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shrI hanumat pancha chAmaram

श्रीहनुमत्पञ्चाचामरम्

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శ్రీహనుమత్పంచామరమ్



## 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.

కింపురుషే వర్షే భగవన్తమాదిపురుషం

లక్ష్మణాగ్రజం సీతాభిరామం రామం తచ్ఛరణసంనికర్షాభిరతః

పరమభాగవతో- హనుమాన్ సహ కింపురుషైః  
 ఆవిరతభక్తిరుపాసతే । ఆర్షిషేణేన సహ గన్ధర్వైరనుగీయమానం  
 పరమకల్యాణీం భర్తృభగవత్కథాం సముపశృణోతి స్వయం చేదం గాయతి ॥ (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 ఓం భవిష్యచ్చతురాననాయ నమః । 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 Brahmhaloka. 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: నమో దూతాయ చ ప్రహితాయ చ । 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 (వ్యష్టి) prana but the total (సమష్టి) 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 (సర్వజ్ఞః). 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)

కృతం హనుమతా కార్యం సుమహద్ భువి దుర్లభమ్ |  
మనసాఽపి యదన్వేన న శక్యం ధరణీతలే ||

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 హను శబ్దో జ్ఞానవాచి హనుమాన్ మతిశబ్దితః | (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).

నాన్పగ్వేదవిసీతస్య నాయజుర్వేదధారిణః ।  
 నాసామవేదవిదుషః శక్యమేవం విభాషితుమ్ ॥ ౨౮ ।  
 నూనం వ్యాకరణం కృత్స్నమనేన బహుధా శ్రుతమ్ ।  
 బహు వ్యాహరతానేన న కిచ్ఛేదపశబ్దితమ్ ॥ ౨౯ ।  
 న ముఖే నేత్రయోశ్చాపి లలాటే చ భ్రువోః తథా ।  
 అన్యేష్యపి చ సర్వేషు దోషః సంవిదితః క్వచిత్ ॥ ౩౦ ।  
 అవిస్తరమసన్దిగ్ధమవిలమ్బితమవ్యయమ్ ।  
 ఉరఃస్థం కణ్ఠగం వాక్యం వర్తతే మధ్యమస్వరమ్ ॥ ౩౧ ।

సంస్కారమసమ్పన్నామద్భామవిలమ్బితామ్ |  
 ఉచ్చారయతి కల్యాణీం వాచం హృదయకర్షణీమ్ || ౩౨|  
 అనయా చిత్రయా వాచా త్రిస్థానవ్యజ్ఞనస్థయా |  
 కస్య నారాధ్యతే చిత్తముద్యతాసేరరేరపి || ౩౩|

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 వాగ్మీ or eloquent and: వేదవేదాంత తత్త్వజ్ఞః knows the truth of the vedas and the six sciences (grammar etc.) auxiliary to them and సర్వశాస్త్రార్థతత్త్వజ్ఞః స్మృతిమాన్ ప్రతిమానవాన్: 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:

సర్వాసు విద్యాసు తపోవిధానే ప్రస్పర్ధతేఽయం హి గురుం సురాణామ్ |  
సోఽయం నవవ్యాకరణార్థవేత్తా బ్రహ్మ భవిష్యత్యపి తే ప్రసాదాత్ ||

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).

అతిలక్షణ-సమ్పన్నం మాధుర్యగుణ-భూషణమ్ |  
బుద్ధ్యా-హ్యష్టాఙ్గాయా యుక్తం త్వమేవార్హసి భాషితుమ్ ||

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.

శుశ్రూషా శ్రవణం చైవ గ్రహణం ధారణం తథా |  
ఊహోఽపోహోఽర్థవిజ్ఞానం తత్త్వజ్ఞానం చ ధీగుణాః ||

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)

ఏవం విధో యస్య దూతో న భవేత్ పార్థివస్య తు |  
సిద్ధ్యన్తి హి కథం తస్య కార్యాణాం గతయోఽనఘ || ౩౪|  
ఏవఙ్గుణగణైర్మయైః కార్య స్యుః కార్యసాధకాః |  
తస్య సిద్ధ్యన్తి సర్వేర్థా దూతవాక్యప్రచోదితాః || ౩౫|

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:

దూతం చైవ ప్రకుర్వీత సర్వశాస్త్రవిశారదమ్ ।  
 ఇజ్ఞితాకారచేష్టజ్ఞం శుచిం దక్షం కులోద్గతమ్ ॥  
 అనురక్తః శుచిఙ్గుక్షః స్మృతిమాన్దేశకాలవిత్ ।  
 వపుష్మాన్వీతభీర్వాగ్మీ దూతో రాజ్ఞః ప్రశస్యతే ॥

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.

