ಶ್ರೀಃ

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ

ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

ಶ್ರೀಲಕ್ಷ್ಮೀಕುಮಾರತಾತಾಚಾರ್ಯಕೃತಿಷು

॥ ಶ್ರೀಹನುಮದ್ವಿಂಶತಿಃ ॥

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).

ಶ್ರೀಃ
ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ
ಶ್ರೀಮತೇ ನಿಗಮಾಂತಮಹಾದೇಶಿಕಾಯ ನಮಃ

॥ ಶ್ರೀಹನುಮದ್ವಿಂಶತಿಃ ॥

ಗುಣಾಭಿರಾಮಮಿಂದಿರಾಕುಮಾರತಾತವಾರಿಧಿ-
ಪ್ರಸಿದ್ಧಿಮದ್ರಮಾತಟಾಕತೀರಸೀಮ್ನಿ ಮಾರುತಿಂ।
ಮುದಾಧಿರುಹ್ಯ ಮಾಧವೋ ವೃಷಾಚಲಸ್ಥಲಾದಪಿ
ಪ್ರಕಲ್ಪತೇ ನಿಕಾಮಮತ್ರ ಪಾಲನಾಯ ದೇಹಿನಾಂ ॥ **1** ॥

Word Separation (*padacchēda*)

ಗುಣ-ಅಭಿರಾಮಂ ಇಂದಿರಾ-ಕುಮಾರ-ತಾತ-ವಾರಿಧಿ-
ಪ್ರಸಿದ್ಧಿಮತ್-ರಮಾ-ತಟಾಕ-ತೀರ-ಸೀಮ್ನಿ ಮಾರುತಿಂ।
ಮುದಾ ಅಧಿರುಹ್ಯ ಮಾಧವಃ ವೃಷಾಚಲ-ಸ್ಥಲಾತ್ ಅಪಿ
ಪ್ರಕಲ್ಪತೇ ನಿಕಾಮಂ ಅತ್ರ ಪಾಲನಾಯ ದೇಹಿನಾಂ ॥

Prose Order (*anvaya*)

ಮಾಧವಃ, ಇಂದಿರಾ-ಕುಮಾರ-ತಾತ-ವಾರಿಧಿ-ಪ್ರಸಿದ್ಧಿಮತ್-ರಮಾ-ತಟಾಕ-ತೀರ-ಸೀಮ್ನಿ ಗುಣ-ಅಭಿರಾಮಂ ಮಾರುತಿಂ ಮುದಾ ಅಧಿರುಹ್ಯ, ಅತ್ರ ದೇಹಿನಾಂ ಪಾಲನಾಯ ವೃಷಾಚಲ-ಸ್ಥಲಾತ್ ಅಪಿ ನಿಕಾಮಂ ಪ್ರಕಲ್ಪತೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಮಾಧವಃ	*Mādhava*, the Lord of *Lakṣmī*
ಇಂದಿರಾ-ಕುಮಾರ-ತಾತ-ವಾರಿಧಿ-ಪ್ರಸಿದ್ಧಿಮತ್-ರಮಾ-ತಟಾಕ-ತೀರ-ಸೀಮ್ನಿ	on the edge of the bank of the tank of *Ramā* (*Lakṣmī*), famous as the "ocean of *Indirākumāra Tāta*"
ಗುಣ-ಅಭಿರಾಮಂ	charming for his virtues

Word	Meaning
ಮಾರುತಿಂ	*Māruti* (*Hanumān*)
ಮುದಾ	joyfully
ಅಧಿರುಹ್ಯ	having mounted
ಅತ್ರ	here
ದೇಹಿನಾಂ	of embodied beings
ಪಾಲನಾಯ	for the protection
ವೃಷಾಚಲ-ಸ್ಥಲಾತ್	than at *Vṛṣācala* (*Tirumalā*)
ಅಪಿ	even
ನಿಕಾಮಂ	more gladly
ಪ್ರಕಲ್ಪತೇ	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***" (ಇಂದಿರಾ-ಕುಮಾರ-ತಾತ-ವಾರಿಧಿ-ಪ್ರಸಿದ್ಧಿಮತ್-ರಮಾ-ತಟಾಕ-ತೀರ-ಸೀಮ್ನಿ), stands ***Māruti*** (ಮಾರುತಿಂ), charming for his virtues (ಗುಣ-ಅಭಿರಾಮಂ). ***Mādhava*** (ಮಾಧವಃ) joyfully (ಮುದಾ) mounts (ಅಧಿರುಹ್ಯ) him, and here (ಅತ್ರ) He sets Himself (ಪ್ರಕಲ್ಪತೇ) to protect (ಪಾಲನಾಯ) all embodied beings (ದೇಹಿನಾಂ), more gladly (ನಿಕಾಮಂ) than even (ಅಪಿ) at ***Vṛṣācala*** (ವೃಷಾಚಲ-ಸ್ಥಲಾತ್).

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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ಅಧಿರುಹ್ಯ ರಘೂದ್ವಹೋ ಹರಿಂ ಪ್ರಾ-
ಗರಿಶಿಕ್ಷಾಮಕೃತಾಧುನಾ ತು ಸೋಽಯಂ।
ಕೃತತಾತಸಮುದ್ರತೀರಕೇಲಿಂ
ತಮಧಿಷ್ಠಾಯ ತನೋತಿ ದೀನರಕ್ಷಾಂ ॥ 2 ॥

Word Separation (*padacchēda*)

ಅಧಿರುಹ್ಯ ರಘು-ಉದ್ವಹಃ ಹರಿಂ ಪ್ರಾಕ್
ಅರಿ-ಶಿಕ್ಷಾಂ ಅಕೃತ ಅಧುನಾ ತು ಸಃ ಅಯಂ।
ಕೃತ-ತಾತ-ಸಮುದ್ರ-ತೀರ-ಕೇಲಿಂ
ತಂ ಅಧಿಷ್ಠಾಯ ತನೋತಿ ದೀನ-ರಕ್ಷಾಂ ॥

Prose Order (*anvaya*)

ರಘು-ಉದ್ವಹಃ ಪ್ರಾಕ್ ಹರಿಂ ಅಧಿರುಹ್ಯ ಅರಿ-ಶಿಕ್ಷಾಂ ಅಕೃತ; ಅಧುನಾ ತು ಸಃ ಅಯಂ ಕೃತ-ತಾತ-ಸಮುದ್ರ-ತೀರ-ಕೇಲಿಂ ತಂ ಅಧಿಷ್ಠಾಯ ದೀನ-ರಕ್ಷಾಂ ತನೋತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ರಘು-ಉದ್ವಹಃ	the scion of the *Raghu*s (*Rāma*)
ಪ್ರಾಕ್	in the past
ಹರಿಂ	the monkey (*Hanumān*)
ಅಧಿರುಹ್ಯ	having mounted
ಅರಿ-ಶಿಕ್ಷಾಂ	punishment of the enemies
ಅಕೃತ	carried out
ಅಧುನಾ	now
ತು	but
ಸಃ ಅಯಂ	that same (Lord)
ಕೃತ-ತಾತ-ಸಮುದ್ರ-ತೀರ-ಕೇಲಿಂ	who sports on the bank of the *Tāta Samudra*

Word	Meaning
ತಂ	him (*Hanumān*)
ಅಧಿಷ್ಠಾಯ	having mounted, seated on
ದೀನ-ರಕ್ಷಾಂ	protection of the helpless
ತನೋತಿ	carries out

Glossed Translation (*padamālā*)

In the past (ಪ್ರಾಕ್), the scion of the ***Raghu***s (ರಘು-ಉದ್ವಹಃ) mounted (ಅಧಿರುಹ್ಯ) the monkey (ಹರಿಂ) and punished His enemies (ಅರಿ-ಶಿಕ್ಷಾಂ ಅಕೃತ). But (ತು) now (ಅಧುನಾ) that same Lord (ಸಃ ಅಯಂ), seated (ಅಧಿಷ್ಠಾಯ) on him (ತಂ) who sports on the bank of the ***Tāta Samudra*** (ಕೃತ-ತಾತ-ಸಮುದ್ರ-ತೀರ-ಕೇಲಿಂ), protects the helpless (ದೀನ-ರಕ್ಷಾಂ ತನೋತಿ).

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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ಕರ್ಮಾನುರುಧ್ಯ ವೃಷಭೂಭೃತಿ ಯಃ ಕರೋತಿ
ನೃಣಾಂ ಹಿತಾನಿ ಸ ತು ತನ್ನಿರಪೇಕ್ಷ ಏವ।
ಯತ್ಸರ್ವಮಿಷ್ಟಮಿಹ ಪುಷ್ಯತಿ ವೇಂಕಟೇಶ-
ಸ್ತದ್ವೈಭವಂ ಕಿಲ ರಮಾತ್ಮಜತಾತಸಿಂಧೋಃ ॥ **3** ॥

Word Separation (*padacchēda*)

ಕರ್ಮ ಅನುರುಧ್ಯ ವೃಷ-ಭೂಭೃತಿ ಯಃ ಕರೋತಿ
ನೃಣಾಂ ಹಿತಾನಿ ಸಃ ತು ತತ್-ನಿರಪೇಕ್ಷಃ ಏವ।

ಯತ್ ಸರ್ವಂ ಇಷ್ಟಂ ಇಹ ಪುಷ್ಯತಿ ವೇಂಕಟೇಶಃ
ತತ್ ವೈಭವಂ ಕಿಲ ರಮಾ-ಆತ್ಮಜ-ತಾತ-ಸಿಂಧೋಃ ॥

Prose Order (*anvaya*)

