ஶ்ரீः

ஶ்ரீமதே ராமானுஜாய நமः

ஶ்ரீமதே நிகமாந்தமஹாதேஶிகாய நமः

ஶ்ரீலக்ஷ்மீநாராயணதாதாசார்யபூர்வ திஷ்ட

॥ ஶ்ரீஹநுமத்விஜயம் ॥

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 Niganṭu*, 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).

ஶ்ரீः

ஶ்ரீமதே ராமானுஜாய நமः

ஶ்ரீமதே நிகமாந்தமஹாதேஶிகாய நமः

॥ ஶ்ரீஹநுமத்ஸ்துதிः ॥

முனாஹிராமஸிந்துராகூமாரதாதவாரியி-
வ்ரஹிஷ்டமஸ்தாதடாகதீரஸ்தீ மாருதிः ।
மூலாயிரானு மாயவொ வ்ர ஷாவல்ஸலாமவி
வ்ரகுலுதெ நிகாமஸகு வாலநாய தெஹிநாः ॥ 1 ॥

Word Separation (*padacchēda*)

முண-சுஹிராமः ஜந்துரா-கூமார-தாத-வாரியி-
வ்ரஹிஷ்டமக-ரமா-தடாக-தீர-ஸ்தீ மாருதிः ।
மூலா சுயிரானு மாயவः வ்ர ஷாவல-ஸலாக சுவி
வ்ரகுலுதெ நிகாமः சுகு வாலநாய தெஹிநாः ॥

Prose Order (*anvaya*)

மாயவः, ஜந்துரா-கூமார-தாத-வாரியி-வ்ரஹிஷ்டமக-ரமா-தடாக-தீர-ஸ்தீ முண-சுஹிராமः மாருதிः மூலா சுயிரானு, சுகு தெஹிநாः வாலநாய வ்ர ஷாவல-ஸலாக சுவி நிகாமः வ்ரகுலுதெ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
மாயவः	*Mādhava*, the Lord of *Lakṣmī*
ஜந்துரா-கூமார-தாத-வாரியி-வ்ரஹிஷ்டமக-ரமா-தடாக-தீர-ஸ்தீ	on the edge of the bank of the tank of *Ramā* (*Lakṣmī*), famous as the “ocean of *Indirākumāra Tāta*”
முண-சுஹிராமः	charming for his virtues
மாருதிः	*Māruti* (*Hanumān*)

Word	Meaning
ஊஹா	joyfully
கயிஸுஹ்ய	having mounted
கத்ர	here
தெஹிநாம்	of embodied beings
வாஅநாய	for the protection
வ்ருʼ ஷாசல-ஸ்தலாத்	than at *Vṛṣācala* (*Tirumalā*)
கவி	even
நிகாமதர	more gladly
வ்ருʼகூஅதெ	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***" (ஜந்திரா-கும்ஹார-தாத-வாரியி-வ்ருʼஹித்திதர்-ரஹா-தடாக-தீர-ஸீந்நி), stands ***Māruti*** (ஹாரும்திம்), charming for his virtues (ஹுண-கஹிராதர). ***Mādhava*** (ஹாயவः) joyfully (ஹுஹா) mounts (கயிஸுஹ்ய) him, and here (கத்ர) He sets Himself (வ்ருʼகூஅதெ) to protect (வாஅநாய) all embodied beings (தெஹிநாம்), more gladly (நிகாமதர) than even (கவி) at ***Vṛṣācala*** (வ்ருʼ ஷாசல-ஸ்தலாத்).

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***.

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சுயிஶுஹ்ய ரவூவ்வஹொ ஹரிம் வ்ரா-
ஜரிஶிஷ்டாஶக்ய தாயுநா தூ ஹொ⚡யꣳ ।
க்ய ததாதஹஶுஜ்ரதீரகெவிம்
தஶயிஷ்டாய தநொதி ஔநரக்ஷாꣳ ॥ 2 ॥

Word Separation (*padacchēda*)

சுயிஶுஹ்ய ரவூ-உவ்வஹஃ ஹரிꣳ வ்ராகீ
சுரி-ஶிஷ்டாꣳ சுக்ய த சுயுநா தூ ஹஃ சுயꣳ ।
க்ய த-தாத-ஹஶுஜ்ர-தீர-கெவிꣳ
தꣳ சுயிஷ்டாய தநொதி ஔந-ரக்ஷாꣳ ॥

Prose Order (*anvaya*)

ரவூ-உவ்வஹஃ வ்ராகீ ஹரிꣳ சுயிஶுஹ்ய சுரி-ஶிஷ்டாꣳ சுக்ய த; சுயுநா தூ ஹஃ சுயꣳ க்ய த-தாத-ஹஶுஜ்ர-தீர-கெவிꣳ தꣳ சுயிஷ்டாய ஔந-ரக்ஷாꣳ தநொதி ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ரவூ-உவ்வஹஃ	the scion of the *Raghu*s (*Rāma*)
வ்ராகீ	in the past
ஹரிꣳ	the monkey (*Hanumān*)
சுயிஶுஹ்ய	having mounted
சுரி-ஶிஷ்டாꣳ	punishment of the enemies
சுக்ய த	carried out
சுயுநா	now
தூ	but
ஹஃ சுயꣳ	that same (Lord)
க்ய த-தாத-ஹஶுஜ்ர-தீர-கெவிꣳ	who sports on the bank of the *Tāta Samudra*

Word	Meaning
தꣳ	him (*Hanumān*)
சுயிஷ்டாய	having mounted, seated on
தீந-ரக்ஷாꣳ	protection of the helpless
தநொதி	carries out

Glossed Translation (*padamālā*)

In the past (புராகீ), the scion of the ***Raghu***s (ரகூ-உத்தமः) mounted (சுயிரூஹ்ய) the monkey (ஹரிꣳ) and punished His enemies (சுரி-ஶிக்ஷாꣳ சுக்ரு த). But (த) now (சுயூநா) that same Lord (ஸः சுயꣳ), seated (சுயிஷ்டாய) on him (தꣳ) who sports on the bank of the ***Tāta Samudra*** (க்ரு த-தாத-ஸமூஹ-தீர-கெலிꣳ), protects the helpless (தீந-ரக்ஷாꣳ தநொதி).

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.

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கஉஂநூரூய்ய வ்ர ஷஹூஹ்ர தி யः சுரொதி
நூ ணாம் ஹிதாநி ஸ த தந்நிரவெக்ஷ ஹனவ।
யத்தவுஶிஷ்டஶிஹ வூஷ்யதி வெஜ்ஜெஶ-
ஹ்ஸவ்ஹவம் சிஶ ரஶாத்தஜதாதஸரிந்யொः ॥ 3 ॥

Word Separation (*padacchēda*)

கஉ சுநூரூய்ய வ்ர ஷ-ஹூஹ்ர தி யः சுரொதி
நூ ணாꣳ ஹிதாநி ஸः த தக்ஷ-நிரவெக்ஷः ஹனவ।

யசு² ஸவபூ⁴ ஈஷ்டே ஈஹ வ்ரூஷ்யதி வெங்கடேஶஃ
தசு² லெஹவ⁴ கி²ல ஈஶா-கூ²தஜ-தாத-ஹிந்தோ³ஃ ॥

Prose Order (*anvaya*)

