ஶ்ரீः

ஶ்ரீமதே ராமானுஜாய நமः

ஶ்ரீமதே நிகமாந்தமஹாதேஶிகாய நமः

விஷ்ணோர் நமாமஹ்ரீ ஶ்ரீ ஶ்ரீநிவாஸ கூர திஷ்ண

॥ ஶ்ரீராமாயணஶ்லோகாः ॥

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 Rāma Catuśślōkī* tells the story of *Śrī Rāma* in four verses. It was composed by *Śrī U. Ve. Villūr Naḍādūr Śrī Śrīnidhi Svāmī*, who bears the title *Āśukavisārvabhauma*, "the sovereign among extempore poets." It appears that *Śrī Rāma* Himself arranged to have His story told so concisely through this great poet.

Around 1940, when he was still young, the *Svāmī* was struck by smallpox, a dreaded disease that took many lives in those days. The doctors who examined him said that he would not live beyond the next morning. That night, he resolved to recite, in his own words, the story of *Śrī Rāma*, which brings even the departed back to life, and he trusted that the Lord would protect him. Amid his suffering, he composed these four verses and, after describing the coronation of *Śrī Rāma*, ended with the words "While the consort of *Sītā* stays awake to protect me, what fear is there for me?" He also added a *phalaśruti* declaring that these verses would serve as a medicine for smallpox. When the doctors came the next day, as a matter of form, they were astonished to find that he had recovered. Thus, through this work, *Śrī Rāma* showed the world that the *Svāmī* was not only an *āśukavi*, an extempore poet, but also a *varakavi*, a poet whose words bear fruit.

Many who later received these four verses from the *Svāmī* by *upadēśa* obtained all that they wished for. Seeing that the *stōtra* was not a medicine for smallpox alone, but granted every fruit sought by those who recited it, the *Svāmī* changed the *phalaśruti* accordingly.

Since many devotees wished to understand the meaning of this *Catuśślōkī*, the *Svāmī*'s son, *Śrī U. Ve. Dr. V. S. Karuṇākarācāriar Svāmī*, a renowned scholar and poet in his own right, who counts himself among the many who have benefited from reciting it, published it with a short commentary in his *Śrīmad Rāmāyaṇa Trayī*, as a concise prelude to the *Svāmī*'s *Mañju Rāmāyaṇa* and *Mandasmita Rāmāyaṇa*, just as the *Saṃkṣēpa Rāmāyaṇa* opens *Vālmīki*'s *Rāmāyaṇa*.

ஶ்ரீஃ

ஶ்ரீஃதெ ஈஃநாஂஜாய நஃஃ

ஶ்ரீஃதெ நிஹஃந்தஃஹாஃஶிகாய நஃஃ

॥ ஶ்ரீஈஃஉதஂஶ்லோகீ ॥

கவிதாஜிதகஃலொஃகநஃகாகாந்தவக்ஷஹெ ।

கஈஂணாஃஹஂணாஜ்ஞாய கஃஃநாநியெ நஃஃ ॥

Word Separation (*padacchēda*)

கவிதா-ஜித-கஃலொஃ-கநஃகா-காந்த-வக்ஷஹெ ।

கஈஂணா-ஸூஃ-ஹஂண-ஸூஜ்ஞாய கஃஃநா-நியெ நஃஃ ॥

Glossed Translation (*padamālā*)

Salutation (நஃஃ) to ***Kamalānidhi*** (***Śrīnidhi Svāmī***) (கஃஃநா-நியெ), who is endowed with compassion and other qualities (கஈஂணா-ஸூஃ-ஹஂண-ஸூஜ்ஞாய) and who, by his poetry, has conquered the Lord's bosom, which shines with the presence of the daughter of the ocean (***Lakṣmī***) (கவிதா-ஜித-கஃலொஃ-கநஃகா-காந்த-வக்ஷஹெ).

