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 **EDITORIAL TEAM**

- ◆ Dr Ravi Rao
- ◆ Ms Malati Puranik
- ◆ Mr Ravi Sharma

 **ADDRESS**

Vaastuyogam
B-302, Balleshwar Square,
Opp. Iscon Temple, SG Highway,
Ahmedabad - 380015
Gujarat, India
◆ Phone: +91 79 26862783 / 85
◆ Fax: +91 79 26862771
◆ Website: www.vaastuyogam.com

 **EDITORIAL**



Welcome to the October issue of Vaastuyogam.

Before going further I along with the whole of my Vaastuyogam team take this opportunity to wish all readers of Vaastuyogam a happy Diwali and a prosperous new year. May the New Year shower happiness, prosperity and health to one and all.

As every year, our Vedic India series carries a Ramayana special; this time we narrate the tales of Hanuman, his devotion for Ram, the Hanuman Chalisa and the immortality of Hanuman. Also, we have added an excerpt from Valmiki's Ramayana that describes the building of Ram Setu that has attracted needless controversy from the otherwise erudite and staid Archaeological Society of India.



I thank all the readers for their enthusiastic response to our magazine and I thank especially the readers of our African edition who have called or written to me giving their valuable opinions.

Jai Shree Ram!

Dr. Ravi Rao ■

 **INTERNATIONAL FOOTPRINT**

"Getting Vaastu right is not a matter of chance" ...Ashit Shah of Antarc

This month the Vaastuyogam team spoke to Ashit Shah of Antarc, Nairobi.

The brothers Ashit and Punit are amongst the first in Nairobi to get Vaastu advice from Dr Rao. In Mr Ashit's words "Antarc is an icon of Vaastu perfection and Dr Rao's Vaastu proficiency."



Mr. Ashit Shah of Antarc Office Systems Ltd.

Excerpts from the interview

Introduction

We are proud of being the third generation Kenyan Indians living in Kenya. Our family shall be celebrating 100 years living in this country next year just as there will be other families who would be celebrating in a similar manner too. It was my grandparents who left their village in Gujarat a hundred years ago to make a fresh beginning in Kenya. Initially, like many other Indians who came for settlement to various parts of Africa, we, too, started with a small general provision store. Over the years with diligence we expanded our businesses by diversifying into other developments and are continuing in doing so even now.

After completing my basic schooling, I went UK to pursue further studies in Electrical and Electronic engineering. I returned to Kenya in mid-1985 and set up "Super Manufacturers Ltd" manufacturing



“Getting Vaastu right is not a matter of chance”

...Ashit Shah of Antarc

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INTERNATIONAL FOOTPRINT

fibreglass products and plastic buttons for the garment industry.

With the passage of time as our extended families grew, my brother and I decided to intensify our concentration in Antarc Ltd that deals in office and home furniture and which has been operational since 1993. At Antarc, we have a wide range of products from Executive Office Furniture, Modular Office Furniture, Conference Tables, Seating Solutions, Filing Solutions for Office and Living Room Furniture, Bedroom Furniture, Dining Room Furniture, Outdoor Furniture,

Soft Furnishings and Home Decor . All our furniture is imported from various corners of the globe and comes in knocked down condition which we then assemble on site.

On Vaastu

We had been little aware of Vaastu for more than a decade, but our attitude was laid back until our acquaintance with Dr Rao. We had experienced some transformations with advice from other Vaastu consultants as we made some changes in our premises. However, the results yielded less than

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We have been true followers of Vaastu right from the first time Dr Rao visited Nairobi. Any land we acquire we do so only after getting Dr Rao's approval.

**What is Vaastu?
Vaastu is many things to many people. For me Vaastu is putting complete faith in Dr Rao and his interpretation of the balance that needs to be brought in for achieving harmony and proportion. I have not worried to much about Vaastu theory; I prefer paying attention to my business and leave the Vaastu to Dr Rao.**

Kenya: Furniture Sector Set for Boom as State Applies New Incentives

Victor Juma, 11 May 2010: Business Daily (Nairobi)

A policy circular that took effect on March 1, instructed all ministries and state agencies to buy only locally made furniture, a move that provides a huge incentive for investment the sector, given the assured demand from the state -- the biggest spender in the economy...

...In implementing the policy, the government plans to spend millions annually on the local furniture sector in a bid to increase employment opportunities. The exotic furniture business is seen as creating comparatively lesser employment opportunities owing to its thin value chain structure. A total of Sh500 million will be spent in the public sector to buy furniture in the near term, a statement accompanying the circular said.

The directive, if held for the long-term, may be the catalyst needed to revive the ailing furniture sector, especially if the proposed draft constitution is passed, analysts say. The draft law expands government budget, functions, and bureaucracies. It is however emerging that there is a thin line between imported and local made furniture, forcing the government to mull a criteria of determining what will provide the distinction...

Most imported furniture are sourced from Turkey and Asian powerhouses like China and Indonesia.



