

Exploring Lord Hanuman's Communication in Tulsi's *Ramcharitmanas* through The Lens of Sahridayata

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[**Note:** The preliminary version of this article was presented as a paper in the International Seminar on Two Decades of the Sadharanikaran Model of Communication, organized by the Department of Languages and Mass Communication, Kathmandu University School of Arts (KUSOA), on 26 May 2024.]

Abstract: This article explores Lord Hanuman's communication through the lens of Sahridayata as envisioned in Adhikary's Sadharanikaran Model of Communication (SMC). Three incidents of Lord Hanuman has been taken in this regard. The first incident is his interaction with Lord Ram, the second with Bhagwati Sita, and the third with Vibhishan. Through these incidents, the communicative qualities of Lord Hanuman have been assessed from the perspective of Sahridayata.

Keywords: Hanuman, *Ramayana*, *Ramcharitmanas*, Sahridayata, Sadharanikaran Model of Communication, Tulsidas.

Introduction

This article explores Lord Hanuman's communication through the lens of Sahridayata as envisioned in Adhikary's

Sadharanikaran Model of Communication (Adhikary, 2009, 2014). This paper employs qualitative approach. It uses content analysis method to analyze three incidences in the *Ramcharitmanas*, a popular epic by Tulsidas, written in the Awadhi language in form of couplets (Doha, Chaupai and Sorthas).

For the analysis of Lord Hanuman's communication in *Ramcharitmanas*, three incidents were taken through purposive sampling. First incident was selected from the chapter Kiskindhakand where Hanuman met Lord Ram and Laxman. Rest of the two incidents were taken from the chapter Sundar-kand, first from this chapter was his meeting with Sita in Ashok Vatika where he went as a messenger of lord Ram, and the second incident is his meeting with Vibhishan. In these three incidents, the communication of Hanuman's will be observed as a Sahridaya.

Sadharanikaran Model of Communication

Adhikary's Sadharanikaran Model of Communication illustrates the process of communication from Hindu perspective (Adhikary, 2009, 2014). Sahridayata is the core concept and goal of communication according to this model (Adhikary, 2010). The SMC can be seen as a methodical depiction of the Hindu philosophy of communication. It shows how communication partners work together in a system to achieve unity or commonality. The fundamental ideas of Sahridayata and Sahridayas are what give Sadharanikaran its significance. Only after they have completed the Sadharanikaran process may the sender and the recipient achieve sahridayata or become Sahridaya. Sadharanikaran, then, is the process of achieving sahridayata through communication (for detailed discussion on the SMC and its elements, see: Adhikary, 2014).

The communication partners are called sahridayas in the SMC. Those with the ability to transmit and receive messages

are known as sahridayas (Adhikary, 2010). They are the parties communicating with one other and are able to recognize one another as the process's sender and recipient. The originator of the process is the sahridaya-preshaka (sender), who has the bhavas (moods, emotions, or thoughts) in mind, if communication is understood as a step-by-step procedure, which is merely for the sake of easy understanding. The bhavas are to be shared with the sahridaya-prapaka (receiver). He or she must successfully complete the rasaswadana process. The actions a source takes to transform bhavas into a form that may be experienced by the senses are referred to as abhivyanjana. In English, it might be interpreted as expression or encoding. Here, simplicity is the most important factor. During the communication process, the speaker (source) may often simplify difficult concepts and ideas using examples and idioms that the listener (message recipient) can grasp. Sandesha is the result of bhavas manifesting after the abhivyanjana procedure is finished. Put differently, the result of the abhivyanjana process is sandesha. There must be a sarani, or conduit or medium, for the spread of sandesha. Natural channels like taste, smell, touch, vision, and hearing may be included. They could be art factual objects like sculptures, paintings, letters, and so on. Receivers receive the message, interpret it, and then savour the sandesha rasa. This process is known as rasaswadana. Doshas are those sounds that skew communication and cause misunderstandings. It is important to interpret the model to take into account all sounds, including semantic, mechanical, and environmental ones. Sandarbha is context, and the setting in which a message is communicated determines its effectiveness. Multiple circumstances might give multiple meanings to the same message. The receiver's reactions to the message are referred to as pratikriya. The feedback process is what enables the recipient to participate actively in the communication process (Adhikary, 2014).

