Odia bhajan hanuman chalisa song



ପ୍ରଭୁ ଚରିତ୍ର ସୁନିବେ କୋ ରସିଯା । ରାମ ଲଖନ ସୀତା ମନ ବସିଯା ॥୮॥

ବିଦ୍ଯାରାନ ଗୁନୀ ଅତି ଚାତୁର । ରାମ କାଜ କରିବେ କୋ ଆତୁର ॥୭॥

ସଙ୍କର ସୁରନ କେସରୀନନ୍ଦନ । ତେଜ ପ୍ରତାପ ମହା ଜଗ ବନ୍ଦନ ॥୬॥

ହାଥ ବଜ୍ର ଔ ଧିଜା ବିରାଜୈ । କାଁଧେ ମୂଁଜ ଜନେଉ ସାଜି ।ାଞା

କାନନ କୁଣ୍ଡଲ କୁଞିତ କେସା ॥୪॥

କଞନ ବରନ ବିରାଜ ସୁବେସା ।

ମହାବୀର ବିକ୍ରମ ବଜରଙ୍ଗ । କୁମତି ନିରାର ସୁମତି କେ ସଙ୍ଗ ।।୩।।

ରାମ ଦୂତ ଅତୁଲିତ ବଲ ଧାମା । ଅଞ୍ଜନି–ପୁତ୍ର ପରନସୁତ ନାମା II୨II

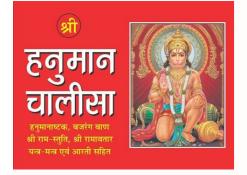
ଜଯ ହନୁମାନ ଜ୍ଞାନ ଗୁନ ସାଗର । ଜଯ କପୀସ ତିହଁଁ ୁଲୋକ ଉଜ୍ଜାଗର ॥୧॥

ାଚୌପାଇ॥

ବୁଦ୍ଧିହୀନ ତନୁ ଜାନିକେ ସୁମିରୌଂ ପରନ-କୁମାର । ବଲ ବୁଧି ବିଦ୍ଯା ଦେହୁ ମୋହିଂ ହରହୁ କଲେସ ବିକାର ॥

ଶ୍ରୀଗୁରୁ ଚରନ ସରୋଜ ରଜ ନିଜ ମନୁ ମୁକୁରୁ ସୁଧାରି । ବରନଉଁ ରଘୁବର ବିମଲ ଜସୁ ଜୋ ଦାସକୁ ଫଲ ଚାରି ॥

ଶ୍ରୀମଢ୍ମୋସ୍ୱାମୀ−ତୁଲସୀଦାସଜୀ ଅରଧୀ ଭାଷାଯାଂ ରିରଚିତଂ ାାଶ୍ରୀହନୁମାନ୍−ଚାଲୀସା**ା** ାଦୋହାା



ସ୍ୟୁ ରୂପ ଧରି ସିଯହିଂ ଦିଖାରା । ବିକଟ ରୂପ ଧରି ଲଙ୍କ ଜରାରା ॥୯॥

ଭୀମ ରୂପ ଧରି ଅସୁର ସଁହାରେ । ରାମଚନ୍ଦ୍ର କେ କାଜ ସଁରାରେ ॥୧୦॥

ଲାସ ସଞ୍ଚୀରନ ଲଖନ ଜିସାସେ । ଶ୍ରୀରଘୁବୀର ହରଷି ଉର ଲାଯେ ।।୧୧।।

ରଘୁପତି କୀହ୍ନୀ ବହୁତ ବଡ଼ାଇ ।

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For other uses, see Hanuman (disambiguation). Hindu god and a companion of the god Rama HanumanGod of Wisdom, Strength, Courage, Devotion and Self-Discipline[1]Member of ChiranjiviHanuman tearing up his chest to show Sita-Rama in his heartDevanagari of a series on Hinduism Hindus History Timeline Origins History Indus Valley civilisation Historical Vedic religion Dravidian folk religion Shaktism Smartism Vaishnavism List Deities Trimurti Brahma Vishnu Shiva Tridevi Saraswati Lakshmi Parvati Other major Devas / Devis Vedic: Agni Ashvins Chandra Indra Prajapati Pushan Rudra Surya Ushas Varuna Vayu Post-Vedic: Dattatreya Durga Ganesha Hanuman Kali Kartikeya Krishna Kubera Radha Rama Shakti Sita Vishvakarma Concepts Worldview Cosmology Mythology Puranic chronology Ontology Tattvas Subtle elements Panchikarana Gross elements Gunas Supreme reality Brahman Nirguna Saguna Om Satcitananda God Ishvara God in Hinduism God and gender Meaning of life Dharma Artha Kama Moksha Stages of life Brahmacarya Grihastha Vanaprastha Sannyasa Three paths to liberation Bhakti yoga Jnana yoga Karma yoga Karma Yoga Karma Samsāra Mind Ātman (self) Anātman (non-self) Sūkṣma śarīra (subtle body) Antaḥkaraṇa (mental organs) Prajña (wisdom) Ānanda (happiness) Viveka (discernment) Vairagya (dispassion) Sama (equanimity) Dama (temperance) Uparati (self-settledness) Titiksha (forbearance) Shraddha (faith) Samadhana (concentration) Arishadvargas (six enemies) Ahamkara (attachment) Ethics Niti śastra Yamas Niyama Ahimsa Achourya Aparigraha Brahmacarya Satya Damah Dayā Akrodha Arjava Santosha Tapas Svādhyāya Shaucha Mitahara Dāna Sources of dharma Epistemology Pratyakşa (perception) Anumāņa (inference) Upamāņa (comparison, analogy) Arthāpatti (postulation, presumption) Anupalabdi (non-perception, negation) Sabda (word, testimony) Practices Worship, sacrifice, and charity Puja Ārtī Prarthana Śrauta Temple Murti Bhakti Japa Bhajana Kīrtana Yajna Homa Tarpana Vrata Prāyaścitta Tirtha Vatra Tirthadana Matha Nritta-Nritya Dāna Seva Meditation Tāpas Dhyāna Samādhāna Nididhyāsana Yoga Sadhu Yogi Yogini Asana Sadhana Hatha yoga Jnana yoga Bhakti yoga Karma yoga Raja yoga Kundalini Yoga Arts Bharatanatyam Kathak Kathakali Kuchipudi Manipuri Mohiniyattam Odissi Sattriya Bhagavata Mela Yakshagana Dandiya Raas Carnatic music Pandav Lila Kalaripayattu Silambam Adimurai Rites of passage Garbhadhana Pumsavana Simantonayana Jatakarma Namakarana Nishkramana Annaprashana Chudakarana Karnavedha Vidyarambha Upanayana Keshanta Ritushuddhi Samavartana Vivaha Antyeshti Festivals Diwali Holi Shivaratri Navaratri Bihu Puthandu Vishu Ratha Yatra Philosophical schools Six Astika schools Samkhya Yoga Nyaya Vaisheshika Mimamsa Vedanta Advaita Dvaitadvaita Akshar-Purushottam Darshan Other schools Saiva Kapalika Pasupata Pratyabhijña Vaishnava Pancharatra Charvaka Gurus, sants, philosophers Ancient Agastya Angiras Aruni Ashtavakra Atri Bharadwaja Gotama Jaimini Jamadagni Kanada Kapila Kashyapa Patanjali Pāņini Prashastapada Raikva Satyakama Jabala Valmiki Vashistha Vishvamitra Vyasa Yajnavalkya Medieval Abhinavagupta Adi Shankara Akka Mahadevi Allama Prabhu Alvars Basava Chaitanya Chakradhara Chāngadeva Dadu Dayal Eknath Gangesha Upadhyaya Gaudapada Gorakshanatha Haridasa Thakur Harivansh Jagannatha Dasa Jayanta Bhatta Madhusūdana Madhus Matsyendranatha Morya Gosavi Mukundarāja Namadeva Narahari Tirtha Nrusinha Saraswatī Nayanars Nimbarka Prabhākara Purandara Dasa Raghavendra Swami Raghunatha Siromani Raghunatha Siromani Raghuttama Tirtha Ram Charan Ramananda Ramanuja Ramprasad Sen Ravidas Surdas Swaminarayan Syāma Sastri Tukaram Tulsidas Tyagaraja Vācaspati Miśra Vadiraja Tirtha Vallabha Valluvar Vedanta Desika Vidyaranya Vyasaraja Modern Aurobindo Bhaktivinoda Thakur Chinmayananda Saraswati Mahavatar Babaji Mahesh Yogi Narayana Guru Nigamananda Nisargadatta Maharaj Prabhupada Radhakrishnan R. D. Ranade Ramakrishna Ramana Maharshi Sai Baba Sarasvati Satyadhyana Tirtha Siddharameshwar Maharaj Sivananda Swami Rama Tirtha Swami Ramaa Tirtha Swami texts Vedas Rigveda Yajurveda Samaveda Atharvaveda Divisions Samhita Brahmana Aranyaka Upanishad Upanishads Rigveda: Aitareya Kaushitaki Yajurveda: Mundaka Mandukya Prashna Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha Other scriptures Bhagavad Gita Agamas (Hinduism) Other textsPuranas Vishnu Purana Bhagavata Purana Devi Bhagavata Purana Brahma Purana Bhagavata Purana Brahma Purana Purana Skanda Purana Varaha Purana Mārkandeva Purana Itihasas Ramavana Mahabharata Upavedas Avurveda Dhanurveda Gandharvaveda Shastra Kamasutra Brahma Sutras Samkhva Sutras Mimamsa Sutras Nyāva Sūtras Vaišesika Sūtra Yoga Sutras Pramana Sutras Charaka Samhita Sushruta Samhita Natya Shastra Panchatantra Divya Prabandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Panchadasi Stotras and stutis Kanakadhāra Stotram Shiva Stuti Tamil literature Tirumurai Divya Prabandham Tirumurukār uppațai Thiruppugal Tirukkural Kamba Ramayanam Five Great Epics Eighteen Greater Texts Eighteen Lesser Texts Aathichoodi Iraiyanar Akapporul Abhirami Anthadhi Thiruvilaiyadal Puranam Vinayagar Agaval Society Varna Four varnas: Brahmana Kshatriya Vaishya Shudra Varna-less: Dalit Varna-related topics: Jati Other society-related topics: Jati Other society-related topics: Discrimination Persecution Nationalism Hindutva Organisations Reform movements Other topics Hinduism by country Balinese Hinduism / and Buddhism / and Sikhism / and Sikhism / and Buddhism / and Buddhism / and Buddhism / and Buddhism / and Sikhism / and Buddhism / and Buddhism / and Sikhism / and Buddhism / and Sikhism / and Buddhism / and Buddhism / and Buddhism / and Sikhism / and Sikhism / and Sikhism / and Buddhism / and Buddhis []]]], IAST: Hanumān; Anjanaya)[6] is a Hindu god and a divine vanara companion of the god Rama. Hanuman is one of the chiranjivis. Hanuman is also son of the wind-god Vayu, who in several stories played a direct role in Hanuman's birth.[5][7] Hanuman is mentioned in several other texts, such as the epic Mahabharata and the various Puranas. Evidence of devotional worship to Hanuman is largely absent in these texts, as well as in most archeological sites. According to Philip Lutgendorf, an American Indologist, the theological significance of Hanuman and devotional dedication to him

