



Guidebook for Devotional Space

Welcome to Just Love Forest Ashram

This space was created as a sanctuary for quiet reflection, meditation, and inner stillness, open to every person, regardless of background, belief, or worldview. You do not need to hold any spiritual beliefs, follow a tradition, or adopt any new ideas to sit here. This is simply a respectful place to breathe, rest, and reconnect with yourself.

Guests who come to Just Love Forest arrive from many different paths - religious, spiritual, skeptical, curious, or atheist. Many carry past experiences of religious wounding or uncertainty around spiritual language. This space honors all of those experiences. It asks nothing of you. It offers no doctrine. It is here to support your own inner work in whatever form feels authentic for you.

The presence of Hanuman in this temple reflects a deeply personal chapter in the life of Just Love Forest's founder, Bala.

In 2017, Bala experienced a profound spiritual awakening - one that was unexpected, disorienting, and ultimately transformative. It initiated a period of deep inner change, healing, and reorientation of life toward service, presence, and love. In the years that followed, Bala encountered the teachings of Ram Dass, whose work bridges psychology, mindfulness, devotion, humor, and radical compassion. In 2018, Bala had the opportunity to spend time with Ram Dass in person, an encounter that helped ground and humanize the spiritual opening he had been living through.

Within Ram Dass's lineage lives a devotional thread honoring his own teacher, the Indian saint Neem Karoli Baba, affectionately known as Maharaj-ji. Neem Karoli Baba is

widely regarded within this lineage as an incarnation of Hanuman - the embodiment of selfless service, courage, humility, fierce love, and unwavering devotion to truth.

Through direct inner experience, prayer, and what Bala understands as darshan, an encounter with the living presence of Neem Karoli Baba, his spiritual path became inseparable from the land itself. What followed was a period of intense vision, guidance, and responsibility that culminated in what Bala calls a “forest divination”: a calling to protect, tend, and offer land as a living refuge for healing, remembrance, and awakening.

His experience is that Just Love Forest was created by Neem Karoli Baba and the primary reason that we honor Hanuman here.

That calling became what is now known as the 716-acre sacred forest ashram here in Poetry, Georgia, Just Love Forest.

The “statue” of Hanuman is traditionally called a murti. The Hanuman you see here is not presented as a figure of belief or worship required of anyone who enters. Rather, Hanuman appears as a symbol of the lineage, love, and living transmission that shaped the founding of this place. For some, Hanuman may be a source of devotion or inspiration. For others, simply a beautiful form, a mythic archetype, or a quiet presence in the room. All ways of relating are welcome.

This temple exists not to persuade, convert, or instruct, but to offer refuge. A place to sit. A place to soften. A place to remember what is already within you.

You are welcome to explore these stories if they resonate with you, or to set them all aside and simply rest here. This space belongs equally to the deeply spiritual, the deeply questioning, and everyone in between.

Above all, may this space, and this forest, be a place where you can arrive exactly as you are, allow your mind to settle, and give your heart the spaciousness it needs to open, heal, and remember love.

Just Love, always.

Just Love Forest Ashram Invocation Prayer

Just Love Forest Ashram is a living ecosystem of unconditional love. It is a refuge where the human heart, the forest, and the Divine remember they are one.

We believe, through direct experience, that Unconditional Love is a living energy, the real force of the universe that connects and sustains all life. It moves through every tree, river, and heartbeat, connecting all creation as one being.

Rooted in the spirit of Neem Karoli Baba and Hanuman, we follow these simple truths to live as Unconditional Love:

Love Everyone.

Serve Everyone.

Feed Everyone.

Remember God.

Tell the Truth.

We honor the forest as our temple, the satsang as the guru, and our quiet, courageous heart as the truest teacher.

Here, seekers come to deepen their ecological spiritual life. They do this through practices of solitude, service, and communion with nature, discovering that Love is not a belief but a state of being.

We welcome all sincere paths that arise from compassion, seeing them as many streams of the same great river of Love.

Our work is to embody that Unconditional Love in every breath. We live gently, give freely, and serve by seeking to always remember that all is sacred and all is One.

