

# *Sri Hanumad vimSati*

*(A beautiful stotra on Iyengar kuCam Sri SanjivarAya HanumAn)*

*(Composed in Sanskrit by Sri EDUr immaDI koTi kanyakadAnam*

*Sri Lakshmi kumAra tatacArya mahAdeSikan*

*and*

*Translated into Tamil by mahAvidvAn u.vE CeTtur PayyampADI Sri SriVatsAnkAcAr svAmi)*



*Annotated Commentary in English*

*by*

*'Sri nrstima sevA rasikan'*

*'Sri VedAnta DeSika padAmbuja sevA rasikan'*

*Oppiliappan Koil Sri VaradAcAri SaThakopan*

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(Cover picture of HanumAn is a sculpture from one of the pillars at AiyankuLam Temple)

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SrI lakshmikumAra tAta mahAdeSikan - SrIrangam  
Thanks: [www.anudinam.org](http://www.anudinam.org)

श्री:

श्री लक्ष्मीकुमारताताचार्यकृत

हनुमद्विंशतिः

hanumadvimSatiH

(Composed by Sri Lakshmi kumAra tAtaArya deSikan  
on  
AiyyangAr KuLam Sri Anjaneyar)

## INTRODUCTION

by

'Sri nrsimha sevA rasikan'

'Sri vedAnta deSika padAmbuja sevA rasikan'

Oppiliappan koil Sri VaradAcAri SaThakopan

(Editor-in-Chief of eBooks at [www.sadagopan.org](http://www.sadagopan.org))

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HanumAn is the greatest among rAma bhaktAs. His vaibhavam is covered including Sri Hanumat sahasra nAmam in the 46<sup>th</sup> e-book of Sri Ahobilavalli series from <http://www.sadagopan.org> portal. The 19<sup>th</sup> e-book of Ahobilavalli series entitled Sundara kANDam has extensive coverage of HanumAn's mahAtmyam including the navAha pArAyaNam of Sundara kANDam by Adi Kavi, Sage VAlmiki.

AiyyangAr KuLam alias AiyyankuLam is close to KAncl. It is rural and has 700 residents. It is here Sri Lakshmi KumAra tatAcAr built a temple for HanumAn, dug a huge pushkaraNi known as Lakshmi saras (tAta samudram) and created the stuti (Hanumat vimSati) to give his thanks to HanumAn for His mahopakAram during a time of crisis in his life. Two miles away is a sannidhi for Lord rAmacandra. Once a year, Sri rAmacandran travels from His home to the SanjIvi rAyan (Anjaneyan's) temple and enjoys tirumanjanam done by Sri Lakshmi KumAra tAtAcAr vamsattArs. The attachments at the end of this write-up present the video on that annual tirumanjanam and the images of the temple vimAnam on the banks of Lakshmi saras.

Saint TyAgarAja was a great rAma bhaktA and has celebrated the unalloyed bhakti of HanumAn for His ishTa daivam, Lord rAmacandra. In two of his krtis, Saint TyAgarAja celebrates the rAma bhakti of Hanuman and enjoys the guNAtiSaya-s of Anjaneya. In





the VasantavarALi krti, “pAhi rAma dUta”, TyAgaraja svAmi beseeches rAmacandran to bless him and protect him (pAhi rAmadUta! jagatprANakumAra!). TyAga Brahmam celebrates in this krti the glories of HanumAn (abhirAma guNAkara mAruti) just as the Srl Hanumat vimSati, a stuti created by KoTi KanyakAdAnam Srl Lakshmi KumAra tatAcAr does.

### The meanings of the pallavi, anupallavi and four caraNa vAkyams of the VasantavarALi krti:

Oh rAma dUta! Please shower your grace on me and protect me! You have jumped over the ocean to reach LankA and have killed rAvaNA's son, Aksha kumAran in the battle. Your lotus-like face shines like the Sun at dawn (taruNAruNa vadanAbja saundaryam). Your jyoti is as brilliant as myriad sUryans (tapana koTi sankASan). You are holding the auspicious tiruvaDi of Lord rAmabhadran in Your hands (kara dhrta raghuvara sucaraNa). You are the strong wind that disperses the cloud of the sins of Kali yugam (kalimalAbhra-gandhavAhan). You are like sage Agastya to the ocean of dreaded asurAs. Agastya drank the entire ocean during his Acamanam. Similarly, You destroyed the evil rAkshasAs of LankA. You always carry out the tasks assigned to You (krta kAryan). Oh HanumAn performing sAma gAnam, while seated under a pArijAta tree! You move with the speed matching that of vAyu, Your Father! You conquer evil grahams by the strength of Your feet (pAda-vijita-dushTa-graha). You are the redeemer of all the sinners (patita loka pAvana). You are on the top among the experts in the VedAs and SAstrAs (veda SAstra nipuNa varya). You are the best among the pure-minded at all times (satatam vimala citta). Oh Lord HanumAn, the embodiment of compassion (karuNArasa paripUrNa). Oh Lord having a beautiful body shining like the golden Meru mountain (kAncanAdri sama deha). Oh the foremost among the rAma bhaktAs (parama bhAgavata vareNya). Oh boon-granter (varada). “pAhi mAm, rAma dUta!”

In the second krti set in pUrNa-lalitA rAgam, “kalugunA pada nIraja seva? gandhavAha tanaya”, Saint TyAgaraja has a spirited conversation with the greatest among rAma bhaktAs, HanUmAn. He asks mAruti: Oh vAyuputrA! Will I ever be blessed to witness your kaimkaryams to Your Lord? You are the Supreme One among the bhaktAs of rAmacandran and Your tejas increases with each of Your darSanam of Your Lord. Can I also be blessed to see directly the Lord of Raghu kulam observe His ahanikam (daily rites) and see Him having His amrta snAnam early in the morning and receiving the dry vastrams from Your hands? Would I be privileged to see Your Lord perform ArAdhanam to His kula daivam, Srl RanganAtha and offer bhogyam to Him? Would I have the saubhAgyam to see the Lord taking bhagavat prasAdam from SitA pirATTi's blessed hands and hear Him commanding You to read the passages from sAtvika purANams? You are blessed to take part and witness in all these events. Would I also be blessed by You to enjoy these auspicious events linked to Your Lord?

HanumAn's unswerving (asancala) bhakti to His Lord, dASaratI is unparalleled. When offered to accompany His Lord to Srl VaikuNTham at the end of rAmAvatAram, HanumAn declined and wanted to stay behind on earth as long as there is the Sun and the Moon to sing about the ananta kalyANa guNams of His Lord and listen to rAma nAma sankIrtanams and Srlmat rAmAyaNa paThanams with baddhAnjali hastam and with Ananda bAshpams running down His eyes. The dhyAna Slokam of HanumAn





visualizes Him in this state of bliss:

yatra yatra raghunAtha kIrtanam tatra tatra krtamastakAnjalim |  
bAshpavAri-paripUrNa-locanam mArutIm namata rAkshasAntakam ||

We perform our namaskriyAs to HanUmAn, the rAmAyaNa-mahAmAlAratnam, for His rAma bhakti, matchless valor and countless auspicious guNams. Some of these namaskriyAs are:

goshpadIkrtavArASim maSakIkrtarAkshasam |  
rAmAyaNa mahAmAlAratnam vande anilAtmajam ||

anjanAnandanam vIram jAnakISokanASanam |  
kapISam akshahantAram vande lankAbhayankaram ||

ullanghya sindhoH salIlam salIlam yaH Sokavahnim janakAtmajAyAH |  
AdAya tenaiva dadAha lankAm namAmi tam prAnjalirAnjaneyam ||

AnjaneyamatipATalAnanam kAncanAdri-kamanIya-vigraham |  
pArijAta tarumUla vASinam bhAvayAmi pavamAna-nandanam ||

manojavam mAruta-tulya vegam  
jitendriyam buddhimatAm varishTham |  
vAtAtmajam vAnara-yUtha mukhyam  
SrIrAma dUtam SirasA namAmi ||

SrI KoTi KanyakAdAnam Lakshmi KumAra tAtAcAr was another great Hanumat bhaktA and he dedicated twenty verses eulogizing the rAma dUtan, built a temple for Him at AiyyankuLam near KAncipuram and dug a huge PushkaraNi there named Lakshmi saras (tAta samudram). We will now pay homage to the Hanumat vimSati of SrI Lakshmi KumAra tAtAcAr.





Sri Lakshmi kumAra tAtA mahAdeSikan - mUavar - SriIrangam  
(Thanks: [www.anudinam.org](http://www.anudinam.org))



SrI:

# SrI lakshmi kumAra tAta deSika – AcArya sArvabhauma!

A tribute by

SrI tUppul vaLLal dAsargaL community

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'koTi kannikAdAnam' SrI lakshmi kumAra tAta deSikan was the abhimAna-putra of kAncIpuram SrI perundevi tAyAr and SrI varadarAja perumaL.



SrI perundevi tAyAr and SrI pEraruLALa perumaL at SrI tAta deSikan sannidhi - kAncI  
(Thanks: [www.anudinam.org](http://www.anudinam.org))

He is an important AcArya purusha for the ubhayakalaiyars existing in both pAncarAtra and munitraya sampradAyams. He comes in the direct paternal lineage and AcArya parampara of SrIman nAthamunikaL, SrI AlavandAr, SrI tirumalai nambikaL and SrI kurukeSar.

SrI lakshmi kumAra tAta deSikan was born to a great AcArya parampara. He was the foster-son of AcArya SrI panca maTha bhanjana tAta deSikan, the prime AcArya common for both SrImad ANDavan ASramams. SrI panca maTha bhanjana tAta



deSikan was also Srl AcArya's samASrayaNa AcAryan. Srl AcArya was a great devotee of Srl cakravarti tirumakan and performed the nitya ArAdhana to Him along with the parivAram as blessed to him by his Divine Mother, Her Divine Majesty Sri perundevi tAyAr of kAncIpuram.

Remember the very big lake and temple constructed by Srl AcArya to Lord Srl sanjIvi hanumAr at Srl tAtaiyyangAr kuLam near kAncIpuram known as Srl lakshmi saras mAruti temple in commemorating the divine appearance of Srl tiruvaDi to Him.

He was given Srl rAma nAma upadeSa by Srl Anjaneya Himself. Srl AcArya drove away the unrighteous invading forces from the dakshiNa bhArat being the Chief Minister and rAjaguru of vijayanagar empire and he saved many temples from the invasions.

Srl AcAryA's dharmapatni Srlmati kamala ammanAr was a great elevated soul. She contributed equally to various kaimkaryams that her husband undertook. She was said to be like Srl sltA piraTTi to Srl rAmaandra. Though she was the 'First Lady' of vijayanagar empire, she lived a very simple and humble life.

She was highly devoted towards Lord Srl pEraruLALan of kAncipuram and she had Him as her mAnasika son! Being a mother of 5 sons who were all like diamonds in AcArya lakshaNa, she always involved herself in teaching various prabandhams and stotrams to small children of Vijayanagar.

The couple had svAmi Srl vedAnta deSika as their soul, god and preceptor and involved themselves in always serving His sampradAyam.



svAmi deSikan and Srl tAta deSika dampati-s  
vighraha-s at kAncIpuram  
(Thanks: [www.anudinam.org](http://www.anudinam.org))

This is why, till today, the couple receives all due respects from Their Divine Majesty, Srl perundevi tAyAr and Srl pEraruLALa perumaL at kAncipuram every time They cross the 'tiru-toNDaraDipoDi vAsal'. The temple houses their divya mangaLa vighram at Srl vedAnta deSika sannidhi (The first sannidhi of Srl pEraruLALan temple).

The fact that, Srl kamala ammanAr receiving all the respects that are shown to her husband Srl AcArya, from the Lord portrays the devotion and AcArya bhakti that she possessed. Because no other consort of any AcArya other than Srl kumudavalli nAcciyAr (divine consort of Sri tirumangai

AzhvAr) and Srl kamala ammanAr (consort of Srl AcArya) have their divya mangaLa vighraha within the temple premises.







The couple reached paramapadam on the day prior to Sri rAma navami, as a proof of their immense Sri rAma bhakti.

That too, they reached AcAryan tiruvaDi on their way back to vijayanagar after having the sevai of Sri devaperumAL and svAmi Sri emperumAnAr of kAncipuram, at candragiri Fort.

On the Thirunakshathram day of kArtikai anusham of Sri AcArya, Sri perundevi tAyAr and Sri pEraruLALa perumal (kAncipuram Sri varadarAja perumAL) arrives at the sannidhi of svAmi Sri vedAnta deSikar and Sri tAta deSikan early in the morning with 'vajrAngi' (diamond kavaca) and enjoys an elaborate tirumanjanam and other upacArams with a grand veda, divya prabandha saRRumurai and stays there in the sannidhi for whole day and enjoys an elaborate tiruvldi purappaDu and offers all respect to the AcArya.



Sri perundevi tAyAr and Sri pEraruLALa perumAL in vajrAngi at svAmi deSikan sannidhi at kAncipuram, blessing Sri tAta mahAdesikan and Sri ammanAr dampati-s  
(Thanks: [www.anudinam.org](http://www.anudinam.org))

This function is a feast to the eyes and devotees are requested to get wet at the divine pouring on this day which starts with an elaborate tirumanjanam to Sri bhU varAha perumAL situated on the banks of 'ananta saras' and to svAmi deSikan and Sri tAta deSikan with his consort Sri kamala ammanAr.

On the same day, Sri tAta deSikan and his consort Sri kamala ammanAr receive Sri perundevi tAyAr and Sri varadarAja pErumAL's tirumanjana Sesha vashram, tirumAlai







and tiruparivaTTam.

They receive various divya deSa bahumANams and mariyAdai at several instances on this day. There are many inscription in and around Srl varadarAja perumAL temple praising the contributions of this Acharya.

At Srlrangam, Srl tAta deSikan along with his consort Srl kamala ammangAr are housed inside 'Srl tirukkuraLappan sannidhi' at Srlrangam periya koil. This sannidhi is situated in front of the main gopura vAsal of the Srlrangam temple. This year too (Vijaya varusham – English year 2013) at Srlrangam, the purappADu took place from tirukuraLappan and Srl tAta deSikan sannidhi across the mADa streets.