யஃ வ்ரு ஷ-ஹ்ரீஹ்ரு தி கூ²பூ சுநஂஈ்ரூய்ரு நூ்ரு ணாயீ ஹிதாநி கூ²ரொதி, ஸஃ வெங்கடேஶஃ ஈஹ தூ் தசு²-நிஈவெக்ஷஃ ஹவ ஸவபூ⁴ ஈஷ்டே வ்ரூஷ்யதி (ஈதி) யசு², தசு² ஈஶா-கூ²தஜ-தாத-ஹிந்தோ³ஃ லெஹவ⁴ கி²ல ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
யஃ	He who
வ்ரு ஷ-ஹ்ரீஹ்ரு தி	on the *Vṛṣa* hill (*Tirumalā*)
கூ²பூ	(their) deeds
சுநஂஈ்ரூய்ரு	in keeping with
நூ்ரு ணாயீ	to people
ஹிதாநி	what is due to them
கூ²ரொதி	gives
ஸஃ	that
வெங்கடேஶஃ	Lord *Vēṅkaṭēśa*
ஈஹ	here
தூ்	but
தசு²-நிஈவெக்ஷஃ	without regard to those (deeds)
ஹவ	indeed
ஸவபூ⁴	every
ஈஷ்டே	wish
வ்ரூஷ்யதி	fulfils
(ஈதி)	thus (implied)

Word	Meaning
யசு	the fact that
தசு	that
ஸஶா-சூத்3ஜ-தாத-ஸிந்தோः	of the ocean of ***Tāta***, the son of ***Ramā***
வெஹவத்3	the glory
கி2ல	surely

Glossed Translation (*padamālā*)

He who (யः) on the ***Vṛṣa*** hill (வ்ரு ஷ-ஹ2ஹ்ரு தி) gives (கொதி) people (ந்ரு ணாத்3) what is due to them (ஹிதாநி) in keeping with (சுநூஸூயு) their deeds (கர்ம) is that (ஸः) same Lord ***Vēṅkaṭēśa*** (வெங்கடேஸः) who here (ஹ), however (தூ), fulfils (வூஷ்யதி) every (ஸவ்யத்3) wish (இஷ்ட3) without any regard to those deeds (தசு-நிஸ்வெக்ஷः ஸவ). That (ஜதி யசு) is (தசு) surely (கி2ல) the glory (வெஹவத்3) of the ocean of ***Tāta***, the son of ***Ramā*** (ஸஶா-சூத்3ஜ-தாத-ஸிந்தோः).

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).

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ஶ்ரீஜாஸுः கி2ரவி தாதஸ்ஸூந்ரூநாத்3
ல2க்ஷ்மாः வ்ரஸந்ந2வூஸீத2ரவ்யுயந்த்ரூாः ।
சுந்ருத்விியெயரநவெக்ஷ்வ ஸூதாநஸூஷ்மாः
வ்ரீதெ2 ஸூராரிஸவதி வ்லவஹாயிஸூஜः ॥ **4** ॥

Word Separation (*padacchēda*)

க்ரீடா-ஸரः கிஞ்-சுசி தாத-ஸமுத்³ர-நாமந
ஶ்ரியः³ வரஸ்ந-ஶீத-ஶுசயே சுபயந்த்யாः ।
சுந்யஸ்ம விதே⁴யே சுநவேக்ஷ்ய ஸுதாம்பு சுமுக்²யாः
வீரதை² முராரிः சுவதி ப்லவக-சுயிஶமபி⁴ः ॥

Prose Order (*anvaya*)

ப்லவக-சுயிஶமபி⁴: முராரிः, வரஸ்ந-ஶீத-ஶுசயே தாத-ஸமுத்³ர-நாமந கிஞ்-சுசி க்ரீடா-ஸரः சுபயந்த்யாः ஶ்ரியः³ வீரதை², சுந்யஸ்ம விதே⁴யே சுநவேக்ஷ்ய, சுமுக்²யாः ஸுதாம்பு சுவதி ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ப்லவக-சுயிஶமபி⁴:	mounted on the monkey (***Hanumān***)
முராரிः	***Murāri***, the slayer of ***Mura***
வரஸ்ந-ஶீத-ஶுசயே	clear, light and cool
தாத-ஸமுத்³ர-நாமந	named ***Tāta Samudra***
கிஞ்-சுசி	wonderful
க்ரீடா-ஸரः	pleasure-lake
சுபயந்த்யாः	who offers (Him)
ஶ்ரியः³	of ***Lakṣmī***
வீரதை²	for the pleasure
சுந்யஸ்ம	any other
விதே⁴யே	thing to be done (in return)
சுநவேக்ஷ்ய	without looking for
சுமுக்²யாः	her

Word	Meaning
ஊதாநு	children
கவதி	protects

Glossed Translation (*padamālā*)

For the pleasure (ஔரதை) of ***Lakṣmī*** (ஶ்ரீக்ஷ்மாः), who offers (கவபூயந்மாः) the Lord a wonderful (கிழ்-கவி) pleasure-lake (க்ரஹா-ஹஸः) named ***Tāta Samudra*** (தாத-ஹஉஜ்ர-நாஉ), whose water is clear, light and cool (ஔஹந்ர-ஶவு-ஶீதஶழ்), ***Murāri*** (உமாரிः), mounted on the monkey (ஶ்வஹ-கயிஸஔஜः), protects (கவதி) her (கஉஷ்மாः) children (ஊதாநு), without looking for (கநவெக்ஷ்ய) anything else (கந்யக்) to be done (வியெயழ்).

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.

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ஶ்ரீயெஶவஔணூஉவதி ஷ்ய வடாஶ்வஹ்ய ஷ்ரோ
யः வஔவூஉஜ்ஜநதிரௌள ஸ வஉஹாநிஉாநீழ்।
ஷ்ரித்வா ஸதீஸஹஔவி வாதி ஸஉாகூஉாஸ-
தாதாஶ்வஸாஸிஉஔிதொ ஜநஎந்நிரெயழ் ॥ 5 ॥

Word Separation (*padacchēda*)

ஶ்ரீயெஶ-வஔணூழ் கவதி ஷ்ய வட-கூஶ்வ-ஹ்ய ஷः
யः வஔவூழ் கூஜ்ஜந-திரௌள ஸः வஉஹாந உஹாநீழ்।
ஷ்ரித்வா ஸதீஸ-ஹஔவி வாதி ஸஉா-கூஉாஸ-
தாத-கூஶ்வஸாஸி-உஔிதः ஜநழ் எநந்நிரெயழ் ॥

Prose Order (*anvaya*)

यः வூவ்யூ சுஞ்ஜந-ஶிரௌள வட-சுஃப்ல-ஹ்ரு ஷ்டः ஶ்ரீலெ⁴-வூணூ சுவதி ஷ்ல, ஸः வூஶாந்ய ஜஹாநீ ஈஶா-சூூஶாஈ-தாத-சுஃப்ல்ராஶி-ஶூஜிதः ஸஶீஈ-ஹூவி ஷ்டிதா ஹெனிலெயூ ஜநூ வாதி।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यः	He who
வூவ்யூ	formerly
சுஞ்ஜந-ஶிரௌள	on the ***Añjana*** hill (***Tirumalā***)
வட-சுஃப்ல-ஹ்ரு ஷ்டः	pleased with the water in a pot
ஶ்ரீலெ⁴-வூணூ	***Śrīśailapūrṇa*** (Periya Tirumalai Nambi)
சுவதி ஷ்ல	blessed
ஸः	that
வூஶாந்ய	Supreme Person
ஜஹாநீ	now
ஈஶா-சூூஶாஈ-தாத-சுஃப்ல்ராஶி-ஶூஜிதः	delighted by the ocean of ***Ramākumāra Tāta***
ஸஶீஈ-ஹூவி	on the son of the Wind (***Hanumān***)
ஷ்டிதா	standing
ஹெனிலெயூ	who are the children of ***Indirā*** (***Lakṣmī***)
ஜநூ	the people
வாதி	protects

Glossed Translation (*padamālā*)

The One who (यः) once (வூவ்யூ) blessed (சுவதி ஷ்ல) ***Śrīśailapūrṇa*** (ஶ்ரீலெ⁴-வூணூ) on the ***Añjana*** hill (சுஞ்ஜந-ஶிரௌள), being pleased with the water

he brought Him in a pot (வட-கூல்ல-ஹ்ரு ஷுः), is now (ஜஹாநீழ்) delighted by the ocean of ***Ramākumāra Tāta*** (ஸஶா-கூஶார-தாத-சூல்லாஸி-ஶூஜிதः). That (ஸः) Supreme Person (வூஶாஸு) stands (ஷ்ஹிதா) on the son of the Wind (ஸஶீர-ஹூவி) and protects (வாதி) the people (ஜநழ்) who are the children of ***Indirā*** (ஹெந்திரெயழ்).

