śrīḥ

śrīmatē rāmānujāya namaḥ

śrīmatē nigamāntamahādēśikāya namaḥ

śrīlakṣmīkumāratātācāryakṛtiṣu

॥ *śrīhanumadviṃśatiḥ* ॥

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 *Śrī Hanumad Viṃśati* is a *stōtra* of twenty verses, with three more at the end, composed by the renowned *ācārya Śrī Lakṣmīkumāra Tātācārya*, also called *Tāta Mahādēśika*, in praise of *Śrī Hanumān*. This *ācārya* built a great temple tank near *Kāñcīpuram*, on the road to Vandavasi, and the tank was named after him *Lakṣmī Saras* or *Tāta Samudra*, "the ocean of *Tāta*." The small village there is now called *Aiyyaṅgār Kuḷam*, "the tank of the *Aiyyaṅgār*," and the *Hanumān* who stands on its bank became known as *Taṭāka Āñjanēya*, "*Āñjanēya* of the tank."

Tradition tells how all this came to be. The *ācārya*, carrying a great deal of gold, was once passing with his disciples through the place that is now *Aiyyaṅgār Kuḷam* when a group of robbers surrounded them. He prayed to the Lord, and *Āñjanēya* appeared with a large army of monkeys and drove the robbers away. It was in gratitude for this rescue that the *ācārya* dug the tank on that very spot, built a shrine for *Āñjanēya* on its bank, and composed this *stōtra*. To this day, once a year, *Śrī Rāmacandra* is brought from His temple two miles away to the shrine of *Sañjīvi Rāya*, as *Hanumān* of *Lakṣmī Saras* is called there, for a sacred bath (*tirumañjanam*) performed by the *ācārya*'s descendants.

Devotees of this shrine hold that this *Āñjanēya*, who grants every wish of those who come to him, is a form into which the Lord has entered with His own power (*anupravēśa*), and that he carries the radiance (*tējas*) of *Śrī Vāsudēva*. Verses 18 to 20 of the *stōtra* express this belief. They also hold that to surrender at the feet of this *Āñjanēya* is like surrendering at the *pādukā* of *Śrī Rāma*, as verse 17 also says.

The first twenty verses praise *Hanumān* and the Lord who rides on his shoulders. Again and again, the poet compares this shrine with great holy places such as *Tirumalā*, the Ocean of Milk and the *Ananta Saras* of *Kāñcīpuram*, and finds the Lord kinder here. At *Tirumalā*, he says, the Lord rewards each person accord-

ing to his deeds, but here He grants every wish (verse 3). In the Ocean of Milk He sleeps, but here He keeps awake (verse 8). Verse 21 tells of the fruit of reciting the ***stōtra*** (***phalaśruti***), and verses 22 and 23 praise the shrine, called ***Kalyāṇakōṭi***. Throughout the ***stōtra***, the poet plays on his own name. The tank bears the names of ***Lakṣmī*** (***Ramā***, ***Indirā***, ***Kamalā*** and ***Śrī***), and its builder is "the son of ***Lakṣmī***" (***Lakṣmīkumāra***), so all who come here are the children of the Goddess, and the Lord protects them for her sake.

Śrī Lakṣmīkumāra Tātācārya lived in the sixteenth century. He was born in Kumbakonam, on the day of the star ***Anurādhā***, in the month of ***Kārttika***. He was the foster son, and the disciple, of ***Pañcamatabhañjana Tāta Dēśika***. His family traced its descent from ***Śrīśailapūrṇa*** (Periya Tirumalai Nambi), the uncle of ***Rāmānuja***, and verse 5 recalls ***Śrīśailapūrṇa***'s service to the Lord at ***Tirumalā***. Living at Chandragiri, the ***ācārya*** served the Vijayanagara kings as their royal preceptor (***rājaguru***) and chief minister. He was also the administrator of the temple of ***Śrī Varadarāja*** at ***Kāñcīpuram***. In troubled times, he protected many temples, and he founded some five hundred ***agrahāra***s, cattle shelters and schools. He bore the title ***Kōṭikanyādāna***. His wife, ***Kamalā Ammaṅgār***, was his partner in all his service to the Lord. To this day, the images of the couple are worshipped beside the shrine of ***Svāmī Dēśika***, in the temple of ***Varadarāja*** at ***Kāñcīpuram***, and also at ***Śrī Raṅgam***.

Among his works are the ***Nigama Parimala Nigaṇṭu***, the ***Lakṣmī Niyuta***, the ***Pārijātāpaharaṇa*** and this ***stōtra***. The ***stōtra*** was first printed in 1948–49, in the oriental research journal of the University of Madras.

The verses in this ***stōtra*** are in many metres: ***pañcacāmara*** (verses 1 and 21), ***aupacchandasika*** (2, 11), ***vasantatilakā*** (3, 4, 5, 7, 16), ***vaṃśastha*** (6), ***gīti***, a form of the ***āryā*** (8, 9, 12), ***anuṣṭubh*** (10, 23), ***puṣpitāgrā*** (13), ***upajāti*** (14, 15, 19, 20, 22), ***śālinī*** (17) and ***rathōddhatā*** (18).

śrīḥ

śrīmatē rāmānujāya namaḥ

śrīmatē nigamāntamahādēśikāya namaḥ

॥ *śrīhanumadviṃśatiḥ* ॥

guṇābhirāmamindirākumāratātavāridhi-
prasiddhimadramātaṭākatīrasīmni mārutim ।
mudādhiruhya mādhavō vṛṣācalasthalādapi
prakalpatē nikāmamatra pālanāya dēhinām ॥ **1** ॥

Word Separation (*padacchēda*)

guṇa-abhirāmam indirā-kumāra-tāta-vāridhi-
prasiddhimat-ramā-taṭāka-tīra-sīmni mārutim ।
mudā adhiruhya mādhavaḥ vṛṣācala-sthalāt api
prakalpatē nikāmam atra pālanāya dēhinām ॥

Prose Order (*anvaya*)

mādhavaḥ, indirā-kumāra-tāta-vāridhi-prasiddhimat-ramā-taṭāka-tīra-sīmni guṇa-abhirāmam mārutim mudā adhiruhya, atra dēhinām pālanāya vṛṣācala-sthalāt api nikāmam prakalpatē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
mādhavaḥ	*Mādhava*, the Lord of *Lakṣmī*
indirā-kumāra-tāta-vāridhi-prasiddhimat-ramā-taṭāka-tīra-sīmni	on the edge of the bank of the tank of *Ramā* (*Lakṣmī*), famous as the "ocean of *Indirākumāra Tāta*"
guṇa-abhirāmam	charming for his virtues
mārutim	*Māruti* (*Hanumān*)

Word	Meaning
mudā	joyfully
adhiruhya	having mounted
atra	here
dēhinām	of embodied beings
pālanāya	for the protection
vṛṣācala-sthalāt	than at *Vṛṣācala* (*Tirumalā*)
api	even
nikāmam	more gladly
prakalpatē	sets Himself (to the task)

Glossed Translation (*padamālā*)

On the edge of the bank of *Ramā*'s tank, which is famous as the "ocean of *Indirākumāra Tāta*" *(indirā-kumāra-tāta-vāridhi-prasiddhimat-ramā-taṭāka-tīra-sīmni)*, stands *Māruti (mārutim)*, charming for his virtues *(guṇa-abhirāmam)*. *Mādhava (mādhavaḥ)* joyfully *(mudā)* mounts *(adhiruhya)* him, and here *(atra)* He sets Himself *(prakalpatē)* to protect *(pālanāya)* all embodied beings *(dēhinām)*, more gladly *(nikāmam)* than even *(api)* at *Vṛṣācala (vṛṣācala-sthalāt)*.

