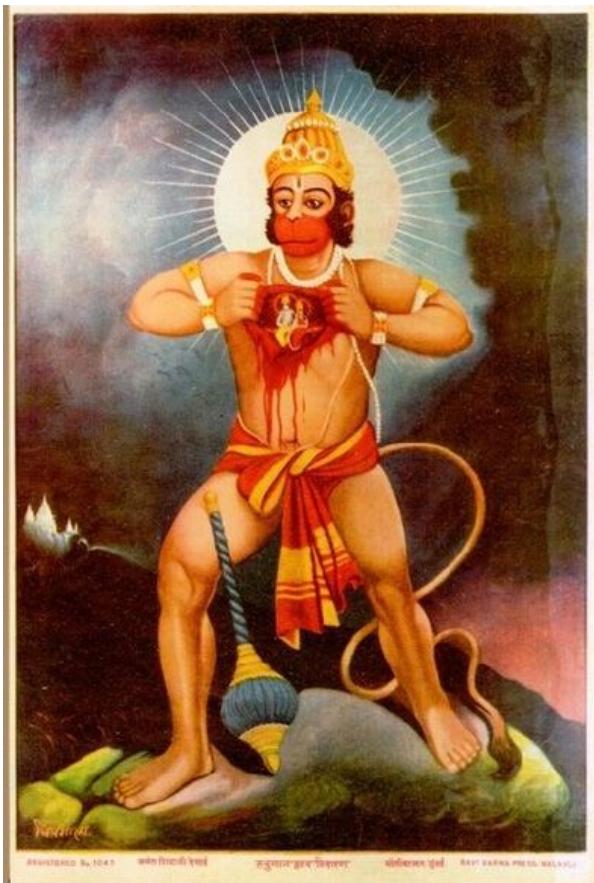
(te) kaanpai - tremble

You alone can withstand your own splendor. The three worlds tremble at your roar.

"That heroic monkey, standing on the top of a peak of Trikuta mountain with the fire burning on his tail, looked like the disc of the sun surrounded by rays of light. That high-souled Hanuman, after having destroyed all the trees of the forest, after having killed gigantic Rakshasas, and after setting fire to the numerous mansions of the Rakshasas, now thought of Rama in his mind. At the same time, the host of Devas

began to sing the praise of that most heroic of monkeys, Hanuman, who was of unlimited strength, whose speed was like that of the wind and whose intelligence was of a high order...Seeing that great and noble monkey Hanuman, all creatures got frightened as if they were seeing the fire of the time of the world's destruction."

-*Sundarakandam of Srimad Valmiki Ramayana*



Day 25

Verse 24

**bhuta pisaacha nikata nahi aavai
mahaabira jaba naama sunaavai.**

bhuta - ghosts

pisaacha - demons

nikata - near

nahi - not

aavai - come

mahaabira - great brave one

jaba - when

naama - name

sunaavai - called

Ghosts and goblins cannot come near, Great Hero, when your name is uttered.

"The worries and anxieties pertaining to past and future keep one's mind extremely afflicted. They are the bhutas and pishachas (ghosts and demonic spirits) that are dispelled by the japa of Hanuman's Name."

-Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 26

Verse 25

**naasai roga hare saba piraa
japata nirantara hanumata biraa.**

naasai - cured

roga - disease

hare - removed

saba - all

piraa -suffering

japata - repeated

nirantara - unceasing

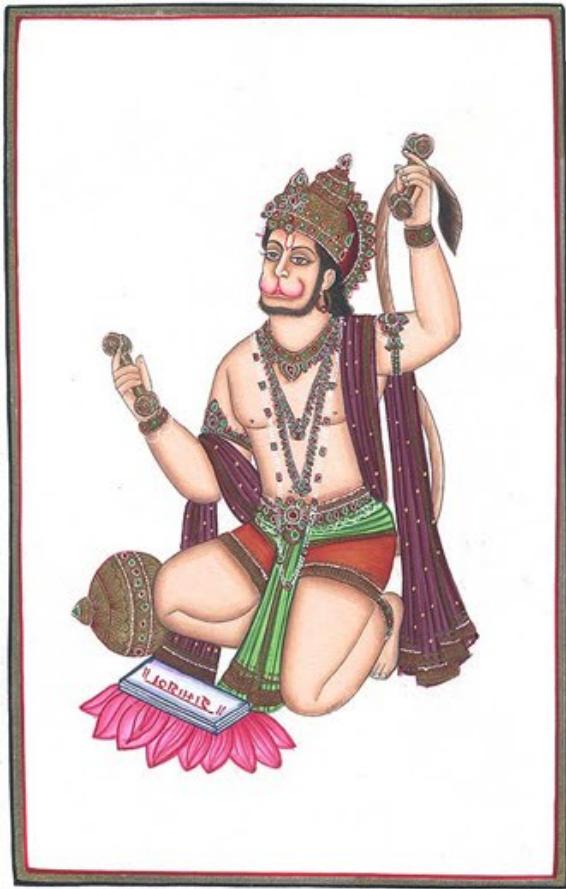
Hanumata – Hanuman

biraa - brave

All disease and pain is eradicated, brave Hanuman, by the constant repetition of your name.