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.

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ஹரிः வூரா ஶாஶயிரூஹ்ரு ஶாரூணம்
ஶகார கூஶெஷுதி ஸஶீரஜந்துநः ।
ஸூஶம் நிராகுதூஶிவாஶ்ரிதः ஸ தம்
ஸூஹம் ந்ரு ணாம் ஹௌதி ரஶாஹாஹ்வடெ ॥ **6** ॥

Word Separation (*padacchēda*)

ஹரிः வூரா ஶ்ரு சுயிரூஹ்ய ஶாரூணுரு
சகார கூரு ஜதி ஸுரீர-ஜந்நஃ ।
ஶூசுரு நிராகுதூரு ஜவ சூஶ்ரிதः ஸः தரு
ஶூஹரு ந்ய ணாரு ஹெளதி ஈஜா-ஹனுः-தடெ ॥

Prose Order (*anvaya*)

“ஹரிः வூரா ஶ்ரு சுயிரூஹ்ய ஶாரூணுரு கூரு சகார” ஜதி ஸுரீர-ஜந்நஃ ஶூசுரு நிராகுதூரு ஜவ ஸः தரு சூஶ்ரிதः ஈஜா-ஹனுः-தடெ ந்ய ணாரு ஶூஹரு ஹெளதி ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஹரிः	the Lord
வூரா	long ago
ஶ்ரு	me
சுயிரூஹ்ய	having mounted
ஶாரூணுரு	a dreadful
கூரு	deed
சகார	did
ஜதி	at the thought
ஸுரீர-ஜந்நஃ	of the son of the Wind (*Hanumān*)
ஶூசுரு	the grief
நிராகுதூரு	to remove
ஜவ	as if
ஸः	He
தரு	him (*Hanumān*)
சூஶ்ரிதः	having mounted

Word	Meaning
ரஶா-ஹரः-தடெ	on the bank of the lake of ***Ramā***
நூ ணாஶ	for people
ஶுஹஶ	good
ஹௌதி	brings about

Glossed Translation (*padamālā*)

The son of the Wind (ஹநீர-ஜந்துநः) feels grief (ஶுசஶ) at the thought (ஜதி) "Long ago (பூரா) the Lord (ஹரிः) mounted (சுயிரூஹ்ய) me (ஶாஶ) and did (சகார) a dreadful (ஶாரூணஶ) deed (கஶ்ம)." As if (ஜவ) to remove (நிராகதும்ஶ) that grief He (ஸः) has mounted (சூஶ்ரிதः) him (***Hanumān***) (தஶ) once again and brings about (ஹௌதி) good (ஶுஹஶ) for people (நூ ணாஶ) on the bank of the lake of ***Ramā*** (ரஶா-ஹரः-தடெ).

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***.

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ஸௌமெ ரஶாதநயதாதஸஶுஶ்ரூதீமெ
ஹாவஹ்டாஶவி ஹவாத்மஜவூஷ்கரிண்யாः ।
ஸந்நதெ ஹி வூரூஷாः ஸஶஹஶிநொऽவி
வ்ராயெண ஸுநூஷு நிஜெஷ்வவி வக்ஷுவாதஶ ॥ 7 ॥

Word Separation (*padacchēda*)

ஶௌளெः ரஶா-தநய-தாத-ஹꣳஶ-தீரெ
ஹாவः தடாகꣳ கவி ஹவ-ஸூத்ஜ-வ꣱ஷ்ணிண்யாः ।
ஸந்நதெ ஹி வ꣱ர꣱ஷாः ஸஶ-உஶிநுः கவி
வ்ராயெண ஸ்வநꣳஷ நிஜெஷ கவி வக்ஷ-வாதஶ ॥

Prose Order (*anvaya*)

ஶௌளெः ஹாவः ஹவ-ஸூத்ஜ-வ꣱ஷ்ணிண்யாः தடாகꣳ கவி ரஶா-தநய-தாத-ஹꣳஶ-தீரெ (கயிகः); ஹி ஸஶ-உஶிநுः கவி வ꣱ர꣱ஷாः வ்ராயெண நிஜெஷ ஸ்வநꣳஷ கவி வக்ஷ-வாதஶ ஸந்நதெ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஶௌளெः	of *Śauri* (the Lord)
ஹாவः	the fondness
ஹவ-ஸூத்ஜ-வ꣱ஷ்ணிண்யாः	of the tank of the son of ***Bhava*** (the ***Svāmī Puṣkariṇī***)
தடாகꣳ	than for the bank
கவி	even
ரஶா-தநய-தாத-ஹꣳஶ-தீரெ	for the bank of the ocean of ***Tāta***, the son of ***Ramā***
(கயிகः)	is greater (implied)
ஹி	for
ஸஶ-உஶிநுः	who look on all impartially
கவி	even
வ꣱ர꣱ஷாः	people
வ்ராயெண	as a rule
நிஜெஷ	their own

Word	Meaning
ஸுநூஷு	towards children
சுவி	indeed
வக்ஷ-வாதஶ்	partiality
ஸந்நுதெ தவ	show

Glossed Translation (*padamālā*)

The Lord's (ஶௌளெः) fondness (ஹாவः) for the bank of the ocean of ***Tāta***, the son of ***Ramā*** (ரமா-தநய-தாத-ஸமூஹ-தீரெ), is greater (சுயிகः) even (சுவி) than His fondness for the bank (தடாகு) of the tank of the son of ***Bhava*** (ஹவ-ஆத்மஜ-வூஷ்ணிணோः). For (ஹி), as a rule (ப்ராயெண), even (சுவி) people (வூஸுஷாः) who look on all impartially (ஸமு-உஶீநுநः) show (ஸந்நுதெ) partiality (வக்ஷ-வாதஶ்) towards their own (நிஜெஷு சுவி) children (ஸுநூஷு).

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.

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ஶ்ரோவ்யதாக்ஷீணாஞ்ச-
ஶ்ரீதாதஸமூஹ்யயொநியாநெஹः ।
நிஹ்ரோதி தசு நித்யம்
ஶ்ரீவதிஸநூகூ@ஶசு ஜாஹதிபு ॥ **8** ॥

Word Separation (*padacchēda*)

க்ஷாவ்யுதர-க்ஷீர-சுஃப்வி-
ஶ்ரீ-தாத-ஸஉஊயொஃ ஔயாந்ய ஹெஉஃ ।
நிஜ்ராதி தகு நித்யஃ
ஶ்ரீ-வதிஃ சுநூகூலஃ சுகு ஜாக்ரதிபு ॥

Prose Order (*anvaya*)

க்ஷாவ்யுதர-க்ஷீர-சுஃப்வி-ஶ்ரீ-தாத-ஸஉஊயொஃ ஔயாந்ய ஹெஉஃ; தகு ஶ்ரீ-வதிஃ நித்யஃ நிஜ்ராதி, சுகு சுநூகூலஃ ஜாக்ரதிபு ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
க்ஷாவ்யுதர-க்ஷீர-சுஃப்வி-ஶ்ரீ-தாத-ஸஉஊயொஃ	between the Ocean of Milk and the holy ***Tāta Samudra***, both highly praiseworthy
ஔயாந்ய	just this
ஹெஉஃ	difference
தகு	there (in the Ocean of Milk)
ஶ்ரீ-வதிஃ	the Lord of ***Śrī***
நித்யஃ	always
நிஜ்ராதி	sleeps
சுகு	here
சுநூகூலஃ	graciously, for the good of His devotees
ஜாக்ரதிபு	keeps awake

Glossed Translation (*padamālā*)

Between the Ocean of Milk and the holy ***Tāta Samudra***, both highly praiseworthy (க்ஷாவ்யுதர-க்ஷீர-சுஃப்வி-ஶ்ரீ-தாத-ஸஉஊயொஃ), the difference (ஹெஉஃ) is just this (ஔயாந்ய): there (in the Ocean of Milk) (தகு) the Lord of ***Śrī*** (ஶ்ரீ-வதிஃ) always

(நிதுஷ்) sleeps (நிஷ்ரூதி), but here (சுசு) He keeps awake (ஜாஹதிபூ) graciously for the good of His devotees (சுநூகூலுஷ்).

