

The Kalyanam of Suvarchala-Anjaneya

(The Wedding anniversary of Suvarchala devi and Anjaneya)



Shree Hanumanji has always been portrayed as a staunch bachelor in our Vedic shastras. So the propagators of this school of thought (of Shree Anjaneya's marriage) quote from ancient texts to substantiate their belief. A katha pertaining to this subject is provided in verses 8-14 in a Sanskrit text from the Parasara Samhita called the Hanuman Charitra and unfolds as follows.

In the ancient city of Kundinam, lived a pious Brahmin called Dhvajadatta. Though well versed in the Vedas and other sacred lore, he was a poor Brahmin. Unable to bear it any further and in search of divine help, he approached a rishi called Pushkara. The sage was an ardent devotee of Lord Anjaneya (Hanuman). Hence, as an infallible solution to Dhvajadatta's woes, he initiated him into the worship of Hanuman with a twelve-syllable mantra called the Hanuman Dwadasakshari mantra - “haaum hashphreem khaphreem hashraum hashkphrem hasaum hanumate namah”. Dhvajadatta recited the Dwadasakshari mantra but there were two major flaws in the process. Firstly, he did not meditate on his guru before reciting the mantra and secondly, he lacked an unquestionable faith so necessary in such spiritual exercises. Naturally the Dwadasakshari mantra was not efficacious and a dejected Dhvajadatta blamed the failure on his guru.

During this time, a tribal man plagued by illness approached Dhvajadatta and requested him for a remedy. Dhvajadatta, in course of the conversation, related his own woes and warned him not to approach rishi Pushkara. But the tribal man did just that and, on the advice of the rishi, recited the Hanuman Dwadasakshari mantra with utmost faith. Soon he was cured of his disease. This came as a blow to Dhvajadatta, who through a process of self-introspection realised his folly. He now resumed his spiritual practices with a firm faith in his guru and was blessed with a vision of Lord Anjaneya, along with his consort Suvarchala, seated on a camel.

The Sanskrit verse (shloka) called “Hanuman Mangalashtakam” depicts Shree Hanuman and Suvarchala devi and is as follows:

“suvarchalaa kalathraaya chaturbhujā dharaaya cha
ushtraa roodhaya veeraya mangalam sri hanumate”

The meaning of the shloka is as follows: “Salutations to Lord Hanuman, having four arms, accompanied by his consort Suvarchala Devi, seated on a camel and exhibiting extraordinary valour.”

The text further describes Suvarchala as the daughter of the Sun-Deity, Surya-deva, from whom Shree Anjaneya studied the Vedas. Interestingly, it was this very shloka that caught the attention of Shree Muralidasan Swami during the course of his Anjaneya (Hanuman) Upasana (worship/prayers). When he set about finding the details of this little known description of the Lord, he was told that there was a temple in Ongole (south of Vijayawada) in Andhra Pradesh, South India that had a shrine for nine forms of Lord Anjaneya and one of them was Suvarchala-Anjaneya.



Mr and Mrs Hanuman deities situated in Khammam district in Andhra Pradesh

Further, he was also given the additional information that, a temple of Goddess Kanyaka Parameswari at Masulipatnam (south-east of Vijayawada) in Andhra Pradesh also houses a sculpture of this form of the Lord. A visit to Ongole by Muralidasan Swami yielded more information on the Lord. He brought out the

details in a book titled “Nava Anjaneya Charitram” (the katha mentions the nine forms of Lord Anjaneya).

The Nava Anjaneya Charitram

<i>Aadya Prasanna Hanuman</i>	1) Prasanna Anjaneya Swamy (Prasanna Hanuman)
<i>Dwitiyo Veera Marutih</i>	2) Veeranjaneya Swamy (Veera Hanuman)
<i>Tritiyo Vimshati bhujah</i>	3) Vimshati Bhujha Hanuman (20-armed Hanuman)
<i>Chaturtha pancha vaktraka</i>	4) Pancha-mukha Hanuman (5-faced Hanuman)
<i>Panchamo Ashtadasha bhujah sharanya sarvadehinaam</i>	5) Ashtadasha Bhujha Hanuman (18-armed Hanuman)
<i>Suvarchalaa pathi shashtah</i>	6) Suvarchala Sahitha Hanuman (Suvarchala + H)
<i>Saptamastu Chaturbhujah</i>	7) Chaturbhujha Anjaneya Swamy (4-armed Hanuman)
<i>Ashtama Kathitashriman Dwatrimshath bhujamandala</i>	8) Dwatrimshath Hanuman (32-armed Virat H)
<i>Navamo vaanarakara ithyeva navaroopa dhruth</i>	9) Vanarakara Hanuman (The forest dwelling H)
<i>Navavatara Hanuman Pathumaam Sarvadassada </i>	

