
shrI hanumat pancha chAmaram

श्रीहनुमत्पञ्चचामरम्

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ಶ್ರೀಹನುಮತ್ಪಂಚಚಾಮರಮ್



INTRODUCTION.

This is a short and sweet stotram consisting of nine verses arranged in the Pancha chamara meter.

They constitute a prayer to Hanuman to help one to destroy the six internal enemies that form an obstruction on the road to spiritual progress. They seek his help to place one's mind at the feet of Lord Rama. Thus chanting of these verses will help to calm the mind which is a prerequisite for efficacious prayer or meditation.

Indian mythology offers some unique characters the like of whom are not available in mythologies of other countries. To name some, they are Sage Vyasa, Naradha and Hanuman. We will briefly talk about Hanuman here.

REFERENCES TO HANUMAN IN PURANAS/EPICS.

Hanuman is loved and venerated by all.

He is known for his erudition, bravery, valour and above all his great self effacing humility. His life story appears in chapters 35 and 36 of the Uttara Kanda of Shrimad Valmiki Ramayana. Sage Agastya narrated it to Shri Rama.

Hanuman is also referred to in Siva Purana, Brahma Purana, Bhagavata Purana, Bhavishya Purana and Mahabharata. According to Bhagavata Purana, Hanuman stayed behind after Rama left Ayodhya and remained in Kimpurusha Varsha where he is still living listening to Ramayana being sung by the denizens of the place and himself joining them in the singing.

ಕಿಂಪುರುಷೇ ವರ್ಷೇ ಭಗವಂತಮಾದಿಪುರುಷಂ

ಲಕ್ಷ್ಮಣಾಗ್ರಜಂ ಸೀತಾಭಿರಾಮಂ ರಾಮಂ ತಚ್ಚರಣಸಂನಿಕರ್ಷಾಭಿರತಃ

ಪರಮಭಾಗವತೋ- ಹನುಮಾನ್ ಸಹ ಕಿಂಪುರುಷೈಃ
 ಅವಿರತಭಕ್ತಿರಪಾಸತೇ | ಆಷ್ಠಿಷೇಣೇನ ಸಹ ಗಂದರ್ವೈರನುಗೀಯಮಾನಂ
 ಪರಮಕಲ್ಯಾಣೀಂ ಭರ್ತೃಭಗವತ್ಕಥಾಂ ಸಮುಪಶ್ಯಂತೋತಿ ಸ್ವಯಂ ಚೇದಂ ಗಾಯತಿ
 || (5-19-1,2) Full account of Hanuman is given in Parasara Samhita also. The
 samhitas are that portion of the vedas that contain the prayers,
 mantras set to appropriate chandas (meter) and rituals to propitiate
 the God. They are given out by sages who got them as revelations by
 divine grace. The author of this samhita is not the Parasara who was
 sage Vyasa's father, but his the third generation disciple
 (Vyasa->Paila->Baskala->Parasara) who learnt Rig veda. The samhita
 contains in detail the story of Hanuman - the god. According to it,
 Anjaneya is the ninth incarnation of Hanuman. It contains a
 sahasranama. Interestingly, one of the 108 names of Hanuman is
 ಓಂ ಭವಿಷ್ಯತ್ಪ್ರತುರಾನನಾಯ ನಮಃ |. That is, he will succeed present
 Brahma as Lord of creation in the next yuga. According to the samhita
 this boon was granted to Hanuman by Brahma Himself when he visited
 Brahmaloaka. There is no hint of this in Valmiki Ramayana.
 Hanuman was born with an aspect of Lord Siva. This is stated
 specifically in Ananda Ramayana. Vrishakapi is the name of one of the
 eleven Rudras according to the Vishnu Purana. This name appears in
 one of the Sivasahasranamams. Brahma Purana refers to Hanuman by
 this name. The third Yajus in the seventh Anuvaka of Shri Rudram
 reads:ನಮೋ ದೂತಾಯ ಚ ಪ್ರಹಿತಾಯ ಚ | dUta
 is a messenger who is an expert in conveying information and
 also gathering information. Prahitha is one deputed by his master on
 a specific occassion for a specific duty. The commentators state that
 god Agni is meant here as he is said to be the messenger of the
 gods.He is also the prahitha or special agent of the yajaman or
 performer of a sacrifice to carry the oblations to the god specified.
 Thus the Lord Himself acts as a messenger to His devotees and
 protects them in that capacity. We may say that it was the Lord as
 Krishna who acted as a messenger to the Pandavas. Similarly, we may

say that it was the Lord who as Hanuman acted as a messenger and conveyed Rama's message to Ravana and also gathered information about Lanka that will be useful to Rama in case He had to engage in a fight with Ravana. Lord Siva incarnated as Hanuman to demonstrate to the world the value of bhakti and the characteristics of a true devotee. He is also known as Vayuputra, the son of Vayu deva or the wind god. The great philosopher Madhvacharya explained that Vayu, in this context refers, not to the Vayu deva but to Mukhyaprana - the first of Lord Vishnu's creation - who is also known as Hiranyagarbha. He represents not the individual (ವ್ಯಕ್ತಿ) prana but the total (ಸಮಷ್ಟಿ) prana or the aggregate of all the individual pranas. Thus the devas depend on Him for their survival. So He is more powerful than all the devas and omniscient too (ಸರ್ವಜ್ಞ). That is why he was able to perform deeds that could not be performed by anyone else. Jambavan when he was encouraging Hanuman to cross the ocean said that Hanuman was a great scholar and had no equal in strength, wisdom and courage. Rama himself admitted that what Hanuman had done was impossible even to be imagined by others. (Yuddha Kanda.1.2)

ಕೃತಂ ಹನುಮತಾ ಕಾರ್ಯಂ ಸುಮಹದ್ ಭುವಿ ದುರ್ಲಭಮ್ |
ಮನಸಾವಪಿ ಯದನ್ಯೇನ ನ ಶಕ್ಯಂ ಧರಣೀತಲೇ ||

Madhvacharya has quoted extensively from Rig Veda, Skanda Purana and Vayu Purana to prove that Mukhyaprana took three incarnations. They are Hanuman, Bhimasena and Madhvacharya himself. Hanuman is described in the Rigveda

as ಹನು ಶಬ್ದೋ ಜ್ಞಾನವಾಚಿ ಹನುಮಾನ್ ಮತಿಶಬ್ದಿತಿಃ | (i.e) the word Hanuman means one who has perfect knowledge. He is also known as intelligent.

Hanuman learnt all the scriptures from the Sun god himself. The Sun god is always on the move and because of this Hanuman had to learn while on the move. He had to keep flying in front of his guru, the Sun god and also facing him, since he cannot be showing his back to

his guru while listening to the guru! He learnt all the vedas and the six vedangas in a very short time. Hanuman wanted to offer his teacher the gurudakShina which is to be given at the end of learning. Initially the Sun god did not want any thing as dakShina. But when Hanuman insisted, the Sun said that his son Sugriva was living on earth with his brother Vali and was not having good relationship with him. Vali was much more powerful than Sugriva. In view of this the Sun god wanted Hanuman to be with his son Sugriva and be of help to him. Accordingly Hanuman stayed with Sugriva all the time as his friend, philosopher and guide.