The daughter of the police inspector of Rampur was dying of typhoid, and the only treatment they had in those days was to take away all food. They hadn't fed her for about forty days, so she was on the very edge of death. A letter came from Rampur to Nainital asking Maharajji to come and give darshan to the girl. Actually, the day before the letter arrived, Maharajji had said, "Come, we have to go to Rampur." They went. In the bedroom he said, "They are starving my daughter. What's going on! I'm very hungry. Make me food." Then he ate and said to the girl, "Here, eat this chapatti. Get up and eat this." She managed to get up and eat a bit of it. Then he said, "I'm tired. I have to rest. You sit in the chair and I'll sleep on the bed." The girl did as he instructed. For about an hour he was completely silent, apparently asleep. Then he got up and left, and she recovered.

-Ram Dass, "Miracle of Love"



Day 27

Verse 26

**sankata te hanumaana churaavai
mana krama bachana dhyaana jo laavai**

sankata - difficulties

te - from

Hanumaana - Hanuman

churaavai - free

mana - thought

krama - deed

bachana - word

dhyaana - meditate

jo laavai - who keep

Hanuman releases from affliction those who remember him in thought, word, and deed.

Once an inspector who had been accused of taking a bribe, the Central Excise Commissioner and Maharajji were sitting together. Maharajji asked the inspector, "You take bribes, don't you?" The man trembled and wept. Maharajji asked the Commissioner, "He will be thrown out and go to jail?" The boss replied, "I don't know." Maharajji then said, "If he's thrown out, his wife and children will die." The man was acquitted. Maharajji would get people to make confessions publicly, and thereby clear their conscience, and then he would seek compassion for them.

-Ram Dass, "Miracle of Love"



Day 28

Verse 27

**saba para raama tapasvi raajaa
tina ke kaaja sakala tuma saajaa**

saba - all
para - above
Raama - Ram
tapasvi - ascetic
raajaa - king
tina - his
(ke) kaaja - work
sakala - all
tuma - you

sajaa -do

Ram the renunciate reigns over all. You carry out his every task.

Maharaj went walking along a dusty road outside the town [of Kashipur]. A group of potters was coming from the opposite direction, their donkeys laden with earthen pots. There was a young potter among them who passed Baba puffing a pipe. Baba asked him loudly, "Who are you?" The potter replied, "Who are you?" Baba repeated the question more loudly and so did the potter, getting angry. Baba then changed his question and asked, "What caste are you?" The potter repeated the question back to him. Baba at once replied, "I am a sweeper, who are you?" This time the potter spoke with pride and said, "I am a potter." Baba showed respect towards him and humbly asked, "Will you give me your chillum to smoke?" The potter held out the clay pipe containing tobacco and cinders towards Baba. Baba puffed it two or three times and then placed his hand on the potter's head. The young potter became quite detached from the world in that instant. Leaving his donkeys in the care of his companions, he went with Baba. They went to the nearby garden of Radhay Shyam. On Baba's instruction he took a bath using the well water, and Baba got the clothes of a monk for him. Giving the boy a rosary, Baba initiated him and made him a monk. He then made arrangements for his boarding and lodging in the garden. Baba instructed the boy to go to Badrinath from there and then left.

-Ravi Prakash Pande, "The Divine Reality of Sri Baba Neeb Karori Ji Maharaj"



Day 29

Verse 28

**aura manoratha jo koi laavai
so-i amita jivana phala paavai.**

aura -other

manoratha - desires

jo - those

koi - any

laavai - bring

so-i - that

amita - nectar

Jivana - life

phala - fruit

pavai - obtain

One who brings any yearning to you obtains the fruit of immortal life.

Whatever wish or desire is cherished by a devotee, Lord Hanuman grants that to him. Even more, He bestows upon him the very nectarine fruit of human existence—God-realization. God-ward movement of the mind is the bestower of bhoga (enjoyments of the world) as well as Moksha (Liberation). Movement to Moksha requires chitta shuddhi (purity of the heart). Even while an aspirant is struggling in the world of transient goals, Hanuman's grace bestows upon him all that he desires: removal of obstacles, attainment of objects, improvement in human relations, relief from maladies of body and mind, prosperity and success of all kinds. His blessings have no limits.

-Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 30

Verse 29

**chaaro yuga parataapa tumhaaraa
hai parasiddha jagata ujiyaaraa.**

chaaro - four

yuga - ages

parataapa - glory

tumhaaraa - your

hai ("to be" verb) is

parasiddha - fame

jagata - universe

ujiyaaraa - enlightens

Your splendor fills the four ages. Your fame shines throughout the world.

The gods are delighted by Hanuman's mighty deeds in Lanka and Brahma gives him a letter to take to Rama, describing them in full. At this, Hanuman feels a trace of self-pride. He then takes leave of Sita, who presents him with her hair ornament as a token

of having seen her, and also gives back Rama's ring to return to the Lord. Bearing these three precious objects, Hanuman flies across the sea but becomes thirsty in the process. Reaching the mainland, he spies an ashram with a lake nearby. He descends to find a venerable sage seated in meditation. Hanuman requests permission to drink from the lake, and the sage nods. Hanuman places his three treasures next to the sage and proceeds to the lake. While he is there, an ordinary monkey bounds out of the bushes, picks up Rama's ring and drops it into the sage's water pot; the sage makes no effort to stop him. When Hanuman returns, he finds the ring missing and inquires of the sage, who wordlessly points to his pot. But when Hanuman looks into the vessel, he finds it filled with rings exactly like the one he carried. Hanuman inquires which ring is Rama's, and the sage finally breaks his silence: "They all are. You see, whenever it is treta yuga, and Rama takes birth, his messenger Hanuman comes this way, puts down the ring, and a monkey drops it into my water pot." Hanuman is stunned and asks the sage how many rings there are. "Why don't you count them?" he replies. Hanuman begins to do so, but loses count; there are thousands. The sage smiles and says, "You see, I don't count the days and years. The monkey puts the ring in the water pot, and so I keep track of the eons, that's all." Hanuman is crestfallen, but the sage blesses him and says, "Don't bother about the ring. No Hanuman ever brings it back to Rama." Much later, when Hanuman is again with Rama, the Lord tells him that he himself took the form of that sage and played a joke in order to relieve Hanuman of the trace of pride he had acquired. Hanuman then sees the ring on Rama's finger and throws himself on the ground, asking to be protected from the sin of self-pride in the future. Rama smilingly grants this boon.

-From the Ananda Ramayana, retold by Philip Lutgendorf in "Hanuman's Tale"



Day 31

Verse 30

**saadhu santa ke tuma rakhavaare
asura nikandana raama dulaare.**

saadhu - renunciates

santa - saints

(ke) tuma - of you

rakhavaare - protect

asura - demons

nikandana - destroy

Raama - Ram

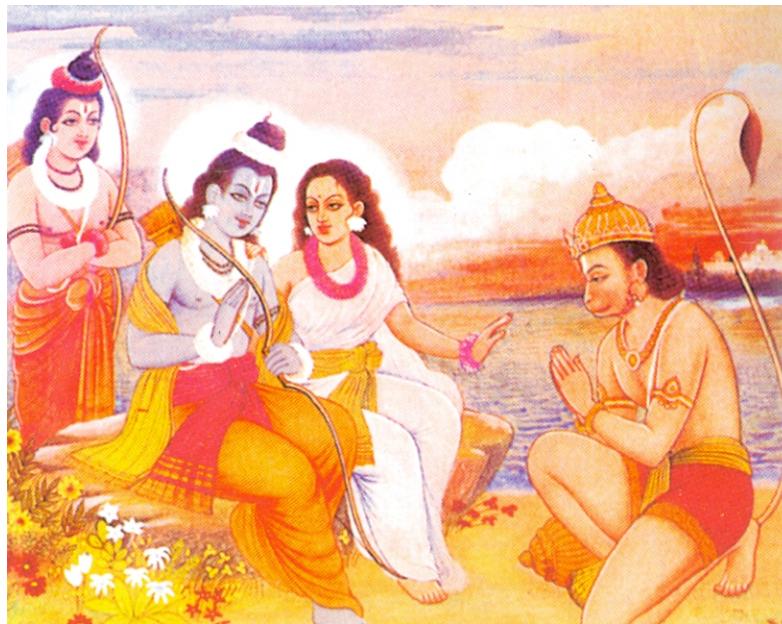
dulaare - beloved

You are the guardian of saints and sages, the destroyer of demons, the darling of Ram.

"The only thing dear to Ram is love."

"Love is the strongest medicine. It is more powerful than electricity."