Mr. & Mrs. Punit Shah of Antarc Office Systems Ltd. at our office, Ahmedabad



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INTERNATIONAL FOOTPRINT

expected. We realized under Dr Rao's guidance that Vaastu implementation is an exercise that should be taken up only if one is fully convinced about the entire operation and its repercussions. It is unfortunate for those who have taken Vaastu implementation lightly and later complained that 'Vaastu' has not benefitted them. For Vaastu to work, you need to execute the required changes at your earliest and comprehensively as well as working smartly to see the outcomes.

We got to know Dr Rao through Mr Mehta and Mr Chandubhai who had been instrumental in inviting him to Nairobi. At that time, we were on the verge of buying a property for our second showroom and so we immediately pressed Dr Rao into advising us on the issue. As the saying goes, the first impression is always a lasting impression; I was thoroughly impressed by Dr Rao for his honest ways and for his reasoning on the needs for change in some sectors of our premises. Also impressive was his confidence in himself which went to



Mr. Ashit Shah of Antarc Office Systems Ltd., Kenya

the extent that he challenged that he would charge fees only after we were satisfied with the results that his Vaastu changes brought to our lives.

True to form, once the implementation was done, Vaastu has worked its miracles for us and has led us to follow the principles of Vaastu defined by Dr. Rao. One thing is for sure and that is that we would surely consult Dr. Rao for any new properties that we may acquire.

What is Vaastu?

Vaastu is many things to many people. For me Vaastu is putting complete faith in Dr Rao and his interpretation of the balance that needs to be brought in for achieving harmony and proportion. I have not worried too much about Vaastu theory; I prefer paying attention to my business and leave the Vaastu to Dr Rao.

Dr Rao is a leading and experienced Vaastu consultant who has excelled in his role of giving advice that has benefitted everyone.

I would, at a personal level, advise people to take Vaastu very seriously and implement the required Vaastu changes that have been suggested rather than going about it selectively. Getting Vaastu right is not a

Vaastu has worked for us. There are no two opinions on this. Antarc is an icon of perfect Vaastu in the whole of Nairobi.

matter of chance but steadfast commitment. Only then Vaastu will work its true magic.

When we implemented Vaastu at our place we shared with some of our key employees the concept of a complete Vaastu makeover all of our key employees were in agreement that Vaastu would benefit them as much as it would benefit us. And that is the case seen today.

Vaastu has worked for us. There are no two opinions on this. Antarc is an icon of perfect Vaastu in Nairobi. Dr Rao is always our honored guest on all his visits to Nairobi. ■

I would, at a personal level, advise people to take Vaastu very seriously and implement the required Vaastu changes that have been suggested rather than going about it selectively. Getting Vaastu right is not a matter of chance but steadfast commitment. Only then Vaastu will work its true magic.

Life in Nairobi

"There is a large Indian community in Nairobi, living and working comfortably. Even though we have been here, in Nairobi, for now almost a hundred years our Indian roots remain robust. At home we all speak in Gujarati with each other. Every year someone from the family visits India. In Nairobi, we have a Jain temple where we go routinely and celebrate all the Jain festivals. Someone could mistake us to be in a part of Gujarat." - Mr. Ashit Shah



"Vaastu is a deeply thought out science"

... Architect Sumesh Modi



ARCHITECT'S VOICE

This month Vaastuyogam meets architect Sumesh Modi an architect from Surat.

Mr Modi was born and brought up Vyara a small town at a short distance from Surat, Gujarat's fastest growing city. His family is in the business of setting up temporary tents, shamianas and pandals. During his early days Mr Modi erected and dismantled many a pandal for the family business. However, even at that time his true interest lay in becoming an architect.

After completing his Bachelors of Architecture from Visvesvaraya Regional College of Engineering, Nagpur Mr Modi did his Masters in Architecture with Specialisation in Architectural Conservation from School of Planning and Architecture, New Delhi. He is currently pursuing a PhD programme titled "Aquatic Architecture of Gujarat" at PRASADA, De Montfort University, Leicester, under the supervision of Dr. Adam Hardy and Prof. Nalini Thakur. The research is sponsored by the De Montfort University, Leicester, UK.

We met Mr Sumesh Modi at his office in Surat, Gujarat. Excerpts from the interview:

On Champaner the World Heritage Site near Pavagadh, Vadodara, Gujarat.

I had a passion to document things and almost inadvertently and even suddenly I got into the Champaner project. There was a high level task force meeting in Vadodara which I happened to attend and which was attended by nationally and internationally recognised conservationists and architects who wanted to talk to the officers of Gujarat and Central government about Champaner. The meeting was organised by the Baroda Heritage Trust. All the high level officials were present in this meeting. Amongst others, the Chief Secretary of Gujarat and the Principal Secretary of Gujarat were in attendance. Also attending were heads of other departments like forests, roads, irrigation etc.