Hanuman is reputed to have mastered vyakarana - the science of grammar. He is therefore called nava vyakarana pandita (master of the nine systems of grammar). Rama pointed this out to LakShmana when they meet Hanuman for the first time in Kishkinda forests.

Hanuman met them taking the form of a celibate (brahmachari) and engaged LakShmana in a conversation in a bid to find out their identity as Sugriva was afraid that they might have been sent by Vali to kill him. Rama did not speak a word himself, but was just listening to the conversation. He concluded that Hanuman was no ordinary person as none but an erudite person could speak in that polished manner. He points out these characteristics in Hanuman's speech that made him to arrive at this conclusion to LakShmana. Rama, in his admiration, said: (Valmiki Ramayana.Kishkindha Kanda.3-28 to 33).

ನಾನ್ಯಗ್ವೇದವಿನೀತಸ್ಯ ನಾಯಜುವೇದಧಾರಿಣಃ |
 ನಾಸಾಮವೇದವಿದುಷಃ ಶಕ್ಯಮೇವಂ ವಿಭಾಷಿತುಮ್ || ೨೮ |
 ನೂನಂ ವ್ಯಾಕರಣಂ ಕೃತ್ಸುಮನೇನ ಬಹುಧಾ ಶ್ರುತಮ್ |
 ಬಹು ವ್ಯಾಹರತಾನೇನ ನ ಕಿಂಚಿದಪಶಬ್ದಿತಮ್ || ೨೯ |
 ನ ಮುಖೇ ನೇತ್ರಯೋಶ್ವಾಪಿ ಲಲಾಟೇ ಚ ಭುವೋಃ ತಥಾ |
 ಅನ್ಯೇಷ್ವಪಿ ಚ ಸರ್ವೇಷು ದೋಷಃ ಸಂವಿದಿತಃ ಕ್ವಚಿತ್ || ೩೦ |
 ಅವಿಸ್ತರಮಸಂದಿಗ್ಧಮವಿಲಂಬಿತಮವ್ಯಯಮ್ |
 ಉರಃಸ್ಥಂ ಕಂಠಗಂ ವಾಕ್ಯಂ ವರ್ತತೇ ಮಧ್ಯಮಸ್ವರಮ್ || ೩೧ |

ಸಂಸ್ಕಾರಮಸಂಪನ್ನಾಮದ್ವ್ಯಾಮವಿಲಂಬಿತಾಮ್ |
 ಉಚ್ಚಾರಯತಿ ಕಲ್ಯಾಣೀಂ ವಾಚಂ ಹೃದಯಕರ್ಷಿಣೀಮ್ || ೨೨ |
 ಅನಯಾ ಚಿತ್ರಯಾ ವಾಚಾ ತ್ರಿಸ್ಥಾನವ್ಯಂಜನಸ್ಥಯಾ |
 ಕಸ್ಯ ನಾರಾಧ್ಯತೇ ಚಿತ್ತಮುದ್ಯತಾಸೇರರೇರಪಿ || ೨೩ |

Rough translations of these verses are given below.

To speak in the way he (Hanuman) has done is not possible for one who has not studied Rig veda , Yajurveda and also Sama veda with meaning. Surely he had studied the entire range of grammar thoroughly, as is clear from the fact that nothing has been wrongly worded by him even though he spoke a great deal. No fault of expression was noticed anywhere in his face, or eyes, or forehead or eyebrows or in anyone of his limbs. The speech emanating from his bosom and articulated by his throat is marked by absence of prolixity, is unambiguous and unfaltering. It does not make a grating impression on one's ears, uttered as it were in a modulated tone. He utters a wholesome, distinct and remarkable speech that is gramatically correct, fluent and delightful to the mind. Whose mind will not be rendered favourable by this wonderful speech which has its seat in the three articulating organs (the bosom, throat and head)?. The mind even of an enemy with his sword uplifted will be made friendly thereby.

Please note that this encomium is paid by Rama who himself is reputed to be an eloquent speaker and had studied all the shastras like Hanuman. This is stated in the very beginning of Ramayana by sage Narada to Valmiki. In Narada's words: Rama is ವಾಗ್ಮೀ or eloquent and: ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಞಃ knows the truth of the vedas and the six sciences (grammar etc.) auxiliary to them and ಸರ್ವಶಾಸ್ತ್ರಾರ್ಥತತ್ತ್ವಜ್ಞಃ ಸ್ಮೃತಿಮಾನ್ ಪ್ರತಿಮಾನವಾನ್: knows the real meaning of all the scriptures, has a sharp memory and is possessed of quick wit. Sage Agastya also mentioned this fact to Rama when he was narrating the life of Hanuman. The sage said:

ಸರ್ವಾಸು ವಿದ್ಯಾಸು ತಪೋವಿಧಾನೇ ಪ್ರಸ್ಪರ್ಧತೇಽಯಂ ಹಿ ಗುರುಂ ಸುರಾಣಾಮ್ |
ಸೋಽಯಂ ನವವ್ಯಾಕರಣಾರ್ಥವೇತ್ತಾ ಬ್ರಹ್ಮಾ ಭವಿಷ್ಯತ್ಯಪಿ ತೇ ಪ್ರಸಾದಾತ್ ||

Sita also paid compliments to Hanuman's qualities of speaking. This was when he conveyed to her Rama's victory in the battle with Ravana. She said: (Valmiki Ramayana. Yuddha kanda. 113 - 26).

ಅತಿಲಕ್ಷಣ-ಸಂಪನ್ನಂ ಮಾಧುರ್ಯಗುಣ-ಭೂಷಣಮ್ |

ಬುದ್ಧ್ಯಾ-ಹೃಷ್ಯಾಂಗಯಾ ಯುಕ್ತಂ ತ್ವಮೇವಾರ್ಹಸಿ ಭಾಷಿತುಮ್ ||

You alone are competent to speak words that are endowed with the mark of quality, sweet in expression, adorned with virtues, alert in mind that is characterised by (the well known) eight excellences.

Buddhi is the awakened, alert mind. The ashtanga, the eight qualities of Buddhi, a sound and ripe intellect are given in the following verse of the Nitisara Kamandaka quoted by the commentators.

ಶುಶ್ರೂಷಾ ಶ್ರವಣಂ ಚೈವ ಗ್ರಹಣಂ ಧಾರಣಂ ತಥಾ |

ಊಹೋಽಪೋಹೋಽರ್ಥವಿಜ್ಞಾನಂ ತತ್ತ್ವಜ್ಞಾನಂ ಚ ಧೀಗುಣಾಃ ||

They are: (1) keenness to hear discourses especially on spiritual topics, (2) readiness to hear such topics, (3) receptivity, (4) retentive power, (5) reasoning for and, (6) against a proposition, (7) the faculty of comprehension and (8) realisation of the truth.