Notes (*ṭippaṇī*)

This invocatory verse has a second meaning. Since the scriptures enjoin regarding one's ***ācārya*** as the Lord Himself, it can also be read as a salutation to the Lord: to ***Kamalā-nidhi***, the treasure of ***Kamalā*** (***Lakṣmī***), that is, ***Nārāyaṇa***, who is rich in compassion and other auspicious qualities, and whose chest, the seat of the daughter of the ocean, is won over by poetry. The name ***Kamalā-nidhi*** also renders the ***Svāmī***'s own name, ***Śrī-nidhi***, since ***Kamalā*** and ***Śrī*** are both names of ***Lakṣmī***.

ராகவः கௌஶிகஸ்ய நிகமாதயி ஸ்ய வசோ தாடகாம்
ஹத்வா தஸ்ய ராக்ஷஸ தெந கயிதாः ஸ்ரோத்ராவ தாஸ்தாः கயாः ।
ஸ்தாயொ ஶிவ(ா)ம் வியாய ஸ்ய ஷகம் யொஷிந்நிணிம் ஹந்ஸ்ய நெः
ஹத்வா யஜ்ஞ-வாடகாவ ராகண்ய ஸீதாஹியாநாகவி ॥ 1 ॥

Word Separation (*padacchēda*)

ராகவः கௌஶிகஸ்ய நிகமாத் வயி ஸ்ய நெः வாசா கவயீத் தாடகாம்
ஹத்வ தஸ்ய ராக்ஷஸ தெந கயிதாः ஸ்ரோத்ராவ தாः தாः கயாः ।
ஸ்தா கவொ ஶிவ(ா)ய வியாய ஸ்ய ஷகம் யொஷித்-நிணிம் ஹந்-ஸ்ய நெः
ஹத்வா யஜ்ஞ-வாட-ாவ காவ ராகண்ய ஸீதா-ஹியாநாய கவி ॥

Prose Order (*anvaya*)

ராகவः கௌஶிகஸ்ய நிகமாத், வயி ஸ்ய நெः வாசா தாடகாம் கவயீத், தஸ்ய ஹத்வ ராக்ஷஸ, தெந கயிதாः தாः தாः கயாः ஸ்ரோத்ராவ, கவொ ஶிவ(ா)ய ஸ்தா, ஸ்ய ஷகம் ஹந்-ஸ்ய நெः யொஷித்-நிணிம் வியாய, யஜ்ஞ-வாட-ாவ ஹத்வா, ஸீதா-ஹியாநாய ராகண்ய கவி காவ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ராகவः	Lord *Rāma*
கௌஶிகஸ்ய	the sage *Kauśika* (*Viśvāmitra*)
நிகமாத்	followed (went along with)
வயி	on the way
ஸ்ய நெः	of the sage
வாசா	at the word (command)
தாடகாம்	the demoness *Tāṭakā*
கவயீத்	slew
தஸ்ய	his

Word	Meaning
ஸகுஶ	sacrifice (*yajña*)
ராக்ஷ	protected
தெந	by him
கூயிதாஃ	narrated
தாஃ தாஃ	those many
கூயாஃ	stories
ஶுஶ்ராவ	heard
கூயொ	then
ஶியிலாஶ	towards *Mithilā*
ஹதா	having proceeded
ஶ ஷஹஶ	the stone
ஸகு-ஶுநெஃ	of the noble sage (*Gautama*)
யொஷிகு-ஶணிஶ	into the jewel among women (*Ahalyā*)
வியாய	having turned
யூஜூடி-சாவஶ	the bow of Lord *Śiva*
ஹஜீக்கா	having broken
ஸீதா-கூஹியாநாஶ	named *Sītā*
ராஶணீஶ	the lovely lady
கூவி	also
கூவ	obtained (in marriage)

Glossed Translation (*padamālā*)