At the end of the whole meeting, one thing surfaced and that was the urgent need to protect the ancient city of Champaner, almost all of which is in the reserve forest of



Mr. Sumesh Modi at site with team

India. The trouble was that the forest department was planting trees, the roots of which were destroying the buried city. The meeting was organised to prevent this tree plantation. Nobody could understand the

urgency of the situation and the Baroda Heritage Trust was fighting since last twenty years to bring the facts to government. At the meeting everyone wanted to know where is Champaner. This was an important question as the city was buried underground and could not be seen. Worsening the situation was the fact that there was no map whatsoever which could prove the location of the city and which indicated its roads and buildings. It was felt in the meeting that only after such a map and accompanying documentation were made, could anything be achieved. The meeting concluded with the Baroda Heritage Trust being given responsibility for preparing the map. But who would be the person who would do it? Suddenly Prof. Nalini Thakur pointed to me and said, "Sumesh Modi will make the maps and plans"

That was my starting point in the long journey of conservation that I have chosen to tread. My association with Champaner continued up to 2004-2005. I can say that this has led me to many other interesting and crucial conservation works that I have done for both the Central Government and State government of Gujarat.

In a way the Champaner has been a defining moment for my architectural career.

For those who believe that Vaastu will bring them success I add one common sense rider. Not a single god will help you if you just have a Vaastu perfect house but you refuse to do anything. Ultimately you will have to work if you want to succeed. Good Vaastu alone is no passport to success.



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ARCHITECT'S VOICE



Architect Sumesh Modi

Practising as a Private Architect in Surat, heading his firm Modi Associates. His firm has carried out umpteen projects of all kinds in Interiors ,Landscaping, Private Bungalows and Row Houses, Theatre / multiplexes, Commercial cum Residential complexes , Hospitals and Clinics .

Mr Modi has authored a Book titled "Architecture of Champaner-Pavagadh – Impressions of a Forgotten City" currently under the process of publication by Archaeological Survey of India, New Delhi. He also prepared Exhibition panels on "Vavs of Gujarat" for the World Bank.

Mr Modi was instrumental in filing the nomination form of Champaner-Pavagadh for inclusion in the World Heritage List of UNESCO under the guidance of Prof. Nalini Thakur, Head of Department of Conservation Studies, School of Planning and Architecture, New Delhi Similarly, he also drew up the Management Plan of Champaner-Pavagadh, one of the prerequisites for acquiring World Heritage Status.

Mr Modi has done extensive conservation and restoration work for the Directorate of Archaeology-Government of Gujarat. He has done the conservation and restoration of Stepwell at Davad – Idar , Nagarani Stepwell at Khedchandrani – Himmatnagar, Ambapur Stepwell at Ambapur – Gandhinagar, Khan Talao – Dholka, Vanjhari Vav at Modasa – Sabarkantha, Vav and Kund at Gambhirpur – Idar, Stepwell at Hampur, Dhrangadhra, Surendranagar, Chowmukhi Vav, Chobari, Chotila, Surendranagar, Ancient Lake, Ten Talav, Dabhoi, Vadodara and the Vidhyaqdhar Vav, Sevasi, Vadodara.

On his architectural practise

The first five years of my architectural career were spent doing work the Champaner World Heritage site assignments for Baroda Heritage Trust. After this I started working on my own projects most of which have been around Surat , Vyara, Bharuch and Vadodara.

For me, over and above all the other things, the true brief comes from the site. In the many schools, colleges and hospitals I have done, the client has given me almost 100% freedom to design to my satisfaction.

On Vaastu

I must be amongst the very few people who have understood Vaastu by studying the original Sanskrit texts and not through the interpretation of translators. My understanding of Vaastu is that it is thoroughly site specific. Moreover, it is absolutely secular and has nothing to do with gods and mythology. It is a deeply thought out science that has been presented to the people in a very

My understanding of Vaastu is that it is thoroughly site specific. Moreover, it is absolutely secular and has nothing to do with gods and mythology. It is a deeply thought out science that has been presented to the people in a very oversimplified manner



Maniba Bhula Nursing College

oversimplified manner with a loud layer of religion so that compliance was voluntarily offered by the common people.

Another issue I have is with the Vaastu consultants. I think they are far too rigid. Vaastu is couched in broad ambiguous language and gives sufficient leeway for alternative solutions. It strives at striking the

best balance to offer a good quality life to the occupant. Often the Vaastu consultant, merely to assert his authority, will come up with some fantastical instruction that is nowhere in the Vaastu texts. To justify himself he will put fear in the client and finally the client , fearing for his future, his family and his business will call me up and say," Sumesh, just do what the consultant



Vaastu and Homes Amita Dalal



VAASTU AND HOMES

Born into a family of affluent industrialists and brought up in an environment surcharged with Indian classical dance and music, Mrs. Amita Dalal is an Arts Graduate from St. Xavier's College, Ahmedabad. In addition, though she does not practise the profession, she is a qualified lawyer, completing her L.L.B from Ahmedabad

Our Vaastuyogam team met with Mrs. Amita Dalal in her flat housed within the immaculately maintained, elegant residential block in the posh Ahmedabad location of Vastrapur/Bodakdev.

Excerpts from the interview :

Introduction

I have always been passionate about my home and am an unrepentant, old-fashioned, conventional housewife dividing time between my household responsibilities, my music and Amberish, my husband. Home, for me, has always been a place for doing what I want to do; a place where I nurture myself and my hobbies, be it printing hand-block fabrics or playing the Sitar.