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.

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வணிஹஸ்ரஹஸீதட-ஹாஹா-
உயிகொ லக்ஷ்மீஹஸ்ரதடாஹொஹः ।
ஹஜவாஹः கிலு தஹ்யிந
க்ரீஜதி ஹரிஸசு ஸவபூவாஹாயீ ॥ 9 ॥

Word Separation (*padacchēda*)

வணி-ஹஸ்ரஹஸீ-தட-ஹாஹாசு
சுயிகுः லக்ஷ்மீ-ஹஸ்ரः-தட-சூஹொஹः ।
ஹஜ-வாஹः கிலு தஹ்யிந
க்ரீஜதி ஹரிः சுசு ஸவபூ-வா-ஹாயீ ॥

Prose Order (*anvaya*)

லக்ஷ்மீ-ஹஸ்ரः-தட-சூஹொஹः வணி-ஹஸ்ரஹஸீ-தட-ஹாஹாசு சுயிகுः; தஹ்யிந ஹஜ-வாஹः கிலு க்ரீஜதி, சுசு ஹரிः ஸவபூ-வா-ஹாயீ (ஹாதி) ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
லக்ஷ்மீ-ஹஸ்ரः-தட-சூஹொஹः	the glory (literally, the wide sweep) of the bank of the ***Lakṣmī Saras***

Word	Meaning
ஷணி-ஸரஸீ-தட-ஹாடகம்	that of the bank of the serpent's lake (the *Ananta Saras*)
சுயிகுஃ	surpasses
தஸ்மிந்	there
ஹஜ-வரதஃ	the giver of a boon to the elephant
கில	as is well known
க்ரீடதி	is at play
சுசு	here
ஹரிஃ	the Lord
ஸவபூ-வர-தாயீ	(as) the giver of every boon
(ஹாதி)	shines (implied)

Glossed Translation (*padamālā*)

The glory of the bank of the *Lakṣmī Saras* (லக்ஷ்மீ-ஸரஃ-தட-சூஹொஹஃ) surpasses (சுயிகுஃ) that of the bank of the serpent's lake (the *Ananta Saras*) (ஷணி-ஸரஸீ-தட-ஹாடகம்). There (தஸ்மிந்), as is well known (கில), the giver of a boon to the elephant (ஹஜ-வரதஃ) is at play (க்ரீடதி), but here (சுசு) the Lord (ஹரிஃ) shines (ஹாதி) as the giver of every boon (ஸவபூ-வர-தாயீ).

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.

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ராஉவந்ரூஉயாரஹ்லே யஸ்ஊவெஶாதிவதூநஶ்।
உக்ரே ஸஉஊர்ஹம் வந்தே ஶ்ரீஸராஹ்மீரவாவநிஶ் ॥ **10** ॥

Word Separation (*padacchēda*)

ராஉவந்ர-உஉய-சூராஹ்லே யः ஸ்ஊ-வெஶா-சுதிவதூநஶ்।
உக்ரே ஸஉஊர்ः தஶ் வந்தே ஶ்ரீ-ஸராः-தீர-வாவநிஶ் ॥

Prose Order (*anvaya*)

யः ஸஉஊர்ः (இவ) ராஉவந்ர-உஉய-சூராஹ்லே ஸ்ஊ-வெஶா-சுதிவதூநஶ் உக்ரே, தஶ் ஶ்ரீ-ஸராः-தீர-வாவநிஶ் வந்தே।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
யः	he who
ஸஉஊர்ः	the ocean
(இவ)	like (implied)
ராஉவந்ர-உஉய-சூராஹ்லே	when ***Rāmacandra*** (the moon) began to rise
ஸ்ஊ-வெஶா-சுதிவதூநஶ்	going beyond (Mount) ***Suvēla***; rising over the shore
உக்ரே	did, made
தஶ்	him
ஶ்ரீ-ஸராः-தீர-வாவநிஶ்	the son of the Wind on the bank of the ***Śrī Saras***
வந்தே	I salute

Glossed Translation (*padamālā*)

Like (உவ) the ocean (ஸமுத்³ரः) rising over its shore at moonrise, he (***Hanumān***) (யः) went beyond Mount ***Suvēla*** (ஸு-வெலா-சுதிவதூநஶ் சகாஶ) when ***Rāmacandra*** began to rise (ராமசந்த்³ர-உதய-சூ²ஹ்லே). I salute (வந்தே) him (தஶ்), the son of the Wind on the bank of the ***Śrī Saras*** (ஶ்ரீ-ஸராः-தீர-வாவநிஶ்).

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***.

****

தட-ஹீஶநி தாதஹிந்தூ³வந்தோ-
ராஶிதம் க்ரீ³ஹதி ஹாஸ்யஶுக்லநாயாः ।
சகாஸொதஹ்ரஹா யஶ்சுஷ்மிக்ஷாம்
நியதெநைவ நிஜேந வாஹந்யாந்தா ॥ **11** ॥

Word Separation (*padacchēda*)

தட-ஹீஶநி தாத-ஹிந்தூ-வந்தோः
சுஶிதஶ் க்ரீ³ஹதி ஹாஸ்யஶ் சுக்லநாயாः ।
சகாஸொக் ஸஹஹா யக் சுக்ஷ-ஸ்மிக்ஷாஶ்
நியதெந ஹைவ நிஜேந வாஹந்-யாந்தா ॥

Prose Order (*anvaya*)

தாத-ஹிந்ஶூ-ஸ்ஹுநோः தட-ஹீஶநி கூஞ்ஜநாயாः கூஶிதஶ் ஹாஶ்ஶ் க்ரீஶதி, யகூ நிஜேந ஸ்ஹாஶூ-ஶாஶ்ஹா ஹவ நியஶேந ஸஹஹஸா கூக்ஷ-ஶிக்ஷாஶ் கூகுஸொகூ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
தாத-ஹிந்ஶூ-ஸ்ஹுநோः	of the ocean-like (tank) of ***Tāta***
தட-ஹீஶநி	at the edge of the bank
கூஞ்ஜநாயாः	of ***Añjanā***
கூஶிதஶ்	boundless
ஹாஶ்ஶ்	good fortune (***Hanumān***)
க்ரீஶதி	sports
யகூ	who
நிஜேந	by his own
ஸ்ஹாஶூ-ஶாஶ்ஹா	strength of arm
ஹவ	alone
நியஶேந	surely
ஸஹஹஸா	swiftly
கூக்ஷ-ஶிக்ஷாஶ்	the punishment of ***Akṣa***
கூகுஸொகூ	carried out

Glossed Translation (*padamālā*)

At the edge of the bank (தட-ஹீஶநி) of ***Tāta***'s ocean-like tank (தாத-ஹிந்ஶூ-ஸ்ஹுநோः) sports (க்ரீஶதி) ***Hanumān***, the boundless (கூஶிதஶ்) good fortune (ஹாஶ்ஶ்) of ***Añjanā*** (கூஞ்ஜநாயாः), who (யகூ), by his own (நிஜேந) strength of arm (ஸ்ஹாஶூ-ஶாஶ்ஹா) alone (ஹவ), surely (நியஶேந) and swiftly (ஸஹஹஸா) carried out (கூகுஸொகூ) the punishment of ***Akṣa*** (கூக்ஷ-ஶிக்ஷாஶ்).

