śrīḥ

śrīmatē rāmānujāya namaḥ

śrīmatē nigamāntamahādēśikāya namaḥ

śrīmadādyaśaṅkarācāryakṛtiṣu

॥ *pavanasutapañcaratnam* ॥

with

word-by-word meaning (padārtha),

word separation (padacchēda), prose order (anvaya),

glossed translation (padamālā) and summary (bhāvārtha)

by

Sunder Kidāmbi

Prepared with the gracious blessings of

all my ācāryas, elders and well-wishers

Introduction
(upōdghāta)

The ***Pavanasuta Pañcaratna***, "the five gems on the son of the Wind-god," is a short ***stōtra*** on ***Hanumān***. It is also known as the ***Hanumat Pañcaratna Stōtra***, and it is ascribed to ***Śrī Ādi Śaṅkarācārya***. Its five verses are the five gems. A sixth verse tells of the fruit of reciting them.

The ***stōtra*** is preceded by a well-known verse in praise of ***Māruti***, which devotees often recite on its own and which is not one of the five gems: wherever the praise of ***Śrī Rāma*** is sung, ***Hanumān*** is there, with His palms joined above His head and His eyes full of tears.

In the five gems, the poet comes step by step to the vision of ***Hanumān***. Along the way, the verses recall His deeds: He ended the sorrow of ***Sītā***, revealed the glory of ***Śrī Rāma*** and destroyed the fame of ***Rāvaṇa***.

The opening verse is in the ***rathōddhatā*** metre. The six verses of the ***stōtra*** are in ***gīti***, a form of the ***āryā***.

śrīḥ

śrīmatē rāmānujāya namaḥ

śrīmatē nigamāntamahādēśikāya namaḥ

॥ *pavanasutapañcaratnam* ॥

yatra yatra raghunāthakīrtanaṃ
tatra tatra kṛtamastakāñjalim ।
bāṣpavāriparipūrṇalōcanaṃ
mārutiṃ namata rākṣasāntakam ॥

Word Separation (*padacchēda*)

yatra yatra raghu-nātha-kīrtanam
tatra tatra kṛta-mastaka-añjalim ।
bāṣpa-vāri-paripūrṇa-lōcanam
mārutim namata rākṣasa-antakam ॥

Prose Order (*anvaya*)

yatra yatra raghu-nātha-kīrtanam (bhavati), tatra tatra kṛta-mastaka-añjalim bāṣpa-vāri-paripūrṇa-lōcanam rākṣasa-antakam mārutim namata ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yatra yatra	wherever
raghu-nātha-kīrtanam	the praise of *Raghunātha* (*Śrī Rāma*)
(bhavati)	goes on (implied)
tatra tatra	there
kṛta-mastaka-añjalim	with palms joined above His head
bāṣpa-vāri-paripūrṇa-lōcanam	whose eyes are filled with tears

Word	Meaning
rākṣasa-antakam	the destroyer of the *rākṣasa*s
mārutim	*Māruti* (*Hanumān*)
namata	bow (all of you)

Glossed Translation (*padamālā*)

Wherever *(yatra yatra)* the praise of ***Raghunātha*** *(raghu-nātha-kīrtanam)* goes on *(bhavati)*, there *(tatra tatra)* is ***Māruti***, with His palms joined above His head *(kṛta-mastaka-añjalim)* and His eyes filled with tears *(bāṣpa-vāri-paripūrṇa-lōcanam)*. Bow *(namata)* to that ***Māruti*** *(mārutim)*, the destroyer of the *rākṣasa*s *(rākṣasa-antakam)*.

Summary (*bhāvārtha*)

Wherever the praise of ***Śrī Rāma*** is sung, ***Hanumān*** is there, His palms joined above His head and His eyes full of tears. Bow to ***Māruti***, the destroyer of the *rākṣasa*s.