Srl tAta deSikan dampati-s receiving upacArams on his tirunakshatra day (left) and kaimkaryaparAL-s carrying Srl AcArya on tiruvIdhi purappADu (right) - Srlrangam  
(Thanks: [www.anudinam.org](http://www.anudinam.org))

"We bow to the great AcAryan Srl lakshmi kumara tAta deSikan;  
for he is a real embodiment of purest valor and devotion"

Srl ANDAL tiruvaDi tAmarikaLE SaraNam

Srl venkaTanAtho vijayate

Srl tAta guru tiruvaDigaLE SaraNam





## 'kalyANa koTi' Srl lakshmi kumAra tAta deSikan - brief notes:

Name	:	Srl aparyAptAmrtar /ArAvamudar
Known as	:	Srl lakshmi kumArar
Title	:	EDUr immaDI koTi kannikAdAna tAta deSikan
Hailed as	:	kumAra tAtacAriyAr
avatAra sthalam	:	tirukuDantai (kumbakONam)
avatAra day	:	kArtikai anusham
avatAra year	:	Tamil prajopati
amSam	:	Srl viSvaksenar / Srl nammAzhvAr
AcAryan	:	Srl panca maTha bhanjana tAta deSikan Srl Anjaneyar (Srl rAma mUla mantra)
tiruvArAdhana perumAL	:	Srl cakravarti tirumakan with parivAram as given by Srl perundevi tAyAr of kAncIpuram
Divine Parents	:	divya dampati at kumbakONam and kAncIpuram (fed by Srl komaLavalli tAyAr)
Served	:	vijayanagar kingdom as rAjaguru and Chief Minister
Adorned	:	SrlkArya durantarar of divya deSams
devikaL	:	Srl kamala ammanAr
SiSyAs	:	Innumerable
Lived at	:	candragiri
Authored	:	Srlmad hanumat vimSati, nigama parimaLa nigaNDu, lakshmi niyutam, pancagranthi nipaharam sAtvika brahmaNa vidyA vilAsam pArijAta apaharaNam Srl pANDuranga mahAtmiyam Srl deSika prabandham IDu
Works on Him	:	Srl lakshmikumArodayam Srl tAta deSika vimSati
Saved	:	various divya deSams and temples from foreign invasion
Fond of	:	Srl rAmAyaNam and special devotion to tAyAr Srl ANDAL
Lectured	:	Extensively on Srl rAmAnujAcAryA's viSishTAdvaita
Established	:	Around 500 agrahArAs, goSAIAs, pAThaSAIAs and deSantara kaTTaLai in temples
Inherited	:	Custodianship of kAncIpuram Srl varadarAjaperumAL temple
Constructed	:	Largest hanumAr temple at tAtaiyyangAr kuLam
abhimAna deSa	:	5 (Srlrangam, kAncI, kumbakONam, tirumala & SrlvilliputtUr)
tIrtham	:	ashTami titi (a day before Srl rAma navami)







Sri tAta deSikan and Sri ammanAr - mUlavar and utsavar - SriIrangam  
(Thanks: [www.anudinam.org](http://www.anudinam.org))



## FOREWORD

by

Sri. R.S. Chari, Sri Lakshmi Saras Maruti Trust

(Translated from Tamil)

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On the banks of the famous SrlpushkariNi (temple tank) known as Srl Lakshmi saras, can be found the mUrti (idol) of Anjaneyar, who is known as 'taTAKa Anjaneyar'. Srl LakshmiKumAra tAta mahAdeSikan, who composed this stotra on taTAKa Anjaneyar, was once threatened by thugs while traveling with his SishyAs in the region now known as AiyyangAr kuLam. He was carrying lot of gold with him at the time. To be rid of the danger, Srl tAta mahAdeSikan prayed to the Lord and in response, Srl Anjaneya svAmi, came to his rescue with a huge army of monkeys and drove away the miscreants. To commemorate this momentous happening, Srl tAta mahAdeSikan, dug a huge pond and constructed a magnificent sannidhi for Srl Anjaneyar in that place. Further he also composed the beautiful stotra called "Srl Hanumat vimSati" on this taTAKa Anjaneyar.

It is affirmed that:

1. Srl Anjaneyar, who grants all the wishes of His devotees is an anupraveSa amSam of bhagavAn (He is blessed by the power of bhagavAn which has descended into Him);
2. He has inherited the tejas (brilliance) of Srl VAsudevan;
3. those who recite this stotra, will please the heart of bhagavAn and be blessed with wealth, fame, progeny, good health and a long life;
4. performing SaraNAgati (act of surrender) to Srl AiyyangAr kuLa Anjaneyar is similar to that of SaraNAgati at the Sacred Feet of Srl sltAnAyakan, Srl rAmacandra prabhu. The act of SaraNAgati protects the whole world from any harm.

It is our aim that people should recite and benefit from this Srl Hanumat vimSati composed by Srl tAta mahAdeSikan on the glorious Srl taTAKa Anjaneyar. It is also a fact that such a recitation with devotion, would immensely please the heart of Srl tAta mahAdeSikan, who was an AcArya vaLLal (a generous preceptor of knowledge).

Our prayerful thanks are owed to:

1. Srl sudarSana tAtAcAryar svAmi, a descendent of the renowned tAtAcArya vamSam (lineage), who showed us that such a powerful Srl Anjaneyar sannidhi can be found close to KAnclIpuram
2. VaikuNThavAsi CittaNNA Srl SundaratAcArya mahAdSikan svAmi who introduced us to Srl LakshmiKumAra tAtadeSikan svAmi

3. TirukkuDantai Srl SrlnivAsa tAtAcArya svAmi, who blessed us with many rare Srl koSams (rich treasury of manuscripts)

Finally, though it is impossible to put in proper words our gratitude to mahAmahopAdhyAya PaiyyampADi CeTIUr SrlVatsAnkAcArya svAmi, for his help in providing us with the beautiful meanings for this rare stotra in a very short time, we would like to express our sincere thanks to svAmi for his invaluable help.

R.S.CHARI

Managing Trustee

Srl Lakshmi Saras Maruti Trust

**AiyyangArkuLam:-** This temple is situated in the VandavAsi-KAncIpuram route, about one kilometer distance on the left hand side of tUsi SrlIgrAmam (தூசி ஸ்ரீகிராமம்).



# SrI Hanumat vimSati

composed by

SrI EDUr immaDI koTi kanyakadAnam  
SrI Lakshmi kumAra tAtAcArya mahAdeSikan

Tamil Meanings provided by

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(Translation of Tamil Meanings into English by Smt. Jayashree Muralidharan)





Sri Hanuman - AiyyangAr kuLam  
Thanks: AiyyangArkuLam/FaceBook

श्री:

श्री लक्ष्मीकुमारताताचार्यकृत

हनुमद्विंशतिः

hanumadvimSatiH

(Composed by Sri Lakshmi kumAra tAtacArya deSikan on AiyyangAr kuLam Sri Anjaneyar)

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### Sloka 1

गुणाभिराममिन्दिराकुमारतातवारिधि-

प्रसिद्धिमद्रमातटाकतीरसीम्नि मारुतिम् ।

मुदाधिरुह्य माधवो वृषाचलस्थलादपि

प्रकल्पते निकाममत्र पालनाय देहिनाम् ॥

guNAbhirAmamindirAkumAratAta vAridhi

prasiddhimadramA taTaka tIrasImni mArutim |

mudAdhiruhya mAdhavo vrshAcalasthalAdapi

prakalpate nikAmamatra pAlanAya dehinAm ||

Tamil Meaning by u.ve. mahAmahopAdhyAya CeTIUr Sri SrIvatsAnkAcAr SvAmi:

( குறிப்பு: காஞ்சீபுரத்திற்கு அருகில் ஐயங்குளம் என்று இந்நாட்களில் வழங்கப்பெறும் ஐயங்கார் குளம் என்ற சிற்றூரில் மிகப்பெரிய குளக்கரையில் எழுந்தருளி அருளும் ஸ்ரீமத்ராமபக்த ஹனுமானைப்பற்றி - 16வது நூற்றாண்டில் எழுந்தருளியிருந்த ஸ்ரீ காஞ்சி தேவாதிராஜன் ஸந்நிதி நிர்வாஹகரான ஸ்ரீ லக்ஷ்மீகுமாரதாதாசார்ய ஸ்வாமி அருளிய துதிநூல் இது சென்னைப் பல்கலைக்கழகத்து ஓரியண்டல் ரிஸர்ச் மேகஸீன் 1948-49ல் இந்த சுலோகங்கள் வெளியிடப்பட்டுள்ளன).

குணங்களால் அழகியவரும், லக்ஷ்மீஸரஸ் என்னப்பட்ட ஸ்ரீஐயங்கார் குளத்தின் கரையில் உறைபவரும் ஆகிய ஸ்ரீ ஹனுமானின் மேல் திருமலை எம்பெருமான் ஸ்ரீ மாதவன் ஏறி எழுந்தருளி, ஸ்ரீ வேங்கடாசலத்தைவிட மேலான மகிழ்வுடன் இங்கு உலகிள்ளோரைப் பாதுகாக்க அமைந்துள்ளார்.

Translation in English:

(NOTE: This stotra has been composed by Sri Lakshmi kumAra tAtAcArya svAmi, who lived during the 16<sup>th</sup> Century C.E and who served as the sannidhi nirvAhakar (Administrator) of KAnclpuram Sri DevAdirAjan Temple. This stotra is in praise of SriImadrAma bhakta HanumAn, who resides in the Temple constructed in the small town, known as AiyyangAr kuLam on the banks of a huge lake. This place is now called



as AiyyankuLam and is nearby KAnclpuram. These Sloka-s were originally published by the Oriental Research Magazine of Chennai University in 1948-49).

SrI HanumAn, who resides on the banks of SrI Lakshmlsaras (AiyyangAr kuLam), is of a delightful form full of auspicious qualities. The Lord of Tirumala, SrI MADhavan, climbed onto the shoulders of this HanumAn and enjoys His stay here more than He does at His abode of SrI VenkaTAcalam! The Lord joyously performs His duty of protecting His devotees here.

### Additional Commentary by SrI V. SaThakopan (SrI V.S):

There are a total of 23 Slokams in this stotram. Three at the end are more like phalasrutis. The rest celebrate the vaibhavam of sanjIvi rAyan of AiyyangAr kuLam for whom the temple and Lakshml saras were built by the grateful Lakshml tatAchAr svAmi of the 16<sup>th</sup> century to express his gratefulness to the mahopakAram of the samaya sanjIvi, SrImat HanumAn. Within two miles, there is a sannidhi for Lord rAmacandran, who joins sanjIvi rAyan for the annual tirumanjanam at AiyyangAr KuLam.

In the first Slokam, the salutation to the celebrated MAruti with sannidhi on the banks of Lakshml saras takes this form:

**indirA kumAra tAta vAridhi prasiddhim ramA tATaka tIra sImni mArutim**

SrI Lakshml tAta deSikan is the indirA kumAra tAtAcAr svAmi. 'indira' is one of the divya nAmam of MahA Lakshml. **indirA kumAra tAta vAridhi** refers hence to tAta samudram, the huge body of water in front of the Temple for sanjIvi rAyan built by SrI Lakshml tatAchAr svAmi. HanUmAn is saluted as "**guNAbhirAman**", One who is the embodiment of auspicious guNams.

Adikavi VAlmiki refers to some of these guNams of HanUmAn in Sundara KANDam:

1. **SatrukarSana** - One who has the power to put down His enemies referring to His balam and Sakti,
2. **dushkaram nishpratidvandvam cikIrshan karma vAnara** - One who performs matchless actions that are impossible for others to do

This mahA kapi has the guNams of dairyam (fearlessness), vIryam (uttama parAkramam - might), mati (intellect), sAmarthyam (ability) and dhrti (firmness) to complete a task, cAturyam (dexterity) in speech, dayA (mercy) and tejas (brilliance). In one of the Slokams of Sundara KANDam, Sage VAlmiki salutes HanUmAn as "**lakshmlvAn**" full of kaimkarya sampat like LakshmaNa. It is appropriate therefore to call the tAta samudram by SrI Lakshml tAta deSikan as "**lakshml saras**".

On the banks of this huge pushkaraNi, the second half of the first Slokam visualizes the Lord of Saptagiri (VenkaTa rAghavan) riding on the shoulder of HanUmAn with great joy and engaging in His duties of protecting the suffering samsAris (**mArutim muda Adhiruhya vrshAcalapati, mAdhavo dehinAm pAlanAya prakalpate**).

The poet observes further that the Lord of TiruvenkaTam prefers His sancArams on the







banks of Lakshmi saras with HanUman as His vAhanam over that of His sancArams on the banks of svAmi pushkaraNi at Tirumala.



Sri tAtaiyyangAr kuLam temple (Thanks: aiyyangarkulam/facebook)

## Sloka 2

अधिरुह्य रघूद्वहो हरिं प्रागरिशिक्षामकृताधुना तु सोऽयम् ।

कृततातसमुद्रतीरकेलिं तमधिष्ठाय तनोति दीनरक्षाम् ॥

adhiruhya raghUdvaho harim prAk

SikshAmakrtAdhuna tu so'yam |

krta tAta samudra tIra kelim

tamadhishThAya tanoti dInarakshAm ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

முன்பு ஸ்ரீராமாவதாரகாலத்தில் இந்த ஹனுமானின் மேல் எழுந்தருளியிருந்து இலங்கையில் எதிரிகளை அழித்தார் எம்பெருமான், அவரே இப்போது ஸ்ரீதாத தேசிகனால் அமைக்கப்பெற்ற குளக்கரையில் எளியவர்களைக் காக்க எழுந்தருளியுள்ளார்.





## Translation in English:

Earlier during Sri rAmAvatAra, the Lord climbed onto the shoulders of this HanumAn and destroyed His enemies at Lanka in battle. The same Lord is now blessing His humble devotees from the temple built on the banks of the AiyyangAr KuLam by Sri tAta DeSikan.

## Additional Commentary by SrI V.S:

In this Slokam, the poet compares the activities of tiruvenkaTamuDaiyAn during rAmAvatAra kAlam; then, He rode on the back of HanUmAn during the battle in Lanka and destroyed rAvaNan and his army. Today, the same Lord stays at the banks of the Lakshmi saras built by Sri tAta deSikan and rides on the shoulders of HanUmAn to engage in the IIIAs of bhakta/dIna rakshaNam. In ancient times, at Lanka, the Lord rode on the shoulders of the mighty monkey, HanUman (prAk raghUdvaho harim adhiruhya) to destroy the army of rAvaNa. The very same Lord (so ayam) today (adhunA) is engaged in dIna rakshaNam as a sport on the banks of tAta samudram (tAta samudra tIra keLim tamadhishThAya dIna rakshAm tanoti).