ಯಃ ವೃಷ-ಭೂಭೃತಿ ಕರ್ಮ ಅನುರುಧ್ಯ ನೃಣಾಂ ಹಿತಾನಿ ಕರೋತಿ, ಸಃ ವೇಂಕಟೇಶಃ ಇಹ ತು ತತ್-ನಿರಪೇಕ್ಷಃ ಏವ ಸರ್ವಂ ಇಷ್ಟಂ ಪುಷ್ಯತಿ (ಇತಿ) ಯತ್, ತತ್ ರಮಾ-ಆತ್ಮಜ-ತಾತ-ಸಿಂಧೋಃ ವೈಭವಂ ಕಿಲ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯಃ	He who
ವೃಷ-ಭೂಭೃತಿ	on the *Vṛṣa* hill (*Tirumalā*)
ಕರ್ಮ	(their) deeds
ಅನುರುಧ್ಯ	in keeping with
ನೃಣಾಂ	to people
ಹಿತಾನಿ	what is due to them
ಕರೋತಿ	gives
ಸಃ	that
ವೇಂಕಟೇಶಃ	Lord *Vēṅkaṭēśa*
ಇಹ	here
ತು	but
ತತ್-ನಿರಪೇಕ್ಷಃ	without regard to those (deeds)
ಏವ	indeed
ಸರ್ವಂ	every
ಇಷ್ಟಂ	wish
ಪುಷ್ಯತಿ	fulfils
(ಇತಿ)	thus (implied)

Word	Meaning
ಯತ್	the fact that
ತತ್	that
ರಮಾ-ಆತ್ಮಜ-ತಾತ-ಸಿಂಧೋಃ	of the ocean of ***Tāta***, the son of ***Ramā***
ವೈಭವಂ	the glory
ಕಿಲ	surely

Glossed Translation (*padamālā*)

He who (ಯಃ) on the ***Vṛṣa*** hill (ವೃಷ-ಭೂಭೃತಿ) gives (ಕರೋತಿ) people (ನೃಣಾಂ) what is due to them (ಹಿತಾನಿ) in keeping with (ಅನುರುಧ್ಯ) their deeds (ಕರ್ಮ) is that (ಸಃ) same Lord ***Vēṅkaṭēśa*** (ವೇಂಕಟೇಶಃ) who here (ಇಹ), however (ತು), fulfils (ಪುಷ್ಯತಿ) every (ಸರ್ವಂ) wish (ಇಷ್ಟಂ) without any regard to those deeds (ತತ್-ನಿರಪೇಕ್ಷಃ ಏವ). That (ಇತಿ ಯತ್) is (ತತ್) surely (ಕಿಲ) the glory (ವೈಭವಂ) of the ocean of ***Tāta***, the son of ***Ramā*** (ರಮಾ-ಆತ್ಮಜ-ತಾತ-ಸಿಂಧೋಃ).

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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ಕ್ರೀಡಾಸರಃ ಕಿಮಪಿ ತಾತಸಮುದ್ರನಾಮ
ಲಕ್ಷ್ಮ್ಯಾಃ ಪ್ರಸನ್ನಲಘುಶೀತಲಮರ್ಪಯಂತ್ಯಾಃ।
ಅನ್ಯದ್ವಿಧೇಯಮನವೇಕ್ಷ್ಯ ಸುತಾನಮುಷ್ಯಾಃ
ಪ್ರೀತ್ಯೈ ಮುರಾರಿರವತಿ ಪ್ಲವಗಾಧಿರೂಢಃ ॥ **4** ॥

Word Separation (*padacchēda*)

ಕ್ರೀಡಾ-ಸರಃ ಕಿಂ-ಅಪಿ ತಾತ-ಸಮುದ್ರ-ನಾಮ
ಲಕ್ಷ್ಮ್ಯಾಃ ಪ್ರಸನ್ನ-ಲಘು-ಶೀತಲಂ ಅರ್ಪಯಂತ್ಯಾಃ ।
ಅನ್ಯತ್ ವಿಧೇಯಂ ಅನವೇಕ್ಷ್ಯ ಸುತಾನ್ ಅಮುಷ್ಯಾಃ
ಪ್ರೀತ್ಯೈ ಮುರಾರಿಃ ಅವತಿ ಪ್ಲವಗ-ಅಧಿರೂಢಃ ॥

Prose Order (*anvaya*)

ಪ್ಲವಗ-ಅಧಿರೂಢಃ ಮುರಾರಿಃ, ಪ್ರಸನ್ನ-ಲಘು-ಶೀತಲಂ ತಾತ-ಸಮುದ್ರ-ನಾಮ ಕಿಂ-ಅಪಿ ಕ್ರೀಡಾ-ಸರಃ ಅರ್ಪಯಂತ್ಯಾಃ ಲಕ್ಷ್ಮ್ಯಾಃ ಪ್ರೀತ್ಯೈ, ಅನ್ಯತ್ ವಿಧೇಯಂ ಅನವೇಕ್ಷ್ಯ, ಅಮುಷ್ಯಾಃ ಸುತಾನ್ ಅವತಿ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಪ್ಲವಗ-ಅಧಿರೂಢಃ	mounted on the monkey (*Hanumān*)
ಮುರಾರಿಃ	*Murāri*, the slayer of *Mura*
ಪ್ರಸನ್ನ-ಲಘು-ಶೀತಲಂ	clear, light and cool
ತಾತ-ಸಮುದ್ರ-ನಾಮ	named *Tāta Samudra*
ಕಿಂ-ಅಪಿ	wonderful
ಕ್ರೀಡಾ-ಸರಃ	pleasure-lake
ಅರ್ಪಯಂತ್ಯಾಃ	who offers (Him)
ಲಕ್ಷ್ಮ್ಯಾಃ	of *Lakṣmī*
ಪ್ರೀತ್ಯೈ	for the pleasure
ಅನ್ಯತ್	any other
ವಿಧೇಯಂ	thing to be done (in return)
ಅನವೇಕ್ಷ್ಯ	without looking for
ಅಮುಷ್ಯಾಃ	her
ಸುತಾನ್	children
ಅವತಿ	protects

Glossed Translation (*padamālā*)

For the pleasure (ಪ್ರೀತ್ಯೈ) of ***Lakṣmī*** (ಲಕ್ಷ್ಮ್ಯಾಃ), who offers (ಅರ್ಪಯಂತ್ಯಾಃ) the Lord a wonderful (ಕಿಂ-ಅಪಿ) pleasure-lake (ಕ್ರೀಡಾ-ಸರಃ) named ***Tāta Samudra*** (ತಾತ-ಸಮುದ್ರ-ನಾಮ), whose water is clear, light and cool (ಪ್ರಸನ್ನ-ಲಘು-ಶೀತಲಂ), ***Murāri*** (ಮುರಾರಿಃ), mounted on the monkey (ಪ್ಲವಗ-ಅಧಿರೂಢಃ), protects (ಅವತಿ) her (ಅಮುಷ್ಯಾಃ) children (ಸುತಾನ್), without looking for (ಅನವೇಕ್ಷ್ಯ) anything else (ಅನ್ಯತ್) to be done (ವಿಧೇಯಂ).

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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ಶ್ರೀಶೈಲಪೂರ್ಣಮವತಿ ಸ್ಮ ಘಟಾಂಬುಹೃಷ್ಟೋ
ಯಃ ಪೂರ್ವಮಂಜನಗಿರೌ ಸ ಪುಮಾನಿದಾನೀಂ।
ಸ್ಥಿತ್ವಾ ಸಮೀರಭುವಿ ಪಾತಿ ರಮಾಕುಮಾರ-
ತಾತಾಂಬುರಾಶಿಮುದಿತೋ ಜನಮೈಂದಿರೇಯಂ ॥ **5** ॥

Word Separation (*padacchēda*)

ಶ್ರೀಶೈಲ-ಪೂರ್ಣಂ ಅವತಿ ಸ್ಮ ಘಟ-ಅಂಬು-ಹೃಷ್ಟಃ
ಯಃ ಪೂರ್ವಂ ಅಂಜನ-ಗಿರೌ ಸಃ ಪುಮಾನ್ ಇದಾನೀಂ।
ಸ್ಥಿತ್ವಾ ಸಮೀರ-ಭುವಿ ಪಾತಿ ರಮಾ-ಕುಮಾರ-
ತಾತ-ಅಂಬುರಾಶಿ-ಮುದಿತಃ ಜನಂ ಐಂದಿರೇಯಂ ॥

Prose Order (*anvaya*)

ಯಃ ಪೂರ್ವಂ ಅಂಜನ-ಗಿರೌ ಘಟ-ಅಂಬು-ಹೃಷ್ಟಃ ಶ್ರೀಶೈಲ-ಪೂರ್ಣಂ ಅವತಿ ಸ್ಮ, ಸಃ ಪುಮಾನ್ ಇದಾನೀಂ ರಮಾ-ಕುಮಾರ-ತಾತ-ಅಂಬುರಾಶಿ-ಮುದಿತಃ ಸಮೀರ-ಭುವಿ ಸ್ಥಿತ್ವಾ ಐಂದಿರೇಯಂ ಜನಂ ಪಾತಿ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯಃ	He who
ಪೂರ್ವಂ	formerly
ಅಂಜನ-ಗಿರೌ	on the *Añjana* hill (*Tirumalā*)
ಘಟ-ಅಂಬು-ಹೃಷ್ಟಃ	pleased with the water in a pot
ಶ್ರೀಶೈಲ-ಪೂರ್ಣಂ	*Śrīśailapūrṇa* (Periya Tirumalai Nambi)
ಅವತಿ ಸ್ಮ	blessed
ಸಃ	that
ಪುಮಾನ್	Supreme Person
ಇದಾನೀಂ	now
ರಮಾ-ಕುಮಾರ-ತಾತ-ಅಂಬುರಾಶಿ-ಮುದಿತಃ	delighted by the ocean of *Ramākumāra Tāta*
ಸಮೀರ-ಭುವಿ	on the son of the Wind (*Hanumān*)
ಸ್ಥಿತ್ವಾ	standing
ಐಂದಿರೇಯಂ	who are the children of *Indirā* (*Lakṣmī*)
ಜನಂ	the people
ಪಾತಿ	protects

Glossed Translation (*padamālā*)

The One who (ಯಃ) once (ಪೂರ್ವಂ) blessed (ಅವತಿ ಸ್ಮ) *Śrīśailapūrṇa* (ಶ್ರೀಶೈಲ-ಪೂರ್ಣಂ) on the *Añjana* hill (ಅಂಜನ-ಗಿರೌ), being pleased with the water he brought Him in a pot (ಘಟ-ಅಂಬು-ಹೃಷ್ಟಃ), is now (ಇದಾನೀಂ) delighted by

the ocean of ***Ramākumāra Tāta*** (ರಮಾ-ಕುಮಾರ-ತಾತ-ಅಂಬುರಾಶಿ-ಮುದಿತಃ). That (ಸಃ) Supreme Person (ಪುಮಾನ್) stands (ಸ್ಥಿತ್ವಾ) on the son of the Wind (ಸಮೀರ-ಭುವಿ) and protects (ಪಾತಿ) the people (ಜನಂ) who are the children of ***Indirā*** (ಐಂದಿರೇಯಂ).

