
shrI hanumat pancha chAmaram

ஸ்ரீஹனுமத்பஞ்சசாமரம்

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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.

கிம்புருஷே வர்ஷே ப⁴க³வந்தமாதி³புருஷம்

லக்ஷ்மணக்³ரஜம் ஸீதாபி⁴ராமம் ராமம் தச்சரணஸம்நிகர்ஷாபி⁴ரத:

பரமபாக்³வதோ- ஹ்ருமாந் ஸஹ கிம்புருகை:

அவிரதபு⁴க்திருபாஸதே | ஆர்ஷ்டிக்ஷேணேந ஸஹ க³ந்த³ர்வைரநுக்³யமாநம்
பரமகல்யாணீம் ப⁴ர்நு⁴ப⁴க³வத்கதா²ம் ஸமுபஸ்ரு⁴ணேதி ஸ்வயம் சேத³ம் கா³யதி

|| (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

ஓ ப⁴விஷ்யக்²சதுராநநாய நம: |. 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:நமோ தூ³தாய ச ப்ரஹிதாய ச | 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 (வ்யஷ்டி) prana but the total (ஸமஷ்டி) 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 (ஸர்வஜ்ஞ:). 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)

க்ரு²தம் ஹ்ருமதா கார்யம் ஸுமஹத்³ பு⁴வி து³ர்லப⁴ம் |
மநஸா⁵பி யத³ந்யேந ந ஸக்யம் த⁴ரணீதலே ||

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

as ஹ்ரு ஸப்³தோ³ ஜ்ஞாநவாசி ஹ்ருமாந் மதிஸப்³தி³த: | (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).

நாந்ரு³க்³வேத³விநீ³தஸ்ய நாயஜூர்வேத³தா⁴ரிண: |

நாஸாமவேத³விது³ஷ: ஸக்யமேவம் விபா⁴ஷிதும் || 28 |

நூநம் வ்யாகரணம் க்ரு³த்ஸநமநேந ப³ஹுதா⁴ ஸ்ருதம் |

ப³ஹு வ்யாஹரதானேந ந கிஞ்சித³பஸப்³தி³தம் || 29 |

ந முகே² நேத்ரயோஸ்சாபி லலாடே ச ப்⁴ருவோ: ததா² |

அந்யேஷ்வபி ச ஸர்வேஷு தோ³ஷ: ஸம்விதி³த: க்வசித் || 30 |

அவிஸ்தரமஸந்தி³க்³த⁴மவிலம்பி³தமவ்யயம் |

உர:ஸ்த²ம் கண்ட²க³ம் வாக்யம் வர்ததே மத்⁴யமஸ்வரம் || 31 |

ஸம்ஸ்காரமஸம்பந்நாமத்³ப⁴தாமவிலம்பி³தாம் ।

உச்சாரயதி கல்யாணீம் வாசம் ஹ்ரு³த³யகர்ஷிணீம் ॥ 32 ।

அநயா சித்ரயா வாசா த்ரிஸ்தா²நவ்யஞ்ஜநஸ்த²யா ।

கல்ய நாராத்⁴யதே சித்தமுத்³யதாஸேரரேரபி ॥ 33 ।

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 வா³க்³மீ or eloquent

and: வே³த³வே³தா³ந³த த²த²வ²ஜ்ஞ: knows the truth of the vedas and the

six sciences (grammar etc.) auxiliary to them and

ஸ²ர்²வ²ஸா²ஸ்த்²ரார்த²த²த²வ²ஜ்ஞ: ஸ்²ம்²ரு²தி²மா²ந் ப்²ர²தி²மா²ந²வா²ந்: 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:

ஸர்வாஸு வித்³யாஸு தபோவிதா⁴நே ப்ரஸ்பர்த⁴தே⁵யம் ஹி கு³ரும் ஸுராணம் |
ஸோ⁵யம் நவவ்யாகரணர்த²வேத்தா ப்³ரஹ்மா ப⁴விஷயத்யபி தே ப்ரஸாதா³த் ||

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).

அதிலக்ஷண-ஸம்பந்நம் மாதூ⁴ர்யகு³ண-பூ⁴ஷணம் |

பு³த்³யா-ஹ்யஷ்டாங்க³யா யுக்தம் த்வமேவார்ஹஸி பா⁴ஷிதும் ||

"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.