Summary (*bhāvārtha*)

Hanumān, charming for his virtues, stands on the bank of *Lakṣmī*'s tank, which is famous as the "ocean of *Indirākumāra Tāta*" after its builder, the poet himself. The Lord *Mādhava* of *Tirumalā* has joyfully mounted him, and here He protects all beings even more gladly than on His own hill of *Vṛṣācala*.

****

adhiruhya raghūdvahō hariṃ prā-
gariśikṣāmakṛtādhunā tu sō'yam ।
kṛtatātasamudratīrakēliṃ
tamadhiṣṭhāya tanōti dīnarakṣām ॥ **2** *॥*

Word Separation (*padacchēda*)

adhiruhya raghu-udvahaḥ harim prāk
ari-śikṣām akṛta adhunā tu saḥ ayam ।
kṛta-tāta-samudra-tīra-kēlim
tam adhiṣṭhāya tanōti dīna-rakṣām ॥

Prose Order (*anvaya*)

raghu-udvahaḥ prāk harim adhiruhya ari-śikṣām akṛta; adhunā tu saḥ ayam kṛta-tāta-samudra-tīra-kēlim tam adhiṣṭhāya dīna-rakṣām tanōti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
raghu-udvahaḥ	the scion of the *Raghu*s (*Rāma*)
prāk	in the past
harim	the monkey (*Hanumān*)
adhiruhya	having mounted
ari-śikṣām	punishment of the enemies
akṛta	carried out
adhunā	now
tu	but
saḥ ayam	that same (Lord)
kṛta-tāta-samudra-tīra-kēlim	who sports on the bank of the *Tāta Samudra*

Word	Meaning
tam	him (*Hanumān*)
adhiṣṭhāya	having mounted, seated on
dīna-rakṣām	protection of the helpless
tanōti	carries out

Glossed Translation (*padamālā*)

In the past *(prāk)*, the scion of the ***Raghu***s *(raghu-udvahaḥ)* mounted *(adhiruhya)* the monkey *(harim)* and punished His enemies *(ari-śikṣām akṛta)*. But *(tu)* now *(adhunā)* that same Lord *(saḥ ayam)*, seated *(adhiṣṭhāya)* on him *(tam)* who sports on the bank of the ***Tāta Samudra*** *(kṛta-tāta-samudra-tīra-kēlim)*, protects the helpless *(dīna-rakṣām tanōti)*.

Summary (*bhāvārtha*)

In His incarnation as ***Rāma***, the Lord rode on ***Hanumān*** and punished His enemies. Now, seated on the same ***Hanumān***, who dwells and sports on the bank of the ***Tāta Samudra***, that same Lord protects the helpless. The mount is the same, and only the work has changed, from punishing to protecting.

****

karmānurudhya vṛṣabhūbhṛti yaḥ karōti
nṝṇāṃ hitāni sa tu tannirapēkṣa ēva ।
yatsarvamiṣṭamiha puṣyati vēṅkaṭēśa-
stadvaibhavaṃ kila ramātmajatātasindhōḥ ॥ 3 ॥

Word Separation (*padacchēda*)

karma anurudhya vṛṣa-bhūbhṛti yaḥ karōti
nṝṇām hitāni saḥ tu tat-nirapēkṣaḥ ēva ।

yat sarvam iṣṭam iha puṣyati vēṅkaṭēśaḥ
tat vaibhavam kila ramā-ātmaja-tāta-sindhōḥ ॥

Prose Order (*anvaya*)

yaḥ vṛṣa-bhūbhṛti karma anurudhya nṝṇām hitāni karōti, saḥ vēṅkaṭēśaḥ iha tu tat-nirapēkṣaḥ ēva sarvam iṣṭam puṣyati (iti) yat, tat ramā-ātmaja-tāta-sindhōḥ vaibhavam kila ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yaḥ	He who
vṛṣa-bhūbhṛti	on the *Vṛṣa* hill (*Tirumalā*)
karma	(their) deeds
anurudhya	in keeping with
nṝṇām	to people
hitāni	what is due to them
karōti	gives
saḥ	that
vēṅkaṭēśaḥ	Lord *Vēṅkaṭēśa*
iha	here
tu	but
tat-nirapēkṣaḥ	without regard to those (deeds)
ēva	indeed
sarvam	every
iṣṭam	wish
puṣyati	fulfils
(iti)	thus (implied)

Word	Meaning
yat	the fact that
tat	that
ramā-ātmaja-tāta-sindhōḥ	of the ocean of ***Tāta***, the son of ***Ramā***
vaibhavam	the glory
kila	surely

Glossed Translation (*padamālā*)

He who *(yaḥ)* on the ***Vṛṣa*** hill *(vṛṣa-bhūbhṛti)* gives *(karōti)* people *(nṝṇām)* what is due to them *(hitāni)* in keeping with *(anurudhya)* their deeds *(karma)* is that *(saḥ)* same Lord ***Vēṅkaṭēśa*** *(vēṅkaṭēśaḥ)* who here *(iha)*, however *(tu)*, fulfils *(puṣyati)* every *(sarvam)* wish *(iṣṭam)* without any regard to those deeds *(tat-nirapēkṣaḥ ēva)*. That *(iti yat)* is *(tat)* surely *(kila)* the glory *(vaibhavam)* of the ocean of ***Tāta***, the son of ***Ramā*** *(ramā-ātmaja-tāta-sindhōḥ)*.

Summary (*bhāvārtha*)

On the ***Vṛṣa*** hill, Lord ***Vēṅkaṭēśa*** gives people what is due to them according to their deeds. Here, the same Lord sets their deeds aside and fulfils every wish. That He does so is surely the glory of this tank, the ocean of ***Tāta***, the son of ***Ramā*** (the poet himself).

****

krīḍāsaraḥ kimapi tātasamudranāma
lakṣmyāḥ prasannalaghuśītalamarpayantyāḥ ।
anyadvidhēyamanavēkṣya sutānamuṣyāḥ
prītyai murāriravati plavagādhirūḍhaḥ ॥ **4** *॥*

Word Separation (*padacchēda*)

krīḍā-saraḥ kim-api tāta-samudra-nāma
lakṣmyāḥ prasanna-laghu-śītalam arpayantyāḥ ।
anyat vidhēyam anavēkṣya sutān amuṣyāḥ
prītyai murāriḥ avati plavaga-adhirūḍhaḥ ॥

Prose Order (*anvaya*)

plavaga-adhirūḍhaḥ murāriḥ, prasanna-laghu-śītalam tāta-samudra-nāma kim-api krīḍā-saraḥ arpayantyāḥ lakṣmyāḥ prītyai, anyat vidhēyam anavēkṣya, amuṣyāḥ sutān avati ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
plavaga-adhirūḍhaḥ	mounted on the monkey (*Hanumān*)
murāriḥ	*Murāri*, the slayer of *Mura*
prasanna-laghu-śītalam	clear, light and cool
tāta-samudra-nāma	named *Tāta Samudra*
kim-api	wonderful
krīḍā-saraḥ	pleasure-lake
arpayantyāḥ	who offers (Him)
lakṣmyāḥ	of *Lakṣmī*
prītyai	for the pleasure
anyat	any other
vidhēyam	thing to be done (in return)
anavēkṣya	without looking for
amuṣyāḥ	her
sutān	children
avati	protects

Glossed Translation (*padamālā*)

For the pleasure *(prītyai)* of ***Lakṣmī*** *(lakṣmyāḥ)*, who offers *(arpayantyāḥ)* the Lord a wonderful *(kim-api)* pleasure-lake *(krīḍā-saraḥ)* named ***Tāta Samudra*** *(tāta-samudra-nāma)*, whose water is clear, light and cool *(prasanna-laghu-śītalam)*, ***Murāri*** *(murāriḥ)*, mounted on the monkey *(plavaga-adhirūḍhaḥ)*, protects *(avati)* her *(amuṣyāḥ)* children *(sutān)*, without looking for *(anavēkṣya)* anything else *(anyat)* to be done *(vidhēyam)*.