శ్రవణం కీర్తనం విష్టోః స్మరణం పాదసేవనమ్ ।  
 అర్చనం వందనం దాస్యం సఖ్యం ఆత్మనివేదనమ్ ॥  
 ఇతి పుంసార్పితా విష్టా భక్తిశ్చేన్నవలక్షణా ।  
 క్రియతే భగవత్సద్ధా తన్మన్యేఽధీతముత్తమమ్ ॥  
 (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. దాసోఽహం కోసలేష్టస్య రామస్యాక్లిష్టకర్మణః । (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.

శ్రీవిష్ణోః శ్రవణే పరీక్షిదభవద్ వైయాసికిః కీర్తనే  
ప్రహోదఃస్మరణే తదజ్ఞీభజనే లక్ష్మీః పృథుః పూజనే ।  
అక్రూరస్త్యభివన్దనే కపిపతిర్దాస్యేఽథ సఖ్యేఽర్జునః  
సర్వస్వాత్మనివేదనే బలిరభూత్ కృష్ణాప్తిరేషాం పరమ్ ॥

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) యమేవైష వృణుతే తేన లభ్యః । 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:

సౌశీల్యభావితధీయా భవతా కథఞ్చిత్

సంభాదితానపి గుణాన్ వరద త్వదీయాన్ ।

ప్రత్యక్షయన్త్యవికలం తవ సన్నికృష్టాః

పతుస్త్విషామివ పయోదవృతాన్ మయాఖాన్ ॥ ౨౭॥

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)

ఏతస్య బాహువీర్యేణ లఙ్కా సీతా చ లక్ష్మణః ।

ప్రాప్తా మయా జయశ్చైవ రాజ్యం మిత్రాణి బాన్ధవాః ॥ ౯॥

హనుమాన్ యది మే న స్యాద్ వానరాధిపతేః సఖా ।

ప్రవృత్తిమపి కో వేత్తుం జానక్యాః శక్తిమాన్ భవేత్ ॥ ౧౦॥

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

స్నేహో మే పరమో రాజంస్త్వయి తిష్ఠతు నిత్యదా ।

భక్తిశ్చ నియతా వీర భావో నాన్యత్ర గచ్ఛతు ॥ ౧౬॥

యావ్ధామకథా వీర చరిష్యతి మహీతలే ।

తావచ్ఛరీరే వత్సన్తు ప్రాణా మమ న సంశయః ॥ ౧౭॥

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

ఏకైకస్యోపకారస్య ప్రాణాన్ దాస్యామి తే కపే ।  
 శేషస్యేహోపకారాణాం భవామ ఋణీనో వయమ్ ॥ ౨౩।  
 మదగ్నే జీర్ణతాం యాతు యత్ త్వయోపకృతం కపే ।  
 నరః ప్రత్యుపకారాణామాపత్స్వయతి పాత్రతామ్ ॥ ౨౪।

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.

సాలోక్యసార్థిసామీప్యసారూప్యైకత్యమప్యత ।  
 దీయమానం న గృహ్ణాన్తి వినా మత్సేవనం జనాః ॥ (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.

తేజో ధృతిర్యశో దాక్ష్యం సామర్త్యం వినయో నయః ।



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 కపిధ్వజః -one with the mark of monkey in his flag.

అథ వ్యవస్థితాన్తస్త్వస్త్వా ధార్తరాష్ట్రాన్ కపిధ్వజః ।

ప్రవృత్తే శస్త్రసమ్ప్రాతే ధనురుద్యమ్య పాణ్డవః ॥

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.

సర్వోపనిషదో గావో దోగ్ధా గోపాలనందనః ।

పార్థో వత్సః సుధీర్ఘ్భక్తౌ దుగ్ధం గీతామృతం మహత్ ॥

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:

వేదవేద్యే పరేపుంసి జాతే దశరతాత్మజే ।

వేదః ప్రాచేదసాదసీత్ సాక్షాత్ రామామాయణాత్మనా ॥

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.