emerged about 1,000 years after the composition of the Ramayana, in the 2nd millennium CE, after the arrival of Islamic rule in the Indian subcontinent.[8] Lutgendorf also writes that the skills in Hanuman's resume also seem to derive in part from his windy patrimony, reflecting Vayu's role in both body and cosmos.[9] Bhakti movement saints such as Samarth Ramdas have positioned Hanuman as a symbol of nationalism and resistance to persecution.[10] The Vaishnava saint Madhva said that whenever Vishnu incarnates on earth, Vayu accompanies him and aids his work of preserving dharma.[11] In the modern era, Hanuman's iconography and temples have been increasingly common.[12] He Vaishnava saint Madhva said that whenever Vishnu incarnates on earth, Vayu accompanies him and aids his work of preserving dharma.[11] In the modern era, Hanuman's iconography and temples have been increasingly common.[12] He Vaishnava saint Madhva saint Mathva saint Madhva saint Mathva saint Madhva saint Madhva saint Madhva saint Madhva saint Madhva saint Mathva saint as the ideal combination of "strength, heroic initiative and assertive excellence" and "loving, emotional devotion to his personal god Rama", as Shakti and Bhakti.[13] In later literature, he is sometimes portrayed as the patron god of martial arts such as wrestling and acrobatics, as well as activities such as meditation and diligent scholarship [2] He symbolises the human excellences of inner self-control, faith, and service to a cause, hidden behind the first impressions of a being who looks like a Vanara.[12][14][15] Hanuman is considered to be a bachelor and an exemplary celibate.[16] Some scholars have identified Hanuman as one potential inspiration for Sun Wukong, the Monkey King character in the Chinese epic adventure Journey to the West.[17][18] Names and etymology Hanuman with a Namaste (Anjali Mudra) posture The meaning or origin of the word "Hanuman" is unclear. In the Hindu pantheon, deities typically have many synonymous names, each based on some noble characteristic, attribute, or reminder of a mythical deed achieved by that deity.[19] One interpretation of "Hanuman" is "one having a disfigured jaw". This version is supported by a Puranic legend wherein infant Hanuman mistakes the Sun for a fruit, heroically attempts to reach it, and is wounded in the jaw for his attempt.[19] Hanuman mistakes the Sun for a fruit in the Hindu bhaktishakti worship traditions: "heroic, strong, assertive excellence" and "loving, emotional devotion to personal God".[19] Linguistic variations of "Hanumanthudu (Telugu). Other names include: Anjaneya, [20] Anjaniputra (Kannada), Anjaneyadu (Telugu), Anjanisuta all meaning "the son of Anjana" Kesari Nandana or Kesarisuta, based on his father, which means "son of Kesari" Vayuputra/ Pavanputra : the son of the Vayu deva- Wind god[21] Vajrang Bali, "the strong one (bali), who had limbs (anga) as hard or as tough as vajra (diamond)"; this name is widely used in rural North India[19] Sankata Mochana, "the remover of dangers, hardships, or hurdles" (sankata)[19] Māruti, "son of Maruta" (another name of Vayu deva) Kapeeshwara, "lord of monkeys" Rama Doota, "the messenger (doota) of Lord Rama" Mahakaya, "gigantic" Vira, Mahavira, "most valiant" Mahabala/Mahabali, "the strongest one" Panchavaktra, "five-faced" Mukhya Prana Devaru, "Primordial Life Giver" (more prominent amongst followers of Dvaita, such as Madhwas) Historical development Standing Hanuman, Chola Dynasty, 11th century, Tamil Nadu, India Vedic roots The earliest mention of a divine monkey, interpreted by some scholars as the proto-Hanuman, is in hymn 10.86 of the Rigveda, dated to between 1500 and 1200 BCE. The twenty-three verses of the hymn are a metaphorical and riddle-filled legend. It is presented as a dialogue between multiple characters: the god Indra, his wife Kapi.[22][23][24] The hymn opens with Indrani complaining to Indra that some of the soma offerings for Indra have been allocated to the energetic and strong monkey, and the people are forgetting Indra. The king of the gods, Indra, responds by telling his wife that they should make an effort to coexist peacefully. The hymn closes with all agreeing that they should come together in Indra's house and share the wealth of the offerings. Proto Dravidian roots The orientalist F. E. Pargiter (1852-1927) theorized that Hanuman" derives from Tamil word for male monkey (ana-mandi), first transformed to "Anumant" - a name which remains in use "Anumant", according to this hypothesis, was later Sanskritized to "Hanuman" because the ancient Aryans confronted with a popular monkey deity of ancient Dravidians coopted the concept and then Sanskritized it.[24][26] According to Murray Emeneau, known for his Tamil linguistic studies, this theory does not make sense because the Old Tamil word mandi in Sangam literature can only mean "female monkey", and Hanuman is male. Further, adds Emeneau, the compound ana-mandi makes no semantic rules. The "prominent jaw" etymology, according to Emeneau, is therefore plausible.[24] Epics and Puranas Sita's scepticism Vanaranam naranam ca kathamasit samagamah Translator: Philip Lutgendorf)[27] Hanuman is mentioned in both the Hindu epics, Ramayana and Mahabharata.[28] A twentieth-century Jesuit missionary Camille Bulcke, in his Ramkatha: Utpatti Aur Vikas ("The tale of Rama: its origin and development"), proposed that Hanuman is mentioned in the Puranas.[30][29] Hanuman is mentioned as an avatar of Rudra in few medieval-era Sanskrit texts. Only Shiva Purana mentions Hanuman as an avatar of Shiva; all other Puranas and scriptures clearly mention him as an avatar of Vayu or spiritual son of Vayu or spir avatar or son".[32] Indologist Philip Lutgendorf writes, "The later identification of Hanuman as one of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of awesome and ambivalent deities". Lutgendorf also writes, "Other skills in Hanuman's resume also seem to derive in part from his windy patrimony, reflecting Vayu's role in both body and cosmos".[9] Other mythologies, such as those found in South India, present Hanuman as a being who is the union of Shiva and Vishnu, or associated with the origin of Ayyappa.[2] The 17th century Odia work Rasavinoda by Dinakrishnadasa goes on to mention that the three gods - Brahma, Vishnu and Shiva - combined to take to the form of Hanuman [33] Late medieval and modern era Numerous 14th-century and later Hanuman images are found in the ruins of the Hindu Vijayanagara Empire [34] In Valmiki's Ramayana, estimated to have been composed before or in about the 3rd century BCE, [citation needed] Hanuman is an important, creative character as a simian helper and messenger for Rama. The character evolved over time, reflecting regional cultural values. It is, however, in the late medieval era that his profile evolves into more central role and dominance as the exemplary spiritual devotee, particularly with the popular vernacular text Ramcharitmanas by Tulsidas (~ 1575 CE).[21][35] According to scholars such as Patrick Peebles and others, during a period of religious turmoil and Islamic rule of the Indian subcontinent, the Bhakti movement and devotionalism-oriented Bhakti movement and devotionalis Ramcharitmanas presented Rama as a Vishnu avatar, supreme being and a personal god worthy of devotion, with Hanuman as the ideal loving this era, Hanuman evolved and emerged as the ideal combination of shakti and bhakti.[13] Stories and folk traditions in and after the 17th century, began to reformulate and present Hanuman as a divine being, as a descendant of deities, and as an avatar of Shiva.