Summary (*bhāvārtha*)

Lakṣmī offers the Lord, for His pleasure, a wonderful lake, the ***Tāta Samudra***, whose water is clear, light and cool. To please her, the Lord, mounted on ***Hanumān***, protects her children here, who include both the poet, ***Lakṣmī***'s own son, and all who come to the tank. Since her offering is enough for Him, He looks for nothing else from her children.

****

śrīśailapūrṇamavati sma ghaṭāmbuhṛṣṭō
yaḥ pūrvamañjanagirau sa pumānidānīm ।
sthitvā samīrabhuvi pāti ramākumāra-
tātāmburāśimuditō janamaindirēyam ॥ **5** *॥*

Word Separation (*padacchēda*)

śrīśaila-pūrṇam avati sma ghaṭa-ambu-hṛṣṭaḥ
yaḥ pūrvam añjana-girau saḥ pumān idānīm ।
sthitvā samīra-bhuvi pāti ramā-kumāra-
tāta-amburāśi-muditaḥ janam aindirēyam ॥

Prose Order (*anvaya*)

yaḥ pūrvam añjana-girau ghaṭa-ambu-hṛṣṭaḥ śrīśaila-pūrṇam avati sma, saḥ pumān idānīm ramā-kumāra-tāta-amburāśi-muditaḥ samīra-bhuvi sthitvā aindirēyam janam pāti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yaḥ	He who
pūrvam	formerly
añjana-girau	on the ***Añjana*** hill (***Tirumalā***)
ghaṭa-ambu-hṛṣṭaḥ	pleased with the water in a pot
śrīśaila-pūrṇam	***Śrīśailapūrṇa*** (Periya Tirumalai Nambi)
avati sma	blessed
saḥ	that
pumān	Supreme Person
idānīm	now
ramā-kumāra-tāta-amburāśi-muditaḥ	delighted by the ocean of ***Ramākumāra Tāta***
samīra-bhuvi	on the son of the Wind (***Hanumān***)
sthitvā	standing
aindirēyam	who are the children of ***Indirā*** (***Lakṣmī***)
janam	the people
pāti	protects

Glossed Translation (*padamālā*)

The One who *(yaḥ)* once *(pūrvam)* blessed *(avati sma)* ***Śrīśailapūrṇa*** *(śrīśaila-pūrṇam)* on the ***Añjana*** hill *(añjana-girau)*, being pleased with the water he brought Him in a pot *(ghaṭa-ambu-hṛṣṭaḥ)*, is now *(idānīm)* delighted

by the ocean of ***Ramākumāra Tāta*** *(ramā-kumāra-tāta-amburāśi-muditaḥ)*. That *(saḥ)* Supreme Person *(pumān)* stands *(sthitvā)* on the son of the Wind *(samīra-bhuvi)* and protects *(pāti)* the people *(janam)* who are the children of ***Indirā*** *(aindirēyam)*.

Summary (*bhāvārtha*)

At ***Tirumalā***, on the ***Añjana*** hill, ***Śrīśailapūrṇa*** used to bring the Lord a pot of water every day, and the Lord was so pleased with this offering that He blessed him. Now the same Lord delights in a whole ocean, the ***Tāta Samudra*** that ***Ramākumāra Tāta*** built for Him. Standing on ***Hanumān***, He protects the children of ***Lakṣmī***.

Notes (*ṭippaṇī*)

Śrīśailapūrṇa, known in Tamil as Periya Tirumalai Nambi, was the maternal uncle of ***Rāmānuja***. Every day, he carried water from the ***Ākāśa Gaṅgā*** for the Lord's bath at ***Tirumalā***. The story goes that, one day, the Lord came to him as a small boy and asked for a drink from the pot. When Nambi refused, because the water was meant for the Lord's bath, the boy playfully pierced the pot with a stone, drank the water that flowed out, and ran away. It was the Lord's loving game with His devotee: He wanted to taste the water that Nambi carried for Him with such devotion. In His affection, the Lord called Nambi "***tāta***" (grandfather), and the ***Tātācārya*** family, to which the poet belongs, takes its name from this.

****

hariḥ purā māmadhiruhya dāruṇaṃ
cakāra karmēti samīrajanmanaḥ ।
śucaṃ nirākartumivāśritaḥ sa taṃ
śubhaṃ nṛṇāṃ sauti ramāsarastaṭē ॥ **6** ॥

Word Separation (*padacchēda*)

hariḥ purā mām adhiruhya dāruṇam
cakāra karma iti samīra-janmanaḥ ।
śucam nirākartum iva āśritaḥ saḥ tam
śubham nṛṇām sauti ramā-saraḥ-taṭē ॥

Prose Order (*anvaya*)

"hariḥ purā mām adhiruhya dāruṇam karma cakāra" iti samīra-janmanaḥ
śucam nirākartum iva saḥ tam āśritaḥ ramā-saraḥ-taṭē nṛṇām śubham sauti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
hariḥ	the Lord
purā	long ago
mām	me
adhiruhya	having mounted
dāruṇam	a dreadful
karma	deed
cakāra	did
iti	at the thought
samīra-janmanaḥ	of the son of the Wind (*Hanumān*)
śucam	the grief
nirākartum	to remove
iva	as if
saḥ	He
tam	him (*Hanumān*)
āśritaḥ	having mounted
ramā-saraḥ-taṭē	on the bank of the lake of *Ramā*

Word	Meaning
nṛṇām	for people
śubham	good
sauti	brings about

Glossed Translation (*padamālā*)

The son of the Wind *(samīra-janmanaḥ)* feels grief *(śucam)* at the thought *(iti)* "Long ago *(purā)* the Lord *(hariḥ)* mounted *(adhiruhya)* me *(mām)* and did *(cakāra)* a dreadful *(dāruṇam)* deed *(karma)*." As if *(iva)* to remove *(nirākartum)* that grief He *(saḥ)* has mounted *(āśritaḥ)* him (***Hanumān***) *(tam)* once again and brings about *(sauti)* good *(śubham)* for people *(nṛṇām)* on the bank of the lake of ***Ramā*** *(ramā-saraḥ-taṭē)*.

Summary (*bhāvārtha*)

In His incarnation as ***Rāma***, the Lord rode on ***Hanumān***'s shoulders in the war at ***Laṅkā*** and destroyed the demons. The tender-hearted ***Hanumān*** grieves at the thought that he carried his Lord into a dreadful deed. As if to take away ***Hanumān***'s grief, the Lord has mounted him once again and now does only good to people on the bank of the lake of ***Ramā***.