Lord *Rāma* (ராஃ) followed (கூநுஹாகு) the sage *Kauśika* (கௌஶிகூஶ). On the way (வயி), at the word (வாசா) of the sage (ஶுநெஃ), He slew (கூவயீகு) the demoness *Tāṭakā* (தாடகாஶ). He protected (ராக்ஷ) his (தஸ்ய) sacrifice (ஸகுஶ)

and heard (ஶுஶ்ராவ) those many (தாः தாः) stories (கயாः) narrated (கயிதாः) by him (the sage) (தெந). Then (சுயொ), proceeding (முத்வா) towards ***Mithilā*** (மியி@ாழ்), He turned (வியாய) the stone (ஶ்ய ஷஉழ்) into the jewel among women (யொஷிக்-உணிழ்), the wife of the noble sage (ஹக்-ஶுநெः). Having broken (ஹர்த்வா) the bow of Lord ***Śiva*** (யூஜூயி-சாவழ்), He also (சுவி) obtained (சூவ) the lovely lady (ராஉணீழ்) named ***Sītā*** (ஸீதா-சுஹியாநாழ்).

Summary (*bhāvārtha*)

Śrīman Nārāyaṇa, who appeared as ***Śrī Rāma***, went along with the sage ***Viśvāmitra***. On the way, at the sage's word, He slew the demoness ***Tāṭakā***. He protected the sage's sacrifice and listened to the many beautiful stories the sage narrated. Then, by the touch of His divine feet, He turned a stone into ***Ahalyā***, the jewel among women, the beloved wife of ***Gautama***, a sage rich in penance. Reaching ***Mithilā***, He broke the bow of Lord ***Śiva*** and took the hand of the lovely ***Sītā***.

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ஸீதாயாः கர@ா@நெந ஸ சூ தீ ஜித்வா ஶ்நிं ஹாஶுவம்
ஹாகெதம் தரஹா வ்ரவிஶ்ய ஜநநீஶாநந்யயு உய்ஶாழ்।
சூஹீஶ்வொ விவிநெ சதꣳஉுஶ ஸஶா ரக்ஷயு ஶ்நீநாநதாயு
ரக்ஷஸ் ஜுயாவயீஉவடயஶ்ராஜ்ஞ் ச ஸூயயூாத்தஜெ ॥ 2 ॥

Word Separation (*padacchēda*)

ஸீதாயாः கர-@ா@நெந ஸः சூ தீ ஜித்வா ஶ்நிழ் ஹாஶுவழ்
ஹாகெதழ் தரஹா வ்ரவிஶ்ய ஜநநீழ் சூநந்யயு உய்ஶாழ்।
சூஹீக் யः விவிநெ சதꣳஉுஶ ஸஶாः ரக்ஷயு ஶ்நீந்ய சூநதாயு
ரக்ஷஸ்-ஸ்ஜுழ் சுய சுவயீக் சுவடயக் ராஜ்ஞ்ழ் ச ஸூயயூ-சூத்தஜெ ॥

Prose Order (*anvaya*)

ஸः ஸீதாயாः கர-க்ராஹநெந கூ தீ, ஹார்கவ ஈநிꣳ ஜித்வா, தரஸா ஸாகெதꣳ ப்ரவிஶ்ய, யः மத்யாꣳ ஜநநீꣳ ஸந்தர்பயந் சதுர்தஶ ஸமாः விடபிநெ ஸுஸீல, ஸந்தாந் ஈநந் ரக்ஷந் ஸர ரக்ஷஸ்-ஸஹꣳ ஸவர்தீல, ஸூர்யப-ஸுதஜெ ராஜ்யꣳ ச ஸவர்தயல ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ஸः	He
ஸீதாயாः	of *Sītā*
கர-க்ராஹநெந	by tenderly holding the hand (in marriage)
கூ தீ	complete, fulfilled
ஹார்கவ	*Bhārgava* (*Paraśurāma*)
ஈநிꣳ	the sage
ஜித்வா	having defeated
தரஸா	swiftly
ஸாகெதꣳ	*Sākēta* (*Ayōdhyā*)
ப்ரவிஶ்ய	having entered
யः	who
மத்யாꣳ	the middle
ஜநநீꣳ	mother (*Kaikēyī*)
ஸந்தர்பயந்	to please
சதுர்தஶ	fourteen
ஸமாः	years
விடபிநெ	in the forest
ஸுஸீல	resided
ஸந்தாந்	who had taken refuge (in Him)