Hanuman as a Communicator

Hanuman is a very popular deity in Hindu society (for further study, see: Krishnananda, n.d.; Vanamali, 2010; Vilas, 2016). The first incident selected is the meeting of Hanuman with Ram and Laxman. Sugriv, the brother of Bali was living in exile and saw Ram with Laxman approaching towards Rishyamuk Mountains. Sugriv got terrified, thinking they are sent by his brother to kill him. So, Sugriv sent his friend Hanuman to identify them and know their purpose. Hanuman reached there disguised as a Brahmin to know their real identity as told by Sugriv. Hanuman reached to them and greeted them politely. Hanuman asked them who they are and why are they roaming in this dense and dangerous forest. The politeness and way of asking clearly can be seen in this Chaupai.

पठए बालि होहिं मन मैला । भागौ तुरत तजौ यह सैला ॥
बिप्र रूप धरि कपि तहँ गयऊ । माथ नाइ पूछत अस भयऊ ॥
को तुम्ह स्यामल गौर सरीरा । छत्री रूप फिरहु बन वीरा ॥
कठिन भूमि कोमल पद गामी । कवन हेतु विचरहु बन स्वामी ॥
मृदुल मनोहर सुंदर गाता । सहत दुसह बन आतप बाता ॥
की तुम्ह तीनि देव महँ कोऊ । नर नारायन की तुम्ह दोऊ ॥
जग कारन तारन भव भंजन धरनी भार ।
की तुम्ह अखिल भुवन पति लीन्ह मनुज अवतार ॥

Hanuman asks several questions to both brothers. He asked who you are. why are you here? You are very young and handsome but why are you roaming in this forest and experiencing difficulties? After these questions, the brothers replied to Hanuman that they were sons of King Dashrath and they were here because they were following orders of their father. Sita, the wife of Ram was kidnapped, and they were looking for her. The answers can be seen in the following Chaupai.

कोसलेस दसरथ के जाए, हम पितु बचन मानि बन आए ॥
नाम राम लछिमन दौउ भाई, संग नारि सुकुमारि सुहाई ॥
इहाँ हरी निसिचर बैदेही। बिप्र फिरहिं हम खोजत तेही ॥

आपन चरित कहा हम गाई। कहहु विप्र निज कथा बुभाई ॥

Ram and Laxman gave their complete introduction with their father's name, and they even told Hanuman their whole story without a lie with this conversation, Hanuman identified them and fell on their feet.

अस कहि परेउ चरन अकुलाई। निज तनु प्रगटि प्रीति उर छाई॥

The second incident selected for this study was the encounter of Hanuman with Vibhishan, the brother of Ravan. Lanka was the land of demons and Asuras, where Vibhishan was involved in worshipping Lord Ram, chanting his name and his house, was filled with lots of Vaishnav symbols. There were new Tulsi plants also. This made Hanuman very confused. In the land of demons, who is a devotee of Ram? Is he or she a devotee of Ram or only to trap Hanuman, personating as a Vaishnav? Tulsidas expressed these questions with his writing.

लंका निसिचर निकर निवासा । इहाँ कहाँ सज्जन कर बासा ॥
मन महुँ तरक करै कपि लागा । तेहीं समय विभीषनु जागा ॥
राम राम तेहिं सुमिरन कीन्हा । हृदयँ हरष कपि सज्जन चीन्हा ॥
एहि सन सठि करिहउँ पहिचानी । साधु ते होइ न कारज हानी ॥

To clear his suspicion, Hanuman disguised himself as a Brahman and started chanting the name of lord Ram to initiate a conversation with Vibhishan. Vibhishan woke up and asked Hanuman who is he and why is he there. Is he a devotee of lord Ram or is he, lord Ram? He requested Hanuman to narrate his story.