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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ಹರಿಃ ಪುರಾ ಮಾಮಧಿರುಹ್ಯ ದಾರುಣಂ
ಚಕಾರ ಕರ್ಮೇತಿ ಸಮೀರಜನ್ಮನಃ।
ಶುಚಂ ನಿರಾಕರ್ತುಮಿವಾಶ್ರಿತಃ ಸ ತಂ
ಶುಭಂ ನೃಣಾಂ ಸೌತಿ ರಮಾಸರಸ್ತಟೇ ॥ 6 ॥

Word Separation (*padacchēda*)

ಹರಿಃ ಪುರಾ ಮಾಂ ಅಧಿರುಹ್ಯ ದಾರುಣಂ
ಚಕಾರ ಕರ್ಮ ಇತಿ ಸಮೀರ-ಜನ್ಮನಃ ।
ಶುಚಂ ನಿರಾಕರ್ತುಂ ಇವ ಆಶ್ರಿತಃ ಸಃ ತಂ
ಶುಭಂ ನೃಣಾಂ ಸೌತಿ ರಮಾ-ಸರಃ-ತಟೇ ॥

Prose Order (*anvaya*)

“ಹರಿಃ ಪುರಾ ಮಾಂ ಅಧಿರುಹ್ಯ ದಾರುಣಂ ಕರ್ಮ ಚಕಾರ” ಇತಿ ಸಮೀರ-ಜನ್ಮನಃ ಶುಚಂ ನಿರಾಕರ್ತುಂ ಇವ ಸಃ ತಂ ಆಶ್ರಿತಃ ರಮಾ-ಸರಃ-ತಟೇ ನೃಣಾಂ ಶುಭಂ ಸೌತಿ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಹರಿಃ	the Lord
ಪುರಾ	long ago
ಮಾಂ	me
ಅಧಿರುಹ್ಯ	having mounted
ದಾರುಣಂ	a dreadful
ಕರ್ಮ	deed
ಚಕಾರ	did
ಇತಿ	at the thought
ಸಮೀರ-ಜನ್ಮನಃ	of the son of the Wind (*Hanumān*)
ಶುಚಂ	the grief
ನಿರಾಕರ್ತುಂ	to remove
ಇವ	as if
ಸಃ	He
ತಂ	him (*Hanumān*)
ಆಶ್ರಿತಃ	having mounted

Word	Meaning
ರಮಾ-ಸರಃ-ತಟೇ	on the bank of the lake of *Ramā*
ನೃಣಾಂ	for people
ಶುಭಂ	good
ಸೌತಿ	brings about

Glossed Translation (*padamālā*)

The son of the Wind (ಸಮೀರ-ಜನ್ಮನಃ) feels grief (ಶುಚಂ) at the thought (ಇತಿ) "Long ago (ಪುರಾ) the Lord (ಹರಿಃ) mounted (ಅಧಿರುಹ್ಯ) me (ಮಾಂ) and did (ಚಕಾರ) a dreadful (ದಾರುಣಂ) deed (ಕರ್ಮ)." As if (ಇವ) to remove (ನಿರಾಕರ್ತುಂ) that grief He (ಸಃ) has mounted (ಆಶ್ರಿತಃ) him (*Hanumān*) (ತಂ) once again and brings about (ಸೌತಿ) good (ಶುಭಂ) for people (ನೃಣಾಂ) on the bank of the lake of *Ramā* (ರಮಾ-ಸರಃ-ತಟೇ).

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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ಶೌರೇ ರಮಾತನಯತಾತಸಮುದ್ರತೀರೇ
ಭಾವಸ್ತಟಾದಪಿ ಭವಾತ್ಮಜಪುಷ್ಕರಿಣ್ಯಾಃ।
ಸಂತನ್ವತೇ ಹಿ ಪುರುಷಾಃ ಸಮದರ್ಶಿನೋಽಪಿ
ಪ್ರಾಯೇಣ ಸೂನುಷು ನಿಜೇಷ್ವಪಿ ಪಕ್ಷಪಾತಂ ॥ 7 ॥

Word Separation (*padacchēda*)

ಶೌರೇಃ ರಮಾ-ತನಯ-ತಾತ-ಸಮುದ್ರ-ತೀರೇ
ಭಾವಃ ತಟಾತ್ ಅಪಿ ಭವ-ಆತ್ಮಜ-ಪುಷ್ಕರಿಣ್ಯಾಃ ।
ಸಂತನ್ವತೇ ಹಿ ಪುರುಷಾಃ ಸಮ-ದರ್ಶಿನಃ ಅಪಿ
ಪ್ರಾಯೇಣ ಸೂನುಷು ನಿಜೇಷು ಅಪಿ ಪಕ್ಷ-ಪಾತಂ ॥

Prose Order (*anvaya*)

ಶೌರೇಃ ಭಾವಃ ಭವ-ಆತ್ಮಜ-ಪುಷ್ಕರಿಣ್ಯಾಃ ತಟಾತ್ ಅಪಿ ರಮಾ-ತನಯ-ತಾತ-ಸಮುದ್ರ-ತೀರೇ (ಅಧಿಕಃ); ಹಿ ಸಮ-ದರ್ಶಿನಃ ಅಪಿ ಪುರುಷಾಃ ಪ್ರಾಯೇಣ ನಿಜೇಷು ಸೂನುಷು ಅಪಿ ಪಕ್ಷ-ಪಾತಂ ಸಂತನ್ವತೇ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಶೌರೇಃ	of *Śauri* (the Lord)
ಭಾವಃ	the fondness
ಭವ-ಆತ್ಮಜ-ಪುಷ್ಕರಿಣ್ಯಾಃ	of the tank of the son of *Bhava* (the *Svāmī Puṣkariṇī*)
ತಟಾತ್	than for the bank
ಅಪಿ	even
ರಮಾ-ತನಯ-ತಾತ-ಸಮುದ್ರ-ತೀರೇ	for the bank of the ocean of *Tāta*, the son of *Ramā*
(ಅಧಿಕಃ)	is greater (implied)
ಹಿ	for
ಸಮ-ದರ್ಶಿನಃ	who look on all impartially
ಅಪಿ	even
ಪುರುಷಾಃ	people
ಪ್ರಾಯೇಣ	as a rule
ನಿಜೇಷು	their own

Word	Meaning
ಸೂನುಷು	towards children
ಅಪಿ	indeed
ಪಕ್ಷ-ಪಾತಂ	partiality
ಸಂತನ್ವತೇ	show

Glossed Translation (*padamālā*)

The Lord's (ಶೌರೇಃ) fondness (ಭಾವಃ) for the bank of the ocean of ***Tāta***, the son of ***Ramā*** (ರಮಾ-ತನಯ-ತಾತ-ಸಮುದ್ರ-ತೀರೇ), is greater (ಅಧಿಕಃ) even (ಅಪಿ) than His fondness for the bank (ತಟಾತ್) of the tank of the son of ***Bhava*** (ಭವ-ಆತ್ಮಜ-ಪುಷ್ಕರಿಣ್ಯಾಃ). For (ಹಿ), as a rule (ಪ್ರಾಯೇಣ), even (ಅಪಿ) people (ಪುರುಷಾಃ) who look on all impartially (ಸಮ-ದರ್ಶಿನಃ) show (ಸಂತನ್ವತೇ) partiality (ಪಕ್ಷ-ಪಾತಂ) towards their own (ನಿಜೇಷು ಅಪಿ) children (ಸೂನುಷು).

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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ಶ್ಲಾಘ್ಯತರಕ್ಷೀರಾಬ್ಧಿ-
ಶ್ರೀತಾತಸಮುದ್ರಯೋರಿಯಾನ್ಭೇದಃ।
ನಿದ್ರಾತಿ ತತ್ರ ನಿತ್ಯಂ
ಶ್ರೀಪತಿರನುಕೂಲಮತ್ರ ಜಾಗರ್ತಿ ॥ **8** ॥

Word Separation (*padacchēda*)

ಶ್ಲಾಘ್ಯತರ-ಕ್ಷೀರ-ಅಬ್ಧಿ-
ಶ್ರೀ-ತಾತ-ಸಮುದ್ರಯೋಃ ಇಯಾನ್ ಭೇದಃ ।
ನಿದ್ರಾತಿ ತತ್ರ ನಿತ್ಯಂ
ಶ್ರೀ-ಪತಿಃ ಅನುಕೂಲಂ ಅತ್ರ ಜಾಗರ್ತಿ ॥

Prose Order (*anvaya*)

ಶ್ಲಾಘ್ಯತರ-ಕ್ಷೀರ-ಅಬ್ಧಿ-ಶ್ರೀ-ತಾತ-ಸಮುದ್ರಯೋಃ ಇಯಾನ್ ಭೇದಃ; ತತ್ರ ಶ್ರೀ-ಪತಿಃ ನಿತ್ಯಂ ನಿದ್ರಾತಿ, ಅತ್ರ ಅನುಕೂಲಂ ಜಾಗರ್ತಿ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಶ್ಲಾಘ್ಯತರ-ಕ್ಷೀರ-ಅಬ್ಧಿ-ಶ್ರೀ-ತಾತ-ಸಮುದ್ರಯೋಃ	between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy
ಇಯಾನ್	just this
ಭೇದಃ	difference
ತತ್ರ	there (in the Ocean of Milk)
ಶ್ರೀ-ಪತಿಃ	the Lord of *Śrī*
ನಿತ್ಯಂ	always
ನಿದ್ರಾತಿ	sleeps
ಅತ್ರ	here
ಅನುಕೂಲಂ	graciously, for the good of His devotees
ಜಾಗರ್ತಿ	keeps awake

Glossed Translation (*padamālā*)

Between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy (ಶ್ಲಾಘ್ಯತರ-ಕ್ಷೀರ-ಅಬ್ಧಿ-ಶ್ರೀ-ತಾತ-ಸಮುದ್ರಯೋಃ), the difference (ಭೇದಃ) is just this (ಇಯಾನ್): there (in the Ocean of Milk) (ತತ್ರ) the Lord of *Śrī* (ಶ್ರೀ-ಪತಿಃ) always

(ನಿತ್ಯಂ) sleeps (ನಿದ್ರಾತಿ), but here (ಅತ್ರ) He keeps awake (ಜಾಗರ್ತಿ) graciously for the good of His devotees (ಅನುಕೂಲಂ).