Mrs. Amita Dalal

Vaastu and the move to the new flat

In the beginning, I was not into Vaastu. I had heard about it and knew the basics, but that was all. It was Amberish, my husband, who was the true Vaastu believer and enthusiast.

Amberish came to know of Dr. Rao through



Aura of golden yellow : Mrs. Amita Dalal's home

the market grapevine. His business had been experiencing minor hiccups that were getting the better of him and he wanted to give Vaastu a try. Dr. Rao came with impressive Vaastu credentials. On seeing the Vaastu results in his business, Amberish's belief in Dr. Rao and his Vaastu firmed into complete faith. Around this time, we were on the lookout for a residential property that we could move into. One of the options we were looking at was a king-size flat in the Vastrapur/Bodakdev area. My husband decided to take Dr. Rao's opinion and that was the first time I met Dr. Rao.

When Dr. Rao came to inspect the premises, there was no flat, not even a building; there was just a vacant plot. As my husband was determined to have as much a Vaastu-perfect flat as possible, we began the Vaastu process from the very inception, with the vacant plot itself because if the plot is not of good Vaastu, then the chances of the flat being of good Vaastu become slim.

I remember the first meeting with Dr. Rao very well. After exchanging brief pleasantries, he took a brisk walk around the plot. "The plot is an excellent one," he had pronounced. "Go ahead with the flat."

That was all. In less than 10 minutes the visit was over! But of course, there was much more to be done.

We were buying the flat from Shaan, a very quality-conscious and ethical builder. When I told him that I needed to get the design of the flat approved from the Vaastu angle from Dr. Rao, he readily shared the drawings of the yet to be built apartments.

To accomplish the changes Dr Rao wanted meant surrendering quite a few of the design objectives of the builder. And this brings us to a very moot question; How far is one willing to go to achieve Vaastu compliance? How many sacrifices is one willing to make? My answer to the question is that you have to be absolutely adamant about the Vaastu implementation if you want to achieve Vaastu perfection.



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**VAASTU AND HOMES**

Dr Rao suggested a couple of major changes that shuffled the kitchen location and also knocked out a couple of bathrooms. To accomplish the changes that he wanted meant surrendering quite a few of the design objectives of the builder. This brings us to a very moot question; How far is one willing to go to achieve Vaastu compliance? How many sacrifices is one willing to make? My answer to the question is that you have to be absolutely adamant about the Vaastu implementation if you want to achieve Vaastu perfection. We went to any and every length to get the Vaastu right and finally we did get it to an almost perfect Vaastu flat which is far more difficult to achieve than a Vaastu perfect private bungalow.

We achieved Vaastu perfection by giving up on many things, big and small, as well as coping on a permanent basis with some impracticalities created by the Vaastu intervention. To say this is not to say that we are grumbling. We did all we had to with enthusiasm and the full conviction that we were doing the right thing. Once the apartment was completed and possession taken, I have made absolutely no change. This is a major Vaastu implementation lesson. Whatever needed to be done was finalised before construction began. Not even a nail has been hammered at any place.

At home in my house

Now, let me come to the happy part of the Vaastu implementation. By that I mean the happiness and progress we have had and for which I must give Vaastu its true due.

As I said in the beginning, a "home, for me, has always been a place for doing what I want to do; a place where I nurture myself..."

This is truly home. It has worked for my happiness and worked for my music.

For me, Vaastu is just like my Sitar. Unless you tune the Sitar, the strings will not resonate and the music will play flat. But once it's been tuned, playing the Sitar is bliss. If I was made to play a Sitar that had not been tuned, I would be listless and lost because the strings will not respond. Vaastu too, is the same. It tunes the home and harmonizes it with the natural elements and energies. Living in a Vaastu home is bliss. It elevates your confidence and self-esteem. With Vaastu you are in tune with nature.

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"If music be the food of love play on"

..William Shakespeare



Mrs. Amita Dalal

Mrs. Amita Dalal was introduced to the Sitar by her mother Bharti Parikh, a theatre artiste, sitarist and kathak dancer. For more than thirty years, she has been under the tutelage of her Guru Manju Mehta, a disciple of Pandit Ravi Shankar. Additionally, Amita has also been learning her music from Pandit Vishwamohan Bhatt

Mrs. Amita Dalal is part of the prestigious Saptak Music Festival which is a festival of Indian classical music that usually takes place during the first week of January in Ahmedabad every year and is organized by a charitable trust which runs the Saptak School of Music.

In 1978, the state university selected Amitaji under the student exchange programme to visit Japan and perform in Osaka at the Syongunyama. She was also part of the cultural troupe that represented India in the 1980 Summer Olympics at Moscow. She has made her mark with her music at the NCPA, Mumbai and Sankat Mochan Festival, Banaras. She has performed in tennis pro Boris Becker's hometown Leimen and the Prince Carlz Auditorium at Heidelberg, Frankfurt. She also has a classical album Prayas to her credit.