## Sloka 3

कर्मानुरुध्य वृषभभृति यः करोति

नृणां हितानि स तु तन्निरपेक्ष एव ।

यत्सर्वमिष्टमिह पुष्यति वेङ्कटेश-

स्तद्वैभवं किल रमात्मजतातसिन्धोः ॥

karmAnurudhya vrshabhUbhrti yaH karoti

nRNAm hitAni sa tu tannirapeksha eva |

yatsarvamishTamiha pushyati venkaTeSaH

tat vaibhavam kila ramAtmaja tAta sindhoH ||

Tamil Meaning by u.vE. CeTIUr Sri SrIvatsAnkAcAr SvAmi:

திருமலையில் உறையும் எம்பெருமான், அவரவர் செய்த நல்வினை – தீவினைகளுக்கு தக்கபடி பயன் அருள்வார். ஆனால் அவரே இங்கு ஐயங்குளத்தில் வேண்டிய நற்பயன்களையே அருள்கிறார். இது ஸ்ரீதாதாசார்யரின் வைபவமே.

## Translation in English:

According to the good or evil deeds done by a person, the Lord of Tirumala, blesses him/her with appropriate rewards. But here at AiyyankuLam, the same Lord grants just good phalan-s alone. This is solely due to the greatness of Sri tAtAcArya.

## Additional Commentary by SrI V.S:

BhagavAn has been saluted in Sri VishNu sahasra nAmams as “dharmaH, dharmakrt,



dharmagup, dharmayUpaH, dharma viduttamaH, dharmAdhyakshaH, and dharmI". "dharma" refers to Him being the eternal and ancient dharmA incarnate (krshNam dharmam sanAtanam, rAmo vighrahavAn dharmah). He grants the appropriate phalans based on their karmAs (puNya-pApams). He is the protector of dharma in his role as dharma-gup and He practices dharma (dharma-krt) impartially. He is the knower of dharma (dharmaj~nan) He is the presiding deity over the eternal dharma (dharmAdhyakshan). As aniruddha vAsudevan, He grants the fruits of dharmic karmAs. He is the grantor of fruits in this and the other world (krtAkrtah); anitya phala pradan in this samsAram and nitya phala pradan in the other world. He blesses one therefore with pravartaka and nivartaka dharmam according to the jIvan's karmAs. He is inseparably united with dharma as a part of His body (dharma yUpaH). He is the foremost among the dharma-conscious (dharmaj~nan). He gives worldly misery of endless samsAram for those, who are addicted to accumulation of pApams. On the other hand, He grants nitya, niravadya sukham of kaimkaryam in Sri VaikuNTham to those, who practice VaishNava dharma and seek His protection through SaraNagati. He is thus the controller (vidhAtA).



tAta samudram (Thanks: [www.anudinam.org](http://www.anudinam.org))

In this third Slokam, TiruvenkaTamuDaiyan's (Kaliyuga Varadan's) observance of dharmam at TiruvenkaTam and AiyyangAr kuLam is contrasted. At TiruvenkaTam, he metes out punishments and rewards according to the pApams and puNyams of the





jlIvans. He stands there on the banks of svAmi pushkaraNi and plays His role as “dharmAdhyakshan”. Here, on the banks of tAta samudram (Lakshmi saras), He grants subha phalans only to those who seek His rakshaNam even if they may be hobbled down by their bundles of pApams.

One wonders why there is such a variation in conduct of the Lord from TiruvenkaTam to AiyyangAr kuLam. The poet says this difference (sIrI aruLAtiruppatu) is due to the vaibhavam of Sri Lakshmi KumAra tAta deSikan and the power of Lakshmi saras (tat vaibhavam kila ramAtmaja tAta sindhoH). At Tirumala, he relates his favorable or unfavorable actions (hitam, ahitam/nirapeksha) strictly according to the nature of their karmAs; Back at AiyyankuLam, He discards nirapekshA and concentrates only on conferring hitams due to the power of Lakshmi saras.

#### Sloka 4

क्रीडासरः किमपि तातसमुद्रनाम

लक्ष्म्याः प्रसन्नलघुशीतलमर्पयन्त्याः ।

अन्यद्विधेयमनवेक्ष्य सुतानमुष्याः

प्रीत्यै मुरारिरवति प्लवगाधिरूढः ॥

krIDAsaraH kimapi tAtasamudra nAma

lakshmyAH prasannalaghu SItalamarpayantyAH |

anyadvidheyamanavekshya sutAnamushyAH

prItyai murAriravati plavagAdhirUDhaH ||

Tamil Meaning by u.vE. CeTIUr Sri SrIvatsAnkAcAr SvAmi:

ஸ்ரீ ஹனுமத் வாஹனத்தில் இங்கு எழுந்தருளியிருக்கும் எம்பெருமான், தாதஸமுத்ரம் என்ற பெயருள்ள இக்குளக்கரையில் எதையும் எதிர்பாராமல் ஸ்ரீலக்ஷ்மியின் குமாரர்களான நம்போன்றோரை – பெரியபிராட்டியாரின் ப்ரீதிக்காகவே காத்தருள்கிறார்.

Translation in English:

The Lord, Who appears on Sri Hanumat vAhanam on the banks of this pond called tAtasamudram, protects children of Goddess Lakshmi such as us, just for the sake of pleasing Her, expecting nothing in return.

Additional Commentary by Sri V. S:

In this fourth Sloka, the poet explains this unusual behavior of the Lord at Lakshmi saras as He rests on the shoulders of HanUmAn (plavagAdhirUDhaH). He confers His anugrahams on us without expecting anything in return (anyAt vidheyam anavekshya) since we are the children of Lakshmi, His dear consort. The Lord wants to please His PirATTi (lakshmyAH prItyai murAriH avati). Lakshmi KumAran here refers to Lakshmi KumAra tAta deSikan as well as all of us as Lakshmi KumArAs.





## Sloka 5

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

SrISailapUrNamavati sma ghaTAmbu hrshTo  
yaH pUrvamanjanagirau sa pumAnidAnIm |  
sthitvA samIrabhuvi pAti ramAkumAra-  
tAtAmburASimudito janamaindireyam ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

திருவேங்கடமாமலையில் முன்பு பெரிய திருமலை நம்பிகள் அருளிய தீர்த்தத்தால் மகிழ்வெய்திய  
திருவேங்கடமுடையான், இப்போது ஐயங்குளத்தின்கரையில் வீற்றிருந்து லக்ஷ்மி குமாரர்களான நமது  
பாதுகாப்பைச் செய்து வருகிறார்.

Translation in English:

TiruvengaTamuDaiyAn, Who previously enjoyed the tIrtha sevai offered by Periya Tirumalai NambikaL at Tirumala, now resides at the banks of AiyyanKuLam and guards us, who are the children of Mother Lakshmi.

Additional Commentary by SrI V.S

Here the poet gives another reason for the conferral of special grace of Lord VenkaTeSa of Tirumalai, who has chosen to reside on the banks of Lakshmi saras. He does it joyously because of His sweet recollection of the tIrtha kaimkaryam done by Tirumalai Nambi (SrI Saila pUrNar, the maternal uncle of AcArya RAmAnuja).

Lakshmi KumAra tAtAcAr belongs this soTTai kulam (shaThamarshaNa gotram). Tirumalai Nambi had the kaimkarya bhAgyam of bringing tirumanjana tIrtham to TiruvengaTamuDaiyAn's sannidhi from AkASa GangA daily. One day, a small child bothered Nambi and insisted on getting some water from the pot (ghaTAmbu) that he was carrying to the sannidhi. Nambi refused and the child pestered him further. When the child did not get what he wanted, he threw a stone at the pot, drank the leaking water and ran away. The child was none other than the Lord of Seven Hills Himself willing to have conversations with Nambi and bless him for his tIrtha kaimkaryam. The child called Nambi "tAta" (grandfather) and that is where the name "tAta deSikan" comes from. The poet says that the Lord, who is now sitting on the banks of Lakshmi saras does not forget the kaimkaryam of SrI Saila Nambi and protects us, the Lakshmi kumAras with joy. PerumAL here receives the mangaLASAsanam of "SrI Saila ghaTAmbu hrshTan".



## Sloka 6

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

hariH purA mAmadhiruhya dAruNam  
cakAra karmeti samIra janmanaH |  
Sucam nirAkartumivASritaH sa tam  
Subham nrNAma sauti ramAsarastaTe ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

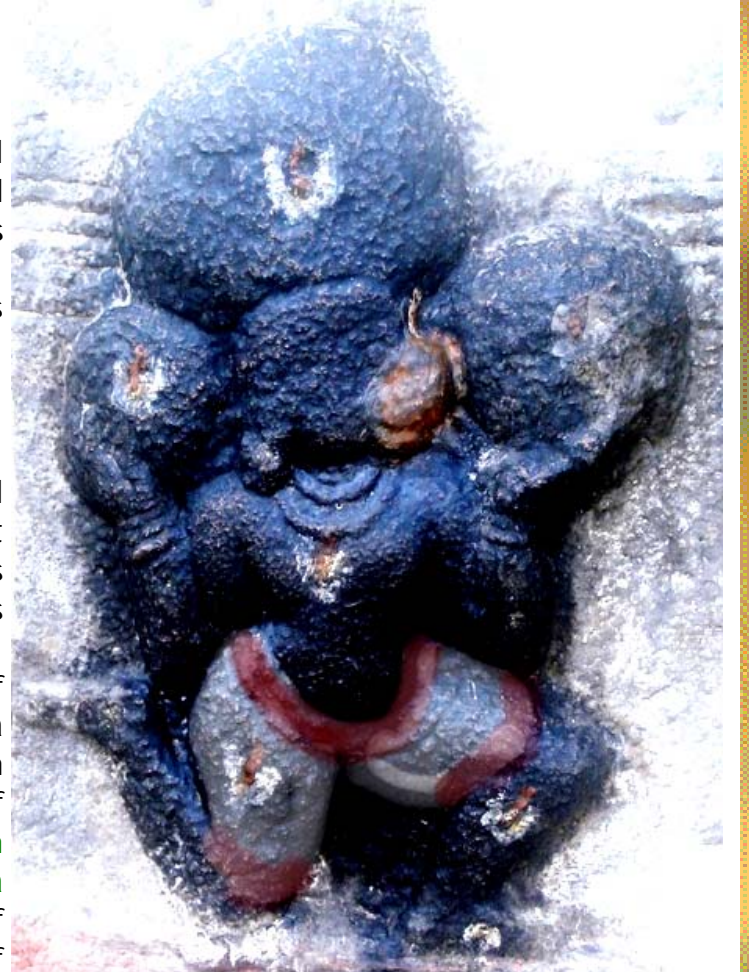
இங்குள்ள ஹனுமான், "முன்பு ராமாவதாரகாலத்தில் அடியேன்மேல் ஏறி நின்று கொடுமையான யுத்தம் செய்து அரக்கர்களை அழித்தார். ஆனால் இப்பொது - ஐயோ! இப்படி அழித்தோமே!" என்று வருத்தம் தீர இந்த ஐயங்குளக்கரையில் மக்களை அருள்பாலிக்கிறார்.

Translation in English:

SrI HanumAn says, "The Lord in the past, climbed onto aDiyEn's shoulders and fought a fierce battle with the asurA-s and destroyed them. But now to get rid of His regret of having killed so many in the war, He stands on the banks of this Aiyyan kuLam and blesses one and all.

Additional Commentary by SrI V.S:

The poet gives another reason for the Lord VenkaTarAman being a saumya mUrthi at Aiyyan kuLam. The Lord grants saubhAgyams through HanUman, His kaimkaryaparan to all Lakshmi kumArA-s. The poet shares the thought stream of HanUmAn: "My Lord, during rAmAvatArA kAlam sat on my shoulders, engaged in fierce battle and destroyed the hordes of rAkshasAs at LankA (purA hariH mAm adhiruhya dAruNam cakAra karmeti samIra janmanaH). Now, He sits at the bank of Lakshmi saras to wipe out that sorrow of destroying the rAkshasAs before and focuses on conferring Subham on



sculpture from temple pillar - aiyyan kuLam  
Thanks: Aalayamkanden blogsite





His devotees (Subham nrNA m sauti ramA-saras-taTe). "samlra janmanaH" is the epithet for the rAkshasAs of Lanka.

## Sloka 7

शौरेः रमातनयतातसमुद्रतीरे

भावस्तटादपि भवात्मजपुष्करिण्याः ।

सन्तन्वते हि पुरुषाः समदर्शिनोऽपि

प्रायेण सूनुषु निजेष्वपि पक्षपातम् ॥

SaureH ramAtanaya tAta samudratIre  
bhAvastaTAdapi bhavAtmajapushkariNyAH |  
santanvate hi purushAH samadarSino'pi  
prAyeNa sUnushu nijeshvapi pakshapAtam ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

திருவேங்கடமுடையானுக்குத் திருமலையில் உள்ள ஸ்வாமி புஷ்கரிணிக்கரையை விட இந்த ஐயங்குளம் உயர்ந்தது என்கிற எண்ணம் ஏன் எனில் லக்ஷ்மியின் குமாரர் ஏற்படுத்தியது இக்குளம், லக்ஷ்மியோ எம்பெருமானின் தேவி. தன் மக்களிடத்தில் பெற்றோருக்கு எப்போதுமே பக்ஷபாதம் உண்டே!

Translation in English:

Why this AiyyankuLam is considered greater than the svAmi pushkariNi of TiruvenkaTamuDAiyAn at Tirumala? It is because of the fact that AiyyankuLam was constructed by Lakshmi kumArar (son of Sri Lakshmi). She is the dear Consort of the Lord. It is a known fact that parents are partial towards their own children!

Additional Commentary by SrI V.S:

Sri Lakshmi KumAra tatAcAr svAmi advances a reason why AiyyankuLam is superior in its sacredness compared to svAmi pushkaraNi at Tirumala. He states that the pushkaraNi at AiyyankuLam was created by the son of Lakshmi, who is Herself the Divine Consort of the Lord and the Mother of tatAcAr. svAmi reasons that it is but natural that the Mother is proud of Her child's kaimkaryam and shows such partiality towards anything done by Her dear child. Normally, the Parama Purushan and MahA Lakshmi are samadarSinis (impartial in receiving the kaimkaryams) of all but show a little partiality to their own children and are particularly proud of them (samadarSinopi, prAyeNa sUnushu nijeshvapi pakshapAtam).

MahA Lakshmi possesses illustrious vaibahvams (prathita vibhavAm). She is Sreyo mUrti and She is full of affection for all, who seek her refuge as SaraNyai. She is the most auspicious of all auspicious mUrtis (mangaLAnAm mangaLam). She is particularly fond of all of Her children and applauds them specially for their kaimkaryams.