Word	Meaning
ஊநீந	the sages
ரக்ஷந	to protect
சுய	then
ரக்ஷஸ்-ஸஜ்ஜ	the hordes of *rākṣasa*s
சுவயீக	destroyed
ஸுயபு-ஆத்மஜ	to the son of the Sun-god (*Sugrīva*)
ராஜ்ய	the kingdom (of *Kiṣkindhā*)
ப	and
சுவடயக	gave

Glossed Translation (*padamālā*)

He (ஸः), having become complete (கூ தீ) by tenderly holding the hand (கர-ஹாஹநெந) of *Sītā* (ஸீதாயாः), defeated (ஜித்வா) the sage (ஊநிந) *Bhārgava* (ஹாமுவந) and swiftly (தாஹா) entered (ப்ரவிஶ்ய) *Sākēta* (ஸாகெதந). He is the one who (யः), to please (ஆநந்தயந) the middle (ய்யுஶாந) mother (*Kaikēyī*) (ஜநநீந), resided (ஆஸீக) in the forest (விபிநெ) for fourteen (சதுர்தஶ) years (ஸஶாः). Then (சுய), to protect (ரக்ஷந) the sages (ஊநீந) who had taken refuge in Him (ஆநதாந), He destroyed (சுவயீக) the hordes of *rākṣasa*s (ரக்ஷஸ்-ஸஜ்ஜ), and (ச) gave (சுவடயக) the kingdom (ராஜ்ய) to the son of the Sun-god (ஸுயபு-ஆத்மஜ).

Summary (*bhāvārtha*)

Having become complete by holding the hand of *Sītā*, *Śrī Rāma* defeated *Paraśurāma* and swiftly entered *Sākēta* (*Ayōdhyā*). To please His step-mother *Kaikēyī*, He went to the forest to reside there for fourteen years. To protect the

sages who had taken refuge in Him, He destroyed the hordes of ***rākṣasa***s, and He gave the kingdom of ***Kiṣkindhā*** to ***Sugrīva***, the son of the Sun-god.

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வாயொராத்தஹ-வா ததொ ஹந-ஜதா வாயொயிவாரஷ்டிதாம்
வ்ராணைஹ்யோ²வி ஹரீயஸீம் வ்ரியதஜாம் விஜ்ஞாய ரக்ஷோஹ்ந தாத் ।
ஹெத-ம் வாரிநிதௌள வியாய விவியாநந்தாவவிஷ்வ்ம்ஹநம்
ஹ்ஜ்ஞாயாம் வி-ஹ்வாவ ராவணஸ்ரிஹொவ்ந நூநி வநெய தத் ॥ 3 ॥

Word Separation (*padacchēda*)

வாயொஃ ஸுதஹ-வா ததஃ ஹந-ஜதா வாயொயி-வார-ஷ்டிதாத்
வ்ராணைஹ்யஃ ஸுவி ஹரீயஸீத் வ்ரியதஜாத் விஜ்ஞாய ரக்ஷஸ்-ஹ்ந தாத் ।
ஹெத-த் வாரிநிதௌள வியாய விவிய-ஸுநந்த-ஸுவ-விஷ்வ்ம்ஹநத்
ஹ்ஜ்ஞாயாத் வி-ஹ்வாவ ராவண-ஸ்ரிரஸ்-வ்ந நூநி வநெய தத் ॥

Prose Order (*anvaya*)

ததஃ வாயொஃ ஸுதஹ-வா ஹந-ஜதா, வ்ராணைஹ்யஃ ஸுவி ஹரீயஸீத் வ்ரியதஜாத் ரக்ஷஸ்-ஹ்ந தாத் வாயொயி-வார-ஷ்டிதாத் விஜ்ஞாய, வாரிநிதௌள விவிய-ஸுநந்த-ஸுவ-விஷ்வ்ம்ஹநத் ஹெத-த் வியாய, ஹ்ஜ்ஞாயாத் ராவண-ஸ்ரிரஸ்-வ்ந நூநி வி-ஹ்வாவ, தத் வநெய ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ததஃ	then
வாயொஃ	of the Wind-god
ஸுதஹ-வா	by the son
ஹந-ஜதா	through ***Hanumān***
வ்ராணைஹ்யஃ	than life itself
ஸுவி	even