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vītākhilaviṣayēccham
jātānandāśrupulakamatyaccham ।
sītāpatidūtādyam
vātātmajamadya bhāvayē hṛdyam ॥ **1** *॥*

Word Separation (*padacchēda*)

vīta-akhila-viṣaya-iccham
jāta-ānanda-aśru-pulakam ati-accham ।
sītā-pati-dūta-ādyam
vāta-ātmajam adya bhāvayē hṛdyam ॥

Prose Order (*anvaya*)

vīta-akhila-viṣaya-iccham jāta-ānanda-aśru-pulakam ati-accham sītā-pati-dūta-ādyam hṛdyam vāta-ātmajam adya bhāvayē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
vīta-akhila-viṣaya-iccham	from whom all desire for worldly things has gone
jāta-ānanda-aśru-pulakam	in whom tears of joy and a thrill of delight have arisen
ati-accham	utterly pure
sītā-pati-dūta-ādyam	the foremost of the messengers of the Lord of *Sītā*
hṛdyam	dear to my heart
vāta-ātmajam	on the son of the Wind-god (*Hanumān*)
adya	today
bhāvayē	I meditate

Glossed Translation (*padamālā*)

Today *(adya)* I meditate *(bhāvayē)* on the son of the Wind-god *(vāta-ātmajam)*, who is dear to my heart *(hṛdyam)*. All desire for worldly things has left Him *(vīta-akhila-viṣaya-iccham)*, tears of joy and a thrill of delight have arisen in Him *(jāta-ānanda-aśru-pulakam)*, and He is utterly pure *(ati-accham)*. He is the foremost of the messengers of the Lord of *Sītā (sītā-pati-dūta-ādyam)*.

Summary (*bhāvārtha*)

Today I meditate on *Hanumān*, the son of the Wind-god, who is dear to my heart. No desire for anything in the world is left in Him. Lost in His love for *Śrī Rāma*,

He sheds tears of joy, and His hair stands on end with delight. He is utterly pure, and He is the foremost of the messengers of *Śrī Rāma*, the Lord of *Sītā*.

****

taruṇāruṇamukhakamalaṃ
karuṇārasapūrapūritāpāṅgam ।
sañjīvanamāśāsē
mañjulamahimānamañjanābhāgyam ॥ **2** ॥

Word Separation (*padacchēda*)

taruṇa-aruṇa-mukha-kamalam
karuṇā-rasa-pūra-pūrita-apāṅgam ।
sañjīvanam āśāsē
mañjula-mahimānam añjanā-bhāgyam ॥

Prose Order (*anvaya*)

taruṇa-aruṇa-mukha-kamalam karuṇā-rasa-pūra-pūrita-apāṅgam mañjula-mahimānam añjanā-bhāgyam sañjīvanam āśāsē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
taruṇa-aruṇa-mukha-kamalam	whose lotus face is red like the rising sun
karuṇā-rasa-pūra-pūrita-apāṅgam	the corners of whose eyes brim over with compassion
mañjula-mahimānam	whose greatness is captivating
añjanā-bhāgyam	the good fortune of *Añjanā*
sañjīvanam	in the giver of life (*Hanumān*)
āśāsē	I place my hope

Glossed Translation (*padamālā*)

I place my hope *(āśāsē)* in the giver of life *(sañjīvanam)*, the good fortune of ***Añjanā*** *(añjanā-bhāgyam)*. His lotus face is red like the rising sun *(taruṇa-aruṇa-mukha-kamalam)*, the corners of His eyes brim over with compassion *(karuṇā-rasa-pūra-pūrita-apāṅgam)*, and His greatness is captivating *(mañjula-mahimānam)*.

Summary (*bhāvārtha*)

The lotus face of ***Hanumān*** glows red like the rising sun, and His eyes overflow with compassion. His greatness is captivating, and He is the good fortune of His mother ***Añjanā***. In Him, the giver of life, I place all my hope.

