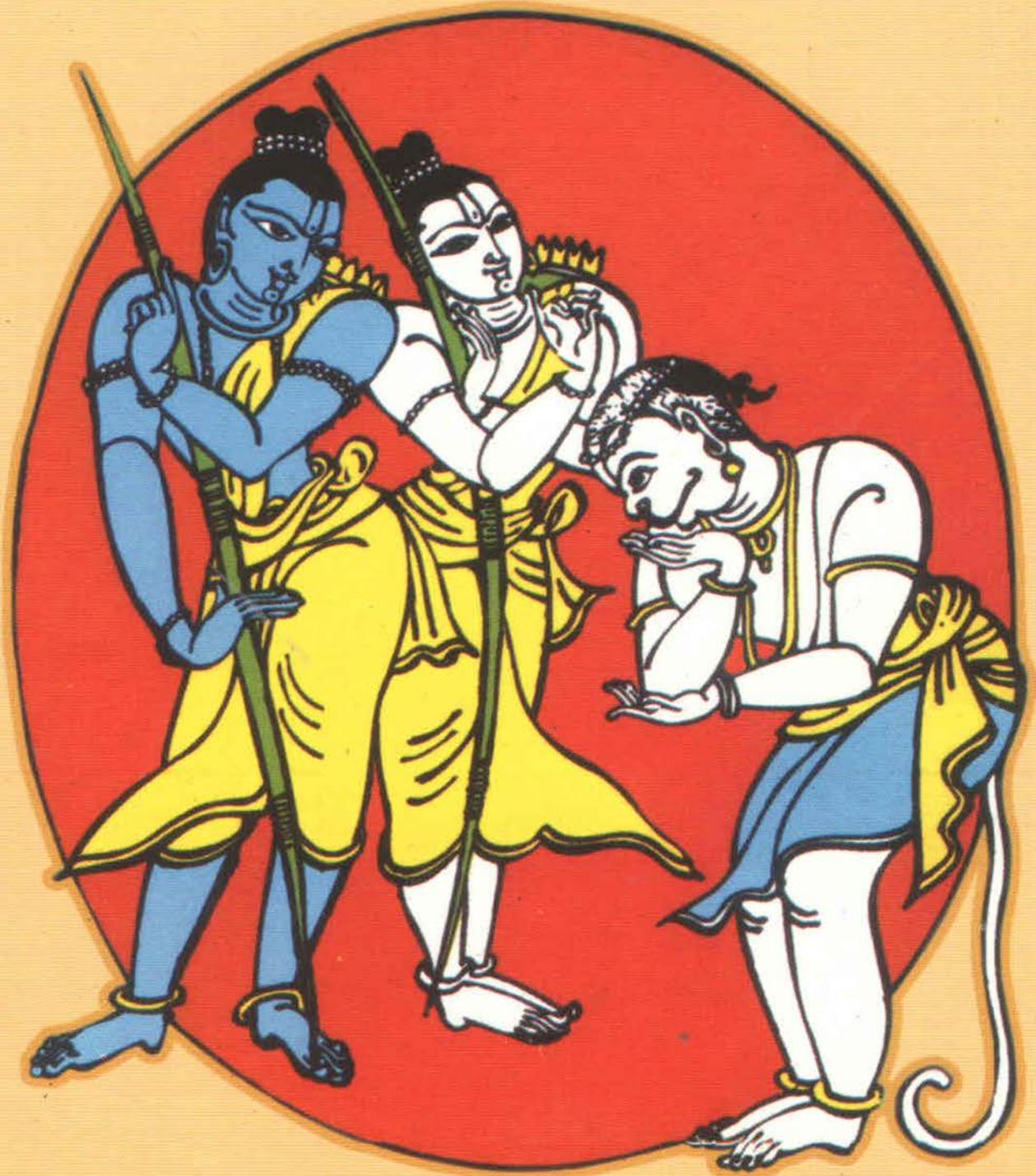


WORDS! MIGHTY WORDS!

Translation to
Ushasri's
Ramayanamlo Hanumanthudu



Translated by
Suryanarayana Tumuluri



Ushasri was born in Kakaraparru, a tiny village on the banks of river Godavari in Andhra Pradesh, famous for mighty scholars in Sanskrit and Telugu.

