ಶ್ರೀಃ

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

ಶ್ರೀಮದಾದ್ಯಶಂಕರಾಚಾರ್ಯಕೃತಿಷು

॥ ಪವನಸುತಪಂಚರತ್ನಂ ॥

with

word-by-word meaning (padārtha),

word separation (padacchēda), prose order (anvaya),

glossed translation (padamālā) and summary (bhāvārtha)

by

Sunder Kidāmbi

Prepared with the gracious blessings of

all my ācāryas, elders and well-wishers

Introduction
(upōdghāta)

The ***Pavanasuta Pañcaratna***, "the five gems on the son of the Wind-god," is a short ***stōtra*** on ***Hanumān***. It is also known as the ***Hanumat Pañcaratna Stōtra***, and it is ascribed to ***Śrī Ādi Śaṅkarācārya***. Its five verses are the five gems. A sixth verse tells of the fruit of reciting them.

The ***stōtra*** is preceded by a well-known verse in praise of ***Māruti***, which devotees often recite on its own and which is not one of the five gems: wherever the praise of ***Śrī Rāma*** is sung, ***Hanumān*** is there, with His palms joined above His head and His eyes full of tears.

In the five gems, the poet comes step by step to the vision of ***Hanumān***. Along the way, the verses recall His deeds: He ended the sorrow of ***Sītā***, revealed the glory of ***Śrī Rāma*** and destroyed the fame of ***Rāvaṇa***.

The opening verse is in the ***rathōddhatā*** metre. The six verses of the ***stōtra*** are in ***gīti***, a form of the ***āryā***.

ಶ್ರೀಃ
ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ
ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

॥ ಪವನಸುತಪಂಚರತ್ನಂ ॥

ಯತ್ರ ಯತ್ರ ರಘುನಾಥಕೀರ್ತನಂ
ತತ್ರ ತತ್ರ ಕೃತಮಸ್ತಕಾಂಜಲಿಂ।
ಬಾಷ್ಪವಾರಿಪರಿಪೂರ್ಣಲೋಚನಂ
ಮಾರುತಿಂ ನಮತ ರಾಕ್ಷಸಾಂತಕಂ ॥

Word Separation (*padacchēda*)

ಯತ್ರ ಯತ್ರ ರಘು-ನಾಥ-ಕೀರ್ತನಂ
ತತ್ರ ತತ್ರ ಕೃತ-ಮಸ್ತಕ-ಅಂಜಲಿಂ।
ಬಾಷ್ಪ-ವಾರಿ-ಪರಿಪೂರ್ಣ-ಲೋಚನಂ
ಮಾರುತಿಂ ನಮತ ರಾಕ್ಷಸ-ಅಂತಕಂ ॥

Prose Order (*anvaya*)

ಯತ್ರ ಯತ್ರ ರಘು-ನಾಥ-ಕೀರ್ತನಂ (ಭವತಿ), ತತ್ರ ತತ್ರ ಕೃತ-ಮಸ್ತಕ-ಅಂಜಲಿಂ ಬಾಷ್ಪ-ವಾರಿ-ಪರಿಪೂರ್ಣ-ಲೋಚನಂ ರಾಕ್ಷಸ-ಅಂತಕಂ ಮಾರುತಿಂ ನಮತ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯತ್ರ ಯತ್ರ	wherever
ರಘು-ನಾಥ-ಕೀರ್ತನಂ	the praise of ***Raghunātha*** (***Śrī Rāma***)
(ಭವತಿ)	goes on (implied)
ತತ್ರ ತತ್ರ	there
ಕೃತ-ಮಸ್ತಕ-ಅಂಜಲಿಂ	with palms joined above His head

Word	Meaning
ಬಾಷ್ಪ-ವಾರಿ-ಪರಿಪೂರ್ಣ-ಲೋಚನಂ	whose eyes are filled with tears
ರಾಕ್ಷಸ-ಅಂತಕಂ	the destroyer of the *rākṣasa*s
ಮಾರುತಿಂ	*Māruti* (*Hanumān*)
ನಮತ	bow (all of you)

Glossed Translation (*padamālā*)