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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ಫಣಿಸರಸೀತಟಭಾಗಾ-
ದಧಿಕೋ ಲಕ್ಷ್ಮೀಸರಸ್ತಟಾಭೋಗಃ।
ಗಜವರದಃ ಕಿಲ ತಸ್ಮಿನ್
ಕ್ರೀಡತಿ ಹರಿರತ್ರ ಸರ್ವವರದಾಯೀ ॥ 9 ॥

Word Separation (*padacchēda*)

ಫಣಿ-ಸರಸೀ-ತಟ-ಭಾಗಾತ್
ಅಧಿಕಃ ಲಕ್ಷ್ಮೀ-ಸರಃ-ತಟ-ಆಭೋಗಃ।
ಗಜ-ವರದಃ ಕಿಲ ತಸ್ಮಿನ್
ಕ್ರೀಡತಿ ಹರಿಃ ಅತ್ರ ಸರ್ವ-ವರ-ದಾಯೀ ॥

Prose Order (*anvaya*)

ಲಕ್ಷ್ಮೀ-ಸರಃ-ತಟ-ಆಭೋಗಃ ಫಣಿ-ಸರಸೀ-ತಟ-ಭಾಗಾತ್ ಅಧಿಕಃ; ತಸ್ಮಿನ್ ಗಜ-ವರದಃ ಕಿಲ ಕ್ರೀಡತಿ, ಅತ್ರ ಹರಿಃ ಸರ್ವ-ವರ-ದಾಯೀ (ಭಾತಿ)।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಲಕ್ಷ್ಮೀ-ಸರಃ-ತಟ-ಆಭೋಗಃ	the glory (literally, the wide sweep) of the bank of the *Lakṣmī Saras*

Word	Meaning
ಫಣಿ-ಸರಸೀ-ತಟ-ಭಾಗಾತ್	that of the bank of the serpent's lake (the *Ananta Saras*)
ಅಧಿಕಃ	surpasses
ತಸ್ಮಿನ್	there
ಗಜ-ವರದಃ	the giver of a boon to the elephant
ಕಿಲ	as is well known
ಕ್ರೀಡತಿ	is at play
ಅತ್ರ	here
ಹರಿಃ	the Lord
ಸರ್ವ-ವರ-ದಾಯೀ	(as) the giver of every boon
(ಭಾತಿ)	shines (implied)

Glossed Translation (*padamālā*)

The glory of the bank of the ***Lakṣmī Saras*** (ಲಕ್ಷ್ಮೀ-ಸರಃ-ತಟ-ಆಭೋಗಃ) surpasses (ಅಧಿಕಃ) that of the bank of the serpent's lake (the ***Ananta Saras***) (ಫಣಿ-ಸರಸೀ-ತಟ-ಭಾಗಾತ್). There (ತಸ್ಮಿನ್), as is well known (ಕಿಲ), the giver of a boon to the elephant (ಗಜ-ವರದಃ) is at play (ಕ್ರೀಡತಿ), but here (ಅತ್ರ) the Lord (ಹರಿಃ) shines (ಭಾತಿ) as the giver of every boon (ಸರ್ವ-ವರ-ದಾಯೀ).

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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ರಾಮಚಂದ್ರೋದಯಾರಂಭೇ ಯಸ್ಸುವೇಲಾತಿವರ್ತನಂ।
ಚಕ್ರೇ ಸಮುದ್ರಸ್ತಂ ವಂದೇ ಶ್ರೀಸರಸ್ತೀರಪಾವನಿಂ ॥ **10** ॥

Word Separation (*padacchēda*)

ರಾಮಚಂದ್ರ-ಉದಯ-ಆರಂಭೇ ಯಃ ಸು-ವೇಲಾ-ಅತಿವರ್ತನಂ।
ಚಕ್ರೇ ಸಮುದ್ರಃ ತಂ ವಂದೇ ಶ್ರೀ-ಸರಃ-ತೀರ-ಪಾವನಿಂ ॥

Prose Order (*anvaya*)

ಯಃ ಸಮುದ್ರಃ (ಇವ) ರಾಮಚಂದ್ರ-ಉದಯ-ಆರಂಭೇ ಸು-ವೇಲಾ-ಅತಿವರ್ತನಂ ಚಕ್ರೇ, ತಂ ಶ್ರೀ-ಸರಃ-ತೀರ-ಪಾವನಿಂ ವಂದೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯಃ	he who
ಸಮುದ್ರಃ	the ocean
(ಇವ)	like (implied)
ರಾಮಚಂದ್ರ-ಉದಯ-ಆರಂಭೇ	when ***Rāmacandra*** (the moon) began to rise
ಸು-ವೇಲಾ-ಅತಿವರ್ತನಂ	going beyond (Mount) ***Suvēla***; rising over the shore
ಚಕ್ರೇ	did, made
ತಂ	him
ಶ್ರೀ-ಸರಃ-ತೀರ-ಪಾವನಿಂ	the son of the Wind on the bank of the ***Śrī Saras***
ವಂದೇ	I salute

Glossed Translation (*padamālā*)

Like (ಇವ) the ocean (ಸಮುದ್ರಃ) rising over its shore at moonrise, he (***Hanumān***) (ಯಃ) went beyond Mount ***Suvēla*** (ಸು-ವೇಲಾ-ಅತಿವರ್ತನಂ ಚಕ್ರೇ) when ***Rāmacandra*** began to rise (ರಾಮಚಂದ್ರ-ಉದಯ-ಆರಂಭೇ). I salute (ವಂದೇ) him (ತಂ), the son of the Wind on the bank of the ***Śrī Saras*** (ಶ್ರೀ-ಸರಃ-ತೀರ-ಪಾವನಿಂ).

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***.

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ತಟಸೀಮನಿ ತಾತಸಿಂಧುಬಂಧೋ-
ರಮಿತಂ ಕ್ರೀಡತಿ ಭಾಗ್ಯಮಂಜನಾಯಾಃ।
ಅಕರೋತ್ಸಹಸಾ ಯದಕ್ಷಶಿಕ್ಷಾಂ
ನಿಯಮೇನೈವ ನಿಜೇನ ಬಾಹುಧಾಮ್ನಾ॥ **11** ॥

Word Separation (*padacchēda*)

ತಟ-ಸೀಮನಿ ತಾತ-ಸಿಂಧು-ಬಂಧೋಃ
ಅಮಿತಂ ಕ್ರೀಡತಿ ಭಾಗ್ಯಂ ಅಂಜನಾಯಾಃ।
ಅಕರೋತ್ ಸಹಸಾ ಯತ್ ಅಕ್ಷ-ಶಿಕ್ಷಾಂ
ನಿಯಮೇನ ಏವ ನಿಜೇನ ಬಾಹು-ಧಾಮ್ನಾ॥

Prose Order (*anvaya*)

ತಾತ-ಸಿಂಧು-ಬಂಧೋಃ ತಟ-ಸೀಮನಿ ಅಂಜನಾಯಾಃ ಅಮಿತಂ ಭಾಗ್ಯಂ ಕ್ರೀಡತಿ, ಯತ್ ನಿಜೇನ ಬಾಹು-ಧಾಮ್ನಾ ಏವ ನಿಯಮೇನ ಸಹಸಾ ಅಕ್ಷ-ಶಿಕ್ಷಾಂ ಅಕರೋತ್ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ತಾತ-ಸಿಂಧು-ಬಂಧೋಃ	of the ocean-like (tank) of ***Tāta***
ತಟ-ಸೀಮನಿ	at the edge of the bank
ಅಂಜನಾಯಾಃ	of ***Añjanā***
ಅಮಿತಂ	boundless
ಭಾಗ್ಯಂ	good fortune (***Hanumān***)
ಕ್ರೀಡತಿ	sports
ಯತ್	who
ನಿಜೇನ	by his own
ಬಾಹು-ಧಾಮ್ನಾ	strength of arm
ಏವ	alone
ನಿಯಮೇನ	surely
ಸಹಸಾ	swiftly
ಅಕ್ಷ-ಶಿಕ್ಷಾಂ	the punishment of ***Akṣa***
ಅಕರೋತ್	carried out

Glossed Translation (*padamālā*)

At the edge of the bank (ತಟ-ಸೀಮನಿ) of ***Tāta***'s ocean-like tank (ತಾತ-ಸಿಂಧು-ಬಂಧೋಃ) sports (ಕ್ರೀಡತಿ) ***Hanumān***, the boundless (ಅಮಿತಂ) good fortune (ಭಾಗ್ಯಂ) of ***Añjanā*** (ಅಂಜನಾಯಾಃ), who (ಯತ್), by his own (ನಿಜೇನ) strength of arm (ಬಾಹು-ಧಾಮ್ನಾ) alone (ಏವ), surely (ನಿಯಮೇನ) and swiftly (ಸಹಸಾ) carried out (ಅಕರೋತ್) the punishment of ***Akṣa*** (ಅಕ್ಷ-ಶಿಕ್ಷಾಂ).

