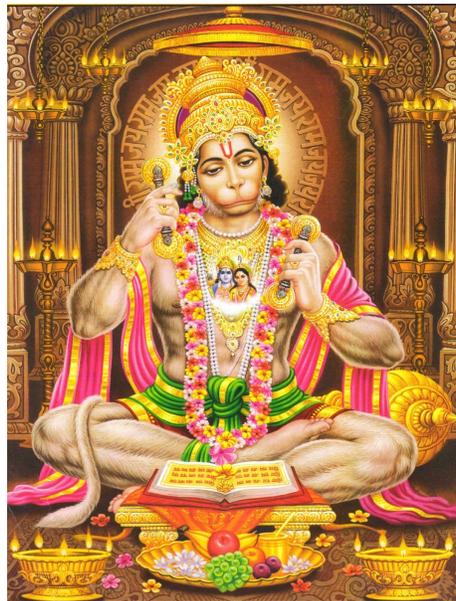




Hanumān “The devotee of all devotees”

He who has a big jaw



Hanuman, in [Hindu](#) mythology, the [monkey](#) commander of the monkey army. His exploits are narrated in the great Hindu [Sanskrit](#) poem the [Ramayana](#) (“Rama’s Journey”).

While still a baby, Hanuman, the child of a nymph by the wind god, tried to fly up and grab the [Sun](#), which he mistook for a fruit. [Indra](#), the king of the gods, struck Hanuman with a thunderbolt on the jaw (*hanu*), thus inspiring the name. When Hanuman continued to misbehave, powerful sages cursed him to forget his magic powers, such as the ability to fly or to become infinitely large, until he was reminded of them. Hanuman led the monkeys to help [Rama](#), an [avatar](#) (incarnation) of the god [Vishnu](#), recover Rama’s wife, [Sita](#), from the [demon Ravana](#), king of Lanka (likely not the present-day Sri Lanka). Having been reminded of his powers by Jambavan, the king of the bears, Hanuman crossed the strait between [India](#) and Lanka in one leap,

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despite the efforts of watery demonesses to stop him by swallowing him or his shadow. He was discovered in Lanka, and his tail was set on fire, but he used that fire to burn down Lanka. Hanuman also flew to the [Himalayas](#) and returned with a mountain full of medicinal herbs to restore the wounded in Rama's army.

Hanuman is worshipped as a subsidiary figure in temples dedicated to Rama or directly in shrines dedicated to Hanuman himself. The latter are generally thronged by monkeys, who know that they cannot be mistreated there. In temples throughout India, he appears in the form of a monkey with a red face who stands erect like a human. For his service to Rama, Hanuman is upheld as a model for all human devotion (*bhakti*).

Excerpts from <https://www.britannica.com/topic/Hanuman>

More information see https://en.wikipedia.org/wiki/Hanuman#Vedic_roots

8 Siddhis of Hanumān are:

1. **Aṇimā:** Ability to reduce one's size
2. **Mahima:** Ability to increase one's size
3. **Garima:** Ability to increase one's weight infinitely
4. **Laghima:** Ability to become lighter than the lightest
5. **Prāpti:** Ability to Obtain anything
6. **Prākāmya:** Ability to acquire anything desired
7. **Iṣṭva:** Lordship over creation
8. **Vaśitva:** Having control over things



**Vīra Māruti Gambhīra Māruti (x2)
Bhakta Māruti Parama Bhakta
Māruti (x2)**

A song to Hanumān, the son of the wind (maruti), who is brave (vīra) and profound (gambhīra) and who is filled with devotion and helpfulness (parama bhakta).

om namo bhagavate añjaneyāya mahā balāya svāhā

My reverential salutations to he who is the strongest one the son of Añjanā* he who has all the 6 qualities in absolute measure

***Añjanā**

According to a version of the legend, *Añjanā* was an [apsara](#) named *Puñjikastalā*, who was born on Earth as a [vanara](#) princess and married [Kesari](#), a [vanara](#) chief. [Vayu](#), god of the wind, carried the divine power of [Lord Shiva](#) to Anjana's womb, and thus Hanuman was born as an incarnation of Lord Shiva.^{[1][2]} In shiv purana Anjana is stated as the Daughter of [Gautama Maharishi](#) and [Ahalya](#).