****

śaurē ramātanayatātasamudratīrē
bhāvastaṭādapi bhavātmajapuṣkariṇyāḥ ।
santanvatē hi puruṣāḥ samadarśinō'pi
prāyēṇa sūnuṣu nijēṣvapi pakṣapātam ॥ 7 ॥

Word Separation (*padacchēda*)

śaurēḥ ramā-tanaya-tāta-samudra-tīrē
bhāvaḥ taṭāt api bhava-ātmaja-puṣkariṇyāḥ ।

santanvatē hi puruṣāḥ sama-darśinaḥ api
prāyēṇa sūnuṣu nijēṣu api pakṣa-pātam ॥

Prose Order (*anvaya*)

śaurēḥ bhāvaḥ bhava-ātmaja-puṣkariṇyāḥ taṭāt api ramā-tanaya-tāta-samudra-tīrē (adhikaḥ); hi sama-darśinaḥ api puruṣāḥ prāyēṇa nijēṣu sūnuṣu api pakṣa-pātam santanvatē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
śaurēḥ	of ***Śauri*** (the Lord)
bhāvaḥ	the fondness
bhava-ātmaja-puṣkariṇyāḥ	of the tank of the son of ***Bhava*** (the ***Svāmī Puṣkariṇī***)
taṭāt	than for the bank
api	even
ramā-tanaya-tāta-samudra-tīrē	for the bank of the ocean of ***Tāta***, the son of ***Ramā***
(adhikaḥ)	is greater (implied)
hi	for
sama-darśinaḥ	who look on all impartially
api	even
puruṣāḥ	people
prāyēṇa	as a rule
nijēṣu	their own
sūnuṣu	towards children
api	indeed

Word	Meaning
pakṣa-pātam	partiality
santanvatē	show

Glossed Translation (*padamālā*)

The Lord's *(śaurēḥ)* fondness *(bhāvaḥ)* for the bank of the ocean of ***Tāta***, the son of ***Ramā*** *(ramā-tanaya-tāta-samudra-tīrē)*, is greater *(adhikaḥ)* even *(api)* than His fondness for the bank *(taṭāt)* of the tank of the son of ***Bhava*** *(bhava-ātmaja-puṣkariṇyāḥ)*. For *(hi)*, as a rule *(prāyēṇa)*, even *(api)* people *(puruṣāḥ)* who look on all impartially *(sama-darśinaḥ)* show *(santanvatē)* partiality *(pakṣa-pātam)* towards their own *(nijēṣu api)* children *(sūnuṣu)*.

Summary (*bhāvārtha*)

On the Lord's own hill lies the ***Svāmī Puṣkariṇī***, the tank of ***Svāmī*** (***Skanda***), the son of ***Śiva*** (***Bhava***). Yet the Lord is fonder of the bank of the ocean of ***Tāta***. ***Tāta*** is the son of ***Ramā***, the Lord's own consort, and so, in a sense, he is the Lord's own child. As a rule, even impartial people are partial to their own children.

****

ślāghyatarakṣīrābdhi-
śrītātasamudrayōriyānbhēdaḥ ।
nidrāti tatra nityaṃ
śrīpatiranukūlamatra jāgarti ॥ **8** *॥*

Word Separation (*padacchēda*)

ślāghyatara-kṣīra-abdhi-
śrī-tāta-samudrayōḥ iyān bhēdaḥ ।
nidrāti tatra nityam
śrī-patiḥ anukūlam atra jāgarti ॥

Prose Order (*anvaya*)

ślāghyatara-kṣīra-abdhi-śrī-tāta-samudrayōḥ iyān bhēdaḥ; tatra śrī-patiḥ nityam nidrāti, atra anukūlam jāgarti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ślāghyatara-kṣīra-abdhi-śrī-tāta-samudrayōḥ	between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy
iyān	just this
bhēdaḥ	difference
tatra	there (in the Ocean of Milk)
śrī-patiḥ	the Lord of *Śrī*
nityam	always
nidrāti	sleeps
atra	here
anukūlam	graciously, for the good of His devotees
jāgarti	keeps awake

Glossed Translation (*padamālā*)

Between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy *(ślāghyatara-kṣīra-abdhi-śrī-tāta-samudrayōḥ)*, the difference *(bhēdaḥ)* is just this *(iyān)*: there (in the Ocean of Milk) *(tatra)* the Lord of *Śrī (śrī-patiḥ)* always *(nityam)* sleeps *(nidrāti)*, but here *(atra)* He keeps awake *(jāgarti)* graciously for the good of His devotees *(anukūlam)*.

Summary (*bhāvārtha*)

The Ocean of Milk and the holy *Tāta Samudra* are both highly praiseworthy, and just one thing sets them apart. In the Ocean of Milk the Lord of *Śrī* is always

asleep, but here at the *Tāta Samudra* He stays wide awake, watching over His devotees with loving care.

****

phaṇisarasītaṭabhāgā-
dadhikō lakṣmīsarastaṭābhōgaḥ ।
gajavaradaḥ kila tasmin
krīḍati hariratra sarvavaradāyī ॥ **9** *॥*

Word Separation (*padacchēda*)

phaṇi-sarasī-taṭa-bhāgāt
adhikaḥ lakṣmī-saraḥ-taṭa-ābhōgaḥ ।
gaja-varadaḥ kila tasmin
krīḍati hariḥ atra sarva-vara-dāyī ॥

Prose Order (*anvaya*)

lakṣmī-saraḥ-taṭa-ābhōgaḥ phaṇi-sarasī-taṭa-bhāgāt adhikaḥ; tasmin gaja-varadaḥ kila krīḍati, atra hariḥ sarva-vara-dāyī (bhāti) ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
lakṣmī-saraḥ-taṭa-ābhōgaḥ	the glory (literally, the wide sweep) of the bank of the *Lakṣmī Saras*
phaṇi-sarasī-taṭa-bhāgāt	that of the bank of the serpent's lake (the *Ananta Saras*)
adhikaḥ	surpasses
tasmin	there
gaja-varadaḥ	the giver of a boon to the elephant
kila	as is well known

Word	Meaning
krīḍati	is at play
atra	here
hariḥ	the Lord
sarva-vara-dāyī	(as) the giver of every boon
(bhāti)	shines (implied)

Glossed Translation (*padamālā*)

The glory of the bank of the ***Lakṣmī Saras*** *(lakṣmī-saraḥ-taṭa-ābhōgaḥ)* surpasses *(adhikaḥ)* that of the bank of the serpent's lake (the ***Ananta Saras***) *(phaṇi-sarasī-taṭa-bhāgāt)*. There *(tasmin)*, as is well known *(kila)*, the giver of a boon to the elephant *(gaja-varadaḥ)* is at play *(krīḍati)*, but here *(atra)* the Lord *(hariḥ)* shines *(bhāti)* as the giver of every boon *(sarva-vara-dāyī)*.

Summary (*bhāvārtha*)

The bank of the ***Lakṣmī Saras*** surpasses in glory the bank of the serpent's lake, the ***Ananta Saras*** at the temple of ***Varadarāja*** in ***Kāñcīpuram***. There, the Lord, as ***Gajavarada***, who once gave a boon to the elephant, is at play. Here at the ***Lakṣmī Saras***, He is ***sarvavaradāyī***, a word that can be read in two ways: the giver of every boon (***sarvavara-dāyī***) and the giver of boons to all (***sarva-varadāyī***). Either way, the contrast is plain. There He gave one boon to one elephant, but here He gives every boon, and to everyone.

****

rāmacandrōdayārambhē yassuvēlātivartanam ।
cakrē samudrastaṃ vandē śrīsarastīrapāvanim ॥ **10** *॥*

Word Separation (*padacchēda*)

rāmacandra-udaya-ārambhē yaḥ su-vēlā-ativartanam ।
cakrē samudraḥ tam vandē śrī-saraḥ-tīra-pāvanim ॥

Prose Order (*anvaya*)

yaḥ samudraḥ (iva) rāmacandra-udaya-ārambhē su-vēlā-ativartanam cakrē, tam śrī-saraḥ-tīra-pāvanim vandē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yaḥ	he who
samudraḥ	the ocean
(iva)	like (implied)
rāmacandra-udaya-ārambhē	when ***Rāmacandra*** (the moon) began to rise
su-vēlā-ativartanam	going beyond (Mount) ***Suvēla***; rising over the shore
cakrē	did, made
tam	him
śrī-saraḥ-tīra-pāvanim	the son of the Wind on the bank of the ***Śrī Saras***
vandē	I salute

Glossed Translation (*padamālā*)

Like *(iva)* the ocean *(samudraḥ)* rising over its shore at moonrise, he (***Hanumān***) *(yaḥ)* went beyond Mount ***Suvēla*** *(su-vēlā-ativartanam cakrē)* when ***Rāmacandra*** began to rise *(rāmacandra-udaya-ārambhē)*. I salute *(vandē)* him *(tam)*, the son of the Wind on the bank of the ***Śrī Saras*** *(śrī-saraḥ-tīra-pāvanim)*.

