श्रीः

श्रीमते रामानुजाय नमः

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीलक्ष्मीकुमारताताचार्यकृतिषु

॥ श्रीहनुमद्विंशतिः ॥

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).

श्रीः
श्रीमते रामानुजाय नमः
श्रीमते निगमान्तमहादेशिकाय नमः

॥ श्रीहनुमद्विंशतिः ॥

गुणाभिराममिन्दिराकुमारतातवारिधि-
प्रसिद्धिमद्रमातटाकतीरसीम्नि मारुतिम्।
मुदाधिरुह्य माधवो वृषाचलस्थलादपि
प्रकल्पते निकाममत्र पालनाय देहिनाम्॥ 1 ॥

Word Separation (*padacchēda*)

गुण-अभिरामम् इन्दिरा-कुमार-तात-वारिधि-
प्रसिद्धिमत्-रमा-तटाक-तीर-सीम्नि मारुतिम्।
मुदा अधिरुह्य माधवः वृषाचल-स्थलात् अपि
प्रकल्पते निकामम् अत्र पालनाय देहिनाम्॥

Prose Order (*anvaya*)

माधवः, इन्दिरा-कुमार-तात-वारिधि-प्रसिद्धिमत्-रमा-तटाक-तीर-सीम्नि गुण-अभिरामम् मारुतिम् मुदा अधिरुह्य, अत्र देहिनाम् पालनाय वृषाचल-स्थलात् अपि निकामम् प्रकल्पते।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
माधवः	*Mādhava*, the Lord of *Lakṣmī*
इन्दिरा-कुमार-तात-वारिधि-प्रसिद्धिमत्-रमा-तटाक-तीर-सीम्नि	on the edge of the bank of the tank of *Ramā* (*Lakṣmī*), famous as the "ocean of *Indirākumāra Tāta*"
गुण-अभिरामम्	charming for his virtues

Word	Meaning
मारुतिम्	*Māruti* (*Hanumān*)
मुदा	joyfully
अधिरुह्य	having mounted
अत्र	here
देहिनाम्	of embodied beings
पालनाय	for the protection
वृषाचल-स्थलात्	than at *Vṛṣācala* (*Tirumalā*)
अपि	even
निकामम्	more gladly
प्रकल्पते	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***" (इन्दिरा-कुमार-तात-वारिधि-प्रसिद्धिमत्-रमा-तटाक-तीर-सीम्नि), stands ***Māruti*** (मारुतिम्), charming for his virtues (गुण-अभिरामम्). ***Mādhava*** (माधवः) joyfully (मुदा) mounts (अधिरुह्य) him, and here (अत्र) He sets Himself (प्रकल्पते) to protect (पालनाय) all embodied beings (देहिनाम्), more gladly (निकामम्) than even (अपि) at ***Vṛṣācala*** (वृषाचल-स्थलात्).

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***.

****

अधिरुह्य रघूद्वहो हरिं प्रा-
गरिशिक्षामकृताधुना तु सोऽयम्।
कृततातसमुद्रतीरकेलिं
तमधिष्ठाय तनोति दीनरक्षाम्॥ 2॥

Word Separation (*padacchēda*)

अधिरुह्य रघु-उद्वहः हरिम् प्राक्
अरि-शिक्षाम् अकृत अधुना तु सः अयम्।
कृत-तात-समुद्र-तीर-केलिम्
तम् अधिष्ठाय तनोति दीन-रक्षाम्॥

Prose Order (*anvaya*)

रघु-उद्वहः प्राक् हरिम् अधिरुह्य अरि-शिक्षाम् अकृत; अधुना तु सः अयम् कृत-तात-समुद्र-तीर-केलिम् तम् अधिष्ठाय दीन-रक्षाम् तनोति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
रघु-उद्वहः	the scion of the *Raghu*s (*Rāma*)
प्राक्	in the past
हरिम्	the monkey (*Hanumān*)
अधिरुह्य	having mounted
अरि-शिक्षाम्	punishment of the enemies
अकृत	carried out
अधुना	now
तु	but
सः अयम्	that same (Lord)
कृत-तात-समुद्र-तीर-केलिम्	who sports on the bank of the *Tāta Samudra*

Word	Meaning
तम्	him (*Hanumān*)
अधिष्ठाय	having mounted, seated on
दीन-रक्षाम्	protection of the helpless
तनोति	carries out

Glossed Translation (*padamālā*)

In the past (प्राक्), the scion of the *Raghu*s (रघु-उद्वहः) mounted (अधिरुह्य) the monkey (हरिम्) and punished His enemies (अरि-शिक्षाम् अकृत). But (तु) now (अधुना) that same Lord (सः अयम्), seated (अधिष्ठाय) on him (तम्) who sports on the bank of the *Tāta Samudra* (कृत-तात-समुद्र-तीर-केलिम्), protects the helpless (दीन-रक्षाम् तनोति).

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.

****

कर्मानुरुध्य वृषभूभृति यः करोति
नृणां हितानि स तु तन्निरपेक्ष एव।
यत्सर्वमिष्टमिह पुष्यति वेङ्कटेश-
स्तद्वैभवं किल रमात्मजतातसिन्धोः॥ 3॥

Word Separation (*padacchēda*)

कर्म अनुरुध्य वृष-भूभृति यः करोति
नृणाम् हितानि सः तु तत्-निरपेक्षः एव।

यत् सर्वम् इष्टम् इह पुष्यति वेङ्कटेशः
तत् वैभवम् किल रमा-आत्मज-तात-सिन्धोः ॥

Prose Order (*anvaya*)