ஸுஸ்ருஷா ஸ்ரவணம் சைவ க்³ரஹணம் தா⁴ரணம் ததா² |

ஊஹோ⁵போஹோ⁵ர்த²விஜ்ஞாநம் தத்த்வஜ்ஞாநம் ச தீ⁴கு³ண: ||

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)

ஏவம் விதோ⁴ யஸ்ய தூ³தோ ந ப⁴வேத் பார்தி²வஸ்ய து |

ஸித்³யந்தி ஹி கத²ம் தஸ்ய கார்யாணம் க³தயோ⁵நக⁴ || 34 |

ஏவங்கு³ணக³ணயுக்தா யஸ்ய ஸ்யு: கார்யஸாத⁴கா: |

தஸ்ய ஸித்³யந்தி ஸர்வேர்தா² தூ³தவாக்யப்ரசோதி³தா: || 35 |

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:

தூ³தம் சைவ ப்ரகுர்வீத ஸர்வஸாஸ்த்ரவிஸாரத³ம் |
 இங்கி³தா³காரசேஷ்டஜ்ஞம் ஸாசிம் த³க்ஷம் குலோத்³க³தம் ||
 அநுரக்த: ஸாசிந்த³க்ஷ: ஸ்ம்ரு³திமாந்தே³ஸகாலவித் |
 வபுஷ்மாந்வீத⁴ர்வாக்³மீ தூ³தோ ராஜ்ஞ: ப்ரஸஸ்யதே ||

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. Pahlada 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.

ஸ்ரவணம் கீர்தநம் விஷ்ணோ: ஸ்மரணம் பா³த³ஸேவநம் |
 அர்சநம் வந்த³நம் தா³ஸ்யம் ஸக்²யம் ஆத்மநிவேத³நம் ||
 இதி பும்ஸார்பிதா விஷ்ணௌ ப⁴க்திஸ்சேந்நவலக்ஷணா |
 க்ரியதே ப⁴க³வத்யத்³தா⁴ தந்மந்யே³த⁴தமுத்தமம் ||

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

The nine types of devotion that Pahlada 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. தா³ஸோஹம் கோஸலேந்த³ரஸ்ய ராமஸ்யாக்விஷ்டகர்மண: | (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.

ஸ்ரீவிஷ்ணோ: ஸ்ரவணே பரீக்ஷித³ப⁴வத்³ வையாஸிகி: கீர்தநே
ப்ரஹ்லாத: ³ஸ்மரணே தத³ங்க⁴ரிப⁴ஜநே லக்ஷமீ: ப்ரு²து: ²பூஜநே |
அக்ரூரஸ்த்வபி⁴வந்த³நே கபிபதி³ர்தா³ஸ்யே²ஸக்²யே²ஸ்ரீஜூந:
ஸர்வஸ்வாத்மநிவேத³நே ப³விரபூ⁴த் க்ரு²ஷ்ணு²ப்திரேஷாம் பரம் ||

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) யமேவைஷ
வ்ரு²ணு²தே தேந லப்⁴ய: | 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:

ஸௌஸீ¹யபா⁴விததி⁴யா ப⁴வதா கத²ஞ்சித்
ஸஞ்சா²தி³தாநபி கு³ணந் வரத³ த்வதீ³யாந் |
ப்ரத்யக்ஷயந்த்யவிகலம் தவ ஸந்நிக்கு¹ஷ்டா:

பத்யுஸ்த்விஷாமிவ பயோத³வ்ரு¹தாந் மயூகா²ந் || 27 ||

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)

ஏதஸ்ய பா³ஹுவீர்யேண லங்கா ஸீதா ச லக்ஷ்மண: |
ப்ராப்தா மயா ஜயஸ்சைவ ராஜ்யம் மித்ராணி பா³ந்த⁴வா: || 9 ||

ஹ்ருமாந் யதி³ மே ந ஸ்யாத்³ வாந்ராதி⁴பதே: ஸகா² |
ப்ரவ்ரு¹த்திமபி கோ வேத்தும் ஜாநக்யா: ஸக்திமாந் ப⁴வேத் || 10 ||

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

ஸ்நேஹோ மே பரமோ ராஜம்ஸ்த்வயி திஷ்ட²து நித்யதா³ |
ப⁴க்திஸ்ச நியதா வீர பா⁴வோ நாந்யத்ர க³ச்ச²து || 16 ||

யாவத்³ராமகதா² வீர சரிஷ்யதி மஹீதலே |
தாவச்ச²ரீரே வத்ஸந்து ப்ராணா மம ந ஸம்ஸய: || 17 ||

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

ஏகைகஸ்யோபகாரஸ்ய ப்ராணாந் தா³ஸ்யாமி தே கபே |
 ஸேஷஸ்யேஹோபகாராணம் ப⁴வாம ரு³ணிநோ வயம் || 23 |
 மத³ங்கே³ ஜீர்ணதாம் யாது யத் த்வயோபக்ரு³தம் கபே |
 நர: ப்ரத்யுபகாரா³ணமாபத்ஸ்வாயதி பா³த்ரதாம் || 24 |

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 requitted 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.