At the temple in Thailavaram – Kanchipuram District, Tamil Nadu, South India, the Moolavar (the main deity in the temple) is eight feet (2.4 m) tall. The Lord holds the customary mace in his hand that he rests on his right shoulder. His left hand is placed on his hip. The Utsava moorti (moorti made of metal like brass and decorated elaborately with paraphenalia) of Shree Anjaneya is with his consort Suvarchala devi. The Lord is depicted with four arms and is descriptively called Suvarchala Sametha Chaturbhujha Subhamangala Varada Anjaneya Swami.



The temple is rather small. Shree Hanumanji’s murti is eight feet long and has four hands, which itself is different from the other temples. Suvarchala is found along with Shree Hanuman only as an Utsav moorti (the metal deity).



This is a small temple but has an enormous bell about 32 feet high. The top portion of the bell, measures 18 feet with a flag at its mast. The 18 feet concept is said to signify the 18 chapters of the “Bhagavad Gita”. The bell called Ghanta (bell) Sthamba (pillar/support) also functions as a sannidhi (a temple, a certain atmosphere that vibrates in one space) for Lord Ramachandra with His consort Sita devi and brother Shree Lakshman. The utsava moorthi of this Lord blesses the devotees. The moola (main) vigraham (moorti), is housed deep inside the bell and is not visible to the visitor, is made of Rosewood. At the base of the bell are four small murti's of Lord Anjaneya, with hands folded. Indeed this temple does afford us a fresh look at Shree Hanumanji in more ways than one.

There are two versions that point to the same conclusion that Shree Hanumanji was indeed married and the name of his wife is Suvarchala Devi. These are the two popular versions:

1. The Guru-Shishya view (The most popular version): Surya Dev is Shree Hanumanji's guru. As Guru-dakshina (fees for being taught) he asked Shree Hanumanji to marry his daughter Suvarchala who was born out his tej (luminescence). Surya-deva said: “O Hanuman, you are the incarnation of Lord Shiva who bore the poisonous Halalala to save the universe when the universal ocean was churned by the devas and asuras (demons). You are also son of Agni, the fire Deity. Viswakarma separated a part of my luminescence and the world is unable to bear it. You are the only one who can bear it. So, I want to offer you my daughter Suvarchala formed from my ‘Varchas’ (luminescence), in marriage. Marry my daughter, Hanuman, since the husband is the one who is to bear, you also bear my ‘Suvarchas’ by marrying Suvarchala. By you marrying her shall be my Guru Dakshina”.

Shree Hanumanji listened to his Guru and politely replied: “O Lord, my Gurudev! I have taken a vow of celibacy since my childhood and since then practiced Brahmacharya (celibacy) through out my life. How can I marry your daughter now?”

Surya-deva replied: “O Hanuman, Suvarchala is a divine being and is no ordinary lady but is an Ayoniya (born without the participation of Yoni (Vagina)). She would be a devoted wife. I am giving you the boon that you would still be a Brahmachari even after marriage. You were a born Brahmachari with a Yajnopavita (Sacred thread). You would continue to be a Prajapatya Brahmachari. Your marriage is only for the welfare of the Universe and it would not affect your chosen course of celibacy. Brahmacharya will be your eternal pursuit. Since you are going to be a Brahma in the future, Suvarchala will then occupy the place of Vani”.

After some cajoling Shree Hanumanji agreed to marry Suvarchala. Shree Hanumanji obeyed his preceptor’s instructions and Surya-deva presented Suvarchala devi to Shree Hanumanji. Suvarchala was an ascetic and immediately after marriage, she occupied herself in Tapasya (Penance).



