

Lessons learnt from Hanuman's journey -

**gurv-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ
pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyāṁ
vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-
trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ**

SB 9.10.4 — To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

Impediments on Hanuman's journey

1. Golden mountain named 'Mainaka' (lust)
 1. Gold represents wealth (KANAKA) – any facility to personally enjoy, whether it be prestige or position, whether it be just sensual enjoyment or accumulation of wealth
 - As we advance in Bhakti to test us facilities will come
 1. Fame, recognition
 2. Position – director, president.
 3. Gifts
 - SB 1.2.9 - dharmasya hy āpavargyasya – should never use gain for sense gratification.
 - BG 2.44 - bhogaiśvarya-prasaktānām - determination for d.s will not take place.
 - Queen Kunti's prayer - janmaisvarya sruta sribhir
 - We should not be addicted/attached to these materialistic facilities.
 - How to deal with the facilities?
 1. Use it as needed for service - Hanuman's example – just touched it and accepted and moved on - completely absorbed in the service of the Lord.
 2. Practical example: how to decide whether to buy something. Just ask if it is really needed for service?
 3. Use everything in service of Krsna - Neither reject it (jnana) nor attached for enjoyment (karma) – Heart remains soft.
 4. **Example:** of devotee fanning Krsna.
2. Demigods sent Surasa, the mother of the serpents to appear. (pride)
 1. Represents demon of false pride within us
 2. We make advancement and we think we are very great
 - Start taking credit – thinking we are the doer – making devotees etc.
 - Expect respect, recognition

- We are only fortunate
 - S.P story - I created your good fortune.
 - Mahatma means great soul, but great soul never thinks he is great. He understand it is Krsna's greatness and He is just a puppet.
 - Srila Prabhupada's prayer on Jala duta – Make me dance
 - Pride cometh before fall
 - Krsna's lesson to Arjuna for becoming proud.
 - **Story:** Mosquito on King's leg – vihlava – long live the king.
3. How to overcome this –
- Be focused on service - Hanuman was not concerned with His own life.
 - Not attached to living. Just attached to serving.
 - Always in the mood of service – whatever role – we are just serving.
 - Gopi bhartuh pada-kamalayor dasa-dasanudasah
 - Temple president, Mother, Director or Giving a class
 - Become humble – Hanuman became small.
 - Remember we are just an instrument
 - Knife does not take credit for the operation.
 - Srila Prabhupada's prayer on Jala duta – Make me dance
 - Give credit where credit is due – pass the hot potato – pass to S.P, our spiritual perceptors.
 - Always share good fortune with others - else become proud and envious.
3. Hanuman went into the sky and there was raksasi named 'Simika' – (envy).
1. She was a cruel hearted demon with tantric mystic powers. She was living in water. She had a power to grab a person's shadow, catch him and pull him down, drag him down and then eat him.
 2. Represents envy – to see the dark side of a person
 - We are sadhakas - all have bad qualities, make mistakes, envious person picks on those and magnifies and gets pleasure
 - Example: Someone is taking shower – see dirt coming out instead of feeling he is more cleaner now.
 - Pitiabale – fly feasting on the stool in garden of roses.
 - Nature of envy - Find faults in others for pulling them down
 - S.P finding faults with devotees – dark spots on the moon.
 - Even if we don't have bad qualities you can see them – Krsna shows the shadow
 - Sishupala saw so many bad qualities in Krsna – he could talk about them.
 - Envy will devour all other good qualities
 - Simhika grabbed on to his shadow and wanted to devour him.
 - **Personal incident:** How I felt about Vishakha.
 3. How to overcome this
 - Hanuman saw her with an ugly horrible mouth, became small, went to her heart, his claws he ripped her heart open.
 - Cure it to root - Develop love for Krsna

- Envy of devotees is actually envy of Krsna.
- Don't feed it – don't act on it
 - Personal prayer: Let me not act on it.
- Glorify that person
- Serve that person

4. Rest of the story

1. Went to Lanka, met lankini, slapped her.
2. Checks out the kingdom – to estimate the enemy.
3. Does something more than required - sets fire
4. Hanuman well-wisher wanted to help Ravana – told him to surrender and return Sita.
5. Sets fire to his tail, burns lanka and conveys message to Sita.
6. When gave Sita's message to Ram, Lord embraced and said you are "life and soul" and "I can never repay you" – na paraye ham.
 - For Hanuman the endeavors are small price to achieve this mercy
 - Krsna says to Gopa Kumar - I have seen all that you have endured in my service, all that you had to give up and all the while I was feeling for you.
7. Conclusion: The Lord is within our heart. He is just waiting eagerly for that moment when He can embrace us. All we have to do is to purify our own hearts or allow Him to purify our hearts in such a way that there is nothing more that we want in our lives than that embrace.
8. SB 10.14.8 purport – tat te nu kampam - A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words dāya-bhāk. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

SB 1.2.9

dharmasya hy āpavargyasya
 nārtho 'rthāyopakalpate
 nārthasya dharmāikāntasya
 kāmo lābhāya hi smṛtaḥ

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

BG 2.44

bhogaīśvarya-prasaktānām
 tayāpahṛta-cetasām

vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

SB 10.14.8

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtāṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.