No wonder, then, that Rama being a shrewd person observed Hanuman's bearing combined with his gift of powers of communication and concluded that he was suited to be an ideal messenger. Rama stated this after listening to

Hanuman's introductory talk in Kishkinda (referred to above). Rama said (Valmiki Ramayana. Kishkinda Kanda. 3 - 34, 35)

ಏವಂ ವಿಧೋ ಯಸ್ಯ ದೂತೋ ನ ಭವೇತ್ ಪಾರ್ಥಿವಸ್ಯ ತು |

ಸಿದ್ಧ್ಯಂತಿ ಹಿ ಕಥಂ ತಸ್ಯ ಕಾರ್ಯಾಣಾಂ ಗತಯೋಽನಘ || ೩೪ |

ಏವಂಗುಣಗಣೈರ್ಯುಕ್ತಾ ಯಸ್ಯ ಸ್ತುಃ ಕಾರ್ಯಸಾಧಕಾಃ |

ತಸ್ಯ ಸಿದ್ಧ್ಯಂತಿ ಸರ್ವೇರ್ಥಾ ದೂತವಾಕ್ಯಪ್ರಚೋದಿತಾಃ || ೩೫ |

How can the progress of undertakings of a king in whose service no such envoy exists actually meet with success? By the very pleading of

an envoy, all the objects of a sovereign in whose service there happen to be agents adorned with such virtues are surely accomplished. Manu prescribes certain qualifications that a king should look for in a messenger. He says:

ದೂತಂ ಚೈವ ಪ್ರಕುರ್ವೀತ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಮ್ |
ಇಂಗಿತಾಕಾರಚೇಷ್ಟಜ್ಞಂ ಶುಚಿಂ ದಕ್ಷಂ ಕುಲೋದ್ಗತಮ್ ||

ಅನುರಕ್ತಃ ಶುಚಿಃ ಸ್ಮೃತಿಮಾಂದೇಶಕಾಲವಿತ್ |
ವಪುಷ್ಮಾನ್ವೀತಭೀರ್ವಾಗ್ಮೀ ದೂತೋ ರಾಜ್ಞಃ ಪ್ರಶಸ್ಯತೇ ||

Roughly translated, these verses say that the king should select one who is expert in scriptures, who could read the intention from gestures, physical appearances and features, who is a man of character, clever and belonging to a high family. He should love his king, be pious, dexterous, intelligent, should feel easy at any place, time or circumstance, handsome and strongly built, fearless and a good orator. We find that Hanuman possessed all these qualifications and was fit to be a messenger. Rama had studied the qualities of Hanuman and had no difficulty in choosing him to be his messenger.

Rama, though he claimed himself to be Dasaratha's son, and tried to act like a mortal could not conceal his real identity from the eyes of the devotee Hanuman. So, Hanuman did not waste even a second, but surrendered at Rama's feet. Prahlada classifies devotion into nine kinds. He said this in his reply to his father Hiranyakasipu when he was asked to say what according to him was the best he learnt at the gurukula.

ಶ್ರವಣಂ ಕೀರ್ತನಂ ವಿಷ್ಣೋಃ ಸ್ಮರಣಂ ಪಾದಸೇವನಮ್ |
ಅರ್ಚನಂ ವಂದನಂ ದಾಸ್ಯಂ ಸಖ್ಯಂ ಆತ್ಮನಿವೇದನಮ್ ||

ಇತಿ ಪುಂಸಾರ್ಪಿತಾ ವಿಷ್ಣೌ ಭಕ್ತಿಶ್ಚೇನ್ನವಲಕ್ಷಣಾ |
ಕ್ರಿಯತೇ ಭಗವತ್ಯದ್ಧಾ ತನ್ಮನ್ಯೇಽಧೀತಮುತ್ತಮಮ್ ||

(Shri Bhagavata. 7-5-23 and 24).

The nine types of devotion that Prahlada talks about are:(1) to hear

the names, glories and stories of the Lord, (2) to chant them, (3) to remember Him (as well as His names and stories, (4) to wait upon Him, (5) to offer worship, (6) to offer salutations to Him, (7) to dedicate one's actions to Him, (8) to cultivate friendship with Him and (9) to offer one's body and belongings to Him.

Hanuman's devotion comes under the seventh category (viz.) the dasya bhakti (i.e.)

devotedness to the Lord with a sense of service. He proudly proclaimed himself to be the servant of Rama in Lanka when he was surrounded by the solders of Ravana in the Ashoka Vana. ದಾಸೋಽಹಂ ಕೋಸಲೇಂದ್ರಸ್ಯ ರಾಮಸ್ಯಾಕ್ಲಿಷ್ಟಕರ್ಮಣಃ | (Valmiki Ramayana. Sundara Kanda - 42-34)

Also his is a solitary example of this type of devotion. This is stated in the following popular verse.

ಶ್ರೀವಿಷ್ಣೋಃ ಶ್ರವಣೇ ಪರೀಕ್ಷಿದಭವದ್ ವೈಯಾಸಿಕಿಃ ಕೀರ್ತನೇ
ಪ್ರಹಾದಃಸ್ತರಣೇ ತದಂಘ್ರಿಭಜನೇ ಲಕ್ಷ್ಮೀಃ ಪೃಥುಃ ಪೂಜನೇ |
ಅಕೃರಸ್ವಭಿವಂದನೇ ಕಪಿಪತಿರ್ದಾಸ್ಯೇಽಥ ಸಖ್ಯೇಽರ್ಜುನಃ
ಸರ್ವಸ್ವಾತ್ಮನಿವೇದನೇ ಬಲಿರಭೂತ ಕೃಷ್ಣಾಪ್ತಿರೇಷಾಂ ಪರಮ್ ||

A devotee practising this type of devotion is inspired with a sense of service to the Lord and feels that the Lord is his master and he is His servant. He does not nourish any kind of ego but surrenders himself, body and soul to the Lord. The master can expect any kind of work from him. In the case of Hanuman, his devotion was so intense that it transcended the boundaries of this particular type and spanned the full extent of types 8 and 9 also: that is, he was considered a friend by Rama and he also surrendered himself totally to Rama. He tried to be in Rama's company as much as possible so that he could enjoy His glories from close quarters. Also since proximity creates affection, by being close to Rama, he could receive Rama's love. He is the one chosen by the Lord to obtain His love as mentioned by the Katha Upanishad that states (2-23) ಯಮೇವೈಷ ವೃಣುತೇ ತೇನ ಲಭ್ಯಃ | He is attained only by the one whom He

chooses. This also brings to our mind the verse in
Varadarajapanchasat by the great poet Shri Vedanta Desika. He says:

ಸೌಶೀಲ್ಯಭಾವಿತಧಿಯಾ ಭವತಾ ಕಥಂಚಿತ್

ಸಂಛಾದಿತಾನಪಿ ಗುಣಾನ್ ವರದ ತ್ವದೀಯಾನ್ |

ಪ್ರತ್ಯಕ್ಷಯಂತ್ಯವಿಕಲಂ ತವ ಸನ್ನಿಹೃಷ್ಣಾಃ

ಪತ್ಯುಸ್ತಿಷ್ಠಾಮಿವ ಪಯೋದವೃತಾನ್ ಮಯೂಖಾನ್ || ೨೭ ||

One peculiarity of the types 4, 7,8 and 9 of devotions is that it involves acceptance by the other party, namely the Lord also. One cannot claim himself to be the Lord's friend or servant unless the Lord also accepts the offer of friendship or service. Did Rama accept Hanuman's services? We find that Rama unhesitatingly acknowledged his services. He told the sage Agastya that but for Hanuman he could not have had the news about Sita languishing in Lanka, win the war with Ravana, regain Sita, Laksmana and others. (Valmiki Ramayana. Uttara Kanda. 35-9 and 10)