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***.

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ನಮತ ರಮಾಕಮಲಾಕರಲಹರೀಪರಿವಾಹಸರಣಿವಾಸ್ತವ್ಯಂ।
ಹರಿಸಾರ್ವಭೌಮಮಾನತಭರಣೋದ್ಯತಶೌರಿಭಾರಧೌರೇಯಂ ॥ **12** ॥

Word Separation (*padacchēda*)

ನಮತ ರಮಾ-ಕಮಲ-ಆಕರ-ಲಹರೀ-ಪರಿವಾಹ-ಸರಣಿ-ವಾಸ್ತವ್ಯಂ।
ಹರಿ-ಸಾರ್ವಭೌಮಂ ಆನತ-ಭರಣ-ಉದ್ಯತ-ಶೌರಿ-ಭಾರ-ಧೌರೇಯಂ ॥

Prose Order (*anvaya*)

ರಮಾ-ಕಮಲ-ಆಕರ-ಲಹರೀ-ಪರಿವಾಹ-ಸರಣಿ-ವಾಸ್ತವ್ಯಂ ಆನತ-ಭರಣ-ಉದ್ಯತ-ಶೌರಿ-ಭಾರ-ಧೌರೇಯಂ ಹರಿ-ಸಾರ್ವಭೌಮಂ ನಮತ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ರಮಾ-ಕಮಲ-ಆಕರ-ಲಹರೀ-ಪರಿವಾಹ-ಸರಣಿ-ವಾಸ್ತವ್ಯಂ	who dwells by the channel where the waves of ***Ramā***'s lotus-pond flow out
ಆನತ-ಭರಣ-ಉದ್ಯತ-ಶೌರಿ-ಭಾರ-ಧೌರೇಯಂ	the foremost bearer of the Lord who is ever intent on supporting those who bow to Him
ಹರಿ-ಸಾರ್ವಭೌಮಂ	the sovereign among the monkeys
ನಮತ	bow to

Glossed Translation (*padamālā*)

Bow (ನಮತ) to the sovereign among the monkeys (***Hanumān***) (ಹರಿ-ಸಾರ್ವಭೌಮಂ). He dwells by the channel where the waves of ***Ramā***'s lotus-pond flow out (ರಮಾ-ಕಮಲ-ಆಕರ-ಲಹರೀ-ಪರಿವಾಹ-ಸರಣಿ-ವಾಸ್ತವ್ಯಂ), and he is the

foremost bearer of the Lord who is ever intent on supporting those who bow to Him (ಆನತ-ಭರಣ-ಉದ್ಯತ-ಶೌರಿ-ಭಾರ-ಧೌರೇಯಂ).

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.

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ನಿಜತನುಕನಕಾದ್ರಿಮೇತ್ಯ ನಾಥೇ
ವಿಹರತಿ ವಲ್ಲಭಯಾ ಸಮಂ ಪ್ರಹೃಷ್ಟೇ।
ಹರಿರವತಿ ಜಗಂತಿ ತಾತಸಿಂಧೋ-
ರಧಿತಟಮಾತ್ಮಸುಭೃತ್ಯತಾನುರೂಪಂ ॥ **13** ॥

Word Separation (*padacchēda*)

ನಿಜ-ತನು-ಕನಕ-ಅದ್ರಿಂ ಏತ್ಯ ನಾಥೇ
ವಿಹರತಿ ವಲ್ಲಭಯಾ ಸಮಂ ಪ್ರಹೃಷ್ಟೇ।
ಹರಿಃ ಅವತಿ ಜಗಂತಿ ತಾತ-ಸಿಂಧೋಃ
ಅಧಿತಟಂ ಆತ್ಮ-ಸುಭೃತ್ಯತಾ-ಅನುರೂಪಂ ॥

Prose Order (*anvaya*)

ಪ್ರಹೃಷ್ಟೇ ನಾಥೇ ವಲ್ಲಭಯಾ ಸಮಂ ನಿಜ-ತನು-ಕನಕ-ಅದ್ರಿಂ ಏತ್ಯ ವಿಹರತಿ (ಸತಿ), ಹರಿಃ ತಾತ-ಸಿಂಧೋಃ ಅಧಿತಟಂ ಆತ್ಮ-ಸುಭೃತ್ಯತಾ-ಅನುರೂಪಂ ಜಗಂತಿ ಅವತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಪ್ರಹೃಷ್ಟೇ	delighted
ನಾಥೇ	while the Lord
ವಲ್ಲಭಯಾ	His beloved

Word	Meaning
ಸಮಂ	with
ನಿಜ-ತನು-ಕನಕ-ಅದ್ರಿಂ	his (*Hanumān*'s) body, a golden mountain
ಏತ್ಯ	having mounted
ವಿಹರತಿ	sports
(ಸತಿ)	while (implied)
ಹರಿಃ	the monkey (*Hanumān*)
ತಾತ-ಸಿಂಧೋಃ	of the ocean of *Tāta*
ಅಧಿತಟಂ	on the bank
ಆತ್ಮ-ಸುಭೃತ್ಯತಾ-ಅನುರೂಪಂ	as befits a true servant
ಜಗಂತಿ	the worlds
ಅವತಿ	protects

Glossed Translation (*padamālā*)

While the Lord (ನಾಥೇ) mounts (ಏತ್ಯ) *Hanumān*'s body, which is like a golden mountain (ನಿಜ-ತನು-ಕನಕ-ಅದ್ರಿಂ), and sports (ವಿಹರತಿ ಸತಿ) there in delight (ಪ್ರಹೃಷ್ಟೇ) with (ಸಮಂ) His beloved (ವಲ್ಲಭಯಾ), the monkey (*Hanumān*) (ಹರಿಃ) protects (ಅವತಿ) the worlds (ಜಗಂತಿ) on the bank (ಅಧಿತಟಂ) of the ocean of *Tāta* (ತಾತ-ಸಿಂಧೋಃ), as befits a true servant (ಆತ್ಮ-ಸುಭೃತ್ಯತಾ-ಅನುರೂಪಂ).

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.

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ಚತುರ್ಭುಜಃ ಶ್ರೀಸರಸೀಹರೀಂದ್ರ-
ಹಸ್ತೇನ ದತ್ತೇ ವರಮಾಶ್ರಿತಾನಾಂ।
ಯದರ್ಥಿನೇ ಭೃತ್ಯಮುಖೇನ ದಾನಂ
ಪ್ರಾಯಃ ಪ್ರಭೂಣಾಂ ಪ್ರಕೃತಿಸ್ವಭಾವಃ ॥ **14** ॥

Word Separation (*padacchēda*)

ಚತುರ್-ಭುಜಃ ಶ್ರೀ-ಸರಸೀ-ಹರಿ-ಇಂದ್ರ-
ಹಸ್ತೇನ ದತ್ತೇ ವರಂ ಆಶ್ರಿತಾನಾಂ।
ಯತ್ ಅರ್ಥಿನೇ ಭೃತ್ಯ-ಮುಖೇನ ದಾನಂ
ಪ್ರಾಯಃ ಪ್ರಭೂಣಾಂ ಪ್ರಕೃತಿ-ಸ್ವಭಾವಃ ॥

Prose Order (*anvaya*)

ಚತುರ್-ಭುಜಃ ಶ್ರೀ-ಸರಸೀ-ಹರಿ-ಇಂದ್ರ-ಹಸ್ತೇನ ಆಶ್ರಿತಾನಾಂ ವರಂ ದತ್ತೇ; ಯತ್ ಅರ್ಥಿನೇ ಭೃತ್ಯ-ಮುಖೇನ ದಾನಂ, (ತತ್) ಪ್ರಾಯಃ ಪ್ರಭೂಣಾಂ ಪ್ರಕೃತಿ-ಸ್ವಭಾವಃ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಚತುರ್-ಭುಜಃ	the four-armed Lord
ಶ್ರೀ-ಸರಸೀ-ಹರಿ-ಇಂದ್ರ-ಹಸ್ತೇನ	through the hand of the chief among the monkeys at the *Śrī Saras*
ಆಶ್ರಿತಾನಾಂ	to those who take refuge in Him
ವರಂ	boons
ದತ್ತೇ	gives
ಯತ್	for
ಅರ್ಥಿನೇ	to one who asks
ಭೃತ್ಯ-ಮುಖೇನ	through a servant
ದಾನಂ	giving

Word	Meaning
(ತತ್)	that (implied)
ಪ್ರಾಯಃ	as a rule
ಪ್ರಭೂಣಾಂ	of great masters
ಪ್ರಕೃತಿ-ಸ್ವಭಾವಃ	the very nature

Glossed Translation (*padamālā*)

Through the hand of the chief among the monkeys at the ***Śrī Saras*** (ಶ್ರೀ-ಸರಸೀ-ಹರಿ-ಇಂದ್ರ-ಹಸ್ತೇನ), the four-armed Lord (ಚತುರ್-ಭುಜಃ) gives (ದತ್ತೇ) boons (ವರಂ) to those who take refuge in Him (ಆಶ್ರಿತಾನಾಂ). For (ಯತ್), as a rule (ಪ್ರಾಯಃ), to give (ದಾನಂ) through a servant (ಭೃತ್ಯ-ಮುಖೇನ) to one who asks (ಅರ್ಥಿನೇ) is (ತತ್) the very nature (ಪ್ರಕೃತಿ-ಸ್ವಭಾವಃ) of great masters (ಪ್ರಭೂಣಾಂ).

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?