Word	Meaning
ஹரீயஸீ	dearer
வீர்யதமாஃ	the most beloved (wife)
ராக்ஷஸீ-ஹ்ரு தாஃ	abducted by the *rākṣasa* (*Rāvaṇa*)
வாயொயி-வார-ஸ்திதாஃ	held on the other shore of the sea
விஜ்ஞாய	having come to know
வாரிநியெள	in the ocean
விவிய-சுநந்த-சுவ-விப்ரம்ஹநஃ	which destroys the sins committed endlessly in various ways
ஸெதுஃ	the bridge (*sētu*)
வியாய	having built
லங்காயாஃ	in *Laṅkā*
ராவண-ஶிரஸீ-வ்ரு ந்ஹநி	the clusters of heads of *Rāvaṇa*
விலுலாவ	cut off
தஃ	Him
வந்தெய	let me bow to

Glossed Translation (*padamālā*)

Then (ததः), having come to know (விஜ்ஞாய) through *Hanumān* (ஹநுமதா), the son (சூதஹுவா) of the Wind-god (வாயொः), that His most beloved (வீர்யதமாஃ), who is dearer (ஹரீயஸீஃ) to Him even (சுவி) than life itself (ப்ராணைஹ்யः), had been abducted by the *rākṣasa* (ராக்ஷஸீ-ஹ்ரு தாஃ) and was held on the other shore of the sea (வாயொயி-வார-ஸ்திதாஃ), He built (வியாய) in the ocean (வாரிநியெள) the bridge (ஸெதுஃ), which destroys the sins committed endlessly in various ways (விவிய-சுநந்த-சுவ-விப்ரம்ஹநஃ). In *Laṅkā* (லங்காயாஃ), He cut off (விலுலாவ) the clusters of heads of *Rāvaṇa* (ராவண-ஶிரஸீ-வ்ரு ந்ஹநி). Let me bow (வந்தெய) to Him (தஃ).

Summary (*bhāvārtha*)

Through the valiant ***Hanumān***, the son of the Wind-god, ***Śrī Rāma*** came to know that His beloved wife ***Sītā***, who was dearer to Him than His own life, had been abducted by ***Rāvaṇa*** and was held captive on the other shore of the sea. He built the ***sētu***, a bridge across the ocean, the very sight of which destroys all the sins that we commit endlessly in various ways. Reaching ***Laṅkā***, He cut off ***Rāvaṇa***'s heads cluster by cluster and defeated him. I bow to that Lord.

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ஆஂஹ்யாய விஹீஷணைந ஸஂஹ்ருʼதம் ஹத்ஸ்யா ஸகாவெஷிதம்
ஶாந்யம் வஂஷ்ககஜ்ஜுஹா நிஜவஂரீகாதஸ்ய ஶிகைவ்யு தः ।
ஆநந்தாய வஹிஷ்ககாஶ்யுவஜஂவைः வட்டாஹிஷிகைா விஹஂः
தஸ்மிந் ஜாக்ரதி ஜாநகீவ்ரியதஶெ கா நாஶ ஹீதிஶ்சகு ॥ **4** ॥

Word Separation (*padacchēda*)

ஆஂஹ்ய சுய விஹீஷணைந ஸஂஹ்ருʼதஷ் ஹத்ஸ்யா ஸகாவெஷிதஷ்
ஶாந்யஷ் வஂஷ்ககஷ் சுஜ்ஜுஹா நிஜ-வஂரீஷ் சுகாதஸ்ய ஶிகைஃ வ்யு தः ।
ஆநந்தாய வஹிஷ்ண-காஶ்யுவ-ஜஂவைஃ வட்ட-சுஹிஷிக்ஷஃ விஹஂः
தஸ்மிந் ஜாக்ரதி ஜாநகீ-வ்ரியதஶெ கா நாஶ ஹீதிः ஶ்ச ॥

Prose Order (*anvaya*)