సముద్రమివ రత్నాఢ్యమ్ | The ocean is believed to be the repository of precious stones. So it is known as రత్నాకరః.

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).

తద్విద్ధి ప్రణిపాతేన పరిప్రశ్నేన సేవయా ।  
ఉపదేక్ష్యన్తి తే జ్ఞానం జ్ఞానినస్తత్పదర్శినః ॥

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

తద్విజ్ఞానార్థం స గురుమేవాభిగచ్ఛేత్  
సమిత్వాణిః శ్రోతీయం బ్రహ్మనిష్ఠమ్ ॥(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 His సగుణ aspect; that is as the Lord with attributes or in His నిర్గుణమ్ aspect. In the నిర్గుణమ్ aspect the supreme Being is spoken of in the upanishads as being without form and beyond sense perception.

అశబ్దమస్పర్శమరూపమవ్యయం తథారసం నిత్యమగన్ధవచ్ఛయత్ ।  
అనాద్యనన్తం మహతః పరం ద్రువం నిచాయ్య తన్మృత్యుముఖాత్  
ప్రముచ్యతే ॥ (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.

యో యో యాం యాం తనుం భక్తః శ్రద్ధయాఽర్చితుమిచ్ఛతి ।  
తస్య తస్యాచలాం శ్రద్ధాం తామేవ విదధామ్యహమ్ ॥

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.

తేషాం సతతయుక్తానాం భజతాం ప్రీతిపూర్వకమ్ ।

దదామి బుద్ధియోగం తం యేన మాముపయాన్తి తే || (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 beginning భేలతి మమ హృదయే that Rama is the supreme being whose nature is existence, knowledge and bliss that shines in his heart.

శాన్తివిదేహ-సుతసహచారీ దహరామోధ్యా-నగరవిహారీ |

పరమహంససాంరాజ్యోద్ధారీ సత్యజ్ఞానానందశరీరీ |

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. మర్త్యావతారస్త్విహ మర్త్యశిక్షణం రక్షోవధాయైవ న కేవలం విభోః | 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 desparate 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

Mundakopinishad (3-2-10) that one can get mundane prosperity by approaching and worshipping a realised person.

ఆత్మజ్ఞం అర్చయేత్ భూతికామః | 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.

సమోఽస్తు తే హనుమతే దయావతే మనోగతే  
 సువర్ణపర్వతాకృతే నభస్స్వతః సుతాయ తే |  
 న చాజ్ఞానేయ తే సమో జగత్త్రయే మహామతే  
 పరాక్రమే వచఃక్రమే సమస్తసిద్ధిసంక్రమే || ౧ ||

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. (నభస్వత్ = the wind). మతిః is synonymous with బుద్ధిః and means intellect. So మహామతిః is same as మహాబుద్ధిః | Shri Sankaracharya defines మహాబుద్ధిః occurring as one of the names (No.173) of Lord Vishnu in Vishnusahasranama to mean బుద్ధిమతామపి బుద్ధిమత్త్వాత్ మహాబుద్ధిః 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.

రవిం గ్రసిష్ఠురుత్పతన్ ఫలేచ్ఛయా శిశుర్భవాన్  
 రవేర్గ్రహీతవానహో సమస్తవేదశాస్త్రమ్ |  
 భవన్మనోజ్ఞభాషణం బభూవ కర్ణభూషణం  
 రఘూత్తమన్య మానసామ్బుజన్య పూర్ణతోషణమ్ || ౨ ||

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.

ధరాత్మజాపతిం భవాన్ విభావయన్ జగత్పతిం  
జగామ రామదాసతాం సమస్తలోకవిశ్రుతామ్ ।  
విలక్ష్మ్య వారిధిం జవాత్ విలోక్య దీనజానకీం  
దశాననస్య మానసం దదాహ లక్ష్మయా సమమ్ ॥ 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.

విలోక్య మాతరం కృశాం దశాననస్య తద్వనే  
భవానభాషత ప్రియం మనోహరం చ సంస్కృతమ్ ।  
సమస్తదుష్టరక్షసాం వినాశకాలనూచనం  
చకార రావణాగ్రతః నయేన వా భయేన వా ॥ ౪॥

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.