The question will be on many peoples mind, “So when did Suvachala and Hanumanji tie the knot?

Vedic time-lines are extremely complex, so to pin point the actual year will be virtually impossible. But we can work out the time of Lord Raam’s birth as per Vedic Shastras and work from there.

Lord Raam made His most auspicious appearance many millions of years earlier, in the Treta-yuga in the 24th Maha Yuga. We are at present at the end of the 28th Maha Yuga out of 71. The Srimad Bhagavatam Maha Purana clearly states that Lord Raam became king during Treta yuga (Srimad Bhagavatam 9.10.51). I have done a little calculation below to take into account the exact figures of the time period.

1 Maha yuga = 4,320,000 solar years

24th Maha yuga = 1,296,000 (Treta Yuga 864,000 solar years + Kali Yuga 432,000 solar years)

25th Maha yuga = 4,320,000 solar years

26th Maha yuga = 4,320,000 solar years

27th Maha yuga = 4,320,000 solar years

28th Maha yuga = 3,893,000 (Satya Yuga 1,728,000 solar years, Treta Yuga 1,296,000 solar years, Dwapara Yuga 864,000 solar years, Kali Yuga 5,000 solar years)

Do note that when Lord Krishna appears in a Maha yuga, Treta and Dwapara Yugas exchange places, because Lord Krishna appeared in this Maha yuga, Treta and Dwapara exchanged places. So from the above calculations one can deduce that Lord Raam appeared around 18,149,000 solar years ago. And this is exactly what is corroborated in the Vayu Purana. In the Vayu Purana (70.47-48) [published by Motilal Banarsidass] there is a description of the length of Ravana’s life. It explains that when Ravana’s merit of penance began to decline, he met Lord Raam, the son of Maharaja Dasharath, in a battle wherein Ravana and his followers were killed in the 24th Treta-yuga.

The Roman transliteration of the verse is:

tretayuge chaturvinshe ravanastapasah kshayat
ramam dasharathim prapya saganah kshayamiyavan

The Ramayana also provides one the planetary descriptions (on which the above calculation is based) and also states that Lord Raam appeared in the 24th Treta-yuga. The Matsya Purana (47/240,243-246) is another source that also gives more detail of various Avatars and says Lord Raam appeared at the end of the 24th Treta-yuga. It is calculated that we are presently in the 28th cycle of the four yugas of Vaivasvata Manu. So, without getting too complicated, from the 24th Treta-yuga to the present age of this 28th cycle of Kali-yuga, there is a difference of millions of years when Lord Raam appeared here on earth. This gives the period timeline of Lord Raam approximately 18,149,000 solar years ago. Furthermore, the planetary positions mentioned in the Ramayana would also have occurred multiple times in history prior to the calculated date. Of course, few people may believe this unless they are already familiar with the vast lengths of time that Vedic literatures deals with.

So when the above information is stated one can then deduce that the wedding took place approximately 18 million years ago.



It is stated in Parasara Samhita, that Surya-deva offered his daughter Suvarchala in marriage on Jyestha Shuddha/Shukla (bright half of the moon) Dasami (tenth Vedic moon day). Those who respect tradition, even to this day, observe “Hanuman Kalyanam” (Hanuman’s Marriage to Suvarchala devi) on Jyestha Shuddha/Shukla Dasami day.

Suvarchala devi is a divine energy who by the grace of Surya-deva, is attached to Hanuman. She is not an actual woman for the purpose of ritual worship. Deities must have a shakti (wife), carrier (vahana) and ayudha (weapon). So his vehicle is depicted as the Camel.

2. The Janki Mata version: Tulsidas in his Hanuman Chalisa describes Shree Hanumanji as: Ashta siddhi nau nidhi ke daataa, asa bara deena jaanakee maataa - Which roughly translates into: “Mother Sita blessed you to become the bestower of eight Siddhis (attainments) and nine Nidhis (treasures). One of the eight siddhis demanded the aspirant to be a Grihastha (the stage of life where a man assumes the duties and responsibilities of a householder). Hence Shree Hanumanji had to enter the Grihastha Ashram to attain the siddhis. Hence he had to marry Suvarchala Devi, the daughter of Surya-deva.