यः वृष-भूभृति कर्म अनुरुध्य नृणाम् हितानि करोति, सः वेङ्कटेशः इह तु तत्-निरपेक्षः एव सर्वम् इष्टम् पुष्यति (इति) यत्, तत् रमा-आत्मज-तात-सिन्धोः वैभवम् किल।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यः	He who
वृष-भूभृति	on the *Vṛṣa* hill (*Tirumalā*)
कर्म	(their) deeds
अनुरुध्य	in keeping with
नृणाम्	to people
हितानि	what is due to them
करोति	gives
सः	that
वेङ्कटेशः	Lord *Vēṅkaṭēśa*
इह	here
तु	but
तत्-निरपेक्षः	without regard to those (deeds)
एव	indeed
सर्वम्	every
इष्टम्	wish
पुष्यति	fulfils
(इति)	thus (implied)
यत्	the fact that

Word	Meaning
तत्	that
रमा-आत्मज-तात-सिन्धोः	of the ocean of *Tāta*, the son of *Ramā*
वैभवम्	the glory
किल	surely

Glossed Translation (*padamālā*)

He who (यः) on the *Vṛṣa* hill (वृष-भूभृति) gives (करोति) people (नृणाम्) what is due to them (हितानि) in keeping with (अनुरुध्य) their deeds (कर्म) is that (सः) same Lord *Vēṅkaṭēśa* (वेङ्कटेशः) who here (इह), however (तु), fulfils (पुष्यति) every (सर्वम्) wish (इष्टम्) without any regard to those deeds (तत्-निरपेक्षः एव). That (इति यत्) is (तत्) surely (किल) the glory (वैभवम्) of the ocean of *Tāta*, the son of *Ramā* (रमा-आत्मज-तात-सिन्धोः).

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).

****

क्रीडासरः किमपि तातसमुद्रनाम
लक्ष्म्याः प्रसन्नलघुशीतलमर्पयन्त्याः।
अन्यद्विधेयमनवेक्ष्य सुतानमुष्याः
प्रीत्यै मुरारिरवति प्लवगाधिरूढः॥ 4॥

Word Separation (*padacchēda*)

क्रीडा-सरः किम्-अपि तात-समुद्र-नाम
लक्ष्म्याः प्रसन्न-लघु-शीतलम् अर्पयन्त्याः।
अन्यत् विधेयम् अनवेक्ष्य सुतान् अमुष्याः
प्रीत्यै मुरारिः अवति प्लवग-अधिरूढः॥

Prose Order (*anvaya*)

प्लवग-अधिरूढः मुरारिः, प्रसन्न-लघु-शीतलम् तात-समुद्र-नाम किम्-अपि क्रीडा-सरः अर्पयन्त्याः लक्ष्म्याः प्रीत्यै, अन्यत् विधेयम् अनवेक्ष्य, अमुष्याः सुतान् अवति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
प्लवग-अधिरूढः	mounted on the monkey (*Hanumān*)
मुरारिः	*Murāri*, the slayer of *Mura*
प्रसन्न-लघु-शीतलम्	clear, light and cool
तात-समुद्र-नाम	named *Tāta Samudra*
किम्-अपि	wonderful
क्रीडा-सरः	pleasure-lake
अर्पयन्त्याः	who offers (Him)
लक्ष्म्याः	of *Lakṣmī*
प्रीत्यै	for the pleasure
अन्यत्	any other
विधेयम्	thing to be done (in return)
अनवेक्ष्य	without looking for
अमुष्याः	her
सुतान्	children
अवति	protects

Glossed Translation (*padamālā*)

For the pleasure (प्रीत्यै) of *Lakṣmī* (लक्ष्म्याः), who offers (अर्पयन्त्याः) the Lord a wonderful (किम्-अपि) pleasure-lake (क्रीडा-सरः) named *Tāta Samudra* (तात-समुद्र-नाम), whose water is clear, light and cool (प्रसन्न-लघु-शीतलम्), *Murāri* (मुरारिः), mounted on the monkey (प्लवग-अधिरूढः), protects (अवति) her (अमुष्याः) children (सुतान्), without looking for (अनवेक्ष्य) anything else (अन्यत्) to be done (विधेयम्).

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.

****

श्रीशैलपूर्णमवति स्म घटाम्बुहृष्टो
यः पूर्वमञ्जनगिरौ स पुमानिदानीम्।
स्थित्वा समीरभुवि पाति रमाकुमार-
तातामबुराशिमुदितो जनमैन्दिरेयम्॥ 5॥

Word Separation (*padacchēda*)

श्रीशैल-पूर्णम् अवति स्म घट-अम्बु-हृष्टः
यः पूर्वम् अञ्जन-गिरौ सः पुमान् इदानीम्।
स्थित्वा समीर-भुवि पाति रमा-कुमार-
तात-अम्बुराशि-मुदितः जनम् ऐन्दिरेयम्॥

Prose Order (*anvaya*)

यः पूर्वम् अञ्जन-गिरौ घट-अम्बु-हृष्टः श्रीशैल-पूर्णम् अवति स्म, सः पुमान् इदानीम् रमा-कुमार-तात-अम्बुराशि-मुदितः समीर-भुवि स्थित्वा ऐन्दिरेयम् जनम् पाति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यः	He who
पूर्वम्	formerly
अञ्जन-गिरौ	on the *Añjana* hill (*Tirumalā*)
घट-अम्बु-हृष्टः	pleased with the water in a pot
श्रीशैल-पूर्णम्	*Śrīśailapūrṇa* (Periya Tirumalai Nambi)
अवति स्म	blessed
सः	that
पुमान्	Supreme Person
इदानीम्	now
रमा-कुमार-तात-अम्बुराशि-मुदितः	delighted by the ocean of *Ramākumāra Tāta*
समीर-भुवि	on the son of the Wind (*Hanumān*)
स्थित्वा	standing
ऐन्दिरेयम्	who are the children of *Indirā* (*Lakṣmī*)
जनम्	the people
पाति	protects

Glossed Translation (*padamālā*)

The One who (यः) once (पूर्वम्) blessed (अवति स्म) *Śrīśailapūrṇa* (श्रीशैल-पूर्णम्) on the *Añjana* hill (अञ्जन-गिरौ), being pleased with the water he brought Him in a pot (घट-अम्बु-हृष्टः), is now (इदानीम्) delighted by the ocean of *Ramākumāra Tāta* (रमा-कुमार-तात-अम्बुराशि-मुदितः). That (सः) Supreme Person (पुमान्)

stands (स्थित्वा) on the son of the Wind (समीर-भुवि) and protects (पाति) the people (जनम्) who are the children of *Indirā* (ऐन्दिरेयम्).