[36] He emerged as a champion of those religiously persecuted, expressing resistance, a yogi,[37] an inspiration for martial artists and warriors,[38] a character with less fur and increasingly human, symbolizing cherished virtues and internal values, and worthy of devotion in his own right. [10][39] As Hindu monks morphed into soldiers, they often named their organizations after Hanuman. [40][41] This evolution of Hanuman's character, his religious status, and his cultural role as well as his iconography, continued through the colonial era and into post-colonial times [42] Legends Birth According to Hindu legends, Hanuman was born to mother Anjana and father Kesari.[2][43] Hanuman is also called the son of the deity Vayu (Wind god) because of legends associated with Vayu's role in Hanuman's birth. One story mentioned in Eknath's Bhavartha Ramayana (16th century CE) states that when Anjana was worshiping Vayu, the King Dasharatha of Ayodhya was also performing the ritual of Putrakameshti yagna in order to have children. As a result, he received some sacred pudding (payasam) to be shared by his three wives, leading to the births of Rama, Lakshmana, Bharata and Shatrughna. By divine ordinance, a kite snatched a fragment of that pudding and dropped it while flying over the forest where Anjana was engaged in worship. Vayu, the Hindu deity of the wind, delivered the falling pudding to the birth of Hanuman.[43][verification needed] Maharshi Veda Vyasa proposed Anjanadri Hill at Tirumala is the birthplace of Hanuman. Anjaneri in Nasik, Maharashtra[44][45][46] along with Anjeneri Anjanadri (Near Hampi) in Gangavathi Taluk Koppal District, Karnataka is one of a number of places that claim to be the location of Kishkinda.[47][48][49] Childhood Child Hanuman reaches for the Sun thinking it is a fruit by BSP Pratinidhi According to Valmiki's Ramayana one morning in his childhood, Hanuman was hungry and saw the rising red-colored sun. Mistaking it for a ripe fruit, he leapt up to eat it. In one version of the Hindu legend, the king of gods Indra intervened and struck Hanuman with his thunderbolt. It hit Hanuman on his jaw, and he fell to the earth dead with a broken jaw. According to the Ramayana
(section 4.65), Hanuman's father Vayu (air) became upset and withdrew all the air on Earth. The lack of air created immense suffering to all living beings. As the mistake was done by the god Indra, he grants Hanuman a wish that his body would be as strong as Indra's Vajra, and that his Vajra can also not harm him; God Varuna granted him wishes: the God Agni granted a wish for Hanuman that he will be as fast as wind and the wind won't harm him. Lord Brahma also granted Hanuman a wish that he can move to any place where he cannot be stopped; Lord Vishnu also granted Hanuman an immortal, who has unique powers and strength.[50] In another Hindu version of his childhood legend, which Lutgendorf states is likely older and also found in Jain texts such as the 8th-century Dhurtakhyana, Hanuman's Icarus-like leap for the sun proves to be fatal and he is burnt to ashes from the help of fishes, reassemble him. They find everything except one fragment of his jawbone. His great-grandfather on his mother's side then asks Surya to restore the child to life, but Hanuman is left with a disfigured jaw.[51] Hanuman is said to have spent his childhood in Kishkindha. Some time after this event, Hanuman begins using his supernatural powers on innocent bystanders as simple pranks, until one day he pranks, until one day he pranks, until he is reminded of his powers in his adulthood. Adulthood Ramayana There is quite a lot of variation between what happens between his childhood and the events of the Ramayana, but his story becomes much more solid in the events of the Ramayana. After Rama and his brother Lakshmana, searching for Rama's newfound ally the monkey king Sugriva, agree to send scouts in all four directions to search for Rama's missing wife. To the south, Sugriva sends Hanuman and some others, including the great bear Jambavan. This group travels all the way to the southernmost tip of India, where they encounter the ocean with the island of Lanka (modern day Sri Lanka) visible in the horizon. The group wishes to investigate the island, but none can swim or jump so far (it was common for such supernatural powers to be common amongst characters in these epics). However, Jambavan knows from prior events that Hanuman used to be able to do such a feat with ease, and lifts his curse.[52] Ravana burns Hanuman's tail. The curse lifted, Hanuman now remembers all of his dynamic divine powers. He is said to have transformed into the size of mountain, and flew across the narrow channel to Lanka. Upon landing, he discovers a city populated by the Lanka king Ravana and his demon followers, so he shrinks down to the size of an ant and sneaks into the city. After searching the city, he discovers a city populated by the Lanka king Ravana and his demon followers, so he shrinks down to the size of an ant and sneaks into the city. asleep, he meets with Sita and discusses how he came to find her. She reveals that Ravana kidnapped her and is forcing her to marry him soon. He offers to rescue her but Sita refuses, stating that her husband must do it (a belief from the time of ancient India).[52][53] What happens next differs by account, but a common tale is that after visiting Sita, he starts destroying the grove, prompting his capture. Regardless of the tale, he ends up captured in the court of Ravana himself, who laughs when Hanuman's tail on fire as torture for threatening his safety. However, every time they put on an oil-soaked cloth to burn, he grows his tail longer so that more cloths need to be added. This continues until Ravana has had enough and orders the lighting to begin. However, when his tail is lit, he shrinks his tail back and breaks free of his bonds with his superhuman strength. He jumps out a window and jumps from rooftop, burning down building after building, until much of the city is ablaze. Seeing this triumph, Hanuman leaves back for India.[52][53] Upon returning, he tells his scouting party what had occurred, and they rush back to Kishkindha, where Rama had been waiting all along for news. Upon hearing that Sita was safe and was awaiting him, Rama gathered the support of Sugriva's army and marched for Lanka. Thus begins the legendary Battle of Lanka. [52] Throughout the long battle, Hanuman played a role as a general in the army. During one intense fight, Lakshmana, Rama's brother, was fatally wounded; it was thought that he would die without the aid of an herb from a Himalayan mountain. Hanuman was the only one who could make the journey so quickly, and was thus sent to the mountain. Upon arriving, he discovered that there were many herbs along the mountain, ripped the mountain from the Earth, and flew it back to the battle. This act is perhaps his most legendary among Hindus.[53] A chunk of this mountain was said to be fallen down while carrying and the present day "Mount Roomassala" is believed to be the fallen piece. In the end, Rama revealed his divine powers as the incarnation of the God Vishnu, and slew Ravana and the rest of the demon army. Finally finished, Rama returned to his home of Ayodhya to return to his place as king. After blessing all those who aided him in the battle with gifts, Rama gave Hanuman his gift, who threw it away. Many court officials, perplexed, were angered by this act. Hanuman replied that rather than needing a gift to remember Rama, he would always be in his heart. Some court officials, still upset, asked him for proof, and Hanuman tore open his chest, which had an image of Rama and Sita on his heart. Now proven as a true devotee, Rama cured him with immortality, but Hanuman refused this and asked only for a place at Rama's feet to worship him. Touched, Rama blessed him with immortality, but Hanuman would live on after the Kalpa (destruction of the universe).