श्रीः
श्रीमते रामानुजाय नमः
श्रीमते निगमान्तमहादेशिकाय नमः

श्रीमदाद्यशङ्कराचार्यकृतिषु

॥ पवनसुतपञ्चरत्नम् ॥

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***.

श्रीः
श्रीमते रामानुजाय नमः
श्रीमते निगमान्तमहादेशिकाय नमः

॥ पवनसुतपञ्चरत्नम् ॥

यत्र यत्र रघुनाथकीर्तनं
तत्र तत्र कृतमस्तकाञ्जलिम्।
बाष्पवारिपरिपूर्णलोचनं
मारुतिं नमत राक्षसान्तकम्॥

Word Separation (*padacchēda*)

यत्र यत्र रघु-नाथ-कीर्तनम्
तत्र तत्र कृत-मस्तक-अञ्जलिम्।
बाष्प-वारि-परिपूर्ण-लोचनम्
मारुतिम् नमत राक्षस-अन्तकम्॥

Prose Order (*anvaya*)

यत्र यत्र रघु-नाथ-कीर्तनम् (भवति), तत्र तत्र कृत-मस्तक-अञ्जलिम् बाष्प-वारि-परिपूर्ण-लोचनम् राक्षस-अन्तकम् मारुतिम् नमत।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यत्र यत्र	wherever
रघु-नाथ-कीर्तनम्	the praise of *Raghunātha* (*Śrī Rāma*)
(भवति)	goes on (implied)
तत्र तत्र	there
कृत-मस्तक-अञ्जलिम्	with palms joined above His head
बाष्प-वारि-परिपूर्ण-लोचनम्	whose eyes are filled with tears

Word	Meaning
राक्षस-अन्तकम्	the destroyer of the *rākṣasa*s
मारुतिम्	*Māruti* (*Hanumān*)
नमत	bow (all of you)

Glossed Translation (*padamālā*)

Wherever (यत्र यत्र) the praise of *Raghunātha* (रघु-नाथ-कीर्तनम्) goes on (भवति), there (तत्र तत्र) is *Māruti*, with His palms joined above His head (कृत-मस्तक-अञ्जलिम्) and His eyes filled with tears (बाष्प-वारि-परिपूर्ण-लोचनम्). Bow (नमत) to that *Māruti* (मारुतिम्), the destroyer of the *rākṣasa*s (राक्षस-अन्तकम्).

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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वीताखिलविषयेच्छं
जातानन्दाश्रुपुलकमत्यच्छम्।
सीतापतिदूताद्यं
वातात्मजमद्य भावये हृद्यम्॥ 1 ॥

Word Separation (*padacchēda*)

वीत-अखिल-विषय-इच्छम्
जात-आनन्द-अश्रु-पुलकम् अति-अच्छम्।
सीता-पति-दूत-आद्यम्
वात-आत्मजम् अद्य भावये हृद्यम्॥

Prose Order (*anvaya*)

वीत-अखिल-विषय-इच्छम् जात-आनन्द-अश्रु-पुलकम् अति-अच्छम् सीता-पति-दूत-आद्यम् हृद्यम् वात-आत्मजम् अद्य भावये।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
वीत-अखिल-विषय-इच्छम्	from whom all desire for worldly things has gone
जात-आनन्द-अश्रु-पुलकम्	in whom tears of joy and a thrill of delight have arisen
अति-अच्छम्	utterly pure
सीता-पति-दूत-आद्यम्	the foremost of the messengers of the Lord of *Sītā*
हृद्यम्	dear to my heart
वात-आत्मजम्	on the son of the Wind-god (*Hanumān*)
अद्य	today
भावये	I meditate

Glossed Translation (*padamālā*)

Today (अद्य) I meditate (भावये) on the son of the Wind-god (वात-आत्मजम्), who is dear to my heart (हृद्यम्). All desire for worldly things has left Him (वीत-अखिल-विषय-इच्छम्), tears of joy and a thrill of delight have arisen in Him (जात-आनन्द-अश्रु-पुलकम्), and He is utterly pure (अति-अच्छम्). He is the foremost of the messengers of the Lord of *Sītā* (सीता-पति-दूत-आद्यम्).

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*.