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.

****

हरिः पुरा मामधिरुह्य दारुणं
चकार कर्मेति समीरजन्मनः।
शुचं निराकर्तुमिवाश्रितः स तं
शुभं नृणां सौति रमासरस्तटे॥ 6॥

Word Separation (*padacchēda*)

हरिः पुरा माम् अधिरुह्य दारुणम्
चकार कर्म इति समीर-जन्मनः।
शुचम् निराकर्तुम् इव आश्रितः सः तम्
शुभम् नृणाम् सौति रमा-सरः-तटे॥

Prose Order (*anvaya*)

"हरिः पुरा माम् अधिरुह्य दारुणम् कर्म चकार" इति समीर-जन्मनः शुचम् निराकर्तुम् इव सः तम् आश्रितः रमा-सरः-तटे नृणाम् शुभम् सौति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
हरिः	the Lord
पुरा	long ago
माम्	me
अधिरुह्य	having mounted
दारुणम्	a dreadful
कर्म	deed
चकार	did
इति	at the thought
समीर-जन्मनः	of the son of the Wind (*Hanumān*)
शुचम्	the grief
निराकर्तुम्	to remove
इव	as if
सः	He
तम्	him (*Hanumān*)
आश्रितः	having mounted
रमा-सरः-तटे	on the bank of the lake of *Ramā*

Word	Meaning
नृणाम्	for people
शुभम्	good
सौति	brings about

Glossed Translation (*padamālā*)

The son of the Wind (समीर-जन्मनः) feels grief (शुचम्) at the thought (इति) "Long ago (पुरा) the Lord (हरिः) mounted (अधिरुह्य) me (माम्) and did (चकार) a dreadful (दारुणम्) deed (कर्म)." As if (इव) to remove (निराकर्तुम्) that grief He (सः) has mounted (आश्रितः) him (*Hanumān*) (तम्) once again and brings about (सौति) good (शुभम्) for people (नृणाम्) on the bank of the lake of *Ramā* (रमा-सरः-तटे).

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*.

****

शौरे रमातनयतातसमुद्रतीरे
भावस्तटादपि भवात्मजपुष्करिण्याः।
सन्तन्वते हि पुरुषाः समदर्शिनोऽपि
प्रायेण सूनुषु निजेष्वपि पक्षपातम्॥ 7॥

Word Separation (*padacchēda*)

शौरेः रमा-तनय-तात-समुद्र-तीरे
भावः तटात् अपि भव-आत्मज-पुष्करिण्याः।
सन्तन्वते हि पुरुषाः सम-दर्शिनः अपि
प्रायेण सूनुषु निजेषु अपि पक्ष-पातम्॥

Prose Order (*anvaya*)

शौरेः भावः भव-आत्मज-पुष्करिण्याः तटात् अपि रमा-तनय-तात-समुद्र-तीरे (अधिकः); हि सम-दर्शिनः अपि पुरुषाः प्रायेण निजेषु सूनुषु अपि पक्ष-पातम् सन्तन्वते।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
शौरेः	of *Śauri* (the Lord)
भावः	the fondness
भव-आत्मज-पुष्करिण्याः	of the tank of the son of *Bhava* (the *Svāmī Puṣkariṇī*)
तटात्	than for the bank
अपि	even
रमा-तनय-तात-समुद्र-तीरे	for the bank of the ocean of *Tāta*, the son of *Ramā*
(अधिकः)	is greater (implied)
हि	for
सम-दर्शिनः	who look on all impartially
अपि	even
पुरुषाः	people
प्रायेण	as a rule
निजेषु	their own
सूनुषु	towards children

Word	Meaning
अपि	indeed
पक्ष-पातम्	partiality
सन्तन्वते	show

Glossed Translation (*padamālā*)

The Lord's (शौरेः) fondness (भावः) for the bank of the ocean of *Tāta*, the son of *Ramā* (रमा-तनय-तात-समुद्र-तीरे), is greater (अधिकः) even (अपि) than His fondness for the bank (तटात्) of the tank of the son of *Bhava* (भव-आत्मज-पुष्करिण्याः). For (हि), as a rule (प्रायेण), even (अपि) people (पुरुषाः) who look on all impartially (सम-दर्शिनः) show (सन्तन्वते) partiality (पक्ष-पातम्) towards their own (निजेषु अपि) children (सूनुषु).

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.

****

श्लाघ्यतरक्षीराब्धि-
श्रीतातसमुद्रयोरियान्भेदः।
निद्राति तत्र नित्यं
श्रीपतिरनुकूलमत्र जागर्ति॥ 8॥

Word Separation (*padacchēda*)

श्लाघ्यतर-क्षीर-अब्धि-
श्री-तात-समुद्रयोः इयान् भेदः।

निद्राति तत्र नित्यम्
श्री-पतिः अनुकूलम् अत्र जागर्ति ॥

Prose Order (*anvaya*)

श्लाघ्यतर-क्षीर-अब्धि-श्री-तात-समुद्रयोः इयान् भेदः; तत्र श्री-पतिः नित्यम् निद्राति, अत्र अनुकूलम् जागर्ति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
श्लाघ्यतर-क्षीर-अब्धि-श्री-तात-समुद्रयोः	between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy
इयान्	just this
भेदः	difference
तत्र	there (in the Ocean of Milk)
श्री-पतिः	the Lord of *Śrī*
नित्यम्	always
निद्राति	sleeps
अत्र	here
अनुकूलम्	graciously, for the good of His devotees
जागर्ति	keeps awake

Glossed Translation (*padamālā*)

Between the Ocean of Milk and the holy *Tāta Samudra*, both highly praiseworthy (श्लाघ्यतर-क्षीर-अब्धि-श्री-तात-समुद्रयोः), the difference (भेदः) is just this (इयान्): there (in the Ocean of Milk) (तत्र) the Lord of *Śrī* (श्री-पतिः) always (नित्यम्) sleeps (निद्राति), but here (अत्र) He keeps awake (जागर्ति) graciously for the good of His devotees (अनुकूलम्).