[52][53] Mahabharata Bhima tries to lift Hanuman's tail. Centuries after the events of the Ramayana, and during the events of the Ramayana, and during the god Vayu, Bhima, passes through looking for flowers for his wife. Hanuman senses this and decides to teach him a lesson, as Bhima had been known to be boastful of his supernatural powers were much rarer than in the Ramayana but still seen in the Hindu epics). Bhima encountered Hanuman lying on the ground in the shape of a feeble old monkey. He asked Hanuman to move, but he would not. As stepping over an individual was considered extremely disrespectful in this time, Hanuman suggested lifting his tail up to create a passage. Bhima heartily accepted, but could not lift the tail to any avail.[54] Bhima, humbled, realized that the frail monkey was some sort of deity, and asked him to reveal himself. Hanuman revealed himself, much to Bhima's surprise, and the brothers embraced. Hanuman prophesied that Bhima would soon be a part of a terrible war, and promised Bhima that he would sit on the flag of his brother Arjuna's chariot and shout a battle cry for Bhima that would weaken the hearts of his enemies. Content, Hanuman left his brother to his search, and after that prophesied war, would not be seen again until early 1600s. Wife of Hanuman And Survachala to get complete knowledge from SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was first married to SurvaDeva. It is said that according to Shastra Parashar Samhita, Hanuman Ji was married to Anangkusuma, the daughter of Lankapati Ravana. It is said that according to the scripture when there was a war between Ravana and VarunDev, Hanuman Ji fought on behalf of VarunDev, Hanuman Ji foughter Anangkusuma to Kesari Nandan., Along with this, Hanuman Ji was the representative of VarunDev in the war between VarunDev and Ravana, for this reason, happy with his victory, he married life with his wives and practised lifelong celibacy that is why he is called Brahmachari.[55][56][57] Attributes Hanuman fetches the herb-bearing mountain, in a print from the Ravi Varma Press, 1910s Hanuman has many attributes, including: Chiranjivi (immortal): various versions of Ramayana and Rama Katha state towards their end, just before Rama and Lakshmana die, that Hanuman is blessed to be immortal. He will be a part of humanity forever, while the story of Rama lives on and the story will go on as the gods recite the story always. Thus, he will live forever.[58] Brahmachari (self-controlled): one who control their lust from all materialistic things of material world. Kurup and Sundar: he is described in Hindu texts as kurup (ugly) on the outside, but divinely sundar (beautiful inside).[51] The
Hanuman Chalisa describes him as handsome with a complexion of molten gold (kanchana barana birāja subesā).[59] Kama-rupin: He can shapeshift, become smaller than the smallest, larger than the largest adversary at will.[60] He uses this attribute to shrink and enter Lanka, as he searches for the kidnapped Sita imprisoned in Lanka. Later on, he takes on the size of a mountain, blazing with radiance, to show his true power to Sita.[61] Strength: Hanuman is extraordinarily strong, one capable of lifting and carrying any burden for a cause. He is called Vira, Mahavira, Mahabala and other names signifying this attribute of his During the epic war between Rama and Ravana, Rama's brother Lakshmana is wounded. He can only be healed and his death prevented by a herb found in a particular Himalayan mountain. Hanuman finds the mountain. Hanuman finds the mountain. lifts the entire Himalayan mountain and carries it across India to Lanka for Lakshmana. His immense strength thus helps Lakshmana recover from his wound.[62] This legend is the popular basis for the iconography where he is shown flying and carrying a mountain on his palm.[63] Innovative: Hanuman is described as someone who constantly faces very difficult odds, where the adversary or circumstances threaten his mission with certain defeat and his very existence. Yet he finds an innovative way to turn the odds. For example, after he finds an innovative way to turn the odds. For example, after he finds an innovative way to turn the odds. and under Ravana's orders take him to a public execution. There, the Ravana's guards begin his torture, tie his tail with oiled cloth and put it on fire. Hanuman is presented as the exemplary devotee (bhakta) of Rama and Sita. The Hindu texts such as the Bhagavata Purana, the Bhakta Mala, the Ananda Ramayana and the Ramacharitmanas present him as someone who is talented, strong, brave and spiritually devoted to Rama.[65] The Rama stories such as the Ramayana and the Ramacharitmanas, in turn themselves, present the Hindu dharmic concept of the ideal, virtuous and compassionate man (Rama) and woman (Sita) thereby providing the context for attributes assigned therein for Hanuman include learned in Vedanta philosophy of Hinduism, the Vedas, a poet, a polymath, a grammarian, a singer and musician par excellence.[65][2] Remover of obstacles: in devotional literature, Hanuman is the remover of eight Classical Siddhis and nine Nidhis, a boon granted to him by Sita, and also famously described by Goswami Tulsidas in his effects of the planets in the sky, evil created by thalismans, thanthra done by others and evil chants. The following names of Hanuman describe some of these qualities, Rakshovidhwansakaraka, Akshahantre, Dashagreevakulantaka, Lankineebhanjana, Simhikaprana Bhanjana, Maharavanamardana, Kalanemi Pramathana. Protector and saviour of devotees of Shri Ram and himself: The doorkeeper and protector of the door to Rama's court, and protector and saviour of devotees. Five-faced or Panchmukha when he assumes his fierce form: East facing Hanuman face (Anjaneya) that grants victory and fearlessness. West facing Garuda face (Mahaveera Garuda) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants prosperity and wealth. Horse face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing Boar face (Hayagriva) facing towards the sky (upwards) that grants protection from black magic and poisons. North facing towards the sky (upwards) that grants protection from black magic and poisons. North facing towards the sky (upwards) that grants protection from black magic and poisons. North facing towards the sky (upwards) that grants protection from black magic and poisons. North facing towards the sky (upwards) that grants protection from black magic and poisons. North facing towards the sky Ashoka grove, and delivers her Rama's ring. The Sundara Kanda, the fifth book in the Ramayana, focuses on Hanuman meets Rama in the last year of the latter's 14-year exile, after the demon king Ravana had kidnapped Sita. With his brother Lakshmana, Rama is searching for his wife Sita. This, and related Rama legends are the most extensive stories about Hanuman. [68][69] Numerous versions of the Ramayana exist within India. These present variant legends of Hanuman, Rama, Sita, Lakshamana and Ravana. The characters and their descriptions vary, in some cases quite significantly. [70] Mahabharata Roadside Hanuman, Rama, Sita, Lakshamana and Ravana. The characters and their descriptions vary, in some cases quite significantly. [70] Mahabharata Roadside Hanuman, Rama, Sita, Lakshamana and Ravana. The characters and their descriptions vary, in some cases quite significantly. [70] Mahabharata Roadside Hanuman, Rama, Sita, Lakshamana and Ravana. is another major epic which has a short mention of Hanuman. In Book 3, the Vana Parva of the Mahabharata, he is presented as a half brother of Bhima, who meets him accidentally on his way to Mount Kailasha. A man of extraordinary strength, Bhima is unable to move Hanuman's tail, making him realize and acknowledge the strength of Hanuman. This story attests to the ancient chronology of the Hanuman character. It is also a part of artwork and reliefs such as those at the Vijayanagara ruins.