Summary (*bhāvārtha*)

The verse compares ***Hanumān*** to the ocean, and two of its words can be read in two ways. Read for the ocean, ***rāmacandra*** is the lovely moon (***rāma***, lovely, and ***candra***, the moon), and ***suvēlātivartana*** is rising well over the shore (***su***, well, and ***vēlā***, the shore). The ocean rises well over its shore when the lovely moon begins to rise. Alternatively, read for ***Hanumān***, ***rāmacandra*** is ***Śrī Rāma***, and ***suvēlātivartana*** is going beyond Mount ***Suvēla***. In the same way, ***Hanumān*** went beyond Mount ***Suvēla*** when ***Śrī Rāmacandra*** began His rise. I salute that same ***Hanumān***, who now stands on the bank of the ***Śrī Saras***.

****

taṭasīmani tātasindhubandhō-
ramitaṃ krīḍati bhāgyamañjanāyāḥ ।
akarōtsahasā yadakṣaśikṣāṃ
niyamēnaiva nijēna bāhudhāmnā ॥ **11** *॥*

Word Separation (*padacchēda*)

taṭa-sīmani tāta-sindhu-bandhōḥ
amitam krīḍati bhāgyam añjanāyāḥ ।
akarōt sahasā yat akṣa-śikṣām
niyamēna ēva nijēna bāhu-dhāmnā ॥

Prose Order (*anvaya*)

tāta-sindhu-bandhōḥ taṭa-sīmani añjanāyāḥ amitam bhāgyam krīḍati, yat nijēna bāhu-dhāmnā ēva niyamēna sahasā akṣa-śikṣām akarōt ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
tāta-sindhu-bandhōḥ	of the ocean-like (tank) of ***Tāta***

Word	Meaning
taṭa-sīmani	at the edge of the bank
añjanāyāḥ	of *Añjanā*
amitam	boundless
bhāgyam	good fortune (*Hanumān*)
krīḍati	sports
yat	who
nijēna	by his own
bāhu-dhāmnā	strength of arm
ēva	alone
niyamēna	surely
sahasā	swiftly
akṣa-śikṣām	the punishment of *Akṣa*
akarōt	carried out

Glossed Translation (*padamālā*)

At the edge of the bank *(taṭa-sīmani)* of *Tāta*'s ocean-like tank *(tāta-sindhu-bandhōḥ)* sports *(krīḍati)* *Hanumān*, the boundless *(amitam)* good fortune *(bhāgyam)* of *Añjanā* *(añjanāyāḥ)*, who *(yat)*, by his own *(nijēna)* strength of arm *(bāhu-dhāmnā)* alone *(ēva)*, surely *(niyamēna)* and swiftly *(sahasā)* carried out *(akarōt)* the punishment of *Akṣa* *(akṣa-śikṣām)*.

Summary (*bhāvārtha*)

Hanumān, the boundless good fortune of *Añjanā*, sports on the bank of *Tāta*'s ocean-like tank. It was he who once, by the strength of his own arms alone, swiftly punished *Akṣa*, the son of *Rāvaṇa*.

****

namata ramākamalākaralaharīparivāhasaraṇivāstavyam ।
harisārvabhaumamānatabharaṇōdyataśauribhāradhaurēyam ॥ **12** *॥*

Word Separation (*padacchēda*)

namata ramā-kamala-ākara-laharī-parivāha-saraṇi-vāstavyam ।
hari-sārvabhaumam ānata-bharaṇa-udyata-śauri-bhāra-dhaurēyam ॥

Prose Order (*anvaya*)

ramā-kamala-ākara-laharī-parivāha-saraṇi-vāstavyam ānata-bharaṇa-udyata-śauri-bhāra-dhaurēyam hari-sārvabhaumam namata ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ramā-kamala-ākara-laharī-parivāha-saraṇi-vāstavyam	who dwells by the channel where the waves of *Ramā*'s lotus-pond flow out
ānata-bharaṇa-udyata-śauri-bhāra-dhaurēyam	the foremost bearer of the Lord who is ever intent on supporting those who bow to Him
hari-sārvabhaumam	the sovereign among the monkeys
namata	bow to

Glossed Translation (*padamālā*)

Bow *(namata)* to the sovereign among the monkeys (*Hanumān*) *(hari-sārvabhaumam)*. He dwells by the channel where the waves of *Ramā*'s lotus-pond flow out *(ramā-kamala-ākara-laharī-parivāha-saraṇi-vāstavyam)*, and he is the foremost bearer of the Lord who is ever intent on supporting those who bow to Him *(ānata-bharaṇa-udyata-śauri-bhāra-dhaurēyam)*.

Summary (*bhāvārtha*)

Bow to ***Hanumān***, the sovereign among the monkeys. He dwells where the waves of ***Ramā***'s lotus-pond flow out, and he is the foremost bearer of the Lord. The Lord whom he carries is always ready to support those who bow to Him.

****

nijatanukanakādrimētya nāthē
viharati vallabhayā samaṃ prahṛṣṭē ।
hariravati jaganti tātasindhō-
radhitaṭamātmasubhṛtyatānurūpam ॥ **13** ॥

Word Separation (*padacchēda*)

nija-tanu-kanaka-adrim ētya nāthē
viharati vallabhayā samam prahṛṣṭē ।
hariḥ avati jaganti tāta-sindhōḥ
adhitaṭam ātma-subhṛtyatā-anurūpam ॥

Prose Order (*anvaya*)

prahṛṣṭē nāthē vallabhayā samam nija-tanu-kanaka-adrim ētya viharati (sati), hariḥ tāta-sindhōḥ adhitaṭam ātma-subhṛtyatā-anurūpam jaganti avati ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
prahṛṣṭē	delighted
nāthē	while the Lord
vallabhayā	His beloved
samam	with
nija-tanu-kanaka-adrim	his (***Hanumān***'s) body, a golden mountain
ētya	having mounted

Word	Meaning
viharati	sports
(sati)	while (implied)
hariḥ	the monkey (*Hanumān*)
tāta-sindhōḥ	of the ocean of *Tāta*
adhitaṭam	on the bank
ātma-subhṛtyatā-anurūpam	as befits a true servant
jaganti	the worlds
avati	protects

Glossed Translation (*padamālā*)

While the Lord *(nāthē)* mounts *(ētya)* *Hanumān*'s body, which is like a golden mountain *(nija-tanu-kanaka-adrim)*, and sports *(viharati sati)* there in delight *(prahṛṣṭē)* with *(samam)* His beloved *(vallabhayā)*, the monkey (*Hanumān*) *(hariḥ)* protects *(avati)* the worlds *(jaganti)* on the bank *(adhitaṭam)* of the ocean of *Tāta* *(tāta-sindhōḥ)*, as befits a true servant *(ātma-subhṛtyatā-anurūpam)*.

Summary (*bhāvārtha*)

The Lord sits with His beloved on *Hanumān*, whose body is like a golden mountain, and sports there in delight. Meanwhile, *Hanumān* himself stands on the bank of the ocean of *Tāta* and protects the worlds, as a true servant should.

