

# श्रीहनुमत् पञ्चरत्नम् Shri Hanumat Pancharatnam

Hanumat Pancharatnam by Adi Shankara is a stotram of five gems in praise of Hanumān, the greatest bhakta/devotee of Rāma.

In Samskrit, 'hanu' refers to the jaw. Hanumān derives his name from the incident during his childhood when his jaw was struck by the Thunderbolt weapon of Indra known as the Vajrāyudha. Hanumān as a young child was hungry one day and took the red rising sun to be a fruit and decided to fly toward it and eat it. Indra tried to prevent Hanumān from doing so and struck him on the jaw with the Vajrāyudha. Hanumān fell to the ground unconscious. Hanuman's father Vāyu, the wind god, in anger took revenge on Indra by halting the movement of air. All the living beings started to lose their breath and the Devās including Indra and Brahma requested Vāyu to restore the circulation of air. Vāyu refused to do so until his son was brought back to life. Indra agreed and Hanuman regained his consciousness. All the Devās blessed him with a gift of their own greatest power and though Hanumān was naturally strong as the son of Vāyu, he was now bestowed with further powers and strengths. Brahma blessed him that the Brahmāstra will not affect him. This boon helped protect Hanumān in his fight with Indrajit at Lanka while in search of Sitā as portrayed in the Sundarakādam of Rāmāyana.

1. वीताखिल-विषयेच्छं जातानन्दाश्रु पुलकमत्यच्छम् ।  
सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् ॥

1. vītākhila-viṣayeccham jātānandāśra pulakamatyaccham ।  
sītāpati dūtādyam vātātmajamadya bhāvaye hṛdyam ॥

## Meaning and Explanation:

This shloka describes the qualities of Hanumān.

वीताखिल-विषयेच्छं जातानन्दाश्रु पुलकमत्यच्छम् /  
vītākhila-viṣayeccham jātānandāśra pulakamatyaccham

वीत - vītā - banished, abandoned; अखिल - akhila - all; विषय - viṣaya - mundane objects and matters; इच्छं - iccham - desire for; जात - jāta - having; आनन्द - ānanda - bliss; अश्रु or अश्रु - aśra or aśru - tears; पुलकम् - pulakam - horripilation; अति - ati - very; अच्छम् - accham - pure, transparent, clear.

Hanuman, who has abandoned all mundane desires; who is filled with tears of bliss and horripilation; who is very pure.

## Notes:

*Tears of bliss and horripilation are signs of extreme emotions of happiness. Hanumān is ever in this state of bliss because of his Ramānubhava (experience of Rāma).*

*Ātma is pure and transparent like a crystal. Hanumān as a jnāni who is ever in Ātmānubhava*

(experience of ātma) is also pure, without a blemish or dōsha.

**सीतापति दूताद्यं वातात्मजमद्य भावये हृद्यम् /**

**sītāpati dūtādyam vātātmajamadya bhāvaye hṛdyam**

सीतापति - sītāpati - Rāma, the consort of Sīta; दूत - dūta - messenger; आद्यं - ādyam - first, foremost; वात - vāta - Vāyu, the wind god; आत्मजम् - ātmajam - son; अद्य - adya - today, right now; भावये - bhāvaye - meditate; हृद्यम् - hṛdyam - agreeable, beloved, cherished.

I now meditate on Hanumān who is the first and foremost messenger of Rāma; who is the son of Vāyu; who is the most beloved.

**Notes:**

Hanumān was sent as a spy to Lanka to find the whereabouts of Sīta, but he was as qualified as an emissary. He always announced himself as Rāmadūta, the messenger of Rāma.

**Summary:**

I now meditate on the most beloved Hanumān, the foremost messenger of Rāma and son of Vāyu, who has abandoned all mundane desires, who is ever in the experience of the bliss of Rāma as seen by his tears of bliss and horripilation, and who is ever pure.

**2. तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् ।  
सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् ॥**

**2. taruṇāruṇa mukha-kamaḷam karuṇā-rasapūra-pūritāpāṅgam ।**

**sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam ॥**

**Meaning and Explanation:**

This shloka continues to describe the qualities of Hanumān.

**तरुणारुण मुख-कमलं करुणा-रसपूर-पूरितापाङ्गम् /**

**taruṇāruṇa mukha-kamaḷam karuṇā-rasapūra-pūritāpāṅgam**

तरुण - taruṇa - very young, newly rising (sun); अरुण - aruṇa - red; मुख - mukha - face; कमलं - kamaḷam - lotus; करुणा - karuṇā - compassion; रस - rasa - emotion; पूर - pūra - full; पूरित - pūrīta - full to the brim (to emphasize the fullness); अपाङ्गम् - apāṅgam - sidelong glance.