Wherever (ಯತ್ರ ಯತ್ರ) the praise of ***Raghunātha*** (ರಘು-ನಾಥ-ಕೀರ್ತನಂ) goes on (ಭವತಿ), there (ತತ್ರ ತತ್ರ) is ***Māruti***, with His palms joined above His head (ಕೃತ-ಮಸ್ತಕ-ಅಂಜಲಿಂ) and His eyes filled with tears (ಬಾಷ್ಪ-ವಾರಿ-ಪರಿಪೂರ್ಣ-ಲೋಚನಂ). Bow (ನಮತ) to that ***Māruti*** (ಮಾರುತಿಂ), the destroyer of the *rākṣasa*s (ರಾಕ್ಷಸ-ಅಂತಕಂ).

Summary (*bhāvārtha*)

Wherever the praise of ***Śrī Rāma*** is sung, ***Hanumān*** is there, His palms joined above His head and His eyes full of tears. Bow to ***Māruti***, the destroyer of the *rākṣasa*s.

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ವೀತಾಖಿಲವಿಷಯೇಚ್ಛಂ
ಜಾತಾನಂದಾಶ್ರುಪುಲಕಮತ್ಯಚ್ಛಂ।
ಸೀತಾಪತಿದೂತಾದ್ಯಂ
ವಾತಾತ್ಮಜಮದ್ಯ ಭಾವಯೇ ಹೃದ್ಯಂ ॥ **1** ॥

Word Separation (*padacchēda*)

ವೀತ-ಅಖಿಲ-ವಿಷಯ-ಇಚ್ಛಂ
ಜಾತ-ಆನಂದ-ಅಶ್ರು-ಪುಲಕಂ ಅತಿ-ಅಚ್ಛಂ।

ಸೀತಾ-ಪತಿ-ದೂತ-ಆದ್ಯಂ
ವಾತ-ಆತ್ಮಜಂ ಅದ್ಯ ಭಾವಯೇ ಹೃದ್ಯಂ ॥

Prose Order (*anvaya*)

ವೀತ-ಅಖಿಲ-ವಿಷಯ-ಇಚ್ಛಂ ಜಾತ-ಆನಂದ-ಅಶ್ರು-ಪುಲಕಂ ಅತಿ-ಅಚ್ಛಂ ಸೀತಾ-ಪತಿ-ದೂತ-ಆದ್ಯಂ ಹೃದ್ಯಂ ವಾತ-ಆತ್ಮಜಂ ಅದ್ಯ ಭಾವಯೇ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ವೀತ-ಅಖಿಲ-ವಿಷಯ-ಇಚ್ಛಂ	from whom all desire for worldly things has gone
ಜಾತ-ಆನಂದ-ಅಶ್ರು-ಪುಲಕಂ	in whom tears of joy and a thrill of delight have arisen
ಅತಿ-ಅಚ್ಛಂ	utterly pure
ಸೀತಾ-ಪತಿ-ದೂತ-ಆದ್ಯಂ	the foremost of the messengers of the Lord of *Sītā*
ಹೃದ್ಯಂ	dear to my heart
ವಾತ-ಆತ್ಮಜಂ	on the son of the Wind-god (*Hanumān*)
ಅದ್ಯ	today
ಭಾವಯೇ	I meditate

Glossed Translation (*padamālā*)

Today (ಅದ್ಯ) I meditate (ಭಾವಯೇ) on the son of the Wind-god (ವಾತ-ಆತ್ಮಜಂ), who is dear to my heart (ಹೃದ್ಯಂ). All desire for worldly things has left Him (ವೀತ-ಅಖಿಲ-ವಿಷಯ-ಇಚ್ಛಂ), tears of joy and a thrill of delight have arisen in Him (ಜಾತ-ಆನಂದ-ಅಶ್ರು-ಪುಲಕಂ), and He is utterly pure (ಅತಿ-ಅಚ್ಛಂ). He is the foremost of the messengers of the Lord of *Sītā* (ಸೀತಾ-ಪತಿ-ದೂತ-ಆದ್ಯಂ).

Summary (*bhāvārtha*)

Today I meditate on ***Hanumān***, the son of the Wind-god, who is dear to my heart. No desire for anything in the world is left in Him. Lost in His love for ***Śrī Rāma***, He sheds tears of joy, and His hair stands on end with delight. He is utterly pure, and He is the foremost of the messengers of ***Śrī Rāma***, the Lord of ***Sītā***.