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***.

****

நஉத ஈஉா கூஉ@ாகூஈ@ஹஸீவஸிவாஹஹஸஈணிவாஹ்ஹவ்ஶ்ஷ।
ஹஸிஹஸாவபூஹெளஉஉாநதஹஈணொஉ்ஶதஔளஸிஹாஈயெளஙெயஷ்॥ **12** ॥

Word Separation (*padacchēda*)

நஉத ஈஉா-கூஉ@-கூகூஈ-@ஹஸீ-வஸிவாஹ-ஹஸணி-வாஹ்ஹவ்ஶ்ஷ।
ஹஸி-ஹஸாவபூஹெளஉஷ் கூநத-ஹஈண-உஉ்ஶத-ஔளஸி-ஹாஈ-யெளஙெயஷ்॥

Prose Order (*anvaya*)

ஈஉா-கூஉ@-கூகூஈ-@ஹஸீ-வஸிவாஹ-ஹஸணி-வாஹ்ஹவ்ஶ்ஷ் கூநத-ஹஈண-உஉ்ஶத-ஔளஸி-ஹாஈ-யெளஙெயஷ் ஹஸி-ஹஸாவபூஹெளஉஷ் நஉத।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஈஉா-கூஉ@-கூகூஈ-@ஹஸீ-வஸிவாஹ-ஹஸணி-வாஹ்ஹவ்ஶ்ஷ	who dwells by the channel where the waves of ***Ramā***'s lotus-pond flow out
கூநத-ஹஈண-உஉ்ஶத-ஔளஸி-ஹாஈ-யெளஙெயஷ்	the foremost bearer of the Lord who is ever intent on supporting those who bow to Him
ஹஸி-ஹஸாவபூஹெளஉஷ்	the sovereign among the monkeys
நஉத	bow to

Glossed Translation (*padamālā*)

Bow (நஉத) to the sovereign among the monkeys (***Hanumān***) (ஹஸி-ஹஸாவபூஹெளஉஷ்). He dwells by the channel where the waves of ***Ramā***'s

lotus-pond flow out (ரஶா-கூஶ்ல-சூகூர-ல்ஹரீ-வரிவாஹ-ஸரணி-வாஹ்யஶ்), and he is the foremost bearer of the Lord who is ever intent on supporting those who bow to Him (சூநத-ஹரண-உத்யத-ஶௌரி-ஹார-யௌகயஶ்).

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.

****

நிஜதநூகூநகூஹ்ரஶேத்ய நாயே
விஹாரதி வல்குயா ஸஶம் வ்ரஜ்ய ஷே।
ஹரிரவதி ஜகந்தி தாதஸிந்தோ-
ரயிதடஶாத்தஸூஜ்ய த்யதாநூரூவஶ்॥ **13** ॥

Word Separation (*padacchēda*)

நிஜ-தநூ-கூநகூ-கூஹ்ரஶ்ஶ் ஸேத்ய நாயே
விஹாரதி வல்குயா ஸஶ்ஶ் வ்ரஜ்ய ஷே।
ஹரிः சுவதி ஜகந்தி தாத-ஸிந்தோः
சுயிதடஶ்ஶ் சூத்த-ஸூஜ்ய த்யதா-சுநூரூவஶ்॥

Prose Order (*anvaya*)

வ்ரஜ்ய ஷே நாயே வல்குயா ஸஶ்ஶ் நிஜ-தநூ-கூநகூ-கூஹ்ரஶ்ஶ் ஸேத்ய விஹாரதி (ஸதி),
ஹரிः தாத-ஸிந்தோः சுயிதடஶ்ஶ் சூத்த-ஸூஜ்ய த்யதா-சுநூரூவஶ்ஶ் ஜகந்தி சுவதி।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
வ்ரஜ்ய ஷே	delighted
நாயே	while the Lord

Word	Meaning
வ்ஹயா	His beloved
ஸஶ்ஜ்	with
நிஜ-தநூ-கநக-சுஜ்ரு	his (***Hanumān***'s) body, a golden mountain
ஸநதஸ்ய	having mounted
விஹாரதி	sports
(ஸதி)	while (implied)
ஹரிஃ	the monkey (***Hanumān***)
தாத-ஸிந்தோஃ	of the ocean of ***Tāta***
சுயிதடே	on the bank
சூத்ய-ஸூஹ்ய தஸ்தா-சுநூரூவே	as befits a true servant
ஜகந்தி	the worlds
சுவதி	protects

Glossed Translation (*padamālā*)

While the Lord (நாயெ) mounts (ஸநதஸ்ய) ***Hanumān***'s body, which is like a golden mountain (நிஜ-தநூ-கநக-சுஜ்ரு), and sports (விஹாரதி ஸதி) there in delight (ப்ரஹ்ய ஷெ) with (ஸஶ்ஜ்) His beloved (வ்ஹயா), the monkey (***Hanumān***) (ஹரிஃ) protects (சுவதி) the worlds (ஜகந்தி) on the bank (சுயிதடே) of the ocean of ***Tāta*** (தாத-ஸிந்தோஃ), as befits a true servant (சூத்ய-ஸூஹ்ய தஸ்தா-சுநூரூவே).

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.

****

ச꣡த꣱ர்-ஹ꣱ஜः ஶ்ரீ-ஸ꣱ஹஸீ-ஹரி-ஊர்ஜ-
ஹஷ்டெந உதே்தே வ꣱ரா꣱ஶிதாநாꣳ ।
யꣳ கயிꣳநெ ஹ்ரு த்ரு-ஜ꣱வெந ஏநம்
வ்ராயः வ்ரஹ்மணாம் வ்ரக்ரு திஷ்டஹாவः ॥ **14** ॥

Word Separation (*padacchēda*)

ச꣡த꣱ர்-ஹ꣱ஜः ஶ்ரீ-ஸ꣱ஹஸீ-ஹரி-ஊர்ஜ-
ஹஷ்டெந உதே்தே வ꣱ரꣳ கூஶ்ரிதாநாꣳ ।
யꣳ கயிꣳநெ ஹ்ரு த்ரு-ஜ꣱வெந ஏநꣳ
வ்ராயः வ்ரஹ்மணாꣳ வ்ரக்ரு தி-ஷ்டஹாவः ॥

Prose Order (*anvaya*)

ச꣡த꣱ர்-ஹ꣱ஜः ஶ்ரீ-ஸ꣱ஹஸீ-ஹரி-ஊர்ஜ-ஹஷ்டெந கூஶ்ரிதாநாꣳ வ꣱ரꣳ உதே்தே; யꣳ கயிꣳநெ ஹ்ரு த்ரு-ஜ꣱வெந ஏநꣳ, (தꣳ) வ்ராயः வ்ரஹ்மணாꣳ வ்ரக்ரு தி-ஷ்டஹாவः ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ச꣡த꣱ர்-ஹ꣱ஜः	the four-armed Lord
ஶ்ரீ-ஸ꣱ஹஸீ-ஹரி-ஊர்ஜ-ஹஷ்டெந	through the hand of the chief among the monkeys at the *Śrī Saras*
கூஶ்ரிதாநாꣳ	to those who take refuge in Him
வ꣱ரꣳ	boons
உதே்தே	gives
யꣳ	for
கயிꣳநெ	to one who asks
ஹ்ரு த்ரு-ஜ꣱வெந	through a servant
ஏநꣳ	giving
(தꣳ)	that (implied)

Word	Meaning
வ்ராயः	as a rule
வ்ரஹூணாழ்	of great masters
வ்ரகூ தி-ஷ்ஹாவः	the very nature

Glossed Translation (*padamālā*)

Through the hand of the chief among the monkeys at the *Śrī Saras* (ஶ்ரீ-ஸாஸீ-ஹரி-ஜந்ய-ஹ்ரஷ்தேந), the four-armed Lord (சதுர்-ஹூஜः) gives (உதே) boons (வாழ்) to those who take refuge in Him (சூஶ்ரிதாநாழ்). For (யஸ்), as a rule (வ்ராயः), to give (தாநழ்) through a servant (ஹ்ய தூ-உவெந) to one who asks (சுயிசுநெ) is (தஸ்) the very nature (வ்ரகூ தி-ஷ்ஹாவः) of great masters (வ்ரஹூணாழ்).