## Slokam 8

श्लाघ्यतरक्षीराब्धिशीतातसमुद्रयोरियान्भेदः ।

निद्राति तत्र नित्यं श्रीपतिरनुकूलमत्र जागर्ति ॥

SIAGhyatarakshIrAbdhi SrltAtasamudrayoriyAnbhedaH |

nidrAti tatra nityam SrlpatiranukUlamatra jAgarti ||

Tamil Meaning by u.vE. CeTIUr Srl SrlvatsAnkAcAr SvAmi:

உயர்ந்தவைகளான திருப்பாற்கடலுக்கும் இந்த ஐயங்குளத்துக்கும் இதுவே விசேஷம், திருப்பாற்கடலில் எம்பெருமான், பிராட்டியுடன் துயில் கொள்கிறார். இங்கு விழிப்புடனுள்ளார்.

Translation in English:

This is the specialty of sublime places like TiruppArkkaDal and this AiyyankuLam. At TiruppArkaDal, the Lord is with PirATTi and engages in yoga nidra. Here at AiyyankuLam He is found to be awake always.

Additional Commentary by Srl V.S:

Now, the poet points out the uniqueness of AiyyankuLam over the Milky Ocean. Both have the sambandham of MahA Lakshmi. AiyyankuLam carries the name of MahA Lakshmi saras (indirA saras). She resides on the banks of this ramA tanaya tAta samudram along with Her Lord and gives Her name to it. She arose out of the Milky Ocean, when it was churned to release amrtam. Therefore, She is very fond of it too. The differences (bhedaH) between these two favorite residences of MahA Lakshmi are:

At the Milky Ocean, the Lord of MahA Lakshmi is engaged in (yoga) nidrai with MahA Lakshmi, where as at AiyyankuLam, He is wide awake along with His divine consort to protect those who seek the refuge of Their sacred feet: “tatra nidrAti, atra jAgarti”.

## Slokam 9

फणिसरसीतटभगादधिको लक्ष्मीसरस्तटाभोगः ।

गजवरदः किल तस्मिन् क्रीडति हरित्र सर्ववरदायी ॥

phaNisarasi taTabhagAt adhiko lakshmiSaras taTAbhogaH |

gajavaradaH kila tasmin krIDati haritra sarvavaradAyI ||

Tamil Meaning by u.vE. CeTIUr Srl SrlvatsAnkAcAr SvAmi:

காஞ்சீபுரம் ஸ்ரீ வரதனின் அனந்த ஸரஸ்ஸின் கரையைவிட இந்த ஐயங்குளத்துக்குப் பெருமை அதிகம். கஜேந்தரவரதர் அங்கு விளையாடுகிறார். இக்கோவிலில் எல்லோருக்கும் எல்லாவகையான வரங்களையும் அருள்கிறார்.





### Translation in English:

This AiyyankuLam is greater than even the ananta saras of Sri VaradarAjar at KAnclpuram. At KAnci, Gajendravaradar engages in divine sport. But here at this temple, He blesses everyone with every kind of boon.

### Additional Commentary by Sri V.S:

Here, the poet praises the glories of the banks of AiyyankuLam as being superior to the vaibhavam of the banks of ananta saras at KAnclpuram. The reason for this distinction is adduced this way: Around the banks of ananta saras, Gajendra Varadar indulges in His sports (gaja varadaH krIDati) and is not too much active in exercising His role as Varada rAjan (King of boon givers). At AiyyankuLam banks however, the Lord showers His devotees with all kinds of boons they desire and attends to serious duties. "phaNisarasI taTa bhAge krIDati; atra, lakshmi saras taTe hariH sarva varadAyi iti bhAti".

### Sloka 10

रामचन्द्रोदयारम्भे यस्सुवेलातिवर्तनम् ।

चक्रे समुद्रस्तं वन्दे श्रीसरस्तीरपावनिम् ॥

rAmacandrodayArambhe yaH suvelAtivartanam |

cakre samudrastam vande SriSarastIra pAvanim ||

### Tamil Meaning by u.vE. CeTIUr Sri SrIvatsAnkAcAr SvAmi:

சந்த்ரோதயம் ஆகும் நேரத்தில் கடல் பொங்கிவரும். அதுபோல் ஸ்ரீ ராமச்சந்த்ரனின் உதயகாலத்தில் (ஸ்ரீ ராமனுக்கு வளர்பிறைபோல் வளர்ச்சி ஏற்பட்டபோது) எந்த ஹனுமான் மிகப்பெரிய உருவில் வளர்ந்து ஸுவேல மலையைக் கடந்து கடலைத் தாண்டினாரோ – அவரே இந்த ஐயங்குளக்கரையில் விளங்குகிறார்.

### Translation in English:

When the Moon rises, the ocean swells up. Similarly when Sri rAmacandran's glory was on the rise, Sri HanumAn grew into a huge form and jumping over the Suvela Mountain, He crossed the Ocean. That HanumAn is now blessing all at this AiyyankuLam.

### Additional Commentary by Sri V.S:

Here, the poet identifies the Lord presiding over AiyyankuLam as Sri rAmacandran and that His dear bhaktan, HanumAn is serving Him here at Sri Saras tIram. The poet is inspired by the candra Sabdam in the name of the Lord as "rAmacandran" and refers to what happened at the rAmcandrodaya kAlam. During the time of Candrodayam, the tides in the ocean rise up spectacularly. During the time of Lord rAmacandra's seeking the friendship of the monkey King, SugrIva, His glories grew like the tides at the udayam of Candran (Moon). He was like PaurNami at the end of Sukla paksham. At







that time, vIra HanumAn grew to a gigantic size and jumped over the ocean, crossed the Suvela malai to land at LankApuri and successfully located the place where SitA PirATTi was incarcerated by rAvaNan. That same HanumAn manifests himself at the banks of the sacred Srl saras (SrIsaras tIra pAvanim tam vande). And the poet offers His namaskArams to Anjaneyar.



hanumAn sculpture on a pillar - aiyyankuLam temple

Thanks: Ms. Priya Baskaran  
(Aalayamkanden blogsite)





## Sloka 11

तटसीमनि तातसिन्धु बन्धोरमितं क्रीडति भाग्यमञ्जनायाः ।

अकरोत्सहसा यदक्षशिक्षां नियमेनैव निजेन बाहुधाम्ना ॥

taTasImani tAtasindhu bandho-  
ramitam krIDati bhAgyamanjanAyAH |  
akarot sahasA yadakshaSikshAm  
niyamenaiwa nijena bAhudhAmnA ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

ஸ்ரீ தாதாசார்யர் ஏற்படுத்திய கடலைப்போன்ற இக்குளக்கரையில் – அஞ்சனா தேவியின் பாக்யமே உருவெடுத்து வந்ததைப் போன்றுள்ள ஸ்ரீ ஹனுமான் விளையாடி வருகிறார். இவர் முன்பு அக்ஷகுமாரன் என்ற ராவணனின் மகனைத் தமது புஜபலத்தால் அடக்கி அழித்தார்.

Translation in English:

SrI HanumAn, whose birth to AnjanAdevi was due to her good fortune, engages in sports on the banks of this pond, which was constructed by SrI tAtAcAryar and is as vast as an ocean. By His sheer strength and valor, this HanumAn in ages past destroyed AkshakumAran, a son of rAvaNan.

Additional Commentary by SrI V.S:

In this Sloka, the poet reflects on the fierce battle at LankA between Anjaneyar and the dear son of rAvaNan, AkshakumAran and salutes the heroism of HanumAn displayed in that battle. The poet observes that very same Anjaneyar of extraordinary valor sports on the banks of the ocean like tAta samudram. This famous battle happened during the first visit of HanumAn to LankA. In the 47<sup>th</sup> chapter of Sundara KANDam, AkshakumAra vadam is described by the Adi Kavi, VALmiki. After finding SitA PirATTi at ASoka vanam and comforting Her with the welcome message of Lord rAmacandra, HanumAr destroyed ASoka vanam except the area where PirATTi was, killed all the servants there and next proceeded to destroy Caitya PrasAdam, the shrine of the Kula daivam of rAkshasAs. rAvaNan sent JambumAli to destroy HanumAn. HanumAn destroyed JambumAli with ease and killed the mantri putrAs and the five commanders (panca senApatis) of rAvaNA's army. All of them were dispatched to their graves by HanumAn swiftly. The angry rAvaNan ordered his precious son, AkshakumAran to kill HanumAn. In a fierce battle that followed, HanumAn broke all the limbs of AkshakumAran and dashed him to ground and killed him. Sage VALmiki describes the dispatch of Akshakumaran to his death this way:

स भग्न-बाहूरु-कटी-शिरोधरः

क्षरन्नसृन् निर्माथितास्थिलोचनः

स भिन्न संधिः प्रविकीर्ण बन्धनो



हतः क्षितौ वायुसुतेन राक्षसः

sa bhagna-bAhUru-kaTI-SirodharaH  
ksharannasrn nirmathitAsthilocanaH  
sa bhinna sandhiH pravikIrNabandhano  
hataH kshitau vAyusutena rAkshasaH

AkshakumAran was thrown on ground with great force by HanumAn and he was pulverized into a shapeless form; his hands, thighs, waist, eyes and joints were broken and HanumAn looked like Death personified intent on destroying the world.

## Sloka 12

नमत रमाकमलाकरलहरीपरिवाहसरणिवास्तव्यम् ।

हरिसार्वभौममानतभरणोद्यतशौरिभारधौरेयम् ॥

namata ramAkamalAkara laharI parivAha saraNi vAstavyam |  
hari sArvabhauma mAnata bharaNodyata SauribhAra dhaureyam ||

Tamil Meaning by u.vE. CeTiUr SrI SrIvatsAnkAcAr SvAmi:

எம்பெருமானைத் தமது தோள்களில் தாங்கி நிற்குமவரும், ஸ்ரீ லக்ஷ்மீஸரசு என்ற  
ஐயங்குளக்கரையில் உறைபவருமான குரங்கின் தலைவரான ஸ்ரீ ஹனுமானை வணங்குவீர்.

Translation in English:

Pay obeisance to SrI HanumAn, who 1) carries the Lord on His shoulders, 2) resides in the temple on the banks of SrI LakshmiSaras also known as AiyankuLam and 3) is the chief of the simian army.

Additional Commentary by SrI V.S:

The poet asks us all to offer our prostrations to this heroic HanumAn holding His Lord on His shoulders at the bank of AiyankuLam. The word "hari" has two meanings: (1) A monkey and (2) Lord Hari.

The poet asks us to offer our namaskArams (namata) to the Hari sArvabhauman (HanumAn) carrying His Lord (Hari) on His shoulders at the banks of Lakshmi saras (ramA kamalAkara laharI-parivAha saraNi vAstavyam hari sArvabhaumam namata).

## Sloka 13

निजतनुकनकाद्रिमेत्य नाथे विहरति वल्लभया समं प्रहृष्टे ।

हरिवति जगन्ति तातसिन्धोरधितटमात्मसुभृत्यतानुरूपम् ॥

nijatanu kanakAdrimetya nAthe  
viharati vallabhayA samam prahrshTe |





hariravati jaganti tAtasindhoh

adhitaTam Atmasu bhrtyatAnurUpam ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

மேருமலையைப் போன்ற தமது உடன்மேல் ஏறி எம்பெருமான் பிராட்டியுடன் அருள் பாலித்துவரும் போது - இந்த ஐயங்கார் குளக்கரையில் தமது தாஸ்யத்துக்குத் தக்கபடி இருந்து இந்த ஹனுமான் மூவுலகையும் பாதுகாத்து வருகிறார்.

Translation in English:

Ascending the huge form of SrI HanumAn, which resembles the great Mount Meru, the Lord along with PirATTi blesses the worlds. During such times, this SrI HanumAn of AiyyangArkuLam, keeps the three worlds safe, in His role as an obedient servant to His Master.

Additional Commentary by SrI V.S:

The duties of protecting the world as rAma dAsan is outlined here. HanumAn is visualized as a gigantic, golden Meru mountain holding His Lord and PirATTi on His back, while they bless the world joyously (nija tanu kanakAdrimetya, vallabhayaA samam nAthe prahrshTe viharati). At this time, HanumAn follows His own doctrine of being the servant of the Lord by protecting the world, while being on the banks of TAta Samudram. The poet points out: "tAta sindhoH adhitaTam Atma subhrtyatA - anurUpam jaganti hariH avati".

Sloka 14

चतुर्भुजः श्रीसरसीहरीन्द्रहस्तेन दत्ते वरमाश्रितानाम् ।

यदर्थिने भृत्यमुखेन दानं प्रायः प्रभूणां प्रकृतिस्वभावः ॥

caturbhujah SrIsarasI harIndra-

hastena datte varamASritAnAm |

yadarthine bhrtyamukhena dAnam

prAyaH prabhUNAm prakritiH svabhAvaH ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

நான்கு தோள்களுடன் கூடிய எம்பெருமான், ஸ்ரீ லக்ஷ்மீ ஸரச் என்னப்பட்ட இந்த ஐயங்குளக்கரையில் உள்ள ஹனுமாரின் திருக்கையால் - தன்னை அண்டியவர்களுக்கு வேண்டிய வரங்களை அளிக்கிறார். பிரபுக்கள், தங்களுக்கு வேண்டியவர்களுக்கு விரும்பியதைத் தமது வேலையாட்கள் மூலம் கொடுப்பது என்பது இயல்பேயன்றோ?

Translation in English:

The Lord with four arms, grants His devotees' wishes through SrI HanumAn at AiyyangAr KuLam which is also known as SrI Lakshmi saras. This is similar to the act of





a wealthy person sending choice gifts to people dear to him, through his servants.

### Additional Commentary by SrI V.S:

Here, the poet visualizes the Lord with caturbhujam granting all the boons to His ASrIta janams through the sacred hands of HanUmAn, His dearest dAsan. The poet points out that it is but natural for the prabhus to dispense their gifts to their dear ones through the trusted personnel, who are dear to them. This is an ancient custom in royal households. HanUmAn is the chef-du-cabinet for Lord rAmacandran and close dAsan. Hence, the poet says such a custom is observed by the Lord at His AiyyankuLam sannidhi. This is "**prabhUNAm prakrti svabhAvaH**".