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ತರುಣಾರುಣಮುಖಕಮಲಂ

ಕರುಣಾರಸಪೂರಪೂರಿತಾಪಾಂಗಂ।

ಸಂಜೀವನಮಾಶಾಸೇ

ಮಂಜುಲಮಹಿಮಾನಮಂಜನಾಭಾಗ್ಯಂ ॥ **2** ॥

Word Separation (*padacchēda*)

ತರುಣ-ಅರುಣ-ಮುಖ-ಕಮಲಂ

ಕರುಣಾ-ರಸ-ಪೂರ-ಪೂರಿತ-ಅಪಾಂಗಂ।

ಸಂಜೀವನಂ ಆಶಾಸೇ

ಮಂಜುಲ-ಮಹಿಮಾನಂ ಅಂಜನಾ-ಭಾಗ್ಯಂ ॥

Prose Order (*anvaya*)

ತರುಣ-ಅರುಣ-ಮುಖ-ಕಮಲಂ ಕರುಣಾ-ರಸ-ಪೂರ-ಪೂರಿತ-ಅಪಾಂಗಂ ಮಂಜುಲ-ಮಹಿಮಾನಂ ಅಂಜನಾ-ಭಾಗ್ಯಂ ಸಂಜೀವನಂ ಆಶಾಸೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ತರುಣ-ಅರುಣ-ಮುಖ-ಕಮಲಂ	whose lotus face is red like the rising sun
ಕರುಣಾ-ರಸ-ಪೂರ-ಪೂರಿತ-ಅಪಾಂಗಂ	the corners of whose eyes brim over with compassion

Word	Meaning
ಮಂಜುಲ-ಮಹಿಮಾನಂ	whose greatness is captivating
ಅಂಜನಾ-ಭಾಗ್ಯಂ	the good fortune of *Añjanā*
ಸಂಜೀವನಂ	in the giver of life (*Hanumān*)
ಆಶಾಸೇ	I place my hope

Glossed Translation (*padamālā*)

I place my hope (ಆಶಾಸೇ) in the giver of life (ಸಂಜೀವನಂ), the good fortune of *Añjanā* (ಅಂಜನಾ-ಭಾಗ್ಯಂ). His lotus face is red like the rising sun (ತರುಣ-ಅರುಣ-ಮುಖ-ಕಮಲಂ), the corners of His eyes brim over with compassion (ಕರುಣಾ-ರಸ-ಪೂರ-ಪೂರಿತ-ಅಪಾಂಗಂ), and His greatness is captivating (ಮಂಜುಲ-ಮಹಿಮಾನಂ).

Summary (*bhāvārtha*)

The lotus face of *Hanumān* glows red like the rising sun, and His eyes overflow with compassion. His greatness is captivating, and He is the good fortune of His mother *Añjanā*. In Him, the giver of life, I place all my hope.

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ಶಂಬರವೈರಿಶರಾತಿಗ-
ಮಂಬುಜದಲವಿಪುಲಲೋಚನೋದಾರಂ।
ಕಂಬುಗಲಮನಿಲದಿಷ್ಟಂ
ಬಿಂಬಜ್ವಲಿತೋಷ್ಠಮೇಕಮವಲಂಬೇ ॥ **3** ॥

Word Separation (*padacchēda*)

ಶಂಬರ-ವೈರಿ-ಶರ-ಅತಿಗಂ
ಅಂಬುಜ-ದಲ-ವಿಪುಲ-ಲೋಚನ-ಉದಾರಂ।
ಕಂಬು-ಗಲಂ ಅನಿಲ-ದಿಷ್ಟಂ
ಬಿಂಬ-ಜ್ವಲಿತ-ಓಷ್ಠಂ ಏಕಂ ಅವಲಂಬೇ ॥

Prose Order (*anvaya*)