Sub Ek. (*Translation: All is One.*)

A Simple Introduction to Hinduism

Hinduism is one of the world's oldest spiritual traditions, but it did not begin as a single religion with fixed beliefs. Its earliest roots reach back thousands of years to the Indigenous cultures of the Indian subcontinent, especially the communities of the Indus River Valley. These early peoples lived close to the land and held a worldview that today would be recognized as deeply animistic and shamanistic, the sense that the natural world is alive, interconnected, and filled with spirit.

In this early understanding, every river, every tree, every mountain, every animal, every human being carried a spark of sacred presence. There was no sharp divide between nature and divinity; everything belonged to one continuous living fabric.

Over millennia, this nature-based worldview evolved into what we now call Hinduism or Sanatana Dharma, meaning "the eternal way." It is not built around a single holy book or one authoritative doctrine. Instead, it holds a vast range of philosophies and practices that share a central insight: all of existence is one interconnected reality.

The One Behind Everything: Brahman

The deepest idea in Hindu thought is that everything in existence - every being, every form, every force of nature, is part of a single underlying reality called Brahman. Brahman is not a god in the Western sense. It is the one life force, the ground of being, the source that everything arises from and returns to. It can be understood spiritually, philosophically, symbolically, or poetically. Some people experience Brahman as the sacredness in nature. Others as consciousness itself. Others as pure unity and interconnection.

Whatever the interpretation, the heart of the teaching is simple:

There is only One. Everything is that One appearing in many forms.

Many Faces, One Source

Because this One reality expresses itself through countless qualities - love, strength, compassion, wisdom, protection, courage - Hinduism developed the language of many “gods” or deities, each representing a particular facet or virtue of that one source.

From the outside, it can look like polytheism. But within the tradition, these figures are understood as different faces of the same divine presence, not separate competing gods. They are expressions of the qualities that live within nature and within the human heart.

An analogy:

Just as one white light can be seen through a prism as many colors, the One (Brahman) appears through the prism of human experience as many forms.

This is why Hinduism can feel spacious and multifaceted - because it is designed to meet people wherever they are. Devotion, philosophy, meditation, storytelling, symbolism, and nature-based ritual all exist side by side.

Preparing to Understand Hanuman

In this context, when Hinduism speaks of deities like Hanuman, they are not meant to be understood as separate gods demanding belief. Instead, they are embodied symbols that express specific virtues or energies that already exist in the world and within us.

Hanuman, for example, represents qualities such as courage, devotion, strength, humility, service, and the ability to overcome obstacles. These are qualities understood to arise from the same single source, Brahman.

Seeing Hinduism through this lens of one source, many expressions; one light, many colors, helps make sense of its stories, symbols, and practices.

Hanuman: The Servant of God

While Hanuman is revered in temples across the world and prayed to with deep devotion, it's important to understand that Hanuman is not a god in the traditional sense. He is a divine servant, a being whose entire existence is dedicated to love, humility, courage, and service to something greater than himself.

In the Ramayana, Hanuman's strength did not come from conquest, it came from surrender. His power awakened when he remembered who he truly was. In that remembering, he offered everything - his breath, his body, his voice, his energy in service to Lord Rama and to the dharma of love.

This is why Hanuman is so beloved. Not because he demands worship, but because he shows us the path of selfless service, loyalty, and heart-centered action.

Seva: The Path of Service

Here at Just Love Forest Ashram, we come together in that same spirit of service, called seva in Sanskrit. It is the quiet joy of doing something not for praise, but for love. For the good of the whole. Whether someone is welcoming guests, cleaning the grounds, setting flowers on the altar, cooking food, singing, or simply sitting in stillness, that offering, done with a pure heart, is the real temple.

Seva doesn't require perfection. It doesn't require knowing mantras or rituals. It asks only that we show up fully, with sincerity, and offer what we can. This is the essence of
Just Love.

Hanuman shows us that when we move from this place of service, something awakens in us. We remember our own divine nature. We touch something inside that is timeless, strong, and beyond ego. And through that, we create a field where others remember too.