Riyaz camps that Pandit Ravi Shankar organised at her mother's home exposed Amita to music stalwarts like Manju Mehta, Pandit Vishwamohan Bhatt, Shamim Ahmed, Kartik Kumar, Shubendra Rao and Partho Chatterjee who were part of these sessions.

She is an accredited artiste with AIR(All India Radio) and Doordarshan.

Very recently, she has released her own album, Different Strokes, a fusion of east-west music composed by Grammy Award winner Pandit Vishwamohan Bhatt. This was followed by Different Strokes - 2, which is part of the tourist museum at Heidelberg, Frankfurt.

Mrs. Amita Dalal has won the following awards :

Sur Mani Award, Mumbai • Navdeep Pratishthan Award • Pandit Omkarnath Award

Home – for me – has always been a place for doing what I want to do; a place where I nurture myself and my hobbies, be it printing hand-block fabrics or be it playing the Sitar.



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ARCHITECT'S VOICE



says. We don't want to win arguments with him. We want to live happily" I accept the client's logic, because after all no one wants to take chances with Vaastu and I make way for the Vaastu consultant's advice, whether or not I am in agreement.

For those who believe that Vaastu will bring them success I add one common sense rider. Not a single god will help you if you just have a Vaastu perfect house but you refuse to do anything. Ultimately you will have to work if you want to succeed. Good Vaastu alone is no passport to success. ■

CHAMPANER



There was no map available on the site which is spread over an area covering about 10 kilometer in diameter. Today, this city is buried beneath the ground, but in the 1960's Dr. R N Mehta, an archaeologist at MSU, Baroda, carried out extensive archaeological expeditions and unearthed the lost city to document it. His documentation was referred to and the entire city was mapped on AutoCAD.

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VAASTU AND HOMES

As soon as we moved here, a happy chapter opened up in my life. I have been playing music for the past thirty years. Within two months of entering this home, I set out and completed a long delayed and unrealized dream of cutting my own fusion music albums. I don't know what took place to open the gates of my will power, but in a single stretch, I brought out my album, "Different Strokes" with music conducted by Grammy Award winner, Pandit Vishwamohan Bhatt, my Guruji Manju Mehta's brother. The album was well received and excited me into bringing out another in quick succession.

Every day, for over eight to ten hours we worked on the albums, the new house echoed with the strains of music. It was almost as if we were having havans (Traditional Vedic puja and offerings to fire accompanied by chanting of hymns, shlokas and bhajans) every day. All this was possible here; I cannot imagine it happening elsewhere.

Aura of golden yellow

I believe in colours and their aura and



Travel Enthusiasts.
Amita with her husband Amberish

perhaps that is the reason why I believe in Vaastu too. What is natural appeals to me the most. As far as colours go, Golden Yellow and Orange are my favourites. I associate them with sunshine, brightness, happiness and energy. Even though Dr. Rao was not involved in the interiors of the house, he advised that the east facing wall in my music room should be a shade of yellow. When completed, the yellow added such an aesthetic and warm touch to the room that I painted the east wall of the sitting

We achieved Vaastu perfection by giving up on many things both big and small as well as coping on a permanent basis with some impracticalities created by the Vaastu intervention. To say this is not say we are grumbling. We did all we had to with enthusiasm and the full conviction that we were doing the right thing.

room, too, in the same colour.

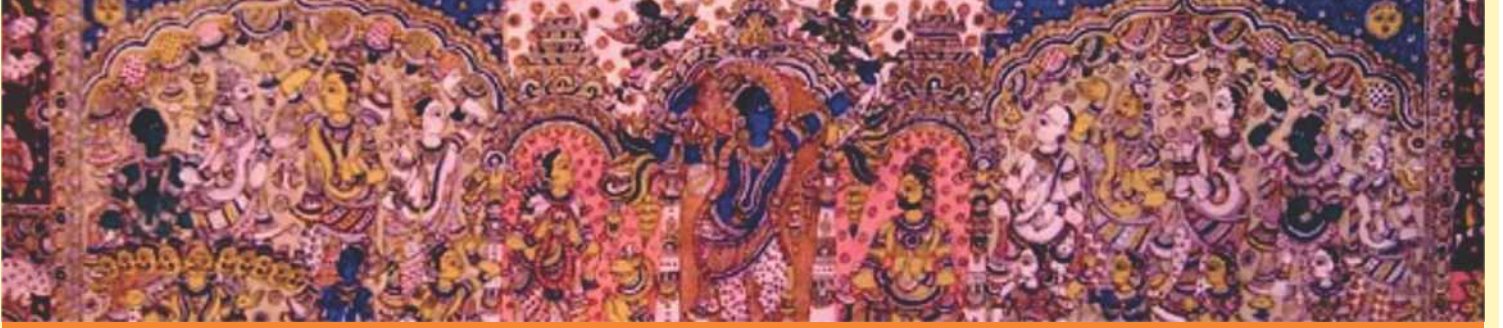
Conclusion

I want to cherish every moment of my life and to do that I need the kind of home that I am living in. ■



वैदिक india

This series takes a close look at facets of Vedic India that are alive even today.