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तरुणारुणमुखकमलं
करुणारसपूरपूरितापाङ्गम्।
सञ्जीवनमाशासे
मञ्जुलमहिमानमञ्जनाभाग्यम्॥ 2॥

Word Separation (*padacchēda*)

तरुण-अरुण-मुख-कमलम्
करुणा-रस-पूर-पूरित-अपाङ्गम्।
सञ्जीवनम् आशासे
मञ्जुल-महिमानम् अञ्जना-भाग्यम्॥

Prose Order (*anvaya*)

तरुण-अरुण-मुख-कमलम् करुणा-रस-पूर-पूरित-अपाङ्गम् मञ्जुल-महिमानम् अञ्जना-भाग्यम् सञ्जीवनम् आशासे।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
तरुण-अरुण-मुख-कमलम्	whose lotus face is red like the rising sun
करुणा-रस-पूर-पूरित-अपाङ्गम्	the corners of whose eyes brim over with compassion
मञ्जुल-महिमानम्	whose greatness is captivating
अञ्जना-भाग्यम्	the good fortune of *Añjanā*
सञ्जीवनम्	in the giver of life (*Hanumān*)
आशासे	I place my hope

Glossed Translation (*padamālā*)

I place my hope (आशासे) in the giver of life (सञ्जीवनम्), the good fortune of *Añjanā* (अञ्जना-भाग्यम्). His lotus face is red like the rising sun (तरुण-अरुण-मुख-कमलम्), the corners of His eyes brim over with compassion (करुणा-रस-पूर-पूरित-अपाङ्गम्), and His greatness is captivating (मञ्जुल-महिमानम्).

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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शम्बरवैरिशरातिग-
मम्बुजदलविपुललोचनोदारम्।
कम्बुगलमनिलदिष्टं
बिम्बज्वलितोष्ठमेकमवलम्बे ॥ 3 ॥

Word Separation (*padacchēda*)

शम्बर-वैरि-शर-अतिगम्
अम्बुज-दल-विपुल-लोचन-उदारम्।
कम्बु-गलम् अनिल-दिष्टम्
बिम्ब-ज्वलित-ओष्ठम् एकम् अवलम्बे ॥

Prose Order (*anvaya*)

शम्बर-वैरि-शर-अतिगम् अम्बुज-दल-विपुल-लोचन-उदारम् कम्बु-गलम् बिम्ब-ज्वलित-ओष्ठम् अनिल-दिष्टम् एकम् अवलम्बे।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
शम्बर-वैरि-शर-अतिगम्	who has risen above the arrows of the enemy of *Śambara* (*Kāma*)
अम्बुज-दल-विपुल-लोचन-उदारम्	whose eyes are large like lotus petals and kind
कम्बु-गलम्	whose neck is shaped like a conch
बिम्ब-ज्वलित-ओष्ठम्	whose lips glow red like the ***bimba*** fruit
अनिल-दिष्टम्	the good fortune of the Wind-god (*Hanumān*)
एकम्	alone
अवलम्बे	I take refuge in

Glossed Translation (*padamālā*)

I take refuge in (अवलम्बे) Him alone (एकम्), the good fortune of the Wind-god (अनिल-दिष्टम्). He has risen above the arrows of the enemy of *Śambara* (शम्बर-वैरि-शर-अतिगम्), and His eyes are large like lotus petals and kind (अम्बुज-दल-विपुल-लोचन-उदारम्). His neck is shaped like a conch (कम्बु-गलम्), and His lips glow red like the ***bimba*** fruit (बिम्ब-ज्वलित-ओष्ठम्).

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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दूरीकृतसीतार्तिः
प्रकटीकृतरामवैभवस्फूर्तिः।
दारितदशमुखकीर्तिः
पुरतो मम भातु हनुमतो मूर्तिः॥ 4॥

Word Separation (*padacchēda*)

दूरीकृत-सीता-आर्तिः
प्रकटीकृत-राम-वैभव-स्फूर्तिः।
दारित-दश-मुख-कीर्तिः
पुरतः मम भातु हनुमतः मूर्तिः॥

Prose Order (*anvaya*)

दूरीकृत-सीता-आर्तिः प्रकटीकृत-राम-वैभव-स्फूर्तिः दारित-दश-मुख-कीर्तिः हनुमतः मूर्तिः मम पुरतः भातु।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
दूरीकृत-सीता-आर्तिः	which drove away the distress of *Sītā*
प्रकटीकृत-राम-वैभव-स्फूर्तिः	which made the splendour of *Rāma*'s glory shine forth
दारित-दश-मुख-कीर्तिः	which tore apart the fame of the ten-headed one (*Rāvaṇa*)
हनुमतः	of *Hanumān*
मूर्तिः	the form
मम	me
पुरतः	before
भातु	may it shine

Glossed Translation (*padamālā*)

May the form (मूर्तिः) of *Hanumān* (हनुमतः) shine (भातु) before (पुरतः) me (मम), the form that drove away the distress of *Sītā* (दूरीकृत-सीता-आर्तिः), made the splendour of *Rāma*'s glory shine forth (प्रकटीकृत-राम-वैभव-स्फूर्तिः), and tore apart the fame of the ten-headed *Rāvaṇa* (दारित-दश-मुख-कीर्तिः).