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?

****

ஜஉம் வ்ரகுஷ்ணாய ஹரெயுஉாதணாந்
ஸம்ரக்ஷதி ஶ்ரீஸாஸீஹநூஉாந் ।
உஹ்ரஷ்டாணாம் உஹதே ஹுணாய
வ்ரகுவ்ததே ஹ்ய தூஜநவ்ரஹாவः ॥ **15** ॥

Word Separation (*padacchēda*)

ஜஉழ் வ்ரகுஷ்ணாய ஹரெः யஸ் சூதணாந்
ஸம்ரக்ஷதி ஶ்ரீ-ஸாஸீ-ஹநூஉாந் ।
உஹ்ரஷ்டாணாழ் உஹதே ஹுணாய
வ்ரகுவ்ததே ஹ்ய தூ-ஜந-வ்ரஹாவः ॥

Prose Order (*anvaya*)

ஶ்ரீ-ஹாஹலீ-ஹநூஉாங் சூதபூாங் ஸம்ாக்ஷதி (இதி) யசு, இஉ஢ ஹரெः ப்ரகூஷபூாய (ஹவதி); (ஹி) ஹ்ரு த்ரு-ஜந-ப்ரஹாவः உஹைஶ்வர்யாணா஢ உஹதெ ஶ்ரூணாய ப்ரகூவுதெ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஶ்ரீ-ஹாஹலீ-ஹநூஉாங்	*Hanumān* of the *Śrī Saras*
சூதபூாங்	those in distress
ஸம்ாக்ஷதி	protects well
(இதி)	thus (implied)
யசு	the fact that
இஉ஢	this
ஹரெः	of the Lord
ப்ரகூஷபூாய	to the glory
(ஹவதி)	adds (implied)
(ஹி)	for (implied)
ஹ்ரு த்ரு-ஜந-ப்ரஹாவः	the power of servants
உஹைஶ்வர்யாணா஢	to mighty lords
உஹதெ	great
ஶ்ரூணாய	credit
ப்ரகூவுதெ	brings

Glossed Translation (*padamālā*)

Hanumān of the *Śrī Saras* (ஶ்ரீ-ஹாஹலீ-ஹநூஉாங்) protects well (ஸம்ாக்ஷதி) those in distress (சூதபூாங்). This (இஉ஢ இதி யசு) adds (ஹவதி) to the glory (ப்ரகூஷபூாய) of the Lord (ஹரெः). For (ஹி), the power of servants (ஹ்ரு த்ரு-

ஜந-வ்ரஹாவः) brings (வ்ரகூவுதெ) great (உஹதெ) credit (ஹ்ணாய) to mighty lords (உஹ்வாணாஶ்).

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!

****

ஶ்ரீஸுநூதாதஹ்ரூஹிந்தடாஜ்ஜுநெயெ
ஸம்வ்ரத்யுஷஜநதாவநஜாஹரூகெ ।
ஔஷ்ஶா ஹரிவிபுஹரதெ ஸததம் யஉஷ
ஸீதாவியொகஜிநகுளவ்ததவொவிஔாஹः ॥ **16** ॥

Word Separation (*padacchēda*)

ஶ்ரீ-ஸுநூ-தாத-ஹ்ரூ-ஹிந்தூ-தட-ஆஜ்ஜுநெயெ
ஸஜ்வ்ரதி சுஷுஷ-ஜநதா-சுவந-ஜாஹரூகெ ।
ஔஷ்ஶா ஹரிः விஹரதெ ஸததஶ் யக் ஷுஷः
ஸீதா-வியொக-ஜிந-குளவ்த-தவः-விஔாஹः ॥

Prose Order (*anvaya*)

ஶ்ரீ-ஸுநூ-தாத-ஹ்ரூ-ஹிந்தூ-தட-ஆஜ்ஜுநெயெ ஸஜ்வ்ரதி சுஷுஷ-ஜநதா-சுவந-ஜாஹரூகெ (ஸதி), ஹரிः ஔஷ்ஶா ஸததஶ் விஹரதெ (ஜதி) யக், ஷுஷः ஸீதா-வியொக-ஜிந-குளவ்த-தவः-விஔாஹः ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஶ்ரீ-ஸுநூ-தாத-ஹ்ரூ-ஹிந்தூ-தட-ஆஜ்ஜுநெயெ	while ***Āñjanēya***, on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī***

Word	Meaning
ஸஜ்ஜ்ஜதி	now
சுஶெஷ-ஜநதா-சுவந-ஜாகரூகெ	keeps watch to protect all people
(ஸதி)	while (implied)
ஹரிः	the Lord
ஶ்ரீயா	with ***Lakṣmī***
ஸததꣳ	always
விஹரதெ	sports
(இதி)	thus (implied)
யசு	the fact that
ஏஷः	this
ஸீதா-வியொக-ஜந-கூளவ்ய-தவः-விஶாஸः	(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 (ஸஜ்ஜ்ஜதி), while ***Āñjanēya*** keeps watch to protect all people (சுஶெஷ-ஜநதா-சுவந-ஜாகரூகெ ஸதி) on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī*** (ஶ்ரீ-ஸஶநூ-தாத-ஹரூரூ-ஸிந்தூ-தட-சூஜ்ஜுநெயெ), the Lord (ஹரிः) always (ஸததꣳ) sports (விஹரதெ) with ***Lakṣmī*** (ஶ்ரீயா). This (இதி யசு ஏஷः) is the joyful fruit of the penance He underwent in His incarnation as ***Rāma***, in the days of His separation from ***Sītā*** (ஸீதா-வியொக-ஜந-கூளவ்ய-தவः-விஶாஸः).

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.

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வ்ராயஸ்தூல்யः வாஹுகாயாதிஹாவி
நாஹஸ்ஸீதாநாயகாஜ்ரஹயாவி ।
யாசீரக்ஷாம் ஹா ததாநெதி கிம் வா
லொகாந்ய வாதி ஶ்ரீதடாகாஜ்ஜுநெயः ॥ **17** ॥

Word Separation (*padacchēda*)

வ்ராயः தூல்யः வாஹுகாயாத ஹ கவி
நாஹः ஸீதா-நாயக-கஜ்ரः தயா கவி ।
யாசீ-ரக்ஷாத ஹா ததாந ஹதி கித வா
லொகாந்ய வாதி ஶ்ரீ-தடாக-காஜ்ஜுநெயः ॥

Prose Order (*anvaya*)

ஸீதா-நாயக-கஜ்ரः நாஹः வாஹுகாயாத ஹ கவி வ்ராயः தூல்யः; தயா கவி
ஹா யாசீ-ரக்ஷாத ததாந ஹதி கித வா ஶ்ரீ-தடாக-காஜ்ஜுநெயः லொகாந்ய வாதி ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஸீதா-நாயக-கஜ்ரः	of the feet of the Lord of ***Sītā***
நாஹः	surrender
வாஹுகாயாத	at the ***pādukās***
ஹ	here (to ***Hanumān***)
கவி	and
வ்ராயः	almost
தூல்யः	equal

Word	Meaning
தயா கவி	yet
ஸா	the *pādukās*
யாசூ-ரக்ஷாஃ	protection of the earth
ததாந	carried out
ஐதி	so
கிஃ வா	what wonder is it (that)
ஶ்ரீ-தடாக-ஸ்தநெயः	*Āñjanēya* of the holy tank
லொகாந்	the worlds
வாதி	protects

Glossed Translation (*padamālā*)

Surrender (ந்யாஸः) at the ***pādukās*** (வாஃகாயாஃ) of the feet of the Lord of ***Sītā*** (ஸீதா-நாயக-ஸ்வாமिः), and (கவி) surrender here (ஐஹ) to ***Hanumān***, are almost (ப்ராயः) equal (துல்யः). Yet (தயா கவி) the ***pādukās*** (ஸா) protected the earth (யாசூ-ரக்ஷாஃ ததாந), so (ஐதி) what wonder is it (கிஃ வா) that ***Āñjanēya*** of the holy tank (ஶ்ரீ-தடாக-ஸ்தநெயः) protects (வாதி) the worlds (லொகாந்)?