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śambaravairiśarātiga-
mambujadalavipulalōcanōdāram ।
kambugalamaniladiṣṭaṃ
bimbajvalitōṣṭhamēkamavalambē ॥ **3** *॥*

Word Separation (*padacchēda*)

śambara-vairi-śara-atigam
ambuja-dala-vipula-lōcana-udāram ।
kambu-galam anila-diṣṭam
bimba-jvalita-ōṣṭham ēkam avalambē ॥

Prose Order (*anvaya*)

śambara-vairi-śara-atigam ambuja-dala-vipula-lōcana-udāram kambu-galam bimba-jvalita-ōṣṭham anila-diṣṭam ēkam avalambē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
śambara-vairi-śara-atigam	who has risen above the arrows of the enemy of *Śambara* (*Kāma*)
ambuja-dala-vipula-lōcana-udāram	whose eyes are large like lotus petals and kind
kambu-galam	whose neck is shaped like a conch
bimba-jvalita-ōṣṭham	whose lips glow red like the ***bimba*** fruit
anila-diṣṭam	the good fortune of the Wind-god (*Hanumān*)
ēkam	alone
avalambē	I take refuge in

Glossed Translation (*padamālā*)

I take refuge in *(avalambē)* Him alone *(ēkam)*, the good fortune of the Wind-god *(anila-diṣṭam)*. He has risen above the arrows of the enemy of ***Śambara*** *(śambara-vairi-śara-atigam)*, and His eyes are large like lotus petals and kind *(ambuja-dala-vipula-lōcana-udāram)*. His neck is shaped like a conch *(kambu-galam)*, and His lips glow red like the ***bimba*** fruit *(bimba-jvalita-ōṣṭham)*.

Summary (*bhāvārtha*)

The arrows of ***Kāma***, the god of love, who is called the enemy of the demon ***Śambara***, have no power over ***Hanumān***. His eyes are large like lotus petals, and His look is kind. His neck is shaped like a conch, and His lips are red like the ***bimba*** fruit. He is the good fortune of the Wind-god, and in Him alone I take refuge.

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dūrīkṛtasītārtiḥ
prakaṭīkṛtarāmavaibhavasphūrtiḥ ।
dāritadaśamukhakīrtiḥ
puratō mama bhātu hanumatō mūrtiḥ ॥ **4** *॥*

Word Separation (*padacchēda*)

dūrīkṛta-sītā-ārtiḥ
prakaṭīkṛta-rāma-vaibhava-sphūrtiḥ ।
dārita-daśa-mukha-kīrtiḥ
purataḥ mama bhātu hanumataḥ mūrtiḥ ॥

Prose Order (*anvaya*)

dūrīkṛta-sītā-ārtiḥ prakaṭīkṛta-rāma-vaibhava-sphūrtiḥ dārita-daśa-mukha-kīrtiḥ hanumataḥ mūrtiḥ mama purataḥ bhātu ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
dūrīkṛta-sītā-ārtiḥ	which drove away the distress of ***Sītā***
prakaṭīkṛta-rāma-vaibhava-sphūrtiḥ	which made the splendour of ***Rāma***'s glory shine forth
dārita-daśa-mukha-kīrtiḥ	which tore apart the fame of the ten-headed one (***Rāvaṇa***)
hanumataḥ	of ***Hanumān***
mūrtiḥ	the form
mama	me
purataḥ	before
bhātu	may it shine

Glossed Translation (*padamālā*)

May the form *(mūrtiḥ)* of ***Hanumān*** *(hanumataḥ)* shine *(bhātu)* before *(purataḥ)* me *(mama)*, the form that drove away the distress of ***Sītā*** *(dūrīkṛta-sītā-ārtiḥ)*, made the splendour of ***Rāma***'s glory shine forth *(prakaṭīkṛta-rāma-vaibhava-sphūrtiḥ)*, and tore apart the fame of the ten-headed ***Rāvaṇa*** *(dārita-daśa-mukha-kīrtiḥ)*.

Summary (*bhāvārtha*)

May that form of ***Hanumān*** which ended the sorrow of ***Sītā***, made the glory of ***Śrī Rāma*** shine forth and destroyed the fame of the ten-headed ***Rāvaṇa*** appear before me.