Initially introduced to Potanna Bhagavatam by his mother, Ushasri gradually graduated into higher levels of telugu literature under the guidance of great gurus(1928-1990)

An author of several stories and plays, Ushasri had become part of the producing team of All India Radio (AIR) in Vijayawada in the late sixties and continued to contribute during its golden period in the seventies and the eighties.

His discourses on Ramayanam, Bharatam and Bhagavatam reached every nook and corner of Andhra Pradesh over AIR and are still heard through out the world through CDs and Cassettes.

His books have already sold more than a *million* copies in Telugu.



Gayatri Devi is the eldest daughter of Ushasri. She has been an ayurvedic consultant, particularly specializing in gynaec cases, for more than two-and-half decades.

Following the footsteps of her father, she has taken to writing fiction and non-fiction. In fact, it is she, who has completed the present book "Ramayanamlo Hanumantudu", left incomplete by her father (from page 32). She has to her credit several short stories and plays. She has authored books on ayurveda, both in English and Telugu. Her features on ayurveda are published in newspapers and journals and are telecast on TV.

This book is his first attempt at writing and is intended to spread the great message of Hanuman to the people who cannot understand the original literary work of Usha Sri in Telugu.

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Vijayawada -520008
India

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(Translation to Ushasri's Ramayanamlo Hanumanthudu)

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Cover design : Bapu

Ushasri Mission
Radio Artistes' Colony
Vijayawada 520008

First edition : 2007

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Vijayawada Ph: 9848113681
Hyderabad Ph: 9848598797

Printed at

SriSri printers
Vijayawada-2
Ph. (0866) 2433359

Price : Rs.

Published with the financial aid of...
Sri Srinivasa Sundaram Tumuluri

To my grandfather,
(late) Sri Madduri Venkata Suryanarayana Sarma,
whose affection, discipline and guidance
have shown light to many

Preface

India is a blessed country where religion and reality coexist in perfect harmony.

While I was traveling on a pilgrimage, my mother told me of a book by Usha Sri which she had read recently. As she spoke about the book, I could see a peaceful smile crawling on her lips. Before I flew off to Belgium on work, I managed to procure a copy from my uncle, Sri Tumuluri Subrahmanyam. Just like all incredible things in life, the book was strangely simple yet powerful and I was immediately hooked. As I read the book, I couldn't help thinking about thousands of other people who could find peace under the gaze of mighty Hanuman. And just like that I started to translate the book word by word, page by page. The original book, "Raamaayanamlo Hanumanthudu" has deeply inspired me in life and considering that my Telugu wasn't the best in the world, I can safely say that it was Hanuman's will that got me to finish the book.

I hope this book will prod people to discover life the way Hanuman discovered his ...

I would like to extend my hearty thanks to Ushasri Mission for helping bring out this book. My parents and brother are the back bone of this book. Their support and blessings have been my guiding light.

Translation of any kind can never truly convey the sweetness of the original work. I apologize for any mistakes that might have crept in and wish that the readers appreciate my sincere efforts in bringing out this book as close as possible in meaning to the original work.

·Suryam

WORDS! MIGHTY WORDS!

Very few people truly understand Hanuman in the Ramayana. In the eyes of the people who have read Ramayana, narrators, linguists etc, Hanuman is the devotee of Rama. Many people think of Hanuman as a person whose eyes fill with tears of joy as soon as the word “Rama” falls onto his ears. Countless people know Hanuman as the pure soul who lowers his head in humble devotion with the sabda (sound) of Rama Mantra. The Hanuman of Valmiki Ramayana is not the one who lowers his head and sheds tears.

Mighty and courageous, Hanuman in the Ramayana is capable of bringing tears to all the ten heads of Ravana. But after the immense popularity received by Sri Ramanuja Swamy’s *Bhakti* philosophy, and after Ramayana became the *Vaishnavait’s* recital & philosophical standard, Hanuman changed forms. Suddenly the followers of Hanuman outnumbered the followers of Rama. Not only in temples but everywhere in india, idols of Hanuman sprang up in lakhs.