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.

****

फणिसरसीतटभागा-
दधिको लक्ष्मीसरस्तटाभोगः।
गजवरदः किल तस्मिन्
क्रीडति हरिरत्र सर्ववरदायी॥ 9॥

Word Separation (*padacchēda*)

फणि-सरसी-तट-भागात्
अधिकः लक्ष्मी-सरः-तट-आभोगः।
गज-वरदः किल तस्मिन्
क्रीडति हरिः अत्र सर्व-वर-दायी॥

Prose Order (*anvaya*)

लक्ष्मी-सरः-तट-आभोगः फणि-सरसी-तट-भागात् अधिकः; तस्मिन् गज-वरदः किल क्रीडति, अत्र हरिः सर्व-वर-दायी (भाति)।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
लक्ष्मी-सरः-तट-आभोगः	the glory (literally, the wide sweep) of the bank of the *Lakṣmī Saras*
फणि-सरसी-तट-भागात्	that of the bank of the serpent's lake (the *Ananta Saras*)
अधिकः	surpasses

Word	Meaning
तस्मिन्	there
गज-वरदः	the giver of a boon to the elephant
किल	as is well known
क्रीडति	is at play
अत्र	here
हरिः	the Lord
सर्व-वर-दायी	(as) the giver of every boon
(भाति)	shines (implied)

Glossed Translation (*padamālā*)

The glory of the bank of the *Lakṣmī Saras* (लक्ष्मी-सरः-तट-आभोगः) surpasses (अधिकः) that of the bank of the serpent's lake (the *Ananta Saras*) (फणि-सरसी-तट-भागात्). There (तस्मिन्), as is well known (किल), the giver of a boon to the elephant (गज-वरदः) is at play (क्रीडति), but here (अत्र) the Lord (हरिः) shines (भाति) as the giver of every boon (सर्व-वर-दायी).

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.

****

रामचन्द्रोदयारम्भे यस्सुवेलातिवर्तनम्।
चक्रे समुद्रस्तं वन्दे श्रीसरस्तीरपावनिम्॥ 10॥

Word Separation (*padacchēda*)

रामचन्द्र-उदय-आरम्भे यः सु-वेला-अतिवर्तनम्।
चक्रे समुद्रः तम् वन्दे श्री-सरः-तीर-पावनिम्॥

Prose Order (*anvaya*)

यः समुद्रः (इव) रामचन्द्र-उदय-आरम्भे सु-वेला-अतिवर्तनम् चक्रे, तम् श्री-सरः-तीर-पावनिम् वन्दे।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यः	he who
समुद्रः	the ocean
(इव)	like (implied)
रामचन्द्र-उदय-आरम्भे	when *Rāmacandra* (the moon) began to rise
सु-वेला-अतिवर्तनम्	going beyond (Mount) *Suvēla*; rising over the shore
चक्रे	did, made
तम्	him
श्री-सरः-तीर-पावनिम्	the son of the Wind on the bank of the *Śrī Saras*
वन्दे	I salute

Glossed Translation (*padamālā*)

Like (इव) the ocean (समुद्रः) rising over its shore at moonrise, he (*Hanumān*) (यः) went beyond Mount *Suvēla* (सु-वेला-अतिवर्तनम् चक्रे) when *Rāmacandra* began to rise (रामचन्द्र-उदय-आरम्भे). I salute (वन्दे) him (तम्), the son of the Wind on the bank of the *Śrī Saras* (श्री-सरः-तीर-पावनिम्).

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***.

****

तटसीमनि तातसिन्धुबन्धो-
रमितं क्रीडति भाग्यमञ्जनायाः।
अकरोत्सहसा यदक्षशिक्षां
नियमेनैव निजेन बाहुधाम्ना ॥ 11 ॥

Word Separation (*padacchēda*)

तट-सीमनि तात-सिन्धु-बन्धोः
अमितम् क्रीडति भाग्यम् अञ्जनायाः।
अकरोत् सहसा यत् अक्ष-शिक्षाम्
नियमेन एव निजेन बाहु-धाम्ना ॥

Prose Order (*anvaya*)

तात-सिन्धु-बन्धोः तट-सीमनि अञ्जनायाः अमितम् भाग्यम् क्रीडति, यत् निजेन बाहु-धाम्ना एव नियमेन सहसा अक्ष-शिक्षाम् अकरोत्।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
तात-सिन्धु-बन्धोः	of the ocean-like (tank) of ***Tāta***

Word	Meaning
तट-सीमनि	at the edge of the bank
अञ्जनायाः	of *Añjanā*
अमितम्	boundless
भाग्यम्	good fortune (*Hanumān*)
क्रीडति	sports
यत्	who
निजेन	by his own
बाहु-धाम्ना	strength of arm
एव	alone
नियमेन	surely
सहसा	swiftly
अक्ष-शिक्षाम्	the punishment of *Akṣa*
अकरोत्	carried out

Glossed Translation (*padamālā*)

At the edge of the bank (तट-सीमनि) of *Tāta*'s ocean-like tank (तात-सिन्धु-बन्धोः) sports (क्रीडति) *Hanumān*, the boundless (अमितम्) good fortune (भाग्यम्) of *Añjanā* (अञ्जनायाः), who (यत्), by his own (निजेन) strength of arm (बाहु-धाम्ना) alone (एव), surely (नियमेन) and swiftly (सहसा) carried out (अकरोत्) the punishment of *Akṣa* (अक्ष-शिक्षाम्).