[71][72] Other literature Apart from Ramayana and Mahabharata, Hanuman is mentioned in several other texts. tell alternative stories of his life. The Skanda Purana mentions Hanuman in Rameswaram.[73] In a South Indian version of Shiva Purana, Hanuman is described as the son of Shiva Purana, Hanuman is described as the son of Shiva Purana, Hanuman is described as the son of Shiva Purana, Hanuman in Rameswaram.[73] In a South Indian version of Shiva Purana, Hanuman is described as the son of Shi India.[2] Hanuman Chalisa The 16th-century Indian poet Tulsidas wrote Hanuman. Based on these meetings, he wrote Ramcharitmanas, an Awadhi language version of Ramayana.[74] Relation with Devi or Shakti The relation between Hanuman and Goddess Kali finds mention in the Krittivasi Ramayana. Their meeting takes place in the Yuddha Kanda of Ramayana in the legend of Mahiravana, the King of Patalaloka's help to kill Rama and Lakshmana. One night, Mahiravana, using his maya, took Vibhishana's form and entered Rama's camp. There he cast the nidra mantra on the Vanar Sena, kidnapped Rama and Lakshmana and took them to Patala Loka. He was an adherent devotee of Devi and Ravana convinced him to sacrifice the valiant fighters of Ayodhya to the goddess, to which Mahiravana agreed. Hanuman, upon understanding the way to Patala from Vibhishana made haste to rescue his lords. On his journey, he met Makardhwaja who claimed of being Hanuman's son, being born from his sweat which was consumed by a Makara (crocodile). Hanuman defeated and tied him and went inside the palace. There he met Chandrasena who of royal lineage and didn't know how to bow. So as Mahiravana was about to show them how to bow, Hanuman took his Pancha-mukha form (with the head of Garuda, Narasimha, Varaha, Hayagreeva and himself: each head signifying a particular trait. Hanuman courage and strength, Narasimha fearlessness, Garuda magical skills and the power to cure snake bites, Varaha health and exorcism and Hayagriva victory over enemies), blew the 5 oil lamps in 5 directions and severed the head of Mahiravana, thus killing him. He later took Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana
on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his shoulders and as he flew outside Shri Rama and Lakshmana on his should be should the King of Patala. The story of Ahiravan finds its place in the Ramayanas of the East. It can be found in the Bengali version of the Ramayana, written by Krittibash. The passage which talks about this incident is known as 'Mahirabonerpala'. It is also believed that after being pleased with Hanuman, Goddess Kali blessed him to be her dwara-paal or gate-keeper and hence one finds Bhairava and Hanuman on either sides of the temple entrance of the Goddess' shrine. [75] Buddhism Hanuman appears with a Buddhist gloss in Tibetan (southwest China) and Khotanese (west China, central Asia and northern Iran) versions of Ramayana. The Khotanese versions have a Jātaka tales-like theme, but are generally similar to the Hindu texts in the storyline and character of Hanuman. The Tibetan version, novel elements appear such as Hanuman carrying love letters between Rama and Sita, in addition to the Hindu version wherein Rama sends the wedding ring with him as a message to Sita. Further, in the Tibetan version, Rama chides Hanuman for not corresponding with him through letters more often, implying that the monkey-messenger and warrior is a learned being who can read and write. [76][77] In Japan, icons of the divine monkey (Saruta Biko), guards temples such as Saru-gami at Hie Shrine [78][79] In the Sri Lankan versions of Ramayana, which are titled after Ravana, the story is less melodramatic than the Indian stories. Many of the legends recounting Hanuman's bravery and innovative ability are found in the Sinhala versions. The stories in which the characters are involved have Buddhist themes, and lack the embedded ethics and values structure according to Hindu dharma.[80] According to Hera Walker, some Sinhalese communities seek the aid of Hanuman through prayers to his mother.[81] In Chinese Buddhist texts, states Arthur Cotterall, myths mention the meeting of the Buddha with Hanuman, as well as Hanuman's great triumphs.[82] According to Rosalind Lefeber, the arrival of Hanuman in East Asian Buddhist texts may trace its roots to the translation of the Ramayana into Chinese and Tibetan in the 6th-century CE.[83] In both China and Japan, according to Lutgendorf, much like in India, there is a lack of a radical divide between humans and animals, with all living beings and nature assumed to be related tccneduction of the Ramayana into Chinese and Tibetan in the 6th-century CE.[83] In both China and Japan, according to Lutgendorf, much like in India, there is a lack of a radical divide between humans and animals, with all living beings and nature assumed to be related tccneduction of the Ramayana into Chinese and Tibetan in the 6th-century CE.[83] In both China and Japan, according to Lutgendorf, much like in India, there is a lack of a radical divide between humans and animals, with all living beings and nature assumed to be related tccneduction of the Ramayana into Chinese and Tibetan in the 6th-century CE.[83] In both China and Japan, according to Lutgendorf, much like in India, there is a lack of a radical divide between humans and animals, with all living beings and nature assumed to be related tccneduction of the Ramayana into Chinese and Tibetan in the 6th-century CE.[83] In both China and Japan, according to Lutgendorf, much like in India, there is a lack of a radical divide between humans and animals, with all living beings and animals. humans. There is no exaltation of humans over animals or nature, unlike the Western traditions. A divine monkey has been a part of the historic literature and culture of China and Japan, possibly influenced by the close cultural contact through Buddhist monks and pilgrimage to India over two millennia. [78] For example, the Japanese text Keiranshuyoshu, while presenting its mythology about a divine monkey, that is the theriomorphic Shinto emblem of Hie shrines, describes a flying white monkey that carries a mountain from India to China, then from China to Japan. [84] This story is based on a passage in the Ramayana where the wounded hero asks Hanuman to bring a certain herba medicine from the Himalayas. As Hanuman does not know the herb he brings the entire mountain for the hero to choose from. By that time a learned medicine man from Lanka discovered the cure and Hanuman brings the mountain back to where it came from. Many Japanese shinto shrines and village boundaries, dated from the 8th to the 14th centuries, feature a monkey deity as guardian or intermediary between humans and gods (kami).[78][79] The Jataka tales contain Hanuman-like stories.[85] For example, the Buddha is described as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, wherein he as a compassionate monkey suffers and is abused, but who neverthelessed as a monkey-king in one of his earlier births in the Mahakapi Jataka, where in he as a compassionate monkey suffers and is abused. continues to follow dharma in helping a human being who is lost and in danger.