### Sloka 15

इदं प्रकर्षाय हरेर्यदातान् संरक्षति श्रीस्सरसीहनूमान् ।

महेश्वराणां महते गुणाय प्रकल्पते भृत्यजनप्रभावः ॥

idam prakarshAya hareryadArtAn  
samrakshati Srls-sarasI hanUmAn |  
maheSvarANAm mahate guNAya  
prakalpate bhrtyajanaprabhAvaH ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

இந்த லக்ஷ்மீஸரசஸின் கரையிலுள்ள ஹனுமான், தொல்லையில் சிக்கியவர்களை நன்கு காப்பாற்றுகிறார், என்ற இது தகும். ஏன் எனில் ஒரு வேலையாளருக்கே இவ்வளவு பெருமைகள் உண்டு என்றால் – தலைவர்களான தேவதைகளுக்குப் பெருமைகள் அதிகம் என்று தேறி இது பெரும் குணமாக ஆகுமே.

### Translation in English:

The saying that Sri HanumAn of this Sri LakshmiSaras, saves people from troubles is true indeed! Such a statement is justified because if a servant himself has such capabilities, then it attests to the power of the Gods who are the masters of such a servant.

### Additional Commentary by SrI V. S:

In the fifteenth Sloka, the poet instructs us that HanUmAn standing on the banks of Sri Lakshmi saras protects very well the samsAris, who get into deep troubles on behalf of His revered Master. HanUmAn is the dear bhrtyan of the great Lord rAmacandran and rushes to the rescue of the dhInAs in a manner befitting that of His famous Lord: "**Srls-sarasI hanUmAn, maheSvareNAm bhrtya jana prabhAvaH, ArtAn samrakshati**". If HanUmAn the servant protects so very well, one can imagine how much greater would be the rakshaNa Sakti of His Lord, rAmacandran!





## Sloka 16

श्रीसूनुतातगुरुसिन्धुतटाञ्जनेये संप्रत्यशेषजनतावनजागरूके ।

लक्ष्म्या हरिर्विहरते यदेष सीतावियोगादिनक्लुप्ततपोविलासः ॥

SrI sUnutAtaguru sindhu taTAnjaneye  
sampratya Sesha janatAvana jAgarUke |  
lakshmyA harirviharate yadesha  
sItA-viyogadinaklupta tapovilAsaH ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

லக்ஷ்மீகுமாரதாத தேசிகனால் ஏற்படுத்தப்பட்ட இந்த ஐயங்குளக்கரையில் இருக்கும் ஸ்ரீ ஹனுமான் விழிப்புடன் என்றும் எழுந்தருளியிருக்கிறபடியால் – முன்பு ஸ்ரீ ஸீதாதேவியைப் பிரிந்து அதனால் ஏற்பட்ட வருத்தம் தீர ஸ்ரீ ஹரியானவர் ஸ்ரீ லக்ஷ்மியுடன் விளையாடி வருகிறார்.

Translation in English:

SrI HanumAn residing at the temple constructed by SrI LakshmiKumAra tAta deSikan on the banks of AiyyankuLam, is ever vigilant. This enables SrI Hari to relax and engage in playful activities with SrI Lakshmi to compensate for the sorrow experienced in the past when He was parted from SrI sItA devi.

Additional Commentary by SrI V.S:

As a sakala vidha dAsabhUtan, HanUmAn of Lakshmi saras is forever alert (jAgarUkan) to perform the many kaimkaryams for the Lord at all times and places. This pleases the Lord so much and lets Him sport with His Devi and overcome the crushing sorrow (sItAyAH aSoka vana vAsa janita viyogam) that He felt from His sad separation from His Devi, when she was abducted by the evil rAvaNan.

## Sloka 17

प्रायस्तुल्यः पादुकायमिहापि न्यासस्सीतानायकाङ्घ्रेस्तथापि ।

धात्रीरक्षां सा तता नेति किं वा लोकान् पाति श्रीतटाकाञ्जनेयः ॥

prAyaH tulyaH pAdukAyamihApi  
nyAsaH sItAnAyakAnghres tathApi |  
dhAtrI rakshAm sA tatA neti kim vA  
lokAn pAti SrItaTAKAnjaneyaH ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

ஸ்ரீ ஸீதாநாயகரான ஸ்ரீராமபிரானின் பாதுகைகளிடம் பரந்யாஸம் செய்வது போன்றதே – இந்த ஐயங்குளத்து ஸ்ரீ ஹனுமாரிடம் செய்வது, உலகை எல்லாம் தாங்கும் அந்த பாதுகை நமக்குப்







பாதுகாப்பை அளிப்பது போன்று இந்த குளக்கரை ஆஞ்ஜனேயரும் செய்கிறார்.

### Translation in English:

Performing SaraNAgati to Srl HanumAn of this AiyyankuLam is similar to the act of surrendering to the Sacred Sandals of Srl rAmacandran, the beloved of Srl sltA devi. Just like the Divine Sandals (divyamaNi pAdukai-s) of bhagavAn provides us refuge, so too Srl HanumAn of AiyyankuLam protects us.



The wide and spacious prAkArA-s of Srl AiyyankuLam temple

(Thanks: <http://sdilips.blogspot.com/2013/01/57-anachronous-philanthropy.html>)

### Additional Commentary by Srl V.S:

Srl saras taTaka Anjaneyar's vaibhavam and the power of the SaraNAgati performed at this HanUmAn's sacred feet is compared to the power of prapatti done at Lord's sacred pAdukais and the two prapattis are found equal to grant the desired phalans for the SaraNAgatAs. The poet observes that it is no wonder that Srl saras Anjaneyar protects at the same level of intensity just like the Srl rAma pAdukais bear the burdens of protecting the world.





## Sloka 18

इन्दिरासुहृदभेदभावनासन्ततेरिव तदात्मतां वहन् ।  
तन्तनीति कमलासरस्तटीगन्धवाहतनयो जनावनम् ॥

indirA suhrdabheda bhAvanA-  
santateriva tadAtmatAm vahan |  
tantanIti kamalAsaras taTI  
gandhavAha tanayo janAvanam ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

பெரிய பிராட்டியாரின் வல்லபரான ஸ்ரீமந்நாராயணனே இந்த ஹனுமான் - என்று அவரோடு ஒன்றியபடி த்யானித்து வருபவராக சொல்லப்படும் இவர் - ஸ்ரீ லக்ஷ்மீ ஸரஸ்ஸின் கரையில் இருந்து கொண்டு மக்களைக் காப்பதை நன்கு செய்து வருகிறார்.

Translation in English:

SrI HanumAn of this AiyankuLam has attained one-ness with SriyaHpati SrIman nArAyaNan, in the minds of the meditating devotees. He stays on the banks of this Sri LakshmiSaras and ably protects people from harm.

Additional Commentary by SrI V.S:

The kamalA saras-taTI-gandhavAhana tanayan, HanUmAn with His sAnnidhyam at AiyankuLam SrI saras protects the people in an exemplary manner. This HanUmAn is meditated upon by the bhaktAs in tandem with His Lord since they are inseparable from each other (indirA-suhrd abheda bhavanA).

## Sloka 19

नारायणीयेन महोभरेण नटप्रकर्षो जगतां त्रयाणाम् ।  
करोति रक्षां कलशाब्धिकन्यासरस्तटीमारुतिसार्वभौमः ॥

nArAyaNIyena mahobhareNa  
naTatprakarsho jagatAm trayANAm |  
karoti rakshAm kalaSAbdhi kanyA  
sarastaTI mAruti sArvabhaumaH ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

நாட்டியம் ஆடிவருவது போன்ற நிலையில் ஸேவையாகும்,. இந்த ஐயங்குளக்கரையிலுள்ள மாருதியானவர், எம்பெருமான் நாராயணனின் அநுப்ரவேசத்தால் மூவுலகையும் பாதுகாத்து வருகிறார்.





Translation in English:

SrI Maaruti, is found in a dancing pose in this temple at AiyankuLam. He guards the three worlds by the power of SrIman nArAyaNan, that has entered into Him.

Additional Commentary by SrI VS:

"kalaSAbdhi-kanyA-saras-taTl mAruti sArvabhaumaH" - "kalaSAbdhi kanyA" is SrI Devi, who rose out of the Milky Ocean. The saras at AiyankuLam is known as SrI saras. The Maaruti residing on the banks of SrI saras is addressed by the poet as "mAruti sArvabhauman". He presents Himself here as a loka rakshakan with nimble feet. This HanumAn protects the devotees through the anupraveSam of SrIman nArAyaNan.

Sloka 20

कंसारितेजोभरवैभवेन संसारिणामेष तनोति रक्षाम् ।

रमासरस्यां रघुवीरसेनानासीरसीमाभटसार्वभौमः ॥

kamsAri tejobharavaibhavena  
samsAriNAmesha tanoti rakshAm |  
ramAsarasyAm raghuvIrasenA  
nAsIra sImAbhaTa sArvabhaumaH ||

Tamil Meaning by u.vE. CeTIUr SrI  
SrIvatsAnkAcAr SvAmi:

ஸ்ரீராமபிரானின் சேனைத்தலைவரான் இந்த  
ஹனுமான், கம்ஸனைக் கொன்ற ஸ்ரீ  
கண்ணபிரானின் தேஜஸ்ஸைத் தாங்கி  
வருபவராய், இக்குளக்கரையில்  
ஸம்ஸாரிகளான நமக்குப்  
பாதுகாப்பையளிக்கிறார்.

Translation in English:

This HanumAn, who is the Chief-of-Army of SrI rAmacandran, carries in Him the radiance of bhagavAn SrI KrshNa, Who destroyed KamSan, the evil king. This HanumAn watches over samsAri-s (people bound by cycles of birth and death) like us.

Additional Commentary by SrI V.S:

The poet visualizes HanUmAn, the Chief-of-Army of Lord rAmacandran as the One, who



SrI krshNa sculpture on temple  
AiyankuLam  
(Thanks: [www.anudinam.org](http://www.anudinam.org))







also carries the tejas of Lord KrshNa and engages in the activities linked to the protection of the world and restoration of the dharmam. This powerful HanUmAn resides on the banks of Srl saras and is active in jagat rakshaNam. The reference to Lord KrshNa and His tejas being borne by HanUmAn is connected to the episode of HanUmAn sitting in the flag staff of the chariot driven by ParthasArati during the war at Kurukshetram.

## Slokam 21

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

itIndirA taTakatIra vAyusUnu vimSatim  
ramAkumAra tAtayAryanirmitAm paThanti ye |  
dhanam yaSo balam sutAt arogatAyushI sukham  
labheyureva mAnavAH krpAbharAdramApateH ||

Tamil Meaning by u.vE. CeTIUr Srl SrlvatsAnkAcAr SvAmi:

இப்படி ஸ்ரீ லக்ஷ்மீஸரஸ் என்னப்பட்ட ஐயங்குளம் கரையில் உள்ள வாயுபுத்ரரான ஸ்ரீஹனுமானைப் பற்றி ஸ்ரீ லக்ஷ்மீ குமாரதாதாசார்யரால் எழுதப்பட்ட இருபது சுலோகங்களை எவர் பக்தியுடன் படிக்கிறார்களோ அவர்கள் செல்வம், புகழ், வலிமை, மக்கள், நோயற்றவாழ்வு, நீண்ட ஆயுள், நன்மைகள் ஆகிய இவற்றை ஸ்ரீ லக்ஷ்மீபதியான எம்பெருமானின் அருளால் அடைவர். இது திண்ணம்.

Translation in English:

Whoever with devotion recites this stuti composed by Srl LakshmlkumAra tAtAcArya, containing twenty choice verses on the vAyuputran, Srl HanumAn residing on the banks of the AiyyankuLam (Srl Lakshml saras), will be blessed with good fortune, fame, strength, progeny, good health and long life, by the grace of SrlYaHpati Srlman nArAyaNan. This is certain!

## Slokam 22

यथा हरिर्भासुरपुण्यकोट्यां यथा च गौरी वरकामकोट्याम् ।  
तथा महोदारकुमारतातकल्याणकोट्यां कमला समिन्धे ॥

yathA harirbhAsurapuNyakoTyAm  
yathA ca gaurI varakAmakoTyAm |







Sri Garuda at Ayyankulam temple

(Thanks : <http://sdilips.blogspot.com/2013/01/57-anachronous-philanthropy.html>)





tathA mahodArakumAratAta

kalyANakoTyAm kamalA samindhe ||

Tamil Meaning by u.vE. CeTIUr SrI SrIvatsAnkAcAr SvAmi:

ஸ்ரீ அத்திகிரிவரதர், ஒளிவீசி வரும் புண்யகோடி விமானத்தில் விளங்கிவருவதுபோன்றும், காமகோடியில் கௌரீ விளங்குவதுபோன்றும், எல்லோருக்கும் விரும்பிய நல்லனவற்றை வாரி வழங்கிய கல்யாணகோடி என்று பெயர் பெற்ற - ஸ்ரீ லக்ஷ்மீ குமாரதாதாசார்யரால் ஏற்படுத்தப்பட்ட இந்த இடத்தில் பெரிய பிராட்டியாகிய ஸ்ரீ லக்ஷ்மீதேவி விளங்கி வருகிறார்.



AiyyangArkuLam Temple

Thanks: [aiyyangarkulam/facebook](https://www.facebook.com/aiyyangarkulam/)

Translation in English:

Just like Sri Varadar shining in the PuNyakoTi vimAnam and Sri GaurI residing at KAMakoTi; Sri Lakshmi devi, who is the Periya PirATTi, resplendently dwells in this place called KalyANakoTi that was built by Sri LakshmiKumAra tAtAcAryar. This place bestows on everyone all kinds of riches in abundance.







SrI LakshmikumAra tAta mahAdeSikan - utsavar - Srlrangam  
(Thanks: [www.anudinam.org](http://www.anudinam.org))



Additional Commentary by SrI V SaThakopan:

The name of the vimAnam of the temple of HanUmAn on the banks of Lakshmi saras is KalyANa KoTi. The poet says that MahA Lakshmi has permanent residence at this kshetram, where Sri Lakshmi KumAra tatAcAr built the largest temple for HanUmAn. The poet observes further that MahA Lakshmi is forever present in a radiant form at the AiyyankuLam Temple just as Lord VaradarAja illumines PuNyakoTi vimAnam and Devi KAmAkshi has Her radiant presence under the shade of the KAmakoTi vimAnam.

### Sloka 23

कुर्वन्ति ब्राह्मणानां तु कल्याणशतमन्वहम् ।

तस्मात् कल्याणा कोटीति सत्यनामा प्रकाशते ॥ २३ ॥

kurvanti brAhmaNAnAm tu kalyANa Satamanvaham |

tasmAt kalyANA koTIti satyanAmA prakASate ||23||

Tamil Meaning by u.vE. CeTIUr Sri SrIvatsAnkAcAr SvAmi:

தினந்தோறும் அந்தணர்களுக்கு நூற்றுக்கணக்கான மங்களங்களைச் செய்து செய்து வருவதால் – கல்யாண கோடி என்று பெயர் பொருந்தும்படிக்கு இது விளங்கிவருகிறது.