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*.

****

नमत रमाकमलाकरलहरीपरिवाहसरणिवास्तव्यम्।
हरिसार्वभौममानतभरणोद्यतशौरिभारधौरेयम्॥ 12॥

Word Separation (*padacchēda*)

नमत रमा-कमल-आकर-लहरी-परिवाह-सरणि-वास्तव्यम्।
हरि-सार्वभौमम् आनत-भरण-उद्यत-शौरि-भार-धौरेयम्॥

Prose Order (*anvaya*)

रमा-कमल-आकर-लहरी-परिवाह-सरणि-वास्तव्यम् आनत-भरण-उद्यत-शौरि-भार-धौरेयम् हरि-सार्वभौमम् नमत।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
रमा-कमल-आकर-लहरी-परिवाह-सरणि-वास्तव्यम्	who dwells by the channel where the waves of *Ramā*'s lotus-pond flow out
आनत-भरण-उद्यत-शौरि-भार-धौरेयम्	the foremost bearer of the Lord who is ever intent on supporting those who bow to Him
हरि-सार्वभौमम्	the sovereign among the monkeys
नमत	bow to

Glossed Translation (*padamālā*)

Bow (नमत) to the sovereign among the monkeys (*Hanumān*) (हरि-सार्वभौमम्). He dwells by the channel where the waves of *Ramā*'s lotus-pond flow out (रमा-कमल-आकर-लहरी-परिवाह-सरणि-वास्तव्यम्), and he is the foremost bearer of the Lord who is ever intent on supporting those who bow to Him (आनत-भरण-उद्यत-शौरि-भार-धौरेयम्).

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.

****

निजतनुकनकाद्रिमेत्य नाथे
विहरति वल्लभया समं प्रहृष्टे।
हरिरवति जगन्ति तातसिन्धो-
रधितटमात्मसुभृत्यतानुरूपम्॥ 13॥

Word Separation (*padacchēda*)

निज-तनु-कनक-अद्रिम् एत्य नाथे
विहरति वल्लभया समम् प्रहृष्टे।
हरिः अवति जगन्ति तात-सिन्धोः
अधितटम् आत्म-सुभृत्यता-अनुरूपम्॥

Prose Order (*anvaya*)

प्रहृष्टे नाथे वल्लभया समम् निज-तनु-कनक-अद्रिम् एत्य विहरति (सति), हरिः तात-सिन्धोः अधितटम् आत्म-सुभृत्यता-अनुरूपम् जगन्ति अवति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
प्रहृष्टे	delighted
नाथे	while the Lord
वल्लभया	His beloved
समम्	with
निज-तनु-कनक-अद्रिम्	his (*Hanumān*'s) body, a golden mountain

Word	Meaning
एत्य	having mounted
विहरति	sports
(सति)	while (implied)
हरिः	the monkey (*Hanumān*)
तात-सिन्धोः	of the ocean of *Tāta*
अधितटम्	on the bank
आत्म-सुभृत्यता-अनुरूपम्	as befits a true servant
जगन्ति	the worlds
अवति	protects

Glossed Translation (*padamālā*)

While the Lord (नाथे) mounts (एत्य) *Hanumān*'s body, which is like a golden mountain (निज-तनु-कनक-अद्रिम्), and sports (विहरति सति) there in delight (प्रहृष्टे) with (समम्) His beloved (वल्लभया), the monkey (*Hanumān*) (हरिः) protects (अवति) the worlds (जगन्ति) on the bank (अधितटम्) of the ocean of *Tāta* (तात-सिन्धोः), as befits a true servant (आत्म-सुभृत्यता-अनुरूपम्).

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.

****

चतुर्भुजः श्रीसरसीहरीन्द्र-
हस्तेन दत्ते वरमाश्रितानाम्।

यदर्थिने भृत्यमुखेन दानं
प्रायः प्रभूणां प्रकृतिस्वभावः ॥ 14 ॥

Word Separation (*padacchēda*)

चतुर्-भुजः श्री-सरसी-हरि-इन्द्र-
हस्तेन दत्ते वरम् आश्रितानाम्।
यत् अर्थिने भृत्य-मुखेन दानम्
प्रायः प्रभूणाम् प्रकृति-स्वभावः ॥

Prose Order (*anvaya*)

चतुर्-भुजः श्री-सरसी-हरि-इन्द्र-हस्तेन आश्रितानाम् वरम् दत्ते; यत् अर्थिने भृत्य-मुखेन दानम्, (तत्) प्रायः प्रभूणाम् प्रकृति-स्वभावः।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
चतुर्-भुजः	the four-armed Lord
श्री-सरसी-हरि-इन्द्र-हस्तेन	through the hand of the chief among the monkeys at the *Śrī Saras*
आश्रितानाम्	to those who take refuge in Him
वरम्	boons
दत्ते	gives
यत्	for
अर्थिने	to one who asks
भृत्य-मुखेन	through a servant
दानम्	giving
(तत्)	that (implied)
प्रायः	as a rule

Word	Meaning
प्रभूणाम्	of great masters
प्रकृति-स्वभावः	the very nature

Glossed Translation (*padamālā*)

Through the hand of the chief among the monkeys at the *Śrī Saras* (श्री-सरसी-हरि-इन्द्र-हस्तेन), the four-armed Lord (चतुर्-भुजः) gives (दत्ते) boons (वरम्) to those who take refuge in Him (आश्रितानाम्). For (यत्), as a rule (प्रायः), to give (दानम्) through a servant (भृत्य-मुखेन) to one who asks (अर्थिने) is (तत्) the very nature (प्रकृति-स्वभावः) of great masters (प्रभूणाम्).

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?