[86][87] Jainism Main articles: Rama in Jainism and Salakapurusa Paumacariya (also known as Pauma Chariu or Padmacharit), the Jain version of Ramayana written by Vimalasuri, mentions Hanuman not as a divine monkey, but as a Vidyadhara (a supernatural being, demigod in Jain cosmology). He is the son of Pavangati (wind deity) and Anjana Sundari. Anjana gives birth to Hanuman in a forest; while boarding his vimana, Anjana accidentally drops her baby on a rock. However, the baby remains uninjured while the rock is shattered. The baby is raised in Hanuruha. There are major differences from the Hindu text: Hanuman is a supernatural being in Jain texts, (Rama is a pious Jaina who kills Ravana.) Hanuman becomes a supporter of Rama after meeting him and learning about Sita's kidnapping by Ravana. He goes to Lanka on Rama's behalf, but is unable to convince Ravana to give up Sita. Ultimately, he joins Rama in the war against Ravana and performs several heroic deeds. Later Jain texts, such as Uttarapurana (9th century CE), tell the same story. In several versions of the Jain Ramayana story, there are passages that explain the connection of Hanuman and Rama (called Pauma in Jainism). Hanuman, in these versions, ultimately renounces all social life to become a Jain ascetic. Sikhism In Sikhism, the Hindu god Rama has been referred to as Sri Ram Chandar, and the story of Hanuman as a siddha has been influential. After the birth of the martia Sikh Khalsa movement in 1699, during the 18th and 19th centuries, Hanuman was an inspiration and object of reverence by the Khalsa.[citation needed] Some Khalsa regiments brought along the Hanuman image to the battleground. The Sikh texts such as Hanuman Natak composed by Hirda Ram Bhalla, and Das Gur Katha by Kavi Kankan describe the heroic deeds of Hanuman.[88] According to Louis Fenech, the Sikh tradition states that Guru Gobind Singh was a fond reader of the Hanuman Natak, the Hanuman story containing Ramcharitmanas and other texts, all of which were available in Gurmukhi script. [89] Bhagat Kabir, a prominent writer of the scripture explicitly states that the being like Hanuman does not know the full glory of the divine. This statement is in the context of the Divine as being unlimited and ever expanding. Ananta is therefore a name of know Your Glories, Lord.— Sri Guru Granth Sahib page 691 Full Shabad Southeast Asian texts A Majapahit statue of Hanuman with a yoni (andesite; 14th century) from East Java, Indonesia There exist non-Indian versions of the Ramayana, such as the Thai Ramakien. According to these versions of the Ramayana, Macchanu is the son of Hanuman borne by Suvannamaccha, daughter of Ravana. Another legend says that a demigod named Matsyaraja (also known as Makardhwaja or Matsyagarbha) claimed to be his son. Matsyaraja's birth is explained as follows: a fish (matsya) was impregnated by the drops of Hanuman's sweat, while he was bathing in the ocean. [29] Hanuman in southeast Asian texts differs from the north Indian
Hindu version in various ways in the Burmese Ramayana, such as Rama Yagan, Alaung Rama Thagyin, the Malay Ramayana, such as Hikayat Sri Rama and Hikayat Sri Rama and Hikayat Sri Rama And Likayat Sri Rama Yagan, Alaung Ramayana, such as Hikayat Sri Rama and Hikayat Sri Rama And Hikayat Sri Rama Yagan, Alaung Ramayana, such as Hikayat Sri Rama and Hikayat Sri Rama And Hikayat aspects of the story are similar to Hindu versions and Buddhist versions of Ramayana found elsewhere on the Indian subcontinent. Valmiki Ramayana is the original holy text; others are edited versions by the poets for performing Arts like folk dances, the true story of Ramayana is Valmikis, Sage Valmiki known as the Adikavi "the first poet". Significance and influence Hanuman murti seated in meditation in lotus asana Hanuman became more important in the medieval period and came to be portrayed as the ideal devote (bhakta) of Rama.[29] Hanuman's life, devotion, and strength inspired wrestlers in India.[90] According to Philip Lutgendorf, devotionalism to Hanuman and his theological significance emerged long after the composition of the Ramayana, in the 2nd millennium CE. His prominence grew after the arrival of Islamic rule in the Indian subcontinent.[8] He is viewed as the ideal combination of shakti ("strength, heroic initiative and assertive excellence") and bhakti ("loving, emotional devotion to his personal god Rama").[13] Beyond wrestlers, he has been the patron god of other martial arts. He is stated to be a gifted grammarian, meditating yogi and diligent scholar. He exemplifies the human excellences of temperance, faith and service to a cause.[12][14][15] "Greater than Ram is Ram's servant." - Tulsidas, Ramcharitmanas 7.120.14[91] In 17th-century north and western regions of India, Hanuman emerged as an expression of resistance and dedication against Islamic persecution. For example, the bhakti poet-saint Ramdas presented Hanuman as a symbol of Marathi nationalism and resistance to Mughal Empire.[10] Hanuman in the colonial and post-colonial era has been a cultural icon, as a symbolic ideal combination of shakti and bhakti, as a right of Hindu people to express and pursue their forms of spirituality and religious beliefs (dharma).[13][92] Political and religious processions have featured men dressed up as Hanuman, along with women dressed up as gopis (milkmaids) of god Krishna, as an expression of their pride and religious beliefs.[94][95] According to some scholars, the Hanuman-linked youth organizations have tended to have a paramilitary wing and have opposed other religions, with a mission of resisting the "evil eyes of Islam, Christianity and Communism", or as a symbol of Hindu nationalism.[96][97] In Hindu astrology, Saturn or Shani is a dreaded planet whose transit in the constellation before the natal moon, over the natal moon and in the constellation before the natal moon and in the constellation subsequent to the Sadesati. It is believed that Hanuman and Ganesha are the two deities whose worship leads to a reduction in the malefic influence of planets. People worship leads to a reduction in the malefic influence of planets. with salt and pepper, called vadai, stringing it and offering this as an edible garland of sorts to Hanuman on Saturdays (South India) or Tuesdays (North India). Offerings of butter. The origins of offering butter to Hanuman are found in the Ramayana where, it is said that Rama applied butter as a balm on Hanuman's wounds to help heal from the wounds of the war with Ravana.[citation needed] The offering of sesame oil has its origins from the Saturnian quality of extreme hard work with no expectations of any results for foreseeable time, such as the tenacity exhibited by a mountain goat and which tenacity is also needed to extract oil from sesame seeds. In the old days, this oil extraction was done by hand and was considered akin to the kind of effort one needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs to put in one's tasks and day-to-day life, to get through the malefic phases of Saturn.[citation needed] Iconography This section needs tasks and panchamukha Hanuman icon. It is found in esoteric tantric traditions that weave Vaishvana and Shaiva ideas, and is relatively uncommon.[98][99] Hanuman's iconography shows him either with other central characters of the Ramayana or by himself. If with Rama and Sita, he is shown to the right of Rama, as a devotee bowing or kneeling before them with a Namaste (Anjali Hasta) posture. If alone, he carries weapons such as a big Gada (mace) and thunderbolt (vajra), sometimes in a scene reminiscent of his life.[2][100] His iconography and temples, as well as by himself usually opening his chest to symbolically show images of Rama and Sita near his heart. He is also popular among the followers of Shaivism.[12] In north India, aniconic representation of Hanuman such as a round stone has been in use by yogi, as a means to help focus on the abstract aspects of him.[101] He is also shown carrying a saffron flag in service of the Goddess Durga along with Bhairava. Temples and shrines 41 meters (135 ft) high Hanuman monument at Paritala, Andhra Pradesh Panchmukhi Hanuman Temple in Karachi, Pakistan is the only temple in Karachi, Pakistan is the only temple in Karachi and Sita of Vaishnavism, and sometimes independently of them.[21] There are numerous statues to celebrate or temples to worship Hanuman all over India. Author Vanamali says, "Vaishnavites or followers of Vishnu, believe that the wind god Vayu underwent three incarnations to help Lord Vishnu. As Hanuman he helped Rama, as Bhima, he assisted Krishna, and as Madhvacharya (1238) 1317) he founded the Vaishnava sect called Dvaita".[102] Shaivites claim him as an avatar of Shiva.[21] Indologist Philip Lutgendorf writes, "The later identification of Hanuman as one of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence potential control over, a class of the eleven rudras may reflect a Shaiva sectarian claim on an increasing popular god, it also suggests his kinship with, and hence