Four Types of Devotees

1. Artah
2. Artharathi
3. Jijnasuh
4. Jnani



Artah

Arti means any sorrow or grief. Sadness, distress, discomfort, trouble are all called arti. Artah is one who is seized by distress, caused by a thief, tiger, or disease. Tigers were common in those days when India was full of forests, so Sri Sankara commonly uses the tiger as an example. When a person is seized by some distress, whom will he call as a last resort? If he has some punya karma, there is Isvara in his life and he will call upon Him. But only when he is in distress. Till then he does not think of Him. But at least during that spell of distress he does think of Him – because he does not see anyone else who can help him. This kind of devotee is called artah, a devotee in distress.

Artharathi

Artha means what is desired. In this context it means wealth and things similar to it – power, progeny and so on. One wants all these and to get them, the artharathi invokes the grace of Bhagavan. He thinks he cannot live happily without these things and so he makes use of various means to get them. He uses local influence, money etc. – plus Bhagavan, because he recognizes that there is always a factor over which he has no control. As a devotee, he is mature enough to recognize the chance element. That he recognizes as daivam. And there is no way of having any control over it



without some grace. So whenever he wants to accomplish something, he invokes the grace of Isvara to control certain factors that he cannot control or even know. He will perform rituals in order to invoke Isvara's grace to help him gain whatever he wants. This is kamyakarma, a karma done with a desire to accomplish a given end within samsara. The one who does kamyakarma is an artharthi. But he is also an artha devotee. When he is in trouble he will, of course, invoke the Lord. An arthah, however, is not an artharthi because only in distress can he think of God.

Jijnasu

The third one is jijnasu. The order in the verse artha, jijnasuh, artharthi is for the sake of meter. But in order of their understanding artha and artharthi are one group, jijnasu and jnani, another. Jijnasu is the one who desires to know. What does he want to know? That is also important because even the one who does wrong actions, dushkrtinah, wants to know a lot of things – like how to open locks. But here, the subject matter is Isvara, the truth of Isvara, bhagavat-tattvam. He is not invoking Isvara's grace for simple accomplishments. He wants to know the truth of Isvara, the ultimate cause of everything. And this jijnasu is a great devotee. He does not use Bhagavan as an accomplice for his small little pursuits; he wants to know who Isvara is. As a bhakta he invokes Isvara's grace for this. He also offers his prayers; he also performs his daily and occasional duties, nityanaimittika karma. But he does all this to gain a clear mind, antah- karanasuddhi, and the knowledge of Isvara.

Knowledge of Isvara is nothing but knowledge of atma. Isvara, the cause of everything, happens to be the essence of oneself. If Isvara were other than atma he would be anatma, and therefore inert. The only conscious being is atma, and Isvara is not separate from it.



This seeming difference between Isvara and the individual is due to upadhi. There is only one reality and that the jijnasu wants to know. He is a devotee because he seeks the help of Isvara and performs prayerful actions to earn this help. But his actions are not for limited ends within samsara, kamyakarmas. The arta and artharthi are kamis because theirs are kamyakarmas. The jijnasu, however, is a karma-yogi so his is a different type of devotion. Because of his extra punya, he has discrimination, viveka, and because of that he is a jijnasu.

Jnani

And then there is a fourth bhakta. "All four recognize me and to the degree they recognize me they are in union with me." The fourth one's recognition is complete so his identification is total. When you are a jijnasu you necessarily become a jnani, one who knows the truth of Lord Vishnu, Paramesvara, as himself. He is a real bhakta.