****

इदं प्रकर्षाय हरेर्यदार्तान्
संरक्षति श्रीसरसीहनूमान्।
महेश्वराणां महते गुणाय
प्रकल्पते भृत्यजनप्रभावः॥ 15॥

Word Separation (*padacchēda*)

इदम् प्रकर्षाय हरेः यत् आर्तान्
संरक्षति श्री-सरसी-हनूमान्।
महेश्वराणाम् महते गुणाय
प्रकल्पते भृत्य-जन-प्रभावः॥

Prose Order (*anvaya*)

श्री-सरसी-हनूमान् आर्तान् संरक्षति (इति) यत्, इदम् हरेः प्रकर्षाय (भवति); (हि) भृत्य-जन-प्रभावः महेश्वराणाम् महते गुणाय प्रकल्पते।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
श्री-सरसी-हनूमान्	*Hanumān* of the *Śrī Saras*
आर्तान्	those in distress
संरक्षति	protects well
(इति)	thus (implied)
यत्	the fact that
इदम्	this
हरेः	of the Lord
प्रकर्षाय	to the glory
(भवति)	adds (implied)
(हि)	for (implied)
भृत्य-जन-प्रभावः	the power of servants
महेश्वराणाम्	to mighty lords
महते	great
गुणाय	credit
प्रकल्पते	brings

Glossed Translation (*padamālā*)

Hanumān of the *Śrī Saras* (श्री-सरसी-हनूमान्) protects well (संरक्षति) those in distress (आर्तान्). This (इदम् इति यत्) adds (भवति) to the glory (प्रकर्षाय) of the Lord (हरेः). For (हि), the power of servants (भृत्य-जन-प्रभावः) brings (प्रकल्पते) great (महते) credit (गुणाय) to mighty lords (महेश्वराणाम्).

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!

****

श्रीसूनुतातगुरुसिन्धुतटाञ्जनेये
संप्रत्यशेषजनतावनजागरूके।
लक्ष्म्या हरिर्विहरते सततं यदेष
सीतावियोगदिनक्लृप्ततपोविलासः॥ 16॥

Word Separation (*padacchēda*)

श्री-सूनु-तात-गुरु-सिन्धु-तट-आञ्जनेये
सम्प्रति अशेष-जनता-अवन-जागरूके।
लक्ष्म्या हरिः विहरते सततम् यत् एषः
सीता-वियोग-दिन-क्लृप्त-तपः-विलासः॥

Prose Order (*anvaya*)

श्री-सूनु-तात-गुरु-सिन्धु-तट-आञ्जनेये सम्प्रति अशेष-जनता-अवन-जागरूके (सति), हरिः लक्ष्म्या सततम् विहरते (इति) यत्, एषः सीता-वियोग-दिन-क्लृप्त-तपः-विलासः।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
श्री-सूनु-तात-गुरु-सिन्धु-तट-आञ्जनेये	while *Āñjanēya*, on the bank of the ocean of *Tāta*, the *ācārya* who is the son of *Śrī*
सम्प्रति	now
अशेष-जनता-अवन-जागरूके	keeps watch to protect all people

Word	Meaning
(सति)	while (implied)
हरिः	the Lord
लक्ष्म्या	with *Lakṣmī*
सततम्	always
विहरते	sports
(इति)	thus (implied)
यत्	the fact that
एषः	this
सीता-वियोग-दिन-क्लृप्त-तपः-विलासः	(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 (सम्प्रति), while *Āñjanēya* keeps watch to protect all people (अशेष-जनता-अवन-जागरूके सति) on the bank of the ocean of *Tāta*, the *ācārya* who is the son of *Śrī* (श्री-सूनु-तात-गुरु-सिन्धु-तट-आञ्जनेये), the Lord (हरिः) always (सततम्) sports (विहरते) with *Lakṣmī* (लक्ष्म्या). This (इति यत् एषः) is the joyful fruit of the penance He underwent in His incarnation as *Rāma*, in the days of His separation from *Sītā* (सीता-वियोग-दिन-क्लृप्त-तपः-विलासः).

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.

****

प्रायस्तुल्यः पादुकायामिहापि
न्यासस्सीतानायकाङ्घ्रेस्तथापि।
धात्रीरक्षां सा ततानेति किं वा
लोकान् पाति श्रीतटाकाञ्जनेयः॥ 17॥

Word Separation (*padacchēda*)

प्रायः तुल्यः पादुकायाम् इह अपि
न्यासः सीता-नायक-अङ्घ्रेः तथा अपि।
धात्री-रक्षाम् सा ततान इति किम् वा
लोकान् पाति श्री-तटाक-आञ्जनेयः॥

Prose Order (*anvaya*)

सीता-नायक-अङ्घ्रेः न्यासः पादुकायाम् इह अपि प्रायः तुल्यः; तथा अपि सा धात्री-रक्षाम् ततान इति किम् वा श्री-तटाक-आञ्जनेयः लोकान् पाति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
सीता-नायक-अङ्घ्रेः	of the feet of the Lord of *Sītā*
न्यासः	surrender
पादुकायाम्	at the *pādukās*
इह	here (to *Hanumān*)
अपि	and
प्रायः	almost
तुल्यः	equal
तथा अपि	yet
सा	the *pādukās*
धात्री-रक्षाम्	protection of the earth

Word	Meaning
ततान	carried out
इति	so
किम् वा	what wonder is it (that)
श्री-तटाक-आञ्जनेयः	*Āñjanēya* of the holy tank
लोकान्	the worlds
पाति	protects

Glossed Translation (*padamālā*)

Surrender (न्यासः) at the ***pādukās*** (पादुकायाम्) of the feet of the Lord of ***Sītā*** (सीता-नायक-अङ्घ्रेः), and (अपि) surrender here (इह) to ***Hanumān***, are almost (प्रायः) equal (तुल्यः). Yet (तथा अपि) the ***pādukās*** (सा) protected the earth (धात्री-रक्षाम् ततान), so (इति) what wonder is it (किम् वा) that ***Āñjanēya*** of the holy tank (श्री-तटाक-आञ्जनेयः) protects (पाति) the worlds (लोकान्)?

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?