ஸாலோக்யஸார்ஷ்டிஸாமீப்யஸா³ருப்யைகத்யமப்யுத |
 தீ³யமாநம் ந க்³ரு³ஹ்ணந்தி விநா மத்ஸேவநம் ஜநா: || (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.

தேஜோ த்⁴ரு³திர்யஸோ தா³க்ஷயம் ஸாமர்த்யம் விநயோ நய: |
 பௌருஷம் விக்ரமோ பு³த்³தி⁴ர்யஸ்மிந்நேதாநி நித்யதா³ ||

(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.

பு³த்³தி⁴ர்ப³லம் யஸோ தை⁴ர்யம் நி⁴ர்ப⁴யத்வமரோக³தா |
அஜா³ட³யம் வா³க³ப³டு³த்வம் ச ஹ்ருமத்ஸ்மர³ண³த்³ ப⁴வேத் ||

Hanuman is renowned for his great strength. In North India he is known as Bajrang Bali. This is a dialectical variation of the word வஜ்ராங்க³ ப³லீ (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.(தா³ஸோஹம் கோஸலேந்த³ரஸ்ய ராமஸ்ய). 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.மாருதி: ஸாக³ரம்

தீர்ண: ஸம்ஸாரமிவ நிர்மம: | 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.ஹ்ருமதி க்ரு³த்³ப்³ரதிஜ:ஃ³ஞ³ தை³வமதை³வம் யமோ³ப³யர்யம: | (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 கபித்⁴வஜ: -one with the mark of monkey in his flag.

அத² வ்யவஸ்தி²தாந்த³ரு'ஷ்ட்வா தா⁴ர்தராஷ்ட்ரந் கபித்⁴வஜ: ।

ப்ரவ்ரு²த்தே ஸஸ்த்ரஸம்பாதே த⁴நுருத்³யம்ய பாண்ட³வ: ॥

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.

ஸர்வோபநிஷதோ³ கா³வோ தோ³க்³தா⁴ கோ³பாலநந்த³ந: ।

பார்தோ² வத்ஸ: ஸுதீ⁴ர்போ⁴க்தா து³க்³த⁴ம் கீ³தாம்ரு²தம் மஹத் ॥

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:

வே³வே³யே பரேபும்ஸி ஜாதே த³ஸரதாத்மஜே ।

வே³:³ ப்ராசே³ஸாத³ஸீத் ஸாக்ஷாத் ராமாமாயனா³த்மநா ॥

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.

ஸமுத்³ரமிவ ரத்நாட்⁴யம் | The ocean is believed to be the repository of precious stones. So it is known as ரத்நாகர:.

A casual visitor to the 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).

தத்³வித்³தி⁴ ப்ரணிபாதேந பரிப்ரஸ்நேந ஸேவயா |

உபதே³க்ஷயந்தி தே ஜ்ஞாநம் ஜ்ஞாநிநஸ்தத்வத்³ர்ஸிந: ||

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

தத்³விஜ்ஞாநார்த்²ம் ஸ கு³ருமேவாபி⁴க்³ச்சே²த்

ஸமித்பாணி: ஸ்ரோதியம் ப்³ரஹ்மநிஷ்ட²ம் || (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 Hisஸுகு³ண aspect; that is as the Lord with attributes or in Hisநிர்கு³ணம் aspect. In the நிர்கு³ணம் aspect the supreme Being is spoken of in the upanishads as being without form and beyond sense perception.

அஸப்த³ம்ஸ்பர்ஸமரூபமவ்யயம் ததா²ரஸம் நித்யமக்³ந்த⁴வச்ச யத் |

அநாத்³யநந்தம் மஹத: பரம் த்⁴ருவம் நிசாய்ய தந்ம்ரு³த்யமுக்²த்
ப்ரமுச்யதே || (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.

யோ யோ யாம் யாம் தநும் ப⁴க்த: ஸ்ரத்³த⁴யா⁵ர்³சிதுமிச்ச²தி |

தஸ்ய தஸ்யாசலாம் ஸ்ரத்³த⁴ம் தாமேவ வித்³த⁴ம்யஹம் ||

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.

