

Shri Chitrapur Math
Prarthana Varga
Notes for Vimarsha on Ramanjaneya

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Preface

The following notes discuss the concepts on which the script of Ramanjaneya was based. I hope these notes will be useful to the teachers in conducting Vimarsha with the Prarthana students. The spiritual inferences drawn by me are subject to scrutiny. The activity is being initiated at the Adesha of Pujya Swamiji, His Blessings shall get us to the correct Nishkarsha-s.

The notes appear in the order of scenes appearing in the script. Reading the relevant scene before each Vimarsha will help in making the discussions fruitful. Combinations of two or more episodes can be taken to avoid repetitions. Teachers may also have to tone-down the content to facilitate better grasping.

The values represented by Ramanjaneya are many. The Seva aspect appears to be more relevant to the Yuva-s and devotees in general. In case of the children, I find His unswerving devotion and faith in Shri Rama to be the most relevant virtues they can imbibe. It is His bonding with the Lord that perennially keeps Him in a state of joy. The success He achieves in all His endeavors comes from that. In today's competitive times, overemphasis on performance is depriving the children the joy of living they are entitled to. Nevertheless, we know how much joy our children experience in the presence of Pujya Swamiji. Through the Vimarsha-s, let us attempt at helping the little ones in learning to draw more strength from this divine connection, every moment of their lives. That shall equip them to take the pressures they are subjected to, in the insensitive environment of the present world – and enjoy life the way Ramanjaneya does.

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l) **Opening and Concluding Scenes: – Madari, Manganna and the Children.**

- What are the problems faced by the children?
 - The song presents commonly faced problems by children.
 - Every child may have his/her own variations.
 - Parental nagging and social pressures put them in a state of confusion, fear and depression at times. (कोरचें कसलें हॅची कळना भय्य मात्र दिस्ता)
- However, these children are blessed with an apparently easy solution that gives them not just success but happiness as well.
- They earn the solution to their problem because of their virtues such as:
 - **Courage**: - In owning the responsibility for the state of their affairs.
 - **Playful and sporting approach**: - Instead of being melancholic, they are analyzing the issue, keeping their sense of humour intact.
 - **Willingness to change**
 - **Identifying the cause**:- Because of the above three, they are able to identify the root cause- The Vanara; Their own mind- that does not let them focus on one thing at a time. (If required, comparison between monkey and human mind can be discussed)
 - **Identifying the possible solutions** (‘धैर्य बुद्धि ज्ञान शक्ति’)- Clear understanding of the problem and its cause takes them to this level.
 - **Recognizing the enormity of the challenge**: - They know that they are in a ‘कळतं पण वळत नाही’ state.
 - **Seeking higher help**:- Therefore, their honesty and humility prompts them to make a sincere prayer (कोंणयी पुणी येव्का आमोली सुटका कोरका). Interestingly, they do not address their prayer specifically to God, but their **honesty, humility and sincerity** gets them to the solution that presents itself in the natural course of events on the arrival of Madari.
 - **Who responds to their prayer to turn the course of events and show them the way?** (Discuss: गुरू कोर्नु घेतलॉ म्होणु बस्यारी जायना . आम्ही जें कोरचें आस्ता तें कोरचेंची . माग्गेरी तांतू एक चमत्कार दाक्कयीताती गुरू आनी विलक्षण कार्य सिद्ध जाता .)

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- The last scene depicts their joy in telling us how their problems vanished. The song explains their achievements – They are adept at managing all the complications of their worldly life. The success that had eluded them so far now seems very easily manageable. Finally, they are most happy in declaring that they regularly attend Prarthana classes. That signifies the strengthening of their bond with Gurushakti, which is the main source of happiness to them.
- What is special about the Madari?
 - The Vanara, which troubles others, is his best friend, not only giving him his bread and butter but also happiness.
 - He enjoys the benefits of worshipping Ramanjaneya: - The virtues of Ramanjaneya that come up in the play are the ideals on which every human being can build his character, for leading a happier life. The Madari is able to lead a *successful* yet happy life because his mind has been molded in the Bhakti of Ramanjaneya. That has made him absorb the qualities of Ramanjaneya. Here, the selling point is – after putting in his initial efforts in cultivating steadfast Bhakti, he continues to reap the benefits without making any conscious efforts. The Bhakti and its effects happen naturally. (मालक जावुयी गोला ताक्का आस्स किना गम्मती)
 - More on the process of Ramanjaneya Bhakti is discussed in the notes on Sutradhar.