****

इन्दिरासुहृदभेदभावना-
सन्ततेरिव तदात्मतां वहन्।
तन्तनीति कमलासरस्तटी-
गन्धवाहतनयो जनावनम्॥ 18॥

Word Separation (*padacchēda*)

इन्दिरा-सुहृत्-अभेद-भावना-
सन्ततेः इव तत्-आत्मताम् वहन्।
तन्तनीति कमला-सरः-तटी-
गन्धवाह-तनयः जन-अवनम्॥

Prose Order (*anvaya*)

कमला-सरः-तटी-गन्धवाह-तनयः इन्दिरा-सुहृत्-अभेद-भावना-सन्ततेः इव तत्-आत्मताम् वहन्, जन-अवनम् तन्तनीति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
कमला-सरः-तटी-गन्धवाह-तनयः	the son of the Wind on the bank of the lake of *Kamalā* (*Lakṣmī*)
इन्दिरा-सुहृत्-अभेद-भावना-सन्ततेः	from the unbroken meditation on his being no different from the beloved of *Indirā*
इव	as if
तत्-आत्मताम्	oneness with Him
वहन्	bearing
जन-अवनम्	the protection of people
तन्तनीति	carries on without ceasing

Glossed Translation (*padamālā*)

Bearing (वहन्) oneness with the Lord (तत्-आत्मताम्), as if (इव) from the unbroken meditation on his being no different from the beloved of *Indirā* (इन्दिरा-सुहृत्-अभेद-भावना-सन्ततेः), the son of the Wind on the bank of the lake of *Kamalā* (कमला-सरः-तटी-गन्धवाह-तनयः) carries on without ceasing (तन्तनीति) the protection of people (जन-अवनम्).

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.

****

नारायणीयेन महोभरेण
नटत्प्रकर्षो जगतां त्रयाणाम्।
करोति रक्षां कलशाब्धिकन्या-
सरस्तटीमारुतिसार्वभौमः॥ 19॥

Word Separation (*padacchēda*)

नारायणीयेन महः-भरेण
नटत्-प्रकर्षः जगताम् त्रयाणाम्।
करोति रक्षाम् कलश-अब्धि-कन्या-
सरः-तटी-मारुति-सार्वभौमः॥

Prose Order (*anvaya*)

कलश-अब्धि-कन्या-सरः-तटी-मारुति-सार्वभौमः नारायणीयेन महः-भरेण नटत्-प्रकर्षः जगताम् त्रयाणाम् रक्षाम् करोति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
कलश-अब्धि-कन्या-सरः-तटी-मारुति-सार्वभौमः	the sovereign *Māruti*, on the bank of the lake of the daughter of the Ocean of Milk (*Lakṣmī*)
नारायणीयेन	of *Nārāyaṇa*
महः-भरेण	by the abundant radiance
नटत्-प्रकर्षः	whose greatness dances forth

Word	Meaning
जगताम्	of the worlds
त्रयाणाम्	three
रक्षाम्	protection
करोति	carries out

Glossed Translation (*padamālā*)

The sovereign ***Māruti*** on the bank of the lake of the daughter of the Ocean of Milk **(कलश-अब्धि-कन्या-सरः-तटी-मारुति-सार्वभौमः)**, whose greatness dances forth **(नटत्-प्रकर्षः)**, protects **(रक्षाम् करोति)** the three **(त्रयाणाम्)** worlds **(जगताम्)** by the abundant radiance **(महः-भरेण)** of ***Nārāyaṇa*** **(नारायणीयेन)**.

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.

****

कंसारितेजोभरवैभवेन
संसारिणामेष तनोति रक्षाम्।
रमासरस्यां रघुवीरसेना-
नासीरसीमाभटसार्वभौमः॥ 20॥

Word Separation (*padacchēda*)

कंस-अरि-तेजः-भर-वैभवेन
संसारिणाम् एषः तनोति रक्षाम्।
रमा-सरस्याम् रघु-वीर-सेना-
नासीर-सीमा-भट-सार्वभौमः॥

Prose Order (*anvaya*)

रघु-वीर-सेना-नासीर-सीमा-भट-सार्वभौमः एषः रमा-सरस्याम् कंस-अरि-तेजः-भर-वैभवेन संसारिणाम् रक्षाम् तनोति।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
रघु-वीर-सेना-नासीर-सीमा-भट-सार्वभौमः	the sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s
एषः	this (***Hanumān***)
रमा-सरस्याम्	at the lake of ***Ramā***
कंस-अरि-तेजः-भर-वैभवेन	by the might of the abundant radiance of the enemy of ***Kaṃsa*** (***Kṛṣṇa***)
संसारिणाम्	of those bound to the cycle of births
रक्षाम्	protection
तनोति	carries out

Glossed Translation (*padamālā*)

By the might of the abundant radiance of the enemy of ***Kaṃsa*** (कंस-अरि-तेजः-भर-वैभवेन), this (एषः) sovereign among the warriors at the very front of the army of the hero of the ***Raghu***s (***Hanumān***) (रघु-वीर-सेना-नासीर-सीमा-भट-सार्वभौमः) protects (रक्षाम् तनोति) those bound to the cycle of births (संसारिणाम्) at the lake of ***Ramā*** (रमा-सरस्याम्).

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.