Translation in English:

Due to the fact that everyday this place blesses brAhmins/learned people with all auspiciousness, it is aptly known as KalyANa koTi.

Additional Commentary by SrI V.S:

The poet observes that the name KalyANa KoTi for this vimAnam fits well since this auspicious vimAnam empowered by MahA Lakshmi's anupraveSam confers infinite mangaLams on brAhmins daily.

हनुमद्विंशति समाप्ता

hanumadvimSati samAptA

aDiyEn will finish with a mangaLa Sloka on Sri rAmabhakta HanumAn. Thanks to Sri Sudarsan Gopalakrishnan for sharing the Sloka.

यस्य श्रीहनुमाननुग्रहबलत्तीर्णाम्बुधिर्लीलया

लङ्कां प्राप्य निशाम्य रामदयितां भङ्क्त्वा वनं राक्षसान् ।

अक्षादीन्विनिहत्य वीक्ष्य दशकं दग्ध्वा पुरीं तां पुनः

तीर्णाब्धिः कपिभिर्युतो यमनमत्तं रामचन्द्रं भजे ॥

yasya SrihanumAn anugrahabalattIrNambudhirIIlayA

lankAm prApya niSAmAya rAmadayitAm bhanktvA vanam rAkshasAn |







akshAdInvinihatya vIkshya daSakam dagdhvA purIm tAm punaH  
tIrNAbdhiH kapibhiryuto yamanamattam rAmacandram bhaje ||



|| namo SrI rAghavAya aniSam||

dAsan,

Oppiliappan Koil VaradAcAri SaThakopan

**Note:**

YouTube Video of AiyyAngArkuLam tirumanjanam

<https://www.youtube.com/watch?v=yb2Jcq-Re-Y>

Youtube video on HanumAn cAlisA by Smt M.S.Subbulakshmi

[https://www.youtube.com/watch?v=VSm\\_CIRh8oc](https://www.youtube.com/watch?v=VSm_CIRh8oc)

Interesting sites about AiyyangArkuLam

<http://sdilips.blogspot.com/2013/01/57-anachronous-philanthropy.html>

<http://aalayamkanden.blogspot.com/2012/02/where-hanuman-stands-alone.html>

<https://www.facebook.com/Ayyangarkulam>

<http://anudinam.org/2013/04/27/sri-varadharaja-perumal-nadavavi-urchavam-iyangarkulam/>

[Anudinam.org](http://Anudinam.org) - SrI varadarAja perumAL - nadavAvi utsavam - iyangarkulam







## APPENDICES



SrI pEraruLaLa perumAL on hanumad vAhanam - kAncIpuram  
(Thanks: [www.anudinam.org](http://www.anudinam.org))



## பஞ்சமதபஞ்ஜநம் ஸ்ரீதாததேசிகன்

(ஈகை ஸ்ரீ வேதாந்த தேசிக தாதாசாரியார்)

சுகதாதம் த்ரயீமாரீகே தத்தாதம்தத்வ நிர்ணயே |  
தத்தாத தாதமாசாரே தாதாசர்ய மஹம் பஜே ||

ஸ்ரீமன் நாதமுநிகள், ஆளவந்தார், திருமலைநம்பி, திருக்குருகைப்பிரான் பிள்ளான் முதலான ஜகதாசார்யர்களின் திருவம்சத்தில் அவதரித்து மஹாவித்வானும் ராஜகுருவுமாய் இருந்த சுந்தர தேசிகன் விசிஷ்டாத்வைதஸித்தாந்த ப்ரசாரம் செய்ய திக்விஜயம் செய்யும்போது சிஷ்யர்கள் அடிபணிந்து “ஸ்வாமின், எம்பெருமானார் காலத்தில் சோழன் ஸபையில் சாஸ்த்ரார்தம் எவ்வளவு சொல்லியும் கேளாமல் பெரிய நம்பியையும் கூரத் தாழ்வானையும் ஹிம்ஸித்தான் சத்ரு ஒருவன் ஸ்ரீதேசிகனிடம் ஸர்பங்களை ஏவினான். மற்றொருவன் ஜலபானம் பண்ணி மஹோதரத்தை உண்டு பண்ணினான். இப்படி பலாத்கார மந்த்ர தந்த்ராதிகளை உபயோகிக்கிற ப்ரதிபக்ஷிகள் இக்காலத்தில் அதிகமாக உள்ளனர்.” என்று விண்ணப்பம்செய்ய ஸ்ரீஸுந்தர தேசிகனும் ததனுருணமாக நாமும் செய்வோம் என்று அவர்களை ஆச்வாசப்படுத்தி தம் பிதா தமக்கு உபதேசித்த ஸுதர்சன மந்திரத்தைப் பெருமாள் கோவிலில் அநந்தஸரஸ்ஸின் கீழ்கரையில் ஸ்ரீ சுதர்சன ந்ருஸ்ரிம்ஹன் ஸன்னதியில் ஆவ்ருத்தி செய்து ஸ்ரீ சுதர்சனை ப்ரத்யக்ஷிகரித்து ததனுக்ரஹத்தால் நிர்பீகராய், ஸித்தாந்தப் ரவசனம் செய்து கொண்டிருக்கும்போது, ஸ்கந்தன் என்னும் அரசன் தன் பேரால் ஒரு அரசு உண்டாக்கி அதற்கு ஸ்கந்தனார் என்று பேரிட்டு ஆண்டு கொண்டிருந்தான். ஸ்ரீ சுந்தரதேசிகன் ப்ரபாவத்தைக் கேட்டு இவரைத் தன் ராஜ்யத்திற்கு அழைத்துக் கொண்டுபோய் ஆராதித்துக் கொண்டிருந்தான். சுந்தரதேசிகன் திருக்குமாரரான ஸ்ரீநிவாஸதாதாசார்யர் மஹாவித்வானாய் சந்த்ரகிரி அரசனால் ப்ரார்த்திக்கப்பட்டு சந்த்ரகிரியில் எழுந்தருளி இருந்து திருவேங்கடமுடையானை மங்களா சாஸநம் செய்து கொண்டு எழுந்தருளியிருந்தார். அடிக்கடி தம் பிதாவை ஸேவித்து வருவதற்கு கந்தனார் எழுந்தருளினபடியால் கந்தனார் ஸ்ரீநிவாஸ தாதாசார்யர் என்றே இவருக்கு ப்ரஸித்தி உண்டாச்சது. இவர் திவ்ய தேசயாத்ரை ஸங்கல்பித்துக் கொண்டு எழுந்தருளினபோது திருவள்ளூரில் சிலகாலம் எழுந்தருளியிருந்தார் இவர் மஹாவித்வானும் ராஜகுருவும் ஸந்ததியில்லாதவருமாக இருப்பதைக் கண்டு திருவள்ளூரில் எழுந்தருளியிருந்த வந்தீபுரம் கிருஷ்ணமாசாரியர் (ஷஷ்டபராங்குச ஸ்வாமியின் பிதா) தம் குமாரத்தியை த்விதீயபத்நியாய்க் கொடுக்க ஸ்ரீநிவாஸ தாதாசார்யரும் அங்கீகரித்து அங்கு கொஞ்ச காலம் எழுந்தருளியிருந்தார். அப்போது இவருடைய ஸ்யாலரான வேங்கடாசார்யர் இவரிடம் சாஸ்த்ரப்ரியாஸம் செய்து கொண்டிருந்தார். பிற்பாடு திவ்ய தேசயாத்ரையில் திருக்குடந்தையில் சிரகால மெழுந்தருளியிருந்தார். அப்போது ஒரு குமாரரவதரிக்க அவருக்கு வேங்கடதாதாசார்யர் என்று திருநாமம் சாத்தினார்.

ஸ்ரீ தாததேசிகன் திருவவதாரம்

பிற்பாடுகலியுகாதி—4610 வதான விபவவருஷம் மாசி மாஸம் ஸ்வாதியன்று ஒரு குமாரரவதரிக்க அவருக்கு “பிதா மஹஸ்யாபிபிதாமஹாய,



தாதேத்யாமந்த்ரகஞ்சிது வநபுவி துஷித தோய பிந்தும் யயாசே !

புராயமாஹ தாதேதி பகவாந் வேங்கடேச்வர : — பூரி ஸ்ரீசைலபூர்ணஸ்ய  
தஸ்ய தேஹிமே தாத பாஸ்யமிதி ப்ராஹ யமீச்வர : |

வேங்கடேசஸ்ததஹ தஸ்ய தாதாசார்யா பிதா பவத் ||

என்கிறபடியே புகழப்பெற்ற திரு. மலைநம்பிகளின் திருநகைத்திரத்திலே அவதரித்த படியாலே அவர் திருநாமமான தாதாசார்யர் என்றதையே திருவுள்ளத்தில் வைத்து தாதாதேசிகன் என்று நாமகரணம் செய்தார். பிற்பாடு ஒரு குமாரர் அவதரிக்க அவருக்கு தம் பிதாவின் திருநாமமான சுந்தரதேசிகன் என்று திருநாமம் சாத்தினார். அந்தத் திருநாமம் திருமாலிருஞ்சோலை எம்பெருமானுடையது. ஆகையால் திருமாலிருஞ்சோலை அய்யங்கார் என்று ப்ரஸித்தி உண்டாச்சது. பிறகு ஒரு கன்னிகை அவதரிக்க அவளுக்கு, இந்த ஸந்தான ஸம்ருத்தி எல்லாம் ஸ்ரீ வீரராகவன் அருக்ரஹமாகையாலே அந்தத் தாயார் திருநாமமான கனகவல்லீ என்பதையே பேராக வைத்து காஞ்சீ—கடாம்பு வரதாசார்யருக்கு ஸகாலத்தில் கந்யாதானம் செய்தார்.

### வித்யாப்யாஸம்

ஸ்ரீ தாததேசிகனும் தம் பிதாவினால் உபநயநம் பஞ்சஸம்ஸ்காரம் முதலியது செய்யப்பட்டு ஸகல ஸாமாந்ய சாஸ்த்ரங்களையும் வேதாந்தங்களையும் தம் பிதாவினிடத்திலேயே க்ரஹித்தார் விவாஹமான பிற்பாடு தம்மாதுலரான வங்கீபுரம் வெங்கடாசார்யர் ஸந்யஸித்துக் கொண்டு அஹோபில மடத்தில் ஆராவது ஸ்தாநத்தை அலங்கரித்ததனாலே ஷஷ்டபராங்குச ஸ்வாமி என்று ப்ரஸித்தராய் விளங்குவதையும் தம்மை ஸ்ரீ கார்யம் நிர்வஹிக்க அபிலாஷையுடையவராய் இருப்பதையும் கேட்டு அப்படியே சென்று ஸ்ரீ பாஷ்யாதி வேதாந்த க்ரந்தங்களை ஸ்ரீ ஷஷ்டபாரங்குசஸ்வாமியிடம் க்ரஹித்தார்.—ஸ்ரீகார்ய நிர்வாஹதுரந்தரராய் இருக்கும்போது சிஷ்யர்களின் ப்ரார்த்தனையால் திருப்பாற்கடல் என்கிற ஸ்தலத்திற்கு எழுந்தருளி வேதாந்த ப்ரவசனத்துடன் ஸ்தான நிர்வாஹமும் செய்து கொண்டு சிலகாலமெழுந்தருளியிருந்து பிற்பாடு ராஜப்ரார்த்தனையால் விஜயநகரம் எழுந்தருளினார். பிறகு அரசனுடன் சந்த்ரகிரிக்கு எழுந்தருளி திருமலையில் ஸ்ரீநிவாஸ கைங்கர்யத்திலாழ்ந்தார்.

### ப்ரதிவாதி நிர்ஸநமும்

#### பஞ்சமத பஞ்ஜந க்ரந்த நிர்மாணமும்

இப்படி இருக்கும் ஸமயத்தில் ஒரு மாயாவாதி விசிஷ்டாத்தவைத மதத்தை துஷித்துக் கொண்டு தம் உபாஸநாதைவமான உச்சிஷ்ட கணபதி பலத்தால் ஸகல பண்டிதர்களையும் ஜயித்து சந்த்ரகிரி வந்து அரசனை ஸபை கூட்டச் சொல்லி ஸித்தாந்த ஸ்தாபனம் செய்து கொள்ளச் சொன்னான். அரசனும் அப்படியே வித்வான்களுக்கு ஓலை விடுத்து திருமலையில் எழுந்தருளியிருந்த ஸ்ரீ தாததேசிகனிடம் மந்த்ரியை அனுப்பினான். தாததேசிகனும் ராஜப்ரார்த்தனையை அங்கீகரித்து திருமலையிலிருந்து சந்த்ரகிரி எழுந்தருளினார். இந்த ஸமயத்தில் சோளஸிம்ஹபுரம் மஹாசார்யர் “ திலைசித்திர கூடத்தில் அத்வைதவித்யாசார்ய தீக்ஷிதர் அத்வைத தீபிகையைச் செய்துப்ரசாரம் செய்து கொண்டிருக்கிறார். கோவிந்தராஜனுக்குத்திருவாராதனாதிகள் ஸரிவர நடக்கவில்லை. நான் அங்கு போகிறேன். ராஜஸஹாயம் வேணும் ” என்று ப்ரார்த்திக்க ஸ்ரீ தாததேசிகனும் அரசனுக்குத் தெரிவிக்க ராஜஸஹாயத்துடன் சித்ரகூடத்திற்கு மஹாசார்யர் எழுந்தருளி அவருடைய அத்வைத தீபிகைக்குக் கண்டனமாக சண்டமாருதத்தைச் செய்ய அங்குள்ளவர்கள்



அத்வைததீபிகா நாசஸ்ததோபுத் சண்டமாருதாத் |  
ப்ரசண்டமாருதை தீபப்ரகாசஸ்யாத் கதம்புவி—

என்றநுஸந்தித்தார்கள். கோவிந்தராஜனுக்கு யதாபூர்வம் திருவாராதனம் நடந்தது. இந்த ஸம்பத்தெல்லாம் ஸ்ரீ தேசிகன் ஸாதித்த சத்தூஷணீ மூலமாகையாலே மஹாசார்யரும்

விபதுபசமனே ஸரஷமந்த : புவிநிகமாகா குருப தேசஏக : |  
ஆரோபிதோபி விலயாயதீப : | பச்சாத் தஞ்சபடலீ மிவ ஸம்பதந்தீபம்  
ஆகாமிநோபி கததூநல மஸ்மதார்த்த ஸுக்தி .  
ததாநமதம் விஹிதோ பரோத்தம்