Devotion Belongs to Everyone

The power of this temple today doesn't come from rules or tradition, it comes from the love we bring into it. Devotion is not about belief, it's about connection. It is something we feel when we see beauty, when we give without expectation, when we care for each other.

At Just Love Forest Ashram, we honor all paths rooted in love and compassion, all names of God, and all ways of serving. This temple is rooted in the bhakti lineage of Neem Karoli Baba, who always reminded people: "Love everyone. Serve everyone. Feed everyone. Remember God. Tell the Truth."

Hanuman embodies that teaching, not just in myth, but in action.

And so do we, when we walk with open hearts and willing hands.

How to Participate in the Puja and Arati

A Sacred Space for All Paths

This is a universally sacred space, rooted in compassion, open-heartedness, and inclusivity. You do not need to be part of any particular faith or tradition to be here. Everyone is welcome to respectfully enter this space, to simply be, to observe quietly, or to participate in any way respectfully that feels authentic.

All parts of this ceremony are voluntary invitations, not requirements. Some may feel called to fully engage with the ritual. Others may feel more aligned simply sitting in stillness. Both are welcome. We encourage you to connect with your own heart, and if something feels beneficial, beautiful, or meaningful, you're invited to step into it. And if it doesn't resonate, you are just as welcome to witness and hold space with respect.

This is not a place of proselytizing or persuasion. It is a gathering of seekers and spiritual friends honoring the spirit of service, devotion, and presence. Here, we explore the sacred not as dogma, but as direct experience, personal connection, and shared wonder.

Let your heart be your guide. You belong here.

How to Practice Puja and Aarti

What are Puja and Arati?

Puja is a sacred practice of offering, rooted in the ancient Vedic tradition of India. The Vedas are among the oldest spiritual texts on Earth, emerging from deep listening to nature, the elements, and the mystery of life itself. In this lineage, the world is not seen as separate from the Divine - everything is sacred, and through ritual, we remember our connection to that sacredness.

Puja is the devotional act of offering the five elements: earth, water, fire, air, and space back to the Source from which they come. It is a way to engage the body, mind, heart, and senses in prayer. We offer flowers, water, incense, light, and food to the form of the Beloved, not because the Divine needs anything from us, but because the act of giving opens our own hearts. Puja is not a performance. It is a relationship.

Arati (or Aarti) is a particular part of puja where a lamp is waved before the deity or altar as an offering of light. It symbolizes the light of your own consciousness, the illumination of truth, and the surrender of our individual ego into the fire of love. Often

accompanied by bells, music, and joyful singing, arati lifts the energy of the space and reconnects us to the presence of the sacred, within and all around.

Both puja and arati are invitations, not obligations. You are welcome to watch, to feel, to sing, or to sit in silence. These rituals are meant to awaken devotion, remembrance, and beauty of all sacred understanding that is greater than ourselves, not to convert or convince. We practice them because they help us remember who we truly are, and how to live in harmony with something greater than ourselves.

Puja can be simple or elaborate. You do not have to be a priest or expert. You only have to be sincere.

Below are the basic elements, adapted from the Bhakti tradition and the Sacred Community Project.

Preparation

Before any sacred meeting, we prepare ourselves.

We cleanse our bodies, quiet our minds, and come to the altar as we would come to a beloved with care, humility, and joy. Think of this as a date with the divine. Keep it sacred and joyfilled.

Puja and Arati Flow

A Devotional Offering to Hanuman

Part 1: Opening the Space

Light the candles, ring the bell, and offer incense.

This first step awakens the space. We light the candle or lamp as a symbol of divine light.

We ring a bell to clear the energy and call our attention inward. We offer incense to Hanuman and the space to purify it, allowing the sacred mood to arise.

Part 2: Offerings During Arati (While Singing *Jaya Jagadisha Hare*)

As we sing *Jaya Jagadisha Hare*, we offer the five elements as expressions of devotion.

All are welcome to sing, ring bells, or simply watch and receive the energy.