ಶಂಬರ-ವೈರಿ-ಶರ-ಅತಿಗಂ ಅಂಬುಜ-ದಲ-ವಿಪುಲ-ಲೋಚನ-ಉದಾರಂ ಕಂಬು-ಗಲಂ ಬಿಂಬ-ಜ್ವಲಿತ-ಓಷ್ಠಂ ಅನಿಲ-ದಿಷ್ಟಂ ಏಕಂ ಅವಲಂಬೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಶಂಬರ-ವೈರಿ-ಶರ-ಅತಿಗಂ	who has risen above the arrows of the enemy of *Śambara* (*Kāma*)
ಅಂಬುಜ-ದಲ-ವಿಪುಲ-ಲೋಚನ-ಉದಾರಂ	whose eyes are large like lotus petals and kind
ಕಂಬು-ಗಲಂ	whose neck is shaped like a conch
ಬಿಂಬ-ಜ್ವಲಿತ-ಓಷ್ಠಂ	whose lips glow red like the ***bimba*** fruit
ಅನಿಲ-ದಿಷ್ಟಂ	the good fortune of the Wind-god (***Hanumān***)
ಏಕಂ	alone
ಅವಲಂಬೇ	I take refuge in

Glossed Translation (*padamālā*)

I take refuge in (ಅವಲಂಬೇ) Him alone (ಏಕಂ), the good fortune of the Wind-god (ಅನಿಲ-ದಿಷ್ಟಂ). He has risen above the arrows of the enemy of *Śambara* (ಶಂಬರ-ವೈರಿ-ಶರ-ಅತಿಗಂ), and His eyes are large like lotus petals and kind (ಅಂಬುಜ-ದಲ-ವಿಪುಲ-ಲೋಚನ-ಉದಾರಂ). His neck is shaped like a conch (ಕಂಬು-ಗಲಂ), and His lips glow red like the ***bimba*** fruit (ಬಿಂಬ-ಜ್ವಲಿತ-ಓಷ್ಠಂ).

Summary (*bhāvārtha*)

The arrows of ***Kāma***, the god of love, who is called the enemy of the demon ***Śambara***, have no power over ***Hanumān***. His eyes are large like lotus petals, and His look is kind. His neck is shaped like a conch, and His lips are red like

the ***bimba*** fruit. He is the good fortune of the Wind-god, and in Him alone I take refuge.

****

ದೂರೀಕೃತಸೀತಾರ್ತಿಃ
ಪ್ರಕಟೀಕೃತರಾಮವೈಭವಸ್ಫೂರ್ತಿಃ।
ದಾರಿತದಶಮುಖಕೀರ್ತಿಃ
ಪುರತೋ ಮಮ ಭಾತು ಹನುಮತೋ ಮೂರ್ತಿಃ ॥ **4** ॥

Word Separation (*padacchēda*)

ದೂರೀಕೃತ-ಸೀತಾ-ಆರ್ತಿಃ
ಪ್ರಕಟೀಕೃತ-ರಾಮ-ವೈಭವ-ಸ್ಫೂರ್ತಿಃ।
ದಾರಿತ-ದಶ-ಮುಖ-ಕೀರ್ತಿಃ
ಪುರತಃ ಮಮ ಭಾತು ಹನುಮತಃ ಮೂರ್ತಿಃ ॥

Prose Order (*anvaya*)

ದೂರೀಕೃತ-ಸೀತಾ-ಆರ್ತಿಃ ಪ್ರಕಟೀಕೃತ-ರಾಮ-ವೈಭವ-ಸ್ಫೂರ್ತಿಃ ದಾರಿತ-ದಶ-ಮುಖ-ಕೀರ್ತಿಃ ಹನುಮತಃ ಮೂರ್ತಿಃ ಮಮ ಪುರತಃ ಭಾತು।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ದೂರೀಕೃತ-ಸೀತಾ-ಆರ್ತಿಃ	which drove away the distress of ***Sītā***
ಪ್ರಕಟೀಕೃತ-ರಾಮ-ವೈಭವ-ಸ್ಫೂರ್ತಿಃ	which made the splendour of ***Rāma***'s glory shine forth
ದಾರಿತ-ದಶ-ಮುಖ-ಕೀರ್ತಿಃ	which tore apart the fame of the ten-headed one (***Rāvaṇa***)
ಹನುಮತಃ	of ***Hanumān***
ಮೂರ್ತಿಃ	the form