Ram Bhakt Hanuman

Hanuman is possibly the greatest character of Ramayana, next only to Rama and Sita. According to the epic Ramayana, authored by the saint poet Valmiki in Vedic Sanskrit, the birth of Hanuman was pre-ordained along with the incarnation of god Vishnu as Ram. The Gods sent him to earth to serve Rama and help him in his 'mission' to destroy all the evil elements that were trying to destroy true 'Dharma'. He is also known as Anjaneya, Maruti, Pavanputra, Kesharinandan, Anjaniputra, Bajrang Bali and Hanumant.

Hanuman is worshipped as a subsidiary figure in temples dedicated to Rama or directly in shrines dedicated to Hanuman himself. In temples throughout India, and specifically in striking South Indian bronze sculptures, he appears in the form of a monkey with a red face who stands erect like a human. For his service to Rama, Hanuman is upheld as a model for all human devotion (bhakti).

Generally, he is visualised as a 'vaanar' (वानर; vernacular dialect - baanar, बानर). Most Hindus interpret the word 'baanar' as monkey-man. But some people say that the word vaanar means a man (nar; नर) who lives in forest (van; वन).

Hanuman is the son of the wind-god (Vayu). Hence the ability to fly at great speed. His exploits of superhuman strength are many. Mentioned in both the Ramayana and Mahabharata, his traditional description of a tailed superman includes his simian origin and habits. As a child too, he was extraordinary. There is a story of his attempt to swallow the sun god

While still a baby, Hanuman, the child of a nymph by the wind god, tried to fly up and grab the Sun, which he mistook for a fruit. Indra, the king of the gods, struck Hanuman with his thunderbolt on the jaw (hanu), thus inspiring the name. When Hanuman continued to misbehave, powerful sages cursed him that he should forget his magic powers, such as his ability to fly or to become infinitely large, until he was reminded of them.



Hanuman led the monkeys to help Lord Rama recover Rama's wife, Sita, from the demon Ravana, king of Lanka (sometimes thought to be Sri Lanka). Having been reminded of his powers by Jambavan, the king of the bears, Hanuman crossed the strait between India and Lanka in one leap, despite the efforts of water demonesses to stop him by swallowing him or his shadow. He was detected in Lanka, and his tail was

set on fire, but he used that fire to burn down Lanka.

Hanuman also flew to the Himalayas and returned with a mountain full of medicinal herbs to restore the wounded Laxman in Rama's army.

Hanuman's first meeting with his lord took place when Rama was searching for his consort Sita in the forests of central India. Hanuman who was then in the service of his Vanara king Sugreev, not only traced Sita to the southern island of Lanka, where she was kept in captivity by Ravana, but fought

Hanuman is possibly the greatest character of Ramayana, next only to Rama and Sita.

According to the epic Ramayana authored by saint poet Valmiki in Vedic Sanskrit, birth of Hanuman was pre-ordained along with the incarnation of god Vishnu as Ram. Gods sent him to earth to serve Ram and help him in his 'mission' to destroy all evil elements which were trying to destroy true 'Dharma'.



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the final battle for her rescue along with Rama, his younger brother Laxman and the whole army of Vanaras. Hanuman accompanied his master to Ayodhya, the kingdom on the banks of the Ganga, and served as his commander until Rama returned to his godhood.

Two incidents from his life during the expedition for Sita's rescue deserve mention. Hanuman leapt across the sea to reach the spot where Sita was confined in Ravana's palace and how, while returning, he burnt down parts of the royal residences and the city itself. The second incident is about Hanuman's amazing flight to the snowy Himalayas thousands of miles to the north to bring the life-giving herb Sanjivani which was urgently required to revive Laxman who had been struck down by Ravan's eldest son during the battle.

Relation with Shani (Saturn)

In Hinduism, Hanuman is the only God not afflicted by Shani. Hanuman is the only deity in Hindu religion, over whom Shani could not cast his spell. Shani who did not even spare Shiva, Vishnu and Brahma could not overcome Hanuman and as such people worship Hanuman to get rid of the malefic effects of Shani.

In the Ramayana, Hanuman is said to have rescued Shani, from the clutches of Ravana. In gratitude, Shani promised Hanuman that those who prayed to him (Hanuman) would be rescued from the painful effects of Saturn, which in Hindu

astrology, is said to produce malefic effects in one's life when one is afflicted "negatively" with Saturn.

After the ramayana war

After the war, and after reigning for several years, the time arrived for Rama to depart to his heavenly abode. Many of Rama's entourage, including Sugriva, decided to depart with him. Hanuman, however, requested Rama that he will remain on earth as long as Rama's name was venerated by people so he could listen to people chanting Rama's name. Thus, Hanuman is immortal and is part of the Seven Immortals of Hinduism.

"Ashwathaama Balir Vyaso Hanumanash cha Vibhishana Krupacharya cha Parashuramam Saptaita Chiranjeevanam"

This means that "Ashwathama, Maha Bali, Vyasa, Hanuman, Vibhishana, Kripacharya and Parashurama, are the 7 immortal personalities."