Each offering honors a different aspect of the natural and spiritual world:

- **Fire** (the arati lamp) is offered to Hanuman to invoke the light of truth.
- **Water** is offered to Hanuman to drink, and also sprinkled in the four directions as a blessing.
- **Cloth** is offered as a gesture of reverence, representing sacred space and protection.
- **Feather or fan** (wind) is waved to symbolize movement and breath, cooling and calming.
- **Fire** is then offered to all other sacred images in the space, moving clockwise.
 - **Fire** is returned again to Hanuman to complete the circle.

Now we sign Jaya Jagadisha Hare together. This is a traditional aarti chant sung in temples and homes throughout India. It praises the Lord of the Universe as the one who protects us, removes our sorrows, and brings peace, joy, and guidance into our lives.

In this chant, the “Lord of the Universe” is not a specific deity with one form or name. It refers to the one Divine presence that lives within everything and everyone. It is the loving intelligence that supports us, protects us, and guides us from within. Different people may relate to it as God, as Hanuman, as the Universe, as the Inner Light, as the Heart, or simply as the unconditional Love that moves through all creation.

Jaya Jagadīśa Hare honors that universal presence in whatever way each person understands it. The chant reminds us that we are held by something greater than our worries, and that this presence is always available to bring comfort, clarity, and peace.

Each verse offers gratitude for the Divine as mother, father, helper, and inner guardian.

Singing this chant is a way to open the heart, invite blessings, and create a peaceful, devotional atmosphere in any gathering.

Sing Jaya Jagadisha Hare in Hindi on the left. The English on the right is simply a translation for you to understand what you're singing.

Sing in Hindi

English Translation

Ôm jaya Jagadīśa hare
Svāmī jaya Jagadīśa hare
Bhakta janōkē sañkaṭa
Dīna janōkē sañkaṭa
Kṣaṇa mēm dūra kare
Ôm jaya Jagadīśa hare

Oh Lord of the Universe
Mighty Lord of the whole Universe
The troubles of devotees
The troubles of servants
In an instant, you remove them
Oh Lord of the Universe

Jō dhyāvē phala pāvē
Dukha vināśe mana kā
Svāmī dukha vināśe mana kā
Sukha sampati ghara āvē
Sukha sampati ghara āvē
Kaṣṭa miṭē tana kā
Ôm jaya Jagadīśa harē

He who's immersed in devotion
reaps the benefits
His mind's sadness ceases
Lord, his mind's sadness ceases
Joy, prosperity enter the home
Joy, prosperity enter the home
A body free of problems
Oh Lord of the Universe

Mātā pitā tuma mere
Śaraṇa gahūjisakī
Svāmī śaraṇa gahūjisakī
Tuma binā aura na dūjā
Tuma binā aura na dūjā
Āsa karūmā kisakī
Ôm jaya Jagadīśa harē

Thou art my mother and father
Whom should I take refuge with
Lord, whom should I take refuge
with
Without Thee, there is no other
Without Thee, there is no other
For whom would I wish
Oh Lord of the Universe

Tuma pūraṇa Paramātmā
Tuma Antaryāmī
Svāmī tuma Antaryāmī
Pārabrahma Parameśvara
Pārabrahma Parameśvara
Tuma saba ke svāmī
Ôm jaya Jagadīśa harē

Thou art the ancient great soul
Thou art the indwelling master
Lord, Thou art the indwelling
master
Perfect, Absolute, Supreme God
Perfect, Absolute, Supreme God
Thou art the Lord of all beings
Oh Lord of the Universe

Tuma karuṇā kē sāgara
Tuma pālanakartā
Svāmī tuma pālanakartā

Thou art an ocean of mercy
Thou art the protector
Lord, Thou art the protector

Maĩ sēvaka tuma svāmī
Maĩ sēvaka tuma svāmī
Kṛpā karo bharatā
Ôm jaya Jagadīśa hare

I am a simpleton with vain desires
I am a servant and
Thou art the Lord
Oh Lord, grant me
Thy divine grace
Oh Lord of the Universe

Tuma hō eka agōcara
Sabake prāṇapati
Svāmī sabake prāṇapati
Kisā bidhi milūdayāmaya
Kisā bidhi milūdayāmaya
Tumāko maĩ kumati
Ôm jaya Jagadīśa hare