Word	Meaning
ಮಮ	me
ಪುರತಃ	before
ಭಾತು	may it shine

Glossed Translation (*padamālā*)

May the form (ಮೂರ್ತಿಃ) of ***Hanumān*** (ಹನುಮತಃ) shine (ಭಾತು) before (ಪುರತಃ) me (ಮಮ), the form that drove away the distress of ***Sītā*** (ದೂರೀಕೃತ-ಸೀತಾ-ಆರ್ತಿಃ), made the splendour of ***Rāma***'s glory shine forth (ಪ್ರಕಟೀಕೃತ-ರಾಮ-ವೈಭವ-ಸ್ಫೂರ್ತಿಃ), and tore apart the fame of the ten-headed ***Rāvaṇa*** (ದಾರಿತ-ದಶ-ಮುಖ-ಕೀರ್ತಿಃ).

Summary (*bhāvārtha*)

May that form of ***Hanumān*** which ended the sorrow of ***Sītā***, made the glory of ***Śrī Rāma*** shine forth and destroyed the fame of the ten-headed ***Rāvaṇa*** appear before me.

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ವಾನರನಿಕರಾಧ್ಯಕ್ಷಂ

ದಾನವಕುಲಕುಮುದರವಿಕರಸದೃಕ್ಷಂ।

ದೀನಜನಾವನದೀಕ್ಷಂ

ಪವನತಪಃಪಾಕಪುಂಜಮದ್ರಾಕ್ಷಂ ॥ **5** ॥

Word Separation (*padacchēda*)

ವಾನರ-ನಿಕರ-ಅಧ್ಯಕ್ಷಂ

ದಾನವ-ಕುಲ-ಕುಮುದ-ರವಿ-ಕರ-ಸದೃಕ್ಷಂ।

ದೀನ-ಜನ-ಅವನ-ದೀಕ್ಷಂ

ಪವನ-ತಪಃ-ಪಾಕ-ಪುಂಜಂ ಅದ್ರಾಕ್ಷಂ ॥

Prose Order (*anvaya*)

(ಅಹಂ) ವಾನರ-ನಿಕರ-ಅಧ್ಯಕ್ಷಂ ದಾನವ-ಕುಲ-ಕುಮುದ-ರವಿ-ಕರ-ಸದೃಕ್ಷಂ ದೀನ-ಜನ-ಅವನ-ದೀಕ್ಷಂ ಪವನ-ತಪಃ-ಪಾಕ-ಪುಂಜಂ ಅದ್ರಾಕ್ಷಂ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(ಅಹಂ)	I (implied)
ವಾನರ-ನಿಕರ-ಅಧ್ಯಕ್ಷಂ	the leader of the hosts of monkeys
ದಾನವ-ಕುಲ-ಕುಮುದ-ರವಿ-ಕರ-ಸದೃಕ್ಷಂ	who is like the rays of the sun to the night-lilies of the race of ***dānava***s
ದೀನ-ಜನ-ಅವನ-ದೀಕ್ಷಂ	who has vowed to protect the helpless
ಪವನ-ತಪಃ-ಪಾಕ-ಪುಂಜಂ	the ripened harvest of the Wind-god's penance (*Hanumān*)
ಅದ್ರಾಕ್ಷಂ	have seen

Glossed Translation (*padamālā*)

I (ಅಹಂ) have seen (ಅದ್ರಾಕ್ಷಂ) the leader of the hosts of monkeys (ವಾನರ-ನಿಕರ-ಅಧ್ಯಕ್ಷಂ). He is like the rays of the sun to the night-lilies of the race of ***dānava***s (ದಾನವ-ಕುಲ-ಕುಮುದ-ರವಿ-ಕರ-ಸದೃಕ್ಷಂ), He has vowed to protect the helpless (ದೀನ-ಜನ-ಅವನ-ದೀಕ್ಷಂ), and He is the ripened harvest of the Wind-god's penance (ಪವನ-ತಪಃ-ಪಾಕ-ಪುಂಜಂ).

Summary (*bhāvārtha*)

I have seen Him: ***Hanumān***, the leader of the hosts of monkeys. As night-lilies close when the rays of the sun fall on them, the race of the ***dānava***s withers before Him. He has vowed to protect the helpless, and He is the ripened harvest of the penance of the Wind-god.