தேஷாம் ஸததயுக்தாநாம் ப⁴ஜதாம் ப்ரீதிபூர்வகம் |

த³தா³மி பு³த்³தி⁴யோக்³ம் தம் யேந மாமுபயாந்தி தே || (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 கௌலதி மம ஹ்ருத்யே that Rama is the supreme being whose nature is existence, knowledge and bliss that shines in his heart.

ஸாந்திவிதேஹ-ஸுதஸஹசாரீ தஹ்ராயோத்யா-நகரவிஹாரீ |

பரமஹம்ஸஸாம்ராஜ்யோத்தாரீ ஸத்யஜ்ஞாநாநந்தஸாரீ |

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.மர்த்யாவதாரஸ்த்விஹ மர்த்யஸிக்ஷணம்

ரக்ஷாவதாயைவ ந கௌலம் விபோ:4 | 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.

ஆத்மஜ்ஞம் அர்சயேத் பூ⁴திகாம: | 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.

நமோ⁵ஸ்து தே ஹ்ருமதே த³யாவதே மநோக³தே
 ஸுவர்ணபர்வதாக்கு²தே நப⁴ஸ்ஸ்வத: ஸுதாய தே |
 ந சாஞ்ஜநேய தே ஸமோ ஜக³த்த்ரயே மஹாமதே
 பராக்ரமே வச:க்ரமே ஸமஸ்தவித்³தி⁴ஸங்க்ரமே || 1 ||

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. (நப⁴ஸ்வத் = the wind). மதி: is synonymous with பு³த்³தி:⁴ and means intellect. So மஹாமதி: is same as மஹாபு³த்³தி:⁴ | Shri Sankaracharya defines மஹாபு³த்³தி:⁴ occurring as one of the names (No.173) of Lord Vishnu in Vishnusahasranama to mean பு³த்³தி:⁴மதாமபி பு³த்³தி:⁴மத்த்வாத் மஹாபு³த்³தி:⁴ 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.

ரவிம் க்³ரஸிஷ்ணுருத்பதந் ப²லேச்ச²யா ஸிஸூர்⁴வாந்
 ரவேர்க்³ரு¹ஹீதவாநஹோ ஸமஸ்தவேத³ஸாஸ்த்ரகம் |
 ப⁴வந்மநோஜ்ஞபா⁴ஷணம் ப³பூ⁴வ கர்ணபூ⁴ஷணம்
 ரகூ⁴த்தமஸ்ய மாநஸாம்பு³ஜஸ்ய பூர்ணதோஷணம் || 2 ||

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.

த⁴ராத்தமஜாபதிம் ப⁴வாந் விபா⁴வயந் ஜக³த்பதிம்
ஜகா³ம் ராமதா³ஸ்தாம் ஸமஸ்தலோகவிஸ்ருதாம் |
விலங்க்ய வாரிதி⁴ம் ஜவாத் விலோக்ய தீ³நஜாநகீம்
த³ஸாநநஸ்ய மாநஸம் த³தா³ஹ லங்கயா ஸமம் || 3 ||

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.

விலோக்ய மாதரம் க்ரு³ஸாம் த³ஸாநநஸ்ய தத³வநே
ப⁴வாநபா⁴ஷத ப்ரியம் மநோஹரம் ச ஸம்ஸ்க்ரு³தம் |
ஸமஸ்தது³ஷ்டரக்ஷஸாம் விநாஸகாலஸூசநம்
சகார ராவணாக்³ரத: நயேந வா ப⁴யேந வா || 4 ||

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.

வாசம் சோதா³ஹரிஷ்யாமி மாநுஷீமிஹ ஸம்ஸ்க்ரு³தாம் |
யதி³ வாசம் ப்ரதா³ஸ்யாமி த்³விஜாதிரிவ ஸம்ஸ்க்ரு³தாம் |

ராவணம் மந்யமாநா மாம் ஸீதா பீ⁴தா ப⁴விஷ்யதி ||

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

மஹாப³லோ மஹாசலம் ஸமுஹ்ய செளஷதி⁴ப்ரப⁴ம்

ப⁴வாந் ரரக்ஷ லக்ஷமணம் ப⁴யாவஹே மஹாவஹே |

மஹோபகாரிணம் ததா³ ப⁴வந்தமாத்மபா³ந்த⁴வம்

ஸமஸ்தலோகபா³ந்த⁴வோ⁵ப்யமந்யத ஸ்வயம் விபு:⁴ || 5 ||

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.

ப⁴வாம்ஸ்ச யத்ர யத்ர தத் ஸ்ரு⁴ணேதி ராமகீர்தநம்

கரோதி தத்ர தத்ர போ:⁴ ஸபா⁴ஷ்பமஸ்தகாஞ்ஜலிம் |

ப்ரதே³ஹி மே⁵ஞ்ஜநாஸுத த்வதீ³யப⁴க்திவைப⁴வம்

விதே³ஹி மே நிரஞ்ஜநம் ச ராமதா³ஸதா³ஸதாம் || 6 ||

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.