ಏತಸ್ಯ ಬಾಹುವೀರ್ಯೇಣ ಲಂಕಾ ಸೀತಾ ಚ ಲಕ್ಷ್ಮಣಃ |

ಪ್ರಾಪ್ತಾ ಮಯಾ ಜಯಶ್ಚೈವ ರಾಜ್ಯಂ ಮಿತ್ರಾಣಿ ಬಾಂಧವಾಃ || ೯ ||

ಹನುಮಾನ್ ಯದಿ ಮೇ ನ ಸ್ಯಾದ್ ವಾನರಾಧಿಪತೇಃ ಸಖಾ |

ಪ್ರಪೃತ್ತಿಮಪಿ ಕೋ ವೇತ್ತುಂ ಜಾನಕ್ಯಾಃ ಶಕ್ತಿಮಾನ್ ಭವೇತ್ || ೧೦ ||

This is evident from the following incident narrated in Uttara Kanda. After Rama's coronation, all those who all those who helped him were given presents and given leave to depart. Rama sends back other friends, including monkeys, bears and ogres. At that time Hanuman said

ಸ್ನೇಹೋ ಮೇ ಪರಮೋ ರಾಜಂಸ್ತ್ವಯಿ ತಿಷ್ಠತು ನಿತ್ಯದಾ |

ಭಕ್ತಿಶ್ಚ ನಿಯತಾ ವೀರ ಭಾವೋ ನಾನ್ಯತ್ರ ಗಚ್ಛತು || ೧೬ ||

ಯಾವ್ಹಾಮಕಥಾ ವೀರ ಚರಿಷ್ಯತಿ ಮಹೀತಲೇ |

ತಾವಚ್ಛರೀರೇ ವತ್ಸಂತು ಪ್ರಾಣಾ ಮಮ ನ ಸಂಶಯಃ || ೧೭ ||

Hanuman pleaded saying may my supreme affection for you stand for ever. May my devotion to you be constant. Let not my love be diverted

to anyone else. May life continue in my body as long as your story remains current on this earth. On hearing this, Rama was moved and said

ಏಕೈಕಸ್ಯೋಪಕಾರಸ್ಯ ಪ್ರಾಣಾನ್ ದಾಸ್ಯಾಮಿ ತೇ ಕಪೇ |
ಶೇಷಸ್ಯೋಹೋಪಕಾರಾಣಾಂ ಭವಾಮ ಋಣಿನೋ ವಯಮ್ || ೨೩ |
ಮದಂಗೆ ಜೀರ್ಣತಾಂ ಯಾತು ಯತ್ ತ್ವಯೋಪಕೃತಂ ಕಪೇ |
ನರಃ ಪ್ರತ್ಯುಪಕಾರಾಣಾಮಾಪತ್ಸ್ವಾಯತಿ ಪಾತ್ರತಾಮ್ || ೨೪ |

In reply Rama said you have done me numerous services. For anyone of them my life is an adequate return. If my life is pledged in return for one of your services then I shall be in debt in respect of others. I shall be indebted to you in a manner that I can never think of repaying you. Let there be no occasion for me to repay your services; for one deserves to be requited for services rendered only when one is in trouble. Can there be a better way of acknowledging the services rendered by Hanuman?

Incidentally the above request by Hanuman whose whole being was imbued with the spirit of service to the Lord shows that such a devotee will not accept any of the many types of liberation. He is content with the thought that Lord to whom services has been offered by him had accepted his services. This was said by Lord Kapila in His advice to His mother Devahuti.

ಸಾಲೋಕ್ಯಸಾರ್ಥಿಸಾಮೀಪ್ಯಸಾರೂಪ್ಯೈಕತ್ಯಮಪ್ಯುತ |
ದೀಯಮಾನಂ ನ ಗೃಹ್ಣಂತಿ ವಿನಾ ಮತ್ಸೇವನಂ ಜನಾಃ || (Shri Bhagavata. 3-30-13).

Hanuman had other endearing qualities too. Sita found in him the following qualities:energy, firmness, renown, dexterity, competence, modesty, prudence and intelligence. Rama had given a beautiful pearl necklace (given to him by the wind-god) to Sita. She, in turn, with the consent of Rama gave it to Hanuman with whom she was very pleased and found the above said qualities in him.

ತೇಜೋ ಧೃತಿಯಶೋ ದಾಕ್ಷ್ಯಂ ಸಾಮರ್ಥ್ಯಂ ವಿನಯೋ ನಯಃ |
ಪೌರುಷಂ ವಿಕ್ರಮೋ ಬುದ್ಧಿಯಸ್ಮಿನ್ನೇತಾನಿ ನಿತ್ಯದಾ ||

(Valmiki Ramayana.Yuddha Kanda.128-82.)

That is why it is said that one who worships Hanuman will inherit these qualities. This is mentioned in this following popular verse.

ಬುದ್ಧಿಬಲಂ ಯಶೋ ಧೈರ್ಯಂ ನಿರ್ಭಯತ್ವಮರೋಗತಾ |
ಅಜಾಡ್ಯಂ ವಾಕ್ಪಟುತ್ವಂ ಚ ಹನುಮತ್ಸ್ಮರಣಾದ್ ಭವೇತ್ ||

Hanuman is renowned for his great strength. In North India he is known as Bajrang Bali. This is a dialectical variation of the word ವಜ್ರಾಂಗ ಬಲೀ (vajranga balee) implying he has a body strong as Indra's Vajrayuda. But he was equally known for his humility because of which he preferred to call himself as the servant of

Rama.(ದಾಸೋಽಽಹಂ ಕೋಶಲೇಂದ್ರಸ್ಯ ರಾಮಸ್ಯ). With the combination of these qualities and gift of supernatural powers got even when he was a child he could easily accomplish great feats like crossing the ocean, bringing the mountain etc.. which no mortal can even think of.

The great poet Kalidasa, known for his similies, describes Hanuman's crossing of the ocean with an apt simile thus.ಮಾರುತಿಃ ಸಾಗರಂ ತೀರ್ಣಃ ಸಂಸಾರಮಿವ ನಿರ್ಮಮಃ | Hanuman crossed the ocean like one having no attachments goes across the ocean of samsara. Hanuman himself talked of his ability to perform superhuman acts to Rama when he said whenever Hanuman takes a pledge fate itself is nullified and death turns into life.ಹನುಮತಿ ಕೃತಪ್ರತಿಜ್ಞಃ ದೈವಮದೈವಂ ಯಮೋಽಪ್ಯರ್ಯಮಃ | (Hanumannataka.XIII-16) This is not an idle boast but the result of his immense faith that with Rama's blessings he could accomplish anything.