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ಇದಂ ಪ್ರಕರ್ಷಾಯ ಹರೇರ್ಯದಾರ್ತಾನ್
ಸಂರಕ್ಷತಿ ಶ್ರೀಸರಸೀಹನೂಮಾನ್।
ಮಹೇಶ್ವರಾಣಾಂ ಮಹತೇ ಗುಣಾಯ
ಪ್ರಕಲ್ಪತೇ ಭೃತ್ಯಜನಪ್ರಭಾವಃ ॥ **15** ॥

Word Separation (*padacchēda*)

ಇದಂ ಪ್ರಕರ್ಷಾಯ ಹರೇಃ ಯತ್ ಆರ್ತಾನ್
ಸಂರಕ್ಷತಿ ಶ್ರೀ-ಸರಸೀ-ಹನೂಮಾನ್।

ಮಹೇಶ್ವರಾಣಾಂ ಮಹತೇ ಗುಣಾಯ
ಪ್ರಕಲ್ಪತೇ ಭೃತ್ಯ-ಜನ-ಪ್ರಭಾವಃ ॥

Prose Order (*anvaya*)

ಶ್ರೀ-ಸರಸೀ-ಹನೂಮಾನ್ ಆರ್ತಾನ್ ಸಂರಕ್ಷತಿ (ಇತಿ) ಯತ್, ಇದಂ ಹರೇಃ ಪ್ರಕರ್ಷಾಯ (ಭವತಿ); (ಹಿ) ಭೃತ್ಯ-ಜನ-ಪ್ರಭಾವಃ ಮಹೇಶ್ವರಾಣಾಂ ಮಹತೇ ಗುಣಾಯ ಪ್ರಕಲ್ಪತೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಶ್ರೀ-ಸರಸೀ-ಹನೂಮಾನ್	*Hanumān* of the *Śrī Saras*
ಆರ್ತಾನ್	those in distress
ಸಂರಕ್ಷತಿ	protects well
(ಇತಿ)	thus (implied)
ಯತ್	the fact that
ಇದಂ	this
ಹರೇಃ	of the Lord
ಪ್ರಕರ್ಷಾಯ	to the glory
(ಭವತಿ)	adds (implied)
(ಹಿ)	for (implied)
ಭೃತ್ಯ-ಜನ-ಪ್ರಭಾವಃ	the power of servants
ಮಹೇಶ್ವರಾಣಾಂ	to mighty lords
ಮಹತೇ	great
ಗುಣಾಯ	credit
ಪ್ರಕಲ್ಪತೇ	brings

Glossed Translation (*padamālā*)

Hanumān of the *Śrī Saras* (ಶ್ರೀ-ಸರಸೀ-ಹನೂಮಾನ್) protects well (ಸಂರಕ್ಷತಿ) those in distress (ಆರ್ತಾನ್). This (ಇದಂ ಇತಿ ಯತ್) adds (ಭವತಿ) to the glory

(ಪ್ರಕರ್ಷಾಯ) of the Lord (ಹರೇಃ). For (ಹಿ), the power of servants (ಭೃತ್ಯ-ಜನ-ಪ್ರಭಾವಃ) brings (ಪ್ರಕಲ್ಪತೇ) great (ಮಹತೇ) credit (ಗುಣಾಯ) to mighty lords (ಮಹೇಶ್ವರಾಣಾಂ).

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!

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ಶ್ರೀಸೂನುತಾತಗುರುಸಿಂಧುತಟಾಂಜನೇಯೇ
ಸಂಪ್ರತ್ಯಶೇಷಜನತಾವನಜಾಗರೂಕೇ।
ಲಕ್ಷ್ಮ್ಯಾ ಹರಿರ್ವಿಹರತೇ ಸತತಂ ಯದೇಷ
ಸೀತಾವಿಯೋಗದಿನಕ್ಲಪ್ತತಪೋವಿಲಾಸಃ ॥ **16** ॥

Word Separation (*padacchēda*)

ಶ್ರೀ-ಸೂನು-ತಾತ-ಗುರು-ಸಿಂಧು-ತಟ-ಆಂಜನೇಯೇ
ಸಂಪ್ರತಿ ಅಶೇಷ-ಜನತಾ-ಅವನ-ಜಾಗರೂಕೇ।
ಲಕ್ಷ್ಮ್ಯಾ ಹರಿಃ ವಿಹರತೇ ಸತತಂ ಯತ್ ಏಷಃ
ಸೀತಾ-ವಿಯೋಗ-ದಿನ-ಕ್ಲಪ್ತ-ತಪಃ-ವಿಲಾಸಃ ॥

Prose Order (*anvaya*)

ಶ್ರೀ-ಸೂನು-ತಾತ-ಗುರು-ಸಿಂಧು-ತಟ-ಆಂಜನೇಯೇ ಸಂಪ್ರತಿ ಅಶೇಷ-ಜನತಾ-ಅವನ-ಜಾಗರೂಕೇ (ಸತಿ), ಹರಿಃ ಲಕ್ಷ್ಮ್ಯಾ ಸತತಂ ವಿಹರತೇ (ಇತಿ) ಯತ್, ಏಷಃ ಸೀತಾ-ವಿಯೋಗ-ದಿನ-ಕ್ಲಪ್ತ-ತಪಃ-ವಿಲಾಸಃ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಶ್ರೀ-ಸೂನು-ತಾತ-ಗುರು-ಸಿಂಧು-ತಟ-ಆಂಜನೇಯೇ	while ***Āñjanēya***, on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī***
ಸಂಪ್ರತಿ	now
ಅಶೇಷ-ಜನತಾ-ಅವನ-ಜಾಗರೂಕೇ	keeps watch to protect all people
(ಸತಿ)	while (implied)
ಹರಿಃ	the Lord
ಲಕ್ಷ್ಮ್ಯಾ	with ***Lakṣmī***
ಸತತಂ	always
ವಿಹರತೇ	sports
(ಇತಿ)	thus (implied)
ಯತ್	the fact that
ಏಷಃ	this
ಸೀತಾ-ವಿಯೋಗ-ದಿನ-ಕ್ಲಪ್ತ-ತಪಃ-ವಿಲಾಸಃ	(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 (ಸಂಪ್ರತಿ), while ***Āñjanēya*** keeps watch to protect all people (ಅಶೇಷ-ಜನತಾ-ಅವನ-ಜಾಗರೂಕೇ ಸತಿ) on the bank of the ocean of ***Tāta***, the ***ācārya*** who is the son of ***Śrī*** (ಶ್ರೀ-ಸೂನು-ತಾತ-ಗುರು-ಸಿಂಧು-ತಟ-ಆಂಜನೇಯೇ), the Lord (ಹರಿಃ) always (ಸತತಂ) sports (ವಿಹರತೇ) with ***Lakṣmī*** (ಲಕ್ಷ್ಮ್ಯಾ). This (ಇತಿ ಯತ್ ಏಷಃ) is the joyful fruit of the penance He underwent in His incarnation as ***Rāma***, in the days of His separation from ***Sītā*** (ಸೀತಾ-ವಿಯೋಗ-ದಿನ-ಕ್ಲಪ್ತ-ತಪಃ-ವಿಲಾಸಃ).

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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ಪ್ರಾಯಸ್ತುಲ್ಯಃ ಪಾದುಕಾಯಾಮಿಹಾಪಿ
ನ್ಯಾಸಸ್ಸೀತಾನಾಯಕಾಂಘ್ರೇಸ್ತಥಾಪಿ।
ಧಾತ್ರೀರಕ್ಷಾಂ ಸಾ ತತಾನೇತಿ ಕಿಂ ವಾ
ಲೋಕಾನ್ ಪಾತಿ ಶ್ರೀತಟಾಕಾಂಜನೇಯಃ ॥ **17** ॥

Word Separation (*padacchēda*)

ಪ್ರಾಯಃ ತುಲ್ಯಃ ಪಾದುಕಾಯಾಂ ಇಹ ಅಪಿ
ನ್ಯಾಸಃ ಸೀತಾ-ನಾಯಕ-ಅಂಘ್ರೇಃ ತಥಾ ಅಪಿ।
ಧಾತ್ರೀ-ರಕ್ಷಾಂ ಸಾ ತತಾನ ಇತಿ ಕಿಂ ವಾ
ಲೋಕಾನ್ ಪಾತಿ ಶ್ರೀ-ತಟಾಕ-ಆಂಜನೇಯಃ ॥

Prose Order (*anvaya*)

ಸೀತಾ-ನಾಯಕ-ಅಂಘ್ರೇಃ ನ್ಯಾಸಃ ಪಾದುಕಾಯಾಂ ಇಹ ಅಪಿ ಪ್ರಾಯಃ ತುಲ್ಯಃ; ತಥಾ ಅಪಿ ಸಾ ಧಾತ್ರೀ-ರಕ್ಷಾಂ ತತಾನ ಇತಿ ಕಿಂ ವಾ ಶ್ರೀ-ತಟಾಕ-ಆಂಜನೇಯಃ ಲೋಕಾನ್ ಪಾತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಸೀತಾ-ನಾಯಕ-ಅಂಘ್ರೇಃ	of the feet of the Lord of ***Sītā***
ನ್ಯಾಸಃ	surrender
ಪಾದುಕಾಯಾಂ	at the ***pādukās***
ಇಹ	here (to ***Hanumān***)

Word	Meaning
ಅಪಿ	and
ಪ್ರಾಯಃ	almost
ತುಲ್ಯಃ	equal
ತಥಾ ಅಪಿ	yet
ಸಾ	the *pādukās*
ಧಾತ್ರೀ-ರಕ್ಷಾಂ	protection of the earth
ತತಾನ	carried out
ಇತಿ	so
ಕಿಂ ವಾ	what wonder is it (that)
ಶ್ರೀ-ತಟಾಕ-ಆಂಜನೇಯಃ	*Āñjanēya* of the holy tank
ಲೋಕಾನ್	the worlds
ಪಾತಿ	protects

Glossed Translation (*padamālā*)

Surrender (ನ್ಯಾಸಃ) at the ***pādukās*** (ಪಾದುಕಾಯಾಂ) of the feet of the Lord of ***Sītā*** (ಸೀತಾ-ನಾಯಕ-ಅಂಘ್ರೇಃ), and (ಅಪಿ) surrender here (ಇಹ) to ***Hanumān***, are almost (ಪ್ರಾಯಃ) equal (ತುಲ್ಯಃ). Yet (ತಥಾ ಅಪಿ) the ***pādukās*** (ಸಾ) protected the earth (ಧಾತ್ರೀ-ರಕ್ಷಾಂ ತತಾನ), so (ಇತಿ) what wonder is it (ಕಿಂ ವಾ) that ***Āñjanēya*** of the holy tank (ಶ್ರೀ-ತಟಾಕ-ಆಂಜನೇಯಃ) protects (ಪಾತಿ) the worlds (ಲೋಕಾನ್)?