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II) Sutradhar Scenes-

- The Sutradhar scenes establish the purification process, which the children undergo. Through Satsanga-Shravana-Bhajana-Namasmarana-Manana-Chintana and so on, they learn about Ramanjaneya while cultivating devotion for Him, having surrendered their minds to the Gurushakti which acts through the medium of Sutradhars (We see the monkeys obediently following and listening to the Sutradhar-s paying apt attention, and finally, surrendering at the feet of Ramanjaneya showing Rama-Sannidhya in His heart).
- The theme song-
 - एकग्र चित्त हृदयांतु राम
रामाञ्जनेय भक्त महान
 - एकग्र चित्त – Indicates a focused / pointed mind
 - हृदयांतु राम – The most desired thing is the Ishta . Heart longs only for Ishta.
 - These two qualities ensure prevention of the problems created by an ever-wandering mind and never-ending desires. The Ishta is not an inanimate object but the Divine itself. Therefore, it does not stop merely at helping the mind in concentration or preventing it from wandering and wasting energies. It takes the mind to higher levels of existence, happiness and fulfillment. That makes the unwarranted anxieties vanish. The conserved energies (mental, emotional, and intellectual) are directed at using the resources within us more effectively & efficiently, thereby achieving true success in life. That is how Hanuman was ever happy and successful in His life's mission. Each one of us may have different missions in life-different at every stage and for life as a whole-, but the remedy for success remains the same.
- The Sutradhar-s present each episode with narration placed in between the above chants. Their narration ends on a question that hints at the qualities (of Hanuman) identifiable in the ensuing scene. The chant repeated in the end indicates that the basic requirements for the attainment of those qualities are the two virtues. (एकग्र चित्त हृदयांतु राम)

III) Scene 1: Hanuman Swallows the Sun.

बरे वायट परिणाम स्वीकार करतले वालमनांतु, अधिष्ठान कसल्याचे आशिल्ले?

- The trouble He caused to the Gods was not intentional. He was doing what any other child would do – play and have fun. Do children not break things in their playful acts? They cannot cause more damage because their capabilities are limited. Child Hanuman too was playing. However, His powers were such that His innocent acts resulted in a major turmoil in the universe. The Gods initially punished the Child and later blessed Him with boons. Later, a remedy was devised that would save Hanuman from causing any damage with His powers, retaining them to be invoked only in need.
- The message / moral:
 - The severe punishments did not perturb Hanuman – That shows His strength-both mental and physical.
 - The extra favours in the form of boons did not excite Him – Because He had no other desires except one- to worship His beloved Shri Rama.
 - His desire to worship His Ishta was very strong. His single-minded devotion prevented weakening desires from entering His mind.
 - The story establishes the character of Hanuman – the one possessing great powers and strength, having His Ishta firmly established in the heart. (Adhishtan). He is the one who is devoid of any desires that may weaken the mind or cause misery and harm to others. Thus, He possesses a strong mind and His strengths are used only for good deeds.
 - Hanuman was born with an intense devotion for Shri Rama, an asset He always valued and nurtured. We may not be as fortunate. But, the asset we inherit right from our birth is the connection with our Holy Guruparampara. We too can attain fulfillment by valuing and strengthening our bond with our Satguru.

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III) Scene II – Hanuman in Lanka.

योग्य अयोग्य , उचित अनुचित , सर्वाचोयी विचार कोर्नु सम्यक कृती कोरचें ताक्का कशशी साध्य जत्तालें ?