It was said earlier that Hanuman was blessed with long life by Rama. So, though he served Rama in the Treta Yuga he continued to live and was present during the Lord's descent as Krishna in the next Dwapara Yuga. He had a meeting with the Pandava prince Bhima. This is mentioned in the Aranya Parva of Mahabharata. Initially Bhima could not make out who the monkey was. But later on when Hanuman disclosed his identity, Bhima was overjoyed and saluted him. He sought

Hanuman's blessings. Hanuman was only too happy to bless him. He said he could not take up arms and fight in the ensuing KurukShetra war: but he would be seated in the banner of Arjuna and discourage his enemies by his loud roars. This is referred to in the Bhagavat Gita (Ch1-20) wherein Arjuna is called ಕಪಿಧ್ವಜಃ -one with the mark of monkey in his flag.

ಅಥ ವ್ಯವಸ್ಥಿತಾಂದೃಷ್ಟಾಂ ಧಾರ್ತರಾಷ್ಟ್ರಾನ್ ಕಪಿಧ್ವಜಃ |

ಪ್ರಪೃತ್ತೇ ಶಸ್ತ್ರಸಂಪಾತೇ ಧನುರುದ್ಯಮ್ಯ ಪಾಂಡವಃ ||

As a result, he had the great fortune to listen to the song celestial - Bhagavat Gita- first hand as it flowed out of the sacred lips of the Lord. The Muktikopanishad says that he had earlier learnt the upanishads from Rama in Ayodhya. According to a popular verse Gita is the milk drawn from the upanishads - the cow. Krishna milked the cow using Arjuna as the calf.

ಸರ್ವೋಪನಿಷದೋ ಗಾವೋ ದೋಗ್ಧಾ ಗೋಪಾಲನಂದನಃ |

ಪಾರ್ಥೋ ವತ್ಸಃ ಸುಧೀರ್ಭೋಕ್ತಾ ದುಗ್ಧಂ ಗೀತಾಮೃತಂ ಮಹತ್ ||

Hanuman, having studied the upanishads at the feet of the Lord already, listened to the teaching of Gita from the Lord (as Krishna) with rapt attention and could understand the purport of Gita without difficulty.

The saint composer Thyagaraja says in his song Gitartamu that the true meaning of Gita was grasped only by Hanuman the savant.

HANUMAN AS GURU. The Ramayana of Valmiki is known as Itihasa or a historical narrative. But, for a devout Hindu, it is not merely a narrative but a book of great spiritual significance. It was the supreme Being who incarnated as Rama to carry out certain specific tasks. This is mentioned in the following popular verse:

ವೇದವೇದ್ಯೇ ಪರೇಪುಂಸಿ ಜಾತೇ ದಶರತಾತ್ಮಜೇ |

ವೇದಃ ಪ್ರಾಚೇದಸಾದಸೀತ್ ಸಾಕ್ಷಾತ್ ರಾಮಾಮಾಯಣಾತ್ಮನಾ ||

When the Supreme Being, who is to be known (only) on the authority of vedas, was born as the son of Dasaratha, the

vedas became Ramayana through (the agency of) the sage Valmiki. This implies that the Ramayana is vedas in the form of the story of Rama. That is why the great book has been rendered in many Indian Languages. Many commentaries have been written on it and will continue to be written in future also. The ardent devotees of Rama have the habit of regularly reading one or more chapters of the text daily. They believe that the holy book has the power to ward off or alleviate the evil effects of past karma. Great acharyas have dived deep into the sacred text and coaxed rare interpretations that are a great treat to chew and digest. They substantiate their interpretations with quotations from vedas, upanishads and works of saints and philosophers. A phrase from a popular verse describes this phenomenon by comparing Ramayana to the ocean.

ಸಮುದ್ರಮಿವ ರತ್ನಾಢ್ಯಮ್ | The ocean is believed to be the repository of precious stones. So it is known as ರತ್ನಾಕರಃ.

A casual vistor to tha sea may take a stroll along the beach and come across some shells cast by the waves. A novice diver will be able to dive to a short depth only and may chance upon one or few diamonds of little value. The more experienced diver can plunge to greater depth, stay for a longer time and find many more valuable diamonds. But the case of an experienced one is very different. He has studied the characteristics of the ocean in his area. He is equipped with special equipments and will be able to go down to greater depths, stay for as long as is required. He can make a thorough search of the dark recesses that could not have been accessed by the lesser divers and gather very rare gems. Similar is the case with Ramayana. It has, just like other spiritual texts the capacity to divulge newer and rare meanings pari passu with one's scholarship, faith and devotion.

No wonder then then a devotee uses Ramayana to aid on the spiritual path.

A guru is a must for one who wants to proceed on the spiritual path.

One has to seek a guru to know the truth about God. Krishna says this in Gita.(4-34).

ತದ್ವಿದ್ಧಿ ಪ್ರಣಿಪಾತೇನ ಪರಿಪ್ರಶ್ನೇನ ಸೇವಯಾ |

ಉಪದೇಕ್ಷ್ಯಂತಿ ತೇ ಜ್ಞಾನಂ ಜ್ಞಾನಿನಸ್ತದರ್ಶಿನಃ ||

The Munadakopanishad also says that one should approach a guru and gain knowledge from him only.

ತದ್ವಿಜ್ಞಾನಾರ್ಥಂ ಸ ಗುರುಮೇವಾಭಿಗಚ್ಛೇತ್

ಸಮಿತ್ಪ್ರಾಣಿಃ ಶ್ರೋತಿಯಂ ಬ್ರಹ್ಮನಿಷ್ಠಮ್ ||(1-2-12).

A discussion on the need for a guru and his qualifications are available in Gurvedashtakam with meaning in this site. As said earlier Rama is the Supreme Being who incarnated as Dasaratha's son. He may be worshipped either in Hisಸಗುಣ aspect; that is as the Lord with attributes or in Hisನಿರ್ಗುಣಮ್ aspect. In the ನಿರ್ಗುಣಮ್ aspect the supreme Being is spoken of in the upanishads as being without form and beyond sense perception.

ಅಶಬ್ದಮಸ್ಪರ್ಶಮರೂಪಮವ್ಯಯಂ ತಥಾರಸಂ ನಿತ್ಯಮಗಂಧವಚ್ಛ ಯತ್ |

ಅನಾದ್ಯನಂತಂ ಮಹತಃ ಪರಂ ಧ್ರುವಂ ನಿಚಾಯ್ಸ ತನ್ಮೃತ್ಯುಮುಖಾತ್

ಪ್ರಮುಚ್ಯತೇ || (Kathopanishad.(1-3-15). Conceiving of such a Being

which is not accessible to one's senses and then worshipping Him is obviously a very difficult job. This is beyond the reach of most people and not an attractive proposition too. In view of this, our scriptures allow us to worship God in a form that appeals to us.

Thus, one may worship the Lord as Rama, Krishna, Ganapathi, Devi etc., in a picture or icon or any other suitable medium. Krishna, in

Gita, says (7-21) that He accepts such a worship done with faith.

