

Thinking that the glowing and glittering Sun was food for him to be eaten, the monkey child made just one jump at it (Sun) and quite neared it. But seeing Rāhu, bigger than the Sun he jumped at it. Then it was that it saw Airāvata and it tried to eat it. And, seeing this attempt of the monkey-child, Indra used his vajrāyudha (Thunderbolt) against it. The weapon hit its chin and wounded it, and in precarious condition it fell down on earth. Vāyu (Wind god) who saw his child falling down wounded carried it off to Pātāla.

When Vāyu (air) quitted the earth everything thereon came to a dead-stop. Living things were on the verge of death due to suffocation. And, then Brahmā and others went to Pātāla, comforted Vāyu and congratulated the monkey child. On the basis of Indra's vajra having made a scar on its hanu (jaw-bone or chin) the monkey child was named Hanūmān by the Devas, who, one by one blessed him as follows :—
Brahmadeva ; May you live long, so long as Brahmā exists.

Mahāviṣṇu : May you live all your life as the greatest devotee of God.

Indra : No weapon of any kind will wound or hit your body.

Agni : Fire will never affect you.

Kāla : May not death ever court you.

All the Devas : None will ever equal you in strength and speed. Brahmā blessed Hanūmān again giving him more physical power than Garuḍa and Vāyu blessed him to have more speed than himself. (air). (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 15; Uttararāmāyaṇa; Kambarāmāyaṇa, Pūrvakāṇḍa; Adhutarāmāyaṇa).

3) *Education.* Being born of Śiva and on account of the Śivasakti in him, Hanūmān reached boyhood immediately. To learn the four Vedas and the six śāstras he chose Sūrya mentally as his preceptor, and approached him with the request to be taught the Vedas etc. Sūrya agreed to have Hanūmān as his disciple subject to the condition that the latter would not be permitted to sit with the Bālakhilyas in his (Sūrya's) chariot and study. Hanūmān agreed to the condition to learn from Sūrya walking in front of him. With book opened in his hand and concentrating all his attention on the face of Sūrya Hanūmān traversed the sky and within a short period of sixty hours he mastered all the Vedas and the śāstras thoroughly well. Though Sūrya said that he would consider the great interest Hanūmān took in his studies as dakṣiṇā (tuition fee) Hanūmān wanted Sūrya to accept something more by way of dakṣiṇā, and Sūrya said as follows :— "If you are so very particular about offering me something more as dakṣiṇā I shall tell you. My son Sugrīva is living on earth with Bāli and he is not as strong and powerful as Bāli. You be of help to Sugrīva as his minister and constant companion."

Happy at Sūrya's words Hanūmān returned to the forest and lived as Sugrīva's minister for the rest of his life.

4) *Śrī Rāma's servant.* From the day he met Śrī Rāma after the abduction of Sitā by Rāvaṇa till Rāma's death his story is inextricably connected with that of Rāma. (See under Rāma).

5) *His music.* Once in a musical competition Hanūmān defeated Nārada. (Adhutarāmāyaṇa; also see Para 8 under Nārada).

6) *Śivaliṅga at Rāmeśvaram.* There is a story in the Yuddhakāṇḍa of Rāmāyaṇa connecting Hanūmān with the Śivaliṅga installed in the temple at Rāmeśvaram. (See under Rāmeśvaram).

7) *Lost his divine power.* Once due to a curse of sage Tṛṇabindu Hanūmān lost his great strength and vitality. But, he would regain the lost power when one reminded him of it. During the search for Sitā Hanūmān felt it difficult to jump across the southern sea to Laṅkā due to the above curse. But, when Jāmbavān described to him about his noble origin and powers Hanūmān regained his lost power and vitality, and successfully jumped across the sea to Laṅkā. (See Tṛṇabindu II, Para 2).

8) *A fort made of tail.* He made a fort of his tail and saved Rāma and Lakṣmaṇa within it. (See Pātāla-kāṇḍa).

9) *Hanūmān and Sahasramukha Rāvaṇa.* (See Sahasramukha Rāvaṇa).

10) *Hanūmān and Śatrughna.* Śatrughna, who conducted the horse in connection with the Aśvamedha performed by Śrī Rāma after his return from exile in the forest, fell down unconscious in his fight with King Vīramaṇi, and then Hanūmān brought a herbal medicine called 'Droṇa' from the Himālayas and with its aid brought back Śatrughna to consciousness. (Padma Purāṇa, Pātāla Kāṇḍa, Chapter 44).

11) *Taken captive by Kuśa and Lava.* The Yajñāśva (sacrificial horse) of the Aśvamedha yajña of Śrī Rāma led by a contingent of Rāma's army was resting in a tent put up near the hermitage of Gautama when Kuśa and Lava together captured the horse. Hanūmān, who rushed over to the spot on receiving intimation of the news was bound hand and foot with creepers by Kuśa and Lava and dragged to the hermitage. Sitā, was then in the hermitage brooding over the past, and the repetition of the word 'Rāma' by the humiliated Hanūmān awoke her from her reverie. She was taken aback to see Hanūmān there in that plight and got him released from captivity by her sons. (Kamba Rāmāyaṇa, Uttarakāṇḍa).

12) *Old age.* Having witnessed Rāmavatāra (incarnation of Rāma) to its very end, Hanūmān, who had by now become quite old, spent his days guarding the Kadali forest. Bhīma, who happened to go there to collect Saugandhika flowers got defeated in fight by Hanūmān. (See Bhīma, Para 7).

13) *Arjuna's flag-Symbol.* (See under Arjuna 17 B).

14) *Idols of Hanūmān.* When an idol of Hanūmān is installed in a temple, he must be represented as holding Vajra in one hand and his feet must seem to tear the ground under them. (Agni Purāṇa, Chapter 51).

HANYAMĀNA. A famous place in south India mentioned in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 69).

HARA I. A famous Dānava, born to Kaśyapa of his wife Danū. He was reborn as King Subāhu. (Ādi Parva, Chapter 67, Verse 23).

HARA II. One of the eleven Rudras. (Śānti Parva, Chapter 208, Verse 19).

HARA III. A synonym of Śiva.

HĀRA (M). A region of Purāṇic fame. Nakula subjugated the King of Hāra by a simple command without any resort to arms, and the King attended Yudhi-