The mighty and courageous form of Hanuman before all this happened is what we are about to see. So, open your inner eye to imbibe the universal form. Fold your hands in devotion and without closing your eyes get ready to read ahead with unabating eagerness.

The person entering now is the Hanuman of Ramayana. For a few seconds, focus your attention on the one who brought down the Meru Mountain, in the foot steps of one who has realized the higher reality of *sabda* (words). After that he will pull you up to a higher consciousness with a string tied to your nostrils. He will build your confidence and reawaken the sleeping humanity in you.

Words! Mighty Words!

* * * *

*saMbhr*amastya *jyataameesha*
*sarvai rvaal*ikrute *mahaan*
malayoyam girivaro
bhayam ne haasti vaalinaH

* * * *

uvaacha hanumaanvaakyam
sugreevam vaakyakoovidaH

* * * *

“Hanuman, a *vaakyakovida* (orator) speaks” – This is how the great poet Valmiki introduces the character and he uses the abstract noun – *vaakyakovida* (Orator). It means – a person who is intelligent in the nuances of talking.

So Hanuman is a person who is aware of when, where and how much to talk. With this perspective, let us follow Hanuman with undivided attention.

Let us now enter a particular situation.

Chased by his brother Vali, Sugreeva takes refuge in the ‘Rushya Mooka’ Mountain. Seeing Rama & Lakshmana from a rather long distance, he immediately runs and stands in the midst of his ministers, timidly. Seeing this, Hanuman addresses him thus, “Cast away your fears. The fear of Vali on this Mountain, is uncalled for. He cannot reach the surroundings of this place. Since your mind is filled with fear, you are watching everything with doubt. We should not proceed in any task without thinking. The mind should be led with intellect.”

***sugriivastu shubham vaakyam
shrutvaa sarvam hanuumataH***

Sugreeva hears Hanuman's beneficial words. This tells us how much importance *Maharshi* Valmiki attaches upon words and sabdas.

Speech is referred to in the first verse of the Ramayan itself by Valmiki -

***tapassvaadhyaaya niratam
tapasvii vaagvidaam varam
naaradam paripaprachCha
vaalmiiki rmunipungavam ||***

The purest among Munis, Valmiki asks Narada, one who has won over penance and who is blessed with mastery of speech.

A Muni is one who has mastered silence.

A person who is well versed in the Vedas (knowledgeable) is in control of his words. On top of that he is a Tapa-Svi (a person of high concentration).

This is the start of the Ramayan. Keeping the term "Blessed with the mastery of speech" to heart, let us enter the *Kishkindha* Kaanda of the Ramayan. Hanuman emerges there as a master orator.

One who is blessed with mastery of speech is Narada

One who is well versed in speech is Hanuman.

Speech is the higher reality of sabdas and Narada is highest among those with knowledge in that higher reality. Hanuman is well versed in that higher reality of sabdas.

As to why there should be so much discussion – Man should know how to control his words and how to use it carefully. This is why Ramayan should be read and narrated. The evidence of this is found in *Kishkindha* itself.

When Hanuman, the minister of Sugreeva spoke for the first time, Rama in happiness says,

***naa nrugveda viniitasya
naa yajurveda dhaariNaH
naa saamaveda vidushaH
shankyameyam vibhaaShitum ||***

Only a person well versed in the Rig Veda, Yajur Veda and Sama Veda can talk this way; No one else can. These are the words that came out of Rama's mouth after hearing Hanuman for the first time. It is interesting to note that instead of just saying that Hanuman is well versed in the 3 Vedas, Rama uses the 3 qualities – vineeta, dhaarana, vidusha.

Rig veda, Yajur veda & Sama veda are not recited in the same way. Each follows its own particular style.

***prativarNam svarabhuuyastvena
manoniyamanena saavadhaanochchaaryatvaat
Rigveda viniitasya -
aikaikaanuvaake anuvaakaantara
vaakyaasaankaryeNa dhaaraNasya
duSkaratvaat yajurveda dhaariNa -
uuhaa rahasyaadi garbhitagaana visheShaaNaam
durviGYeeyatvaat saamaveda viduSha***

Each letter in the Rig Veda has a sabda capable of conveying a unique meaning.