ಯೋ ಯೋ ಯಾಂ ಯಾಂ ತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾಽರ್ಚಿತುಮಿಚ್ಛತಿ |

ತಸ್ಯ ತಸ್ಯಾಚಲಾಂ ಶ್ರದ್ಧಾಂ ತಾಮೇವ ವಿದಧಾಮ್ಯಹಮ್ ||

Such devotees who worship the Lord with form also make progress. The Lord endows them with necessary wisdom by which they can reach Him as their own Self.

ತೇಷಾಂ ಸತತಯುಕ್ತಾನಾಂ ಭಜತಾಂ ಪ್ರೀತಿಪೂರ್ವಕಮ್ |

ದದಾಮಿ ಬುದ್ಧಿಯೋಗಂ ತಂ ಯೇನ ಮಾಮುಪಯಾಂತಿ ತೇ || (10-10).

The saint composer Thyagaraja was a great devotee of Rama and worshipped Rama in an icon, but had described Rama in both forms in his songs. The saint Sadasiva Brahmendra had said in one of his songs begining ಖೇಲತಿ ಮಮ ಹೃದಯೇ that Rama is the supreme being whose nature is existence, knowledge and bliss that shines in his heart.

ಶಾಂತಿವಿದೇಹ-ಸುತಸಹಚಾರೀ ದಹರಾಯೋಧ್ಯಾ-ನಗರವಿಹಾರೀ |

ಪರಮಹಂಸಸಾಂರಾಜ್ಯೋದ್ಧಾರೀ ಸತ್ಯಜ್ಞಾನಾನಂದಶರೀರೀ |

He took on a human form for a specific purpose. People use a tame elephant to train a newly captured elephant. In the same way the Lord put on a human form to teach righteous conduct to other men. Shri Bhagavatam says this:(5-19-5) that is - the descent of the Lord in a human form is to teach mankind the ways of the great and not merely to exterminate the demon race. ಮರ್ತ್ಯಾವತಾರಸ್ವಿಹ ಮರ್ತ್ಯಶಿಕ್ಷಣಂ ರಕ್ಷೋವಧಾಯೈವ ನ ಕೇವಲಂ ವಿಭೋಃ | Rama set an example to all by strict adherence to the scriptural injunctions. Hanuman had known Rama and served him devoutly. As a result he had received Rama's blessings in abundance. He also has all the qualifications prescribed for a guru in our scriptures.

According to one interpretation of Ramayana, Sita represents the individual soul or Jivatma. It is living happily with Rama who represents the supreme being or paramatma. Unfortunately, in a moment of weakness, its attention is diverted from the paramatma, who represents bliss, towards the worldly attractions outside. That these external attractions are illusory and not real is shown by the golden deer. There is no such thing as a golden deer. The moment the jivatma's attention is diverted and is separated from the Lord, it falls a prey to the senses, as denoted by the ten headed Ravana. The sense organs are ten. As the jivatma is held a prisoner in the control of the sense organs, it repents its folly and pines for reunion with the Lord. As the longing becomes intense with the passage of time, the kindly Lord, who is never away from the jivatma,

senses the desperate situation. He sends a guru (represented by Hanuman) to meet the jiva. The guru offers consolation. He gives the news about the Lord, instils the hope that the day of deliverance is not far away and so there is no need for despair. The overly perturbed jiva, thus gets encouragement, continues its prayers and looks forward to redemption. Sure enough, the Lord comes and redeems the jiva who once again joins Him. This is the story behind Ramayana. Sage Narada includes Hanuman's name along with the names of renowned sages like Sanatkumara, Vyasa and Sukadeva as great teachers of devotion in his aphorisms on bhakti.(No:83 of Narada Bhakti Sutra.) Even in worldly matters we find that when we want to approach a highly placed dignitary, like a minister, for a favour we have to observe the required protocol and go through the proper channel. The proper channel for approaching the Lord is via devotees. The Lord appeared as Kapila to teach His mother Devahuti the way to liberation. During the course of the teaching Kapila says more than once that He is the Lord Himself. But nevertheless, He advises her to have recourse to saints who have great devotion to Him. He Himself did not directly grant her salvation. Similarly we find in Bhagavatam that the Lord appeared as Rishabadeva and ruled the earth for a long time. He decided to renounce and hand over the rule to His son. Before departure He called His sons and advised them that the human birth is very valuable and is not meant to be frittered away in pursuit of petty sense pleasures that are enjoyed even by lowly animals. Instead life should be used to work for attaining the greatest good, that is liberation from the cycle of birth and death. To do this one has to seek the help of sadhus. As in the case of Kapila, He also hints that He is the Lord Himself, but advises His sons to come through the proper channel. Thus it is most proper that one resorts to Hanuman for getting Rama's grace as is being done in the following verses. Incidentally, we are told in the Mundakopaniṣad (3-2-10) that one can get mundane prosperity by

approaching and worshipping a realised person.

ಆತ್ಮಜ್ಞಂ ಅರ್ಚಯೇತ್ ಭೂತಿಕಾಮಃ | It is not wrong to ask for wealth from Him as one requires money for having a comfortable life. And money is definitely required for leading a religious life by performing the religious rites as ordained by the scriptures. In Gita, Krishna says that he considers the one who prays to Him for prosperity as His devotee. He welcomes such a devotee also and fulfils his desires.

Let us move on to the stotram proper. Rough translations of the verses are given.

ನಮೋಽಸ್ತು ತೇ ಹನುಮತೇ ದಯಾವತೇ ಮನೋಗತೇ
ಸುವರ್ಣಪರ್ವತಾಕೃತೇ ನಭಸ್ವತಃ ಸುತಾಯ ತೇ |
ನ ಚಾಂಜನೇಯ ತೇ ಸಮೋ ಜಗತ್ತ್ರಯೇ ಮಹಾಮತೇ
ಪರಾಕ್ರಮೇ ವಚಃಕ್ರಮೇ ಸಮಸ್ತಸಿದ್ಧಿಸಂಕ್ರಮೇ || ೧ ||

Salutations to you, merciful Hanuman, son of wind god! You are fast like mind and shining like mount Meru. You have no equal in all the worlds in valour or the art of speaking or acquisition of supernatural powers. You possess immense wisdom. (ನಭಸ್ವತ್ = the wind). ಮತಿಃ is synonymous with ಬುದ್ಧಿಃ and means intellect. So ಮಹಾಮತಿಃ is same as ಮಹಾಬುದ್ಧಿಃ | Shri Sankaracharya defines ಮಹಾಬುದ್ಧಿಃ occurring as one of the names (No.173) of Lord Vishnu in Vishnusahasranama to mean ಬುದ್ಧಿಮತಾಮಪಿ ಬುದ್ಧಿಮತ್ತಾತ್ ಮಹಾಬುದ್ಧಿಃ best amongst jnanis or realised persons. We may, without hesitation, accept this meaning and say that Hanuman is a great jnani and so most suited to be taken as a guru.