Thou art the unseen One
The Lord of all living beings
Lord of all living beings
Grant me a glimpse
Grant me a glimpse
Guide me along the path to Thee
Oh Lord of the Universe

Dīnabandhu dukha hartā
Tuma rakṣaka mere
Svāmī tuma rakṣaka mere
Apanē hātha uṭhāō
Apanē hātha uṭhāō
Dvārā parā tere
Ôm jaya Jagadīśa hare

Friend of the helpless and the weak
You are my savior Lord, You are my
savior
Lift up Your hands in blessing
Lift up Your hands in blessing
I am lying at Your door
Oh Lord of the Universe

Viṣaya vikāra miṭhāo
Pāpa harō Dēvā
Svāmī pāpa harō Dēvā
Śraddhā bhakti barhāo
Śraddhā bhakti barhāo
Santana ke sēvā
Ôm jaya Jagadīśa harē

Wipe out worldly faults
Remove my sin, O God
Lord, remove my sin
Grow my faith and devotion
Grow my faith and devotion
So I may serve the saints
Oh Lord of the Universe

Ôm jaya Jagadīśa harē
Prabhu jaya Jagadīśa harē
Bhakta janōkē sañkaṭa
Dīna janōkē sañkaṭa
Kṣaṇa mē dūra karē
Ôm jaya Jagadīśa harē

Oh Lord of the Universe
Mighty Lord of the whole Universe
The troubles of devotees
The troubles of servants
In an instant, You remove them
Oh Lord of the Universe

Part 3: Singing *Twameva Mata*

We sing the prayer *Twameva Mata* **three times in Hindi. The third time is sung slowly, sweetly, and softly, like a lullaby to the Divine.**

It's a gentle chant that reminds us that all relationships: mother, father, friend, knowledge: are expressions of the Divine. The English on the right is simply a translation for you to understand what you're singing.

Hindi 3X

English Translation

Tvam-eva mātā ca pitā tvam-eva

You are truly my Mother and my father.

Tvam-eva bandhuś ca sakhā tvam-eva

You are truly my relative and my friend.

Tvam-eva vidyā draviṇaṁ tvam-eva

You are truly my knowledge and my
wealth.

Tvam-eva sarvam mama deva deva

You are truly my All, my God of gods.

Part 4: Jaikars (Calls of Praise)

We ring the bell and call out praises (jaikars) to the sacred. Each line ends with “**kī jai,**” meaning “victory to...” and the group responds with “**Jai!**” which means victory, celebration, or glory.

Here’s what we’re honoring in each jaikar:

Call and Response Invocations

- Leader: **sīyāvara rāmcandra kī**

Group: Jai!

Translation: Victory to Lord Rama, embodiment of dharma and divine kingship

- Leader: **śrī pavanasutta hanumana kī**

Group: Jai!

Translation: Victory to Hanuman, son of the wind, loyal servant of Rama

- Leader: **śrī ānandamayī mā kī**

Group: Jai!

Translation: Victory to Anandamayi Ma, embodiment of pure bliss and the ever-present divine

- Leader: **śrī umāpati mahādeva kī**

Group: Jai!

Translation: Victory to Lord Shiva, great ascetic and consort of Parvati

- Leader: **śrī balarāma jī kī**

Group: Jai!

Translation: Victory to Lord Balarama, elder brother of Krishna and embodiment of strength, steadiness, and divine protection

- Leader: **śrī sītārām rādheshyām kī**

Group: Jai!

Translation: Victory to Sita-Ram and Radha-Shyam, divine lovers and forms of God

- Leader: **śrī vaiṣṇavī devī mayā kī**

Group: Jai!

Translation: Victory to the Divine Feminine as Vishnu's Shakti

- Leader: **śrī gaṇeśa bhagavān jī kī**

Group: Jai!

Translation: Victory to Lord Ganesha, remover of obstacles and guardian of all sacred beginnings

- Leader: **sab mātā kī**

Group: Jai!

Translation: Victory to all Divine Mothers

- Leader: **sab santana kī**

Group: Jai!