A person who steadies his mind and learns from his teacher with discipline is called "vineeta". This is of foremost importance in Rig Veda.

In Yajur veda, sentences from one part repeat in another. Lacking "Dhaarana"(Concentration) leads to "Saankarya" fault. Therefore "Dhaarana" is of foremost importance in Yajur veda.

“Gaanam” is important in Sama veda. To perform “Gaanam”, imagination capable of moving forward while making changes here, talent capable of imagining and framing is required. This calls for mastery. “Vaidushyam” (Mastery) is the key to win over Sama Veda.

The great eternal poet thought so much in depth while framing his verses. Indeed such knowledge of culture and tradition is called for in poetry.

*nuunam vyaakaraNam kRitsnam
anena bahudhaashrutam
bahu vyaaharataanena
nakimchi dapashabditam ||*

The above verses do not contain any misplaced sabdas. This tells us that he has mastery over grammar.

*prakRiti pratyaya samaasa samkhyaaadi
Shukimchidapi naa prabhushitam*

“Prakruthi, pratyayam, samasam, sandhi”(parts of grammar in sanskrit) – If all these are placed with no faults, it is called perfection.

*samukhe netra yorvaapi
lalaaTe chabhruvo stadhaa
anveShvapicha gaatreShu
doShaH samviditaH kvachit ||*

The face, eyes, forehead, eyebrows - not only these but other parts of the body did not show any disabilities/deformation/mutations. About deformations, a part of the vedas, the shiksha shastra say:

*giitii diirghashiraH kampii
tadhaa likhita paaThakaH
anardhagnolpa kamThashcha
ShaDete paaThakaadhamaaH ||*

- 1 The words should not sabda like music
- 2 stretching of words is not allowed
- 3 head movements is not allowed
- 4 one should not read using any writings on paper
- 5 reading in such way that can be misinterpreted is not allowed
- 6 shrill voice does not work

The above 6 are faults/deformations as dictated by the Vedas.

Since hanuman spoke according to the shiksha shastra, Rama thought that hanuman must have mastered the 3 Vedas.

*avistaram asamdigdham
avilambitam adrutam
urastham kamThagam vaakyam
vartate madhyame svare ||
samskaara krama sampannaam
adrutaam avilambitaam
uchChaarayati kalyaaNiim
vaacham hRidaya hariNiim ||*

The words are not unrelated to the point and they are not being spoken doubtfully. The words do not come in intervals. Through the heart and through the vocal chords the words are coming in medium loudness, cultivated manner and are touching everybody who hears them.

*anayaa chitrayaa vaachaa
tristhaana vyamjanasthayaa
kasya naaraadhyate chittam
udyataase rarerapi
aivam vidho yasyaduuto
nabhavet paarthivasyatu
siddhyantihi katham tasya
kaaryaaNaam gatayonagha*

*aivm guNagaNairyuktaa
yasyasuH kaaryasaadhakaaH
tasya siddhyamti sarvaartha
duuta vaakya prachoditaaH ||*

He spoke each letter in a tone particular to that letter. Even a person coming to strike with a sword will fold his hands and lower his head after hearing these words.

A king with such a messenger can achieve anything. But the stanza does not end saying that all wishes of a king with such a messenger will be fulfilled; it ends by saying that Lakshmana is engaged in conversation with such an expert.

There are 3 places in our brain to pronounce the letters. “Udaatta” sabda from the head, “Anudaatta” from the heart and “Swarita” from the vocal chords. This is according to the “Shiksha Shaastra” which is related to the Vedas. Also, not all the words we say sound the same. Words have their own rhythm.

As propounded by the “Shiksha Saastra”, there are 6 bad qualities that a person studying the Vedas should not have. It also tells us about 6 good qualities a student should possess.

*maadhuryam akSharavyakti padacchedam
tvaraadhairyam layasamatvam –*

Voice and speech should be sweet; the letters should be clearly heard; sentences should end clearly; should follow one after another flawlessly; should be bold and should flow along with rhythm.