மஜ்ஜந்மந: ப²லமித³ம் மது⁴கைடபா⁴ரே! மத்ப்ரார்த²நீயமத³நுக்³ரஹ ஏஷ Eவ |
தவத்ப்⁴ரு⁴த்யப்⁴ரு⁴த்ய-பரிசாரக-ப்⁴ரு⁴த்யப்⁴ரு⁴த்யப்⁴ரு⁴த்யஸ்ய ப்⁴ரு⁴த்ய இதி மாம் ஸ்மர
லோகநாத²! ||

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.

அக³ண்யபுண்யவாந் ப⁴வாந் அநந்யத⁴ந்யஜீவந:
விமுச்ய மௌக்திகஸ்ரஜம் த³தௌ³ த⁴ராத்தமஜா முதா³ |
ப⁴வந்தமாவிவிங்க³ யத்³ ரக்⁴த்தம: ஸ்வயம் வத³ந்
இத³ம் ஹி மே ஹ்ருமத: ப்ரதே³யஸர்வமித்யஹோ || 7 ||

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."

த⁴ரா = earth. So, த⁴ராத்தமஜா = daughter.of earth, meaning Sita.

விதே³ஹ்ராஜநந்தி³நீமநோஹரே வரே பரே
விதே³ஹ்முக்திதா³யகே விதே⁴ஹி மே மநோ ஹரே |
க்ஷணம் க்ஷணம் நி⁴க்ஷணம் ப⁴வேத்³ யதா² மயி ப்ரபோ:⁴
ததா² நிவேத்³யஸ்வ மத்³த³ஸாம் த³ஸாநநாந்தகே || 8 ||

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 ஸுபேக்ஷண: | one with auspicious looks. Shri Sankaracharya in his commentary explains

the significance of the name as follows.

ஈக்ஷணம் த்ரீஸ்ரநம் யஸ்ய ஸுபீம் ஸுபீகரம்,
முமுக்ஷூணம் மோக்ஷதீம், போகாஶ்ரீநாம் போகீதீம்,
ஸர்வஸந்தேஹிவிச்சேதீகாரணம், பாபிநாம்
பாவநம், ஹ்ருதீக்ரந்தேர்விச்சேதீகரம், ஸர்வகர்மாணம் க்ஷபணம்,
அவித்யாயாஸ்ச நிவர்தகம் ஸ ஸுபேக்ஷண: | “பித்யதே
ஹ்ருதீயக்ரந்தி:” இத்யாதி ஸ்ருதே: || 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.

ஆர்தத்ராணவ்ரதிபீரம்ருதாஸார நீலாம்பு்வாஹை:
அம்போஜாநாமுஷஸி மிஷதாமந்தரங்கைர்பாங்கை: |
யஸ்யாம் யஸ்யாம் தீஸரி விஹரதே தேவி த்ருஷ்டிஸ்த்வதீயா
தஸ்யாம் தஸ்யாம் அஹமஹமிகாம் தந்வதே ஸம்பதோகா: || 15 ||

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.

இதீம் ச பஞ்சசாமரம் க்ருஹாண தாஸகல்பிதம்
ஸமீரணாத்மஸம்பவ ப்ரமோதீமாநசேதஸா |
நியூந ஷடாந்ந்தராந் விநாஸயாஸு துரீந்தீமாந்
புநர்பவாக்யகர்தீமாத் விமுச்ய பாஹி பாஹி மாம் || 9 ||

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. ஷட்³ = six. அந்தராந் = internal. ரிபூந் = enemies.

The six internal enemies are mentioned in our scriptures are: காம: க்ரோத⁴ஸ்ததா² லோபோ⁴ மத³மோஹௌ ச மத்ஸர: | 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


த்ரிவித⁴ம் நரகஸ்யேத³ம் த்³வரம் நாஸநமாத்மந: |

காம: க்ரோத⁴ஸ்ததா² லோப⁴ஸ்தஸுமாதே³தத்த்ரயம் த்யஜேத் ||

Here He calls lust, anger and greed as the three gateways to hell.மத:³ pride, arrogance.மோஹ: = delusion, confusion.

மாத்ஸர்யம் = envy, jealousy.

Encoded, proofread, and translation by N. Balasubramanian

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shrI hanumat pancha chAmaram
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Please send corrections to sanskrit@cheerful.com