Hanumān, whose lotus face is red like the young rising sun; whose side-long glance is full to the brim with compassion.

**सञ्जीवनमाशासे मञ्जुल-महिमानमञ्जना-भाग्यम् /**

**sañjīvanamāśāse mañjula-mahimānamañjanā-bhāgyam**

सञ्जीवनम् - sañjīvanam - life-giver; the one who restores life; आशासे - āśāse - I pray, I desire; मञ्जुल - mañjula - beautiful, sweet; महिमानम् - mahimānam - greatness; अञ्जना - añjanā - Anjana, mother of

Hanumān/ Ānjaneya, wife of Kesari; भाग्यम् - bhāgyam - good fortune.

I pray to Hanumān, who restores life; whose greatness is sweet; who is the good fortune of Anjana.

**Notes:**

*The greatness of Hanumān is described as sweet and beautiful to show that he is approachable in spite of his greatness.*

*Hanumān is also known as Ānjaneya as he was born to Anjana.*

**Summary:**

I pray to Hanumān, the good fortune of Anjana, whose lotus face is red like the early morning rising sun, whose sidelong glance is full of compassion, who restores to life even the dead, and whose greatness has the quality of sweetness.

3. शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् ।  
कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे ॥

3. śambaravairi-śarātigamambujadala-vipula-locanodāram ।  
kambugalamaniladiṣṭam bimba-jvalitoṣṭhamekamavalambe ॥

**Meaning and Explanation:**

This shloka continues to describe the qualities and characteristics of Hanumān.

शम्बरवैरि-शरातिगमम्बुजदल-विपुल-लोचनोदारम् /

śambaravairi-śarātigamambujadala-vipula-locanodāram

शम्बर - śambara - the asura Śambara; अरि - ari - enemy; शर - śara - arrow; अतिगम् - atigam - excels (in speed); अम्बुज - ambuja - lotus; दल - dala - leaf; विपुल - vipula - large; लोचन - locana - eyes; उदारम् - udāram - compassionate, magnanimous.

Hanumān, who excels in speed the arrow of Manmatha, the enemy of Śambara; whose compassionate eyes are as large as the lotus leaves.

**Notes:**

*Manmatha, the god of desire or kāma, was sent on a mission by Indra to bring Shiva out of His meditation so that Shiva would marry Parvati, and the son Subrahmanya who would be born to them, would vanquish the asura Surapadma. Surapadma was unconquerable at that time since he had received a boon from Brahma that he could only be defeated by a son of Shiva. Shiva opened his third eye and burned Manmatha to ashes. Manmatha was later re-born as Pradyumna, the son of Krishna and Rukmini. Pradyumna was captured as a baby from the delivery room by the asura Śambara. Krishna prayed to Devi and Devi responded that Pradyumna would defeat Śambara when he attained the age of fourteen and would then return to Krishna. Manmatha is therefore referred to as the enemy of Śambara.*

The arrows of Manmatha are known to be powerful in the world and are known for the speed at which they work. In this shloka, Hanuman is described as excelling the speed of the arrows of Manmatha.

When neither Prince Angada nor anyone else in his team was able to cross the ocean to go to Lanka to search for Sīta, Hanuman was the only one who was able to rise to the occasion and cross the ocean quickly and successfully return with the news of having found Sīta.

In the following well-known prayer, the speed of Hanumān is described as मनोजवं मारुततुल्यवेगं / Mano-Javam Maaruta-Tulya-Vegam/Swifter than the mind, Fast as the wind.

मनोजवं मारुततुल्यवेगम् जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।  
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शरणं प्रपद्ये ॥

manojavam māruta tulya vegam jitendriyam buddhi matām variṣṭham ।

vātātmajam vānara yūtha mukhyam shri rāma dūtam sharanam prapadye ॥

कम्बुगलमनिलदिष्टम् बिम्ब-ज्वलितोष्ठमेकमवलम्बे /

kambugalamaniyadiṣṭam bimba-jvalitoṣṭhamekamavalambe

कम्बु - kambu - conch; गलम् - galam - neck; अनिल - anila - Vāyu, the God of Wind, father of Hanumān; दिष्टम् - diṣṭam - good fortune; बिम्ब - bimba - red Bimba fruit; ज्वलित - jvalita - shining; ओष्ठम् - oṣṭham - lips; एकम् - ekam - unique, unlike any other, beyond comparison; अवलम्बे - avalambe - I seek as support.

I seek as support, Hanumān, whose neck is like the conch; who is the good fortune of Vāyu; whose lips shine like the red Bimba fruit; who is unlike any other.

#### **Notes:**

Hanumān is unique in his courage and power as described in the Kishkinda Kāndam and Sundarakāndam of the Rāmāyana. He is unparalleled. There can only be one Hanumān. There is no one like him in any other Shāstra, Itihāsa, or Purāna.