****

caturbhujaḥ śrīsarasīharīndra-
hastēna dattē varamāśritānām ।
yadarthinē bhṛtyamukhēna dānaṃ
prāyaḥ prabhūṇāṃ prakṛtisvabhāvaḥ ॥ **14** *॥*

Word Separation (*padacchēda*)

catur-bhujaḥ śrī-sarasī-hari-indra-
hastēna dattē varam āśritānām ।
yat arthinē bhṛtya-mukhēna dānam
prāyaḥ prabhūṇām prakṛti-svabhāvaḥ ॥

Prose Order (*anvaya*)

catur-bhujaḥ śrī-sarasī-hari-indra-hastēna āśritānām varam dattē; yat arthinē bhṛtya-mukhēna dānam, (tat) prāyaḥ prabhūṇām prakṛti-svabhāvaḥ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
catur-bhujaḥ	the four-armed Lord
śrī-sarasī-hari-indra-hastēna	through the hand of the chief among the monkeys at the *Śrī Saras*
āśritānām	to those who take refuge in Him
varam	boons
dattē	gives
yat	for
arthinē	to one who asks
bhṛtya-mukhēna	through a servant
dānam	giving
(tat)	that (implied)
prāyaḥ	as a rule
prabhūṇām	of great masters
prakṛti-svabhāvaḥ	the very nature

Glossed Translation (*padamālā*)

Through the hand of the chief among the monkeys at the ***Śrī Saras*** *(śrī-sarasī-hari-indra-hastēna)*, the four-armed Lord *(catur-bhujaḥ)* gives *(dattē)* boons *(varam)* to those who take refuge in Him *(āśritānām)*. For *(yat)*, as a rule *(prāyaḥ)*, to give *(dānam)* through a servant *(bhṛtya-mukhēna)* to one who asks *(arthinē)* is *(tat)* the very nature *(prakṛti-svabhāvaḥ)* of great masters *(prabhūṇām)*.

Summary (*bhāvārtha*)

Through the hand of ***Hanumān***, chief among the monkeys at the ***Śrī Saras***, the four-armed Lord gives boons to His devotees. Is it not, as a rule, the way of great masters to give through their servants?

****

idaṃ prakarṣāya harēryadārtān
saṃrakṣati śrīsarasīhanūmān।
mahēśvarāṇāṃ mahatē guṇāya
prakalpatē bhṛtyajanaprabhāvaḥ ॥ **15** ॥

Word Separation (*padacchēda*)

idam prakarṣāya harēḥ yat ārtān
saṃrakṣati śrī-sarasī-hanūmān।
mahēśvarāṇām mahatē guṇāya
prakalpatē bhṛtya-jana-prabhāvaḥ ॥

Prose Order (*anvaya*)

śrī-sarasī-hanūmān ārtān saṃrakṣati (iti) yat, idam harēḥ prakarṣāya (bhavati); (hi) bhṛtya-jana-prabhāvaḥ mahēśvarāṇām mahatē guṇāya prakalpatē।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
śrī-sarasī-hanūmān	*Hanumān* of the *Śrī Saras*
ārtān	those in distress
saṃrakṣati	protects well
(iti)	thus (implied)
yat	the fact that
idam	this
harēḥ	of the Lord
prakarṣāya	to the glory
(bhavati)	adds (implied)
(hi)	for (implied)
bhṛtya-jana-prabhāvaḥ	the power of servants
mahēśvarāṇām	to mighty lords
mahatē	great
guṇāya	credit
prakalpatē	brings

Glossed Translation (*padamālā*)

Hanumān of the *Śrī Saras* *(śrī-sarasī-hanūmān)* protects well *(saṃrakṣati)* those in distress *(ārtān)*. This *(idam iti yat)* adds *(bhavati)* to the glory *(prakarṣāya)* of the Lord *(harēḥ)*. For *(hi)*, the power of servants *(bhṛtya-jana-prabhāvaḥ)* brings *(prakalpatē)* great *(mahatē)* credit *(guṇāya)* to mighty lords *(mahēśvarāṇām)*.

Summary (*bhāvārtha*)

Hanumān of the *Śrī Saras* protects those in distress, and this adds to the glory of the Lord. For, whatever power a servant has brings credit to his master. If the servant can do so much, how great the master must be!

****

śrīsūnutātagurusindhutaṭāñjanēyē
saṃpratyaśēṣajanatāvanajāgarūkē ।
lakṣmyā harirviharatē satataṃ yadēṣa
sītāviyōgadinakḷptatapōvilāsaḥ ॥ **16** ॥

Word Separation (*padacchēda*)

śrī-sūnu-tāta-guru-sindhu-taṭa-āñjanēyē
samprati aśēṣa-janatā-avana-jāgarūkē ।
lakṣmyā hariḥ viharatē satatam yat ēṣaḥ
sītā-viyōga-dina-kḷpta-tapaḥ-vilāsaḥ ॥

Prose Order (*anvaya*)

śrī-sūnu-tāta-guru-sindhu-taṭa-āñjanēyē samprati aśēṣa-janatā-avana-jāgarūkē (sati), hariḥ lakṣmyā satatam viharatē (iti) yat, ēṣaḥ sītā-viyōga-dina-kḷpta-tapaḥ-vilāsaḥ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
śrī-sūnu-tāta-guru-sindhu-taṭa-āñjanēyē	while *Āñjanēya*, on the bank of the ocean of *Tāta*, the *ācārya* who is the son of *Śrī*
samprati	now
aśēṣa-janatā-avana-jāgarūkē	keeps watch to protect all people

Word	Meaning
(sati)	while (implied)
hariḥ	the Lord
lakṣmyā	with ***Lakṣmī***
satatam	always
viharatē	sports
(iti)	thus (implied)
yat	the fact that
ēṣaḥ	this
sītā-viyōga-dina-kḷpta-tapaḥ-vilāsaḥ	(is) the joyful fruit of the penance He underwent in His incarnation as ***Rāma***, in the days of His separation from ***Sītā***

Glossed Translation (*padamālā*)

Now *(samprati)*, while ***Āñjanēya*** keeps watch to protect all people *(aśēṣa-janatā-avana-jāgarūkē sati)* on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī*** *(śrī-sūnu-tāta-guru-sindhu-taṭa-āñjanēyē)*, the Lord *(hariḥ)* always *(satatam)* sports *(viharatē)* with ***Lakṣmī*** *(lakṣmyā)*. This *(iti yat ēṣaḥ)* is the joyful fruit of the penance He underwent in His incarnation as ***Rāma***, in the days of His separation from ***Sītā*** *(sītā-viyōga-dina-kḷpta-tapaḥ-vilāsaḥ)*.

Summary (*bhāvārtha*)

Now that ***Āñjanēya*** keeps watch on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī***, and protects all people, the Lord sports with ***Lakṣmī*** at all times. In His incarnation as ***Rāma***, He underwent penance in the days of His separation from ***Sītā***, and this joyful sport with ***Lakṣmī*** is the fruit of that penance.