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Lutgendorf also writes, "Other skills in Hanuman's resume also seem to derive in part from his windy patrimony, reflecting Vayu's role in both body and cosmos".[11] According to a review by Lutgendorf, some scholars state that the earliest Hanuman murtis appeared in the 8th century, but verifiable evidence of Hanuman images and inscriptions appear in the 10th century in Indian monasteries in central and north India.[103] Wall carvings depicting the worship of Hanuman at Undavalli Caves in Guntur District. Tuesday and Saturday of every week are particularly popular days at Hanuman temples. Some people keep a partial or full fast on either of those two days and remember Hanuman and the theology he represents to them.[104] Major temples and shrines of Hanuman include: The oldest known independent Hanuman inscription.[105][106] Mahavir Mandir is one of the holiest Hindu temples dedicated to Hanuman, located in Patna, Bihar, India. Bajrang bali Hanuman temple - Lakdikapool, Hyderabad. Hanumangarhi, Ayodhya, is a 10th-century temple dedicated to Hanuman.[107] Shri Panchmukhi Hanuman Mandir is a 1,500-year-old temple in Pakistan. It is located in Soldier Bazaar in Karachi, Pakistan. The temple is highly venerated by Pakistan Hindus as it is the only temple in the world which has a natural statue of Hanuman that is not man-made(Swayambhu).[108][109] Jakhu temple and is the highest point in Shimla.[110] The tallest Hanuman statue is the Veera Abhaya Anjaneya Swami, standing 135 feet tall at Paritala, 32 km from Vijayawada in Andhra Pradesh, installed in 2003.[111] Chitrakoot in Madhya Pradesh features a panchmukhi statue of Hanuman. It is located inside a forest, and it along with Ramghat that is a few kilometers away, are significant Hindu pilgrimage sites.[112] The Peshwa era rulers in 18th century city of Pune provided endowments to more Maruti temples in the city and the district than of other deities.[113] Other monumental statues of Hanuman are found all over India, such as at the Sholinghur Sri Yoga Narasimha swami temple and Sri Yoga Anjaneyar temple, located in Vellore District. In Maharashtra, a monumental statue is at the Ragigudda Anjaneya temple. Similarly, a 32 feet (10 m) idol with a temple exists at Nanganallur in Chennai. At the Hanuman Vatika in Rourkela, Odisha there is 75-foot (23 m) statue of Hanuman.[114] In India, the annual autumn season Ramlila play features Hanuman statue has been built by Tamil Hindus near the Batu caves in Malaysia, and an 85-foot (26 m) Karya Siddhi Hanuman statue by colonial era Hindu indentured workers' descendants at Carapichaima in Trinidad and Tobago. Another Karya Siddhi Hanuman Temple has been built in Frisco, Texas in the United States.[115] Panchamukhi is a very famous place near Mantralayam in Andhrapradesh where famous Dvaita saint Sri Raghavendra swamy spent for many years. Here Hanuman statue will be depicted with five faces primarily face of hanuman himself, Garuda, Varaha, Narasimha, Hayagreeva 732 Hanuman deities were installed by Sri Vyasa raya Teertha 15th century philosopher and Dvaita saint, Guru of Sri Vyasa raya Teertha 15th century philosopher and Dvaita saint, Guru of Sri Vyasa raya Teertha 15th century philosopher and Dvaita saint, Guru of Sri Vyasa raya Hanuman is a central character in the annual Ramlila celebrations in India, and seasonal dramatic folk re-enactment of the life of Rama according to the ancient Hindu epic Ramayana or secondary literature based on it such as the Ramcharitmanas.[116] It particularly refers to the thousands[117] of dramatic plays and dance events that are staged during the annual autumn festival of Navratri in India.[118] Hanuman is featured in many parts of the legendary war between Good and Evil, with the celebrations climaxing in the Dussehra (Dasara, Vijayadashami) night festivities where the giant grotesque effigies of Evil such as of demon Ravana are burnt, typically with fireworks.[119][120] The Ramlila festivities were declared by UNESCO as one of the "Intangible Cultural Heritages of Humanity" in 2008. Ramlila is particularly notable in the historically important Hindu cities of Ayodhya, Varanasi, Vrindavan, Almora, Satna and Madhubani - cities in Uttar Pradesh, Uttarakhand, Bihar and Madhya Pradesh.[119] Hanuman's birthday is observed by some Hindus as Hanuman Jayanti. It falls in much of India in the traditional month of Chaitra in the lunisolar Hindu calendar, which overlaps with March and April. However, in parts of Kerala and Tamil Nadu, Hanuman Jayanthi is observed in the regional Hindu month of Margazhi, which overlaps with December and January. The festive day is observed with devotees gathering at Hanuman temples before sunrise, and day long spiritual recitations and story reading about the victory of good over evil.[7] Hanuman in Southeast Asia Cambodian depiction of Hanuman at Angkor Wat. Rama is standing on top of Hanuman in the middle of the mural. Hanuman is a revered heroic figure in Khmer history in southeast Asia. He features predominantly in the Reamker, a Cambodian epic poem, based on the Sanskrit Itihasa Ramayana epic. [121] Intricate carvings on the walls of Angkor Wat depict scenes from the Ramayana including those of Hanuman.[122] In Cambodia and many other parts of southeast Asia, mask dance and shadow theatre arts celebrate Hanuman is represented by a white mask.[123][124] Particularly popular in southeast Asian theatre are Hanuman's accomplishments as a martial artist Ramayana.[125] Indonesia Hanuman statue at Bali, Indonesian: Hanoman or Anoman or Anoman) is the central character in many of the historic dance and drama art works such as Wayang Wong found in Javanese culture, Indonesia. These performance arts can be traced to at least the 10th century.[126] He has been popular, along with the local versions of Ramayana in other islands of Indonesia such as Java.[127][128] Hanuman relief in Prambanan temple, Indonesia and Malay islands, Hanuman features prominently along with Rama, Sita, Lakshmana, Vishvamitra and Sugriva.[129] [130] The most studied and detailed relief artworks are found in the Candis Panataran and Prambanan, [131][132] Hanuman, along with other characters of the Ramayana, are an important source of plays and dance theatre repertoire at Odalan celebrations and other festivals in Bali, [133] Wayang story Hanuman wayang (puppetry) in Indonesian culture Hanoman in Javanese wayang is the son of Batara Guru who became the disciple and adopted son of Batara Bayu. Hanoman himself is a cross-generational figure from the time of Rama to the time of Jayabaya. Anjani is the eldest daughter of Rishi Gotama who is cursed so that she has the face of an ape. On the orders of his father, he was imprisoned naked in the lake Madirda. Once upon a time, Batara Guru and Batara Guru and Batara Guru and Batara Guru and ate it until it becamed it with tamarind leaves and threw it into the lake. The sinom leaf fell on Anjani's lap. He also picked it up and ate it until it became and threw it into the lake. pregnant. When it was time to give birth, Anjani was assisted by the angels sent by Batara Guru. She gave birth to a baby monkey with white hair, while herself again had a beautiful face and