சுய விஹீஷணைந ஹத்ஸ்யா ஸகாவெஷிதஷ் ஸஂஹ்ருʼதஷ் ஶாந்யஷ் வஂஷ்ககஷ் சுஆஂஹ்ய, ஶிகைஃ வ்யு தः சுஜ்ஜுஹா நிஜ-வஂரீஷ் சுகாதஸ்ய, விஹஂः சுஆநந்தாய வஹிஷ்ண-காஶ்யுவ-ஜஂவைஃ வட்ட-சுஹிஷிக்ஷஃ (சுஹஅக்) । தஸ்மிந் ஜாநகீ-வ்ரியதஶெ ஜாக்ரதி, ஶ்ச கா நாஶ ஹீதிः (சுஹ்ரி)?

Word-by-Word Meaning (*padārtha*)

Word	Meaning
சுய	then

Word	Meaning
விபீஷணேந	by ***Vibhīṣaṇa***
பக்த்யா	with devotion
பூஜாவஸிதம்	offered
பூர்ணம்	the beautiful
மான்யம்	venerable
புஷ்பகம்	***Puṣpaka*** (aerial chariot)
ஆரூஹ்ய	having ascended
மித்ரைஃ	by friends
வ்ருத꞉	surrounded
சுத்ரமா	swiftly
நிஜ-புரீம்	to His own city (***Ayōdhyā***)
ஆயத꞉	having come back
விபு꞉	the all-pervading Lord
ஆநந்தாய	for the joy (of all)
வஸிஷ்ட-காஶ்யப-பூர்வைஃ	by the sages headed by ***Vasiṣṭha*** and ***Kāśyapa***
பட்ட-சுஹிஷிக்த꞉	crowned as king
(சுஹ்ருத்)	was (implied)
தஸ்மிந்	while He
ஜாநகீ-ப்ரியதமே	the most beloved of ***Jānakī***
ஜாக்ரதி	stays awake (to protect me)
மமே	for me
கா	what
நாமே	indeed

Word	Meaning
ஹீதிः	fear
(கஶ்தி)	is there (implied)

Glossed Translation (*padamālā*)

Then (கய), having ascended (கூஹ்ய) the beautiful (ஸுஹ்ருத்) and venerable (ஶாந்த்) ***Puṣpaka*** (புஷ்கர்), offered (ஸகாவெஹிதர்) with devotion (ஹக்த்யா) by ***Vibhīṣaṇa*** (விஹீஷணேந), and surrounded (வ்ருதः) by friends (ஶிகெ்ः), the all-pervading Lord (விஹுः) swiftly (கூஜ்ஜஹா) came back (கூஹத்ய) to His own city (நிஜ-புரீர்), and for the joy of all (கூநந்தாய) was (கஹகர்) crowned as king (பட்ட-கஹிஷிக்தः) by the sages headed by ***Vasiṣṭha*** and ***Kāśyapa*** (வஹிஷ்ட-காஶ்யப-ஹுகெ்ः). While He (தஶ்மிந்), the most beloved of ***Jānakī*** (ஜாநகீ-வல்லபதகெ), stays awake (ஜாக்ரதி) to protect me, what (கா) fear (ஹீதிः) is there (கஶ்தி) indeed (நாக) for me (மம)?

Summary (*bhāvārtha*)

Śrī Rāma then ascended the beautiful ***Puṣpaka vimāna***, which ***Vibhīṣaṇa*** offered Him with devotion, and flew swiftly back to ***Ayōdhyā*** with all His friends. There, to the joy of all, He was crowned king by ***Vasiṣṭha***, ***Kāśyapa*** and other great sages. While that consort of ***Sītā*** stays awake to protect me, what fear is there for me?

Notes (*ṭippaṇī*)

The ***Svāmī*** composed the words கா நாக ஹீதிமூக during his own illness. Later, seeing the greatness and power of the ***stōtra***, he also gave the fourth line as:

தஶ்மிந் ஜாக்ரதி ஜாநகீவல்லபதகெ ஸவத்ர ஸகுஶ்சலயः ॥

"While He, the most beloved of ***Jānakī***, stays awake, there is excellent victory (ஸகுஶ்சேம-ஜயः) for us everywhere (ஸவத்ர)."