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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ಇಂದಿರಾಸುಹೃದಭೇದಭಾವನಾ-
ಸಂತತೇರಿವ ತದಾತ್ಮತಾಂ ವಹನ್।
ತಂತನೀತಿ ಕಮಲಾಸರಸ್ತಟೀ-
ಗಂಧವಾಹತನಯೋ ಜನಾವನಂ ॥ **18** ॥

Word Separation (*padacchēda*)

ಇಂದಿರಾ-ಸುಹೃತ್-ಅಭೇದ-ಭಾವನಾ-
ಸಂತತೇಃ ಇವ ತತ್-ಆತ್ಮತಾಂ ವಹನ್।
ತಂತನೀತಿ ಕಮಲಾ-ಸರಃ-ತಟೀ-
ಗಂಧವಾಹ-ತನಯಃ ಜನ-ಅವನಂ ॥

Prose Order (*anvaya*)

ಕಮಲಾ-ಸರಃ-ತಟೀ-ಗಂಧವಾಹ-ತನಯಃ ಇಂದಿರಾ-ಸುಹೃತ್-ಅಭೇದ-ಭಾವನಾ-ಸಂತತೇಃ ಇವ ತತ್-ಆತ್ಮತಾಂ ವಹನ್, ಜನ-ಅವನಂ ತಂತನೀತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಕಮಲಾ-ಸರಃ-ತಟೀ-ಗಂಧವಾಹ-ತನಯಃ	the son of the Wind on the bank of the lake of *Kamalā* (*Lakṣmī*)
ಇಂದಿರಾ-ಸುಹೃತ್-ಅಭೇದ-ಭಾವನಾ-ಸಂತತೇಃ	from the unbroken meditation on his being no different from the beloved of *Indirā*
ಇವ	as if
ತತ್-ಆತ್ಮತಾಂ	oneness with Him
ವಹನ್	bearing
ಜನ-ಅವನಂ	the protection of people
ತಂತನೀತಿ	carries on without ceasing

Glossed Translation (*padamālā*)

Bearing (ವಹನ್) oneness with the Lord (ತತ್-ಆತ್ಮತಾಂ), as if (ಇವ) from the unbroken meditation on his being no different from the beloved of ***Indirā*** (ಇಂದಿರಾ-ಸುಹೃತ್-ಅಭೇದ-ಭಾವನಾ-ಸಂತತೇಃ), the son of the Wind on the bank of the lake of ***Kamalā*** (ಕಮಲಾ-ಸರಃ-ತಟೀ-ಗಂಧವಾಹ-ತನಯಃ) carries on without ceasing (ತಂತನೀತಿ) the protection of people (ಜನ-ಅವನಂ).

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.

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ನಾರಾಯಣೀಯೇನ ಮಹೋಭರೇಣ
ನಟತ್ಪ್ರಕರ್ಷೋ ಜಗತಾಂ ತ್ರಯಾಣಾಂ।
ಕರೋತಿ ರಕ್ಷಾಂ ಕಲಶಾಬ್ಧಿಕನ್ಯಾ-
ಸರಸ್ತಟೀಮಾರುತಿಸಾರ್ವಭೌಮಃ ॥ **19** ॥

Word Separation (*padacchēda*)

ನಾರಾಯಣೀಯೇನ ಮಹಃ-ಭರೇಣ
ನಟತ್-ಪ್ರಕರ್ಷಃ ಜಗತಾಂ ತ್ರಯಾಣಾಂ।
ಕರೋತಿ ರಕ್ಷಾಂ ಕಲಶ-ಅಬ್ಧಿ-ಕನ್ಯಾ-
ಸರಃ-ತಟೀ-ಮಾರುತಿ-ಸಾರ್ವಭೌಮಃ ॥

Prose Order (*anvaya*)

ಕಲಶ-ಅಬ್ಧಿ-ಕನ್ಯಾ-ಸರಃ-ತಟೀ-ಮಾರುತಿ-ಸಾರ್ವಭೌಮಃ ನಾರಾಯಣೀಯೇನ ಮಹಃ-ಭರೇಣ ನಟತ್-ಪ್ರಕರ್ಷಃ ಜಗತಾಂ ತ್ರಯಾಣಾಂ ರಕ್ಷಾಂ ಕರೋತಿ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಕಲಶ-ಅಬ್ಧಿ-ಕನ್ಯಾ-ಸರಃ-ತಟೀ-ಮಾರುತಿ-ಸಾರ್ವಭೌಮಃ	the sovereign ***Māruti***, on the bank of the lake of the daughter of the Ocean of Milk (***Lakṣmī***)
ನಾರಾಯಣೀಯೇನ	of ***Nārāyaṇa***
ಮಹಃ-ಭರೇಣ	by the abundant radiance
ನಟತ್-ಪ್ರಕರ್ಷಃ	whose greatness dances forth
ಜಗತಾಂ	of the worlds
ತ್ರಯಾಣಾಂ	three
ರಕ್ಷಾಂ	protection
ಕರೋತಿ	carries out

Glossed Translation (*padamālā*)

The sovereign ***Māruti*** on the bank of the lake of the daughter of the Ocean of Milk (ಕಲಶ-ಅಬ್ಧಿ-ಕನ್ಯಾ-ಸರಃ-ತಟೀ-ಮಾರುತಿ-ಸಾರ್ವಭೌಮಃ), whose greatness dances forth (ನಟತ್-ಪ್ರಕರ್ಷಃ), protects (ರಕ್ಷಾಂ ಕರೋತಿ) the three (ತ್ರಯಾಣಾಂ) worlds (ಜಗತಾಂ) by the abundant radiance (ಮಹಃ-ಭರೇಣ) of ***Nārāyaṇa*** (ನಾರಾಯಣೀಯೇನ).

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.

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ಕಂಸಾರಿತೇಜೋಭರವೈಭವೇನ

ಸಂಸಾರಿಣಾಮೇಷ ತನೋತಿ ರಕ್ಷಾಂ।

ರಮಾಸರಸ್ಯಾಂ ರಘುವೀರಸೇನಾ-
ನಾಸೀರಸೀಮಾಭಟಸಾರ್ವಭೌಮಃ ॥ **20** ॥

Word Separation (*padacchēda*)

ಕಂಸ-ಅರಿ-ತೇಜಃ-ಭರ-ವೈಭವೇನ
ಸಂಸಾರಿಣಾಂ ಏಷಃ ತನೋತಿ ರಕ್ಷಾಂ ।
ರಮಾ-ಸರಸ್ಯಾಂ ರಘು-ವೀರ-ಸೇನಾ-
ನಾಸೀರ-ಸೀಮಾ-ಭಟ-ಸಾರ್ವಭೌಮಃ ॥

Prose Order (*anvaya*)

ರಘು-ವೀರ-ಸೇನಾ-ನಾಸೀರ-ಸೀಮಾ-ಭಟ-ಸಾರ್ವಭೌಮಃ ಏಷಃ ರಮಾ-ಸರಸ್ಯಾಂ ಕಂಸ-ಅರಿ-ತೇಜಃ-ಭರ-ವೈಭವೇನ ಸಂಸಾರಿಣಾಂ ರಕ್ಷಾಂ ತನೋತಿ ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ರಘು-ವೀರ-ಸೇನಾ-ನಾಸೀರ-ಸೀಮಾ-ಭಟ-ಸಾರ್ವಭೌಮಃ	the sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s
ಏಷಃ	this (***Hanumān***)
ರಮಾ-ಸರಸ್ಯಾಂ	at the lake of ***Ramā***
ಕಂಸ-ಅರಿ-ತೇಜಃ-ಭರ-ವೈಭವೇನ	by the might of the abundant radiance of the enemy of ***Kaṃsa*** (***Kṛṣṇa***)
ಸಂಸಾರಿಣಾಂ	of those bound to the cycle of births
ರಕ್ಷಾಂ	protection
ತನೋತಿ	carries out

Glossed Translation (*padamālā*)

By the might of the abundant radiance of the enemy of ***Kaṃsa*** (ಕಂಸ-ಅರಿ-ತೇಜಃ-ಭರ-ವೈಭವೇನ), this (ಏಷಃ) sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s (***Hanumān***) (ರಘು-ವೀರ-ಸೇನಾ-ನಾಸೀರ-ಸೀಮಾ-

ಭಟ-ಸಾರ್ವಭೌಮಃ) protects (ರಕ್ಷಾಂ ತನೋತಿ) those bound to the cycle of births (ಸಂಸಾರಿಣಾಂ) at the lake of ***Ramā*** (ರಮಾ-ಸರಸ್ಯಾಂ).

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.