When seen from this perspective we know why Hanuman is called ‘Master of speech’, ‘Expert in speech’ and ‘Literary expert’. Speaking when knowing is really a quality. Only then will we understand how important it is to accept Hanuman to learn this art.

That is why following Hanuman in Ramayan everyday for an hour will increase our courage and give us the ability to engage others with this wit in speech. Follow this person of courage with undivided attention right from his entrance in Kishkindha Kanda to the end of Yuddha Kaanda and crowning of Rama; At least some of it will rub on you and give you the power to talk.

* * * *

Best communicator

Sometimes we wonder if talking is really an art. Well, not for people who talk all that comes to mind. But, when we read about praises coming from Rama’s mouth about Hanuman, we can understand why talking is a quality in itself.

Why are we being so stubborn on words?...

In this universe, right from a fly which grows in the dung to people who move in multi storied houses, all have the same dharma in relation to food, sleep, fear and procreation.

What is man’s specialty among the multitude of being? Why is it said, “Jantunaam nara janma durlabham”(Of all creation, the human life is the rarest of all).

Fair-unfair, dharma-adharma, right-wrong, all of these exist only to man. Only man is capable of making a decision among them with his brain. And the day man does not use his brain properly, in the hands of a mad man it will surely become a weapon of destruction. Not knowing how to talk has brought out many enmities and countless lost lives.

There are also people who win over the world with their words and get felicitations & appreciation. That is why the wise say “kaalu jaarithe teesukoogalam kaani

noorjaarithe teesukoolemu.” (we can mend a wrong done by a slip of the leg but not by a slip of the tongue)

When we see Rama (who never praised anybody), praising Hanuman just after speaking a few words in the first meeting, we understand the importance he places on words and the agreement of Valmiki who delivered it to us in the form of a poem.

Knowing this, let us make an effort to learn Hanuman’s way of conversation. This is what we have to implement after reading Ramayan and teach future generations.

Neither is Ramayan for singing the prowess of Rama nor is Mahabharat for singing the adventures of Krishna.

Let us go back into the story:

*raajarShi deva pratimau
taapasau shamsita vratau*

Dressed like a beggar, Hanuman approaches Rama & Lakshmana with heart full of Bhakti:

“Why have beautiful beings like you, looking like kings among rishis, like devatas, like people who have undergone penance, like travelers who have passed hard weather, come to this region?”

“All the animals in this forest are running away after seeing you; you who possess forms that shine along with the forest like currents in the river.”

“You shine with bodies that emit gold rays, with might of a lion, with shoulders like elephant trunk, with gait like a bull, wearing bows equaling that of Indra, like Surya (Sun) and Chandra (Moon) that have come to earth. Why are you wearing plain clothes when you should be wearing exquisite ornaments?”

Your swords emit gold rays yet look as sharp as a viper snake.

You look capable enough to save the whole world. Tell me the reason why you are wandering in the hot sun.

Thus says Hanuman.

This conversation, starting with the words “Kings among rishis” and “Tapasvi” itself demonstrates his mastery over speech. The rest of the comments are about their might. Even though Hanuman talks for such a long time, the brothers do not even move their lips.

Then, suddenly realizing his mistake, he says, “Sir, I have not introduced myself. Sugreeva is the leader of the monkey army and is a follower of dharma. Being the target of his brother’s anger, he is wandering in all directions. I have been sent here to offer a hand of friendship by him. Hanuman is what I am known by. I have the power to change forms. To find out who you are, I have taken this form of a beggar.” ,and then maintains silence.

As soon as they met, Hanuman went about praising them but did not tell them who he was and the reason of his visit. That is why Rama & Lakshmana did not talk.

So, whenever we go to unknown people, we should not start a conversation before introducing ourselves – is the primary rule that we learn here.

Also how did he start –

“*Sugreevo naama dharmaatma*” – “Sugreeva a follower of dharma”. Saying thus he continues, “*veero vinikruto bhraata*” – “chased by his brother”, I have come here on his bidding. Pay attention to the amount of information conveyed by a few sentences.

“*tasyamaam sachivam*” – “I am his minister”. He offers his hand of friendship through me.

End of Preview.

Rest of the book can be read @
<http://kinige.com/kbook.php?id=1103>

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