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யந்ஷ்ரமதஃஶ்லோகீ யந்ஷ்ரகவீரிதா ।
ஸவபூஹா கூவபூதாம் ஶிதே ஸவபூஹா ஹாத ஸந்துதா ॥ 5 ॥

Word Separation (*padacchēda*)

யந்ஷ்ர-மதஃஶ்லோகீ யந்ஷ்ர-கவி-ரிதா ।
ஸவபூஹா கூவபூதாஃ ஶிதே ஸவபூ-ஹா ஹாத ஸந்துதா ॥

Prose Order (*anvaya*)

(இயஃ) யந்ஷ்ர-கவி-ரிதா ஸந்துதா யந்ஷ்ர-மதஃஶ்லோகீ, ஸவபூஹா ஶிதே கூவபூதாஃ ஸவபூ-ஹா ஹாத ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(இயஃ)	this (implied)
யந்ஷ்ர-கவி-ரிதா	composed by the poet of ***Dhanuṣpura*** (***Villūr***)
ஸந்துதா	praised by the learned
யந்ஷ்ர-மதஃஶ்லோகீ	the four verses on the one who holds the bow in His hand (***Śrī Rāma***)
ஸவபூஹா	always
ஶிதே	in the mind
கூவபூதாஃ	for those who keep (it), i.e., recite (it)
ஸவபூ-ஹா	as the giver of all (that is wished for)
ஹாத	may it shine

Glossed Translation (*padamālā*)

May this (இயஃ) set of four verses on the one who holds the bow in His hand (யந்ஷ்ர-மதஃஶ்லோகீ), composed by the poet of ***Dhanuṣpura*** (யந்ஷ்ர-கவி-ரிதா) and praised by the learned (ஸந்துதா), shine (ஹாத) as the giver of all

(ஸவபு-ஆ) for those who (கூவபுதாஃ) always (ஸவபுஆ) keep it in their mind (விதெ).

Summary (*bhāvārtha*)

Composed by the poet of ***Dhanuṣpura*** (***Villūr***), these four verses celebrate ***Śrī Rāma***, who holds the bow (***dhanuṣ***) in His hand. Praised by the learned, this work will always grant all that is wished for to those who recite it. The verse plays on the word ***sarvadā***, which occurs twice: first as "always," and then, read as ***sarva-dā***, as "the giver of all."

Notes (*ṭippaṇī*)

When the ***Svāmī*** first composed this verse, during his own illness with smallpox, its second line read:

ஆரீகாதஂவிதாநாஂ ஆரீதிரிதஂராஂ திஶெகு ॥

ஆரீ-காதஂ-விதாநாஃ ஆ-ரீதிஃ ஔதஂராஃ திஶெகு ॥

"May it show (திஶெகு) those whose minds are fearful (காதஂ-விதாநாஃ) of the pestilence (ஆரீ) the other (ஔதஂராஃ) way, the way of ***Mā*** (***Lakṣmī***) (ஆ-ரீதிஃ)." That is, those who fear diseases such as smallpox and recite these verses will not fall into the grip of such diseases, but will obtain every kind of wealth and be happy. The line plays on ***mārī*** (pestilence) and ***mā-rīti*** (the way of ***Mā***).

The line can also be read by dividing ஆரீதிரிதஂராஂ as ஆ ரீதிஃ ஔதஂராஃ: "May it not (ஆ) show (திஶெகு) any other course (ஔதஂராஃ ரீதிஃ) to those whose minds are fearful (காதஂ-விதாநாஃ) of the pestilence (ஆரீ)." That is, they will not be affected by the disease and will not succumb to it.

When those who recited the ***stōtra*** found that it fulfilled all their wishes, the ***Svāmī*** replaced this line with the present one, ஸவபுஆ கூவுதாஂ விதெ ஸவபுஆ ஹாத ஸந்ததா.

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॥ இதி விஷ்ணோ நவாஹ்னோ ஸ்ரீ ஸ்ரீநிவாஸ கூ திஷ ஸ்ரீராகவதஂஸ்ரோகீ ॥

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