என்று சண்டமாருதத்தில் கொண்டாடினார். இதை ராஜஸேவகர்கள் ஸ்ரீ தாத தேசிகனிடம் விண்ணப்பம் செய்ய அவர் ஸந்துஷ்டரானார். சந்த்ரகிரியில் மாயாவாதி யுடன் ஸ்ரீ தாத தேசிகன் வாதம் புரிய ஜயாபஜயம் காண்பதரிதாய் பல அஹோராத் ரங்கள் செல்வதையும் விசிஷ்டாத்வைதமதம் தாழ்வதையும் கண்டு முன்பு எம்பெருமானார் யக்ஞமூர்தியுடன் வாதம் செய்ததையும், அவர் ஸ்வாராத்ய தேவதை யான வரதனை சரணம் புகுந்ததையும், ஸ்வப்நத்தில் ஆளவந்தார் ஸ்ரீ ஸுக்தியைக் கொண்டு ஜயிக்கும்படி வரதன் நியமித்ததையும் ஸ்மரித்து ஸ்வாராத்யதேவதையை ஸ்ரீ தாததேசிகன் சரணம் புகுந்தார். அன்று ராத்ரிஸ்வப்னத்தில் உடையவருடன் தேசிகன்

தேதீப்யமாந வபுஷா யதிசேகரேண ஸ்வப்நே சிரந்தனவசோ  
குருநேவ மூசே |

மாயீநசாஸ்தா குசலோதுருபாஸகோயம் ஜக்ஞே ஸகச்ச விதுசே  
விஜயீஸபாயாம் ||

ராக்ஞோ நியோகபரதோயதி கஞ்ச த்ருஸ்யாக் அஸ்மாக தர்சந  
வசோ பிரஸௌ ஜிதஸ்யாத் ||

என்று நியமிக்க பிறகு ராஜசபையில் “அபத்தகச்சன் நக்நன்—அவனோடு ஸம்பாஷணைதிகள் சாஸ்த்ர நிஷித்தம்” என்று ஸ்ரீ தாததேசிகன் அரசனுக்கு தெரிவிக்க அவனும் மாயாவாதிக்கு கச்சம் தரிக்கும்படி உத்தரவு செய்ய அவனும் அப்படி செய்யவே அவன் வாதம் ஓங்காமல் இதிகர்தவ்யதாமுடனாய் பக்நனானான். இந்த வாதங்களை எல்லாம் ஸ்ரீ தாததேசிகன் சிஷ்யராகிய உபநிஷித்பாஷ்யகார ரங்கராமானுஜஸ்வாமி ஒரு க்ரந்தமாக எழுதி ஸ்வாசார்யரான தாத தேசிகனிடம் ஸமீபிக்க அவர் அதைக் கடைசித்து உகந்து இது விஸ்தாரமாக கபில—கணுத சுகதஜைந சைவ மதங்களைக் கண்டனம் செய்கிறபடியாலே பஞ்சமதபஞ்ஜனம், என்கிற பேர் இதற்குத்தரும் என்று அருளிச்செய்ய ரங்கராமானுஜஸ்வாமியும் அதை உலகில் ப்ரசாரம் செய்தார்.

விதாய தாதயா சார்ய : தத் பத்ய மத பஞ்சனம் |  
ஸ்ரீ ராமானுஜஸித்தாந்த மவ்யா ஹதமபாலயத் ||

என்று ப்ரபன்மாமருதத்தில் கூறப்பட்டிருக்கிறது.

யாகானுஷ்டானம்

பிந்தாடு திவ்யதேசயாத்ரையாகப் புறப்பட்டு பெருமாள் கோயில் முதலான திவ்ய தேசங்களை ஸேவித்துக் கொண்டு திருக்குடந்தை எழுந்தருளினபோது நமஸ்கரண வெங்கடாசாரியர் அந்த வஸந்த ருதுவில் யாகம் செய்யும்படி சிஷ்யர் களால் ப்ரார்த்திக்கப்பட்டார். அவர் தாம் அநேகாஸ்ருத்தி யாகம் செய்து பகவத்

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# Pancamatabhanjanam<sup>1</sup> of Tatacarya

by

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Vaisnavism and Saivism are two ancient religious schools of India. The followers of each of these schools claim heavy antiquity for their doctrines. Visnu and Siva, who are the supreme Gods of these schools, are Vedic deities<sup>2</sup>. Till the period of the Itihasas and Puranas, much importance does not appear to have been attached to noting down the traits of these deities so as to draw a contract between them. It is in the Ramayana that a reference<sup>3</sup> is found to the so-called test of strength among these two deities. Even here, the admirers of the two deities seem to have evinced more interest in having this test than the deities themselves. The Mahabharata contains references to the incidents<sup>4</sup> which show that both these deities, though glorified by their deities, were themselves aware of each other's greatness. The Puranas, which are classified as Sattvika, Rajasa and Tamasa, are dedicated to glorify Visnu, Brahma and Siva respectively<sup>5</sup>. This classification helped much in lending support to the cults known after the names of the two deities resulting in the enthronement of one over the other to the utter ignoring of the worthy features of the other. The Vaisnava and Saiva Agamas are pressed to play a significant role in maintaining this rift. The Pasupatyadhikarana<sup>6</sup> in the Brahmasutras does not seem to have yielded the result intended by Badarayana.

As the heat generated by this rivalry between the two schools went on unabated, the exponents of Vaisnavism found that their cult should be defended on all grounds against the other, particularly because they found the cult of Visnu receiving support for its tenets from all sources possible down from the Vedas. It is therefore natural to expect them engage themselves in preaching the principles of Vaisnavism through composing works that could stand any test for all times to come.

The forerunner in this campaign is Bhaktisara<sup>7</sup> (C. 700 A. D.) who is known also as Tirumalisai Alvar. He composed two polemical poems called Tiruchandaviruttam and Nanmukan Tiruvantadi containing 120 and 96 stanzas respectively. The views and arguments contained in these two poems were indicated by Yamunacarya (917-1042 A.D.) in his Purusanirnaya<sup>8</sup>. The



relentless persecution of the Vaisnavites by Kulottunga Cola resulted in the loss of vision for Mahapurna and Kurattalvan, the preceptor and disciple of Ramanuja respectively. The arguments, which Kurattalvan is held to have advanced in defence of Vaisnavism, are highly convincing but the work Kuresavijaya, which contains them in thirtytwo slokas, is evidently a production of the 14th century or even later, as it contains a reference (Sloka 5) to Vidyaranya's (1400 A.D.) interpretation of some Vedic passages. Ramanuja's Vedarthasamgraha and Vyasarya's commentary thereon give a well-arranged treatment of this issue leading to the conclusion in favour of Visnu's supreme position. A very lucid exposition of the Vaisnava position is contained in the Tattvanirnaya of Vatsya Varadacarya who is known better as Nadatur Ammal. The entire problem receives a well-reasoned treatment in the Rahasyatrayasara and Paramatabhanga of Vedanta Desika. The Pancamatabhanjana under study in this paper and Vedanta Kaustubha of Paravastu Vedantacarya, are two among the many works produced in the period after Vedanta Desika.

The Pancamatabhanjanam is a work attributed to Tatacarya who was a disciple of the Sixth pontiff of the Ahobila Matt and who was the 16th descendent from Tirumalai Nambi (B. 973 A.D.) who was addressed by Lord Srinivasa as Tata (meaning grand father), an appellation which came to be assumed as part of their name by all those who belonged to the family of Tirumalai Nambi. This work Pancamatabhanjanam is available in the Sri Venkateswara University Oriental Research Institute Library\* at Tirupati and at the Theosophical Society Library<sup>1</sup>°, Madras. It is in the form of Mss. and is incomplete.

The correct title of this work appears to be Pancamatabhanjana pratibimbam as found in the Mss. of the Library at Tirupati. From the introductory verses found in the Mss. of this Library and that of the Adyar Library, it is seen<sup>11</sup> that Tatarya held or treated (Kalita) the Matapancaka bhanjanam which could be taken to mean that he had written a work called Matapancaka bhanjanam or had the arguments (though not written) which he delivered in discussions in order to refute the five systems of thought. As no work with this name is available, the latter position seems to be acceptable. From the Kavya Laksmikumarodaya, it is seen that Tatarya asked his disciple Rangaramanujamuni to make use of his work for refuting the rival schools. Rangaramanujamuni, who can be taken as the author, states that the Pancamatabhanjanam of Tatarya shall be of assistance to his task. Vide :—

*Thatharya Kalitham hrudhyam matha panchaka bhanjanam  
Sahakrutwa Sada may Syadhapahrutya rivalam thamaha*

In fact, he desires that the expressions of Tatadesika, evidently Tatarya, shall



be the primary basis for his arguments vide :

*Thatha Desika padabja bramaat bramara geethayaha  
Aasmakinokthi gumbanam athikarana masatham*

The slokas cited above, which form part of the introductory verses, indicate two facts. The first one is that Tatarya had refuted the five schools of thought either through arguments or the work incorporating them or both and thus acquired the title Pancamatabhanjanam Tatacarya. The other is that his disciple Rangaramanujamuni utilised the contribution made by his guru and produced the work under the name Panchamatabhanjana pratibimbam wherein the views of Tatadesika are mirrored. Hence it becomes necessary to admit Rangaramanujamuni as the author of the work under study for which the Pancamatabhanjanam of Tatarya must have been the basis.

However, there is a poem named Laksmikumarodaya which states that what Rangaramanuja wrote was revised by Tatacarya<sup>12</sup>. Perhaps, this was responsible for attributing the work to Tatacarya.

The incomplete Mss. of the work does not offer any clue as to what the five schools are meant to have been refuted in the work. It is said in the introductory verses that recent authors had attacked mischievously the supreme position of Paramatman which is already established on the strength of the writings of earlier Acaryas. The author seeks to destroy those attacks through formidable arguments. Vide :

*Poorvacharyokthi Sudhaya nirnithae paramatmani |  
Pravarthithae yo dhurvritthaaithi arvachinaihi upadravaha ||*

The chief intention of the author seems to launch his arguments on such schools which attack Visnu's supremacy. Among the schools of Hindu religion and Indian philosophy, the schools of Saivism alone have been opposing the supreme position of Visnu. There is therefore in this work a severe attack on the schools of Saivism. Incidentally, the views of the Advaita and Buddhist schools are mentioned and refuted not in respect of Visnu's supremacy but with reference to the dualistic and real nature of the world. Even while refuting the schools of Saivism, the principles, which were preached by Nilakantha, Appaya Diksita and others on the basis of the Vedic texts, are alone taken up for treatment here. The work does not refer to the views which were held by the Mahesvaras<sup>13</sup> representing the four subdivisions, Pasupatas, kapalikas, Karunika siddhantams and Saivas. The preamble of the work would perhaps receive justification, if it is discovered in future that the portions that are now missing contain the author's refutation of these four schools of Saivism.



The work has eleven introductory verses of which the first one is invocatory of Visnu's grace. Then follow verses which are in praise of Tirumalai Nambi, also called Srisailapurna, Bhasyakara, that is, Ramanuja, Vedantadesika, and Vanadrisaguru <sup>14a</sup>. Besides making references to his intention in writing this work, the author refers to his father Ayyavarya who was instrumental in the writing of this work, to his mothers Tirumalamba and Singamamba (perhaps the two wives of his father) and to the grace of Anantadesika. When all these verses are taken together, it is clear <sup>14b</sup> that the author of the work is Rangaramanuja, whose Acarya was Pancamatabhanjanam Tatacarya and who had his training in Vedanta under Vatsya Anantacarya.

After the introductory verses, the prima facie view is stated in support of Siva's supremacy over other deities. The Atharvasikha upanisat is mentioned as supporting Siva's eminence and on interpretation is offered to explain this position. Pippalada's son Anigiras and Brahma's son Sanatkumara approach Atharvan and put him three questions, namely, (1) What is meditation? (2) Who is the meditator? and (3) What is it that is to be meditated upon? Atharvan replies that Visnu is meditation that is done after fixing all the instruments of cognition in the mind. Rudra is the meditator, who undertakes meditation after fixing in the mind the vital aims together with the instruments. Isana is to be meditated after fixing the vital aims in Paramatman. Brahma, Visnu, and Rudra are born with the elements. The (ultimate) cause shall be meditated upon. He is the Lord of all, endowed with all over lordship. He is sambhu and is found in the midst of akasa. Leaving aside everything, Siva shall be meditated upon. This brief account contained in this upanisat proves beyond doubt that Siva alone is the supreme deity.

The purvapaksin gives some more arguments in support of his stand. They are (1) The word "purusa" which occurs in the sacred texts like Purusasukta does not refer to Narayana only. The word means only ordinary self on the strength of the lexicons. It can therefore denote Visnu or Siva according to the context. (2) The Supreme Deity according to the Mahabharata is Siva. (3) Names, which refer to other deities in their primary sense, must be taken to have secondary significance when they are applied to Visnu. This is clear from the following passage: <sup>15</sup>

*"Yani Namani Gownani Vikyathani Mahatmanaha" ||*

(4) The name Narayana is not mentioned in Abhidhanakosa which contains the enumeration of proper names (5) The name Visnu occurs in the Sivasahasranama. <sup>16</sup> This shows that Siva is called Visnu (6) The last help mora in the Pranava is applicable only to Siva in as much as Brahma, Visnu and Rudra are stated to have taken birth.

The author of the work Pancamatabhanjana refutes the prima facie



view stated above. The Atharvasikha upanisat intends to enjoin meditation on the cause of the world. This is in accordance with the statement.<sup>17</sup>

There is no mention here of any particular deity. The upanisat shows that the cause which is to be meditated upon is Narayana. This fact receives support from the Subalopanisat and Mahopanisat. The names Dhata Sambhu and Siva which occur in upanisat must be taken to refer to Narayana only. Visnu is referred by the name Dhata in the Ramayana<sup>18</sup> and Mahabharata.<sup>19</sup> Sambhu is one who gets auspiciousness for others and therefore this word must mean only Narayana here and also elsewhere. It means also Brahma<sup>20</sup> in some contexts. The word Siva occurs in several contexts such as

*"Sivam karma, asthae panthanaha Santhu Sarva Sarva  
Sivasthanuhu"*

and so on. In these cases, it has the meaning of auspicious Visnu and besides, Siva also. Similar is the case with the word isana. The Brahmanda Purana, explains the derivative significance of names like Rudra, Mahadeva, Pinakin, Siva, Krittivasah, Virinci, Brahma, Indra and others and declares that all these refer only to Visnu, drawing the conclusion that Visnu alone is the Deity extolled in the Vedas and Puranas.