****

prāyastulyaḥ pādukāyāmihāpi
nyāsassītānāyakāṅghrēstathāpi ।
dhātrīrakṣāṃ sā tatānēti kiṃ vā
lōkān pāti śrītaṭākāñjanēyaḥ ॥ **17** *॥*

Word Separation (*padacchēda*)

prāyaḥ tulyaḥ pādukāyām iha api
nyāsaḥ sītā-nāyaka-aṅghrēḥ tathā api ।
dhātrī-rakṣām sā tatāna iti kim vā
lōkān pāti śrī-taṭāka-āñjanēyaḥ ॥

Prose Order (*anvaya*)

sītā-nāyaka-aṅghrēḥ nyāsaḥ pādukāyām iha api prāyaḥ tulyaḥ; tathā api sā dhātrī-rakṣām tatāna iti kim vā śrī-taṭāka-āñjanēyaḥ lōkān pāti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
sītā-nāyaka-aṅghrēḥ	of the feet of the Lord of *Sītā*
nyāsaḥ	surrender
pādukāyām	at the *pādukās*
iha	here (to *Hanumān*)
api	and
prāyaḥ	almost
tulyaḥ	equal
tathā api	yet
sā	the *pādukās*
dhātrī-rakṣām	protection of the earth
tatāna	carried out

Word	Meaning
iti	so
kim vā	what wonder is it (that)
śrī-taṭāka-āñjanēyaḥ	*Āñjanēya* of the holy tank
lōkān	the worlds
pāti	protects

Glossed Translation (*padamālā*)

Surrender *(nyāsaḥ)* at the ***pādukās*** *(pādukāyām)* of the feet of the Lord of ***Sītā*** *(sītā-nāyaka-aṅghrēḥ)*, and *(api)* surrender here *(iha)* to ***Hanumān***, are almost *(prāyaḥ)* equal *(tulyaḥ)*. Yet *(tathā api)* the ***pādukās*** *(sā)* protected the earth *(dhātrī-rakṣām tatāna)*, so *(iti)* what wonder is it *(kim vā)* that ***Āñjanēya*** of the holy tank *(śrī-taṭāka-āñjanēyaḥ)* protects *(pāti)* the worlds *(lōkān)*?

Summary (*bhāvārtha*)

To surrender to ***Hanumān*** here is almost the same as surrendering at the ***pādukās*** of ***Śrī Rāma***, the Lord of ***Sītā***. When ***Rāma*** went to the forest, His ***pādukās*** sat on the throne and protected the earth. If the ***pādukās*** could do that, what wonder is it that ***Āñjanēya*** of the holy tank protects all the worlds?

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indirāsuhṛdabhēdabhāvanā-
santatēriva tadātmatāṃ vahan ।
tantanīti kamalāsarastaṭī-
gandhavāhatanayō janāvanam ॥ **18** *॥*

Word Separation (*padacchēda*)

indirā-suhṛt-abhēda-bhāvanā-
santatēḥ iva tat-ātmatām vahan ।

tantanīti kamalā-saraḥ-taṭī-
gandhavāha-tanayaḥ jana-avanam ॥

Prose Order (*anvaya*)

kamalā-saraḥ-taṭī-gandhavāha-tanayaḥ indirā-suhṛt-abhēda-bhāvanā-santatēḥ iva tat-ātmatām vahan, jana-avanam tantanīti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
kamalā-saraḥ-taṭī-gandhavāha-tanayaḥ	the son of the Wind on the bank of the lake of *Kamalā* (*Lakṣmī*)
indirā-suhṛt-abhēda-bhāvanā-santatēḥ	from the unbroken meditation on his being no different from the beloved of *Indirā*
iva	as if
tat-ātmatām	oneness with Him
vahan	bearing
jana-avanam	the protection of people
tantanīti	carries on without ceasing

Glossed Translation (*padamālā*)

Bearing *(vahan)* oneness with the Lord *(tat-ātmatām)*, as if *(iva)* from the unbroken meditation on his being no different from the beloved of *Indirā (indirā-suhṛt-abhēda-bhāvanā-santatēḥ)*, the son of the Wind on the bank of the lake of *Kamalā (kamalā-saraḥ-taṭī-gandhavāha-tanayaḥ)* carries on without ceasing *(tantanīti)* the protection of people *(jana-avanam)*.

Summary (*bhāvārtha*)

Hanumān has meditated so constantly on the Lord, the beloved of ***Lakṣmī***, that he seems to have become one with Him. Standing on the bank of the lake of ***Kamalā***, he protects people without ceasing.

****

nārāyaṇīyēna mahōbharēṇa
naṭatprakarṣō jagatāṃ trayāṇām ।
karōti rakṣāṃ kalaśābdhikanyā-
sarastaṭīmārutisārvabhaumaḥ ॥ **19** *॥*

Word Separation (*padacchēda*)

nārāyaṇīyēna mahaḥ-bharēṇa
naṭat-prakarṣaḥ jagatām trayāṇām ।
karōti rakṣām kalaśa-abdhi-kanyā-
saraḥ-taṭī-māruti-sārvabhaumaḥ ॥

Prose Order (*anvaya*)

kalaśa-abdhi-kanyā-saraḥ-taṭī-māruti-sārvabhaumaḥ nārāyaṇīyēna mahaḥ-bharēṇa naṭat-prakarṣaḥ jagatām trayāṇām rakṣām karōti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
kalaśa-abdhi-kanyā-saraḥ-taṭī-māruti-sārvabhaumaḥ	the sovereign ***Māruti***, on the bank of the lake of the daughter of the Ocean of Milk (***Lakṣmī***)
nārāyaṇīyēna	of ***Nārāyaṇa***
mahaḥ-bharēṇa	by the abundant radiance
naṭat-prakarṣaḥ	whose greatness dances forth
jagatām	of the worlds

Word	Meaning
trayāṇām	three
rakṣām	protection
karōti	carries out

Glossed Translation (*padamālā*)

The sovereign ***Māruti*** on the bank of the lake of the daughter of the Ocean of Milk *(kalaśa-abdhi-kanyā-saraḥ-taṭī-māruti-sārvabhaumaḥ)*, whose greatness dances forth *(naṭat-prakarṣaḥ)*, protects *(rakṣām karōti)* the three *(trayāṇām)* worlds *(jagatām)* by the abundant radiance *(mahaḥ-bharēṇa)* of ***Nārāyaṇa*** *(nārāyaṇīyēna)*.

Summary (*bhāvārtha*)

On the bank of the lake of ***Lakṣmī***, who rose from the Ocean of Milk, stands the sovereign ***Māruti***, his greatness dancing forth. The radiance of ***Nārāyaṇa*** has entered him in abundance, and by its power he protects the three worlds.

****

kaṃsāritējōbharavaibhavēna
saṃsāriṇāmēṣa tanōti rakṣām ।
ramāsarasyāṃ raghuvīrasēnā-
nāsīrasīmābhaṭasārvabhaumaḥ ॥ **20** *॥*

Word Separation (*padacchēda*)

kaṃsa-ari-tējaḥ-bhara-vaibhavēna
saṃsāriṇām ēṣaḥ tanōti rakṣām ।
ramā-sarasyām raghu-vīra-sēnā-
nāsīra-sīmā-bhaṭa-sārvabhaumaḥ ॥

Prose Order (*anvaya*)

raghu-vīra-sēnā-nāsīra-sīmā-bhaṭa-sārvabhaumaḥ ēṣaḥ ramā-sarasyām kaṃsa-ari-tējaḥ-bhara-vaibhavēna saṃsāriṇām rakṣām tanōti ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
raghu-vīra-sēnā-nāsīra-sīmā-bhaṭa-sārvabhaumaḥ	the sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s
ēṣaḥ	this (***Hanumān***)
ramā-sarasyām	at the lake of ***Ramā***
kaṃsa-ari-tējaḥ-bhara-vaibhavēna	by the might of the abundant radiance of the enemy of ***Kaṃsa*** (***Kṛṣṇa***)
saṃsāriṇām	of those bound to the cycle of births
rakṣām	protection
tanōti	carries out

Glossed Translation (*padamālā*)

By the might of the abundant radiance of the enemy of ***Kaṃsa*** *(kaṃsa-ari-tējaḥ-bhara-vaibhavēna)*, this *(ēṣaḥ)* sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s (***Hanumān***) *(raghu-vīra-sēnā-nāsīra-sīmā-bhaṭa-sārvabhaumaḥ)* protects *(rakṣām tanōti)* those bound to the cycle of births *(saṃsāriṇām)* at the lake of ***Ramā*** *(ramā-sarasyām)*.