was taken to heaven as an angel. The baby in the form of a white monkey, which is Anjani's son, was taken by Batara Bayu and adopted as a child. After completing his education, Hanoman returned to the world and served his uncle, Sugriwa, the monkey king of Kiskenda Cave. At that time, Sugriwa had just been defeated by his brother, Subali, another uncle of Hanoman. Hanoman managed to meet Rama and Laksmana, a pair of princes from Ayodhya who were undergoing exile. The two then work together with Sugriwa to defeat Subali, and together attack the land of Alengka to free Sita, Rama's wife who was kidnapped by Rahwana, Subali's disciple. Hanoman infiltrates the Alengka palace to investigate Ravana's power and witness Sita's plight. There he made such a mess that he was caught and burned. Instead, Hanoman actually managed to burn parts of the capital city of Alengka. This event is known as Hanuman Obong. After Hanoman returned to Rama's place, the monkey army set out to attack Alengka. Hanoman appears as a hero who kills many Alengka troops, for example Surpanaka (Sarpakenaka) Ravana's place, the monkey army set out to attack Alengka. overwhelmed with his Aji Pancasu, the ability to live eternally. Every time Rama's weapon killed Ravana, immediately Ravana rose again. Wibisana, Ravana's orpse when Ravana's corpse when Ravana's sister who sided at the hands of Rama for the umpteenth time. Seeing Hanuman's impudence, Rama also punished him to guard Ravana's grave. Rama believes that Ravana is still alive under the crush of the mountain, and at any time can release his spirit to wreak havoc in the world. Several years later after Rama died, Ravana's spirit escaped from Mount Pati and went to Sumatra Island to seek the reincarnation of Sita, namely Subhadra, Krishna's sister. Krishna himself
is the reincarnation of Rama. Hanoman chases and meets Bima, his younger brother and Bayu's adopted son. Hanoman acts as a hermit. Unlike the original version, Hanoman in the wayang has two children. The first is named Trigangga who is in the form of a white ape like himself. It is said that when he came home from burning Alengka, Hanoman had the image of Trijata's face, Wibisana's daughter, who took care of Sita. Over the ocean, Hanuman's semen fell and caused the seawater to boil. Unbeknownst to him, Baruna created the foam into Trigangga. Trigangga immediately grew up and met Bukbis, the son of Ravana. In the war Trigangga managed to kidnap Rama and Laksmana but was chased by Hanoman. Narada came down to intervene and explained the blood relationship between the two white monkeys. Finally, Trigangga turned against Ravana. Hanuman's second son was named Purwaganti, who had only appeared in the Pandavas era. He was credited with finding Yudhisthira's lost heirloom named Kalimasada. Purwaganti was born to a priest's daughter whom Hanoman married, named Purwati. Hanuman lived so long that he was tired of living. Narada descends to grant his wish, which is to die, as long as he can complete the final task, which is to reconcile the six descendants of Arjuna who are involved in a civil war. Hanoman disguised himself as Resi Mayangkara and succeeded in marrying Astradarma, son of Sariwahana, to Pramesti daughter of Jayabaya. The Sariwahana family and Jayabaya's enemy named Yaksadewa, the king of Selahuma. In that war, Hanuman died, moksha with his body, while Yaksadewa returned to his original form, namely Batara Kala, the god of death.[134] Thailand Thai iconography of Hanuman. He is one of the most popular characters in the Ramakien.[135] Hanuman plays a significantly more prominent role in the Ramakien.[136] In contrast to the strict devoted lifestyle to Lord Rama of his Indian counterpart, Hanuman is known in Thailand as a promiscuous and flirtatious character.[137] One famous episode of the Ramakien has him fall in love with the mermaid Suvannamaccha and sleeps with Mandodari, Ravana's consort, thus destroying her chastity, which was the last protection for Ravana's life.[138] As in the Indian tradition. Hanuman is the patron of martial arts and an example of courage, fortitude and excellence in Thailand.[139] He is depicted as wearing a crown on his head and armor. He is depicted as an albino white, strong character with open mouth in action, sometimes shown carrying a trident. Hanuman is the mascot of the 1st Asian Martial Arts Games in Bangkok, Thailand. Lineage Though Hanuman is described to be celibate in the Ramayana and most of the Puranas, according to some regional sources, Hanuman was flying above the seas to go to Lanka, a drop of his sweat fell in the mouth of a crocodile, eventually turned into a baby. The monkey baby was delivered by the crocodile, who was soon retrieved by Ahiravana, and raised by him, named Makardhwaja, and made the guard of the gates of Patala, the former's kingdom. One day, Hanuman, when going to save Rama and Lakshmana from Ahiravana, faced Makardhwaja and defeated him combat Later, after knowing the reality and after saving both, he made his son, the king of Patala. The Jethwa clan claims to be a descendant of Makardhwaja, and, according to them, he had a son named Modh-dhwaja, who in turn had a son named Jeth-dhwaja, hence the name of the clan. In popular culture While Hanuman is a quintessential character of any movie on Ramayana, Hanuman centric movies have also been produced with Hanuman as the central character. In 1976 the first biopic movie on Hanuman. He again reprised the character in Ramanand Sagar's television series Ramayan and B. R. Chopra's Mahabharat.[141] In 2005 an animated movie of the same name was released and was extremely popular among children. Actor Mukesh Khanna voiced the character of Hanuman in the film.[142] Following this several series of movies featuring the legendary God were produced though all of them were animated, prominent ones being the Bal Hanuman series 2006-2012. Another movie Maruti Mera dost (2009) was a contemporary adaptation of Hanuman in modern times. [143] The 2015 Bollywood movie Bajrangi Bhaijaan had Salman Khan playing the role of Pawan Kumar Chaturvedi who is an ardent Hanuman devotee and regularly invokes him for his protection, courage, and strength. [144] US president Barack Obama had a habit of carrying with him a few small items given to him by people he had met. The items included a small figurine of Hanuman was referenced in the 2018 Marvel Cinematic Universe film, Black Panther, which is set in the fictional African nation of Wakanda; the "Hanuman" reference was removed from the film in screenings in India.[147][148] The Mexican acoustic-metal duo, Rodrigo Y Gabriela released a hit single named "Hanuman" from their album was made to pay tribute to a different musician that inspired the band, and the song Hanuman is dedicated to Carlos Santana. Why the band used the name Hanuman is unclear, but the artists have stated that Santana "was a role model for musicians back in Mexico that it was possible to do great music and be an international musician."[149] See also Hanuman Chalisa Hanuman Chalisa Hanuman Jayanti Hanuman Sun Wukong, a Chinese literary character in Wu Cheng'en's masterpiece Journey to the West The 6 Ultra Brothers vs. the Monster Army Hanuman and the Five Riders Gray langur, also known as the Hanuman 2021. ^ a b c d e f g h i George M. Williams (2008). Handbook of Hindu Mythology. Oxford University Press. pp. 146-148. ISBN 978-0-19-533261-2. ^ Brian A. Hatcher (2015). Hinduism in the Modern World. Routledge. ISBN 978-1-135-04630-9. ^ "Mahabharata's Bhima is related to Lord Hanuman - Here's how". Zee News. 25 May 2016. ^ a b Bibek Debroy (2012). The Mahabharata: Volume 3. Penguin Books. pp. 184 with footnote 686. ISBN 978-0-14-310015-7. ^ "Hanuman", Random House Webster's Unabridged Dictionary. ^ a b J. 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