-Maharaj-ji



Day 32

Verse 31

**ashta siddhi nau nidhi ke daataa
asa bara dina jaanaki maataa.**

ashta - eight

siddhi - powers

nau - nine

nidhi - treasures

(ke) daataa - giver of

asa - this

bara - boon

dina - given

Jaanakee - Janaki

maataa - mother

You grant the eight powers and the nine treasures by the boon you received from Mother Janaki (Sita).

The eight siddhis (ashta siddhi) that are mentioned in Patanjali's [Yoga](#) Sutras can be obtained by very few through countless years of practice and devotion to all eight

limbs of Ashtanga Yoga. Siddhi can loosely be translated as accomplishment or a special power or unusual skill. The eight siddhis are:

Anima: Reducing one's physical self to the size of an atom

Mahima: Growing one's physical self to incredibly large size

Garima: Making one's physical self so heavy as to be immovable by others

Laghima: Becoming almost weightless

Prapti: Being able to go/travel wherever one wants

Prakamya: Being able to obtain whatever one wants

Istva: Possessing lordship

Vastva: Being able to control the minds of others

Hanuman not only possessed all eight siddhis, but was also blessed by Sita as "Ashta Siddhi Nau Nidhi Ke Daata," or one who can bestow ashta siddhi upon others. When Hanuman first reaches Lanka on his mission to find Sita, he makes use of anima so as to be discrete in enemy territory. He uses it again when he approaches Sita for the first time - reducing his size to that of a schoolboy, so as not to scare her. He uses mahima to outwit and overpower demons. He uses garima to show his power when Ravana, the demon king, temporarily captures him and brings him to the main court of the palace. Not even the mighty Ravana could lift Hanuman's tail.

These eight siddhis are the key to success without stress in our life. We just need to extrapolate the meaning:

Anima: Reduce the ego and be humble before others.

Mahima: Think big, and aim for large goals.

Garima: Be immovable and unshakeable in values and principles.

Laghima: Don't take everything in life too seriously. Have some lightness and laughter in life.

Prapti: Focus one's mental energies on achieving one's goals.

Prakamya: Always speak the truth, and don't be afraid to express aims and goals.

Most people say what they want to achieve and immediately follow it with "touch wood," because they fear that by saying it out loud, it won't come true, yet, when those same people approach a Swami, their entire view shifts. They suddenly believe that if the Swami says it will happen, then it actually will. [Hinduism](#) is replete with stories of great sages and rishis whose utterances - curses and blessings - would come true.

While the same may not be true for us, we should still strive to be like these great rishis by always speaking the truth and having a "can do" attitude in life.

Istva and Vastva: Leadership, respect, and love all go hand in hand. A true leader inspires others. And that [inspiration](#) causes people to follow and be loyal to that leader

(*istva*). With respect to *vastva*, if a person truly loves you, there isn't anything he won't do for you.

Hanuman also bestows the *nava nidhis* (nine treasures of Kubera, the God of Wealth) who appear in the form of celestial women who attend on Kubera. They are:

1. *Padma* (lotus flower or lake in the Himalayas with minerals and jewels)
2. *Maha-padma* (great lotus flower or lake double the size of *Padma* in the Himalayas)
3. *Shankha* (conch)
4. *Makara* (crocodile or synonym of *Padmini*, black antimony)
5. *Kachhapa* (tortoise or tortoise shell)
6. *Mukunda* (divine lotus or cinnabar or quicksilver)
7. *Kunda* (special lotus, jasmine or arsenic)
8. *Neela* (blue jewel, sapphire or antimony)
9. *Barchh* (aromatic plant) or *Kharva* (cups or vessels baked in fire or dwarf)

Success should not be measured in terms of wealth. Money is necessary for sustenance and "even for God's work...temples just don't build themselves!" But wealth that is obtained through dishonest means causes destruction of the person and those around him or her. And when one acquires wealth, one shouldn't horde it. It should be used to benefit society.

Hindus pay homage to wealth in the form of Goddess Lakshmi, the consort of Lord Vishnu. And Lakshmi comes and goes as She pleases. The only place She always remains is at the side of Vishnu. In the Ramayana, Ravana captures Sita, the avatar of Lakshmi, for himself only. His greed and lust for Sita leads to the destruction of his kingdom and family, and his ultimate demise. On the other hand, Hanuman comes to find Sita in the name of Lord Ram, the avatar of Vishnu. And he is rewarded with Sita's blessings - not wealth, which is of no importance to him, but the promise that he will always be in service of and near to Ram.

"So, you can practice Ashtanga Yoga for hundreds of years to achieve one or two of these *siddhis*...or you can just worship Hanuman!"