ರವಿಂ ಗ್ರಸಿಷ್ಟುರುತ್ಪತನ್ ಫಲೇಚ್ಛಯಾ ಶಿಶುರ್ಭವಾನ್
ರವೇರ್ಗೃಹೀತವಾನಹೋ ಸಮಸ್ತವೇದಶಾಸ್ತ್ರಮ್ |
ಭವನ್ಮನೋಜ್ಞಭಾಷಣಂ ಬಭೂವ ಕರ್ಣಭೂಷಣಂ
ರಘೂತ್ತಮಸ್ಯ ಮಾನಸಾಂಬುಜಸ್ಯ ಪೂರ್ಣತೋಷಣಮ್ || ೨ ||

When you were a child, you once wanted to eat a fruit. You saw the

sun and (taking him to be a fruit) you jumped towards it and were about to seize it. What a wonder! from the same sun you learnt all the vedas and scriptures. Your endearing way of talking became an ornament to the ears of Rama, the best of Raghus and immensely delighted his heart.

ಧರಾತ್ಮಜಾಪತಿಂ ಭವಾನ್ ವಿಭಾವಯನ್ ಜಗತ್ಪತಿಂ
ಜಗಾಮ ರಾಮದಾಸತಾಂ ಸಮಸ್ತಲೋಕವಿಶ್ರುತಾಮ್ |
ವಿಲಂಘ್ಯ ವಾರಿಧಿಂ ಜವಾತ್ ವಿಲೋಕ್ಯ ದೀನಜಾನಕೀಂ
ದಶಾನನಸ್ಯ ಮಾನಸಂ ದದಾಹ ಲಂಕಯಾ ಸಮಮ್ || ೩ ||

You could find out that Rama was none other than the Lord of the universe Himself. You became renowned as Rama's servant. You jumped across the ocean quickly, met the hapless Janaki. You burnt Lanka along with heart of Ravana.

ವಿಲೋಕ್ಯ ಮಾತರಂ ಕೃಶಾಂ ದಶಾನನಸ್ಯ ತದ್ವನೇ
ಭವಾನಭಾಷತ ಪ್ರಿಯಂ ಮನೋಹರಂ ಚ ಸಂಸ್ಕೃತಮ್ |
ಸಮಸ್ತದುಷ್ಟರಕ್ಷಸಾಂ ವಿನಾಶಕಾಲಸೂಚನಂ
ಚಕಾರ ರಾವಣಾಗ್ರತಃ ನಯೇನ ವಾ ಭಯೇನ ವಾ || ೪ ||

You met the Mother Sita in the (Ashoka) garden of Ravana. You talked to her in a pleasing manner in beautiful Sanskrit. You also met Ravana and indicated to him, through gentle persuasion and also by serious threat, that the time of the destruction of his entire retinue is not far away.

Note. When Hanuman Sita in the garden of Ravana (Ashoka) she was surrounded by Ravana's servants. He was waiting for a suitable opportunity to talk to her. At that time he was deliberating how to talk to her and in what language. He felt that if he talked in chaste Sanskrit spoken by learned brahmins she may imagine that Hanuman was only Ravana in disguise and may be frightened. So he decided to talk to her in the colloquial Sanskrit as used by the common people.

ವಾಚಂ ಚೋದಾಹರಿಷ್ಯಾಮಿ ಮಾನುಷೀಮಿಹ ಸಂಸ್ಕೃತಾಮ್ |
ಯದಿ ವಾಚಂ ಪ್ರದಾಸ್ಯಾಮಿ ದ್ವಿಜಾತಿರಿವ ಸಂಸ್ಕೃತಾಮ್ |

ರಾವಣಂ ಮನ್ಯಮಾನಾ ಮಾಂ ಸೀತಾ ಭೀತಾ ಭವಿಷ್ಯತಿ ||

(Sundara kanda. 30-17 and 18). This is referred to here.

ಮಹಾಬಲೋ ಮಹಾಚಲಂ ಸಮುಹ್ಯ ಚೌಷಧಿಪ್ರಭಂ
ಭವಾನ್ ರರಕ್ಷ ಲಕ್ಷ್ಮಣಂ ಭಯಾವಹೇ ಮಹಾವಹೇ |
ಮಹೋಪಕಾರಿಣಂ ತದಾ ಭವಂತಮಾತ್ಮಬಾಂಧವಂ
ಸಮಸ್ತಲೋಕಬಾಂಧವೋಽಪ್ಯಮನ್ಯತ ಸ್ವಯಂ ವಿಭುಃ || ೫ ||

You possessed immense strength. You carried the huge mountain that was shining brightly with medicinal plants and revived LakShmana (who fell down unconscious) in the fearful battle. The Lord Rama, though He is the intimate relative of all beings, considered you, who thus rendered an invaluable help, a close relative.

ಭವಾಂಶ್ಚ ಯತ್ರ ಯತ್ರ ತತ್ ಶೃಣೋತಿ ರಾಮಕೀರ್ತನಂ
ಕರೋತಿ ತತ್ರ ತತ್ರ ಭೋಃ ಸಭಾಷ್ವಮಸ್ತಕಾಂಜಲಿಮ್ |
ಪ್ರದೇಹಿ ಮೇಽಂಜನಾಸುತ ತ್ವದೀಯಭಕ್ತಿವ್ಯಭವಂ
ವಿದೇಹಿ ಮೇ ನಿರಂಜನಂ ಚ ರಾಮದಾಸದಾಸತಾಮ್ || ೬ ||

Oh Anjaneya, wherever you hear the glories of Rama being sung, you are present there with tears flowing from your eyes and hands raised over your head in salute. Please grant me the grandeur of your devotion and the untainted status of being servant to you - the servant of Rama.

Note. It was said earlier that Hanuman's devotion was pure and unalloyed. The devotee prays for such a sincere devotion here: because very often people pray to God for getting relief from some suffering or for gain. In such cases one uses God as a means to attain some material gain. This is an inferior type of devotion. Also, please note the prayer here is for being a servant of servant of God. In Bhagavatam, Krishna said to His devotee Uddhava that He follows a sincere devotee. Thus by following such a devotee one is sure to find Him. This is like saying that by locating a calf one finds the cow which is inextricably tied by bonds of love to the calf. The devotee Kulashekara prays for similar boon from Krishna in

Mukundamala. He wants the Lord to grant him the status of the servant of the servant of the servant of the servant of the servant of the Lord.

ಮಜ್ಜನ್ಮನಃ ಫಲಮಿದಂ ಮಧುಕೈಟಭಾರೇ! ಮತ್ಪಾರ್ಥನೀಯಮದನುಗ್ರಹ ಏಷ Eವ |
ತ್ವತ್ಪೂತ್ಯಭ್ಯುತ್ಯ-ಪರಿಚಾರಕ-ಭ್ಯುತ್ಯಭ್ಯುತ್ಯಭ್ಯುತ್ಯಸ್ಯ ಭ್ಯುತ್ಯ ಇತಿ ಮಾಂ ಸ್ಮರ ಲೋಕನಾಥ! ||

One commentator had given an interesting explanation for Kulasekhara wishing to be a devotee's devotee than just being a devotee. He says that any one who is heriditarily rich is entitled to greater honour than one who suddenly finds himself rich due to a windfall. In the same way devotion secured by inheritance and that had percolated down several layers of devotees is refined and has got an unique flavour not to be seen in the devotion obtained by one's own effort.