In Hindu theology, it has been expounded in several puranas and epics like Mahabharata and Ramayana that there exist seven immortal personalities, in the Hindu pantheon.

- Mahabali, a righteous demon king who conquered heaven, earth, and the underworld, but was forced to give it back by Vamana.
- Parashurama, an avatar of Vishnu.
- Vibhishana, Ravana's brother who was made King of Lanka by Rama.

vedic india

- Hanuman, who served Rama.
- Vyasa, a sage who narrated the Mahabharata, he was also a sage in the epic.
- Kripacharya, a teacher of the princes in the Mahabharata.
- Ashwathama, a man cursed to immortality and eternal suffering without love from anybody for his role in the murder of the five sons of the Pandavas and his attempted murder of Arjuna's grandson.

It is said, that wherever the Ramayana is being recited or the name of Ram is being chanted, Hanuman will always be there. He may come in the form of a stray dog, a crow, an old man, etc.

Jai Shree Ram! ■

After the war, and after reigning for several years, the time arrived for Rama to depart to his heavenly abode. Many of Rama's entourage, including Sugriva, decided to depart with him. Hanuman, however, requested Rama that he will remain on earth as long as Rama's name was venerated by people so he could listen to people chanting Rama's name. Thus Hanuman is immortal and part of the Seven Immortals of Hinduism.





ॠद्वीत inदीव



Shani who did not even spare Shiva, Vishnu and Brahma could not overcome Hanuman and as such people worship Hanuman to get rid of malefic effects of Shani.



Hanuman Chalisa

जय हनुमान ज्ञान गुण सागर, Jai Hanuman Gyan Gun Sagar,

जय कपीस तर्हि लोक उजागर, Jai Kapis Tihun Lok Ujagar,

राम दूत अतुलित बल धामा, Ramdoot Atulit Bal Dhaamaa,

अंजनी – पुत्र पवन सुता नामा, Anjani Putra Pavansut naamaa,

महावीर विक्रम बजरंगी, Mahabir Bikram Bajrangi,

कुमति निवार सुमति के संगी, Kumati Nivaar Sumati Ke Sangi,

कंचन बरना बीराज सुबेसा, Kanchan Baran Biraaj Subesaa,

कानन कुण्डल कुंचित केसा, Kanan kundal kunchit kesa,

Victory of Thee, O Hanuman, Ocean of wisdom and virtue, victory to the Lord of monkeys who is well known in all the three worlds.

Messenger of Ram with enormous strength, you are also known as "Anjaniputra" and the son of the Wind God.

O Hanuman ! You are valiant and brave, with a body like lightning. You remove darkness of evil thoughts and are a companion of good sense and wisdom.

Shri Hanuma"s physique is gold colored. His dress is pretty, wears ear-rings and his hairs are long and curly.

(The first two stanzas of Hanuman Chalisa end here)

Hanuman Chalisa, a boon from Tulsidas to Hindus across the world, finds place in every home where it can act as a panacea for all problems, be they physical, mental or spiritual.

Hanuman Chalisa is a devotional song based on Lord Hanuman as the model devotee. It is a poem written by Mahakavi Goswami Tulsidas in the Awadhi language during the sixteenth century. It is his best known Hindu text apart from the Ramcharitmanas. The word "chālisā" is derived from "chālis" in Hindi, which means 40, as the Hanuman Chalisa has 40 verses. Verses in Hanuman Chalisa are called chaupai (chaupaaEE; चौपाई) which means four line stanzas.

The Hanuman Chalisa is very popular among a lot of Hindus of north India. Millions of Hindus recite the Hanuman Chalisa every Tuesday and Saturday. The structure of the poem is extremely simple and rhythmic, making it all the more popular. The poem praises Lord Hanuman's strength and kindness and recounts the Lord's great deeds. It is claimed that Hanuman Chalisa invokes Hanuman's divine intervention in grave problems, including those involving evil spirits. This belief is based on the claim made in the Chalisa itself. Hanuman Chalisa is not just a simple prayer or a spiritual text, it has a mystical quality too. Those who do "paath" or repeated reading know its impact.

The story about the circumstances surrounding the origins of Hanuman Chalisa is as follows:

Mahakavi Goswami Tulsidas went to meet the then Emperor Akbar in the capital city of Delhi after having had a darshan or vision of Lord Sri Rama in Gokul, the birth place of Lord Sri Krishna. The Emperor challenged Tulsidas to show Sri Rama to him. When Tulsidas replied that it was not possible to have darshan of Rama without true devotion to him, emperor Akbar imprisoned Tulsidas. In prison, Tulsidas wrote the beautiful verses of the Hanuman Chalisa on Sri Hanuman.

When he completed the Hanuman Chalisa in prison, an army of monkeys fell upon the city of Delhi. The Emperor unsuccessfully tried to control the monkey menace with his forces, but failed. Finally, the Emperor realised that the monkey menace was a manifestation of the wrath of Hanuman, the Monkey God. Akbar released Tulsidas and the monkeys stopped their mischief immediately.