-From a talk by Swami Swaroopananda, Chinmaya Mission



Day 33

Verse 32

**raama rasaayana tumhare paasaa
sadaa raho raghupati ke daasaa**

Raama - Ram

rasaayana - nectar

tumhare - you

paasaa - posses

sadaa - always

raho - live/remain

Raghupati ke - Ram's

daasaa - servant

You hold the elixir of Ram's name and remain eternally his servant.

"Ram's form left this world, Krishna's form left this world, but the Name stays. By reciting His Name, everything is achieved. Everything."

-Maharaj-jī



Day 34

Verse 33

**tumhare bhajana raamaji ko pavai
janma janma ke duhkha bisaraavai.**

tumhare - your

bhajana - devotion

Raamaji - Ram

(ko) paavai - obtained

janama janama ke - birth (of birth after birth)

duhkha - pain

bisaraavai - left behind

Singing your praise, one finds Ram and the sorrows of countless lives are left behind.

Sita said: Know Rama to be the Supreme Brahman-the Existence-Knowledge-Bliss Absolute, the One without a second. Know me to be the Primeval Prakriti, the material and instrumental cause of the creation, sustentation and dissolution of the universe...Next Rama himself said to Hanuman who was standing near: The Akasa (sky) has three divisions. There is first of all the all-pervading sky. Then there is the Akasa or sky in association with (or pervading) the water receptacles like tanks, lakes, water pools, etc. This sky cannot at all be called different from the universal sky in spite of its association with water receptacles. Apart from these, there is a third sky, namely, the reflection of the universal sky seen in the water of the vessel. In the same way Consciousness has three aspects. First of all, there is the all-pervading Pure Consciousness. Next there is the Consciousness that is associated with the Buddhi (intellect). Thirdly there is the Consciousness reflected in the Buddhi...The great Vedic doctrines like "Thou Art That" assert the unity of this individual Reflection (Jiva), along with the Collective Reflection (avichchinna) with the Full i.e. Pure Consciousness devoid of the association of any adjuncts. When by hearing and meditating on the great Vedic Dicta like "Tattvamasi" ("thou art that") the sense of the unity of the two Atmans (i.e. the Jivatman and the Paramatman) is recognized, then ignorance along with all its offshoots like the I-sense with regard to the body etc. will perish. There is no doubt about it.

-From the Adhyatma Ramayana, Sri Rama-hridayam

When Lord Rama asks Hanuman, "Who are you in relation to me?" Hanuman replies:

*"Deha-budhyaa tu daasoham, Jiva buddhya twadanshakah,
Atma budhyaa tavaivaaham, esha me trividhaa matih."*

*"From the bodily perspective, I am your servant,
From that of the soul, a portion of you,
From that of essential reality, I am but yourself;
This is my firm conviction."*



Day 35

Verse 34

**anta kaala raghubara pura jaa-i
jahaa janma hari bhakta kahaa-i**

anta - end

kaala - time

Raghubara - Ram's

pura - place/city

jaa-i - go

jahaa - where

janma - birth

Hari - Lord who destroys material bondage and grants mokshya (Ram)

bhakta - devotee

kahaa-i - called

At death, one goes to Ram's abode or is born on earth as God's devotee.

One day at Church Lane, Maharaj was in a happy mood, and only my mother, my wife, and I were sitting by his takhat. In that atmosphere my mother asked him, "Baba, show me God." At once Baba said, "You will see. You will see. You will see."

My mother remained ill for a long time and suffered a lot. When her end came we observed many wonderful changes in her. All her suffering disappeared, and a great tranquility was seen on her face. An attractive radiance engulfed her. While she was

in this blissful state, I went to the prayer room and fetched the picture of Ram durbar (Lord Ram's court with Ram, Sita, Lakshman and Hanuman) that she worshipped daily and placed it before her eyes. No sooner did she set eyes on it than she transcended herself. Her eyes were fixed on that picture, and looking at it without blinking, she passed away. My mother's joyful face and the lustre in her eyes gave us the impression that she saw God personified in that picture. All of us forgot the grief of parting, and overwhelmed by emotion, we chanted the name of Ram.

-Rajida, "The Divine Reality of Baba Neeb Karori Ji Maharaj"



Day 36

Verse 35

**aura devataa chitta na dhara-i
hanumata se-i sarva sukha kara-i**

aura - other
devataa - gods
chitta - mind
na - not
dhara-i - keep
Hanumata - Hanuman
se-i - with
sarva - all
sukha - happiness
kara-i - do

Give no thought to any other deity; worshipping Hanuman, one gains all delight.