ಅಗಣ್ಯಪುಣ್ಯವಾನ್ ಭವಾನ್ ಅನನ್ಯಧನ್ಯಜೀವನಃ
ವಿಮುಚ್ಯ ಮೌಕ್ತಿಕಸೃಜಂ ದದೌ ಧರಾತ್ಮಜಾ ಮುದಾ |
ಭವಂತಮಾಲಿಲಿಂಗ ಯದ್ ರಘೂತ್ತಮಃ ಸ್ವಯಂ ವದನ್
ಇದಂ ಹಿ ಮೇ ಹನುಮತಃ ಪ್ರದೇಯಸರ್ವಮಿತ್ಯಹೋ || ೭ ||

You are of inconceivable merit and greatly blessed unlike any one else. Sita herself took out her pearl necklace from her neck and gave it to you. Also Rama Himself embraced you exclaiming " This is the only thing I can give to Hanuman."

ಧರಾ = earth. So, ಧರಾತ್ಮಜಾ = daughter.of earth, meaning Sita.

ವಿದೇಹರಾಜನಂದಿನೀಮನೋಹರೇ ವರೇ ಪರೇ
ವಿದೇಹಮುಕ್ತಿದಾಯಕೇ ವಿಧೇಹಿ ಮೇ ಮನೋ ಹರೇ |
ಕ್ಷಣಂ ಕ್ಷಣಂ ನಿರೀಕ್ಷಣಂ ಭವೇದ್ ಯಥಾ ಮಯಿ ಪ್ರಭೋಃ
ತಥಾ ನಿವೇದಯಸ್ವ ಮದ್ವಶಾಂ ದಶಾನನಾಂತಕೇ || ೮ ||

O Hanuma! please place my mind on Shri Rama, the beloved consort of Sita. He confers liberation after the fall of the body. Please bring my plight to His notice so that He may cast His glances at me very often.

Note. What happens when one is caught in the range of His glance? One of His names (No:393 in Vishnusahasranama)

is ಶುಭೇಕ್ಷಣಃ | one with auspicious looks. Shri Sankaracharya in his commentary explains the significance of the name as follows.

ಈಕ್ಷಣಂ ದರ್ಶನಂ ಯಸ್ಯ ಶುಭಂ ಶುಭಕರಂ,
ಮುಮುಕ್ಷುಣಾಂ ಮೋಕ್ಷದಂ, ಭೋಗಾರ್ಥಿನಾಂ ಭೋಗದಂ,
ಸರ್ವಸಂದೇಹವಿಚ್ಛೇದಕಾರಣಂ, ಪಾಪಿನಾಂ
ಪಾವನಂ, ಹೃದಗ್ರಂದೇವೀಚ್ಛೇದಕರಂ, ಸರ್ವಕರ್ಮಾಣಾಂ ಕ್ಷಪಣಂ,
ಅವಿದ್ಯಾಶ್ಚ ನಿವರ್ತಕಂ ಸ ಶುಭೇಕ್ಷಣಃ | “ಭಿದ್ಯತೇ
ಹೃದಯಗ್ರಂತಿಃ” ಇತ್ಯಾದಿ ಶ್ರುತೇಃ || His auspicious looks grants
liberation (mokSha) to those who seek liberation, grants pleasures to
those who seek pleasures, destroys the sins of the sinners, removes
all doubts, removes the knot of ignorance that ties up the mind and
destroys all remnants of karma and also ignorance. What more can one
desire from Him? A similar idea is expressed in a highly poetic form
by the well known acharya Shri Vedanta Desika in his Shreestuti. This
poem is in praise of Shree (LakShmi) Devi.

ಆರ್ತತ್ರಾಣವೃತ್ತಿಭಿರಮೃತಾಸಾರ ನೀಲಾಂಬುವಾಹೈಃ
ಅಂಭೋಜಾನಾಮುಷಸಿ ಮಿಷತಾಮಂತರಂಗೈರಪಾಂಗೈಃ |
ಯಸ್ಯಾಂ ಯಸ್ಯಾಂ ದಿಶಿ ವಿಹರತೇ ದೇವಿ ದೃಷ್ಟಿಸ್ತದೀಯಾ
ತಸ್ಯಾಂ ತಸ್ಯಾಂ ಅಹಮಹಮಿಕಾಂ ತನ್ವತೇ ಸಂಪದೋಘಾಃ || ೧೫ ||

The poet says that Her eyes are like freshly blown lotuses. They are verily the dark clouds that pour rains of nectar that yield mokSha or immortality. In whichever direction Her glances travel, to the end of that direction, all good things are showered. In fact there seems to be a competition amongst the good things to flood the devotee with prosperity and relieve him of his material wants.

ಇದಂ ಚ ಪಂಚಚಾಮರಂ ಗೃಹಾಣ ದಾಸಕಲ್ಪಿತಂ
ಸಮೀರಣಾತ್ಮಸಂಭವ ಪ್ರಮೋದಮಾನಚೇತಸಾ |
ರಿಪೂನ್ ಷಡಾಂತರಾನ್ ವಿನಾಶಯಾಶು ದುರ್ದಮಾನ್
ಪುನರ್ಭವಾಖ್ಯಕರ್ದಮಾತ್ ವಿಮುಚ್ಯ ಪಾಹಿ ಪಾಹಿ ಮಾಮ್ || ೯ ||

O Hanuman! please deign to accept this hymn composed by your servant with pleasure. Please destroy the six (internal) enemies that are

hard to be won over by me. Please extricate me from the mire known as rebirth. Please save me, save me!

Note. ಷಡ್ = six. ಅಂತರಾನ್ = internal. ರಿಪೊನ್ = enemies.

The six internal enemies are mentioned in our scriptures are: ಕಾಮಃ ಕ್ರೋಧಸ್ತಧಾ ಲೋಭೋ ಮದಮೋಹೌ ಚ ಮತ್ಸರಃ | These are said to be internal because they perturb the mind and are thus form obstacles one faces in his spiritual path. They are difficult to conquer.

Krishna warns Arjuna to be careful and avoid falling a prey to them.

For example He said


ತ್ರಿವಿಧಂ ನರಕಸ್ಯೇದಂ ದ್ವರಂ ನಾಶನಮಾತ್ಮನಃ |


ಕಾಮಃ ಕ್ರೋಧಸ್ತಧಾ ಲೋಭಸ್ತಸ್ಮಾದೇತತ್ತ್ರಯಂ ತ್ಯಜೇತ್ ||

Here He calls lust, anger and greed as the three gateways to hell. ಮದಃ pride, arrogance. ಮೋಹಃ = delusion, confusion.

ಮಾತ್ಸರ್ಯಮ್ = envy, jealousy.

Encoded, proofread, and translation by N. Balasubramanian

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shrI hanumat pancha chAmaram
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