#### **Summary:**

I seek as support Hanumān, the good fortune of Vāyu, who excels the speed of the arrows of Manmatha, whose large lotus-leaf like eyes are full of compassion, who has a conch-like neck, whose lips shine like the red Bimba fruit, and who is unique in glory, unlike any other.

4. दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः ।  
दारित-दशमुख-कीर्तिः पुरतो मम भातु हनुमतो मूर्तिः ॥

4. dūrikṛta-sītārtiḥ prakāṭikṛta-rāmavaibhava-sphūrṭiḥ ।

dārita-daśamukha-kīrtiḥ purato mama bhātu hanumato mūrṭiḥ ॥

#### **Meaning and Explanation:**

This shloka is a prayer requesting the vision of Hanumān. This beautiful oft-quoted shloka and a

favorite of many saints and acharyas, describes the characteristics and leelas of Hanumān.

**दूरीकृत-सीतार्तिः प्रकटीकृत-रामवैभव-स्फूर्तिः /**  
**dūrīkṛta-sītārtiḥ prakāṭīkṛta-rāmavaibhava-sphūrṭiḥ**

दूरीकृत - dūrīkṛta - removed; सीता - sīta - Sīta; आर्तिः - ārtiḥ - misery; प्रकटीकृत - prakāṭīkṛta - brought out, made known; राम - rāma - Rāma; वैभव - vaibhava - glory; स्फूर्तिः - sphūrṭiḥ - ever visible.

Hanumān, who removed the misery of Sīta; who brought out the ever-visible glory of Rāma.

**Notes:**

*Hanumān was the first messenger from Rāma to have darshan of Sīta in Lanka and assure Her that Rāma would come to rescue Her, thus freeing Sīta of Her grief.*

*This shloka highlights the Vedantic concept that Paramātma is ever visible and if we are unable to see Paramātma it is only because we refuse to see Him by seeing the mind, the body, and the world instead. Paramātma is the source behind this world. He is the force that operates all our faculties. No separate effort is required to see Paramātma.*

*Similarly, the glory of Rāma is ever visible. But it was difficult for ordinary people and even some Rishis to see His glory as they only saw His behavior as a human-being in this avatāra/incarnation. (King Dasharatha never understood that Rāma was Paramātma until after the war with Rāvana had ended and Dasharatha made his appearance along with Brahma.)*

*The ever-visible glory of Rāma that is missed by people was made visible by Hanumān. The way Hanumān accomplished this was by always announcing himself as Rāmadūta, the messenger of Rāma and by always bringing out the glory of Rāma. When Hanumān first saw Sīta under the Simshupa Tree in the Ashoka Vātika at Lanka, he first narrated the story of Rāma from atop the branch of the tree, and thus instilled confidence in Sīta.*

**दारित-दशमुख-कीर्तिः पुरतो मम भानु हनुमतो मूर्तिः /**  
**dārita-daśamukha-kīrtiḥ purato mama bhānu hanumato mūrṭiḥ**

दारित - dārita - destroyed; दशमुख - daśamukha - the one with ten heads, Rāvana; कीर्तिः - kīrtiḥ - fame; पुरतो - purato - in front; मम - mama - of me; भानु - bhānu - shine; हनुमतो - hanumato - of Hanumān; मूर्तिः - mūrṭiḥ - form.

Hanumān, who destroyed the fame of the ten-headed Rāvana; May that form of Hanumān shine in front of me.

**Notes:**

*Rāvana was a great scholar, musician, and a great devotee of Shiva, who had received several boons including a special sword, Chandrahāsa from Shiva. Rāvana indulged in evil actions and all his fame was completely destroyed by Hanumān.*

## Summary:

May the form of Hanumān, who removed the misery of Sīta, who made the ever-visible glory of Rāma known to everyone, who destroyed the fame of Rāvana, shine in front of me.

5. वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् ।  
दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् ॥

5. vānara-nikarādhyakṣaṃ dānavakula-kumuda-ravikara-sadṛśam ।  
dīna-janāvana-dīkṣaṃ pavana tapaḥ pākapuñjamadrākṣam ॥

## Meaning and Explanation:

The previous shloka was a prayer requesting the vision of Hanumān, and now having had the vision, Adi Shankara describes further the characteristics of Hanumān.

वानर-निकराध्यक्षं दानवकुल-कुमुद-रविकर-सदृशम् /  
vānara-nikarādhyakṣaṃ dānavakula-kumuda-ravikara-sadṛśam

वानर - vānara - monkeys; निकर- nikara - group; अध्यक्ष - adhyakṣaṃ - chief; दानवकुल - dānavakula - clan of dānavas/demons; कुमुद - kumuda - lily; रविकर - ravikara - rays of the sun; सदृशम् - sadṛśam - similar to.