An aspirant must worship his Ishta Devata ("cherished divinity"-a term denoting a worshippers favorite deity) with the help of his Ishta Mantra (Rama) with the insight

that all Gods and Goddesses are different aspects of Rama (THE God). As long as the mind is restricted by desires (sakamya), it cannot grasp the non-duality of the Self. An aspirant who lacks purity of heart turns to God for transient attainments. In so doing, he is worshipping "other gods." Since Hanuman is the gateway to Rama, a devotee should develop unwavering devotion to Him. This is the secret of attaining the boundless ocean of Divine Bliss. This insight echoes in the saying of Lord Jesus: "Seek ye first the Kingdom of Heaven (God). All else shall be added unto thee."

-Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"



Day 37

Verse 36

**sankata katai mitai saba pira
jo sumirai hanumata bala biraa**

sankata - difficulty

katai - end

mitai - remove

saba - all

piraa - suffering

jo - who

sumirai - remember

Hanumata - Hanuman

bala - strong

biraa - brave

All affliction ceases, all pain is removed, when one remembers the mighty hero, Hanuman.

"To me who was being drowned in the ocean of desolation, dear Hanuman, you have come as a veritable bark. Now tell me, I adjure you, the welfare of all-blissful Sri Rama and His younger brother. Where for has the tender-hearted and compassionate Lord of the Raghus become so hard-hearted? Does the Chief of the Raghus ever remember me-He who is by natural disposition a source of delight to his servants? Will my eyes, dear Hanuman, be ever gladdened by the sight of his swarthy and delicate limbs?" Words failed Her and Her eyes swam with tears. "Ah, my lord! You have entirely forgotten me." Seeing Sita sore distressed due to her separation from Her lord, Hanuman addressed Her in soft and polite accents: "The Lord and His younger brother are both doing well, mother, except for the fact that the all-merciful is sorrowful because of Your sorrow. Do not feel vexed at heart, mother; Sri Rama loves You twice as much as You love Him."

-Sundarakanda of Tulsidas' Shriramacharitamanasa



Day 38

Verse 37

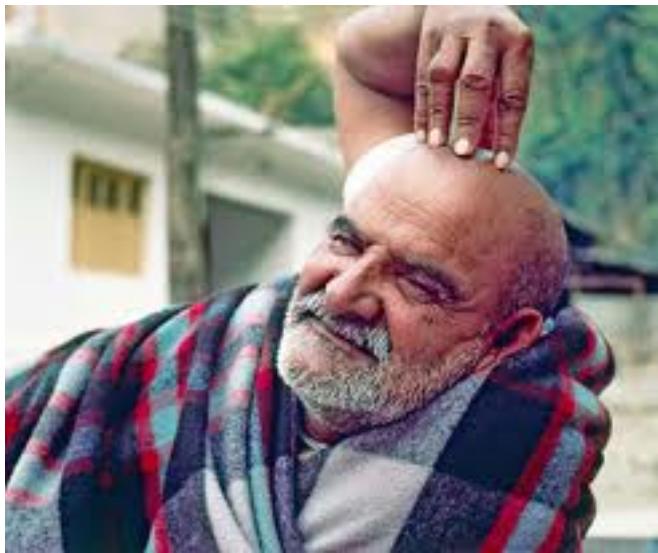
**jai jai jai hanumaana gosaa-i
kripaa karahu gurudeva ki naa-i**

Jai Jai Jai Hanumaana-victory, victory, victory to Hanuman
gosaa-i - lord
kripaa -grace
karahu - do
guru - guru
deva - god
ki naa-i – as/like

Victory, victory, victory to Lord Hanuman! Be merciful even as is the Divine Master.

We were walking around and Baba caught hold of my hand. He was leaning so heavily on me, I was afraid that if I fell down, he would also. I was feeling as if I were suffocating, as if my breathing were coming to an end. My hand was so tight in his grip that there was no question of getting free. Then I saw, not Babaji, but a huge monkey sitting there, long golden hair over the whole body, the face black, the tail tucked under the legs. I saw it clearly. I closed my eyes, but still I saw it. After that, I don't know what happened.

-Dada Mukherjee, "By His Grace"



Day 39

Verse 38

**jo sata baara paatha kara ko-i
chutahi bandi mahaa sukha ho-i**

jo - who
sata - 100
baara - times
paatha - recites
kara - does
ko-i - anyone
chutahi - freed
bandi - bondage
mahaa- great
sukha -happiness
ho-i - be/is

Whoever recites this a hundred times is released from bondage and gains bliss.