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ಇತೀಂದಿರಾತಟಾಕತೀರವಾಯುಸೂನುವಿಂಶತಿಂ
ರಮಾಕುಮಾರತಾತಯಾರ್ಯನಿರ್ಮಿತಾಂ ಪಠಂತಿ ಯೇ।
ಧನಂ ಯಶೋ ಬಲಂ ಸುತಾನರೋಗತಾಯುಷೀ ಸುಖಂ
ಲಭೇಯುರೇವ ಮಾನವಾಃ ಕೃಪಾಭರಾದ್ರಮಾಪತೇಃ ॥ **21** ॥

Word Separation (*padacchēda*)

ಇತಿ ಇಂದಿರಾ-ತಟಾಕ-ತೀರ-ವಾಯು-ಸೂನು-ವಿಂಶತಿಂ
ರಮಾ-ಕುಮಾರ-ತಾತಯಾರ್ಯ-ನಿರ್ಮಿತಾಂ ಪಠಂತಿ ಯೇ।
ಧನಂ ಯಶಃ ಬಲಂ ಸುತಾನ್ ಅರೋಗತಾ-ಆಯುಷೀ ಸುಖಂ
ಲಭೇಯುಃ ಏವ ಮಾನವಾಃ ಕೃಪಾ-ಭರಾತ್ ರಮಾ-ಪತೇಃ ॥

Prose Order (*anvaya*)

ಯೇ ಮಾನವಾಃ ರಮಾ-ಕುಮಾರ-ತಾತಯಾರ್ಯ-ನಿರ್ಮಿತಾಂ ಇತಿ ಇಂದಿರಾ-ತಟಾಕ-ತೀರ-ವಾಯು-ಸೂನು-ವಿಂಶತಿಂ ಪಠಂತಿ, ರಮಾ-ಪತೇಃ ಕೃಪಾ-ಭರಾತ್ ಧನಂ ಯಶಃ ಬಲಂ ಸುತಾನ್ ಅರೋಗತಾ-ಆಯುಷೀ ಸುಖಂ ಲಭೇಯುಃ ಏವ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯೇ	who

Word	Meaning
ಮಾನವಾಃ	those people
ರಮಾ-ಕುಮಾರ-ತಾತಯಾರ್ಯ-ನಿರ್ಮಿತಾಂ	composed by ***Ramākumāra Tātayārya***, the revered ***ācārya***
ಇತಿ	these
ಇಂದಿರಾ-ತಟಾಕ-ತೀರ-ವಾಯು-ಸೂನು-ವಿಂಶತಿಂ	twenty verses on the son of the Wind on the bank of the tank of ***Indirā***
ಪಠಂತಿ	recite
ರಮಾ-ಪತೇಃ	of the Lord of ***Ramā***
ಕೃಪಾ-ಭರಾತ್	through the abundant grace
ಧನಂ	wealth
ಯಶಃ	fame
ಬಲಂ	strength
ಸುತಾನ್	children
ಅರೋಗತಾ-ಆಯುಷೀ	health and long life
ಸುಖಂ	happiness
ಲಭೇಯುಃ	will gain
ಏವ	surely

Glossed Translation (*padamālā*)

Those people (ಮಾನವಾಃ) who (ಯೇ) recite (ಪಠಂತಿ) these (ಇತಿ) twenty verses on the son of the Wind on the bank of the tank of ***Indirā*** (ಇಂದಿರಾ-ತಟಾಕ-ತೀರ-ವಾಯು-ಸೂನು-ವಿಂಶತಿಂ), composed by ***Ramākumāra Tātayārya***, the revered ***ācārya*** (ರಮಾ-ಕುಮಾರ-ತಾತಯಾರ್ಯ-ನಿರ್ಮಿತಾಂ), will surely (ಏವ) gain (ಲಭೇಯುಃ) wealth (ಧನಂ), fame (ಯಶಃ), strength (ಬಲಂ), children (ಸುತಾನ್), health and long life (ಅರೋಗತಾ-ಆಯುಷೀ) and happiness (ಸುಖಂ), through the abundant grace (ಕೃಪಾ-ಭರಾತ್) of the Lord of ***Ramā*** (ರಮಾ-ಪತೇಃ).

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***.

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ಯಥಾ ಹರಿರ್ಭಾಸುರಪುಣ್ಯಕೋಟ್ಯಾಂ
    ಯಥಾ ಚ ಗೌರೀ ವರಕಾಮಕೋಟ್ಯಾಂ।
ತಥಾ ಮಹೋದಾರಕುಮಾರತಾತ-
    ಕಲ್ಯಾಣಕೋಟ್ಯಾಂ ಕಮಲಾ ಸಮಿಂಧೇ ॥ **22** ॥

Word Separation (*padacchēda*)

ಯಥಾ ಹರಿಃ ಭಾಸುರ-ಪುಣ್ಯ-ಕೋಟ್ಯಾಂ
    ಯಥಾ ಚ ಗೌರೀ ವರ-ಕಾಮ-ಕೋಟ್ಯಾಂ।
ತಥಾ ಮಹಾ-ಉದಾರ-ಕುಮಾರ-ತಾತ-
    ಕಲ್ಯಾಣ-ಕೋಟ್ಯಾಂ ಕಮಲಾ ಸಮಿಂಧೇ ॥

Prose Order (*anvaya*)

ಯಥಾ ಹರಿಃ ಭಾಸುರ-ಪುಣ್ಯ-ಕೋಟ್ಯಾಂ (ಸಮಿಂಧೇ), ಯಥಾ ಚ ಗೌರೀ ವರ-ಕಾಮ-ಕೋಟ್ಯಾಂ (ಸಮಿಂಧೇ), ತಥಾ ಕಮಲಾ ಮಹಾ-ಉದಾರ-ಕುಮಾರ-ತಾತ-ಕಲ್ಯಾಣ-ಕೋಟ್ಯಾಂ ಸಮಿಂಧೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ಯಥಾ	just as
ಹರಿಃ	the Lord
ಭಾಸುರ-ಪುಣ್ಯ-ಕೋಟ್ಯಾಂ	in the radiant *Puṇyakōṭi* (*vimāna*)
ಯಥಾ ಚ	and just as

Word	Meaning
ಗೌರೀ	*Gaurī*
ವರ-ಕಾಮ-ಕೋಟ್ಯಾಂ	in the excellent *Kāmakōṭi*
ತಥಾ	so
ಕಮಲಾ	*Kamalā* (*Lakṣmī*)
ಮಹಾ-ಉದಾರ-ಕುಮಾರ-ತಾತ-ಕಲ್ಯಾಣ-ಕೋಟ್ಯಾಂ	in the *Kalyāṇakōṭi* of the most generous *Kumāra Tāta*
ಸಮಿಂಧೇ	shines

Glossed Translation (*padamālā*)

Just as (ಯಥಾ) the Lord (ಹರಿಃ) shines (ಸಮಿಂಧೇ) in the radiant ***Puṇyakōṭi*** (ಭಾಸುರ-ಪುಣ್ಯ-ಕೋಟ್ಯಾಂ), and just as (ಯಥಾ ಚ) ***Gaurī*** (ಗೌರೀ) shines in the excellent ***Kāmakōṭi*** (ವರ-ಕಾಮ-ಕೋಟ್ಯಾಂ), so (ತಥಾ) ***Kamalā*** (ಕಮಲಾ) shines in the ***Kalyāṇakōṭi*** of the most generous ***Kumāra Tāta*** (ಮಹಾ-ಉದಾರ-ಕುಮಾರ-ತಾತ-ಕಲ್ಯಾಣ-ಕೋಟ್ಯಾಂ).

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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ಕುರ್ವಂತಿ ಬ್ರಾಹ್ಮಣಾನಾಂ ತು
ಕಲ್ಯಾಣಶತಮನ್ವಹಂ।
ತಸ್ಮಾತ್ಕಲ್ಯಾಣಕೋಟೀತಿ
ಸತ್ಯನಾಮಾ ಪ್ರಕಾಶತೇ ॥ **23** ॥

Word Separation (*padacchēda*)

ಕುರ್ವಂತಿ ಬ್ರಾಹ್ಮಣಾನಾಂ ತು
ಕಲ್ಯಾಣ-ಶತಂ ಅನ್ವಹಂ।
ತಸ್ಮಾತ್ ಕಲ್ಯಾಣ-ಕೋಟೀ ಇತಿ
ಸತ್ಯ-ನಾಮಾ ಪ್ರಕಾಶತೇ ॥

Prose Order (*anvaya*)

(ಅತ್ರ) ಬ್ರಾಹ್ಮಣಾನಾಂ ತು ಅನ್ವಹಂ ಕಲ್ಯಾಣ-ಶತಂ ಕುರ್ವಂತಿ; ತಸ್ಮಾತ್ "ಕಲ್ಯಾಣ-ಕೋಟೀ" ಇತಿ ಸತ್ಯ-ನಾಮಾ (ಇಯಂ) ಪ್ರಕಾಶತೇ।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(ಅತ್ರ)	here (implied)
ಬ್ರಾಹ್ಮಣಾನಾಂ	for ***brāhmaṇa***s
ತು	indeed
ಅನ್ವಹಂ	every day
ಕಲ್ಯಾಣ-ಶತಂ	hundreds of auspicious acts
ಕುರ್ವಂತಿ	they perform
ತಸ್ಮಾತ್	therefore
ಕಲ್ಯಾಣ-ಕೋಟೀ	***Kalyāṇakōṭi***
ಇತಿ	named
ಸತ್ಯ-ನಾಮಾ	true to its name
(ಇಯಂ)	this place (implied)
ಪ್ರಕಾಶತೇ	shines

Glossed Translation (*padamālā*)

Here (ಅತ್ರ), every day (ಅನ್ವಹಂ), hundreds of auspicious acts (ಕಲ್ಯಾಣ-ಶತಂ) are indeed (ತು) performed (ಕುರ್ವಂತಿ) for ***brāhmaṇa***s (ಬ್ರಾಹ್ಮಣಾನಾಂ). Therefore

(ತಸ್ಮಾತ್), this place (ಇಯಂ), named (ಇತಿ) ***Kalyāṇakōṭi*** (ಕಲ್ಯಾಣ-ಕೋಟೀ), shines (ಪ್ರಕಾಶತೇ) true to its name (ಸತ್ಯ-ನಾಮಾ).

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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॥ ಇತಿ ಶ್ರೀಲಕ್ಷ್ಮೀಕುಮಾರತಾತಾಚಾರ್ಯಕೃತಾ ಶ್ರೀಹನುಮದ್ವಿಂಶತಿಃ ॥

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