

## **Hanuman the Monkey God**

*by Potluri Rao In Seattle ©2018 (CC BY 4.0)*

Hanuman, the monkey from the Ramayana, occupies a special place in the Indian psyche. When one is in distress, he is the first one to be invoked.

Hanuman is a secular icon. He inspires everyone not to be discouraged, and face obstacles in life with courage.

The original story of the abduction of Sita and Hanuman helping Rama recover Sita, was invented around 2,200 BCE, by the Agni people who migrated from Syria to the East Coast. Archeological evidence supports the view that at the time of the migration, the Hanuman (Mundari) people coexisted with the Agni, in the Vindhya (Chota Nagpur Plateau). Mundari, the forest people, helped the Agni cross the Vindhya mountains. Hanuman was a personification of the helpful nature of the Mundari people. The latter-day corruptions of the Ramayana deliberately misinterpreted the Mundari people as forest monkeys.

Introduction and development of the character shows the genius of Rishi Valmiki, the great Agni poet. Rishi Valmiki introduced Hanuman to the readers with Hanuman's words, that one has to be fearless and have courage to face adversity. The character was developed in the rest of the story to prove his words with deeds. He was a source of inspiration to the Agni people not to give up hope in the face of obstacles along the path.

Hanuman was more than a god. He was a friend in need. He symbolized a positive attitude to achieve goals in life. He inspired self-confidence.

There are two kinds of Gods: (1) Friend-God, and (2) Robber-God.

The extant version of the Rig Veda is not the original. The gods in the original Rig Veda, composed by the Agni people, were nature worship. They were not housed in temples. They did not demand offerings. They never robbed people. They were the Friend-Gods. They helped people. Hanuman was a prime example of a Friend-God.

In contrast to Friend-Gods, Robber-Gods demanded regular offerings (tax) from people. They deprived people of their hard-earned money with false promises. They were nowhere to be found when one needed help. They were designed to rob people, not to

help. They were the Robber-Gods, invented by the Greek colonialists, after 200 CE, to rob India. They robbed India blind. They were falsely attributed to antiquity.

Before the Greeks (200 CE), in India, there was no archeological evidence of Robber-Gods, Temples, Brahmin, Agamas, or Puranas. Greeks occupied Kashmir and India to rob people. They financed Kashmir Brahmin to write fictional stories of fantasy worlds to market Robber-Gods to locals. Brahmin, Temple, and Robber-God were instruments of the Greeks to rob Kashmir and India. All the stories of temple gods were Brahmin fiction invented after 200 CE, financed by the Greeks.

Greeks invented the concept of Temple as a tax collection office. Robber-God was a tax collector housed in a temple. Local popular heroes, such as Rama and Krishna, were promoted to god status to occupy temples, as the Greek tax collectors. Offerings in a temple were a voluntary tax. Threat of punishments in the afterlife was the incentive. It was a sophisticated form of robbery business invented by the Greeks.

Brahmin existed only in Kashmir, not India. They were fiction writers for hire.

The Kashmir Brahmin were superb fiction writers. They never had intellect or logic. They were ignorant of Indian history, geography, and culture. They fantasized that they acquired supernatural powers through meditation (tapas). They were delusional. They were on Greek payroll. The fictional Robber-Gods had supernatural powers.

What is commonly known as the Valmiki Ramayana is not the original. It is a fictionalized version. It is the Brahmin Ramayana, pure fiction, financed by the Greeks, to exploit the popular human hero Rama as a Robber-God. It deliberately misinterpreted the Mundari people as forest monkeys.

In the Agni Ramayana, Rama was a human, not a god. Valmiki was a Rishi of logic, not a Brahmin of ignorance. The original was Cultural Anthropology of the Agni and Mundari people in the Vindhya. It was historically accurate.

Rama and Krishna, in the original epics, were human. They were popular heroes. The Greeks promoted them to god status to be housed in temples. The Kashmir Brahmin deliberately vandalized the epics. They were financed by the Greek colonialists who invested in temples as a business.

There was no archeological evidence of Rama or Krishna worship before the Greeks. Statistical analysis suggests that 80% of the text of the Mahabharata and 50% of the text of the Ramayana were deliberate additions by the same people, the Kashmir Brahmin.

The Indian temple gods (Robber-Gods) were invented, based on their commercial potential, by the Greeks, not Brahmin. Brahmin were fiction writers for hire. They were delusional. They were superb fiction writers. The Greeks used the Brahmin and temple gods as instruments to rob India. They robbed India blind.

The introduction of Hanuman by Rishi Valmiki is presented below, in Sanskrit, with a literal translation. It shows the genius of the great Agni poet.

ततः तु भय संत्रस्तम् वालि किल्बिष शन्कितम् ।  
उवाच हनुमान् वाक्यम् सुग्रीवम् वाक्य कोविदः ॥ ४-२-१३

[4-2-13] Then, Hanuman the able wordsmith (वाक्य कोविदः), said this to Sugriva who is dismayed with fear doubting Vali's mischief.

संभ्रमः त्यजताम् एष सर्वैः वालि कृते महान् ।  
मलयोऽयम् गिरिवरो भयम् न इह अस्ति वालिनः ॥ ४-२-१४

[4-2-14] Ward off any perplexity! All of you! Discard that great fear of Vali or his cruelty! There is no Vali here on this Malaya mountain.

यस्मात् उद्विग्न चेताः त्वम् विद्रुतो हरिपुंगव ।  
तम् क्रूर दर्शनम् क्रूरम् न इह पश्यामि वालिनम् ॥ ४-२-१५

[4-2-15] By whom you are bewildered at heart and running away, oh the best chief, I do not see that ferocious-looking, cruel Vali here.

यस्मात् तव भयम् सौम्य पूर्वजात् पाप कर्मणः ।  
स न इह वाली दुष्टात्मा न ते पश्यामि अहम् भयम् ॥ ४-२-१६

[4-2-16] From whom your fear is spurted, oh gentle one, that elder brother of yours, the evildoer, is not here. Therefore I perceive no fear from him.

अहो शाखा मृगत्वम् ते व्यक्तम् एव प्लवंगम् ।  
लघु चित्ततया आत्मानम् न स्थापयसि यो मतौ ॥ ४-२-१७

[4-2-17] Aha! You made a monkey of yourself. You feel small, thus you are not able to stay firm in your mind.

बुद्धि विज्ञान संपन्न इङ्गितैः सर्वम् आचर ।  
न हि अबुद्धिम् गतो राजा सर्व भूतानि शास्ति हि ॥ ४-२-१८

[4-2-18] Keep your intellect and wisdom firm. Express all your intents rightly. A king lacking ideas cannot command his subjects.

This introduction shows how Hanuman inspired people to feel self-confident and face obstacles in life with courage.

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