Notes (*ṭippaṇī*)

The five gems trace the poet's way to ***Hanumān***, step by step. In the first verse, he meditates on Him (***bhāvayē***). In the second, he sets his hope on Him (***āśāsē***), and in the third, he takes refuge in Him alone (***avalambē***). In the fourth, he prays that His form may appear before him (***bhātu***). In this verse, the prayer comes true: "I have seen Him" (***adrākṣam***).

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ಏತತ್ ಪವನಸುತಸ್ಯ ಸ್ತೋತ್ರಂ
ಯಃ ಪಠತಿ ಪಂಚರತ್ನಾಖ್ಯಂ।
ಚಿರಮಿಹ ನಿಖಿಲಾನ್ ಭೋಗಾನ್
ಭುಕ್ತ್ವಾ ಶ್ರೀರಾಮಭಕ್ತಿಭಾಗ್ ಭವತಿ ॥ **6** ॥

Word Separation (*padacchēda*)

ಏತತ್ ಪವನ-ಸುತಸ್ಯ ಸ್ತೋತ್ರಂ
ಯಃ ಪಠತಿ ಪಂಚ-ರತ್ನ-ಆಖ್ಯಂ।
ಚಿರಂ ಇಹ ನಿಖಿಲಾನ್ ಭೋಗಾನ್
ಭುಕ್ತ್ವಾ ಶ್ರೀ-ರಾಮ-ಭಕ್ತಿ-ಭಾಕ್ ಭವತಿ ॥

Prose Order (*anvaya*)

ಯಃ ಪವನ-ಸುತಸ್ಯ ಪಂಚ-ರತ್ನ-ಆಖ್ಯಂ ಏತತ್ ಸ್ತೋತ್ರಂ ಪಠತಿ, (ಸಃ) ಇಹ ಚಿರಂ ನಿಖಿಲಾನ್ ಭೋಗಾನ್ ಭುಕ್ತ್ವಾ ಶ್ರೀ-ರಾಮ-ಭಕ್ತಿ-ಭಾಕ್ ಭವತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯಃ	whoever
ಪವನ-ಸುತಸ್ಯ	of the son of the Wind-god
ಪಂಚ-ರತ್ನ-ಆಖ್ಯಂ	called the Five Gems (*Pañcaratna*)

Word	Meaning
ಏತತ್	this
ಸ್ತೋತ್ರಂ	*stōtra*
ಪಠತಿ	recites
(ಸಃ)	he (implied)
ಇಹ	here (in this world)
ಚಿರಂ	for a long time
ನಿಖಿಲಾನ್	all
ಭೋಗಾನ್	the good things of life
ಭುಕ್ತ್ವಾ	having enjoyed
ಶ್ರೀ-ರಾಮ-ಭಕ್ತಿ-ಭಾಕ್	one who is blessed with devotion to *Śrī Rāma*
ಭವತಿ	becomes

Glossed Translation (*padamālā*)

Whoever (ಯಃ) recites (ಪಠತಿ) this (ಏತತ್) *stōtra* (ಸ್ತೋತ್ರಂ) of the son of the Wind-god (ಪವನ-ಸುತಸ್ಯ), called the Five Gems (ಪಂಚ-ರತ್ನ-ಆಖ್ಯಂ), enjoys (ಭುಕ್ತ್ವಾ) all (ನಿಖಿಲಾನ್) the good things of life (ಭೋಗಾನ್) here (ಇಹ) for a long time (ಚಿರಂ), and he (ಸಃ) becomes (ಭವತಿ) one who is blessed with devotion to *Śrī Rāma* (ಶ್ರೀ-ರಾಮ-ಭಕ್ತಿ-ಭಾಕ್).

Summary (*bhāvārtha*)

Whoever recites this *stōtra* of five gems (*Pañcaratna*) on the son of the Wind-god enjoys all the good things of this world for a long time and is blessed with devotion to *Śrī Rāma*.

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॥ ಇತಿ ಶ್ರೀಮದಾದ್ಯಶಂಕರಾಚಾರ್ಯಕೃತಂ ಪವನಸುತಪಂಚರತ್ನಂ ॥

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