వాచం చోదాహరిష్యామి మానుషీమిహ సంస్కృతామ్ ।

యది వాచం ప్రదాస్యామి ద్విజాతిరివ సంస్కృతామ్ ।

రావణం మన్యమానా మాం సీతా భీతా భవిష్యతి ॥

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

మహాబలో మహాచలం సముహ్య చౌషధిప్రభం

భవాన్ రరక్ష లక్ష్మణం భయావహే మహావహే ।

మహోపకారిణం తదా భవంతమాత్మబాన్ధవం

సమస్తలోకబాన్ధవోఽప్యమన్యత స్వయం విభుః ॥ ౫॥

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.

భవాంశ్చ యత్ర యత్ర తత్ శృణోతి రామకీర్తనం

కరోతి తత్ర తత్ర భోః సభాష్పమస్తకాఙ్గాలిమ్ ।

ప్రదేహి మేఽఙ్గానాసుత త్వదీయభక్తివైభవం

విదేహి మే నిరఙ్గానం చ రామదాసదాసతామ్ ॥ ౬॥

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 Kulasekhara 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.

మజ్జన్మనః ఫలమిదం మధుకైటభారే! మత్పూర్ణనీయమదనుగ్రహ ఏష ఏవ ।  
త్వత్భృత్యభృత్య-పరిచారక-భృత్యభృత్యభృత్యస్య భృత్య ఇతి మాం స్మర లోకనాథ! ॥

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.

అగణ్యపుణ్యవాన్ భవాన్ అనన్యధన్యజీవనః  
విమువ్య మౌక్తికప్రజం దదౌ ధరాత్మజా ముదా ।  
భవంతమాల్లిలింజ యద్ రఘూత్తమః స్వయం వదన్  
ఇదం హి మే హనుమతః ప్రదేయసర్వమిత్యహో ॥ ౭ ॥

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.

ధరా = earth. So, ధరాత్మజా = daughter.of earth, meaning Sita.

విదేహరాజనన్దినిమనోహరే వరే పరే  
విదేహముక్తిదాయకే విధేహి మే మనో హరే ।  
క్షణం క్షణం నిరీక్షణం భవేద్ యథా మయి ప్రభోః  
తథా నివేదయస్వ మద్దశాం దశాననాస్తకే ॥ ౮ ॥

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

ఈక్షణం దర్శనం యస్య శుభం శుభకరం,  
ముముక్షుణాం మోక్షదం, భోగార్థీనాం భోగదం,  
సర్వసందేహావిచ్ఛేదకారణం, పాపినాం  
పావనం, హృదగ్రస్తేర్విచ్ఛేదకరం, సర్వకర్మాణాం క్షపణం,  
అవిద్యాయాశ్చ నివర్తకం స శుభేక్షణః | “భిద్యతే  
హృదయగ్రస్తిః” ఇత్యాది శ్రుతేః || 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.

ఆర్తత్రాణవ్రతిభిరమృతాసార నీలామ్బువాహైః  
అమ్భోజానాముషసి మిషతామస్తరజైరపాజైః |  
యస్యాం యస్యాం దిశి విహరతే దేవి దృష్టిస్త్వదీయా  
తస్యాం తస్యాం అహమహమికాం తన్వతే సమ్పదోఘాః || ౧౫ ||

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.

ఇదం చ పంచామరం గృహాణ దాసకల్పితం  
సమీరణాత్మసమ్భవ ప్రమోదమానచేతసా |  
రిపూన్ షడాస్తరాన్ వినాశయాశు దుర్దమాన్

పునర్భవాఖ్యకర్దమాత్ విముచ్య పాహి పాహి మామ్ ॥ ౯ ॥

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. షడ్ = six. అన్తరాన్ = internal. రిపూన్ = enemies.

The six internal enemies are mentioned in our scriptures are: కామః క్రోధస్తథా లోభో మదమోహౌ చ మత్సరః । 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

త్రివిధం నరకస్యేదం ద్వరం నాశనమాత్మనః ।

కామః క్రోధస్తథా లోభస్తస్మాదేతత్త్రయం త్యజేత్ ॥


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

మాత్సర్యమ్ = envy, jealousy.

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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](mailto:sanskrit@cheerful.com)