Tulsidas says in the Chalisa that whoever chants the Hanuman Chalisa with full devotion to Hanuman, will have Hanuman's grace.



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Ram Setu

Rama Setu (Rama's Bridge), also known as Adam's Bridge, is a chain of limestone shoals, between Rameswaram Island, off the south-eastern coast of Tamil Nadu, India, and Mannar Island, off the north-western coast of Sri Lanka. The bridge is 30 km long and separates the Gulf of Mannar (south-west) from the Palk Strait (north-east). Some of the sandbanks are dry and the sea in the area is very shallow, being only 3 ft to 30 ft deep in places, which hinders navigation. It was reportedly passable on foot up to the 15th century until storms deepened the channel: temple records seem to say that Rama's Bridge was completely above sea level until it broke in a cyclone in 1480 CE.

The Archaeological Survey of India filed an affidavit in the Supreme Court during September 2007, stating that there is no historical and scientific evidence to establish the existence of Lord Rama or the other characters of the Ramayana. Denying that the Ram Setu or Adams Bridge is a man-made structure, it said that the bridge is a natural formation made of shoals and sand bars. "They have formed due to several millennia of wave action and sedimentation," reads the affidavit.

Here's the account from the "Ramayana" of Sage Valmiki:

"At Rama's command, those lions among the monkeys entered the mighty forest with alacrity in hundreds and thousands on every side and those leaders on the simian tribes, tearing up the trees and the rocks, which in size they resembled, and dragged them to the sea and thus they covered the ocean with Sala, Ashvarama trees. Those foremost monkeys transported the trees, with or without roots, bearing them like so many standards of Indra (the king of heaven) and they heaped them here and there. With the aid of mechanical devices, these powerful beings dug up stones as big as elephants and rocks, and the water suddenly spouted into the air only to fall instantly. Thereafter, those monkeys churned the sea by rushing into it on all sides pulling on the chains.

That immense causeway constructed by Nala in the bosom of the sea was built by the arms of those monkeys of formidable exploits and it extended over a hundred leagues.

Some brought trunks of trees and others set them up; it was by hundreds and thousands that those monkeys, like unto giants, made use of reeds, logs and blossoming trees to construct that bridge, rushing hither and thither with blocks of stone resembling mountains or the peaks of crags, which, flung into the sea, fell with a resounding crash.

The first day those monkeys, resembling elephants, of immense energy, full of high spirits and exceedingly merry, erected fourteen leagues of masonry. The second day, those highly active monkeys of formidable stature set up twenty leagues. Bestirring themselves, those giants threw twenty-one leagues of structure over the ocean on the third day and on the fourth, working feverishly, they built up twenty-two leagues in extent. The fifth day, those monkeys, industrious workers, reached to twenty-three leagues distance from the further shore.

That fortunate and valiant son of Vishvakarma (architect of the demigods), leader of the monkeys, constructed a causeway worthy of his sire over the ocean and that bridge erected by Nala over the sea, the haunt of whales, dazzling in its perfection and splendor,



was like the constellation of Svati in space.

Then the gods, Gandharvas, Siddhas (living beings superior to humans) and supreme Rishis (great sages) assembled in the sky, eager to see that masterpiece, and gazed on that causeway, so difficult of construction, that was ten leagues in width and a hundred in length built by Nala.

Those monkeys thereafter dived, swam and shouted at the sight of that unimaginable marvel that was almost inconceivable and caused one to tremble! And all beings beheld that causeway thrown over the ocean and by hundreds and thousands of kotis (millions), those monkeys, full of valor, having built that bridge over the immense repository of waters, reached the opposite shore.

Vast, well-constructed, magnificent with its wonderful paved floor, solidly cemented, that great causeway like unto a line traced on the waves, resembled the parting of a woman's hair.

Meanwhile Vibhishana (brother of Ravana who joined Rama), mace (club) in hand, held himself ready at his post with his companions in case of an enemy attack. Thereafter Sugriva addressed Rama, who was valiant by nature, saying "Mount on the shoulders of Hanuman and Laxmana on those of Angada. O Hero, vast is this ocean, the abode of whales; those two monkeys who freely range the sky will transport you both."

Then the fortunate Rama and Laxmana advanced thus and that magnanimous archer was accompanied by Surgriva. Some monkeys strode forward in the center, some threw themselves into the waves, some sprang into the sky, others marched on the bridge, some ranged through space like birds, and the terrific tumult of the trampling of that formidable army of monkeys drowned the roar of the ocean.

When those simian troops had passed over the sea by the grace of Nala's causeway, the king ordered them to camp on the shore which abounded in roots, fruits and water.

At the sight of that masterpiece that had materialized under the command of Raghava (another name of Lord Rama), despite the difficulties, the gods, who had drawn near with the Siddhas and Charanas as also the great Rishis, anointed Rama in secret there, with water from the sea, and said: "Mayest thou be victorious over thy foes, O Thou, who are a God among men! Do Thou rule over the earth and the sea eternally!"

Thus, in various auspicious words, did they acclaim Rama in the midst of the homage offered to him by the Brahmins."

The Ram Sethu Bridge is 30 km long ■