Hanumān, who is the chief of the group of monkeys; who is like the ray of the sun to the lily of the clan of demons.

## Notes:

*In poetic expressions the sun is described as the foe of the lily as the lily blooms only in the night and it closes with the appearance of the first rays of the sun. Similarly, the moon is described as the foe of the lotus as the lotus closes during the night. Conversely, the sun is considered to be the friend of the lotus and the moon the friend of the lily.*

*Hanumān is compared to the sun rays that close the lily to illustrate how he vanquishes the demon clan.*

दीन-जनावन-दीक्षं पवन तपः पाकपुञ्जमद्राक्षम् /  
dīna-janāvana-dīkṣaṃ pavana tapaḥ pākapuñjamadrākṣam

दीन - dīna - poor, impoverished, those worthy of compassion; जन - jana - people; अवन - avana - protecting; दीक्ष - dīkṣaṃ - an expert, the one who has taken a vow; पवन - pavana - Vāyu, the wind god, the father of Hanumān; तपः - tapaḥ - penance; पाक - pāka - cooking, maturing, fruition; पुञ्जम् - puñjam - group; अद्राक्षम् - adrākṣam - I saw.

I saw Hanumān, who has taken the vow of protecting those worthy of compassion, who is the fruition of all the penances of Vāyu.

## **Summary:**

I saw Hanumān, who is the chief of all monkeys, who destroys the clan of demons just as the sun rays close the lily, who has taken the vow of protecting those worthy of compassion, who is the fruition of all the penances of Vāyu.

6. एतत्-पवन-सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम् ।  
चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति ॥

6. etat-pavana-sutasya stotraṃ yaḥ paṭhati pañcaratnākhyam ।  
ciraṃiha-nikhilān bhogān bhuktvā śrīrāma-bhakti-bhāg-bhavati ॥

## **Meaning and Explanation:**

This shloka is the phalashruti - the fruit of reciting this stotram.

एतत्-पवन -सुतस्य स्तोत्रं यः पठति पञ्चरत्नाख्यम्  
etat-pavana-sutasya stotraṃ yaḥ paṭhati pañcaratnākhyam

एतत् - etat - this; पवन - pavana - Vāyu, the wind god; सुतस्य - sutasya - of son; स्तोत्रं - stotraṃ - prayer in praise; यः - yaḥ - whoever; पठति - paṭhati - reads; पञ्चरत्न - pañcaratna - five gems; आख्यम् - ākhyam - named.

Whoever reads this stotram, named Pancharatna, in praise of the son of Vāyu...

चिरमिह-निखिलान् भोगान् भुङ्क्त्वा श्रीराम-भक्ति-भाग्-भवति /  
ciraṃ iha-nikhilān bhogān bhuktvā śrīrāma-bhakti-bhāg-bhavati

चिरम् - ciraṃ - a long time (a long life); इह - iha - in this world; निखिलान् - nikhilān - all; भोगान् - bhogān - pleasures; भुङ्क्त्वा - bhuktvā - having enjoyed; श्रीराम - śrīrāma - Sri Rāma; भक्ति - bhakti - devotion; भाग् - bhāg - possessor; भवति - bhavati - becomes.

...will live a long life, and having enjoyed all pleasures in this world, he/she will become the possessor of Shri Rāma Bhakti (devotion to Shri Rāma).

## **Notes:**

*To live a long life is to not die prematurely.*

*Paramātma Bhakti takes one towards Paramātma. Once Bhakti is developed, nothing more is required. All pleasures of the world are transient and can last only as long as the body exists. Once the body is dropped, only Shri Rāma Bhakti can be of help.*

*Possessing Shri Rāma Bhakti should not be misinterpreted as limited to thinking of Rāma every now and then, chanting His shlokas, or performing a pūja or hōmam. The teaching of Adi Shankara in this shloka is that 'True Bhakti is Jnana'. When Bhakti matures, it results in Jnāna automatically. Jnāna cannot be gained from books. Only Paramātma can grant Jnāna. When does Parāmatma grant Jnāna? Parāmatma grants us Jnāna when we are mature. When do we mature? We mature and*

*become eligible for Mōksha when our devotion to Shri Rāma is complete.*

*To become the possessor of Shri Rāma Bhakti is therefore the phalasruti of this stotram and it in turn refers to the ultimate goal of attaining Mōksha through Jnāna.*

**Summary:**

Whoever reads this Hanumat Pancharatnam Stotram in praise of Hanumān, the son of Vāyu, will enjoy a long life and all pleasures in this world, and become the possessor of devotion to Shri Rāma.

**|| Shri Hanumat Pancharatnam Sampūrnam ||**