Translation: Victory to all saints

- Leader: **sab hari bhaktana kī**

Group: Jai!

Translation: Victory to all devotees of God

- Leader: **śrī śrī śrī bāba rām dāss kī**

Group: Jai!

Translation: Victory to Baba Ram Dass, who lived a life of love and service

- Leader: **śrī śrī śrī siddhi mā jī kī**

Group: Jai!

Translation: Victory to Sri Siddhi Ma, devoted caretaker of Maharaj-ji, embodiment of quiet grace, compassion, and unwavering love

- Leader: **śrī nīm karoli dhām kī**

Group: Jai!

Translation: Victory to Neem Karoli Baba's sacred temple-home

- Leader: **śrī kainchi dhām kī**

Group: Jai!

Translation: Victory to Kainchi Dham, a sanctuary of devotion

- Leader: **śrī vṛndāvan dhām kī**

Group: Jai!

Translation: Victory to Vrindavan, land of divine love

- Leader: **śrī maui dhām kī**

Group: Jai!

Translation: Victory to Maui Dham, a place of memorial to Ram Dass

- Leader: **śrī taos dhām kī**

Group: Jai!

Translation: Victory to Taos, the Neem Karoli Baba ashram in Taos, NM

- Leader: **śrī reunion dhām kī**

Group: Jai!

Translation: Victory to Reunion, sanctuary of healing in Costa Rica

- Leader: **śrī just love forest dhām kī**

Group: Jai!

Translation: Victory to Just Love Forest ashram, in Poetry, GA

- Leader: **śrī śrī śrī serpentfoot sādhvī jī kī**

Group: Jai!

*Translation: Victory to Sādhvī Serpentfoot, poet, spiritual guide of this land,
and voice of the living earth.*

- Leader: **śrī śrī śrī sarve bhūmipremi-rakṣakāḥ jī kī**

Group: Jai!

*Translation: Victory to all lovers and protectors of the Earth (Just Love
community)*

- Leader: **śrī śrī śrī ek hajarath (1008) bāba nīm karoli santa mahārāja kī**

Group: Jai!

Translation: Victory to Baba Neem Karoli, master of the path of Love

Pranam means sacred bowing, not in submission, but in surrender to something greater than our ego. It is a practice of humility, devotion, and reverence.

You are welcome to:

- Bow your head from standing
- Kneel and touch your forehead to the floor
- Lie flat in a full-body prostration, arms extended, in total offering

We're not bowing *to* Hanuman as an idol, but rather through him, toward the source of Love, strength, and truth within and around us.

Part 6: Honoring the Elements and the Four Directions

We now combine fire and water, symbolizing transformation - how devotion can purify, soften, and energize.

The combined offerings are waved to each of the four directions, in this order:

- **East:** the rising sun, new beginnings
 - **South:** right action, strength, fire
 - **West:** introspection, setting sun, letting go
 - **North:** wisdom, guidance, clarity
-

Part 7: Offering the Flame and Water to All

Each participant is invited forward:

- **To receive the flame:** Wave your hands over the light, then bring the warmth to your heart, forehead, or eyes. You may also offer it back to the person holding the lamp as a gesture of love.
- **To receive the water:** Sacred water is spooned into your right hand. Drink it, then touch your wet fingers to the top of your head as a blessing. The water represents emotional clarity and purification.

Part 8: Sing the Hanuman Chalisa

The Hanuman Chalisa is a 40-verse devotional poem written by Tulsidas in praise of Hanuman. It's one of the most beloved bhakti texts in the world. Each verse sings of Hanuman's courage, service, and divine strength.

After the Chalisa is sung, we hold a minute of silence. This is a time to feel the energy in the space and let the resonance of the chant settle. Let it move through your heart before moving on.

mangala mūrati mūrta nandana
sakala amangala mula nikandana

Son of the Wind, embodiment of blessing and
joy, you destroy the root of all that is
inauspicious.