- His mission in Lanka was to find the whereabouts of Sita. His role was that of a Sevaka or Doota. He was capable of thrashing out the Ravana-issue all by Himself, but His humility and sense of discipline did not allow Him to take over His Master's role, although tempting opportunities did come His way. At the same time, after accomplishing His main task, He took restrained initiatives in using His visit to handle a couple of other tasks that complemented His Master's mission.
- Incidents that bring out the above qualities:-
 - He did not take Sita with Him, but assured Her that Shri Rama would soon attack Lanka to finish Ravana and liberate Her.
 - To satisfy His hunger He plans to eat fruits in the Ashokvana, this He does-
 - After duly seeking Sita's permission.
 - Also with an intention to instigate the Asura-s, as a means to reach Ravana
 - Meghnada uses Brahmashpa. Despite being protected by a boon, Hanuman willingly surrenders in order to-
 - Show due respect to the Divya-Astra
 - Seize the opportunity to reach Ravana
 - While contemplating confrontation with the Asura-s and Ravana, He draws strength from the Blessings He receives from Sita.
 - At the time of interacting with Ravana-
 - He occupies a higher seat- indicating that even a daasa of Rama enjoys higher place than Ravana.
 - He starts His self-introduction with दासोऽहं कोसलेन्द्रस्य - The only self-identification He knows of.
 - After trying to convince Ravana about Rama's strength and the need for peace, He decides to indulge in acts that would give a glimpse of Rama's might and unnerve the Asura-s. (Lanka Dahana). In doing so,

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He also manages to clear the approach to Lanka to make Rama's entry easier.

- The message / moral:
 - The discretion, humility, sense of duty, discipline and instances of restrained initiative (Alertness) when needed- all these were possible because of-
 - Total surrender to His Master.
 - Complete faith in His Master's glory (Vaibhava/Aishwarya).
 - Awareness that He gets all the powers from His Master. They are to be used in His work and not for personal gratification. (That also prevents pride.)
 - Alertness to tap the opportunities to serve the Master. (Restrained initiative). For Him, the purpose of life is nothing but to serve the Lord – The only path to permanent happiness.

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III) Scene III – Setu Bandhan.

साक्षात् श्रीविष्णुं, तागेल्ल कार्यांतु भक्तांगेल्ल सहाय इत्याक घेंवका, हाज्जें रहस्य रामाज्जनेयाक कश्शी कळळें ?

In a scenario replete with supernatural powers, Rama decides to take the help of Vanara-s to construct a bridge to Lanka- manually! Hanuman recognizes the spiritual significance of the decision, which He conveys to the fellow Vanara-s-

- The universe functions on the commands of Shri Rama , Mata Sita is the empress of the universe. (जगन्नियन्ता श्रीराम आनी निखिल भुवनाची स्वामिनी माता जानकी)
- They could destroy Ravana simply by the power Their thought.
- Despite that, They have given us an opportunity to serve Them and be of use in Their Karya – A golden opportunity to serve the Lord.
- This is also an opportunity to realize the strength of Rama-Nama. (The boulders float on water after writing Ramanama on them, again the Vanara-s ceaselessly work, drawing strength from constant chanting)
- The message / moral:
 - Working for the Master (Seva) is meant for one's own benefit.
 - Master can do without our Seva, whereas we will never attain happiness & fulfillment unless we truly serve the Master- with all the qualities displayed by Hanuman in His Seva to Shri Rama.
 - If we long for peace and happiness, we need to recognize the opportunities made available by our Master to serve Him. These may come in different forms. He also ensures to grant us the capabilities to serve Him. We need to tune ourselves to seize them and taste true happiness.
 - Hanuman could recognize these because of- एकाग्र चित्त हृदयांतु राम – He had tuned Himself to be able to receive what His Ishta wished to offer.

IV) Scene IV - Hanuman brings Mritasanjivani from Himalaya

विघ्नानी विचलीत जायनत्तिल्लं, ध्येय प्राप्ति कोरची कला, रामाञ्जनेयाक कश्शी अवगत आशिल्ली ?

In the given situation, Hanuman completes two tasks:

- Getting Sushena from Lanka to the battlefield for treating Lakshmana
- Bringing Mritasanjivani from Dronagiri situated in the Himalayas.
- Which characteristics of His personality impress us? –
 - To begin with, in an hour of crisis, Hanuman did not jump into taking independent action. He valued collective wisdom and waited for the seniors to apply their minds (Jambhavan)
 - Once allotted a task, He used His faculties to do the most feasible thing, keeping in mind the end purpose.
 - How intelligently did He overcome the hurdles to achieve His goals?
 - Sushena belonged to the enemy camp, making a request could have wasted time as Sushena might not have willingly risked Ravana's wrath. The workaround solution was to use His powers to lift fast asleep Sushena along with his house and bring him to the battlefield. Vibhishana's presence there would provide comfort level for Sushena.
 - On His arrival at the Himalayas, Hanuman duly recognizes the glory of the 'Nagendra' for adorning divine places such as 'हिरण्यगर्भ ब्रह्मागेल्ले स्थान'. However, that does not make Him so humble as to render him ineffective when the mountain plays a trick. His sense of priority prevails. Without getting frustrated or angry, He decides to adopt the most practical solution in that situation – to use His powers and carry the whole mountain. His warning to Dronagiri neither sounds boastful nor as an expression of frustration/anger. His declaration shows the confidence of an ideal Sevaka –
श्रीरामाक सहाय करुनाजांत्तुं दुस्साहस कश्शी कॅल्ले तुंवें? हया रामदूत हनुमनागेल्या संकल्पाक तुंगेल्या दुष्कृतीची वाधा जायश्ना . पळें आत्त मगलें बाहुबलाचें सामर्थ्य .

(Bahubala is accredited to being a Ramadoot. The pride is not

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misplaced – it is Swabhimaan which is different from being boastful)

- After Lakhmana's recovery, Hanuman carries Dronagiri back to its original place in the Himalayas. (This part was not depicted in the play).
- Therefore the Sutradhar-s describe the act as ध्येय प्राप्ति कोरची कला – keep focus on the goal, maintain the right attitude and act intelligently.

---- XX ----

V) Scene V - Hanuman breaks beads of necklace.

Scene VII - Hanuman in Krishna's Dwarka

- १ . श्रीरामाने या सत्कारांतुल्याने, रामाज्जनेयाक इत्याक वंचित केल्ले?
- २ . इतर भक्तांगेले दोष निवारण करूंक, रामाज्जनेयची योग्य साधन, अशी देवाक इत्याक दिसले?

- Both the scenes depict how God uses Ramanjaneya as an example to educate others.
- Both the scenes depict the intensity of Ramanjaneya's devotion for Shri Rama.
- The first scene-
 - The most valuable object is the Ishta and nothing else – not even priceless gems.
 - Shri Rama occupies every bit of the universe. Only the most refined mind can perceive that. For such a person anything that cannot show God's presence is worthless. Likewise, our own life is worthless if Shri Rama does not occupy a place in our hearts. Ramanjaneya tangibly proves the presence of Shri Rama in His heart.
 - The story also establishes the beauty of worshipping God with form. Our finite mind cannot perceive the infinite God; therefore worshipping the infinite in a finite form rightfully gives the mind its desired fulfillment, ultimately leading us to the infinite.
- The second scene-
 - Tells us the importance of holding on to your Ishta, in the form you have chosen.
 - After Ramavatar, immortal Hanuman continues His abode on earth. Hanuman's spiritual awakening is such that He feels Ram's presence everywhere, every moment in His life. However, He cherishes the 'Pratyaksha Darshana' of Shri Ram along with Sita, Lakshman and others (Rama Panchayatana). He had wished to relive that at least once, post-Ramavatara. In fact, that is the only favour He has ever asked for. He waited for a Yuga until God obliged in Krishnavatara.

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- He would not have tolerated anybody or anything preventing Him from fulfilling His desire. (That is how Garuda and Chakra tasted the strength of His power and were humbled)
- Only a perfect Bhakta can identify the true form of his Ishta. Hanuman wanted the darshan of Ramapanchayatana, therefore He could identify Satyabhama impersonating Sita (Thereby He humbled Satyabhama, something that Krishana had wanted to happen)

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VI) Scene VI - Bheema's Garvahan

महाभारत कालांतु, भीमागेली प्रत्यक्ष भेट घेवच्याक तौ इत्याक वचुगलौ?

- Hanuman's mission is to serve Shri Rama.
- Being immortal, He continues to live on earth to protect Rambhakta-s and assist the Lord in His work.
- Bheema was His younger brother and more importantly a Krishna (Rama) bhakta.
- Bheema had a tendency to take pride in his achievements and capabilities. He was one of the Pandava-s, destined to fight for the protection of Dharma. Ahankaara works against Dharma. Hanuman's Rama had incarnated as Krishna to protect dharma through the Pandavas. Therefore, Hanuman assisted His lord by educating Bheema.

---- XX ----