Rama said, "Oh Lakshmana, it kindles a pleasant surprise in my heart to find this little ascetic who speaks such scholarly language. It is really wonderful. How did he arrive in this dense forest? He seems to be a master of grammar for not a single letter or word is used without reason during his talk. His accent is correct and his

pronunciation is clear. His use of words is scholarly and he never stumbles in his speech. One must be educated in the Rig Veda and the Yajur Veda, and a master in the Sama Veda to speak in such beautiful language. He must surely have deeply studied all the fields of grammar and music. He has not made a single mistake in his long speech, nor has there been any strain over his eyes, forehead, eyebrows or mouth. He has conveyed his message very quickly and in concise terms. None of his words have been harsh to the ears. His voice erupts from the navel, springs up uninterruptedly, and comes in word form which spontaneously flows in the sweetest and most influential tone of music called the 'Madhyama' tone. Oh, Lakshmana, hearing the voice of this little ascetic springing out from the heart and throat and head, who would not be overfilled with great joy? I believe that even if an enraged enemy with a sword in hand came forward with the intention to kill, he would definitely change his attitude after hearing such an outstanding speech."

-Lord Rama, on his first impression on meeting Hanuman, disguised as a Brahmin youth.

From Srimad Valmiki Ramayana as translated by Swami Prem in "The Story of a Lovetrance Being".



Day 40

Verse 39

**jo yaha parhe hanumaana chaalisaa
hoya siddhi saakhi gaurisaa**

jo - who

yaha - this

parhe - reads

Hanumaana chaalisaa - Hanuman Chalisa

hoya - be

siddhi - power/perfection

saakhi - witness

Gaurisaa - Gauri's Lord (Shiva)

One who reads this Hanuman Chalisa gains abilities and success- Gauri's Lord bears witness.

You need love and respect, you need entertainment also; but you have to be careful that your entertainment is not palatable only to the whims of the mind. It should not be only with those with whom you just have a god chit-chat, and pass the time gossiping away. Entertainment should be with those people who give you a larger vision of life. Who not only entertain your mind, but bestow upon you deeper health and a profound basis to your life. Your love and reverence should flow towards those who bestow upon you a superior rest. Even if they do not pay any attention to you,

you must try to win their glance. Even if they give you very little time, you must consider it more than thousands of loves and sweet words of worldly-minded people. When you are able to forget all the love of the parents, wife, children, friends, and all others-just to serve a holy man like a servant, then a great Hunger of Soul has been born in you, and you attain a Superior Rest in higher consciousness.

*Budha visram sakal jan ranjani
Ramakatha kalikaljush vibhanjani*

*"A solace to the learned and a source of delight to all,
The story of Rama wipes out the impurities of the Kali age."*

This superior rest is found in hearing the transcendental topics of Sri Ram. Association with Holy men, saints, and sages, the study of Sri Ramayana, and holy pilgrimages are such elevated higher entertainments which satisfy your psychological hunger, give you perfect and permanent health and when the time comes, satisfy the hunger of the soul.

-Swami Prem, "Story of a Lovetrance Being"



Day 41

Verse 40

**tulasidaasa sadaa hari cheraa
kijai naatha hridaya mahaa deraa**

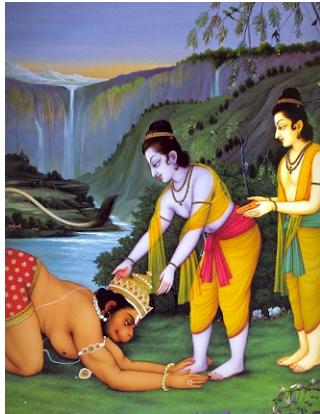
Tulasidaasa - Tulsidas
sadaa - always
Hari - Ram
cheraa - servant
kijai - do
naatha - lord
hridaya - heart
mahaa - my
deraa - home

Says Tulsidas, Hari's constant servant, "Lord, make your home in my heart."

We are not following the guru; the guru actually is following us. I say this because I have found it in my own life, my personal experience, and I have seen it in the case of

others, too. Babaji came to me himself, unsought, unknown. I had no need, no desire, no idea, but still he forced his mantra onto me.

-Dada Mukerjee, "By His Grace"



Benedictory Couplets (Doha):

**pavana tanaya sankata harana,
mangala murati rupa**

pavana tanaya - Son of the Wind
sankata - sorrow
harana - banish
mangala - blessing/joy
murati - embodiment
rupa - form

Son of the Wind, banisher of sorrow and embodiment of auspiciousness,

**raama lakhana sitaa sahita,
hridaya basahu sura bhupa.**

Raama Lakhana Sitaa - Ram, Lakshman and Sita
sahita - with
hridaya - heart
basahu - dwell/live
sura - deva (Gods/divine beings of light)
bhupa - ruler/king

Dwell in my heart, King of Gods, together with Ram, Lakshman and Sita.