śhrī guru caraṇa saroja raja nija mana
mukuru sudhāri
baraṇau raghubara bimala jasa jo dāyaka
phala cāri

Having polished the mirror of my heart with the
dust from my Guru's lotus feet, I sing the pure
fame of the best of the Raghu dynasty, which
bestows the four fruits of life.

buddhihīna tanu jānike sumiraum pavana
kumārā
bala buddhi vidyā dehu mohi harahu
kalesa bikārā

Knowing this body to be devoid of intelligence, I
recall the Son of the Wind. Please give me
strength, intelligence, wisdom and remove my
suffering and impurities.

siyā vara rāmacandra pada jaya saranam
jaya hanumāna jñāna gupa sāgara
jaya kapisa tihū loka ujāgara

Hail to the refuge of the feet of Sita's husband
Ramachandra. Glory to you Hanuman, ocean of
wisdom and virtue. Hail to the Lord of the
Monkeys, the illuminator of the three worlds.

rāma dūta atulita bala dhāmā
añjani putra pavanasyuta nāmā
mahābīra bikrama bajarāngi
kumati nivāra sumati ke sangi

Ram's emissary, abode of matchless power,
Anjani's son, named Son of the Wind. Great
hero, mighty as a thunderbolt, remover of
negative thoughts and companion to the good.

kacchana barana birāja subesā
kānana kuṇḍala kucita kesā
hātha vajra au dhvajā birājā
kandhe mūnja janeū sājāi

Golden-hued and splendidly adorned with heavy
earrings and curly locks. In your hands shine a
mace and banner; a sacred thread of munja grass
adorns your shoulder.

śhankara suvana kesarī nandana
teja pratāpa mahā jāga bandana
vidyāvāna guṇi ati cātura
rāma kāja karibe ko ātura

You are Shiva's incarnation and Kesari's son,
your radiant glory is renowned throughout the
world. You are supremely wise, virtuous, and
clever, always eagerly doing Ram's work.

prabhu caraṇa sunike rasiya
rāma lakhana sitā mana basiyā
sūkṣma rūpa dhari siyāhi dikhāvā
bikata rūpa dhari lanka jarāvā

bhīma rūpa dhari asura sanhāre
rāmacandraji ke kāja sanvāre
lāya sañjivana lakhana jīvāye
śhrī raghubīra haraṣi ura lāyē

raghupati kinhi bahuta barāi
tuma mama priya bharatahi sama bhāi
sahasa badana tumharo jasa gāvai
āsa kahi śhrīpati kaṇṭha lagāvai

sanakādika brahmādi munīsā
nārada śhrāda sahita ahīsā
yama kubera digapāla jāhna te
kabi kobida kah sakai kāhna te

tuma upākāra sugrīvahi kinhi
rāma milāye rāja pada dinhi
tumharo mantra vibhīṣaṇa mānā
lankesvara bhae saba joga jānā

yuga sahasra yojana para bhānū
līyo tahi madhura phala jānū
prabhu mudrikā meli mukha māhī
jaladhi langhi gaye acara jānhī

durgama kāja jagate ke jete
sugama anugraha tumhare tete
rāma dūare tuma rakhavāre
hota na ājñā binu paisare

You delight in hearing of the Lord's deeds. Ram,
Lakshman, and Sita dwell in your heart.
Assuming any form you appeared to Sita, and in
awesome form you burned Lanka.

Taking dreadful form, you slew demons and
completed Lord Ram's mission. Bringing the
life-giving herb, you revived Lakshman, and Shri
Ram joyfully embraced you.

Greatly did the Raghu Lord praise you saying,
"You are as dear to me as my brother Bharat."
Thousands of mouths sing your praise, so saying,
Sita's Lord drew you to himself.

Sanak and the sages, gods, Brahma, great saints,
Narada, Sharada, and the king of serpents, Yama,
Kubera, and the guardians of the quadrants—all
praise you; poets and scholars cannot fully
express your glory.

You showed your grace to Sugriva and
introduced him to Lord Ram, giving him
kingship. Vibhishana heeded your counsel and
became lord of Lanka as the whole world knows.

A thousand yojanas away, you leapt to the sun,
thinking it to be a sweet fruit. Holding the
Lord's ring in your mouth, by Ram's command
you crossed the ocean.