Summary (*bhāvārtha*)

Hanumān, the foremost of the warriors at the front of ***Rāma***'s army, now stands at the lake of ***Ramā***. He bears the abundant radiance of ***Kṛṣṇa***, the slayer of ***Kaṃsa***,

and by the might of that radiance he protects those who are bound to the cycle of births.

****

itīndirātaṭākatīravāyusūnuviṃśatiṃ
ramākumāratātayāryanirmitāṃ paṭhanti yē ।
dhanaṃ yaśō balaṃ sutānarōgatāyuṣī sukhaṃ
labhēyurēva mānavāḥ kṛpābharādramāpatēḥ ॥ **21** *॥*

Word Separation (*padacchēda*)

iti indirā-taṭāka-tīra-vāyu-sūnu-viṃśatim
ramā-kumāra-tātayārya-nirmitām paṭhanti yē ।
dhanam yaśaḥ balam sutān arōgatā-āyuṣī sukham
labhēyuḥ ēva mānavāḥ kṛpā-bharāt ramā-patēḥ ॥

Prose Order (*anvaya*)

yē mānavāḥ ramā-kumāra-tātayārya-nirmitām iti indirā-taṭāka-tīra-vāyu-sūnu-viṃśatim paṭhanti, ramā-patēḥ kṛpā-bharāt dhanam yaśaḥ balam sutān arōgatā-āyuṣī sukham labhēyuḥ ēva ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yē	who
mānavāḥ	those people
ramā-kumāra-tātayārya-nirmitām	composed by ***Ramākumāra Tātayārya***, the revered *ācārya*
iti	these
indirā-taṭāka-tīra-vāyu-sūnu-viṃśatim	twenty verses on the son of the Wind on the bank of the tank of *Indirā*

Word	Meaning
paṭhanti	recite
ramā-patēḥ	of the Lord of *Ramā*
kṛpā-bharāt	through the abundant grace
dhanam	wealth
yaśaḥ	fame
balam	strength
sutān	children
arōgatā-āyuṣī	health and long life
sukham	happiness
labhēyuḥ	will gain
ēva	surely

Glossed Translation (*padamālā*)

Those people *(mānavāḥ)* who *(yē)* recite *(paṭhanti)* these *(iti)* twenty verses on the son of the Wind on the bank of the tank of *Indirā (indirā-taṭāka-tīra-vāyu-sūnu-viṃśatim)*, composed by *Ramākumāra Tātayārya*, the revered *ācārya (ramā-kumāra-tātayārya-nirmitām)*, will surely *(ēva)* gain *(labhēyuḥ)* wealth *(dhanam)*, fame *(yaśaḥ)*, strength *(balam)*, children *(sutān)*, health and long life *(arōgatā-āyuṣī)* and happiness *(sukham)*, through the abundant grace *(kṛpā-bharāt)* of the Lord of *Ramā (ramā-patēḥ)*.

Summary (*bhāvārtha*)

Those who recite these twenty verses on *Hanumān* of the tank of *Lakṣmī*, composed by *Ramākumāra Tātayārya*, will surely gain wealth, fame, strength, children, health, long life and happiness through the abundant grace of the Lord of *Lakṣmī*.

****

yathā harirbhāsurapuṇyakōṭyāṃ
yathā ca gaurī varakāmakōṭyām ।
tathā mahōdārakumāratāta-
kalyāṇakōṭyāṃ kamalā samindhē ॥ **22** *॥*

Word Separation (*padacchēda*)

yathā hariḥ bhāsura-puṇya-kōṭyām
yathā ca gaurī vara-kāma-kōṭyām ।
tathā mahā-udāra-kumāra-tāta-
kalyāṇa-kōṭyām kamalā samindhē ॥

Prose Order (*anvaya*)

yathā hariḥ bhāsura-puṇya-kōṭyām (samindhē), yathā ca gaurī vara-kāma-kōṭyām (samindhē), tathā kamalā mahā-udāra-kumāra-tāta-kalyāṇa-kōṭyām samindhē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
yathā	just as
hariḥ	the Lord
bhāsura-puṇya-kōṭyām	in the radiant ***Puṇyakōṭi*** (*vimāna*)
yathā ca	and just as
gaurī	***Gaurī***
vara-kāma-kōṭyām	in the excellent ***Kāmakōṭi***
tathā	so
kamalā	***Kamalā*** (*Lakṣmī*)

Word	Meaning
mahā-udāra-kumāra-tāta-kalyāṇa-kōṭyām	in the ***Kalyāṇakōṭi*** of the most generous ***Kumāra Tāta***
samindhē	shines

Glossed Translation (*padamālā*)

Just as *(yathā)* the Lord *(hariḥ)* shines *(samindhē)* in the radiant ***Puṇyakōṭi*** *(bhāsura-puṇya-kōṭyām)*, and just as *(yathā ca)* ***Gaurī*** *(gaurī)* shines in the excellent ***Kāmakōṭi*** *(vara-kāma-kōṭyām)*, so *(tathā)* ***Kamalā*** *(kamalā)* shines in the ***Kalyāṇakōṭi*** of the most generous ***Kumāra Tāta*** *(mahā-udāra-kumāra-tāta-kalyāṇa-kōṭyām)*.

Summary (*bhāvārtha*)

Just as the Lord, ***Śrī Varadarāja***, shines in the radiant ***Puṇyakōṭi vimāna*** (the tower over the sanctum) at ***Kāñcīpuram***, and ***Gaurī***, as ***Kāmākṣī***, shines in the ***Kāmakōṭi vimāna*** of the same city, so ***Lakṣmī*** shines in the ***Kalyāṇakōṭi***, the ***vimāna*** of the temple that the most generous ***Kumāra Tāta*** built at ***Aiyyaṅgār Kuḷam***.

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kurvanti brāhmaṇānāṃ tu
kalyāṇaśatamanvaham ।
tasmātkalyāṇakōṭīti
satyanāmā prakāśatē ॥ **23** ॥

Word Separation (*padacchēda*)

kurvanti brāhmaṇānām tu
kalyāṇa-śatam anvaham ।

tasmāt kalyāṇa-kōṭī iti
satya-nāmā prakāśatē ॥

Prose Order (*anvaya*)

(atra) brāhmaṇānām tu anvaham kalyāṇa-śatam kurvanti; tasmāt "kalyāṇa-kōṭī" iti satya-nāmā (iyam) prakāśatē ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(atra)	here (implied)
brāhmaṇānām	for *brāhmaṇa*s
tu	indeed
anvaham	every day
kalyāṇa-śatam	hundreds of auspicious acts
kurvanti	they perform
tasmāt	therefore
kalyāṇa-kōṭī	*Kalyāṇakōṭi*
iti	named
satya-nāmā	true to its name
(iyam)	this place (implied)
prakāśatē	shines

Glossed Translation (*padamālā*)

Here *(atra)*, every day *(anvaham)*, hundreds of auspicious acts *(kalyāṇa-śatam)* are indeed *(tu)* performed *(kurvanti)* for *brāhmaṇa*s *(brāhmaṇānām)*. Therefore *(tasmāt)*, this place *(iyam)*, named *(iti)* *Kalyāṇakōṭi* *(kalyāṇa-kōṭī)*, shines *(prakāśatē)* true to its name *(satya-nāmā)*.

Summary (*bhāvārtha*)

Here, every day, hundreds of auspicious acts are performed for ***brāhmaṇa***s. So the ***Kalyāṇakōṭi vimāna*** is true to its name, "a crore (***kōṭi***) of blessings."

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॥ *iti śrīlakṣmīkumāratātācāryakṛtā śrīhanumadviṃśatiḥ* ॥

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