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.

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वानरनिकराध्यक्षं
दानवकुलकुमुदरविकरसदृक्षम्।
दीनजनावनदीक्षं
पवनतपःपाकपुञ्जमद्राक्षम्॥ 5॥

Word Separation (*padacchēda*)

वानर-निकर-अध्यक्षम्
दानव-कुल-कुमुद-रवि-कर-सदृक्षम्।
दीन-जन-अवन-दीक्षम्
पवन-तपः-पाक-पुञ्जम् अद्राक्षम्॥

Prose Order (*anvaya*)

(अहम्) वानर-निकर-अध्यक्षम् दानव-कुल-कुमुद-रवि-कर-सदृक्षम् दीन-जन-अवन-दीक्षम् पवन-तपः-पाक-पुञ्जम् अद्राक्षम्।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(अहम्)	I (implied)
वानर-निकर-अध्यक्षम्	the leader of the hosts of monkeys
दानव-कुल-कुमुद-रवि-कर-सदृक्षम्	who is like the rays of the sun to the night-lilies of the race of *dānava*s
दीन-जन-अवन-दीक्षम्	who has vowed to protect the helpless
पवन-तपः-पाक-पुञ्जम्	the ripened harvest of the Wind-god's penance (*Hanumān*)
अद्राक्षम्	have seen

Glossed Translation (*padamālā*)

I (अहम्) have seen (अद्राक्षम्) the leader of the hosts of monkeys (वानर-निकर-अध्यक्षम्). He is like the rays of the sun to the night-lilies of the race of *dānava*s (दानव-कुल-कुमुद-रवि-कर-सदृक्षम्), He has vowed to protect the helpless (दीन-जन-अवन-दीक्षम्), and He is the ripened harvest of the Wind-god's penance (पवन-तपः-पाक-पुञ्जम्).

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*).

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एतत् पवनसुतस्य स्तोत्रं
यः पठति पञ्चरत्नाख्यम्।
चिरमिह निखिलान् भोगान्
भुक्त्वा श्रीरामभक्तिभाग् भवति॥ 6॥

Word Separation (*padacchēda*)

एतत् पवन-सुतस्य स्तोत्रम्
यः पठति पञ्च-रत्न-आख्यम्।
चिरम् इह निखिलान् भोगान्
भुक्त्वा श्री-राम-भक्ति-भाक् भवति॥

Prose Order (*anvaya*)

यः पवन-सुतस्य पञ्च-रत्न-आख्यम् एतत् स्तोत्रम् पठति, (सः) इह चिरम् निखिलान् भोगान् भुक्त्वा श्री-राम-भक्ति-भाक् भवति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यः	whoever
पवन-सुतस्य	of the son of the Wind-god
पञ्च-रत्न-आख्यम्	called the Five Gems (*Pañcaratna*)
एतत्	this
स्तोत्रम्	*stōtra*
पठति	recites
(सः)	he (implied)

Word	Meaning
इह	here (in this world)
चिरम्	for a long time
निखिलान्	all
भोगान्	the good things of life
भुक्त्वा	having enjoyed
श्री-राम-भक्ति-भाक्	one who is blessed with devotion to *Śrī Rāma*
भवति	becomes

Glossed Translation (*padamālā*)

Whoever (यः) recites (पठति) this (एतत्) *stōtra* (स्तोत्रम्) of the son of the Wind-god (पवन-सुतस्य), called the Five Gems (पञ्च-रत्न-आख्यम्), enjoys (भुक्त्वा) all (निखिलान्) the good things of life (भोगान्) here (इह) for a long time (चिरम्), and he (सः) becomes (भवति) one who is blessed with devotion to *Śrī Rāma* (श्री-राम-भक्ति-भाक्).

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*.

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॥ इति श्रीमदाद्यशङ्कराचार्यकृतं पवनसुतपञ्चरत्नम् ॥

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