Every arduous task becomes easy by your grace.
You are the guardian of Ram's door; no one
enters without your leave.

saba sukha lahai tumhāri saranā
tuma rakṣaka kāhū ko dara nā
āpana teja samhārau āpe
tīno loka hānka te kāmpe

bhūta piśāca nikata nahi āvai
mahābīra jaba nāma sunāvai
nāsai roga harai saba pīrā
japata niranatā hanumat birā

sankaṭa se hanumān chuarāvai
mana krama bacana dhyāna jo lāvai
saba para rāma tapasvī rājā
tina ke kāja sakala tuma sājā

aura manoratha jo ko-i lāvai
so-i amita jīvana phala pāvai
cāro yuga paratāpa tumhārā
hai parasiddha jagata ujjārā

sādhu santa ke tuma rakhavāre
asura nikandana rāma dulāre
aṣṭa siddhi nau nidhi ke dātā
asa bara dīna jānaki mātā

rāma rasāyana tumhāre pāsa
sadā raho raghupati ke dāsa
tumhare bhajana rāmāji ko pāvai
janma janma ke dukha bisarāvai

antakāla raghubara pura jāi
jahāṃ janma hari-bhakta kahāi
aura devatā citta na dharai
hanumat se-i sarva sukha karai

All happiness is found in your refuge; those you
protect fear nothing. You alone can withstand
your own splendor, your roar shakes the three
worlds.

Ghosts and spirits cannot approach where your
name is spoken. All disease and pain is eradicated
by constant repetition of your name.

Hanuman releases from affliction those who
remember him in thought, word, and deed.
Ram, the tapasvi king, empowers you to
accomplish the tasks of all.

Whoever brings their desires to you receives
unending fruits. Your greatness spans all four
ages; your glory and splendor illuminate the
world.

Protector of saints and sages, destroyer of
demons, cherished of Ram. Bestower of the eight
powers and nine treasures, as granted by Mother
Janaki.

Your devotion contains the nectar of Ram's
name. Remaining forever Ram's servant, singing
your praise frees one from the sorrows of
lifetimes.

At the end of life one goes to Ram's abode and is
known as Rama's devotee. There is no need to
remember other gods; worshiping Hanuman
brings all happiness.

sankaṭa katai miṭai saba pīrā
jo sumirai hanumat bal birā
jāi jāi jāi hanumāna gosāi
kripā karahu gurudeva ki nāi

jo sata bāra pāṭha kara ko-ī
chūṭahi bandhi mahā sukha ho-ī
jo yaha paṛhe hanumāna cālīsā
hoya siddhi sākhi gaurīsā

tulasīdāsa sadā hari cerī
kijai nātha hṛdaya mahā derī

pavana tanaya sankāṭa harana
mangala mūrati rūpa
rāma lakhana sitā sahita
hridaya basahu sura bhūpa

siyā vara rāmacandra pada jaya saranam

All suffering disappears when remembering
brave Hanuman. Glory, glory, glory to Lord
Hanuman. Bestow your grace on me, as my
Guru.

Whoever recites this 100 times is freed from
bondage and attains great happiness. Whoever
reads this Hanuman Chalisa gains success, as
Gauri (Shiva) bears witness.

Says Tulsidas, Hari's servant, "Lord, dwell in my
heart."

Son of the Wind, banisher of sorrow and
embodiment of blessings, dwell in my heart, king
of gods, together with Ram, Lakshman, and Sita.

Hail to the refuge of the feet of Sita's husband,
Ramachandra.

Part 9: Distribute Prasad

Prasad is blessed food. What was offered to the Divine during puja and is now returned to us as sacred nourishment.

This is not just a snack. It is Love made edible. A gesture of grace. A gift of the Beloved. Please receive prasad with care and reverence, and share it with those around you.

Closing Thought

This ritual is not about getting it "right." It's about entering a state of Love. Whether you're watching quietly or offering the lamp with full voice, your sincerity is what makes this moment sacred.

Hanuman doesn't ask us to be perfect. He asks us to be present.

Jai Hanuman. Jai Shri Ram. Jai Love.