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?

****

ஜந்நிஶாஸுஹ்ய உஹெஉஹாவநா-
ஸந்ததெரிவ தஉாத்ததாம் வஹந்ய।
தந்தநீதி கூஉ@ாஸஶஸ்தடீ-
ஹந்ருவாஹதநயொ ஜநாவநஶ் ॥ **18** ॥

Word Separation (*padacchēda*)

ஜந்நிஶா-ஸுஹ்ய சு-கூஹெஉ-ஹாவநா-
ஸந்ததெः இவ தசு-சூத்ததாஶ் வஹந்ய।
தந்தநீதி கூஉ@ா-ஸஶः-தடீ-
ஹந்ருவாஹ-தநயः ஜந-சுவநஶ் ॥

Prose Order (*anvaya*)

கூஉ@ா-ஸஶः-தடீ-ஹந்ருவாஹ-தநயः ஜந்நிஶா-ஸுஹ்ய சு-கூஹெஉ-ஹாவநா-ஸந்ததெः இவ தசு-சூத்ததாஶ் வஹந்ய, ஜந-சுவநஶ் தந்தநீதி।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
கூஉ@ா-ஸஶः-தடீ-ஹந்ருவாஹ-தநயः	the son of the Wind on the bank of the lake of *Kamalā* (*Lakṣmī*)
ஜந்நிஶா-ஸுஹ்ய சு-கூஹெஉ-ஹாவநா-ஸந்ததெः	from the unbroken meditation on his being no different from the beloved of *Indirā*
இவ	as if
தசு-சூத்ததாஶ்	oneness with Him
வஹந்ய	bearing
ஜந-சுவநஶ்	the protection of people
தந்தநீதி	carries on without ceasing

Glossed Translation (*padamālā*)

Bearing (வஹந்ய) oneness with the Lord (தசு-சூத்ததாழ), as if (இவ) from the unbroken meditation on his being no different from the beloved of ***Indirā*** (ஜந்நிஸா-ஸுஹ்ய சு-சுஹெஉ-ஹாவநா-ஸந்ததெः), the son of the Wind on the bank of the lake of ***Kamalā*** (கஉஷா-ஸஸः-தடீ-ஸ்ந்துவாஹ-தநயः) carries on without ceasing (தந்தநீதி) the protection of people (ஜந-சுவநழ).

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.

****

நாஸாயணீயெந உஹொஹொணெ
நடத்ரகுஷூ ஜஹதாம் சுயாணாழ।
கஒதி ரக்ஷாம் கஉஷாஸ்விகுந்யா-
ஸஸ்தடீஷாஸ்ரீதிஸாவபூஹெளஃः ॥ **19** ॥

Word Separation (*padacchēda*)

நாஸாயணீயெந உஹः-ஹொணெ
நடசு-த்ரகுஷூः ஜஹதாழ சுயாணாழ।
கஒதி ரக்ஷாழ கஉஷ-சுஸ்வி-குந்யா-
ஸஸः-தடீ-ஷாஸ்ரீதி-ஸாவபூஹெளஃः ॥

Prose Order (*anvaya*)

கஉஷ-சுஸ்வி-குந்யா-ஸஸः-தடீ-ஷாஸ்ரீதி-ஸாவபூஹெளஃः நாஸாயணீயெந உஹः-ஹொணெ நடசு-த்ரகுஷூः ஜஹதாழ சுயாணாழ ரக்ஷாழ கஒதி।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
கூ@ஶ-சுஜ்ஜி-கூந்யா-ஸாஃ-தட்ஃ-ஶாஂதி-ஸாவ்யூஹௌஉஃ	the sovereign ***Māruti***, on the bank of the lake of the daughter of the Ocean of Milk (***Lakṣmī***)
நாஂராயணீயேந	of ***Nārāyaṇa***
உஹஃ-ஹரேண	by the abundant radiance
நடக்-வ்ரகுஷ்யூஃ	whose greatness dances forth
ஜகதாஂ	of the worlds
த்ரயாணாஂ	three
ரக்ஷாஂ	protection
கரோதி	carries out

Glossed Translation (*padamālā*)

The sovereign ***Māruti*** on the bank of the lake of the daughter of the Ocean of Milk (கூ@ஶ-சுஜ்ஜி-கூந்யா-ஸாஃ-தட்ஃ-ஶாஂதி-ஸாவ்யூஹௌஉஃ), whose greatness dances forth (நடக்-வ்ரகுஷ்யூஃ), protects (ரக்ஷாஂ கரோதி) the three (த்ரயாணாஂ) worlds (ஜகதாஂ) by the abundant radiance (உஹஃ-ஹரேண) of ***Nārāyaṇa*** (நாஂராயணீயேந).

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.

****

கூம்ஹாரிதெஜோஹரவெஹவெந
ஸம்ஹாரிணாஶேஷ தநொதி ரக்ஷாꣳ ।
ரகாஹரஸ்தாம் ரவூவீரஹெநா-
நாஹீரஹீகாஹட-ஹாவபூஹௌளகः ॥ **20** ॥

Word Separation (*padacchēda*)

கூம்ஹ-சூரி-தெஜः-ஹர-வெஹவெந
ஸம்ஹாரிணாꣳ ஸஷः தநொதி ரக்ஷாꣳ ।
ரகா-ஹரஸ்தாꣳ ரவூ-வீர-ஹெநா-
நாஹீர-ஹீகா-ஹட-ஹாவபூஹௌளகः ॥

Prose Order (*anvaya*)

ரவூ-வீர-ஹெநா-நாஹீர-ஹீகா-ஹட-ஹாவபூஹௌளகः ஸஷः ரகா-ஹரஸ்தாꣳ
கூம்ஹ-சூரி-தெஜः-ஹர-வெஹவெந ஸம்ஹாரிணாꣳ ரக்ஷாꣳ தநொதி ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ரவூ-வீர-ஹெநா-நாஹீர-ஹீகா-ஹட-ஹாவபூஹௌளகः	the sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s
ஸஷः	this (***Hanumān***)
ரகா-ஹரஸ்தாꣳ	at the lake of ***Ramā***
கூம்ஹ-சூரி-தெஜः-ஹர-வெஹவெந	by the might of the abundant radiance of the enemy of ***Kaṃsa*** (***Kṛṣṇa***)
ஸம்ஹாரிணாꣳ	of those bound to the cycle of births
ரக்ஷாꣳ	protection
தநொதி	carries out

Glossed Translation (*padamālā*)

By the might of the abundant radiance of the enemy of ***Kaṃsa*** (கூம்ஸ-சுரி-தெஜः-ஹர-விவெஹவெந), this (ஸஷः) sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s (***Hanumān***) (ரவூ-வீர-ஹெநா-நாஹீர-ஸீதா-ஹட-ஹாவபூஹெளதः) protects (ரக்ஷாதி தநொதி) those bound to the cycle of births (ஸம்ஸாரிணாதி) at the lake of ***Ramā*** (ரதா-ஸரஸ்யாதி).