****

इतीन्दिरातटाकतीरवायुसूनुविंशतिं
रमाकुमारतातयार्यनिर्मितां पठन्ति ये।
धनं यशो बलं सुतानरोगतायुषी सुखं
लभेयुरेव मानवाः कृपाभराद्रमापतेः॥ 21 ॥

Word Separation (*padacchēda*)

इति इन्दिरा-तटाक-तीर-वायु-सूनु-विंशतिम्
रमा-कुमार-तातयार्य-निर्मिताम् पठन्ति ये।
धनम् यशः बलम् सुतान् अरोगता-आयुषी सुखम्
लभेयुः एव मानवाः कृपा-भरात् रमा-पतेः॥

Prose Order (*anvaya*)

ये मानवाः रमा-कुमार-तातयार्य-निर्मिताम् इति इन्दिरा-तटाक-तीर-वायु-सूनु-विंशतिम् पठन्ति, रमा-पतेः कृपा-भरात् धनम् यशः बलम् सुतान् अरोगता-आयुषी सुखम् लभेयुः एव।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
ये	who
मानवाः	those people
रमा-कुमार-तातयार्य-निर्मिताम्	composed by *Ramākumāra Tātayārya*, the revered *ācārya*
इति	these
इन्दिरा-तटाक-तीर-वायु-सूनु-विंशतिम्	twenty verses on the son of the Wind on the bank of the tank of *Indirā*
पठन्ति	recite
रमा-पतेः	of the Lord of *Ramā*
कृपा-भरात्	through the abundant grace

Word	Meaning
धनम्	wealth
यशः	fame
बलम्	strength
सुतान्	children
अरोगता-आयुषी	health and long life
सुखम्	happiness
लभेयुः	will gain
एव	surely

Glossed Translation (*padamālā*)

Those people (मानवाः) who (ये) recite (पठन्ति) these (इति) twenty verses on the son of the Wind on the bank of the tank of *Indirā* (इन्दिरा-तटाक-तीर-वायु-सूनु-विंशतिम्), composed by *Ramākumāra Tātayārya*, the revered *ācārya* (रमा-कुमार-तातयार्य-निर्मिताम्), will surely (एव) gain (लभेयुः) wealth (धनम्), fame (यशः), strength (बलम्), children (सुतान्), health and long life (अरोगता-आयुषी) and happiness (सुखम्), through the abundant grace (कृपा-भरात्) of the Lord of *Ramā* (रमा-पतेः).

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*.

****

यथा हरिर्भासुरपुण्यकोट्यां
यथा च गौरी वरकामकोट्याम्।
तथा महोदारकुमारतात-
कल्याणकोट्यां कमला समिन्धे॥ 22॥

Word Separation (*padacchēda*)

यथा हरिः भासुर-पुण्य-कोट्याम्
यथा च गौरी वर-काम-कोट्याम्।
तथा महा-उदार-कुमार-तात-
कल्याण-कोट्याम् कमला समिन्धे॥

Prose Order (*anvaya*)

यथा हरिः भासुर-पुण्य-कोट्याम् (समिन्धे), यथा च गौरी वर-काम-कोट्याम् (समिन्धे), तथा कमला महा-उदार-कुमार-तात-कल्याण-कोट्याम् समिन्धे।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
यथा	just as
हरिः	the Lord
भासुर-पुण्य-कोट्याम्	in the radiant *Puṇyakōṭi* (*vimāna*)
यथा च	and just as
गौरी	*Gaurī*
वर-काम-कोट्याम्	in the excellent *Kāmakōṭi*
तथा	so
कमला	*Kamalā* (*Lakṣmī*)

Word	Meaning
महा-उदार-कुमार-तात-कल्याण-कोट्याम्	in the *Kalyāṇakōṭi* of the most generous *Kumāra Tāta*
समिन्धे	shines

Glossed Translation (*padamālā*)

Just as (यथा) the Lord (हरिः) shines (समिन्धे) in the radiant *Puṇyakōṭi* (भासुर-पुण्य-कोट्याम्), and just as (यथा च) *Gaurī* (गौरी) shines in the excellent *Kāmakōṭi* (वर-काम-कोट्याम्), so (तथा) *Kamalā* (कमला) shines in the *Kalyāṇakōṭi* of the most generous *Kumāra Tāta* (महा-उदार-कुमार-तात-कल्याण-कोट्याम्).

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*.

****

कुर्वन्ति ब्राह्मणानां तु
कल्याणशतमन्वहम्।
तस्मात्कल्याणकोटीति
सत्यनामा प्रकाशते॥ 23॥

Word Separation (*padacchēda*)

कुर्वन्ति ब्राह्मणानाम् तु
कल्याण-शतम् अन्वहम्।
तस्मात् कल्याण-कोटी इति
सत्य-नामा प्रकाशते॥

Prose Order (*anvaya*)

(अत्र) ब्राह्मणानाम् तु अन्वहम् कल्याण-शतम् कुर्वन्ति; तस्मात् "कल्याण-कोटी" इति सत्य-नामा (इयम्) प्रकाशते।

Word-by-Word Meaning (*padārtha*)

Word	Meaning
(अत्र)	here (implied)
ब्राह्मणानाम्	for *brāhmaṇa*s
तु	indeed
अन्वहम्	every day
कल्याण-शतम्	hundreds of auspicious acts
कुर्वन्ति	they perform
तस्मात्	therefore
कल्याण-कोटी	*Kalyāṇakōṭi*
इति	named
सत्य-नामा	true to its name
(इयम्)	this place (implied)
प्रकाशते	shines

Glossed Translation (*padamālā*)

Here (अत्र), every day (अन्वहम्), hundreds of auspicious acts (कल्याण-शतम्) are indeed (तु) performed (कुर्वन्ति) for *brāhmaṇa*s (ब्राह्मणानाम्). Therefore (तस्मात्), this place (इयम्), named (इति) *Kalyāṇakōṭi* (कल्याण-कोटी), shines (प्रकाशते) true to its name (सत्य-नामा).

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."

****

॥ इति श्रीलक्ष्मीकुमारताताचार्यकृता श्रीहनुमद्विंशतिः ॥

References (*ādhāragranthāḥ*)

1. Mahāmahōpādhyāya Śrī U. Ve. Paiyampāṭi Cēṭlūr V. Śrīvatsāṅkācārya, ***Śrī Hanumad Viṃśati*** (with a Tamil commentary), ***Śrī Lakṣmī Saras Māruti*** Trust, Pondicherry.
2. V. Sadagopan, ***Śrī Hanumad Viṃśati*** (an English translation of the Tamil commentary, with further comments), e-book, www.sadagopan.org.