siyaa vara raamachandra pada jai sharanam

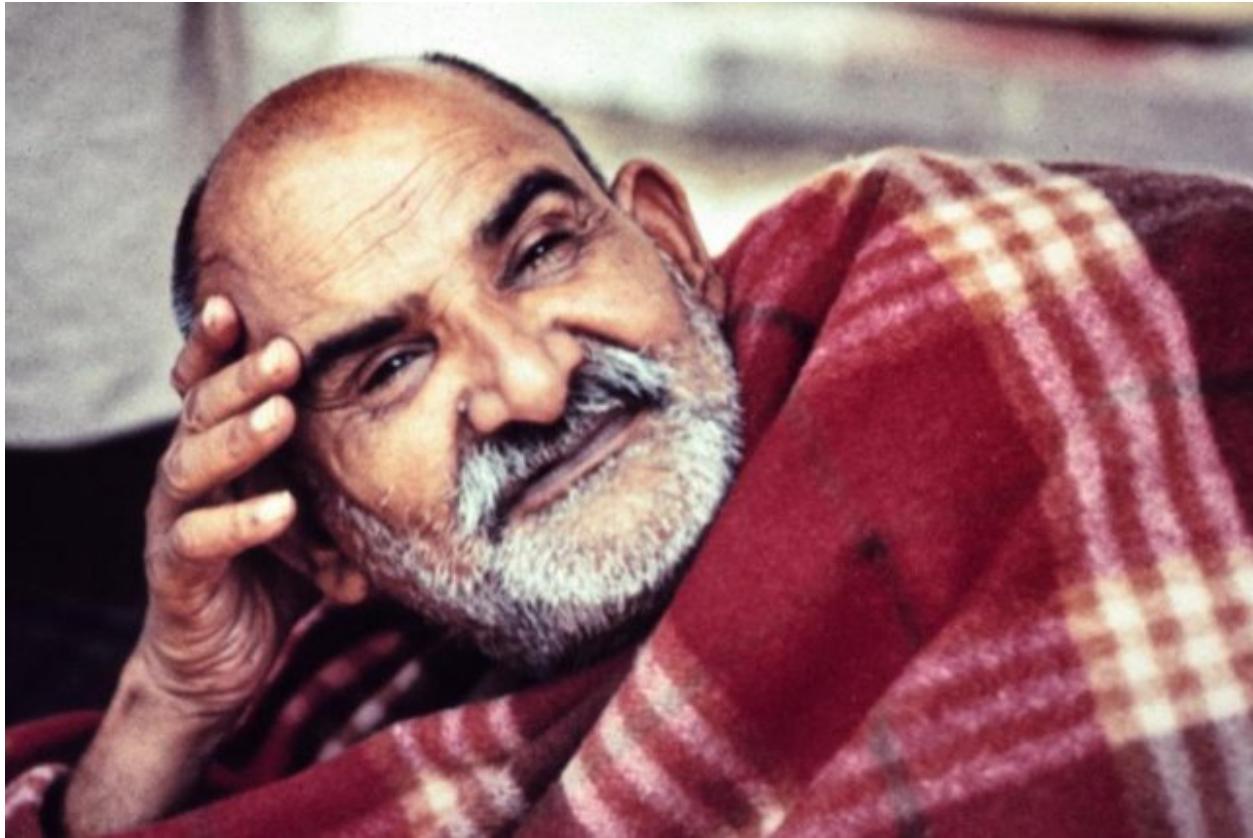
Siyaa - Sita's
vara - husband
Raamachandra - Ramachandra
pada - feet
jai -victory to
sharanam - shelter

Hail to the refuge of the feet of Sita's husband, Ramachandra.

During spiritual movement, a transformation occurs in the heart of the devotee. In the sadhana state, the state of spiritual discipline, Lord Hanuman (shraddha or faith) holds Rama (the goal of life—God-realization) and Lakshmana (purity of heart) on His shoulders. Turning the mind to Hanuman invokes the presence of Rama accompanied by Lakshmana (purity of mind) and Sita (intuitive intellect). In the siddhi state (the state of perfection), Rama and Sita are seated on the throne. Lakshmana and his brothers Bharata and Shatrughna (Cosmic Mind in all its glory) attend on Rama, while Hanuman (the spirit of Divine Love) continues to adore the Lotus Feet of Rama forever! This is an allegorical setting of Para Bhakti (Supreme Devotion) or Moksha (Liberation). This is the cherished goal of Saint Tulsidas, the composer of the Hanuman Chalisa.

-Swami Jyotirmayananda, "A Mystical Interpretation of the Hanuman Chalisa"

We gratefully acknowledge Professor Philip Lutgendorf and Ram Rani Rosser for their translations.



Courtesy of the Neem Karoli Baba Ashram | Taos, NM | 2013 | 82