****

vānaranikarādhyakṣaṃ
dānavakulakumudaravikarasadṛkṣam ।
dīnajanāvanadīkṣaṃ
pavanatapaḥpākapuñjamadrākṣam ॥ **5** ॥

Word Separation (*padacchēda*)

vānara-nikara-adhyakṣam
dānava-kula-kumuda-ravi-kara-sadṛkṣam ।
dīna-jana-avana-dīkṣam
pavana-tapaḥ-pāka-puñjam adrākṣam ॥

Prose Order (*anvaya*)

(aham) vānara-nikara-adhyakṣam dānava-kula-kumuda-ravi-kara-sadṛkṣam dīna-jana-avana-dīkṣam pavana-tapaḥ-pāka-puñjam adrākṣam ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(aham)	I (implied)
vānara-nikara-adhyakṣam	the leader of the hosts of monkeys
dānava-kula-kumuda-ravi-kara-sadṛkṣam	who is like the rays of the sun to the night-lilies of the race of ***dānava***s
dīna-jana-avana-dīkṣam	who has vowed to protect the helpless
pavana-tapaḥ-pāka-puñjam	the ripened harvest of the Wind-god's penance (***Hanumān***)
adrākṣam	have seen

Glossed Translation (*padamālā*)

I *(aham)* have seen *(adrākṣam)* the leader of the hosts of monkeys *(vānara-nikara-adhyakṣam)*. He is like the rays of the sun to the night-lilies of the race of ***dānava***s *(dānava-kula-kumuda-ravi-kara-sadṛkṣam)*, He has vowed to protect the helpless *(dīna-jana-avana-dīkṣam)*, and He is the ripened harvest of the Wind-god's penance *(pavana-tapaḥ-pāka-puñjam)*.

Summary (*bhāvārtha*)

I have seen Him: ***Hanumān***, the leader of the hosts of monkeys. As night-lilies close when the rays of the sun fall on them, the race of the ***dānava***s withers before Him. He has vowed to protect the helpless, and He is the ripened harvest of the penance of the Wind-god.

Notes (*ṭippaṇī*)

The five gems trace the poet's way to ***Hanumān***, step by step. In the first verse, he meditates on Him (***bhāvayē***). In the second, he sets his hope on Him (***āśāsē***), and in the third, he takes refuge in Him alone (***avalambē***). In the fourth, he prays that

His form may appear before him (***bhātu***). In this verse, the prayer comes true: "I have seen Him" (***adrākṣam***).

****

ētat pavanasutasya stōtraṃ
yaḥ paṭhati pañcaratnākhyam ।
ciramiha nikhilān bhōgān
bhuktvā śrīrāmabhaktibhāg bhavati ॥ **6** *॥*

Word Separation (*padacchēda*)

ētat pavana-sutasya stōtram
yaḥ paṭhati pañca-ratna-ākhyam ।
ciram iha nikhilān bhōgān
bhuktvā śrī-rāma-bhakti-bhāk bhavati ॥

Prose Order (*anvaya*)

yaḥ pavana-sutasya pañca-ratna-ākhyam ētat stōtram paṭhati, (saḥ) iha ciram nikhilān bhōgān bhuktvā śrī-rāma-bhakti-bhāk bhavati ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yaḥ	whoever
pavana-sutasya	of the son of the Wind-god
pañca-ratna-ākhyam	called the Five Gems (*Pañcaratna*)
ētat	this
stōtram	*stōtra*
paṭhati	recites
(saḥ)	he (implied)
iha	here (in this world)

Word	Meaning
ciram	for a long time
nikhilān	all
bhōgān	the good things of life
bhuktvā	having enjoyed
śrī-rāma-bhakti-bhāk	one who is blessed with devotion to *Śrī Rāma*
bhavati	becomes

Glossed Translation (*padamālā*)

Whoever *(yaḥ)* recites *(paṭhati)* this *(ētat)* ***stōtra*** *(stōtram)* of the son of the Wind-god *(pavana-sutasya)*, called the Five Gems *(pañca-ratna-ākhyam)*, enjoys *(bhuktvā)* all *(nikhilān)* the good things of life *(bhōgān)* here *(iha)* for a long time *(ciram)*, and he *(saḥ)* becomes *(bhavati)* one who is blessed with devotion to ***Śrī Rāma*** *(śrī-rāma-bhakti-bhāk)*.

Summary (*bhāvārtha*)

Whoever recites this ***stōtra*** of five gems (***Pañcaratna***) on the son of the Wind-god enjoys all the good things of this world for a long time and is blessed with devotion to ***Śrī Rāma***.

****

॥ *iti śrīmadādyaśaṅkarācāryakṛtaṃ pavanasutapañcaratnam* ॥

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