विप्र रूप धरि बचन सुनाए । सुनत विभीषन उठि तहँ आए ॥
करि प्रनाम पूँछी कुसलाई । विप्र कहहु निज कथा बुभाई ॥
की तुम्ह हरि दासन्ह महँ कोई । मोरें हृदय प्रीति अति होई ॥
की तुम्ह रामु दीन अनुरागी । आयहु मोहि करन बड़भागी ॥

Hanuman explained the whole story of lord Ram to Vibhishan and then revealed his name. Both become very happy when they come to know that both are devotees of lord Ram. Their happiness and sahridayata can be seen in the following Chaupai:

तव हनुमंत कही सब राम कथा निज नाम ।

सुनत जुगल तन पुलक मन मगन सुमिरि गुन ग्राम ॥

The third incident where Hanuman shows his excellence as a messenger is in the event where he meets Sita in Ashok Vatika. Hanuman was sent by lord Ram to gather information about Sita. Hanuman found Sita sitting below an Ashoka tree. He climbed the tree and dropped the ring given to him by Ram. When Sita saw the ring, she instantly identified it but was also shocked. Hanuman started singing the qualities of Ram which caused the sorrow of Sita to vanish. He came to Sita and introduced himself. During this introduction, Hanuman used the word 'Karunanidhan' for lord Ram. Now, Sita was assured that Hanuman was sent by Ram because 'Karunanidhan' is the word Sita uses for Lord Ram.

तव देखी मुद्रिका मनोहर । राम नाम अंकित अति सुंदर ॥

चकित चितव मुदरी पहिचानी । हरष विषाद हृदयँ अकुलानी ॥

राम दूत मैं मातु जानकी । सत्य सपथ करुनानिधान की ॥

यह मुद्रिका मातु मैं आनी । दीन्ह राम तुम्ह कहँ सहिदानी ॥

Sita was amused with the relationship between a human and a monkey. To clear this confusion, Hanuman told her everything that had happened.

In these three incidents, it is found that Hanuman was able to win the hearts of other parties with his communication skills. He knew exactly what to say and when to say which can be verified by the Chaupai which mentions the statements of Hanuman. Sahrdayata was achieved in all the cases because of his communicative qualities. He also disguised himself in other forms, but he was a messenger and spy. So, to achieve the goals, he did the necessary things.

बातुल भूत विवस मतवारो ते नहिं बोलहिं बचन विचारे॥

जिन्ह कृत महामोह मद पाना॥ तिन्ह कर कहा करिअ नहिं काना॥

In Ramcharitmanas, Tulsidas wrote the above chaupai which means "those who are suffering from Vayu's disease (dementia, insanity etc.), those who are possessed by ghosts and those who are

intoxicated, such people do not speak after thinking. One should not pay attention to the words of those who have drunk the liquor of great influence". The above chaupai explains the importance of good communication. Communication is very important for life. The religious texts have always emphasized good communication skills. Mythological texts of different religions can be looked at for the importance of communication and how to be a good communicator. In *Ramayana*, Hanuman appears as a good communicator, messenger, and even as a spy – when needed. He handled all three incidents very well which were different to each other. His activities align with the work given to him. He was a master of attaining Sahridayata which can be seen in the incidents taken. He used the name of Ram and the stories of Ram to attain Sahridayata as seen in the case of meeting Vibhishan and Sita. He also disguised when needed as expected by a messenger. As a good spy, he not identified foe and their power but also found friends in the home of enemy. It was an ideal behavior by any messenger. Religious books are a great source of inspiration. People have faith in them, and they identify these characters as their ideal. Such research will help society in establishing good communication with each other. Keeping this in mind, such research work must be encouraged.

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