There is also a hybrid version which states that Surya found it difficult to teach all the Nav-Vyakarans (nine subjects) to an unmarried man but he had to complete Hanuman’s education. He knew that Hanuman was under an oath of remaining celibate, hence he created a female out of his tej who was also known to be celibate. They were married so that Hanuman could become the possessor of the knowledge of all 9 subjects.

Not much is known about Suvarchala though, the only facts known about her are:

1. She was born out of Surya's Tej (luminescence/effulgence).
2. She was a perpetual ascetic
3. She was an Ayoniya (born without the participation of Yoni {Vagina})

On the 10th waxing day (bright phase of the Moon) in the Vedic month of Jyestha, Shree Hanumanji was married to Srimati Suvarchala Devi. In this year of 2020, Jyestha Shuddha/Shukla Dasami falls on the 1st June,

How to observe this auspicious day?

Print the picture on page 1 and laminate it.

On this day one observes a vegetarain fast (preferable an Ekadashi fast or a saltless fast till the prayers are over). During the day at a suitable time you may perform this simple prayer to Suvarchala-Hanuman. Firstly have a bath and then wear clean clothes. At your prayer place you should already have a picture of Suvarchala-Hanuman. Before hand make sure the prayer place is already clean/tidy and ready for your worship. Light incense/agarbatti and play in the background devotional music of Shree Hanumanji. This is to give the prayer an ambience - a special feeling.

Firstly offer incense, clay lamp with camphor in it and a flower (turn these items seven times in a clockwise direction around the picture/murti) of Shree Ganeshji to remove any obstacles in your prayers to Suvarchala devi and Shree Hanumanji.

When you are standing in front of Suvarchala-Hanumanji's picture chant:-

Om swagatam su swagatam - Om Suvarchala-yai Hanumanye namah avaaha-yamee stapa-yamee.

(meaning O Suvarchala Devi and Lord Hanuman I humbly welcome you both)

Thereafter offer three incense (Dhoopam) seven times clockwise around the picture, while chanting,

Om tato dhoopam aghraa-payaami – Om Suvarchala-yai Hanumanye namah.

Thereafter offer a clay lamp {with oil and a wick/or a piece of camphor} – (Deepam) seven times clockwise around the picture, while chanting,

Om prat-yaksha deepam darsha-yaami – Om Suvarchala-yai Hanumanye namah.

Thereafter offer a red coloured flower or red flower petals (Pushpam) seven times clockwise around the picture, while chanting,

Om idam pushpam – Om Suvarchala-yai Hanumanye namah.

Thereafter offer sweet food/ sweet/ fruits (Naivedyam – kindly view the picture next page), in a tray. Leave in front of the picture, while chanting,

Om naivedyam samar-payaami – Om Suvarchala-yai Hanumanye namah

*** Do note on EKADASHI Shree Hanumanji is not offered grains, but Nirjala Ekadashi falls on the 2nd June and NOT the 1st.



Shree Hanumanji and Srimati Suvarchala devi (notice the effulgence around her) seated. In the front of the picture is the vahana (vehicle) of Hanumanji and Suvarchala – The Camel (Oont).

The six Vanaras (a supremely intelligent ape race of beings) in the photo above are

Nala – the son of Vishwakarma (the architect of the Celestials)

Nila – a chieftain and the son of Agni-deva (the Fire Deity)

Prince Angada – the son of King Vali (Sugriva's older brother)

King Sugriva – Vali's younger brother, the son of Indra-deva

Gandhamadana – the incarnation of Kubera-deva

Sushena – the son of Varuna-deva

And the black looking bear personality (on the left) is the most powerful Jambavan – the King of Bears. He is a Chiranjeevi like Shree Hanumanji – meaning almost immortal.



These temples are the more famous Suvarchala Anjaneya temples in South India.

*** Sri Suvarchala Sahitha Hanuman Swamy Temple
Mahabubabad, Telangana

*** Suvarchala Anjaneya Swamy Temple
Vanasthalipuram, Hyderabad

*** Suvarchala Sameta Anjaneya Swamy Temple
Machilipatnam, Andhra Pradesh

*** Suvarchala Sametha Sri Prasanna Anjaneya Swamy Temple
Darsi, Andhra Pradesh

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