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.

****

இதீந்திராதடாகூதீரவாயூஸூநூவிம்ஶதிம்
ரதாகூதாரதாதயாயபூநிதிபூதாம் வந்தி யெ ।
யநம் யஶொ ஜ்ஞம் ஸுதாநஶொஹதாயூஷீ ஸுவம்
ஜ்ஞெயூஶெவ தாநவாः கூர வாஹராதாவதெः ॥ **21** ॥

Word Separation (*padacchēda*)

இதி இந்திரா-தடாகூ-தீர-வாயூ-ஸூநூ-விம்ஶதிதி
ரதா-கூதார-தாதயாயபூ-நிதிபூதாதி வந்தி யெ ।
யநதி யஶः ஜ்ஞதி ஸுதாந சுஶொஹதா-சூயூஷீ ஸுவதி
ஜ்ஞெயூः ஹவ தாநவாः கூர வா-ஹராக ரதா-வதெः ॥

Prose Order (*anvaya*)

யெ தாநவாः ரதா-கூதார-தாதயாயபூ-நிதிபூதாதி இதி இந்திரா-தடாகூ-தீர-வாயூ-ஸூநூ-விம்ஶதிதி வந்தி, ரதா-வதெः கூர வா-ஹராக யநதி யஶः ஜ்ஞதி ஸுதாந சுஶொஹதா-சூயூஷீ ஸுவதி ஜ்ஞெயூः ஹவ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
யெ	who
ஶாநவாः	those people
ரஶா-கூஶார-தாதயாயூ-நிஶிூதாஶ்	composed by ***Ramākumāra Tātayārya***, the revered ***ācārya***
ஈதி	these
ஜ்ஞிரா-தடாக-தீர-வாயூ-ஸூநூ-விம்ஶதிஶ்	twenty verses on the son of the Wind on the bank of the tank of ***Indirā***
வம்ந்தி	recite
ரஶா-வதெः	of the Lord of ***Ramā***
கூ வா-ஹராகூ	through the abundant grace
யநஶ்	wealth
யஶः	fame
வலஶ்	strength
ஸுதாநு	children
சுரொஹதா-சூயுஷீ	health and long life
ஸுவஶ்	happiness
லஹெயுः	will gain
ஹவ	surely

Glossed Translation (*padamālā*)

Those people (ஶாநவாः) who (யெ) recite (வம்ந்தி) these (ஈதி) twenty verses on the son of the Wind on the bank of the tank of ***Indirā*** (ஜ்ஞிரா-தடாக-தீர-வாயூ-ஸூநூ-விம்ஶதிஶ்), composed by ***Ramākumāra Tātayārya***, the revered ***ācārya*** (ரஶா-கூஶார-தாதயாயூ-நிஶிூதாஶ்), will surely (ஹவ) gain (லஹெயுः) wealth (யநஶ்), fame (யஶः), strength (வலஶ்), children (ஸுதாநு), health and long

life (சுரொஹதா-சூயுஷீ) and happiness (ஸுவஶ்), through the abundant grace (கூ வா-ஹராசு) of the Lord of *Ramā* (ரஶா-வதெः).

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*.

****

யயா ஹரிஹூாவுராவுணூகொடூாம
யயா ச ஶௌரீ வரகாஉகொடூாஶ்।
தயா உஹொஉாரகூஉாரதாத-
கஷூாணகொடூாம் கஉஷா ஸகிஞ்ஜு ॥ **22** ॥

Word Separation (*padacchēda*)

யயா ஹரிः ஹாஸுர-வுணூ-கொடூாஶ்
யயா ச ஶௌரீ வர-காஉ-கொடூாஶ்।
தயா உஹா-உஉார-கூஉார-தாத-
கஷூாண-கொடூாஶ் கஉஷா ஸகிஞ்ஜு ॥

Prose Order (*anvaya*)

யயா ஹரிः ஹாஸுர-வுணூ-கொடூாஶ் (ஸகிஞ்ஜு), யயா ச ஶௌரீ வர-காஉ-கொடூாஶ் (ஸகிஞ்ஜு), தயா கஉஷா உஹா-உஉார-கூஉார-தாத-கஷூாண-கொடூாஶ் ஸகிஞ்ஜு।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
யயா	just as
ஹரிः	the Lord

Word	Meaning
ஹாஹுரு-வுணு-கொடுாழி	in the radiant ***Puṇyakōṭi*** (***vimāna***)
யயா உ	and just as
ெளரீ	***Gaurī***
வர-காழ-கொடுாழி	in the excellent ***Kāmakōṭi***
தயா	so
கழா	***Kamalā*** (***Lakṣmī***)
ழஹா-உதார-கூதார-தாத-கூ்ாண-கொடுாழி	in the ***Kalyāṇakōṭi*** of the most generous ***Kumāra Tāta***
ஸிந்தே	shines

Glossed Translation (*padamālā*)

Just as (யயா) the Lord (ஹரிः) shines (ஸிந்தே) in the radiant ***Puṇyakōṭi*** (ஹாஹுரு-வுணு-கொடுாழி), and just as (யயா உ) ***Gaurī*** (ெளரீ) shines in the excellent ***Kāmakōṭi*** (வர-காழ-கொடுாழி), so (தயா) ***Kamalā*** (கழா) shines in the ***Kalyāṇakōṭi*** of the most generous ***Kumāra Tāta*** (ழஹா-உதார-கூதார-தாத-கூ்ாண-கொடுாழி).

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***.

****

கூவ்யூநி ப்ராஹ்மணாநாம் தூ
கல்யாணஶதஉந்வஹ்ந
தஸ்மாத்கல்யாணகொட்ய
ஹதாநாஹா ப்ரகாஶதே ॥ **23** ॥

Word Separation (*padacchēda*)

கூவ்யூநி ப்ராஹ்மணாநாந் தூ
கல்யாண-ஶதந் சுந்வஹந்
தஸ்மாச் கல்யாண-கொட்ய இதி
ஹதா-நாஹா ப்ரகாஶதே ॥

Prose Order (*anvaya*)

(சுசு) ப்ராஹ்மணாநாந் தூ சுந்வஹந் கல்யாண-ஶதந் கூவ்யூநி; தஸ்மாச் "கல்யாண-கொட்ய" இதி ஹதா-நாஹா (இயந்) ப்ரகாஶதே ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(சுசு)	here (implied)
ப்ராஹ்மணாநாந்	for *brāhmaṇa*s
தூ	indeed
சுந்வஹந்	every day
கல்யாண-ஶதந்	hundreds of auspicious acts
கூவ்யூநி	they perform
தஸ்மாச்	therefore
கல்யாண-கொட்ய	*Kalyāṇakōṭi*
இதி	named
ஹதா-நாஹா	true to its name

Word	Meaning
(ஈயழ்)	this place (implied)
வ்ரகாஶதெ	shines

Glossed Translation (*padamālā*)

Here (கூகு), every day (கூநுவ்ஹழ்), hundreds of auspicious acts (கஆ்ஹாண-ஶதழ்) are indeed (தூ) performed (கூவஃநுந்தி) for ***brāhmaṇa***s (ப்ராஹ்ஹணாநாழ்). Therefore (தஸ்மாகு), this place (ஈயழ்), named (ஈதி) ***Kalyāṇakōṭi*** (கஆ்ஹாண-கொடீ), shines (வ்ரகாஶதெ) true to its name (ஸதஃ்-நாஉா).

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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॥ ஈதி ஶ்ரீலக்ஷ்மீகூஉாஶதாதாவாயஃகூ தா ஶ்ரீஹநூஉவ்விஂஶதிஃ ॥

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