The Atharvasikha upanisat means that Narayana is the supreme cause and is denoted by the word Sambhu. He is to be meditated upon as present in the akasa of the heart. The author Rangaramanujamuni refers to the Vedarthasamgraha<sup>21</sup> and Vyasarya's commentary thereon in support of his interpretation.

In this context, the author refers to the interpretation of the import of the Atharvesikha upanisat as offered by his Guru Vatsya Anantacarya<sup>22</sup>. There are four questions raised at the beginning, namely, (1) What is the instrument of meditation? (2) What is meditation? (3) What is the object of meditation? and (4) Who is the person having the requisite qualifications of that object? The first is answered by the passage which states that all the instruments (which lead to bondage or disturbance to the mind) shall be fixed up in the mind. That Vishnu is the object of meditation gives the answer to the second and third questions. The passage "*Karanam tu dhyaeaya*" shows that Vishnu alone is the qualified deity and the particle 'tu' sets aside Rudra, Brahma and others from having the possibility for consideration here. The passage "*Sarvesvarya sampannaha Sarvesvaraha Sambu rakasa madhyae*" shows that Vishnu has supreme prosperity, which includes (divine) personality.

As regards the additional arguments given by the opponent, it must be said that the word 'purusa' must be taken to mean only Vishnu in specific contexts where it is used. There it does not have the general sense of the individual self. For instance, among three significant passages in the Mundaka



upanisat, one states that those, who worship the Purusa without expecting the reward, would go beyond the material constituent.

Vide :— “Upasathae Purusham yae dhykkamasthae  
Sukramae thath athivarthanihi dheeraha.”

Mundaka upanisat 3. 2. 1.

These when taken with the passage “Purusho ha vai Narayano akamayata” Narayana upanisat-1 makes clear that the word purusa shall be taken in the sense of Narayana only. This is further attested by the passages in the Svetasvatara upanisat, Padma Purana, Skandapurana and others. The word paramapurusa used in the Prasna upanisat<sup>23</sup> refers to Narayana only.

Secondly, the Mahabharata, which is held to be glorify Siva, by the opponents, actually refers to Narayana as purusa<sup>24</sup> and self of all.

Vide :— “Sa hi Narayanaha Prokthaha sarvathma Purushohi saha”

Thirdly, if the names, which have secondary significance, are meant to have been included in the Visnusahasranama, then the question<sup>25</sup> “Kimaekam Dhyvatham Lokae Kimvapyae kam Parayanam” at the outset requires an explanation. Names, which have only secondary import, do not deserve to become applicable to the one deity. If they become fit for application, all the names could be taken to refer to Visnu only through secondary import. Names as “Sree pathihi Srimala tham Varaha etc”<sup>26</sup>, which are well-known as referring to Visnu, could not be justified to have secondary import. Otherwise, the passages<sup>27</sup> “Visvam Vishnuhu” and others would mean, through secondary import, that Visnu is world itself. All the names should therefore be taken to be applicable only to Narayana. Hence the names must be taken to apply to Narayana primarily and to other deities through their secondary significance.

In this context, the passage “Sarvanihava aethasya Namadheyani” from the Asvatayana smriti is cited by the opponent to show that all names refer only to Siva. The same smriti contains another passage which states that Brahma, who has Siva as self, got the name Narayana by lying on water. By way of answer, it is stated by the Siddhantin that in all these cases, Visnu must be taken to have been referred to as the inner controller (antaryamin) of Siva and Brahma.

Incidentally, a reference is made to certain passages in the Veda where Agni is referred to as the foremost deity. Here the word ‘prathama’ must be taken to have been used to extol Agni “Prathamam Devathanam Agnihi agrayam” is a passage which shows that Agni is at the forefront like the soldier in army. Besides, the word prathama<sup>28</sup> has several meanings while the word ‘avama’ has only one meaning of ‘lower.’ Hence Agni cannot be considered to be great or superior to other deities.



Fourthly, although the name Narayana is not included in the Abhidhhanakosa, Visnu shall be taken to have been meant through the names of others of whom He is the inner self. The name Visnu which occurs in the Sivahasranama, must not be taken to refer Siva but as the inner self of Siva. While the word Siva is used to refer to Visnu in some contexts, the word Narayana is used nowhere to mean Siva.

Lastly, the opponent states that according to Brahma upanisat, Rudra appears in the fourth stage in the existence, as Visnu in the state of deep sleep, as Brahma in the dream stage and as Brahman in the waking stage. Slightly different views are found in the Nrisimha tapaniya upanisat, Maitreya upanisat and Yagayajnavalkya upanisat. Siva, who is identical with Rudra, must be considered to be the Supreme Deity on the strength of the Mandukya upanisat, Nrisimhottara-tapini upanisat, Sutasamhita and Parasarapurana.

Rangaramanujamuni rejects this contention by showing that identity of Siva with Rudra is not borne out by the passage in the Atharvasikha upanisat<sup>20</sup> which states that Brahma, Visnu and Rudra are born. Again, admission of a fourth deity is not warranted. The reference to Visnu as having taken birth must be taken to the divine descent of Narayana. In the Nrisimhatapaniya upanisat, the last half mora of the Pranava, is said to be occupied by the deity who is to be meditated upon by those desirous of having moksha. The word Nrisimha is repeatedly used here suggesting that Visnu, who is the inner self of all, shall be meditated upon. The word Umapati, occurring in one of these texts<sup>20</sup>, shall be taken to mean Visnu, who is the svamin of Uma, representing the power of the Lord (Bagavacchakti). The passages from the Asvatayana Smriti, which are cited to show that Siva is the Supreme Deity, also declare that the released soul attains the supreme Purusa, who is no other than Narayana. Siva who is extolled here, must be taken to preach meditation on Narayana as he is reputed to be the lord of Vidya<sup>21</sup>. The Visvakshenasamhita, Sarvjanasamhita, Varehapurana and Mahabharata<sup>22</sup> speak of the four stages as presided over by Aniruddha, Pradyumna, Samkarsana, and Vasudeva. It is Vasudeva that is called Siva and recommended to be meditated upon as occupying the last mora of Pranava.

The word isana has only conventional sense of Visnu and the word isvara means only Vasudeva. The word parabrahman has primary denotation only for Bhagavan and has secondary significance when applied to others. The word bhagavan denotes only Visnu. Narayana is both the material and instrumental cause for the world. On the strength of the Visvakshenasamhita, Vihagendrasamhita, Markandeyasamhita, Padmasamhita, Panigirahasya, and others, Visnu is to be considered to be superior to Brahma and Siva.

Rangaramanuja refers to his father whose name is given as Ayyavarya, as having expounded the supremacy of Narayana on six grounds ;—

*“Avatharathayothpathi ghatanam Loka hethuna  
Mukthipradhatwa meesatwamakarma paratantratha Bhahmaethicha”*



These are :— (1) Divine descent (avatara), (2) Cause of the world, (3) Granting moksha, (4) Overlordship, (5) being independent of Kama and, (6) being Brahman. Ayyavarya had further pointed out four indications in support of Narayana being treated as identical with Purusha. They are (1) Lord of Sri, (2) Possession of eyes resembling lotuses, (3) being Purusottama and (4) lying on the ocean Vide :— “*Narayanah Purusha ityaevamaadhi Sruti Sammatha | Sree Satvam Pushkarakshatwam Purushothamata thatha | Samudhra Sayanam cheti lingani bahusō Vidhuhu.*”

In another context, the author refers to the view of his father. The Atharvasikhaupanisat reads “*Karanam thu dhyayaha Sarvesvarya Sampannaha Sarvesvaraha Samburakasa madhyae.*” The words ‘vyoman’ is used in the lexicons in the sense of akasa. The author’s father declared that the words soma and others must be taken to refer to the permanent akasa which is the region of Bhagavan. This is just like the words paramavyoman, nakasya prastha and others.

After establishing that Visnu alone is to be meditated upon, the author notices an objection which is based on the principle of Advaita. On the strength of Sruti, Smriti, Itihasa and Puranas which contain passages of monistic trend. Visnu shall be considered as one among the Trinity and so He can be non-different from the Deity who is enjoined to be meditated upon in the Atharvasikha upanisat. This Deity may be a part of Siva or of Brahma or all the deities may be treated as identical with each other. This conclusion shall be arrived at on the concept of the identity of all selves. The author rejects this explanation, by declaring the reality of difference between self and God on the strength of perception. Denial of validity to perception would lead to the giving up of all pramanas. Neither Brahman or Brahman’s self-luminosity (svaprakasatva) could be then established for want of pramana. This cannot be experienced by all, as in that case, the illusory nature of the world cannot be established, nor can this be experienced by particular individuals. The nature of the attributeless Brahman cannot be proved through Sunyavada which could not be established at the empirical or red stage.

The author substantiates his arguments by citations from a variety of texts. Besides the Upnisats, Itihasas and Puranas, the following are some among the noteworthy works referred to here : The Vedarthasangraha and the Tatpariyadipika thereon, among the Vedanta works; Visvaksenasamhita and Sarvajna samhita among the Pancaratra texts; Laugaksi Grhyasutra, Harita smriti, Asvatayana Smriti and Karma Vipaka<sup>33</sup> among the Dharmasastra texts; Rathnakara Vijayanthi and Abhidhanarathnamala among the lexicons; Pancadasi, Srikantha bhasya, Sivakarnamruta and Upakramaparakrama among the Advaita and Saiva texts.



Kanyata, (the author of the Pradipa on the Mahabhasya) Nyasa and Haradatta are referred to in the field of grammar. References are given to the passages in the works of Kalidasa, Murari and Perubhatta, commentator on the Naisadhiyacarita. The identity of Siddhipetika cannot be established. This work may perhaps be guessed to be a commentary on some Visistadvaita work.

It is unfortunate that the entire work Pancamatabhanjanam is not available. This work is invaluable for the wealth of citations it contains. The principles of interpretation that are adopted here are mainly based on the mimamsa system and to a less degree on grammar.

Perhaps, the method of the Pancamatabhanjana is well adapted by Paravastu Vedantacarya while indicating the eminent position of Narayana in the Vendanta Kaustubha.



### *Foot-Notes*

1. This paper attempts to give a brief account of the contents of the work whose title is found as Pancamatabhanjana pratibimbam in the Tirupati Ms. No. 2030.
2. Visnu is treated in the Rigveda 1-154 and Rudra in the same Veda 2-33.
3. Ramayana-Balakanda 75-14 to 20.
4. For Visnu's praise of Siva, see Mahabharata-Dronaparvam Ch. 80; and Lingapurana Ch. 18. For Siva's praise of Visnu, see Mahabharata Vaneparvam Ch. 273 and Anusasanaparvam Ch. 251.
5. Matsya Purana 290-13 to 15
6. Brahmasutras 2-2-35 to 38
7. Visnucitta, also known as Periyalvar, acquired the title Bhattanatha by winning a wager held at Madurai regarding the relative greatness of Visnu and Siva but he did not record his arguments in his poems.
8. This work is lost and is known from the Isvara Pariccheda of Vedanta Desika's Nyayasiddhanjane.
9. Ms. No. 2030
10. Ms. No. TR 257
11. Introductory verse No. 6.
12. *Vide:* Descriptive catalogue Vol X P. 315 of the Sanskrit Mss. Adyar Library.



13. *Vide*: Bhamati on Sankara's Brahmasutrabhasya on 2-2-37 (Ramanuja numbers this sutra as 35 in his Sri Bhasya).
- 14a. It is not clear who this Acarya is. Vanadrisa may be taken to mean Sundarabahu or simply Sundara (or Sundararaja), the deity at Tirumalirunjolai. Perhaps this is a reference to Sundaradesika the grandfather of Pancamatabhanjanam Tatacharya.
- 14b. Cf. Ithi Sreemath thathayarya charanaravinda  
... .. Ramanuja Munaeh  
on his commentary on Vedanta Desika's Nyayasiddhanjana. 1 Chapter
15. Visnu Sahasranama-Mahabharata, Anusasanaparvam 254-13.
16. Lingapurana 65-79. The word hari occurs as the name of Siva, *Vide*: Mahabharata-Anusasanaparvam Ch. 48-55, 115 and 125. Lingapurana 65-56.
17. Atharvasikha upanisat -17.
18. Ramayana-Yuddhakanda 111-12.
19. Mahabharata-Anusasanaparvam-254-81-18.
20. Naradiyapurana.
21. Vedartha Sangraha-ed. by Van Buitenan-PP. 131-132. Vyasarya's commentary on this. PP. 159-162 Reprint from the Pandit.
22. Tirupatl. Ms. PP. 108-114.
23. Prasna upanisat 5-5.
24. Mahabharata-Santiparvam 361-14.
25. *ibid.* Anusasanaparvam 254-2
26. *ibid.* 254-79, 122
27. *ibid.* 254-16
28. *Vide*:—Amarakosa 3-1-80
29. Atharvasikha upanisat 3
30. Nrisimhapurvatapini upanisat 1-6
31. *Vide*: Sankarat Gnanamanvichet
32. Mahabharata-Santiparvam 354-13 to 20.
33. It is the name of a Smriti by Sata-tapa. *Vide*: History of Dharmasastra by P. V. Kane, Vol I, PP. 128-129.





ஸ்ரீ:



ஒளரஸ்வம்சம்.

ஆசார்யவம்சம்.

பெருமாள்

பிராட்டி

பெருமமா

விஷ்வகடுஸனர்.

அங்கிரஸ்

உச்சத்பர்.

பெருஹஸ்பதி.

சடமர்ஷனர்.

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- 1 புருகுத்பர்
- 2 புருகுத்பர்
- 3 புருகுத்பர்
- 4 புருகுத்பர்
- 5 புருகுத்பர்
- 6 புருகுத்பர்
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- 8 புருகுத்பர்
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- 11 புருகுத்பர்
- 12 புருகுத்பர்
- 13 புருகுத்பர்
- 14 புருகுத்பர்

சடமர்ஷனர்

வேதாந்தமுனிகள்

பெருமதந்தர்

ஸ்தர்ஷனர்

புண்டிகர்

ஸ்ரீசைலாதீசர்

வெங்கடாதீசர்

ஸ்ரீசைலாதீசர்

வெங்கடாதீசர்

சடமர்ஷனர்

வெங்கடாதீசர்

விஷ்ணுவருத்தர்

பெருமதந்தர்

வெங்கடாதீசர்

பங்கஜாதீசர்

ஸ்ரீசைலாதீசர்

ஸ்ரீசைலாதீசர்

சடகோபன்

(சுமமாழ்வார்)

ஸ்ரீமந்நாதமுனிகள்

